

# LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

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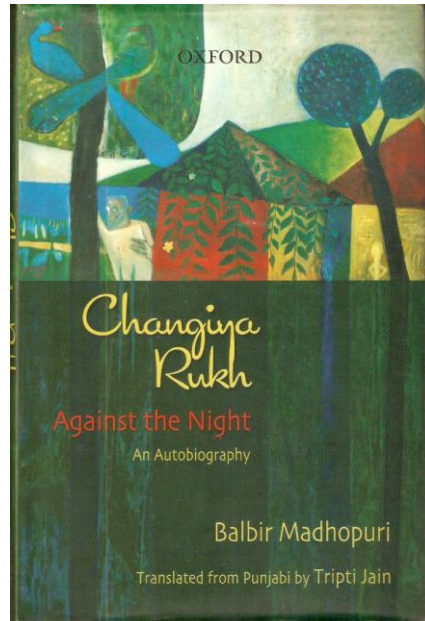
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## Balbir Madhopuri's *Changiya Rukh* - A Critique of Dalit Identity and Politics

Ravi Bhushan, Ph.D.



### Abstract

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Ravi Bhushan, Ph.D.

Balbir Madhopuri's *Changiya Rukh* - A Critique of Dalit Identity and Politics

The notion that caste is not on par with race appears to be untenable. In fact caste based discrimination is one of the worst forms of racism because it is practiced against one's own countrymen. Like race, it is determined by birth and does not end with death but passes from generation to generation. Theoretically, it is possible to escape caste (unlike race) by changing one's religion but practically caste follows us into whichever religion we convert to.

Balbir Madhopuri's *Changiya Rukh* is the first Punjabi Dalit autobiography translated into English. **Changiya Rukh** means a tree lopped from the top, slashed and dwarfed. The writer has used it as a metaphor for the Dalit Indian whose potential for growth has been marred by the Hindu social order.

Its English translation titled *Against the Night* conveys the hopelessness and pain the author endured and the resistance he in turn put up against the forces of night that tried to suppress him.

Significantly, the lopped tree denotes its inherent and defiant resilience that brings forth fresh shoots of branches and leaves.

### **A Story of Deprivation**

Changiya Rukh is the story of a Dalit's angst of deprivation, social exclusion and humiliation, as well as of resistance, achievement and hope. Born in 1955 in the Ad Dharmi caste, a category of the Chamar caste of ex-untouchables, Balbir Madhopuri is a Panjabi poet with two collections of poems, *Maroothal the Birkh* (Tree of the Desert, 1998) and *Bhakhda Pataal* (The Smouldering Netherworlds, 1992).

B.R. Ambedkar pointed out to M. K. Gandhi that the most serious evil in Hinduism was not the practice of caste hierarchy and exclusion as such, but the upholding of the caste system as a religious idea. Madhopuri objects to the obsession with religion and spiritualism among Dalits as an escapist distraction from the larger project of social democracy. Contrary to the Ambedkar's idea of political solidarity of Dalits, they are oriented towards distinct caste-based religious identity.

*Changiya Rukh* is a powerful commentary on the intimate otherness of India's subaltern sections of population. Its translation into English has added beauty to Balbir Madhopuri's superb literary creation.

### **A Tree Lobbed from the Top**

*Chhaangya Rukh* (Against the Night) as the title of Balbir Madhopuri's autobiography is significant. It means a tree lopped from the top, slashed and dwarfed. Madhopuri uses it as a metaphor for the Dalit or an 'untouchable' Indian, whose potential for growth has been 'robbed by the Hindu social order'. Significantly, the lopped tree also denotes its

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inherent and defiant resilience by its persistent act to bring forth fresh branches and leaves!

### **Tracing the Social History of the Dalit Community in Punjab**

Set in the village of Madhopur in Punjab, *Changiya Rukh* traces the social history of the Dalit community in Punjab and brings out the caste relations constructed on prejudice and inequality. Madhopuri recounts the bleakness of life, despite all constitutional and legislative measures. The Book poses the question; how a man conducts himself among people who either do not understand him or would like to see him in the slush where they think he belongs. A saga of triumph, this real life story relates a Dalit's angst of deprivation, social exclusion, and humiliation, as well as of resistance, achievement, and hope.

### **Discrimination**

Caste-based discrimination is one of the worst forms of racism because it is practiced against one's own countrymen. Like race, it is determined by birth and does not end with death but passes from generation to generation. In theory, it is possible to escape caste (unlike race) by changing one's religion but in practice, we know, caste follows us into whichever religion we convert to. And, by Hindu belief, it could be part of us even after death.

At first sight, Balbir Madhopuri's *Changiya Rukh* is a Dalit autobiography like many others with all the ingredients that shock and shame non-Dalit Indians, or ought to. The unimaginable, horrific struggle for the barest minimum of survival and the daily brutalization of human instincts are etched as is the incomprehensible capacity of people to survive, escape the tentacles of caste repression and become people of consequence.

In the words of Madhopuri himself, "Many a time, I'm dwarfed like a tree, cut at the top over whom passes the power line, I get pruned out of season when in passing someone is curious to know what my caste is". (Bhakhda Pataal, *The Inferno*, 1998)

### **Testimony to the Suffering – Men and Women in the Autobiography**

*Changiya Rukh* is a powerful testimony to the suffering, angst and attempt at rebellion of the dalit community of *chamars* in Punjab but it is something more. It is this something, which makes it significant as a literary work. It is a lively chronicle of a host of people, each significant and memorable, not as a representative of a caste in one part of the country but as an individual.

There is the sensitive boy in the book, planting a mango sapling, acquired with great labour, in his mud hut to have it roughly snatched by his father (Bhaiya), telling him not to ape upper-caste Jats. He is too small to understand the meaning of caste or of

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defilement, for which he is taunted, abused, beaten, and denied basic human needs. But he has no option but to understand quickly or suffer more humiliation.

There is the Dalit grandmother, Daadi Haro who, by sheer force of personality and an acrid tongue rebukes everybody. “If a Jat woman (or any other woman) passed near her without wishing her, she would say loudly, “Wonder which arrogant bitch just passed by.” Daadi's authority is unchallenged. One day, Taro Tai (who belonged to a Jat family) and Chachi Chinni are on the swing ... when Daadi sees them, no one knows what happened but she shouts, “Is this the only work left for these wanton women? They are not bothered about their husbands... Loose women! Bad ones! The swing stopped... the onlookers slunk away.”

There is the rebellious Phumman, who tells a Jat landlord, “Threaten someone else; those days are gone when all of us bowed and scraped before you. Think before you speak or else I'll pluck your beard.” Alas, ‘those days’ are not really gone, as Madopuri realises when he becomes an Assistant Editor of a magazine in the city. “It seemed to me that the curse of caste had permeated our society and there was no indication of its dying out soon.

The oppressed and hapless father, Bhaiya, too declares time and again in the *chamarli* of the village, “No one has the time to listen to our plea that this caste system was not ordained by god, but has been made by man for his own selfish motives.” Though his ranting and railing serves no purpose and he often ends up thrashing his sons, his rejection is heartening. As is his instilling a yearning in Madhopuri to study and escape the drudgery of his birth and help others do it too, through political action.

The mother, *Bua*, and other women are more down to earth. They accept their so-called fate but find ways of dealing with it with courage, determination, even benevolence. They somehow manage to retain their personhood and deal with life as women and mothers do, anywhere, anytime. There are innumerable minor characters who, transcending the caste-stereotypes, show their human face, to make the writer title a chapter as ‘an oasis in a desert’.

## **Rural Poverty**

*Changiya Rukh*, which means a chopped tree, is a metaphor of mutilation and a symbolic image of enforced stunting of something made small and inferior so that the others appear larger and superior, an excellent parallel to the position of the Dalits in this deeply divided society.

Balbir Madhopuri movingly describes rural poverty and the hunger in the dry, wintry months, the closely-knit relationships among the Ad Dharm community to which he belonged and the centrality of his 100 year old grandmother in shaping the lives of not only her immediate family, but almost every women in that village. Burdened with the

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stigma of untouchability in the Jat heartland, he grows up to learn that tea is an inferior drink because only the lower castes drink it, whereas milk was the staple beverage of the upper castes.

### **The Inner Turmoil**

In *Changiya Rukh*, the author documents the inner turmoil to which Dalits are reduced whenever they have to conceal their caste identity. We observe instances of how, sometimes, the Dalit people themselves internalize the view of caste-Hindu society and develop a feeling of inferiority. Simultaneously, Balbir reveals how he was so upset with his Hindu-sounding surname that he dropped it and instead took up the name of his birthplace Madhopur. By expunging one identity, and taking on another, he succeeds in rejecting an entire history of oppression.

### **Orphaned Cause**

Balbir notes how neither the Communist movement, nor the movement for an independent Khalistan actually addressed the problems of the Dalits. The pleasures of discovering Communist literature and writing revolutionary poems is short-lived since Balbir's immediate task at hand is to take up a job and support his family. He moves to Delhi, and with his wife and children, struggles to even find a house since caste-Hindus are unwilling to rent their flats to a person whom they suspect is a Dalit.

### **The Genre of Dalit Autobiographies**

Modern literature is replete with instances of what it means to find one's home, and literary discussions are rife with the idea of returning home, but from a Dalit perspective, the stark reality associated with 'home' is managing to find accommodation.

Dalit autobiographies, address such divisive issues that refuse to go away. Autobiographies are also the most prominent and marketable genre of Dalit literature today.

The caste-Hindu elites' interest in Dalit autobiographies spring not only from the fact that they satisfy the voyeuristic curiosity of the non-Dalits by documenting the lived experiences, but they also provide them the necessary guilt-trip.

Om Prakash Valmiki's *Joothan* dealt with the Bhangis in Uttar Pradesh, Sharankumar Limbale's *Akkarmashi* portrayed the life in rural Maharashtra, Vasant Moon's *Vasti* (translated by Gail Omvedt as *Growing Up Untouchable in India*) spoke of life in an urban Dalit slum, and Kesharshivam's *Purnasatya* highlighted the plight of Gujarati Dalits. Narendra Jadhav's memoir *Outcaste* probed what it meant to be a highly educated Dalit.

The publication of Dalit autobiographies, coupled with their literary assertion has recast and revitalized the literatures of the regional languages.

Semi-fictional narratives like Bama's *Karukku* and Sivakami's *Grip of Change* recorded what it meant to be young Dalit women under the shadow of casteism. Urmila Pawar's *Aydaan* (rendered into English as *The Weave of My Life*) is not merely testimony but also manifesto—seeking to locate the position of the Dalit woman within the stifling constructs of casteism and patriarchy without sensationalizing or romanticizing suffering.

Every narrative has unfailingly recorded how the rural structure is strict in its segregation: Dalit *wadas/ cheris/ colonies/ bastis* were all set away from the caste-Hindu village, a banishment that was brutal not only because of the geographic exclusion but also because of how easy it became for the oppressors to launch violent attacks on the Dalit people.

### **The Effect of First Person Stories**

These first-person life stories are a means of expressing angst and assertion, they reverberate with an experience of pain and discriminatory politics, and they uniformly seek to exorcise the ghost of untouchability that has haunted their communities. For a nation that loves to live in denial, such authentic narratives will hopefully lead to a greater engagement with understanding, and possibly, eradicating caste.

Madhopuri uses the metaphor of *Changiya Rukh* to describe the Dalits' lives, robbed from traditions and slashed and dwarfed by the society. This book is a reflection of Indian society, customs and her social order. The author has used his literary skill very nicely. Words are interwoven gently, prose reads like poetry. The events are described in a well manner and catch the imagination of reader. The humiliation of Dalits is a bolt on any civilized society but this humiliation does not look like, that sort of thing due to the response of Indian society.

### **Globalization Only Affects Economic Situation, Not the Social Front**

The effect of globalization seems to exist only on economical front not in social front. Social front of this nation should develop. People should respect the others life, and regard other fellow beings as their brothers and should give space to every one to grow prosperously. The book is not just an autobiography written by a Dalit, it also shows human suffering.

### **Focus of Dalit Literature**

Dalit literature is always marked by revolt and negativism, as it is intimately linked with hopes for freedom of a group of people who, as `untouchables`, are unfortunate bunches

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of social, economic and cultural inequality. Dalit literary movement, therefore, is just not a literal movement but is the logo of change and revolution where the primary aim was the liberation of dalits.

Indian Dalits in post-Independence India had sought new avenues of liberation, which was to later turn into an integral part of the Dalit theology. One of the best representatives of this new wave of Dalit liberation and literary movement was the Dalit Panther Movement in Maharashtra, which made the term 'Dalit' a household name in nearly every Indian region. Further, as has been witnessed before, there was also seen a rise in Dalit literature during the 1960s. Black American Literature indeed had immensely influenced Dalit literary movements.

The word "Dalit" represents a political identity rather than just a caste name. And this precise idea is the nucleus to the Dalit movement, which aims to raze down the caste system and earn for Dalits the rights and freedoms they deserve. Certainly it would help gain many rights restored and also to obtain essential necessities of education, job, etc. However, the aim of razing down the caste system is only a remote possibility, since the Dalit communities are also prone to assert their distinct "caste" identities. They also may tend to retain the age-old prejudices against each other and caste-ranking notions within the Dalit phylum.

### **Postures toward Dalits among Novelists of Repute**

Dalit authors presently are able to show not only the hostile circumstances in which Dalits live, but also their struggle for emancipation from caste. However, non-Dalit authors - such as Premchand (a high-caste Hindu) and Khushwant Singh, are authors based more on a benevolent level as opposed to one urging change and abolishment of caste. Religion has played a decisive part in the writings of both Dalits and non-Dalits.

In one short story (called *The Poisoned Bread*), a young boy enquires from a Brahmin man supporting Hinduism's caste system, "if a religion can't tolerate one human being treating another simply as a human being, what's the use of such an inhumane religion?"

Millions of Dalits have precisely wondered the same thing. Thus, in the hope of breaking away from their inferior status, millions of Dalits have converted from Hinduism to other religions, yet again leading to a series of Dalit literary movements perhaps ending in no fruitful consequence.

### **Not Merely a Record of Subjective Perceptions**

Madhopuri's narrative of his struggle is not merely a record of the subjective perceptions of a dalit. It opens a window to the objective conditions that existed in the past, as well as to the social relations that have been changing after India's independence. The new generation of Dalits have learnt to confront injustice with reason and with a sense of

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confidence. Hopelessness and despair of Bakha in Mulk Raj Anand's *Untouchable* was in the past. An important characteristic of this change was a marked determination in the author's community to overcome obstacles and raise their status.

The key to that change was education: *parhai kar ke zaat badalni* (altering caste status by acquiring education). This was the mantra that B.R. Ambedkar had given to his people. But the humiliation of caste prejudice persisted even after joining the elite club of the educated. Though Balbir Madhopuri does not expect an early end to the deeply embedded caste mindedness in Indian society, his writings exude confidence and hope.

Madhopuri wants Dalits to raise their status by their individual effort but at the same time suspects that an individualistic "mobility syndrome" negatively impacts their desired collective struggle for justice and dignity. Madhopuri's dilemma is that while he seeks his identity in his *dalithood*, his Ad Dharm caste, he yet looks forward to a kind of social change whereby an individual would not be identified by his caste.

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## Multiple Nested Triglossic Situation in Pakistan

Umar-ud-Din, Ph.D. Scholar, Muhammad Kamal Khan, Ph.D. Scholar and  
Muhammad Iqbal, Ph.D. Scholar

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### Abstract

Sociolinguistically most of the countries of the world can be described as diglossic societies. But diglossia is not always a simple phenomenon. Sometimes, it is a very complex sociolinguistic situation. There is a diglossia within a diglossia. Sociolinguists have coined different terms to describe different diglossic situations.

There have appeared two fascinating types of multiple language polyglossia in the literature - 'Double Overlapping Diglossia' and 'Double Nested Diglossia'. These types more clearly describe the diglossic situation in Pakistan where there is intersection of two diglossic situations, one involving Urdu and some vernacular (Punjabi) and the other involving Urdu and English.

The article investigates the diglossic situation in Pakistan and concludes that 'Multiple Nested Triglossia' is the better term to define the situation prevalent in Pakistan.

**Keywords:** Diglossia, Multiple Language Polyglossia, Double Overlapping Diglossia, Double Nested Diglossia, Multiple Nested Triglossia

### 1. Introduction

Diglossia is formed from Greek *diglossos* which means "bilingual". It refers to a socio-linguistic situation in which two very different varieties of a language co-occur throughout a

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Umar-ud-Din, Ph.D. Scholar, Muhammad Kamal Khan, Ph.D. Scholar and Muhammad Iqbal, Ph.D. Scholar

Multiple Nested Triglossic Situation in Pakistan

speech community, each with a distinct range of social function” (Crystal 1997). The term ‘diglossia’ is associated with the American linguist Charles A. Ferguson. Ferguson suggests that “the High and Low varieties should belong to the same language” (Hudson 1996). However, some writers have extended the use of this term. In their opinion, the term ‘diglossia’ includes the situations where the High and Low varieties are two different languages. “It is by no means rare for two or more distinct languages or language varieties to be used side by side within a single community, with or without a high degree of bilingualism” (Trask 1999).

Thus, in a diglossic situation two or more than two distinct languages or language varieties can be used in a single community (Matthews 1997). Everyone of these languages or language varieties has special functions and is considered appropriate only for these special functions.

There is difference in prestige associated with different varieties. The more prestigious variety is called High (or H) variety and the other language or language variety that enjoys little prestige is called Low (or L) variety. L is often the mother tongue of most speakers while H is learned as a second or target language through formal education. The L variety is usually used for daily ordinary conversation and is not often written. The H variety is used in news broadcasts, newspapers, literature, lectures, sermons etc.

Diglossia is not a rare phenomenon. It is found in most of the countries of the world. Spain, Germany, Switzerland, Austria, Singapore, India, Pakistan, etc., have diglossic situations.

The first part of the article introduces the term *diglossia*, and the second gives us background literature and research on the topic up to the present time. The third part puts forward the hypothesis proved in the present article and the fourth one discusses the factors creating diglossia in Pakistan and analyses the Pakistani sociolinguistic situation. The last part gives concludes the discussion.

## 2. Previous Research

**Psichari** (1928) is perhaps the earliest writer who has described a diglossic situation. He refers to the situation of Greek at the end of the 19th century. He describes Greece as "a country that doesn't want its language." This shows his preference for Katharévusa (a form of modern Greek, used in literature as opposed to everyday speech and writing, that employs some of the features of classical Greek) in place of Dimotiki (a language of everyday medium of communication).

**Marçais** (1930) refers to the diglossic situation prevalent in the Arab world in the thirties. He points out the gulf between the classical Arabic and the Arabic dialects.

The term diglossia was first introduced into English from French by **Ferguson (1959)**. This linguist was responsible for publicizing the term in a famous 1959 article on Diglossia in the journal *Word*. He used the term diglossia to refer to “one particular kind of standardization where two varieties of a language exist side by side throughout the community, with each having a definite role to play” (p.232). Ferguson applied the term to situations where the Language in India [www.languageinindia.com](http://www.languageinindia.com)

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vernacular (which he called 'low' or L) and the formal language (called 'high' or H) could be regarded as variants of the same language.

**Joan Rubin (1960)** showed that the linguistically unrelated Guaraní and Spanish in Paraguay had also the diglossic condition. Thus, the use of the term diglossia was expanded. The widespread nature of Paraguayan bilingualism caused **Fishman (1967)** to hypothesize that diglossia could occur in any situation where two language varieties, even unrelated ones, are used in functionally distinct ways. The notion "diglossia" can also be used to characterize other multilingual situations where the H and L varieties are not genetically related, such as Sanskrit (as H) and Kannada (as L) in India. Since then, the research on diglossias has focused to a great extent, though not entirely, on characterizing various kinds of extended diglossias.

**Trudgill (1974)** points out that in situations like that of Greece where the two varieties Katharevousa (H) and Dhimotiki (L) have particular political orientations the status of each tends to vary according to individuals' political points of view. Moreover, in the course of time, terms like polyglossia, double overlapping diglossia, double nested diglossia, and triglossia were coined to describe complex diglossic situations prevalent in the different countries of the world.

### 3. Hypotheses

For studying the complex socio-linguistic situation in Pakistan, we test the following hypothesis:

H: The term multiple nested triglossia is better than diglossia to describe the Pakistani socio-linguistic situation.

### 4. The Hypotheses Testing

#### *Defining Factors of Diglossia*

Post-1959 research on diglossia has concentrated on a number of variables and important questions: function, prestige, literary heritage, acquisition, standardization, stability, grammar, lexicon, phonology, the difference between diglossia and standard-with-dialects, extent of distribution in space, time, and in various language families, and finally what engenders diglossia and what conditions favor its development.

**1. Function:** Diglossia is different from Bilingualism. Diglossia has H and L varieties that are used for different purposes. H is a more formal variety and L is used for less politically important functions. They have their respective domains in which they are normally used.

**2. Prestige:** H is highly valued, prestigious variety. People have more positive attitude towards H. It is the language of 'great' literature, religious texts etc. The L-variety is felt to be less worthy, corrupt, 'broken', vulgar, undignified, and 'the stigmatized variety' etc.

**3. Literary Heritage:** H usually has a long literary tradition and is used in writing. The H variety is considered to be a language. The L variety is used in novels, plays etc; to show

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characters as uneducated and rustic. The L-variety is also used often by servants and children.

**4. Acquisition:** L-variety is usually acquired as a first language while H-variety is learned through schooling in a formal educational setting.

**5. Standardization:** H is strictly standardized. Grammars and dictionaries are written by native grammarians in H-variety. L is rarely standardized. Grammars of L-variety are usually written by foreigners.

**6. Stability:** Diglossias are generally stable and long-lived phenomena. They persist for centuries or even millennia. Diglossia in Arab countries has survived for centuries. H and L borrow from one another. L-varieties displace the H-variety, but H only displaces L if H is the mother tongue of an elite.

**7. Grammar:** The grammars of H are more complex than the grammars of L-variety. They have more complex morphology, tense systems, gender systems, agreement, syntax than L-variety. Cases and verb inflections are reduced in L.

**8. Lexicon:** Lexicon is often somewhat shared, but generally there is differentiation; H has vocabulary that L lacks, and vice-versa. There paired lexical items. L and H have different terms for the same object.

**9. Phonology:** There are two phonological systems. The phonology of H is more complex. H has usually underlying phonological system while L diverges from this system in the course of development of thousands of years.

**10. Distribution of Diglossia in Language Families, Space, and Time.** Diglossia is not limited to any geographical area or language family, and diglossias have existed for centuries or millennia (Arabic, South Asia). Most diglossias involve literacy, but oral diglossias are conceivable.

## **12. What Engenders Diglossia and under What Conditions**

(a) Existence of an ancient or prestigious literature, composed in the H-variety, which the linguistic culture wishes to preserve as such.

(b) Literacy is usually a condition, but is usually restricted to a small elite. When conditions require universal literacy in H, pedagogical problems ensue.

(c) Diglossias do not spring up overnight; they take time to develop.

These three factors, perhaps linked with religion, make diglossia extremely stable in Arabic and other linguistic cultures such as that of South Asia.

## **5. Diglossia and Pakistan**

### ***Urdu vs. English***

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**Function:** A key defining characteristics of diglossia is that the two varieties (High and Low) are kept apart functionally. One is used in one set of circumstances and the other in an entirely different set. For example, English (H variety) in Pakistan is used for delivering formal speeches in the functions of high Government officials and inter offices communication. In contrast, Urdu (L variety) is used in giving instructions to workers in low prestige occupations or household servants or in conversation with familiars, in popular programmes on the radio and television.

There is leaking in the functions already defined as Urdu is also being used as an official language in the offices. This is because constitution declares Urdu as the National and Official language of Pakistan.

**Prestige:** The H variety is the prestige variety while the low variety lacks the prestige. Although people frequently use L-variety, yet they may deny that they do not know it. The H variety is considered more beautiful, logical, and expressive than the L variety. These characteristics are also attributed to English in Pakistan. And in highly formal situations in Pakistan the use of Urdu is considered a sign of low social status.

**Literary Heritage:** The superiority of the H variety is undoubtedly reinforced by a considerable body of literature in H variety. The literature associated with the L variety will have none of the same prestige. The Urdu literature is not considered equal to the literature in English in Pakistan.

**Acquisition:** An important difference between English and Urdu in Pakistan is that English is learnt in Formal settings e.g. classroom whereas Urdu is learnt in informal situations.

**Standardization:** H variety is standardized but L variety is rarely standardized. In case of, use of two different languages both the varieties may be standardized e.g. use of English as H variety and Urdu as L variety in Pakistan. However, the fact cannot be denied that interest in the grammar of Urdu is not there.

**Stability:** Diglossia is extremely stable phenomenon and there are many cases that have lasted for centuries. Diglossic situation as regards English and Urdu has been prevailing for more than hundred years.

**Grammar:** Grammar of H variety is highly defined and standardized in case of using two varieties of the same language. But in case of using two different languages both may have highly prescribed grammar as English and Urdu in Pakistan.

**Lexicon:** There is marked difference between lexical items of the two varieties. English and Urdu have different lexicons. Lexicon of English is growing at higher pace than that of Urdu.

**Phonology:** Phonological systems of the two varieties can easily be distinguished. Both English and Urdu have two different phonological systems. But both are affecting each other to a considerable extent.

### ***Difference between Diglossia and the Standard-with-dialects***

In diglossia, no-one speaks the H-variety as a mother tongue, only the L-variety. In the Standard-with-dialects situation, some speakers speak H as a mother tongue, while others speak L-varieties as a mother tongue and acquire H as a second system. But in Pakistan, both English (H variety) and Urdu (L variety) do not have the native speakers.

#### **6. Urdu as a Diglossic Language: Persianized Urdu vs. Layman's Urdu**

**Function:** The Persianized variety of Urdu is regarded as the H variety and commonly spoken variety of Urdu is regarded as L variety. H variety is used in official and formal situations like offices, religious sermons, official addresses etc. L variety is used in informal situations like at home, in the market, among friends etc.

**Prestige:** Educated people prefer to speak H variety because it is thought to be the expression of their status. It is prestigious because it represents their identity as a religious group. Low variety is spoken by the less educated and uneducated people.

**Literary heritage:** Considerable literary heritage is available in the in H variety of Urdu. But there is no comparable literature found in the L variety.

**Acquisition:** L variety is learnt at home as it is the native language of many. H variety is learnt at schools (formal education). All the books taught in schools are in H variety.

**Standardization:** H variety of Urdu is highly standardized but the L variety is in the state of flux, borrowing words from the regional varieties.

**Stability:** The diglossic situation is stable for more than hundred years.

**Grammar:** The grammar of H variety is standardized. There is no standardization of L variety. We find more complexity and range of syntax in H variety that is missing in L variety.

**Lexicon:** H variety has richer lexicon as compared to the L variety. L variety translates the vocabulary present in the H variety.

**Phonology:** The rules for phonological system of H variety are standardized and complex as compared to those of L variety.

**10. Difference between Diglossia and the Standard-with-dialects:** L-variety has the native speakers but the H-variety does not have the native speakers.

#### **7. Persianized Urdu vs. Punjabi**

**Function:** Persianized variety of Urdu is regarded as the H variety and Punjabi is regarded as L variety. H variety is used in official and formal situations like offices, religious sermons, official addresses etc. L variety is used in informal situations like at home, in the market,

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among friends etc.

**Prestige:** Educated people prefer to speak H variety because it is thought to be the expression of their status. It is prestigious because it represents their identity. Low variety is spoken by the less educated and uneducated people. The speakers of low variety consider the speakers of H-variety as socially conspicuous (Sabeeha Mansor).

**Literary Heritage:** Considerable literary heritage is available in the in H-variety as well as in the L-variety. But the difference is that of readership. H-variety has comparatively bigger readership.

**Acquisition:** L variety is learnt at home as it is the native language of many. H variety is learnt at schools (formal education). All the books taught in schools are in H variety.

**Standardization:** H-variety is highly standardized but the L-variety has no standardization.

**Stability:** The diglossic situation is stable for more than hundred years.

**Grammar:** The grammar of H variety is standardized. There is no standardization of L variety. We find more complexity and range of structures in H-variety that are missing in L-variety.

**Lexicon:** Both the varieties have richer lexicon.

**Phonology:** The rules for phonological system of H-variety are standardized and complex as compared to those of L-variety.

## 8. Polyglossia

There are two fascinating types of multiple language polyglossia that have appeared in the literature:

- 1 Double overlapping diglossia
2. Double nested diglossia

### *1. Double Overlapping Diglossia (Triglossia)*

Abdul Aziz Mkilifi (1978) describe the situation in Tanzania as Triglossia but more profoundly as a “situation of intersection between two developing diglossic situations, one involving Swahili and some vernacular and the other involving Swahili and English.” At the moment Swahili is involved in two diglossic systems: as the H language with the various Tanzanian vernaculars as Lows (L), and as the L-Language with English as the H.

Abdul Aziz explains in fascinating detail how it all works. The people learned vernacular languages first at home before beginning school, although most of them learned some Swahili as well. This of course is the typical pattern of acquisition for L varieties those who were exposed to Swahili in addition to their vernaculars said that they did not even realize that they

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were speaking different languages until they got to school. This state of affairs is partly due to the fact that all the vernaculars involved and Swahili itself are Bantu languages. In primary school Swahili was the medium of instruction, either from the beginning or after the vernacular had been used in the first two grades. This introduction of the new language variety in school is the typical of the acquisition of an H variety. Swahili was a school language only. In this manner, the vernacular—Swahili diglossia pattern was established. The secondary schools offered English as a subject and medium of instruction. It quickly gained the status of H variety. It is the language of higher education in particular and success in general. In this situation Swahili became the L-variety. Swahili is the language of culture and communication at National level. Swahili is the H variety with respect to the vernaculars and L with respect to English.

## 2. Double Nested Diglossia

The situation in Khalapur India, a rural village, north of Delhi described by Gumperz (1964) can be called double nested diglossia.:

Subdiglossic situations within major diglossic situations with distinctive difference in varieties of a language (or languages) and their functions is called Double Nested Diglossia. The situation can be explained as follows:

| Language | Status | Name           | Function            |
|----------|--------|----------------|---------------------|
| Hindi    | H (H)  | Oratorical     | Formal              |
| Hindi    | H (L)  | Conversational | Formally Informal   |
| Khalapur | L (H)  | Saf Boli       | Informally Formal   |
| Khalapur | L (L)  | Moti Boli      | Informal (servants) |

## 9. Concluding Remarks

Both the types of Diglossia are truly portraying the diglossic situation prevalent in Pakistan. Double Nested Diglossia is true to small geographical boundaries where it is easier to study language variations and functional distinctions. It is also restricted to two languages. Above mentioned Triglossia is closer to the situation in Pakistan. The situation in Pakistan is “situation of intersection between two developing diglossic situations, one involving Urdu and some vernacular and the other involving Urdu and English.”

At the moment Urdu is involved in two diglossic systems: as the H language with the various vernaculars as Lows (L), and as the L-Language with English as the H. The people learn vernacular languages first at home before beginning school, although most of them learn some Urdu as well. This, of course, is the typical pattern of acquisition for L varieties.

In primary school stage, Urdu is the medium of instructions, either from the beginning or after the vernacular has been used in the first grades. The introduction of the new language variety in school is the typical of the acquisition of an H variety. Urdu is a school language only in the context. In this manner, the vernacular—Urdu diglossia pattern is established.

The secondary schools offer English as a subject and medium of instructions. It quickly gains Language in India [www.languageinindia.com](http://www.languageinindia.com)

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the status of H variety. It is the language of higher education in particular and success in general. In this situation Urdu becomes the L-variety. Urdu is the language of culture and communication at National level. Urdu is the H variety with respect to the vernaculars and L with respect to English.

It is simplified rather over simplified for the sake of explanation and understanding. But keeping in view the complexities within this triglossic situation we like to give our own coined term **Multiple Nested Triglossia** because the situation is not that simple. English, Urdu and Vernaculars are used with huge amount of linguistic variations and functional diversities.

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# LANGUAGE IN INDIA

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## Problems Encountered by Arab EFL Learners

Loae Fakhri Ahmad Jdetawy, Ph.D. candidate

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### Abstract

The purpose of this paper is to review the literature on problems encountered by Arab EFL learners focusing on the many problems in English language learning and the reasons that lie behind these problems. This paper concludes that Arab EFL learners encounter many serious problems in the four language skills, i.e. listening, speaking, reading and writing. It also concludes that the reasons that lie behind these problems are many such as: English is not the mother tongue of the Arab EFL learners, Arab learners use Arabic as their formal language of communication, the lack of the target language exposure as spoken by its native speakers, the Arab EFL learners' preference for using Arabic in EFL classrooms rather than English, the lack and weakness of the input in their language teaching context, the lack of the Arab EFL learners' personal motivation, the inappropriateness and weakness of the English language curricula adopted by some academic institutions, etc.

### Introduction

Arab countries make special efforts to facilitate the use of English language among their citizens in the present globalised era (Al- Khatib, 2000). English language started to be

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introduced in the school curriculum in most Arab countries in 1920s when most of these countries came under the British mandates. Consequently, English became a widespread language in many Arab institutions and among Arab learners. Thus, teaching English language became the main focus and interest of most Arab researchers (ibid).

For years, researchers have investigated various problems encountered by Arab EFL learners, (e. g. Mourtaga 2004; Abdul Haq 1982; Wahba 1998; Abbad 1988; Rabab'ah 2003). In addition, many studies have been conducted in Arab countries to investigate lexical, phonological, and syntactic errors made by Arab EFL learners (e.g., Abdul Haq 1982; Wahba 1998; Zughoul/Taminian 1984). Furthermore, many researchers such as: Abdul Haq (1982), Wahba (1998), and Abbad (1988), state that Arab learners of English encounter problems in both speaking and writing. Consequently, the aim of this paper is to offer a better insight into the different problems encountered by Arab EFL learners.

### **Study of the Problems Encountered**

Many researchers such as Zughoul (1983), Mukattash (1983), and Suleiman (1983) agree on some reasons which they believe to lie behind the problems encountered by Arab EFL learners while learning English. These include the lack of learners' personal motivation, the inappropriateness and weakness of the English language curricula adopted by some academic institutions, the lack of the appropriate and effective language environments, and the ineffective teaching methodology.

### **Two Types of Problems**

Mukattash (1983:196) points out that the Arab EFL learners encounter two types of problems. The first problem is that students keep committing errors in syntax, morphology, pronunciation, and spelling. The second problem is that students are unable to express themselves "comfortably and efficiently either when dealing with 'academic topics' or 'common everyday topics. Mukattash adds that the main reason that lies behind these problems is the students' inability to use English appropriately and correctly inside and outside the classroom.

### **Reading Problems**

One of these various problems encountered by Arab EFL learners is the reading problem. Mourtaga (2004:10) states that "Arab EFL/ESL students, including the Palestinian ones, suffer from many reading problems as a result of teachers' misunderstanding of the reading process, students' lack of the linguistic competence, differences between English and Arabic, and English spelling-pronunciation irregularities."

### **Spelling Problems**



In her study that was conducted with 36 freshmen students majoring in translation at the College of Languages and Translation, King Saud University, Saudi Arabia, Al-Jarf (2007: 11) concludes that “The fact that English spelling is more complex than that of Arabic, this is expected to pose several spelling difficulties for Arab students particularly in the early stages of spelling development”. The reasons for such a problem, as Al-Jarf argues, are “communication breakdown, inadequate knowledge of the English spelling rules, influence of the Arabic spelling system, students' mispronunciation, interference between English words, and unfamiliarity with the American pronunciation” (ibid: 11).

### **Difficulty with Comprehending Natural Spoken English**

Most of the Arab EFL learners are unable to fully comprehend natural spoken English delivered at normal speed. Hasan (2000) conducted a study about listening problems encountered by EFL learners at Damascus University, Syria. Besides listening problems, Hasan investigates learners' strategies, characteristics of the speaker, features of the listening text, attitudes of the listener, etc. The study concludes that EFL learners at Damascus University experience a range of listening problems.

### **Semantic Errors**

Al-Shormani (2010) investigates semantic errors and the probable L1 and L2 sources which contribute to the committing of such errors by Arabic speaking learners of English. He says that “the sources of these errors vary between following different strategies such as translating form Arabic as in the case of some categories in *lexical choice* and *collocation* errors, applying Arabic rules to English as in *derivativeness*, the Arabic sound system as in the case of the absence of /p/ and /v/ in *distortion due to spelling* errors among others (ibid: 26).” Al-Shormani adds that it is the insufficient knowledge Arab students have about second language (L2) semantic system that makes them commit such errors.

### **Pronunciation Difficulties**

Another problem is the pronunciation problem which is encountered by many of Arab EFL learners such as Egyptian EFL Learners. Wahba (1998) states "Egyptian students face certain problems related to pronunciation. Some of these problems are related to stress, others are related to intonation. However, most of these problems can be attributed to the differences in pronunciation between English and Arabic" (ibid: 36). Despite English being the language of instruction in most of the Egyptian universities, Egyptian colloquial Arabic is the language of choice for most Egyptian students. Students usually try to communicate in English but they always slip into Arabic (Schaub, 2000).

### **Learners' Compositions**

In his study, Kambal (1980) analyzes errors in EFL learners' compositions. These compositions were written by first-year Sudanese University students. The study concludes that there were three types of error in the verb phrase: verb formation, tense, and subject-verb agreement made by these students.

Furthermore, Tahaineh (2010) investigate kinds of errors made by Jordanian 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup> year university EFL students in the use of prepositions in written composition. The study concluded that EFL Arab Jordanian students encounter serious difficulties in using the appropriate prepositions in their writing. The tested were prepositions such as: *by, in, on, to, with, of*, etc. Tahaineh says that "mother tongue interference (MTI) is a learning strategy that most foreign-language learners fall back on especially in acquisition poor classroom situations where exposure to the language is confined to a few hours per week of formal instruction. The majority of errors made by the three groups are the result of the learners' mother tongue interference as the major source (1323 errors =58%) of the total errors 2290) (ibid: 98)."

Zughoul & Taminian (1984: 4) state that "Jordanian EFL students commit serious lexical errors while communicating in English." Abdul Haq (1982: 1) adds, "One of the linguistic areas in which students in the secondary cycle commit errors is in the writing skill". "There are general outcries about the continuous deterioration of the standards of English proficiency of students among school teachers, university instructors and all who are concerned with English language teaching" (ibid: 1).

In support of Abdul Haq and Zughoul & Taminians' view, Rabab'ah (2003: 63) states that "students in Jordan, for example, learn English in their home country where the native language is Arabic. The only way to learn English in Jordan is through formal instruction, i.e., in the classroom where language teachers are native speakers of Arabic. There is little opportunity to learn English through natural interaction in the target language which is only possible when students encounter native speakers of English who come to the country as tourists."

### **Lexical Errors**

In his study conducted about lexical errors of foreign language learners in general and the errors of Arab learners of English in particular. Mahmoud (2005) states that Arabic-speaking students commit errors when they produce collocations in English, especially the lexical combinations. The findings show that EFL students depend on transfer from Arabic (interlingual transfer strategy) to facilitate their second language (L2) learning. Employing such a strategy causes those students to replace the Arabic words with English ones. As a result, some collocations were produced incorrectly.

### **Inability to Express Adequately in Native English Environment**

Moreover, when studying in the English speaking countries, Arab EFL learners as non-native English speakers also face many problems. Jordan in his study (1997: 45) found the most persistent problem for the overseas students was the inability to express adequately in the spoken language. Jordan adds that the reason for such an obstacle is “due to the little time students spent in actually speaking English in a typical day”. Clennel (1999:48) also points out many of the overseas students have difficulties interacting professionally and socially with their native-speaking peers and teachers in academic context due to their insufficient knowledge of the "pragmatic content of the message". In support of Jordan and Clennel’s view, Ferris and Tagg (1996:297) add that "class participation, asking and responding to questions and general listening comprehension (as opposed to lecturer comprehension)" are the three main problematic areas.

### **In Other Environments**

In his study that was conducted on the Arab postgraduate students at University Utara Malaysia, UUM, Al-Khasawneh, (2010) indicates that while Arab EFL postgraduate students carrying out their writing tasks, they face problems in vocabulary, grammar, organization of ideas, spelling, and referencing. Among all these problems, the major one is vocabulary. This is, as Al-Khasawneh said, “because a reasonable vocabulary size is needed for students to function effectively in their programs (ibid: 14).”

This is in line with Rabab`ah’s (2003) view that when students are engaged in authentic communicative situations, they often lack the necessary vocabulary. One of these authentic communicative situations is the writing and speaking. Thus, students will be unable to express their ideas freely because they have limited vocabulary.

### **Use of Arabic in the Classroom**

Another significant issue related to the problems encountered by Arab EFL is the attitude of teachers and students towards using Arabic in EFL classrooms. Al-Nofaie (2010: 77) states that “the use of Arabic was an unavoidable phenomenon. The teachers’ and students’ use of Arabic appeared to be systematic, though there were a few cases in which they did not make the best use of it.

The teachers were aware of the disadvantages of the excessive use of Arabic, as their use of Arabic depended on their students’ specific needs most of the time. They preferred to use it with beginners and low achieving students to help them understand the new language.” On the other hand, Alam, *et al.* (1988) conducted a study in Saudi Arabian public schools, Saudi Arabia, in which they investigate the attitudes of teachers, students and parents towards learning English. A percentage of 32.8% of the respondents disagreed with the exclusion of Arabic in EFL classes. Furthermore, 62% of the students preferred to be taught by Arabic teachers.

Many researchers shed the light on another problem as well encountered by Arab EFL learners, which is the use of the first language (L1), i.e., Arabic, in EFL classrooms. It is noticed that many Arab EFL learners switch to their first language (L1), i.e. Arabic, in EFL classrooms. For example, the study of Kharma and Hajjaj's (1989) concludes that 81% of the Arab students prefer to use L1 in EFL classrooms, especially when they could not express their ideas in second language (L2), i.e. English. Nation (2003) adds more reasons that justify learners' use of L1. Learners tend to apply L1 either because of their shyness, lack of proficiency, or being unmotivated to communicate in L2 (ibid). Another study on using Arabic in teaching English was conducted by Al-Abdan (1993). The study revealed that 55.4% of the 451 teachers and supervisors in intermediate schools in Riyadh City who participated in the study used Arabic for 10% of the EFL class time.

In his observation about Arab EFL learners, Kandil (2002: 1) said that "Arab learners rarely have input in their language teaching context". This is because, Kandil argues, the learners' needs have not yet "received sufficient attention from researchers and language teaching professionals in the Arab World" (ibid).

## **Conclusion**

To conclude, Arab EFL learners encounter many problems in English language learning. These problems include the four language skills, i.e., listening, speaking, reading and writing. Furthermore, Arab EFL learners keep committing errors in syntax, semantics, morphology, pronunciation, and spelling. The reasons that lie behind these problems are many such as: English is not their mother tongue of the Arab EFL learners, Arab learners use Arabic as their formal language of communication, and the lack of the target language exposure as spoken by its native speakers, the Arab EFL learners' preference towards using Arabic in EFL classrooms rather than English, the lack and weakness of the input in their language teaching context, the lack of the Arab EFL learners' personal motivation, the inappropriateness and weakness of the English language curricula adopted by some academic institutions, etc. Finally, it can be noticed from the above review of studies on the problems encounter Arab EFL learners that these problems are very serious and need solutions. However, few of the conducted studies tackled these problems. The researcher suggests that further research should be carried out on this significant issue to provide taxonomy with a complete insight for each problem in order to find solutions.

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## Language and Nomenclature Imbrolio among the Kukis

Thongkholal Haokip, Ph.D.

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### ***Kuki* – A Generic Term**

The word “Kuki” is a generic classification of ethnic groups that spread throughout the Northeastern region of India, Northwest Burma and Chittagong Hill Tracts in Bangladesh. B.C. Allen, et al., describe the home of the Kukis as “mountainous tracts lying between Burma, Manipur, Cachar, and Arakan” (Allen, et al., 1979: 618).

In Northeast India the Kukis are present in all the states except Arunachal Pradesh. This dispersal across international borders is mainly attributed to the British colonial policy (Haokip, Thongkholal, 2010). Like some other tribes, the term “Kuki” is given by outsiders. Adam Scott Reid said that “Kuki” is a Bengali word meaning “hill people” or “highlander” (Reid, 1893: 5).

### **Kuki Tribes**

According to Lt. Colonel J. Shakespear the term “Kuki” has a definite meaning and includes Aimol, Chothe, Chiru, Koireng, Kom, Purum, Anal, Lamkang, Moyon, Monsang, Gangte, Vaiphei, Simte, Paite, Thadou, Hmar, Zou etc (Shakespear, 1912: 8).



The Kukis are blessed with custom, culture and lingual affinity. G.A. Grierson stated that the tribes connoted by Kuki are Anals, Aimols, Chirus, Gangte, Hmars, Koms, Lushais, Paites, Purums, Raltes, Suktes, Thadou, etc., each able to understand another's dialect (Grierson, 1967: 2-3). C.A. Soppitt also asserted that all the tribes grouped under "Kuki" "have so much in common, both in language, manners, customs, and system of internal government, as to render it absolutely necessary to take them together" (Soppitt, 1976: vi).

While most colonial historians divided the Kukis into Old and New, Soppitt conjured that the official terms "old" and "new" Kuki should not be used and the term "Kuki" itself is too well established to be given up. Recognising the common ethnicity and identity of the Kukis, the Constitution (Scheduled Tribes) Order, 1950 of the Government of India placed all the Kukis under "Any Kuki Tribes" in the states of Assam, Tripura, Mizoram, and Meghalaya. While in the state of Manipur they are recognised in their respective tribes.

### **The Plight of the Kukis: Mutual Intelligibility and Political Disunity**

Lingual and cultural affinity among the various Kuki tribes and clans has not been taken into advantage to gain political mileage. Rather, the assertion of other nomenclatures such as Khulmi, Zomi, etc. has impeded their political aspirations. The recognition of Thadou and its contestations by groups who speak the same dialect in the aftermath has been detrimental to Kuki nation-building, since the group of people speaking the same dialect and recognised as "Thadou" are the majority, which their unity would lead to the consolidation of Kuki.

In this paper brief concepts of language, nomenclature and nation-building and nomenclature imbroglio are discussed. While there is a debate on contesting nomenclatures among the Chin, Kuki and Mizos, this paper is restricted to William Shaw's "Thadou" and "Kuki" (Shaw, 1929).

### **Introducing the Concepts**

Language plays a prominent role among the markers of ethnic identity. It is the first and ultimate expression of the bond that exists between a group of people. During nineteenth century the pursuit for political independence in Europe was primarily based on the existence of a common language. There have been exceptions, like Ireland, where efforts towards nation-building were based, not on language, but on territory, religion and history. However, not all communities defined by language could be given political autonomy or independence, either because they were geographically dispersed or because such a solution ran counter to the strategic interests of the major powers (Safran, 2005: 44). Nevertheless, language has remained one of the main instruments of nation-building.

The concept of nation is often debated among political scientist. Nationality is a cultural and ethical term applied to people having common racial stock, common culture, language, religion, custom and traditions, and common history. While many of the components of

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nationality, such as religion, language and symbols, may be older than history, the development and conceptualisation of nation is related to the development of modern industrial states and nationalist movements in the eighteenth century Europe. R.N. Gilchrist observes that “Nation is the state plus nationality” (Gilchrist, 1921: 26). However, protagonists of sub-national identities use nation for nationality.

### **Language as a Defining Feature**

Language has been the focus for unity during the time of German unification in the second half of the nineteenth century, and even European nationalism was taking a linguistic turn (Blommaert & Verschueren, 364). The survival of a nation and the success of its drive towards nation-state status are predicated upon the existence of a language that its people can speak, and more importantly, read and write.

Recognising the importance of language, Claude Ake argues that if the different cultural entities within the political system are so profoundly dissimilar that they cannot communicate with one another, mutual trust and a sense of collective identity cannot develop (Ake, 1967: 487). Karl Deutsch’s “communication theory” stress on communication among persons, cities, ethnic groups, language communities, and countries. To him the success or failure of integration depends in part upon the compatibility of autonomous responses as well as on the distribution and balance of range of social transaction, and of the streams of experiences to which they give rise (Deutsch, 1954: 4).

### **Colonial Nation-Building**

Nationalism and the drive for nation-building gave rise to most nation-states that exist today. The premise was that each nation, having a shared culture, history, language and blood, was entitled to have its own state. This type of nationalism led to the reunification of Italy in 1861 and Germany in 1871 and to the breakup of Austria-Hungary in 1918.

This process of nation building was successful where governments were relatively capable, where powerful states decided to make room for new entrants, and where the population of new states was not deeply divided (Ottaway, 2002: 17).

Colonial rulers formed new states as they conquered land, tinkered with boundaries, old political and leadership structures, and eventually replaced them with new countries and governments. Most of today's collapsed states, such as Somalia and Afghanistan, are a product of colonial nation building and to many ethnic nationalities, like the Kukis, are nation destroying.

### **The Kukis in the Colonial period**

Various colonial writers describe Kuki settlements in the present North Cachar Hills, Karbi Anglong in Assam and Manipur as “Kuki Country” and “Kuki Hills”. Since the advent of

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the British in India and Burma, the Kukis resisted the colonial rule until their subjugation in the Kuki Rising, 1917-1919. In 1860 the Kukis in Tripura plundered several villages and butchered about 185 British subjects and carried off a number of villagers as captives. Such raids, which were directed against the British, were commonly known as the “great Kuki invasion of 1860” (Roychowdhury, 1976: 60).

The Kukis also resisted the British which intended to raise Labour Corps from various Kuki clans inhabiting the hill regions of the native state of Manipur. Due to the repeated attempts of the British to raise Labour Corps among the Kuki clans, violence erupted in December 1917 which is recorded in colonial accounts as Kuki Rebellion (Shakespeare, 1980: 209-210). However, the Kukis regarded it as a “war of independence”.

E.W. Dun categorically observed that “The word ‘clan’ is undoubtedly the best to apply to the Kuki subdivisions” (Dun, 1992: 291). Clannishness was very much prevalent among the Kukis during the colonial period. Alexander Mackenzie also observed that “These Kukis are the most clannish of all the tribes with whom we have come in contact on this frontier...” (Mackenzie, 2008: 83).

What Mackenzie described as “these Kukis” was named as “proper Thadou” by an Indian Linguist M.S. Thirumalai (2005) and they were in close contact with the British.

Clannishness among them and their constant contact with the colonial administrators resulted in the naming of the dialect in question as Thadou and the publication of *Thado Grammar* by T.C. Hodson in 1905. Subsequently, Rev. William Pettigrew named the language in question as Thadou in 1926, followed by Longkhobel Kilong (1922) and Ngulhao Thomsong (*Lekhabul, Thadou Kuki First Primer*, 1927) as Thadou Kuki.

The publication of “Notes on Thadou Kuki” in Asiatic Society, 1928 by William Shaw and as a book form in the following year can be said to be the point of disintegration of the various Kuki tribes. The remark of William Shaw in his work that the Thadous were a very important people among the Kukis and the cognate tribes were “under the wings of Thados” was interpreted as implying that these communities were the subjects of Thadou. This instilled apprehension of the other tribes being dominated by the Thadous.

### **Aftermath of the Indian Independence**

The post-independence period witnessed the resurgence of various tribes in Northeast India. The coming of Christianity and the advancement of English education led to the rise of small middle class among the tribes and the rise of ethnic consciousness among them. With British patronage the Naga Club was formed in 1918, which was the first attempt at organised political opinion in the Naga Hills.

The Kukis were not far behind in such consciousness. They were fully aware of the various aspects of the vexing problems of the hills and the valley, and therefore pledge to be under

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Manipur if only conditions are satisfactory. After independence the Kuki National Assembly (KNA) demanded a separate state for the Kukis within India. In this regard the KNA submitted several memoranda to the Central Government but yielded no response.

Among other things, the unsolicited remark of William Shaw on the various Kuki clans and distasteful utterances, *Kuki-Siki*, *Kuki-Makhai* by a leader of KNA encouraged the assertion of each tribe's independent existence and formation of various organisations. Not least important among these reasons is the listing of various communities as distinct entities in the Presidential Order of Scheduled Tribes. Early District Council elections also led to the assertion of distinct identity among various communities. Providing distinct spellings to words and "peculiar" sounds in the speech of various communities in the adopted Roman script writing system further intensified the independent identity consciousness. We should also recognise that there have always been inter-communal humorous jokes against each other among these tribal communities. In addition, the presentation of the arguments in favour of the term *Kuki* by the proponents of the common term *Kuki* created misunderstanding and mistrust among the members of the Thadou community. Many groups emerged in the 1950s and early 1960s like the Khulmi National Union, Hmar Congress and Hmar National Union, Paite National Council, Gangte Tribal Union, etc.

A Kuki historian T.S. Gangte rightly describe that,

In the past, till the end of British rule in India, different ethnic groups did not object to being identified as Kuki when inter-tribal feuds were the practice of the time. The term 'Kuki' gave security and protection, and was an expression of solidarity and identity. After independence the Indian constitution provides special provisions for growth and development of the weaker section of the people. These groups no longer feel the necessity of being called 'Kuki'. They feel that they should avail to the fullest extent possible of the privilege being accorded to them by the constitution of India. The sum total result was that while recognised tribes wanted to maintain their separate identities (Gangte, 1993: 231).

Taking advantage of the constitutional provisions by the various Kuki tribes brought about general divisions and weakness. It only resulted not only in restraining the political strength but also being looked down upon by the neighbouring communities.

Internal bickering started among a Kuki tribe since the early 1970s with the publication of the "Kuki Holy Bible" on June 20, 1971, by the Bible Society of India, Bangalore. The translation of the "Old Testament" by Rev. Dr. T. Lunkim was an excellent piece of work done in a very short span of time. However, it has serious ramifications which are counter-productive to Kuki nationalism and nation-building.

With regard to the Thadou and Kuki imbroglio, the Guwahati High Court constituted an Expert Committee. As per the recommendation of the Expert Committee the language in question was recognised as "Thadou-Kuki" by the Government of Manipur vide No.

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7/15/93-S/SECRET (HC)/Pt. I, March 15, 1996. Notwithstanding such governmental and judicial settlement, the internal bickering continues till today.

### **Need for the Settlement of Nomenclature**

The unsettled nomenclature imbroglio has led to cold enmity between groups which speak the same mutually intelligible dialects that constitute a language. The differences within these dialects are even much less than the differences that exist between several dialects that constitute Hindi as a language. However, the issue has been left out in the cold long enough that it even spread to other states. The Kukis of Assam, who mostly settle in Karbi Anglong and North Cachar Hills Districts, fought an internecine skirmish in the 1990s on the issue of whether the language in question should be named as Thadou or Kuki programme in All India Radio. The issue even percolated in the nationalist movement and resulted in several interferences in the students' organisations and vernacular daily by the insurgent outfits. In recent times the interference of the insurgent outfits can be seen in the banning of Kuki Students' Organisation, General Headquarters by a particular insurgent group for some years on the ground that the student body is not able to cover all the cognate tribes under its fold. The multi-lingual daily *The Gosem* is banned in Motbung and Keithelmanbi Villages in Sadar Hills, Manipur by a relatively lesser known insurgent group on the ground that the dialect used in the vernacular daily is not clearly spelt out as Thadou.

Despite the governmental and judicial settlement in 1996 of the language in question as "Thadou-Kuki", the internal bickering remains unabated till today. This necessitates a negotiated settlement among the people who speak the same dialect language. Delayed settlement of nomenclature has cost a lot, with the lost of precious lives and properties and continued estrangement among the people who should have loved so much amongst themselves.

### **Suggestions**

As we have seen, a lineage clan "Thadou" has been contested to represent all the groups who speak the same dialect, and the government-court settlement "Thadou-Kuki" has not been able to bring about a lasting solution. The projection of the language in question as Kuki by Rev. Dr. T. Lunkim can be validated and become the *lingua franca* when there is some form of political settlement, as seen in the case of Duhlian language being accorded as Mizo language in Mizoram. Political power could give strength to validate what is being intended. However, in the present state of affairs such projection is futile and will only corroborate the stand of the cognate tribes in their drive for separate identity. As such, there is a need to have an agreeable nomenclature to all who speak the same dialect.

With regard to nomenclature of the commonly spoken dialect, Seilen Haokip has proposed a neutral alternative *Khochungte* which colloquially means people of the north. The conception is that "When Pu Chawngthu and his followers surfaced from Khul

(subterranean dwelling of the Kukis), they cleared a settlement *Chungkhopi/Khochung*” (Haokip, 2010: 34).

I put an argument that, if “Thadou” is too established as a dialect and tribe to be given up, but has no standing due to its dispossession of the title of Dounghel, the eldest in the lineage (Hutton: 1929) and contested by various groups, can Thadou be taken as a formulation free from lineage and continued as a nomenclature for the people who speak the same dialect? In this formulation the protagonists and descendants of Thadou should not take this “Thadou” as their lineage name but as a commonly accepted nomenclature. This sounds absurd but everyone has the right to choose if they agree. If the language in question is settled unanimously by the speakers, it will be a step in Kuki unity and nation-building.

In a nutshell, there is a need for emotional unification among the various Kuki tribes and also within each tribe.

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**Colophon:**

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## Indigenous Language Abandonment in the Religious Domain in Murree: A Family Report Analysis

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### Abstract

The roots of any indigenous language lie in the heart of its respective culture. Expression of any sort becomes more fluent and powerful when it takes the route through indigenous language. However, the use of indigenous language is continuously decreasing in schools as well as in the family domain in Murree and the suburban Pahari speaking areas (Abbasi & Asif, 2010).

The present study analyses the use of Pahari in the religious domain from the interviews data gathered mostly in the home domain. The religious domain which supposedly has conservative trends also seems to abandon Pahari on religious occasions giving way to Urdu on a massive level. It transpires from the findings of the present study that Pahari, if ever used on religious occasions, is presumed to lose the rhetorical vigor leading to less powerful linguistic impact.



The study concludes that Pahari can soon be on the verge of death if the domain of religion also shifts to Urdu like other domains.

## **Introduction**

A language which has a secure future usually occupies almost all the domains in the society including the domain of religion. As school is important in language transmission and propagation, religious institutions also play vital role in determining whether a language is important or not. This institution is more important in the sense that people generally have a great respect and regard for it and religious scholars. The language used by the religious teachers and the language use in the collective prayers hold a great influence on the individual choice of language.

Arabic is the language of the Quran and hence the language of the Muslims in this respect. Muslims hold it very dear considering it a language which has supposedly more spiritual power than other languages of the world. The holy book of the Muslims was not translated into any other language for such a long time as any other language might, in their opinion, desecrate it and it could not be able to convey complete meanings. However, there was a change in the thinking later on and the Quranic teachings spread in other languages as well.

In Pakistan, Urdu is the national language but it is the mother tongue of only 7.5 percent people (Rahman, 2005) which shows that it is learnt as a second language in Pakistan. Despite this fact, it enjoys a prestigious status and venerable significance in Pakistan. It is used excessively in all the important social domains in Pakistan. After English it occupies the most important place (Asif, 2005). English is the official language of Pakistan and is the language of power and prestige, hence the language of the elite class which receives English medium education from either the elite institutions or from foreign countries. Those who have no approach to this luxury, resort to Urdu, the second most valuable language in the country.

### **Priority sequence 1**

English-----Urdu-----Indigenous language/Mother tongue

Religious domain is no exception to this. However, it is different in the sense that it has a different priority sequence. Its first priority is Arabic language.

### **Priority sequence 2**

Arabic-----Urdu-----Indigenous language/Mother tongue

There are two similarities in the attitude of both these language sequences from the point of view of the elite and the religious. This is the language class system which is held in high esteem by both these groups.

Secondly, they both have the same pattern of holding the languages in their favour. Both groups have foreign languages as their first priority, be it English or Arabic in either case. Urdu is commonly held as second priority; whereas, native /regional or mother tongue is given the least priority.

### **The Position of Pahari**

In Murree, Pahari or Dhundi-Kairali language is the mother tongue of most of the people. It is a northern zone language and a branch of Pahari Pothohari mentioned in the Ethnologue (Gordon, 2005). Out of four varieties of Pahari, Dhundi /Dhundi-Kairali or Pahari is the central variety which is spoken in large part of Murree and its suburbs. Pahari is diminishing and is giving way to Urdu in this area. The Schools favor Urdu (Abbasi & Khattak, 2010) and Pahari is becoming a stigma.

The present paper looks at the religious domain and explores how it uses language other than Pahari to address the local people. It is part of the interviews which the authors conducted for detailed analysis. This paper discusses only that part of self reports which deal with the religious institution in this part of Pakistan.

### **Method**

Ethnographic technique has been used and it includes participant observation and in-depth interviews of 91 participants. The sample was selected from both rural and urban areas of Murree in order to make the data representative. Moreover, three generations were involved in these interviews which showed the language situation along three generations. The descriptive statistics and qualitative discussion has been made in this paper.

### **Discussion**

In the following section, we shall discuss the answers given by the respondents from the sample in connection with the language usage in the religious services and Quran teaching.

### **Language of Sermons**

The *waaz/khutba* (sermon) or the speech of the Imam of a local mosque indicates the language preference of the community for the domain of religion. We have included Pahari and Urdu as the two languages and excluded Arabic because we are concerned mainly with the medium of instruction and the language used in the prayers. The members of three generations were asked a

question regarding the medium of language used during Friday sermons and other occasions. Their answers have been recorded in the following table.

**Table 1 Language of Waaz/Khutba (Sermons)**

| Location            | Categories Of People | Pahari        | Urdu                          | Total                         |
|---------------------|----------------------|---------------|-------------------------------|-------------------------------|
| <b>Rural</b>        | Grandparents         | 0 (0%)        | 12 (100%)<br>(13.19%)         | 12 (100%)<br>(13.19%)         |
|                     | Parents              | 0 (0%)        | 19 (100%)<br>(20.88%)         | 19 (100%)<br>(20.88%)         |
|                     | Children             | 0 (0%)        | 20 (100%)<br>(21.98%)         | 20 (100%)<br>(21.98%)         |
| Rural Total         |                      | <b>0 (0%)</b> | <b>51 (100%)<br/>(56.04%)</b> | <b>51 (100%)<br/>(56.04%)</b> |
| <b>Urban</b>        | Grandparents         | 0 (0%)        | 08 (100%)<br>(8.79%)          | 08 (100%)<br>(8.79%)          |
|                     | Parents              | 0 (0%)        | 15 (100%)<br>(16.48%)         | 15 (100%)<br>(16.48%)         |
|                     | Children             | 0 (0%)        | 17 (100%)<br>(18.68%)         | 17 (100%)<br>(18.68%)         |
| Urban Total         |                      | <b>0 (0%)</b> | <b>40 (100%)<br/>(43.96%)</b> | <b>40 (100%)<br/>(43.96%)</b> |
| Rural + Urban Total |                      | <b>0 (0%)</b> | <b>91 (100%)<br/>(100%)</b>   | <b>91 (100%)<br/>(100%)</b>   |

No respondent from the rural or urban area said that Pahari was used for khutba speech in their mosque. 100% respondents said that Urdu was used in religious speeches made by the *Imam* of their mosques. We also inquired the elderly people how during their childhood or adolescence, *imams* would make their khutba speeches. One of the grandparents from the urban area referred to the imam of a central mosque in Murree city and said:

*He had the authority to give verdicts in Islamic law. People would consult him for the solution of religious issues. He would make his speech in Urdu but it was close to Pahari.*

This was the central and most important mosque in the city but the imam of this mosque would speak in Urdu with dense code switching from Pahari. Perhaps he did that with a purpose as in the city there were people who would understand only Urdu and people who would only understand Pahari. It was likely that the imam of that mosque might have been trying to reach the ears of both these communities through the use of Urdu and Pahari.

The *Jama Masjid* or the mosques (where the Friday prayers are usually offered) were limited in number. There were mosques in each bazaar and each *gali* (a connecting place between the mountains and the center of business and trade) for the people linked to the surrounding mountains. Earlier, mostly the *imams* of the mosques and teachers of the Holy Quran would come of a specific family or tribe. The language mostly used by these imams was Pahari with a bit mixing of Punjabi and Pothohari. Besides, conducting Friday prayers in the mosques, these imams would also do all kind of services concerning death, funeral and consecutive weekly prayer functions and then the fortieth day function (*chehleum*) of prayers after the death of somebody. They were the centre of attention because they would conduct the prayers and everyone would follow them. In this regard an elderly male grandparent narrated:

*If somebody died, the religious person would most of the time stay in that house for almost forty days, especially on Thursdays... on the fortieth day of death they would make speeches and narrate the stories of Noor nama, yousaf zalaikha and Saif-ul-Maluk.*

These religious congregations within the houses were conducted in Pahari language. The stories that the grandfather referred to in his statement were mostly written in Pahari with some Pothohari element in them. Saif-ul-Maluk is a great poetic work of a renowned Pahari poet and saint Mian Muhammad Bakksh.

So from the conversation with the community members we can judge that Urdu gradually started replacing Pahari in this domain around seventies.

### **Preferred Language for Sermons**

Most of the respondents in our study said that they would like the imams of their mosques to speak Urdu instead of Pahari in their Friday prayers and at other congregations. Pahari was favoured by only 15 percent of the total respondents including rural and urban participants. But the most interesting thing is that these 15 percent are all from the rural areas. Nobody from the urban areas did favour Pahari as the language of the imams of the mosques. Even the grandparent generation from the urban areas did not like Pahari to be the language of imams during ‘*waaz/khutba*’. The rest of respondents including children said that Pahari was not suitable for this kind of function and in their opinion Urdu was the most suitable language for these occasions.

**Table 2**  
**Preferred language for 'waaz/khutba' (Sermons)**

| Location                   | Categories Of People | Pahari                          | Urdu                            | Total                         |
|----------------------------|----------------------|---------------------------------|---------------------------------|-------------------------------|
| <b>Rural</b>               | Grandparents         | 10 (83.33%)<br>(10.99%)         | 02 (16.67%)<br>(2.2%)           | 12 (100%)<br>(13.19%)         |
|                            | Parents              | 04 (21.05%)<br>(4.39%)          | 15 (78.95%)<br>(16.49%)         | 19 (100%)<br>(20.88%)         |
|                            | Children             | 0 (0%)                          | 20 (100%)<br>(20.98%)           | 20 (100%)                     |
| <b>Rural Total</b>         |                      | <b>14 (27.45%)<br/>(15.38%)</b> | <b>37 (72.55%)<br/>(40.66%)</b> | <b>51 (100%)<br/>(56.04%)</b> |
| <b>Urban</b>               | Grandparents         | 0 (0%)                          | 08 (100%)                       | 08 (100%)<br>(8.8%)           |
|                            | Parents              | 0 (0%)                          | 15 (100%)<br>(16.48%)           | 15 (100%)<br>(16.48%)         |
|                            | Children             | 0 (0%)                          | 17 (100%)<br>(18.68%)           | 17 (100%)<br>(18.68%)         |
| <b>Urban Total</b>         |                      | <b>0 (0%)</b>                   | <b>40 (100%)<br/>(43.96%)</b>   | <b>40 (100%)<br/>(43.96%)</b> |
| <b>Rural + Urban Total</b> |                      | <b>14 (15.38%)<br/>(15.38%)</b> | <b>77 (84.62%)<br/>(84.62%)</b> | <b>91 (100%)<br/>(100%)</b>   |

Even two grandparents from the rural side favoured Urdu for imams of the mosques. When we asked one of them why should the imam use Urdu and not Pahari, he said:

*Imam makes his speech in the loud speaker and everybody hears, if he uses Pahari it won't look nice.*

This statement shows language shame which the community feels if Pahari is heard far and near through loud speaker. They have an apprehension that people listening to Pahari speech would consider them to be backward. One female respondent told us that even the death announcements were made from the loud speakers of mosques in Urdu but the same people used Pahari when they called their relatives on phone about the death of a person. She wanted to say that in fact Pahari was an informal language and on every formal occasion Urdu was preferred. Even in the village locale, the announcement of death is made in Urdu although nobody is native Urdu speaker. If somebody uses loud speaker for Pahari language people are surprised and start laughing as if this language were not fit for these formal announcements.

## Language of Dua (Prayers)

Prayers are personal and secret conversation with God. Most of the prayers are in Arabic language but they are usually supported by the prayers in local language or in the language which gives the best expression to their feelings. In response to a question, we observed that 60% used Pahari and 40% used Urdu in their prayers from the rural sample. In the urban sample 35% said that they prayed in Pahari while 56% said that they used Urdu in their prayers. On the whole 56% claimed to pray in Urdu and around 44% voted in favour of Pahari. One father said regarding the language in prayers:

*(I pray in Pahari language, If I pray in Urdu, it looks that my prayers have no power in them)*  
*(My father used to pray aloud in Pahari language on each Thursday evening I still remember those words of prayers).*

When we asked this question from a student of madrassa he said:

*(We pray in Urdu)*  
*qari sab bhi Urdu mai taqreer karta hai aur Urdu he boltay ha*  
*(Our teacher also makes his speech in Urdu and also speaks Urdu)*  
*(Our teacher uses Urdu in his prayers, all the madrassa students use Urdu for prayers and speak in Urdu)*

**Table 3 Language of prayers**

| Location           | Categories Of People | Pahari & Arabic                 | Urdu & Arabic                   | Total                             |
|--------------------|----------------------|---------------------------------|---------------------------------|-----------------------------------|
| <b>Rural</b>       | Grandparents         | 12 (100%)<br>(13.19%)           | 0 (0%)                          | 12 (100%)<br>(13.19%)             |
|                    | Parents              | 14 (73.68%)<br>(73.68%)         | 05 (26.32%)<br>(5.49%)          | 19 (100%)<br>(20.88%)             |
|                    | Children             | 05 (25%)<br>(5.49%)             | 15 (75%)<br>(16.48%)            | 20 (100%)<br>(21.98%)             |
| <b>Rural Total</b> |                      | <b>31 (60.78%)<br/>(34.06%)</b> | <b>20 (39.22%)<br/>(21.98%)</b> | <b>51<br/>(100%)<br/>(56.04%)</b> |
| <b>Urban</b>       | Grandparents         | 07 (87.5%)<br>(7.69%)           | 01 (12.5%)<br>(1.1%)            | 08 (100%)<br>(8.8%)               |
|                    | Parents              | 07 (46.67%)<br>(7.69%)          | 08 (53.33%)<br>(8.79%)          | 15 (100%)<br>(16.48%)             |

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|                     |                                 |                                 |                                   |
|---------------------|---------------------------------|---------------------------------|-----------------------------------|
| Children            | 0 (0%)                          | 17 (100%)<br>(18.68%)           | 17 (100%)<br>(18.68%)             |
| Urban Total         | <b>14 (35%)<br/>(15.38%)</b>    | <b>26 (65%)<br/>(28.57%)</b>    | <b>40<br/>(100%)<br/>(43.96%)</b> |
| Rural + Urban Total | <b>40 (43.96%)<br/>(43.96%)</b> | <b>51 (56.04%)<br/>(56.04%)</b> | <b>91<br/>(100%)<br/>(100%)</b>   |

So the table 3 and the given statements show that Urdu is widely penetrating into the religious activities and hence it is an indicator that it has to a great extent become the language of thought processes. During our observation, we noticed that the Quran education and prayer trainings were given by those teachers who preferred speaking Urdu instead of Pahari even if they were the native speakers of Pahari. So we observed that the current Quran teaching is almost completely in Urdu. Therefore, the children generation is adopting Urdu as it is clear from the table 3 above. The earlier system of Quran teaching which was reserved for a specific family or tribe has collapsed and the Quran education spread through madrassas. With its spread and with the increase in education, Urdu language also has dominated and taken the place of Pahari in this domain too.

### Language Used in Quran Teaching

**Table 4 Language of the teachers of Quran**

| Area        | Categories Of People | Pahari                          | Pahari & Urdu                   | Punjabi & Urdu       | Urdu                            | Total                         |
|-------------|----------------------|---------------------------------|---------------------------------|----------------------|---------------------------------|-------------------------------|
| Rural       | Grandparents         | 12 (100%)<br>(13.19%)           | 0 (0%)                          | 0 (0%)               | 0 (0%)                          | 12 (100%)<br>(13.19%)         |
|             | Parents              | 0 (0%)                          | 11 (57.89%)<br>(12.09%)         | 0 (0%)               | 08 (42.10)<br>(8.79%)           | 19 (100%)<br>(20.88%)         |
|             | Children             | 0 (0%)                          | 0 (0%)                          | 0 (0%)               | 20 (100%)<br>(21.98%)           | 20 (100%)<br>(21.98%)         |
| Rural Total |                      | <b>12 (23.53%)<br/>(13.19%)</b> | <b>11 (21.57%)<br/>(12.09%)</b> | <b>0 (0%)</b>        | <b>28 (54.90%)<br/>(30.77%)</b> | <b>51 (100%)<br/>(56.04%)</b> |
| Urban       | Grandparents         | 05 (62.5%)<br>(5.49%)           | 02 (25%)<br>(2.2%)              | 01 (12.5%)<br>(1.2%) | 0 (0%)                          | 08 (100%)<br>(8.79%)          |
|             | Parents              | 0 (0%)                          | 04 (26.67%)<br>(4.39%)          | 04 (26.67%)          | 07 (46.67)                      | 15 (100%)                     |
|             | Children             | 0 (0%)                          | 0 (0%)                          | 0 (0%)               | 17 (100%)<br>(18.68%)           | 17 (100%)<br>(18.68%)         |

|                     |                                       |                                       |                                     |                                       |                                     |
|---------------------|---------------------------------------|---------------------------------------|-------------------------------------|---------------------------------------|-------------------------------------|
| Urban Total         | <b>05 (12.5%)</b><br><b>(5.49%)</b>   | <b>06 (15%)</b><br><b>(16.48%)</b>    | <b>05 (12.5%)</b><br><b>(5.49%)</b> | <b>24 (60%)</b><br><b>(26.37%)</b>    | <b>40 (100%)</b><br><b>(43.96%)</b> |
| Urban + Rural Total | <b>17 (18.68%)</b><br><b>(18.68%)</b> | <b>17 (18.68%)</b><br><b>(18.68%)</b> | <b>05 (5.49%)</b><br><b>(5.49%)</b> | <b>52 (57.14%)</b><br><b>(52.14%)</b> | <b>91 (100%)</b><br><b>(100%)</b>   |

The teachers of the Holy Quran cast a lot of impact on the language of the students studying the Holy Quran there. From the general analysis of the table it transpires that only 17 people out of 91 said that the language of their teachers was Pahari and these responses were given wholly by the grandparents. However, Pahari and Urdu both languages were used by the teachers of 17 respondents and then the rest of the respondents said that Urdu or Punjabi Urdu were the languages of their teachers. Here Urdu again dominated and 57% teachers would speak Urdu.

Most of the teachers of Quran belong to Pahari speaking areas and their mother tongue is Pahari, but they have been trained in a way that they do not use it with their students. Most of the teachers of Quran themselves received Quran education from the madrassas outside Murree. So they naturally learnt Urdu and they have kept the same medium of instruction in which they were themselves taught.

### Conclusion

The paper concludes that Urdu has occupied the religious domain in Murree and overshadows Pahari. The use of Urdu has become popular among the people and especially those who are in charge of religious preaching and teachings in the mosques in the Pahari speaking areas. But this shift has occurred recently as one generation earlier the teachers of religion used Pahari in their sermons such as on the funeral rituals and other religious occasions.

As religion occupies the most important position in the day to day life of the Pahari people, the people revere everything attached with it. Language is no exception to this. So, in Murree and suburbs, Urdu gets more fame because of its growing use in mosques and madrassas, etc. Given this background, it appears that Pahari was used only by the grand parents' generation of preachers and imams. The present generation uses Pahari on informal occasions but as soon as they become formal, they use Urdu with dense Arabic pronunciation.

The study concludes that Pahari is endangered in most of the social domains and needs to be maintained and revitalized in order to save it from possible extinction.

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## A Comparative Study of New Woman through the Female Protagonists of Kamala Markandaya and Shashi Deshpande

Nidhi Bhatt, Ph.D.



### Kamala Markandaya and Her Works

Kamala Markandaya, whose first published novel, *Nectar In A Sieve*, made waves way back in 1954, passed away Sunday, May 16, 2004 at her home in the outskirts of London.

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Markandaya was 80 and had settled in England since the age of 25, following her marriage to Bertrand Taylor. Her daughter Kim Oliver survives her.

Another long-time America resident Indian author Shashi Tharoor put it succinctly, "Markandaya was a pioneer who influenced all of us Indians writing in English". Born Kamala Purnaiya in a small town in Mysore in 1924, Markandaya attended the University of Madras, beginning in 1940, where she studied history. From 1940 to 1947, she worked as a journalist and also published short stories in Indian newspapers. During the war she worked for the army in India and later returned to journalism.

Fame and success came with her first published novel, *Nectar In A Sieve* (1954), a Book-of-the-Month Club Main Selection and bestseller in the United States. In 1955, the American Library Association named it a Notable Book. That novel was followed by nine others: *Some Inner Fury* (1955), *A Silence of Desire* (1960), *Possession* (1963), *A Handful of Rice* (1966), *The Cofferd Dams* (1969), *The Nowhere Man* (1972), *Two Virgins* (1973), *The Golden Honeycomb* (1977) and *The Pleasure City* (titled *Shalimar* in the American edition, 1982). In the US, her early novels were published by John Day and Co, the same outfit that published the works of Jawaharlal Nehru.



### **Shashi Deshpande and Her Works**

Shashi Deshpande was born in 1938 in Dharwad, Karnataka, India. She is an award-winning Indian novelist. She is the second daughter of famous Kannada dramatist and writer Shriranga. She was born in Karnataka and educated in Bombay (now Mumbai) and Bangalore. Deshpande has degrees in Economics and Law. When she was living in Mumbai she did a course on journalism at the

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A Comparative Study of New Woman through the Female Protagonists of Kamala Markandaya and Shashi Deshpande

Bharatiya Vidya Bhavan and worked for a couple of months as a journalist for the magazine *Onlooker*. (SAWNET:Bookshelf:Shashi Deshpande)

She published her first collection of short stories in 1978 and her first novel '*The Dark Holds No Terrors*' in 1980. She won the Sahitya Akademi Award for the novel *That Long Silence* in 1990 and the Padma Shri award in 2009.(SAWNET:Bookshelf:Shashi Deshpande)

Shashi Deshpande has written four children's books and six novels, besides several perceptive essays, now available in a volume entitled *Writing from the Margin and Other Essays*.

### **Mythology and Linguistic Usage**

Indian mythology and vocabulary have given 'Women' many synonyms namely 'Nari', 'Abla', 'Prakarti', 'Aurat', 'Angna,' etc. It is said that woman is born to manage the entire living world.

If we go in the field of writing we find that in 1951, there were 5 or 6 women writers who usually made year after year some of the most significant contributions to the English novel. Women are natural story-tellers, even when they don't write or publish.

From India, we can cite Toru Dutt, the woman writer, who wrote novels both in English and French.

As the centuries were changing, so were the concepts changing day by day. Now, the mingling and transfusion of the cultures are also prominent here. It is also changing the minds of the people. People are highly influenced by these concepts and they develop their social, mental and psychological status based on these concepts.

### **Comparative Study of the Feminine Concept**

The comparative study of the Feminine concept is not new in India. Many researchers have written earlier on this concept, for example, Rekha Jha (*The Novels Of Kamala Markandaya and Ruth Jhabwala*) and A. Ramakrishna Rao (*Comparative Prospective On Indian Literature*). Although, Kamala Markandaya and Shashi-Deshpande are the two major women novelists, each with impressive corpus of fiction to their credit.

### **The Art of Kamala Markandaya**

Kamala Markandaya is identified unquestionably the most outstanding woman novelist. She is very familiar with the southern region. That's why in most of her novels, she takes

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us to the hearts and cultural mores of South Indians. Yet, she has a varied repertoire of women characters in her fiction. Her first novel, *Nectar In A Sieve* (1954) deals with the life and travails of a peasant woman Rukmani, the narrator and protagonist of the novel. Rukmani, who is faced with great odds like famine, death, infidelity and prostitution amidst a backdrop of bone chilling poverty, wages a constant battle. She wins our sympathy because of her sheer will power that endures a life without hope like '*Nectar In A Sieve*'.

The plight of the rural woman in poverty is juxtaposed with that of the urban poor woman in '*A Handful of Rice*'. Here, we see Nalini, a sprightly carefree girl, transformed slowly into a harassed and victimized woman, trying her best to pull her husband and children through the miseries of a cold hostile life in a big city. Nalini is as doomed as Rukmani.

Rukmani is closely associated with the earth and draws spiritual strength from its fertility and beauty. She learns to help other women in childbirth, to adapt to and accept the unpleasant changes the tannery brings to the village and to withstand seasons of want and hunger. Instead of petulance, she exhibits tenacious and life-affirming endurance.

### **Dignity and Hunger**

In Rukmani's quest for dignity, hunger is a potent enemy. Fear of hunger, she says, torments the peace of every peasant who lives by the vagaries of the wind and rain.

Rukmani insists on teaching all of her children to read and write, even though many in the village believe such knowledge leads to trouble. Rukmani is a strong voice for the world's poor because she speaks with clarity and truth. She reveals a world the literate are seldom forced to examine and her descriptions of the physical ravages of starvation are simple, powerful and timeless.

### **Challenge to Traditional Views**

One of Rukmani's particular strengths lies in confronting her own misconceptions, as people and events often challenge her traditional views. Fertility is so precious to her that she takes risks to pursue it. When she is pregnant with Ira, she encounters a cobra in her pumpkin vine and though it might have killed her and does induce early labor, she does not stop raising vegetables for fear of snakes. Her vegetables are a source of both food and beauty to Rukmani and she compares their rounded shapes to fertile young women. She conquers her fear of a foreign doctor to seek treatment for barrenness, risking Nathan's disapproval.

### **Focus: Protest Against the Ruthlessness of Modern Technological World**

In fact, Kamala Markandaya writes with increasing mastery of the medium. Although there is some obvious contriving and some ingenious formulations of contract, the novel as a whole is a deeply disturbing protest against the onslaught of modern technological ruthlessness against the simplicity and humanity of an earlier order of life.

Kamala Markandaya neither repeats herself, nor turns her fiction into a formula. In Kamala Markandaya's novels the accent is as much on the principal characters as on the diverse backgrounds, economic, political, cultural and social.

### **Shashi Deshpande's Natural Gifts**

Shashi Deshpande is gifted with an inborn literary bent of mind, which matured with her experiences in life. Even her graduation in Economics and Law did not seem to have much impact on her writing that came to her very naturally.

Shashi Deshpande has many avatars. In literary circles, she is the author of the 1990 Sahitya Akademi award-winning novel '*That Long Silence*'. At intellectual discussions, she champions the cause of English as an Indian language and fights for the recognition of women as individuals. She speaks her truth gently but firmly, her words lingering, long after her exit.

### ***That Long Silence***

Shashi Deshpande's novel *That Long Silence*, through details of everyday practices, routine, mundane and particular stories, engages with issues of collective identity. The novel explores how images of nation are embedded in the ordinariness of lives and how the nation-state through an effective mechanism of individuals' imagination institutes them as citizen-subjects.

*That Long Silence* presents the oppressive, debilitating life situation of a housewife. This family life is firmly located in its middle class environs. The silence and the silencing of the woman as a gendered subject is the focus of the narrative. But even as the family life is located in the middle-class environs, the narrative maps the position of the middle class.

As is typical of all her novels, the central character is a lady named Jaya. We get introduced to bits of her life in the form of people who have pervaded that situation.

There is the father who died when she was still in school. Her grandmothers have wilted and died among families, yet away from them. There is the mother who is distant in place but ever present in thoughts. There are her brothers; one a successful doctor and the other a disreputable "never do good," who enters her sphere whenever he needs help.

Then there is the immediate family with its hidden hostilities. The power struggle with the husband which she claims to have lost, but in truth is still fighting over. The disappointment in her daughter and the expectations from her son are mirrored in the pages. The neighbours have always been around to help her. One who is no more, but even in death haunts her. Other ghosts from her past include those who catch up with her either in person or in memories as she endures her personal tragedy.

### **What Marriage Could Mean**

The typical role playing is involved in a marriage where the husband must be made much of by the wife and where the wife feels guilty to breathe if that breath is not constructive to the caring of her husband and his children. The shackles of society are willingly taken on and this could suffocate her own desires. Marriage could also result in the dawning of the truth of the sham that her life is. The resolve to change, to be more than what she is, the knowledge that one step backwards will take her back into the abyss that she has stepped out of all become obvious at this stage.

There is uncertainty of the future of her relationships with near and dear ones. There is a definite challenge of bringing about a change. The situation also offers the resolve to stick to the new life and accept the unpredictable prospects that the future will bring.

It is all there in this story that won the author her award. This story is typical of her short stories and true to form. Not as compelling as the shorter reads, but a good portrait of the woman who is struggling with herself to be who she really is.

### **A Critique of the Patriarchal Construction**

Through this exploration the novel develops a critique of the patriarchal construction of 'nation' and contests the legitimization of the male discourse as the 'normative' national discourse.

### **My Goal in This Paper**

I wish to argue in this paper that the equalized terrain of the victimization of women that the novel presents glosses over the cultural marks of the women characters represented in the novel leading to the appropriation of the cultural other into a universalized brahminical woman. This critique is further supported by calling attention to the way there is a belittling of female discourse in the novel.

### **Desire for Social Mobility and Its Consequences**

The desire of the middle-class family for social mobility is also driven by viewing the life

of the upper class. For Mohan this viewing begins in his childhood when he, while at a function, watches three women conversing in English. The three women, who were for Mohan 'so different from all the women' he had known, also carry with them intimations of modernity for him. The way Jaya comes to understand this experience of Mohan is as a 'revelation': 'Those women had given him his first vision of a different kind of life, a life that had none of the poverty, the shabbiness and ugliness, the rigid rules and rituals he had known till then. For Mohan this 'revelation' of modernity in the image of the English-speaking women becomes the starting point of an ambitious life. It is this again that is behind his choice of Jaya as wife, one who is 'educated and cultured.' As pointed out by Doreen D'Cruz:

“Jaya's right to language is inscribed within her marriage to Mohan. It was her facility with English which identified her as the woman of Mohan's dreams. She recalled to him his impoverished fascination at the women he had seen from a distance at a wedding to which he had been taken out of charity. Their effortless English, along with their perfume and their gossamer saris, proclaimed them as fantastic beings. They reflected access to a culture that Brahmanism alone was insufficient to unlock. Mohan's arrival at that point of cultural privilege was to be mirrored by his possession of the right wife.” (Doreen D'Cruz, '*Feminism in the Post Colonial Context: Shashi Deshpande's Fiction*,' in SPAN: Journal of the South Pacific Association for Commonwealth Literature and Language Studies, no.36, 1993)

Shashi Deshpande seems to be alive to the delayed self-assertiveness of her protagonist. In an interview she has argued:

“My novels always begin in a moment of crisis. Most of us go on unquestioningly until we are shaken out of the rut by something catastrophic or disastrous. Suddenly all that you have taken for granted becomes doubtful, everything falls apart. You begin then to question everything. And it is through this questioning, through this thinking that you move on, pick up your life once again. But you are never the same after this. This is true of all human beings, not just women. My protagonists being women, one of the things they question is the fact of their being females, what it has done to them. But they are also probing the human condition, the human predicament. In this thinking process, humans do discover their own potential. So do the women I have written about. “(Chandra Holm, '*A writer of substance*', in Indian Review of Books, May 2000, p. 5.)



But, significantly, this opposition hides another kind of opposition between 'I' and 'they.' Within this other framework, the 'I' of the polemical prose itself is split into its class/caste opposition. This split is then reconstituted into a separate 'self' and 'other' divide. Herein we see the class/caste construction of 'I.' The polemical prose constitutes the problems of the 'I' with a flattening of class and caste difference in such a way that it appropriates the other cultural identities to merge with the 'I,' who is a victim of patriarchy. Patriarchy is seen here as the common enemy, without class/caste (or other) specificity. As has been noted by Rajeswari Sunder Rajan:

“The force of Deshpande's indictment of women's lives lies in the way she is able to universalize their condition, chiefly by drawing similarities among Jaya and a variety of other female figures, including characters from Indian history and myth; and among three generations of women in her family (Jaya, her mother, her grandmother); among different classes of women (Jaya, her maid Jeeja); among different kinds of women of the same class and generation (Jaya, her cousin Kusum, her widowed neighbour Mukta). So compellingly realistic is this rendering that no Indian woman reader can read this novel without a steady sympathetic identification and, indeed, frequent shocks of recognition.”(Rajan, *The Feminist Plot*, p. 78.)

Shashi Deshpande is considered as the author of the 70's and the 80's. Her Contribution to the world of literature is the Presentation of the reality of the middle class woman:

"I realize that I write what I write because I have to. Because it is within me. It's one point of view, a world from within the woman, and that I think is my contribution to Indian writing." (Shashi Deshpande, Interview by Vanamala Viswanatha, *A Woman's World*-----Literature Alive.1,3(Dec.1987)page-9.)

Deshpande writes not for publicity, but to mirror the society as she observes it. She is least bothered about name and fame. She was very curious to bring forth the changes accruing in the society, in her novels. But, since she was very much fascinated by her women characters, so she laid more emphasis on women only she dealt very minutely and delicately with the problems of middle class educated women. Infact, initially, she always had in her mind people from the real life in India to write about, but as she

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proceeded, spontaneously and involuntarily, woman became the focus of her writings. When interviewed by Vanamala Viswanatha, Shashi makes it clear by saying:

"It all starts with people. For example, *'The Dark Holds No Terrors'* came to me when I saw a couple." (Shashi Deshpande, Interview by Vanamala Viswanatha, *A Woman's World*----- Literature Alive, 1-3(Dec.1987), page-8.)

### **Conventional and Unconventional Types**

Generally, there are two types of role played by women characters in Indian fiction, that is, Conventional and Unconventional. Both the types suffer in one way or the other.

Woman in Shashi Deshpande's novels is initially an unconventional one, but death is not the way out for her. Woman occupies a central place in Deshpande's novels. All of her novels in their own way make suggestions towards the feminine theology. But, Shashi Deshpande herself does not relish the idea that she should be grouped with the female writers of India.

### **A Duality of Vision**

It is to be noted that Kamala has not been partial in the creation of any of her characters. Kamala Markandaya has always got a liking for English people and culture.

In *'The Nowhere Man'*, we find a very balanced presentation of Indo-British Co-relationship. As Thakur Guru Prasad Comments,

"It is a very objective, balanced and truthful account of the Indo-British relations, past and present filtered through genuine artist's imagination, pointing to the final view, echoed half a century later, after the Kipling vogue has come and gone. It has the mark of authenticity." (Thakur Guru Prasad, "*And Never the Twain shall meet* , *The Nowhere Man, Indian Woman Novelist* ed. By R.K.Dhawan (set-2,vol-3,New Delhi,1993),page-179.)

It is a matter of great significance to make a comparative analysis of these two significant female novelists. Kamala Markandaya does not disown her Indian Sensibility. Her statement is proof positive that sensibility which informs a writer's vision is more definitive of his or her identity than nationality.

As Doireann MacDermott informs us;

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"Markandaya has acquired a duality of vision; enabling her to observe both British and Indians with cool detachment ... as she herself has said, in spite of being an outsider by choice ... [her eyes] are still Indian eyes."(Doireann McDermott, *Markandaya Kamala, 1924, Indian Novelist, Encyclopedia Of Post-colonial Literatures In English*, ed.Eugene Beson& L.W.Conolly,vol-2(London:Routledge,1994)page-986.)

Markandaya has given ideas for the development of women in the society by applying Feminine concept in her novels. She has presented the liberalizing aspect of change in the attitude of women. She also underlines the traditional attitude to women in her novels. In '*Some Inner fury*' the novelist refers to the silent barriers against women:

"There is a tradition not only in India that women should not be worried, that the best way to ensure this is to keep them as far as possible in ignorance.....certain domains belong to men alone, and Indian women learn early not to encroach." (Kamala Markandaya, *Some Inner Fury* (London; Putnam, 1955), page-117.)

### **First Person Narrative**

Kamala Markandaya has chosen first person narration in most of her novels. In '*Nectar -In A Sieve*', Rukmani is the narrator and her narration is reminiscient in tone as she looks at herself as a young girl of 12. The first person narration encourages the thought process of woman narrator whose point of view becomes also the point of view embodied in the novel. Also, her next novel '*Possession*' shows 'Anusuya' as the narrator and she also follows the pattern of first - person - narration. All of these characters tell about themselves mostly in their novels.

On the contrary, Shashi Deshpande never counts herself in any particular group of writers. In spite of her readings and familiarity with works both Victorian and Modern, Shashi Deshpande is essentially a self-taught writer. She told an interviewer:

"My husband was a commonwealth scholar and we went to England. We were there for a year. I thought it would be a pity if I forgot all our experiences there. So I started writing them down and gave them to my father. He gave them to *Deccan-Herald* ... which published them promptly, so it began very accidentally."(*Literature-Alive*, 1/3, 1987, page-9.)

## **Fettered By The Natural Functions Of The Body**

Apparently, as said earlier, her women characters seem to be rather fettered by the natural functions of the body. She has shown in most of her novels that the idea of marriage providing protection to the wife is important in Indian Society. As Minh-ha says, "difference reduced to sexual identity is thus posited to justify and conceal exploitation. The Body, the most visible difference between men and women, the only one to offer a secure ground for those who seek the permanent, the feminine "nature" and "essence", remains thereby the safest basis for racist and sexist ideologies." (Trinh T Minh-ha, *Woman, Native, Other: Writing Post Coloniality and Feminism* (Bloomington, Indianapolis: Indiana University Press, 1989), Page-100). Growing into woman is to Saru of *'The Dark Holds No Terrors'*. For example, 'something shameful' and 'Torture'. Jaya in *'That Long Silence'* is painfully conscious of the fact that around her husband's 'needs and desires' her life revalues.

Raman Selden writes about the position of women,

"The Time has come when woman's body must be heard and woman must uncensor herself, recover her goods, her organs, her immense bodily territories which have been kept under seal ..."  
(Raman Selden, *A Reader's guide to contemporary literary theory*, New York:Harvester wheatsheaf,1989,page-150-51.)

However, anything like this is yet to happen in Deshpande's fiction, notwithstanding anatomical descriptions and detailed specifications in her short stories, but the absence of total reticence in this respect in her novels is a proof of the novelist's comprehensive understanding of the grass root reality and woman's plight in India.

Shashi Deshpande is a careful and conscientious writer. She does not believe in offering ready-made solutions. But, she prefers a positive attitude towards life. The narrators of her novels are conscious that they are not in a privileged position, in either suffering or understanding.

## **The Setting in Shashi Deshpande**

The setting of her work is the middle-class India of an educated woman:

"Well-educated, hard working people in secure jobs, cushioned by insurance and provident funds, with two healthy well-fed children going to good schools." (Shashi

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Deshpande, *That Long Silence* (London, Virago, 1988),  
page-5.)

In the novels of Deshpande, the desire for isolation is a particularly charged theme. This desire can be seen in *The Dark Holds No Terrors*, where Sarita thinks,

"All right, so I'm alone. But so's everyone else. Human beings ... They're going to fail you. But because there are just us, because there's no one else, we have to go on trying. If we can't believe in ourselves, we're sunk." (Shashi Deshpande, *The Dark Holds No Terrors* (New Delhi, vikas, 1980), page-200.)

In fact, Deshpande uses a beautiful image to describe the married life of a woman, that is: 'A Pair of Bullocks yoked together'. To an Indian reader this image of the bullocks suggests a world of meanings. It means that the bullocks so yoked shared the burden between themselves but no one knows whether they love each other or not. She presented the woman in an apt image of a worm crawling into a hole. She has brought into light the burning problem of an educated woman, in a contemporary society.

### **High-lighting The Real Image of Women**

The purpose of this comprehensive study of the depiction of women by Kamala Markandaya and Shashi Deshpande is to high-light the real image of women and to make people acquainted with their pathetic condition. Both Kamala and Shashi Deshpande have chosen "Feminism" as a concept of their novels. The French dramatist Alexander Dumas firstly used this term in 1872. The aim of this concept is to bring forth several subjects relating to feminine conditions. It is a kind of movement in which women's rights and opportunities are supported.

Kamala Markandaya has used feminine consciousness and their emotions in the male dominated society. She is the writer and spokesperson of the women suffering. She sheds light especially upon the miseries of the poor woman. Finally, she has proved that women had got extra energy and power to face the problems of life and to struggle in life more than men.

The other novelist, Shashi Deshpande's novels consist of women-sexuality, self discovering, etc. But, then she also can be termed as 'Feminist'. She tells us that in present, the important role of wife is nothing less than walking on the razor's edge.

In her conversation with Gita Viswanath, Shashi Deshpande opines, "We are shaped by our childhood and our parents." (Viswanath, Gita. 2005, "In Conversation with Shashi

Deshpande." *Writing Difference: The Novels of Shashi Deshpande*. Ed. Chanchala K. Naik, New Delhi: Pencraft International, p.229.)

### **Women Self-hood**

Deshpande bares the subtle processes of oppression and gender differentiation operating within the institution of family and the male-centered Indian society at large. Deshpande's feminism does not uproot the woman from her background but it only tries to expose the different ideological elements that shape her. These include social and psychological factors such as woman's subordinate position in the family and her restricted sexuality. She seeks to expose the ideology by which a woman is trained to play her subservient role in society. Her novels eclectically employ the postmodern technique of deconstructing patriarchal culture and customs, and reveal these to be man-made constructs.

In Deshpande's view, when women undertake their journey in pursuit of self-knowledge, they do not start light, "... We are already burdened with a baggage that has been given to us. The fact is that we don't start with a picture of ourselves on a clean slate. Inscribed on it already are things told to us by others that determine our behavior, ideas, expectations and dreams". (Deshpande, Shashi. 2003, *Writing From The Margin*, New Delhi: Penguin Books, p.87) .Simone de Beauvoir's statement, "one is not born a woman, one becomes one", (Beauvoir, Simone de. 1997. *The Second Sex*. Trans. H.M. Parshley. London: Vintage, p. 295.) has a special relevance to India where conventions, religious and social taboos dictate and inhibit woman's individuality. Femininity as a cultural construct inscribes the society's views about women. The behavioral patterns for the Indian women are pre-determined by the caste into which one is born and the values and traditions of a culture that upholds archetypal images of woman.

The male domination in woman's life is a natural phenomenon in a patriarchal society and the consequent relegation of woman to a secondary position seemed to have prompted Indian women writers to take up the cause of women. They stressed the need for women to break free from the shackles of their traditional position and see their own need for self-fulfillment as more important than the duty of sacrificing themselves for their husbands and children. The new woman voices a note of resentment as they feel stifled under the oppressive restrictions. She has her own changed notions of life. It is true, "Women's education, her rights of citizenship and other legal rights and above all her gainful employment and economic independence has tremendously influenced her outlook and conjugal relationship and attitude towards marriage"(Kapur, Promilla, 1976. *Love, Marriage, Sex and Woman in India*. New Delhi: Orient Paperbacks, p.194.)

### **Deshpande's Feminist Critique**

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Shashi Deshpande as a writer offers feminist critiques of the patriarchal Indian society. Her art lies in selecting situations with which most Indian women can identify. Her focus is on the woman within marital, domestic relationship.

According to Deshpande, there is a sharp division between women's world and men's world, "even today, you'll notice, to insult a man, you say, 'go wear bangles.' Bangles mean identification totally, and absolutely, with a woman"(. Kuortti, Joel. 2003, "*Maybe Only Your Wife Can Read.*" Interview with Shashi Deshpande. *Tense Past, Tense Present. Woman Writing in English.* Kolkata: Street, p.36.). The *Binding Vine* projects the issue of resistance to such patriarchal ideology. The protagonist Urmila is the voice of resistance in the novel that voices a protest against the patriarchal attitude to the issue of rape. Two forms of gender violence are juxtaposed here in the case of Kalpana and Mira. If Kalpana lying in an unconscious state represents the silenced subaltern, in Mira's poems and diaries, writing itself becomes a mode of resistance. Urmila's account of the incident of Kalpana's rape is loaded with ideological undertones. Shakutai's insistence that the police should not be informed as it will lead to Kalpana's disgrace and exposure is, in reality, an exposure of the societal attitude toward the rape victim and the patriarchal ideology that rape disgraces the victim rather than the culprit.

Her novels, featuring female protagonists, reconstruct aspects of women's experience and attempt to give voice to 'muted' ideologies, registering resistance and on her own admission, in her novels she charts, "the inner landscapes of women," (Sebastian, Mrinalini. 2000. *The Novels of Shashi Deshpande in Post Colonial Arguments.* Delhi: Prestige, p.143) where she provides her women characters a context to understand themselves.

Deshpande consistently explores the nature of the female world and reconstructs the suppressed records of female experience. She constructs contexts, representing different facets of the trapped female psyche and attempts to transcend its boundaries. These narratives function as modes of women's experience underlining its resistance and simultaneously subverting it, which opens up a space where the, "marginal comes into being and retains its difference"( Chatterji, Lola. Ed. 1986. *Woman Image Text.* Delhi: Trianka, p.6 ).

Shashi Deshpande's novel *Moving On* also projects the protagonist Manjari as a woman who resists the patriarchal ideology and tries to live her life on her own terms. She displays enormous courage and steadfastness in her decision to give up studying medicine to marry Shyam, and again during such trying moments when it is revealed that her sister Malu is made pregnant by her husband. When Malu dies after giving birth to Sachi, followed by Shyam's suicide, Manjari faces a painful period of struggle and strain.

Estranged from family, she grapples with innumerable difficulties to support herself and to survive with her baby son. She turns down Raja's repeated proposals to marry him because she thinks that marriage without the foundation of love and only as a means of social security for a single woman is not acceptable to her.

In almost all societies, a woman is culturally assigned norms of behaviour in which standards of conduct and decorum set the boundaries for her as external signs of what it means to be seemingly proper and respectable within the differentiated hierarchy called gender. Any form of deviation from prescribed norms or any display of transgressive potential in violation to the ideal image of womanhood makes her an unruly woman to be ostracized by society.

As Bartky points out, the situation of woman is such that she, a free and autonomous being, finds herself in a world where she is compelled by man to assume the status of an inferior to whatever man imagines himself to be. Women are bound to their oppression; "by male control of the dominant institutions and the dominant ideology..." (Bartky, Sandra Lee. 1998, *"Body Politics." A Companion to Feminist Philosophy*. Oxford: Blackwell. p.85.). Hence, in order both to gain equality and to realize their human potential, women must transcend their distinctive femaleness to lead the kind of life men do, in other words, they must be autonomous.

Beauvoir exhorts women to achieve autonomy, to discover and nurture their authentic self through lived experience for self-realization. This argument may apply in case of Manjari, as she negotiates many opposed discourses and moves forward in a quest to know who and what she is.

In the context of the changing world we live in, it has become imperative to do away with separate domains for woman and man and to redefine man-woman relationship as equal and complementary and not on terms of domination and subordination. For Deshpande, "A world without frightened, dependent, trapped, frustrated women is a better world for all of us to live in." (Deshpande, Shashi. 1988. *"Why I am a Feminist." Writing from the Margin*. New Delhi: Penguin, p.85.)

In her march towards emancipation and self-hood, the contemporary Indian woman has to struggle against the insensitive fatality of options and the indoctrination of centuries which endeavor to fashion her into the mould of 'womanhood' with a silent persistence.

Deshpande has portrayed women who exhibit the results of this indoctrination in their psyche and behavior. Her "Ajis" and "Kakis" are the women who could not have the opportunity to develop and grow except in home and family related roles and have surrendered to the traditional clap-trap about the women's-place-at-home-only.



This self-deception also perpetuates the power-equations, as Vrinda Nabar points out: "Whereby the woman/mother eventually sees her imprisonment as empowering her by conferring on her the attributes of mother and wife. She sees these largely in relation to the men in the domestic power hierarchy. She thus becomes a symbol of what men later expect their women to be. She is imprinted on the children's consciousness as sublime sufferer, selfless slave, tireless worker for her family's comfort and happiness." (Nabar, Vrinda. 1995, *Caste as Woman*. New Delhi: Penguin Books, p. 185-86.)

Deshpande's novels sympathetically record the lives of such women and this is one of her themes. She has endeavored to transmit the basic anxiety, loneliness and helplessness of their situation. The novel sensitively presents how a woman's existence is confined within domesticity and how all forms of oppression perpetuated on her are convincingly rationalized generating a closed-mind syndrome. The figure of Mohan's mother can be quoted as an example. In Jaya's narration, "the woman's crouching in front of the dying fire, sitting blank and motionless, the huddled bundles of sleeping children on the floor, the utter silence." (Shashi Deshpande, *That Long Silence*, New Delhi, Penguin Publishers 1989.)

## Conclusion

The point of departure for this study of Kamala Markandaya and Shashi Deshpande is the hypothesis that literature is the product of a given milieu, language and individual sensibility. Together they constitute a cultural entity, rooted in the changing traditional value system of a people.

Indian traditions themselves have brought about some of the great problems regarding Indian woman. Kamala Markandaya has dealt with some of these problems like poverty, marriage, illiteracy, etc., in detail in her novels. Some of the customs, which make a mockery of the development of Indian women in society, can be easily observed more vividly in India. She moves forward to oppose such backward customs allotted with great skill and vigour. She is an expert in joining the East-West features and in framing a complicating network of the drama of human relations. What the commentator S.K. Tikko writes about Kamala Markandaya's novel *The Pleasure City* is applicable to her art:

"In conclusion, one might add that Kamala Markandaya's art as a novelist seems to consist not only in presenting these relationships and analyzing the mental attitudes of her British and Indian characters but also in recapturing a vision of the English people as there were, when they ruled India, when life was simple and pleasant." (S.K.Tikko, "*Human Relationship in Pleasure City*" ed. Indian Women Novelist by R.K.Dhawan set-1, vol-3(New Delhi, 1993), page-239).

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# **LANGUAGE IN INDIA**

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## **A Look into the Causes of Language Choice among Female Students in Academic Setting in Pakistan**

**Mujahid Shah, M.A., M.Phil. Scholar**

**Zafar Iqabl Khattak, M.A., Ph.D. Scholar**

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### **Abstract**

The study was conducted to investigate the causes of gender difference in terms of the language choice in an academic setting. As socio-cultural and Psychological aspects are considered to be two of the major factors, which affect the choice of language in different settings and situations, it was deemed important to explore the language choice for male and female students having Hindko/Pashto as mother tongue, Urdu as Second language/national language and English as Foreign language. A questionnaire probing language choice was developed and data were collected from 120 participants comprising Secondary, college and university students including 60 male and female each.

Data analysis revealed that the factors which strongly affect the female choice of language are mostly psychological (inferiority complex) and socio-cultural including social status, prestige, social behaviour and others. The research has significant value; it not only highlights the vital role of psychological and socio-cultural elements in shaping linguistic behaviour but also brings into limelight one of the major areas for research that still needs to be explored in Pakistan.

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## 1.0 Introduction

In our daily life we make choices and our reasoning and choices govern our behaviour. As language is the part of human behaviour, so same is the case with language. We often make choices when we speak. According to Karl Popper and John Eccles, the very origin of language indissolubly is linked with choices. Here is what they say:

We could say that in choosing to speak, and to take interest in speech, man has chosen to evolve his brain and his mind; that language once created, exerted the selection pressure under which emerged the human brain and consciousness of self. (Popper & Eccles, 1977:13).

So, the important point is that making choices is the central part of human condition and they make choices in speech as well. Our choices are subject to restrictions even from the early stage of our speaking.

On linguistic choices there can be physical or cognitive restrictions, grammatical restrictions and social restrictions. For example the need to sleep put natural restrictions on the length of our sentences. The range of speech sound is restricted by our auditory system which is designed to perceive and process sound in a range between 12 and 20,000 cycles/second.

These types of restrictions are physical or cognitive restrictions.

There are grammatical restrictions as well. For example, gender agreement between article, noun and adjective is a good example. French 'bon' and 'bonne' are forms of 'good'. 'It is bon mot', literally a good word but 'bonne action', a good deed. Mot 'word' is masculine whereas action 'deed', is feminine. So, the use of 'bonne or bon forms is determined by agreement rules. Agreement rules are restrictions on choices. What they mean is that, if a language has a gender system, the speakers are not free in their choices of gender forms of nouns, adjectives and articles.

Similarly there are choices which are not determined by physical or grammatical restrictions but by social norms for example there are restrictions on choices between coexisting varieties. For instance English words like 'fast' have, in standard British pronunciation, a long vowel [a:] but in Australian pronunciation it is pronounced a bit archaic, or in some American varieties it borders on [ae] along with other adjustments they make to blend in their environment.

Speech varieties are markers of group membership. So, one tries to use the right forms and pronunciation in order to conform to the group he is trying to join.

## 1.1 Co-operation and Choice

Speech behaviour is fundamentally co-operative and co-operation is the unmarked case in speech behaviour and vital for preserving the functionality of the language. It can be

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explained in terms of probability that the speakers concerned may.

Linguistic communication is a co-operative game not a zero-sum game. Both players assuming there are just two-benefit if they co-operate. They should not regard the other player as someone who is out to defeat them. The payoffs are for doing what everyone else does. The classic example is traffic; it does not matter which side of the road we drive on, but it is extremely important that we all drive on the same side. (Coulmas, 2005: 12)

The co-operative nature of the language is well revealed by pidgin. Pidgin is a variety which comes into existence when the speakers in a community speak different languages and do not understand each other. They invent a new language or a new variety that is mutually intelligible.

## **1.2 Marked and Unmarked Choices**

Unmarked language choices, in which the language used is one that would be expected in that context, and 'marked choices' in which the language used would not normally be expected. Marked choices may function as attempts to redefine the relationship between speakers and aspects of context.

A simple example of unmarked language choices can be that in a domestic flight two passengers start talking to each other in Urdu and during the talk they got to know that they belong to the same region, let us suppose Lahore. They unconsciously would turn to Punjabi, which indexes their common identity and marked the relationship as one between 'ethnic brethren'.

In contrast to unmarked choices, the marked choices may be used to increase the social distance, or to express authority or anger. Mayor-Scotton (1993) as cited in Robinson & Giles (2001) presented an example of marked choices that a passenger on a bus switches from Swahili to English when addressing to conductor. He asserts that in this case marked choice do not work. The conductor clearly understands the remark but responds in Swahili.

But societies and social group differ as to what choices are marked or unmarked. For example in monolingual environments multilingual conversations tend to be perceived as un-co-operative while in multilingual environments people expect each other to understand several languages. But use the only one they speak the best.

## **1.3 Micro and Macro Choices**

Language choices can be divided into two types, micro linguistic choices and macro linguistic choices. Micro linguistic choices deal with the features of expressions and lower-level units of a language system. Micro choices are concerned with lower level choices of phonetics, morphological and syntactic variants. In other words we can say, micro linguistic choices mean the choices among the varieties of one language. For example the

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pronunciation of [r] in New York but in standard dialect it is not pronounced often. This choice is micro level choices.

Macro choices are those choices that deal with choice among different languages. These are the choices across the language boundaries and deal with the choice of styles and choices of languages and their functional allocation in society.

### **1.4 Code Switching**

Speakers in bilingual communities are regularly faced with the problem that which language they should chose to speak and in many cases people do not choose either one or the other language but rather they select now portions of one language and then of the other. Bilingual speakers often in one single conversation use two or more languages or varieties of a language. In a single conversation they switch from one language to another or from one variety of a language to another variety.

This is called code switching. Furthermore Gal (1988: 24) says, “Code switching is a conventional strategy used to establish, cross or destroy group boundaries; to create, evoke or change interpersonal relations with their rights and obligations.”

### **Varying Situations**

A study on bi-dialectal community in Norway by Gumperz, J. & J. Blom (1986) showed that in Hemnesberget Ranmal, a local dialect and Bokmal the standard variety are taught by local speakers as distinct entities. Ranmal was associated with local cultural identity, home, family and friends; While Bokmal was associated with education, religion, official transactions, and mass media. The two varieties were then, used on different occasions. But they also show that how speakers could switch from one language to the other during the same social event. For instance in a community administration office, clerk would use Bokmal or Ranmal phrases depending whether they are talking about official or unofficial matters; and local residents would use Ranmal to speak with clerk to enquire about family affairs, then switch to Bokmal for the ‘businesses part of transaction. So, the evidence shows that the bilingual code switching is meaningful.

Another example of code switching in multilingual communities is the Singapore, where there are several languages spoken. But four languages (English, the Mandarin variety of Chinese, Tamil and Malay) are considered as official languages. National policy promotes English as trade language, Malay as regional language, and Tamil as the language of the one of the important ethnic groups in the republic. So, the linguistic situation in Singapore offers those who live there a wide choice of languages. And they use different languages in different contexts and situations as well as they switch between the languages as often as the context requires.

### **Who Switches?**

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Question here arises as to who switches. An ideal code switcher is one who speaks at least two languages which are habitually spoken in their community and they are fluent in both languages, although they may not be the completely balanced bilinguals. Similarly code switching may also vary from society to society. As we know, some societies are more tolerant for the transfer of material from one language into another than some others, or some communities are more receptive than others. Same is the case with code switching. Some communities show more tendencies towards code switching while some do not.

The communities with much hybrid languages show less frequency for code switching.

### **How Switching Occurs? Rule Governed**

Another important question is that how code switching occurs. Code switching cannot be done in the absence of agreed upon rule. Common language that constitutes the frame work of rules, and elements to be selected if there are no rules utterances cannot be interpreted.

So, code switching must be rule governed.

Mayor- Scotton's (1993) Matrix Language Frame model (MLF) as cited in Robinson & Giles (2001) is influential to describe the issue that how the code switching occurs or how the elements of the two languages are joined or mixed in code switching. Matrix Language Frame (MLF) model suggests that language processing consists in the construction of a frame into which matrix language elements and embedded language elements is incorporated.

The matrix language supplies the frame whereas the content morphemes can be inserted both from matrix language and embedded language. Code switching in which matrix language and embedded language can be identified is called classic code switching. But in every case it is not certain. Code switching may also vary according to language patterns.

### **Some Factors for Code Switching**

Community norms and values, ethnicity, level of education, gender, age, immigrant status, social relations, prestige of language are the factors of code switching. But code switching is not a uniform phenomenon, it varies from one community to the other and even from one group to the other group. Because social environments in which code switching occurs are varied. And the social variables which influence or affect the speaker's choices of language also vary.

Code switching may be an unmarked or expected choice or marked or unexpected choice. To further explain I would add an example by Mayor-Scotton (1993: 88) as cited in Robinson & Giles (2001). A visitor to a company speaks with the security guard in Swahili, the usual language for such interactions between strangers. When the security guard discovers that the visitor belongs to his own ethnic group he switches to the joint ethnic language 'Luya', which shows their common identity. But when another visitor approaches security guard switches back to Swahili. In this example the switches by security guard usually are not unexpected.

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According to Mayor-Scotton (1993) as cited in Robinson & Giles (2001), code switching itself is an unmarked choice. But often it may be a marked choice. Code switching is marked when it does not conform the expected pattern. This type of switching may be used to increase social distance or to express anger or authority. For example in classroom at school, code switching may be disprefferd, and threatened by sanctions and so, is the marked.

## 2.0 Research Design

To find out the factors which motivate females to adopt a second language, we used social survey research design but we also mixed in it some features of comparative design because a social phenomenon can be better understood when it is compared in relation to two or more meaningful contrasting cases or situations.

### 2.1 Selection of Site

To work on the hypothesis that female students in academic settings are more interested in a second language rather than their mother tongue, we needed to select a research site with a multilingual speech community. For this purpose we decided to select District Mansehra. It is a district with multilingual linguistic setting.

### 2.2 Sampling

Our population was the students of educational institutes (schools, colleges and University) in District Mansehra. We selected our sample informants through stratified random sampling. We needed 120 sample informants, so we stratified the population into three strata;  
1) University 2) Colleges 3) Schools

Then we divided these three strata further into six sub-strata by dividing each stratum into two sub-strata. We selected 40 students from each stratum and the total 40 informants of each stratum were selected with the proportion of 20:20. For instance, from the two sub strata of university we selected 20 informants from each stratum with the proportion of 10 girls and 10 boys. So 20 of total 40 informants of the two sub-strata of university are girls and 20 are boys.

Table 1 Division of University strata

| Sub stratum | Girls | Boys |
|-------------|-------|------|
| Dept of Eng | 10    | 10   |
| Dept of I T | 10    | 10   |
| Total       | 20    | 20   |

Similarly from college strata we selected informants in the same way. We selected 20 informants from one college and 20 from the other with the proportion of 10 girls and 10 boys.

| Sub stratum       | Girls | Boys |
|-------------------|-------|------|
| Sky international | 10    | 10   |
| M.P.S college     | 10    | 10   |
| Total             | 20    | 20   |

And from school strata, we also selected 40 informants from two schools with the equal proportion of girls and boys.

| Sub stratum                 | Girls | Boys |
|-----------------------------|-------|------|
| Iqra Collegiate school Mans | 10    | 10   |
| The Educators school Mans   | 10    | 10   |
| Total                       | 20    | 20   |

### 2.3 Questionnaire

We designed a questionnaire to test the hypothesis that the females often prefer second language and to explore the factors that are responsible. We included 19 questions in the questionnaire. In the first six questions we asked for some personal information like name, age, sex, father's occupation, and level of education, class and the region where the person belongs, just to have an idea about the age and social statuses and the region that how these variables affect the language choice of a person. Then from question number seven we designed questions to enquire about one's mother tongue and which languages are being spoken at his/her home. This would show that how one's competence of different languages affects his/her language choices and what is the mother tongue of the person.

In question number 12 we put eleven different situations and asked that in which situation the person speaks which language and what is the reason of that particular choice. By this question we would be able to get an idea that in how many situations females choice a second language and in how many situations males prefer their mother tongue and which are those situations. The knowledge of these situations would help us to find out the factors which cause this type of choices. To make students clear, we gave 10 suggestions to give them an idea that what can be the reasons for language choice in a particular situation. But the four situations were of central importance and those were what language the respondent used to speak in her school/college/university with her teachers, friends and male and female

classmates.

We added some other questions just for the knowledge for further studies. In question number 13 and 14 we asked about the reading of literature and the language in which the person likes to read the literature. By this question we wanted to know that how much interest the informant has in a language.

Question number 15 was about code-switching. We just wanted to explore that as females prefer second language to speak in most situations, if they also mix the languages or use two/more languages in a single situation more than males. Question 17 tells that gender biased attitude of society affects language choice of females. Question 18 was very vital in our research. By this question we wanted to have a direct idea/opinion of the people about the concept and what they think the reason is, of the female choice of another language rather than their mother tongue.

### 3.0 Data Analysis

To analyze the data collected from different schools, colleges and university first of all we separated the questionnaires of the respondents due to the different mother tongues. The following table 4 shows the details.

| M.T   | Schools | Colleges | University           | Total |
|-------|---------|----------|----------------------|-------|
| H     | 29      | 24       | 25                   | 78    |
| P     | 2       | 8        | 14                   | 24    |
| U     | 9       | 8        | 0, 1 said<br>Punjabi | 18    |
| Total | 40      | 40       | 40                   | 120   |

Table 4

Table 4 shows that out of 120 respondents 78 respondents have Hindko as their mother tongue and 24 respondents said that their mother tongue is Pashto while 18 respondents told that Urdu is their mother tongue.

Out of 40 respondents from schools 29 have Urdu as their other tongue, 2 have Pashto as their mother tongue and 9 said that their mother tongue is Urdu. From 90 respondents from colleges 24 said that their mother tongue is Hindko, 8 said Pashto is their mother tongue and 8 said that Urdu is their mother tongue and from university 25 respondents told that Urdu is their mother tongue and 14 respondents are those whose mother tongue is Pashto and no respondent said that Urdu is their mother tongue. One respondent said that her mother tongue is Punjabi.

| M.T | Number of speakers | Males | Females |
|-----|--------------------|-------|---------|
|-----|--------------------|-------|---------|

|       |     |    |    |
|-------|-----|----|----|
| H     | 78  | 32 | 46 |
| P     | 24  | 18 | 6  |
| U     | 17  | 10 | 7  |
| Total | 119 | 60 | 59 |

Table 5

The table 5 shows that out of 78 respondents who said that Hindko is their mother tongue 32 respondents are males and 46 are female and from 24 respondents whose Mother Tongue is Pashto 18 respondents are male and 6 are female and from those 17 respondents whose Mother tongue is Urdu 10 are male and 7 are female.

In Questionnaire, question No. 12 in which we have asked about many situations the person speaks which Language and why? This was helpful to give us idea that whether the respondent prefers his/her mother tongue or any other language in different situations and the results showed that 90 % of female respondents prefer another language rather than their mother tongue. While the questionnaires/answer of male respondents showed that almost all of the respondents preferred their mother tongue over any other language. So then we separated the questionnaires of female respondents just to turn to the main purpose of our research which was to find out the factor which motivate females to speak any other language<sup>1</sup> rather than their mother tongue, in academic settings with their teachers, friends and male/female class mates.

All of 53 respondents whose mother tongue is Hindko/Pashto said that they speak Urdu or English with their teachers. The reasons they gave for this choice are helpful to find out the factors which are responsible for female such choices of other languages. The details are in following table.

| S.No | Factors                          | H  | P |
|------|----------------------------------|----|---|
| 1    | Prestigious language             | 3  | 1 |
| 2    | Easy to understand and speak     | 2  |   |
| 3    | I will be considered as educated | 5  | 1 |
| 4    | To show respect                  | 15 | 3 |
| 5    | I can better explain my self     | 7  |   |
| 6    | It is an external pressure       | 13 | 1 |
| 7    | People pay more attention        | 1  |   |

Table 6

Table 6 shows that 3 respondents speak to their teachers in other languages because they think that these languages are more prestigious, two respondents speak Urdu because they

think that it is a language that is easy for everyone to understand and speak. Six respondents said that they choose Urdu to speak to their teachers just to be considered as well mannered and educated. 18 respondents said that by using this language they want to show respect to their teachers. It means that they do not consider their Mother Language as a language which is rich enough to show respect. 14 respondents are of the opinion that they are asked to speak Urdu by the institution and they do not use this language with their teachers on their own will. 7 respondents said that they choose a language other than their mother tongue to speak to their teachers because they think that this is the language in which they can better explain their selves. One respondent gave an interesting reason that she chooses another language because she thinks that her teachers pay more attention to her when she speaks this language.

For their choice of another language for their friends they also gave interesting reasons which are shown in the following table 7.

| S.No | Factors   | No. of respondent | P  |
|------|---|-------------------|----|
| 1    | Prestigious language  | 3                 |    |
| 2    | Easy to understand and speak                                  | 3                 | 2  |
| 3    | I will be considered as educated                              | 2                 |    |
| 4    | To show respect   | 2                 |    |
| 5    | I can better explain my self                                  | 7                 |    |
| 6    | It is an external pressure                                    | 4                 |    |
| 7    | To be socially equal to those who are socially superior to me | 3                 |    |
| 8    | To express closeness  | 21                | 3  |
| 9    | People pay more attention                                     |                   | 01 |

Table 7

Table 7 shows that 24 of the 52 respondents speak other languages Urdu with their friends to express closeness. It is interesting.7 said that they can better explain their selves in Urdu. 3 respondents speak Urdu to their friends to be socially equal to those who are superior to them, this mean that they think their language as inferior by speaking which they cannot be equal to others.4 said that they choose other languages because it is an external pressure perhaps from school/college/university. 2 respondents told that they do so because they think that other language (Urdu, English) is more helpful to show respect to other than their mother tongue. Two 2 respondents said that they choose Urdu to speak to their friends because they think that they would be considered as educated. 5 respondents said that they speak Urdu language because it is easy to on understand and speak and 3 respondents said that they speak Urdu with their friend because they think it as a prestigious language and one said that people pay more attention when they speak this language.

In answer to the question that which language they choose to speak while talking to their male class mates and why. 51 respondents said that they speak Urdu while talking to their male class mates and only one respondent said that she uses her mother tongue to her male

class mates.

| S.No. | Factors   | No. of respondent | P  |
|-------|---|-------------------|----|
| 1     | Prestigious language  | 3                 | 1  |
| 2     | Easy to understand and speak                                  | 7                 | 2  |
| 3     | I will be considered as educated                              | 6                 |    |
| 4     | To show respect   | 1                 |    |
| 5     | I can better explain my self                                  | 3                 |    |
| 6     | It is an external pressure                                    | 4                 |    |
| 7     | To be socially equal to those who are socially superior to me | 4                 |    |
| 8     | To express closeness  | 3                 | 1  |
| 9     | To keep distance  | 12                | 1  |
| 10    | People pay more attention                                     | 2                 | 01 |

Table 8

As per the table 8 data 13 of the 51 respondents use Urdu that is not their mother tongue with their male class mates to keep distance. Perhaps they mean that speaking mother tongue with others is a way to express closeness. Respondents are of the view that they choose to speak Urdu to their male class mates because it is a language that is easy to understand and speak. Six respondents said that they will be considered as educated. Three respondents say that they can better explain their selves in Urdu language, three 3 respondents speak Urdu with their male class mates because they think it as a language of prestige. Four respondents said that they speak Urdu with their mall class mates not on their own will but because it is because of some sort of pressure. Four female respondents said that they choose to speak Urdu because by speaking this language they want to be equal to those who are socially superior or to them. 3 Respondents said that they choose Urdu to speak to male class mates. It is because in this way, they can get more attention from them. One respondent gives the reason that she does so because by using this language she can respect to their male classmates.

The 52 respondents whose mother tongue is Hindko and Pashto for their choice of another language rather than their mother tongue with their female class mates they gave following reasons.

| S.No | Factors                          | H | P |
|------|----------------------------------|---|---|
| 1    | Prestigious language             | 4 |   |
| 2    | Easy to understand and speak     | 8 | 2 |
| 3    | I will be considered as educated | 1 |   |
| 4    | I can better explain my self     | 4 |   |

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|   |   |    |   |
|---|---|----|---|
| 5 | It is an external pressure                                    | 5  |   |
| 6 | To be socially equal to those who are socially superior to me | 3  |   |
| 7 | To express closeness  | 18 | 2 |
| 8 | People pay more attention                                     | 3  | 2 |

Table 8

Table 8 shows that 20 gave the reason for their choice of Urdu language, as compared to Hindko and Pashto, while talking to their female classmates that they want to express closeness. Ten said that Urdu is a language that is easy to understand and speak. Five respondents said that it is not their own will but they are not allowed to speak their mother tongue with classmates. Four respondents think Urdu as a language of prestige that is why they chose to speak it with their female classmates. Four other respondents said that they can better explain their selves in Urdu language three respondents said that they choose to speak Urdu with their female class mates because they think that it is a way to be socially equal to those who are superior. Other respondents say that they do so because people pay more attention to them when they speak Urdu. One respondent said that she speaks Urdu with her female class mate because by speaking this language she would be considered as educated and well mannered.

Out of 60 female respondents 52 are those whose mother tongue is Hindko and Pashto while 1 respondent said that her mother tongue is Punjabi and she said that she speaks Urdu with her teachers, friends and male and female classmates the reason she gave for her choices is that when she speaks this language people pay more attention to her. The rest of respondents are those who said that their mother tongue is Urdu and they also speak Urdu with their teachers, friends, and male and female classmates.

So, out of 60 female informants 53 prefer other languages to their mother tongue while the rest of female informants are those who use their mother tongue.

The results of research showed that females of District Mansehra prefer another language rather than their mother tongue in academic settings with their teachers, friends and male and female class mates. The reasons which they gave for their choices helped us to get an idea about the factors which motivate females to speak another language rather than their mother tongue. The important factors are following:

### **Gender Biased Attitude of Society**

In the society of District Mansehra, our observation indicated that the general concept of the people about females is that they only can speak, they do not know anything and they cannot do the things which males can do, they are for domestic work only, they cannot go outside and cannot serve any useful purpose. The results of this research are indexical of these beliefs.

Out of 60 female respondents, 53 speak Urdu/ English with their teachers and friends, and Language in India [www.languageinindia.com](http://www.languageinindia.com)  
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male and female classmates. Most of the reasons given by them show that they choose another language because of the society's typical gender biased attitude. For example, the respondents frequently gave the reason for their choice of Urdu. They think that they can better explain themselves in this language, because by speaking Urdu they can express better what they will not be able to express in their own language/dialect, and they also said many times that people pay more attention to them when they speak in Urdu. This shows that in order to seek attention which being a woman they are not getting, they have to switch over to Urdu. They seek this way to get attention. Many informants also said that they choose another language rather than their mother tongue just to be equal to those who are socially superior to them. This reason shows that females consider themselves as inferior. They have an inferiority complex and because of this complex they want to do the things because of which they would be considered as equal to males. And they also gave the reason that they want to be considered as educated and so in order to prove themselves as prime and proper, well mannered, educated and cultured they try to speak a language that has more prestige than their mother tongue so the most important factor for female choice of other languages is social inequality and gender biased attitude of society.

### **Fashion**

The other important factor for female choice of language is fashion. Females are much more interested in fashion than males. Many informants whose mother tongue is either Hindko or Pashto gave reasons for their choice of other languages than their mother tongue. They reported that the language which they speak (English/Urdu) has more prestige than their mother tongue. So this shows that females are much interested in that language which is more prestigious. And the other reasons given by them such as, they want to be considered as educated also show that they are interested to create good impressions about them to others by using a language that is not their mother tongue and that which has more prestige than their mother tongue. So, fashion is also an important factor that contributes to motivate females to prefer other languages that are more prestigious than their mother tongue.

### **Politeness and Richness of the Language**

Simplicity, politeness and richness of the language preferred by females is also an obvious factor. If the language is easy to use, politer in expressions and richer in vocabulary and other expressions than the mother tongue, then we should say that there must be a natural tendency to speak that language rather than any other. All the respondents said that they speak Urdu. In this case, their preference for Urdu over Hindko and Pashto may be because of the assumed simplicity, politeness and richness of Urdu language. Respondents many times stated that the reason for their choice of Urdu language is because it is a language that is easy to understand and speak. Many also said they speak Urdu because in this way they may pay respect to others. It means that Urdu is a language that is more polite and soft than Hindko and Pashto. Some respondent also said that they speak Urdu because they can better explain their selves in this language. This is because Urdu is a rich language. Many respondents said that they speak another language because it is more appropriate to express closeness to those they are speaking to.

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## External Pressure

As our research is concerned with the academic settings, many respondents said that they speak another language with their male and female classmates, friends and particularly with their teachers because they are asked to speak that language by the institution. So at times external pressure may also influence the choice of the language to carry on communication.

## 4.0 Conclusion

We had observed in our classrooms that most of our female students speak Urdu with one another and with their male classmates and teachers. But Urdu is not their mother tongue. Almost all of the females belong to same ethnic group and they have Hindko or Pashto as their mother tongues, but they never speak to each other in their mother tongue nor do they speak their mother tongue while talking to their teachers and classmates.

To enquire about the factors which are responsible for this particular behaviour of females, we conducted this research, which is a social survey. For this purpose we selected our population (120 sample informants) from different schools, colleges and university of District Mansehra. Then we collected data in the form of a questionnaire. We designed some questions just to have an idea about the informant's social status and mental level. Then we added some questions which were the key points of our research. On the basis of the results of these questions we got the exact idea about the factors which are responsible to motivate females to speak another language rather than their mother tongue in academic settings.

Our findings were that, out of total 120 respondents (from which 60 were male and 60 were female), most of the male respondents prefer their mother tongue in most situations but, out of 60 female informants, 53 prefer other languages over their mother tongue. 7 respondents said that they speak their mother tongue. Out of 53 respondents who prefer Urdu (and sometimes English) 46 are those whose mother tongue is Hindko while 6 are those whose mother tongue is Pashto and one person's mother tongue is Punjabi. On the other hand, 7 respondents preferred their mother tongues and these respondents gave interesting results because they all have Urdu as their mother tongue. It means that the respondents whose mother tongue has more prestige than other languages prefer their own language.

In answer to the questions as to which language the respondent speak with their teachers, friends, male and female classmates and what are the reasons for their choice, the respondents gave interesting reasons on the basis of which we got some understanding of the factors responsible for this type of choice by females.

For their choice of Urdu or English language with their teachers, 18 informants said that they speak this language to show respect and 14 said that it is not their own will but they are asked to do so by the school/college/university administration. 4 respondents said that they speak these languages because they are more prestigious. So, the choice of language by female respondents with their teachers is mostly because of the fact that females think themselves as

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inferior and also they consider their language as inferior that is not much rich to express respect to their teachers.

To answer the question about their choice of language while talking to their friends, all the females told that they speak Urdu with their friends. The important reason which they gave for their choice is that they speak to express closeness. 25 respondents gave this reason. This means that they think their languages are deficient to express closeness.

In answer to the question as to which language you speak with your male and female classmates, the important reasons they gave are that it is a prestigious language and it is easy to understand and speak, and by speaking this language they will be considered as educated and with female classmates they speak Urdu to express closeness. They gave some other reasons which are also important and these reasons include that they will be equal to those who are socially superior to them and by speaking Urdu they will be considered as educated.

The reasons stated by the 53 female respondents for their choices of languages index the social and psychological factors that motivate females to opt a language that is not their mother tongue. The most important factor is social inequality that prompts women's psychology. Women have a low status in the typical tradition-bound society of District Mansehra. This thing has become a part of women's psychology that they are considered as nothing, so they naturally feel a need to put emphasis on what they speak. For this purpose and to get attention and prove their worth, and look competent and educated, women choose Urdu to speak to their friends, teachers, male classmates and female classmates.

The other factor is fashion. Females are more interested in prestige forms and fashion. To express their selves as fashionable they choose to speak a language that has more prestige. From our point of view, there has always been a traditional belief and practice that the charm, the softness and politeness of Urdu and the richness of this language naturally make people to speak this language particularly in formal contexts. So, along with the major factors that are social and psychological, the prestige and the richness of the other language also makes the females prefer Urdu over their mother tongue to speak to their friends, classmates and teachers.

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# LANGUAGE IN INDIA

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## Census and the Aspects of Growth and Development of Bangla vs. Bangla-Hindi Bilingualism - With Special Focus on West Bengal

Atanu Saha, M.A.

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### Abstract

This paper investigates the growth and development of Bangla-Hindi Bilingualism based on the Census of India data from 1931 to 2001. The investigation is carried out in the following manner: First of all the census data from 1931 Census was collected and the total number of Bangla speakers and Hindi speaking population (comprising the second largest population in West Bengal) was compared. The status of both Bangla as a first and second language and data for Bilingualism of Bangla English or Bangla-Hindi were collected as per the availability. The observations were then tallied with the data given in the People of India Project. The analysis reveals several pertinent information which may be used to make appropriate language policies in the state and other parts of the country.

### List of abbreviations

|     |                         |
|-----|-------------------------|
| COI | Census of India         |
| POI | People of India Project |
| POP | Population              |
| SC  | Scheduled Castes        |
| ST  | Scheduled Tribes        |

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OC            Other Castes  
MT            Mother Tongue

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### **Introduction**

India is a multilingual Nation. In many places, both rural and urban, there are well settled people groups, domiciled for centuries, which use a variety of different languages for intergroup communication. There are also recent migrants from other parts of India for purposes of education, employment, etc. Thus there is bilingualism or multilingualism everywhere. In the British colonial period people of Bengal developed a Bangla-English Bilingualism predominantly. After independence it was Hindi-Bangla Bilingualism that started to emerge as the dominant form of bilingualism in this state. There is an increase in the number of mother tongue speakers of Bangla as biological growth. Increase in the number of Hindi Speakers is generally ascribed to factors like migration, inter-caste and inter-language marriage, employment and education Without presuming anything I have tried to

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investigate the following.

## 1. During British Period

- i. Status of Bangla
- ii. Status of Bangla-English Bilingualism

## 2. Post Independence

- i. Bangla-Hindi Bilingualism
- ii. Different Communities Living in Bengal
- iii. Male vs. Female Bilingualism
- iv. Rural vs. Urban Bilingualism

## Methodology

I have tried to investigate the topic in the following manner:

- A. Take census data from 1931 onwards and see the total number of Bangla speakers and Hindi speaking population (comprising the second largest population in West Bengal).
  - i. Both Bangla as a first and second language.
  - ii. Data for Bilingualism of Bangla English or Bangla-Hindi wherever available.

B. Take the People of India Project figures and tally them with the Census data

C. Final Analysis and Fact Findings

## Census of India, 1931: Summary of Figures

Bangla was the mother tongue of 923 persons in every 1,000 inhabitants of Bengal. In the Census of India 1881, the number was 954 out of 1,000 native born population used Bangla as their MT. In 1911 it stood at 919. In the Dacca Division less than 15 persons in every 1,000 spoke MTs other than Bangla. In Rajshahi and Burdwan Divisions prevalence of other languages showed as 121 and 123 persons among every 1,000 speakers respectively.

Hindustani was spoken by less than 4% of the total population. Highest density (77 out of every 1000 persons) of Hindustani speakers was found in the Presidency Division. Increase of Hindi speaking population is shown below: (See Part ii Imperial Table Language Part. ii of 1931 census of India)

| COI<br>1931          | Year | Total<br>persons | Per<br>centage |
|----------------------|------|------------------|----------------|
| Persons<br>returning | 1881 | 204              | 20.4           |
|                      | 1891 | 295              | 29.5           |

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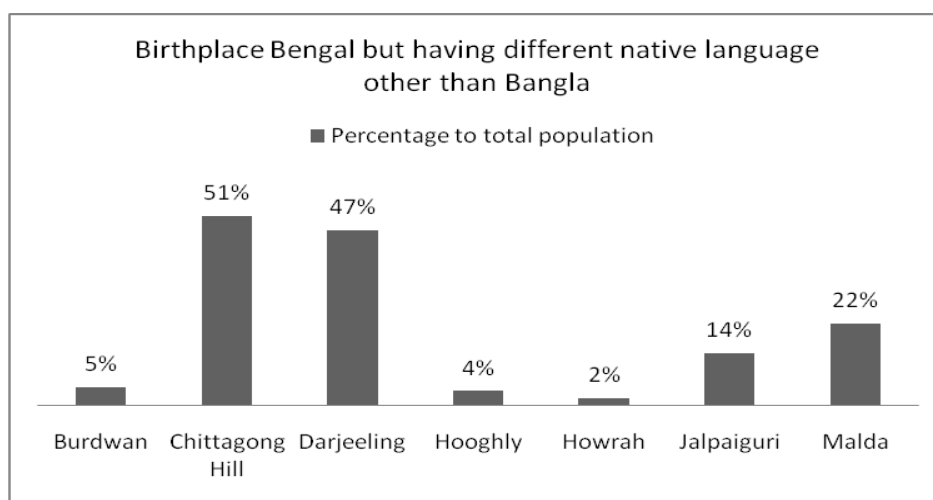
|                          |      |     |      |
|--------------------------|------|-----|------|
| Hindi as MT<br>Per 1,000 | 1901 | 347 | 34.7 |
|                          | 1911 | 414 | 41.4 |

Total speakers of Hindi/Hindustani in Bengal were 1,891,337 with a density of 370 per ten thousand people. Main concentrations of speakers of Hindi were seen in Calcutta, Howrah, (southern part of Bengal), Malda (central part of Bengal), and Jalpaiguri (northern part of Bengal). Highest increase in terms of percentage (9.5%) of Hindustani speakers is seen between years 1881-1891. There is also a sharp increase of about 7% between the years 1901-1911. Many reasons may be suggested for such sharp increase. The most important and plausible reason could be the emergence of Kolkata and cities around as a major industrial belt, which needed and attracted a large labor force.

### Birthplace was in Bengal but Spoke a non-Bangla Native Language

| Place           | Percentage to total |
|-----------------|---------------------|
| Burdwan         | 5%                  |
| Chittagong Hill | 51% (in Bangladesh) |
| Darjeeling      | 47%                 |
| Hooghly         | 4%                  |
| Howrah          | 2%                  |
| Jalpaiguri      | 14%                 |
| Malda           | 22%                 |

Chittagong Hill has always remained as a place of many communities including the tribes of Mizoram and Burma. This fact is reflected here in this census. Same is the case with Darjeeling where significant population of Nepalis and Gorkhas are found. In spite of that Bangla was used as the ordinary medium of conversation by over 93% of the total population of the province.



**FIGURE 1. BIRTH PLACE BENGAL BUT DIFFERENT MT**



### Bilingual Configuration (1931 onwards)

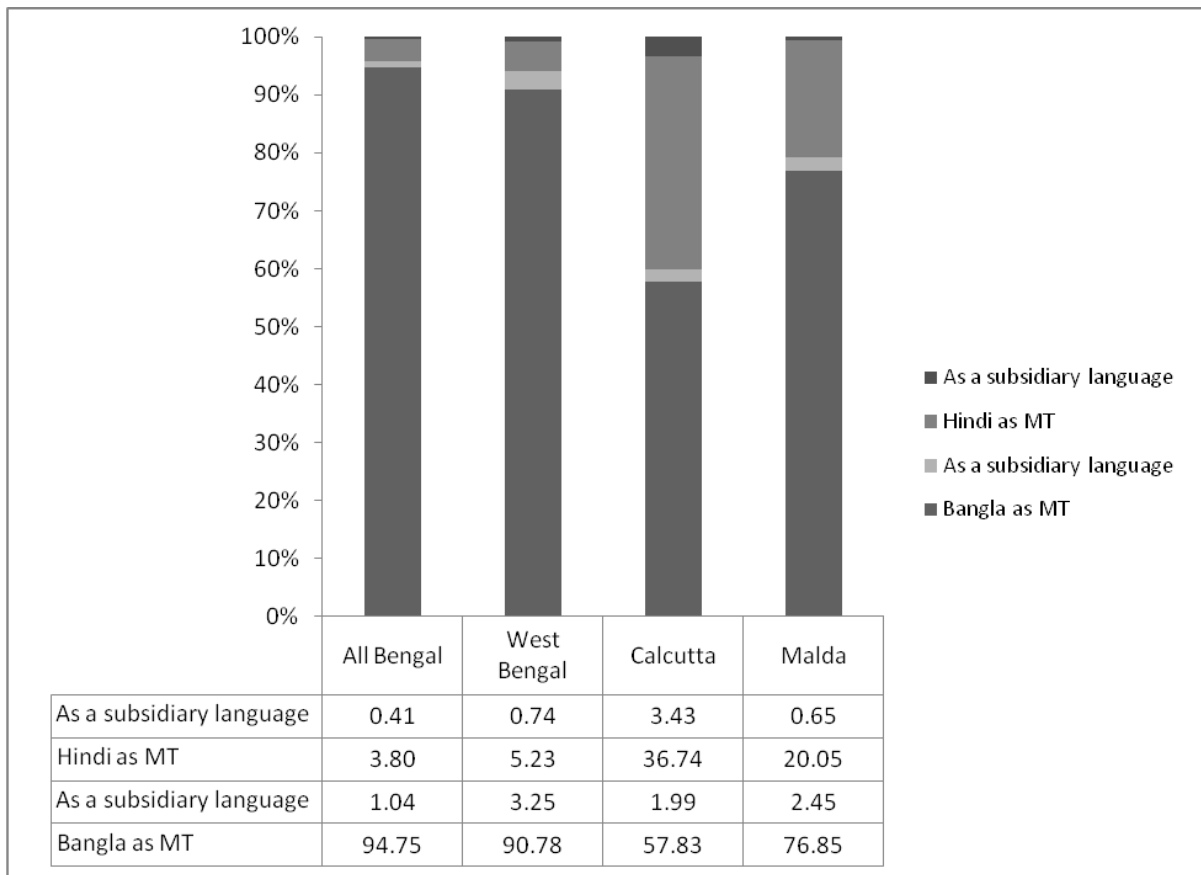
It can be observed in the census data that bilingualism inevitably occurs more frequently in those places where least homogeneity of Mother tongues is seen. For example, Chittagong Hill Tracts & Division, now in Bangladesh shows more bilingualism than their plains counterparts.

I have collected the data of Darjeeling District to compare the scenario of Northern part of West Bengal with other regions.

| Persons Returning Hindi As Mother Tongue | Place                            | Number of Bilingual | Percentage |
|--|----------------------------------|---------------------|------------|
|  |                                  | per 10,000          |            |
|  | Dacca [Now in Bangladesh]        | 15                  | 0.15%      |
|  | Faridpur [Now in Bangladesh]     | 01                  | 0.01%      |
|  | Chittagong Division              | 20                  | 0.2%       |
|  | Chittagong Hill Tracts           | 30                  | 0.3%       |
|  |                                  |                     |            |
|  |                                  | Per hundred people  |            |
|  | Darjeeling                       | 45                  | 45%        |
|  | Sikkim [Separate State of India] | 42                  | 42%        |
|  | Bankura                          | 7.66                | 7.66%      |
|  | Jalpaiguri                       | 6                   | 6%         |
|  | Calcutta                         | 5.4                 | 5.4%       |
|  | Midnapore                        | 3.1                 | 3.1%       |
|  | Malda                            | 3                   | 3%         |

The data of Malda is taken to compare the scenario of Central part of West Bengal simultaneously. Darjeeling and Sikkim show higher percentage of Bilingualism although it is actually quite higher than even the Chittagong area of Bangladesh. Census of India 1931.

| Place       | Bangla as MT | As a subsidiary language | Hindi as MT | As a subsidiary language |
|-------------|--------------|--------------------------|-------------|--------------------------|
| All Bengal  | 47,133,888   | 519,207                  | 1,891,337   | 202,365                  |
| West Bengal | 7,585,061    | 271,191                  | 437,291     | 62,121                   |
| Calcutta    | 686,451      | 23,675                   | 4,36,123    | 40,712                   |
| Malda       | 773,094      | 24,641                   | 2,01,735    | 6,526                    |



**FIGURE 2 BANGLA AND HINDI AS L1 & L2 IN 1931**

### Analysis of the Data from Census 1931

Bangla as a mother tongue was spoken by almost 95% people in All Bengal including Bangladesh. The percentage comes down to 91% in the case of West Bengal in the 1931 Census. The Highest percentage of Hindi as a mother tongue is located in Calcutta (36.74%). Hindi as a second language was largely spoken throughout West Bengal which is about 5.23% of the total population. Where Bangla as MT was spoken by less number of people Hindi emerged as a major language. This is even true in case of Hindi as L2 and 3.43% of total population of Calcutta was using Hindi as a subsidiary Language according to the census data 1931.

### Census of India 1941

I list below the names of different communities living in Bengal, a British Territory at that time. There were as many as 139 communities living in Bengal British Territory that time consisting of a total population of about one crore and fifty four lakhs of people. Major contributors to this diversity (1% and above) were people from the following communities:

Bagdi (SC), Dhoba ,Dom, hari, Jalia, kaora, Mal, Malo, Muchi, Patni, Pod , Rajbangshi, Namsudra, Kumbhakar (Non SC), Kurmi, Mahishya , Modak, Napit, Pundari,

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Sadgope, Shaha, Subarna Banik, Sutradhar, Barui, Brahman, Jogi, Goala, kamar, Kapali, Kayastha. All these communities use Bangla as a mother tongue or as a subsidiary language subsequently.

Another noteworthy point is that there were some communities which have more number of females than males. Examples are the communities like Agariya, Baiti, Gonrhi, Keot, Nagar, Tili, Nat, Pari, and Kapuria.

What I did in this short study is a comparison between the Census and the People of India Project carried out by K. S. Singh in 1991. I will come back to this project when I describe the POI in detail. Meanwhile we need to take a look at the detailed structure of the communities provided in the VOL. IV; Appendix Bengal, Census of India 1941.

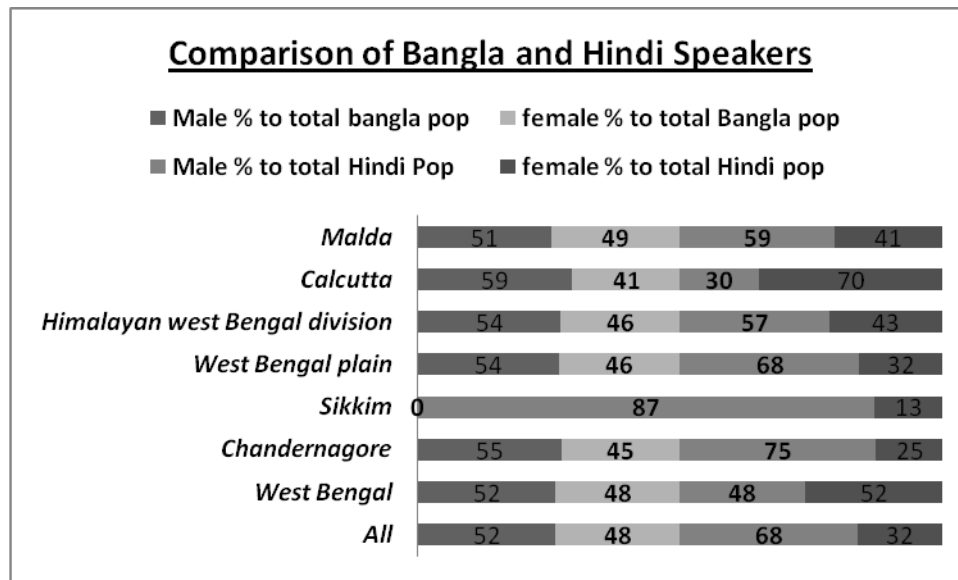
### Census of India 1951

According to this census, speakers of Hindi remained as the second largest of the total population in Bengal. In this census the territories which were counted as parts of Bengal were Chandernagore (now a subdivision of W.B.) and Sikkim.

**Table: Comparison of Bangla and Hindi Speakers**

| Territory             | Total number of Bangla speakers | Male       | percent age | Female     | percent age | Total number of Hindi speakers | Male      | percent age | Female  | percent age |
|-----------------------|---------------------------------|------------|-------------|------------|-------------|--------------------------------|-----------|-------------|---------|-------------|
| All                   | 21,039,601                      | 11,040,439 | 52          | 9,999,162  | 48          | 1,580,724                      | 1,071,960 | 68          | 508,764 | 32          |
| West Bengal           | 20,994,374                      | 11,015,741 | 52          | 9,978,633  | 48          | 1,067,274                      | 507,512   | 48          | 559,762 | 52          |
| Chandernagore         | 45,198                          | 24,683     | 55          | 20,515     | 45          | 3,917                          | 2,929     | 75          | 988     | 25          |
| Sikkim                | 1,514                           | -          | -           | -          | -           | 2,021                          | 1,757     | 87          | 264     | 13          |
| West Bengal plain     | 22,664,984                      | 12,187,804 | 54          | 10,477,180 | 46          | 1,407,399                      | 961,521   | 68          | 445,878 | 32          |
| Himalayan west Bengal | 1,853,192                       | 1,006,068  | 54          | 847,124    | 46          | 118,029                        | 66,953    | 57          | 51,075  | 43          |

|                   |           |        |    |        |    |        |        |    |        |    |
|-------------------|-----------|--------|----|--------|----|--------|--------|----|--------|----|
| l<br>divisio<br>n |           |        |    |        |    |        |        |    |        |    |
| Calcutta          | 1,670,592 | 983303 | 59 | 687289 | 41 | 981144 | 293846 | 30 | 687298 | 70 |
| Malda             | 827,809   | 420116 | 51 | 407693 | 49 | 25428  | 14933  | 59 | 10495  | 41 |



**FIGURE 3. COMPARISON OF BANGLA AND HINDI SPEAKERS**

The male percentage to total Bangla population is higher in Calcutta than the rest of Bengal. This is also true for female Bangla Speakers. Sikkim shows higher rate of Hindi Speaking Population. But again there is a significant variation between male and female percentages of speakers. Interestingly it is Calcutta where more female Hindi speakers [70% to total Hindi population] can be observed.

| <u>Data for Bilingualism</u> |                |   |                                      |                |
|------------------------------|----------------|---|--------------------------------------|----------------|
| I                            | Ii             | Iii   | Iv                                   | v              |
| Name of the area             | Total speakers | Total persons returning as speaking a second language subsidiary to that shown in Col.i | Subsidiary languages                 | Percentage     |
| All languages                | 24,704,293     | 1,615,534   | Bengali : 779,030<br>Hindi : 450,193 | 48.22<br>27.87 |

|                                      |            |           |                  |        |
|--------------------------------------|------------|-----------|------------------|--------|
| Himalayan west Bengal division       | 1,857,107  | 320,454   | Nepali : 214,946 | 67.08  |
|                                      |            |           | Hindi: 66,083    | 20.62  |
|                                      |            |           | Bengali : 34,615 | 10.80  |
| West Bengal plain                    | 22,709,461 | 1,212,772 | Bengali: 744,414 | 61.38  |
|                                      |            |           | Hindi:378,462    | 31.21  |
| Chandernagore                        | 49,909     | 1,724     | Hindi:1001       | 58.06  |
|                                      |            |           | Bangali:698      | 40.49  |
| West Bengal                          | 24,516,659 | 1,531,502 | Bengali: 778,331 | 50.82  |
|                                      |            |           | Hindi:443,544    | 28.96  |
| Calcutta                             | 2,547,859  | 206,052   | Hindi:93,226     | 45.24  |
|                                      |            |           | Bengali: 79,160  | 38.42  |
| Malda                                | 8,99,226   | 21,457    | Bengali: 15,310  | 71.35  |
|                                      |            |           | Hindi: 2,695     | 12.56  |
| Bengali                              |            |           |                  |        |
| West Bengal, Chandernagore & Sikkim  | 21,039,601 | 379,407   | Hindi: 324,055   | 1.54   |
| Himalayan region                     | 1240297    | 38,461    | Hindi:30,444     | 79.16  |
|                                      |            |           | Nepali 5,910     | 15.37  |
| West Bengal plain                    | 19,799,275 | 340,935   | Hindi 293,603    | 86.12  |
|                                      |            |           | Urdu 30,791      | 9.03   |
| Chandernagore                        | 45,198     | 1,021     | Hindi 996        | 97.55  |
|                                      |            |           | Urdu 25          | 2.45   |
| West Bengal                          | 20,994,374 | 378,375   | Hindi 323,051    | 85.38  |
|                                      |            |           | Urdu 32,126      | 8.49   |
| Calcutta                             | 1,670,601  | 66,663    | Hindi 54,466     | 81.70  |
|                                      |            |           | Urdu 7855        | 11.78  |
| Malda                                | 8,27,809   | 5,540     | Hindi 4,663      | 84.17  |
|                                      |            |           | Urdu 492         | 8.88   |
| Hindi                                |            |           |                  |        |
| West Bengal Chandernagore and Sikkim | 1,580,724  | 295,002   | Bengali 253,506  | 85.93  |
| Himalayan region                     | 1,71,304   | 30,660    | Bengali:23,747   | 77.45  |
|                                      |            |           | Nepali:4,805     | 15.67  |
| West Bengal plain                    | 1,407,399  | 263275    | Bengali:229,758  | 87.27  |
|                                      |            |           | Urdu:30,682      | 11.65  |
| Chandernagore                        | 3,917      | 534       | Bengali:534      | 100.00 |
| West Bengal                          | 1,574,786  | 293,401   | Bengali:252,971  | 86.22  |
|                                      |            |           | Urdu:32,339      | 11.02  |
| Calcutta                             | 519,953    | 64,736    | Bengali:49,699   | 76.77  |
|                                      |            |           | Urdu: 13,129     | 2.53   |

|       |        |       |               |       |
|-------|--------|-------|---------------|-------|
| Malda | 25,428 | 4,900 | Bengali:4,833 | 98.63 |
|       |        |       | Urdu:66       | 1.35  |

Bengali or Bangla as a second language is used by 48 % and Hindi by 28% [approx.] of the total Bilingual population of all the languages of Bengal. In Himalayan West Bengal region Nepali is used by larger number of people as a subsidiary language (around 67%). Urdu is also found as a second predominant language in places like Chandernagore, Malda and Calcutta.

Interesting picture emerges if we consider second language spoken by the foreign language speakers at this time in Bengal.

### Census of India 1951: Bilingual Data

| Name of MT | Region                               | Total Bilingual speaker | Bengali as 2 <sup>nd</sup> language | % to total | Hindi as 2 <sup>nd</sup> language | % to total | Others   | % to total |
|------------|--------------------------------------|-------------------------|-------------------------------------|------------|-----------------------------------|------------|----------|------------|
| Chinese    | West Bengal Chandernagore and Sikkim | 806                     | 185                                 | 22.95      | 592                               | 73.45      |          |            |
| Burmes e   | „                                    | 185                     | 110                                 | 59.46      | 47                                | 25.41      |          |            |
| Persian    | Bengal                               | 260                     | 219                                 | 84.23      | 26                                | 10.00      |          |            |
|            | Calcutta                             | 26                      | 5                                   | 19.23      | 12                                | 46.15      |          |            |
| Armenia n  | Bengal                               | 180                     | 50                                  | 27.78      | 118                               | 65.56      |          |            |
| Hebrew     | Bengal                               | 108                     |                                     | 0.00       | 67                                | 62.04      | Urdu: 22 | 20.37      |
|            | Calcutta                             | 98                      |                                     | 0.00       | 57                                | 58.16      | Urdu 22  | 22.45      |
| Arabic     | Bengal                               | 88                      | 23                                  | 26.14      | 45                                | 51.14      | -        |            |
|            | Calcutta                             | 22                      | 3                                   | 13.64      | 4                                 | 18.18      | Urdu 15  | 68.18      |
| Japanes e  | Bengal                               |                         | Predomin ant                        |            |                                   |            |          |            |
| Sinhales e | Bengal                               |                         | Equal                               |            | Equal                             |            | -        |            |
| Balochi    | „                                    |                         | Only                                |            |                                   |            |          |            |

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|            |             |                | Bangla |       |             |       |                    |    |
|------------|-------------|----------------|--------|-------|-------------|-------|--------------------|----|
| Pakhtoon   | „           |                | --     |       | --          |       | Predominantly Urdu |    |
| Caucasian  | „           |                | -      |       | Predominant |       | -                  |    |
| Mongolian  | „           | Out of every 5 | -      |       | 1           |       | Nepali 4           | 80 |
| Siamese    | „           | -              | -      |       | Only        |       |                    |    |
| English    | Bengal      | 11,615         | 1,497  | 12.89 | 8,327       | 71.69 |                    |    |
|            | West Bengal | 11,576         | 1,462  | 12.63 | 8,325       | 71.92 |                    |    |
|            | Calcutta    | 8,933          | 1,079  | 12.08 | 7,625       | 85.36 |                    |    |
|            | Malda       | 2              | -      |       | 1           | 50.00 | Urdu 1             | 50 |
| German     | Bengal      | 79             | 3      | 3.80  | 75          | 94.94 |                    |    |
| French     | „           | 56             | 15     | 26.79 | 32          | 57.14 |                    |    |
| Dutch      | „           | -              | -      |       | Only        |       |                    |    |
| Italian    | „           | 11             | 5      | 45.45 | 6           | 54.55 |                    |    |
| Czech      | „           |                |        |       | Only        |       |                    |    |
| Greek      | „           | 14             | 9      | 64.29 | 5           | 35.71 |                    |    |
| Russian    | „           | 7              | 2      | 28.57 | 5           | 71.43 |                    |    |
| Danish     | „           |                |        |       | Predominant |       | Nepali             |    |
| Swedish    | „           |                |        |       | „           |       | -                  |    |
| Scotch     | „           |                |        |       | „           |       | Urdu               |    |
| Irish      | „           |                |        |       | „           |       | -                  |    |
| Portuguese | „           |                |        |       | „           |       | -                  |    |

Chinese-speaking population prefers Hindi rather than Bangla as per the data shown. The English-speaking population prefers to do so. Bengali is given priority in case of Persian, Japanese, and Balochi speaking populations, etc.

## Census of 1961

### West Bengal

A continuous influx of people from East Pakistan could be seen between 1931-51 & 1951-61 here in this census. In **Tripura** Bengali population increased because of migration from East Pakistan. Significant increase is also seen in the number Chakma population because of the migration.

### Decadal Change with Percentage

| Name of language | Region         | 1911              | 1921                        | 1931                        | 1951                        | 1961                       |
|------------------|----------------|-------------------|-----------------------------|-----------------------------|-----------------------------|----------------------------|
| Bangla           | All            | 14,804,853        | 14,281,426<br>[-3.54]       | 15,476,625<br>[+8.37]       | 21,662,053<br>[+39.97]      | 29,408,246<br>[+35.76]     |
| Hindi            | Bengal         | 1,770,997         | 1,680,201<br>[-5.13]%       | 1,646,151<br>[-2.03]%       | 2,117,539<br>[+28.64]%      | 1,894,039<br>[-10.55]%     |
|                  | West Bengal    | 1,771,007         | 1,680,201<br>-5.13%         | 1,646,207<br>-2.02%         | 2,117,539<br>28.63%         | 1,897,825<br>-10.38%       |
|                  | Overall growth | 9.84%             | 9.62%                       | 8.72%                       | 8.05%                       | 5.43%                      |
|                  | Calcutta       | 380,515<br>37.44% | 349,231<br>-8.22%<br>33.15% | 319,693<br>-9.32%<br>27.18% | 544,080<br>71.8%<br>20.16%  | 566,242<br>4.07%<br>19.34% |
| Tripura          | -----          | ----              | ----                        | 8043                        | 744,803<br>92.60%<br>65.22% |                            |

There was a rapid gain which is almost 31% in Bangla population between 1931- 1951. During this period Hindi speaking population also steps up. However this process decelerates between 1951 -1961. Significant growth of Hindi population is visible in Tripura in the census of 1951 & overall growth is recorded as 65.22%. According to this census, total speaker of Bangla in India was 33,754,408 out of which 2,106,172 reported as bilingual. In West Bengal, total speakers reported as bilingual were 1,710,905.

Let us see now how Bangla and its dialects contribute to the total number of population in West Bengal in the next section.



**Table : Classified mother tongues  
identified with Bangla**

| Name                 | Speakers | Percentage |
|----------------------|----------|------------|
| Bahe                 | 4        | 0.000012   |
| Bangla               | 33754408 | 99.600085  |
| Barik                | 864      | 0.002549   |
| Batiari              | 430      | 0.001269   |
| Chakma               | 46071    | 0.135943   |
| Dehari               | 18       | 0.000053   |
| Hajong               | 8858     | 0.026138   |
| Kachari<br>bangla    | 371      | 0.001095   |
| Kishanganjia         | 55597    | 0.164052   |
| Lohari<br>malpaharia | 27       | 0.000080   |
| Mal paharia          | 4077     | 0.012030   |
| Murari               | 16       | 0.000047   |
| Rajbangshi           | 18762    | 0.055362   |
| Samaria              | 407      | 0.001201   |
| Takam                | 29       | 0.000086   |
| All Bangla           | 33889939 | 100.00000  |
|                      |          | 0          |

Source: Own Calculation Using Data from  
Census, 1961

**Bilingual data** [Source\* table C-VI Bilingualism] All→Unpartitioned Bengal & Includes figures  
of Bangladesh

| Region         | MT     | Name of<br>the Second<br>language | Male      | Female  | Ratio of<br>Male:<br>Female |
|----------------|--------|-----------------------------------|-----------|---------|-----------------------------|
| All            | Bangla | English                           | 1,177,173 | 314,125 | 3.74                        |
|                |        | Hindi                             | 424,154   | 190,720 | 2.22                        |
| West<br>Bengal | Bangla | English                           | 1,051,795 | 246,973 | 4.25                        |
|                |        | Hindi                             | 180,784   | 55,902  | 3.23                        |
|                | Hindi  | Bangla                            | 165,150   | 62,127  | 2.65                        |

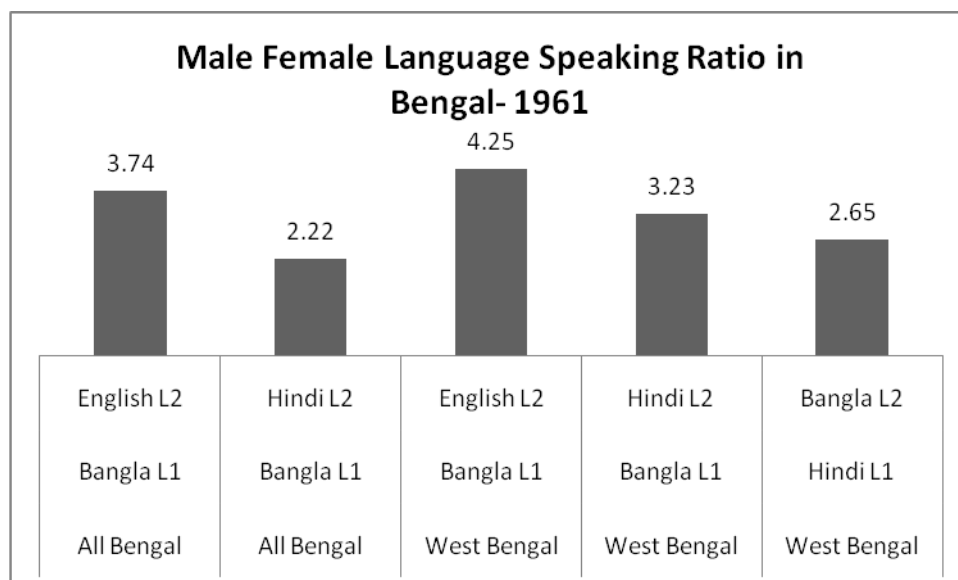
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**FIGURE 4. MALE FEMALE LANGUAGE SPEAKING RATIO IN BENGAL**

A significant difference must be seen in this context. Male female ratio is highest (i.e., 1 female for 4.25 males) in case of Bangla as the first language and English as a second language. The ratio is lowest in case of Hindi as second language in all regions of Bengal. One thing can be inferred from the discussion and that is English which is seen as a status symbol is learned by more males through the education system, etc. The gap can also be seen in Bangla speakers learning Hindi. Bilingualism perhaps also reflects on the literacy rate of that area in this way.

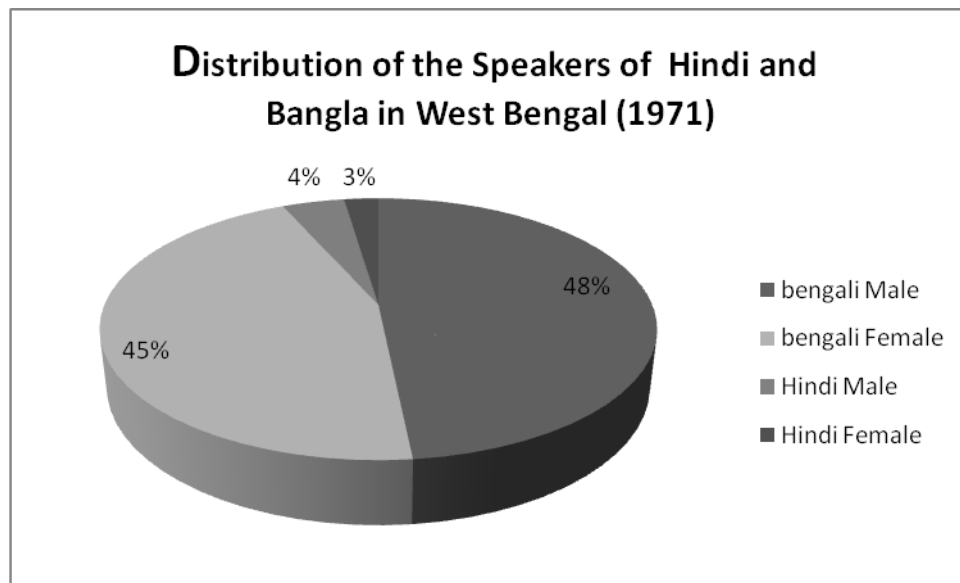
### The Census of India 1971

The varieties of Bangla that are considered in this census are Chakma, Haijong/Hajong, Malpaharia, and Rajbangsi.

Distribution of speakers of Bangla and Hindi according to rural vs. Urban is as follows:

| State/<br>Division/<br>Dist. | Total /<br>Rural/<br>urban | Bengali  |           |           | Hindi   |         |        |
|------------------------------|----------------------------|----------|-----------|-----------|---------|---------|--------|
|                              |                            | Person   | Male      | Female    | Person  | Male    | Female |
| West Bengal                  |                            |          |           |           |         |         |        |
|                              | Total                      | 37805905 | 19595365  | 18210540  | 2715384 | 1754046 | 961336 |
|                              | Rural                      | 29939593 | 153685589 | 123745996 | 822084  | 477161  | 344923 |
|                              | Urban                      | 7866312  | 4226778   | 3639534   | 1893300 | 1276885 | 616415 |
| Calcutta                     | Total                      | 188747   | 104749    | 839981    | 73185   | 52159   | 2102   |

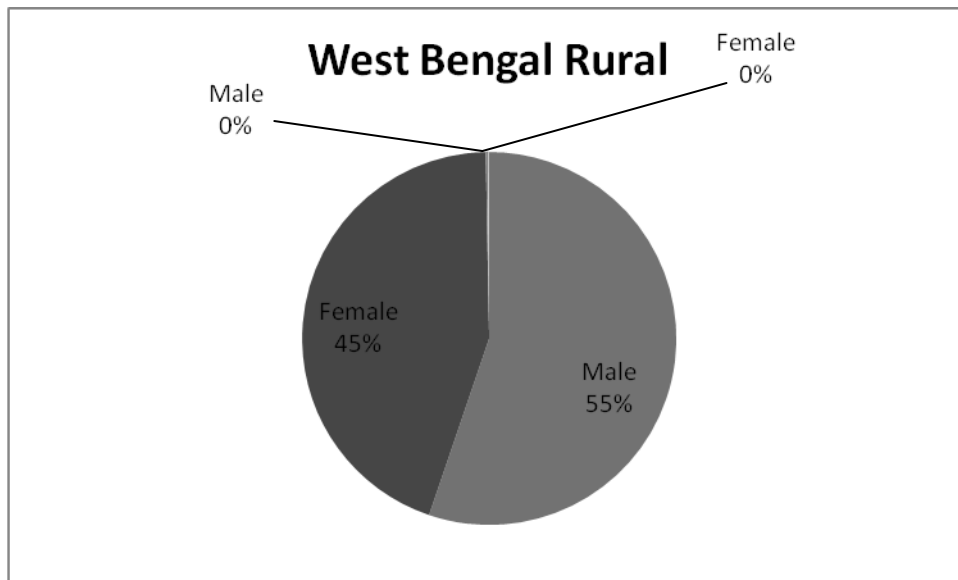
|       |       |        |        |        |       |       |       |
|-------|-------|--------|--------|--------|-------|-------|-------|
|       |       | 1      | 0      |        | 3     | 1     | 62    |
| Malda | Total | 138176 | 709165 | 672601 | 96131 | 50453 | 45678 |



**FIGURE5-THE DISTRIBUTION OF SPEAKERS IN WEST BENGAL**

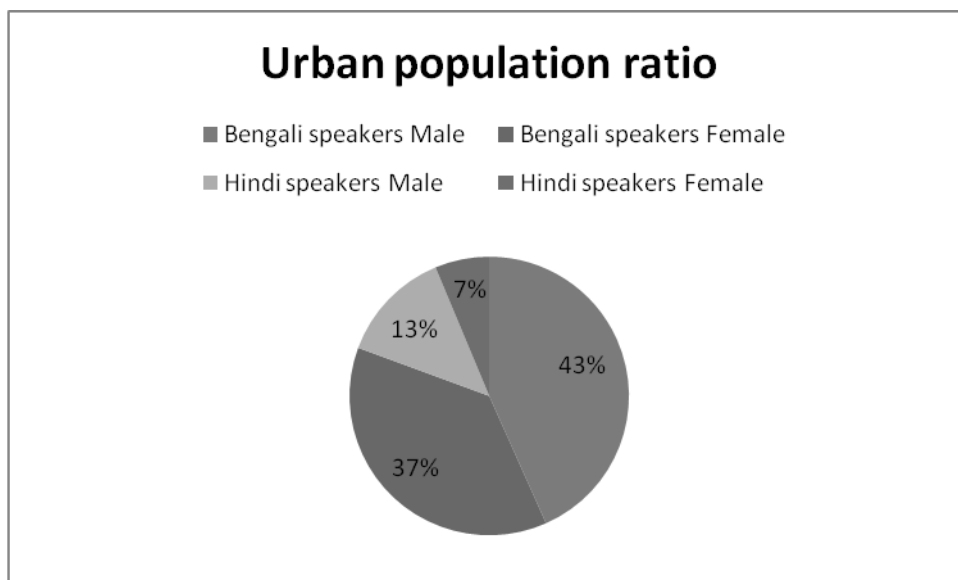
### Observations

Hindi speakers consist of 7% of the total population of West Bengal during 1971. The males who speak Bengali as their mother tongue constitute 48% of the total population whereas Female percentage to the total population is 3% less than the male speakers. Interestingly the difference between the Male and the Female Hindi speaking persons (as their mother tongue) is just 1%.



**FIGURE 6 RURAL DISTRIBUTION OF POPULATION OF WEST BENGAL**

Percentage of Hindi Speaking population is almost negligible when we consider their presence in rural areas of West Bengal.



**FIGURE 7 WEST BENGAL URBAN POPULATION DISTRIBUTION OF LANGUAGE**

In respect to 80% Population speaking Bengali in the urban areas, Hindi is spoken by at least 20% people in those areas. It can be noted that in case of both the languages the difference between the male population and that of the female is 6%.

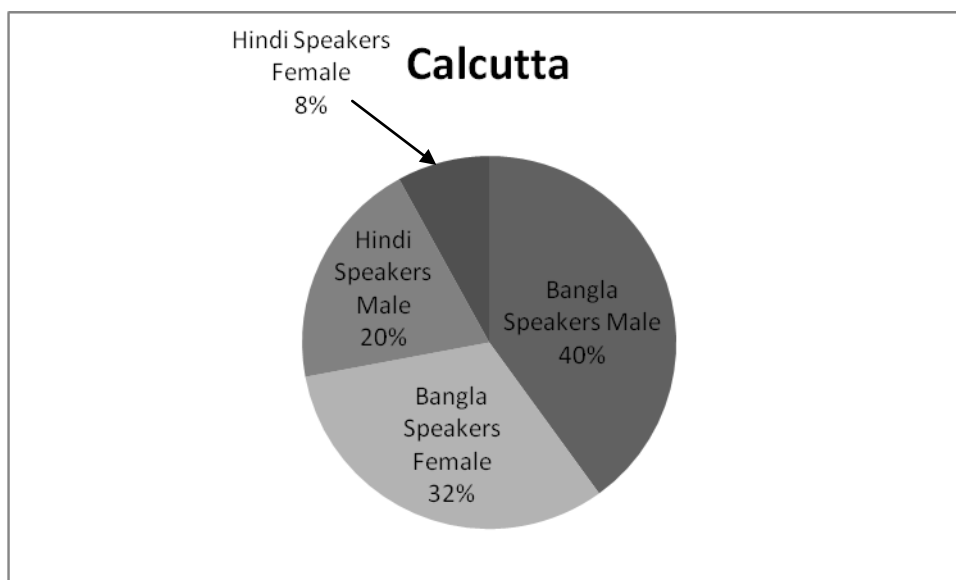


FIGURE 8 DISTRIBUTION OF SPEAKERS IN KOLKATA

Percentage of Hindi speaking population goes even higher (20% Male and 8% female) in case of the capital city Kolkata. It is clear that bilingualism actually becomes evident in a place where different people come together for purposes of education, employment, etc.

TABLE C-VI DATA ON BILINGUALISM

| Mother tongue   | Total   | Number of Bilingual speakers | % to total | Male    | % of male to total                      | Female | % of females to total                      |
|-----------------|---------|------------------------------|------------|---------|---|--------|--|
| Bangla          | 3780590 | 3450390                      | 9.13       | 2551570 | 6.75                                    | 898820 | 2.38                                       |
| Hindi           | 2715384 | 525870                       | 19.37      | 385445  | 14.19                                   | 140425 | 5.17                                       |
| Second language |         |                              |            |         | % of male to total Bilingual population |        | % of females to total bilingual population |
| Hindi           |         |                              |            | 410535  | 11.90                                   | 157405 | 4.56                                       |
| Bengali         |         |                              |            | 235050  | 44.70                                   | 103545 | 19.69                                      |

From the table above it is clear that bilingualism is higher in the case of Hindi-speaking people than the Bangla speakers, and the rate of bilingualism is higher among the males rather than females.

## Comparative Study of Census Periods 1981, 1991, and 2001

According to the 1981 census of India, there were 51,298,319 persons who returned their Mother Tongue as Bangla. The increase from 1971 census is as follows:

$$\frac{(\text{Total population of 1981} - \text{total population of 1971}) / \text{Population of 1971} \times 100\%}{(51298319 - 44792312) / 44792312 \times 100\%} = 14.52\%$$

---

And if we take the population of the 1991, the percentage (from 1991) goes to  $(69595738 - 51298319) / 51298319 \times 100\% = 35.66\%$

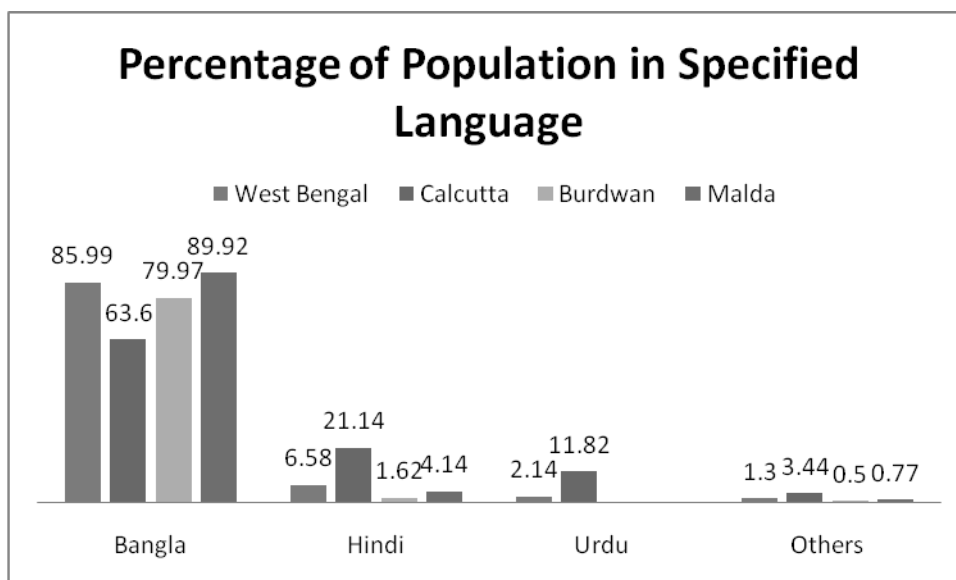
There is a sharp rise in the population speaking Bangla as L1 (near about 23%)

### Census of India 1991

According to the data available the distribution of Bangla speakers in West Bengal was 58,541,519 in the 1991 Census. Number of Hindi speakers has been stated as 4,479,170. The percentage of population in specified languages to the total population can be realized from the table given below:

| State / District | Bangla | Hindi | Urdu  | Others |
|------------------|--------|-------|-------|--------|
| West Bengal      | 85.99  | 6.58  | 2.14  | 1.30   |
| Calcutta         | 63.60  | 21.14 | 11.82 | 3.44   |
| Burdwan          | 79.97  | 1.62  | ---   | 0.50   |
| Malda            | 89.92  | 4.14  | ---   | 0.77   |

#Ref. Census of India 1991 West Bengal; series 26 part XI



**FIGURE 9 PERCENTAGE OF POP. IN SPECIFIED LANGUAGE**

Bangla is spoken by 86% (approx.) of the total population of West Bengal. The percentage goes higher in the case of Malda district which is in the central part of Bengal and it comes down in Kolkata which is the capital and a metropolitan city of West Bengal. Hindi as well as Urdu speakers are mostly located around Kolkata.

### Language Atlas 1991

The total number of persons who returned their mother tongue as Bangla is 69,595,738 in the year 1991. The other varieties that are reported in the census are Chakma, Haijong/Hajong, Rajbangshi. The distribution is as follows:

Annexure II of language atlas 1991

| Name            | Number of Speakers | Percentage to total Bangla Population |
|-----------------|--------------------|---------------------------------------|
| Bangla          | 66,552,894         | 99.94                                 |
| Chakma          | 182,953            | 0.27                                  |
| Haijong/ Hajong | 48,667             | 0.07                                  |
| Rajbangshi      | 34,106             | 0.05                                  |
| Others          | 2,777,118          | 4.17                                  |
| Total           | 66,595,738         | 100.00                                |

| District wise data sheet of languages |                  |            |            |           |            |
|---------------------------------------|------------------|------------|------------|-----------|------------|
| Name of the place                     | Total population | Bangla     | percentage | Hindi     | percentage |
| West Bengal                           | 68077965         | 58,541,519 | 86         | 4,479,170 | 7          |
| Kochbihar                             | 2171145          | 2,121,043  | 98         | 40,312    | 2          |
| Jalpaiguri                            | 2,800,543        | 1,957,324  | 70         | 440,032   | 16         |
| Darjiling                             | 1,299,919        | 374,204    | 29         | 158,738   | 12         |
| West dinajpur                         | 3,127,653        | 2,398,071  | 77         | 233,476   | 7          |
| Maldah                                | 2637032          | 2,371,220  | 90         | 109,264   | 4          |
| Murshidabad                           | 4,740,149        | 4,647,181  | 98         | 46,704    | 1          |
| Nadia                                 | 3,852,097        | 3,785,689  | 98         | 39,927    | 1          |
| North 24 parganas                     | 7,281,881        | 6,417,254  | 88         | 605,005   | 8          |
| South 24 parganas                     | 5,715,030        | 5,623,081  | 98         | 65,757    | 1          |
| Calcutta                              | 4,399,819        | 2,798,358  | 64         | 930,172   | 21         |
| Haora                                 | 4,355,230        | 3,194,882  | 73         | 371,839   | 9          |
| Hughli                                | 4,355,230        | 3,819,895  | 88         | 310,866   | 7          |
| Medinipur                             | 8,331,912        | 7,557,350  | 91         | 148,521   | 2          |
| Bankura                               | 2,805,065        | 2,556,906  | 91         | 11,213    | 0          |
| Purulia                               | 2,224,577        | 1,731,231  | 78         | 215,546   | 10         |
| Bardhaman                             | 6,050,605        | 4,838,705  | 80         | 683,481   | 11         |
| Birbhum                               | 2,555,664        | 2,349,045  | 92         | 41,317    | 2          |

Source : My Own Analysis using Census 1991

If we look at the district-wise profile sheet for Bangla and Hindi Languages, the picture is not very different. Percentage of Hindi shows greater significance at those places where Bilingualism becomes evident as a natural phenomenon.

Distribution of Male and Female Bilingual [Language atlas 1991, Appendix III]

| Territory   | Population  |             |             | No of bilinguals |             |                         |            |       | Percentage of bilingual to total population |       |                        |
|-------------|-------------|-------------|-------------|------------------|-------------|-------------------------|------------|-------|---|-------|------------------------|
|             | Person      | Male        | Female      | T                | M           | %                       | F          | %     | T   | M     | F                      |
| India       | 836,583,988 | 435,216,358 | 403,367,630 | 165,015,313      | 103,415,879 | <u>63.4</u><br><u>4</u> | 59,599,434 | 36.56 | <u>19.4</u><br><u>4</u>                     | 12.37 | <u>7.1</u><br><u>1</u> |
| WEST BENGAL | 68,077,965  | 35,510,63   | 32,567,332  | 8,668,465        | 6,397,195   | <u>73.8</u>             | 2,271,     | 26.20 | <u>12.7</u><br><u>3</u>                     | 9.4   | <u>3.3</u><br><u>4</u> |

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|  |  |   |  |  |  |    |  |  |  |
|--|--|---|--|--|--|----|--|--|--|
|  |  | 3 |  |  |  | 27 |  |  |  |
|  |  |   |  |  |  | 0  |  |  |  |

If we compare the bilingualism of West Bengal with that of India we get the following: Although the total percentage of bilingualism among the male speakers is higher than the percentage of bilingualism at the national level, percentage of bilingualism among the females is still poor. Bilingual percentage of West Bengal is less than the total bilingual percentage of India. But again the female contribution to the total bilingual population is not even half the level of National Female Bilingualism.

### Census of India 2001

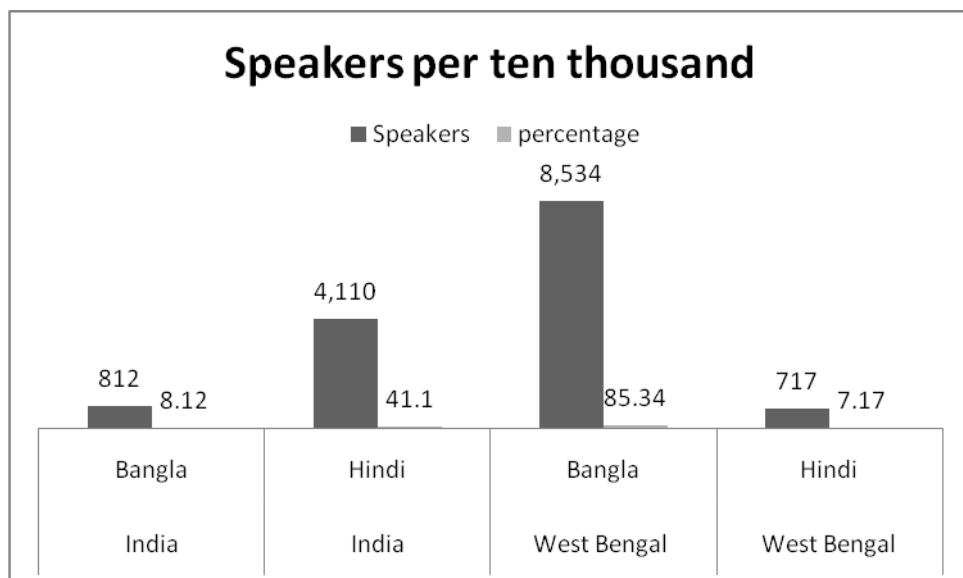
Speakers of Bangla, as reported in this census, are eight crores, thirty-three lakhs sixty nine thousand and seven hundred sixty nine. In the next table I am going to talk about dialects of Bangla in terms of Speakers strength. The Data available here is for the years 1961,1991 & 2001.

| Bangla and its major dialects |          |            |                         |            |                                       |                         |            |                                |
|-------------------------------|----------|------------|-------------------------|------------|---------------------------------------|-------------------------|------------|--------------------------------|
| 1961                          |          |            | 1991                    |            |                                       | 2001                    |            |                                |
| Name                          | Speakers | Percentage | Name                    | Speakers   | Percentage to total Bangla Population | Name of the language    | Speakers   | Percentage to total population |
| Bangla                        | 33754408 | 99.600085  | Bangla                  | 66,552,894 | 99.94                                 | Bangla                  | 82,462,437 | 98.91                          |
| Chakma                        | 46071    | 0.135943   | Chakma                  | 182,953    | 0.27                                  | Chakma                  | 176,458    | 0.21                           |
| Hajong                        | 8858     | 0.026138   | Haijong<br>g/<br>Hajong | 48,667     | 0.07                                  | Haijong<br>g/<br>Hajong | 63,188     | 0.08                           |
| Rajbangshi                    | 18762    | 0.055362   | Rajbangshi              | 34,106     | 0.05                                  | Rajbangshi              | 82,570     | 0.1                            |
| Bahe                          | 4        | 0.000012   | Others                  | 2,777,118  | 4.17                                  | Others                  | 585,116    | 0.7                            |
| Murari                        | 16       | 0.000047   | <u>Total</u>            | 66,595,738 | 100                                   | <u>Total</u>            | 83,369,769 | 100                            |
| Dehari                        | 18       | 0.000053   |                         |            |                                       |                         |            |                                |
| Lohari<br>malpaharia          | 27       | 0.00008    |                         |            |                                       |                         |            |                                |
| Takam                         | 29       | 0.0000     | -                       |            |                                       | -                       |            |                                |

|                   |              |              |  |  |  |  |  |  |
|-------------------|--------------|--------------|--|--|--|--|--|--|
|                   |              | 86           |  |  |  |  |  |  |
| Kachari<br>bangla | 371          | 0.0010<br>95 |  |  |  |  |  |  |
| Samaria           | 407          | 0.0012<br>01 |  |  |  |  |  |  |
| Batiari           | 430          | 0.0012<br>69 |  |  |  |  |  |  |
| Barik             | 864          | 0.00254<br>9 |  |  |  |  |  |  |
| Mal<br>paharia    | 4077         | 0.01203      |  |  |  |  |  |  |
| Kishangan<br>jia  | 55597        | 0.16405<br>2 |  |  |  |  |  |  |
| Total             | 3388993<br>9 | 100          |  |  |  |  |  |  |

In the census of 1961 many of the dialects of Bangla have been taken into account while preparing the final tables whereas in the censuses of 1991 and 2001, this did not take place. The main criterion which has been put forward is that the dialects/ languages having ten thousand and above speaker strength alone would be considered for mention in the final data. That is the reason why we won't be able to describe the stories of the Dialects like Bahe, Murari, Dehari, Lohari Malpaharia, Takam, Kachari Bangla, etc. any more. However, figures of other three dialects of Bangla apart from the main standard variety are constantly available in all the censuses and those three dialects are Chakma, Hajong, and Rajbangshi.

### **Distribution of per 10,000 persons by language 2001**



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**Figure 10 distribution of speakers per ten thousand**

Bangla is present in the verbal repertoire of 8.12% people in India. In West Bengal the percentage is as much as 86%. Although Hindi is spoken by almost 41% of the total population of the country, in West Bengal it is not more than 7.17% of the total population. But it is found that Hindi has remained as the second largest language in terms of speakers strength in West Bengal.

**People of India Project: Language and Scripts**

This project on Indian languages was carried out in 1992 and the census data of 1981 has been integrated into it. Let's see how Bangla has been looked at in this project.

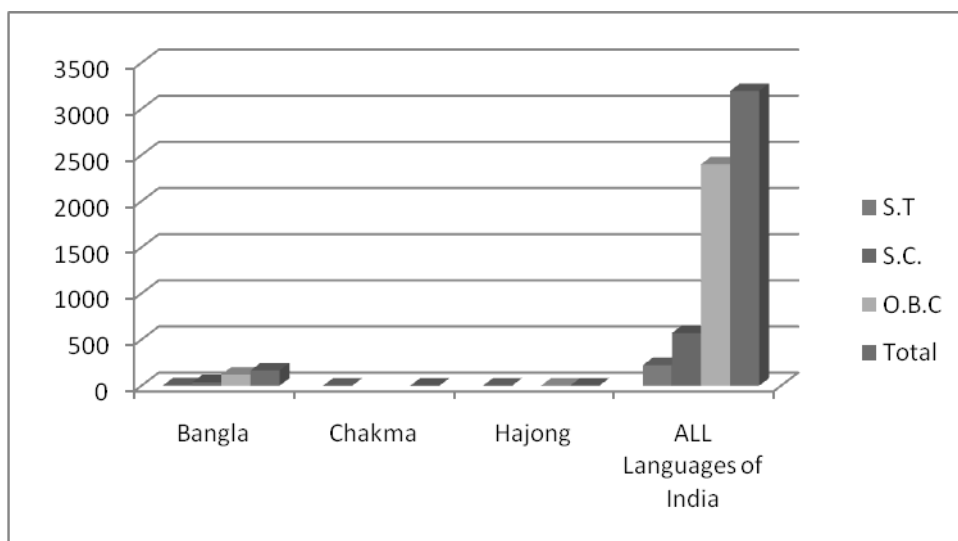
**Bengali**

It is a language of Indo-Aryan subfamily (Eastern group). According to the 1981 census the speakers of this language were 51,298,319 persons, (8.32% of the total population of India). This figure includes Chakma, Hajong and Rajbangshi.

**Area:** It is spoken in the States of Assam, Bihar, Madhya Pradesh, Meghalaya, Nagaland, Orissa, Tripura and West Bengal.

**The number of communities using the scheduled languages with their variants:**

| <i>Sl.no.</i> | <i>Name of</i> | <i>S.</i> | <i>S.C.</i> | <i>O.C</i> | <i>Total</i> |
|---------------|----------------|-----------|-------------|------------|--------------|
| I             | Bangla         | 6         | 38          | 121        | 165          |
|               | Chakma         | 1         | -           | -          | 1            |
|               | Hajong         | 1         | -           | 1          | 2            |
|               | Bengali        |           |             |            | 168          |
| Ii            | ALL            | 2         | 571         | 2400       | 3194         |



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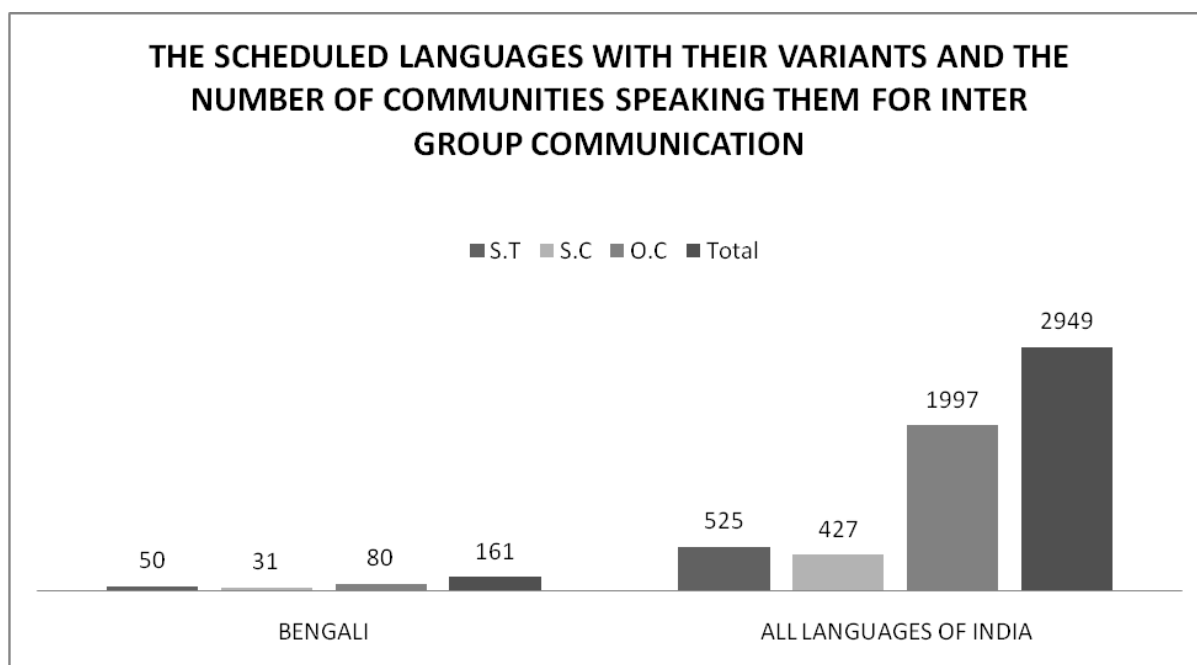
**Figure 11 The number of communities using the scheduled languages with their**

**Variants**

There were six Scheduled Tribe communities, thirty eight Scheduled Caste and around one hundred twenty one other caste communities found using Bangla at the time this survey was done.

**The Scheduled Languages With their Variants and the Number of Communities Speaking Them For Inter-Group Communication (Source: POI; appendix IV page-268)**

| SL.No. | Name of the language   | S.T | S.C | O.C  | Total |
|--------|------------------------|-----|-----|------|-------|
| I      | BENGALI                | 50  | 31  | 80   | 161   |
| ii     | ALL LANGUAGES OF INDIA | 525 | 427 | 1997 | 2949  |



**Figure 12 The Scheduled Languages with Their Variants and the Number of Communities Speaking Them for Inter-Group Communication**

For intergroup communication Bangla is used by fifty Scheduled Tribes, thirty-one SC communities and eighty other caste communities. Bangla is used by one hundred and sixty-

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five communities for in-group communication and by one hundred and sixty communities for the purpose of inter-group communication. I identified the names of 212 communities in the POI project. The detailed list is given in the appendix 1.

I compare the list of communities given in the census of 1941 and Languages and Scripts of POI in the following few pages. It is found that lots of new names are identified by the people who carried out the POI project. The total communities listed in 1941 census were 113 whereas in the POI project the number has gone up to 144.

Similar names in both the lists are marked with a special symbol ^.

The reason behind this difference could be several. Many communities might have decided to come out and wanted to be introduced under a new name or there may be influx of population, migration etc.

I found these two lists as extremely useful for my description.

### **Census Data of Bangladesh 1991**

The good thing about this census is that the communities were given importance and their population data was recorded. Apart from Bangla language speaking population all the other linguistic major and minor groups were taken in to account. The total population of these communities is counted as 1205978.

**Table 11: Distribution of the Ethnic Communities of Bangladesh by Population Size and Geographical Areas, 1991 [Other than Bangla which is the National language of Bangladesh and spoken by the majority of the population]**

#### **Ethnic Community Population**

| Number | Name of the Community                          | Pop.   | Percentage |
|--------|--|--------|------------|
| 1      | Bawrn (also spelt as Bum, Baur, Barn)          | 13471  | 1.12       |
| 2      | Hajong   | 11540  | 0.96       |
| 3      | Buna (found only in the 1991 Census Report)    | 7421   | 0.62       |
| 4      | Chakma   | 252858 | 20.97      |
| 5      | Garo (people prefer the name Mandi)            | 64280  | 5.33       |
| 6      | Harizon (found only in the 1991 Census Report) | 1132   | 0.09       |
| 7      | Kharni (also spelt as Khurni, Kami)            | 1241   | 0.10       |
| 8      | Khasi (generally known as Khasia)              | 12280  | 1.02       |
| 9      | Khyang (also spelt as Hyena)                   | 2343   | 0.19       |
| 10     | Koch (also spelt as Kots, Kuch, Coach)         | 16567  | 1.37       |

|    |   |         |       |
|----|---|---------|-------|
| 11 | Lushai (also known as Kuki, Mizo)           | 662     | 0.05  |
| 12 | Mahat (also known as Mahatu)                | 3534    | 0.29  |
| 13 | Manipuri (also known as Meithei)            | 24882   | 2.06  |
| 14 | Marma (also known as Mag, Mogh, Mug)        | 157301  | 13.04 |
| 15 | Mro (also spelt as Mroo)                    | 126     | 0.01  |
| 16 | Mrong (also spelt as Murang, Mrung)         | 22178   | 1.84  |
| 17 | Munda (also known as Mundari)               | 2132    | 0.18  |
| 18 | Oraon (also spelt as Urang, Urao)           | 8216    | 0.68  |
| 19 | Paharia (also known as Pahary)              | 1853    | 0.15  |
| 20 | Pankho (also spelt as Pangkhu, Pangkhua)    | 3227    | 0.27  |
| 21 | Rajbansi (also spelt as Rajbongshi)         | 7556    | 0.63  |
| 22 | Rakhaine (a branch of Marma)                | 16932   | 1.40  |
| 23 | Sak (also spelt as Chak, Tsak, Thak)        | 2127    | 0.18  |
| 24 | Santal (also spelt as Saontal)              | 202162  | 16.76 |
| 25 | Tanchangya (a branch of Chakrna)            | 21639   | 1.79  |
| 26 | Tipra (also known as Tripuri, Tripura)      | 81014   | 6.72  |
| 27 | Urea (found only in the 1991 Census Report) | 5561    | 0.46  |
| 28 | Other (see text, for comments)              | 261743  | 21.70 |
|    | Total -                                     | 1205978 | 100   |

The dialects of Bangla that are comparable to the Census of India, 1991 are Chakma, Hajong and Rajbangshi.

| <i>Comparative study of some Dialects of Bangla</i> |          |                                       |                 |                                       |
|---|----------|---------------------------------------|-----------------|---------------------------------------|
| West Bengal 1991                                    |          |                                       | Bangladesh 1991 |                                       |
| Name  | Speakers | Percentage to total Bangla Population | Speakers        | Percentage to total Bangla Population |
| Chakma  | 1,82,953 | 0.27                                  | 2,52,858        | 20.97                                 |
| Hajong/<br>Hajong                                   | 48,667   | 0.07                                  | 11,540          | 0.96                                  |
| Rajbangshi  | 34,106   | 0.05                                  | 7,556           | 0.63                                  |

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|         |                |     |           |     |
|---------|----------------|-----|-----------|-----|
| Total - | 66,595,<br>738 | 100 | 1,205,978 | 100 |
|---------|----------------|-----|-----------|-----|

Numbers of Chakmas are greater in Bangladesh according to this analysis. They occupy 21% (approx.) of the total in Bangladesh. Hajong population in West Bengal is around 0.07% and 0.96% in Bangladesh. In case of Rajbangshi the percentages are 0.05 and 0.63 respectively.

### **Census of Pakistan 1998**

I expected to get some Bangla population in the census of Pakistan but I failed. Although I got data from Census of 1981 and 1998 there is no mention about Bangla language or any of its dialects. The reason could be because of very little size of the population and maybe it is given in the column titled 'others'. I have listed the names of the languages as given in the census. Main languages are mentioned as Urdu, Punjabi, Pushto, Sindhi, Saraiki and so on. [Census of Pakistan 1998:- Population By Mother Tongue.]

### **Summary of the Findings**

In 1931 Bangla population was 95% to the total population of Bengal province. Some predominance of other languages can be found only in places like Rajshahi and Burdwan Division. Differences in mother tongues were mostly found in Chittagong Hill and Darjeeling. In terms of bilingualism it was Chittagong Division of Bangladesh which showed largest percentage and this was the case also in the Darjeeling Division of West Bengal.

Hindi or Hindustani started to show significant figures in Bengal between 1881-1891 & 1901-1911. The highest percentage of Hindi speaking population was found in Calcutta (36.74%) during this period.

Bangla was used as a mode of Communication by at least 113 communities throughout Bengal as per census 1941 [See page 11-13]. Sikkim showed a higher percentage of Hindi speaking population than the rest of the Bengal. The state was an integrated part of Bengal at that time.

Urdu speakers were mainly found in Calcutta, Chandernagore and Malda. Nepali remained a major language in the Himalayan West Bengal region.[See page 16]. There were as many as 14 dialects which have been identified as classified mother tongues with Bangla. [See page 17].

Data on Bilingualism also reveals some facts. In the census of 1961 it is found that there is a clear gap between male and female bilingualism. Male-female ratio was highest (4.25:1) in the case of using English as a second language. In the case of Hindi also this difference was quite clear. [page 19] This fact is revealed also in the 1971 census. [see Table C-VI Data on Bilingualism page 23]. The Male-female difference in bilingualism was evident in the census of 1991 too. [see Page 26]

In rural areas, Bengali was spoken by 84% of the total population as per the census of 1971. The percentage of Hindi speaking population was almost negligible. It was only in the urban areas that Hindi became a major language (both as first language as well as a second language). People developed a habit of bilingual speech in the urban areas for various reasons. [See figure 6 page 21]

Other than Bangla, languages which play an important role in West Bengal are Hindi and Urdu. The largest Hindi population (21.14%) and Urdu speaking population are both found in Calcutta according to the census of 1991. However, Hindi remained as the second major language of West Bengal. It becomes evident that wherever there is an opportunity of education and employment, Bangla-Hindi bilingualism became inevitable. [See page 26]

In both the censuses of 1991 & 2001 the major dialects of Bangla were identified as Chakma, Hajong and Rajbangshi.[ Page 27] In the census of ... Bangla was spoken by 8.12% of the total population of India and in the case of West Bengal the percentage went up to 85.34%.

In the POI Project, 212 communities have been identified speaking Bangla both for in-group and inter-group communication.[ Page 30]

Census of Bangladesh 1991 identifies Chakma, Hajong and Rajbangshi as three larger communities consisting of 21%, 1% and 0.63% of its total population respectively.

=====

## Appendix 1

### Communities Using Bangla for In-group and Inter-group communication.

**Source: People of India project, Vol. IX ‘Language and Scripts,’ K.S. Singh & S. Manoharan.**

| 1. No | Community       | Subgroup | Status | In group | Intergroup                  | State       |
|-------|-----------------|----------|--------|----------|-----------------------------|-------------|
| 1     | Acharya         |          |        | Bengali  | Bengali                     | Tripura     |
| 2     | Aghori          |          |        | Maithili | Maithili, Hindi<br>Bengali  | West Bengal |
| 3     | Aguri           |          |        | Bengali  | Bengali, Hindi              | Bihar       |
|       |                 |          |        |          | Bengali                     | West Bengal |
| 4     | Ahir            |          |        | Bengali  | Bengali                     | West Bengal |
| 5     | Angarak         |          |        | Bengali  | Bengali, Hindi              | Bihar       |
|       |                 |          |        |          | Bengali                     | West Bengal |
| 6     | Assamese muslim |          |        | Assamese | Assamese, Hindi,<br>Bengali | Assam       |

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|    |                    |     |  |     |         |                                 |             |
|----|--------------------|-----|--|-----|---------|---------------------------------|-------------|
| 7  | Asur/ asur         | Bir |  | S.T | Asuri   | Asuri, Bengali                  | West Bengal |
| 8. | Bagal              |     |  |     | Kudmali | Kudmali, oriya, Magahi, Bengali | Bihar       |
| 9  | Bagdi              |     |  | S.C | Bengali | Bengali, Hindi                  | Bihar       |
|    |                    |     |  |     |         | Bengali                         | West Bengal |
| 10 | Bagti              |     |  |     | Bengali | Bengali                         | West Bengal |
| 11 | Baida              |     |  |     | Bengali | Bengali                         | West Bengal |
| 12 | Baidya             |     |  |     | Bengali | Bengali                         | Tripura     |
|    |                    |     |  |     |         | Bengali                         | West Bengal |
| 13 | Baidyakar          |     |  |     | Bengali | Bengali                         | West Bengal |
| 14 | Bairagi            |     |  |     | Bengali | Bengali                         | West Bengal |
| 15 | Baishya            |     |  |     | Bengali | Bengali                         | West Bengal |
| 16 | Baiti              |     |  |     | Bengali | Bengali, Hindi                  | West Bengal |
| 17 | Bajandar/ Nagrachi |     |  |     | Bengali | Bengali                         | Tripura     |
| 18 | Bajkar             |     |  |     | Bengali | Bengali, Hindi, Urdu            | West Bengal |
| 19 | Dandachatra majhi  |     |  |     | Bengali | Bengali, Hindi, Kudmali         | Bihar       |
|    |                    |     |  |     | Oriya   | Oriya , Bengali, Kudmali        | Orissa      |
|    |                    |     |  |     | Oriya   | Oriya, Bengali, Kudmali         | West Bengal |
| 20 | Deswali Majhi      |     |  |     | Bengali | Bengali, Hindi                  | Bihar       |
|    |                    |     |  |     |         | Bengali                         | West Bengal |
| 21 | Dhal Kshatriya     |     |  |     | Bengali | Bengali, Hindi                  | Bihar       |
| 22 | Dhanuk/ Dhanak     |     |  |     | Hindi   | Hindi, Bengali                  | Tripura     |
| 23 | Dharua             |     |  | S.T | Kudmali | Kudmali, Hindi, Oriya, Bengali  | Orissa      |
| 24 | Dhawa              |     |  |     | Bengali | Bengali, urdu                   | West Bengal |
| 25 | Dhekaro            |     |  |     | Bengali | Bengali, Hindi                  | Bihar       |
| 26 | Dhimal             |     |  |     | Dhimal  | Dhimal, Nepali, Bengali         | West Bengal |

|    |                               |  |     |                   |                                     |             |
|----|-------------------------------|--|-----|-------------------|-------------------------------------|-------------|
| 27 | Dhoba/<br>Dhobi               |  | s.c | Bengali           | Bengali, Assamese                   | Assam       |
|    |                               |  |     |                   | Bengali                             | West Bengal |
| 28 | Doai                          |  | S.C | Bengali           | Bengali                             | West Bengal |
| 29 | Dom/ Dum/<br>Dombo            |  | S.C | Bengali           | „                                   | „           |
| 30 | Dusad<br>(Gope)               |  | S.C | Sadri             | Sadri, Bengali,<br>Kudmali          | West Bengal |
| 31 | Dusad<br>(patwar)             |  | S.C | Hindi             | Hindi, Bengali                      | West Bengal |
| 32 | Gandhabanik                   |  |     | Bengali           | Bengali                             | West Bengal |
| 33 | Bin                           |  | S.C | Paschima          | Paschima, Bengali                   | West Bengal |
|    |                               |  |     | Hindi             | Hindi, Bengali                      | Tripura     |
| 34 | Birhor                        |  | S.T | Birhor            | Birhor, Bengali                     | West Bengal |
| 35 | Binjoa/<br>Brijlal            |  |     | Brijlal           | Brijlal, Bengali                    | Tripura     |
| 36 | Birija                        |  | S.T | Birija            | Birija, Bengali                     | West Bengal |
| 37 | Bishnupuriya                  |  |     | Bishnupuriya      | Bishnupuriya ,<br>Meitei, Bengali   | Tripura     |
| 38 | Byadh                         |  |     | Bangla            | Bengali                             | West bengla |
| 39 | Chain                         |  |     | Bangla            | Bangla                              | West Bengal |
| 40 | Chakma                        |  | S.T | Chakma            | Chakma, Assamese,<br>Hindi, Bengali | Assam       |
|    |                               |  |     | Chakma            | Chakma, Bengali                     | Mizoram     |
|    |                               |  |     | Chakma            | Chakma, Bengali                     | Tripura     |
| 41 | Chamar                        |  | SC  | Bengali           | Bengali                             | Tripura     |
| 42 | Chapua<br>Kamar/ Kol<br>kamar |  |     | Bhanjabhu<br>mia  | Bhanjabhumia ,oriya<br>, Bengali    | Orissa      |
| 43 | Chasot                        |  |     | Bengali           | Bengali                             | West Bengal |
| 44 | Chik baraik                   |  | ST  | Panchparga<br>nia | Panchpargania,<br>Bangla            | West Bengal |
| 45 | Chinese                       |  |     | Chinese           | Chinese, English,<br>Hindi, Bengali | West Bengal |
| 46 | Chirimar                      |  |     | Bengali           | Bengali                             | West        |

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|    |                     |  |    |                   |                              |             |
|----|---------------------|--|----|-------------------|------------------------------|-------------|
|    |                     |  |    |                   |                              | Bengal      |
| 47 | Chitrakar           |  |    | Bangla            | Bengali                      | West Bengal |
| 48 | Choupal/<br>Chaupal |  | SC | surajpuri         | Surajpuri, Hindi,<br>Bengali | West Bengal |
| 49 | chuanari            |  |    | Bengali           | Bengali                      | West Bengal |
| 50 | Churihara           |  |    | Urdu              | Urdu, Hindi, Bengali         | West bengal |
| 51 | Dalu                |  |    | Dalu              | Dalu, Bengali                | Meghalaya   |
| 52 | Dhara               |  |    | Bengali           | Bengali, Hindi               | Bihar       |
| 53 | Dharna/<br>Dhurua   |  |    | Bengali/<br>oriya | Bengali, Oriya, Hindi        | Orissa      |
| 54 | Dhunia              |  |    | Urdu              | Urdu, Hindi, Bengali         | West Bengal |
| 55 | Ganesh              |  |    | Bengali           | Bengali                      | West Bengal |
| 56 | Gareri              |  | SC | Bengali           | Bengali                      | West Bengal |
| 57 | Garo                |  | ST | Garo              | Garo, Bengali,<br>kakbarak   | Tripura     |
|    |                     |  |    |                   | Garo , Bengali               | West Bengal |
| 58 | Ghasi               |  | SC | Kudmali           | Kudmali, Bengali             | West Bengal |
| 59 | Ghunnya             |  |    | Bengali           | Bengali, Hindi               | Bihar       |
| 60 | Goala               |  |    | Hindi             | Hindi , Bengali              | Tripura     |
| 61 | Gokha               |  | SC | Oriya             | Oriya, Hindi , Bangla        | Orissa      |
| 62 | Gondalika           |  |    | Bangla            | Bengali                      | West Bengal |
| 63 | Gonr /<br>Gonrhi    |  | SC | BENGALI           | Bengali                      | West Bengal |
| 64 | Gop                 |  |    | Bengali           | Bengali, Hindi ,<br>Assmaese | Assam       |
| 65 | Gour                |  |    | Bengali           | Bengali, Hindi               | Bihar       |
|    |                     |  |    |                   | Hindi, Bengali               | Tripura     |
| 66 | Gurkha /<br>nepali  |  |    | Nepali            | Nepali , Hindi,<br>Bengali   | Tripura     |
| 67 | Hajjam /<br>Navid   |  |    | Bengali           | Bengali, Assmaese ,<br>Hindi | Assam       |
|    |                     |  |    | Bhojpuri          | Bhojpuri , Bengali           | West Bengal |

|    |           |                |         |                   |                            |             |
|----|-----------|----------------|---------|-------------------|----------------------------|-------------|
| 68 | Halam     | Kaloi          | ST      | Kakbarak          | Kakbarak, Bengali          | Tripura     |
|    |           |                | ST      | Halam             | Halam , Bengali, Hindi     | Assam       |
|    |           | Kaipeng        | ST      | Halam             | Halam, kakbarak, Bengali   | Tripura     |
|    |           | Molsom         | ST      | Halam             | Halam , kakbarak , Bengali | Tripura     |
|    |           | Rupini         | ST      | Kakbarak          | Kakbarak, Bengali          | Tripura     |
| 69 | Haludas   |                | Bengali | Bengali           | Tripura                    |             |
| 70 | Hari      |                | Bengali | Bengali, Assamese | Assam                      |             |
|    |           |                | Bengali | Bengali           | West Bengal                |             |
| 71 | Hira      |                | SC      | Assamese          | Assamese, Bengali, Hindi   | Assam       |
| 72 | Ho        |                | ST      | Ho                | Ho , Bengali               | West Bengal |
| 73 | Jalia     |                |         | Bengali           | Bengali, Oriya             | Orissa      |
|    |           | Jalia kaibarta | SC      | Bengali           | Bengali                    | Tripura     |
| 74 | Jalekeot  |                | SC      | Assamese          | Assamese, Bengali, Hindi   | Assam       |
| 75 | Jamatia   |                | ST      | Kakbarak          | Kakbarak, Bengali          | Tripura     |
| 76 | Jhalomalo |                | SC      | Bengali           | Bengali, Assamese          | Assam       |
|    |           |                | SC      | Bengali           | Bengali                    | West Bengal |
| 77 | Jogi      |                |         | Oriya             | Oriya, Bengali             | Orissa      |
|    |           |                |         | Bengali           | Bengali                    | Tripura     |
|    |           |                |         | Bengali           | Bengali                    | West Bengal |
| 78 | Kachari   |                | ST      | Bodo              | Bodo, Bengali, Assamese    | Meghalaya   |
|    |           |                | ST      | Bodo              | Bodo ,Bengali              | West Bengal |

|     |                      |       |    |         |                           |             |
|-----|----------------------|-------|----|---------|---------------------------|-------------|
| 79  | Kachera              |       |    | Oriya   | Oriya,Bengali             | Orissa      |
| 80  | Kahar                |       | SC | Bengali | Bengali                   | Tripura     |
|     |                      |       |    | Bengali | Bengali, Hindi            | West Bengal |
| 81  | Kakmara              |       |    | Telugu  | Telugu, Bengali           | West Bengal |
| 82  | Kalal                |       |    | Urdu    | Urdu , Bengali            | West Bengal |
| 83  | Kalwar               |       |    | Hindi   | Hindi, Bengali            | West Bengal |
| 84  | Kamar                |       |    | Bengali | Bengali, Hindi            | Bihar       |
| 85  | Kanda                |       | SC | Oriya   | Oriya, Bengali            | Tripura     |
| 86  | Kasar                |       |    | Bengali | Bengali                   | West Bengal |
| 87  | Kaora                |       | SC | Bengali | Bengali                   | West Bengal |
| 88  | Kapali               |       |    | Bengali | Bengali, Hindi            | Bihar       |
|     |                      |       |    | Bengali | Bengali                   | Tripura     |
|     |                      |       |    | Bengali | Bengali                   | West Bengal |
| 89  | Kapuria              |       |    | Bengali | Bengali                   | West Bengal |
| 90  | karga                |       |    | Kudmail | Kudmali, Hindi, Bengali   | Bihar       |
| 91  | Karmakar             |       |    | Bengali | Bengali, Assamese         | Assam       |
|     |                      |       |    | Bengali | Bengali                   | Tripura     |
| 92  | Karua                |       |    | Hindi   | Hindi, Oriya, Bengali     | Bihar       |
| 93  | Kayastha             |       |    | Assamse | Assamese, Bengali, Hindi  | Assam       |
|     |                      |       |    | Bengali | Bengali, Hindi            | Tripura     |
|     |                      |       |    | Bengali | Bengali, Hindi            | West Bengal |
| 94  | Kela                 |       |    | Bengali | Bengali                   | West Bengal |
|     |                      | Sapua |    | Oriya   | Oriya, Hindi, Bengali     | Orissa      |
| 95  | Keuta                |       |    | Oriya   | Oriya, Bengali            | Orissa      |
| 96  | Kewat/keot/<br>Kebot |       | SC | Hindi,  | Hindi, Bengali            | Tripura     |
|     |                      |       | Sc | Bengali | Bengali                   | West Bengal |
| 97  | Khalifa              |       |    | Bengali | Bengali                   | West Bengal |
| 98  | khandait             |       |    | Bengali | Bengali                   | West Bengal |
| 99  | Khandwal             |       |    | Bengali | Bengali, Hindi, oriya     | Bihar       |
| 100 | Kharia               |       |    | Kharia  | Kharia, Bengali, Assmaese | Assam       |
|     |                      |       | SC | Kharia  | Kharia, Bengali           | Tripura     |
|     |                      |       | ST | Oriya   | Oriya, Bengali            | West Bengal |

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|     |                |              |    |         |                         |             |
|-----|----------------|--------------|----|---------|-------------------------|-------------|
| 101 | Kharwar        |              | ST | Khotta  | Khotta, Bengali         | West Bengal |
| 102 | Khasi          |              | ST | Khasi   | Khasi, Bengali          | Tripura     |
| 103 | Khatik         |              | SC | Hindi   | Hindi, Bengali          | West Bengal |
| 104 | Khen/ Sen      |              |    | Bengali | Bengali                 | West Bengal |
| 105 | Kisan          |              | ST | Sadri   | Sadri, Bengali          | West Bengal |
| 106 | Koch           |              | ST | Koch    | Koch, Assamese, Bengali | Meghalaya   |
| 107 | Koery          |              |    | Bengali | Bengali                 | West Bengal |
| 108 | Kol            |              | SC | Hindi   | Hindi, Bengali          | Tripura     |
|     |                | Kol lohar    | ST | Oriya   | Oriya, kol, Bengali     | Orissa      |
| 109 | Kollan         |              |    | Oriya   | Oriya, Hindi, Bengali   | Orissa      |
| 110 | Konai          |              | SC | Bengali | Bengali                 | West Bengal |
| 111 | Kora           |              | St | Khotta  | Khotta                  | West Bengal |
| 112 | Koraga         |              |    | Oriya   | Oriya, Hindi, Bengali   | Orissa      |
| 113 | Kotal          |              | SC | Hindi   | Hindi Bengali           | Tripura     |
|     |                |              | SC | Bengali | Bengali                 | West Bengal |
| 114 | Krikshatriya   |              |    | Bengali | Bengali, Assamese       | Assam       |
| 115 | Kulala         |              | ST | Kuki    | Kuki, Bengali           | Tripura     |
| 116 | Kumbhar        |              |    | Bengali | Bengali                 | Tripura     |
|     |                |              |    | Bengali | Bengali                 | West Bengal |
| 117 | Kunjra         |              |    | Hindi   | Hindi Bengali           | West Bengal |
| 118 | Kunui          |              |    | Bengali | Bengali                 | West Bengal |
| 119 | Kurmi          | Kudmi mahato |    | Kudmali | Kudmali, Hindi, Bengali | West Bengal |
| 120 | Kurol          |              |    | Bengali | Bengali                 | West Bengal |
| 121 | Laskari        |              |    | Bengali | Bengali                 | Tripura     |
| 122 | Let            |              |    | “       | “                       | West Bengal |
| 123 | Lodha          |              |    | Bengali | Bengali, Hindi          | Bihar       |
| 124 | Lohara         |              | SC | ”       | ”                       | West Bengal |
| 125 | Mag            |              |    | Mag     | Mag, Bengali            | Tripura     |
| 126 | Maghaya Kumbar |              |    | Oriya   | Oriya, Bengali          | Orissa      |
| 127 | Mahar          |              | SC | Marathi | Marathi, Bengali        | West Bengal |
| 128 | Maheswari      |              |    | Bengali | Bengali                 | West Bengal |

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|     |                  |            |    |          |                                |                |
|-----|------------------|------------|----|----------|--------------------------------|----------------|
| 129 | Mahisya          |            |    | Bengali  | Bengali                        | West Bengal    |
| 130 | Mahli            |            | ST | Thar     | Thar , Bangla, oriya           | Orissa         |
|     |                  |            | ST | Bangla   | Bengali                        | West Bengal    |
| 131 | Mal/ Malla       |            |    | Bengali  | Bengali, Hindi                 | Bihar          |
|     |                  |            | SC | „        | Bengali                        | West Bengal    |
| 132 | Mal paharia      |            | ST | Bengali  | Bengali, Hindi                 | Bihar          |
|     |                  |            | ST | Malto    | Malto, Bangla, Hindi           | West Bengal    |
| 133 | Malakar          |            | SC | Bengali  | Bengali                        | Tripura        |
|     |                  |            |    | „        | „                              | West Bengal    |
| 134 | MALI             |            |    | „        | „                              | „              |
| 135 | Mangar           |            |    | Nepali   | Nepali, Bengali                | West Bengal    |
| 136 | Manipuri         |            |    | Meitei,  | Meitei, Assamese, Bengali      | Assam          |
|     |                  |            |    | „        | Meitei, Bengali                | Tripura        |
| 137 | Maria muslim     |            |    | Assamese | Assamese, Hindi, Bengali       | Assam          |
| 138 | Marwari          |            |    | Marwari  | Marwari, Hindi, Bengali        | West Bengal    |
| 139 | Mayara           |            |    | Bengali  | Bengali                        | West Bengal    |
| 140 | Mete             |            |    | Bengali  | Bengali                        | West Bengal    |
| 141 | Mizo             | Lushai     | ST | Lushai   | Lushai, Bengali                | Tripura        |
|     |                  | Ralte      |    | Mizo     | Mizo, Bengali                  | Tripura        |
| 142 | Modak            |            |    | Bengali  | Bengali, Hindi                 | Bihar          |
|     |                  |            |    | Bengali  | Bengali                        | Tripura        |
| 143 | Mukhi            |            |    | Assmaese | Assmaese, Hindi, Bengali       | Assam          |
| 144 | Munda            |            |    | Nundari  | Mundari, Bengali               | Tripura        |
| 145 | Murasing         |            |    | Kakbarak | Kakbarak, Bengali              | Tripura        |
| 146 | Mushahar/ Bhuiya |            | SC | Hindi    | Hindi, Bengali                 | Tripura        |
|     |                  |            | SC | „        | „                              | West Bengal    |
| 147 | Naga             | Jeme/ Zeme | ST | Zemi     | Zemi, Hindi, Assamese, Bengali | Assam          |
| 148 | Nagar Brahman    |            |    | Bengali  | Bengali                        | West Bengal    |
| 149 | Nai/ thakur      | Napit      |    | Bengali  | Bengali, Hindi, Assamese       | Assam, Tripura |
| 150 | Naickan          |            |    | „        | Bengali                        | West Bengal    |
| 151 | Namasudra        |            |    | „        | Bengali, Hindi                 | Bihar          |
|     |                  |            |    | „        | Bengali, Hindi                 | Madhya         |

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|     |                           |              |    |                |                         |                        |
|-----|---------------------------|--------------|----|----------------|-------------------------|------------------------|
|     |                           |              |    |                |                         | Pradesh                |
| 152 | Nat                       |              |    | „              | Bengali                 | West Bengal            |
| 153 | Newar                     |              |    | Nepali         | Nepali, Bengali, Hindi  | West Bengal            |
| 154 | Nikari                    |              |    | Bengali        | Bangla                  | West Bengal            |
| 155 | Noatia                    |              | ST | Kakabarak      | Kakbarak, Bengali       | Tripura                |
| 156 | Nunia                     |              |    | Bengali        | Bengali                 | Tripura                |
| 157 | Oriya                     |              |    | „              | Bengali, Hindi          | West Bengal            |
| 158 | Paharia                   |              |    | Paharia        | Paharia, Bengali        | Bihar                  |
|     |                           |              |    | Bengali        | Bengali                 | West Bengal            |
| 159 | Pakhimara                 |              |    | Hindi          | Hindi, Bengali          | West Bengal            |
| 160 | Paliyan                   |              | SC | Bengali        | Bengali                 | West Bengal            |
| 161 | Pan                       |              | SC | Oriya          | Oriya, Bengali          | West Bengal            |
| 162 | Pan oriya                 |              |    | „              | Oriya, Bengali          | Tripura                |
| 163 | Pangan                    |              |    | Meitei         | Meitei, Bengali         | Manipur                |
| 164 | Panika                    |              | ST | Chattisgarhi   | Chattisgarhi, Bengali   | Tripura                |
| 165 | Parja/porja/poraja/paraja |              |    | Oriya          | Oriya, Hindi, Bengali   | West Bengal            |
| 166 | Pasi                      |              | SC | Hindi          | Hindi, Bengali          | West Bengal            |
| 167 | Pathan                    |              |    | Urdu           | Urdu, Hindi, Bengali    | West Bengal            |
| 168 | Patikar                   |              |    | Bengali        | Bengali                 | West Bengal            |
| 169 | Patni                     |              | SC | „              | Bengali, Assamese       |                        |
| 170 | Pnar/ Syteng              |              | ST | Khasi          | Khasi, Hindi, Bengali   | n                      |
| 171 | Pondara                   |              |    | Oriya, Bengali | Oriya, Bengali          | Orissa                 |
| 172 | Punjabi Hindu             |              |    | Punjabi        | Punjabi, Hindi, Bengali | West Bengal            |
| 173 | Puran                     | Bhanja puran |    | Bengali        | Bengali, oriya          | West Bengal            |
| 175 | Putuli bania              |              |    | Bengali        | Bengali, Hindi, oriya   | Bihar                  |
| 176 | Rabha                     |              | ST | Bodo, Bengali  | Bodo, Assamese, Bengali | Meghalaya, west Bengal |
| 177 | Rai                       |              |    | Nepali         | Nepali, Hindi, Bengali  | West Bengal            |
| 178 | Rajbangsi                 |              |    | Bengali        | Bengali, Hindi          | Bihar                  |
|     |                           |              | SC | „              | Bengali                 | West Bengal            |
| 179 | Rajbhar                   |              | SC | Bengali        | Bengali, Hindi          | Madhya pradesh         |
| 180 | Rajput                    |              |    | „              | „                       | West                   |

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|     |               |                |    |               |                                  |                      |
|-----|---------------|----------------|----|---------------|----------------------------------|----------------------|
|     |               |                |    |               |                                  | Bengal               |
|     |               | Rajput solanki |    | ”             | ”                                | ”                    |
| 181 | Ranghi dhoba  |                |    | Assmese       | Assamese, Hindi, Bengali         | Assam                |
| 182 | Rangrez       |                |    | Rajasthani    | Rajasthani, Hindi, urdu, Bengali | West Bengal          |
| 183 | Rautia        |                |    | Panchpargania | Panchpargania, Bengali           | West Bengal          |
| 184 | Riang         |                | ST | Riang         | Riang, Assamese, Bengali, Hindi  | Assam                |
| 185 | Rudrapal      |                |    | Bengali       | Bengali, Assmaese                | Assam                |
| 186 | Sabar         |                | SC | ”             | Bengali                          | Tripura              |
| 187 | Sadgop        |                |    | ,             | ”                                | West Bengal          |
| 188 | Sagar         |                |    | ”             | ”                                | Tripura              |
| 189 | Sahi          |                |    | ”             | ”                                | West Bengal          |
| 190 | Santal        |                | ST | Santali       | Santali, Hindi, Bengali          | West Bengal, Tripura |
| 191 | Saora         |                | ST | Bengali       | Bengali                          | West Bengal          |
| 192 | Sarak         |                |    | Bengali       | Bengali                          | West Bengal          |
| 193 | Sarki         |                | SC | Nepali        | Nepali, Bengali                  | West Bengal          |
| 194 | Sarua Brahman |                |    | Oriya         | Oriya, Bengali                   | Orissa               |
| 195 | Shabdakar     |                |    | Bengali       | Bengali                          | Tripura              |
| 196 | Sheikh        |                |    | ”             | ”                                | West Bengal          |
| 197 | Shersahbadia  |                |    | ”             | Bengali, Hindi                   | Bihar                |
| 198 | Siyal         |                |    | ”             | Bengali                          | West Bengal          |
| 199 | Subarna banik |                |    | ”             | ”                                | ”                    |
| 200 | Sunri         |                | SC | ”             | ”                                | ”                    |
| 201 | Supakar       |                |    | Oriya         | Oriya, Bengali                   | Orissa               |
| 202 | Swarnakar     |                |    | Bengali       | Bengali                          | West Bengal          |
| 203 | Sutradhar     |                |    | ”             | ”                                | Tripura              |
| 204 | Tanti         |                |    | Oriya         | Oriya, Bengali                   | Tripura              |
| 205 | Teli          |                |    | Bengali       | Bengali, Assmaese, Hindi         | Assam                |
|     |               |                |    | ”             | Bengali                          | Tripura              |
| 206 | Thetri        |                |    | Bengali       | Bengali, Hindi, Oriya            | Bihar                |
| 207 | Tiyor         |                | SC | Bengali       | Bengali                          | West Bengal          |
| 208 | Toto          |                | ST | Toto          | Toto, Bengali, Nepali            | West Bengal          |

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|     |                  |  |    |          |                   |             |
|-----|------------------|--|----|----------|-------------------|-------------|
| 209 | Tripura          |  |    | Bengali  | Bengali, Hindi    | Assam       |
| 210 | Turi             |  | SC | Mundari  | Mundari, Bengali  | West Bengal |
| 211 | Uchai            |  | ST | Kokbarak | Kokbarak, Bengali | Tripura     |
| 212 | Utkal<br>Brahman |  |    | Oriya    | Oriya, Bengali    | West Bengal |

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## Colophon:

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# LANGUAGE IN INDIA

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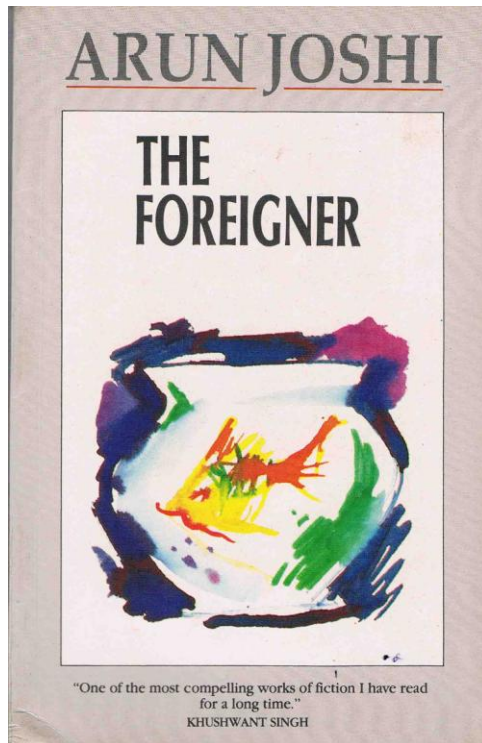
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## Joshi's *The Foreigner* - Within and Without

P. Bala Shanmuga Devi, Ph.D.



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P. Bala Shanmuga Devi, Ph.D.

Joshi's *The Foreigner* - Within and Without

## **A Narrative of Sindi**

Sindi of *The Foreigner* is a product of multiple continents, born in Africa to an Indian father and an English mother, brought up by his Indian uncle, educated in England and America, feels always a 'nowhere man' who finally gets his anchorage in his ancestral home India, after a long struggle in loneliness and misconstrued detachment of inaction.

The typical confused state of a postmodern youth, who is always amidst crowds but always alone, is depicted. When June Blyth sees him for the first time in a party with all the dancing and drinking around, wherein, Sindi is the ex-officio host, she asks "Why do you look so sad?" (*Foreigner* 22).

The turbulent inner world of the protagonist is delineated in this interesting novel. Sindi is painfully aware of "twenty-five years largely wasted in search of peace, and what did I have to show for achievement: a ten-stone body that had to be fed four times a day, twenty-five times a week. This was a sum of a lifetime of striving." (*Foreigner* 92) "Death wipes out everything, for most of us anyway. All that is a big mocking zero" (92).

Even the institution of marriage is unreasonably scary to Sindi. When June asks for a reason, he avers, "I might have had reasons to begin with, but now I was only aware of a dull fear. I was afraid of possessing anybody and I was afraid of being possessed, and marriage meant both" (91).

### **Questions about Freedom: No Choice in Birth or Death?**

When Sindi keeps on voicing such philosophies Karl shouts at him thus: "You Indians and your mealy mouthed philosophies! The trouble with you is you have never known war. If you were bombed every night for a year, why, even a month, I would like to see how many of you would still go around preaching *The Bhagwad Gita*" (67). Karl also adds that whether we cooperate or not we are bound to lose our freedom wherein, Arun, an accomplice of Karl, replies after a long silence: "But you are never free, Karl. How can anybody take away your freedom when you never had it in the first place? All freedom is illusion. You had no choice in your birth nor do you even choose your death" (68).

June disagrees with him and says that we do have a choice in death and one can choose to end whenever he chooses to. She adds, "If everything is beyond control then how do you suppose we live from day to day?" for which Arun dreamily replies, "Random events happen around you forcing you to make decisions propelling you on through life. It is only our vanity that makes us imagine that we are leading our own destiny" (68).

This and many more philosophical responses voiced by Joshi are found in all his novels.

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## **Change of Theatre, But the Show Remains the Same**

Later when Sindi comes to India he only finds it to be a change of theatre. The show remains the same. He finds different people with different vanities and different ways of squeezing short-term happiness out of this mad world.

People like Mr. Khemka and his tribe exploit needy people like Jain and Muthu. A Ph.D. holder in mechanical engineering Arun learns the definition of non-attachment or non-involvement from a simpleton like Muthu. It goes in line with the following definition: "Duty should be done with indifference, renouncing all results. He who gives up the fruit of action is the true renouncer. And, finally, the supreme state (of non-involvement) which transcends all work is attained by him whose understanding is attached, who has subdued his self, and from whom all desire, has fled" (Zachner 219). Thus, the mutually contradictory tendencies for 'having and being' are found in all human beings:

The desire to have, to possess, owes its strength to the biological factor of the desire for survival: the desire to be, to share, to give, to sacrifice, owes its strength to the specific conditions of human existence and the psychic need to overcome one's isolation. In order not to feel utterly isolated which would condemn us to insanity, we need to find a new unity: with our fellow beings and with nature. (Pathania 141)

*The Foreigner* reveals Joshi's keen awareness of a deeper social reality of our times. Freedom in the sense of being unfettered, freedom from the craving for holding on to things and one's ego, is the condition for love and for productive being. Sindi later laments, "Detachment at that time meant inaction. Now I had begun to see the fallacy in it. Detachment consisted of right action and not escape from it. The Gods had set a heavy price to teach me just that" (188-189). He strives to walk out of his illusions. He takes refuge in Occidental and Oriental philosophies. It is apparent that Oriental philosophy has a strong hold on him when he states: "All love -- whether of things, or persons, or oneself -- was illusion and all pain sprang from this illusion. Love begot greed and attachment, and it led to possession." (180).

## **Seeking Pleasures While Mouthing Philosophies of Detachment**

In actual practice, we notice that all the while mouthing philosophies of detachment and non-involvement Sindi is a pleasure-seeker like the Epicureans as is evident from his reveling and developing illicit relations with Anna, Kathy, Judy, Christine and June. He says that he is against falling in love, but, towards the end of the novel, he is in the process of falling in love with the sixth girl. He keeps saying that he will remain detached when June chooses Babu over him but grows possessive, selfish, jealous and greedy instead of being what he says he is. He is rather convinced out of self-love that June

would not leave him for a person like Babu whom he thinks is, in no way special that his own self.

### **What Goes Around Comes Around**

No action goes unrewarded or unpunished. Sindi goes wrong when he states that Mr. Khemka and the entire civilization are behind Babu's death, but soon understands that no one can be the cause for another person's misery and thus repents. He understands that the individual is responsible for whatever befalls him. He states to Mr. Khemka thus: "I have sinned, and God knows, I have paid heavily for them. This time it is your name that is being called. It is you who must answer. That is the only hope of salvation you have left" (181).

### **Class Consciousness and Class Conflict**

Another trait found in the novel is traces of Marxism. Class-consciousness and class-conflict find immense say. Babu is scared of his father who is very much concerned about their upper class, attitude that a foreign educated son would add to his status and fetch a richer daughter-in-law. The living standards of the Khemkas differ dramatically with that of his employees. Sindi is amazed at the exquisite interior decoration of the palatial house of the Khemkas and shocked at the one room residence of Muthu, accommodating a dozen people. The difference between the haves and have-nots is too conspicuous. People like Muthu are only too ready and waiting to oblige to whatever the rich upper class demands.

### **Exploiting a Potpourri of Philosophical Views**

Thus, Joshi makes use of existentialism, the Vedas, the philosophy of karma, the concept of detachment from *The Bhagwad Gita*, the philosophy of Gautama Buddha about how our own aspirations lead to misery, and Marxism, to bring forth the learning process, moving from good to bad, from illusion to reality and detachment to attachment.

### **At Least a Zero, Not Below Zero!**

Life is sometimes a zero for some of Joshi's protagonists. Soon, however they begin to understand that life does not end as zero and sometimes satisfy themselves with what Ratan in Joshi's another novel *The Apprentice* states that it is at least a zero and not below zero.

If one adds his total surrender and secure humanity to life, it becomes ebullient and divine. It becomes troublesome and negative if one opts for shame, dishonesty and egotism.

Naipaul states: “I saw how close in the past year I had been to the total Indian negation ... I felt it as something true which I could never adequately express and never seize again” (266-267).

### **Existential Insights of Communion Mode**

There is no denying the fact that the root of existential thoughts is traced back to pre-philosophical era. Ecclesiastes in the Old Testament of *The Holy Bible*, Buddhism and Upanishads, mainly all oriental concepts, contain deep existential insights of communion mode, not of fragmentation and desolation. Solomon, the preacher-king says in Ecclesiastes: “Generations come and generations go, but the earth remains forever” (1:4), and that much wisdom “is a chasing after the wind” (1:16).

So, one has to bear in mind that Existentialism is an old wine in a new cup, a new name for an ancient method of Buddhism and Upanishads, which insist only on the knowledge of self. Man, being a victim of ignorance and selfishness, feels an inner void over the spirit, which makes the world a waste and a vain show.

Dr. S. Radhakrishnan in his *Towards a New World* states that, “It is wrong for us to think that we are the victims of natural force, that there is a kind of inevitability, that inexorable laws prevail, that man cannot help; he has only to endure whatever happens. Man is intended for something greater than confinement in this world. He can rise above it. He can defy nature” (64-65).

### **Detachment Lies in Actually Getting Involved**

Muthu says to Sindi persuading the latter to take up the dwindling business of Khemka saying, “sometimes detachment lies in actually getting involved” (*Foreigner* 225), in order to save the poor employees from damnation. J. Krishnamurthi states to people like Sindi that, “you are frightened to lose and you are frightened of something much greater which is to come ... you think about it and by thinking about it you are creating that interval between living and that which you call death” (98).

### **Self-Delusion**

The self-delusion of Sindi that perverts all Hindu ethical codes of Maya, Karma and detachment to suit his own pensive contemplation stating, “Nothing seems real to me, leave alone permanent. Nothing seems to be very important” (113), fades away leading Sindi to an affirmation that in many ways the past had been a waste, but it had not been without lessons as the ancient scripture espouses. Even, “The dead teach you how to overcome their death” (*Foreigner* 164).

### **An Autobiographical Creative Writing –The Craft**

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Joshi's *The Foreigner* - Within and Without



Joshi's maiden novel *The Foreigner* could be a narration of an individual person is highly autobiographical. A Japanese biochemist says that, when he smiles, it is, "a little cheerful, a little sad, and very sexy" (*Foreigner* 128) which has a lot to reveal.

*The Foreigner* is narrated in a series of flashbacks, with an intense ordering of past events being obviously spiritual and autobiographical. The narrator 'I' is both experiencing the foreignness and perceiving others' foreignness and hence results sometimes in a narrative distance.

The novel begins in the manner of a crime thriller, the climactic moment being introduced first. Sindi identifies in a morgue the dead body of Babu Khemka, who dies in a car-wreck and hence rips the veils of feigned detachment. Thereafter, the story swings back and forth between Boston and Delhi.

### **The Images, Metaphors, and the Style**

The simple style is enriched and made effective by means of dreams, sickness, wounds, pain and fear. Death in reality, or the very thought or reference to it, could be traced throughout the novel resulting in the dynamic turn of events. He avers that, "once you are born, you spend the rest of your life getting away from your birth" (*Foreigner* 124). Even the idea of love and hatred are blended with death and fear. "Love is real only when you know what you love must, one day die" (*Foreigner* 145). J. Krishnamurti, a great teacher of our time, says that, "As long as there is fear there is no love ... only when there is no pleasure, no desire or fear, then there is something called love" (77).

The images of wounds, scars and other physical sufferings like abortion, surgery and diseases serve to emphasize the mental agony of the protagonist. June's separation is like "an unforeseen abortion" (*Foreigner* 123) and her death, is "as if some indefatigable surgeon was cleaning up my soul with the sharp edge of his scalpel" (*Foreigner* 165). The tubercular wife of Muthu, living in a single room apartment with eleven others, leads to the desired metamorphosis of Sindi.

### **Seasons of Life and Emotions**

Joshi makes use of seasons and time to reflect human emotions. At times the seasons forebode certain things. The first time when Sindi meets Babu, it is an "unusually cold" September evening, which is how ultimately Babu's life ends, in a freezing manner. Fortunately, in spite of frequent tragedies, he is eased of the agony very surprisingly, in due course.

### **We All Have Our Masks: Wearing Masks and Ripping Them Off**

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Constant reference to masks can be detected in this novel. Sindi's concept of detachment is itself a mask. Sindi acknowledges that "we all have our masks" (30). When Mr. Ghose argues about handing over the office to the proletariat, Sindi says, "The charlatans you wish to destroy will just turn around and put on another mask" (*Foreigner* 38). The death of Babu and June succeed in puncturing his mask and Muthu rips it off. This mask is a metaphoric one as Fowler defines it as belonging "to the group of concepts which imply that artists discover a more fully integrated vision than that exists in 'reality'. It implies, too, a way out of the closed world of the ego into an objective vision, communicable to others" (177).

### **Similes and Animal Imagery**

The use of similes and animal imagery are also found which render a glow to what the author wants to convey. The fallen spider walking upside down exploring his inverted universe, and the beautiful imagery of the shuffling of cards are symbolic representation of man's pathetic non-grip over nature in the universe. Sindi finds June "graceful like a cat"(64) and Babu's affection for her is "dog-like"(86). When Sindi pays his first visit to Khemka's household, "A lone fly, quite unexpected in that air-conditioned room, buzzed across the room and settled on"(13) his cheek. He understands that Mr. Khemka is less humane and he should "stop being a jackal" (182) whereas the latter considered Sindi as "stubborn as a Mule" or even worse.

### **Flashbacks**

A series of flashbacks with mellifluous order of arrangement of past events capturing the past and the present, the imaginative world, and the factual happenings maximize the thrill of the novel. The death of Babu in a car accident, the reason that induced Babu's suicidal rash driving being eclipsed till the reader finishes two thirds of the novel, June's picture found in Babu's wallet, the identification of Babu's mortal remains at the morgue by Sindi Oberoi, letters of Babu written to his sister who well before the accident, has got an idea of Babu's discomfort at the foreign land, all brings aloft Arun Joshi on par with a thriller writer. The weight of the serious theme of *The Foreigner* is counteracted by the detective story mode of narration. The chronology of the incidents is not lost in spite of the riddlesome sway from past and the present.

### **Language and Style of Arun Joshi**

The 'I' character serves its purpose well, bringing out the protagonist's psychical contact with society and environment that induce a disturbed psychological development which finally enable him to solve his turmoil of alienation. The very confession of Sindi, that he is not good at remembering events pay testimony to his simplicity of character and confessional mode. As far as possible, the narration of Joshi is neutral, unprejudiced,

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matter of fact revealing the identities of all the characters true to their nature, rendering the story on aroma of a real happening experienced by every one of the readers in his vicinity.

The language employed by Joshi, is free flowing. Sprinkling the novel with similes, satire, metaphors, parallelism and oxymorons to indicate variation of mood and intensity of emotional outbursts, Joshi states that Sindi “feels like a river that hopes to leave its dead wood behind taking an unexpected plunge over a steep precipice” (*Foreigner* 176) since he felt like “sitting in your own tomb” (22). Also “Strangers parted on the doorstep promising to meet again, knowing full well they didn’t mean it. It was the American way” (23). When Sindi’s professor says that every foreign student is an ambassador of his country, he wonders “what country had I represented” (43).

Babu’s memory piercing through the statues and Jukebox song to stress Existential appeal are some of the motifs mentioned in the novel. The very title gains a symbolic value in the larger context of human existence and struggle. The metaphysical anguish of the protagonist at the meaninglessness of the human condition, the unreality, insecurity and transitoriness associated with the word ‘foreigner’, provides the texture and structure of the novel.

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## To Investigate the Sense of Teacher Efficacy between Male and Female Teachers of Secondary Schools of Wah Cantt.

Aamna Saleem Khan, Ph.D.

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### Abstract

The purpose of the study was to investigate the sense of efficacy between male and female teachers of secondary schools of Wah Cantt., Pakistan. Teacher efficacy is a simple idea with significant implications. The teacher's efficacy belief is a judgment of their capabilities to bring about desired outcomes of student engagement and learning, even among those students who may be difficult or unmotivated. The objective of the study was to investigate the sense of efficacy between male and female teachers. The study reflects that male and female teachers are efficacious and able to help the students in their learning.

**Keywords** Teacher Efficacy, Teacher, Students Engagement, Learning, Motivation

### 1.1 Introduction

The teacher should practice what he or she preaches. People are influenced only when a man/woman presents himself/herself as a model of their preaching. Words devoid of action fall flat and bring ridicule to the teacher (Khan, 1976).

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Teachers have a very crucial role in the success or failure of each educational system. In fact, one of the most often-expressed statements about teaching is that nothing is more central to student learning than the quality of teacher (Galluzzo, 2005).

According to UNESCO (1987) the teacher's role requires the teacher to:

- (a) ensure students' physical well-being.
- (b) promote skills and competency in literacy and numeracy, sensitivity to the environment and harmony between the school and its community.
- (c) help growth of basic skills and attitudes for proper and continued development of cognitive, social, moral and emotional growth.
- (d) transmit the culture and knowledge, and help students become aware of the world community.
- (e) nourish creative and critical abilities.
- (f) encourage adaptability in a dynamic and ever-changing society.
- (g) help each individual achieve full self-actualization and become a fully functional member of society.
- (h) provide the students and the community with an admirable role model of the professional teacher and be accountable to the community and to parents.

When self-efficacy is studied in the context of teaching, it is referred to as the teacher's sense of efficacy and is the belief that the teacher's capabilities can determine the outcomes of student engagement and learning among even the most difficult or unmotivated students. Teacher efficacy can relate to behaviors of the teachers in the classroom when they perceived competency directly affects decision making, goal setting, evaluation, developing of new ideas for teaching and persistence when facing setbacks (Tschannen-Moran and Hoy, 2001).

### **Impact of Self-efficacy Beliefs**

If students' self-efficacy beliefs influence their ability to perform academically, it is no surprise that teacher-efficacy beliefs should also influence their work. However, the impact of teacher-efficacy extends beyond their own work to their students' performance, making teacher-efficacy a rich venue for study. Teachers' efficacy beliefs are a self-assessment of their capacity to bring about student engagement and learning. They influence how much effort they will put forth, how long they will persist in the face of difficulties, how resilient they are in demanding situations and how much stress or depression they experience. Those with higher efficacy show greater persistence and resilience with lower levels of stress and depression (Bandura, 1986; Ware and Kitsantas, 2007).

People who do not believe in themselves and their abilities are unlikely to empower others to believe that they can successfully handle the challenges that have confronted them. However, a self-efficacious person will increase their efforts and try to change inequitable practices enabling others to do likewise. Those who doubt their capability in a particular domain will often shy away from the difficult task in that domain. A person who has a tenacious belief in their ability will persevere in spite of difficulties and obstacles. A difficult task is a challenge to be mastered rather than a threat. In the face of failures a person with a high sense of self-efficacy will invest even more effort in the task.

The higher a person's self-efficacy the more likely he or she will be to succeed since self-efficacy beliefs is active contributors to personal attainment. A person's perception of their self-efficacy affects the way they think, motivate themselves, feel and behave. Once a person determines their self-efficacy in a situation they act on that established belief without re-evaluating their abilities. "Self-efficacious thinking fosters effective use of skills" (Bandura, 1997).

### **Importance of Teacher Efficacy**

Chase, Germundsen and Brownstein (2001) explained the importance of teacher efficacy as teachers with a high sense of efficacy communicate high expectations for performance to students, put greater emphasis on instructions and learning with students are aware of student's accomplishments are less likely to give up on low-achieving students and are more likely to work harder on their behalf. Additionally, teachers with high efficacy are more open to implementing and experimenting with new teaching strategies because they do not view change as an affront to their own abilities as teachers. In contrast, teachers with low efficacy tend to doubt that any amount of effort by teachers or school in general, will affect achievement of low-performing students. In sum, high teacher efficacy creates direct and predictable links to increased student achievement, especially for low-performing students.

### **What Should a Teacher Know and Do?**

According to Kohll (1992) it implies that the teacher has knowledge and understanding about the academic aspect. The teacher should:

- (i) have competence in his subjects of teaching and their contribution to the over all education of the child.
- (ii) appreciate and understand the changing needs of the society in a scientific age
- (iii) understand the psychological bases of education and the factors, which influence education.

Teachers are constantly on the lookout for pupils who are having learning, emotional or social problems in the classroom. Teachers try to identify these problems, document their frequency, understand their basis and select remedial activities. Sometimes the teacher can carry out the remedial activities needed, but at other times the pupil must be referred for more specialized diagnosis and remediation outside of the classroom (Airasian, 1994).

### **Constraining and Guiding Influence: Student's Inherent Qualities**

Inherent qualities of the pupil do act as a constraining influence on the teacher. The pupil constraints are not only the obvious ones of intelligence and personality, but also refer to characteristics inculcated by parents. Children are profoundly influenced by what happens in the home and the teacher has very little power to influence in this area. What time children go to bed, how much and what type of language occurs in the home, how mother, father and siblings relate to one another, the emotional atmosphere of the home, the underlying definition of human nature which predominates, family expectations, the degree of parental harmony and coherence, all these factors profoundly effect the sort of child the teacher is coping with (Honey Ford, 1982).

#### **1.1.1 Factors Influencing Teacher Efficacy**

There are a number of factors that influence teacher efficacy. Pajares (1996) determined that three of the factors affecting a teacher's self-efficacy.

##### ***Pre-Service Preparation***

The primary focus of the pre-service program is to provide prospective teachers with the requisite skills necessary to be successful teachers. Experiences have the most influence on a person's self-efficacy due to the fact that they provide the most realistic view of a person's capabilities. Performance successes, even small ones, help enable a person to higher accomplishments. To make a judgment of a person's ability to perform in a specific area, the person needs to have the appropriate knowledge of what is required in that domain. Once a person is convinced they are capable of succeeding in a domain they will persevere through difficult times (Bandura, 1997).

The pre-service experience was found to be a direct indicator of a teacher's self-efficacy and self-perceived success when working with students with special needs (Brownell and Pajares, 1999). Student teachers who have developed a high sense of self-efficacy will behave in a manner that will make them efficacious teachers (Plourde, 2002). Self-efficacy not only determines the experiences a person chooses to undertake it is also formed based on the experiences of that person (Bandura, 1997).

##### ***In-Service Participation***

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In-service education is conducted to assist teachers in enhancing the knowledge and skills necessary to be successful (Garton and Chung, 1996). In-service programs provide teachers a chance to enhance their teaching abilities (Telljohann, Everett, Durgin and Price, 1996).

### ***Administrative Support***

One factor in a teacher's commitment to the profession is the educational leadership of the administrator (Colardarci, 1994). Principals that are supportive of their teachers increase the teacher's efficacious beliefs (Brownell and Pajares, 1999).

A strong principal will create an environment that emphasizes academic success and collegiality among teachers. This environment as well as the principal acting as an advocate for the teachers will increase the teaching efficacy of a teacher. With the principals support teacher's beliefs in their own teaching ability increase and their efforts to persevere will increase (Bandura, 1997).

### **Teaching and Teacher Efficacy**

There are a number of factors that influence teacher efficacy. From previous studies it has been determined that years of teaching has no relationship with teacher efficacy while the academic level of the class being taught does have a relationship (Raundenbush, *et al.*, 1992 and Watson, 2006).

Brownell and Pajares (1999) found that the factors of pre-service preparation, in-service participation and administrator general support have a direct effect on teacher efficacy. Pre-service preparation is designed to prepare prospective teachers for working in the classroom. A positive pre-service experience can increase teacher efficacy. Student teachers who develop a high sense of self-efficacy during the pre-service experience will behave in a manner that will make them efficacious teachers. In-service participation also has an impact on a teacher's level of efficacy. The purpose of in-service is to provide teachers with the information they need to be successful in the classroom. Previous studies show that in-service programs that focus on a specific area increase the teacher's confidence as well as implementation (Telljohann *et al.*, 1996 and Watson, 2006).

#### **1.1.2 Sources of Efficacy Expectations**

Bandura (1997) postulated four sources of efficacy expectations:

#### **Mastery Experiences**

Bandura (1986) emphasize that one's mastery experiences are the most influential source of self-efficacy information. It has important implications for the self-enhancement

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model of academic achievement which contends that to increase student achievement in school, educational efforts should focus on altering students' beliefs of their self-worth or competence.

### **Physiological and Emotional States**

Physiological and emotional states such as anxiety, stress, arousal, fatigue and mood states also provide information about efficacy beliefs because individuals have the capability to alter their own thinking, self-efficacy beliefs, in turn, also powerfully influence the physiological states themselves.

Bandura (1997) has observed that people live with psychic environments that are primarily of their own making. It is often said that people can read themselves and so this reading comes to be a realization of the thoughts and emotional states that individuals have them created. Often, they can gauge their confidence by the emotional state they experience as they contemplate an action.

Moreover, when people experience aversive thoughts and fears about their capabilities, those negative affective reactions can themselves further lower perceptions of capability and trigger the stress and agitation that help ensure the inadequate performance they fear.

This is not to say that the typical anxiety experienced before an important endeavor is a guide to low self-efficacy. Strong emotional reactions to a task, however, provide cues about the anticipated success or failure of the outcome. It is important to restate that these sources of efficacy information are not directly translated into judgments of competence. Individuals interpret the results of events and these interpretations provide the information on which judgments are based. The types of information people attend to and use to make efficacy judgments and the rules they employ for weighting and integrating them, form the basis for such interpretations. Thus, the selection, integration, interpretation and recollection of information influence judgments of self-efficacy.

It is not surprising that holding an ego orientation is also associated with pessimism and with the impostor syndrome. People whose achievement efforts are grounded on the fear of appearing incompetent, being embarrassed or looking stupid are prone to view the fruits of their labors through the lens which that fear provides. There can be little psychological distance between the fear that others will think us incompetent and the suspicion that we may indeed be so, the suspicion that our accomplishments are ill deserved.

When teachers create a classroom climate in which mastery goal orientations are encouraged and ego orientations are discouraged, students approach their academic work with greater enjoyment and serenity. Of great importance, when encountering failure (and who doesn't encounter failure?), mastery oriented students prove resilient and

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resourceful, whereas ego oriented students experience greater stress, anxiety, depression and shame. When parents foster a mastery goal orientation in their children's activities, children engage in those activities with joy and enthusiasm and without fear of the missteps and errors that inevitably arise (Pajares, 2005).

### **Vicarious Experiences**

Vicarious experiences are those in which the skill in question is modeled by someone else. The degree to which the observer identifies with the model moderates the efficacy effect on the observer (Bandura, 1977).

### **Social Persuasion**

Social persuasion may entail a "pep talk" or specific performance feedback from a supervisor or a colleague or it may involve the general chatter in the teachers' lounge or in the media about the ability of teachers to influence students. Although social persuasion alone may be limited in its power to create enduring increases in self-efficacy, persuasion can contribute to successful performances to the extent that a persuasive boost in self-efficacy leads a person to initiate the task, attempt new strategies or try hard enough to succeed (Bandura, 1982).

## **1.2 Research Methodology**

### **1.2.1 Sample of the Study**

Sample of the study is shown in Table 1.

**Table 1**  
**Sample of The Study**

| <b>Sr.No.</b> | <b>School Names</b>                    | <b>Numbers of Teachers (Arts and Science)</b> | <b>Category</b>                      |
|---------------|--|---|--------------------------------------|
| 1.            | F.G.G.H.S. No. 2, Wah Cantt.           | 5(4+1)  | Girls High Schools Wah Cantt.        |
| 2.            | F.G.G.H.S. No. 3, Wah Cantt.           | 4(0+4)  |                                      |
| 3.            | F.G.G.H.S. No. 5, Wah Cantt.           | 6(3+3)  |                                      |
| 4.            | F.G B.H.S. No. 6, Wah Cantt.           | 5(4+1)  | Boys High Schools Wah Cantt.         |
| 5.            | F.G B.H.S. No. 7, Wah Cantt.           | 6(3+3)  |                                      |
| 6.            | F.G B.H.S. No. 11, Wah Cantt.          | 6(4+2)  |                                      |
| 7.            | Pics Model School Wah Cantt.           | 5(0+5)  | Private Secondary Schools Wah Cantt. |
| 8.            | Gillani Cambridge School Wah Cantt.    | 4(2+2)  |                                      |
| 9.            | Farooqi Ideal Public School Wah Cantt. | 7(4+3)  |                                      |
|               | <b>Total</b>                           | <b>48</b>                                     |                                      |

### **1.2.2 Research Instrument**

To measure teacher efficacy, data was collected through 27 items questionnaire which was constructed and discussed with experts in concerned areas. It was improved in the light of their suggestion. Questionnaire was developed only for teachers.

Twenty seven items with four-point rating scale was used in order to investigate the effect of teacher efficacy on academic achievements of students. It has consisted of 17-item previously developed and used by Naz (2002) and 10- item previously developed and used by Gibson (1984). Pilot testing was conducted in order to improve the questionnaire and check the effectiveness of the questionnaire.

### **1.2.3 Data Analysis**

One-dimensional chi square was applied for data analysis. One-dimensional chi square can be used to compare frequencies occurring in different categories or the categories may be groups, so that the chi square is comparing groups with respect to the frequency of occurrence of different events (Gay, 2000). The data was analyzed by using Statistical Package for Social Sciences (SPSS).

## **1.3 Discussion**

The purpose of the study was to investigate the sense of efficacy between male and female teachers of secondary schools of Wah Cantt.

Gibson and Dembo (1984) conducted a study on teacher efficacy. He found the relationship between teacher-efficacy ratings and observable teacher actions indicate highly efficacious teachers do not shy away from students who are struggling with challenging coursework but develop novel ways of dealing with the complicated situation.

Ashton (1985) conducted a study on motivation and the teacher's sense of efficacy. He found that high efficacy teachers agreed that if a teacher tried really hard, he or she could get through to even the most difficult or unmotivated students. He stated that high efficacy teachers are more at ease in the classroom, they smile more, provide students with more positive interactions and manage their classrooms more successfully, are less defensive, more accepting of student disagreement and challenges and more effective in producing student achievement gains. They spend more time teaching curriculum and interacting with students on academic content. Low efficacy teachers expressed lower expectations and focused on rule enforcement and behaviour management.

The present study supports the finding of Pajares (1996) and Freidman (2003). They found that high teacher-efficacy may be present in the classroom through a teacher's relentless pursuit of bringing about change in all students or as a teacher's creative approach to successfully meeting all objectives for students' engagement and learning. The present study also shows that teachers are high efficacious and they convinced that they can develop creative ways to cope with system. Teachers know that they can motivate their students to participate in their learning tasks. They have adequate skills and motivation, he/she can teach to the most difficult students. if a student did not remember information which teacher gave in a previous lesson, teachers know to increase his/her retention in the next lesson.

The present study supports the finding of Goddard, Hoy and Woolfolk-Hoy (2004). They conducted a study on collective efficacy, theoretical development, empirical evidence and future directions. They found that teachers are satisfied and successful with their students. Successful performance was found to raise the level of efficacy. The present study indicates teachers feel their self confident while teaching weak students. Teachers have enough training to deal with their learning problems.

The present study supports the finding of Schwarzer and Hallum (2008). They found that efficacy beliefs become more stable over time and are fairly stable once set, this stability is due to the wealth of experiences. The present study reflects that teachers are convinced that, as time goes by, they will continue to become more and more capable of helping to address their student's need.

#### **1.4 Conclusions**

Based on findings, following conclusions were drawn:

1. The teachers think that they can successfully teach even the most difficult topics. Similarly when they try really hard, they are able to teach even the most difficult students. The teachers feel confidence while teaching weak students. The teachers can alter their own teaching behavior to help the weakest students in their class. When a student is having difficulty with an assignment, teachers were usually able to adjust them to their level. The teachers have enough training to deal with students' learning problems. The teachers have adequate skills and motivation to teach the most difficult students.
2. The teachers viewed that, with the passage of time, they become more and more capable of helping and guiding the students in their needs. All teachers are confident in their ability to be responsive to their student's needs, even they having a bad day.

3. When teachers get disrupted during teaching, they feel that they were confident to maintain their composure and even continue to teach well.
4. The teachers have believed that they can motivate their students to participate in their learning tasks. If students did not remember previous information, the teachers know how to increase their retention in the next lesson.
5. If students are particularly disruptive one day, the teachers have the quality to help and assist them to overcome that problem. If students in their class become disruptive and noisy, teachers feel assured that they know some techniques to redirect them quickly.
6. The teachers believed that every student is reachable and teachable and by putting required effort in teaching, students' academic achievement will enhance. So teacher efficacy is directly related to academic achievement of students.

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Aamna Saleem Khan, Ph.D. Scholar

To Investigate the Sense of Teacher Efficacy between Male and Female Teachers of Secondary Schools of Wah Cantt.

First of all, I pay special and heartiest thanks to Almighty Allah, who is our creator and provides guidance which He wants. He shows me direction to complete my work and enabled me successful in my work.

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# **LANGUAGE IN INDIA**

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## **Comparative Study of Cost Effectiveness of Formal and Non-Formal System of Primary Teacher Certificate Programme in Khyber Pakhtunkhwa (Pakistan)**

**Sajjad Hayat Akhtar, Ph.D.**

**Muhammad Naseer Ud Din, Ph.D.**

**Parveen Munshi, Ph.D.**

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### **Abstract**

This research study is a descriptive analysis of the cost effectiveness of formal and non-formal system of Primary Teacher Certificate (PTC) programme in Khyber Pakhtunkhwa.

In this research the Allama Iqbal Open University PTC trainees and conventional PTC trainees were considered as a population of the study, their time duration of the course, courses admission system, cost effectiveness, teacher training, job opportunities, examination system, and follow up study were investigated.

Specific indicators were used to determine the extent to which these components contributed to the efficient running of teacher education programme in Khyber Pakhtunkhwa.

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Comparative Study of Cost Effectiveness of Formal and Non-Formal System of Primary Teacher Certificate Programme in Khyber Pakhtunkhwa (Pakistan)

As for the objectives of the study were concerned, the following were focused upon: to compare the inputs for producing PTC teachers by formal and non-formal system, to compare the characteristics of PTC trained teachers by formal and non-formal system to be taken in equal numbers, to identify the needs of non-formal education in the province Khyber Pakhtunkhwa, and to determine the cost effectiveness of non-formal PTC teachers.

Data was collected through survey and questionnaires.

The following results were made by the researcher in the light of analysis of data. Majority of the PTC pass-outs were confronted with the problems, like inadequacy of trained teachers and lack of computers and Internet facilities. There is a wide spectrum of issues relating to the lack of well-integrated media with content difficulties and learning from media and the lack of provision of guidance and counselling.

This study is significant as it deals with training of PTC teachers by formal and non-formal system. On the basis of the previous research studies and insight of general literature, the following hypothesis was drawn to be tested by the present study: The cost-effectiveness of open education is not greater than the cost of regular system.

**Keywords:** Duration of courses; job opportunities; cost-effectiveness; examination system; admission system; open system and conventional system evaluation.

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## Introduction

Education is a social process by which we lead individuals and groups from darkness to light or from ignorance to knowledge. It is a process in which we try to develop the different capacities and potentialities of individuals in all aspects of life. It is a wholesome development of the whole child.

In Pakistan, the formal system cannot cope with the demand of education for all. In order to over-come this problem, Allama Iqbal Open University was established at Islamabad in June 1974. It provides education and training to the masses at large through its distance education approach.

Allama Iqbal Open University is one of the unique institutions because of its philosophy, system approach, functions and overall structure. The university provides multi-level and multidisciplinary education from the gross roots to the higher level programmes for the

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distance learners, out of which one is the Primary Teacher Certificate (PTC) course which was introduced in October 1979. It comprises three parts, which are (i) principle of teaching (ii) overall content and methodology of the primary school curriculum and (iii) a practical component of workshop plus supervised teaching practice.

Allama Iqbal Open University (AIOU) has started teacher-training programme at the PTC level, because the elementary colleges could not cope with the needs and demands of the people. The elementary colleges cannot meet the ongoing quantitative requirements of the primary school.

Allama Iqbal Open University's contribution is very significant in imparting education and training to the masses. It has successfully completed literacy programmes. It offers many programmes in general education and also in vocational education. The teachers of primary and secondary schools are being trained through the PTC, PTOC, B.Ed., M.Ed., M.A., EPM, M.A. Education, M.A. Special Education. Courses in higher education, such as M.Phil. and Ph.D. in various subjects, are also offered. The efforts of AIOU are acknowledged by UNESCO. UNESCO had awarded it with the "Noma" award. UNESCO

### **Importance of Teachers**

Teachers occupy the most crucial position in the entire spectrum of educational activities. The making available a good number of educated and professionally trained teachers, therefore, poses the greatest challenges to policy makers and planners of education in Pakistan. Obviously Pakistan is constrained to find out alternative methods of expanding educational facilities at all levels. The best and cheap alternative is distance education, which is being used in most parts of the world for development and prosperity of the people. Efforts are being made to make distance education more and more effective, and comprehensive.

### **Literature**

The teacher training institutions both in formal and non-formal systems are preparing teachers for primary schools but the quality of the teachers is questioned these days. Both the systems prepare teachers by using different methods and techniques. The cost incurred on prospective teachers also differs.

This study was designed to investigate the different aspects of training, teaching techniques, instructional technology, educational facilities and costs borne by prospective teachers. The findings of the study will indicate some weaknesses which can be removed by adopting suitable measures.

Education is not only necessary from the point of view of enhancing literacy but it also contributes to socio-economic and political development of the country. The existing system of education in the developing countries obviously cannot cope with the demands of education for all. So, non-formal education was adopted to meet the needs of the individuals and groups.

“Need and significance of non-formal education can not be over emphasized for developing countries like Pakistan facing huge financial constraints and committed to development in the shortest possible time. Keeping in view the growing need and significance of non-formal education approach for Pakistan, several agencies, institutions has under taken numerous non-formal education programmes in the country”. (Ghafoor 1990, p.17)

“In our discussion about cost-effectiveness, we take the definition the “Cost-Effectiveness (CE) analysis. It refers to the evaluation of alternatives according to both their costs and their effects with regard to producing some outcome of set of outcomes”. The alternative here is between conventional universities and distance education institutions. Accepting the effectiveness of education of both systems, we look into the costs and the efficiency. As Chang and his colleagues stated, “More specially, efficiency in our case can be defined as effective instruction at the lowest possible costs – cost-effective instruction in a literal sense”. (ADB 1986, p.519)

It is a known fact that entire development depends on the quality of education, especially the scientific and technological education; un-luckily formal system of education is becoming deficient every where to cope with the needs of people. In our country the government is unable to provide educational facilities to each individual at all levels. The best and cheap alternative is distance education, which is being used in most parts of the world for development and prosperity of the people. Efforts are being made to make distance education more and more comprehensive and effective. The AIOU was established in June 1974, following the passing of the People’s Open University Act.

“Open University is being used in several countries to provide education and training to people who can not leave their homes and jobs for full time studies. A people’s open university will, therefore, be established to provide part time educational facilities through correspondence courses, tutorials, seminars, workshop, laboratories, television, radio broadcasts and other mass communication media”. (Education Policy 1972, p.22)

## Methodology

The survey method was used during the research. Research was based on descriptive study because it describes the opinion of the pass-outs of both the systems. PTC trained students of elementary colleges of Khyber Pakhtunkhwa and Allam Iqbal Open University were taken as population for the study. Total PTC graduates from the formal system were 490 and total PTC graduates from the non-formal system were 501. 150 PTC graduate from the formal system and 150 PTC graduates from the Allam Iqbal Open University were taken as a sample. The tools of collecting data were questionnaires.

The researcher administered two self assessments on sampled PTC graduate from the formal system and PTC graduate from the non-formal system. Five points Likert scale was used. For demographic profile, percentage was used to compare the frequencies of the respondents. Mean score was applied to measure the cost-effectiveness, job opportunities and examination of both programmes.

The researchers examined the official records at the Allam Iqbal Open University, Islamabad, DEO Primary Office Mardan, Government Elementary College for boys Peshawar, Government Elementary Colleges for boys, Ambar (Swabi) and Government Elementary colleges for women, Dargi (Malakand Agency).

## Analysis

**Table No: 1**

**Analysis of the general opinion of regular PTC pass-outs regarding the cost effectiveness of the regular system**

| S.No | Statements   | SA | A  | UNC | DA | SDA | Mean Score |
|------|--|----|----|-----|----|-----|------------|
| 14   | Regular PTC is cheaper than PTC of AIOU.   | 46 | 41 | 2   | 10 | 51  | 3.14       |
| 15   | Admission in elementary college is easier than PTC of AIOU.                                | 67 | 12 | 17  | 28 | 16  | 3.50       |
| 16   | Formal system of education provides a better teacher training than of AIOU.                | 41 | 61 | 9   | 21 | 18  | 3.57       |
| 17   | Conventional system of PTC is more effective than PTC of AIOU.                             | 59 | 34 | 25  | 22 | 10  | 3.73       |
| 18   | The courses offered by conventional system are complete in all respects.                   | 37 | 58 | 28  | 24 | 3   | 3.68       |
| 19   | Time duration for the courses is sufficient.   | 25 | 39 | 6   | 61 | 19  | 2.93       |
| 20   | The courses offered by regular system are more difficult than the courses offered by AIOU. | 60 | 19 | 19  | 37 | 15  | 3.68       |

|    |  |    |    |    |    |    |      |
|----|--|----|----|----|----|----|------|
| 21 | The system for ht final examination is satisfactory.   | 44 | 64 | 14 | 22 | 60 | 3.78 |
| 22 | The regular PTC teachers are better than the teachers provided by AIOU.                          | 42 | 23 | 27 | 55 | 3  | 3.30 |
| 23 | The matter offered by regular system of PTC is richer than the mater offered by AIOU.            | 33 | 48 | 23 | 34 | 12 | 3.37 |
| 24 | New courses should be offered in regular PTC.  | 55 | 21 | 22 | 42 | 10 | 3.46 |
| 25 | The output of training is up to the level.   | 31 | 38 | 46 | 26 | 9  | 3.37 |
| 26 | The follow up programme is essential for its PTC teacher.  | 62 | 45 | 17 | 22 | 4  | 3.92 |
| 27 | The regular PTC courses lack deficiency.   | 21 | 77 | 26 | 13 | 13 | 3.53 |
| 28 | Regular PTC examination is more difficult than the PTC of AIOU examination.                      | 61 | 27 | 20 | 10 | 32 | 3.68 |
| 29 | Regular PTC examination may result in good score but there is no real increase in the knowledge. | 37 | 31 | 21 | 44 | 17 | 2.78 |

**Table No: 2**

**Comments of the regular PTC Trainees**

| S.No | Comments                                      | Frequency | %     |
|------|---|-----------|-------|
| 1    | Courses are to be well explained.             | 82        | 54.66 |
| 2    | Instructor use guide to teach their students. | 5         | 3.33  |
| 3    | Conventional system is very costly.           | 4         | 2.66  |
| 4    | PTC provides job opportunities.               | 3         | 2     |
| 5    | The courses are not systematic.               | 1         | 0.66  |

from the Table 82 respondents from the Table above said that courses should be explained well. 5 said that instructors used guides to teach their students.

**Table No: 3**

**Analysis of the general opinion of AIOU PTC pass-outs regarding the cost effectiveness of the open system**

| S.No | Statements | SA | A | UNC | DA | SDA | Mean |
|------|------------|----|---|-----|----|-----|------|
|------|------------|----|---|-----|----|-----|------|

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|    |   |    |    |    |    |    | <b>Score</b> |
|----|---|----|----|----|----|----|--------------|
| 30 | PTC of AIOU is cheaper than of regular PTC.   | 46 | 41 | 2  | 10 | 51 | 3.14         |
| 31 | Courses PTC of AIOU are difficult than regular PTC.   | 67 | 12 | 17 | 38 | 16 | 3.50         |
| 32 | Admission in PTC of AIOU is easier than regular PTC.  | 71 | 58 | 15 | 5  | 1  | 4.28         |
| 33 | AIOU provides better teacher training than a formal system.   | 73 | 29 | 28 | 17 | 3  | 4.01         |
| 34 | AIOU provides better teacher training than a formal system.   | 80 | 22 | 16 | 23 | 9  | 3.94         |
| 35 | PTC programme of AIOU is effective than conventional PTC.   | 60 | 40 | 25 | 25 | 0  | 3.73         |
| 36 | The courses offered by AIOU met needs of the trainees conventional PTC.   | 82 | 31 | 31 | 3  | 3  | 4.24         |
| 37 | AIOU PTC courses are free of deficiencies.  | 20 | 41 | 43 | 4  | 44 | 2.94         |
| 38 | The time duration for the courses is sufficient.  | 29 | 84 | 15 | 14 | 8  | 3.74         |
| 39 | PTC teachers of AIOU are better teachers than teachers of conventional system.  | 60 | 28 | 43 | 8  | 1  | 3.92         |
| 40 | The matter offered by AIOU in PTC courses is richer than conventional system.   | 57 | 62 | 28 | 3  | 0  | 4.15         |
| 41 | New areas should be added to non-formal education.  | 66 | 47 | 31 | 6  | 0  | 4.15         |
| 42 | Output of AIOU is up to the level.  | 40 | 54 | 26 | 7  | 23 | 3.54         |
| 43 | The follow up programme is essential for its PTC teachers.  | 70 | 49 | 12 | 6  | 13 | 4.04         |
| 44 | Distance education examinations are more difficult than the public examination.   | 65 | 37 | 17 | 29 | 2  | 3.89         |
| 45 | Distance education examination may result in good score but there is no real increase in the knowledge of the students. | 18 | 41 | 34 | 22 | 35 | 2.9          |

**Table No: 4**

**Comments of the regular PTC Trainees**

| <b>S.No</b> | <b>Comments</b>  | <b>Frequency</b> | <b>%</b> |
|-------------|--|------------------|----------|
| 1           | AIOU programme are cheaper than conventional programmes. | 68               | 45.33    |

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|   |  |    |       |
|---|--|----|-------|
| 2 | The AIOU pass out have less job opportunities. | 68 | 45.33 |
| 3 | Time duration for ht course is long.           | 67 | 44.66 |
| 4 | Study centres should be easily accessible.     | 20 | 13.33 |
| 5 | Courses of AIOU are very difficult.            | 12 | 8     |

68 respondents said that Allama Iqbal Open University programmes are cheaper than conventional programmes. 68 respondents said that the Allama Iqbal Open University pass-outs have less job opportunities. 67 respondents said that the time duration for the course is long.

**Table No: 5**

### **Suggestions of the regular PTC Trainees**

| S.No | Suggestions                             | Frequency | % Age |
|------|---|-----------|-------|
| 1    | Curriculum should be changed            | 42        | 28    |
| 2    | Time Duration should be increased       | 31        | 20.66 |
| 3    | Semester system should be introduced    | 28        | 18.66 |
| 4    | Practical work should be increased      | 22        | 14.66 |
| 5    | New areas should be added in the course | 13        | 8.66  |

Majority of 42 Respondents said that curriculum should be changed. 31 said that duration should be increased. 28 said that semester system should be introduced.



Table No: 6

### Suggestions of the AIOU Respondents

| S.No | Suggestions  | Frequency | % Age |
|------|--|-----------|-------|
| 1    | Certificate procedure should be changed                                      | 15        | 10    |
| 2    | New areas should be added in the course                                      | 12        | 8     |
| 3    | Tutors should provide guidance and deliver lecture                           | 6         | 4     |
| 4    | Certificate of distance education and conventional education should be alike | 6         | 4     |
| 5    | Computer should be introduced  | 6         | 4     |

15 Respondents said that the certificate procedure should be changed. 12 respondents said that new areas should be added to the course. 6 respondents said that the tutors should provide guidance and deliver lecture.

Table No: 7

### Comparison of Both the Systems

| Comparison of the respondents    | Regular system  | Open system     |
|----------------------------------|-----------------|-----------------|
| 1. Qualification                 | -               | -               |
| Matric                           | 53              | 18              |
| F.A / F.Sc                       | 64              | 97              |
| B.A / B.Sc                       | 17              | 35              |
| M.A / M.Sc                       | 16              | -               |
| 2. Occupation                    | -               | -               |
| In-Service                       | 141             | 105             |
| Un-Employed                      | 9               | 45              |
| 3. Expenditure on Books          | 563 rupees      | -               |
| 4. Expenditure on Admission      | 5000 rupees     | 2500            |
| 5. Expenditure on Boarding       | 4000 rupees     | -               |
| 6. Expenditure on Examination    | 400 rupees      | -               |
| 7. Expenditure on Transport      | 2800 rupees     | -               |
| 8. Expenditure on Stationary     | 500 rupees      | -               |
| 9. Opinion on Cost               | 3.14 Mean Score | 3.41 Mean Score |
| 10. Opinion on Admission         | 3.50 Mean Score | 4.28 Mean Score |
| 11. Opinion on Teachers Training | 3.57 Mean Score | 4.01 Mean Score |
| 12. Opinion on System            | 3.73 Mean Score | 3.73 Mean Score |

|                                      |                 |                 |
|--------------------------------------|-----------------|-----------------|
| 13. Opinion on Courses               | 3.68 Mean Score | 4.24 Mean Score |
| 14. Opinion on Courses Difficulties  | 3.68 Mean Score | 3.50 Mean Score |
| 15. Opinion on Time Duration         | 2.93 Mean Score | 3.74 Mean Score |
| 16. Opinion on Subject Matters       | 3.37 Mean Score | 4.15 Mean Score |
| 17. Opinion on Teachers Efficiencies | 3.37 Mean Score | 4.15 Mean Score |
| 18. Opinion on New Area to be added  | 3.46 Mean Score | 4.15 Mean Score |
| 19. Opinion on Output                | 3.37 Mean Score | 3.54 Mean Score |
| 20. Opinion on Course Deficiencies   | 3.53 Mean Score | 2.94 Mean Score |
| 21. Opinion on Follow up Programme   | 3.92 Mean Score | 4.04 Mean Score |
| 22. Opinion on Examination           | 3.68 Mean Score | 3.89 Mean Score |
| 23. Opinion on Increasing knowledge  | 3.78 Mean Score | 2.90 Mean Score |

The average score of cost-effectiveness in the open system is more effective than that of the regular classroom system. This shows the effectiveness of the open system, and hence the hypothesis is proved numerically.

### Conclusion

- It was discovered from the analysis of the data that radio and TV are not accessible as media of instruction in study centres.
- The PTC pass outs were confronted with the problems like the inadequacy of trained teachers and lack of computers and Internet facilities. There is wide spectrum of issues relating to the lack of well integrated media with content difficulties and learning from media and the lack provision of guidance and counselling. The study identified that majority of the study centres were deprived of computer facilities.
- It was discovered from the analysis of data that regular PTC is cheaper than the PTC of AIOU. The respondents said that courses of PTC of AIOU were more difficult than the regular programme. In addition, majority of the respondents said that the formal system of education provides a better teacher training than AIOU. Similarly, majority of the respondents said that the conventional system of PTC was more effective than PTC of AIOU.
- It was found that the courses offered by regular system were more difficult than the courses offered by AIOU. The study identified that the regular system for the final examination was satisfactory. It was found that the regular PTC teachers were better than the teachers provided by AIOU. In the same way the respondents claimed that the matter offered by regular system of PTC was richer than the matter offered by AIOU.

### Recommendations

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1. The courses of both the systems should be made simple and short. The contents of courses should be related to practical life and national needs. The courses may be curtailed to enable the teacher trainees to complete the courses within the prescribed time.
2. The training of PTC teachers through AIOU should be made more effective. Training techniques should be changed and modernized. The period of training should also be enhanced.
3. Follow up programme in both the systems of formal and non-formal should be introduced. Mobile teams of experts should be deputed for this purpose and manageable areas may be given to them for the follow up programme.
4. Examination system of AIOU for PTC teachers should be improved. Most modern techniques of evaluation should be introduced. Techniques of measurement may also be used for obtaining accurate results.
5. The instructors / trainers should explain lessons in classes more clearly with the help of AV aids. TV and VCR may also be used. Model lessons may be delivered through teleclass system.
6. Tutors in non-formal systems are not selected on merit they should be given training and their appointment be made on merit basis. The competent and well-qualified working teachers should be involved in tutorship.
7. Tutorial meeting should be held meaningfully and tutors should explain the contents clearly. The level of the trainees should be kept in view during training.
8. The trainers should use new techniques of teaching / training in the classes. The new techniques include the use of educational technology.
9. Admission in regular system should be made on merit. Special seats should be abolished. Quota system should be finished. All admission should be done on merit.
10. Curriculum of both the systems should be changed and made practical and relevant to national needs. More and more practical work should be included in the curriculum instead of theoretical emphasis.
11. Job opportunities for PTC of AIOU should be enhanced and ensured. All the appointing authorities should be directed to entertain PTC candidates of AIOU without any prejudices.
12. Some new subjects of current importance like computer science, environment education, population education, drugs education and education technology should be thought-giving emphasis or practical work.
13. Time duration of the courses of PTC under formal system should be increased, because all the educational experts have recommended through education policies, reports commissions and committees that present duration is quite insufficient to prepare professionals.
14. Physical and instructional facilities in formal system teacher training institutions should be made adequate. Moreover, the buildings are inadequate, old and

- instructional facilities are not available appropriately and those, which are available, are not used properly.
15. Internal system of evaluation / semester system should be introduced in formal system. As this system of internal evaluation is prevalent in most of the countries and it creates sense of responsibilities in teachers and taught.

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Teacher Certificate Programme in Khyber Pakhtunkhwa (Pakistan)

# **LANGUAGE IN INDIA**

**Strength for Today and Bright Hope for Tomorrow**

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## **Sudha Murty's Short Stories as a Motif of Values**

**Dhanalakshmi A., M.A. M.Phil.**



**Sudha Murty**

## **Indian Women Novelists and Short Story Writers**

Indian woman novelists focus mainly on women's issues. They create their own world with a wide range of characters and a variety of existences. The cultural alienation and the loss of identity faced by the expatriates and immigrants are some of the other aspects they are concentrating upon. Writers like Attia Hosian, R. P. Jhabvala, and Arundhati Roy have won global recognition in literature. These writers have used their skill in portraying the tortured mind of the suppressed women. They are able to read the inner mind of these women and portray their psychological and emotional imbalances.

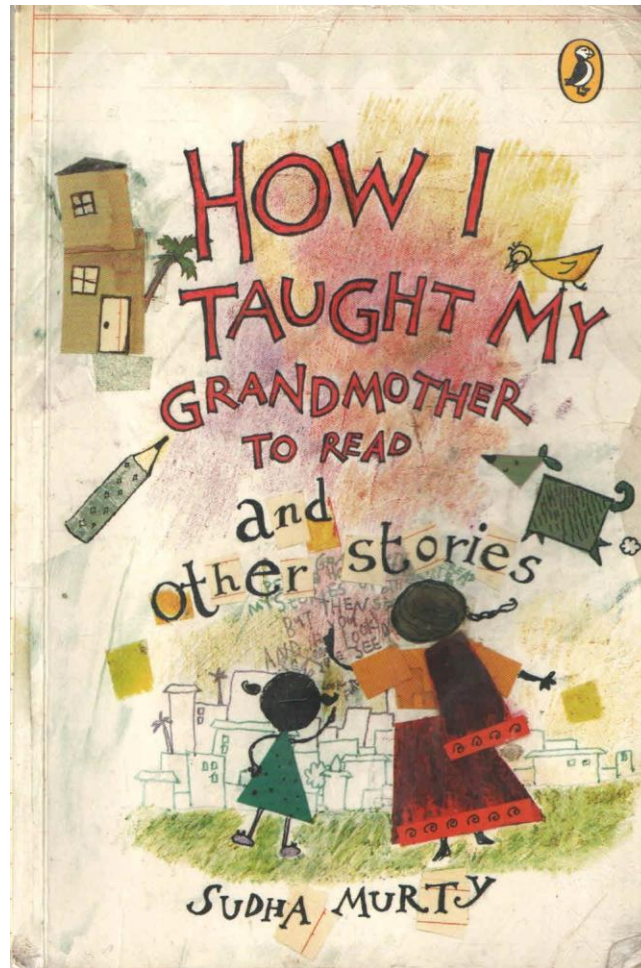
Among the many short story writers some are internationally acclaimed. Janhavi Acharekar, Sarojini Sahoo, Pratibha Ray, Stan Ageira, Dr.Ampasayya Naveen are some of the well known short story writers of modern India.

### **Sudha Murty, a Notable Short Story Writer**

Sudha Murty, a Padma Shri awardee, is a philanthropist, writer, columnist and a passionate teacher – an all in one icon in the present day. A gold medalist and an outstanding student in Electrical Engineering she completed her post graduation in Computer Science. She was the first woman engineer to be selected by Telco, Pune. Her savings of Rs.10,000/- is instrumental in founding Infosys which her husband N.R.Narayana Murty proudly mentions on several occasions.

Many stories in Sudha Murty's short story collection *How I Taught My Grandmother to read and Other Stories* tell us about her passion for teaching and the involvement she has in the lives of students. The bond she shares with the elders in the family, particularly her grandfather, is the highlight in the story collection *How I Taught my Grandmother to Read and Other Stories*.





Among the many awards conferred on her, the prestigious award Padma Shri, a civilian award from the Government of India, proclaims her contribution to the society. The Best Teacher Award from Rotary Club, Bangalore, Rajalakshmi Award for social work are some of the other awards she has bagged.

### **The Themes of Sudha Murty's Stories**

Among the many works of Sudha Murty *Dollar Bahu* is story about the aspirations, dreams and struggle of a traditional family. Her novel *Mahashweta* deals with a girl who is affected by leukoderma and brings out the trials and tribulations she faces in her life. Her recollection of stories told by her grandparents is published as *The Magic Drum and Other Favourite Stories*. It remains her favourite, for the entire collection is a timeless folktale.

### **Love and Human Relationship**

Language in India [www.languageinindia.com](http://www.languageinindia.com)

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Dhanalakshmi A

Sudha Murty's Short Stories as a Motif of Values

The theme of love and human relationship is the recurring idea in many of her short story collections. *The Old Man and His God, Wise and Otherwise, How I Taught my Grandmother to Read and Other Stories* have the same theme – human relationship. The relationship of Sudha Murty with her grandparents, her colleagues, her students, her family, her friends are all narrated with delight.

### **Valuable Lessons in Simple and Direct English**

The simple English Sudha Murty uses reach the readers directly. Almost all the stories in these collections teach valuable lessons of simplicity, patriotism, the importance of love, friendship, guidance etc. The respect and faith she has in mankind is apparent in almost all the stories. Love for her fellow beings is evident from her narration where she doesn't scan people but accept people as they are. Her appreciation about the good work done by others is a pathfinder for the younger generation to follow.

Even though she talks about rendering help to others she is not didactic in her tone. Instead, the reader will be able to appreciate her work and would give his or her consent whole heartedly to her suggested ways. By simply presenting the true incidents effectively the young minds would be captivated.

Sudha Murty can be placed in the highest pedestal for projecting the positive side of human beings.

### **Bonding with Grand Parents**

Sudha Murty shares a special bond with her grandparents. Most of her stories highlight the respect she has for them and the bond she shares with them.

In *How I Taught My Grandmother to Read*, she as a youngster teaches her grandmother to read and write. The grandmother depended on the author for reading stories. Realising the grandma's thirst, young Sudha taught her to read and write. The grandma, in turn, learnt well and as Sudha puts,

“I knew then that my student had passed with flying colours.”(How I Taught...6)  
As a token of respect the grandma fell to the feet of the teacher. It moved young Sudha and she became overwhelmed at her student's achievement. “I did return namaskara to her touching her feet and gave my gift to my first student...” (How I Taught...5)

### **Respect for the Elderly**

The respect she has for the elders, though, is evident in all the stories. Her story Dead Man's Riddle reveals this concern in detail. Sudha, through the words of Som Gowda, has aptly portrayed the role of our elders and their valuable suggestions in simple words.

“...Experience is the best teacher in life. Elders have seen many ups and downs in their lives and interacted with many people. During the process they have acquired knowledge which can't be taught in a school or college. It has to be learnt over a period of time. Now it is left to you people to make the decision.”  
(81)

### **Sharing with One Another – Give as Gift What is Best**

Sudha Murty, while imparting values, tells us that one should share the best of things they have. People in the guise of helping others give away the unwanted things. She is shocked to see the heaps of old clothes given by people for the tsunami affected people. Her grandmother used to give away better quality rice to the poor and unknowingly she as a child learnt to share the best with others. The incident changed her and she stresses that it is the duty of the adults of the family to teach the young children.

“My grandmother Krishtakka smiled and told me something I will never forget in my life. Child, whenever you want to give something to somebody, give the best in you, never the second best. That is what I have learned from life. God is not there in the temple, mosque or church. He is with the people. If you serve them with whatever you have, you have served God. My grandfather answered my question in a different way.... This lesson from my grandparents, told me when I was just a little girl, has stayed with me ever since. If at all I am helping anyone today, it is because of the teaching by those simple souls.”(How I Taught...29)

### **Children as Teachers**

Children can be the best teachers and eye openers. Sudha too acknowledges it and recalls the incident when her daughter Akshata insisted on her to help a poor blind friend, Anand Sharma.

“Amma, when an educated person like you, well travelled, well-read and without love for money, does not help poor people, then don't expect anyone else to do.”  
(How I Taught..., 63)

These words made her to “abandon my search” she confesses. “Child is the father of man” goes a saying. It is hard for adults to accept what a child says. People hardly realize it and practice it. Besides accepting her child's suggestion as a way of life, Sudha is able to proclaim it in her story.

“I am ever grateful to Akshata for helping bring this happiness and satisfaction in my work and life.” (How I Taught..., 64)

The respect she gives to the other soul and acknowledging her mistakes is indeed a great quality in the author. She also remembers the parting advice of JRD Tata ‘Give back to society’.

### **Heeding Mother’s Advice Changed Many Things**

The bond she shares with her mother and her advice helped not only Sudha but her whole family. She recollects it as, “...she said something which helped me immensely in late life....when you are in difficulty only few things will come to your help. Your courage, your ability to adjust to new situations and the money which you have saved. Nobody will come and help you” (How I Taught...87).

Heeding to the advice she saved money from the beginning and “the money was kept in a safe place in my kitchen cupboard and I never counted it”. When Murty, her husband came out with the idea of starting Infosys she offered this “rainy day saving” to him and she declares that “...I realize that our lives changed completely because I had listened to my mother’s valuable lesson” (How I Taught...90)

### **Sudha as Mother**

Sudha is not only a good daughter and granddaughter but also a good mother. Her understanding nature is evident in the story ‘A’ for *Honesty*. When her son was upset with his marks she was able to boost his morale and confidence, and encouraged him.

The understanding parent always cares for the child’s mental health. Sudha’s words of encouragement like, “... You have lost the battle but you will win the war...” clearly state her closeness to her son. The value she has imparted to her son made him to confess to his teacher and he says, “...grades are important but honesty is even more important.” His words elated her and moved her to tears. She not only imparted values to her son but to her students too. It is evident when she proclaims, “Many of my own students have behaved in a similar way in different situations, though they may have lost a lot in the process. But I am sure the good values they have learnt will help them in any crisis.”(118)

### **Overprotected Child**

In the story “Doing What You like is Freedom” she portrays the plight of an overprotected child. Even though she is not familiar with fellow travelers, her concern for a boy who is pampered by her parents portrays her respect and concern for a kid. “How long can you keep birds in cages when their wings are strong and they are ready to fly?” (94) She not only teaches the kid but also

the parents to realize their duty. Overprotective parents tend to spoil the future of their kids. She states,

“I was wondering what Puneet’s mother will do when he gets married. They seemed to have forgotten that he was an independent person who could take his own decisions with some love and guidance. Instead, they were bombarding him with their own ideas and opinions. Too much of affection can become a golden noose around the neck. Puneet will never be a confident person” (95).

### **Inspiring Others**

Sudha as a story teller has inspired many besides her students. ‘A Journey through Desert’ is one such story which talks about an identical twins, Ram and Gopal, who rose from the level of errand boys to garage owner. Though Gopal failed, Ram was able to climb up in the ladder. As Ram recalls, “...Madam, our life was very difficult. You were aware of it. The only thing we looked forward to was your visit every Saturday when we listened to your stories.” (74) The story about two boys who went in search of wealth inspired Ram and he consistently worked to reach greater heights and in his words, “After hearing the story I decided to study in spite of all the odds I had to face.” (76) The inspiration of the boy made her dumbstruck and she remembers it as, “I was dumbstruck to hear how a small story I had brought so much of change.” (77)

As a teacher, she has allowed the students to grow and is proud to recall them to be her wards. She not only states about others but also about the teacher who made her a wonderful story teller. Gowramma, her arts teacher, inspired her and though the relationship ended half way in her childhood days, the impression her teacher has created shaped Sudha as an excellent teacher.

### **Writer in Real Life**

Sudha, as a woman, shaped not only her family but supported her husband during his needs. She was the one who willingly let her “rainy day savings” to start Infosys. Besides, it is the understanding between them to share the burden during the trying times. The belief in her husband made him a successful giant in software industry. She rightly calls him “...a pioneer of India software industry”. The man who is driven by the powerful motto, “Powered by intellect and driven by values” succeeded in his life through his sheer hard work and focus. His life has made him an icon and she proudly claims her husband as, “...an icon of simplicity, uncompromising quality and fairness, apart from being a philanthropist”. “Never start with diffidence. Always start with confidence” – these words of JRD Tata made her confident and it is these words of courage and encouragement that made Sudha to back her husband.

Integrity in a person shapes him or her. Sudha Murty has done her role as a mother, teacher, granddaughter, daughter, wife etc., effectively. She is able to publicly accept her mistakes,

arrogance, ignorance, and everything. It needs great courage to publicly declare one's shortcomings, especially when you are a person of some stature in public eyes. She isn't portraying herself as a great soul but as an ordinary person with all faults. But a careful reader would be able to see her great values. She isn't proclaiming or declaring that she is the champion of human cause. It is her down to earth acknowledgement of errors and love for the fellow beings that makes her a unique and a great story teller.

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# LANGUAGE IN INDIA

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## Standard English as a 'Fiat Code' and the Dwindling Faith behind It

Seyed Ahmad Kasaian, Ph.D. Candidate

Rangaswamy Subbakrishna, Ph.D.

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### Abstract

This article reviews the causes of the 'dwindling faith' behind the American and British varieties of English by drawing a comparison between 'fiat money' and these two native varieties of English which are referred to as 'fiat codes' by the present authors.

'Fiat money' is the money whose value comes entirely from the faith its users choose to put in it believing that they can exchange the money for the things and services they may need in future. What is vital for the survival of fiat money is the continued faith of its users. If this customer faith is not maintained for one reason or another, 'fiat money' loses its strength.

American and British varieties of English are likened to 'fiat money' and are called 'fiat codes' in that they have the same two characteristics fiat money has.

The worldwide recognition of British and American English was not because of their intrinsic linguistic superiority over other languages in the world; the recognition originated from *the faith of the people who had chosen to use them* as varieties of a language of international communication *with the belief that they could solve their communication problems* in a world which has become increasingly dependent on international communications.

Since the custodians of the these two varieties of English have failed to heed the reality of the language learning situations in the world and have insisted on the promotion of their own native varieties of English, they are witnessing the loss of faith on the part of

the learners of English in general and that of many applied linguists in particular who have begun to promote the non-native varieties of English and demote the formerly unrivaled British and American Englishes.

In this paper five major discrepancies between the views of the native speakers and those held by the learners and ELT experts about the status of the American and British varieties of English are mentioned as the major causes of this dwindling faith.

**Key words:** Fiat code, Standard English, Language and Culture Inseparability, American English, British English, Faith-based Language

## **1. Introduction: Faith-based Money, Faith-based Language**

In our faith-based economy, the value of the dollar is not tied to any real, solid thing [...]. The dollar is fiat money, supported by nothing more than the faith that those that accept it in payment have in it, with the belief that they can, in turn, exchange it for the goods and services that they want to purchase. Sharon L. Secor (October 22, 2007)

The readers of this article might be initially perplexed by the phrase “**Fiat code**” and the quotation above which sound displaced from their proper context of finance and economics. But they are, we hope, instrumental in helping us have the readers look at the status of the British and American varieties of English from a new perspective. The above paragraph, though unrelated to the field of language and linguistic studies, has some key phrases which are at the heart of our discussion.

Neither of the two things compared in this paper, the US dollar and the British and American varieties of English, has an intrinsic superiority over any other currency and language around the world.

The first thing, according to the above quotation, is a ‘fiat money’. And fiat money, according to Deardorff’s (2000) *Glossary of International Economics*, is “a money whose usefulness results, not from any intrinsic value or guarantee that it can be converted into gold or another currency, but only from a government’s order (fiat) that it must be accepted as a means of payment”.

The opening quotation incorporates a couple of features of dollar as a fiat money: The first feature is the fiat nature of the dollar: According to Secor (2007), “*The dollar is fiat money, supported by nothing more than the faith that those that accept it in payment have in it*” [emphasis added], which means the dollar has no intrinsic value and that what has made it a powerful currency is the faith of the people who have come to accept it as payment. This, in turn, implies that, for dollar to remain powerful and flourishing, it is in a dire need of the faith of the people who have, for one reason or another, chosen to use it as currency. The second feature concerns the utility of the dollar. People have adopted dollar “*with the belief that they can, in turn, exchange it for the goods and services that they want to purchase*” [emphasis added] (Secor 2007). The key to maintaining the faith dollar has enjoyed to date is the confidence dollar users have in the belief that they can satisfy their miscellaneous needs with this token; the strength and



the status of the dollar is proportionate to the strength of the faith behind it. We do not think anyone finds this fact difficult to understand.

The second thing is the British and American varieties of English whose status is compared with fiat money in this paper. Although there are a number of native varieties of English used in Kachru's (1985) 'inner circle' countries, the British and American varieties have been much more widely used and promoted as varieties of a second or foreign language than the other native varieties and accordingly the faith of their international learners can be better compared with the faith of dollar users.

## 2. "Fiat Money" and "Fiat Code"

Having introduced the concept of 'fiat money', we would like to draw an analogy between the US dollar and the British and American English and call the latter "**fiat codes**" as the British and American English, like all the other native varieties of English, have exactly the same two important characteristics mentioned for fiat money: These two varieties of English, we assume, are analogous to the US dollar as far as their fiat nature is concerned and can accordingly be called "**fiat codes**" in the sense that they have no intrinsic linguistic supremacy over other languages in the world, and are supported by nothing more than the faith that those who have accepted them as communication tools have put in them.

Although some scholars like Jespersen (1905, p. 234) tried to attach an intrinsic superiority to English by saying "...it must be a source of gratification to mankind that the tongue spoken by two of the greatest powers of the world is so noble, so rich, so pliant, so expressive and so interesting", linguistically speaking, few scholars venture to claim that any one language is superior to others in terms of its linguistic properties.

David Crystal (1987, p. 6) discussed this under the rubric of 'The equality of Languages', by stating that "all languages are arguably equal in the sense that there is nothing intrinsically limiting, demanding, or handicapping about any of them".

The status of English as a language of commerce, politics, science and technology is attributable not to its inherent advantages over other languages but to the faith hundreds of millions of people from around the world and tens of world governments have put in it. Kachru (1986, p. 135) contended "language does not create power for itself; the agents of linguistic power are its promoters, and its users, who develop a power base for it". As it is true of the people who use the fiat dollar, non-native speakers of British and American English adopted this language with the belief that they could use them to satisfy their communicative needs.

Therefore, the use of English as a foreign or second language is entirely inspired by its perceived utility. If the custodians of these native varieties fail to understand the fact that they should take care of the diverse needs and motivation of the people whose faith is the stock in trade of English as a language of international communication, they will surely lose these people's confidence and faith. Once this faith is gone, so are the status of these varieties of English and the multitude of advantages associated with their use a few of which are "to make a market for teachers (or 'experts') from one's own country, to seek foreign students from a particular region of the world" (Kachru 1986, 134).

### **3. The Dwindling Faith behind the Fiat Code**

Having drawn this analogy, we can now argue that the custodians of the British and American varieties of English have failed to sustain the valuable faith behind their fiat codes by basing, whether purposefully or inadvertently, their understanding of the diverse needs of the non-native speakers of English on premises that do not hold true.

We are of the opinion that there are large discrepancies between the American and British native speakers' understanding of the English learning situations in the world and the realities of those situations and that these serious discrepancies have made these two varieties of English incapable of addressing the diverse needs of their learners and have accordingly made them lose an important amount of faith their learners originally had in these varieties of English.

#### **3.1. The First Discrepancy: Views about the Learners' Motivation**

##### **3.1.1. Native Speakers' View: Everybody Has Integrative Motivation**

The practice of language teaching in the native speaker-run ELT industry has been premised on the unstated assumption "that someone who wants to learn English as a second or a foreign language does so in order to be able to communicate with the so-called native speakers of English. He or she wants to be able to order a pint of beer in a London pub or hail a taxi on the southern end of Manhattan" (Rajagopalan, 2004, p.114).

The fact that native speakers and their norms of communicative competence were set as the ideal point for the non-native learners of the English language to achieve implies that the proponents of this view had taken it for granted that all the learners of the English language had "a sincere and personal interest in the people and culture represented by the other language group" (Lambert, 1974, p.98).

In other words, it was assumed that the learners of the English language unanimously thought very highly of the speakers of the native varieties of English, adored their culture and lifestyles and had a strong aspiration to become familiar with or even assimilate into the society in which the language was used natively. Only by assuming such integrative or assimilative motivation on the part of learners of English can the observed insistence on the emulation of the native speaker norms make sense.

##### **3.1.2. Many Learners' and Experts' Views: Not Everybody has Integrative Motivation**

Contrary to the previously popular assumption that "someone who wants to learn English as a second or foreign language does so in order to be able to communicate with the so-called native speakers of English" (Rajagopalan, 2004, p. 114), it is currently believed that "more and more people across the globe will be using the language for communication between non-English speakers than for linguistic encounters involving at least one native speaker" (ibid, p.115). "Many learners themselves do not aspire to approximating to the - already *per definitionem* - unattainable NS competence (mostly not considering the effort worthwhile), especially

where they have no intention of becoming part of the L<sub>2</sub> community” (House & Kasper 2000, p.115). Rather “[t]hey use English according to their individual and institutional needs and keep it separate from their local cultural beliefs and practices” (Kumaravadivelu, 2003, p.539). Smith (1983) refers to this point very lucidly: “A Japanese doesn’t need an appreciation of a British lifestyle in order to use English in his business dealings with a Malaysian” (p.7).

Honna’s (2005) assertion also highlights the fallacious nature of the assumption that holds people learn English to intermingle with its native speakers. “[F]rom a Japanese point of view, English is not the language for us to use only with Americans, the British, or any other native speakers of English. Rather, English is the language for us to use with Chinese, Koreans, Bruneians, Thais, Malaysians, Singaporeans, and other Asians”.

### **3.2. The Second Discrepancy: Views about the Ownership of English**

#### **3.2.1. Native Speakers’ View: English Belongs to the Native Speakers**

“English was regarded as the property of the English-speaking world” (Richards, 2009, p.6), and the native speakers of English were claiming ownership of the language and kept insisting that the only legitimate variety of English is the one spoken by the native speakers in Inner Circle countries and made it imperative that “ ‘non-standard’ features be eradicated from the speech of learners” (Modiano, 2009, p. 209) and the teaching of English be distanced from the norms of what they viewed as ‘non-standard’ varieties.

Widdowson (2003) tried to make the logic behind the efforts of the native speakers of English to safeguard their native variety more easily understandable for us by comparing it with the efforts of Coca-Cola or Champagne Companies to keep their brands from being tarnished by lower quality products that may attempt to forge their brands. Widdowson (2003) made an analogy between the reasons for taking out the patent to a ‘profitable formula’ and a comparable patent to a language. “One reason for taking out a patent is to retain exclusive rights to a profitable formula and prevent other people from exploiting it to their own commercial advantage” (p. 36).

Claiming the ownership of English benefits the claimants. “It is clearly in the interest of the British to suggest they have the patent on proper English because it is good for business” (ibid). Only by making the world believe that they had the patent to this internationally used language, that they were plausibly worried about their language getting tarnished by non-native varieties, and that they were entitled to safeguard it against contamination and abuse, could the native speakers insist on one or two legitimate varieties of English, say, the American and British native varieties.

This attitude can safely be interpreted as the native speakers’ lack of attention to the real needs of their learners, most of whom did not need and were not able to emulate the native speakers as perfectly as the native speakers expected them to.

### **3.2.2. Many Learners' and Experts' view: English Belongs to All Who Use It**

By way of comparison, if people have US dollars in their hands, they surely spend it to satisfy their own needs and cannot be forced to spend it as wished by the Americans. Learners of English, too, learn the language to use it in a way that satisfies their needs.

If people who have dollars at their disposal are the owners of dollars and can choose to spend it the way they like, learners of English are also owners of the language they have learned and can use it according to their real needs. Subsequently the “ real communicative behavior ought to be redefined in relation to the reality of English as an International Language, entailing not only the uses of English that are real for its native speakers in English-speaking countries, but also the uses of English that are real for its nonnative speakers in communities served by languages other than English” (Alptekin, 2002 p. 61).

#### **3.2.2.1 A Variety of Circles**

One undeniably influential figure who significantly enhanced this line of thinking was the India-born US linguist Braj Kachru (1985) who is acknowledged to be the founder of what has now come to be known as ‘World Englishes’. ‘World Englishes’ advocating the legitimacy of non-native varieties of English found a stable footing in the field and led to the recognition and institutionalization of the rights of the users of these nonnative varieties who were previously required to adapt their use of English to norms which did not reflect the reality of their communicative needs.

Kachru used the phrase “inner circle” to refer to countries like the United Kingdom, the United States, Australia, New Zealand and Canada where English is used as a native language. Round the inner circle, in Kachru’s (1985) model, come the ‘outer circle’ countries like India, Kenya, Pakistan, Bangladesh and Nigeria where English is not a native language but plays an important part in these nations’ institutions. The outermost circle, the expanding circle, includes those countries in which English is neither a native language nor is it an official language but has some uses as a foreign language.

The implication of recognizing these three circles is that the native speakers of English are not the only owners of the language and the insistence on their ownership and the emulation of their variety would be unreal and would not serve the diverse purposes for which many people in the world learn English.

### **3.3. The Third Discrepancy: Views about the Neutrality of English**

#### **3.3.1. Native Speakers' View: English is Noble and Blameless**

Portraying English as a harmless and noble language was a necessary precondition for its spread and acceptance in the world. For to be able to persuade people to buy a product or apply for a service, one needs to create the assurance in them that the product is safe, that its use is not associated with any short-term or long-term hazards and that there are no hidden or concealed elements in it that the consumers may be wary of.

The proponents of the British and American varieties of English with their general prescription of Standard English did their best to convince the world that English is not biased in favour of any religion, political system or ideology and can bestow blessing on all its learners. This is clearly stated in Ronald Wardhaugh's (1987, p. 15) sentence who contends English is "...tied to no particular social, political, economic or religious systems, or to specific racial or cultural group".

The acceptance of this assumption by the learners of English was a fundamental prerequisite for them to put their trust in it and begin to learn it with wholehearted enthusiasm.

### 3.3.2. Many Learners' and Experts' View: English Has an Imperialistic Agenda

Any community embracing English is likely to experience a deep sense of frustration and anger owing to the futility of a situation where any gains from that embrace always seem to be offset by the losses. (Lysandrou and Lysandrou, 2003, p. 98)

Although many attempts had been made to convince the learners of English that learning the British and American varieties of English and emulating their native speakers would not be associated with any hazards, a large number of ELT scholars and learners of English opine that the native varieties of English have an imperialistic agenda of westernizing the world, promoting American and British ways of life and marginalizing the local identities of its learners. Cooke's (1988) 'Trojan Horse' metaphor reveals the nature of the concern many people have about the initial harmless-looking arrival of English in their countries with its hidden long-term detrimental influences on the linguistic and cultural identities of its host communities. The native speaking teachers of English who teach EFL/ESL books replete with western cultural norms are assumed to have an unstated mission hidden beneath their all too familiar responsibility of teaching the English language.

Among foreign languages, English serves as a highway along which not only neutral messages but also thought, ideology, and social attitudes are transferred. English thus serves as a vehicle of what Phillipson (1992) called linguistic imperialism. (*Neustupný and Někvapil, 2003, pp.155-6*)

With the spread of English worldwide in the past century or so, a new avenue of Christian missions has surfaced and given the Western church access to countries which would otherwise be closed to missionary efforts. The Christian Church has taken advantage of this opportunity, and Christian English teachers are being sent as missionaries all around the world. (Kresge, 2008, p.3)

This negative attitude which was caused by the native speakers' attempts to promote British and American ways of life through ELT at the expense of the cultural identities of the learners of English made the learners feel that they were learning English without

being able to use it for the purpose of introducing their local identities and therefore lost their faith in the utility of British and American fiat codes.

### **3.4. Fourth Discrepancy: Views about the Role of Native Speakers**

#### **3.4.1. Native Speakers' View: The Native Speaker is the Criterion and the Goal**

The native speakers always regarded themselves as perfectly competent users of the English language who had the status of a criterion and a goal for the non-native learners of this language. They had nothing to acquire or learn to become fit for communication with those who were still learning the language. It was the learner who had to learn new language forms, new cultural beliefs, new ways of life and walk in the one-way road of language learning that would eventually lead him/her to the ideal native speaker norms. This was how the native speakers of English showed their willingness to remain the ideal goals for the nonnative learners and practically refrained from assuming the role of a responsible interlocutor.

#### **3.4.2. Many Learners' and Experts' View: Native Speakers are at Best Occasional Interlocutors**

Many experts and ordinary learners of English are of the opinion that so far there has been "a monologic and not a dialogic communication between the West and the rest of the world" (Kazmi, 1997, p.52) and that from now on the learners of English as a foreign/second language should not be made to shoulder all the communication burden because "[c]ommunication means dialogue, which suggests that not only speaking but also listening, which in turn implies treating the other as an equal." (ibid) They have also become aware that the ideal, unattainable image of the native speaker should change into the more earthly image of a responsible, cooperative, non-hegemonic interlocutor and then the misplaced focus of attention should be shifted from the native speaker to the language learner because "[l]anguage teaching would benefit by paying attention to the L2 user rather than concentrating primarily on the native speaker" (Cook, 1999, p. 185).

### **3.5. The Fifth Discrepancy: Views about Culture and Language Relationship**

#### **3.5.1. Native Speakers' View: Culture and Language are Siamese Twins**

Siamese or conjoined twins are two people who are born with their bodies joined to each other whose separation may lead to the death of either or both of them. Our use of this metaphor is meant to show how the teaching of the English language within its Western cultural context was traditionally justified. English and its associated western culture were said to be inextricably intertwined exactly the same way the Siamese Twins are said to be inseparable. "A language is part of a culture and a culture is part of a language; the two are intricately interwoven so that one cannot separate them without losing the significance of either language or culture" (Brown 1994, p.165).

Viewed from this perspective, the teaching of English would necessarily involve the teaching of the cultural norms of the western world from which English originates. "If we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meaning" (Politzer 1959, pp.100-101).

Teaching English divorced from its western cultural context was deemed to be artificial and inefficient. “Language use reflects culture and it is impossible to disassociate the two in any real sense” (Flairclough, 1992, p.6). And culture was primarily taught in order to “help the learner gain an understanding of the native speaker’s perspective” (Stern, 1992, p. 216).

The teaching of the target culture was justified by the findings of schema theory, too: “If you do not have that background knowledge and those shared cultural values which enable speakers who are members of the same speech community to communicate easily with each other, then you will find problems in understanding discourse in the foreign language” (Brown, 1990, p.11). This last sentence clearly reveals the point that learners were thought to be learning English in order to be able to intermingle with the native speakers and accordingly needed to have the same background knowledge and shared cultural values that enabled the native speakers to communicate easily with each other.

### **3.5.2. Many Learners’ and Experts’ Views: English is Separable from the Western Culture**

The insistence on the assumption that language and culture are inextricably intertwined (Politzer 1959; Flairclough, 1992; Stern 1992; Brown 1994; Doyé 1996) has the air of suggesting that the separation of the two is as risky and detrimental as the separation of conjoined twins.

The main problem with this inseparability assumption is that it is undifferentiated in the sense that the proponents of this view have not made it clear what they exactly mean by culture and language. They have stopped short of making an unequivocal distinction between what Risager (2007, p. 12) calls “a generic and a differential understanding of language and culture” on the one hand and the context in which language is taught or used (first language, second language, foreign language) on the other.

According to the generic understanding of culture, “language and culture are under all circumstances inseparable: human language is always embedded in culture – no matter what form it assumes” (Risager 2007, 12). But “in a *differential* sense, the question that must always be asked is: what forms of culture actually appear together with precisely this language – and under what circumstances? This last assumption is further explained by the differential understanding of culture” (ibid, p.186). “In a differential sense, language and culture are both inseparable and separable” (ibid, p.187).

Whether we consider language and culture separable or not depends on the perspective from which we look at their relationship.

#### **3.5.2.1 Separability of language and culture from the Sociological Perspective**

From a sociological perspective, it is possible to see language as separable from its first language context.

When learners of English, for example, learn or acquire it as a second/foreign language and use it in contexts which are different from its first language context, English is used out of its original context and is a proof of its separability. When the Nigerian writer Chinua Achebe (1975) asked, “Can English carry the weight of my African experience?” he was, in essence, referring to this separability of language and culture at the differential level from a sociological perspective and proved that this separation is possible by writing in English, instead of choosing to express his African experience in his native language.

Risager (2006, p.156) states that from a sociological view “it is quite common for language/languageculture/discourse to be separated from the first language context and, via migration or acquisition/learning, be transferred to a foreign- or second-language context and there undergo a process of change” and mentions Indian English as an example of changes that English has experienced.

As far as the relationship between language and culture from this perspective is concerned, it is a great fallacy to think and try to make the world think that English should necessarily be used to reflect the experience of its native speakers because accepting the inseparability of English language from its first language context implies that English will only serve the purpose of unidirectionally disseminating western values in the world without letting its learners use it to introduce their own cultural values.

If English cannot be a carrier of its learners’ cultural beliefs and if it can only reflect the western cultural values, then what is the point in learning it when one’s main goal is to introduce oneself and one’s ideology to the world through English?

Typically, people involved in communication want to express who they are and what kind of cultural background they represent, and as a result, an emphasis on target language is misplaced; what is needed more is for the learners to be able to develop the competence to talk about their own culture and cultural identity. (Akbari, 2008, p. 279)

A case in point is Saudi Arabia where “learning English is seen as a religious duty because it is useful for the teaching of Islam to non-Arabs (Al-Abed Al Haq and Smadi 1996, p. 477). If culture is “the software of the mind” (Hofstede 2004), it is natural that the internationally diverse EFL educators refuse to allow a foreign software to be imposed on the minds of their learners of English and westernize them through the gradual exposure to the cultural values of the west which in many cases clash with their foundational beliefs and ideologies.

The purpose of education, as it can be safely argued, is not to alienate the learners from the cultural roots of their motherland and if the people who use the language are affected by the English language, English values, English culture, and English ideology, they gradually develop an English “mental structure”. Phillipson (1992) highlights the unwanted hidden effects of English on its learners: “The current spread of English is oppressive because it imposes Western “mental structures” on the minds of the learners” (p.166). And this is what many individuals, governments and educational policy makers around the world do not want to surrender to.

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Those who find the separability of language and culture from a sociological view convincing see the insistence on the inseparability of language and culture as the conspiracy of the westerners to make their language a vehicle for selling their ideologies to the learners of English the world over.

### **3.5.2.2 Separability of Language and Culture from a Psychological Perspective**

From a psychological perspective, in a single individual, language and culture are inseparable from his/her life context (Risager 2007). This can be an issue that makes sense when we are dealing with a “person who speaks the language as a first language or early second language” (ibid, p.115).

However, as far as the teaching of English as a late second language and more importantly as a foreign language is concerned, how can we talk about the inseparability of English language and the western culture in the minds of these learners? For a language learner whose life context has little or no link with the cultural context within which English is said to be embedded, the assumption of inseparability of the English language from its western cultural context is absurd.

Since Teaching English as a Foreign language (EFL) necessarily happens outside its native cultural context where English is confined within the four walls of a classroom and is mainly taught by nonnative teachers and learned by nonnative learners, the condition for the inseparability of English from its native cultural context does not hold good.

Therefore, the inseparability of language and culture from a psychological perspective is more relevant to the learning of a first language or an early second language. The inseparability of the western culture from English for a western acquirer of English as his/her mother tongue should not be overgeneralized to foreign language learning situations.

### **3.5.2.3 Separability of Language and Culture from a System-oriented Perspective**

From a system-oriented perspective, language and culture are assumed to be inseparable because preserving threatened languages and the achievement of certain political goals necessitate highlighting the link between language and culture. “[T]he construction of the imagined linguistic community is linked to the construction of an analogously imagined cultural community. This community is mostly thought of as national” (p.177).

The plausibility of this view can be maintained if and only if one is considering the case of a community or national language that is to be linked with a corresponding cultural community and is more relevant to a language in its capacity as a first or standard language. For a language like English which has transcended the defined geographical limits of nations, areas and communities that originally hosted this language and can no longer be associated with the cultural communities in one single area, this type of inseparability is fallacious, too.

#### 4. Conclusions

If we reconsider the ‘fiat’ nature of English and the importance of its utility and neutrality in maintaining the faith of its international learners, we can understand why the native varieties of English in general and the British and American varieties in particular are losing the precious faith of many of their learners. The custodians of the native varieties of English have not addressed, whether purposefully or unintentionally, the diverse needs of the international learners of English whose faith is the stock in trade of English teaching industry. To put it in a nutshell, the dwindling faith behind the British and American varieties of English are caused by a) the native speakers’ inclination to think that the majority of the learners of English want to assimilate into the native speakers’ community, b) their insistence on their ownership of English which would enable them to reap the benefits of ownership, c) their insistence on the teaching of the western culture through English under the pretext of inseparability of culture and language, d) their undue promotion of the native speakers by depicting them as goals and criteria rather than responsible and cooperative interlocutors, and e) their efforts to use the capacity of English language to promulgate their western ways of life at the expense of marginalizing the learners’ native cultures.

The faith of the learners of English who outnumber the native speakers is diminishing rapidly and this dwindling faith is not difficult to detect. ELT literature is replete with phrases and sentences that look at ‘native speaker phenomenon’ and the so called ‘Standard English’ as things of the past, the most radical of which is the title of a book by Paikeday (1985): “The native speaker is dead!”

Had the British and Americans speakers of English realized the ‘fiat nature’ of the English language and been more considerate towards the diverse needs of its learners, they could have continued to enjoy the multiple benefits of being the unrivaled custodians of the English language. But phrases like ‘World Englishes’ (Kachru 1985) ‘Linguistic Imperialism’ (Robert Philipson 1992), ‘Cultural Imperialism’ (Tomlinson 1991) and ‘English as a Global Language’ (David Crystal, 1997), ‘The Native Speaker is Dead’ (Paikeday, 1985) are indicative of the dwindling faith behind the British and American varieties of English. The ‘World Englishes’ phenomenon has caused huge cracks in the formerly sturdy structure of the Standard English exactly the way Euro weakened the status of the US dollar.

One important point to be borne in mind is that English as a language of international communication is a fiat code which is supported by nothing more than the faith of the people who choose to use it in communication. Any variety of English that ignores the faith of its learners by violating the conditions of neutrality and utility is doomed to lose the precious faith of its learners.

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## **Effect of the Use of Motivational Techniques on the Academic Achievement of the Teachers at the Higher Education Level in Pakistan**

**Muhammad Naseer Ud Din, Ph.D., Sajjad Hayat Akhtar, Ph.D.,  
Abdul Rehman Khaleeq, Ph.D., Abdul Ghafoor Nasir, Ph.D. Scholar  
and Muhammad Ishfaq Ud Din, M.Sc.**

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### **Abstract**

The study probed into a descriptive research to evaluate the effect of the use of motivational techniques on the academic achievement of the teacher at higher education level in Pakistan.

Motivation is the heart of teaching and learning process. It is usually defined as an internal state that arouses, directs and maintains behavior a certain period of time. However, it is the process of arousing, sustaining and regulating activities, to be precise a concept limited to some aspects such as the energetic behavior or purposive regulation.

Main objectives of the study were to investigate the motivational techniques used by the heads of institutions, examine the views of teachers about the effective and ineffective motivational techniques, and identify the students' opinions about the performance of the teachers and to find out the impact of motivational techniques.

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On the basis of analysis it was concluded that majority of heads used constructive as well as optimistic, appreciate intentionally, reward, constructive criticism, incentive, expressing expectations, promotion, recognition, status, personal loyalty and shown interest as motivation techniques and they did not provide job security.

**Keywords:** motivational techniques, effective and ineffective motivational techniques, students' opinions, performance of the teachers and impact of motivational techniques.

## **Introduction**

Motivation of teachers has been a prime concern of school and college administrators. Every educator needs to be concerned about motivation. It is a quality that students, teachers, parents, school and college administrator, and other members of the community must have if our educational system is to prepare young people adequately for the challenges and demands of the coming century.

Of course, the way these various groups of individuals generate and use motivation differs greatly.

Students need motivation to learn, parents need it to track the educational progress of their sons and daughters, teachers need it to become better teachers, and school, college and university administrators need it to ensure that every facet of the schools, college and university they manage continues to improve.

## **Role of Motivation**

Motivation is an important tool that is often under-utilized by heads of institutions in today workplace. Heads use motivation techniques in the workplace to inspire teachers to work, both individually and in groups, to produce the best results for education in the most efficient and effective manner. It was assumed that motivation had to be generated from the outside, but it is now understood that each individual has his own set of motivating forces. It is the duty of the heads of institutions to carefully identify and address these motivating forces.

Motivation is the desire or drive within a person to achieve some goal. Within is the operative word here, for motivation is an internal condition based on a person's perceptions and needs (Ricks *et al*; 1995).

The term *motivation* derives from the Latin word *movers*, "to move". It is virtually impossible to determine a person's motivation until that person behaviour or action an

individual performs at each moment in time, the initiation and persistence of an intentional, goal-directed activity (Mifflin, 1995).

### **Importance of Human Resources**

Human resources are the most important and usually the most expensive asset that any organization can possess. In higher educational institutions it is largely the work of the teacher that determines the degree of success or failure in the institution's efforts to achieve its goal of integrating faith and learning.

It is the teacher who gives the institution its credibility and determines its character. Most college students are, whether aware of it or not, endeavoring to develop their own worldview and the teacher is very often the major role model in this process.

A motivated and committed college teacher has the opportunity to influence significantly the student in building a worldview that rests on a faith commitment. The researcher used the word faith as philosophy of life and integration of learning with philosophy of life is necessary and duty of the teacher is to create harmony between new learning and faith of the students. The students mainly believe in their peculiar values of the society of the teacher influences the students through their faith, values and attitudes, the impact will be significant. How this is an individual thought of the researcher.

### **Review of Literature**

Motivation is defined as the biological, emotional, cognitive or social forces that activate and direct behavior. Motivation is the art of getting people to do things or to do things more efficiently or quickly. The vast majority of studies on motivation have looked at persons working in educational institutions, businesses, industries or military organizations where there are formal supervisor/worker relationships and where performance can be stimulated to a large extent by rewards such as promotions or wages and benefits.

Motivation is a very important factor in learning, creativity, responsibility, healthy behaviour and last change. Motivation is one of the most important components of learning. It holds a pivotal role in the teaching and learning process. Though a teacher's level of motivation occupies a very important position it always depends on the students' level of motivation which plays even more important role in the cycle of teaching learning process. A strong inner urge will mean stronger efforts. Adequate motivation not only sets in motion the activity which results in learning, but also sustains and directs it (Chand,1990).



Motivation is an internal state or condition (sometimes described as a need, desire or want) that serves to activate or energize behavior and give it direction to internal state or condition that activates behavior desire or want that energizes and directs goal-oriented behavior influence of needs and desires on the intensity and direction of behavior (Kleinginna and Kleinginna, 1981).

Motivation refers to a state that directs the behaviour of the individual towards certain goals. Motivation has been defined as: the psychological process that gives behavior purpose and direction (Kreitner, 1995).

Motivational psychology is about latent psychological processes that are assumed to explain particular behavioral characteristics. The basic motivational question is to explain at least in part which behavior or action an individual performs at each moment in time, the initiation and persistence of an intentional, goal-directed activity. Motivation also partly explains the degree of effort that is spent while performing an activity and the satisfaction that is derived from an activity and/or its outcome(s). Motivation is a process that starts with a physiological or psychological deficiency or need that is a mind at a goal or incentive. Thus, the key to understanding the process of motivation lies in the meaning of and relationship between needs, drives and incentives (Luthans, 1995).

Arif (2003) states: “Motivation is an extremely complex concept and motivating students is critical task of teaching. Both environmental and personal factors influence motivation to learn. Needs, goals, beliefs, attributions, expectations, reward and incentives all affect motivation. How to put all this knowledge into creating a classroom environment that encourages motivation? Teacher is the chief agent in creating this environment whose motivation itself is the key factor to inspire demotivate and uninterested students.”

Motivation, in the most general sense of the term, is an attempt to explain why behavior occurs (e.g., why people do what they do). Many educators believe motivation is a pre-requisite for learning. Behaviorists, though, view it as a collateral product of learning because it is learned (Richard, 1972). The term 'motive' refers to goal directed behaviour and energizing conditions within the organism that drives behaviour. It is generally used to refer to certain conditions within the individual which besides arousing, actually predisposes him to respond or behave in a way appropriate to the satisfaction offends.

### **Five Basic Characteristics Commonly Associated With Motivation**

Motives direct the activity of the individual towards his goals. A motive represents the individual's reason for choosing one certain behaviour from among several choices.

There are five basic characteristics commonly associated with motivation.

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The first aspect of motivation refers to the amount of effort being applied to the job. This effort must be defined in relation to its appropriateness to the objectives being pursued.

The second characteristic, persistence, is demonstrated by continued efforts of the determination to achieve a particular goal, often in the face of obstacles, such as being a poor college student, possibly having to work, have a family etc.

The third characteristic, activation, is demonstrated by the initiation or production of behavior, such as one's decision to go to college.

The fourth characteristic, intensity, is the great vigor of responding that usually accompanies motivated behavior, such as studying to make good grades.

The last characteristic, direction, is therefore measured in terms of how persistent effort is applied in relation to the goals being pursued (Pinder, 1998).

Motivation is an important factor in the learning process. Motivation implies the arousal and maintenance of interest in learning. Interest is a basic factor in learning. No learning can take place without the interest of the learner. This means that motivation plays a vital role in learning. In fact no real learning can take place without motivation. Motivation brings the learner to the proper frame of mind for learning. It concentrates the attention and energy of a person on the activity or knowledge to be learnt (Bhatia, 1997).

### **Primary Task of the Head of the Institution**

One of the head's primary tasks is to motivate people in the organization to perform at high levels. This mean getting them to work hard, come to work regularly and make positive contributions to the organization's mission. But job performance depends on ability and environment as well as on motivation. It is an important tool that is often under-utilized by heads of institutions in educational institutions.

Heads use motivation techniques in the workplace to inspire teachers to work, both individually and in groups, to produce the best results for education in the most efficient and effective manner. It was assumed that motivation had to be generated from the outside, but it is now understood that each individual has his own set of motivating forces. It is the duty of the heads of institutions to carefully identify and address these motivating forces (Moorhead and Griffin, 1995).

Managers need to provide the right organizational climate to ensure that their employees can see that by working towards the organizational goals they are also achieving some of their own goals. These goals could be such things as financial rewards or personal

rewards such as the respect of their colleagues or job satisfaction or a combination of any number of things that the employee considers to be important (Pepitone and Bruce, 1999).

## Objectives

The study was based on the following objectives:

1. To investigate the motivation techniques used by the heads of institutions of higher education.
2. To examine the views of teachers about the effective and ineffective motivational techniques used by their heads.
3. To identify the students' opinions about the performance of the teachers.
4. To find out the impact of motivation techniques used by the heads on the performance of teachers.

## Methodology

Survey and questionnaires were the main means of data collection. Three different self assessment questionnaires were administered on sampled principals, teachers and students at degree colleges of public sector in Pakistan. Data collected through questionnaires were tabulated, analyzed and interpreted category-wise, compare responses of three groups (Principals/teachers, teachers/students and principals/students) and compare responses of male and female principals, teachers and students. To analyze the data, chi-square as a contingency test and percentage were used.

**Table: 1 Questionnaire for Principals**

| <b>Principals</b> |   |           |          |           |          |           |           |
|-------------------|---|-----------|----------|-----------|----------|-----------|-----------|
| <b>Statements</b> |   | <b>SA</b> | <b>A</b> | <b>UD</b> | <b>D</b> | <b>SD</b> | <b>Σ2</b> |
| 1                 | The principal is always constructive and optimistic.        | 10        | 19       | 5         | 36       | 30        | 277.3     |
| 2                 | The principal motivates teachers to be more innovative.     | 30        | 45       | 2         | 13       | 10        | 32.7      |
| 3                 | The principal appreciates his teachers' work openly.        | 2         | 10       | 6         | 44       | 38        | 232.4     |
| 4                 | The principal is stiff in his dealings.                     | 20        | 32       | 3         | 28       | 17        | 125.5     |
| 5                 | The principal provides personal loyalty to the teachers.    | 10        | 19       | 5         | 36       | 30        | 277.3     |
| 6                 | The principal expects better performance from his teachers. | 30        | 45       | 2         | 13       | 10        | 5.5       |

|    |   |    |    |   |    |    |       |
|----|---|----|----|---|----|----|-------|
| 7  | The principal guides and appreciates the teachers to develop sense of humour. | 45 | 25 | 5 | 15 | 10 | 62.3  |
| 8  | The principal awards teachers with impressive titles.                         | 30 | 48 | 6 | 6  | 10 | 28.4  |
| 9  | The principal chides the teachers on their mistakes.                          | 19 | 47 | 5 | 15 | 14 | 50.6  |
| 10 | The principal is punctual.  | 30 | 35 | 6 | 15 | 14 | 43.9  |
| 11 | The principal acknowledges the teachers' achievements.                        | 25 | 43 | 2 | 15 | 15 | 11.2  |
| 12 | The principal cares his teachers' egos.                                       | 43 | 26 | 5 | 20 | 6  | 32.6  |
| 13 | The principal is sympathetic to his teachers.                                 | 35 | 47 | 4 | 5  | 9  | 37.6  |
| 14 | The principal encourages hard working teachers.                               | 30 | 38 | 7 | 17 | 8  | 12.7  |
| 15 | The principal gives his teachers an appropriate workload.                     | 39 | 28 | 3 | 25 | 5  | 51.7  |
| 16 | The principal creates a professional competition among teachers.              | 8  | 24 | 5 | 43 | 20 | 193.8 |
| 17 | The principal acts like role model for teachers.                              | 28 | 44 | 7 | 15 | 6  | 25.2  |

**Table: 2 Questionnaire for Teachers**

| <b>Teachers</b>   |   |           |          |           |          |           |           |
|-------------------|---|-----------|----------|-----------|----------|-----------|-----------|
| <i>Statements</i> |   | <b>SA</b> | <b>A</b> | <b>UD</b> | <b>D</b> | <b>SD</b> | <b>∑2</b> |
| 1                 | Constructive and optimistic attitude of the principal enhances the performance of the teachers.       | 26        | 53       | 6         | 11       | 4         | 148.2     |
| 2                 | Encouragement for creativity and innovation by the principal leads the teacher to better performance. | 30        | 49       | 5         | 9        | 7         | 136.0     |
| 3                 | Appreciations on genuine efforts motivates teacher to do even better.                                 | 18        | 50       | 6         | 16       | 10        | 285.3     |
| 4                 | Stiff dealing of principal enhances the performance of teacher.                                       | 9         | 10       | 3         | 24       | 54        | 49.1      |
| 5                 | Personal loyalty of principal enhances the performance of teacher.                                    | 46        | 37       | 4         | 7        | 6         | 46.4      |
| 6                 | Expressions of expectations of the principal enhance the performance of the teacher.                  | 31        | 48       | 3         | 12       | 6         | 98.9      |
| 7                 | Guidance and appreciation to develop sense of humour enhance the performance of teacher.              | 22        | 51       | 4         | 13       | 10        | 144.0     |
| 8                 | Award with impressive titles ensures the better performance of the teacher.                           | 46        | 28       | 2         | 14       | 10        | 54.8      |
| 9                 | Chiding on mistake affects the performance of the teacher.  | 43        | 30       | 3         | 16       | 8         | 1053.9    |
| 10                | Punctuality of the principal makes the teacher punctual.  | 45        | 39       | 2         | 8        | 6         | 1428.5    |
| 11                | Acknowledgement on achievement enhances the   | 35        | 41       | 4         | 11       | 9         | 33.4      |

|    |  |    |    |   |    |    |        |
|----|--|----|----|---|----|----|--------|
|    | performance of the teacher.  |    |    |   |    |    |        |
| 12 | Careness of self-respect of the teachers by the principal enhances the performance.            | 28 | 43 | 4 | 14 | 11 | 70.8   |
| 13 | Sympathetic behaviour of the principal causes the better performance.                          | 51 | 26 | 3 | 11 | 9  | 96.8   |
| 14 | Encouragement on hardworking motivates the teacher.  | 32 | 43 | 6 | 9  | 10 | 90.4   |
| 15 | Assignment of appropriate workload by the principal increases the performance of the teachers. | 37 | 43 | 5 | 9  | 6  | 63.6   |
| 16 | Professional competition leads the teacher to better performance.                              | 48 | 28 | 4 | 12 | 8  | 1177.6 |
| 17 | A good action as a role model of the principal augments the teachers' performance.             | 28 | 52 | 3 | 7  | 10 | 171.0  |

**Table: 3 Questionnaire for Students**

| <b>Students</b>   |   | <b>SA</b> | <b>A</b> | <b>UD</b> | <b>D</b> | <b>SD</b> | <b>□2</b> |
|-------------------|---|-----------|----------|-----------|----------|-----------|-----------|
| <i>Statements</i> |   |           |          |           |          |           |           |
| 1                 | Your teacher is always constructive and optimistic.                       | 36        | 42       | 1         | 13       | 8         | 61.9      |
| 2                 | Your teacher motivates students to be more innovative.                    | 35        | 38       | 2         | 21       | 4         | 108.1     |
| 3                 | Your teacher appreciates the students' performance openly.                | 41        | 32       | 2         | 21       | 4         | 536.9     |
| 4                 | Your teacher is stiff in his dealings.                                    | 8         | 9        | 2         | 36       | 45        | 185.2     |
| 5                 | Your teacher inspires creativity among students.                          | 40        | 33       | 4         | 13       | 10        | 195.6     |
| 6                 | Your teacher expects positive behaviour from the students.                | 45        | 32       | 3         | 13       | 7         | 22.3      |
| 7                 | Your teacher uses sanction and praise techniques for motivation.          | 36        | 39       | 2         | 8        | 15        | 49.4      |
| 8                 | Your teacher appreciates his students on their academic achievement.      | 34        | 41       | 1         | 14       | 10        | 4.2       |
| 9                 | Your teacher chides the students on their mistakes.                       | 10        | 11       | 2         | 34       | 43        | 274.1     |
| 10                | Your teacher is punctual.   | 8         | 16       | 1         | 45       | 30        | 187.4     |
| 11                | Your teacher establishes a good relationship with students.               | 36        | 37       | 3         | 9        | 15        | 13.2      |
| 12                | Your teacher maintains students' attention and interest during the class. | 40        | 35       | 2         | 15       | 8         | 19.0      |
| 13                | Your teacher is sympathetic to his students.                              | 35        | 32       | 3         | 20       | 10        | 35.1      |
| 14                | Your teacher encourages hard working students.                            | 34        | 37       | 2         | 15       | 12        | 29.7      |
| 15                | Your teacher allows the use of instructional technology.                  | 33        | 37       | 3         | 16       | 11        | 21.1      |

|    |  |    |    |   |    |    |      |
|----|--|----|----|---|----|----|------|
| 16 | Your teacher creates competitive environment among students. | 10 | 14 | 2 | 33 | 41 | 46.4 |
| 17 | Your teacher tries to be a role model for students.          | 41 | 32 | 2 | 16 | 9  | 39.7 |

### Overall Comments

In looking at the responses of tables, it has to be noted that principals are constructive as well as optimistic. Principals are most sure that they are achieving what they have to achieve while teachers are more aware of the motivating effects due to this they are more innovative than they are. One word of appreciation by the heads intentionally or unintentionally makes them both (teachers and students) very happy. Majority of the principal's intentions reveal that they are very stiff in their dealings.

In general most teachers and students agree that their principals provide personal loyalty to them. It is clear that from the item number 6 that all respondents show those expressions of principal's expectation about teacher performance make motivate them. It is note worthy that some principals appreciate the teachers to develop senses of humors, award with impressive titles and chide them on their mistakes for better performance.

### Conclusions

Following conclusions were drawn in the light of finding of the study.

1. Majority of the principals hold that they are constructive as well as optimistic, appreciate intentionally and a good deal of principals are very stiff in their dealings.
2. Majority of teachers and students agree that their principals provide personal loyalty to them. They also agree that expression of principals expectations make them to motivate. Some principals appreciate the teacher to develop sense of humor, award with impressive titles and chide them on their mistake for better performance.
3. Majority of principals agree that they are punctual, sympathetic and role model for teachers. They also care teacher's ego, establish good relationship with them and assign them appropriate workload according to their choice and interest.
4. Majority of principals believe in fair play in all academic matter, give regular payment of salary, give appropriate relief time to the teachers, handle fairly all financial matters, apply leave rules fairly, criticize the teachers in constructive way and encourage hard worker teachers.
5. Majority of principals are found ambitious, therefore, they develop habits of self-study among teachers, provide them ambience environment, give them verbal or

- non verbal recognition, allow them to enjoy fringe benefits, assist and lead to achieve targets and also provide them ample chance of professional growth.
6. It is found that some principals are very strict, conscious and responsible about their duties; they recommend timely promotion of their teachers, submit medical bills of their staff quickly, consult their teachers in academic matters and also give feedback to the teachers on their academic performance.
  7. A large number of principals agree that they trust in their teachers, delegate responsibility and authority to their teachers and allow them freedom of action.

## **Recommendations**

On the basis of conclusions, following recommendations are made.

1. The study results reveal that a good deal of principal believes in favouritism and they behave discriminately. It is recommended that principals should believe in justice and fair play. They behave indiscriminately in assigning the examination duties and financial benefits. It may be possible by appointing honest, fair and neutral principals in the institutions.
2. The study results show that some principals give feedback to their teachers on their academic matter where as female principals give less feedback than male principals. It is therefore, recommended that they majority of the principals should give regular feedback on academic matters especially female principals should take more care in this respect. It may be possible by developing a regular system of evaluation.
3. The study results reveal that majority of the principals do not consult their teachers in academic matter which cause distrust and frustration. It is recommended that principals may ensure the participation of teachers in decision-making about academic matter. Regular meetings may be held for discussion on academic matters so that academic matters may properly be planned.
4. The study results reveal that there is shortage of latest instructional technology due to lack of funds, especially in female institutions. It is recommended that principals be ensured to provide instructional technology i.e. television, video cassettes, tele-text, computer technology, projector and transparencies and other modern gadgets in the classroom and govt. may allocate special funds for this purpose.
5. The study results reveal that principals chide the teachers on their mistakes whereas male teachers are more chided than female by their principals. It is therefore, recommended that principals may be ensure in guiding, assisting and leading instead of chiding. It may be possible only when male principals will change their authoritarian nature into brotherhood.
6. The study results show that majority of the principals are very stiff in their dealing. It is recommended that principals should be tolerating, polite and kind

- hearted. Principals may achieve such attitude by acting upon of tolerance of Holy Prophet (Peace be upon him).
7. The study results reveal that majority of the principals do not provide job security and the apprehend teachers for transfer. It is therefore, recommended that principals may avoid creating unfavourable situation and they should not apprehend their teachers to transfer. Government may provide job security through changing rules and regulation about transfer of teachers.
  8. The study results show that appreciation on genuine efforts and positive behaviour fairly enhances the performance of female teachers. It is recommended that male principals should appreciate on genuine efforts and should show positive behaviour.
  9. The study results reveal that male teachers are stiffer than female teachers. It is recommended that male principals should be polite, sympathetic and kind hearted like female teachers.
  10. The study results show that male teachers maintain students' attention, interest and encourage the students to using library fairly more than female teachers. It is therefore, recommended that female teachers should also use library and encourage their student to use library so that they may maintain the attention and interest of the student.
  11. It was found that motivated teachers fulfill their responsibilities by exerting maximally. Therefore, it is recommended that motivation techniques may be included in detail in training course of teachers and a special training course may be arranged for educational managers, administrators and supervisors for achieving their competency to use motivation techniques appropriately.

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# **LANGUAGE IN INDIA**

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## **A Critical Analysis of the Function of Mass Media Language as a Tool of Social Oppression**

**Radheshyam Jadhav, M.A, Ph.D.**

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### **Abstract**

Sociolinguistics and sociology of language reflected in the newspapers explain the general approach and attitude of the media towards social and political issues, etc. Research in mass media should look beyond linguistic concerns to understand the functioning of the dominant structures.

Insensitive language content results in the stereotypical portrayal and discrimination. The print media is heavily 'elite' dominated and, accordingly, it has language preference, language loyalty, language attitudes and language choices. The language use relates to the use of words in a structured and conventional way to communicate using conventionalized signs, sounds, gestures, or marks having understood meanings. Communicative use of language is conversation where sender and receiver of the message are involved in the process.

The media language is affected by the graded inequality which has found new faces and forms in the new world order. The socio-religious sanctions in support of the oppressive structures and the language they speak are reflected in the media. The media speaks the language of the powerful and the dominant, and not that of the oppressed. The wider range of critical issues of the credibility and public interest along with accuracy, fairness, integrity, transparency, responsibility are at the core of the ethical debate. Imbibing of stereotypes, depiction of violence, sex, vulgarity and influencing the mass psychology in a specific direction are causes for concern. The oppressive structures use transmission and ritual

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conceptions of communication as per the situation demands. But mostly the ritual communication has been used in media to reinforce and glorify the oppression. Advertising is meant for selling products by using persuasive and emphatic use of language with crispy catchy and easy lines. But, in structural oppression approach, the line between the advertisements and the news is blurred. Media creates a mirage through news, advertisements and pursues conversion of readers into consumers.

## **Introduction**

The language is use of words in a structured and conventional way to communicate using conventionalized signs, sounds, gestures, or marks having understood meanings. Communication with the use of language or any other means is nothing but conversation where message sender and receiver are involved in the process. In traditional newspapers, the letters to editor was the only space for the bidirectional communication. Otherwise it was one way communication directed by media to its readers. With new media providing more space for people to communicate with the messenger, the print media had to pave the way for conversation by introducing e-papers, websites, blogs, etc., to communicate. The concepts like citizen journalists have already taken roots with some of the newspapers bringing out special supplements to publish stories by readers.

The role of media has been a subject of considerable speculation in recent times. Communication scholars are divided on the role of media communication. There are some who consider communication as precondition and premise for the human development while there are others who state that media and communication are just facilitators in the development process.

The fact remains that media and communication can hardly bring radical change on the ground. Actual ground action is required for any sustainable change and media communication can facilitate the change.

The media and the language it speaks have assumed significance in today's globalised world. In a country like India, print still holds the fort in the era of new media.

This research paper tries to understand the print media language with focus on newspapers in the backdrop of the incessant oppression and exploitation. The mass media institutions have become one of the tools (sutra) in the hands of oppressors functioning within the structure of oppression and exploitation.

## **The Newspapers**

(The information provided in this section is a summary from a variety of sources including the following:

- 1) World Association of Newspapers - <http://www.wan-press.org/article2821.html>
- 2) Kumar Keval J, Mass Communication in India, Mumbai, Jaico publishing House, 11<sup>th</sup> Jaico impression, 1999.
- 3) Lele R K, Marathi Vrutapatrancha Itihaas, Pune: Continental Prakashan, 2<sup>nd</sup> edition (2004).

The history of newspapers goes back to Rome where official documented information was displayed for the public. The daily events in the life of Romans were collected by reporters (known as *actuarii*), officially appointed by the state. These reports were displayed on a board. *Acta Diurna* means 'daily acts' in Latin. The *Acta Diurna* were also known as *Acta Populi* (Acts of the People), *Acta Publica* (Public Acts), or *Acta Urbana* (Municipal Acts). The pieces of news displayed on the board were kept as archives. War news, senate discussions, political developments, important events in Rome were displayed on the board. *Acta Diurna* were the initial form of daily news papers.

In the 8th century, the first newspaper appeared as hand-written newssheets in Beijing. In 1447 Johann Gutenberg invented the printing press. Newsletters were published during this period which gave information about trade and business developments. Also manuscript newssheets were started in Germany by the late 15th century. In 1556 the Venetian government published *Notizie scritte*. In the 17th century more newspapers were started in Western countries. In 1605 *Relation* was started in Germany, *Gazette* in France (1631), *Nieuwe Tijdingen* in Belgium (1616) and *London Gazette* in England in (1665). These newspapers were focused on the developments in European nations.

However, the invention of the telegraph in 1844 brought a revolution in the communication sector and it became possible to transfer the information within a few minutes. This was the harbinger of the new changing technology in the communication, especially the mass communication. Meanwhile non-European nations entered the newspaper publication.

Japan's first daily newspaper, *Yokohama Mainichi Shimbun*, appeared in 1870. The modern printing in India was started in Goa in 1550 by Spanish Coadjutor, Brother John de Bustamante. The first language printing press with vernacular types was established in 1557 at Vaipicotta. In 1766 William Bolts attempted to start a newspaper in India. However the first newspaper in India *The Bengal Gazette* or *Calcutta General Adviser* was brought out by an Englishman James Augustus Hicky. The first issue appeared on January 29, 1780. *Bengal Gazette* was the first Indian owned English daily launched by Raja Rammohun Roy in 1816 and since then the print media in India has dominated the media scene.

With the emergence of new age electronic media, questions are being raised on the survival of the print media across the world. In developed countries where internet has become part and parcel of life and digital media has penetrated every household there is decline in the print circulation. Printed newspapers and magazines were forced to change their forms and content to compete with the new age media.

### **The Present State of Print Media in India**

Information provided in this section is culled from the following:

Shailsh Dabhol, 2010. Print media holds its own among India's youth. 9 February 2010. Available from <http://www.indianexpress.com/news/print-media-holds-its-own-among-indias-yout/577338/> Accessed on 6 January 2011.

In India, the print media still continues to hold large influence on the masses. According to findings of the National Book Trust-National Council of Applied Economic Research's National Youth Readership Survey (NYRS) 2009, India's youth population grew at over 2% to 459 million in 2009 from 390 million in the 2001 census, while the literate youth population grew at a more rapid 2.5% to 333 million from 273 million. Growth was faster in urban India (3.15% a year) than in rural India (2.11%).

The survey with a sample of over 3,11,431 literate youth (1,02,021 rural and 2,09,410 urban) covering 432 villages in 207 districts as rural and 753 urban blocks in 199 towns as urban helps to understand the media consumption, reading habits and preferences of literate Indian youth.

The survey, conducted in November-December 2009, follows the National Youth Policy 2003's definition of youth: people in the age group 13-35 years. Almost three-fourths (73%) of literate youth in the country are from schedule castes (22.7%), schedule tribes (9.8%) and other backward classes (40.3%), according to the survey.

Television emerged as the biggest media, with over 77% of the 333 million literate, or 259 million, youth exposed to it. Newspapers too are able to maintain their dominance, with over half (53%) of all literate youth, or 177 million, exposed to them. But in terms of preferred media for news and current affairs around two-thirds (63.4%) selected newspapers compared with just a third (22.2%) for television.

In fact radio, with 22.8% of youth preferring it for news and current affairs, still has a slight edge over television here. Radio, with a listener audience of 71 million youth, also punches above magazines (52 million) and Internet (12 million). Book readers (non-syllabus) number around 83 million (25% of literate youth), of which 39 million are in urban areas and 44 million in rural India.

The total number of registered newspapers, as on 31<sup>st</sup> March, 2008 was 69,323. The number of new newspapers registered during 2007-08 was 4,332 while percentage of growth of total registered publications over the previous year is 6.7 %. The largest number of newspapers and periodicals registered in any Indian language are in Hindi (27,527) while the second largest number of newspapers and periodicals registered in any language are in English (10,000). The state with the largest number of registered newspapers is Uttar Pradesh (10,779) while the state with the second largest number of registered newspapers is Delhi (9,483). The largest circulated daily is The Hindu, English, Chennai with a circulation of 12,75,553. The second largest circulated daily is Ananda Bazar Patrika, Bengali, Kolkata with a circulation of 12,55,850. The largest circulated multi-edition Daily is The Times of India, English (5 editions) with a circulation of 23,35,991.(1)

### **The Language Media Speaks**

On this backdrop it is necessary to understand what media is communicating to the masses and in which language. The Journalists and masses are from the same country, but different classes. Especially in the English elite media the decision makers and writers come from the high elite class with so-called rich educational background from 'world famous' universities. The language and *parole* used by these journalists is regarded as 'standard' and according to

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these standards a village youth studying in local college will not be a 'suitable' candidate for the journalist's job though he is an English graduate or a doctorate degree holder. The language is same but its color, culture, content, parole and pronunciations are different. There is no newspaper to cater to the needs of new English learners which speaks their language.

In a tiny Bankagaon village in Uttar Pradesh near Lakhimpur Khiri, Dalits took a oath on April 30, 2010 to learn English and decided to worship the language as goddess. They also laid foundation of an 'English goddess' temple so that they could take 'blessings of this goddess and flourish in life like Dr. Babasaheb Ambedkar. Even in government schools the number of parents who want to educate their kids in English language is on the rise. However, English media is far away from these new entrants of the language.

Same is applied to the regional media. The educated elite class language is regarded 'standard' and 'pure'. For example language spoken by about 80 per cent of people in Maharashtra is not found in newspapers, radio or television. The 'pure' Marathi spoken and written by the elite class is the set standard of language in Marathi media. The basic function of language is communication and if it could communicate effectively the grammar and rules of language should **not** be a barrier.

### **Assumed and Presumed Objectivity – Excluding and Ignoring Sections of Audience**

Objectivity is preached in journalism, but hardly there is any objective reporting. Unfortunately in country like India one has to carry the tag of caste and religion and journalists are no exception. While dealing with the stories journalists are not just journalists but they are carriers of the cultural system they represent. He or she comes from a caste, religion, village/city, culture, school, college, ideology, experience etc. It is impossible for the journalist to keep all this aside and be an objective reporter while reporting.

The general norm of objectivity in journalism thus remains restricted to the representation of all sides in the story by adding quotes of the all parties involved. But the basic scope of the news, especially in the elite English media, is limited to the urban and elite class and it is reflected in rhetorical tropes and other semiotics of the news.

For example, eponyms like 'man Friday' which means a close and valued right hand person are used in the news frequently. The new learner of the language will not understand the eponym until he reads *Robinson Crusoe* -- a novel by Daniel Defoe that was first published in 1719.

### **The Transition of Language Did Not Change the approach and Attitude**

The metaphors, allegories, social and ideological codes are drawn from colonial legacy and Unites States of America addiction. It is not only the language but also the subjects come from similar vibes. Thousands of poor women who became leaders of villages as *sarpanch* and who made a radical difference hardly find space in newspapers. The traditional upper class/caste in India which was quick to grab the opportunities in British era moulded self into a new model and shifted gears without changing core ideologies. The transition of language did not change the approach and attitude. Hence the caste convention in 'modern' urban cities organised to defend caste system and supremacy gets massive displays even in English

media which speaks language of ‘modern ideologies’. Development communication efforts by traditional and folk artists are dubbed as entertainment by and for ‘lower class’. An illiterate farmer experimenting with drip irrigation to save water to reap crop hardly becomes a hero on newspaper pages.

In the middle of false icons and artificial heroes the real ones hardly get their space in media. Class of few still dominates the scene, only the tools with which they dominate have changed and media is the best example in India. The criteria, definitions and parameters are still defined and decided by a few dominant while others either try to get fit in the decided framework or innovate their way to break suffocation. The paradigms and models which are imbibed through the mainstream media reflects the ‘elite’ class and not masses.

### **Need to Shift Paradigm Focus and Theories**

There is need to shift paradigm focus and theories should be re-organised. Efforts of common people who are trying to change their lives should reflect in mass media. Deprived and marginal communities are not represented as they should be in the main stream media. The representation of the Dalits, Advasis, minorities and marginal communities is meagre. Their contribution to socio-economic and cultural development is either neglected or ignored and their coverage is tinged with bias. The media and its makers play a role of facilitator to maintain the oppressive structure.

### **The *Sutra* Theory of Oppression and Exploitation – Graded Inequality**

Oppression is prolonged cruel or unjust treatment or exercise of authority, while exploitation is the action or fact of treating someone unfairly in order to benefit from their work. Oppression is not isolated or temporary scenario but it is continuous and evolving process. Structure of oppression exploits oppressed and reaps benefits of the structural system. The castes and classes in India have always enjoyed the power they derived from socio-religious-economic-political oppressive structures. With this power they oppressed and exploited those deprived of power.

Dr. Babasaheb Ambedkar rightly said that the Indian (Hindu) social order could have vanished if it was based on inequality, but it continues to flourish in various forms as it is based on ‘graded inequality’ where everyone wants to pull others to their levels but not allow lower to become equal. This graded inequality has found new faces and forms in the new world order. The powerful oppressors toil to maintain the oppressive structure and any challenge to oppression and exploitation is challenge to this oppressive power structure.

World has witnessed many struggles between oppressors (exploiters) and oppressed (exploited). Since the human existence the oppressive power structures have played a role in human relations. These structures remain same through ages, operating overtly and covertly with changing forms.

A sutra of oppression and exploitation runs common in world civilizations. The literal meaning of *sutra* is thread or lineage that holds things together. The oppression and exploitation and their manifestation have found new forms and faces through ages which have also witnessed the struggle against oppression and exploitation.

Language in India [www.languageinindia.com](http://www.languageinindia.com)

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Radheshyam Jadhav, M.A., Ph.D.

A Critical Analysis of the Function of Mass Media Language as a Tool of Social Oppression



In India the roots of oppression and exploitation could be traced in the socio-religious discrimination which institutionalized the exploitative system. The social life is based on the discriminative varna dharma system which impedes individual from empowerment and self development. The economic life again revolves round the *varna* dharma which gives exclusive rights of holding property and economic prosperity to upper varnas. The polity is prerogative of the 'warrior' varna. The discriminatory religious structure deprives a huge chunk of people of the basic human rights in the name of varna and caste system. The Indian history is full of struggles against this oppressive and exploitative structure.

From Charvaka to Mahaveer and Buddha and from Kabir to Mahatma Jotirao Phule and Dr. B R Ambedkar hundreds of revolutionaries challenged the oppression and exploitation in various forms and ways. The Indian freedom struggle and majority of its proponents raised revolt against the oppressive and exploitative British Raj, but failed to find the antidote to the oppressive and exploitative structure within Indian society. In fact, for thousands of deprived in India, the freedom struggle and its outcome was just replacement of the oppressors (exploiters) as the sutra of oppression and exploitation continues with new Indian *sutradhars* (carrier of sutra). The structural sutra of oppression runs diagonal, it spreads, trickles down and flourishes to exploit the lowest in hierarchy.

### **Male-dominated Patriarchal System**

The sutra of oppression could be traced in male-dominated patriarchal system which replaced the matriarchal system. It could be traced in the dominance of so called 'developed' nations, it could be traced in the culture, value system and the new world order as well.

The oppressor system derives power by exploiting powerless deprived from acquiring power. The answer to underdevelopment and poverty should be traced in the oppressive and exploitative structures. Finding answers to oppression and exploitation will lead to the path of development. The human life strives for development.

### **Meaning of *Development***

Though development has assumed new meanings and overtones, for the countries like India where even basic needs and human rights is a distant dream for majority, development means something different from what is being propagated and imbibed by 'developed' classes across nations. To develop is to use full human potential for betterment of life. To develop is to enjoy the equal benefits of social, economic, religious and political power. To develop is to fulfil the human needs – material and spiritual without any discrimination and degradation of environment. To develop is to live life with dignity. To develop is to combat oppression and exploitation.

However, the *sutradhara*'s of the oppressive structures want to maintain the structure and ensure continuity of the sutra of oppression and exploitation. However the moment the structure of oppression comes into existence it sows seeds of subversion. But the subversion of one structure does not mean end of structural oppression. The new structure replaces the old one and takes over the sutra. The instinct to have 'power over' keeps the sutra alive. And for this purpose the structure uses various tools. Communication and media are the tools the

oppressive structures are being used effectively throughout ages. The socio-religious sanctions to the oppressive structures and the language they speak is reflected in media. The media does not speak language of oppressed; it does not come out with the stories of oppressed as it will disturb the power balance.

### **Mass Media Communication as Tool**

The concept of mass media has always been associated with the media which could communicate message to heterogeneous masses at one time. The mass communication is mediated by a device. *Many Voice One World* Report states that since the invention of the printing press and, in more recent times of a multitude of communication forms including telegraph, telephone, telex, camera and film, phonograph, radio, television, the world has been truly transformed.

Message of all kinds are continuously transmitted to a vast number of recipients. The mass society approach in communication considered that people are atomised and disconnected. Hence the mass media could largely influence them as the people in mass society are not under influence of social and psychological burdens which are 'hurdles' to receive new information. Institutionalized communication is the most prominent feature of the mass media institutions.

Former president of Press Council of India Justice P B Sawant is of the view that there is no other institution than the media which can perform the task of educating both the people and their representatives on a wide range of subjects constantly and directly and also to keep the line of feedback between the two constantly running. The media has thus become an indispensable institution not only for modern society but also for the modern democratic polity. (2)

In 1958 the UN General Assembly called for a programme of concrete action to build up press, radio broadcasting, film and television facilities as part of economic and social development. To draw up a suitable programme and assess the resources required, the General Assembly requested UNESCO to carry out a fact finding survey.

### **A UN Proposal**

Based upon the UNESCO report submitted to UN, the General Assembly, in 1962, unanimously adopted a resolution expressing its concern that the survey disclosed 70 per cent of the population of the world lack in adequate information facilities and are thus denied effective enjoyment of the right to freedom. The UN General Assembly also emphasized that information media have an important part to play in education and in economic and social progress generally and that new techniques of communication offer special opportunities for acceleration of the education process.

Consequently, governments, especially of newly emerged developing countries, were urged to include in their economic development plans adequate provision for development of national information media. UNESCO was specially called upon to play active role and support programmes and activities leading to development of communication systems in the developing countries". The proponents of the mass media preached the importance of the

medium calling it ‘magic multiplier’ which could transform the ‘developing and under developed’ world. The governments of the nations which had become free from the colonial imperialism were easily enamoured with the theory. These nations invested in the media hoping that it could take them at par with the ‘developed’ nations.

The Western media experts, who were hired by the ‘developing’ and ‘backward’ countries, insisted on the media proliferation, talked the Western world language. The media and its communication could never catch nerves of the masses in these countries.

### **Media as Instrument to Spread and Reinforcement Hegemony – Meaning of Communication**

Not surprisingly Antonio Gramsci, an Italian writer, politician, political theorist, linguist and philosopher, viewed mass media as instrument to spread and reinforce hegemony, where the dominant groups in the society maintain dominance with the consent of the subordinates.

Communication has its origin in the Latin word *communis*, which means “common.” The *Oxford Dictionary* defines *communication* as act of communicating, i.e., to share or exchange information or ideas, or pass on or convey (an emotion, etc.) (3)

James W Carey states that two alternative conceptions of communication are alive in American culture since 19<sup>th</sup> century. The transmission view of communication is defined by terms such as ‘imparting’, ‘sensing’, ‘transmitting’ or giving into others. (4)

The ritual definition of communication is linked with terms such as ‘sharing’, ‘participation’, ‘association’, ‘fellowship’ and ‘the possession of a common faith’. “A ritual view of communication is directed not towards the extension of message in space but towards the maintenance of society in time, not the act of imparting information but the representation of shared beliefs”. The ritual definition exploits the ancient identity of common roots of the term ‘commonness’, ‘communion’, ‘community’ and ‘communication’. (5)

The oppressive structures use transmission and ritual conceptions as per the situation demands. But mostly the ritual communication has been used for to reinforce and glorify the traditional oppression. ‘Ganesh drinking milk again’, ‘Mother Mary crying in Kerala’, ‘Jesus’ bleeds in Mumbai church’ are some of the headlines of newspapers in past few years.

On the other side, there are stories of multi-storey buildings, ‘development’ based on the economic prosperity, news about the big and famous. The media and its owners choose the subjects and language which suits them.

### **Four Theories in Oppression Structure**

The four theories of the press/media were proposed by Fred S. Siebert, Theodore Paterson and Wilbur Schramme (1956) in their book *Four Theories of the Press*. These were called as normative theories by Denis McQuail as theories explain functioning of media in specific system of social values.

The press/media system is divided into four categories: **authoritarian theory, liberation theory, social responsibility theory** and **Soviet media theory**. The sutra of oppression runs common in these theories. The oppressive structures work in all systems and make use of media and communication for their purpose.

### **Authoritarian Theory**

Authoritarian theory comes from the era of Renaissance where ‘truth’ was confined to a few powerful. After invention of printing press these powerful rulers used the press to inform people selectively. Press belonged to rulers and preached official policies. Private ownership was allowed only with sanctions. In this theory the media is expected to follow and obey the authority. State takes precedence over the press. But it is a fact that not only dictatorial but even democratic governments opt for authoritarian control of media.

In today’s world, the owners of media, most of them, run the media as business and the objective of business is profit. Media and government work in tandem to mutually support and benefit each other. Here the consensus plays a role and government and media wield authority with consensus. Parts of government and media structures i.e., employees, reporters etc become a cog in the wheel of power. The election coverage in newspapers in recent times tells the story.

### **The Liberation or Free Press Theory**

The liberation or free press theory places man above the state. ‘Truth’ is not property and prerogative of a few powerful. The press (media) is partner in search of truth and is not an instrument of the state. Press plays as a device with which people can make up their minds. Press is free from government control or influence. However the ‘truth’ press pursues is not always ‘truth’ or many times it is ‘truth’ from media’s own perspective. The power structures plays important role in deciding and defining the ‘truth’. During the Gujarat riots every media house decided what truth was and played accordingly. ‘Carnage’ ‘riot’ ‘revenge’ ‘lesson’ were the words used by different media to define the burning Gujarat.

### **Social Responsibility Theory**

Roots of social responsibility theory could be traced in the Commission of Freedom of the Press, 1949 in the United States of America. The commission observed that the information needs of certain class were not met. The media was in hands of a selected few who controlled the content and dominated the media market. The theory came into picture after it was felt that media should have certain obligations, accountability, accuracy, objectivity and balance in its coverage. This led to formation of regulatory bodies such as press council.

However the social responsibility of the media is buried in the business as communication has become commodity in the game of power structures. Media is not medium of social change and reforms, but it is a ‘product’ to be sold in the market to reap profit. The picture of ‘development’ painted by newspapers in news and advertisement revolves round the ‘development’ which the power structure wants to impose. Big roads, buildings, cars, markets, business, gross domestic product, sensex and sex are the words one could see planted all over newspaper pages.

## **Soviet Media Theory**

Soviet media theory is an outcome of the Marx-Lenin philosophy. In Soviet-Communist system, the state owns and controls the media and its content. The media is tool in the hands of the state to 'educate' and 'socialize' people. State hold authority over the media as it is accountable for the welfare of people.

But this scene is not exclusive to the Communist regimes. It is applicable to the democracies across the world. If the media fails or defies the government power structure it is certain to face the wrath. In fact the Government ensures that media speaks its language and for this purpose government uses various mean to put its words in media's mouth.

Besides these four theories development communication theory and democratization theory became part of the developing countries of Asia, Africa and Latin America. The needs of these countries were different and with development on top agenda, media in these countries was expected to support the development initiatives. But the main stream media preached the development from the perspective of the 'developed' class and countries. Aspirations and basic needs of huge population were connived in the razzmatazz of development.

## **Functions of Mass Media in Oppressive Power Structure**

As a tool in hands of the dominant power structure, the media itself becomes an oppressive structure while performing its functions.

**a) Information:** It is said to be one of the basic functions of mass media. It was thought that the information scarcity was the root cause of many problems and with the mass media disseminating more and more information the basic issues would be resolved. However the media which is part or the structural oppression and a tool in hands of oppressors provides the information which builds the consensus for the oppression and justifies exploitation in various ways. Information comes with the perspective and information is dumped without any knowledge about its use.

**b) Consensus:** The mass media assist in correlating response to the challenges and opportunities and reach consensus on social actions. The consensus thwarts the possibility to subversion and media as tool is used to communicate the importance of structure.

**c) Entertainment:** The diffusion through signs, symbols, sounds and images for personal and collective recreation and enjoyment is one of the functions of mass media. Through the recreation using dominant signs, symbols, sounds and images of the dominant oppressive structures are imbibed in the minds of those exploited. Under the influence, the lower strata respect oppressive structure and yearn to be part of it.

**d) Socialization:** The provision of a common fund of knowledge enables people to operate as effective members of the society in which they live and which fosters social cohesion and awareness thereby permitting active involvement in public life. Media maintains equilibrium in the society and does not support the revolutionary ideas that could disturb the existing

fabric of the society. Mind-boggling information that comes in wraps hardly creates awareness.

**e) Education:** Mass media can play a major role in education, especially the use of mass media is being largely made in distance education systems in developing worlds. But the education is again part of the oppressive structure. The language, grammar, history, culture and even sports are dominated by the oppressive structures and kids are made to learn and accept the norms set in this structure. The education system in country like India kills the basic instinct of innovation and makes student a carrier of the structural norms. Media further strengthens these norms.

**f) Debate and discussion:** Media determines, discusses, debates and dominates. The stand media houses take in various issues is determined by the owners. Media discusses the topics of its choice and initiates the debate which is dominated by it. For the popular perception media does talks on issues which are common mans concern but never tries to reach to the root cause of the same as it could lead to the uneasy facts and disturb the fabric of oppressive structures.

**g) Cultural promotion:** The dissemination of culture and cultural communication is one of the functions of mass media. The mass media provides a shared or common symbolic environment by connecting dominant cultures. Newspaper language reinforces the ‘mass’ and ‘class’ cultures.

**h) Advertising:** This is one the main functions of the mass media. It is a driving force for business, industries and mass media. Today with the paid news concept widely being accepted the line between the news and the advertisement is blurring. Many news are not advertisements as per say, but they advertise and promote certain things, values, cultures from the perspective of media owners.

**i) Infotainment:** It not only the information, but information mixed with entertainment has become a prominent feature of today’s media. The trivialisation of the content dilutes the seriousness and authenticity of the information.

**j) Development:** In ‘developing’ and ‘poor’ countries the mass media was envisaged to play a role of development communicator to address the issues like poverty, illiteracy, oppression, superstition, discrimination etc. However the media has just played a role to imbibe the dominant paradigm of development which has already failed in Western world.

### **Media Ownership and Pluralism**

While discussing the role of media and communication in the sutra theory of oppression and exploitation the role of media ownership cannot be ignored. Diversity of ownership, various sources of information and citizens’ access to various voices and opinions forms essential part of the concept of media pluralism. Pluralism is premise of the democracy. Plural media ensures that diversity within society is reflected in media.

Media pluralism consists of diversity of ownership and output in form of content. The concentration of media in a few hands hampers the free and fair flow of information which is

essential for the healthy democracy. Diversity of content providers, market size, sources help to produce diverse output.

The Press Council report on print media states that monopoly over information whether of private individuals and institutions or of the government is detrimental to democracy, for it may disseminate one-sided information and endanger fairness and objectivity. The corporate sector has entered the press mainly to do business like any other business, and to earn profits. Further, the corporate sector has invariably its other businesses to safeguard and promote and it has entered media business to use its power to further its other business interests. Media ownership across the world is now concentrating in hands of a few groups and individuals who have massive economic capacity to invest. Survival of small and medium media houses, especially newspapers has become more and more difficult.

### **Expansion of Media**

Expansion or growth within a single media sector is referred as **monomedia expansion**. For example a newspaper group taking over another publication and increase its chain of newspapers. In **cross section media expansion** the media owner spreads his/her monopoly over more than one sub sector. For example the owner of newspaper gets into television or radio or online publication business.

The expansion of media either ways has created a new power centres across the world giving birth to media moguls. These owners with concentrated power in hands influence the politics, governance and society. *Many Voices One World* Report states that concentration of ownership in fewer hands has resulted in anxiety. Industrialization has tended to stimulate a concentration in the communication sector through formation of oligopolies and monopolies in the gathering, storing and disseminating information.

This concentration operates in three directions – the horizontal and vertical integration of enterprises connected with information and entertainment, the involvement of enterprise operating in different branches with the media expansion ( hotel, restaurant chains and other manufacturers are in media business) and merging and intermeshing of various information industries into large scale multi-media conglomerates.

### **News Factors**

A) Following factors are the criteria for the news in structural oppression system.

**a) Impact**—How many people does the event affect? How seriously does it affect them? A film actress kissed by another actor, a marriage party of political bigwig, illicit relations ship between well known personalities, extra marital affairs, a billionaire gifting his wife a plane are some of the page one stories in the newspapers. What impact do the newspapers expect on its readers?

**b) Proximity**—An event will be more important if is closer to the readers. An earthquake in a far-off land is not as interesting as one that is close to home. But at the same time Prince Charls dating with someone can become page one news in local Indian paper. The uneasy

facts that could expose and destabilise the equilibrium are generally avoided by the newspapers and efforts are made to create proximity with the distant world.

**c) Timeliness**—Is the event fresh? Is it new? The news must be timely to be of use to readers. However hardly any news is new and fresh. Majority of the news are sequels and follow-ups. One could hardly read a fresh story in newspapers which could be used by readers. The theme and the message are same but names, faces, places and language is different.

**d) Prominence**—Names make news, and big names make big news. Ordinary people are intrigued by the doings of the rich and famous and this is what dominates the newspapers. Films, politics, crime, celebrities and sex are new age mantras.

**e) Novelty**—This is the new in news, the unusual. But it depends on ‘who’? Innovation by a villager, a poor farmer can hardly make national news unless it is really big. But politician dating new girlfriend grabs the headlines. Launch of new lipstick and cars is ‘novel’ news, but daily suicide of farmers becomes routine story which goes off the page.

**f) Conflict**—Conflict has been the currency of great literature, drama and movies for all time. There are evidences how the mainstream media had kept mum on the conflicts between the common man and the capitalists. Agitations against the special economic zones, farmers suicide and agitations against the big industrial houses constructing ‘environment hill station cities’ digging up green hills made the news only after the conflict gained serious proportions. But even this coverage is momentary. Conflict between Ambani brothers and Thackeray brothers in Mumbai is always news. The agitations, farmer’s suicide continues, but media leaves it back to look forward.

**g) Audience**—Who is the audience? The answer to that question helps determine whether an event is news at all, and if it is, where it will be played in the paper. One argument made by media houses is that they provide what people want and like. If they don’t want like, they will not ‘buy’ the ‘product’. Vulnerable audience plays at the hands of media structures.

## **W’s and H**

Use the five “W’s and the H” – Who, What, Where, When, Why and How in the lead of the story. In the structural oppression W’s and H have gained new meanings.

Who – Who is the story about?

Answer- Hardly it is about the common people and their lives. It is about rich and famous, ‘modernisation’, money, sex and funfair.

What – What is the story about?

Answer- The story is about ‘development’, ‘modernisation’, corruption, extra marital relations and vulgarity.

Where – Where did the event you’re writing about occur?

Answer – In globalised world there is no boundary for such stories.



When – When did it occur?

Answer – In today's world it occurs 24x7

Why – Why did this happen?

Answer- Because the oppressive structures want it to happen

How – How did this happen?

Answer- Detail pictures will be provided of the events – how rape happened, modus operandi of crime like murder, what happened in bedrooms of leaders etc.

## **The News Language**

Sociolinguistics (the effect of the society on the language) and sociology of language (language's effect on society) reflected in the newspapers explain the general approach and attitude of media towards the issues they are covering. Research in mass media should look beyond linguistic concerns to understand the functioning of the dominant structures.

What is News?

*Merriam-Webster Dictionary* defines news as 'report of recent events'. (6) While Oxford dictionary defines it as 'newly received or noteworthy information, especially about recent events' (7). The 'newsworthiness' is decided by the gatekeepers in the media.

'3 Indians in ICC's 'dream team' of ODI greats' is the page one news with lead saying, 'Sachin Tendulkar and Virender Sehwag won a massive endorsement from fans on Wednesday when they were effectively declared the finest one-day international (ODI) opening pair ever'. The story adds that 6 lakh voters in 97 countries voted them online. The story doesn't mention who were voters, if they really voted? from which country most votes came? And more importantly what are the criteria of voters? In the age of marketing there are many such competitions in television where singers, dancers, actors are voted by viewers to chose 'best'. Mobile companies are making business out of this. Sellable celebrities and ideas are sold and profits shared. (8) There is another newspaper with story 'Queenstown invites Dhoni, Sakshi for honeymoon' is the PTI news published in newspaper with Chief Executive of Destination Queenstown Tony Everitt's statement – 'We are thrilled to invite Mr and Mrs Dhoni to Queenstown to spend their honeymoon with us. I'm sure this will be the perfect romantic getaway for them'. (9) However the story doesn't explains why Tony Evritt's is 'thrilled' about Dhoni's honeymoon? But obviously he must have business calculations in his mind while tendering this invitation. There are news to declare 'best butt's of the year' and how a businessman is building multi storey house for his family. Tejaswini Sawant a girl from Kolhapur became news only after she won medal in world shooting championship, and her struggle came to limelight. If she had not won the medal probably she would have continued to suffer in darkness like thousands of sportsmen. News has become something that could be sold in the market without any effort.

## **News Structure - The Inverted Pyramid**

The inverted pyramid is the accepted structure for news writing where information is arranged in descending order of importance. The most important information that reader

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should know immediately is placed at the top of story followed by less information. The first part of the story is called lead/ intro. It introduces the news story and answers the questions which will come into the minds of readers. Lead summarizes the story and/or to draw the readers attention and make him to read story further.

“ Nearly two years ago, in September 2008, Bhaiyyalal Bhotmange — the lone dalit survivor of the Khairlanji massacre of four dalits — had flashed a victory sign and a smile after the Bhandara sessions court sentenced six of the eight accused to death. But on Wednesday, there were smiles on the faces of the six convicts saved from the gallows after the Nagpur bench of Bombay High Court commuted their capital punishment to life terms. A nonplussed Bhotmange muttered, "This was totally unexpected." Four member of Bhaiyalal's family were lynched on September 29, 2006, in Khairlanji village in Bhandara district. The lead talks of smiles, ' Dalit's ' victory signs' and there is no mention of the caste of convicted people, but Bhaiyalal's ' Dalit' ness is mentioned. (10) 'Jaitapur villagers nuke power project' is headline followed by lead – 'Jaitapur, a small sleepy hamlet along Maharashtra's Konkan coast, is up in arms against an ambitious 10,000-mw nuclear power project being set up by the Nuclear Power Corporation of India (NPCIL). Angry protesters, who had gathered in large numbers, on Sunday made their opposition known by stalling a public hearing by the NPCIL'. Reporter/ newspaper didn't felt it necessary to put village voice in the lead or in the headline or even in the lead of the story. The story declarers –' However, the opposition from the unyielding villagers may throw the entire project off-track'. (11)

### **Hard and Soft News**

*Hard news* - the news which has immediate and long term direct impact on lives of people (readers) and is directly concerned with their lives. In such news, the lead or the introduction should be straight and clear. No flowery language or intrigued words should be used. The message should be given clear and simple language. For example, *Two people on bike died in a road accident on Mahatma Gandhi road on Tuesday when bus collided with a two wheeler.*

*Soft news* – These types of news are not sensitive or directly making impact on lives of people (readers). The programmes in city, peoples' profile, routine developments are soft news. In such news, writer has chance to experiment with the lead or introduction and write in flowery language.

For example, *There are good Samaritans hanging around in world to make life easy by giving helping hand when needed. For hundreds of budding flowers deserted by their parents, Meeratai is one such Samaritan.*

However, the line between the hard and soft news is blurring. The media house decided on how should reporters and editors go about the story and turn hard news into soft and visa versa.

### **Blurring Lines – News and Advertising**

Advertising is meant for selling products by using persuasive language. Emphatic use of language with crispy catchy and easy lines attracts readers. Like news, advertisements are

part of structural oppression. In fact the line between the advertisements and the news is blurring. Earlier advertisers bought space in the newspaper and paid for it. Now they could directly pay to the owners for news. News and advertisements have become similar. Exploiting the hypothesis that people have faith in printed words, advertisers are buying the news space instead of advertising. There is trend in media where business houses advertise in the newspaper and as return the newspaper publishes story endorsing the product.

‘Never lets you down’ is the catch line of a product to increase the potency. ‘100 per cent assured results, explore your wild side, for youthful vigour and vitality,’ says this ad. Supporting these advertisements are columns and stories on how to increase potency in beds. ‘You now have iconic status’ says the advertisement for apartments named as ‘Pride Icon’ or ‘be like Aishwarya’ says the fairness cream advertisement.

These are the advertisements meant for vulnerable audience who dream to do things they could not.

The advertisers’ job is to drag this audience to the limit and force them to buy the product and make it a habit.

Another advertisement of two wheeler has line ‘Naya year powerful and stylish banana ke liye anything karega’. This mix of language is not used in formal news, but advertisements make use of all possible language experiments to attract consumers.

### **Coalescence of the Functions of Ads and News**

Advertisements are not meant to make readers think. The sole purpose is to trap them.

### **Paid News**

The news is not doing anything different than this. Media creates mirage through news, advertisements and pursue conversion readers into consumers. On June 8, 2010 the Election Commission of India wrote to chief electoral officers of the state and union territories about ‘measures to check paid news during elections i.e. advertising in the garb of news’. The Election Commission has directed attention to paid news scenario. Paid news is ‘assuming alarming proportion’ as a serious electoral malpractice causing concern to the Commission in the context of conduct of free and fair elections. The commission asked to keep vigilance on paid news by making use of the existing provisions of law so that the incidence of paid news’ or surrogate advertisements in print and electronic media in the context of elections is arrested.

The cases of ‘paid news’ generally manifest in the forms of news articles/reports published about a particular candidate or a party eulogising them, or similar news articles/reports denigrating the opponents, both intended at unduly influencing the voters. The same or similar type of news articles/reporting (with cosmetic modifications) appearing in more than one newspaper periodical would amount to further corroboration as circumstantial evidence that such news publication could result from collusion of the candidate/party with the editors, publishers, financiers of the newspaper etc.

Such collusion would, however, have generally no transactional evidence of payment of consideration in cash or kind. But this is not restricted to the election period. The newspapers have started publishing paid news supplements to celebrate birthdays of politicians, business tycoons, god men and women.

### **The Semiotics of Structural Oppression**

Insensitive language content results in the stereotypical portrayal and discrimination. The print media is heavily 'elite' dominated and accordingly it has language preference, language loyalty, language attitudes and language choices.

Dr Babasaheb Ambedkar is always a 'Dalit' leader, but M K Gandhi is 'Mahatma' in newspapers.

Words like *vedic scholar*, *Sanskrit scholar*, *pandit* are used for selected caste, class and education. But prolific tamasha script writer is never mentioned as scholar or pandit. *Lingua francae* which enable inter-ethnic communication is not preferred but the language which is spoken by the elite is. This form of language is dubbed as 'standard'. It finds place in media. Presentation and representation in media are supported by ideologies and attitudes of the decision makers.

In print journalism, signs take forms in words and images. Symbols (saffron, green, blue colours, etc.) icons (*well-dressed* means educated; *slum dwellers* means poor and illiterate, *villagers* means untutored in dhoti and saris, etc), and indexical expressions (like puja, urus, bhajan, untouchable, etc.) are used frequently in the news. 'Muslim bothers celebrate Eid' or 'Sikhs celebrate Nanakji jayanti' are common in writings. But one never writes headlines 'Hindu brothers celebrate Diwali'. The 'majority' psychology reflects in this types of headlines and news.

### **Conclusion**

The media is speaking language of powerful and dominants. The wider range of critical issues of the credibility and public interest along with accuracy, fairness, integrity, transparency, responsibility must be discussed. Issues related to mass media ownership, business, advertising and self interests have added another edge to the ethic debate.

When it comes to discussing the role of nationalism, jingoism, communalism, caste, class, gender and ideological issues in a country like India, the role of media ethics needs a detailed study. Imbibing of stereotypes, depiction of violence, sex, vulgarity and influencing the mass psychology in a specific direction are causes for concern. The press is expected to represent the people in democratic set up and articulates their grievances and problems and acts as an intermediary and to give the feedback from people to the authorities and vice versa.

Unfortunately, media is playing a role of a tool in the structure of oppression and has become a part of the system.

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A Critical Analysis of the Function of Mass Media Language as a Tool of Social Oppression

# LANGUAGE IN INDIA

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## The Use of Films in the Teaching of English in India

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

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### Abstract

Indian students face a number of problems in learning the English language and in studying English literature. They do not get sufficient exposure to the language in real communication situations. Therefore, they have an insufficient competence in English.

In general, there are a number of advantages of using various audio-visual aids in teaching to provide stimulus variation to students. It is possible to screen some English films for the benefit of students. The films based on texts prescribed in the syllabus can be screened. Other films can also be used for different purposes. This method can make students acquainted with British and American English pronunciation and also with the culture reflected in English literature. Therefore, screening of English films should be made a part of the teaching of the English language and literature in India.

### Introduction

There will certainly be agreement among teachers of English in India over the observation that Indian students have a large number of problems in learning the English language and studying English literature at various levels, right from the school level to the postgraduate level. It is

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necessary to make the teaching of English as learner-centred as possible. It is also necessary to help Indian students get acquainted with the culture reflected in English literature. This article aims at showing how films can be used in the teaching of the English language and English literature, and also sharing some experiences of doing so.

### **Problems of Indian Students in Learning English**

Teachers of English in India experience a number of problems in teaching English, their nature depending on the students' background and their level of study. English is not merely a *subject* to be studied, but it is basically a language. Competence in a language depends on the speaker's exposure to the language.

Students from the rural area do not have sufficient exposure to English, as they read or hear English only in the classroom. There are no real life situations in the rural area, in which the students *have to* communicate in English. It is also possible that some of them become teachers of English in rural schools later.

As teachers themselves do not have sufficient exposure to English in real life situations of communication, they may pass on the insufficient competence in English to their students. Therefore, students do not develop a sufficiently good competence in English. There are also students who are better at English grammar and have a better English vocabulary, but have problems about English pronunciation.

Therefore, they may have difficulties in understanding spoken English and may also be unintelligible to others in spoken communication. Language is not used in a vacuum, but it is closely linked with the society and the culture in which it is used. Indian students, in general, have many difficulties in understanding English literature, as they are not acquainted with the culture reflected in English literature.

### **Need for Teaching Methods to Overcome the Problems**

If there are problems in teaching English to Indian students, there is a need for teaching methods that can help teachers and students of English overcome these problems. The teaching methods should have the following features.

- 1) They should give students more and varied exposure to the English language.
- 2) They should be more learner-centred and should interest the students.
- 3) They should not only equip the students for communication in *written* English, but also enable them to communicate in *spoken* English. They should help students get acquainted with English pronunciation.



4) They should help students get acquainted with the English culture.

5) Educationists find that appealing only to one kind of stimulus makes teaching-learning monotonous and less interesting. If the teacher provides some variation in the stimuli that are appealed to, teaching and learning can become more interesting. There is certainly an important place for the use of audio-visual aids in teaching. With advanced technology, various types of equipment to be used for using audio-visual aids are more easily available and more affordable. They are now easier to use in the class. The teaching methods should properly incorporate the use of audio-visual aids like films.

### **The Use of Films in the Teaching of English**

As mentioned above, it has comparatively become easier and more affordable to use audio-visual aids in teaching. Equipment such as CDs, DVDs, CD/DVD player, computer/laptop, TV set, LCD projector can now be more easily available in colleges/universities. Copies of English films are also more easily available in India. There are various purposes for which films can be used in the teaching of English. The following are some of them.

#### **a) Films based on prescribed texts**

Films based on literary texts can be available. Especially in case of texts prescribed in the syllabi, screening of films based on them can be very useful. For instance, films based on many of Shakespeare's plays, such as *Hamlet* and *Macbeth* are now available. There are some Hindi adaptations of literary texts or adaptations in another Indian language, too, such as *Tee Phulrani*, which is a Marathi adaptation of Shaw's play *Pygmalion* and the film *Bride and Prejudice*, which is based on Jane Austen's novel *Pride and Prejudice*. Whatever aspects of the text that students are unable to visualise, such as the geographical conditions, items of food/clothing, customs, conventions and appearance of the characters, can be seen in the film. This can help students understand the text better. This is especially experienced in case of texts from a different culture, texts written long ago (such as Shakespeare's plays) etc.

#### **b) Films based on literary works**

Selection of films for screening need not be restricted to films based on texts prescribed in the syllabi. There can be films based on literary works which can be interesting to students, films on British/American history, films on Christian mythology or films that can enrich their understanding of literature. Films like *Helen of Troy*, *Ten Commandments* and *The Da Vinci Code* are examples that illustrate the point.

#### **c) Screening films for acquainting students with varieties like British and American English**

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It is necessary to acquaint students with English pronunciation in different varieties of English, such as British English and American English. If films are to be used for this purpose, popular British and American films on themes interesting to students can also be used. The film *My Fair Lady*, based on Shaw's play *Pygmalion*, can be screened for introducing the concept of regional dialect of English and also for introducing Phonetics to students.

#### **d) Films on certain themes**

When a text on a certain theme is to be taught to students, it can be helpful to screen films on that theme. If a film on that text itself is available, such *Train to Pakistan*, it is certainly very effective. But, films on that theme, though not based on that text, can also be helpful, like films on the theme of partition, even a TV serial like *Tamas*. Similarly, films on world war or the massacre of Jews in Germany can be screened for teaching modern war poems.

#### **For Other Purposes As Well**

Depending on the requirements of the syllabus or the text and the class to be taught, it is possible to use films for some other purposes, too. When a film based on a prescribed text is screened, it is better for students to be acquainted with the text, at least to some extent. It can also be beneficial for students to keep copies of the text handy at the time of screening, or even following the text to some extent in case of texts like Shakespeare's plays.

The teacher can also hold another activity in the class along with the screening of a film. Students can discuss how the text has been treated in the film. They can discuss the limitations or advantages of the film medium that they have observed, as compared with literature. The interpretation of the text reflected in the film can also be discussed. For instance, in a film based on *Hamlet*, the director has shown that Claudius and Polonius watch and eavesdrop on a conversation between Hamlet and Ophelia, which Shakespeare has not indicated. This is the director's interpretation, which can provide a possible line of thinking to students. They can also discuss how far the film has helped them in their understanding of the text.

#### **Conclusion**

There are various problems that Indian students face in learning English. It is possible to help them solve the problems to some extent by making use of films in teaching English language and literature. There are various purposes that can be served by screening different kinds of films. It is for the teacher to identify the students' problems and decide what kind of films can be screened, and it is for the teacher make the selection of films. It is always advisable to screen at least those films which are based on the texts prescribed in the syllabi.

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## A Comparative Study of Effectiveness of Concept Attainment Model and Advance Organizer Model in Teaching of English in Teacher Education Course

Iftikhar Ahmed, Aijaz Ahmed Gujjar and Akhtar Ali

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### Introduction

Education and teaching are intimately interwoven. There can be no real education without teaching. Effective teaching implies knowledge and skills related to teaching as an art. To be a teacher one must have trained in teacher education. Teacher education is based upon all formal and informal activities and experiences which help to qualify a person to discharge his responsibility more efficiently (Good, 1973).

Teacher education helps teacher to minimize his troubles and to foresee that it would save the children through which teacher himself has under gone (Aggarwal, 1997). Teacher education let teachers appreciate educational theories, methods and models of teaching. Model of teaching is an exciting and rapidly developing field that hold much promise both as scientific enterprise and means of improving cognitive abilities of the learners.

According to (Wittrock 1986) models of teaching are designed to shape and implement these strategies to help learners to develop their capacity to think clearly and wisely and builds social skills and commitment. Models of teaching supports their teaching in the

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creation of proper environment and various components of teaching are interrelated. (Siddiqui 1993) perceived a model of teaching is a plan or pattern that can be used to shape curricula, to design instructional material and to guide instruction in classroom setting. Model provides guidance to teacher, to attain the goal of instructions (Chauhan 1989).

### **Concept Attainment Model**

Concept attainment model is built around the study of thinking conducted by Brunner. Concept attainment model is concerned with two related ideas: (i) nature of the concepts (ii) thinking process used in concept learning (Brunner 1977).

Concepts are the building blocks for structuring knowledge of different disciplines. A concept is assumed to be a set of specific objectives, which share common attributes. Concept learning is regarded as the identification of concepts attributes, which can be generalized to newly encountered examples and discriminate examples from non-examples. This model of teaching is applied in all subjects and at all grade levels. A concept attainment model is also used in the english language teaching.

Concept attainment model has three phases these are:

- i. Presentation of data and identification of concept
- ii. Testing attainment of the concept
- iii. Analysis of thinking strategy (Woolflok, 2003)

Teacher helps students learn new concepts by providing them:

- i. Definition of concept
- ii. Many and various examples
- iii. Provision of Non-examples
- iv. Examples and non-examples simultaneously
- v. Classification of examples
- vi. Development of examples of the concept by the student (Ormard 1990)

Concept attainment model involves inductive reasoning and teacher makes students to develop and test their hypotheses to coin their own definition. Hence, concept attainment model is student centered and it requires fairly flexible class room setting. Teachers have students to arrive at their own conclusion so it may be time consuming strategy.

### **Advance Organizer Model**

Advance organizer model is designed to provide students with a cognitive structure for making sense out of data, teacher presents in the classroom. This model has its origin in

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meaningful verbal learning theory . Meaningful verbal learning explain, how mind process, interpret and store new information as well as with the organization and presentation of the material to learner (Bhalwanker 1989).

Advance organizer models purpose is to convey large amount of information efficiently and economically. Advance organizer is a statement made by the teacher ahead of teaching (Woolflok 2003).

Advance organizers provide ideational scaffolding. It helps students to activate their prior knowledge and link it the later retention. Students are able to see conceptual view what is to come, alertness eases reception ,order organization, coherence and symmetry and create links between prior and after information makes it very potent tool for teaching vast amount of information. Teacher generally use two types of advance organizers. These are comparative and expository.

### **Other Organizers**

Comparative organizers connect new learning with the old one through analogy and comparisons. Expository organizers are presented at a high level of generality that the concept be presented. It may well be called subsumer, a definition of general concept (Woolfolk 2003).

### **Functions of Advance Organizers**

Both types of advance organizers are important as they facilitate the process of assimilation and accomodation in learning. The functions of advance organizers vary from subject to subject and grade level. The type and form of advance organizer, depends on teacher's choice. The strength and effectiveness of the advance organizer model very much depends on efficacy of the teacher. Advance organizer model of teaching has three phases:

- i. Presentation of advance organizer
- ii. Presentation of learning material
- iii. Evaluation and feedback from improving cognitive structure of the student (Ormard. 1990)

High order knowledge and skills based upon concepts abstract ideas, may be taught effectively by using advance organizer model. While using it teacher must ensure understanding and retentivity of the learner. Advance organizer model is teacher-oriented and demand, superb teacher for its application having based upon deductive reasoning it may prove time saving (Shuell 1981).

### **Objectives**

- i. To define the concept attainment model and advance organizer model

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- ii. To compare the effectiveness of concept attainment model and advance organizer model

### **Population**

As the purpose of this study was to measure the comparative effectiveness of CAM and AOM in teacher education course at M.A level, therefore M.A education students studying the subject teaching of English constituted the population of the study.

### **Sample**

The sample of the study consisted of 46 students teachers. On the basis of pretest they were placed in three groups randomly. Each group comprised 23 students.

### **Design of the Study**

This study was experimental in nature. Experimental research is the most valid type of research. It can truly test hypothesis concerning cause and effect relationships. It represents the most valid approach to the solution of educational problems, both theoretical and practical. In an experiential study the researcher manipulates at least one independent variable, controls over relevant variables and observes the effects on one or more dependent variables. The independent variable also referred as experimental variable. The dependent variable is termed as criterion variable.

### **Characteristics of Experimental Research**

Experimental research incorporates a high degree of control over the variables of study. Proper control over the variables permits to establish caused relationships among research variables. The two defining characteristics of experimental research are:

- (1) Manipulation of an independent variable.
- (2) Control over extraneous variables

An independent variable is a variable whose values are chosen and set by the experimenter. To manipulate independent variables, subjects must be exposed at least two levels of that variables. The specific conditions associated with each levels are called treatments of the experiments. The variables whose values researcher observes and records in experimental at design is called the dependent variables. The group receiving the treatment is called the experimental groups. The control group is treated exactly like the experimental group except that is not exposed to the experiential treatment.

The second characteristic of experimental research is control over extraneous variables. Extraneous variables are those that may affect the behavior researcher wish to investigate. Extraneous variable can be controlled by two ways.

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- (1) Hold extraneous variable constant.
- (2) Randomize its effects across treatment.

**Ho:1 There is no significant difference in the mean scores of trainee teachers taught through concept attainment model and advance organizer model.**

**Table 4.1. Significant of difference between the Mean scores of trainee teachers taught through concept attainment model and advance organizer model on post achievement test.**

| Group | N  | df | Mean  | S.D   | t-value |
|-------|----|----|-------|-------|---------|
| CAM   | 23 | 22 | 76.91 | 10.35 | 6.23*   |
| AOM   | 23 | 22 | 59.78 | 8.16  |         |

\* Significant at 0.05 level

Table value 2.02

### **Interpretation**

Table 4.1 explains that t-value 6.23 is significant at 0.05 level of significant .So the null hypothesis that there is no significant difference between students achievement in academic test taught through concept attainment model and advance organizer mode is rejected. Students in concept attainment model gain higher mean score(67.91)than students in the advance organizer model (59.78).so it is concluded that students in concept attainment model produced better performance.



**Ho: 2 There is no significant difference in the mean scores of high achievers trainee teachers taught through CAM and AOM.**

**Table 4.2. Significant of difference between high achievers taught through CAM and AOM.**

| Group | N  | df | Mean  | S.D   | t-value |
|-------|----|----|-------|-------|---------|
| CAM   | 12 | 11 | 82.67 | 4.075 | 8.85*   |
| AOM   | 12 | 11 | 67.50 | 4.317 |         |

\* Significant at 0.05 level

Table value 2.02

### Interpretation

Table 4.2 explains that t-value (8.85) is significant at 0.05 level of significance. So the null hypothesis that “there is no significant difference between students achievement in academic test taught through the concept attainment model and advance organizer model is rejected and it is concluded that there significant difference between the achievement of both groups. Students in concept attainment model gain higher mean scores (82.67) than students in advance organizer model group. It is evident from the results that performance of concept attainment model group was batter.

**Ho:3 There is no significant difference in the mean scores of low achievers trainee teachers taught through CAM and AOM.**

**Table 4.3. Significant of difference between low achievers taught through CAM and AOM.**

| Group | N  | df | Mean  | S.D   | t-value |
|-------|----|----|-------|-------|---------|
| CAM   | 11 | 10 | 70.64 | 6.727 | 6.7*    |
| AOM   | 11 | 10 | 51.36 | 8.103 |         |

\* Significant at 0.05 level

Table value: 2.02

### Interpretation

Table 4.3 reflects that t-value (6.7) is significant at 0.05 level of significance. So the null hypothesis that there is no significant difference between students’ academic achievement taught through the concept attainment model and advance organizer model is rejected and it is concluded that there is a significant difference between the achievements of both groups. Students in concept attainment model group gain higher mean score (70.64) than

students in advance organizer model group. So it is stated that students in concept attainment model group displayed improved better performance.

**HO: 4 There is no significant difference in the pretest and posttest achievement scores of trainee teachers taught through concept attainment model.**

**Significant of difference between the mean scores of trainee teachers taught through concept attainment model.**

| Group            | N  | df | Mean  | t-value |
|------------------|----|----|-------|---------|
| CAM<br>Pre-test  | 23 | 22 | 59.39 | -10.53  |
| CAM<br>Post-test | 23 | 22 | 77.91 |         |

### Interpretation

Table No 12.4 explains that t value (10.53) is significant at 0.05 level of significance. So the null hypothesis that there is no significant difference in the mean scores on the pretest and post test of trainee teachers taught through concept attainment models is rejected and it is concluded that there is significant difference in the mean scores of pretest and the posttest of trainee teachers taught through concept attainment model. Students in posttest gain higher mean scores (77 .91) than students in pretest group taught through concept attainment model on the academic achievement test.

**HO: 5 There is no significant difference in the pretest and posttest achievement scores of trainee teachers taught through advance organizer model.**

**Significant of difference between trainee teachers taught through advance organizer model on pretest and posttest academic achievement**

| Group            | N  | df | Mean  | t-value |
|------------------|----|----|-------|---------|
| AOM<br>Pre-test  | 23 | 22 | 60.21 | 0.83    |
| AOM<br>Post-test | 23 | 22 | 57.86 |         |

## Interpretation

Table No 4.14 explains that t value (0.83) is non significant at 0.05 level of significance. So the null hypothesis that there is no significant difference in pretest and posttest achievement scores taught through advance organizer model is confirmed and it is concluded that there is no significant difference in the mean scores of trainee teachers taught through advance organizer model. Although students pretest group gain higher mean scores (60.21) than students in the posttest group (57.86) on academic achievement test but this is not statistically significant, so the null hypothesis is accepted.

**HO: 6 There is no significant difference in the mean scores of high achiever and low achievers trainee teachers taught through concept attainment model.**

**Significant of difference in mean scores of high achievers and low achievers trainee teachers taught through concept attainment model.**

| Group                    | N  | df | Mean  | t-value |
|--------------------------|----|----|-------|---------|
| CAM<br>High<br>achievers | 11 | 10 | 82.18 |         |
| CAM<br>Low<br>achievers  | 11 | 10 | 72.54 | 13.44   |

## Interpretation

Table No 4.16 shows that 't' value (13.34) is significant at 0.05 level of significance. so the null hypothesis that there is no significant difference in the high and low achievers trainee teachers taught through concept attainment model is rejected and it is concluded that there is a significant difference between the achievement of both groups on the academic test. Students in the high achiever group gain mean scores (82.18) is greater than the mean scores of low achievers which is (72.54). So the null hypothesis is rejected.

**HO: 7 There is no significant difference in the mean scores of high achieves and low achievers trainee teachers taught advance organizer model.**

| Group                    | N  | df | Mean  | t-value |
|--------------------------|----|----|-------|---------|
| AOM<br>High<br>achievers | 11 | 10 | 66.54 |         |
| AOM<br>Low<br>achievers  | 11 | 10 | 49.45 | 12.34   |

### Interpretation

Table No 4.17 explains that t value (12.34) is significant at 0.05 level of significance. So the null hypothesis that there is no significant difference between high achievers and low achievers taught through advance organizer model is rejected. High achievers gain mean scores (66.54) which are greater than the mean (49.45) of low achievers trainee teachers. So in the light of result null hypothesis is rejected.

**Ho: 8There is no significant difference in the mean scores of pretest of CAM and posttest of AOM group.**

**Significant of difference in the mean scores of pre-test CAM and posttest of AOM group.**

| Group           | N  | df | Mean  | t-value |
|-----------------|----|----|-------|---------|
| CAM<br>Posttest | 23 | 22 | 60.21 |         |
| AOM<br>Pre-test | 23 | 22 | 77.91 | 7.59    |

### Interpretation

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Table No 8 explains that t Value (7.59) is significant at 0.05 level of significance. So the null hypothesis that there is no significant difference in the mean scores of pretest and posttest achievement scores of concept attainment model and advance organizer model is rejected, because there is significant difference in the two means. Advance organizer model group attained mean (77.91) which is greater than the means (60. 21) of concept attainment model. So the null hypothesis is rejected.

Education trainee teachers studying teaching of English constituted the population of the study. Total sample comprised 46 trainee teachers. In each group there were 23 respondents. The trainee teachers of M.A Education of Federal College of Education H-9 Islamabad were selected as sample of the study. Only the trainee teachers studying teaching of English were included in the sample. Sample students were assigned to three groups. Three groups were equated on the basis of the pre-test scores administered before the start of experiment in the subject of English.

Experimental group's concept attainment model and advance organizer model were extended treatments, whereas control group was taught with traditional method. Before the start of the treatment lessons were planned and prepared. Two different teachers having equal qualification and experience taught experimental and control groups. Treatment was extended at the same time and same duration. The experiment lasted for 10 weeks. In order to adjudge treatment effects teacher made posttest was administered to the experimental as well as control group soon after the treatment was over. This test aimed to measures the academic achievements of the trainee teachers comprising the sample of the study. No mortality occurred during the treatment and response was hundred percent. Final test was administered to 46 trainee teachers. Experiment was conducted in Federal college of Education H -9 Islamabad.

Achievement scores of the sample were obtained tabulated and computed. Difference between the mean was worked out. Significance of difference between the means scores of the two groups on the variable of post test achievement was calculated at significant 0.5 levels by applying independent t-test.

## **Conclusion**

Following conclusions were arrived at on the basis of the findings:

- 1- Study results proved that concept attainment model emerged as effective instructional strategy in teaching of English.
- 2- It was identified that high achievers trainee teachers registered better academic performance thought through concept attainment model.
- 3- It was noted that low achievers trainee teachers produced better results taught through concept attainment model.

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So, it may be stated that concept attainment model turned up effective instructional strategy. There was difference in the mean scores when high and low achievers of experimental and control group were compared. but trainee teachers taught through concept attainment model registered better performance on the posttest as well.

## **Discussion**

This study was entitled to comparative effectiveness of concept attainment model and advance organizer model. In concept attainment model, emphasis is given to cognitive development and from the theory of learning it has been established that cognitive development facilitates more learning.

The most important aim of this model is to acquaint the students with pre-existing concepts. Advance organizer model is concerned with and is derived from the theory of meaningful verbal learning. This model requires that learning material should be organized in such a way so that information are presented meaning fully so that process of learning may be triggered.

The results of the study negate the major hypothesis that there is no significant difference between trainee teachers taught through concept attainment model and advance organizer model. Sample included in the concept attainment model exhibited superior performance when compared with advance organizer model. So the null hypothesis that there is no significant difference in the mean scores of trainee teachers taught through concept attainment model and advance organizer model is rejected. This finding verifies the results of the study conducted by Siddique (2006).

Comparison between pretest and posttest between experimental and control group indicates that concept attainment model group exhibited superior performance on the posttest but there is no significant difference in the pretest and the posttest group performance taught through advance organizer model. This view is supported by the study of Gilmore conducted in (2005).

The results indicate that the major hypothesis that there is no significant difference in the mean scores of trainee teachers, taught through concept attainment model and advance organizer model was rejected. The reason may be that both strategies work upon opposite assumptions. Concept attainment model calls for inductive reasoning and reflection on part of students. It permits greater freedom and chance of discussion. Therefore students may have ample and adequate opportunities to discover the concept.

The results of study were mostly in line with those of previous researches carried out in other cultures. Concept attainment model may have proved superior because it is highly student centered and students must engage themselves in critical thinking and analytical

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reasoning. As students are supposed to discover and infer rules from examples. This technique is unusual in Pakistani culture. The concept attainment model demands high level of participation on the behalf of the students. In contrast advance organizer model is based on deductive reasoning and is teacher-oriented. In both strategies teacher dominates the proceeding and students receive information in finished form. It does not demand high level of critical reasoning.

Most of the time students remain passive recipient of the information. Apathy non-involvement low level of participation may have resulted in poor achievement. But it may not be inferred that trainee teachers taught through advance organizer model perform worse. Post-test achievement performance was not disheartening at all. Trainee teachers instructed through advance organizer Model produced promising output. But these strategies proved deficient against concept attainment model in the subject of teaching of English, they produced poor performance.

The results of the study conducted in specific conditions never mean that methods engendered low performance must be wholly discarded. Results may be reversed in altered conditions by different teachers. The difference might also be attributed to students' previous exposure to traditional method and advance organizer Model, because both are built around on common propositions.

The results of the study disclosed that concept attainment model turn out to be more handy instructional strategy as compared to advance organizer model and traditional method.

Results of the study proved that those teaching strategies are more effective in which students participate actively study also highlighted that novel method of teaching should be introduced to bring qualitative change in the fields of teachings. This change is needed in teacher education programme.

The study was conducted in the subject of teaching of English as foreign language. So, the results of the study may be generalizable only to students studying teaching of English in M.A Education as elective course. The results of the study may not be generalizable to all English teaching class room.

Since the study was conducted in a teacher education college, sample included in the experiment had no or poor background in the course of teaching of English. Results, however, were consistent with the efforts ventured in the past. Concept attainment model emerged as potent instructional tool for teaching of English as the findings of study made a case for this.

In the light of the results of the present study it may be impressed upon the master trainer that planned and systematic transition should be incorporated in teacher education course

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with special reference to teaching of English. In a sophisticated and technologically advanced era, incredible advancements have been made in instructional methodology, and now the teachers have more and innovative instructional tools at their disposal.

Therefore, they should have the knowledge and ability to use these tools according to the situation. Enormity and complexity in the arena of knowledge demand that worldwide accepted and recognized methods of teaching with special reference to cognitive science should be accorded attention. There is rapid increase in realization that model based teaching may create big difference in the field of teaching.

So, the results of this study are applicable to only the class room where in the teaching of English is being offered as methodology paper in the M.A. education course.

### **Recommendations**

Analysis, interpretation and conclusions of the present study indicate that the modern teaching strategies in the form of models of teaching should be applied in Pakistan classroom setting. The aim of teaching should be not only to acquaint the learners with the knowledge of their subjects but also develop awareness of the surroundings.

The teacher seems to be more active than the learner in the present day teaching learning process. The teacher has shown steadfast resistance in accepting and implementing new instructional strategies. He or she seems to be totally in dark about the development and advancements that have been made in the field of teaching after the advent of cognitive psychology. This may be due to the excessive work load of the teachers, that does not enable them to implement new instructional techniques. Or may be due to overloaded curriculum of the school, they are not in position to introduce new techniques in teaching. New techniques in teaching learning process always help in developing the interests of the learners to understand the instructional material well. New teaching strategies should be given due consideration.

### **General Recommendations**

On the basis of the findings and conclusions following suggestions are made.

1. Models of teachings should be incorporated in Teacher Education Courses at different levels.
2. Curriculum workers should realize the importance and contribution of cognitive psychology in the domain of instructions. Curriculum should be designed accordingly.
3. Master trainers should acquaint themselves with different models of teaching and their applicability to different subjects.



4. Master trainers should be provided with adequate training in handling the various model of teaching.
5. Master trainers should be encouraged to use a variety of teaching models.
6. New models of teaching should be shaped which may cater to the needs and requirements of Pakistani students.

### **Specific Recommendations**

The researcher recommended the following suggestions for further exploration and experimentation.

- (1) Extended use of concept attainment model and advance organizer model should be made in other subjects and grades. Because results of study in one subject may not be generalized to other subjects.
- (2) Advance organizer model and concept attainment model should be employed in rural areas institutions to determine their effectiveness. Because social economic status and back ground knowledge of the students constitute significant difference in Rural and Urban areas.
- (3) Application of the concept attainment model and the advance organizer model should be verified on boys and girls. As astonishing differences has been recorded between the performance of male and female students in the field of Education Psychologists and Educationists have been unable to explain and establish the authentic factory which underlies the variation. Further exploration in the field of teaching may contribute some support to explain the cause.
- (4) Concept attainment model and advance organizer model alone cannot offer everlasting and permanent solution to the challenges teacher encounters in teaching. Other models of teaching may produce positives results when compared with these models. Hence, it is recommended that other models of teaching should also be tested to work out more viable instructional pattern for Pakistani students.
- (5) Instructional materials should be developed on the basis of these two models of teaching for different subjects and different grade levels.
- (6) The models from the same family namely information processing family of models of teaching can be taken to assess their comparative effectiveness with concept attainment model and advance organizer model.
- (7) Teacher should employ and prefer model based teaching in the classroom setting. Our teachers have kept to worn out instructional strategies. Their dogmatic approach has caused serious setback to the quality of education in order to fill the gap some repair work should be done. To fill the gap model based teaching may be a worthwhile effort in its direction.
- (8) Both models should be used in teachers training colleges.

- (9) Teachers should be provided adequate training to prior to using them in the classroom.
- (10) An experiment with greater number of students from different institutions, representing a wide range of intelligence should be planned to examine the results of this study.
- (11) The control and experiment groups were not organized on the bases of chronological age of the students. The present study therefore points out an area which needs further experimentation.
- (12) Study in the models of teaching is warranted especially at lower grades and in different subjects, since at lower level student's minds are not firmly set, they can easily adjust and adapt themselves to innovative instructional techniques.

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# **LANGUAGE IN INDIA**

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## **The Effect of Cooperative Learning on Academic Achievement of Low Achievers in English**

**Shafqat Ali Khan, Ph.D.**

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### **Abstract**

The study aimed at identifying the effect of cooperative learning on the academic achievement of low achievers in English. One hundred and twenty eight students of Government Comprehensive High School of English subject participated in the study in which 16 students were high achievers 32 were average and 16 were low achievers.

The effect of cooperative learning method was examined only on low achievers.

A pre-test, post-test control group experimental design was used. t- Test was used to know the difference between means. The results indicated statistically significant difference between the control and experimental groups on the dependent variable of academic achievement. The experimental group performed better. Academic achievement of control group was also improved but average performance was less than experimental group. The author discussed pedagogical implications of cooperative learning in the light of conclusions.

**Keywords:** Cooperative Learning, Academic Achievement, Low Achievers, Traditional Learning, Linguistic Skills, Second Language (L2), Student Achievement Division (STAD).

## **Introduction**

Cooperative learning is one of the recommended teaching learning technique in which students achieve learning goals by helping each other in social setting. Cooperation is a compulsory component of cooperative learning. Cooperation means working together to accomplish shared goals.

Within cooperative situations, individuals seek results that are beneficial for all members of a group. Students work together to maximize their own and each others learning.

Cooperative learning may be contrasted with competitive learning in which students work against each other to achieve an academic goal. It may also be contrasted with individualistic learning in which students work on their own to accomplish training goals unrelated to those of other students.

Competitive and individualistic traditional learning methods are popular among Pakistani teachers.

To use cooperative learning effectively, teacher must realize that all groups are not cooperative groups. Some teachers use traditional learning group. In this instructional method, a group whose members are assigned to work together but they have no interest in doing so. The structure promotes competition at close quarters.

On the other hand, in cooperative learning group, members of a cooperative group meet all reasonable expectations, which are given to them. In cooperative learning group, students work together on specific tasks or projects in such a way that all students in the group benefit from the interactive experience. Since learners are different in their intellectual capacity, their motivation and their linguistic skills also differ from individual to individual. Low achievers and slow learners are particularly very difficult to motivate to learn these skills.

There are two types of strong motivations that students have. One is a need for praise or positive feedback. Students want to be praised. However, they need to have self verification and verification from others. Cooperative learning may provide the positive feed back. On the other hand, competitive and individualistic (traditional learning) methods provide competition among students.

## **English in Pakistan**

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English is used as a second language in Pakistan. Numbers of second language acquisition models have been propounded in the last two decades. English is taught as a compulsory subject, valued for its educational significance. Yet, there is more emphasis on teaching English as it is also perceived to be more important for communication in the domains of science, trade, and technology.

However, instruction of English in the context of the present study remains competitive in nature and does not provide opportunities for active learning particularly for low achievers.

According to the National Education Policy (1998-2010, p.27), 40 percent of students fails in annual examination at the elementary level. It is expected that when students leave elementary education stage they should be able to read and write English correctly. But they are not able to do so. Teachers who teach English as a subject to classes 1-8 do not get any special training in this subject. Teaching methods are not appropriate for learning and do not motivate pupils, particularly academically weak students.

There is a need to examine cooperative learning as an instructional approach in a traditional school context such as this one based on the assumptions that it would promote active learning.

### **Focus of This Study**

In this article, the researcher will attempt to relate two completely different view points: traditional (whole class) method, and the cooperative learning method to second language teaching and their effect on low achievers.

The main objectives of the study were:

1. To investigate the effectiveness of traditional learning method and cooperative learning method on the academic achievement of low achievers in the subject of English.
2. To compare the degree of effectiveness of teaching using cooperative learning method and through traditional learning method on the academic achievement of low achievers.

### **Hypothesis of the Study**

The following hypotheses were tested in this study:

H01: There is no significant difference between the achievement scores of students of the control group exposed to the traditional learning method.

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H02: There is no significant difference between the achievement scores of the students of the experimental group exposed to the cooperative learning method.

H03: There is no significant difference between the achievement scores of the students of the control and experimental groups in terms of mean score gains on post-test.

### **Literature Review**

“Cooperative learning is the instructional use of small groups so that students work together to maximize their own and each other’s learning. It may be contrasted with competitive and individualistic learning”. (Johnson and Johnson, 1999, p. 5)

In addition, cooperative learning encourages active participation in genuine conversation and collaborative problem-solving activities in class climate of personal and academic support. It also empowers learners and provides them with autonomy and control to organize and regulate their own learning (Clifford, 1999).

Many cooperative learning methods are available. Student Teams Achievement Divisions (STAD) is widely used cooperative learning method. In STAD, students are assigned to four-member learning teams that are mixed in performance level, gender, and ethnicity. The teacher presents a lesson, and then students work within their teams and make sure all team members have mastered the lesson. Then all students take individual quizzes on the material, at which they not help one another. Students’ quiz scores are compared to their own past averages, and points are awarded to each team based on the degree to which students meet or exceed their own performances. The main idea behind STAD is to motivate students to encourage and help each other master skills presented by the teacher.

Ghaith and Yaghi (1998) reported that Student Teams Achievement Divisions (**STAD**) method is more effective than individualistic instruction in acquisition of second (L2) rules and mechanics.

Likewise, Sadker and Sadker (1997) have focused on the benefits of cooperative learning. They show that both cognitive and affective growth results from cooperative learning. Firstly, students taught within this structure make higher achievement gains. Secondly, students who participate in cooperative learning have higher levels of self-esteem and greater motivation to learn. A particularly important finding is that there is greater acceptance of students from different racial and ethnic backgrounds when a cooperative learning structure is implemented in the classroom (p. 64).

According to McGroarley, (1993, pp. 19-46), cooperative learning creates natural and interactive contexts in which students have authentic reasons for listening to one another,

asking questions, clarifying issues, and re-stating points of view. Cooperative groups increase opportunities for students to produce and comprehend language and to obtain modeling and feedback from their peers.

Much of the value of cooperative learning lies in the way that teamwork encourages students to engage in such high-level thinking skills and analyzing, explaining, synthesizing, and elaborating. Interactive tasks also naturally stimulate and develop the students' cognitive, linguistic and social abilities. Cooperative activities integrate the acquisition of these skills and create powerful learning opportunities. Such interactive experiences are particularly valuable for students who are learning English as a second language, who face simultaneously the challenges of language acquisition, academic learning and social adaptation.

Armstrong (1999) conducted a study comparing the performance of homogeneously grouped, gifted students to heterogeneous ability groups that included gifted average and low performing learners. Both groups experienced a comparable increase in achievement after working together, with gifted group performing only slightly higher.

According to Iqbal (2004) cooperative learning is more effective as a teaching learning technique for mathematics as compared to traditional teaching method. Students in cooperative groups outscored the students working in traditional learning situation, but in cooperative groups, they have no obvious supremacy over students taught by traditional method in retaining the learnt mathematical material. Low achievers in cooperative groups have significant superiority over high achiever.

The aforementioned studies underscore the value and potential of cooperative learning in the classroom. However there is still a need to investigate the efficacy of various cooperative learning models. Consequently, the present study aimed at investigating the effectiveness of the cooperative learning method on the academic achievement of low achievers in English.

## **Methodology**

The purpose of this study was to evaluate the influence of cooperative learning on the self esteem of the students. Following procedure was adopted.

### **Design of the study**

In this study pre-test post-test equivalent group design was used (adopted from Watenable, Hare and Lomax, 1984). In this design, pre-test was administered before the application of the experimental and control treatments and post-test at the end of the treatment period. A technique of cooperative learning (STAD) (adopted from Slavin, 1995, P. 131) was selected as the form of intervention in this study.



## **Sample**

Sample of the study consisted of 128 students of 8<sup>th</sup> classes of Government Comprehensive High School Rawalpindi. Their ages ranged from 13 to 14 years. The participants were selected from that school which represents the population of typical government schools in Pakistan, i.e., large classes and students of different socio-economic status.

The experimental group included 64 participants who studied together in sixteen teams of four members each according to the dynamics of cooperative learning. Meanwhile, 64 participants in the control group studied the same material with traditional learning method. All students were randomly selected from all three sections of 8<sup>th</sup> class of the school. These students were separated into two groups of experimental and control group on the basis of result of the test score. The score of the test was used to equate the groups i.e. each student of experimental group was equated with the corresponding student in the control group. Students were allotted randomly to control and experimental group. In this group of 64 students, sixteen were high achievers sixteen were low achievers, and thirty two students were average. Same criteria of selection of students were adopted to form control group. Thus two equivalent groups were formed in such a way that average score and average age of the students of two groups were almost equal. Immediately after the treatment was over; teacher made post test was administered to both the experimental and control groups.

## **Teaching Conditions**

Equal conditions for both the groups were established. All factors of the time of day and treatment length in time were equated. The same teacher taught students of both groups. Both groups were taught the same material. The study tested the students for fifty six days with a daily period of 40 minutes. Experimental group was taught by using cooperative learning method and the control group was taught by using traditional learning method. Training was provided to one teacher who was selected from government comprehensive high school Rawalpindi. He was an elementary school teacher and was provided 10 days training in cooperative learning method, i.e., five days for theory and five days for practical teaching. Researcher in three areas of class preparation, presentation, group formation and quiz gave detailed instructions.

## **Instrument**

In order to equate the control and experimental groups, a teacher-made pre-test was administered before the allocation of students to experimental and control groups. Immediately after the treatment was over, a teacher-made post-test was administered to subjects of both the experimental and the control groups.

The purpose of this test was to measure the achievement of the students constituting the sample. The researcher constructed the pre-test and post-test after a thorough review of the techniques of test construction. To make the reading comprehension test, the researcher followed the work of author Farr (1972, pp. 4-9) and, for evaluate the writing ability, followed the work of author Haq (1983, pp. 47-118).

Class teachers and experts were involved in the construction of tests. Both the pre-test and post-test were same but their arrangements of items were changed in post-test. Each test had two parts, was composed of 100 multiple-choice test items, 50 items of reading comprehension and 50 items of writing ability. Reading comprehension test (Part I) had the following items.

Reading comprehension test consisted of 50 items, i.e.

- a) 20 items for literal comprehension of ideas directly stated in the passage.
- b) 30 items for evaluative comprehension that required inference, competencies of context clues and skimming and scanning.

These 50 items were developed from five lessons of the textbook for class VIII. Out of these five lessons, three lessons (lesson No. 14, 17, 18) had been taken from the content studied by the students in the classroom whereas; two lessons (i.e. lesson No. 19, 21) had been selected from the content not studied by the students in the classroom.

Writing ability test (Part II) had the following items i.e. writing ability test also consisted of 50 items:

- a) 25 items for usage of five parts of speech, i.e., Pronoun, Adverb, Adjective, Proposition, Conjunction.
- b) 25 items for tenses i.e., Present Indefinite, Present Continuous, Present Perfect, Present Perfect Continuous, Past Indefinite, Past Continuous, Past Perfect, and Past Perfect Continuous.

The numbers of items included in each test were double the number to be included in the final form of tests. These tests were first judged by the experts at the Faculty of Social Sciences, Education Department, International Islamic University Islamabad and Department of English, Allama Iqbal Open University Islamabad (AIU). About 23% items were dropped as a result of judgmental validity of experts.

Then each test was administered to ten students of the same level (class) for which it was going to be used. At this stage 27% items were rejected. Thus the final form of the test was prepared.

The split half method (odd-even) was used to test the reliability of post test scores obtained by 30 students who did not form the sample of the study. Spearman- Brown prophecy formula was used to estimate the reliability for the whole test from the obtained correlation between the two half tests. The reliability for whole test was 0.88. The data collected were analyzed. Data that was obtained as scored of both groups on the pre and post achievement were compared and tabulated to find the difference in the performance of two groups t-tests for dependent samples and independent samples were used.

## Results

The hypothesis underlying the present study was that cooperative learning method would yield academic achievement more than traditional learning method.

Table 1 presents the results of the test. The treatment conditions (experimental versus control) were used as the independent variable and academic achievement was used as dependent variables. The pre-test scores of participants were used in order to control for any potential preexisting differences in the performance of the control and experimental groups. The results of only low achievers were shown in the tables below:

**Table 1: Analysis of data of pre and post tests of control group**

| Variable | Paired | M     | SD   | t-value          |                          |
|----------|--------|-------|------|------------------|--------------------------|
|          |        |       |      | Calculated value | Table value at 0.5 level |
| pretest  | 16     | 40.44 | 5.57 | 16.63            | 2.13                     |
| posttest |        | 50.13 | 5.65 |                  |                          |

The data in Table 1 indicate that calculated value t (16.63) was greater than table value (2.13) at  $\alpha=0.05$  level of significance. It means that academic achievement of control group after using traditional learning method was better. Hence, the null hypothesis that there is no significant difference between the achievement scores of students of control group exposed to traditional learning method was rejected.

**Table 2: Analysis of data of pre and post tests of experimental group**

| Variable | Paired | M     | SD   | t-value          |                          |
|----------|--------|-------|------|------------------|--------------------------|
|          |        |       |      | Calculated value | Table value at 0.5 level |
| pretest  | 16     | 40.31 | 5.56 | 26.30            | 2.13                     |
| posttest |        | 64.19 | 6.52 |                  |                          |

The data in Table 2 indicate that calculated value t (26.30) was greater than table value (2.13) at  $\alpha=0.05$  level of significance. It means that academic achievement of experimental group after using cooperative learning method was greater. Hence, the null hypothesis that there is no significant difference between the achievement scores of students of experimental group exposed to cooperative learning method was rejected

**Table3: Analysis of data of experimental and control groups**

| Group        | N  | M     | SD   | t-value          |                          |
|--------------|----|-------|------|------------------|--------------------------|
|              |    |       |      | Calculated value | Table value at 0.5 level |
| Experimental | 16 | 64.19 | 6.52 | 6.51             | 2.04                     |
| Control      | 16 | 50.13 | 5.66 |                  |                          |

The data in Table 3 indicate that calculated value t (6.51) was greater than table value (2.04) at  $\alpha=0.05$  level of significance. Hence, the null hypothesis that there is no significant difference between the achievement scores of students of control and experimental groups in terms of mean score gains in the post-test was rejected.

### Discussions

The present study sought to evaluate the effect of cooperative learning method on the academic achievement of low achievers in the subject of English. It did indicate that cooperative learning is more effective than comparable traditional (whole class) method in academic achievement of sample students of elementary classes.

After applying statistical test (paired t-test) for dependent samples Ho1 and Ho2 were rejected, leading to the conclusion that learning achievement score of control group in post-test by teaching through traditional learning method were improved over the pre-test but average performance was less than that of the experimental group.

The academic achievement score of experimental group in the post-test after using cooperative learning method was improved over the same in the pre-test and the result obtained was better than that of the control group.

These corroborate findings of previous studies regarding the positive effects of cooperative learning in improving academic achievement in English language (Greenwood, Delquadri and Hall, 1989; Stevens, Madden, Slavin, and Famish, 1987).

The theoretical relevance of cooperative learning in enhancing academic achievement is based on the assumption that low achievers in cooperative learning may feel important because they perform roles that are essential to the completion of group task. In addition,

they possess information and resources that are indispensable for their teams. Likewise, interaction among team members may promote their psycho-social adjustment as the individual efforts of every student are encouraged and supported in order to achieve group success. This is especially so given previous research evidence regarding the efficacy of cooperative learning various models in enhancing students' achievement.

### **Implications and Conclusions**

The findings of this study suggest one aspect of interest. The enhanced achievement of the low achievers effects of cooperative learning in second language is supported by evidence from the present study. So the finding calls for using the dynamics of (STAD) a technique of cooperative learning method in the classroom because it engages learners in meaningful interactions in a supportive classroom environment that is conducive to enhance achievement of low achievers. It is equally useful for high achievers and average students and it also useful for overcrowded class.

This study proves that cooperative learning method is better for English subject than traditional learning method. Therefore, teachers of English subject should use cooperative learning to improve the academic achievements of particularly low achievers. Teachers of English may be encouraged to use cooperative learning in the classrooms. Teachers of English should be provided training in cooperative learning. Training may be provided to use the basic elements of cooperative learning, i.e., positive interdependence, equal participation, individual accountability, simultaneous interaction, interpersonal and small group skills and group processing.

There are some potential dangers in cooperative learning method. Sometimes all the potential "troublemakers," i.e., slow learners, gather together in one group. The teacher may use mixed ability groups to avoid this danger. The teacher should ensure equal participation of every group member in all activities. If activities are not properly constructed, cooperative learning method can allow some group members do all or most of the work while others remain inactive.

The English teachers at the elementary level may be acquainted with the results of this study to convince them to use cooperative learning method for the maximum benefit of their students.

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## Imagining a Borderless World: A Comparative Study of Rabindranath Tagore and Swami Vivekananda

Sandip Sarkar, Ph.D. Candidate

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### Abstract

In the wake of globalised market economy we often talk of global village without taking into account the praxis of 'shadow lines' indicating the political sovereignty of a particular country. The birth of a nation is a historical phenomenon. Some scholars may consider it as a 'commodity' imported from the West to suit the changing outlook of "indust-reality." However, through this paper, the researcher tries to present a cohesive view of nation, analyzing the work of Rabindranath Tagore and Swami Vivekananda who were firm believer in the notion that "There's only one history – the history of man. All national histories are merely chapters in the larger one" (Das, Sisir Kr. ed. "The English Writings of Rabindranath Tagore", Vol.-2)

"Imagine there's no countries  
It isn't hard to do...  
You may say that I'm a dreamer  
But I'm not the only one  
I hope someday you'll join us

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And the world will be as one”  
(John Lenon : “Imagine There’s no Country”)

### **Nations in Narrations**

Nations survive in narration, “...and lose their origin in the myths of time and only fully realize their horizon in the mind’s eye” (Bhabha, Homi. K. ed. “Nation and Narration”)

Very often the contours of narration shape the history of a nation. For posterity comes to know about their nation only through textualized version of history. Nation is an artificial construct drawn on a piece of paper and enforced through material agencies like immigration office, military, passport and visas. (Nair, Pramod Kr. “Postcolonial Literature: an introduction)

### **Nation as an Imagined Political Community**

Much before the appearance of Anderson’s famous book *Imagined Community* which paved the way to the portrayal of nation as imagined political community, Tagore viewed nation in the same way. Nation and nationalism depend sometimes on the way we look at them. In 1911, while deliberating on the occasion of Sister Nivedita’s death (an Irish born woman who took the discipleship of Swami Vivekananda), Tagore recounts the incident which impelled Nivedita to serve an alien country most of whose people were illiterate and ignorant. This was because she had been able to love the country and moreover she “could pierce the veil” of that which was objectively real: “we hear about Europeans who came to India with the feelings of devotion toward her, having been attracted by our scriptures or by the character or the words of some of our holy men...but they returned empty-handed,...their sense of devotion waning over time and discarded in the end. They could not pierce the veil of poverty and incompleteness in the country as a whole to see what they had read about the scriptures or what they had seen in the characters of holy men”(Chakrabarty, Dipesh. Provincializing Europe, Post Colonial Thought and Historical Difference)

### **Tagore’s Portrayal of the Indian Nation: Laxmi or Durga**

Tagore’s nationalist poetry written during the *Swadeshi* movement employs this same mode of viewing “the act of seeing that transcended the objective and historical vision” (Chakrabarty, Dipesh. Provincializing Europe, Post Colonial Thought and Historical Difference)Through the poems composed during these times one come across Tagore’s portrayal of the country as an all powerful deity, sometime as Goddess Laxmi, sometime as Durga.

### **Nation Against Nation**

Tagore was born at a critical juncture of history when the whole country was surging with the spirit of nationalism. In the early phase of his life, he too enthusiastically participated in the

*Swadeshi* movement writing songs, giving speeches and taking part in mass rallies. Tagore's vision of *Swadeshi* received a severe jolt; particularly through the incident of Kshudiram Bose's hurling of a bomb in 1908 left Tagore completely disillusioned. Seven years later his voice was heard in the novel *Ghare Baire* translated as *Home and the World* by his nephew Surendranath Tagore.

Tagore was very much against this institution of nation and nationalism which bred hatred and selfishness towards others, for, "The Nation, with all its paraphernalia of power and prosperity, its flags and pious hymns, its blasphemous prayers in the churches and the literary mock thunders of its patriotic bragging cannot hide the fact that the Nation is the greatest evil for the Nation, that all its precautions are against it, and any new birth of its fellow in the world is always followed in its mind by the dread of a new peril" (Das, Sisir kr, ed. The English Writings of Rabindranath Tagore, Vol.-2)

### **Champion of Creation, Not Construction**

The very fact that nation is a social institution, a mechanical organization, modeled on certain utilitarian objectives in mind made it unpalatable to Tagore, who was a champion of creation over construction, imagination over reason, natural over artificial. Tagore was a firm believer of the symbiosis of East and West - "Earnestly I ask the poet of the Western world to realize and sing...with the great power of music which he has, that the East and West are ever in search of each other, and they must meet not merely in the fullness of physical strength, but in the fullness of truth; that the right hand, which wields the sword, has the need of the left, which holds the shield of safety" (Quayum, A. Mohammad, Imagining "One World": Rabindranath Tagore's Critique of Nationalism).

### **Birth of a Nation – A Historical Phenomenon**

The birth of nation is a historical phenomenon. To most of the Indian scholars nation is a strategy of the West as a part of their policy of subtle imperialism, for Europeans had come to India and other parts of the world driven by their blind patriotism and love for their nation. They plundered other nations to further the progress of their own country. It is a fact that someone has to go down in order to raise somebody. So, the Britishers had used the natives as a lamp stand to enlighten their own nation back home and left poor Indians to feel the heat of burning oil which was trickling down the stand.

### **A Working Definition of Nation**

In today's world the issues of nation and nationalism are contending **ones**, and no single definition or description is adequate to capture the whole gamut of this multifaceted concept.

A working definition may be cited from Tagore “A nation, in the sense of the political and economic union of a people, is that aspect which a whole population assumes when organized for a mechanical purpose” (Das, Sisir kr, Ed. The English Writings of Rabindranath Tagore, Vol.-2)

The concept of nation has its roots in the western world for “... here is India, of about fifty centuries at least, who tried to live peacefully and think deeply, the India devoid of all politics, the India of no nations, whose one ambition has been to know this world as of soul, to live here every moment of her life in the meek spirit of adoration in the glad consciousness of an eternal and personal relationship with it...with the wisdom of the old, upon which burst the Nation of the West”( Das, Sisir kr, Ed. The English Writings of Rabindranath Tagore, Vol.-2)

### **Birth of Nations**

Nation was born at a critical juncture of history, when the first wave society, i.e., agricultural phase, could not support the life styles of its inhabitants; the advent of another wave was imminent. Some critics find industrialization and “indust-reality” (Toffler, Alvin. “The Third Wave”) in Europe as the factors which signaled the change that was about to come to the face of the society once and for all. Other critics find the root somewhere else.

Whatever be the origin, one thing is certain. That is, it is the form of expression which depicts one’s love for one’s country which on the flip side upholds the love for self. That nationalism is a source of war and carnage, destruction and divisiveness rather than forging an international solidarity which may bring into effect a more expansive vision of the world – is a well-known fact. Nationalism in its extreme form has acted like opium which while singing lullaby to its admirers tends to push the humanity to the brink of disaster.

### **Nation and Artificial Construct**

Tagore, the messianic poet, finds fault with the very concept of nation, which is sweeping over the human world and eating its moral vitality. It is an artificial construct which stifles the free flow of humanity, for God has made us as human beings and we are segregating ourselves into different names. This, however, is an ignorance which treats the world as ‘other’ and differentiates between ‘self’ and ‘other’. And according to Tagore, this duality is the cause of present menace of society; salvation will come only by realizing that what is present in macrocosm is also present in microcosm.

*Brihadaranyaka Upanishad* illustrates this duality through a conversation between Yagnavalkya and Maitreyee :

“As long as there is duality, one sees *the other*, one hears *the other*, one smells *the other*, one speaks to *the other*, one thinks of *the other*, one knows of *the other*; but when for the illuminated soul the all is dissolved in the Self, who is there to be seen by whom, who is there to be smelt by whom, who is there to be heard by whom, who is there to be spoken by whom, who is there to be thought of by whom, who is there to be known by whom?” (Quayum, A. Mohammad, *Empire and Nation: Political Ideas in Rabindranath Tagore’s Travel Writings*)

As a holistic thinker, Tagore had this vision that in the commonwealth of nation, no nation would deprive another “of its rightful place in the world festival” and every nation would “keep alight its own lamp of mind as its part of the illumination of the world” (Quayum, A. Mohammad, *Imagining “One World”*: Rabindranath Tagore’s Critique of Nationalism).

### **Believer in the Freedom of the Human Spirit**

Tagore was a firm believer in the freedom of the human spirit, and wanted to liberate the country through imparting liberal education. For if the mind itself is sunk deep in the quagmire of caste and superstition, how can its people understand the true meaning of freedom.

Gandhi popularized non-violence as a language of protest. Tagore’s protagonist Nikhil also embarked on *Satyagraha*. Like Gandhi, Tagore too had deep faith that force cannot prevail for a long time: “...use force? But for what? can force prevail against truth?”(Tagore, Rabindranath. *Trans Tagore, S. “Home and the World”*).

In the novel, *Ghare Baire*, through his alter ego Nikhil, Tagore wanted to visualize a dream which he had often dreamt:

“It was Buddha who conquered the world, not Alexander. This is untrue when stated in dry prose oh when shall we be able to sing it? When shall all these most intimate truths of the universe overflow the pages of printed books and leap out in a sacred stream like the Ganges from the Gangotrie?”(Tagore, Rabindranath. *Trans Tagore, S “Home and the World”*).

### **Gandhi and Tagore**

As apostles of peace and non-violence, Tagore and Gandhi were on friendly terms, but in some cases Tagore simply refused to support the latter’s view, particularly when the *Swadeshi* movement turned violent. In a letter from Paris, Tagore earnestly urged Gandhi –

“I shall be willing to sit at his feet and do his bidding if he commands me to cooperate with my countrymen in service and love. I refuse to waste my

manhood in lighting the fires of anger and spreading it from house to house”  
(Quayum, A. Mohammad, Empire and Nation: Political Ideas in Rabindranath Tagore’s Travel Writings)

### **Vivekananda’s New Perception of Nation**

Moving a step further, if we look into the writings of Swami Vivekananda, we find a completely new perception of nation “... say, " the ignorant Indian, the poor Indian, the Brahman Indian, the Pariah Indian, is my brother"(Vivekananda, Swami. “Modern India”) In one of his lecture series delivered on 11<sup>th</sup> September 1893 at the Chicago Parliament of World Religions, we find an illustration of the spirit of India:

“I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, who came to the southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation”(Vivekananda, Swami. Chicago Lecture)

### **Religion from Marxist and Vivekananda Points of Views**

Unlike the Marxist view which treats “Religion ‘as’ the opium to the people” (Wikipedia) to Vivekananda, religion is the binding factor which kept India united; while to other nations it is only one of the major facets of their society. To Indians it is the very root of their existence. So, in order to understand the spirit of the nation and nationalism in India, one should take recourse to its religion.

### **The Role of Education in Nation Building and Nation Consciousness**

Like Tagore, Vivekananda too finds the root cause of India’s problem in the monopolization of education. The difference of class in East and West are almost the same, but the distance between them in India is unbridgeable. Since education in the West reaches out to the poorest of the poor, in India it remains confined to the elite classes only. The British could conquer us because “...they are a nation, we are not. When one of our great men dies, we must sit for centuries to have another; they can produce them as fast as they die... It is the dearth of great ones...because the number of educated men and women in those nations is so great... This is the great defect in our nation” ( Vivekananda, Swami. My India, the India Eternal)

## Macrocosm and Microcosm

Each one of us has his ego and love for self. Sometime the first one becomes so prominent that we often forget to accept others as true. Likewise, every individual loves to dwell in self spun cocoon, and whenever that complacency is challenged, they either strike back or perish there, like a wounded creature.

Tagore has identified these two as *Baro Ami* and *Chhoto Ami* which are somewhat akin to macrocosm and microcosm. To illustrate the point, we may take Swami Vivekananda's Chicago lecture delivered on 15<sup>th</sup> September 1893.

Long time ago there lived a frog in a well. It was born and brought up there, everyday it used to cleanse the water where it resides. One day another frog from sea fell into the well. Seeing an unknown entity the old frog asked 'where are you from?'

**New Frog:** I am from sea.

**Old Frog:** The Sea! How big is that, is it as big as my well?

**New Frog:** What nonsense you speak to compare the sea with your well?

**Old Frog:** Nothing can be bigger than my well, there can be nothing bigger than this, this fellow must be a liar, so turn him out. (Vivekananda, Swami Chicago Lecture)

Thus, each nation is sitting in their well and thinks there is no existence beyond their well. So, solution will come only when we realize and accept all other nations/religions as true and for this –“The Christian is not to become a Hindu or a Buddhist, nor a Hindu or Buddhist to become Christian. But each must assimilate the spirit of others and yet preserve his individuality and grow according to his own law of growth” (Vivekananda, Swami. My India, the India Eternal)

‘Human beings are essentially place makers, creating order by utilizing our capacity to physically and mentally demarcate the difference between social, political, cultural, and economic’ (Diener, Alexander C. and Hagen, Joshua. Theorizing Borders in a ‘Borderless World’: Globalization, Territory and Identity.)

We live in a world crisscrossed with lines signifying varied jurisdiction of varied authority. For some, borders are increasingly becoming irrelevant since the revolution in the information sphere has enabled people to live in a global village, at least insofar as earning their livelihood and

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making money. In the post- globalization mindset, there is ample scope and opportunity to turn the world into flat. On the other hand, some scholars argue that the process of trans-cultural, trans-national, trans-migration requires something to ‘trans’, hence border is perennial in the mind which perceives it. Still, geographical frames like locale, culture and milieu hold immense significance which lends concreteness to our imagination.

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## Teaching English in Schools: Problems and Solutions A Case Study from Rajasthan, India

Sanjit Kumar Mishra, Ph.D. & Aarti Mallik, M. A.

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### The Intensity of Effort required to Learn English

The changing times have witnessed the growing importance of English language in every walk of life. Conscious and unconscious use of the words in our everyday conversation from the English language bears evidence to the growing importance of English language in every walk of life. But learning English as a second language has never been an easy task. It can and often does become a life-long journey of discovery, frustration and boundless rewards for those who pursue it.

The intensity of effort required to learn it depends on numerous factors. While full immersion in a language is the best and fastest way for a student to learn a new language, there are various extraneous factors to be taken into account.

### Teachers' Situation

The above context is equally true to the situation that teachers are in. Teachers of English face far more problems than the learners. Curriculum selection, methodology decisions, reviewing and redesigning strategies for improvement and classroom management are a

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few important factors. These can be challenging at times because of a number of variables involved.

However, one key element of teaching and learning English remains the same: the desire to communicate in English.

### **Focus of This Paper**

The present paper, which is an outcome of an extensive study of curricula of the schools in Rajasthan, investigates into some of the relevant issues hampering the process of learning English as a second language while suggesting some important changes towards betterment of English teaching.

### **Fear and Fever about Learning English**

It is a noteworthy fact that most of the students accomplish their schooling with English as one of the main subjects. Though they score heaps of marks in this subject, yet they remain very poor when it comes to applying it. The students have an unknown fear and fever about English.

Many factors influence the roles that teachers and learners adopt in the classroom. A peep into these factors will prove beneficial for the understanding of causes for failure or success in teaching of English at school level. The process of learning a language in the classroom is directly proportional to the relationship between the teachers and the learners.

### **Some Reasons**

The teacher needs to know a considerable amount about his students as each class is unique, and as a result each class will need to be treated differently. Nowhere is this truer than in planning, where the teacher selects the activities that will be suitable for the students. In order to do so, he obviously needs to know a lot about them.

The unwieldy strength (40-50 students per class) of the class and short span of contact time is a hindrance that most teachers are very emphatic about. Although *National Curriculum Framework 2005* recommends the ideal class strength of 30, yet it is hardly adhered to due to a variety of reasons.

In a period of less than 40 minutes, a teacher cannot justify her/ his duties that too with an element of creativity. It is almost impossible for teachers to go for a personal touch in planning and to cater to the individual needs of the students. In this short span of time the teacher cannot conduct the activities and assessments of different variety.

1. So, a uniform regulation which restricts the class strength to 30 should be implemented seriously.
2. An online grievances forum should be set up by NCERT/ CBSE where parents, teachers and concerned citizens could appeal against the breach of rules of conduct.
3. Immediate follow up by the concerned authorities would keep a check on the anomalies in the infrastructure and working of the schools.

### **Variable Student Skills in English**

Student variability in levels of knowledge, skills, proficiency and performance is a factor which not only discourages the teacher but also is unable to bind the attention of all learners to the class.

A thorough analysis of the previous knowledge of the students should be done by the teachers. While discussing this matter for our research, teachers brought forth an important handicap: They are incompetent to judge the level of language acquisition of the students.

1. So, the curriculum should provide checklists for all levels.
2. Teaching strategy for slow learners or a remedial plan for each class should be included in the curriculum, as teachers with their present competencies and workload are incapable of managing this issue.

### **Lack of Trained Teachers**

Lack of properly trained teacher is also a limiting factor in authentic teaching of English. The English teachers at some schools are untrained and more over they are unaware of the current trends and techniques of teaching English. The reason for appointing these unskilled English teachers may be a lower salary to be paid and their easy availability. Teachers were honest in admitting during this survey that they had no formal training to teach English. Some of them found teaching English a troublesome task because of the workload of correction. Teachers felt that they are not competent to organize speaking, listening, reading tests as no guidelines were ever given to them in this regard. They lack the technical knowledge to assess the level of proficiency or to conduct a remedial/bridge course to bring about a uniform level of proficiency.

### **Teacher Training Schedules**

Teacher training schedules are the most sought after issues with the teachers. There is a huge gap between theoretical and practical aspects of teaching.

1. To bridge the gap, a compulsory paper with Listening and Speaking Skills Development curriculum should be introduced at the degree level.
2. The syllabus for degree students in all universities should be changed entirely where students should be tested both on paper and in person.
3. Their speaking and listening skills should be nurtured with the help of audio and video devices.
4. The paper should have two parts as Theory and Practical. The latter should consist of viva, project work, public speaking, research, group discussions etc.
5. The concept of Language Labs should be introduced at least in the degree classes.
6. Another need in this field could be that post-graduate studies in English should be restricted to regularly enrolled students only.
7. No provision for a degree through private or correspondence enrolment should be permitted.
8. Better curriculum in B.Ed colleges and a stricter norm similar to PMT, PET etc about the admission to B.Ed colleges can really solve the problem.
9. Those who opt for English as their subject in B. Ed, they should have a specially designed practically tested module which caters to the pedagogic issues concerned with teaching English.
10. Compulsory one year internship, field observations and case studies should be part of teacher training. National Council of Teachers Training (NCTE) should consider these issues seriously. Another option is a pre-service training programme for English teachers.
11. Those who have not attended this training should not be eligible to teach English. Workshops, orientation session and refresher courses should be organized frequently and attendance of a minimum of one such session per year should be made compulsory for all English teachers.

The primary aim of such programmes, according to Mark Bartram and Richard Walton (1991) should be:

The constant and on-going re-energizing of teachers' technique whilst the teacher is actually in the job.

Although the National policy of Education of 1986 has visualized both the pre-service and in-service programmes for teachers, nothing so far has seriously been implemented in the state.

### **Teachers of Other Subjects Teaching English**

A teacher who has been teaching any subject for years can be directed to teach English as and when required by the school authorities. During the interaction with teachers they accepted the fact that they were not comfortable with teaching English although they had English as their subject at the under graduate or the post-graduate level. The situation is even worse with the teachers who have done their under-graduate or post-graduate studies as private students or through correspondence courses.

It seems fair to state that the majority of primary school teachers have an insufficient command over English to be able to teach it effectively. Good command of grammar and vocabulary is lacking and alongside this the most striking failing is in the pronunciation. Definitely, these kinds of teachers make English a subject of rote learning for students as they instruct students to learn by-heart. This is one of the main reasons that no effective learning of the subject takes place and it remains a mere formality.

### **Teaching is a Complex Act**

Teaching is a complex act, requiring many kinds of knowledge. Some of this knowledge is general, some are more specific. The various categories of knowledge are not discrete entities, and the boundaries between these domains are hazy. The following set of categories of teacher knowledge is loosely based on an article by Shulman.

- Knowledge of subject matter content
- Knowledge of general pedagogical principles and strategies and their application
- Knowledge of learners, their characteristics, and how they learn
- Knowledge of educational contexts
- Knowledge of educational goals, purposes and values

A teacher who is not proficient in any of these cannot do justice to her students. So, the guidelines to school should mention a strict adherence to all terms and conditions of appointing teachers of English. Grievances redressal forum mentioned earlier could cater to such issues.

### **Some Practices of the Heads of Schools**

It is often observed that the heads of the institutions have a tendency to allocate less skilled teachers to the younger classes. This is most apparent in class I and II, where teachers with no special skills in English are often allocated to teach English.

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The teachers teaching classes I and II remain with their students all through the day have a greater knowledge of each individual student in their class. They also have the chance to use English at different times during the day and could use English for cross-curricular purposes.

There is, therefore, a special need for re-addressing the teaching of English to these classes. Not only are their teachers with them all day long, but these students are at ages where their development and ability must be carefully considered regarding teaching methodology, teacher allocation, teaching materials and syllabi.

Research shows the longer the period of initiation the better the level attained by the students, but there appears to be a saturation threshold above which increased time is less effective. So, frequent short lessons are more successful than less frequent longer ones.

### **Relevance and Irrelevance of Lesson Planning**

Most of the teachers not only plan their lessons in advance but also admit that it had hardly anything to do with actual transactions of the syllabus. They also had no idea of ideal components of a lesson plan. It is for them, a mere formality to be completed for records.

Writing lesson plans is a preliminary and essential stage that helps increase the success-rate of anything taught. A well-planned lesson or unit is most likely to help in delivering the best. A large number of teachers use them to varying degrees.

There are five issues to be kept in mind while planning lessons for any class.

1. Relevance –The content is relevant to the students’ language needs.
2. Completeness –It is inclusion of all the language skills necessary for the stated learning objective of the topic.
3. Authenticity – The supporting material/activity should be both linguistically and culturally authentic.
4. Satisfaction –The student should feel benefitted more than simply feeling engaged.
5. Application – The student should be able to use the material in a lesson straight away.

Guidelines for lesson plans should be the most important component of curriculum. Each theme mentioned in the curriculum should be preceded by a sample lesson plan. Care to include a variety of sample lesson plans in the curriculum should be taken.

## **Using Multiple Intelligences**

The concept of multiple intelligence (Howard Gardner 1983) and experiential learning should be applied to lesson planning. The curriculum should mention specifically the activities for different learners.

The teachers can take help from teachers' resource books in curriculum for planning the lessons according to different learning styles of the individuals. A mix and match of teaching techniques would result in much better output than plain lecturing method. The lessons from the text can be adopted in different ways to make them suit the class in a better way.

The types of intelligence as proposed by Gardener are: verbal-linguistic, logical-mathematical, bodily-kinaesthetic, musical-rhythmic, interpersonal, intrapersonal, naturalistic, and existential.

Most of the teachers are more concerned with disseminating facts, information or principles in classroom than teaching language skills or allowing students to do and learn, practice and engage in language activities useful for communicative competence. They do not teach lessons with an aim to inculcate language acquisition or for practical application but instead teach English as an academic discipline. They do not attach themselves or their planning to result in effective language learning for their students.

Teachers and students study English like any other subject without realizing that language is essentially an integrated skill and proficiency in communication is the prime concern of all language teaching programmes. All the skills of language listening, speaking, reading and writing in present scenario should be given due importance by teachers and students.

## **Present Materials in Ready to Assimilate Portions**

The approaches to language skills are not much content-based instead stress on the practical implication. But most teachers and students neglect the applied linguistic competence development. Learning a language is a process of mastering a succession of steps each one building on the previous step. One weak step would result in a drastic fall. The duty of the teachers is to present the target language in ready to assimilate pieces, starting with easy parts and gradually moving towards the tougher parts. In between at every step the teachers should check for the level of acquisition. It is very important to get learners use the English language for the purpose of true communication as against the imposition of grammatical structures.

For this, English teachers should plan purposeful enrichment activities which involve the learner actively in the class. But, care should be taken that task based learning should not be considered as atomized or to be practiced in small segments. Actually language is

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learnt when learners are placed in a position where they have to use any or all linguistic resources available to them in order to achieve meaningful communication. Learners learn best when different learning methods are used.

### **Motivation Levels of Students and Teachers**

The motivation level of the teachers as well as students is one of the biggest obstacles in teaching and learning of English. The monotony of classroom teaching mars the motivation of the students. Alan Cunningsworth (1980) observes,

A well-motivated student badly taught will probably do better than a poorly motivated student well taught. Motivation determines the students' level of attention during class and the assiduity with which he does his home work. It certainly has a deep influence in the effectiveness of learning.

The teachers are the greatest motivators. Motivation is considered to be the most important single factor in ensuring success in language learning. There are various factors which motivate the learners. Teachers also hold top position in the list of motivational factors. It depends on a teacher to make a boring text interesting or an interesting text boring. Motivation in the classroom is derived by the activities and approaches of the teachers, whereas the long-term motivation is provided by awareness on part of the students about the uses of the languages. The students also need to motivate themselves.

According to Gardner RC and Macintyre PD (1972),

Motivation is a complex construct defined by three main components: Desire to achieve, effort extended in this direction and satisfaction with this task.

Teachers can motivate students only if they themselves are motivated. Teacher motivation is a matter of professional satisfaction which comes from continuous progress in learning and optimum performance in the class. So, the best way to motivate is a well planned, well designed and well implemented curriculum.

### **Importance of Creativity**

Creativity is terribly missing in a majority of teachers due to rigid mindsets, lack of resources and time. The teaching material and tasks should have variety and creativity. They should lead to personal involvement of the students. Classroom interaction should be stressed as much as possible.

These activities and tasks bring the means of learning and the purpose of learning close together. They should set a direct link with the world outside the classroom. The mindsets of teachers can be changed through information and exposure to the world and the latest changes in education scenario. DA Wilkins (1972) has observed,

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Language teachers' skill is dependent on two factors, his own proficiency in the language and his knowledge and expertise in methods and techniques of language teaching.

Creativity is in some way related to knowledge. Teachers can be creative if some support through ideas is provided to them. A curriculum with extensive activities and guidelines can be the best source of it.

### **Types of Assessments**

The other factor which affects English language learning is the type of assessments conducted by the schools. The question paper is only theoretical and sometimes 50% of the questions are very short answer type ones which the teacher designs for the comfort of correction. The school authorities also find it suitable as it produces better result records. There is practically no inclusion of variety of assessments. The whole system of written assessment is taken lightly by the students as there is no fixed syllabus for Reading section, Writing section and Grammar section.

Teachers identified three challenges for assessment in the English Curriculum namely: time, appropriateness of assessment tools, and catering to the range of students' abilities in English. Teacher-designed tasks and tests were the most frequently used tools for observation. The development of quality questions for unit testing, diagnostic testing and criterion-referenced testing is a pre-requisite.

Moreover, the use of such questions in textbooks, examinations and teaching provides good feedback as well as serves as a quality-control device. It is therefore suggested that a crash programme for the orientation of subject teachers should be established to develop in them the necessary technical know-how for preparing objective questions and blueprints for setting better question papers for their term tests and annual examinations. This orientation in diagnostic and criterion referenced testing would be quite relevant.

### **Make It a Dialogue**

Teaching for most teachers is a monologue process. Even if it turns towards the direction of dialogue, the teachers discourage the students as most of the times the questions or discussions are too imaginative and tend to divert the class from the topic being taught. This leads to tongue-tied, hesitant and inferiority complex ridden students who carry the burden throughout their lives. In fact, no English speaking centre can make them come out of their hesitation. This is the most serious disaster that could happen to any language learner.

Teachers should provide a threat free, accommodating and conducive to learning environment. This, at times, needs a lot of patience and energy but this is worth the output. The teacher should provide the stimulation for dialogue, where students answer

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questions and ask questions. A warm emotional climate is crucially important in creating a higher degree of effective learning. Students should not be passive learners but should be interested individual who lend life to the class. Teachers themselves are not aware of the theories and process of language acquisition. It is through a rigorous curriculum in B.Ed. that this knowledge along with its practical implications can be imparted.

Teachers use resource room / audio-visual rooms very rarely thus limiting the learning experience of their students. Language is a form of social behaviour, so, it is as complex as most other forms of behaviour. It cannot be taught and learnt in isolated units. A proper context while teaching and learning words and structures is required.

So, a variety of learning experiences need to be introduced.

Resourceful and aware teachers effectively use audio-visuals aids to have impact on conscious as well as sub conscious learning. These aids have special learning impact in junior classes, charts, maps, posters, photographs, film strips, specimens like coins, stamps, tickets, news-papers, encyclopaedia, dictionary, thesaurus, movies, CDs, electronic board are some of the teaching aids that can be used according to the text and level of learners to make the class interesting. Multimedia aids not only help learn the language in context but also help in acquiring the verbal intonation, gestures, mime, facial expressions and body language. They not only allow flexibility in delivery, but also create a linguistically and culturally rich environment in the class. Things that are time consuming and complex can be simplified and personalized with these aids. An extensive list of audio-visual resources can be provided in the teachers' resource book as most teachers are not aware of the resources available in this field.

### **Speaking Skill**

As spoken English is not evaluated, teachers and students tend to ignore it. Most schools give no importance to spoken English in their assessment criterion. Though the curriculum stresses on good oral communication, yet it has never been a part of evaluation because no specific guidelines about how to conduct such an evaluation are given anywhere in the curriculum document. The teachers also find themselves inefficient to handle such assessments as they have never done it before. The difficulty of oral testing (speaking and listening skills) poses a serious problem. Gillan Brown and George Yule (1983) say,

The assessment of the spoken language has traditionally been a headache for the English teacher. Many well established tests do not even have an oral component, since grammatical accuracy and vocabulary can be assessed quite adequately; it seems in the written mode.

Teaching English, as mentioned earlier, is a monologue so students hardly get a practice in its spoken form. The first and foremost requisite is all teachers of English should be trained specifically to teach the language.

The teachers should be well aware of the link between English syntax and pronunciation, graduation and other features. Electronic devices can help the teacher in this area. Speech training through electronic devices in small group is an effective remedy to this problem. Model reading in class by the teacher with proper stress, pauses, and intonation is equally important to give them the concept of the spoken skill of the language. For testing this skill at least 20-25% weightage should be given for intra class activities such as debate, group discussion, extempore, poetry recitation etc to judge their oral competence in the language. Various multi-media kits available have testing facility where standard pronunciation can be recorded and judged. Rubrics for testing all the skills of the language should be provided in the curriculum. Teachers have no clue about testing of the speaking skill like basis for testing, model standard for reference, the method to conduct such tests and level of consideration of variables.

### **Time is a Determining Factor**

As paucity of time is a determining factor in effective teaching methods, its importance could not be neglected. Instead of covering the syllabus in a monotonous routine of lecture method, some innovations in curriculum transactions lead to faster as well as better learning. Students love when routines are broken, they learn with fun. So, use of teaching aids, reinforcement worksheets and multimedia can be effective as a remedy.

Overview Planners to give better time management techniques can be of help. This planner can be organised during summer and winter vacations. This documentation saves the teacher's valuable time in preparing:

- Weekly lesson plans
- Progress reports
- Assessment and evaluations plans
- Home work schedule
- Project work plans
- Send-home material
- Yearly records
- Teaching portfolios
- Guide to curriculum for school administrators (unit wise break up of the syllabus)
- Preparation of presentations

Curriculum designers and policy makers should also consider internal choice in completing the units mentioned in the textbooks. For example, it could be mentioned

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appropriately in the curriculum that out of the given eight units, a minimum of six need to be taught. This would give an official liberty to the teachers to give priority to qualitative teaching instead of quantitative teaching. Creativity, time management and teaching ideas if mentioned in the curriculum can provide enormous help in this issue.

### **Improving Communicative Competence**

The main reason for the lack of communicative competence can be deduced as lack of focus on listening activities. Nobody can speak a language without listening to it. Students are lacking speaking abilities because they have not been properly guided in listening skill. Communication in English has been playing a major role in business world too.

With the advent of Information Revolution, it has become much easier to teach English in order to develop communicative competence. A special stress in curriculum reforms should be paid in this area of the language. Teaching and testing, both in schools and in the national examinations, focused mainly on two language skills: writing and reading. Listening and speaking are found to be much neglected in the classroom. This is a major concern as it is through speech that children learn to organise their thinking and focus their ideas (Lyle, 1993).

The neglect of oral communication practice in the classroom will hinder such an important language learning foundation to emerge and severely obstruct the development of other aspects of language skills (Zhang & Kortner, 1995).

The essence of modern languages is to be found in the four Cs of communication, culture, context and confidence. Ideally all students should be able to communicate at some level in culturally appropriate ways in specific real contexts with confidence, and to do so with positive enjoyment and enthusiasm. The teaching and testing of the four skills need to be well balanced in weightage with proper guidelines for each of them mentioned in the curriculum.

### **Change in Instruction Methods**

Instruction method is generally teacher centric leaving no space for any sort of interaction between students and teachers. The teacher-centred teaching style discourages the students. Classrooms are crowded and authorities equate noise to indiscipline. This further discourages teachers from doing any communicative activities. Instead, the students need to respond to closed questions only. These techniques are good to keep students busy but their effectiveness as a learning tool is limited because of the lack of interaction. Consequently, the students get bored and lose concentration when they have nothing to use. Teachers teach English mechanically and students learn mechanically too without being meaningfully involved in the generation of their own knowledge. In this way, the teaching and learning activities become teacher centred instead of resulting in

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effective communicative and linguistic competence. The teaching methodology should be changed from teacher-centric to student-centric. Student Talk Time should be higher than Teacher Talk Time. Teachers should explore more and innovative methods of teaching and learning instead to avoiding them. Updating teachers on the latest trends and discoveries in the field through regular workshops can prove beneficial.

### **Teachers' Self-assessment of the Situation**

Most teacher participants admitted that they do not integrate technology in their teaching methodology. Most of teachers reported not using Integrated Communication Technology to support the English Curriculum. ICT use in English was generally limited to showing power point presentation to students. Little use of ICT for research purposes or for creative uses was reported by teachers. They felt directionless regarding its use in this area. The boom in information technology, the global collection of interconnected computer networks, is both informative and instructive. The Internet has become one of the most powerful resources in accessing information. This can be utilized to our advantage in education. Important websites and teachers' blog should be mentioned in the curriculum to provide support to teachers.

Some teachers stress so much on the play way technique that their students wanted nothing else except activities. Moreover, they lost class control and gave an impression of indiscipline which was taken in a negative sense by the authorities. So, they lacked spirit to organize such activities. It is recommended that the school authorities should change their age old mind sets that if a teacher is there in the class it has to be pin drop silence. Now, we talk of interactive teaching where Student Talk Time is greater than Teacher Talk Time. They should respect the freedom of a language class.

### **A Word of Caution**

A word of caution to the teachers also, there should be a judicious mix of stirring and settling activities. A little imbalance might hamper the pace of progress of the class. Teachers could utilize the language laboratories for the purpose of organising noisy activities. In the fast changing world, it should be made mandatory to set up language laboratories in the schools so that students get an exposure to the environment conducive to acquisition of all the four skills of language. It must have three sections namely- multimedia section, library section and dramatic play centre. The multimedia section for the use of computer related activities, library section focuses on literary events related to reading and writing and the dramatic play centre caters to enhancing communicative competence.

The teachers who are aware of the concept of linguistic and communicative competence are at crossroads as to which approach would be more suitable for their students. Rivers (1964) suggests the concepts of informed eclecticism which is a combination of teaching methods and approaches designed to strike a balance between linguistic competence and

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communicative competence. Teacher should remember that language production and comprehension are normally carried out in varieties of knowledge forms like conscious knowledge (acquired from others) and tacit knowledge (unconscious). Tacit knowledge cannot normally be verbalized but forms the basis of many skills, including verbal ones (Klein, 1986: 40-41). Much of our language proficiency is of tacit form (i.e. the rules that define word order in a sentence or use of articles in English). So a judicious mix of both the approaches would be the ideal solution for the problem. But informed decisions can be made by the teachers if they know the pros and cons of both the concepts. In this case again, the importance of teachers' orientation sessions cannot be denied.

### **To Conclude**

An evaluation of curricula and textbooks is a pre-requisite for any effective instructional programme. A good curriculum and a good textbook set the standards expected and also provide direction for teaching and learning strategies in the classroom.

The teachers need a clear framework of curriculum, models for pronunciation, a scheme of work and teaching ideas. The plight of teachers is grim. No attention is being paid to either to the qualitative improvement to their professional standards or to the resources they work with. Teachers are not even being treated as out-patients and yet the reality of their condition is for treatment in intensive care.

The only way to arrest the decline in English is to help the teachers as much as possible. It is not a task that can be ignored. It requires careful management at planning and implementation level.

Proceeding step by step with a premeditated course of action, there is no reason why English should not be well taught in the schools and why there should not be a cohort of competent, confident English teachers.

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## Socio-cultural Patterns of the Tamil Brahmin Community in the Novels of R. K. Narayan

Shakeba Jabeen Siddiqui, Ph.D.

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### Abstract

R. K. Narayan's fiction reflects the Indian traditions and culture, especially traditions of South India. The novelist's locale is Malgudi, an imaginary town somewhere in South India. Traditional concepts of typical Tamil Brahmin families, myths, status of Hindu gods and goddesses are evident in R. K. Narayan's novels. The main characters are linked to these traditions. There are occasional glimpses of other Tamil cultural values, social norms, orthodoxies and superstitions, which are all well protected. The readers may find Malgudi linked between traditional and modern era. Besides conserving the traditions of South Indian heritage, there are also records of latest advancements and new visions in the created world of R. K. Narayan.

**Key Words:** R.K. Narayan, Malgudi, Socio-culture, Tamil

### Vanguard of Indian Writing in English

R. K. Narayan's life spanned the twentieth century, which meant that he belonged both to the old world and the new. During the time of his birth the British Raj was firmly in place and, in his later years, a totally free and independent nation of India was born and flourishing.

The British presence in India had brought with it a large civil service, an educational system, and railways – all of these institutions the people of the subcontinent embraced with enthusiasm. But it had also brought with it a language as well as a literature which that language created. These also proved to be a very productive legacy.

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The British brought English to India and Indians clothed it with a literary tradition, which continues to delight and enrich us to this day. R. K. Narayan was one of the chief pillars of this Indian-coined tradition within literature that used English as the medium. Contemporary writers such as Vikram Seth, Rohinton Mistry, or Anita Desai, whose novels have given such pleasure to readers in Europe and North America, stand rooted in a tradition which R. K. Narayan, as one of the early Indian novelists to write in English, did a great deal to establish. Ali (1986) did the stylistic analysis of Narayan's English in *The Guide*, focusing on the combination of ironic comment and comic manner. He found Indianism in the style of writing. There was a fusion of English syntactic patterns and Tamil speech rhythm, compounding to give an impression of Indian culture.

### **Nature of the Socio-cultural Contexts in R. K. Narayan's Novels**

Through his novels R. K. Narayan portrayed Indian society and culture as he viewed them. Within the Indian society, his primary focus was on the Tamil and South Indian Hindu society. For demonstrating the socio-cultural pattern in the Tamil community (especially the Tamil Brahmin community), he created the world of Tamil atmosphere by giving Tamil and other familiar South Indian names to his characters, like Swami, Purohit, Veena, Pooja, Malathi, Raju, Rajam, Pandit, Nataraj, Sastri, Lakshmi, Saraswathi, etc. The other names are Mani, Vasu, Sampath, Krishnan, Susila, etc. These names show that his focus was especially on Hindu way of life.

Narayan's novels have heroes like **Swami, Chandran, Krishnan, Sampath, Margayya, Raju and Jagan** and these are typically Indian Hindu names. The novels assume and reveals the notions, feelings, taboos and morals of Indian culture, mostly as portrayed through the Brahmin community.

### **Side by Side: The Vernacular World and the World of Modernity**

Killam (1976) emphasized that the characters of Narayan live partly in a vernacular world of Hindu tradition and partly in modernity experiencing change through western influences.

Socio-cultural pattern of Tamil community is reflected in the nature, characters, habits, situations and events in Narayan's novels. Narayan's characters reveal Indian traditions and morals. Some of his characters, even with foreign names, are Indian in their spirit. Or it may be correct to say that they have adapted themselves in the Indian context.

For example, **Grace**, an American-Korean girl introduced to be daughter-in-law of the hero, Jagan of *The Vendor of Sweets* (Narayan, 2000), was shown doing all the household work including sweeping, cooking food, etc. She decorates the floor with flower and colour for the sake of *puja* in Indian style. She was even fond of wearing sarees. It is portrayed that she loved the Indian traditions and culture even when she was in America.

### **Conflict of Attitudes and Loyalties**

*Swami and Friends*, notable for its highly readable prose and understated humour, presents, among other things, the conflict between cultures: the Indian and the British. Through an

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opening scene, *i.e.* Swami's "Scripture period" at Albert Mission School, R. K. Narayan narrates some details about Indian history and culture. There is a conflict in the passage sparked by Ebenezer, a British teacher. Swami seems to accept that he must attend Bible classes as part of his education, finding some of the stories interesting. However, he becomes angry by Ebenezer's condescending attitude toward Indians and disrespect for India's religions. Insulted by Ebenezer's word choices ("dirty," "lifeless") and contempt ("wretched idiots"), Swami poses complex questions to his teacher to embarrass him.

Swami is a Brahmin boy, and his caste has the highest ranking among all Hindu castes within the Hindu society. However, the teacher, being British, pays no regard to Swami's caste, which is very normal within British attitude in the 20<sup>th</sup> century. In addition, Swami, being a Brahmin and Hindu, is a vegetarian. For this reason, "it was inconceivable to Swamy that a God should be a non-vegetarian." The story is narrated from the perspective of the members of upper castes. The episode, however, fully characterizes the reality of attitudes then prevalent among the higher Indian caste groups.

### Detailed Glimpses of Traditions

We get some detailed glimpses of Indian traditions and cultural beliefs in *The Financial Expert* (Narayan, 1952). The decoration of the floor before Margayya undergoes the ordeal of penance to appease Saturn and propitiate the goddess of wealth, Lakshmi is a notable description. The writer presents the Hindu view that Lakshmi and Saraswathi are rivals and are in constant competition for supremacy. He narrates the story of Kubera, the richest man in the world. Narayan strongly supported the values of Indian culture through this novel. Here he described how an entirely materialistic individual and an educated economist, Margayya, devoted one full month on worshipping goddess Lakshmi for his economic benefits and prosperity. Similarly, books were considered to be a physical form of goddess *Saraswathi* by Jagan in *The Vendor of Sweets* (Narayan, 2000).

### Myths

The use of myth in various novels of Narayan, especially in *The Man-eater of Malgudi* also narrates the culture of the Malgudians and the way they relate the natural things with the names and belongings of gods, demons, *etc* (Bhushan, 1983).

### Altruism in Narayan's Novels

The habit of hospitality and giving comfort to the guests in spite of all inconvenience to the host (*i.e.* altruism) is another form of Tamil culture. For example, Vasu, the villain of *The Man-eater of Malgudi* (Narayan, 1962) had almost imposed himself on Nataraj, the printer much like Rosie, the heroine of *The Guide*, who comes to the hero, Raju (Narayan, 1958) seeking shelter. Raju provided her with all comforts beyond his limits in the same way as Velan and other villagers had accommodated the guests. Swami and arranged for the meals.

In Narayan's novels, altruism dominates over selfishness. The personal and temporal gains were sacrificed for general and permanent gains. The beard, rosary, vague language and assertive attitude of Raju, the hero of the novel, *The Guide* is the representative of Indian *swamis*.

## Focus is more on Description

The poverty, ignorance of people and illiteracy are also reflected in the novels of Narayan as episodes to help the progress of narration and to provide humor. The red-tapism of Government officers and the unplanned scheme of life also reflect the typical Indian background in Narayan's novel. The picture of village teacher portrayed in *The Guide* reflects the rural practices. Raju's father never wrapped in paper the things he sold. Raju's mother kept in a box a number of costly *sarees*, but never wore them except on exceptional occasions. Rosie was obsessed with the thoughts of her husband Marco reflecting typical Indian wife. The temple, astrology, fate, the *Gita*, *pujas* and rituals in the family reflect clearer picture of Indian socio-cultural phenomenon. The symbolism is also a link in this chain.

## Symbols and Rituals

Narayan uses symbols, which represent typical Tamil culture or temperament. Temple, *charkha*, river, excessive credulity and faith symbolize the cultural part of South India. Similarly, things like sofa set, studio, typewriter and skepticism are the specialties of new culture. The building of a railway station at Malgudi introduces the hurry and flurry of modern life in Malgudi.

The belief in fasting and faith in gods and goddesses reflect the faith and mannerism of culture and society of Tamils. Due to fasting, a new person was born in Raju, who is ready to sacrifice himself to save the life of other people. Fast means indifference to food, which is a symbol of material and mundane things. Thereby, when Raju decided to go on fast, thoroughly convinced of his needs and sanctity, he became a Mahatma.

In *The Vendor of Sweets* (Narayan, 2000), the father-son clash symbolizes the cultural clash between the East and the West and is represented through *charkha* and typewriter. Jagan holding *Gita* in his hand is well contrasted with America-trained son. Jagan could not believe that a man can live with a girl without marrying her. In *The Guide*, the attitude of Raju's uncle towards dancing and Raju's own opinion on *Bharatnatayam* as an art business was just opposite. Similarly, the villagers have faith in their culture, whereas modern educated man like Marco has love for the history of ancient India for the sake of promoting scholarship. Such contrasts abound in the novels of R. K. Narayan.

In the novels, *The English Teacher* (Narayan, 1945), *The Dark Room* (Narayan, 1938) and *The Financial Expert*, Narayan describes the idea of worshipping God or god, as such worship fulfills wishes and brings peace and prosperity. In *Mr. Sampath* (Narayan, 1949) Sampath's madness is cured in the spiritual atmosphere of the temple. The mystical potency of temple is also presented in *The Guide*. The transformation in the persona of Raju occurred in the temple only.

The author uses symbols like temple, river, village, caves, snakes and dance to portray an authentic picture of Indian life. These symbols are structurally necessary and also depict India's dominant sensibility.

## The Joint Family

As a descriptive narrator of stories, Narayan portrays the joint family in several novels. It is difficult to brand Narayan as a supporter or opponent of the joint family system. Narayan writes from within a community where joint family has been the norm. Swaminathan, Chandran, Krishnan, Nataraj, Ramani, Raju, Sampath, Margayya, Jagan, Sriram and Raman, are usually the members of Hindu joint families. They have strong bonds and attachment to their protective parents, children, grandchildren, uncles, aunts, brothers and sisters. The individuals of Narayan's novel grew up or grow up in the joint family environment and their characters are shaped by the overwhelming influence of the members of the joint family. The character has to defer to the decisions of the elders in his or her family, even in crucial matters like choosing a career and spouse. The family itself observes the age-old customs, traditions and beliefs of the Hindu religion.

But Narayan does portray the problems and inconvenience of the joint family system as well, at least in some small measure in a humorous way. For example, Raju's mother serves food to the maternal uncles in different rooms to avoid clashes between them. In *The Vendor of Sweets*, Mali and Jagan get different kinds of food cooked for themselves by the joint family and eat their food separately.

## Horoscopes and Marriages

Marriage patterns in Narayan's novels also reflect the socio-cultural life of Tamil community. There is a common belief that marriages are made in heaven but they are normally arranged by the parents or the elders of the family. The consent of the son and the daughter is not to be considered necessary unless, he or she grumbles or rebels against their decision.

Despite the odds of mismatching horoscopes in the novel *The English Teacher*, Krishnan loves and marries Susila, a girl of his caste. Raju's mother in *The Guide* seriously objects to his affair with Rosie, partly because she is a married woman but largely because she is a *devdasi*, a dancing girl, whose caste is not known. She cannot tolerate her presence into her house and threatened to leave it.

In *The Vendor of Sweets*, Jagan was shocked when his son Mali "imports" an American girl and intends to marry her. He cannot accept the idea of his son living with a girl without marrying her and that too not of his own caste. He didn't accept her as his daughter-in-law and he was restless until he booked the girl's passage back to America. Similarly, Raman, in *The Painter of Signs* has to contend with this traditional force embodied in his aunt, who is against inter-caste and inter-religion marriage.

## Astrology and Astrologer

Another aspect of the socio-cultural pattern of Tamil community was the importance of *kundli* and horoscope, playing a decisive role in the settlement of Hindu marriage. Narayan's own marriage and marriage of some of his protagonists like Krishnan, in the autobiographical novel, *The English Teacher* or Chandran in *The Bachelor of Arts* (Narayan, 2000), suffer a serious setback on account of the horoscopes, which do not match. The priest was bribed to find the way out and marriage takes place only after a clearance from him.

In *The Painter of Signs* (Narayan, 1976), horoscopes are not consulted. The hermit of the temple forecasts Raman's relationship with Daisy: "That's an omen which means success but trouble before and after."

In *Mr. Sampath*, an astrologer was called to find a suitable date for the inauguration of the proposed film, *The Burning of Kama*. With the situation in *The Financial Expert* it is more ludicrous. Firstly, Margayya takes his horoscope to a priest to find out if it is in his stars to be wealthy. Later, when Balu is to be married to a rich daughter of the owner of tea-estates, Margayya kicks the first astrologer out when he says the horoscopes do not match. Subsequently, he bribes the more pliable astrologer and gets the verdict of the Heavens according to his own wishes.

As a descriptivist narrator of stories, Narayan does not fail to include arguments from both the sides, with wit and humor.

### Woman's Place in Society

In Tamil society, a woman's proper place is the house and the hearth. She must confine herself to the domestic duties and to give proper care to her husband and children in a bid to retain respect in the family and society. She must be a dutiful and loving wife and she must raise her children well. She must be submissive and cooperative and should tolerate the excesses and deviations of her husband from the conjugal norms. In *The Dark Room*, Savitri is furious with herself and the helplessness of the traditional Indian wives. Her outburst to express their miserable plight is touching.

What despicable creation of God are we that we can't exist without a support. I am like a bamboo pole which cannot stand without a wall to support it (Narayan, 1938).

While, this novel reflects marital disharmony, *The English Teacher* is marked by a perfect marital harmony between Krishnan and Susila. Here, Narayan creates an ideal Hindu wife according to the accepted Hindu concept of a married woman. Later in *A Tiger for Malgudi*, Narayan (1983) defines the role of an ideal wife when the Swami's wife goes to him and pleads for resolution of her conjugal rights.

"Husband, husband, husband, I'll repeat it a thousand times and won't be stopped. I know to whom I am talking. Don't deceive me or cheat me. Others may take you for a hermit. But, I know you intimately. I have borne your vagaries patiently for a lifetime. Your inordinate demands of food and my perpetual anxiety to see you satisfied and my total surrender nights or day when passion sized you and you displayed the indifference of a savage, never caring for my health or inclination and with you crude jocularities even before the children, I shudder! ..."

"Come home with me, I'll accept you as you are, keep your beard and loin cloth, only let me have my husband at home. ..."

The man-woman relationship in Tamil is not so free and uninhabited as it is in the West. Here the lover has to suffer from the inquisitive eyes and questioning comments of family members and neighbours. Raman (Narayan, 1983; *The Tiger for Malgudi*) is furious at his aunt, who guards him so zealously and at the scrutinizing watchfulness of the people, who peer into his private life, his love affair with Daisy.

This was a wretched part of the town, he wondered for a moment whether he should not sell his old house and take up his residence in a more civilized area like the New Extension or leave Malgudi itself this conservation town unused to modern life (Narayan, 1976).

## Old Age

Old age is a respectful stage in life in Tamil socio-culture. Old persons, especially grandfathers and grandmothers are highly respected in the society. Narayan had great feelings and consideration for old age. He admires Raja, the tiger, for his old age in *A Tiger for Malgudi* (Narayan, 1983).

“Raja, old age has come on you. Beautiful old age, when facilities are dimmed one by one, so that we may be restful, very much like extinguishing lights in a home one by one before one goes to sleep. The Master goes on to add, “No relationship human or other, or association of any kind of life right from the mother’s womb. One has to accept it if one has to live in God’s plan”.

Narayan looks at Old Age in his novels as time to harvest the rich experience to help others. Some examples are: Swami’s granny, Krishnan’s mother, Sriram’s grandmother and Raman’s aunt. The Tamils attach great importance to renunciation and asceticism. The *siddhas*, *yogis* and *sanyasis* who embody the ideals of *tyaga* and *tapasya* in life are held in high esteem. They are supposed to have acquired miraculous powers through their austerity, meditation and self-discipline.

## Traditional and Reactionary?

Ian Almond (2001) pointed out that although Narayan was often viewed as a traditional writer, he did not straightforwardly valorize a timeless tradition versus the exigencies of modernity: rather, his stories oscillate “between the modernity which disappoints and the traditions which stultify”. Perhaps Narayan’s investment is not in tradition *per se*, but in a contrast of industrialism and materialism with Gandhian social norms.

According to Rama Jha (1983), “If Narayan upholds the traditional Indian values in his novels, they are certainly not of the *Upanishadic* or of the later *Brahmanic* kind, which states that the world is a *maya*, and renunciation of which in order to realize the identity of Self with the Ultimate is the highest wisdom . . . [rather,] as in the Gandhian (Michel Pousse, 1990) view of life, the sociopolitical world remains a reality to be comprehended and tackled”.

Numerous critics labeled Narayan as a straightforwardly traditional and even reactionary writer. According to Waterloo (2002), despite this opposition to prevailing critical wisdom,

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Narayan's ideological vision is thoroughly conventional: "Narayan's ideological stance is fundamentally reactionary: he offers through his fiction a vision of stasis, a stratified, caste-oriented India, struggling against the encroaching values of modernism".

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**Effects of Multimedia Glosses on Aiding Vocabulary Acquisition in  
EFL Environment**

**Mohammed Ali. A. Mohsen, Ph.D. Candidate**

=====  
**Abstract**

This study investigates the effects of multimedia annotations in CALL environment on the acquisition of English vocabulary for Yemeni EFL learners. Sixty freshmen students were randomly assigned to read stories either on computer screen or in printed text. They were divided into two groups; experimental group received treatments through multimedia software, control group received the same treatment but with traditional printed texts.

Vocabulary pre-test and immediate test were administered to both groups.

Four weeks later, a vocabulary delayed post-test was administered to both groups to check word retention. Participants of multimedia group were asked to fill in a short questionnaire to see their attitude towards the use of multimedia software.

Results showed that experimental group scored higher than control group on the immediate posttest, and a decline in the delayed posttest of control group was greater than that of experimental group. Findings of the test revealed that learning occurred effectively through multimedia CALL. The study discusses the findings of the study on the light of theories of multimedia learning and suggests for future research.

**Key words:** multimedia, acquisition, glosses, CALL, vocabulary, EFL

## **Introduction**

Vocabulary acquisition has become the key concern of the most recent study in foreign/second language acquisition (Nation, 2000; Mac Carthy, 1999; and Laufer, 1997). Researchers believe that the most problematic gap that faces second language learners in communication is the lack of sufficient vocabulary knowledge (Coady, 1997).

According to Wilkins (n.d) as cited in Thornbury 2002) “without grammar very little can be conveyed, without vocabulary nothing can be conveyed”. Vocabulary affects the understanding of the second language text which cannot be obtained unless there is much knowledge of words of that language.

Laufer (1997) asserts that “no text comprehension is possible, either in one's native language or in a foreign language without understanding the text's vocabulary”.

Read (2000) points out the importance of acquisition of L2 words by describing words as “the basic building blocks of a language, the units of meaning from which larger structures such as sentences, paragraphs and whole texts are formed”.

Nikolva (2004) states that foreign language vocabulary is viewed as a primary factor in successful communication and, to a great extent, in high level reading ability. Seglar (2001) points out that vocabulary is basic to communication and often seems as a source of problems for the second language learner; Krashen (1989) expresses the importance of vocabulary acquisition in this sentence “when students travel, they don't carry grammar books, they carry dictionaries.” (Krashen, as cited in Ellis, 1995).

## **Computer Technology for Language Learning**

The introduction of computer technology particularly multimedia / hypermedia facilities has encouraged the researchers to adopt it to the field of language learning. Multimedia technology allows a variety of media (text, graphics, sound, animation, and video) to be accessed on a single machine. The combination of media (text, sound, and video) makes learning more effective than one medium or some of media parts.

Most people seem to remember more efficiently what they experience rather than for example what they have just read. Memory is also associated with images, and multimedia provides opportunities to experience language in a variety of media. Learners can focus on language areas that they decide they need help and ignore others.

Multimedia provides learner's autonomy to decide what to study, when to study, how to study, and how long to study. CD-ROMS can be used in a variety of ways within different learning situations. Also they are used as a self access resource. The material on CD-ROMs can be linked

to courses, syllabuses, or assigned to learners for homework or as follow up activities to work undertaken classroom session (Brett, 1998). One of the guidelines for multimedia learning is that text accompanying a picture or animation should be presented in spoken text, rather than visual text. Presenting information visually and textually leads to a more efficient use of memory. Consequently, this leads to long term retention of words (Tabbaras, 2002).

## **Literature review**

For the purpose of this study the terms “glosses” and “annotation” are used interchangeably. The area of vocabulary acquisition has received attention by researchers. Precisely the studies have focused on the impact of glossing individual words through different multimedia modalities (dynamic video, static pictures, animation, graphic) to check their effectiveness on aiding second language vocabulary acquisition (Chun & Plass, 1996; Plass, Chun, leutner, Mayer, 1998; 2003; Al-Seghayer 2001; Nikolova 2002; Yoshii, 2006; and Yanguas; 2009).

These studies investigated different variables with multimedia annotation which might affect second language vocabulary acquisition. All studies concluded that multimedia annotations had positive effects on aiding L2 vocabulary acquisition. However, these studies varied in using vocabulary assessment methods, language annotations type, kind of participants for foreign language / second language learners.

Studies in reading comprehension activity tried to investigate the efficacy of particular modes over the other, namely, which was the more effective mode for facilitating L2 vocabulary: dynamic video or static picture. Findings of these studies were inconsistent in terms of the superiority of one mode over the other.

Chun & Plass (1996) found that students were aided more by static pictures than video clips. On the contrary, Al-Seghayer (2001) found that students performed significantly better on video clips than those of static pictures.

The contradictory findings of both studies were justified in that both studies used different inputs such as the material, the language annotation types, and the kind of assessment tools used for both studies, Therefore, the two studies led to inconclusive results (Mohsen & Balakumar, in press). However, both studies favored using image based annotation for second language vocabulary acquisition.

Studies in L2 reading investigated the effects of the type of glosses which facilitate vocabulary acquisition either in L1 or L2. Jacobs, Dufon, and Fong (1994) examined the preferences of learners towards the type of glosses. 85 participants were involved to read a Spanish passage under three conditions: L1 (English) gloss; (2) L2 (Spanish) gloss; and (3) No gloss. Students were asked to write a recall passage and translate the glossed words. Four weeks later the same test was administered. Results showed no significant differences in long term retention of words. However, the post-test's result revealed the superiority of glossed group in translation.

Yoshii (2006) went further by comparing the efficacy of L1 glosses and L2 glosses on aiding L2 vocabulary learning. 155 Japanese students were invited to read an online story which contained 14 annotated words. Students read story under four conditions; (1) L1 text only; (2) L2 text only; (3) L1 text plus picture; and (4) L2 text plus picture. Posttests as well as delayed test were administered. Result showed no significant differences between the two types of glosses.

Studies examined the learning styles that learners (visualizers or verbalizers) could actively benefit from multimedia vocabulary annotations. Plass, Chun, Leutner & Mayer (1998) examined learning styles on 103 German students who were fluent English speakers. They were asked to read a story with 24 words which had verbal annotations and visual annotations. Students were asked to translate the annotated words into L1. The result showed that participants acquired vocabulary better when they used both visual and verbal annotations. Moreover, the participants recalled the translation of German words better if they were given their preferred mode of annotations.

In another study for the same scholars, Plass et al (2003) examined the effects of multimedia annotations on learning German vocabulary for learners who had different verbal and spatial abilities. One hundred and fifty-two English-fluent students enrolled in a second-year German course read a 762-word German story presented by a multimedia computer program. Students either did not receive any annotations, or received verbal annotations, visual annotations, or both, for 35 key words in the story. The researchers used different cognitive tests to measure verbal and spatial abilities (whether high or low). Results showed that spatial learners were helped by graphic information, but learners with low spatial abilities were not aided by visual annotations of unknown words. They discovered that learners with different cognitive abilities were aided by their cognitive abilities. Learners with high spatial ability benefitted from visual annotations whereas learners with low spatial abilities were not helped by visual annotations. They concluded that when learners with high verbal ability processed both visual and verbal annotations, it would result in a high cognitive load and this would negatively affect their learning.

### **Approaches of Multimedia Language Learning**

There are three approaches employed to the studies used multimedia annotations: Paivio's (1971-1990) dual coding theory, Chandler and Sweller's (1991) cognitive load theory, and Mayer's (1997-2001) generative theory of multimedia learning.

Paivio's (1971-1986) dual coding theory assumes that information is coded dually in human mind either verbally (text and sounds) or non-verbally (picture, or objects). These two systems are interconnected to each other, in other words when words are represented by one system (verbal system) and they can be activated by the other system (non-verbal system) or vice-versa. The theory states that when information is presented dually through two systems, learning will be more effective when information is presented singularly.

The cognitive load theory (CLT) is concerned with working memory capacity. CLT suggests the working memory capacity is very limited. Hence, presenting too many elements to be processed in visual and verbal working memory can lead to cognitive overload. Therefore, materials and instructions should minimize the chances of overloading.

The third theory which is famous among researchers and practitioners is generative theory of multimedia learning. The theory assumed that learner had to select verbal and pictorial annotations and as a result of selection, human mind created verbal and visual representation of the information processed then to organize these representations into coherent and mental representations and also to build connections between the two types of systems and integrate this information with prior knowledge in working memory.

### **Multimedia Annotations in Listening Context**

Another line of studies (Jones & Plass, 2002; Jones; 2003; 2004; 2006; and 2009) dealt with effects of multimedia annotations on L2 vocabulary acquisition in receiving L2 aural multimedia environment. Results of the above studies were inconclusive in term of the effects on vocabulary acquisition.

Having a look at the multimedia annotations literature, one can find some limitations to the studies mentioned above.

The studies were carried out to participants whose native language was closer to the target language in orthography. Therefore, they may not be generalized as effective to other participants whose mother tongue has different scripts other than Latin script.

Another issue that restricted findings of those studies is the assessment tools method conducted to measure the receptive knowledge as they tested students in translation (Mohsen & Balakumar, in press). This study tries to adopt the multimedia annotations to Arab EFL students whose native language has totally different orthography.

To the best of the researcher's knowledge, no further empirical study has examined the effects of multimedia glosses on EFL situation in Arab world. Therefore, there is a need to check the efficacy of multimedia glosses on such Arab situation and whether EFL students can get benefit from the technique of glosses.

### **Research Question**

This research attempts to answer the following question:

What is the effect of a multimedia CALL program with audio pictorial textual annotations on English vocabulary scores?

In order to answer the research question, the following null hypotheses are generated:

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1-There is no significant difference in vocabulary scores between experimental group learning vocabulary through multimedia CALL and control group learning through a traditional printed text.

2-There is no significant difference between the immediate posttest and delayed posttest in vocabulary scores of experimental group and control group.

### Participants

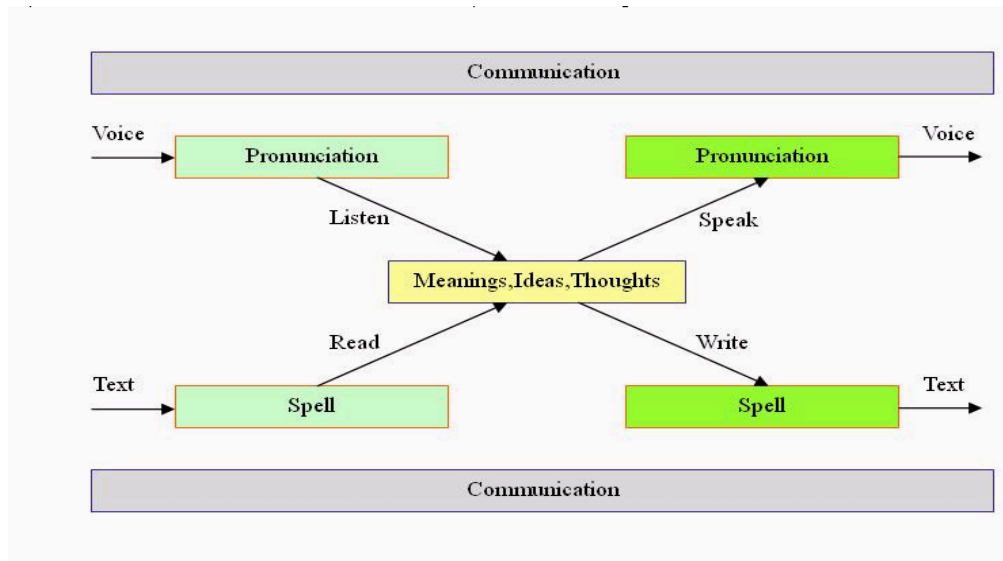
The population of the study consists of 162 students who study English as a foreign language. They have enrolled in the first level in the English department – Ibb University. All students of the two treatments participated in the study, but only 60 students were randomly chosen to form the sample of the study; 24 female students who accounted for 40 % and 36 male students who accounted for (60 %. Table (1) shows the frequency distribution of gender by treatment conditions.

Table (1): Demographic information about the participants of the study.

| GENDER |        |           |         |               |                    |
|--------|--------|-----------|---------|---------------|--------------------|
|        |        | Frequency | Percent | Valid Percent | Cumulative Percent |
| Valid  | male   | 36        | 60.0    | 60.0          | 60.0               |
|        | female | 24        | 40.0    | 40.0          | 100.0              |
|        | Total  | 60        | 100.0   | 100.0         |                    |

### Multimedia Software

The software program that was used in this study is a multimedia-based vocabulary called Wordhacker which aimed to help L2 learners improve their English vocabulary. The theoretical background of WordHacker program is communicative based. It is based on Ellis's(1995) view of what it is to learn a word , what are the processes through which a word goes and gets stored into our mental lexicon, how to understand speech , to read a word ,to say a word , and to write a word and how communication might occur through the interconnection of channels. The following snapshots from the program show these criteria.



A snapshot of the criteria of the program

## Images

The mages page functions as an embedded web browser to search the current word on Internet automatically. The web site is <http://google.com/imghp> by default. The images would be saved in the local directory by one click; it did not need to access internet to see them next time when one opened up the program.



Screen shot of the program showing the picture of the word 'bear'



## **Procedures**

The study was conducted on multimedia language lab setting in students' scheduled regular classes. The multimedia program had already been downloaded on the computer and presented on a large screen. Passages were presented both on computerized screen and printed texts. Four passages were selected by the researcher to be taught to students in normal class hours. The selected passages consisted of vocabulary for the following topics; papers, animals, roads, and accidents. The teachers of the first level students, who were the content experts, confirmed that the selected passages were suitable for students (Appendices 1, 2, 3 & 4).

The experimental procedures consisted of different phases:

First, the researcher administered the pre-test for 20 minutes to both groups. Then, the researcher gave students a brief introduction to the program, its objectives and its methods. The researcher took eight classes in students' normal class hours (1.30) hour for both control and experimental groups. Passages (Appendix 1) were processed with power point program and presented on the data show. Then students could access the passages themselves by opening the program that was already installed to desktops' computers. Words are typed inside the program by bold size. Target words are annotated with text, (definition; examples; and some words are illustrated with synonyms and antonyms) sound, (single words, definitions and examples were pronounced), and google images.

One experimental group received computerized passages with multimedia annotations and printed texts whereas a control group received only a traditional printed texts. Afterwards, participants were asked to take a vocabulary posttest for 20 minutes (both groups). Four weeks later, a delayed test was administered to both to check word retention.

## **Vocabulary Test**

A vocabulary test was designed in order to assess the effects of multimedia annotations on aiding English vocabulary acquisition (Appendix 2). The test consisted of 37 concrete and abstract words and was administered to participants in eight classes. Two types of test were administered: recognition and production (Appendix 5).

The recognition test required participants to answer multiple choice items with four alternatives and yes/no questions. The test consisted of 28 items (24 multiple choice items and 4 yes/no questions) and 28 words were annotated textually, (definitions, examples, roots, word classes) verbally and pictorially (already linked with google images).

## **Questionnaires**

After they had their pretest, immediate and delayed post tests, students were asked to complete a questionnaire to check their attitude to the use of multimedia. The researcher went through

their responses to the test, analyzed their mistakes and discovered components of the multimedia where their weaknesses lie. Based on the purpose of the research, the researcher designed a questionnaire to see their opinions about modalities of the used multimedia (clarity of the text and example and pictures depicting meanings of words) (see the questionnaire on appendix 6). The questionnaire contained 15 items in Likert's five points format (strongly agree, agree, undecided, disagree, strongly disagree). The questionnaire was given to the experimental group since they were multimedia centered. Only 26 participants responded and 4 dropped for certain reasons (illness ...etc).

## Results

The level of significance at which the hypotheses in the study were tested was  $\alpha = .05$ . The data were analyzed via the statistical package SPSS, version 11.5

The results of the pretest, post-test, delayed posttest mean scores, standard deviations for group 1 (the multimedia group) and Group 2 (the traditional printed text group) have been calculated and are presented in the tables (1 & 2).

|              | N  | Maximum | Minimum | Mean    | Std. Deviation |
|--------------|----|---------|---------|---------|----------------|
| GROUP        | 30 | 2.00    | 2.00    | 2.0000  | .00000         |
| PRETEST      | 30 | 36.00   | 15.00   | 22.4667 | 4.36864        |
| POSTTEST     | 30 | 37.00   | 22.00   | 29.2667 | 3.98214        |
| DELAYED TEST | 30 | 34.00   | 18.00   | 24.4333 | 3.78457        |

Table 1 Descriptive statistics of control group.

Table 2. Descriptive statistics of the experimental group.

|              | N  | Maximum | Minimum | Mean    | Std. Deviation |
|--------------|----|---------|---------|---------|----------------|
| GROUP        | 30 | 1.00    | 1.00    | 1.0000  | .00000         |
| PRETEST      | 30 | 18.00   | 29.00   | 23.0333 | 2.45628        |
| POSTTEST     | 30 | 25.00   | 41.00   | 33.9333 | 5.09180        |
| DELAYED TEST | 30 | 24.00   | 41.00   | 32.5000 | 4.91128        |

The test gains (pre-posttest & pre-delayed-test) are shown in table (3).

| Gain                     | Experimental group | Control group |
|--------------------------|--------------------|---------------|
| Gains-Pre-posttests      | 10.9 (47.32%)      | 6.8 (0.03%)   |
| Gains pre- delayed tests | 8.07 (33.03%)      | 5.71 (29.89%) |

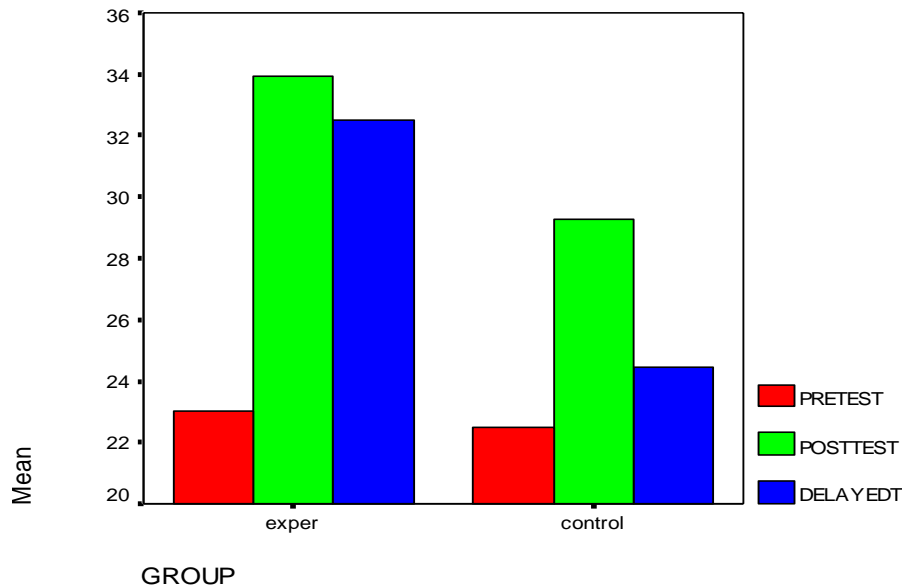
Table: 3 explains tests gains of the groups

It is worth noting that the experimental group showed larger gains than the control group. As it is shown in the table above (5), gains resulted from pre-posttest of experimental group approximately are 47% whereas gains of control group shows only .03%. This is inconsistent with the first null hypothesis of the study, so null hypothesis is rejected.

The Post-Delayed gains of experimental group showed higher than control group, about 33.03% whereas control group had only 29.89%. A decline of the post delayed test scores of control group was observed. Also this is inconsistent with the second hypothesis of the study in favor of directional hypothesis which proves that there is a statistically significant difference between scores of delayed posttest to both groups for experimental group.

Means between groups prove that experimental group got higher than control group.  $\bar{X}$  of multimedia group's posttest=33.93 whereas  $\bar{X}$  of control group =29.26. The standard deviation of the posttest for multimedia group is 5.09 whereas standard deviation of the posttest for control group is 3.98214.

The graphical representational of means can be seen in the given figure (4) below.



The effects of the treatment (multimedia group) was initially examined with multiple regression, the posttest, which had a high correlation ( $R = .92$ ;  $p = .000$ ) with delayed posttest, was chosen as the dependent variable. Initial results indicate that the pretest is the most significant predictor of success on the posttest ( $R = .348$ ;  $p = .006$ ) when the treatment is entered into the equation, it indicates the significant effect due to the treatment.

MANOVA was run with dependent variables. The repeated measures analysis was performed on the significant differences of tests. Multivariate test for "Within Subjects" revealed significant Time effects. This means that significant differences occurred across pretest, posttest, and delayed test  $F = 52.53$ .

Wilks' Lambda test is used to test whether there are differences between the means of identified groups of subjects on a combination of dependent variables' (Crichton, 2000). Eta squared of Wilk's Lambda  $= 0.874 < 0.14$ ,  $p = .000$  showed the effect of time on treatment (see table 5). It indicates that there is a statistically significant difference for the multivariate test,  $p$  value  $= .000$  shows that there is a statistically significant difference between two groups (treatment) on the set of the dependent variables (Time, 1, 2, 3) pretest, posttest, and delayed test. Also, multivariate test reveals the homogeneity of groups and shows significant differences of results in all tests  $p < .005$ , it is indicated with Mauchly's Test of Sphericity  $p = .000$  which is significant.

| Test          | Value | F      | Hypothesis | error | Sig | Eta Squared |
|---------------|-------|--------|------------|-------|-----|-------------|
| Pillai's      | .12   | 201.61 | 2.00       | 58.00 | .00 | .87         |
| Wilk's        | .12   | 201.61 | 2.00       | 58.00 | .00 | .87         |
| Hotelling's   | 6.95  | 201.61 | 2.00       | 58.00 | .00 | .87         |
| Roy's Largest | 6.95  | 201.61 | 2.00       | 58.00 | .00 | .87         |

Table 5 shows the multivariate for the groups.

It indicates that there is a statistically significant difference for the multivariate test,  $p = .000$  shows that there is a statistically significant difference between two groups (treatment) on the set of the dependent variables (Time,1,2,3) pretest, posttest, and delayed test. Also multivariate test reveals the homogeneity of groups and shows significant differences of results in all tests  $p < .005$ , it is indicated with Mauchly's Test of Sphericity  $p = .000$  which is significant.

### Analysis of the Questionnaire

First, the data from the questionnaire is converted numerically. In order to test for differences between the items of the questionnaire, bivariate analytic techniques were employed. Chi-square is used to test the significant differences of the items. The researcher analyzes the items that serve the research purpose and ignores those items which are related to their attitude to multimedia (opinion and motivation).

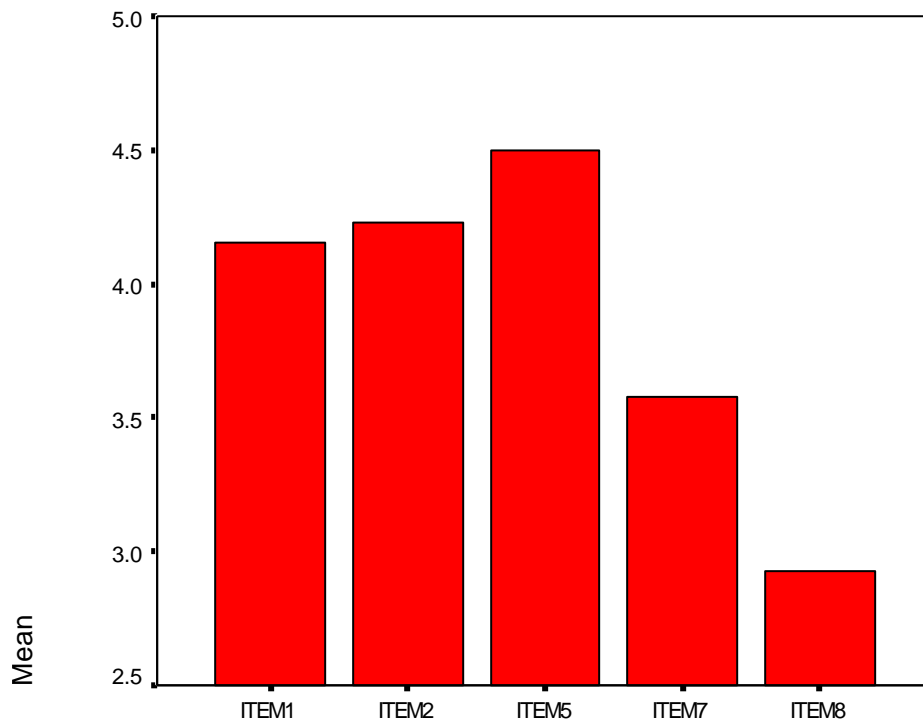
1-Chi-square reveals the significant differences for the item (1) (learning is effective through multimedia)  $p = .000$  which is highly significant.

2-Chi-square is also significant for the fourth item (pictures depict the meaning through the use of multimedia)  $p = .005$ .

3-Also, chi-square is highly significant for remembering words through multimedia (the seventh item)  $p = .001$ .

4-Chi-square is not statistically significant for the eighth item that's multimedia is deceptive  $p = .132$  whereas the second item (learning through multimedia is enjoyable) gets a high significant difference  $p = .03$ .

The following table and representational graph demonstrate the significant differences



In summary, results revealed a statistically significant difference between scores of multimedia group and traditional printed text group in favor of multimedia group. This is consistent with literature and proves the advantage of multimedia annotations in learning vocabulary. On the other hand, results show discrepancy with the null hypotheses of the study. Therefore, all null hypotheses are rejected.

## Conclusion

This study explores the potential of multimedia annotations for learning new words. The result of this study shows that multimedia annotations have a great impact on acquisition of vocabulary. The more the presentation of multimedia with different modalities (text in combination with sound, picture, video, audio...etc.) the more effective and enjoyable learning is. Result shows that words are learnt better when they are presented with text, illustrated with examples, annotated by audio and images than those learnt with traditional printed text. Also, words are retained and retrieved better when they are presented on more than one mode either verbally or visually since they are stored on long term memory.

The result of the study supports Mayer's (1997-2001) generative theory of multimedia learning as well as Paivio's dual coding theory.

According to the generative theory of multimedia learning, a learner has to select the input first, when the material presented with text, the learner has to select relevant words to be retained as a

text base in verbal working memory. When presented with illustration, the learner must select relevant images to be retained as an image base in visual working memory.

Second, he/she must organize the text base into a coherent verbal representation and an image base into a coherent visual representation. Then, he/she must integrate the verbal and visual representation by making one to one connection between the features of the two (Mayer, 1997).

Paivio's (1986) dual coding theory is based on the assumption that memory and cognition are served by two separate systems, one specialized for dealing with verbal information, such as printed words, and the other for nonverbal information, such as pictures or objects. The two systems are supposed to be interconnected. For instance, pictures can be named and words can evoke images (Paivio, 1986).

The results of this study extend the previous research studies (Chun & Plass, 1996; Plass, Chun, Leutner, Mayer, 1998, 2003, Al-Seghayer, 2001, Nikolova, 2002, Yoshii, 2006, Yanguas, 2009). Learners whose native language is Arabic benefitted from the use of multimedia applications in EFL environment similar to the previous studies' participants who studied the target language as a second language. Therefore, multimedia benefits can be generalizable to participants whose mother tongue's scripts fully contradict the target language (Arabic vs. English).

### **Limitations and Suggestions for Future Studies**

As this study has conducted images plus picture modes, future studies are recommended to examine other modes like video clips or animation. Also, the passages given in this study touched different cultures; there is a need for adopting passages which are closer to participants' culture in order to pay more attention and enhance the noticing which is very important in second language acquisition.

In addition to that, choosing images is very important for acquisition particularly those which carry abstractness because they are difficult to represent the identical meaning for such words. It is recommended to carefully select the images for abstracted words which fully depict the meaning of the target words and to avoid ambiguity of using such images.

Our participants were adult native speakers of Arabic and some of them might have been used to English environment so that they might affect the validity of the tests. There is a need to administer the same treatments to children who may not have been used to English. From them, one may get reliable and valid results.

This study has used a pen and paper test to measure students' achievements. Therefore, it is recommended to administer a computerized test in a language lab where students can obtain their results immediately by the computer.

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**Appendix (1)**  
**Passage 1**  
**Paper and Printing**

Five thousand years ago men were living in many parts of the world. They lived in caves and wore clothes made of the skins of animals. They hunted with weapons made of stone. At the same time, in other places of the world like India and Egypt, people were living in great cities. They knew how to build temples and palaces. They wore rich clothes and jewels. They also had invented the art of writing.

The Egyptians had a strange way of writing. Their letters were in the form of pictures. Only priests in ancient Egypt could read and write. There was no paper in those days. So the priest used the stems of a plant called papyrus for making their material. The word paper is got from 'papyrus'

The stem of the plant was cut into long thin strips. They were placed side by side. Then other strips were placed across the to make a kind of a mat. This mat was soaked in water, and then it was placed on a flat stone. Finally, after being dried in the sun, it was rubbed smooth with a piece of ivory. It was then ready for use. The priests used coloured inks and pens made from grass or straw .They wrote on the sheets of papyrus. They were joined together to make long rolls, called scrolls. The scrolls were rolled on wooden rollers.

Men started making paper as early as AD 105.A Chinese officer created a sheet of paper using mulberry, fishnets and other waste matter. The art of papermaking reached Samarkand in Central Asia in 751. By the 14th century, a number of paper mills existed in Europe. All papers is made

from wood pulp which contains cellulose. The wood pulp is made from logs. In paper mills the logs are striped of bark. Pulping is then done either by grinding up the wood or by cooking it with chemicals. The wood pulp is washed and mixed with water. Now it goes into paper making machines. The machine removes the water and presses the pulp into sheets. The sheets are passed through rollers which give the paper a smooth, hard surface.

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## **Appendix (2)** **Passage 2**

Long ago, the Earth was covered in darkness. None of the creatures living there knew what daylight looked like.

One day, all of the animals of the forest gathered together in a clearing. They wondered if it would be better to remain in darkness, or if it would be better to also have light. Deer, Chipmunk, Raccoon, Wolf, Bear, and many other creatures climbed to the top of the highest mountain. The mountain stood so tall that there were no trees on its top, and it was covered only with rocks. Millions of stars blinked in the dark sky overhead. The biggest and most powerful animal in the forest was the bear, and he was the first to reach the mountaintop. Bear stood on the highest peak, looked out over the forest below, and argued for remaining in darkness. He said that the creatures of the forest would be able to sleep better in darkness because there would be no light to keep them awake. Most of the other animals were afraid, and they agreed with Bear. Raccoon said that he did not mind the darkness because he was so smart that he could find plenty of food, even in the dark. Wolf was easy to please, too. She didn't mind the darkness because she could howl in darkness or in light.

But one animal did stand up to Bear. Chipmunk, the smallest of the animals, argued that it would be better to have both light and dark. Chipmunk was very clever. As Bear continued to argue for darkness, she made many good arguments for light.

Slowly, the night passed. Bear grew tired of talking, but Chipmunk chattered on and on, as if she had all of the energy in the world. As the other animals dropped off to sleep, one by one, Chipmunk kept arguing. Finally, the first sunrise ever seen by the animals appeared over the top of the mountain. They woke up and were amazed by what they saw.

Chipmunk began to dance from rock to rock. Bear became angry because he didn't get his way. He roared loudly and ran after Chipmunk. He chased Chipmunk all the way down the mountain. Bear was fast, and he reached out his giant paw to grab Chipmunk. Chipmunk got away, but not before Bear managed to scratch her back with his long claws. And that is why, to this day, you can see stripes on Chipmunk's back!

Retrieved November 2005 from  
<http://www.longman.com/ae/marketing/sfesl/tests/grade4.html#reading2>

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### **Appendix 3**

#### **Passage 3**

The dogsled race was about to begin. Julie's team of dogs was lined up at the starting gate. Julie stood behind them. The air was so cold that she could see her breath. Other teams were lined up, too, and the dogs were excited. Julie kept her eyes on the clock. At exactly ten o'clock, she and the other racers yelled, "Mush!" The dogs knew that meant "Go!" They leapt forward and the race began!

Julie had trained months for this race, and she hoped she and her dogs would win. Hour after hour, day after day, Julie's dogs pulled the sled in order to get in shape for the race.

Now, they ran over snowy hills and down into frozen valleys. They stopped only to rest and eat. They wanted to stay ahead of the other teams. The racers had to go a thousand miles across Alaska. Alaska is one of the coldest places on Earth. The dogs' thick fur coats helped keep them warm in the cold wind and weather. In many places along the route, the snow was deep. Pieces of ice were as sharp as a knife. The ice could cut the dogs' feet. To keep that from happening, Julie had put special booties on their feet.

At first, the dogs seemed to pull the sled very slowly. They were still getting used to the race. But on the third day out, they began to pull more quickly. They worked as a team and passed many of the other racers. Once, one of the sled's runners slid into a hole and broke. Julie could have given up then, but she didn't. She fixed it and they kept going.

When they finally reached the finish line, they found out that they had come in first place! It was a great day for Julie and her dogs.

Retrieved November 2005 from  
<http://www.longman.com/ae/marketing/sfesl/tests/grade4.html#reading2>

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### **Appendix 4**

#### **Passage 4**

#### **An Accident\***

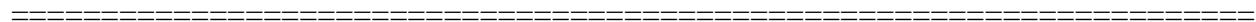
There was a serious accident on one of the main roads into Stuttgart this morning. An old lorry broke down in the middle of the road, and the driver couldn't move it. It was eight o'clock, the middle of the rush hour, so it soon created a terrible traffic jam. Drivers got very angry and a

man in a Mercedes tried to go round the lorry. Unfortunately, another car was coming in the opposite direction. The driver braked down and tried to stop, but he couldn't prevent the accident- the Mercedes crashed into the front of his car. The driver of the Mercedes was OK, but the other driver was badly injured and both cars were very badly damaged.

**Important Words and Phrases**

- Taxis use the road; pedestrians use the pavement
- The speed limit on motorways in Great Britain is 70 mph
- Most petrol stations in Great Britain are self service
- Get in the car and remember to fasten your seat belt
- The other car was going very slowly, so I decided to overtake.

\*Redman .S .(2003) English Vocabulary in Use preintermediate and intermediate. Cambridge University Press



**Appendix 5  
Vocabulary test**

**Name:**.....  
**Group:**.....

1-Put the correct word in the blank

Leave the dishes to ..... for a while  
a-wash      b-clean      c-soak      d-sweep

2-There will be a press conference in the..... of the king

a-palace      b-temple      c-house      d-home

3-A piece of paper for writing on is called

a-a roll      b-a scroll      c-an ivory      d-no one of the above

4-What is the relation of the word smooth &hard:

b-synonyms      c-antonyms      a-no relation

5-the synonym of the word priest is clergyman (true or false)

6-The synonym of the word pulp is flesh (true or false)

7-Define the word "temple"

.....

8-What is the meaning of the word grind in the following statement;

The elephant grinds its food with powerful teeth

9-Give the correct name of the following pictures"



10-Name the following pictures



11-Bear grew tired of talking, but chipmunk chattered on and on, as if she had all the energy in the world

What does chattered mean?

a-moved slowly    b-laughed    c-spoke quickly    d-argued

12-what does the word amazed mean?

a-surprised    b- embarrassed    c- afraid    d- doubtful

13-A story handed from the past, mostly untrue is;

a-a narration    b-a legend    c-a novel    d-no one of the above

14-a forest is a place in which;

a-trees and bushes covered    b-human being live    c-there are no creature    d-all the above

15-Chipmunk;a raccoon; a bear are examples of

a-wild animals    b-domestic animals    c-reptiles    d-no one of above

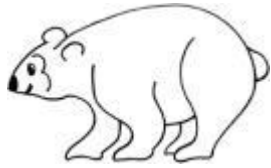
16- Identify the following pictures(deer, bear, chipmunk)

Language in India [www.languageinindia.com](http://www.languageinindia.com)

11 : 3 March 2011

Mohammed Ali. A. Mohsen, Ph.D. Candidate

Effects of Multimedia Glosses on Aiding Vocabulary Acquisition in EFL Environment



.....



.....



.....

17-the synonym of the word peak is top (true or false)

18-The antonym of the word clever is intelligent (true or false)

19-How do you describe the action made by a tiger in the following picture;



a-roaring      b-chasing      c- hunting      d-howling

21-Put the correct name of the following picture:



.....

20-A foot of animal with nails is called

a-paw    b-claw    c-footprint    d- all the above

21-What is the synonym of the word leapt?

a-run              b- jumped              c- went              d- win

22-What is the meaning of the word dogsled ?

a-a race of running for dogs              b-dog slide in its way              c-a vehicle that travels  
on snow which is pulled by dogs              d-no one of the above

23- A hill is a natural elevation on the earth's surface.....  
a-as high as a mountain      b-as rugged as a mountain      c-not as high and rugged as a mountain  
d-higher than the mountain

24-A stretch of land between hills or mountains' often with a river flowing through it is;  
a-a forest      b-a valley      c- a desert      d-a farm

25- A soft thick hair covering animal ia called .....

26-In the following sentence what is the relation of the words sled & slid  
one of the sled's runners slid into a hole and broke  
a-antonyms      b-synonym      c-different words      d-no one of the above

27- A hollow place in an a solid is called;  
a-a dam      b-a hole      c-a wall      d-all the above

28-Name the following pictures



.....

29-What does the word accident mean?  
a-A damage happened as the result of a war  
b-An event that happened unexpectedly and causes damage and injury  
c-A crash between cars that happens expectedly  
d-all the above

30-What is the meaning of the word (lorry)?  
a-a truck      b- a tractor      c- a big car      d-a big bus

31-A place where road lanes meet is called  
a-a roundabout      b- a junction      c-a traffic lights      d-a tunnel

32--the word (pedestrian crossing) means:  
a-cars crossing      b-passers-by crossing      c-trains crossing      d-all the above

33-The driver braked hard and tried to stop. 'braked' means;



a-drove fast      b-made a crash      c- destroyed      d-stopped for traffic sign

35-I shouldn't miss the bus, miss here means  
a-not catch      b-buy      c-drive      d-get off

36-The synonym of the word injure is:  
a-kill      b-save      c-get healthy      d-hurt

37-A path at the side of a road for people to walk on is:  
a-a line      b-a lane      c- a pavement      d-away

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## Appendix 6

**Dear friends**

The aim of this questionnaire is to investigate the effects of multimedia annotations on English vocabulary acquisition of the first level students in English department –Ibb University

Please, read each statement on the left side carefully, the tick the mark (√) on the opinion that you are satisfied with on the right side. Don't worry, the information will be confidential and used for research purpose, it will contribute in developing English vocabulary in the Department.

Name:..... Group:.....

|    | Item   | Strongly agree | Agree | Undecided | Disagree | Strongly disagree |
|----|--|----------------|-------|-----------|----------|-------------------|
| 1  | I learn more words through the use of multimedia   |                |       |           |          |                   |
| 2  | The integration of text, sound, and picture makes learning more engaging and enjoyable   |                |       |           |          |                   |
| 3  | The use of multimedia makes me more attentive to what's being taught   |                |       |           |          |                   |
| 4  | The use of pictures on a multimedia program fully depict the meaning of concrete words   |                |       |           |          |                   |
| 5  | The use of pictures on a multimedia program fully depict the meaning of abstract words   |                |       |           |          |                   |
| 6  | I can comprehend the passages with the help of multimedia  |                |       |           |          |                   |
| 7  | I can remember words better when they're presented with audio, picture, and example  |                |       |           |          |                   |
| 8  | The use of multimedia stimulates me just to focus on the media not on the material   |                |       |           |          |                   |
| 9  | The presenting of word definition and example supported with audio and picture facilitate learning unknown words at the time being |                |       |           |          |                   |
| 10 | The multimedia program helps me check the meaning as many times as I want.   |                |       |           |          |                   |
| 11 | I can get a control over vocabulary acquisition using multimedia program   |                |       |           |          |                   |
| 12 | I can increase my English vocabulary through intensive use of the multimedia program.  |                |       |           |          |                   |
| 13 | I can learn English vocabulary faster and clearer when using multimedia program  |                |       |           |          |                   |
| 14 | I want my teacher to use a multimedia program when teaching vocabulary   |                |       |           |          |                   |
| 15 | I think a multimedia program is accessible and easy to use   |                |       |           |          |                   |

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Mohammed Ali. A. Mohsen, Ph.D. Candidate

Effects of Multimedia Glosses on Aiding Vocabulary Acquisition in EFL Environment

# LANGUAGE IN INDIA

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## English Language Teaching in Rural India - Issues and Suggestions

Simon G. Bernabas, Ph.D.

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### Mixed Ability Class – A Regular and Normal Feature in Rural Areas

In a multilingual and multicultural country like India, classes of mixed ability groups are a feature of every small town and village. ELT experts have suggested ways for teachers to teach English meaningfully to such classes, normally comprising *very able*, *able*, *less able* and *unable* students.

Grouping of students of different ability levels is one of the most frequently suggested ways. There are different ways of grouping. As Peter Hubbard and others say, “the teacher’s first task is to organise groups that are either representative of different ability levels, or mixed so that each is a small cross-section of the class as a whole” (Peter Hubbard, et al.1983).

However, these experts, like many others, admit that doing justice to a mixed ability class involves cost, both in terms of money and time. They say: “Teacher-produced material is very demanding on time and energy and it will not be possible to cater in this way for

each lesson. It is necessary to have a wide choice of books and visuals, especially graded readers and it is very necessary for the teacher in this situation to be given adequate time for preparation and good facilities for duplication” (Peter Hubbard, et al.1983: 311-12).

### **Contrasting Indian Classrooms with Those in Western Nations**

Hubbard and others might be talking about a classroom of the west, where the strength of a typical class could be much smaller than that of an Indian classroom. In our country we come across classrooms overflowing with students, especially in schools and colleges which have a name.

Good teachers of English might try group work, pair work, etc., with the limited resources and time available to them. However, a large number of college teachers do not do so because of their apprehension that they won't be able to complete the syllabus on time.

I wonder if we can blame teachers for this because they are answerable to the society and institutional authorities and hence their aim is to teach in such a way that a good number of students pass examinations. Thus, testing and evaluation designed by boards of education and universities have a negative washback effect on her teaching in the classroom.

### **My Experience and the Lessons I learned**

I teach in a college located in a small city and the student population there differs considerably in their abilities. In a compulsory English class there are not less than 150 students and they come from different socio-cultural, linguistic and economic backgrounds. Even in an English special class, generally comprising 30 to 50 students, this diversity is visible.

With the minimum knowledge I have about dealing with mixed ability classes I try to do what I can. However, over the years, I have failed to understand the specific reason why I witness such diversity of competence in English classrooms. Of late, I even tend to think that this unmanageable difference in the students' competence in the language is our own creation.

It often surprises me when I hear that many of the *less able* and *unable* students have scored first class marks in their qualifying examinations, although spellings of simple words are like a puzzle for them.

For obvious reasons, let us not discuss their failure in constructing simple sentences. Such weak knowledge of English underscores the fact that there is something awfully wrong in the way the typical Indian student is 'brought up' to do his graduation in colleges where all efforts of teachers to reform their English language skills prove futile.

### **Our Own Creation**

I have already suggested that the vast difference in the competence of students seems to be our own creation. The socio-cultural and linguistic backgrounds of students do play an important role in their linguistic skills. However, the general feeling is that such things are beyond the teachers' control. For example, Ramadevi (2002:234-35), in an article entitled "Inside the Classroom", says: "We need not dwell too much on the home and socio-economic background of the learners. Likewise, we need not dwell too much on factors like aptitude, age, previous world experience, etc. These are clearly not under the teacher's control and nothing much can be done about them." The question is, aren't these factors important and shouldn't they be addressed by the State, if not by the teachers alone?

### **Importance of Primary Education in Nation Building**

The importance of primary education has been frequently highlighted by individuals and by the education commissions of the colonial and postcolonial periods. For instance, as early as 1910, emphasizing the importance of compulsory and free primary education, Gopal Krishna Gokhale informed the British government that "the whole of our future as a nation is inextricably bound up with it" (Aggarwal, 1992:34).

In the *Revised National Policy on Education* (Aggarwal, 1992:403) we read: "It shall be ensured that free and compulsory education of satisfactory quality is provided to all children upto 14 years of age before we enter the twenty-first century."

Similarly, the Right of Children to Free and Compulsory Education Act, 2009, aims to provide free and compulsory education to all children of the age of 6 to 14 years. The Act certainly envisages an ambitious project. Its fifth chapter, for instance, states that the curriculum and the evaluation procedure should aim at the all round development of the child; that learning should be through activities, discovery and exploration in a child friendly and child centered manner; and that the medium of instruction should, as far as practicable, be in the child's mother tongue. (These details of the Act are taken from *The Gazette of India*, No. 39, 27 August, 2009, displayed on the website

*http://www.indg.in/primary-education/policies*, p. 9.) Indeed, these clauses, if implemented strictly, can bring about change.

### **The Position of English in the Curriculum – Inadequate and Improper Models**

However, the fact of the moment is that primary education is fraught with problems. The position of English in the curriculum does not seem to have received any serious attention. In some states English is taught from Class I onwards, while in some other states it is taught at a later stage.

ELT experts like Perren, as quoted by Hans R. Dua, (1994:109) tells us that the earlier a child is exposed to a language the quicker it learns to use it: “Since all must use English, it is best for children to begin at an age when it is easiest, when there is no pronounced language-learning differential.”

Similarly, the better the language model the child hears, the better the language it uses. However, barring a few cosmopolitan and metropolitan schools, most children in our primary schools are exposed to a very limited amount of English and over a period of five or six years irreparable damage is done to the students’ ability to acquire English.

At the high school level, too, the trend continues. The reasons for this deplorable tendency are obvious. The teachers themselves, in spite of their good intentions, are not good users of English. According to Seshadri (1997:206), “Most teachers of English in our schools are products of our university system. Obviously our departments of English do not equip them with the kind of skills needed to teach English.”

But teachers also have their complaints. Seshadri (1997) says: “The school teachers say that many of their students are not sufficiently motivated because not all of them go for higher education. Also, they do not see the usefulness or relevance of English in their immediate environment.”

### **Promotion to the Next Higher Class without Passing Exams with Adequate Performance**

Similarly, since our country is involved in the national literacy mission, the general policy is to pass all, or nearly all, of the students up to Class VII or VIII. When this privilege exists, one does not bother much about the mixed abilities of our students. In some places, where there are too many schools, it is the teacher’s necessity to have the required number of students in their class. After bringing students to school with much

difficulty, the teachers cannot fail them because they have to get students in the coming year, too.

### **High School Education Is No Different**

Whatever is said about our primary school education may also be applicable, in many respects, to the high school, and junior college education of our country. There, too, problems of various kinds exist. Sometimes teachers engage in tuition classes to supplement their income (Anjana Desai, (1993:39) or they have to teach in classrooms with inadequate infrastructure.

### **Collegiate Education**

When students come to the senior college, where many of us are well-paid players, teachers have a lot of complaints. Here let us focus, for a while, on the students who specialize in English language and literature. Fortunately for many of us, these complaints have been articulated from time to time by the leading teacher-researchers of our country.

For example, at the second TELI Conference held in Hyderabad, Anjana Desai (1993:39) complained that there is “no opportunity to...work out integrative syllabi to link school, college and university curricula...” Desai (1993:38, 41) says: “The more sinister side to the school teaching situation is that quite often even those who have the required qualifications to be lecturers choose to become school teachers because they can then give tuitions for unwarranted income.” Teachers’ knowledge and their method of teaching are also subjected to scrutiny by her: “[Students] are lectured to by teachers who have very often not read anything more than the books allotted to them to teach, in the selection of which ... they may not have a say.”

According to Nagarajan (1978:170), there are two groups of students in our colleges in which one group comprises vernacular school students “who do not have enough English to read English literature with pleasure and discrimination.” The number of such students is very high in rural and small city colleges. Those, who use English fluently, almost like their mother tongue, are very few and yet they are powerful enough to create a sense of alienation among the students whose English is faulty. The latter looks at the fluent minority as models to imitate.

### **Compulsory English in College Studies**

The preceding sections of this paper briefly highlighted the major problems of teaching English in Indian schools and colleges. Students who come to colleges from schools, and who specialize in humanities and social sciences, have to do a Compulsory English course till the end of their graduation. And the variety and number of students (sometimes more than 200) in this English class are beyond anybody's imagination.

I wonder how much can a teacher know about their varied abilities. If a sense of futility creeps into the mind of the teacher she cannot be blamed. How much pair work or group work can be given in such a class when the teacher has a textbook to finish in such a way that most of them pass the examination?

The real problem is the miserably inadequate language which they have learnt in the previous years. Even to work in pairs or groups, let us not forget, there is a minimum requirement of language proficiency. A teacher cannot spend her time first on the task of training for that proficiency and then teach what she is expected to. It is a special mixed ability group, I think, specially created for her by an essentially flawed system.

### **A Possible Resolution of Our Issues: Testing the Aptitude and Motivation**

The gloomy picture is given in the preceding sections to enquire whether we can minimize the lamentable disparity in the abilities of the students to whom we impart English. At a time when we talk about the revamping of primary education, let us consider the prospect of introducing English at the primary stage to test the aptitude and inclination of the learner.

Let us ensure that we provide quality education in English to the little children who can learn a second language more easily than their adult counterparts. We are fully aware of the difficulties involved in the provision of such quality. It certainly requires technological and human resources. It requires enough infrastructures. But if our intention is not to reduce our graduate programmes to mass literacy programmes, then we should start from the beginning.

### **Let Us Train Our Primary School Teachers, et al.**

We live in an age of multimedia products. The computer is no longer a rare commodity even in remote places. Let us first train our primary teachers to be efficient users of English with the assistance of modern multimedia facilities. Let them also be trained to use the media effectively in their classrooms. Let the same practice be continued through the high school and, if necessary through the college. This will definitely incur a lot of



expense. But now our governments are determined to spend enough on education and the determination should reflect in the innovative methods of teaching and learning. Consequently, by the time our students come to Class X they should be really able to use English for the basic skills of Listening, Speaking, Reading and Writing.

### **How About Making English an Optional Subject?**

Another question that may be raised in this section of solutions is whether English can be made optional? While our attempt is to enable the school students to use the language for the four skills we also need to ask whether we should impose it at any stage. Can we have options for the students to drop English at certain levels, say, Class V, VIII or X, when they feel that they don't have the aptitude or use for it? This does not, however, mean that we should be casual about its teaching. The primary concern should be to avoid students quitting English courses at any level and for that, as suggested earlier, the subject should be taught intensively inculcating in them a sense of purpose and value of what they are doing in the class.

### **Vocationalisation – A Possible Solution**

The next question to be considered in this regard pertains to the students who opt out of English in spite of all our earnest efforts to teach it. The recommendations of various education commissions constituted in the post-independence period have explained the importance of the vocationalisation of education. For example, the Secondary Education Commission of 1952-53 (Agarwal, 1992: 95) said: "... there is a need to promote technical skill and efficiency at all stages of education so as to provide trained and efficient personnel to work out schemes of industrial and technological advancement."

Similarly, the basic education Standing Committee of the Central Advisory Board of Education (Agarwal, 1992: 107) pointed out: "In basic education, as... in any good scheme of education, knowledge must be related to activity, practical experience and observation. To ensure this, basic education rightly postulates that the study of the curricular content should be intelligently related to three main centres of correlation viz., craft work, the natural environment and the social environment."

The Kothari Commission of 1964-66 (Agarwal, 1992: 178, 79) also spoke of the need "to give a strong vocational bias to secondary education" and added: "We visualize the future trend of school education to be towards a fruitful mingling of general and vocational education...." In the context of the present paper these recommendations imply that a lack of thorough English education should not deprive those students who wish to shake

off the burden of English, and thus decolonize their minds, of earning a decent living from their own productive work.

### **Intensive Training for English Language Teachers**

The importance of technology-based teacher training cannot be ignored. Every newly appointed teacher, right from the primary school to college levels, especially teachers from a rural background, should undergo at least a one-month intensive training in the skills of English. The purpose of this course is to fine-tune the teachers' own proficiency in the language and to help them teach English with technological aids for concrete results. Such courses may be held under the guidance of experts at the State ELTIs or at centers constituted for this purpose.

There can be doubts about the viability of such a short-term project for long-term results. But let us remember how BPO companies train raw graduates to be fairly good users of English within a short span of time. What is important is the seriousness with which we undertake such activities and the concerted effort of the agencies that control primary and secondary education to make the earnestness real.

We have excellent teachers in university departments and trainers in industries who can be good resource persons at summer institutes and orientation programmes for teachers. Such programmes often turn out to be sessions of theoretical discussions rather than sessions of intensive practice for skills upgradation. Informal get-togethers conducted in the company of teachers, outside the classroom, could help learners come out of their diffidence and inhibitions.

Anjana Desai (1993: 43) has recorded the experience of proposing such a meeting in which a group of high school and higher secondary school students were to be invited to spend 6 weeks of their summer vacation with college teachers in a tribal area. They were to live, eat and drink together and the language of communication, as far as possible, was to be English. There was to be some formal teaching to simplify difficult points in their lessons. The proposed budget also was not unaffordable. Yet she and her colleagues were not allowed to carry out the experimental project because authorities informed them that "university teachers have nothing to do with schools, which are the province of the NCERT"

### **To Sum Up**

To sum up, the purpose of this paper is not to challenge the reality of mixed ability classrooms. It only seeks to point out the fact that the mixed abilities that we encounter in our college classrooms are far more complex than in other places.

We do not have enough time and resources to deal with the difficulties of a large number of undergraduate students who do not have enough language to study the syllabus prescribed for them. It is impractical at higher levels to train students to master the four basic skills and teach them their lessons/textbooks.

What is suggested here is a concerted effort on the part of the State, teachers and institutions to make the basics of English clear to the students at a very early age and reduce the problem of teaching unmanageable mixed ability classes in post-secondary and graduate levels.

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## Teaching Paragraph Writing - “Bilingual” Newspapers as Tools

Sr. Mary Lowrencia, Ph.D.

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### Introduction

The focus of this paper is on teaching college students how to write effective paragraphs using newspapers as a tool. I find from my experience as a college teacher in a rural setting that the problem of the students relate not merely to just communicating ideas but generating them on their own as well. If students were asked to write a paragraph on a given topic, they would have only very few ideas, which would not be sufficient to cover the theme expected in the paragraphs of the essay. So I thought that using “bilingual” newspapers could be of great assistance in helping them to give direction to get ideas. Once the ideas are at their disposal, they could easily attempt to produce a paragraph.

Students from the rural background hail mostly from Tamil medium schools, so their exposure to English is very minimal. Right at the beginning of their college life expecting them to write an effective paragraph, naturally, is a hopeless expectation on the part of the teacher. Ignorance coupled with fear and inhibition obstructs the students’ thinking capacity and the result is their inability to write a paragraph.

It was hypothesized that if ideas were available in Tamil and translation of the same was available in English, mini-composition paragraph writing could be taught and eventually it may lead them to write on their own with confidence.

## **Experiment**

The experiment was carried out in Bharath Niketan Engineering College among the Computer Science Engineering (CSE) students who are mostly from the rural background first generation learners hailing from rural Tamil medium schools. The college is located near a medium-size rural town, Aundipatti in Theni district, Tamilnadu, India.

These students were taught grammar along with their curriculum for one semester. While teaching how to write paragraphs, students were asked to narrate an incident. They found it very difficult to generate ideas because their reading habit was not strong. So the researcher thought of using articles or news items from newspapers, which are within the easy reach of these students, to develop their writing skill.

## **Reasons for Choosing Newspaper Items**

Newspaper is contemporary literature which reflects the lives of the people. It gives insight into the environment and happenings around the world. It also enhances the knowledge and understanding of the world, with a lot of information about various subjects at various levels. This type of literature opens the minds of the students. In addition, this exercise also paves the way for the students to read newspapers every day. Because of these varied reasons I thought that newspapers could be of real assistance in teaching paragraph writing.

## **Goal: Paragraph Writing**

A paragraph is a unit of thought presented in a sequence of sentences. In a paragraph, words and phrases are arranged in a specific way to bring about coherence and cogency of content. A paragraph presents content to result in better understanding.

Design of a paragraph varies according to the writer. Some writers use paragraphs solely on the basis of content highlighting the logical development and expanding one point in depth. Some others may focus purposes of emphasis and variety of expressing the same content in different stylistic ways.

A paragraph may be viewed in terms of progress from the general to the particular. The paragraph begins at a general level, presents particulars and concludes with a statement. However, all paragraphs do not move on as a simple two-level movement of general and particular. Whenever any statement needs further elaboration, a paragraph may adopt additional features.

## **Narration**

Narration is giving an account of an event. It may focus on a conflict, or simply on a description of an event or events. Many events happen in the public, such as road accidents, strikes by labourers, unusual incidents, political meetings, elopement, siege of public places and so on. Narration is concerned with the title, topic, events, order, climax, exciting or pleasing facts, point of view, etc.

When the topic sentence is stated at the beginning of the paragraph, it indicates whether the direction of writing is from general to particular or vice versa. The point of view differs according to the attitude of the writer towards a particular event. Even the use of a single word or

a persistent use of a name or title can easily reveal the point of view of the writer and his or her paragraph. Narration can be factual or fictional. Newspaper stories, life stories, including biographies, histories and some personal stories, etc., may be factual narratives in some broad sense. Fairytales, short stories, novels and so on are fictional narratives, which are imagined by the authors or narrated from traditional sources. Sometimes a short story or a novel can be written as a fact. In this section, narration of an event as done in some selected newspapers is taken up for teaching.

### **Narrating an Event**

Narration of an event can be a pleasant or frightening experience. For example, building a house, a festival celebration, or a courageous act and other such items are pleasant events. But accidents, murders, etc., are examples of unpleasant events.

The main element in describing the event is time order. The order of time movement is usually serial or sequential, that is, chronological. The events are narrated following the clock time, minute-by-minute, hour-by-hour, season-by-season, etc. For example, a cricket commentary is given from the beginning of the game until it ends. It can be season by season as in the case of agriculture, beginning with ploughing and ending in a harvest. So serial order starts at one point of time such as 4 o'clock, June 1947, the first week of cold season, etc., and ends at the end of the narration.

Mere chronological narration may not be interesting. If one wishes to name cricket match, one may divide the innings scored from time to time, and present the score serially in different periods, like before lunch, before and after teatime, etc. In such an arrangement, there is no chance of misplacing the score but it also includes features like catches, drops, misfielding, sixes, boundaries, etc., which increase the interest of the listeners.

In narrating a cricket match carefully, the selection of details has to be made before the events are chosen for the narration. One day match also gives details regarding the players' clothing, their reaction to their errors or triumphs, their facial expressions when they fail or succeed in their actions. Such details are introduced in between the main chronological narration, which does not affect the time scheme.

### **Essential Conditions of Time Order**

The most important condition regarding the adoption of time order in narrative writing is that an order is chosen it should be consistently followed, whether it is forward or backward movement. It should not be reversed anywhere in the middle, as it would confuse the reader. To avoid any possibility of confusion, temporal markers like at the same time, now, then, all the time, when, while, before, after etc., may be used to guide the reader to remember the events.

### **Important Aspects of Narration**

There are three important aspects in any narration

- (i) the character,
- (ii) the action and
- (iii) the locale.

The readers grasp the meaning of narration on the basis of relationships among these three aspects. The narration may be told from the point of view of the writer, or from the point of view of some one who is involved in the event.

Narration differs according to the writer's purpose. For example, in narrating an accident, rash driving, bad roads, etc., may furnish the details. If the writer's purpose is to highlight the death of the person, he would concentrate on the bruises, blood loss, etc. If it is rash driving, their concentration would be on speed. The writer should be clear in his or her purpose and the narration details should be planned to support and illustrate a special point. Therefore, the writer should maintain consistent point of view and chronological time sequence.

### **Exemplification**

To check whether the students had understood the concept of narration or not, selected articles from newspapers were photocopied and distributed to the students. A few questions relating to the event/s were put to the students and answers from them were elicited. The answers were analyzed based on the information provided in the article chosen from the newspapers.

### **Reading the Tamil Version**

Students were asked to read the Tamil version of the article silently. Then one of the students came forward and read it aloud to the class. The Tamil version of the article from the daily newspaper *Dinamani* is given below:



# மதுரையில் வீடு இடிந்து தாய், மகள், குழந்தை சாவ

மதுரை, நவ. 14: மதுரையில் தொடர் மழை காரணமாக வீடு இடிந்ததில் தாய், மகள் மற்றும் ஒன்றரை வயது ஆண் குழந்தை ஆகியோர் ஞாயிற்றுக்கிழமை உயிரிழந்தனர். மேலும் 3 சிறுமியர் உள்ளிட்ட 6 பேர் காயமடைந்தனர்.

மதுரை எஸ்.எஸ்.காலனி பொன்னிநகரைச் சேர்ந்தவர் முனியாண்டி. தனியார் நிறுவன காவலாளி. இவரது மனைவி உஷாராணி (57). இவர்களுக்கு புஷ்பலதா (24) உள்ளிட்ட 3 மகள்கள் உள்ளனர். இவர்களில் 2 பேருக்குத் திருமணமாகிவிட்டது. இதில் புஷ்பலதா கணவர் கண்ணனுடன் தந்தை வீட்டிலேயே தங்கியுள்ளார். மற்றொரு மகள் சீதாலட்சுமி, அவரது கணவர் மீனாட்சிசுந்தரத்துடன் திண்டுக்கல் பகுதியில் வசிக்கிறார்.

கடந்த சில ஆண்டுகளுக்கு முன்னர் முனியாண்டி தனது மனைவியின் கணவன் பழைய வீட்டில் மாடி அமைத்து ஒட்டுக்கரை வேய்ந்திருந்தார். இந்த நிலையில் முனியாண்டியின் கடைசி மகளுக்கு மாப்பிள்ளை பார்ப்பதற்காக திண்டுக்கல்லில் இருந்து இளையமகனும், மருமகன் மற்றும் குழந்தைகளும் மதுரை வந்திருந்தனர்.

வீட்டின் மாடியில் உள்ள அறையில் உஷாராணி, புஷ்பலதா மற்றும் குழந்தைகள் என 10 பேர் தூங்கியுள்ளனர். இளைய மகன் சீதாலட்சுமியின் கணவர் மீனாட்சி சுந்தரம் மட்டும் கீழ் பகுதியில் தூங்கியுள்ளார். அதிகாலை சுமார் 5 மணிக்கு திடீரென வீட்டின் மேல் பகுதி இடிந்து விழுந்துள்ளது.

இதையடுத்து வீட்டின் மேல் பகுதி அறையில் தூங்கிக்கொண்டிருந்த அனைவரும் அலறியடித்தபடி எழுந்து கீழ்ப்பகுதிக்கு மாடி வழியாக இறங்கியுள்ளனர். ஆனால், அதற்குள் வீட்டின் பக்கவாட்டுச் சுவர்களும் இடிந்து விழுந்தன.

இதனால், இடிபாட்டில் அனைவரும் சிக்கிக்கொண்டனர். அவர்கள் மீது இடிந்த சுவர்கள், ஓடுகள் விழுந்தன. உடனே அக்கம்பக்கத்தில் இருந்தவர்கள் போலீஸாருக்குத் தகவல் அளித்தனர். அதன்படி போலீஸார் விரைந்து சென்று மீட்பு பணியில் ஈடுபட்டனர். பின்னர் தீயணைப்புத்துறையினர் வந்து மீட்பு பணியில் ஈடுபட்டனர்.

வீட்டின் சுவர், மேற்கூரை முற்றிலுமாக இடிந்து விழுந்ததில் அதன் அடியில் சிக்கி உஷாராணி,

## 3 சிறுமிகள் உள்ளிட்ட 6 பேர் காயம்



வீடு இடிந்து 3 பேர் இறந்த இடத்தில் வேறு யாரும் சிக்கி உள்ளனரா எனத் தேடும் தீயணைப்புத்துறை வீரர்கள். (உள்படம்) வீடு இடிந்த போது இடிபாடுகளில் சிக்கி இறந்த (இடமிருந்து) உஷாராணி, புஷ்பலதா, விஷ்ணு.

அவரது மகள் புஷ்பலதா மற்றும் புஷ்பலதாவின் ஒன்றரை வயதுக் குழந்தை விஷ்ணு ஆகியோர் சம்பவ இடத்திலேயே உயிரிழந்தனர். புஷ்பலதாவின் கணவர் கண்ணன், அவரது குழந்தை பிரியதர்ஷினி (5), சீதாலட்சுமி, அவரது குழந்தைகள் திய்யா (4), காவியா (3) மற்றும் அவரது ஒன்பது மாதக் குழந்தை மணிகண்டன் ஆகியோர் பலத்தகாயத்துடன் தப்பினர். அவர்கள் அனைவரும் மதுரை அரசு மருத்துவமனையில் சேர்க்கப்பட்டு சிகிச்சை பெற்று வருகின்றனர்.

வீடானது முற்றிலுமாக இடிந்து விழுந்த நிலையில் சீதாலட்சுமியின் ஒன்பது மாதக் கைக் குழந்தை சிறிய காயத்துடன் தப்பியது கடவுளின் செயல் என அவரது உறவினர்கள் தெரிவித்தனர்.

இடிபாட்டில் சிக்கிய மீனாட்சி சுந்தரம் நீண்டநேரமாக தனது செல் போன் மூலம் வெளியில் இருந்தவர்களைத் தொடர்பு கொண்டு தன்னை மீட்குமாறு கேட்டுள்ளார். அதன்படி வீட்டின் இடிபாடுகளை அகற்றிய தீயணைப்புத்துறையினரும், போலீஸாரும் அவரை பத்திரமாக மீட்டுள்ளனர்.

புறம்போக்கு நிலத்தில் கட-

டி ய பழைய வீட்டின் சுவர் மீது மாடியை அமைத்துள்ளனர். இதனால் சுவர்கள் பலமிழந்து காணப்பட்டுள்ளன.

இந்த நிலையில் தொடர்ந்து மழை பெய்ததால் சுவர் மேற்கூரையின் பாரம் தாங்காமல் மண் சுவர் இடிந்து விழுந்திருக்கலாம் என போலீஸார் கருதுகின்றனர். வீட்-

டுச்சுவர் இடிந்த சம்பவம் கேள்விப்பட்ட மதுரை மாநகர் போலீஸ் கமிஷனர் பி.பாலசுப்பிரமணியன் அதிகாலையில் சம்பவ இடத்தைப் பார்வையிட்டார். பின்னர் காயமடைந்தவர்களுக்கு ஆறுதல் கூறி அவர்களுக்குரிய மருத்துவ உதவிகளை மேற்கொள்ளுமாறு போலீஸாருக்கு உத்தரவிட்டார்.

## இறந்தவர்கள் குடும்பத்துக்கு அரசு ₹ 2 லட்சம் நிதி உதவி

எஸ்.எஸ்.காலனி பகுதி பொன்னிநகரில் வீட்டின் சுவர் இடிந்து விழுந்து இறந்தவர்களது குடும்பத்தினருக்கு தமிழக அரசின் சார்பில் ₹ 2 லட்சம் நிதி உதவியை மாவட்ட ஆட்சியர் சி.சாமராஜ் ஞாயிற்றுக்கிழமை வழங்கினார். நிதி உதவி வழங்கும் நிகழ்ச்சிக்கு மாநகர் துணைமேயர் பி.எம்.மன்னன் முன்னிலை வகித்தார்.

மேலும், வீடு இடிந்ததில் உயிரிழந்த உஷாராணியின் கணவர் முனியாண்டி, புஷ்பலதாவின் கணவர் கண்ணன் ஆகியோருக்கு ஆட்சியர் சி.சாமராஜ் உள்ளிட்டோர் ஆறுதல் கூறினர்.

தெற்கு வட்டாட்சியர் அலுவலகத்தில் நடைபெற்ற நிகழ்ச்சியில் வருவாய் கோட்டாட்சியர் எஸ்.சுகுமாரன், வட்டாட்சியர் அ.சுமலசேகரன், மாவட்ட மக்கள் தொடர்பு அலுவலர் ரா.அண்ணா, ஆட்சியரின் நேர்முக உதவியாளர் மோகன்தாஸ், மாநகராட்சி மேற்கு மண்டலத் தலைவர் நாகராஜ் ஆகியோர் கலந்துகொண்டனர்.

# Three of family killed as house collapses



The remains of the house that collapsed during early hours of Sunday claiming three lives of a family in Madurai. (Inset) The victims Pushpalatha, Ushrani and Vishnu: **Express**

**Express News Service**  
Madurai, November 14

THREE members of a family were killed as their house collapsed in Ponni Nagar in Ponmeni Pudur in Bypass Road here in the early hours of Sunday. One was rescued from the debris by the Fire and Rescue Services personnel.

As many as 11 persons were staying in that two-storey building which collapsed at 3.45 am on Sunday. Usharani (55), her daughter Pushpalatha (24), and grandson Vishnu (1) were killed in the incident.

Except her son-in-law Meenakshisundaram (30), all others were sleeping in the first floor of the house. Except for the trio who succumbed and the one caught between the debris, all others

made their miraculous escape and survived the accident with minor injuries.

As soon as Meenakshisundaram communicated through his mobile phone to the Fire and Rescue Services regarding the accident, they rushed to the spot from Thideer Nagar and launched their rescue operation at the site.

Since they knew that Meenakshisundaram was alive, the rescue process was carried with proper care so as not to render further damage to the one who was struck in the debris.

Divisional Fire Officer K Karupiah told **Express** that the operation lasted for almost 3 hours.

The use of Heavy Earth Movers were deployed at the site and the debris were

removed with care. At the end of 3 hours, the rescue personnel reached Meenakshisundaram and brought him out with minor injuries.

According to Commissioner of Police P Balasubramanian, the basement and the roofing of the house had got weakened over the period of time.

With the recent heavy downpours, the seepage in the walls and in the basement had further damaged the house and it led to the collapse claiming lives of 3 persons, including the one-year-old boy. He also conducted spot inquiries along with Divisional Fire Officer.

District Collector C Kamaraj said that the District Administration will give a solatium of ₹2 lakh to the nearest kin of the victims who were killed in this accident.

The news item in English is taken from *The Indian Express*.

### **Reading the English version**

After reading the Tamil version of the article, the English version of the same article was given to the students to read silently. The photocopy of the English version of the article is given above.

Both *Dinamani* and *Indian Express* are published by the same company. The Tamil and English versions, though published as independent newspapers, usually share a lot of same news items, especially relating to regional/district affairs. Thus, a news item on an event in a town in Tamilnadu may contain the same content in both the versions. Even the order of items presented in the Tamil and English versions may be similar, if not identical. This provides us with a number of news items published every day and throughout the year with similar content and similar order of narration. Students can read Tamil and then the English version and thus are better equipped with an understanding of the content.

After the silent reading, one of the students read the news item in English aloud in the class. The article was discussed with the students. Often such discussions were carried out in mixed language situation, using both Tamil and English. As already stated, almost all students in the college are from the rural areas, have studied using the Tamil medium and many of them are first generation learners. This necessitated using bilingualism in the class. If the students did not know the meaning of a word or a sentence while writing the paragraph in English, they referred back to the Tamil version to get the meaning.

Then the students were asked to narrate the same incident in writing and they were able to write much better than before. The result shows that using newspapers, especially those that are interconnected because these were published from the same companies, could be an effective tool to develop their writing skill.

A Student Sample writing is given below.

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In wednesday, there was an accident in madurai. Three members were killed by in this accident. In that day, Mr. Balasubramanian and his relations are stayed in his house. His son and daughter and son in law and their childrens took rest on the first floor. He and his grandson and his wife ~~are~~ <sup>slept</sup> ~~slepped~~ in the ground floor. The first floor was broken down and during this incident first floor come down and ~~colloided~~ with the brokened house. Mr. Balasubramaniam communicate with the mobile phone with police. And police came to the spot and removed the persons. By this accident Mr. Balasubramanian's wife and his daughter and grandson ~~were~~ <sup>were</sup> died on the spot. And grandson was one year old. By this accident police commisioner said that, the basement of the house was so weak and it got damaged for the rain. This is the reason for that accident.

The above write-up shows that the errors committed were few in number. The student was able to narrate the event in a proper order. He had some difficulty with the use of prepositions (a very common error committed in colleges in metropolitan cities as well in India), some difficulty with the tenses, etc. He used passive voice, where active voice would have been most appropriate. There was some difficulty with auxiliary verbs as well. His capitalization and punctuation could be further improved. We can add several others to the listed features. However, it should be noted that he has developed a good sense of narration and has expressed the core content adequately well. We easily notice that fluency in English (both at the speaking and writing levels), which has been the major handicap of students coming from the Indian languages medium schools throughout the country, is helped greatly in this “bilingual” teaching of writing.

I would like to take the results tentative, but very encouraging. I believe that, with active involvement of the teacher in this process, these students will graduate with adequate writing skills and that this adequacy will get reflected also in their speaking, listening and reading skills.

### **View Students as Active Participants**

For a meaningful learning to take place, learners should be seen as active participants. The curriculum should be built in such a way that the language tasks, materials and resources would help the students to build up their own ideas. The teacher’s job is to create an environment to make the students to participate in the learning process.

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# **LANGUAGE IN INDIA**

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## **A Study of Teacher's Academic Qualification, Morale and Their Teaching Behaviour**

**Muhammad Naseer Ud Din, Ph.D.**

**Sajjad Hayat Akhtar, Ph.D.**

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### **Abstract**

In this paper, the authors discuss the study of teacher's academic qualification, morale and their teaching behaviour. The main objectives of the study were: to find out the extent of teachers' morale in Government Schools, to investigate about the teaching behavior of teachers in Government school and to investigate about the teaching behavior and teachers' morale in semi Government schools.

To achieve these objectives following null hypotheses were tested in the study: There is no significant difference between the mean scores of teachers' morale of Government and semi Government school. There is no significant difference between the mean scores of teachers' behavior of Government and semi Government school. There is no significant difference between mean scores of teachers' morale of high qualified and low qualified teachers. There is no significant difference between the mean scores of teacher's behavior of high mean scores of teacher's behavior of high qualified and low qualified teachers' Mean scores of teacher behavior of highly qualified-less qualified teacher. All the teachers of Government and semi Government of N.W.F.P were considered as population for the study. A

Government School (K.D.A Kohat) and semi Government School (P.A.F Kohat) were taken as a sample.

Two questionnaires were developed with the help of the advisor; one questionnaire on teacher's morale had 20 items while the second questionnaire on teacher's behavior had 25 items. The teacher morale questionnaire had 20 items with four options. These options were "much more", "more", "less" and "nil". The scoring procedures were 3, 2, 1 and 0. Similarly the teachers' behavior questionnaire had 25 items with three options. These options were "usually" "sometimes" and "never". The scoring procedure was 2, 1, and 0.

After the scoring of questionnaires, the mean score of every school regarding teachers' morale and the scores of highly qualified and low qualified teachers regarding morale were taken. A significant difference was found between the mean scores of teachers' morale of Government and semi Government school. A significant difference was also found between the mean scores of teachers' behavior of Government and semi Government school.

**Keywords:** Teacher's, Academic Qualification, Morale, Teaching behaviour, Government.

## **Introduction**

Teachers play vital role in the development of the personalities of the children. Teacher's attitude influences the personality of student. Their teaching style causes effect on the results of students. The best example of the best teacher is the Holy Prophet (P.B.U.H). Teachers' function is to help the child construct his own knowledge by guiding his own experiences. Teachers have a pivotal role in society. Teacher is responsible to build the future generation. The teacher's role is to convey effectively the prescribed content to the learner and he or she establishes the criteria for successful performance.

Chaudhry (1980) has discussed that the teacher has a number of ancillary roles in addition to that of teaching, an important one being that of guidance counselor. The teacher discovers the students' interest, needs, strengths and weaknesses and the reaction of students to a wide variety of situations. The teacher varies the procedures for guiding the students with different mental abilities. An effective teacher creates a stimulating environment for intellectual, social and emotional development of children. If there are good facilities and good environment in the school, then teacher's performance will be better. The school job for the teachers is source of attraction and satisfaction if the facilities are provided to the teachers. If there is a lack of facilities then the teacher role will not be attractive. The qualification of teachers is also related to teacher's morale and teaching behavior. Highly qualified teachers play a vital role in the school.

According to Rosehine (1993), for the teaching of reading and writing in particular, the attitude of teachers is most important. Another author Kerliger (1978) also indicates that learning, in real sense, needs conditioning by many influences. Students need co-operation for new learning tasks for which many of them have had little readiness.

The successful teacher of reading will help the pupil learn rather than try to make him or her depressed through a particular method. A good reading teacher is flexible. Most successful teachers are honest in their approach to learner. They are critical when necessary, but they do not assault and damage the learner's confidence. They give prizes whenever it should be given, for they know that one successful step made the next one easier. They are generally patient and kind, and, most importantly, show a personal interest in each learner.

Kumar (1992) reporting on the role of a teacher stated that a good teacher is not simply discussing the transmission of ready-made knowledge to students. Teacher's function is to help the child construct his or her own knowledge by guiding his or her experiences. In the logic-mathematical realm, the role of a teacher is not to impose and to reinforce the "correct" answer but to strengthen the child's own process of reasoning.

Lock's study (1986) indicates that teacher behavior provided for the positive reinforcement of pupil responses and produced change in pupil creativity. If pupil creativity is a desired outcome, then teacher behavior that will produce the activities described above may be predictive of teacher effectiveness.

These findings are important in that they not only bear upon the immediate situation in the classroom, but also upon more persisting characteristics of pupil. Children like teachers who are kind, friendly, cheerful, patient, helpful, fair have a sense of humor, show an understanding of children's problems, allow plenty of pupil activity and at the same time maintain order. They dislike teachers who use sarcasm and ridicule, are domineering and have favorites, who punish to secure discipline, fail to provide for the needs of individual pupils and have disagreeable personality peculiarities.

### **Statement of the Problem**

The problem under investigation is "A study of Teacher's Academic Qualifications their Morale and Teaching Behavior".

### **Objectives of the Study**

The main objectives of the study were as follows.

1. To find out the difference between teachers morale and teaching behavior.
2. To find out the extent of teacher's morale in Government Schools.
3. To investigate about the teaching behavior of teacher's in Government Schools.
4. To investigate about the teaching behavior and teacher's morale in Semi Govt. Schools.

### **Significance of the Study**

The study is significant from the following point view.

- It will help the administrators to know about the causes of low morale.
- It will help the teacher to improve their qualification and enhancing morale.
- It will also help the administrators to know about the factors effecting School morale.



- It will be helpful in modifying the teaching behavior of teachers positively.
- It will become a baseline for further research.

### **Hypotheses of the study**

Following null hypotheses were tested in the study:

1. There is no significant difference between the mean scores of teacher's morale of Government and Semi Government School.
2. There is no significant difference between the mean scores of teacher's behavior of Government and Semi Government School.
3. There is no significant difference between the mean scores of teacher's morale of high qualified and low qualified teachers.
4. There is no significant difference between the mean scores of teacher's behavior of high qualified and low qualified teachers.

### **Delimitations of the Study**

One Government and one Semi-Government schools were selected for the study.

### **Methods and Procedure**

The research purpose is to investigate teacher's qualification, their morale and teaching behavior, and their interest and devotion towards their profession. For this, a survey was conducted to get the opinions of the respondents. Hence the nature of study was descriptive.

### **Population**

The population of the study included all Government High school and semi government schools of District Kohat, Khyber Pakhtunkhwa in Pakistan.

### **Sample**

Out of the above-mentioned population following category-wise sample was taken:

1. One government school for girls at random was selected as the sample for the study.
2. One semi-government school was selected

### **Research Instruments**

The researcher prepared two questionnaires using five-point Likert scale after going through the related literature, consisting of books, journals, articles, reports, magazines..

1. Questionnaires I for students of Government secondary schools.
2. Questionnaires II for teachers of Government secondary schools.

### **Data Collection**

Language in India [www.languageinindia.com](http://www.languageinindia.com)

11 : 3 March 2011

Muhammad Naseer Ud Din, Ph.D., Sajjad Hayat Akhtar, Ph.D., Faridullah Khan, Ph.D.

Scholar and Abdul Ghafoor Nasir, Ph.D. Scholar

A Study of Teacher's Academic Qualification, Morale and Their Teaching Behaviour

The questionnaires were administered to the respective respondents. The information from the respondents were collected and recorded by the researcher to avoid any kind of discrepancies. The researchers visited each institution for that purpose. One hundred percent data from sampled schools were collected properly.

### Data Analysis

The data collected through the above mentioned research instrument were tabulated, analyzed and interpreted in the light of the objectives of the study. The responses obtained through the above-mentioned research instruments were scored before statistical analysis and interpretation. The items were given by rating the responses on four point rating scale (i.e., Likert scale). The following scoring procedure was adopted:

|                    |   |
|--------------------|---|
| Almost Does so     | 4 |
| Frequently Does so | 3 |
| Rarely Does so     | 2 |
| Never Does so      | 1 |

After scoring the items, the scores of the individual items were added to get the sum of overall scores.

The most suitable statistical tools like mean, standard deviation, standard error of mean, t-test and Pearson product- Moment Coefficient of Correlation (r) were applied and for his purpose following formulae were used to obtain the result.

### Mean

Mean score was calculated to see the strength of responses of each item.

$$\text{Mean of sample } \bar{X}_1 = \frac{\sum X}{N}$$

Where f = Frequency / no. of responses

N = Total number of responses

$\bar{X}_1$  = Mean

### Standard Deviation

Standard deviation is the most stable in the variability.

$$\text{Standard deviation. S.D.} = \sqrt{\frac{\sum x^2 - \frac{(\sum x)^2}{N}}{N - 1}}$$

$$\text{Where SS} = \sum x^2 - \frac{(\sum x)^2}{N}$$

### t - Test for Independent Samples

For the sake of inferential analysis, independent t –test for two independent sample groups was applied for measuring differences between two samples groups on the basis of comparison of different variables in male and female principals and teachers of government high schools in N.W.F.P in educational setting. The following formula was used for inferential analysis.

Mean of sample 1 =  $\bar{X}_1$

Mean of sample 2=  $\bar{X}_2$

Difference =  $\bar{X}_1 - \bar{X}_2$

$$t = \frac{(\bar{X}_1 - \bar{X}_2)}{\left( \frac{\sqrt{SS_1 + SS_2}}{n_1 + n_2 - 2} \right) \left( \frac{1}{n_1} + \frac{1}{n_2} \right)} \quad (\text{Garrett, 1997})$$

Where DF = degree of freedom =  $n_1 + n_2 - 2$

Since  $n_1$  and  $n_2$  are the number of cases in the sample. Probability level for acceptance and rejection of the hypothesis level was 0.05. (Garrett, 1997)

## Results and Discussion

**Table No 1: Showing the significant difference between mean score of teachers' morale of high qualified and low qualified teachers.**

| No of low qualified teachers | No of high qualified teachers. | Mean of low qualified teachers | Mean of high qualified teachers | t-value     |
|------------------------------|--------------------------------|--------------------------------|---------------------------------|-------------|
| 10                           | 10                             | 43.1                           | 40.5                            | <b>0.26</b> |
| **N-Significant              |                                | df=18                          | t at 0.05=2.262                 |             |

As calculated value is smaller than the table value 0.05 level, so the result is not significant and null hypothesis is accepted.

**Table No 2: Showing the significant difference between mean scores of teachers' behavior of high qualified and low qualified teachers.**

| No of low qualified teachers | No of high qualified teachers | Mean of low qualified teachers | Mean of high qualified teachers | t-value |
|------------------------------|-------------------------------|--------------------------------|---------------------------------|---------|
| 10                           | 10                            | 31.8                           | 30.5                            | 0.82    |
| **N-Significant              |                               | df=18                          | t at 0.05=2.262                 |         |

As the calculated value is smaller than the table value 0.05 levels so the result is not significant and the null hypothesis is accepted.

## Conclusions

Following conclusions were drawn from the findings of the study:

- There was no significant difference between the mean scores of the teachers' morale of Government and semi Government school.
- There was no significant difference between the mean scores teachers' behavior of Government school and semi government school.
- There was no significant difference between the mean scores of teacher morale of high qualified and low qualified teachers.
- There was no significant difference the mean scores of teacher's behavior of high qualified and low qualified teachers.

## Recommendations

Following are a few recommendations in light of the study:

1. As teachers school morale is of vital significance so the school morale scale may be used in the schools from time to time.
2. As there is significant relationship of teacher morale in all the two school, therefore care must be taken about the positive morale in the school.
3. The psychological environment between students and teachers may be positive. Corporal punishment may be avoided and students self esteem may be enhanced.
4. The study may be replicated and relationship of other variables may also be investigated.
5. The findings of the study may be sent to difference schools, so that the teachers may get benefit of it in their teaching behavior.
6. The study may be conducted on comparatively large sample for credible findings.
7. Other techniques like interview, observations and socio-metric techniques may also be used for conducting such a study.

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# LANGUAGE IN INDIA

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## Syllable Onset Clusters and Phonotactics in Pahari

Abdul Qadir Khan, Ph.D. Student, Naveed Sarwar, M.Phil. Student and  
Nadeem Haider Bukhari, Ph.D.

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### Abstract

Pahari is one of the ancient most languages of South Asia. It belongs to Indo-Aryan family of languages. Pahari is spoken over a vast region stretching from Nepal and running through lower Himalayas, in the Himachal Pradesh, and also in the Pakistan and India administered parts of Kashmir. It is a neglected language that has neither a written grammar nor a compiled dictionary. This paper is an effort to look into the possible consonant clusters in onset position of syllable and also to identify syllable onset phonotactics in Pahari.

The study shows that two consonants (C1, C2) occupy onset position. C1 is always [- sonorant] while C2 can be / l, r, ɾ, j /. The study also explains that C1 and C2 satisfy Sonority Sequencing Principle (SSP) and exhibit a trend of increase from C1 to C2 by at least two degrees. The study further illustrates some onset phonotactics in Pahari.

### Introduction

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11 : 3 March 2011

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One of the major goals of generative phonologists is to find out the universal principles and a structure to all languages. It is generally accepted that all languages have at least some kind of syllable structure. Different languages have different constraints on the way segments are combined to form syllables. The initial consonants of the syllables are known as Onset. The vowel is the Peak and the closing consonants form the Coda. Coda and peak form one unit called the Rhyme

The following diagram shows these constituents:

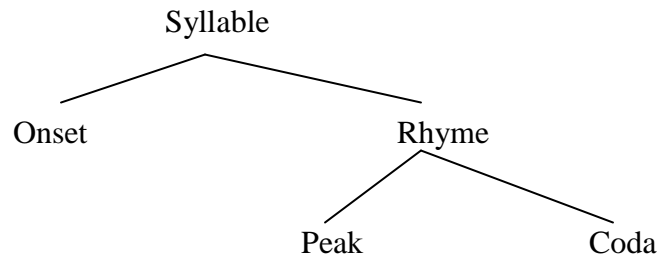


Figure 1

According to Blovin (1995), the lowest degree of complexity in syllable structure is represented by language that has a single (short) vowel in the peak and optionally allows maximally one consonant in the onset. The syllable structure of such a language is (C) V. In some languages, like Maba and Arabela ,onset may be obligatory CV and Onset may be complex. Some languages allow only one consonant in the onset, like Finnish and Havaian while others allow two or more , such as English and Spanish .

Maddison (2005) has divided languages according to their syllable structure into three categories: simple, moderate complex and complex.

#### Simple

|       |                 |
|-------|-----------------|
| (C) V | Fijian , Yareba |
| CV    | Maba            |

#### Moderate Complex

CVC

(C) (C2) V      C2 = liquids/glides

(C) (C2) V (C)      C2= w Darai (Indo-Aryan)

Complex

(C) (C) (C) V (C) (C) (C) English

It is generally accepted that SOV languages have simple syllable structure.

Section two of the paper discusses the relevant aspects of two approaches to consonant clusters namely, Sonority Sequencing Principle (SSP) and CVX theory. In section three, the background of Pahari language and its possible onset clusters have been analyzed. Section four explains the syllable onset phonotactics in Pahari. Section five concludes the whole discussion.

### **Approaches to Onset Clusters**

#### **Sonority Sequencing Principle (SSP)**

Classical approaches to possible and impossible consonant clusters have made reference to sonority hierarchy and the degree to which the consonants in the clusters must differ in sonority (Kenstowich,1994,Rocca Johnson ,1999).Gold Smith (1994 ) reports that in the analysis of English cluster ,there are four degrees of sonority and onset clusters must rise in sonority from the first to the second consonant by at least two degrees in the hierarchy. This restriction in English is called “ Minimal Sonority Distance” (MSD .....)

#### **Sonority Scale in English**

| Sounds     | Sonority Scale |
|------------|----------------|
| Glides     | 4              |
| Liquids    | 3              |
| Nasals     | 2              |
| Obstruents | 1              |

Duanmu (2002) criticizes the sonority based analysis of possible and impossible consonant sequences. In English some clusters such as /tl/ /fw/ satisfy MSD (of two degrees) but they are not found in the inventory of language. Other clusters such as / st/ and /sn/ violate MSD but are found in the inventory .These inconsistencies lead linguists to add two more assumptions to sonority based analysis), that is , i) two sounds in a cluster must not have the same place of articulation, and ii) initial /s/ must be added to English as an Appendix.

### **CVX Theory**

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Daunmu (2002) presented CVX theory and made an interesting claim that onsets in English and Chinese are limited to a single slot rather than a sequence of sounds governed by sonority. The primary criterion that determines what a single segment can be is the No Contour Principle given in Figure 2

**No Contour Principle**

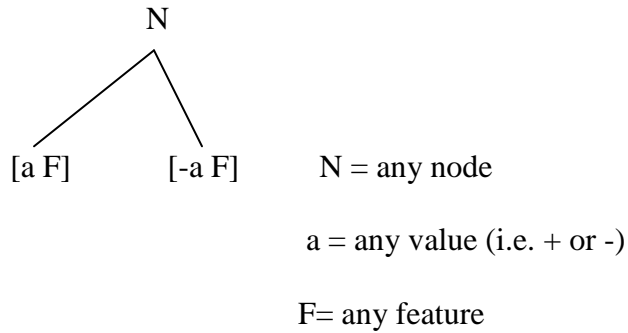


Figure 2

The feature geometry assumed by Daunmu (2002) is given in Figure 3 (ref. Clements 1985, Sagey 1986, Kenstowich 1994). This feature geometry is based on articulation based feature theory.

**Articulation based feature geometry**

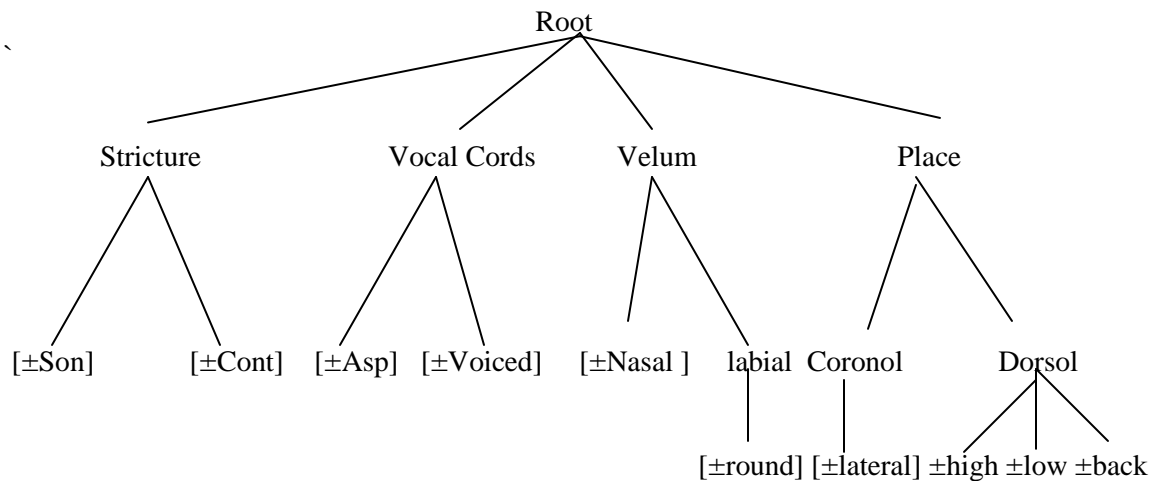


Figure 3

Marto (2005) applied CVX theory on three languages , namely; Spokane Salish, Bella Coola ,and Sipakapense, but there were complications for the CVX theory with respect to the Sipakanese data, which seem to allow up to two segments in onset position .The Bella Coola data also did not support this theory and it supports two slot onsets analysis with constraints on sonority. Marto (2005) states that it is unclear if there is a universal syllable structure as proposed by Daunmu (2002).

This paper analyses onset clusters in Pahari in the SSP frame work.

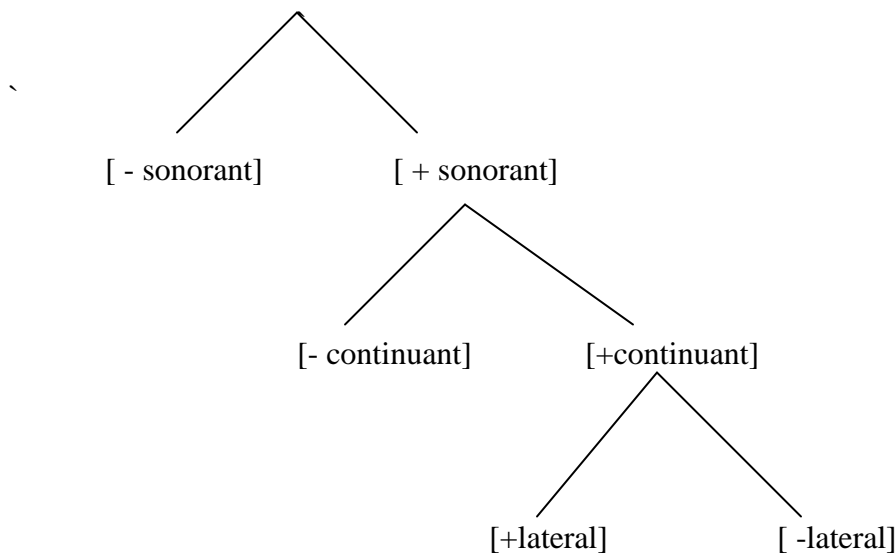
### Sonority Scale (Old Version)

| Oral Stops |        | Fricatives |        | Nasals | Liquids | Glides | Vowels |     |
|------------|--------|------------|--------|--------|---------|--------|--------|-----|
| Voiceless  | voiced | voiceless  | voiced |        |         |        | high   | low |
| P          | b      | f          | v      | m      |         |        | i      | a   |
| t          | d      |            |        | n      |         |        |        |     |
| k          | g      | s          | z      | ŋ      | l       | r      | j      | w   |
|            |        |            |        |        |         |        | u      | ae  |

### Sonority

Table 1

± Sonority Scale (feature based version)



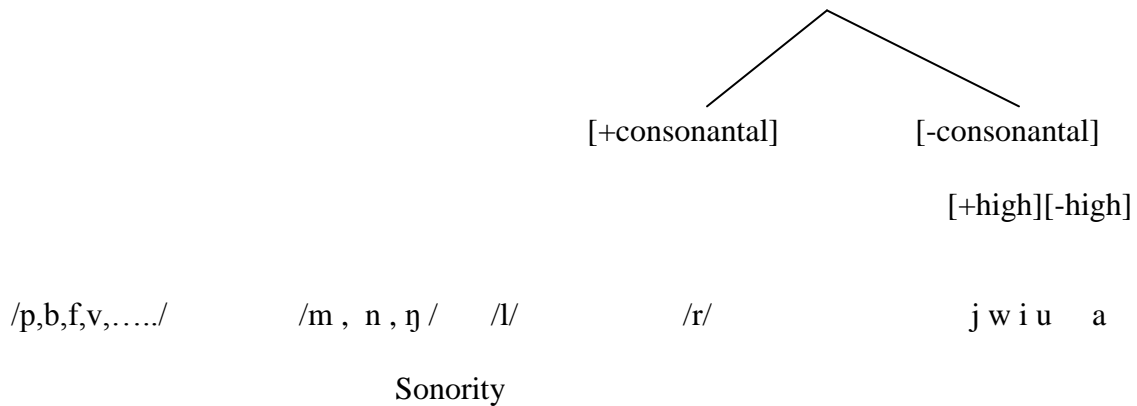


Figure 4

### **Pahari Language**

Pahari belongs to the Indo-Aryan branch of Indo-European languages. It is further divided into three main groups known as Eastern Pahari being spoken in Nepal, Central Pahari being spoken in Gharhwal and Dardoon area and western Pahari being spoken in Himachal Pradesh, and in the Pakistan and India administered Kashmir regions and Murree Hills.

Western Pahari consists of a great number of dialects varying from hill to hill (Grierson 1917). The focus of this study is the dialect of Pahari spoken in Poonch belt of the Kashmir region in Pakistan.

Little work has been done so far to explore this dialect of Pahari language. Therefore, many of its phonological, morphological and syntactic structures are yet to be studied.

### **Syllable structure of Pahari**

The basic syllable structure in Pahari language is (C1) (C2) V (V) (C3)(C4). The onset is optional in Pahari and can have two consonants, The rhyme minimally contains a monophthongal vowel or a diphthong. At coda position C3 and C4 are always optional.

## Syllable

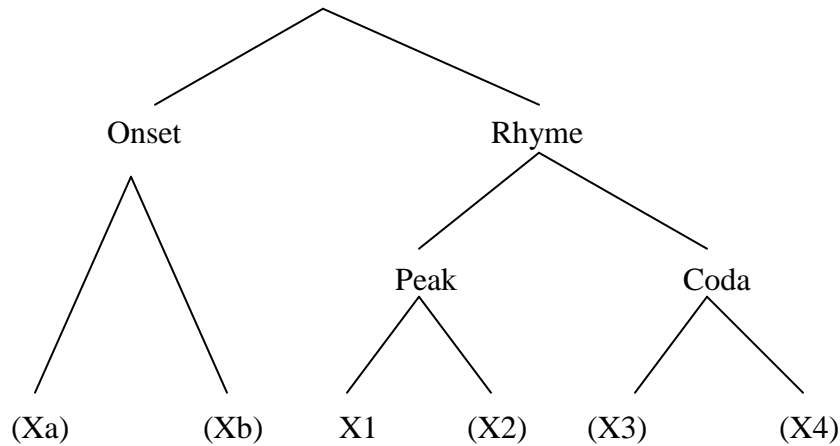


Figure 5

This study is restricted to onset cluster and addresses the following research questions.

### Research Questions

- What are the possible onset clusters in Pahari language?
- What are the syllables onset phonotactics in Pahari?

### Results and Discussion

The following table shows all possible two consonant clusters C1C2, with C1 shown along the vertical axis and C2 along horizontal axis. Examples of C1C2 consonant clusters are given in front of them. -

|                 | m | n | ŋ | l | r | ɽ | w | j | Examples                                 |
|-----------------|---|---|---|---|---|---|---|---|--|
| p               |   |   |   | + | + | + |   | + | ploknā, prun, p̄osi,p̄jar                |
| b               |   |   |   | + |   | + |   | + | blornā , b̄ɽ̄.bja                        |
| p <sup>h</sup>  |   |   |   | + |   |   |   | + | P <sup>h</sup> lornā , P <sup>h</sup> ju |
| f               |   |   |   |   |   |   |   |   |  |
| v               |   |   |   |   |   |   |   |   |  |
| ɽ̄              |   |   |   |   | + |   |   | + | ɽ̄raɽ , ɽ̄jar                            |
| ɽ̄              |   |   |   |   | + |   |   | + | ɽ̄rati , ɽ̄jar                           |
| ɽ̄ <sup>h</sup> |   |   |   |   |   |   |   |   |  |

|                 |   |   |   |   |
|-----------------|---|---|---|---|
| s               |   | + | + | slata, sropɔɾ,  |
| z               |   |   |   |   |
| t               |   |   |   |   |
| d               |   |   |   |   |
| t <sup>h</sup>  |   |   |   |   |
| ʃ               |   |   |   |   |
| tʃ              | + |   |   | tʃlungnã  |
| dʒ              | + |   |   | dʒ lav  |
| tʃ <sup>h</sup> |   |   |   |   |
| K               | + | + | + | kloi, kropnã ,kɾəɱ,   |
| g               |   | + | + | grã, gɾang,   |
| k <sup>h</sup>  | + | + | + | k <sup>h</sup> lær, k <sup>h</sup> rosnã,k <sup>h</sup> ɾəɱ k |
| x               |   |   |   |   |
| ɣ               |   |   |   |   |
| h               |   |   |   |   |

Table 2

The data in the above table shows that at the most there can be two consonants (C1C2) in onset position in Pahari. Let us first address the role of SSP (Sonority Sequencing Principle) in the construction of Pahari Onset clusters. The phonotactics will be discussed subsequently in the second half of this section.

### SSP and Onset Clusters

It is clear from the above table that onsets conform to SSP as the [-sonorant] sounds are listed along vertical axis and take C1 position while on horizontal axis [+sonorant] sounds are listed and they can take C2 position. The plus signs (+) appear under columns headed by the more sonorous sounds while in rows headed by less sonorous obstruents. The data shows that the C1C2 consonant cluster occupying the onset tend to be chosen from opposite axis of the sonority scale .Like English,MSD in Pahari also rises from first(C1) to second consonant (C2) by at least two degrees in hierarchy.

e.g Plokna

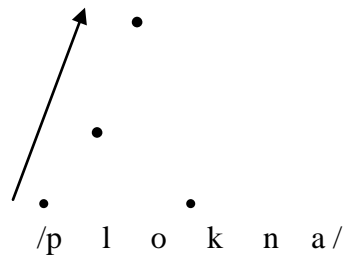


Figure 6a

b). gʀang

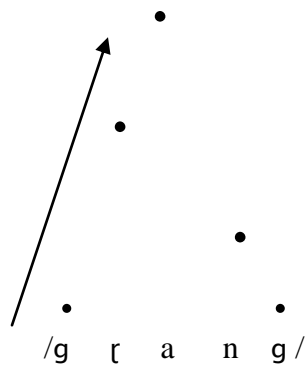
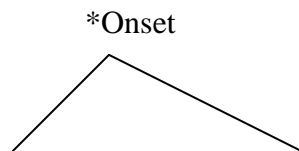


Figure 6b

As adjacent consonants in onset differ by two degrees of sonority, it shows that onset can have maximum two X-position and even consonants that satisfy SSP rising sonority condition in onset like /tʃ/,/tʃr/ are systematically not the part of its syllable inventory.. This leads us to address the second research question.

### Phonotactics in Onset clusters

In Pahari / m.n. ŋ / are not permitted after [-sonorants].



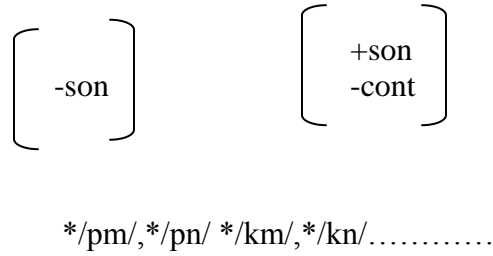


Figure 7

/ɽ/, a retroflex flap is frequently used after stops but is not permitted after fricatives.

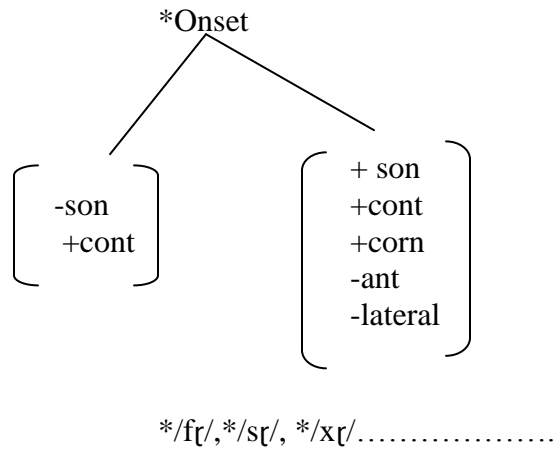


Figure 8

Lateral /l/ is not permitted after dental stops / t̪, d̪, t̪ʰ /

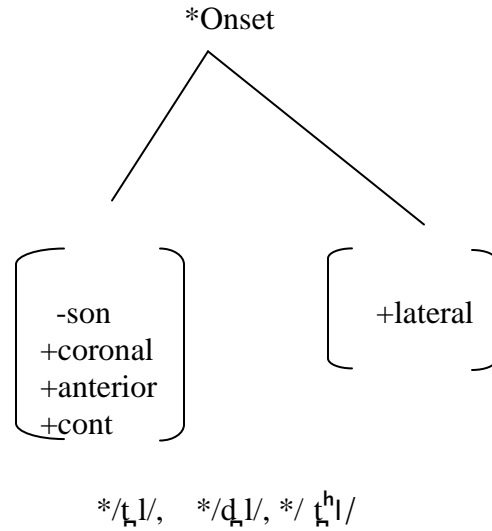


Figure 9

Lateral /l/ is not allowed after retroflex stops / t̪, d̪, t̪ʰ/

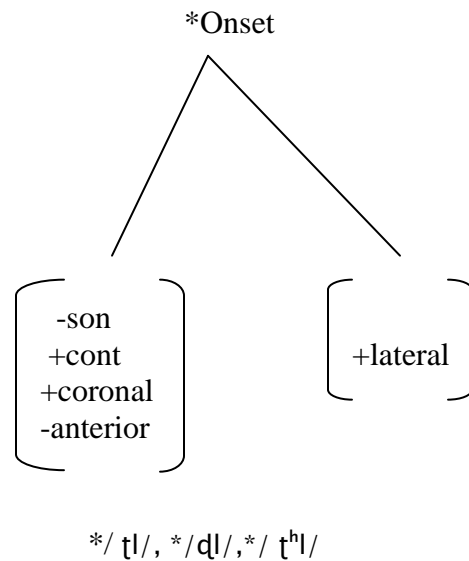


Figure 10

[+sonorant].sounds are not allowed after voiced alveolar fricative



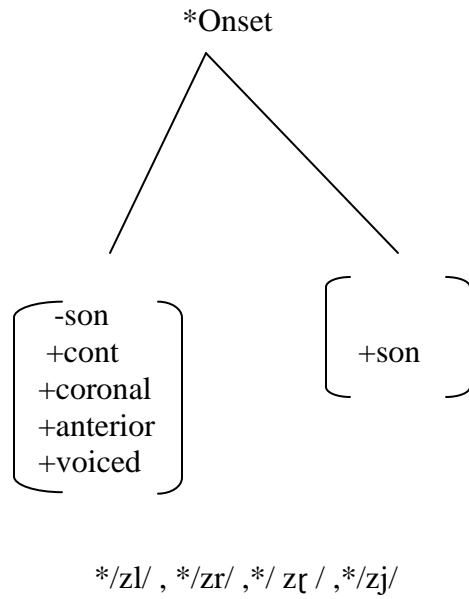


Figure 11

[+sonorant].sounds are not permitted after labiodental fricatives

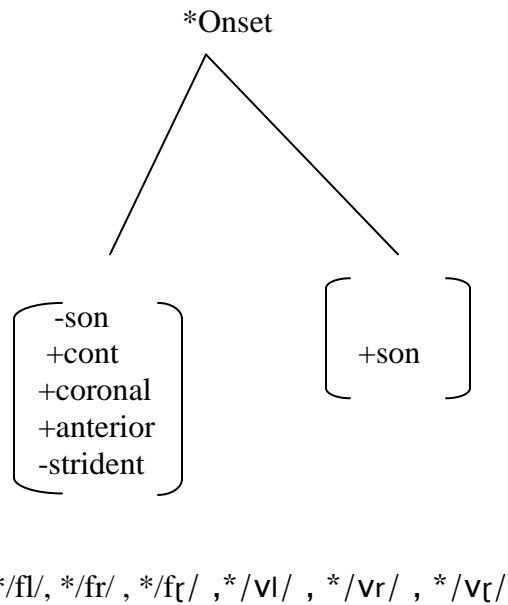
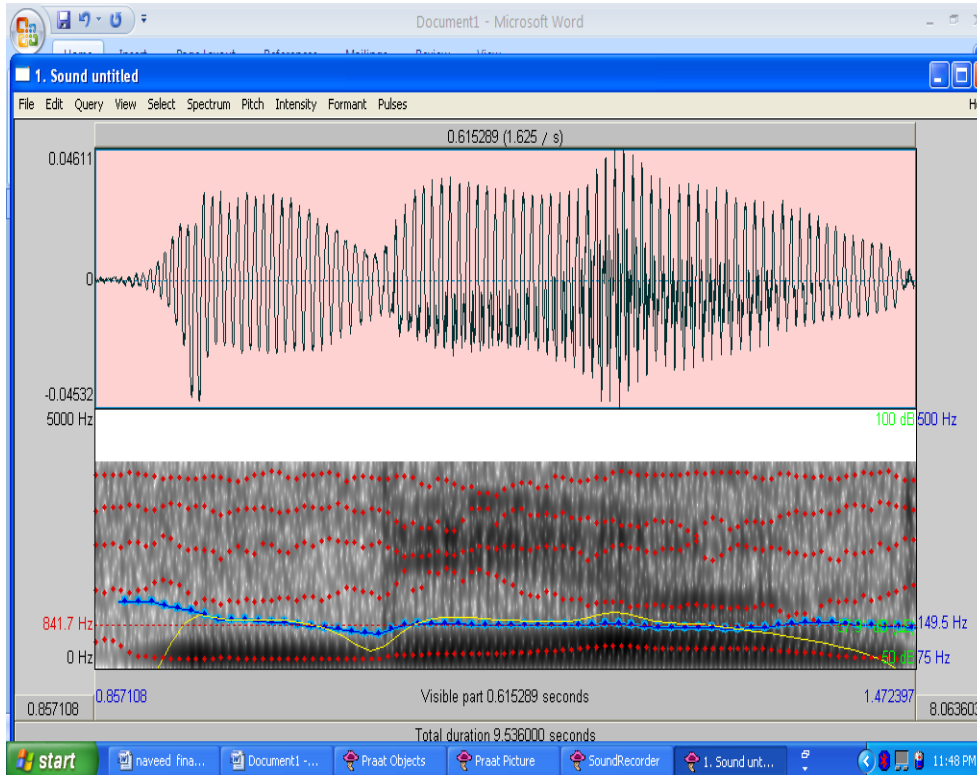


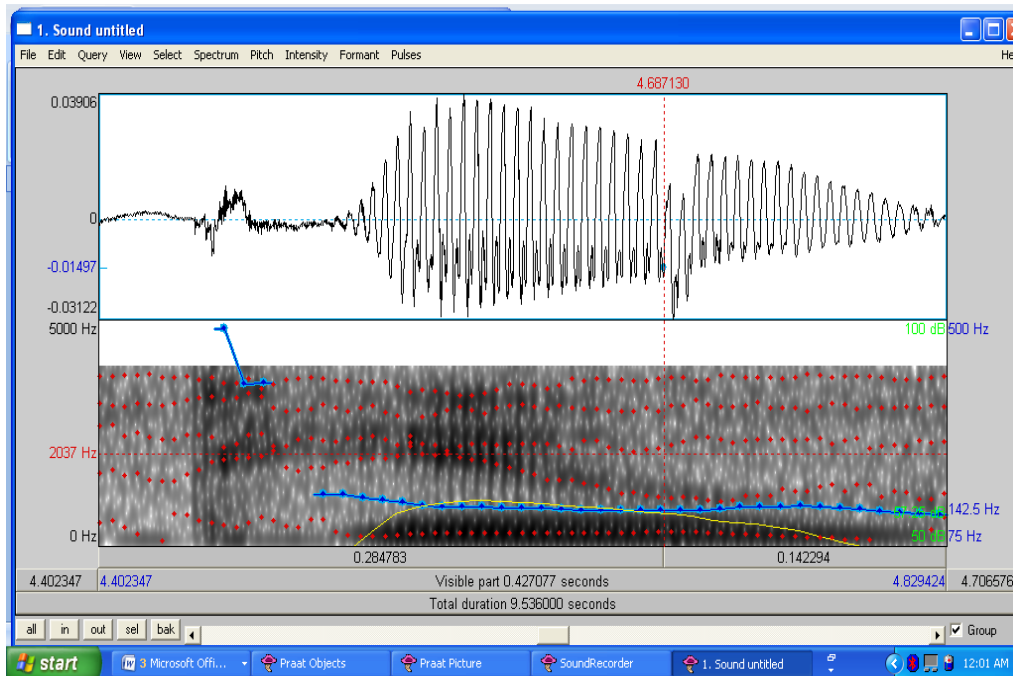
Figure 12

Palatal glide /j/ allows onset clusters with only bilabial and dental stops. Five speakers were given words where C2 was /j/ and they were recorded by using microphone with the help of PRAAT software. Spectrograms clearly show that /j/ allows onset clusters only with bilabial and dental stops.



Spectrogram of / d<sub>ɹ</sub>jar /

The above spectrogram shows that after the burst of dental voiced stop / d<sub>ɹ</sub>, there is clearly seen a big gap between F1 and F2 of and a small gap between F2 and F3. These are the cues of palatal glide /j/. C2 is /j/.



Spectrogram of / P<sup>h</sup>ju/

The above spectrogram also shows the acoustic cues of /j/.

## Conclusion

It is generally claimed that Indo-Aryan languages do not allow consonant clusters in the onset position of a syllable. However, this study proves that Pahari, an Indo-Aryan language, allows two consonants (C1, C2) at the onset and there can be maximum two x-positions in the onset. C1 at onset is always a [-sonorant] while C2 can be / l, r, ʀ, j/. In addition to this there are some constraints on the combinations of C1 and C2 in onset. This study also shows that C1C2 consonant cluster satisfies SSP and sonority increases from the first (C1) to the second consonant (C2) by at least two degrees of sonority. A detailed study needs to be undertaken in order to further explore different constituents of a syllable in Pahari language.

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**Literary Criticism as a Shared Set of Measurement**

**Naseem Achakzai, M.Phil.**

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**Abstract**

When I started working on Shakespeare's use of five senses, on Ph.D. level I felt as though I was nothing but an agent that merely activated the purpose of the author. Particularly, of that author who once had put a purpose in his works as a performing quality of a device. I stand nowhere in front of this giant of all times, called William Shakespeare, though I am merely an admirer of his text. I am just a worshipping soul of an 'intension' in the shade of his basic meanings. His fundamental implication had the command of poetry that grew to be the authority of each modern time in movement.

How far it is accurate, but I devotedly tried to re-articulate what I felt being existed in Shakespearean works in form of a reader and it was not easy to overcome the cultural and social distance I had with Shakespeare.

Above all, to interpret him in his historical, political and social montages, the only device that could enable me to come nearer to his signs was the universality he still holds in his works and his works would always synchronize or make a point of rendezvous of all social, political and cultural variations of the world. This is the reason that I did not feel any social or moral distance in working between the creative lines of his five tragedies and my single question. This task was full of pleasure.

I had to survive critics' opinions, showering terms and their shades of past and present, but the only skill that equipped me well was the 'scientific theory' I applied on Shakespeare, which gave a birth to this present research paper.

## **Introduction**

A scholar is not as free as he was hundred years ago. He has to follow a few testified rules to justify his work in a specifically designed frame. A scholar has to attempt his single question with the help of a selected theory and methodology. It is not fashion but is the dress up of the discourse of community of knowledge to follow the etiquettes what Matthew Arnold and T. S. Eliot set up to value literature with.

This study in Shakespearean poetics will turn reader's concentration into a single word 'sign'. Sign, not only from its mythological attachment but from a technical viewpoint, will be dealt in this task. Its Linguistic legitimacy will also be promoted, which provides a source of arrangement to trace out the meaning of writing art in its theoretical bent of configurations: to find an ocean, though with its 'shifting' bent in a drop of *sign* what 'language' or 'word' in Linguistics means.

It sounds as though a scholar has to break an atom into pieces to find out the answer of a single inquiry: *Does Shakespearean poetics, in its practical and cognitive dimensions, generate the value of thought through sensory perceptions?* So, this systematic task will find scientific way around the riddle that a single question all over Shakespearean poetics<sup>1</sup> creates.

A single grain or gravel of solitary inquiry makes hundreds of circles of myth, history, linguistics, philosophy, mental space theory, social phenomena and social mannerism.

## **Workings of Language and Developed Theories**

A specific scientific mechanism in this undertaken task will also classify and analyze each communicating sense from *Vision* to *Touch* and *Taste* in its procedure from latent potentiality of *sensory perceptions* into patent signs of meanings, in *Romeo and Juliet*, *Othello*, *Hamlet*, *Macbeth*, and *King Lear*.

This responsibility will build up a bridge of values with the help of the studies and findings of the seniors in this specific field to move technically and transparently safe with the methodology of 'qualitative research'.

I'll try to cross the maze of philosophy, myth, linguistics and other methods to achieve the mode of expansive signs (with their meanings) of human manners, feelings and emotions within the frames of the means of perceptual ability. This whole tuning will be tested with a selected theory of *cognitive poetics*, showing how Shakespearean art synchronizes with the operative value and cognitive strength of thought in its concreteness and its link to the senses.

Even after his physical death 400 years ago, Shakespeare's feelings and emotions in dramatic form are available to us through his sign-composition and sensory perceptions in kaleidoscopic designs of

communication. Human senses, in Shakespearean writing, are combined in the sequences of social actions and reactions. These sequences promote physical and cultural performances of language in main current.

This kaleidoscopic design of communication, while retaining the diachronic or historical dimensions, will never resist the embrace of the scientific and modern dimensions in the space and time of social activities we live in. We, in present time, have to deal with Shakespearean world/reality on all available commands of sign-using capability on all binary levels from black to white and vice to virtue. Shakespeare's force of intelligibility directly stems up from his sensory content of five senses that holds back the microscopic visibility of constructional web from all binary relations from parallels to oppositions. To follow its scientific and physical cognition from de Saussure to his followers, I'll try to incorporate all aspects of 'sign'. This proximity will provide us with the studies of post-structuralist and post-modernist views and shades in Shakespearean perceptual involvements.

### **Playing the Game between Literature and Linguistics – Re-tooling**

To play a game between Literature and Linguistics is as tricky as they themselves are. Our modern readers need to have the background of philosophy, mythology, ethnography, mysticism and a broader view of literature to accomplish the journey of sign-tracking errand from de Saussure's Structuralism to Derrida's 'essence of construction' to grasp the meaning of essence from its matter, like word 'one' from the only 'One' to its 'Oneness'. To work on Shakespeare, in modern time, technically and simultaneously needs to work out on many channels. Our work on Shakespeare in present time and space certainly requires the equipment of measurement that changes with the alteration of time and space. As a matter of scientific fact, the criticism of our forward-looking time in literature has turned into a theoretical bent to align, as well as, to confirm the reality we try to trace out in Shakespeare. We cannot reject the current system<sup>2</sup> of our space and time. We have to meet the prerequisites in same rhythm that Shakespeare followed in his time and space. In our present moves we have more responsibility because we have more access to information that activates not only the bygone rules of management, but also cross the deconstructive image of even post-structuralism. This present image demands that we add to our equipment of measurement sharper, modern, authentic and valid features. This sharp equipment gives us confidence to meet the requirements of the energy of nearby age and speed.

But to track down the sensory perceptions of Shakespearean poetics in his five tragedies requires that we have a view of past that starts from scientific approach to define language and its word in the form of *sign*: the systematic and scientific definition of linguistics provides us a lab to deal with the literary discourse, which also lends us a technical assistance to have twenty kilos of milk (literary matter) in 20 grams of condensed form. It is not only a loaded matrix but it is a matrix, reloaded now, in a re-array of numbers and elements that rule and constitute the structural format of literature in present mood and taste of style.

### **The Role of Communication**



A key to success in understanding Shakespearean poetics is good communication. The mechanism of cognitive poetics provides us with one of the keys we need to grasp a new approach to reading Shakespearean tragedies. This task will certainly be re-loaded and will be linear as well as spatial in kaleidoscopic presentation, whether that will be demonstrated in formula of a *signifier* or *signified*, or if that will be a show of pattern of an addresser *within*, or towards the addressees *without*. Each time will have its course of action whether that is a concept in linear variety or it is the purity of *literariness*. We have to keep it in our shifting bent that the quality of messaging system is improved in cognitive version in between sound pattern and concept. We can have more variety as well as closeness in *reading* literature, now, on the very edge of the 21<sup>st</sup> century.

### **A Historical Perspective on Literary Authenticity**

Our main current investigative literary approach is rather different and improved from the skill-tools and methods what literature or literary topics were dealt with in past centuries. Principally, from 16<sup>th</sup> to 19<sup>th</sup> centuries a literary authenticity and its implications were in the hands of a poet, dramatist, prose writer and a critic in which a personal view was regarded final. Their time differed from their past as a figure. Our time diverges from our history as a shape. Shakespeare, as a figure will always remain a fresh challenge for each coming history. Now, after scientific confirmation a diachronic approach to literature is altered. Our present scientific system of a research work has utterly been turned into a synchronic/theoretical treatment. This synchronic manner needs an effective communicative action in form and function of a *figure ground reality*.

### **Cognitive Poetics**

A language that survives the function of structured system will serve the purpose of background in this undertaken task. It will link opinions on a defining ground of linguistic terms what make a verbal message a work of art. This work will totally be based on *cognitive poetics* from *Structuralism*. This *cognitive design* has also become one of the most significant theories of myth on the scene of the twentieth century called Levi-Strauss's Structuralism. Therefore this research work will systematically demonstrate the values of the 21<sup>st</sup> century. It will try to support the practicability of Jakobson's '*cognitive poetics*' (followed and improved by Peter Stockwell's *Cognitive Poetics: an introduction*, Routledge, London: 2002), a theory showing that how Shakespearean art of writing in a dramatic outline synchronizes the operative value and cognitive force of thought in its concreteness and immediate link to the senses of human mind.

The meaning of purpose laid down in the microscopic woven frame of 'shuttering'<sup>3</sup> or a Genre, in this task, will become part of a selected theory and methodology. The purpose of a single action of a selected theory and qualitative/methodology (biography will principally be used in a methodological value in this work to show the author's growth of mind in modern pattern of biography. It will present the inner development of the author in sequence of the visibility or the outer surface events with a number of influences that would have had relations to the shaping of author's *thoughts* and art.) will be guided by its type of synchronic description: a description of language that functions at a particular time. A synchronic description of elements do not take into account the historical change only, but rather concentrates on the meaning they have for the speakers at particular moment. The essence of this

particular moment will be protected by a selected Genre, which will catch the line of research to accomplish the purpose of this undertaken task in Shakespeare's force and skill of communicating sensory perception in his five tragedies.

'Many of the approaches within cognitive poetics have developed within other disciplines such as linguistics, affecting strokes, computer design and programming, and anthropology, and then adapted for the literary context. As cognitive poetics emerges as a discipline in its own right, of course, it will develop its own frameworks and useful terms that are particular to literary concerns. Furthermore, and in keeping with the principle that there is a continuum of cognition across literary and everyday language, as the field matures insights attained in literary exploration can contribute to and illuminate general aspects of human communication and thought.' (*Cognitive Poetics: an Introduction*, London: 2002, 121)

This research work will systematically get done the quality what Stockwell considers as a *literary reading* to connect and add the possibility of cognition, which is embodied and experiential.

In this respect cognitive science has paid sufficient attention to the social and literary roots of shared human conditions and experiences. It is mostly paying its (cognitive science) attention to the focus of its origins in sentiments. It discovers another dimension of an individual with his or her figure ground reality. Though, as a matter of present figure ground reality the 21<sup>st</sup> century shows be diverted to cover the world of social and economic area of human life to discover the territory of human mind in its vastness. On the other hand a qualitative research will contain and depict the spirit, source, strength and scientific mechanism of a theory (theory/silhouetted research methodology) that is indirectly put like a seed in this undertaken assignment.

### **Literary Criticism**

A valuable literary and critical winding up is currently made on the understructure of a shared set of measurement. As far as the approximated value of Shakespeare's art is concerned, its impact can certainly be enhanced with the comparative study of our modern scientific approach to human feelings and emotions. His art of writing can be captured within the frame of our modern scientific calculation to literature.

The scheme of this estimate needs to be equipped with a selected theory and methodology.

There can be an effort to evaluate what Shakespeare 'did' or participated as an 'actant' in the outcome of our modern theoretical approach to human language in its scientific reality. This approximation can make the canvas of our perception more broaden and can add more matter of authenticity to the work of an artist who was called Shakespeare in the end of the sixteenth century to keep his work and its value up to date. It is a matter of fact that each coming age inserts more additions. Each methodical advance provides more genuineness of consideration in re-framing a piece of bygone art in the mode of current time's language. It expands the meaning and shades of various terminologies. It digs out the source of human feelings they were perceived to be created for and on stage to be witnessed by an audience, since they themselves were the actual parts and productions of their very five senses in their

time and space – that becomes part of the value for our phase, but in a dimension that is rather different from the time Shakespeare wrote or expressed himself in *word* that is now totally changed and is called a ‘*sign*’.

### **Change in the Climate of Modern Criticism**

The climate of modern criticism is changed since T. S. Eliot’s efforts that ‘the poet must be very conscious of the main current, which does not at all flow invariably through the most distinguished reputation . . . He must be aware that the mind of Europe – the mind of his own country – a mind of which he learns in time to be much more important than his own private mind – is a mind which changes’<sup>4</sup>—this piece of contemporary loom to art and literature changed criticism from classical into modern criticism. This is why, after each decade, the time shows its rapid alterations and advancement.

### **Not Necessary for Another Interpretation, But There are Significant Changes**

To have grip on the flux of modern critical consciousness in Jonathan Culler’s opinion, does not mean to have ‘another interpretation of *King Lear* but to advance one’s understanding of the conventions and operations of institution, a mode of discourse.’<sup>5</sup>

Each epoch and its improved study gives us an attitude<sup>6</sup> of another advanced mode of discourse what Shakespeare meant us to know and comprehend. How to see the world he saw. Can we see what he saw? How to listen to the sounds or voices he listened to and how to smell, touch and taste the life he and his fellow artists and characters had to act when they themselves were humans?

If Shakespeare maintains the record of all feelings what his viewers and listeners could view and listen on stage with their very states of their private minds they learned in, which need to be proved within the boundary of specific theory in our modern studies of literature—that has an architectural possibility as well as reality with a collective set of measurement.

This architectural performance opens a vision. We become keener to our senses of delight and appreciation. The system, devices, facilities and the composition of our present art and creation is rather dissimilar from the design of signification the Elizabethan age had, or practiced. The bodies of our ideas are more accessible so far as the ideas or the matter of implication is concerned, they were also trying to signify their own meaning of life what we are trying to follow today. They had the same feelings of exploring life in the art of drama what we do in our present time in Hollywood, Bollywood and Lollywood.

### **Hard Times Faced by Literature**

In the movements of all times, literature, playing the role of one of the most central mediums of human expression, has historically been through hard times in its attachment to a critical and analytical treatment. Each century has proved its own rules and regulations, but the scientific approach of scientific theory<sup>7</sup> of language puts a new boundary line of linguistics for literature to observe another

chain of respected scientific rule. New systematic regulations from theoretical point of view are becoming part of our present critical values in Shakespearean thoughts.

A language that once had been the language of literature only, fell down on the dissection table of the modern scientific inquiry. Language is to be understood in time as well as in its demand and quality of the instance. A 'diachronic' study of language that once was based on historical changes and development in phonology and semantics transformed into a 'synchronic'<sup>8</sup> system.

### **Linguistics and Literature**

This scientific method gave birth to linguistics in which a literary, and predominantly a critical investigation, has to adjust itself to the requirements of existing time and its situation. The addition of the study of linguistics, in a positive sense, should never be accepted in the form of a mere requirement, but must be used in its power to achieve the standard of an advanced mechanism of a device. The instrument now available should openly approach the zones of human acceptance with the help of a scientific system mainly with those areas of human mind and creation, which are not revealed according to the meaning and the veracity of our 'tranquil place'<sup>9</sup> in time yet.

### **Structural Attachment**

Now, with a *cognitive pointer* the theoretical advance of linguistics in literature opened another synchronic field of critical discussion to revise the modes and characters of the bygone doctrines and events, which were treated in a 'diachronic' way from Aristotle to 19th century criticism when the Poetics of Aristotle changed into the global science of verbal structure.

This structural attachment in our present time gives us another meaning in which 'poetics' is regarded as an integral part of Linguistics. So in this regard Linguistics deals with the science of language that literature has to carry it out with itself. It has to play the role of a matter of fact of its current main stream to give opportunity to the readers to follow Shakespearean piece of creation in a strongly built or trained ear and its manner with its exclusively tuned mind. It must deal Shakespearean time and matter with a valid literary criticism in time, which had once created an atmosphere of appreciation on stage in 16<sup>th</sup> century. This critical opportunity in Shakespearean drama will enable the minds of the world 'what' and 'how' other people think with the mind of that explicit language in which the Shakespearean readers learn in. Therefore, a specific scientific tool, applying to Shakespearean art of writing will certainly synchronize that precise tuned and private mind with European, African, Arabian, American, Russian or Asian mind, which is always subject to change.

### **Theoretical Responsibility of Main Current**

Meaning, in our current treatment, is a strong-minded activity we achieve in the function of a result from theoretical occupation in Shakespearean poetics. How to act on Shakespearean poetics in the scientifically well equipped studios of modern film industries of present with its scientific devices? It's the specialization of main current to be skilled in how to read and reproduce Shakespearean discourse, both in film production and literary classrooms. Or, how Shakespearean dramas are dealt within the

command, skill and practices of post-structuralist atmosphere of time that has taken start from 20<sup>th</sup> century's Formalism, or New Criticism and Structuralism, while *form* in our present stroke of time means 'content' and *structure* gives us an entry into the world of *meanings*?

If we want to follow the conceptual meanings of Shakespeare's sensory perceptions he wrote through in the role of a playwright within the frames of his five senses, then we have to follow the mode of 'meaning' in its strongly built interface. We have to look at, what and how our present cognitive poetics deals with, where structural design is characterized into two angles that relate to our social universe – the universe that is found arbitrary. This arbitrariness can positively be called man-made, created and is practiced in a social atmosphere and that really stays, sounds, seems, is heard, smelled touched and can be tasted to the same degree in differently tempered and maintained temperature of different qualities of atmosphere and human body with its mind.

### **Constructions are Intrinsic**

Therefore, 'Men do not simply create arrangement for their own purpose. Constructions are intrinsic and manage 'allied processes'.<sup>10</sup> This associated treatment, or procedure of construction can be well thought-out with the help of one of the most important practical scientific theories from the ear-perceived articulated syllables to the same extent, where auditory impressions accomplish their process in mind. The results are produced from vocal organs turning into an instrument of thought, if we apply it to Shakespeare's art of writing.

### **Physical and Psychological Journey**

We have to journey in Shakespearean art in physical as well as in psychological performances that establish an unrestrained and shaping joint with its system between mind and body. This instrument of thought that is either called word or *sign* shoots up in the air from an individual to individual. It flies from groups to groups. It conveys its message like a loaded code, not within the frames of a specific social groups or society only, but now in the 21<sup>st</sup> century from showering satellite channels from society to society on a worldwide atmospheric society all over the world. This code is like one of the companions of our modern world we all breathe with. The individual part of the language in Shakespeare's art of writing cannot be understood without its social aspect, nor can social side be grasped without its individualistic cognitive role.

If we look at Shakespearean poetics from current modern scientific closeness, then our latest advancement indicates that the nearer we come to Shakespearean poetics the higher his creative skill grows up into a huge mountain in the continuity of four hundred years – because the equipments of measurement change with the alteration of time and space. We have to make the competence of his (Shakespeare) language to the instance to know how and in what atmospheric condition and temperature in current sense of education, mood and mode of life we get the meanings of Shakespearean poetics being a whole once was created.

The equipment of our current capability demands to investigate Shakespearean poetics in a reader-author-context level, if we want to grasp the meanings what Shakespeare produced in shape of a

literary discourse. This act can, to a greater extent, be accomplished with the help of a linguistic configuration. A linguistic management provides a system to contribute and add in the material, contemplative and relational processes of Shakespearean language with satisfactorily grasping quality that a scientific approach defines in a profile of a self-contained whole and a principle of classification<sup>11</sup> that can give us a secured way of observing Shakespearean art with the help of cognitive psychological research.

This very mechanism of consciousness in human brain provides the background and foreground of a connected function that creates a literary space of higher degree and value to signify and examine cognitive poetics in the storage system of its schemas. It strikes clear now that very different and new 'notions of the ways in which literature might be settled can hardly be avoided'.<sup>12</sup>

### **Social, Individual and Sequential**

These ways enable us to manifest between what is social or is individual from what is sequential more or less accidental.

On the other hand to follow the strings of a speech that how it springs out of a 'combination through which the speaker uses the code provided by the language in order of expressing his own thought and secondly the psycho-physical mechanism which facilitates him to externalize these combinations'.<sup>13</sup> These mechanisms slowly and gradually transform into a proper conceptual framework<sup>14</sup> of our modern criticism.<sup>15</sup> Our world of meanings in Shakespearean literature remains vague unless we have a 'general science of signs'<sup>16</sup> that will promote a systematic poetics to understand Shakespearean art of *combinations* and *selections* in his writings.

### **Above and Beyond the Norm of Racial Distinctiveness**

A literary criticism, while applying a modern theoretical slant to Shakespearean art is above and beyond the norm of racial distinctiveness. If we put Shakespearean poetics on the pivot of a *pattern* and constitute his poetics on a critical *property* we have to weigh him linguistically in between two axis of horizontal and vertical poles for a practical literary criticism of current standard in literature. We can use linguistics rather electrically to enlist its language and methodology for the purpose of specific scientific goal in Shakespearean text. This kind of scientific literary function organizes the inner fabric of Shakespearean poetics: author-reader-context in its acquired meanings.

### **Scientific World and Shakespearean Skill**

A theoretical slant and treatment will enable us to pay our tribute to Shakespearean skill from the current scale of arrangement of scientific world. It can also combine the ingredients of cognitive apparatus with cognitive linguistics in sequences. If we select Shakespearean works on the land of cognitive poetics then it renovates into a 'mold' in which like Mr. Jakobson explains about the elements of poetry, 'similar in some ways, whether in sound or sense some other characteristics, are combined in sequence.'<sup>17</sup> The same poetical result that Jakobson talks about poetry can be achieved in

Shakespearean poetics, projected paradigmatically on the horizontal pole of human senses. This kind of treatment can promote a modern angle of Shakespearean world of cognitive feelings and emotions.

### **A *silhouette* on the Canvas of Sign**

A piece of art as a *silhouette* on the canvas of 'sign', is another nature a writer creates in its strongly made linear. A properly managed scientific theory assists us to trace out Shakespeare's visionary contact as a 'design'. A design, that portrays human perception of reality, either it is normal, or is improved, or is extraordinary, or if it is mismanaged. Afterward, it refuses to allow the received sensation to be realized paradigmatically by the analytical mind the individual contains.

During its visionary process Shakespeare depicts all kinds of states of mind that represents its certainty in shape of colour. It identifies an object that the mechanism of a theory can guide us to come closer to. We come closer to the judgment and formation of human consciousness, which is shown in its degrees before, or after an object is depicted. In Shakespearean writing we can have approach to the system of colour perception.

We can look at the mechanism before the consciousness is able to see the object to find out either Shakespeare gives the same account of a degree of human mind what it dictates when colours either become stronger, bright or less brilliant that the laws of cognitive device shows. Or, if they (colours) appear entirely absent. It currently and medically is observed that this varying degree of identification of objects has not been recognized on the level of a psychic factor. But variations in colours, light and shades have nebulously been assumed to be some sort of a condition of the mind when it is noticed.

### **Harmony of Form and Order**

We can check the creative task of an experienced artist who transforms it into the harmony of form and order – or how does this harmony strike in Shakespearean writings or *how* and *where* it appears when there is inequality, or is an opposite force that rules in the unity of diversity. If the opposite forces are mixed in the circumference of human life that twists the balance of life into a devastation, then the harmony of healing force of Shakespearean creation injects itself to strengthen human mind to have peace, justice and health.

Does his eyesight search harmony everywhere to use it on the degree of a healing force? Doesn't this healing energy, (like a musical chord which is one of the streams of universal and cosmic expressions a sound connects human body with its ancestral source, in the stroke of same case an artist's creative harmony ties human mind and body up, with its healthy and positive messages) create a sort of method of an equipment of measurement to balance its measurable space and time in Shakespearean art? Or does it not only compose an alternative that equates the testing existence that is curved into the test or question for the given moment?

These kinds of questions we can put in the lab of a specific theory to keep Shakespearean compositions up-to-date.

When Jacques Derrida<sup>18</sup> treats Structuralism on the floor of a theory he relates it with a 'sign' in the background and in the foreground he looks at it with the degree of a 'play', which in a horizontal pole marks the sequences of the moments post-structuralism stands at. It gives the worth of a movement, if we apply it to Shakespearean art of writing. We have to supply a specific theoretical basis for a satisfactory rejoinder to the build of Shakespearean works in the complexity of its demands<sup>19</sup> in current moves. On the same makeup if we attach Shakespearean cognitive poetics with a scientific loom, then we can certainly have the exact tone of five senses in its cognitive dimensions. The same work Mr. Lévi-Strauss artistically and creatively did for myth, where cognitive poetics attain a secret soil, or a 'centre' or 'transcendental signified' transparency it engenders.<sup>20</sup>

Therefore, this transcendental 'signified' or supposition of a 'purpose' enables current research to 'configure' or compose Shakespearean excellence in a new construct. It allows us to re-direct the specific manufacture of Shakespearean materials with new directions – that not only from social and political theories viewpoint to transfer a "text" response 'towards "context" has increasingly been the concern of the critics and scholars since the Second World War'<sup>21</sup> but this *transfer* in Shakespearean art will also uphold the linguistics-cosmos of our main current. In Gérard Genette's opinion at the 'cost of a double operations of analysis or of synthesis'<sup>22</sup> we can put Shakespearean art into poetics. The same cognitive linguistics analysis in Shakespearean text can be examined from the results of cognitive functional mechanism of current scientific reality of human senses.

### **Fundamental Mode of Knowledge**

The Shakespearean world itself, even in Shakespearean language and in sense of theory, consists of stories where a narrative develops the *region* of fundamental mode of knowledge. The abstract property of literature is considered to the same degree of a metaphysical, or metaphorical in modern theoretical base. It is constituted with its singularity of objectiveness of a literary mechanism: literariness,<sup>23</sup> that can produce the possibility of literature with a binary activity of possible realization with a specific constitutional linear where a general constituted capability of Shakespearean text can be developed into a vividly synchronized manifestation of meanings.

Simply, an, application of a properly defined theory in Shakespearean creation can give us the standard of poetics, if we compositionally dive into the properties of Shakespearean discourse. It really gives us a literary criticism of its typicality of nature within the scientific outline of two dimensional explanation in which language is a compositional system of an active stage of actualization. It is genuineness in a particular section speech circuit, functioning in sound patterns which are associated with concepts in the social movements of day to day participations of an individual with a group. It also gives an explanation of the style of Shakespearean language when Shakespeare in the mental state of a playwright produced his language for the social group of the people he lived in his life cycle. It revolves into the social part of Shakespearean poetics, either within the frame, or functions of sound and concept when Shakespeare being an individual was exposed to.

But Shakespeare was not a linguist. It is confirmed that he was not trained in the performance of an individual who had an apprenticeship in order to acquaint himself with the working of a language on



scientific and theoretical pedestal, where language is treated as form of a system of signs – both *solid* and *psychological* in parts and participations that is certainly linear.

### **Observing Shakespearean Language**

Either time stands still, or passes backward or forward, but a theoretical responsibility in Shakespearean writings is improved step by step. It moves on with the passage of time. Whatever angle the time contains, though the methods of dealing Shakespearean life and objects are vividly changed from a lantern-light into an atomic energy. We have another method to weigh and measure speed and distance rather different what language meant in 16<sup>th</sup> or 17<sup>th</sup> centuries.

Now, we observe Shakespearean language from another angle that is the sound pattern with concept. Our modern approach create two axis called horizontal and vertical. Shakespearean writing in these axis, is considered as the clear pattern of their (axis) tangible form. It represents constant Shakespearean visual images.

The images of these realities are localized in the countryside of Shakespearean readers' mind.<sup>24</sup> These localized realities dominantly work with different orders of facts, expressing ideas according to a theoretical system.

### **Nature of Shakespearean Sign**

An order of facts in our current treatment has created 'a tendency, which has perhaps reached its climax in more recent movements such as "New Historicism" or "Cultural Materialism".<sup>25</sup>

A Shakespearean sign in this system, creates another transcendental 'interior'. An inner ground awards us the study of *signs* which projects a part of social life: a governing law that maintains the nature of sign<sup>26</sup> in the capacity of social communicative tool. It is considered as an assigned field of linguistics we can study in what Shakespearean literature really, in this scientific clarification is.

Therefore, an exact selected theory in time can grant us a particular support to categorize in between Shakespearean language and its meaning. It also grants us a certain function for a common mind, as well as, for an academic mind what scientific, social and psychological dimensions distinguish in Shakespearean world.

This kind of distinction can provide us with the apparatus of the sign in linguistics, cognitive linguistics, cognitive logo and cognitive poetics to explore Shakespeare's use of five senses in his five tragedies. It can also present us a clue in between the participations with a hypothetical midpoint, or with a foundation of cognitive poetics. In fact, a scientific theory acquires to study 'sign' in the faculty of a social and individual phenomenon. A scientific theory can easily lead us to the very sensual features we do expect to find in Shakespearean 'text'.<sup>27</sup>

If, on the other hand, 'sign' opens the field of semiology<sup>28</sup> and we change its land and transform it into a thoughtful structure. Then we can have the world of literariness and poetics in Shakespearean

writings. Otherwise, if we move or modify the position of the identical sign with the equivalent organizational method and situate it on the soil of *sensations* then the same sign and its role rotates into a cognitive mode of Shakespearean language. It indeed denotes the inner utility of *sign* in human sensory *perception* that chase the same laws of cognitive reposition in its definitive choices. Therefore, a specific theory can guide us directly into the core of the situation of narration in Shakespearean dialogues.

### **Make Improvements in the Standard of Current Modern Criticism**

This attempt will not only permit us to link literature with linguistics in cognitive poetics and cognitive linguistics, but will give us a scientific tool to advance the standard of current modern criticism. Mostly, the literary criticism that is getting shape of a new introducing, or re-shaping ‘design’, which is certainly forming a newly constructed ‘inside’ of cognitive appliance in the minds of Shakespearean patients. It also provides us one of the backgrounds of this shaping *silhouette* that distinguishes itself formally from other kinds of criticism.

Since, literary criticism uses the same theoretical material in language. It applies the same theoretical utensil to the other portions of art and creation as one of its objects. A scientific theoretical approach can allow us to explore Shakespeare’s level of thought<sup>29</sup> in its scientific function. It relates in Gérard Genette’s opinion to the academic level of knowledge, and thoughtfulness within the frame of the materiality of the text sources in exciting, or historical origins.<sup>30</sup> It can also facilitate us to put Shakespearean works into the make up of public and common mind. A critical literary ability is universal like music. It is like a rhythm or an event of active aptitude of extended reasoning that can certainly help us to catch the spinning inner self of cognitive realities in Shakespearean art.

### **Reports of Reality**

Literary criticism is reports of reality Shakespeare tried to record with sound effects Shakespeare had gone through in sign of being human. Mr. Jakobson’s poetics primarily deals with a mechanism that makes a verbal message a work of literature in which Shakespeare as a playwright remained busy. This verbal message in modern criticism becomes *sign* of investigation and application to use it in mode of an equipment of measurement in the structural activities of Shakespearean art and literature. Predominantly, to encompass Shakespeare’s verbal composition as a Shakespearean language.

One of the modern literary critics Gérard Genette<sup>31</sup> weaves linguistics into literature and builds poetics possible and puts it onto the level of an integral part of linguistics in his essay ‘*Structuralism and Literary Criticism*. The scientific explanation of sign, taken start from *sound pattern* and *concept* enters<sup>32</sup> in the beginning of the 21<sup>st</sup> century, while crossing the experimental lab of Formalism, Structuralism and Post-structuralism.

It is now, encompassing psychoanalytical treatment and practices of Jacques Lacan,<sup>33</sup> that turned language into a signifying chain of importance in a literary discourse and its text to explore Shakespeare on modern support—that is shaping and securing the substance of its composing validity through time and thoughts that had a start from *Content* to *Structure* or from Shakespearean *Form* to

Shakespearean *Meaning*—that moved within the creative activity and acceptance of each overlapping main current investigative tactic of each merging century and turned into Lacan's *sliding*.

It is now, observing literary creation of time in a frame of a perpetual move of the *signified* under the *signifier* that creates another linear possibility of arbitrariness of a state that is captured by another denotation which is sustained by anything other than reference to another superimposing meaning of our modern time in Shakespearean compositions. Theorists in linguistics with modern literary critics contribute their efforts and scientific analysis to put literary criticism on to the *terrain* of the main current to improve and inform personal mind (reader) that can certainly be altered at anytime.

### **The Science of Verbal Structure in Shakespeare**

The science of verbal structure in Shakespearean works, particularly on the basis of understanding in the 21<sup>st</sup> century provides a required block of literary systematic and scientific mechanism of measurement to let the pyramid of modern Shakespearean criticism be accomplished, accordingly. If we fix linguistics on the surface of a *principle* and take Shakespearean world and life (of Shakespearean writings ) in literature on the facade of an '*illustration*' we certainly pick up another grid of structural value in the foreground and background of these two important outlines called life and literature. Linguistics in form of a crust gives variety and authenticity of their linear microscopic patterns,<sup>34</sup> where language is not only reflection of the images of our world, but is the main linkage of discernment in Shakespearean 'action'. It (language) is the centre of human activity.

An analytical and systematic loom of linguistics can enable us to have world-view of Shakespearean art on the plane of poetics and over all view of his literary creative field. Because we are at a time facing two worlds: the world we exist in and use language in state of a growing and expanding mechanism.

### **Shakespearean Literary Text**

On the other hand we are connected to a Shakespearean literary text that keeps in check its remodeled world (textual-world). An actual Shakespearean text embodies its personal structural combination and selections from the cosmos of their (texts) forefronts and background. We must have a compositional authenticity of 'world-view' and 'critical-literary-view' in juxtaposition to comprehend each pole in its built up wholeness to explore Shakespeare on the floor of our main current. It will allow us a plan-like quality to classify what current equipment of depth demands us to weigh Shakespearean texts in various parts.

During the process of creating images for stage performance, Shakespeare sounds to be quite confident, having sense and art of positive responsibility to confirm his style an artist has to demonstrate to protect everything that relates to life. With this sense of protection via perception he also gives artistic and creative mold to the images he creates. He knows about the standard of art and literature that the impression he designs is thus always superior to the *thing* itself.<sup>35</sup> This is the creative web of Shakespeare's an artistic capability where art re-mixes life. In this process Shakespearean art communicates, reflects and generates life. This is the creative reality of an artistic movement and

realism where Shakespeare with an individual expression of a personality exhibits what he does, showing part of the conscious of human activity. He crafts a self-portrait to create his recreated action via his recreating reality.

### **Role of Unconscious Values**

A self-conscious act of literary criticism must reconcile with two identified poles of unconscious values of re-presentations in their synchronic and social life with different *acts* and *events*. This harmonization that become comprehensible through linguistics is combined with an individual conscious creative literary and socially representative acts and recreated *events* and *scenes* that the methods or models of Structuralism<sup>36</sup> in form of a theory can cover it in Shakespearean details. The instrument of a selected theory can enable us to catch Shakespeare as an author with his social environment on the foreground of reader's consciousness and perceptual capability. Whatever problems Shakespeare touches in his art are confirmed in the field of his sensory signals. As before giving an artistic opinion or molding these lively senses into a dramatic form Shakespeare would have to go through an actuality that is transcended into the world<sup>37</sup> of art and creative mind.

### **Social and Cultural Context**

A theory, while applying it to Shakespearean art, deals with what is narrated in its social and cultural context. Time and situations do not stand still, neither in linguistics, nor in literature. Now, in current moving days and nights a scientific loom to literature provides us cover of discussion to our modern researchers who find out cognitive poetics in development of a brain-research of the language Shakespeare used which 'is a predominantly sequential activity of a conspicuously logical character'<sup>38</sup> in its aesthetic purposes that Shakespearean writing contains in a poetic form.

In the first half of the 20<sup>th</sup> century terms *Formalism* and *Structuralism* had a great impact that would certainly offer creative frames in number of areas of the world. Above all, in Europe and America that the theory of 'sign' from sound pattern to concept helped to explore the scientific zones of *content* and *meanings*. Mainly, the extra-textual or extrinsic features of 19<sup>th</sup> century biographical literary criticism was changed into an intrinsic<sup>39</sup> and structural aspects of a literary work of 20<sup>th</sup> century.

The literary criticism, if we apply it to Shakespearean writing, changed its rout and shaped a new direction to find out *form* in mode of a *content* that would serve the function of a container like world itself or things in this existing world where shapeless things dump. In contrast those shapes received structure<sup>40</sup> through superimposed forms. Secondly, its content is presented in it. It was the *what* of the text of Formalism that was juxtaposed by the *how* of Structuralism to touch the exact note of Shakespearean meanings.

### **Application of Theory in Literature**

The application of theory in literature did open a new discussion of scientific approximation to encompass Shakespearean literature in frames of Historicism, Materialism, Psychoanalysis,

Colonialism, Feminism and New Criticism. These treatments have to explore Shakespearean literary texts in current stream of exchange of ideas.

### **Putting Together the Pieces**

Theory, through the consideration of this scientific mechanism, is in hundreds of pieces<sup>41</sup> but its each piece fulfills our modern requirement of construction or de-construction to elaborate Shakespearean art and literature. So far as the pulse of cognitive poetics in current situations and Shakespearean topics with their texts are concerned, it takes its modern and scientific start from a scientific explanation of sound pattern, which is one of the most important poles of linguistic sign. In this scientific exploration sound pattern does not have a physical appearance only in the energy of a sound but its importance lies in a sound pattern that is on hearer's psychological impression that makes meaningful patterns or circles in the shifting ocean of his or her mind.

A Shakespearean sign is the real material of cognitive function. It serves the purpose of fixation, making illustrations with the *foreground* and *background*. It dominates the electronic messages of our sensory impressions that how we understand, or catch Shakespearean materials. There are other Shakespearean elements in a horizontal axis that represent concepts in its psychological nature, which actualizes sound pattern in discourse.<sup>42</sup> On this stage a scientific approach in Shakespearean writing promotes meaning<sup>43</sup> or a word and investigates it in model of a 'sign' that presents *sign* in a plan of a combination of sound pattern and concept, whose signals and significations are arbitrary.<sup>44</sup>

This scientific advance<sup>45</sup> allows us to track down the strings of Shakespearean-cognitive-poetics with the essential elements of science of language in Shakespearean structure. Structure as the mold of a scientific makeup in a theory is rather different. In the former sense, structure is scientific truth about reality and in the latter it is one of the skills in particular method of rules that deals to explore that truth or reality from Shakespearean *content* to Shakespearean *structure* or from Shakespearean *image* to Shakespearean *meaning*, if we apply it to Shakespeare's art of writing.

Each signal from the outer and external world is associated by its signified stage of the countryside of the mind (Shakespearean text) in which cognitive design and its function are the processes in analyzing its *signified* Shakespearean data. It (Shakespearean text from author to a reader) passes through hundreds of circuitous deviations and distortions. Shakespearean text also participates with the arbitrary nature of the sign when 'sign' changes its position from 'anatomy' or 'subject' into *cause* or *object* or from a 'domain' or object into a 'shape'. This function of changes in Shakespearean art also differentiates in its categories of imagery functions.

### **Art as Techniques**

Mr. Victor Shklovsky in his *Art as techniques* relates images to the approximation of meanings we derive from variously composed signs from the author or reader's point of view. They (sign) create meanings if we relate or put them on a specific property of Shakespearean writings. This is why Mr. Shklovsky says that 'art is thinking in images'.<sup>46</sup>

In his opinion much more important point is that a visual art passes more imperceptibility into non-visual art that generally in the category of readers we never differentiate between both of them. A suitable theory promotes our signification about the relationship of *who* speaks when he or she speaks to *whom* and with *what* authority this action is accomplished in Shakespearean signs.

There is the harmony of form and structure in Shakespearean art of writing. The necessary perfection of form gives us the under-hidden portion of a complete system of its arrangement. There is harmony of the world in size and order of poetic reality with its radiant ignition that conjures up in accordance with the laws of demands that Shakespeare as an author kept himself busy with. The play of Shakespeare's free forces, like perceptual curves on the foundation of his personal might have had another manifestation of his freedom in a poetics we presently deal with the help of our main scientific apparatus.

This is why, we feel that a Shakespearean poetics is valuable precisely in that it communicates the truth of life becoming a source of the sublime joy the appreciation of senses gives. The self-gratifying function of Shakespearean poetics is to delight the audience asserting the absolute value of human personality in its structural details, in a design-like role on a supposed specific *sphere* with objects and their vivid curves and portions. It would be in vain to look for areas that alone afford material for poetics, while the whole world in Shakespearean sign-composition is the object, not only of scientific, but of poetic exploration as well.

### **Quality of a Figure**

Art of criticism in the quality of a figure on the *understructure* of architectural capability creates objects of new knowledge in the foreground. This quality also creates classical values of investigation in the background with an absolute horizon, when is applied to Shakespearean poetics. We are performing the roles of the participants of the 21<sup>st</sup> century's studio as figure on the *principle* of Shakespearean writing. Not getting every day new discoveries through discovery channels on Television and cables only, but structurally becoming involved in parts and particles of the discovery, which enable us to share current areas of interests being researchers and readers and being participants of the current situation in indulging life and its surroundings.

May be, Shakespeare was scientifically not aware of the unconscious participation of cognitive transport that worked out an implicit memory and was becoming part of his personality in the sketch of a performer, while this implicit mechanism might have molded him into a creativity. However, the mechanism of smell we use around our material world was the same system, what Shakespeare had. He was a molded human mind and particularly was an active and busy self a playwright went through. It is one of the main channels of the five senses of human body that develops contact of human mind. It is a machine working with the external world and its tactile reality that Shakespeare had to deal with, was the very crust of Shakespearean reality.

### **The Companionship of Senses**

If Shakespeare was not aware of the companionship of sense of smell with his cognitive function, he certainly had full awareness about the individuality of sense of smell he possessed in form of one of the companionship and collaborations of his poetics. Shakespeare used his sense in a working mode that would perform a correlative energy with a piece of poetics in his dramatic art, which is a combined topic of taste and smell.

This instant portion of sense frequently directs the discussion of five senses in our main current. It is, because the nature of the stimulus in each case defines chemical terms while smell refers to those sensations that arise from the stimulation of the receptors that the upper portion of the nasal cavity receives. Both taste and smell participate in the regulation of feeding activities of animals, including man. The consistency of a situation in Shakespearean language offers the world like we ourselves. It arises from the way the state of affairs is organized from the nature of the condition we all feel with our five senses. Its molecules travel on the shoulder of air, making a difference between the atmosphere of a drawing room and dining room. This immediate sense of smelling also remains active in the grouping of one of the forces that shows changes between a 'bud' and its 'leaves' in Shakespearean art of depiction.

One of the reasons of its magnitude is that the relations of this scientific line of attack to Shakespearean studies is a particular object of research that practically and co-existentially works anywhere in the world. A world cannot be denied just for the sake of personal and traditional practices. We have to settle on the qualified substance of this system to achieve current Shakespearean critical purpose in relations to other International creative elements, which performs the task of a method and serves the current purpose what Ernest Cassirer entitles (Structuralism) as a 'general tendency of thought'.<sup>47</sup> It is the reality of time that the mechanism or structure of Structuralism can occur anywhere, when and wherever the foundation of any kind of construction on the *foot* of Shakespearean writing is laid down. It leads objects or available material or is applied for an acquired construction or deconstruction.

This mechanism of construction or in form of reconstruction survives and acts in the system of current Shakespearean connections and relations. It works in both categories, either objects in Shakespearean art of writing are conceived or perceived because structure is part of all cosmic system. A literariness in Shakespearean literature envelops all that makes a *whole* and is part of this cosmic build up, conveying meanings from signs of the stars to the sign of words we call language.

### **Re-establishing Our Modes**

Our existing literary criticism needs a scientific manner to re-establish a Shakespearean discussion, expression, or *narrative* in a newly accepted form of quality<sup>48</sup> that language has shown and experimented. We come nearer in its proximity and intimacy to the repercussion of Shakespearean text what Mr. Jakobson places ancient rhetoric (in sense of paying his homage) at the heart of the structural method in the categories of their indications.

On the other hand, if Mr. Jakobson calls language scholars 'the technicians of communication' then on the other he awards the title of poetics to Shakespearean literary discourse in his *Linguistics and*

*Poetics*.<sup>49</sup> The analytical mechanism of Structuralism empowers a critic to have signification of literariness in Shakespearean language. A critic can have a properly managed interpretation of a Shakespearean poetical writing, which is called ‘figure of sound’.

In Valéry’s view of poetry is “hesitation between the sound and the sense”. And quoting Valéry’s view Gérard Genette appreciates that it is ‘much more realistic and scientific than any bias of phonic isolationism.’<sup>50</sup> It equips a critical view to make modern Shakespearean criticism potential to expose link that subsists among system of forms and meanings. Its theoretical application represents the study of literary morphology that embodies a whole, identifying poetics, stylistics and composition in Shakespeare’s world of signs.

### **Details in Linear**

A theory in linear confirms to us the event of human spoken language, where a single question asked about Shakespeare in ‘what’ (text) is changed into the arrangement of functions and linear details of edifices. It will show a grammatical and linguistic identification of *how* this question of ‘what’ is solved through a systematic and scientific function of procedure in Shakespearean text cosmos. This systematic function (structuralism) enables researchers and scholars to have proper scientific meanings of an image. It also gives reasons to show the mechanism of the process occurs between an image and its existing meanings in Shakespearean texts.

Now, in the post-structural or post-modern era of 21<sup>st</sup> century the network of meaning has extended from poetics to cognitive poetics.

This cognitive welding enables current examiner to figure out the Gestalt and sensory part of Shakespearean art that can give us a clue that how the fossilized perceptions, once used by William Shakespeare in his time worked out the scientific fact of the country of mind. It can also provide us a picture with its entire lineage how and what kind of investigative approach Shakespeare had on social corruption and injustice in his comedies and tragedies. Or why was he called the man of communication? Was he able to portray life in its magnifying mode of time? Is he superior because the French classical were in rather higher position in thoughts and ideas of his time? Word that presents the drawing of a ‘sign’ had been worked out and has scientifically presented the sound pattern with its concept which has passed through two centuries like two waves of telegraphic message in parallel. It also crossed the research works in their literary findings of the Formalism and Structuralism now on the very moment when we enter into the approved and practiced mechanism of Shakespearean poetics or a literary discourse to investigate Shakespearean texts through the scientific approach of current linguistics.

### **Enduring Shakespearean Poetics**

It is the tribute of our time we pay to Shakespearean poetics to have implication of what the requirement and quality of modern acceptance expect from us to award to an artist and playwright who looked at life from his perspectives of time. Now, a theoretical responsibility that stems out of linguistics stands to have importance in one of the scientific combinations our current minds approve



and accept on a worldwide academic level to see poetics (art and literary work) giving state of a figure on the *dais* of current learning. Shakespearean poetics, being an object might have existed for centuries to survive traditional and conventional views. It is argued not only to re-cognize and see Shakespearean works in a rough draft of an object but to re-perceive it, nor in a draft that once was created and still exists but to achieve it to be shown on the surface of scientific findings.

This systematic approach will facilitate us to re-find Shakespearean art what is ours, or why it belongs to our time in shape of an *object* we live with. This project can give us a scientific clue why or *what* do we *do* with the language Shakespeare meant, once upon a time that was part of the significance of fables. For the reason that we cannot see, nor feel about the significance of Shakespearean art unless we say something strong-minded about it. We are guided by words what Shakespeare did once. We have to re-move Shakespearean art from its already given *easel* to re-place or re-adjust it to be known, shown and re-signified to let it re-activate our perceptions. On the other hand, a theoretical treatment will allow us to extend our knowledge from Shakespearean poetics into the cognitive<sup>51</sup> poetics of the country side of the mind Shakespeare himself was part of.

### **Order or Disorder?**

To move Shakespearean poetics into a form of development, either in order or a disorder,<sup>52</sup> from poetry to prose, from concrete to abstract<sup>53</sup> needs deeper understanding. The container that keeps Shakespearean sense of perceptions must be opened with a strong-smelling mechanism that lies yet, a hidden object to be examined on the *foundation* of gestalt principle. It will give us a tactic to re-fill the sensation of life it produced to re-move the veil off of habitualization. This will also give us what we have to re-value in Shakespeare from gestalt point of view of an association of a figure. It will give us its *sphere* to make the stone 'stony'. Whatever is known, from last 400 years, must be perceived.<sup>54</sup> It must be enjoyed like an old wine in a new bottle. This technique will prolong our sense of perception to appreciate Shakespearean art in a newly supposed *account* of cognitive discipline in cognitive linguistics.

### **Rediscovering Shakespeare – Blended Mental Space Effect**

This theoretical treatment to re-discover Shakespeare will move us ahead from our day-to-day routine. On the contrary, this process will show us a path to an *actualization* between practical language and poetics language to have 'greatest amount of thought in the fewest words'.<sup>55</sup> This undertaken theoretical possibility will award us an idea that how images exist in the crust of figure a poet merely remembers and uses. Being a user an author he does not create them. These images journey from nations to nations, and from centuries to centuries. These are thought to be poetic, particularly the images that cross the aesthetic process of human perceptions and sensations. These kinds of images are called the blended mental space 'effect' of an expression.

The menu of current bent is to re-present Shakespeare how we perceive him now with the development of the re-sources of linguistics, to 'have' and to feel it 'changed'. A precise theory leads us into the capsules of issues of authorities, events and their significance. It directs us to re-find that there is a possible twist of human sense of smell in between the surface of stage<sup>56</sup> performance (in shape of text)

and audience (listeners and readers) on the *stay* of instinctive mechanism. If we shift this *settle* of instinctive mechanism into a communicative one, we certainly get human *body* as a *figure* on the one and human words and their literary performance (in foreground) on the other hand that suggest the figure-ground reality of sense of smell (in the background) in Shakespearean poetics.

### **Criticism within the Boundaries of Poetics**

A Shakespearean literary criticism within the boundaries of poetics appears to strengthen the very foundation and character of serious and valuable academic work. A common reader or even authors are suggested to know or practice it in our current main stream. In studying a poetic speech can certainly be applied to any form of literary creation either in novel and drama in its phonetic and lexical arrangement and in its characteristic distribution of words and in the characteristic thought organizations encompass *everywhere the artistic trademark*.

It is in Shklovsky's<sup>57</sup> opinion that a work is created 'artistically' so that its perception is hindered in action or progress. And the greatest effect is produced through the slowness of perception that produces a sort of continuity in time and space of social environment. This is why a poetics touches, or its language gives satisfaction that in Aristotelian phrase 'must appear strange and wonderful'.

The next scientific mind in the science of language in the 20<sup>th</sup> century intellectual history is Roman Jakobson,<sup>58</sup> who has two powerful points in his contribution to modern theory that the 21<sup>st</sup> century has to appreciate: the identification of the rhetorical figures, metaphors and metonymy. His opinion represents models for two fundamental ways of organizing discourse that can be traced out in every kind of cultural production. The second is his attempt to *signify* the role of 'literariness'. His literariness defines in linguistics terms that what 'makes a verbal message a work of art' that not only welds linguistics or the science of language into modern literary criticism but also contributes procedure to give entry into scientific zone of 'cognitive poetics'. It had a great impact on the richness of the structuralist tradition of poetics. It gives importance to a textual analysis that originated in Eastern and Central Europe that tightens its roots in the very beginning of the 21<sup>st</sup> century, taking on text-and-context oriented approaches seriously.

This richness sheds broader views of Shakespearean context that encompasses both social and personal circumstances on the very edge of our present beats of time. It synchronically and systematically brings textual matter nearer to its contextual linear that is created and conceived from different readers of the world in different situations and circumstances. It allows other nations to perceive Shakespeare's *Othello* that is reproduced in Hindu Othello or Pashtoon Othello in Athal<sup>59</sup> Khan Ow Damano,<sup>60</sup> which produces a globalize-sense-of-acceptance of literariness with its science of verbal structure all over the world.

Shakespeare had a skill to be in control of accessing the most resourceful states<sup>61</sup> of his characters' minds. These states showed themselves in their given actions or piece of experience to be performed to reproduce life that determines their perceptions of reality on stage. Or, in dialogue form that was written to be performed. Thus, their decision and behavior, whatever they feel and touch, is the outcome of the shape they remained in the characters of the participants in that specific scene and its

demand. They were part and body of scene that certainly portrays life in its given situation as a whole in their entire sensuous organic system.

In literature, if we deal Shakespearean poetics on the cues of modern structural criticism, have to change foreground and background of poetics from an objective investigation of a scientific explanation that acquires us to search out words on the level and category of signs from its sound pattern to thought to observe in a subjective approval or disapproval of a single thought only. And sign, whose quality remains hidden in a distance that in Gérard Genette's opinion is related to us 'by virtue of its very distance'.<sup>62</sup>

If in the structural<sup>63</sup> treatment of Shakespearean poetics, by 'distancing' our speech<sup>64</sup> we fix sentence structure in the scale of two axis of definitive and straight dimensions that provide selections, choices and sequential combination of sound pattern and concept. This kind of mechanism in Shakespearean text is totally an objective structural work. The importance of a Shakespearean works can only be understood on the very foundation, collection and usage of a *sign* in the factory of social values and norms, as settings. This objective structural work even represents to allow a lot of matter to Shakespearean usage of anthropology and mythologies.

But the plastic function of a structural method and its theory in Shakespearean text give us an opportunity to move towards the centre of thought where the function of the method changes but theory which corresponds to a scientific method remains the same.

### **Application of Structuralism**

If we apply Structuralism that would add a new signification to Shakespearean language from a cognitive background or angle and we would certainly have another 'meaning' of Shakespearean language. It will enable us to achieve the graph of knowledge in its critical subject particularly in literary criticism.

We have to put Shakespearean thought on a scale which would create a model or a *figure* from itself on the *well-defines edges* of cognitive mechanism: a presupposition that will certainly provide us a horizon to estimate about the distance we feel about Shakespearean poetics and its *literariness*. It will certainly be called a structurally designed criticism in current main stream of Shakespearean poetics. It will also be a sort of re-construction. It will certainly be intelligible, despite its force of being 'distant'. It is not a kind of superficial or artificial mechanism, but is a parallel force of an external system that penetrates in a radioscopic reality. It will systematically move inside the internal means of thought and comprehension of a literary value of Shakespearean text.

### **Tools that Assist Us**

Theory, like a tool assists us to capture the instance of Shakespearean perceptual reality in the instance of Shakespearean discourse. Many changes have been taken place since Shakespeare was contributing in the role of a writer and was bringing a great amount of attributive processes in human temperament, like word 'soul' for example.

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Literary Criticism as a Shared Set of Measurement

The meanings of word 'soul' moved from century to century from Aristotle to Will Durant. Surviving many isms from Reformation to Rationalism, Transcendentalism and then to the exploration of Space and now after 9/11 event we are still on the very edge of a new level of an other *signified* - what signs soul or life mean on the threshold of the 21<sup>st</sup> century. Defining *sign*, Lévi-Strauss saw that a range of sequential forecasts obscured a frequent performance of thoughtfulness, which condensed experiences to create a sort of makeup of an arrangement, to *mold* an event. 'From the unlikely starting-point of geology he had developed what was to be a basic principle of structuralist analysis: to understand phenomena is to reconstruct the system of which they are manifestations.'<sup>65</sup> These changes and thousands more witnessed and experienced influences of the improved mind of today, but these were unknown to the English man of the sixteenth century of Shakespearean Europe.

### **Age to Age, the Same – A Delusive Oversimplification**

No doubt, however, if we know the meaning of the Elizabethan language used, from the origin of the culture of Elizabethan times, the fashions and opinions they had and something of the dramatic practices of the day they were used to, we may proceed to the enjoyment of Shakespeare's drama on modern screen. Our modern treatments show that human nature dictates the same signals from age to age, but now with more scientific additions, depth and many kinds of contributions we get more authenticity in Shakespearean language.

The poetic function of literary discourse props up the plainness of Shakespearean signs. This scientific occupation cannot be locked up only to poetry, nor to a poetic role only that Roman Jakobson calls as a 'delusive oversimplification.'<sup>66</sup> If we focus on a 'message' in Shakespearean dramatic art, the very same thing can certainly be studied in the general problems of language.

Dealing with poetics function, linguistics overlaps<sup>67</sup> the whole cosmos of literature from prose to criticism. It equips us from fiction to poetry and to Shakespearean poetics. On the contrary a cognitive poetics belongs to the perceptual and sensational activities we oversight in its background and foreground or never take notice of the importance of the makeup of feelings that overrules the atmosphere of *Romeo and Juliet*, *Hamlet*, *Macbeth*, *Othello*, and *King Lear*. These feelings remain part of our (readers, listeners and viewers) implicit memory what Shakespeare had also recorded in his writings. It undoubtedly is nutritive activity but remains one of the active parts of our minds' inner utility. This cognitive function is the foremost assignment of frequent messages. It is not only in poetics, but in linguistics that defines changes with unbroken, long-term and inert features, which can easily be studied in Shakespeare's synchronic features of poetics.

### **The Universal What and How**

A theoretical business of linguistics in Shakespeare permits us to examine 'what' and 'how' the universe of social world is actualized through vocalization by a given discourse. It allocates us to monitor 'how' it is realized in between two dimensional axis.

Linguistics is expected to open up all possible problems of relation between discourses. It tries to solve questions between Shakespearean 'word' and the 'world' because many features belong not only to the

science of language but to the whole theory of signs. In this relationship the study of poetics is entitled to the leading place in current literary studies. It deals with problems of verbal structure, though linguistics is considered to be the global science of verbal structure and poetics is one of its fundamental parts. Current literary criticism of Shakespearean texts secures proper space for a cognitive signification of latest investigation through structuralism. It obtains a closest and familiar, but 'distancing' silhouette of Shakespearean speech mechanism. A specific scientific theory in Shakespearean world can serve the purpose of a tool to provide us the critical interpretation of the text as a landmark on the unified field of Shakespearean poetics.

If we use arrangement to detect signs or meanings in Shakespearean literary criticism we have to use thought that would give us the value of a *sign* to achieve current modern quality of literary value with same measure of independence of its own. Now, through Internet and Satellites we never produce for a specific language, nation, tribe or Television channels only, but do current recording to exhibit to show to the world in the frame of a whole. The present quality and production in the conduct and knowledge of literary criticism demands us to do that, which is acceptable to the whole world through current media's strongly built device in thought and intentions which have already twisted into the world of Shakespearean art and poetics. Presently and apparently, a strong made-arrangement to investigate Shakespearean art seems to be on its solid linear embodiment. It signifies Shakespeare as a critical and investigative 'support' when criticism in the background throws its spotlight, or fixes the scoop of a cognitive light for the searching state of continuation on the outside current perceptual purposes. Our literary modern criticism is on the very edge of a digital network that can show us the accuracy of the vibration of Shakespearean object in its entire detail from blood to pulses in the perceptual field of his sense-loaded text.

### **Criticism into a Figure**

Criticism has an equal importance to the literature of current main stream, when it studies Shakespearean thoughts through the medium of language. Without criticism Shakespearean literature would have had no meaning. It brings the Shakespearean literary task into being. Criticism into a figure on constructed 'defined edges' of scientific approach encompasses literature with its author-text-context-reader frames. The implementation of a specific theory on Shakespearean critical base creates its detailed critical function like an object of resolved organism. The theoretical and methodological treatment of the 21<sup>st</sup> century demands us to explore the poetics of Shakespeare in its whole. Scientifically, the whole of a works in its different parts, elements and components may critically be linked in a synchronic method that on the contrary till the beginning of the 20<sup>th</sup> century literature and particularly literary criticism was dealt with a diachronic method.

A diachronic method was considered and proved to produce the interpretation of interpretation only.

Secondly, literary criticism should synchronically investigate Shakespeare as an author, who had dealt language in the means of developing portion called literariness. It certainly generates the value of thoughts in Shakespearean language. Thirdly, a modern estimate of criticism must cover reader-oriented approach in Shakespearean writings. A reader's level attitude investigates the minds of the

readers who take main part for whom literature in form of *Hamlet* or *Macbeth* was and is produced. This part was totally forgotten and was never ever explored.

In this sense, methods and systems alter with the passage of time in centuries. The author who really is the creator was totally focused from a diachronic critical angle. But those minds were entirely forgotten, or were over-sighted who would participate silently in the roles of the readers and observers. All these Shakespearean readers and viewers contain questions beneath their valuable and meaningful silence. This is why an author-reader-contextual investigation in Shakespeare can enable us in modern methodology and theory to find the history of human mind with an altered function for the achievement of our current targets.

Despite the fact that a system survives, its function can be changed to achieve our current bent and purpose in Shakespearean language that *speaks*. With this alteration (of a function) we can have the history of 'reading' in a scientific method. A scientific method of linguistics will certainly allow us to have a line of an intellectual, social and physical history of human kind in a critical and cultural mode Shakespeare portrayed his characters in. We can have Shakespearean works as a reference to weigh Shakespearean language on the scale of our current instruments. To give more importance to past (Shakespeare as a ground) we must show and act on ourselves more attentively to have command on our current theoretical skill, because the mannerism of our literary criticism is being changed gradually in current episodes of art and creation. We can have the exact note of our modern investigation in Shakespearean language if we put Shakespearean poetics in form of a *figure* of investigation on the *preceding surface* of social means and systems.

In the present given situation Shakespearean drama in *form* of a book is totally transferred into the background that exists like an echo in schools, colleges and universities.

In the centre we have modern cinematography through Television channels and electronic cables. Or we have direct link to the sounds and signs of Radio through hearing system or with a vision on net, which have turned a living screen and chat rooms into an existing critical book. Therefore, in the views of these present *foreground* and *background* of Shakespeare's works, a poetics changes its meanings. Literature and particularly literary criticism on Shakespeare has to survive the development of current media of information and communication technology. This is why in Gérard Genette's words a 'literary history becomes the history of a system'.

As a matter of present practice, we are switching on, in a literary criticism from diachronic to synchronic method of literary and critical treatment in Shakespearean art and literature. We have to accomplish our structural responsibility of current standard and demand. As Mr. Jakobson has remarked, the literary table of a period describes not only its time of creation, but also a presents its culture. Therefore, on the experienced form of a certain image of the past our current organizing investment can enable us to dissect the diachronic images of Shakespearean criticism in the lab of present synchronic system. A structural mechanism facilitates us to grasp the system and the usage of five senses in Shakespearean literature in its over all advancement with a synchronic equipment of dissection. In this synchronic way, we have to have and to show the *function* of an element in its coordination, if that is either social or Linguistic mechanism. A compositional treatment of synchronic

investigation in Shakespearean writings creates a stand to have an assessment of those active minds, which are being concerned in their silence. We have to capture those minds, which are called the 'readers' (who are also loaded and re-loaded of their five senses) of Shakespearean texts.

### **Reading and Silence**

In this specific portion of 'silence' or 'reading' process we can prove the idea of *sound pattern* that being addresser pierces or travels or connects an addressee, silently, that is called 'concept'. On this explicit and detailed stay we can recognize language life from an 'object' or 'sign' that speaks in silence. Or we can definitely say that language speaks. A speaking language itself is 'a series of partially autonomous and unpredictable individual acts'.<sup>68</sup> This current synchronic countryside of structuralism in a cognitive poetics connects us to the field of cognitive actions that can make the *patterns* of understanding in reader's mind.

### **Extended Means of Investigation**

A specific theory extends means of investigation in Shakespearean language from sensory forms to cognitive meanings. Scientific devices and their methods are now functional parts and partners of the current literary enterprise, in exploring Shakespeare's texts from freshly and newly developed angles.

We cannot prove, nor re-present our literary navigation without the companionship or application of literary theory our current means of resourceful writing continue through which an author (researchers or scholars) works out his attachment and findings in the country side (researcher as a reader of Shakespearean texts) of his mind. This is why, a theoretical treatment to literary findings has twisted into a worldwide academic demand a scientific procedure and machinery of Linguistics provides us.

The scientific regularity and means of Linguistics supply us a platform to deal with Shakespearean art, entitled the Shakespearean poetics. It awards the set of its scientific portion that is approved in its sequence. It promotes a part and value of message a sign or code of sound pattern corresponds to. It also encloses to generate the value of thought<sup>69</sup> pattern of Shakespearean concept.

This pointer turns into a cognitive pencil that is created with the help of cognitive linguistics and cognitive expertise in helping modern readers and viewers to get the meanings of Shakespearean poetics<sup>70</sup> on the ground of gestalt formula. It finds out the sources of memory and manner of the current field of creation that instructs us to protect and promote its scientific approval of Shakespearean literature. It will award us to keep on up-to-date human acts-data within newly findings and movements of Linguistics to enhance art factories and their business with literature.

Therefore, a poetic function, as Jakobson reported, is the code of equivalence from the axis of selection into the axis of combination<sup>71</sup>. So, this is the configuration-like mechanism that envelops Shakespearean poetics in its entire production. It allows us to investigate his creation on a scientific pedestal our current criterion and mood accept. The proficiency of theory that serves the purpose of a tool makes possible for us to explore the cosmos of Shakespearean poetics in a rhythmical figure of language. A poetics in the wider sense of word dealing with the rhythmical occupation superimposes

on the utility of language Shakespeare used 400 years ago in two dimensional axis of *selection* and *combination*.

## Conclusion

Now, in our main current, a poetic function has enlarged itself like the digital devices in a microscopic activities and uses. It encompasses Shakespearean language from its figure/ground reality. It also provides us the facility of scientific-improvisation, x-rays and laser-and-atomic-treatment, ultra-sound in our current modern studios and labs.

Here scientific-device means the exact scientific appliance we use in Television and Cinema. Therefore, the application of cognitive poetics supplies us a ground to suppose a strongly built easel and background/foreground to widen and identify an object within Shakespearean texts. We can spin it from all sides for its shades of explanations to achieve various angles, positions, selections and combinations on the screen of human mind. This scientific function of supposed mental screen allows us to have Shakespearean used senses that superimpose, either to overlap, fade in, and fade out in the shape of scientific technical productive microfilms with a sort of skill of editing.

This technical editing in mind shows us a mechanism to analyze Shakespeare's use of five senses in his five tragedies. As a matter of fact the possibility in current waves of conception only depends on a fully grasped and well equipped application of a theory from the lab of linguistics. It will then, never let a linguist indifferent<sup>72</sup> to a poetic function, nor will leave a literary scholar either careless or prejudice to the linguistics schemes and facilities of its time.

If we choose the same strongly built design from linguistics and change its utility diverting it from poetry to criticism, then it can certainly give us the critical foreground and background of Shakespeare as an author. We can have, whatever the influences or creative effects he had in his vertical and horizontal selections and combinations from the maturity of his mind and thoughts to the growth and ideas of social and cultural<sup>73</sup> sequences and episodes he (author) the human flesh and blood lived in all his accompanied sensory perceptions. We can have approach to the episode Shakespeare showed through his art of composing words, when the characters, however, only come to life because of the words they speak. He composed his words for his characters and used of language that has to be recognized as of 'central importance.'<sup>74</sup> We have to tag along and can apply strongly made task to Shakespearean poetics that in Jacques Derrida opinion, is a historical 'event' our current time approaches. Shakespearean creation in language opens another vastness of current field for scholars and critics of modern age to bring into light the coherence of the system. The centre of structure<sup>75</sup> creates a ground for us to 'play' on the elements of the inside of the total form of Shakespearean art. The purpose of theory is to discover the system of the Shakespearean text in its complex network.

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## Notes:

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Literary Criticism as a Shared Set of Measurement



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<sup>1</sup> Roman Jakobson's focused work on the fundamental workings of language and developed theories that specifically applied to literature, will guard the investigation of this research work.

<sup>2</sup> John Peck and Martin Coyle write in their General Editors' Preface to New Casebooks series on *Hamlet*, published in 1992 that 'The purpose of this new series of Casebooks is to reveal some of the ways in which contemporary criticism has changed our understanding of commonly studied texts and writers and, indeed, of the nature of criticism itself.' John Peck and Martin Coyle, *Hamlet*, p. ix.

<sup>3</sup> John M. Swales *Research Genres*, p. 62.

<sup>4</sup> Keith Green and Jill Lebihan, *Critical Theory & Practice: A COURSEBOOK*, p. 272.

<sup>5</sup> Jonathan Culler, *The Pursuit of Signs*, p. 6.

<sup>6</sup> (Each New Casebook editor has been asked to select a sequence of essays which will introduce the reader to the new critical approaches to the text or texts being discussed in the volume and also illuminate the rich interchange between critical theory and critical practice that characterises so much current writing about literature.' John Peck and Martin Coyle, General Editors' Preface, *Hamlet*, p. ix.)

<sup>7</sup> 'Ferdinand de Saussure (1857-1913) was a Swiss linguist who studied in Germany and France before taking up a university chair in his native city of Geneva, which he occupied for the rest of his life.' (David Lodge, ed.) *Modern Criticism and Theory: Introduction to Ferdinand de Saussure*, p. 1.

<sup>8</sup> 'Before Saussure, the study of language, or philology as it was usually called, had been essentially historical, tracing change and development in phonology and semantics within and between languages or groups of languages. Saussure argued that a scientific linguistics could never be based on such a 'diachronic' study but only by approaching language as a 'synchronic' system – that a system of which all the elements and rules are in theory simultaneously available to the user of the language.' *Ibid*, p. 1.

<sup>9</sup> Sarah Werner, *Shakespeare and Feminism Performance*, General editor's preface, p. ix.

<sup>10</sup> Keith Green and Jill Lebihan, *Critical Theory & Practice: A COURSEBOOK*, p. 59.

<sup>11</sup> David Lodge, ed. *Modern Criticism and Theory: Saussure, On defining a language*, pp. 3, 4.

<sup>12</sup> Sarah Werner, *Shakespeare and Feminism Performance*, General editor's preface, p. x.

<sup>13</sup> David Lodge, ed. *Modern Criticism and Theory: Saussure, On defining a language*, pp. 5. 6. 7.

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<sup>14</sup> ‘My first case, in many ways the most significant, is that of Northrop Frye’s *Anatomy of Criticism*. Frye’s polemical introduction is, of course, a powerful indictment of contemporary criticism and an argument of a systematic poetics: criticism is in a state of ‘naïve induction,’ trying to study individual works of literature without a proper conceptual framework.’ Jonathan Culler, *The Pursuit of Signs*, p. 7.

<sup>15</sup> ‘. . . contemporary criticism has established new methods of analysing texts and who have reinvigorated the important debate about how we ‘read’ literature.’ John Peck and Martin Coyle, General Editors’ Preface, *Hamlet*, p. ix

<sup>16</sup> Philip Rice and Patricia Waugh (eds), *Modern Literary Theory: A Reader* (4<sup>th</sup> Edition), p. 46.

<sup>17</sup> Keith Green and Jill Lebihan, *Critical Theory & Practice: A COURSEBOOK*, Basic relations, p. 5.

<sup>18</sup> ‘Jacques Derrida (b. 1930) is a French philosopher, who teaches philosophy at the Ecole Normale Supérieure in Paris. He has, however, arguably had more influence on literary studies than on philosophy, particularly in the universities of America, where a school of ‘deconstructive’ criticism, drawing much of its inspiration from Derrida, has been a major force in the 1970s and 80s, and where he himself is a frequent visitor.’ David Lodge, ed. *Modern Criticism and Theory*, Introduction to Jacques Derrida, p. 107.

<sup>19</sup> Sarah Werner, *Shakespeare and Feminist Performance*, General editor’s preface, p. ix.

<sup>20</sup> David Lodge, ed. *Modern Criticism and Theory*, Introduction to Jacques Derrida, p. 107.

<sup>21</sup> Sarah Werner, *Shakespeare and Feminist Performance*, General editor’s preface, p. ix.

<sup>22</sup> David Lodge, ed. *Modern Criticism and Theory*, Gérard Genette: Structuralism and literary criticism, p. 63.

<sup>23</sup> Keith Green and Jill Lebihan, *Critical Theory & Practice: A COURSEBOOK*, p. 74.

<sup>24</sup> David Lodge, ed. *Modern Criticism and Theory: Saussure, On defining a language*, p. 7. 8.

<sup>25</sup> Jean E. Howard and Scott Cutler Shershow, eds, *Marxist Shakespeare* General editor’s preface, p. xi.

<sup>26</sup> David Lodge, ed. *Modern Criticism and Theory: Saussure, On defining a language*, p. 8.

<sup>27</sup> Nicholas Marsh, *Shakespeare The Tragedies*, General Editor’s Preface, p. x.

<sup>28</sup> David Lodge, ed. *Modern Criticism and Theory: Saussure, On defining a language*, pp. 8, 9.

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<sup>29</sup> ‘Above all, my aim was not to slow Shakespeare down with a commentator’s clumsily retrospective words but to try to keep up with him and register the very moment of his making thought come into being.’ Philip Davis, *Sudden Shakespeare: The Shaping of Shakespeare’s Creative Thought*, Introduction, p.1.

<sup>30</sup> David Lodge, ed. *Modern Criticism and Theory*, Gérard Genette: Structuralism and literary criticism, pp. 63, 64.

<sup>31</sup> ‘Gérard Genette (b. 1930) shows how Jakobson revised the more extreme doctrines of the Formalists to take into account the semantic dimension of literature, but in his observation that structuralism’s privileging of structure is an ideological stance, and he anticipated many poststructuralist critiques of structuralism.’ David Lodge, ed. *Modern Criticism and Theory*, Gérard Genette, Structuralism and literary criticism, p. 62.

<sup>32</sup> Nonetheless, driven by a necessary overdetermined set of institutional and intellectual purposes and pressures, sometimes in the 1970s, theory was transformed from a minor and arcane subspeciality into a compelling, if not completely coherent, subject in its own right, with imperial intellectual ambitions and substantial institutional prestige. David Scott Kastan, *Shakespeare after Theory*, p. 26.

<sup>33</sup> ‘Jacques Lacan (1901-81) studied medicine in Paris and entered the Freudian psychoanalytical movement in 1936. His radical critique of orthodox psychoanalytical theory and practice led to his expulsion in 1959 from the International Psychoanalytical Association and the setting up of his own Ecole Freudienne in Paris in 1964.’ David Lodge, ed. *Modern Criticism and Theory*, Introduction to Jacques Lacan, p. 79.

<sup>34</sup> (Keith Green and Jill Lebihan, *Critical Theory & Practice: A COURSEBOOK*, pp. 36, 37.

<sup>35</sup> Damian Grant, *Realism*, p. 57.

<sup>36</sup> Keith Green and Jill Lebihan, *Critical Theory & Practice: A COURSEBOOK*, p. 59.

<sup>37</sup> ‘In his dramas of creation, evolution and destruction, Shakespeare created a parallel world through which he could lock into the creative life-force itself.’ Philip Davis, *Sudden Shakespeare: The Shaping of Shakespeare’s Creative Thought*, Introduction, p.2.

<sup>38</sup> <http://www2.bc.edu/~richarad/fea/tsur/cogpoetics.html/27.4.06/11.00.am>.

<sup>39</sup> Mario Klarer, *An Introduction to Literary Studies*, p. 77.

<sup>40</sup> ‘. . . it is a structure that we learn, and which teaches us to order the world and reality.’ Martin Coyle, *Hamlet* Introduction, p.6.

<sup>41</sup> Judith Butler, John Guillory, and Kendall Thomas. eds. *What’s Left of Theory?* p. xi.

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<sup>42</sup> David Lodge, ed. *Modern Criticism and Theory: Saussure, On defining a language*, pp. 10, 11.

<sup>43</sup> ‘If theory cannot, then, be accurately condemned as the potent destroyer of Western rationality or enthusiastically embraced as a significantly liberatory political practice, it has decisively rewritten our understanding of cultural signification, a rewriting with profound effects for literary studies.’ David Scott Kastan, *Shakespeare after Theory*, p. 27.

<sup>44</sup> David Lodge, ed. *Modern Criticism and Theory: Saussure, On defining a language*, p. 12.

<sup>45</sup> ‘Theory can complicate and contest the categories of analysis . . . ‘ David Scott Kastan, *Shakespeare after Theory*, p. 28.

<sup>46</sup> David Lodge, ed. *Modern Criticism and Theory Victor Shklovsky’s Art as technique*, pp. 16, 17.

<sup>47</sup> David Lodge, ed. *Modern Criticism and Theory, Gérard Genette: Structuralism and literary criticism*, p. 68.

<sup>48</sup> Arguing against the effects of theory Mr. Kastan in *Shakespeare after Theory* demonstrates that ‘it is, however, only by turning to history from theory that this can be shown to be true and meaningful, that the particular forms and particular effects of a text’s “worldliness” can be discovered and demonstrated.’ p. 42.

<sup>49</sup> David Lodge, ed. *Modern Criticism and Theory, Gérard Genette: Structuralism and literary criticism*, p. 67.

<sup>50</sup> Quotes Genette: Roman Jakobson, ‘Closing Statement: Linguistics and Poetics,’ in T. A. Sebeok, ed; *Style in Language* (Cambridge, Mass: M.I.T. Press, 1960), p. 367.

<sup>51</sup> David Lodge, ed. *Modern Criticism and Theory Victor Shklovsky’s Art as technique*, p. 20.

<sup>52</sup> (‘This awareness of the inevitable disorder of experience is seen in its most development form in Shakespeare’s tragedies.’ John Peck and Martin Coyle, *Literary Terms and Criticism*, p.150.)

<sup>53</sup> ‘Art is a way of experiencing the artfulness of an object; the object is not important.’ David Lodge, ed. *Modern Criticism and Theory, Victor Shklovsky’s Art as technique*, p. 20.

<sup>54</sup> ‘In literary study, the pressures toward interdisciplinary are, however, almost irresistible.’ David Scott Kastan, *Shakespeare after Theory*, p. 47.

<sup>55</sup> David Lodge, ed. *Modern Criticism and Theory Victor Shklovsky’s Art as technique*, p. 19.

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<sup>56</sup> ‘Shakespeare keeps prompting our uncertainty by his choice of words and his requirements for stage movement.’ Peter Davison, *Hamlet*, The Comedy of ‘Hamlet’, p.42.

<sup>57</sup> ‘Victor Shklovsky (b. 1893) was a leading figure in the school of literary and linguistic theory known as Russian formalist which flourished in the immediately pre-and-post-revolutionary period in Russia. David Lodge, ed. *Modern Criticism and Theory*, p. 27.

<sup>58</sup> ‘Roman Jakobson (1896-1982) was one of the powerful minds in 20<sup>th</sup> century intellectual history.’ Ibid, p. 31.

<sup>59</sup> (The structural linear of Athal in ancient Pashto sheds the meaning of a ‘hero’ that synchronized Othello’s name and the character Shakespeare wanted to portray. Athal in ancient Pashto is the sign of bravery and chivalry, used by one of Pashtoon hero and poets Ameer Krore, an ancient Pashto tribal chief whose poem as the first part and period of Pashto literature in written form has been recorded in Pashtoon history and literature. He has written *wiarana*: a self appreciation, in about 140, BC). As a figure on the ground of history sign ‘Athal’ reflects a syntagmatic pole of the movement of a brave hero and as a figure on the plain of ‘quality’ its paradigmatic value awards the meaning of gallantry. On the other hand Damano is also a primeval name of a female beauty and heroine. Her name structures out the meaning of a female character from a desert. Daman, in Pashto means wild plains or a desert. Therefore, Athal Khan and Damano provide the perfection of structural value in Pashto language that assimilates Shakespearean art in Othello what Shakespeare supposed about the character of Othello to be.

<sup>60</sup> When I came across Hindoo Othello, in a literary research paper written by Sudipto Chatterjee and Jyotsna G. Singh in *Shakespeare and Appropriation*, I remembered our Pashtoon Othello which was entitled Athal Khan Ow Damano, translated by Dr Khudaidad Khan in Pashto for Radio Pakistan Quetta. I still have syntagmatic montages of those bygone moments, performance, scenes and emotions when I played the main role of Othello as Athal Khan in 1977. Othello was transferred into Athal Khan and Desdemona into Damano – even these names gave the social and traditional touch to the dramatic performance of Othello in Pashto. A typical English *Othello* was transferred into a typical Pashtoon hero as it is. It did not have any difference at all, and no cultural, or social difference could distract the listeners, because the universality of human feelings and emotions, and even the theme of drama was the same. It was my first and the youngest literary experience in the age of 17, making and creating me into a bent to translate Hamlet in Urdu for Radio Pakistan in 1984 – that was the second part of “Appropriation in Practice” I experienced as an artist, and writer in the early stages of my life.

<sup>61</sup> ‘A state of partial separation and resulting inconveniency in what Shakespeare’s tragic protagonist must inhabit.’ Philip Davis, *Sudden Shakespeare: The Shaping of Shakespeare’s Creative Thought*, ‘Compounded of Many Simples’: Shakespeare’s Compositions p.66.

<sup>62</sup> David Lodge, ed. *Modern Criticism and Theory*, Gérard Genette: Structuralism and literary criticism, pp. 71, 72.

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<sup>63</sup> (‘ . . . modern criticism has been on the idea that language, far from being just a tool the writer uses to put forward his or her ideas, actually creates the content of a text. This is the emphasis of ‘New Criticism’, but some subsequent thinking, in a structuralist and poststructuralist vein has suggested that there is nothing outside language in a literary text.’ John Peck and Martin Coyle, *Literary Terms and Criticism*, p. 162.)

<sup>64</sup> Gérard Genette explains further in his footnote that ‘a new signification is not necessarily a new *meaning*. It is a new connection between form and meaning. If literature is an art of significations, it is renewed, and with it criticism, by modifying this connection, either through the meaning or through the form. It thus happens that modern criticism is rediscovering in ‘themes’ or ‘styles’ what classical criticism had already found in ‘ideas’ or ‘feelings.’ And old meaning comes back to us linked to a new form, and this ‘shift’ displaces a work.’ Gérard Genette. ‘Structuralism and literary criticism’, David Lodge, ed. *Modern Criticism and Theory*, p. 77.

<sup>65</sup> Jonathan Culler, *The Pursuit of Signs*, p. 30.

<sup>66</sup> David Lodge, ed. *Modern Criticism and Theory* Roman Jakobson, pp, 37. 38.

<sup>67</sup> ‘Shakespeare brings together words and clauses just as he brings together differing considerations, jostling for space, overlapping with the modifying each other’s meaning.’ Philip Davis, *Sudden Shakespeare: The Shaping of Shakespeare’s Creative Thought*, ‘Compounded of Many Simples’: *Shakespeare’s Compositions* p.78.

<sup>68</sup> David Lodge, ed. *Modern Criticism and Theory*, Gérard Genette: Structuralism and literary criticism, pp. 73, 74.

<sup>69</sup> ‘In his famous subtilisation of the Romantic idea that Hamlet is unnecessarily and morbidly reflective. T. S. Eliot argued that Shakespeare himself failed in Hamlet to establish any clear correspondence between thought and action, idea and image. The play is ‘full of some stuff that the writer could not drag to light, contemplate, or manipulate into art’, Eliot suggested; and since nothing in the fictional occasion is sufficient to account for the protagonist’s great apprehension and disgust, his thoughts and feelings cannot be expressed by ‘a skilful accumulation of imagined sensory impressions’. The morbid corporeality of the imagined sensory impressions described in the first section of this essay may provide an answer to Eliot’s charge, in that they constitute something like an ‘objective correlative’ for Hamlet’s obsessive withdrawal from the world of action. The attitude toward corporeal existence inherent in the play’s imagery figures prominently in the protagonist’s thinking as well; it contributes to his inability to ‘act’ by challenging what he regards as the integrity of his being.’ Martin Coyle, (ed.) *Hamlet*, JOHN HUNT, ‘A Thing of Nothing: The Catastrophic Body in ‘Hamlet’, p.177.

<sup>70</sup> ‘Here the goal is to develop a poetics which would stand to literature as linguistics stands to language. Just as the task of linguists is not to tell us what individual sentences mean but to explain according to what rules their elements combine and contrast to produce the

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meanings sentences have for speakers of a language, . . . ‘ Jonathan Culler, *The Pursuit of Signs*, p. 42.

<sup>71</sup> David Lodge, ed. *Modern Criticism and Theory* Roman Jakobson’ Linguistics and poetics, p, 39.

<sup>72</sup> Ibid, p. 55.

<sup>73</sup> ‘Increasingly, even in fields where scholarship was previously presumed to mean historical research, attention has turned to synchronic analyses. To understand social and cultural phenomena, whether they be congressional committees, neckties, or cross-country skiing, is not to trace their historical evolution but to grasp their place and function in various systems of activity and to identify the distinctions which give them significance.’ Jonathan Culler, *The Pursuit of Signs*, p. 34.

<sup>74</sup> John Peck and Martin Coyle, *Literary Terms And Criticism*, p.102.

<sup>75</sup> David Lodge, ed. *Modern Criticism and Theory*, Structure, sign and play in the discourse of human sciences: Jacques Derrida, p. 109.

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## Ted Hughes's Poetry - The Problem of the Evil of Self-Consciousness

V. Madhukumar, M.A., M.Phil., Ph.D.

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### Abstract

Ted Hughes's poetry hints at modern man's self-division and subsequent alienation from nature and consciously aims to integrate man with nature. His poetry concerns itself with modern man's problem of sense of superfluity. As a poet Hughes's traditional trait is chiefly that of an inspired visionary. His major poetic preoccupations are: nature and myth. He is obsessed with animals, animal energies and the darks, mysterious forces that are latently embodied in natural world.

A critical study of some of his best 'animal' poems conveys his concept of the primal energies of the natural world that stress the absolute otherness of that world and the relationship between these energies and the divided nature of man. His celebration of animal life, in a way, reflects the affirmation of all life. He is anti-rationalist and yet an agnostic. He argues that puritanical repression has alienated man from his natural instincts and laments that modern man, in the present cultural crisis, has lost his moorings and bearings in nature.

By practicing ritual and following dogmas Hughes attempts to rediscover and interpret these energies and restore them to man. Thus his poetry constantly aims at exorcising the

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Ted Hughes's Poetry - The Problem of the Evil of Self-Consciousness

evil of self-consciousness that is at the bottom of all schisms of the soul. Throughout his poetry, he quests for transcendence for release from shackles of time into timelessness and eternity. In this effort, he acquires a mystic dimension as poet.

## **Introduction**

Undoubtedly, Edward James Hughes, popularly called Ted Hughes, is one of the most striking figures among the British poets since the Second World War. He is immensely prolific and considered as the natural successor to T.S. Eliot, W.B. Yeats, Dylan Thomas, and Philip Larkin. He is a poet of immense potential, who like D.H. Lawrence not only accepts the overwhelming power of our natural instincts but goes on to tap intensely the dark, violent, psychic forces latent in human life. He is a voluminous writer and, and he has won enormous success and high critical acclaim and has greatly influenced such contemporary poets as Peter Redgrove, Seamus Heaney, and Geoffrey Hill and others.

Ted Hughes is a nature poet, myth maker, psychic healer, poet-shaman, mystic and most importantly an entertainer at large. He has won innumerable awards for his writings including the New York Poetry Center First Publication Award (1974), Signal Poetry Award (1979), O.B.E. (Officer, Order of the British Empire (1977). He was made Poet Laureate in 1985 in succession to late John Betjeman.

## **Ted Hughes's Attitude to Nature and Animals**

Ted Hughes's 'nature poetry' comprises mainly of his poems that explore man's relation with 'animal life' and 'landscapes' - both constantly interacting with the elements of nature. His nature poetry predominantly deals with the problem of modern man's alienation from nature. It is also an attempt to reunite man with nature.

In Hughes's view, modern man has discarded his world of feelings, imagination and pure instincts which is true to nature. But he has done so, at the cost of his own existence. So, Hughes's nature poems, on the one hand, hint at modern man's present perilous existence and on the other, attempt to redeem man from his own predicament.

However, Hughes attributes modern man's alienation from nature to his self-consciousness or his rational consciousness, to his religious compunctions and finally to his slavery to science and technology.

## **Effect of Religious Dogmas**

Hughes believes that modern man's inner world of pure instincts has been destroyed by the abstract dogmas of Christianity. If outdoor primitive cults have bound the aboriginal to nature, organized religion has displaced his natural moorings and bearings with theology and indoor doxology- a fact that can be well understood in Hughes's own words:

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The subtly apotheosized misogyny of Reformed Christianity is proportionate to the fanatic rejection of Nature, and the result has been to exile man from Mother Nature – from both inner and outer nature. The story of the mind exiled from Nature is the story of Western Man ..... Since Christianity hardened into Protestantism, we can follow nature's underground heretical life, leagued with everything occult, spiritualistic, devilish, over-emotional, bestial, mystical, feminine, crazy, revolutionary, and poetic. (*The Spectator*, pp.81-83)

Both religious belief and rationality in different ways are destructive of man's unity with nature. If the abstract dogmas of Christianity had suppressed man's inner world of instinctual energies, in their own way, modern man's rational consciousness does the same in a different way.

Ever since man's self-consciousness has alienated him from nature, his self has come to be divided between his natural instincts and cultural ego. This division of self gets worse as time distances him more and more from the primitive man who lived right amidst nature as wild animals still do. This is because modern man's sophisticated sensibility, compounded by his sense of power over elements-however dubious this may be in the ultimate analysis – has actually torn his mind between his natural self and the evil of self-consciousness. This is the schism of the mind and Ted Hughes, as a poet concerns himself with the tackling of the divided mind through a recourse to the primitive and the primordial power and terror as they are still found in wild animals.

### **Effects of Scientific Temper**

The scientific temper has spelt complete repression of man's inner energies. Science and technology have ushered in rank materialism and rationality, the sense of the mystique or the occult or the poetic has been snuffed out of man. Man has neglected nature, lost his instinctual energies and depraved his inner nature. The violence and vitality that nature abounds in, man's self-consciousness has lost - thanks to the schism of the mind. And the modern civilization or the scientific temper, being an acquired characteristic, goes asunder when a palpable chance for breaking comes its way.

### **Solution: Going Back to Nature**

This is the reason why Hughes believes in going back to nature in all its primordial force and releasing the suppressed instincts. According to Ekbert Faas Ted Hughes, in his nature poetry, hints at modern man's self-exile from Mother Nature and of his last ditch effort to recapture some of her lost elemental force by a poetic invocation of plants and animals. (*The Unaccommodated Universe* p.16).

### **Animal Life – Turn to the Inner World**

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Animal life, in Hughes's poetry, comprehends all non-human life of flora and fauna. Weather and landscape, in all their stirring strength, are incidental as setting for this animal life whose ferocity matches the elements of nature at their irresistible worst. His analysis of the division of self and soulful appreciation of animal life points to an effort integrating himself as modern man and poet. In these animal poems, he turns to the 'inner world', (*Myth and Education* p.85) as he calls it, to get out of the rut of his own self-consciousness. Animal nature is distinct from human civilization – of curbed instincts, studious or cultivated responses, rational puniness or theological stultification. In the words of Stuart Hirschberg, Hughes's animal poems serve a personal, psychological function so that through violence, primitive contact with repressed aggression, the sterile personality created by the society is destroyed and the instinctual suppressed self can emerge liberated.

### **Significant Qualities of Animals**

In contradiction to modern man and his flaws Hughes's animals are endowed with certain significant qualities: they are distinctly non-rational in power, they are single minded in their action, self-centered, devoid of fantasy and act instinctually so as to condemn duality in man. Unlike man, they cope with elements perfectly to show their unity with nature and by innuendo, man's alienation from nature. Through these poems Hughes evokes the pre-historic world that was obviously connected with the lost instinctual energies and attempts to put man in touch with those lost archaic energies. P.R. King says that Hughes's animals are not mere descriptions of creatures but are intended as comments on aspects of human life. (*Nine Contemporary Poets* p.115)

### **Roles and Models of Animals**

Thus Ted Hughes assumes a variety of roles as a fox, a hawk, a jaguar, an otter, a thrush, etc. Very often he is the protagonist as perceiver registering some startling or terrifying quality like the energy of the elemental energy, an immense pike, but making no claim to embody it in his own personality. At times, he can be a mere passive on-looker involving in recording and recreation of a slow movement in the midst of violence and suddenness. The voice or tone in almost all his poems is that of an omniscient narrator, and since Hughes is a poet of experience, his poetry, in this sense, is subjective and supremely and obsessively autobiographical. The following study of Hughes' animal poems exemplifies his attitude to nature and animals

### **Animal Monologue – glorification of Animal Totalitarianism?**

*Hawk Roosting* is a dramatic monologue, as told from the point of view of the hawk sitting on the top of a tree in a trance. He is a monomaniac and a solipsist. He is single minded in his pursuit of his prey. He deals death to his victims and can crush them effortlessly. There is no 'falsifying dream' between his hooked head and hooked feet. Even in his sleep he contemplates killing. The simultaneity of his dream and achievement

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denotes his unity with nature. The hawk sees himself as the apotheosis of power and thinks he is 'the self-styled ultimate heir of Creation'. He assumes that the whole creation is made suitable for his adaptation. The world revolves at his bidding and all the other creatures are only created for his prey':

It took the whole of Creation  
To produce my foot, my each feather:  
Now I hold Creation in my foot  
Or fly up, and revolve it all slowly-  
I kill where I please because it is all mine.  
There is no sophistry in my body:  
My manners are tearing off heads-  
The allotment of death.        (*The Hawk Roosting, Lupercal, p.26*)

There is no sophistry in his body and his manners mean simply tearing off heads. When he kills he does not think. He is not subject to self-doubt or self deception unlike men who are victims of dissociation and inner schisms within their personalities. When critics misunderstood 'Hawk Roosting' as a glorification of totalitarianism and fascism, (C.J. Rawson, pp.82-84) Ted Hughes remarked:

The poem of mine usually cited for violence is the one about 'Hawk Roosting', this drowsy hawk sitting in a wood and talking to itself. That bird is accused of being a fascist..... the symbol of some horrible totalitarian genocidal dictator. Actually what I had in mind was that in this hawk Nature is thinking. Simply Nature. It's not so simple may be because Nature is not no longer simple. I intended some Creator like the Jehovah in Job but more feminine. When Christianity kicked the devil out of job what they actually kicked out was Nature... and Nature became the devil. (*London Magazine Interview, 1971*)

### ***The Jaguar – Contrast between Man and Animals***

In another poem *The Jaguar* Hughes, again presents a simple contrast between the animal and the human, between the enraged freedom of the caged jaguar at the zoo and the fear and admiration of the onlookers, between the primal energy in the animal and the baser nature that is latent beneath human rational control. In fact, it is an encounter taking place between civilized man, in reality, the 'fallen' natural creature, looking at his own superior self which continues to exist outside him in the jaguar. This jaguar is enraged because he is caged, because he is blinded by the fury of his eyes, deafened by the beating of his own heart and he has no more freedom than a machine:

More than to the visionary his cell:  
His stride is wilderness of freedom: ('The Jaguar', *The Hawk in the Rain*, p.12)



Though a spectator, man is not passive. He admires and shares a feeling of the brute's wildness, ferocity and rage. According to G.Thurley the cages of Hughes's jaguars and macaws are doubly ironical: man is so much more caged and imprisoned than the animals, and it is the in virtue of his 'single vision' that he confines instinctive vitality behind bars (*The Ironic Harvest*, p.181)

### ***The Thought-Fox – An Evocation of the Vital***

*The Thought-Fox*, the first animal poem Hughes ever wrote, is also an evocation of the vital, somewhat terrible spirit of natural life that summons what is 'both a fox and a spirit', (*The Poetry in the Making*, p.20). The poem is a blend of poetic incantation and self-revelation that embodies ' a psycho-physiological process of imaginative projection' (Ekbert Faas, p.60).

*The Thought-Fox* is a poem about writing a poem and its theme is 'inspiration'. The fox metaphorically stands for the inspiration, which the poet hopes to get poetic creation. Thus Hughes establishes a contact between man and nature. The 'dark night' itself stands for the deeper and more intimate darkness of the poet's imagination in whose depths an idea is mysteriously stirring. The white page is like the snow and with the verb 'entering' the fox enters in and 'sets neat prints' on the page:

Till, with a sudden sharp hot stink of fox  
It enters the dark hole of the head. ('The Thought-Fox', *The Hawk in the Rain*, p.14)

### **Dismissing the Physical Seat of Learning in Humans**

Hughes seems to suggest that the poem after its birth is independent of the poet and considers even creativity and inspiration as an instinctual response. Making a fox hole out of the human brain reveals how consistently Hughes sardonically dismisses the physical seat of learning. In this case, instinct replaces intellect. (Alan Bold p.50). Ted Hughes has an obsession for sheer physical power. Animal, as well as elemental ferocity inspire him. So, his animals are mostly either brutes or deadly predators or at least endowed with those fearful qualities that have a life of their own and an extraordinary capacity to overcome any cataclysm. In M.L. Rosenthal's words in Hughes's outstanding animal poems it is sheer bitter endurance and the devouring ferocity lurking in every depth and crevice of life that obsess him.(p.229).

### **Evocation and Adulation of Pre-historic Age**

Many of Hughes's animal poems are also evocations of a pre-historic age that register nostalgia for a lost world or a non-existent world of instinctual responses. It is a world in which the feudal, the archaic, and the pre-historic are associated with the instinctual and the automatic, with a brutal realm of primary responses which, is equated with the most ancient and abiding recesses of England itself.

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Alan Bold is of the right opinion when he writes that as a result of his obsession with the dark mysterious world of the past, Hughes feels that the modern world does not constitute a big enough challenge and so he constantly invokes the pre-historic past. (p.55). Thus Ted Hughes's poems on the bull, the pike, the otter, the wolf, the thrush, the thistles and so on, are of this kind. Through these poems, nonetheless, constantly hints at the dark psychotic forces latent in man.

### ***Pike* – a poem of magical incantation**

In his powerful poem on the pike Hughes attempts to explore the unconscious realm of hidden, dark evil forces that inwardly troubles man. 'Pike' is Hughes's supreme construct with a series of descriptions, anecdotes and impressions that build up the single theme.

The poem is a sort of magical incantation and further, the language which he employs to describe the pike, gives the ordinary fish a supernatural attribute. But nonetheless the poem is constantly suggestive of the human. The pike is the most vicious and the most voracious of the British freshwater fish. It devours not only other fish but other pike. The cannibalizing pike are 'a life subdued to its instrument'.

The pike's dance is a macabre celebration of timeless, instinctive destructiveness and its murderous fascination is irresistible:

Three we kept behind glass,  
Jungled in weed: three inches, four,  
And four and a half: fed fry to them-  
Suddenly there were two. Finally one  
With a sag belly..... ( 'Pike', *Lupercal* ,p.56)

At this point, the poem carries the reader to a pond where the speaker fishes. The pond is transformed into depth profound with hidden meanings: 'stilled legendary depth: It was as deep as England. It held/ Pike too immense to stir.' The legendary depths of which fishing for such pike makes him aware bring into contact with a submerged life that thrills as it horrifies. When Hughes tries to explore life submerged beneath the mundane order, he finds there the same attraction and treachery, fatal powers that must be confronted.

### **The Duality of Man**

The duality of man is however, best explored in one of Hughes's finest animal poems 'An Otter'. In the first part, the otter is shown as a hunter and in the second as the loser, a victim of man's gratuitous violence. But for Hughes the otter is an image of duality of man, neither beast nor angel, yearning for his lost home, Eden.

Living between water and land the otter must be understood in comparison with an eel and a tomcat. It is a predator, it hunts and it is shown as creature seeking its own elements. The otter is alive and constantly moving, hunting, swimming, wandering and it is, in fact, restive in search of his lost home, Eden. In the otter-hunting season man has entered the otter's elements but its hunters cannot find him, when he hides:

In double robbery and concealment-  
From water that nourishes and drowns, and from land  
That gave him his length and the mouth of the hound. ('An Otter', *Lupercal* pp.46-47)

Man is a real threat to its existence and if man ventures on land it should not linger. Man does not kill the otter for any useful purpose. For man, the otter serves only as an ornament or as a decorative piece.

### **Thrushes - Birds also Strike Terror and Awe**

Even the familiar birds in Hughes's poetry do evoke the same terror and awe as his familiar animals do. Hughes's 'Thrushes' is one of his outstanding poems such as 'Hawk Roosting', 'The Jaguar', 'Wind', 'Pike', 'Thistles' etc. It presents the familiar antithesis between the functional animal and the reflective man. It is a poem about ordinary birds common to the gardens.

But Hughes's approach to thrushes is something incisive and directed to their predacity (predatory and rapacious nature). They are terrifying, aggressive and furious in their urge to eat and survive. They are light in weight but remarkably destructive and decisive in function. These birds represent not only delicacy and beauty, but also the underlying violence by which the world moves.

These birds are characteristically devoid of such human attributes as 'Indolent Procrastinations', 'yawning stares', and 'headscratchings' that Hughes dubs as negative and embodying of imagination.

Thus Hughes establishes thrushes as creatures of instinct, distinctly different from rational humans. He compares thrush's instinctive action to the genius of Mozart and to the shark's mouth:

Mozart's brain had it, and the shark's mouth  
That hungers down the blood-smell even to a leak of its own  
Side and devouring of itself; efficiency which  
Strikes too streamlined for any doubt to pluck at it  
Or obstruction deflect.....('Thrushes', *Lupercal* , p.52 ).

Finally, by comparison, man is doomed by the very power of his imagination- those qualities that distinguish him from other creatures. The distracting devils keep man away

from the thrush's single-mindedness. They distract him from the highest purpose of prayer and art, as well as from the lowest instinct of automatic killing.

## Conclusion

Thus, by invoking the otherness, the terrible and destructiveness of nature in animals, Ted Hughes, perhaps, attempts to establish a clear-cut anti-thesis set up in his animal poems: the pure unthinking energy of life against the rationale of modern man. However, nature is not always destructive. The positive nurturing aspect of nature to hint at regeneration and reaffirmation of life is confirmed in his later nature poetry.

Dennis Walder's remarks on Ted Hughes's animal poems may serve as an apt conclusion to this paper:

Ted Hughes is still too often labeled an 'animal poet', although more often than not, by his detractors. But for all the sympathetic clarity with which his animals, birds or fishes are imagined, the poems have ultimately to do with human suffering, creativity and survival. If Hughes explores 'extreme' emotions in his poetry, he does so under the pressure of a vision which is constantly aware of the massive ebb and flow of natural forces underlying all life. With some important exceptions, he expresses the vision most successfully when dealing with the non-human world, at least on the surface, allowing the human implications to trickle in secretly, of their accord. (*Ted Hughes, p.91*)

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## Travelogue as a Literary Genre

V.V.B. Rama Rao, Ph.D.

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### History and Travelogue

Travel Book, Travel Guide, Travel account and Travel Record all these can all be called travel writing. Some of these have relation more to history than to literature, since history in the past is sometimes culled from the explorer's and traveller's records. They are extremely valuable in spite of their not having high literary values. There is an encyclopedia of Literature of Travel and Exploration. Though these are called books and so literature, what makes a literary work is the unfolding or the revelation of the writer's feelings, personality, imaginativeness and fine turns of expression, to describe some qualities essential for literary compositions.

### More than a Monologue

Travelogue, the dictionary says is after monologue, which is narrative with the aid of slides and pictures before an audience. But nowadays all travel writing is included in the term Travelogue. K.M. George, the compiler and editor of the *Encyclopedia of Indian Literature* included several entries from different languages under the head Travelogue. Broadly speaking Travel Essays may be just occasional pieces of writing of an comparatively transitory or ephemeral nature with no just claim to literary value. For example a Travel Guide, which is essential for a tourist has no literary merit in as such. Much of travel-writing is not primarily intended as a literary artifact.

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## **A Literary Genre?**

Travel Accounts or Travel Literature needs to be looked at from the point of view of its purport, the manner of writing and the involvement of the writer's personality to be accorded the status of literature. Literary historians did not seem to be inclined to include travel writing as a genre or form of literature, both in our country and in the West. It is, however, not very easy to draw a clear line of distinction literary travel writing and non-literary writing. But some travelogues easily stand out as remarkable literary achievement.

We can generally agree that travelogue has a high degree of literary merit in conveying personally and informally the information relating to the journey, travel or peregrination involving spatial displacement. Travelogues, then, are primarily written in prose. It is helpful to agree that a travelogue, for our purpose here, is beyond recording observations without feeling or observations that do not arouse any feeling.

## **Travel Writing and Its Various Linkages**

Travel essays could be primarily informative, offering worthwhile information to readers who wish to be travelers or tourists just as a hobby. As travel guides they are purely intended to give information regarding availability of food, facilities for accommodation, food etc indicating distances from various points to destinations, modes available for travel, places not be missed for sight seeing and such basic information.

Journey is a metaphor widely used in all literatures. It is used as a literary device in scriptures, epics and widely read literary artifacts. Travel is used in satire as in Jonathan Swift's *Gulliver Travels* or a means of conveying information in an interesting manner, or Joseph Addison's creation of a Citizen of the World are cases in point. There is a whole genre in English Fiction well received as the Picaresque Novel.

## **Backgrounds of Authors of Travelogues**

Writers who produced travel accounts and travel-writing are from a variety of professions, temperaments, ages and climes. They have been adventurers, explorers, diplomats, scholars, missionaries, professionals like doctors and clergymen or just travel enthusiasts. Travel writings have linkages with History, Exploration and Adventure in its non-literary exposition and in its literary exposition with Autobiography and experience-related personality revelation.

In both the categories, travel, movement, journey and peregrination are involved in different degrees. Travel literature meaning travel writing can be classified in several ways according to its linkage.

## **A Classification of Travel Literature**

The travelogue – meaning literary exposition of travel experience – may conveniently be classified again as

- (a) fantasy described or given as exposition of fact,
- (b) literature of recorded fact and
- (c) literature of artistic presentation of recorded impressions and feeling during travel.

The examples that readily come up to our minds are R.L.Stevenson's *Treasure Island*, of the 19<sup>th</sup> century, and the reports of foreign travelers to India like Megasthenes's *Indica* (of ancient times) and (c) *Scinde* or the *Unhappy Valley* of Richard Burton of the 18<sup>th</sup> century.

Fantasy is a very popular literary genre and *Treasure Island* is still a great favourite with school children.. The adventure and the suspense elements take the reader forward with ease as well as urgency to know what happens next. The place is imaginary but the adventures portrayed are fantastic. The introduction of characters, the conflict and the denouement are dramatized before the reader with élan. This novel has a high literary quality. Journalism and travel together yielded travel journalism, a special category wherein journalists travel and produce works with their intrinsic journalistic flair – from the point of a journalist.

Sometimes as in Graham Greenes' *Lawless Roads* or his *Journey without Maps*, the writer's personality and the journalistic presentation of facts are brilliantly presented. These have high literary value again.

Sometimes a tourist group of several individuals gone on a long travel, for example, on a pilgrimage to Kailash Manasarovar, the most important destination for Hindu religious enthusiasts next only Kashi (Varanasi, Banaras) or Rameshwaram.

### **Travel as a Literary Mode - Universal Feature**

Travel as a literary mode and an adjunct in literary writing is evidenced in literatures of almost all languages. Homer's *Odyssey* is an account of the travels of the hero Odysseus. Dante's *Divine Comedy* is an account of a travel through the different regions of hell.

This device is used in our epics and *kavyas* (imaginative literary poetic compositions), in Sanskrit and other *Bhasha* literatures in our country. In the title *Ramayana yana* refers to journey or travel of Rama. *Mahabharat* describes Arjun's pilgrimages, again travels. In *Bhagavatpuranam* Balaram an Vidur takes to travels for self-purification. *Kavyas* too exploit travel motif as in Kalidasa's *Meghsandesh*.

In modern times, in Hindi, Rahul Sankrityayan (1893-1963), the culture icon, wrote several travel books of great literary value. In Malayalam Keshav Menon's *Bilayati vishesham* published in 1930 belongs to the same category. In Gujarati Kaka Saheb Kalelkar wrote *Jeevanleela*, considered a classic and widely translated.



Autobiographies record experiences, impressions revealing feelings, relating to certain incidents in one's own life. Such a work may also contain travel experiences and travel-related information but these may either just be incidental or not of much importance.

### **Travelogue – The Fully Emerged Literary Genre**

Not very long ago, it has been the trend to consider travel writing as peripheral to literary writing. Academics considered this writing as not very valuable to be considered literary. Owing to the emerging trends of travel experience among the different categories of travellers and tourists, travellers with religious considerations like acquiring merit (*teerthayatras*) travels with journalistic motivation, travels for probing, understanding and reading histories with a new point of view, with personal, spiritual and philosophical motives and aspiration, travelogues came in the limelight.

Any systematic and aesthetic analysis of travelogue studies need to view the corpus selected for specified purpose with stress on the 'W's: who produced the discourse, where, when and how it is produced are all matters deserving study. We need to examine 'when' for broadly a travel discourse may belong to many categories, some of which readily could be stated. These categories do not purport to be exhaustive.

#### **Travelogues through the Ages**

**Ancient writing:** Travel Records of foreign travellers in India, Megasthenes, Fahien, Huen Tsang, Al Beruni. etc.

**Medieval writing:** Travel Records in the medieval times: Marco Polo, Ibn Batuta, Nicolo Conte, Abdur Razak, Dom Manuel, etc.

**Pre-Colonial and Colonial writing:** Scorer, Tavernier, Captain Basil Hall, Count Herman Keiserling, etc.

**Colonial Writing:** Robert Burton, Edward Gibbon, Hakluyt, Mark Twain, etc.

#### **Many Splendored Journeys**

The characteristics of each of the categories listed above are bound to be different. Tourist places of interest, cultural or religious destinations are spaces where different cultures throng, meet, interact and share information and experience. They are thrown into the company of one another to form and perceptions and exchange ideas and feelings.

The visits and stay at destinations help forming, correcting and revising ideas and perceptions for the better.

To-day's tourists and travellers are a thick medley of migrant, neo-settlers, short -time tourists and religious enthusiasts. Many a travelogue does contain literary merit and artistic excellence.

Travel accounts as literature are widely varied. There is no homogeneity in this form though it is surely a genre. The purpose of writing may vary from writer to writer and from time to time. So too the degree of subjectivity in the writing.. Travelogue in the hands of imaginative-artistic people charter fresh regions (fresh fields and pastures new) clearly demarcating, mediating, reconciling or harmonizing cultures through observation, understanding and mutual appreciation. Widening horizons is precisely the purpose of a travelogue.

### **A Tool to Understand Our History**

A historical study of various travel texts help us to understand our history as well as the personality of the individual travel writers, their attitude towards the life of the people they traveled among, the ways of governance in those periods among various other things. What those writers saw, felt and experienced and the degree of their subjectivity or objectivity in their writing can be studied. We have a huge body exclusively of travel literature to be studied and analyzed distinct from the mere factual details they recorded.

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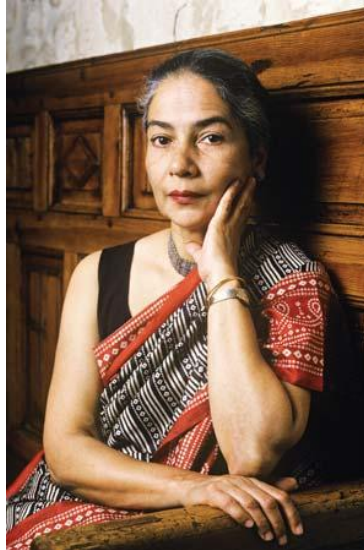
**S. M. Ravichandran, Ph.D.**

**G. Baskaran, Ph.D.**

**L. Ramamoorthy, Ph.D.**

**Bim's Unfailing Strength in Anita Desai's *Clear Light of Day***

**Vimaladevi. M., Ph.D. Candidate**



**Anita Desai**

**Inner Lives of Characters**

In her novels Anita Desai explores the inner lives of her characters and hence her novels are often catalogued under psychological novels by literary critics.

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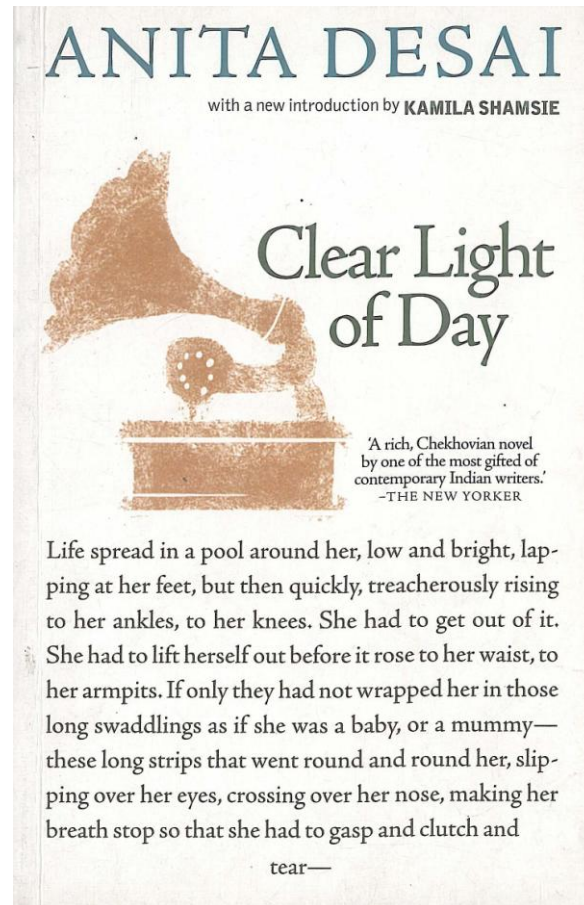
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Bim's Unfailing Strength in Anita Desai's *Clear Light of Day*

This paper focuses on Bim, the protagonist in *Clear Light of Day* who decides to face life's challenges alone and while doing this, even though she encounters an identity crisis, her strong will-power and determination come to her help. The novel is set in Old Delhi and it speaks of a period soon after India's Independence and the communal riots that followed and as Nabar says, the novel exhibits "a neo-colonial attitude... a class consciousness which is sufficiently present in the Indian context" (Nabar, 16).

### **Main Characters in *Clear Light of Day***



The main characters in *Clear Light of Day*, Bimla, often referred to as Bim, Raja, Tara and Baba, as children, have gone through harrowing experiences at two levels, at personal level and at social level. At the personal level they have faced parental neglect and at the social level, they have witnessed the confusions following the Indian freedom struggle and the World War. Asha Kanwar, in her study of *Clear Light of Day* says that even though Anita Desai takes the 1947 partition as the central episode in the novel, she doesn't appropriate it thematically. (Kanwar, 27)

### **Growing Up in Aristocratic Setting**

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Bim's parents are too preoccupied with maintaining their aristocratic image in the social circles and they spend most of their time in playing Bridge and socializing in the Roshnara Club in Old Delhi. The children watch the goings and comings of their parents with fear, apprehension and curiosity. The last of the siblings Baba, rather a late arrival in the family, is an autistic child.

The parents bring a distant relation of the mother, Mira *masi*, to take care of the children. But the children learn to take care of themselves, at least the two elder ones, Bim and Raja and they in turn provide support to the younger two, Tara and Baba. As children they used to play their favourite game of what they want to be in life and Raja and Bim always want to be hero and heroine while Tara wants to be a mother knitting for her children.

Aunt Mira becomes their surrogate mother and takes good care of the children. They too huddle to her in moments of fear. After the death of their parents Bim becomes their mother figure, looking after Baba and taking care of Raja when he is down with tuberculosis.

### **Young Leader and Her Priorities**

As she grows up into a young woman, the leadership qualities in her help Bim to face the hard realities in life. Early in life, Bim has decided to be independent in life by pursuing education and by deciding not to marry. When Tara does not find anything unusual or wrong about the Misra sisters (young college students) getting married while they are still studying in college, Bim reacts vehemently.

‘I don't know why they're in such a hurry to get married,’ she said. ‘Why don't they go to college instead?’(220)

She further reinstates her priorities in life.

‘I won't,’ repeated Bim, adding, ‘I shall never leave Baba and Raja and Mira-*masi*,’... (221)

Bim is a woman with strong beliefs. She is not the kind of person to be bogged down by the conventional society.

Anita Ghosh in her study on the modern Indian women novelists makes this observation:

Desai points to a kind of feminist emancipation that lies in not limiting women to their traditional roles but in expanding and awakening them to several other possibilities. This kind of life, apart from being invigorating, also frees them from dependence on men.”(Ghosh, 252)

## **Realistic and Practical Temperament**

Bim is quite clear about what she wants to do with her life. She never tries to retain anybody with her for giving her company, neither her sister Tara who goes away with her husband Bakul nor her brother Raja who chases his ambition to build his future and fortune with the Hyder Alis in Hyderabad. Sudhakar Ratnakar Jamkhandi thinks that Bim's realistic and practical temperament has helped her to escape from her dreary world. (Jamkhandi, 12) Bim accepts her responsibilities in her life gracefully even though her hands are full with her mentally challenged brother Baba, and treads the long and tiring journey of life alone.

## **Years of Loneliness and Change of Personality**

But her long years of loneliness and struggle have taken their toll on her life. When Tara visits her sister after a lapse of several years, she finds her a changed person. In place of the confident and dominating personality, Tara finds a tyrant and at times a highly strung up individual who doesn't hesitate to be impolite to her brother-in-law, Bakul.

The changed personality of Bim is averse to any changes. Bim's refusal to make changes in the household can be viewed in the light of her changed perception. Her subconscious is trying to cling on to the joyful moments of her childhood when she was always in the company of her siblings. Bim doesn't seem to realize the fact that she is living on a myth by refusing to make any changes in the house even as her personality changes, her perception changes and also her physical appearance changes.

## **Thinking of Death and Decay**

Bim compares the old house in Old Delhi to a tomb in a great cemetery.

‘Old Delhi does not change. It only decays. My students tell me it is a great cemetery, every house a tomb. Nothing but sleeping graves...’ (13)

Bim feels ancient like Old Delhi and she thinks only of death and decay. It is as though years of toil and loneliness have taught her to take up a negative attitude.

## **Preferring Pets over Brother-in-Law**

Bim's insensitivity is further manifested in her showing lack of hospitality to Bakul. She shows more care for her pets than to her brother-in-law Bakul, when she is pouring out milk in her cat's saucer, when she is conscious that there isn't enough milk left for his morning tea. Bim makes sarcastic remarks on herself as belonging to the group of “old spinsters” and “love- starved spinsters” and these make Tara filled with a sense of guilt.

Virtually living alone with only her autistic brother Baba as her companion, Bim loses her trust in Tara and Raja. She wants to belong to the secluded world created by her. She shuns Tara and Raja from her world. Life has taught her to be tough.

### **Shrinking World**

Bim accuses Tara of leaving their old home for something brighter. The only person who knows her burden very well is Raja and he not only deserts her but he also betrays her. His letter allowing her to stay in their house by paying the same rent, wounds her ego. Bim's world shrinks into her college and her home with her dependent brother and her pets. No one else matters to her. She no longer believes in relationships.

### **Irrevocable Loss – Piling up Agony**

Even though Bim is relieved of the fact that the disturbing period of her youth has passed – because, for her, post-Independence India and the communal unrest meant more than external disturbance, it has seeped into her inner world like the “first terrible flood of life” (72) – a part of her self weeps at the loss of her youth, the irrevocable loss. When Bim tells Tara that she would never want to be young again, “An invisible cricket by her feet at that moment began to weep inconsolably.” (72).

Bim cannot accept the changes in Raja and Tara. She observes with disbelief and irritation the new-found strength in Tara. Similarly, she cannot take in the changed physical appearance and the lifestyle of Raja.

### **Identity Confusion**

Bim is conscious of her identity confusion even though she is pretending to take things lightly. She becomes impatient with Tara when she leaves half of an orange uneaten. When Tara tries to justify her act by saying she has left only the rotten parts, Bim retorts, “I do hate waste.”(229). Her hands shake with anger. Bim's depression takes her to the brink of neurosis. Bim, with her dominating nature, has unconsciously added anger to her trait to overcome her anxiety and the feeling of insecurity caused by loneliness.

### **Self-recognition**

Bim finally realizes the seriousness of her situation and she now wants to get herself out of this unfortunate situation. This realization is a good sign in Bim and it gives the answers to the questions that have been haunting her for many years.

They were really all parts of her, inseparable, so many aspects of her, as she was of them, so that the anger or the disappointment she felt at them was only the anger and the disappointment she felt at herself. Whatever hurt they felt, she felt. Whatever diminished them, diminished her. Whatever attacked them, attacked her. (257)

Even in her near-neurotic state, her strong will power and unfailing strength have only come to her rescue. She wants to forgive Raja for his unforgivable letter. It dawns on her that Raja has always been emulating his heroes in his life and in his poetry and that he has his limitations.

Bim's realization that she is part of the world of her brother and her sister, that they were all part of her, helps her to come through her identity crisis.

### **Anita Desai's Description and Explanation – Means of Restoration**

In her interview with Jasbir Jain, Anita Desai comments that "all human relationships are inadequate". (Jain,11) She explains further,

Basically everyone is solitary. I think involvement in human relationships in this world invariably leads to disaster. (Jain,11-12)

Probably Anita Desai is trying to project her thinking through Bim, the strong-willed woman who has learned to accept the reality of her life that she cannot always expect the companionship of her siblings who have their own priorities.

In her interview with Ramesh K. Srivastava, where Anita Desai dwells elaborately on the theme of *Clear Light of day*, she says that Time ultimately restores the essential harmony in a family. (Srivastava, 225)

Time has at last freed Bim from the grip of fear of loneliness and she is the independent self again ready to continue her journey through life.

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**Impact of Education on Development of Self-Concept in Adults**

**Naushaba Atta Ch., Ph.D., Nadeem Ahmad Ch. and  
Muhammad Jamil Bajwa**

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**Abstract**

The purpose of study was to determine the impact of education on self concept of adults.

Population of the study was all the 25 -45 years old citizens of Rawalpindi & Islamabad. Accessible sampling was done. Six hundred individuals including male and female having qualification of different levels were requested to participate in the study but only 451 responded back.

The data were collected personally through an instrument originally developed by Jayne E Stake in 1994.

There were six sub-scales of the instrument, i.e. likeability, morality, task accomplishment, giftedness and power. Researcher translated the instrument into Urdu and validated through team of three experts. It was used after pilot testing and getting formal permission from author.

To explore the differences among six groups having education of different levels, i.e., under matric, matric, intermediate, graduates, masters & above and professional education. The impact of education was explored on all sub-scales of self-concept. One way ANOVA was applied. It was found that level of qualification affects the self-concept of adult. Mean values indicated that subjects with masters & above qualification had highest mean scores while subjects who were under matric had lowest mean scores on self-concept scale. The mean score of adults having qualifications masters & above, Graduation, Intermediate, Matric and Under Matric was 139.16, 132.37, 125.20, 116.67 and 98.23 respectively. For professional qualification mean score were 138.36. The p – value was 0.000, for all levels of education and for all sub-scales of self-concept it was highly significant, which showed that

as the level of education increases, the self-concept of adults also increases and self-concept of adults is directly proportional to their qualification.

Findings of the study showed that education affects the self concept of adults. Adults with highest qualification showed highest mean score and adults with lowest qualification showed lowest mean score on likeability, morality, task accomplishment, giftedness and power sub scales of self concept. Giftedness sub-scale of self-concept was scored lowest by all groups while morality sub-scale was scored highest in all groups collectively.

## **Introduction**

Education is the driving force for development of a country or a nation in globalizing world. At the human level, education contributes in enhancing self-esteem and confidence, leading towards empowerment. Education is increasingly becoming one of the most effective tools used to empower the individuals and to increase tolerance with in society.

It has been found that teacher's feed back, grading practices, evaluation and communication of caring students realise them about their abilities in particular subjects. But great increase in self-esteem probably comes when students grow more competent in the areas they value including social areas (Woolfalk, 1998). It means our view about our selves come not only from direct contemplation of our personal qualification, but also from impressions of how other perceive us. While discussing role of education in development of self concept there are two different thoughts. First one is that self-concept affects academic experience and the other one is that education affects self concept. The study of literature shows positive correlation between self concept and academic performance, but we can't decide which comes first, positive self concept or high academic achievement.

## **Correlation between Children's Self-Concept and Academic Achievement**

A consistent moderate correlation between children's self-concept and academic achievement was found (Levition, 1975). Levels of academic achievement reached by pupils had a greater effect upon their self- concepts, and pupils come to see adults approval as being dependent upon their levels of academic achievement (Classy and Kenny, 1977).

Child's failure to master early skills renders him less able to master the latter ones. Failure like success breeds upon itself. With each experience of failure he becomes less sure of himself, less and less ready to tackle new things, less and less confident of his own abilities. It means that child who is developing competence should have continuous reassurance that his skills are an effective way of dealing with the world, and of keeping balance between its demands and his own needs (Fontana 1977).

Academic achievement is more highly correlated with measures of academic self concept than with generalized measures of self-concept (Hatti, 1992). Positive change in one facilitates the other; it means doing well in school enhances positive self-concept. Vice versa people who develop positive self concept feels better about their abilities and as a result they perform better academically (Hamachek, 1995).

## **Self-concept and Academic Performance**

It was considered that along with intelligence, age, socio economic status, level of education also increase self-concept. As the individual gets maturity he possesses more differentiations and becomes realistic. An integrated self concept acts as a motivational force in maintaining mental health and influencing learning situations. A positive relationship has been found between self concept and intelligence ( $r = 0.11$ ) and self concept and scholastic achievements ( $r = 0.43$ ) irrespective of the subject belonging to either of the sexes to forward or backward community although the degree of intelligence or achievement may vary from person to person.

There is a perfect relationship between scholastic achievements and positive and negative self concept. High achievers have got more positive self concept while the low ones have got a negative self-concept, but the subjects with very high self concept as well as those with very low self concept are low achievers compared to those who come in the middle. Subjects with very high self concept are low achievers in scholastic achievements; perhaps due to their creative aptitude which renders them less interested in studies (Kundu, 1989).

A research was conducted to study the relationship between self concept and academic performance. The results of study indicated positive relationship between self concept score and GPA. Significant positive relationships were found in four subscales of the self concept scale. These were the subscales of identity, Behaviour, personal self and family self (Ismail, 1992). It has been observed that major determinant of children's academic self – concept is their academic performance, children who do well in school develop high opinion of the competence, and poor performers develop low opinions. The feed back that children receive for their work and the way they interpret it also creates positive effects on their self images (Vasta, Haith & Millar, 1992).

Afzal (1998) conducted a research and concluded that mean score of subjects with higher education level was greater than the mean score of subjects with secondary education level on nine factors of self concept. Harter(1999) has also linked that Low self-esteem with low achievement, depression, eating disorder and delinquency

Rehman (2001) also found correlation between self concept scores and academic achievement of students. He also concluded that frequency and consistency of adequacy or inadequacy over periods of years has its major effect on self concept. Urdan & Midgley (2001) concluded that provision of successful educational experiences is one type of guarantee of positive self concept. Some students are so interested in protecting their self-worth and avoiding failure that they become distracted from pursuing learning goals and engage in ineffective learning strategies.

Maqbool (2002) found that overall school achievement and self-concept are significantly and positively correlated. The good reading achievement group displayed significantly better self-concept rather than poor reading achievement group. The results of self-concept differences between four ability/ achievement groups were mixed. Good readers differed significantly from poor readers with respect to their adjustment ratings.

Guay, Marsh & Boivin (2003) observed that achievement has an effect on self-concept and academic self –concept has an effect on achievement. The results showed that as the children grow older their academic self-concept responses become more reliable, more stable and more strongly correlated with academic achievement. Anjum (2006) proved after research that Mathematics self-concept is important indicator of mathematics performance at elementary school level.

### **Statement of the Study**

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Naushaba Atta Ch., Ph.D., Nadeem Ahmad Ch. and Muhammad Jamil Bajwa  
Impact of Education on Development of Self-Concept in Adults

Present study was undertaken to explore the self concept of adults in Rawalpindi & Islamabad. It was aimed to ascertain the impact of qualification level on self- concept.

### **Objectives of the Study**

The objective of the study was to determine the impact of qualification level on self-concept of adults.

### **Hypothesis of the Study**

There is no significant difference among the subjects having qualification of different levels on self-concept scale and sub-scales of self-concept likeability, morality, task accomplishment, giftedness, power and vulnerability

### **Procedure of the Study**

The researcher explored the self-concept of adults in Islamabad and Rawalpindi. The impact of education was investigated on self-concept and sub-scales i-e likeability, morality, task accomplishment, giftedness, power and vulnerability of self-concept.

### **Population of the Study**

All the citizens aged 25-45 years of Islamabad and Rawalpindi were divided into four strata on the basis of gender and locality.

**Sample** 600 women and men aged 25-45 were taken as sample of study. Four strata were made Islamabad (urban), Rawalpindi (urban), Islamabad (rural) and Rawalpindi (rural). Stratified and accessible sampling was done and 150 subjects were selected from each stratum.

Table 1 *Sample Distribution*

| Population | Islamabad<br>Urban | Islamabad<br>Rural | Rawalpindi<br>Urban | Rawalpindi<br>Rural | Total |
|------------|--------------------|--------------------|---------------------|---------------------|-------|
| Male       | 75                 | 75                 | 75                  | 75                  | 300   |
| Female     | 75                 | 75                 | 75                  | 75                  | 300   |
| Total      | 150                | 150                | 150                 | 150                 | 600   |

### **Instrument**

A 36 itemed six factor self-concept scale developed by Jayne E Stake in 1994 was used for data collection (permission was obtained from the author to use the instrument). Reliability of the instrument was calculated through Kuder-Richerdson formula (KR-21) on score of pilot testing. It was found highly reliable.

### **Data Collection**

Data were collected personally. Out of 600 subjects 451 subjects returned the instrument. Table given below represent the actual number of the respondents.

Table 2 *Data collection*

| Population | Islamabad<br>Urban | Islamabad<br>Rural | Rawalpindi<br>Urban | Rawalpindi<br>Rural | Total |
|------------|--------------------|--------------------|---------------------|---------------------|-------|
| Male       | 51                 | 50                 | 75                  | 61                  | 237   |
| Female     | 56                 | 53                 | 60                  | 45                  | 214   |
| Total      | 107                | 103                | 135                 | 106                 | 451   |

### Analysis of the Data

One way ANOVA was used for data analysis.

Table 3 *Qualification-Wise mean scores on sub-scales of self-concept*

| Qualification     | Likeability | Morality | Task<br>accomplishment | Giftedness | Power | Vulnerability |
|-------------------|-------------|----------|------------------------|------------|-------|---------------|
| Under Matric      | 16.78       | 22.63    | 16.31                  | 11.50      | 14.63 | 17.94         |
| Matriculate       | 20.62       | 24.07    | 19.96                  | 15.38      | 17.43 | 19.20         |
| Intermediate      | 21.18       | 25.94    | 21.14                  | 17.17      | 18.85 | 20.92         |
| Graduate          | 22.80       | 27.24    | 22.63                  | 17.51      | 19.32 | 22.61         |
| Master &<br>above | 24.48       | 27.70    | 24.16                  | 19.51      | 20.41 | 23.66         |
| professional      | 21.63       | 25.86    | 24.19                  | 18.90      | 20.09 | 23.01         |

Table shows that although respondents with different qualifications have different mean scores on sub scales of self concept yet they all have highest mean scores on morality sub scale of self concept while lowest on giftedness sub scale of the self concept. The group of people having Masters and above qualification showed highest mean score on all sub-scales of self-concept while group of under matric adults showed lowest mean score on all sub-scales of self-concept.

Table 4 *Difference regarding qualification on self concept scale.*

| Qualification levels | N  | Mean   | df | F      | p-value |
|----------------------|----|--------|----|--------|---------|
| Under matric         | 82 | 98.23  |    |        |         |
| Matric               | 69 | 116.67 |    |        |         |
| Intermediate         | 65 | 125.20 |    |        |         |
| Graduate             | 90 | 132.37 | 5  | 44.900 | 0.00    |
| Master & above       | 76 | 139.16 |    |        |         |
| Professional         | 69 | 138.36 |    |        |         |

Table No. 4 shows that there is high significant difference of self-concept among adults having difference in their qualification of different levels.

Table 5 *Difference regarding qualification on sub-scales of Self-concept .*

| professional | Master | Graduate | Intermediate | Matric | Under | Group |
|--------------|--------|----------|--------------|--------|-------|-------|
|--------------|--------|----------|--------------|--------|-------|-------|

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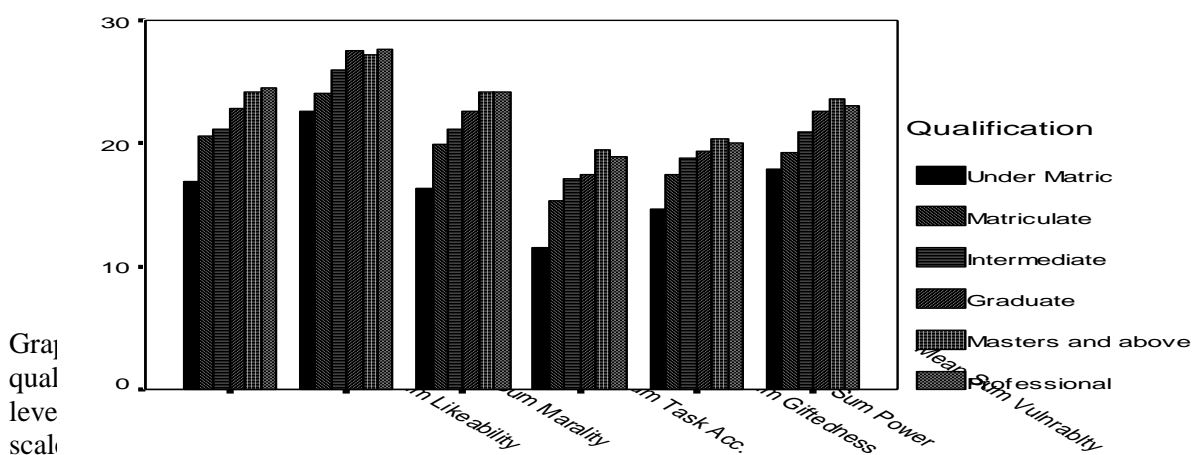
|       | & Above |       |       |       | Matric |        |      |         |
|-------|---------|-------|-------|-------|--------|--------|------|---------|
| 69    | 76      | 90    | 65    | 69    | 82     | N      | Mean |         |
| 21.63 | 24.48   | 22.80 | 21.18 | 20.62 | 16.78  | l      |      |         |
| 25.86 | 27.70   | 27.24 | 25.94 | 24.07 | 22.63  | m      |      |         |
| 24.19 | 24.16   | 22.63 | 21.14 | 19.96 | 16.31  | t      |      |         |
| 18.90 | 19.51   | 17.51 | 17.17 | 15.38 | 11.50  | g      |      |         |
| 20.09 | 20.41   | 19.32 | 18.85 | 17.43 | 14.63  | p      |      |         |
| 23.01 | 23.66   | 22.61 | 20.92 | 19.20 | 17.94  | v      |      |         |
|       |         |       |       |       |        | 29.117 | l    | F       |
|       |         |       |       |       |        | 9.509  | m    |         |
|       |         |       |       |       |        | 37.818 | t    |         |
|       |         |       |       |       |        | 39.344 | g    |         |
|       |         |       |       |       |        | 18.098 | p    |         |
|       |         |       |       |       |        | 13.139 | v    |         |
|       |         |       |       |       |        | 0.00   | l    | p-value |
|       |         |       |       |       |        | 0.00   | m    |         |
|       |         |       |       |       |        | 0.00   | t    |         |
|       |         |       |       |       |        | 0.00   | g    |         |
|       |         |       |       |       |        | 0.00   | p    |         |
|       |         |       |       |       |        | 0.00   | v    |         |

l= likeability  
g = giftedness

m = morality  
p = power

t = task accomplishment  
v = vulnerability

Graphic Representation of Difference regarding qualification on self concept scale



## Findings and Conclusions

1. Self-concept of adults gradually increases as the level of education or qualification increases.

2. It was concluded that there is significant difference in the self-concept of adults having qualification of different levels. It was also found that level of qualification affects all the sub-scales of self-concept, i.e. likeability, morality, task accomplishment, giftedness, power and vulnerability. It was further observed that morality is the sub-scale that is scored highest in all groups of qualification and giftedness is the subscale that is scored lowest in all groups of adults with different qualification.

## Discussion

Result of the present study was that level of education of the adults is directly related with the self-concept. Adults having completed higher level of education have higher self-concept as compared to those who have lower level education. Research studies like Kundu (1989), Astin (1993), Afzal (1998), Rehman (2001), Maqbool (2002) and Guay, Marsh, et al, (2003) also explored the effect of education on self- concept and their results were similar to that of present study.

## Recommendation

Results of the study indicate that level of education helps in improving one's self-concept; so our society and government at all levels should take measures to educate the masses so their self-concept can be raised for healthy nation.

Management and teachers should be provided child centered teacher education trainings

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# LANGUAGE IN INDIA

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## An Analysis of the Lack of Primary English Language Skills among the Technical Students of Hindi Speaking States

Reenu Kumar, M.A., M.B.A., Ph.D. Candidate

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### Introduction

As literature relating to the subjects of science, engineering, technology and medicine is available mostly in English language, English language skills are important for the students who study technical subjects. Technical students are required to learn English for discussion, conversation, interviews and presentations.

India has considerable numbers of English speakers. However, more number of people know and use English as a second language in South and East India as per the Census reports. In north India too, a good number of people use English as a medium of verbal communication in the proximity of the capital city Delhi, which is a political, industrial, educational, economic and technological hub. But in the states such as Uttar Pradesh, Uttaranchal, Madhya Pradesh, Chhattisgarh, Rajasthan and Bihar there are no significant numbers of people who possess at least some primary English language skills. These states are collectively known as Hindi speaking states as Hindi and its many dialects are used as the primary medium of communication.

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An Analysis of Lack of Primary English Language Skills among the Technical Students of Hindi Speaking States

This paper describes the present status of English language skills among the students who pursue engineering and technology courses in the Hindi speaking states.

### **Difficulty with Comprehension**

Students enrolled in technical colleges are expected to possess certain primary English language ability that is further polished, refined and enhanced by the lecturers and professors during their study. But students of Hindi speaking states do not demonstrate the required standard in speaking, listening, reading and writing English language. Students of these states are unable to comprehend and interpret the texts and passages due to poor vocabulary. They are unable to understand the instructions, comprehend and extract information, and follow the instructional discourse provided by lecturers because of poor listening skills. They are unable to do the classroom assignments satisfactorily and also unable to produce written text with content and format because they lack required grammatical skills and proper words to express themselves for writing the text on their own.

### **Deficiency in Writing and Pronunciation Skills**

The students are deficient in writing skills as the subject and field demand. Their spoken part is also weak. Their pronunciation is unacceptable. They are often confused with the pronunciation of z, s and sh. Some have gliding qualities in uttering some vowel sounds as the root of many Indian languages is Sanskrit. Some cannot distinguish between aspirated sounds.

In order to speak correct language, one should have an idea about the phonetics of that language. The pronunciations of our mother tongue comes naturally to us but it is would be difficult to speak correct pronunciation of the second language without learning the basics of the phonetics.

The students of the Hindi Speaking states didn't learn phonetics in their high and higher secondary schools which make their speaking either funny or horrible. Though students perform grammatical exercises in schools, they are not acquainted with prosody or paralanguage, i.e., stress intonation, accent, power, pauses, pitch and articulation.

It is true that most of the students complete their course in English and the result of the exams is also comparatively higher than other than their exams in the other subjects of the curriculum but the purpose of learning English is not achieved. Several lecturers or professors don't want to take pains to improve students' learning skills. Furthermore, in technical colleges, semester system is adopted and professors have to complete the syllabus within six months along with revisions which also make the task difficult.

As the students lack basic English language skills, written work becomes time consuming due to which the class remains engaged in writing notes only that diminishes the objectivity and productivity of course content.

### **Problems with the Syllabus**

In order to develop and enhance English language skills, technical universities included the subjects such as communication skills and communicative language and language laboratory in their curriculum. But the course content framed by technical universities demands certain basic knowledge of English language and functional grammar that students of Hindi speaking states lack. Sometimes students enroll in Spoken English classes available in the open market which claim to enable the students master the language in a few months. But students seem to forget that proficiency in any language is not an overnight task. It requires endless efforts, persistency and perseverance as Rome is not built in a day. Perhaps the contribution of English spoken classes cannot be underestimated. At least they induce and motivate the students towards language learning process. It is said that tallest structures are built on strongest foundation and we wish to build skyscrapers. If the base is weak, how could we erect tall, huge and strong buildings?

### **Reasons for Deficiency**

The reason for deficiency can be viewed from two perspectives: From the students' point of view and from the point of view of the structural aspects of the language itself.

From the students' point of view, the first and foremost reason for the lack of language skills is the immense effect of Hindi language that students have from their early childhood.

“Children continually imitate and practice the sound and pattern of the language and form habit of correct language use. They learn about the predictable patterns and primary features or the basic structure of the language spoken to them. To a certain extent they also acquire vocabulary of the language which is further enriched by repetition of ordinary events and experiences that provide frequent exposure to a limited number of words. At school children learn how written language differs from spoken language.” (*How Languages are Learned* by Patsy M. Lightbown and Nina Spada, Third Edition).

This continuous reinforcement is coupled with the environment as a result they acquire commendable command over the language that they have learnt primarily. In states such as UP, MP, Chhattisgarh, Bihar and Rajasthan, people mostly interact in Hindi language in speaking as well as writing, so students develop Hindi language skills frequently.

### **Lack of Basic Environment to Practise – Lack of Material Means, Rural Background**

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An Analysis of Lack of Primary English Language Skills among the Technical Students of Hindi Speaking States

The second important reason for the lack of English is the lack of basic environment required for developing English language skills. In Hindi speaking states there are two media of instruction for students. Students at the primary level may use Hindi as the medium of study or English as the medium of study. Students from English medium schools do not find much difficulty in pursuing their higher studies, provided they have not been instructed by content area teachers or para-educators. “Furthermore, the environment and family background play a vital role in the learning process. In these states majority of the people are farmers and have poor background in education”. (*MJAL*, Vol: 1:1 February 2009, Teaching English as a Second Language In India – A Review by Murali, M.)

“Since majority of the students is from village or small town areas, the parents are farmers and uneducated. They survive and sustain on nature and rain. Hence, the students belong to such background are mentally discouraged due to the family condition.” (*MJAL*, Vol: 1:1 February 2009, Teaching English as a Second Language in India – A Review by Murali, M.)

Moreover, income of the majority of the families is not adequate as most of the students are from joint families where dependent members are more than that of earning ones. Other reason is the infrastructure, viz., school building – classrooms, laboratories, playgrounds are not adequate as required and Hindi medium students are almost compelled to attend their classes under trees.

### **Difference between Academic and Conversational English**

The third notable deficiency for English language acquisition in these students is “the difference between academic and conversational English. English we learn in India is direct, formal and written style. The written form of English is different from the spoken form. Whereas written form includes grammatical form, morphology, syntax and discourse and excludes the fragmentary sentences, the slang and words not accepted in day to day colloquialisms, the spoken part is more or less different. The spoken form comprises of slang, jargons, metaphorical and idiomatic language, phrasal verbs and the full range of lexis. In schools, students mostly interact with the language through written texts which is more artistic and precise. This shatters the confidence of the students when they have to speak. On the other hand, technical students are required to have the adequate knowledge of English language so that they may discuss, converse, interview and give oral presentations in English only.

### **Individual Differences in Second Language Learning**

The next significant reason for lack of primary English language skills in technical students of Hindi speaking states is the individual differences in second language learning. ”A good language learner is one who learns languages more quickly than others. Researches reveal that even in first language acquisition, the rate of development varies widely. The rate of learning a

language depends on the variables such as intelligence, aptitude, the ability to learn quickly, learning styles, personality, attitude and motivation, psychological behavior, identity and affiliation with ethnic groups, and learning beliefs.” (*How Languages are Learned* by Patsy M. Lightbown and Nina Spada, Third Edition).

### **Most of the Teachers are not Primarily English Language Teachers**

Another noteworthy reason is that these students receive much of their studies or instruction from content area teachers or para-educators who have not had appropriate preparation of professional development to address their second language learners. This situation obstructs their academic success. The instructor or teachers not only require more preparation to work with Hindi medium students but also need to know the type of instruction that is most effective for these students. The educators of these states are not taking serious look at their instructional programs. Further English should not be taught as a content subject. English is not similar to other subjects such as History, Chemistry or Mathematics. The teachers have not understood that teaching a language involves practicing language skills and the text book is merely a tool to help the teacher with a context to initiate the activities.

### **To Conclude**

To conclude, English language is vehicle for international communication and forms basis for constructing cultural identities. There is no reason to believe that any other language will appear within the next 50 years to replace English. One cannot neglect the acquisition of English language skills for the fulfillment of personal needs as well as for molding professional career.

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# **LANGUAGE IN INDIA**

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## **Emergent Literacy Experiences in the Classroom - A Sample Survey in Mysore City**

**Sarika Khurana, Ph.D. Candidate**

**Prema K. S. Rao, Ph.D.**

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### **Abstract**

Most of the research on reading acquisition in India has been done with school-age children; hardly any literature is available on the development of emergent literacy in bilingual preschoolers. Children in India enter preschools with varying degrees of exposure to English and bring with them diverse literacy experiences. Preschools in India do not have a standard curriculum; they follow a customized curriculum which prepares children to start formal education. Hence, there is a need to evaluate the literacy experiences of preschoolers in the Indian scenario.

The present study reports the findings of two surveys that aimed at evaluating the emergent literacy experiences of Kannada-speaking children studying in preschools with English as the medium of instruction. A questionnaire on emergent literacy experiences in the classroom and a questionnaire on books were developed for the purpose of this survey. 28 teachers from 10 preschools in Mysore city participated in the survey.

Results of the study indicated that 83.32% of teachers reported that children in their school were exposed to literacy rich experiences through activities such as storybook reading, print Language in India [www.languageinindia.com](http://www.languageinindia.com) 428

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Emergent Literacy Experiences in the Classroom - A Sample Survey in Mysore City



awareness, letter knowledge and phonological awareness. 77.56% of teachers in the sample reported that preschools provided good quality and child friendly books with appropriate text and illustrations. Demographic data reveals that 62.5% of teachers were qualified with a Bachelor's degree or more, 75% of teachers had undergone teachers' training and 66.67% of teachers had over 5 years of teaching experience.

This indicates that the preschools in the sample have employed well qualified teachers who provide children with a literacy rich environment in the classroom.

### **Key words**

Preschool, Bilingual, Teachers, Oral Language, Print Knowledge, Phonological Awareness

### **Introduction**

Traditional definitions of literacy refer to the mastery of written language forms (reading and writing), whereas “the concept of emergent literacy encompasses the developmental and interactional relationship between spoken and written language forms” (Goldsworthy, 2003). Emergent literacy describes the concepts, skills and knowledge that young children have about reading and writing prior to beginning their formal literacy instruction in elementary school (Whitehurst & Lonigan, 1998). They show behaviours like pretending to read, scribbling, imitating rhymes and listening to stories, much before they enter school, which indicates the emergence of literacy. Young children's emergent literacy development is influenced by the presence of supports for literacy in the home environment (Zucker & Grant, 2007) and the school environment (Ezell & Justice, 2005).

Literacy-rich environments, both at home and at school, are important in promoting literacy and preventing reading difficulties. In literacy-rich home environments, adults provide children with occasions for daily reading, extended discourse, language play, experimentation with literacy materials, book talk (discussion of characters, action and plot) and dramatic play (Burns, Griffin, & Snow, 1999; International Reading Association & National Association for the Education of Young Children, 1998). In their joint position statement, Learning to Read and Write: Developmentally Appropriate Practices for Young Children, the International Reading Association and the National Association for the Education of Young Children (1998) confirm that the first eight years of a child's life are the most important years for literacy development and that developmentally appropriate practices at home and at school are crucial for ensuring that children become successful readers.

Some children, however, enter elementary school without a strong background in literacy. Studies conducted on native English speakers report that children who are at the risk of developing reading problems are those who begin school with low language skills, less phonemic awareness and letter knowledge, and less familiarity with literacy tasks and underlying purposes (Burns, Griffin, & Snow, 1999). According to Snow, Burns and Griffin (1998), non-English-speaking children need adequate preparation before they are taught to read in English. The

ability to speak in English provides a foundation for learning the alphabetic principles, the structure of the language, and the content of the material they are reading. If children cannot speak English they should be taught to read and write in their native language while becoming proficient in English. Formal reading instruction in English can be started after the child is adequately proficient in oral English (Snow, Burns & Griffin, 1998).

### **Emergent Literacy Scenario in India**

In a multilingual country such as India, children are exposed to more than one language in their environment. Majority of people in rural India send their children to schools with the native language as the medium of instruction. Due to the fast-paced development in the big cities, more and more people living in urban India prefer to send their children to schools with English as the medium of instruction. These children enter school without gaining sufficient oral proficiency in the English language. They begin learning ‘how to read and write English’ along with ‘how to understand and speak English’. In other words, oral proficiency in English develops along with literacy acquisition. Although this appears like a challenging task, Indian children have done it for decades. There is hardly any research data available that sheds light on how emergent literacy develops in these children.

### **The Focus of This Study**

The present study is part of a series of surveys that were conducted with the objective of studying the emergent literacy experiences of preschool children who were native speakers of Kannada (a Dravidian language spoken predominantly in the state of Karnataka, India) studying in schools with English as the medium of instruction. Three surveys were conducted as part of the first author’s doctoral research that attempts to study the development of emergent literacy in English language learners. The present report is based on the findings of two surveys, which assessed the emergent literacy experiences of preschool children in the classroom and the quality of books available to them. The third survey titled ‘Emergent Literacy Experiences at Home- A Sample Survey in Mysore’ (Khurana & Rao, 2008) is available in Language in India [www.languageinindia.com](http://www.languageinindia.com). In the absence of standardized questionnaires (in India) for the assessment of emergent literacy experiences, the investigator developed questionnaires for the same.

### **Research on Emergent Literacy Experiences**

Development of literacy is a long and complicated process where the environment plays an important role. A child’s literacy depends upon the bigger environment (country) and the immediate environment (home and community). The practices and beliefs of people in these environments have an impact on the child’s literacy development. Research indicates that these experiences form a basis for a child’s success in reading and writing. Several studies have documented a positive relationship between children’s literacy experiences at home and the ease with which children transition to school (Copeland & Edwards, 1990; Mason & Allen, 1996; van Kleeck, 1990).

Children's parents, caregivers and early childhood educators play an important role in ensuring that children successfully progress in their literacy development. Children's literacy efforts are best supported by adults' interactions with children through reading aloud and conversation and by children's social interactions with each other (McGee & Richgels, 1996). Anderson, Hiebert, Scott, and Wilkinson (1985) state, "The single most important activity for building the knowledge required for eventual success in reading is reading aloud to children. This is especially so during the preschool years". Young children's emergent literacy experiences are facilitated when adults provide opportunities for them to discuss the stories that they hear (Snow, Griffin, & Burns, 1999). Reading aloud to children facilitates development in four areas that are important to formal reading instruction: oral language, cognitive skills, concept about print and phonemic awareness (Allington & Cunningham, 1996; Hall & Moats, 1999; Holdaway, 1979).

In preschools, children are exposed to literacy rich experiences, which facilitate their physical, intellectual, emotional, and social development. Preschools use nursery rhymes, drawing, colouring, storytelling and story reading as part of the curriculum. An important factor in the literacy experiences of young children is the quality and types of books available to them (Burns, Griffin & Snow, 1999). Ezell and Justice (2005) suggest that three features should be considered when selecting books for preschool children: the narrative content, the print features and the physical characteristics. For a literacy rich classroom, preschools should have high quality literacy materials, a physical arrangement that encourages reading and writing, the use of assessment to guide instruction, use of a variety of instructional methods, presence of high quality verbal input and high levels of adult responsiveness (Wiggins, Marshall & Friel, 2007).

### **Areas of Concern**

When children enter preschool, some areas of concern for their literacy experiences are the extent of literacy activities carried out in the classroom, the quality and types of books available to them and the teachers' educational qualification and experience. This paper attempts to explore these key areas in the preschools of the city of Mysore. According to Abt-Perkins and Rosen (2000), "Research on culturally relevant and responsible instruction clearly shows that knowledge of students' family, community and socio-ethnic cultures, their languages, literacy practices, and values can help teachers address the interests and build on the skills of their students". Barnett (2004) found that child development outcomes are higher when teachers have a bachelor's degree. This shows that well qualified teachers who are sensitive to the socio-economic and linguistic background of children, following healthy literacy practices, result in higher child development outcomes.

### **Research on Emergent Literacy Skills**

Growing body of research evidence highlights the significance of preschool period for the development of critically important emergent literacy skills such as oral language, print knowledge and phonological processing (Snow, Burns & Griffin, 1998; Teale & Sulzby, 1986; Whitehurst & Lonigan, 1998) Research indicates that shared storybook reading is an effective

way of improving the child's oral language and creating print awareness (Morrow, 1990; Teale & Sulzby, 1987).

Storybook reading is more effective if it is carried out in an interactive manner, where parents read with feelings and expressions, ask questions, and encourage children to retell stories or complete sentences for them (Whitehurst, Falco, Lonigan et al., 1988). Vocabulary skills are essential for the development of reading comprehension and research indicates that early vocabulary delays are one manifestation of risk for later reading disabilities (Scarborough, 1990). Therefore, it is important for preschool teachers to include oral language activities such as storybook reading in classrooms.

Print knowledge describes children's early discoveries about the orthography of a language. Orthography is a method of representing the sounds of a language by written or printed symbols. Letter knowledge, which provides the basis for forming connections between the letters in spellings and the sounds in pronunciations, has been identified as a strong predictor of reading success (Badian, 1995; Ehri & Sweet, 1991). Hence, letter knowledge forms an essential part of the preschool curriculum.

Phonological awareness is an essential skill for learning to read (Torgesen, Wagner & Rashotte, 1994). Phonological awareness refers to the ability to analyze the sound structure of spoken language. It requires non-lexical processing; that is, one has to look beyond the meaning of a word to focus on the sound structure of a word. It includes awareness of not only the individual phonemes but also several other larger sound units, including syllables and words. When children begin reading, they need to be able to decode words. In decoding, children retrieve the sounds represented by the letters and then blend these sounds to create the words. Research shows that children who come to formal instruction with underdeveloped phonological awareness face great challenges keeping up with early reading instruction (Torgesen, Wagner & Rashotte, 1994). Thus, it is important for preschool teachers to include activities that facilitate phonological awareness in children.

### **Research on Emergent Literacy in Bilingual Children**

Although research has been undertaken on emergent literacy in many languages, most of these studies have focussed on monolingual children (Clay, 1975; Dyson, 1983; Ferreiro & Teberosky, 1982; Goodman, 1990; Harste, Woodward & Burke, 1984; Taylor, 1983; Teale & Sulzby, 1986; Tolchinsky, 2003; Vernon & Ferreiro, 1999).

There is a paucity of research on literacy development among young bilingual children. A few studies that were conducted on bilingual children pointed in particular to the complex connections bilingual children need to make between their home and school knowledge (Kenner, Kress, Hayat, Kam, & Tsai, 2004; Reese, Garnier, Gallimore, & Goldenberg, 2000; Romero, 1983; Schwarzer, 2001; Tabors, Paez & Lopez, 2002). Tabors et al. (2002) suggested that young Spanish-dominant bilingual children developed a variety of abilities in their two languages

across tasks (e.g. narrative production task, book task) in cooperation with their primary caregivers.

### **Transferability of Skills in Bilingual Children**

Researchers have studied bilingual children's language and early literacy skills and are divided in their opinion about the transferability of these skills from one language to another. Some believe that pre-literacy skills, such as concepts of print, alphabetic principle (if each language is alphabetic), rhyming, syntactic knowledge and extended discourse abilities are transferable from one language to another (e.g., Nagy, McClure, & Mir, 1997). Others believe that only some of these skills are transferable and this transfer depends upon the languages in question.

Tabors, Lesaux, and Paez (2005), studied oral language and early literacy skills in Spanish and English bilinguals and monolinguals, from pre-kindergarten to second grade. They conclude that phonological awareness and early literacy skills, as indexed by letter-word identification and dictation, are amenable to instruction, and appear to be transferable no matter which of these two, closely related, languages they are learned in. **But**, picture vocabulary was found to be the most stable of the language and literacy assessments across time, while it demonstrated the least transferability.

Some studies have found that for English language learners, phonological awareness in the native language (L1) predicts successful literacy acquisition in both L1 and a second language (L2) (August & Hakuta, 1997; Durgunoglu, Nagy, & Hancin-Bhatt, 1993; Gottardo, 2002; Quiroga, Lemos-Britton, Mostafapour, Abbott, & Berninger, 2001). In other words, phonological awareness skills developed in L1 transfer to L2 and facilitate L2 literacy development. But this is not true in all cases, for example, in a comparison of Spanish-English bilinguals and Chinese-English bilinguals on the phonological test, Bialystok, Majumdar, & Martin (2003), found no benefits in English phonological awareness skills of children who spoke Chinese at home; although some advantages were found for children whose first language was Spanish. The reason for these differences may reside in either the degree of similarity in the sound systems of the two languages, the use of an alphabetic writing system that places a premium on individual phonemes, or both.

### **Metalinguistic Development**

The influence of bilingualism on metalinguistic development has received mixed support. Some studies have noted that learning a second language promotes word awareness (Oren, 1981). On the other hand no differences in lexical awareness between bilinguals and monolinguals have also been reported (Rosenblum & Pinkers, 1983). A few studies have addressed the association between phonological awareness and bilingualism. One study reported that English-French bilinguals had higher phonological awareness skills than their monolingual English-speaking peers (Rubin & Turner, 1989).

Hence the review of literature on bilingual studies indicates that bilingualism per se does not cause any encumbrance to literacy development and some studies even indicate that bilingualism facilitates the development of metalinguistic skills. Bilingual studies also show that phonological awareness and early literacy skills transfer from one language to another and facilitate literacy development. Most of the studies reviewed here have been conducted with bilingual participants who speak their native language at home and are living in predominantly English-speaking environments. The participants from these studies form a linguistic-minority in native English-speaking societies and need special intervention when they enter schools.

In the present study, the bilingual participants form a linguistic majority because the native language, Kannada is spoken predominantly in the environment. These children acquire English literacy when they enter schools with English as the medium of instruction. They do not require special interventions since the majority of children in the classroom are from similar linguistic background and the teachers use the same teaching strategy for all. Since no previous literature is available in the Indian context, it would be interesting to examine the literacy environment of children in the classroom situation.

### **Research on Emergent Literacy in India**

Most of the research done in India in the field of reading has been done on school-age children. Very few studies have explored the development of emergent literacy in preschoolers. Khurana and Rao (2008) conducted a survey on the emergent literacy experiences of preschool children (in the age range of 3- to 6-years) in the home environment. 140 parents from 10 preschools in Mysore city participated in this study. Results indicated that parents in the sample provided rich emergent literacy experiences through activities such as storybook reading and story-telling. Since the native language of majority of children in the study was Kannada, parents used Kannada for oral language activities like conversation and storytelling, and English for reading storybooks and other reading and writing activities.

One of the studies that support the developmental trend of logographic reading skills in preschoolers was conducted by Jagadish (1991). Native Kannada-speaking preschool children in the age range of 2-years to 5.6-years were shown pictures of familiar television advertisements and their responses were recorded. The results indicated the presence of logographic reading skills in preschool children, which showed a clear developmental trend. In another study, Swaroopa (2001) developed a checklist to identify children with language based reading difficulties. Participants were native Malayalam-speakers in the age range of 3- to 5-years. Rhyming, alliteration, rapid-naming, language expression, listening skills and non-verbal imitation were identified as potential variables to identify language based reading difficulties. Results also indicate that rhyming and alliteration were highly correlated and showed a clear developmental trend.

Pragna (1992) conducted a study on Gujarati-speaking children from Upper Kindergarten through grade two studying in schools with Gujarati and English as the medium of instruction. The results indicated that there was no significant difference in speech and the segmentation

ability of children exposed to alphabetic (English) and children exposed to non-alphabetic script (Gujarati). The results of this study also indicated that word reading and speech segmentation skills were highly co-related for children with English as the medium of instruction. Children with Gujarati as the medium of instruction showed low to moderate correlation or in some instances negative correlation to word reading and speech segmentation skills.

Research on acquisition of languages with alphabetic script such as English has indicated that the reading proficiency of children is significantly dependent on the phonological awareness abilities of these children. The studies conducted in India have demonstrated that phonemic awareness is not so crucial in learning to read Indian languages like Kannada, Hindi and Oriya (Karanth & Prakash, 1996; Prakash, 1987; 1994; 1999; Prakash, Rekha, Nigam, & Karanth, 1993; Prema, 1998). The results of these studies can be justified by the fact that Indian languages are semi-syllabic in nature and are fairly transparent, unlike their alphabetic counterparts, which depend largely on the acquisition of phonological awareness for successful reading abilities.

Malini (1996) demonstrated that the phonemic awareness ability developed by children is an artefact of the alphabetic script. She examined the unique situation of congenitally blind children learning to read Kannada through Bharathi Braille, which follows alphabetic principles. The performance of these children on phonological awareness tasks including phonemic awareness tasks was superior to that of the control group of normal children. In fact, the performance of blind children was equivalent to the performance described in studies of native English-speakers. This supports the fact that phonemic awareness is crucial in alphabetic literacy because it is an important component of the alphabetic principal.

Sankaranarayanan (2003) compared Indian children learning English as a second language with native English-speaking children studying in Boston (Sankaranarayanan & Kagan (in press) on skills such as letter identification, word recognition, reading text, rhyming, elision, RAN, rapid alternating stimulus, STM for digits and vocabulary. The Indian children had a mean age of 7 years and the Boston children had a mean age of 7.3 years. The profiles of Indian children were generally similar to those of the American children. The best predictors of reading ability for the Indian sample were speed of naming letters, vocabulary and phonological awareness. The low scores of Indian children on Vocabulary could be attributed to the fact that English was their second language. Performance on the elision test was the best predictor of reading ability in the American sample. Further, good and moderate Indian readers were faster than their American counterparts in naming speed tasks.

The cognitive profiles of the poor readers in the two countries revealed that poor readers did not have a general cognitive deficit, but faced difficulties in skills related to reading. The fact that monolingual and bilingual children learning to read English had similar profiles indicated that bilingualism per se is not a risk factor for learning to read, however, bilingual children may experience more difficulties in some aspects of phonological awareness in their non-native language. The data also highlighted the importance of print exposure and literacy training. The fact that working class children obtained lower reading scores than middle class children confirmed the importance of environmental factors in learning to read.

It is evident that the emergent literacy research in India is in the infancy stage. Hence, in order to develop questionnaires for the assessment of the literacy experiences of preschoolers, the investigator relied mainly on the Western literature, which suggests that children who are exposed to literacy-rich environments develop emergent literacy skills such as oral language, print knowledge and phonological awareness. These literacy skills in turn facilitate reading acquisition which leads to better academic performance.

### **Need for the Survey**

Literacy development is a complex process, which is dependent on the environment and the literacy experiences of children. In order to study the development of emergent literacy it is essential to study the literacy environment of preschool children. Classroom literacy experiences facilitate skills like oral language, print awareness and phonological awareness, which in turn facilitate the development of word recognition and reading comprehension. Research shows that children who come from literacy rich environments develop better reading skills and children who are successful readers perform well in school.

Most of the research in the field of emergent literacy has been done in the West on monolingual English speakers. The results of these studies may not be applicable to children from other language backgrounds. Research on bilingual children has mainly been carried out on English-Spanish bilinguals. There is a paucity of studies dealing with the development of emergent literacy in the bilingual/multilingual children in the Indian scenario. Hence, the present survey evaluates the emergent literacy environment of Kannada speaking children studying in preschools with English as the medium of instruction.

### **Objectives of the Study**

The objective of the present research was to study the emergent literacy experiences of Kannada-speaking children studying in preschools with English as the medium of instruction in Mysore, Karnataka.

### **Method**

In order to study the emergent literacy experiences of children in their preschool environment, two questionnaires were developed:

1. Questionnaire for Teachers (QT) investigated the emergent literacy experiences of preschool children in the classroom.
2. Questionnaire on Books (QB) investigated the quality and type of books available for preschool children.

### **Development of Questionnaires**

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Based on the review of literature, questionnaires were designed to include the essential experiences required for the adequate development of emergent literacy skills in preschool children. The Questionnaires were designed in simple English with examples, wherever necessary. Majority of questions were framed to elicit a Yes/No response, such as “Do you read storybooks to your child?” Some questions required a response in terms of approximate percentages, for example, “Specify the approximate percentage of time you use English/Kannada (native language) with your students” (Refer to appendix for more details).

Three speech language pathologists, four special educators and three preschool teachers rated the questionnaire on content, comprehensibility and format. The suggestions received stated that the questionnaires should include details like number of children in each class, availability and use of non-toxic literacy materials in schools, pre-writing abilities and book handling skills of children. They also suggested the use of simple explicit language, which is easily understood by the preschool teachers. The questionnaires were revised based on the comments and suggestions. The details of the revised questionnaires are given below:

### **Questionnaire for Teachers (QT)**

The initial part of the questionnaire consisted of questions on demographic data such as, Name, Age, Sex, Educational Qualification and Number of years of teaching experience (see appendix for details). The latter part of the questionnaire consisted of 28 questions grouped under the following emergent literacy experiences. Each category consisted of 4 questions except 5 (a,b) and 5 (c,d) which comprised of 2 questions each. (See Appendix A for details)

- 1) Book handling skills (BHS) - includes four questions on whether the child is aware that a book has a front and back cover, a book is held right side up, pages are turned one at a time and a book is read from left to right.
- 2) Storybook Reading (SR) - includes four questions on whether the teacher reads storybooks, encourages the child to retell the story in his/her own words, sends home books that children can read themselves and that parents can read to the child.
- 3) Letter Knowledge (LK) - includes four questions on whether the teacher explains the difference between letter names and letter sounds, encourages children to match letter names and sounds, write letters of the alphabet and write small words like their names.
- 4) Phonological Awareness (Ph.A) - includes four questions on whether the teacher creates an awareness of rhymes, syllables and phonemes by teaching that words can be broken down into sound parts (syllables) or sounds (phonemes) and some words have the same beginning or ending sounds.
- 5) Print Awareness (PA) and Oral Language (OL) - includes two questions on print awareness and two questions on oral language skills.
  - i. (a, b) Print Awareness- includes two questions on whether children are encouraged to identify important signs like TOILET, STOP etc.
  - ii. (c, d) Oral Language- includes two questions on whether children are encouraged to talk in complete sentences and talk about their everyday experiences.

- 6) Reading Skills (RS) - includes four questions on whether the teacher encourages children to read using letter names or letter sounds, points at words while reading and match spoken word to the written word.
- 7) Language Use (LU) - includes four questions about the approximate percentage of time teachers use English or Kannada (native language) with children for daily conversation, storytelling, reading storybooks, and other reading/writing activities.

### **Questionnaire on Books (QB)**

The initial part of the questionnaire consisted of questions on demographic data such as, Name, Age, Sex, Address and Designation. The latter part of the questionnaire consisted of 25 questions grouped under the following categories. Each category consisted of 5 questions (See Appendix B for details).

- 1) Genres of Books (GB) - includes five questions on whether the children are exposed to storybooks which describe a fantasy or storybooks about familiar experiences, books for teaching concepts like alphabet, numbers, colours, shapes and informational books such as types of fruits, vegetables and transportation.
- 2) Child-Friendly Books (CFB) - includes five questions on whether the books are attractive, easy to handle, laminated, durable and free of hazards like sharp edges and toxic printing material.
- 3) Quality of Books (QB) - includes five questions on whether the books are graded according to the theme, size of print, vocabulary, amount of text and complexity of text.
- 4) Quality of Illustrations (QI) - includes five questions on whether the illustrations are colourful and attractive, descriptive of text, incorporate text in the form of speech bubbles or labels, and appropriate to socio-cultural aspects.
- 5) Type of Books (TB) - includes five questions on whether the children are exposed to board books, cloth books, touch and feel books, interactive books and electronic books (CD-ROM).

### **Procedure**

The surveys were conducted using a structured questionnaire method. A total of 56 questionnaires were distributed to a total of 28 teachers from 10 preschools in Mysore city. Schools with English as the medium of instruction, catering to the needs of Pre-Kindergarten (Pre-KG), Lower Kindergarten (LKG) and Upper Kindergarten (UKG) children were selected on a random basis for the study. All the teachers were asked to respond to both the questionnaires (QB and QT). They were instructed to read the questions carefully and answer appropriately. The questionnaires were distributed and collected by the investigator during her personal visit.

From a total of 56 questionnaires, 47 (83.92%) completed questionnaires were received back and 9 (16.08%) questionnaires were not completed, as some teachers did not respond. Table 1 provides the percentage of teachers who responded to QT and QB.

[Insert Table 1 near here]

## Scoring

Teachers' responses on the questionnaires were scored. Responses were scored 'one' or 'zero' based on the nature of response. For example, for the question, "Does your organization have books for teaching rhymes?" if the response was 'Yes' the question received 'one' point and if the response was 'No' the question received 'zero'. Uniform scoring pattern was followed for both QT and QB. The maximum score for each questionnaire is as follows:

- 1) QT: Maximum score =28
- 2) QB: Maximum score =25

The last question in QT probes the teachers' use of language (English and Kannada) with their students. It states "Specify the approximate percentage of time you use English/Kannada (native language) with your students?" Since the children in the present sample were enrolled in schools with English as the medium of instruction, a response received a score of 'one' if teachers used English 50% of the time (or more) in the classroom. A response scored 'zero' if the teachers used English less than 50% of the time in the classroom.

## Results

Results of the survey have been summarized separately for 'Questionnaire for Teachers' and 'Questionnaire on Books'. The demographic factors and the emergent literacy factors were studied individually for each questionnaire. The questionnaires were analyzed using SPSS version-16 software.

### Section I: Questionnaire for Teachers

The questionnaire for teachers investigated the emergent literacy experiences of preschool children in the classroom. A total of 83.92% of teachers responded to the questionnaires.

Table 1: Percentage of teachers who responded to the questionnaires

| Type of Questionnaire | No. of Questionnaires distributed | No. of Teachers who responded | Percentage of Teachers who responded |
|-----------------------|-----------------------------------|-------------------------------|--------------------------------------|
| QT                    | 28                                | 24                            | 85.71%                               |
| QB                    | 28                                | 23                            | 82.14%                               |
| Total                 | 56                                | 47                            | 83.92%                               |

#### a) Demographic Factors

The demographic data from the questionnaire revealed that 75% of teachers had undergone teacher training programs while 25% were not trained in teaching. Teachers' responses indicate that the children in Pre Kindergarten, Lower Kindergarten and Upper Kindergarten range from

2.6 to 6 years of age and the number of children in each class varied from one school to another, ranging from 12 to 50 children per class.

Teaching experience of preschool teachers ranged from 1 to 20 years (Refer Figure 1). Responses revealed that 33.33% teachers had around 5 years of experience, 33.33% teachers had 6-10 years experience, 25% teachers had 11-15 years experience and 8.34% teachers had around 20 years of experience. Hence it is evident that majority of teachers (66.67%) had more than 5 years of teaching experience.

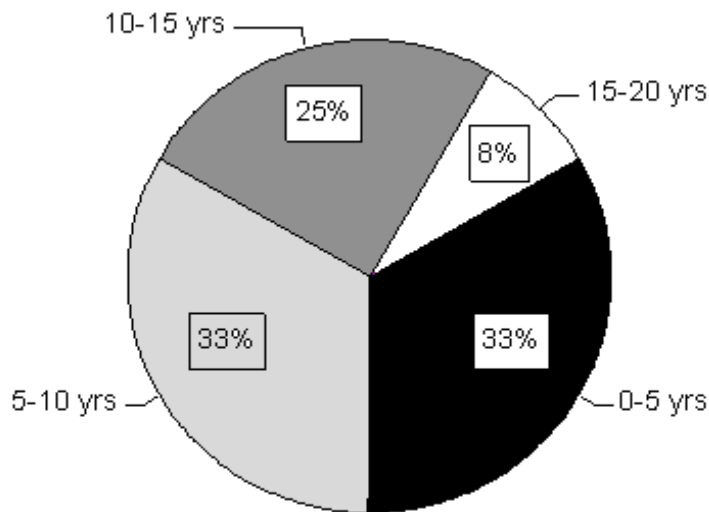


Figure 1: Teaching Experience of Preschool teachers

The educational background of preschool teachers in the sample revealed that 28% of teachers were undergraduates (education below Bachelor's degree), 50% of teachers were graduates (Bachelor's degree), 12.5% of teachers were post-graduates (Master's degree) and information was not available for 8.33% of teachers (Refer Figure 2). This indicates that 62.5% of teachers in the sample had a degree greater than or equal to a Bachelor's degree.

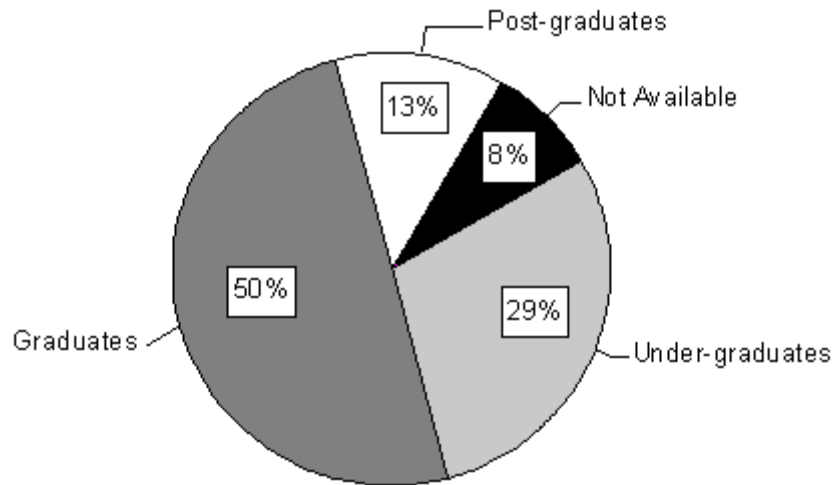


Figure 2: Educational background of Preschool Teachers

Table 2: Descriptive statistics: Questionnaire for Teachers (N=24)

| Emergent Literacy Experiences in Class | Mean  | Range   |         | Standard Deviation |
|--|-------|---------|---------|--------------------|
|  |       | Minimum | Maximum |                    |
| 1. Book Handling Skills (BHS)          | 3.42  | 1       | 4       | 0.78               |
| 2. Storybook Reading (SR)              | 2.92  | 1       | 4       | 0.97               |
| 3. Letter Knowledge (LK)               | 3.13  | 0       | 4       | 1.26               |
| 4. Phonological Knowledge (PK)         | 3.29  | 0       | 4       | 1.00               |
| 5.a. Environmental Print (EP)          | 1.71  | 0       | 2       | 0.62               |
| 5.b. Oral Language (OL)                | 1.96  | 1       | 2       | 0.20               |
| 6. Reading Skills (RS)                 | 3.12  | 0       | 4       | 1.23               |
| 7. Language Use (LU)                   | 3.79  | 2       | 4       | 0.51               |
| Total Score                            | 23.33 | 9       | 28      | 4.35               |

b) Emergent Literacy Related Factors

Besides the demographic data, the teachers' questionnaire consisted of 28 questions which elicited responses regarding the quality of the literacy experiences in the classrooms. From a

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total of 28 teachers, 24 (85.71%) teachers responded while 4 (14.29%) teachers did not respond to the questionnaire.

The data from the Questionnaire for Teachers was subjected to descriptive statistics (Refer Table 2) which shows that the means for all the emergent literacy experiences in classroom such as Book Handling Skills (BHS), Letter Knowledge (LK), Phonological Awareness (Ph.A), Print Awareness (PA), Oral Language (OL), Reading Skills (RS) and Language Use (LU) were greater than 3 (75%), except storybook reading, which is 2.9 {73% } Also, mean for the total score was 23.33 (83.32%) which indicates that the children in the sample were exposed to rich emergent literacy experiences in the classroom.

For further analysis, the total score received by teachers on the questionnaire (maximum score = 28) was grouped into four levels: 0-6 (0-24%), 7-13 (25-49%), 14-20 (50-74%), 21-28 (75-100%). Since the total numbers of questions were 7 and the maximum score was 28, the scores were divided into four equal levels. Responses from 24 teachers indicate that 79.17% of teachers scored 21-28 (75-100%), 16.67% of teachers scored 14-20 (50-74%), and 4.16% of teachers scored 7-13 (25-49%), while none of the teachers scored below 25% (Refer Table 3). Considering scores greater than 75% as good scores, it is evident that 79.17% of teachers in the sample received good scores.

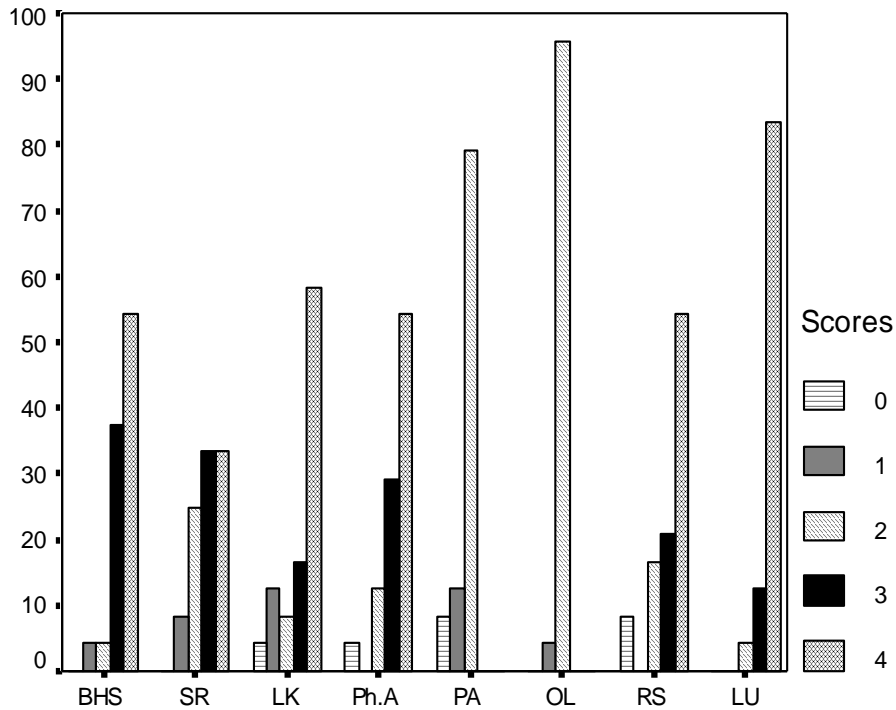
Table 3: Teachers' scores on Questionnaire for Teachers

| Teachers' Scores            | Number of Teachers | Percentage of Teachers |
|-----------------------------|--------------------|------------------------|
| Teachers who scored 75-100% | 19                 | 79.17%                 |
| Teachers who scored 50-74%  | 4                  | 16.67%                 |
| Teachers who scored 25-49%  | 1                  | 4.16%                  |
| Teachers who scored 0-24%   | 0                  | 0%                     |
| Total                       | 24                 | 100%                   |

The Questionnaire for Teachers consisted of questions that were grouped under seven categories: 1- Book Handling Skills (BHS), 2- Storybook Reading (SR), 3- Letter Knowledge (LK), 4- Phonological Awareness (Ph.A), and 5(a, b)- Print Awareness (PA), 5(c, d)- Oral Language (OL), 6- Reading Skills (RS) and 7- Language Use (LU). Each category had 4 questions except Print Awareness and Oral Language, which had 2 questions each. Each question scored '0' or '1' based on the responses. Thus, each category received a score from 0 to 4 except Print Awareness and Oral Language, which scored '0' to '2'.

Figure 3 illustrates the teachers' scores (from '0' to '4') on each of the eight categories of 'emergent literacy experiences in the classroom' on the X-axis. Y-axis shows the percentage of teachers who scored from 0 to 4 on each category. For example, 54.2% of teachers received a maximum score of '4' (100% score) in response to the questions on 'BHS- Book Handling Skills', 37.5% of teachers received a score of '3' (75% score), 4.2% of teachers received a score of '2' (50% score) and 4.2% of teachers received a score of '1' (25% score).

[Insert Figure 3 near here]



Emergent Literacy Experiences in the Class Room

Figure 3: Emergent Literacy Experiences in the Classroom

BHS- Book Handling Skills, SR- Storybook Reading, LK- Letter Knowledge, Ph.A- Phonological Awareness, PA- Print Awareness, OL- Oral Language, RS- Reading Skills, LU- Language Use

Note: PA and OL consisted of two questions each so the maximum score is 2 each.

### Emergent Literacy Experiences in the Classroom

Table 4 depicts the number (and percentage) of teachers who scored from ‘0’ to ‘4’, on the seven categories of emergent literacy experiences in the classroom. Except Print awareness and Oral Language (which have scores from ‘0’ to ‘2’), all categories have teachers’ scores from ‘0’ to ‘4’.

Table 4: Emergent literacy experiences in the classroom

| Score | Number (Percentage) of Teachers |
|-------|---------------------------------|
|-------|---------------------------------|

|             | BHS           | SR           | LK            | Ph.A          | PA            | OL            | RS            | LU            |
|-------------|---------------|--------------|---------------|---------------|---------------|---------------|---------------|---------------|
| 0<br>(0%)   | 0             | 0            | 1<br>(4.2%)   | 1<br>(4.2%)   | 2<br>(8.3%)   | 0             | 2<br>(8.3%)   | 0             |
| 1 (25%)     | 1<br>(4.2%)   | 2<br>(8.3%)  | 3<br>(12.5%)  | 0             | 3<br>(12.5%)  | 1<br>(4.2%)   | 0             | 0             |
| 2 (50%)     | 1<br>(4.2%)   | 6<br>(25%)   | 2<br>(8.3%)   | 3<br>(12.5%)  | 19<br>(79.2%) | 23<br>(95.8%) | 4<br>(16.7%)  | 1<br>(4.2%)   |
| 3 (75%)     | 9<br>(37.5%)  | 8<br>(33.3%) | 4<br>(16.7%)  | 7<br>(29.2%)  | -             | -             | 5<br>(20.8%)  | 3<br>(12.5%)  |
| 4<br>(100%) | 13<br>(54.2%) | 8<br>(33.3%) | 14<br>(58.3%) | 13<br>(54.2%) | -             | -             | 13<br>(54.2%) | 20<br>(83.3%) |
| Total       | 24<br>(100%)  | 24<br>(100%) | 24<br>(100%)  | 24<br>(100%)  | 24<br>(100%)  | 24<br>(100%)  | 24<br>(100%)  | 24<br>(100%)  |

BHS- Book Handling Skills, SR- Storybook Reading, LK- Letter Knowledge, Ph.A- Phonological Awareness, PA- Print Awareness, OL- Oral Language, RS- Reading Skills, LU- Language Use

### 1. Book Handling Skills (BHS)

Results indicate that 54.2% of responses received a score of '4' (100% score), 37.5% of responses received a score of '3' (75% score), 4.2% responses received a score of '2' (50% score) and 4.2% responses received a score of '1' (25% score). Thus, 91.7% of teachers received a score greater than 75%.

### 2. Storybook Reading (SR)

Results indicate that 33.3% of responses received a score of '4' (100% score), 33.3% of responses received a score of '3' (75% score), 25% responses received a score of '2' (50% score) and 8.3% responses received a score of '1' (25% score). Although, 66.6% of teachers received a score greater than 75%, further analysis was carried out to find out why only 33.3% teachers scored 100%. Detailed analysis indicated that 95.83% of teachers read storybooks and encouraged children to retell stories in their own words. 62.5% of teachers sent home books (from the library) that parents could read aloud to children, while only 33.3% of teachers sent home books that preschool children could read on their own.



### 3. Letter Knowledge (LK)

Results indicate that 58.3% of responses received a score of '4' (100% score), 16.7% of responses received a score of '3' (75% score), 8.3% responses received a score of '2' (50% score) and 12.5% responses received a score of '1' (25% score). Thus, 75% of teachers received a score greater than 75%. Phonological Awareness (Ph.A)

Results indicate that 54.2% of responses received a score of '4' (100% score), 29.2% of responses received a score of '3' (75% score), 12.5% responses received a score of '2' (50% score) and 12.2% responses received a score of '0' (0% score). Thus, 83.4% of teachers received a score greater than 75%.

### 4. Print Awareness (PA)

Results indicate that 79.2% of responses received a score of '2' (100% score), 12.5% of responses received a score of '1' (50% score) and 8.3% responses received a score of '0' (0% score).

### 5. Oral Language (OL)

Results indicate that 95.8% of responses received a score of '2' (100% score) and 4.2% of responses received a score of '1' (50% score).

### 6. Reading Skills (RS)

Results indicate that 54.2% of responses received a score of '4' (100% score), 20.8% of responses received a score of '3' (75% score), 16.7% responses received a score of '2' (50% score) and 8.3% responses received a score of '0' (0% score). Thus, 75% of teachers received a score greater than 75%.

### 7. Language Use (LU)

Results indicate that 83.3% of responses received a score of '4' (100% score), 12.5% of responses received a score of '3' (75% score) and 4.2% responses received a score of '2' (50% score). Thus, 95.8% of teachers received a score greater than 75%. This indicates that majority of teachers use English in classrooms for conversation, storytelling, storybook reading, and other reading and writing activities.

## **Section II: Questionnaire on Books**

The questionnaire on books investigated the quality and types of books available to preschool children. From a total of 28 teachers, 23 (82.14%) responded while 5 (17.86%) teachers did not respond to the questionnaire.

### a) Demographic Factors

Analysis of the demographic data revealed that the responses on the questionnaire varied considerably, for example, the teachers reported that the number of books available to preschoolers ranged from 6 to 150. From a total of 23 teachers 15 teachers responded to the question on percentage of books available in different languages (such as English, Kannada and Hindi). Their responses revealed that majority (60% to 90%) of books available to preschoolers were in English, followed by books in Kannada (which is the native language of the participants), followed by books in Hindi (which is the national language). Also, 43.47% of teachers indicated that they develop their own reading material (such as story books/charts) to suit the individual needs of children in their school.

### b) Emergent Literacy-related Factors

Besides the demographic data, the questionnaire on books consisted of 25 questions which elicited responses regarding the quality and types of books available to preschool children in schools. The data from the QB was subjected to descriptive statistics (Refer Table 5) and the results revealed that the mean for Genre of Books (GB), Child-friendly Books (CFB), Quality of Books (QB) and Quality of Illustrations (QI) was above 4 (above 80%), while only for Types of Books (TB), the mean was 1.96 (39.2%). The mean for the total score was 19.39 (77.56%), which indicates that although preschool children in the sample were not exposed to different types of books such as board books, cloth books and CD ROMs they were exposed to good quality books with appropriate text and illustrations.

Table 5: Descriptive statistics: Questionnaire on Books (N=23)

| Emergent Literacy Experiences with Books | Mean  | Range   |         | Standard Deviation |
|--|-------|---------|---------|--------------------|
|  |       | Minimum | Maximum |                    |
| Genre of Books (GB)                      | 4.52  | 3       | 5       | 0.67               |
| Child-friendly Books (CFB)               | 4.39  | 2       | 5       | 1.08               |
| Quality of Books (QB)                    | 4.26  | 1       | 5       | 0.96               |
| Quality of Illustrations (QI)            | 4.26  | 3       | 5       | 0.75               |
| Types of Books (TB)                      | 1.96  | 0       | 5       | 1.66               |
| Total Score                              | 19.39 | 13      | 25      | 3.35               |

For further analysis, the total score received by teachers on the questionnaire (maximum score = 25) was grouped into five levels: 0-5 (0-20%), 6-10 (20-40%), 11-15 (40-60%), 16-20 (60-80%) and 21-25 (80-100%). Since the total numbers of questions were 5 and the maximum score was 25, the scores were divided into five equal levels. Response from 23 teachers indicated that 47.83% of teachers scored 21-25 (80-100%), 30.43% of teachers scored 16-20 (60-80%), 21.74% of teachers scored 11-15 (40-60%) while none of the teachers scored below 40% (Refer

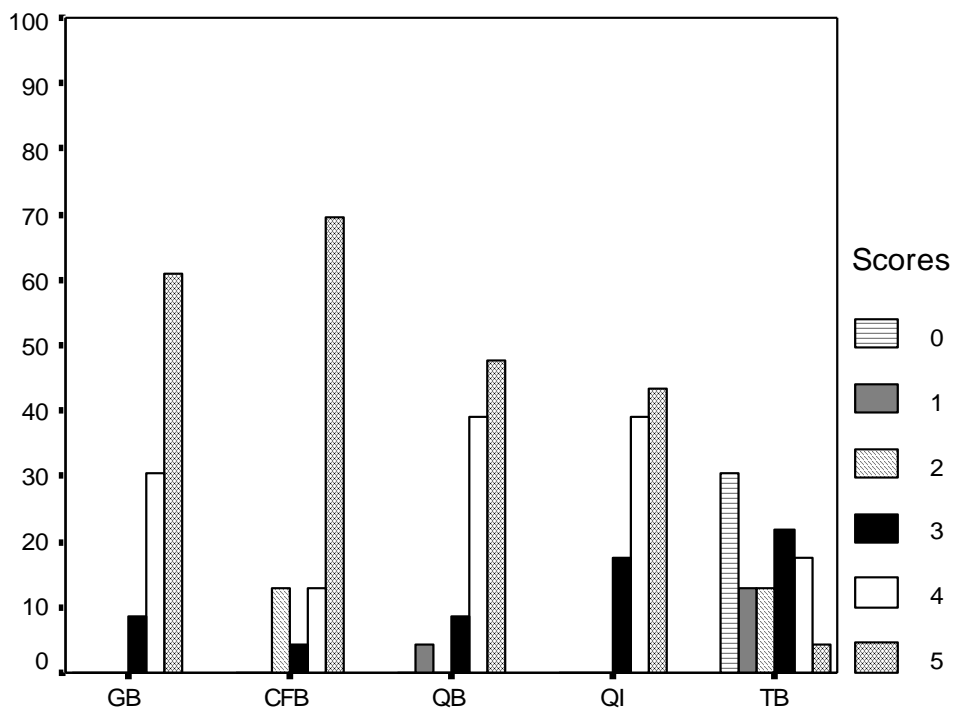
Table 6). Considering scores greater than 80% as good scores, it was evident that 47.83% of teachers in the sample received good scores, which indicates that 47.83% of the preschools in the sample provided good quality, child friendly books with appropriate text and illustrations.

Table 6: Teachers' scores on the Questionnaire on Books

| Teachers' Scores            | Number of Teachers | Percentage of Teachers |
|-----------------------------|--------------------|------------------------|
| Teachers who scored 80-100% | 11                 | 47.83%                 |
| Teachers who scored 60-80%  | 7                  | 30.43%                 |
| Teachers who scored 40-60%  | 5                  | 21.74%                 |
| Teachers who scored 20-40%  | 0                  | 0                      |
| Teachers who scored 0-20%   | 0                  | 0                      |
| Total                       | 23                 | 100%                   |

### Emergent Literacy Experiences with Books

The Questionnaire on Books consisted of questions that were grouped under five categories: Genre of Books (GB), Child-friendly Books (CFB), Quality of Books (QB), Quality of Illustrations (QI) and Types of Books (TB). Each category had 5 questions and each question scored '0' or '1' based on the responses. Thus, each category received a score from 0 to 5 based on the number of responses that scored '1'.



Emergent Literacy Experiences with Books

Figure 4: Emergent literacy experiences with books

GB: Genre of Books, CFB: Child-friendly Books, QB: Quality of Books, QI: Quality of Illustrations, TB: Types of Books.

Figure 4 illustrates the teachers' scores from '0' to '5' on the five categories of emergent literacy experiences with books (X-axis). The Y-axis shows the percentage of teachers who scored from '0' to '5' on each category. For example, 60.9% of teachers received a score of '5' (100% score), 30.4% of teachers received a score of '4' (80% score) and 8.7% of teachers received a score of '3' (60% score) in response to the questions on 'GB- Genre of Books' (Refer Table 7). None of the teachers scored below 60% on questions under "GB- Genre of Books".

Table 7: Emergent literacy experiences with books

| Score       | Number (Percentage) of Teachers |                      |                  |                          |                |
|-------------|---------------------------------|----------------------|------------------|--------------------------|----------------|
|             | Genre of Books                  | Child-friendly Books | Quality of Books | Quality of Illustrations | Types of Books |
| 0<br>(0%)   | 0                               | 0                    | 0                | 0                        | 7<br>(30.4%)   |
| 1<br>(20%)  | 0                               | 0                    | 0                | 0                        | 3<br>(13%)     |
| 2<br>(40%)  | 0                               | 3<br>(13%)           | 1<br>(4.3%)      | 0                        | 3<br>(13%)     |
| 3<br>(60%)  | 2<br>(8.7%)                     | 1<br>(4.3%)          | 2<br>(8.7%)      | 4<br>(17.4%)             | 5<br>(21.7%)   |
| 4<br>(80%)  | 7<br>(30.4%)                    | 3<br>(13%)           | 9<br>(39.1%)     | 9<br>(39.1%)             | 4<br>(17.4%)   |
| 5<br>(100%) | 14<br>(60.9%)                   | 16<br>(69.6%)        | 11<br>(47.8%)    | 10<br>(43.5%)            | 1<br>(4.3%)    |
| Total       | 115<br>(100%)                   | 115<br>(100%)        | 115<br>(100%)    | 115<br>(100%)            | 115<br>(100%)  |

1) Genre of Books (GB)

Results indicate that 60.9% of responses received a score of '5' (100% score), 30.4% of responses received a score of 4 (80% score) and only 2% responses received a score of 3 (60% score). Thus, 91.1% of teachers received a score greater than 80%. This indicates that majority of schools provide different genres of books such as storybooks and books for teaching concepts like alphabet, numbers, colours, shapes etc.

## 2) Child-friendly Books (CFB)

Results indicate that 69.6% of responses received a score of '5' (100% score), 13% of responses received a score of 4 (80% score), 4.3% of responses received a score of 3 (60% score) and 13% responses received a score of 2 (40% score). Thus, 82.6% of teachers received a score greater than 80%. This indicates that majority of schools provide child-friendly books to preschool children.

## 3) Quality of Books (QB)

Results indicate that 47.8% of responses received a score of '5' (100% score), 39.1% of responses received a score of 4 (80% score), 8.7% of responses received a score of 3 (60% score) and 4.3% of responses received a score of 2 (40% score). Thus, 86.9% of teachers received a score greater than 80%. This indicates that majority of schools provide books that are graded according to the theme, size of print, vocabulary, amount of text and complexity of text.

## 4) Quality of Illustrations (QI)

Results indicate that 43.5% of responses received a score of '5' (100% score), 39.1% of responses received a score of 4 (80% score) and 17.4% of responses received a score of 3 (60% score). Thus, 84.6% of teachers received a score greater than 80%. This indicates that majority of schools provide books that have colourful and attractive illustrations, which are appropriate to the socio-cultural context of preschool children in the sample.

## 5) Types of Books (TB)

Results indicate that 4.3% of responses received a score of '5' (100% score), 17.4% of responses received a score of 4 (80% score), 21.7% of responses received a score of 3 (60% score), 13% responses received a score of 2 (40% score) and 13% of responses received a score of 1 (20% score). Thus, only 21.7% of teachers received a score greater than 80%. This indicates that majority of schools were unable to provide different types of books like board books, cloth books, touch-and-feel books, interactive books, and electronic books (CD-ROM).

## Discussion

In a multicultural and multilingual country like India, where children are exposed to diverse literacy environments, hardly any research has been carried out to study the nature of these environments and their effect on the literacy development in preschool children. The present

study explored the emergent literacy experiences of preschoolers in the classroom environment via the questionnaire method. Preschool teachers participated in the survey and the study yielded several important findings. Firstly, majority of preschools in the sample provided children with literacy rich experiences through activities that facilitated emergent literacy skills such as oral language, print knowledge and phonological awareness. Secondly, majority of preschools in the sample provided good quality and child friendly books with appropriate text and illustrations.

These findings are novel in a developing country like India but they are consistent with research conducted with preschoolers in developed countries. There is hardly any research data available on the emergent literacy experiences of children from preschools in India. So, these findings are encouraging for parents, educators and speech language pathologists who are concerned about the emergent literacy experiences of children in Indian preschools. Although it must be stressed at this stage that the results of the present study are applicable to Kannada-speaking preschoolers from the urban areas of Mysore city and should not be generalized to children from other linguistic or literacy backgrounds. In the following section, the results will be discussed in two parts: questionnaire for teachers and questionnaire on books.

### **Questionnaire for Teachers**

The results of the demographic data reveal that that majority of teachers were qualified with a Bachelor's degree or higher; they had undergone teachers' training and had over 5 years of teaching experience. This shows that majority of preschools in the sample had employed teachers with good credentials which would facilitate literacy outcomes in children. The studies carried out by Barnett (2004), and Abt-Perkins and Rosen (2000) show that teachers who were qualified with a bachelor's degree facilitated better literacy outcomes. The results also show that majority of teachers used English most of the time for conversation and for reading and writing activities. This indicates that the preschoolers are provided with ample opportunities to learn English, which is the medium of instruction.

Research review suggests that reading aloud to children facilitates development in four areas that are important to formal reading instruction: oral language, cognitive skills, concept about print and phonemic awareness (Allington & Cunningham, 1996; Anderson, Hiebert, Scott, and Wilkinson (1985); Hall & Moats, 1999; Holdaway, 1979).

Results of the present study reveal that majority of teachers carried out activities such as storybook reading to facilitate oral language and print awareness skills. It was interesting to note that teachers in the present study read storybooks to children in classrooms but did not send storybooks for them to read at home.

One possible explanation for this could be the fact that majority of preschools have limited books in the library hence their circulation is limited. Secondly, if parents do not supervise children at home they might damage schoolbooks, which might prevent teachers from sending library books home. Khurana and Rao (2008) reported that majority of parents read storybooks to their children, taught them book-handling skills, pointed to words while reading and encouraged

children to ask questions while reading. This indicates that the children in the sample were exposed to shared storybook reading experiences both at home and in the school environment.

Letter knowledge, which provides the basis for forming connections between the letters in spellings and the sounds in pronunciations, has been identified as a strong predictor of reading success (Badian, 1995; Ehri & Sweet, 1991). Results on letter knowledge indicate that majority of teachers taught the letters of the alphabet, explained the difference between letter names and sounds, and encouraged children to write small words such as their names. According to Khurana and Rao (2008), parents help children to identify letter names/sounds and encourage them to write small words, which scaffold the concepts of letter knowledge that children acquire in the classroom.

Phonological awareness is an essential skill for learning to read (Torgesen, Wagner & Rashotte, 1994). Research shows that children who come to formal instruction with underdeveloped phonological awareness face great challenges keeping up with early reading instruction (Torgesen, Wagner & Rashotte, 1994). Thus, it is important for preschool teachers to include activities that facilitate phonological awareness in children. Results of the present study show that teachers in the sample created an awareness of rhymes, syllables and phonemes by explaining that words can be broken down into sound parts (syllables) or sounds (phonemes) and some words have the same beginning or ending sounds. Hence, the teachers in the sample created phonological awareness in preschoolers, which would facilitate their reading skills in later years.

Children understand the purpose of print when they realize that words convey a message; they understand the function of print when they realize that messages can serve multiple purposes (van Kleeck, 1990). Khurana and Rao (2008) reported that majority of preschoolers in their sample were exposed to environmental print in the form of newspapers, magazines, logos and company names on products used at home. They reported that since the parents in the sample had good educational background, children were likely to be exposed to print in their environment. Results of the present study indicate that majority of teachers encouraged children to identify important signs such as TOILET, STOP, IN and OUT, which indicates that the children in the sample were exposed to print knowledge skills both at home and in school.

Research shows that storybook reading is more effective if it is carried out in an interactive manner, where parents read with feelings and expressions, ask questions, and encourage children to retell stories or complete sentences for them (Whitehurst, Falco, Lonigan et al., 1988). In the present study majority of teachers encourage children to talk about their daily experiences and use complete sentences. This is supported by the study by Khurana and Rao (2008) who report that majority of parents taught new words, encouraged children to use complete sentences, have detailed conversations and encouraged them to talk about their everyday experiences. This indicates that the children in the sample had adequate opportunities to develop good oral language skills both at home and in the school environment.

The study by Khurana & Rao (2008) reports that parents of preschool children preferred the native language (Kannada) for storytelling and everyday conversation, and English for storybook reading, and other reading and writing activities. It is evident that children's exposure to English in the home environment was restricted to activities that focussed on reading and writing. The present study reveals that in the preschool environment children are exposed to English majority of time, both for oral language activities as well as reading and writing activities. Since these children are acquiring literacy in the English language, it is essential that their knowledge of English language is strengthened.

Hence, the results indicate that preschool children in the sample have a fair chance of acquiring adequate emergent literacy skills since their home and school environment provide literacy rich experiences in the form of oral language, print awareness, letter knowledge and phonological awareness.

### **Questionnaire on Books**

The demographic data from the questionnaire on books indicated that the number of books available to preschool children varied considerably. This diversity could be due to the lack of a standardized curriculum for preschools in India (standard curriculum is available for children studying in first grade and above). Hence, each preschool had its own curriculum which determined the number and type of books available to children. Also, majority of the preschools in India are run by private organizations, so the number of books present in preschools depends upon the availability of funds.

The results also indicated that majority of books in the preschools were in English, followed by Kannada and Hindi (in that order). This might be due to the fact that the medium of instruction in these schools was English therefore they acquired maximum books in English. The presence of books in other languages such as Kannada and Hindi indicated that preschoolers were exposed to a multilingual literacy experience. Although these schools had English as the medium of instruction, preschoolers were exposed to reading and writing the basic syllables of the native language (Kannada) by the time they reached upper kindergarten. It's amazing that these children acquired the written form of the second language (English, in which they have not achieved oral proficiency) before they acquired the written form of their native language (Kannada). Hence, it is evident that literacy emerges in unique circumstances in the present group of preschoolers.

The teachers in the sample were motivated and took initiative to improve the literacy experiences of preschool children. This is evident from the fact that majority of teachers responded to the questionnaire. Also, nearly half of the teachers reported that they developed learning aids such as picture charts and storybooks to make their classroom teaching more effective. Since the participant group is bilingual, the teachers report that they frequently use the native language to explain concepts and clarify word meanings. This shows that the teachers are sensitive to the needs of bilingual children and make necessary accommodations, which facilitate meaningful literacy acquisition.



Another important finding of the present study was that preschoolers in the sample were exposed to books with good quality text and illustrations, which were developmentally appropriate. Ezell & Justice (2005) suggest that factors such as the complexity of text and quality of illustrations play an important role because a book that is too advanced would be counterproductive and the material will not be understood by preschoolers. When that occurs children might lose interest and may terminate the reading session prematurely. Since preschool children have short attention spans, the amount of text is an important consideration while choosing a book (Ezell & Justice, 2005). Books for preschool children should have simple, easy to comprehend sentences. Compound sentences, which have too many clauses, might be too demanding for preschool children.

Research review suggests that it is important to ensure that children are exposed to various genres of books like storybooks which describe a fantasy or adventure, concept books that teach numbers, alphabets, colours, rhymes and books with familiar experiences that a child can relate to (Ezell & Justice, 2005). Results of the present study indicate that children were exposed to books from different genres such as concept books and storybooks, in their classroom.

The study by Khurana and Rao (2008) found that preschool children were exposed to various genres of books in the home environment too. This indicates that preschoolers were exposed to different genre of books both in the home and the school environment. Another important finding of the present study is that although preschoolers were exposed to different genres of books they were not exposed to different types of books such as cloth books, board books, touch and feel books, interactive books and CD-ROMs. The reason behind this finding could be the lack of sufficient funds (since these books are relatively more expensive than regular books) and the lack of awareness amongst the preschool teachers. Since the education system in India is traditional in many ways, majority of schools use regular books to teach children.

Majority of the findings from the present study are encouraging because it is evident that besides the limited resources, the teachers are making an effort to provide rich literacy experiences to preschool children. It is very difficult to predict at this stage whether these factors will have any effect on the literacy outcomes of the participants in the present study. Since the present study is a part of the doctoral research titled 'Development of Emergent Literacy in Kannada-speaking English Language Learners' the findings of this paper will be correlated with the results of the larger study, which would give us an insight on how literacy emerges in bilingual preschoolers from India.

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## Appendix A

### Questionnaire for Teachers

Teacher's name.....Age/sex.....Date.....  
 Educational qualification.....  
 Number of years of teaching experience.....  
 Are you trained in Pre-Primary teaching? If yes, name the training institute.....  
 How many languages do you use in the classroom? (Please specify the languages)  
 .....  
 How many children do you have in each class? .....  
 What is the age range of children in your class? .....

Language in India [www.languageinindia.com](http://www.languageinindia.com)

11 : 3 March 2011

Sarika Khurana, Ph.D. Candidate and Prema K. S. Rao, Ph.D.

Emergent Literacy Experiences in the Classroom - A Sample Survey in Mysore City

Do you screen children for problems in: a) Hearing and speech? .....  
b) Reading and writing? .....

School's name and address.....

Email:

Website:

Medium of Instruction.....

1. Do you teach book handling skills in your classroom, like:
  - a. A book has a front and a back cover?  
 Yes  No
  - b. A book is held right side up?  
 Yes  No
  - c. Pages are turned one at a time to follow a story?  
 Yes  No
  - d. A book is read from left to right?  
 Yes  No
  
2. Do you :
  - a. Read storybooks to your students?  
 Yes  No
  - b. Encourage children to retell the story in their own words?  
 Yes  No
  - c. Send home books (from the library) that children can read themselves?  
 Yes  No
  - d. Send home books and encourage parents to read to their children?  
 Yes  No
  
3. Do you teach children:
  - a. That each letter has a name and a sound, e.g. 'M' is called 'em' but it says the sound, 'mmmm'?  
 Yes  No
  - b. Written forms of letters of the alphabet?  
 Yes  No
  - c. To write words, like their name?  
 Yes  No
  - d. To match sounds to letter names e.g. the sound /shshsh/ is written as 'sh' (like in 'Ship')?  
 Yes  No
  
4. Do you teach children that:
  - a. Words can be broken down into sound parts (syllables) e.g. 'tomato' has three sound parts, /to/, /ma/ and /to/?  
 Yes  No
  - b. A word can be broken into sounds e.g. 'fan' can be broken into /fff/, /aaa/, /nnn/?

- Yes  No
- c. Some words have the same ending sound/s (e.g. mat, bat, cat)?  
 Yes  No
- d. Some words have the same beginning sound (e.g. bat, big, ball)  
 Yes  No
5. Do you encourage children to:
- a. Learn important signs by symbolic reading? e.g. Toilet sign  
 Yes  No
- b. Learn important signs by sight reading? e.g. Stop sign  
 Yes  No
- c. Encourage children to express themselves using complete sentences?  
 Yes  No
- d. Encourage children to talk about their experiences, e.g. “what happened in the playground?”  
 Yes  No
6. Do you encourage children to:
- a. Read words by naming the letters in the word e.g. ‘aar’, ‘a’, ‘em’ makes ‘Ram’?  
 Yes  No
- b. Read words by decoding the sounds in the word e.g. /rrr/, /aaa/, /mmm/ makes ‘Ram’?  
 Yes  No
- c. Point at words when you are reading, by moving his/her finger under the print?  
 Yes  No
- d. Match spoken word to the written word?  
 Yes  No
7. Specify the approximate percentage of time you use English/Kannada (native language) with your students:
- a. Daily conversation?  
English .....%                      Kannada ..... %
- b. Storytelling?  
English .....%                      Kannada ..... %
- c. Reading storybooks?  
English .....%                      Kannada ..... %
- d. Other reading and writing activities?  
English .....%                      Kannada ..... %




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## Appendix B

### Questionnaire on Books

Language in India [www.languageinindia.com](http://www.languageinindia.com)

11 : 3 March 2011

Sarika Khurana, Ph.D. Candidate and Prema K. S. Rao, Ph.D.

Emergent Literacy Experiences in the Classroom - A Sample Survey in Mysore City



Name:

Age/Sex:

Date:

Profession /Designation:

Name of the School:

Address.....

.....

Phone:

E-mail:

Website:

Total number of books available in your organization for children up to six years.....

Does your organization develop reading material (like storybooks)? If yes, please specify the type/s of material developed.....

Does your organization have books in different languages? (Please specify the percentage of books you have in each language) .....

1) Does your organization have the following?

a) Books for teaching rhymes?

Yes No

b) Books for teaching concepts like alphabet, numbers, colours, shapes, opposites etc.?

Yes No

c) Books with informational text like types of fruits, vegetables, transportation etc.?

Yes No

d) Storybooks which describe a fantasy or an adventure?

Yes No

e) Storybooks about familiar experiences, which a child can relate to. E.g. sharing with siblings and friends?

Yes No

2) Are these books:

a) Attractive and interesting for young children?

Yes No

b) Easy to handle, in terms of size and weight?

Yes No

c) Laminated (so that they can be wiped clean)?

Yes No

d) Durable (doesn't wear and tear easily)?

Yes No


e) Free of hazards like sharp edges and toxic printing material?

Yes No

3) Are these books graded according to:

a) Theme or topic (younger children will loose interest if the topic of the book is too advanced)?

Yes No

- b) Size of print (larger print is easier for younger children to read)?  
Yes                      No
- b) Vocabulary level (children gain from reading if they understand at least 90% of the words)?  
Yes                      No
- c) Amount of text (books with just one word per page or three to four words per page for younger children and books with two or three sentences per page for older children)?  
Yes                      No
- e) Complexity of text (whether books use simple sentences which children can understand easily)?  
Yes                      No
- 4) Are the illustrations (pictures) in the book:
- a) Colourful and attractive?  
Yes                      No
- b) Descriptive of the text (do the pictures depict what the text says e.g. 'big scary monster')?  
Yes                      No
- c) Abstract and difficult to interpret?  
Yes                      No
- d) Incorporating text, in the form of labels or speech bubbles e.g.   
Yes                      No
- e) Appropriate to socio-cultural aspects?  
Yes                      No
- 5) Does your organization have:
- a) Board books, which are made from heavy cardboard with a plastic coating?  
Yes                      No
- b) Cloth books, which are soft, strong and washable (books that are printed on cloth)?  
Yes                      No
- c) Touch and feel books (they contain pictures with different textures, pages of different shapes or holes)?  
Yes                      No
- d) Interactive books, which can be manipulated (they have flaps or other parts that move)?  
Yes                      No
- e) Electronic books (CD-ROM) which children can read on a computer?  
Yes                      No

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Emergent Literacy Experiences in the Classroom - A Sample Survey in Mysore City

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# LANGUAGE IN INDIA

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## ICT Enabled Language Learning Using Handphones - An Experimental Study

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### Abstract

To enhance the quality of higher education through Information and Communication Technology (ICT), the teacher needs a revamp in the present pedagogy as well as in the society. The evaluation of an integrative system in national education, and more particularly in curriculum, needs a national strategy for ICT as it will eradicate sectarianism and increase prospects of employment for the economic uplift of the nation.

The use of ICT facilitates learning and breaks the barriers which obstruct the students to attain knowledge by practice and sharing. Learning becomes learner centred. It is an easy access to learning. ICT fosters better teaching as it implements both practical and theoretical learning. It expands frontiers of knowledge and technology.

This paper focuses on the factors related to policy, planning, and technical requirements for the successful implementation of ICT in an educational system.

### Introduction

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The role of education in facilitating social and economic progress is well recognized as it opens up opportunities leading to both individual and group entitlements. Education, in its broadest sense of development of youth, is the input for empowering people with skills and knowledge by giving them access to productive employment in future. The growing use of ICT in blended language learning environments has changed the face of language teaching and learning in a beneficial way and it will continue to do so along with future technological innovations. New technologies and access to them have brought a whirlwind increase in the number of available designs for learning. Such development has brought to the education sector innumerable possibilities for rethinking language and literacy and, in turn, redesigning instruction (New London Group, 1996).

P. Shailaja asserts: “Information Technology is the acquisition, processing, storage, dissemination and use of vocal, pictorial, textual and numerical information by a microelectronics based combination of computing and telecommunication.”

### **The Shift in Learning and Teaching**

The technological change over the past fifteen years has created a new global economy. The introduction of this new process has serious implications for the nature and purpose of educational institutions. The knowledge and skills thus acquired make learning possible continuously throughout the lifetime. Information and Communication Technologies (ICT) as well as newer digital technologies such as computers and internet are more powerful tools for educational change and reform. They can best be harnessed to improve the efficiency and effectiveness of education at all levels and in both formal and non-formal settings as it enables access to information exponentially. The shifts in perspectives on language learning and teaching have parallel developments in technology from the mainframe to the personal to the Networked computer. They also correspond roughly to three metaphors of computer-based educational activities namely, a tutorial metaphor (Computer-as-tutor), a construction metaphor (Computer-as-pupil) and a tool box metaphor (Computer-as-tool).

### **Principles for CALL Evaluation**

Learners use computers for many different purposes and therefore teachers, classroom researchers, and software developers need to be concerned about what kinds of CALL tasks may be beneficial (Carol A. Chapelle, p.51) because it allows users to participate in a rapidly changing world in which work and other activities are increasingly transformed by access to varied and developing technologies. It can be used to find, explore, analyse, exchange, and present information responsibly and without discrimination.

### **Learner – Learner Interactions**

E-learning which is most commonly associated with higher education and corporate training encompasses learning at all levels, both formal and non-formal. It uses an

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information network-the internet, an intranet (LAN) or extranet (WAN) for course delivery, interaction, evaluation or facilitation. Web-based learning is a subset of e-learning and refers to learning using an internet browser and mobile.

Prior to the LAN, CALL activities had for the most part been developed around computer-learner interactions-even if more than one learner participated in those interactions at a time. LAN activities, in contrast, were built around learner=learner interactions through networked computers. Technically speaking, computer-mediated communication has been in practice since the 1960s when users of a single mainframe computer could exchange messages in both synchronous and asynchronous modes. Only with the development of LANs and the Internet, this technology was put into pedagogical use for teaching L1 writing and for providing practice in second languages (Carol A. Chapelle, p.20).

### **Communication with Computer**

To communicate with groups of people all over the world, simultaneously, at little cost, and in an archived format computer allows us to record, reflect on, and refine our previous words as well as those of our interlocutors. Computer-mediated communication serves as an intellectual amplifier bringing about a revolution in human interaction and cognition (Harasim, 1990; 1991). Both the 'digital natives', the native speakers of technology and the 'digital immigrants', those who are not born into the digital world, can have mastery over all the new technologies using ICT.

### **Strategy for Strengthening Education**

In the current era of human knowledge, man's development depends crucially on the ability to harness ICT to find innovative solutions. Therefore capabilities in ICT are reckoned as a benchmark for establishing the status of the development of a nation. As a result, a number of steps have been taken to use ICT in higher education.

Information of Library Network (INFLIBNET), an autonomous Inter-University centre for UGC, is the nodal agency for coordination and facilitation of the linkage between ERNET and Universities.

A National Mission in Education through ICT will be launched to increase ICT coverage in all the 378 Universities and 18,064 colleges. The Mission will focus on digitalization and networking of all educational institutions developing low cost and low power consuming access devices and making available band-width for educational purposes. Network-based language teaching is a constellation of ways by which students communicate via computer networks and interpret and construct on-line texts and multimedia documents, all as parts of a process of steadily increasing engagement in new discourse communities.

## Collection of Information

The worldwide web is the medium of choice for both new and experienced users of the Net. It is visually attractive, easy to use, easy to understand, and with its combination of text it becomes a kind of multimedia text/encyclopaedia as the web is a collection of screens of information, all lined together, or classified in various directories and search catalogues. India is making a powerful combination of ICTs such as satellite technology, open sourced software, digital libraries with a long term plan to reach the remotest of the villages. The salient features of the Communication channels which are piped by Internet are:

- Internet is the gateway for acquiring updated information and knowledge.
- Distance no longer an issue through ICT.
- E-mails help educators communicate not only with learners but also with other Stake-holders.
- Video conferencing is easy to be made in collaboration with or in sharing information on common issues possible.
- E-learning helps acquire new knowledge and skills that might help them inside their classroom.

## Communication Channels

- IIT – Kanpur has developed Brihaspati, an open source e-learning platform.
- IGNOU has chosen radio, television, and internet services as their media for teaching.
- Cellular phone becomes an ordinary one for millions of people.
- Jadavpur University, Kolkatta is using a mobile learning centre.
- One laptop per child (OPLC) is in practice in Maharashtra (2007). It is an educational tool for child learning. The introduction and implementation of this tool is expected to revolutionize the primary and secondary education in India. It will also introduce change in the pedagogical approach in primary education system (for reference see: <http://laptop.org/en/>).

## Technological Usage of Lab

ICT broadens the focus of instruction from the teaching of discrete grammatical structures to the fostering of communicative ability. “Nowadays audiotape based language labs are gradually being replaced by language media centres, where language learners can use multimedia CD-ROMs and laser discs, access foreign language documents on the worldwide web, and communicate with their teachers, fellow classmates and native speakers by electronic mail” says Kern, Richard and Mark Warscheuer (1).

By this, language learning and teaching has become more digitalized and excited.

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The former analogue language labs have been replaced by digital language labs. The report by Davies, Bangs, Frisby and Walton (2005) defines a digital language lab as “a network of computers, plus appropriate software, which provides most of the functions of a conventional lab together with integration of video, word-processing and other computer applications”.

But the process of going digital has also raised the issue of converting old analogue language learning materials into digital formats. So the institutions have to be aware of using the material in such a way that they should suit the new medium of instructions.

### **Web Based Instruction**

Web Based Instruction (WBI) can be developed with the help of ICT. It is an innovative approach to distance learning in which Computer Based Training (CBT) is transformed by the technologies and methodologies of www, the Internet and the Intranet. WBI is a media rich learning fully capable of evaluation, adaptation, and remediation, all independent of computer platform. WBI is in the form of Computer Based Instruction (CBI) that uses the Web or company intranet as the delivery medium instead of using disks or CD ROMS.

Both CBT and WBT are part of a larger classification called Electronic Performance Support System (EPSS) that includes such communication forms as online manuals and Windows Help. In the present context, most of the educational institutions do not pay attention to the development of reasoning and thinking. These abilities, once developed by ICT, can help individual solve the day-to-day problems and thereby improve the quality of life.

### **Learners Perceptions of ICT**

Traditional uses of technologies cast machines in the role of delivery systems for instruction; that is, audio, video and computers are considered to be like teachers and textbooks and are used accordingly. In this process, students work independently with technologies with the goal of arriving at a specified level of mastery of a given knowledge set. At the same time, it provides flexibility to learners which are a must for mastery of learning and quality of learning.

But, many learners hesitate to take an online language course because they can only conceive of learning a language in the presence of a teacher and peers and cannot imagine learning to speak at a distance.

Learners need training that focuses on citing sources properly in their written assignments. A clear institutional policy is needed on the topic of plagiarism, which has



increased along with the growth of the Internet. Various competencies must be developed throughout the educational systems for ICT integration to be successful.

A. MacDougall and D.Squires state five foci for teachers' professional development "Skills with particular applications; integration into existing curricula; curricular changes related to the use of IT; changes in teacher role and underpinning educational theories (29). In this case, accountability refers to the learners' responsibility to keep track of what they are learning. However, learners cannot be expected to do this on their own; therefore, teachers have the responsibility of drawing learners' attention to the need to be aware of the language that they can take stock of where they are acquiring in such a way that they can take stock of where they are and plan for their own development. (Carol A.Chapelle (50).

### **Benefits of ICT- enhanced Language Teaching and Learning**

ICT enhances active learning process and raises the quality of the language learning experience. The Internet, in particular, provides an easy and fast access to the use of current and authentic materials in the language being studied, which is motivating for the language learner. Such authentic materials include, for instance, online newspapers, webcasts, podcasts, newsroom video clips or even video sharing websites such as 'You Tube'. The Internet is much more than just a teaching tool. It is becoming one of the primary media of literacy and communication practices. The estimated number of worldwide users of the Internet topped 130 million in August 1998 (Nua Ltd., 1998).

Chat rooms and Virtual environments such as second life make the learners practice not only the written use of the language, but also speaking and pronunciation without fear of making mistakes. A second important benefit is the cooperation and collaboration with one's peers. By using ICT, they can 'skype' or chat online, where they can see and speak to each other on online. Learning is teacher-orchestrated and student-centred with technology tools stimulating and supporting off-line thinking, discourse and learning. Machines serve to cue, support, and encourage collaborative activity in their role as "object to think with" (Winograd and Flores, 1988).

### **Risky factors regarding ICT**

ICT provides a lot of benefits to the nation. At the same time, there are some risks involved in using ICT in education.

- Cost is the most important issue which decides and guides the use of ICT in developing countries.
- As it involves high fixed cost, the institution, which adopts it, has to upgrade itself. So, there is a need for training the teachers and students by ICT.
- The concentration may be diverted from the main aim i.e. learning process to developing ICT skills which is subsidiary.

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- Instead of learning to develop the skills, the students may copy information. (Usually it takes place even in research).
- As all the teachers are not talented in using ICT, the learning process may be slowed down.

### Enhance Quality

The use of ICTs to improve the quality of education and training is a critical issue, particularly at a time of educational expansion. ICTs can enhance the quality of education in several ways: by increasing learner motivation and engagement, by facilitating the acquisition of basic skills, and by enhancing teacher training. (Wadi D. Haddad and Sonia Jurich, p. 34-37).

### Mobile Learning

The most popular and widely owned handheld device is the mobile phone. Even the most basic phones provide simple Personal Information Management (PIM) tools, such as address books and calendars. More advanced phones incorporate cameras and infrared or Bluetooth connectivity enabling information, for instance address book entries, to be 'beamed' to other similar devices.

Many phones contain modems. This means they can be used to connect other devices, example Laptops and PDA's, and to the Internet. The mobile phone (through text SMS notices) can be used especially for distance education or with students whose course requires them to be highly mobile and in particular to communicate information regarding availability of assignment results, venue changes, and cancellation, etc. It can also be of value to business people. "Successful technologies are those that are in harmony with end-users' needs." (Ben Shneiderman: 2002).



Figure 1: Some of the mobile phones we tested

combination of e-learning and mobile computing is called mobile learning (m-learning) which promises the access to applications that support learning anywhere, and anytime. However, most of the proposed examples in the past uses handheld computers or laptops and are mainly supporting adults in the workplace—people who know what they want. Subsequently, m-learning has become an attractive target application area for corporate mobile devices as it falls under ICT.

### **Life-long Learning and Self-learning**

The use of Personal Technology supports informal or lifelong learning, such as using handheld dictionaries and other devices for language learning. Mobile technologies and approaches, i.e. Mobile Assisted Language Learning (MALL), are also used to assist in language learning. For instance, handheld computers, cell phones, pod casting have also been used for helping people to acquire a language. It also helps the following:

- Improving levels of literacy, numeracy and participation in education among young adults.
- Using the communication features of a mobile phone as a part of a larger Language learning activity (e.g. sending media or texts into a central portfolio, or exporting audio files from a learning platform to the user's phone).
- Students using mobile devices in the classroom to enhance group collaboration among themselves under the monitoring of their instructors.

The use of mobile in education may widen existing divisions drawn along economic, social, cultural, geographic, and gender lines. Knowledge is derived through an active process in this type of learning in which the learner transforms information, constructs hypothesis, and makes decisions using his/her mind pictures. The learners are facilitated to learn the specific modes of language through mobiles by installing the required dictionary software to boost up their language.

### **Dictionary Software**

SlovoEd, Mobisystems, Merriam-Webster, Collins, PONS electronic dictionary are some famous software websites having dictionaries which can be installed in mobiles for the purpose of language learning. SlovoEd.com has the facility of English to English dictionary. The learners can download the dictionary software from the concerned software in their mobiles and make use of it to learn synonyms, pronunciation etc. The higher end mobiles have the dictionary facility with sound modules which enables the learner to learn English language accurately. In SlovoEd, one can have

- quick dynamic search of words
- transcriptions facilitating pronunciation
- hyperlinks between different related words

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- history to see the last words one has looked
- support for memory cards

The mobisystems.com dictionary software has the facility of Thesaurus.

Dictionary of Concise English, Cambridge Dictionary, Concise Oxford English Dictionary and Cambridge Advanced Learners' Dictionary assist the learner to enrich his/her vocabulary.

Merriam- Webster's (mobile) dictionary is also dictionary software. The sound module can also be installed along with it costing fifteen dollars each.

Collins English Dictionary and Thesaurus 2010 is another complete and unabridged edition. This dictionary software has latest vocabulary; 6000 biographical entries; key expressions and example sentences; usage notes on using the right word in the right place; cultural notes on life and language and thousands of etymologies tracing the roots of modern English. It also has a clean design that makes the dictionary accessible and easy to use.

Collins Thesaurus has key synonyms for each sense offering the most helpful alternative; opposites that provides one with another way of expressing oneself; wide range of idioms and phrases; related words to help one expand vocabulary; cross references; quotations adding wit, sparkle and originality; illustrative examples from real English to show how the entry word is used; usage and regional labels to help one identify areas of usage and extensive coverage of English as an international language.

### **Mobile/Cell Phone Uses in the Classroom**

Though the use of cell phones is prohibited in Virudhunagar Hindu Nadars' Senthikumara Nadar College, Virudhunagar, Tamilnadu, India, we made it a point to create awareness about the use of cell phones among students for the purpose of language learning. Certain functions done for the purpose of learning are listed below:

- Downloadable Programs: tools for collaboration; teaching programs; fax senders; programming languages; access to other devices.
- Internet Browsers: basic online reference tools; dictionaries, encyclopedias; search engines.
- SMS (text-messaging): quizzes, games, tests and test-preparation, opinion polling, reminders, classroom discussion, tutoring.
- interactive questions and intelligent help, which includes: checkbox questions (single choice, multiple choice)

### **Activity**

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A language survey on the characteristics of Mobile Learning is made through the use of written Questionnaire. A group-administered questionnaire is chosen for this survey because it is relatively efficient than a self-administered questionnaire.

The method of sampling adopted is Random Sampling. Ten samples each from B.A., English and B.Sc – Computer Science Final Year students of Virudhunagar Senthikumara Nadar College were asked to identify answers for the questions related to the target learning. The return rate of a group – administered questionnaire, which is administered to group of individuals all at one time and place, will be high. (Brown, James Dean –p.6-7). Any ambiguities or confusions that arise can be explained. Finally, the researchers asked the students to find the answers for the questionnaire using Dictionary Software in their Mobiles and they were directed to send the answers through SMS using their mobiles.

Within the open-response format, two forms of questions are typically used to elicit data: fill in and short answer questions. Within the closed - response category, among four forms of question - alternative answer questions, Likert –Scale questions (to investigate how respondents feel about the series of statements by circling the numbers that best describes the degree of importance), check-list questions (questions that present a list in which the respondents can check or circle all the items that apply to them), and ranking questions (questions that require the respondents to rank order concepts, objects, people and so forth), only one format alternative answer question is used to elicit answer from the learners.

To find out how far mobile phones would be helpful for the learners in their learning process, 3 Tests were conducted by the researchers from the selected short story given below:

### **Extensive Reader: The Open Window**

**-H.H.Munro (Saki)**

‘My aunt will be down presently, Mr.Nuttel,’ said a very self-possessed young lady of fifteen; ‘in the meantime you must try and put up with me.’

Framton Nuttel endeavoured to say the correct something which should duly flatter the niece of the moment without unduly discounting the aunt that was to come. Privately he doubted more than ever whether these formal visits on succession of total strangers would do much towards helping the nerve here which he was supposed to be undergoing.

‘I know how it will be,’ sister had said when he was preparing to migrate to this rural retreat; ‘you will bury yourself down there and not speak to a living soul and your nerves will be worse than ever from moping. I shall just give you letters of introduction to all the people I know there. Some of them, as far as I can remember, were quite nice.’

Framton wondered whether Mrs. Sappleton, the lady to whom he was presenting one of the letters of introduction, came into the nice division.

‘Do you know many of the people round here?’ asked the niece, when she judged that they had had sufficient silent communion.

‘Hardly a soul’, said Framton. ‘My sister was staying here at the rectory, you know, some four years ago, and she gave me letters of introduction to some of the people here.’

He made the last statement in a tone of distinct regret. ‘Then you know practically nothing about my aunt?’ pursued the self-possessed young lady.

‘Only her name and address’, admitted the caller. He was wondering whether Mrs. Sappleton was in the married or widowed state. An indefinable something about the room seemed to suggest masculine habitation.

‘Her great tragedy happened just three years ago,’ said the child; ‘that would be since your sister’s time.’

‘Her tragedy?’ asked Framton; ‘somehow in this restful country spot tragedies seemed out of place.’ ‘You may wonder why we keep that window wide opened on an October after-noon,’ said the niece, indicating a large French window that opened on to a lawn.

‘It is quite warm for the time of the year,’ said Framton; ‘but has that window got anything to do with the tragedy?’

‘Out through that window, three years ago to a day, her husband and her two young brothers went off for their day’s shooting. They never came back. In crossing the moor to their favourite snipe-shooting ground they were all three engulfed in a treacherous piece of bog. It had been that dreadful wet summer, you know, and places that were safe in other years gave way suddenly without warning. Their bodies were never recovered. That was the dreadful heart of it.’ Here the child’s voice lost its self-possessed note and became falteringly human. ‘Poor aunt always thinks that they will come back some day, they and the little brown spaniel that was lost with them and walk in at that window just as they used to do. That is why the window is kept open every evening till it is quite dusk. Poor dear aunt, she has often told me how they went out, her husband with his white water proof coat over his arm, and Ronnie, her youngest brother, singing, ‘Bertie, why do you bound?’ as he always did to tease her, sometimes on still evenings like this. I almost get a creepy feeling that they will all walk in through that window- ‘

She broke off with a little shudder. It was a relief to Framton when the aunt bustled into the room with a whirl of apologies for being late in making her appearance.

‘I hope Vera has been amusing you?’ she said.

‘She has been very interesting,’ said Framton.

‘I hope you don’t mind the open window’, said Mrs.Sappleton briskly; ‘my husband and brothers will be home directly from shooting and they always come in this way. They’ve been out for snipe in the marshes to-day, so they’ll make a fine mess over my poor carpets. So like you men-folk, isn’t it?’

She rattled on cheerfully about the shooting and the scarcity of birds and the prospects for duck in the winter. To Framton it was all purely horrible. He made a desperate but only partially successful effort to turn the talk on to a less ghastly topic; he was conscious that his hostess was giving him only a fragment of her attention, and her

eyes were constantly straying past him to the open window and the lawn beyond. It was certainly an unfortunate coincidence that he should have paid his visit on this tragic anniversary.

‘The doctor’s agree in ordering me complete rest, an absence of mental excitement, and avoidance of anything in the nature of violent physical exercise,’ announced Framton, who laboured under the tolerably widespread delusion that total strangers and chance acquaintances are hungry for the least detail of one’s ailments and infirmities, their cause and cure. ‘On the matter of diet they are not so much in agreement,’ he continued.

‘No?’ said Mrs.Sappleton, in a voice which only replaced a yawn at the last moment. Then she suddenly brightened into alert attention- but not to what Framton was saying.

‘Here they are at last!’ she cried. ‘Just in time for tea, and don’t they look as if they were muddy up to the eyes!’

Framton shivered slightly and turned towards the niece with a look intended to convey sympathetic comprehension. The child was starting out through the open window with dazed horror in her eyes. In a chill shock of nameless fear Framton swung round in his seat and looked in the same direction.

In the deepening twilight three figures were walking across the lawn towards the window; they all carried guns under their arms, and one of them was additionally burdened with a white coat hung over his shoulders, a tired brown spaniel kept close at their heels. Noiselessly they neared the house, and then a hoarse young voice chanted out of the dusk: ‘I said, Bertie, why do you bound?’

Framton grabbed wildly at his stick and hat; the hall – door, the gravel-drive, and the front gate were dimly noted stages in his headlong retreat. A cyclist coming along the road had to run into the hedge to avoid imminent collision.

‘Here we are, my dear,’ said the bearer of the white mackintosh, coming in through the window; ‘fairly muddy, but most of it’s dry. Who was that who bolted out as we came up?’

‘A most extraordinary man, a Mr.Nuttel,’ said Mrs. Sappleton; ‘could only talk about his illnesses, and dashed off without a word of good-bye or apology when you arrived. One would think that he had seen a ghost.’ ‘I expect it was the spaniel,’ said the niece calmly; ‘he told me he had a horror of dogs. He was once hunted into a cemetery somewhere on the banks of the Ganges by a pack of pariah dogs, and had to spend the night in a newly dug grave with the creatures snarling and grinning and foaming just above him. Enough to make anyone lose their nerve.’

Romance at short notice was her speciality.

## QUESTIONNAIRE : 1

### I. Identify the Synonyms

- 1.engulf
- 2.rectory

## II. Find the Missing Letters

3. e n d \_ \_ a \_ \_ o \_ \_ r

4. t r \_ \_ a \_ \_ h e \_ \_ o u \_ \_

## III. Frame Sentences of your own using the given Phrasal Verbs

5. went off

6. came into

## IV. State whether True or False

7. Vera was ten years old.

8. Framton Nuttel has nervous disorder.

## V. Answer the following in a word or a sentence

9. What is the pen name of H.H.Munro?

10. What is Vera's speciality?

## QUESTIONNAIRE : II

### I. Identify the Synonyms

1. bog

2. hoarse

### II. Find the Missing Letters

3. de \_ \_ u \_ \_ i \_ \_ n

4. c \_ \_ m m \_ \_ n \_ \_ o n

### III. Frame Sentences of your own using the given Phrasal Verbs

5. put up with

6. get on

### IV. State whether True or False

7. Mrs. Sappleton was the aunt of Nuttel's sister.

8. Ronnie is Mrs. Sappleton's youngest brother.

### V. Answer the following in a word or a sentence

9. Who gave a letter of introduction to Mr. Nuttel?

10. Where did the three men get engulfed according to Vera?

## QUESTIONNAIRE : III

### I. Identify the Synonyms

1. faltering

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2.mackintosh

## II. Find the Missing Letters

3. m \_ \_ r

4. b u \_ \_ l \_ d

## III. Frame Sentences of your own using the given Phrasal Verbs

5. break off

6. turn on

## IV. State whether True or False

7. Framton was afraid of dogs.

8. Vera's story about Mrs. Sappleton was genuine

## V. Answer the following in a word or a sentence

9. Who sang 'Bertie, why do you bound'?

10. What was the advice given by the doctor to cure Framton Nuttel's nervous disorder?

## Key Observations

Mobile learning is unique in that it allows truly anywhere, anytime, personalised learning. It can also be used to enrich, enliven or add variety to conventional lessons or courses. Analysis of the evidence collected during the research suggests that the use of mobile learning will have a positive contribution to make in the following areas:

Mobile learning helps learners improve their literacy skills and recognise their existing abilities. Most improvements were noted amongst those learners initially described as being 'less able' or having 'very limited ability'.

In the First Test, the learners found difficulty in finding answers for the Synonyms and Missing Letters because they were lacking in their vocabulary, but after the proper usage of Dictionary Software, they were able to overcome the barriers in their learning and as a result they become skilful in finding answers for their second test. As learning process passes on, the learners became more and more familiar in using their mobiles in language learning.

Mobile learning can be used to encourage both independent and collaborative learning experiences. Many learners enjoyed the opportunity of using mobile devices to learn independently. The learners were able to identify areas where they need assistance and support. As a result of participation in the m-learning project, the learners developed a greater confidence in their current reading and writing abilities.

Mobile learning helps to combat resistance to the use of ICT and can help bridge the gap between mobile phone literacy and ICT literacy. It is found that the learners in post-participation, who had previously avoided using PCs, now actively, started using

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handheld devices. In fact, for some learners, their computer skills and confidence in those skills were enhanced to such an extent that they felt able to offer support and assistance to their peers. This method helps to remove some of the formality from the learning experience and engages even reluctant learners to remain more focussed for longer periods.

### **To Sum Up**

Technology should not drive education. But educational goals, needs, and careful economics must drive technology use. Only in this way, educational institutions can face new challenges and opportunities created by an increasingly global economy.

In brief, Mobile Learning (ICT) cannot itself resolve educational problems in the developing world. If used prudently, ICTs will enable developing countries to expand access to and raise the quality of education. Today's technologically competitive world needs integration of ICT in education. But the successful implementation depends upon the best practice and use of it in teaching and learning. If ICT is aptly adapted, then it will be lifelong learning process for the learners. The quality of learning with accountability can be improved to enhance the learners to learn things quickly and successfully.

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**LANGUAGE IN INDIA**  
**Strength for Today and Bright Hope for Tomorrow**  
**Volume 11 : 3 March 2011**  
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## Creative Writing in Language Classes

M. S. Thirumalai, Ph.D.

=====  
Only in some limited sense, creative writing is encouraged in the composition classes of Indian languages and English, both in high school and college levels. My focus here is on possible avenues to improve the course content of such composition classes in Indian languages.

### **Indian Languages Curriculum and Minimal Focus on Creative Writing**

Indian languages curriculum has begun to take notice of the functional aspects of communication that can be carried through Indian languages in modern days. For example, some attempt is made to encourage students to write some letters and reports during composition classes. Use of administrative terms and skill in developing official communication and writing business letters, etc., are not yet fully integrated into the syllabus.

The curriculum continues to focus on inculcating a desire to read, appreciate and enjoy literary works such as poems, essays and some stories. The goal appears to emphasize the learning about the past glories and achievements of the linguistic group whose language the students study as first language in their curriculum. Another goal is to impart moral instruction and ethical ways of

living through the learning of traditional didactic works that are usually presented in poetic forms of various kinds.

Ethnic history, love for mother tongue, skill in reading and interpreting medieval and classical works, appreciation of religious compositions, etc. take precedence over other things.

### **Allot Time for Creative Writing**

That language is an important tool to create literature and for sharing experiences among individuals and groups is yet to be fully recognized. My desire is that a good number of class hours should be devoted to the learning and mastery of techniques and strategies of creative writing and for actual writing of some creative pieces every year by individual students and by groups of students working together as a team.

### **Great Literature and the Role of Inspiration – An Impediment for Practical Writing**

There seems to be an underlying assumption in our Indian languages classes, including English classes, that creative writing is an individual effort left to the individuals to take the initiative to learn and practice on their own. It appears that we all assume that creative writing is only for those who are specially equipped with some inherent abilities, bestowed upon them through some inspiration or the other. There is no doubt that great creative writing is always a product of inspiration, drawn from various sources, both familiar and mysterious.

Fortunately, it takes all sorts of writing to build a body of literature of any nationality. Not all are equally inspired or skilled. And yet all works created and distributed do affect one section or the other, if not now, some time in the future through some discovery of merit. Moreover, reading tastes of individuals do differ from one another. Preferences of both content and form do differ from one period to another. Every literary genre or form has its own admirers and readers.

### **Need to Cover All Aspects of Writing**

As teachers of languages and literatures, we have the responsibility to impart knowledge of all kinds of writing skills to our students, including creative writing. It is likely that many of us are not good at creative writing, but we may be good at identifying what is good creative writing. We've acquired through our reading some literary sensibility that helps us define and identify good literary works. We are also given skills in identifying the structure of good and indifferent creative works. So, what is needed here is the building up of our knowledge and understanding of creative writing based on what we already have.

### **Free Writing and Creative Writing**

Creative writing and free writing have many similarities. When a student in the third grade (third standard) is asked to write 7 sentences on "cows", the student is asked to do some creative

writing as well as some free writing. Such creative or free writing, unfortunately, does not find favor with us in higher classes.

Free writing may be imaginatively done on a given topic, but creative writing goes beyond this level and demands some smart or clever structure to underlie what is written. Free writing may adopt simple language constructions. Creative writing also will and should adopt simple language constructions to possess inherent readability and easy comprehension. However, the narrative constituents will bring in many features that directly contribute to the aesthetic delicacy of the written material. These elements do not consist only of metaphors, similes, and other literary devices. Potential for multiple interpretations in an easy manner, for example, is part of our skill in using the language, apart from its creative basis anchored on to the content of the story.

### **Fictionalizing Personal Experience**

Helping our students to fictionalize their personal experiences or events observed or read in newspapers, etc. is an important step. This does not mean that such fictionalization has to be always in first person. Actually, it is a great skill to fictionalize one's own experience without revealing that the narrative is a product of personal experience. Several strategies for this may be offered to our students.

### **Strategies to Learn**

Selection of good content is followed by various strategies applied on the selected content. We can come up with our own interpretation or rewriting of the selected content and apply strategies to build the content into a readable narrative with literary sensibility. Present our writing and discuss how this could be improved, eliciting ideas and actual words and sentences from the students. It may be better to focus on such strategies in some graded steps.

Let us encourage them to write in simple and plain language, using ordinary examples from ordinary language. Most students may try to sound very bombastic in their writing. They would like to show off their skills and talents in using various “niceties” of their language. They may also simply imitate and borrow from well-known authors.

Slowly but steadily, let the students realize the implications of writing for an audience, even when their desire is to express their own views and their life's experiences.

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# LANGUAGE IN INDIA

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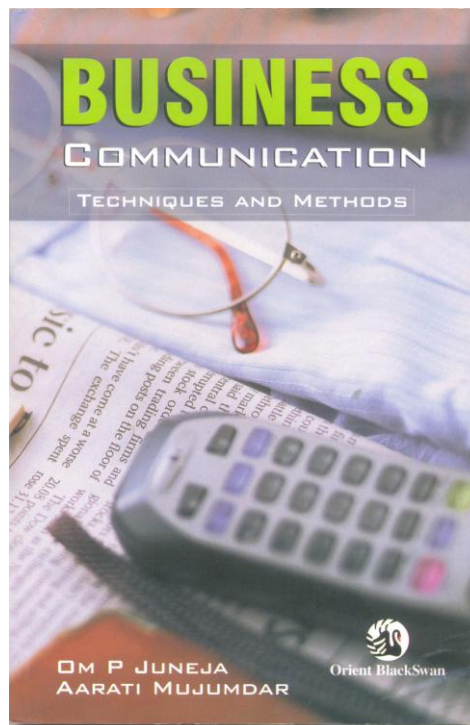
L. Ramamoorthy, Ph.D.

*Business Communication: Techniques and Methods* by

**Om P. Juneja and Aarti Mujumdar**

(Hyderabad: Orient Blackswan Private Limited, 2010. Pp. ix + 166)

**A Review by F. Abdul Rahim, Ph.D.**



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A Review of *Business Communication: Techniques and Methods* by Om P. Juneja and Aarti Mujumdar

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## **Business Communication with Proper Decorum: What It Means?**

Life is changing faster than can be envisaged. The business world has always been in a state of flux. In such a circumstance, communicating in an effective, yet proper manner, following business decorum, becomes extremely important.

Earlier texts on business communication were about sending memos, writing business letters, reports, grammar, vocabulary, and so on, and books that tack on new chapters periodically are only updated versions of these concepts. With technological changes, it becomes imperative for everyone to follow current standards of business communication that aim at developing a strategy to enable learners to analyze their environment, increase their credibility, and structure their ideas persuasively.

Thus the need of the hour is a book that integrates these elements and sets the communication strategy. One such book is *Business Communication: Techniques and Methods* by Om O. Juneja and Aarti Mujumdar.

### **A Tool to Learn Basics of Business Communication**

*Business Communication: Techniques and Methods* is a good text for learning the basics of business communication, designed both as a text for study as well as a guide with tips for professional practice.

### **Balanced Treatment of Basic Skills**

The introductory chapters present a balanced treatment of the complex process of communication and examine the impact of corporate culture on the communication climate. Catering to the demands of the global business transactions and, in keeping with the strides in web-based technology, the book advances the use of E-mails and other audio visual aids in communication practices.

### **Skills for Collaboration and for Personal Promotion**

In order to promote in learners necessary professional skills for the global market, the book aims at making effective presentations, strategies and techniques for facing interviews confidently and successfully, the skill-set and collective vision required to participate collaboratively in group discussions, and to prepare an appealing and attractive CV that would showcase candidates to prospective employers. Along with these, the book also covers the cross-cultural implications of non-verbal communication and the pivotal role that listening plays in communication.

The book attempts to capture these essentials through lucidly explained and illustrated concepts in order to provide the student and the practitioner of business an effective tool of communication that is contemporary, professional, and global.

### **Useful for Students of All Disciplines**

As the title of the book implies, communication within a business environment fulfills the needs of students of all disciplines. Adhering to the latest guidelines of the UGC, the book is written in a clear, concise, and professional prose and captures the dynamics of business communication. It presents the subject in a fascinating way, powerfully stimulating and motivating readers by giving the foundation for excellent, effective, and practical business communication. It helps readers refine their

communication skills while learning how to communicate effectively via various mediums, including the internet and other technologies.

### **Strength: Strong Workplace Orientation**

While grounded in solid business communication fundamentals, this paperback takes a strong workplace activity orientation which helps students connect what they learn to what they do or will do on the job. The wide range of learner activities given at the end of each chapter would facilitate the teacher in imparting practical training to students in the particular kind of communicative strategy and professional skill discussed in the chapter. In this and many other ways, it fulfills the need to make business communication a facile tool that can help one to respond to the communication challenges faced by today's corporate world.

### **A Valuable Book and Guide**

In all, this book is a valuable aid for students interested in academic pursuits, highly readable, and excellent material for teaching effective business communication.

=====  
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## Word Formation in Surjapuri

Md. Shahzad Alam, Ph.D Scholar

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### Abstract

Surjapuri is a variety of Hindi. It has rarely been studied in detail till now.

This paper intends to give an idea of the probable ways of word formation in Surjapuri. Basically the language, as indicated by the study, is much involved in inflexional process rather than in derivational processes in forming words and, therefore, the inflexional process finds a major place in the paper. However, there is also the semantic approach to words, being applied wherever found necessary.

### Word in Surjapuri

According to Bernard Bloch and George L. Trager, a word is a free form which cannot be divided entirely into smaller free forms. In Surjapuri, a meaningful form or a phonological unit, which is either free or bound, is considered a word.

As posited by Rajendra Singh and Rama Kant Agnihotri (pp.43:1997), an expression must possess the following three properties in order to be considered a word-

- i. A phonological structure
- ii. A category

iii. A meaning

In order to examine this, we take a few examples below-

| Possible phonological Structure |            | Category            | Gloss                 |
|---------------------------------|------------|---------------------|-----------------------|
| 1.                              | kan<br>nak | Noun<br>Noun        | 'Ear'<br>'Nose'       |
| 2.                              | tar<br>rat | Noun<br>Noun        | 'Wire'<br>'Night'     |
| 3.                              | os<br>so   | Noun / Verb<br>Verb | 'Dew/come'<br>'Sleep' |
| 4.                              | adʒ<br>dʒa | Adverb<br>Verb      | 'Today'<br>'go'       |
| 5.                              | ek<br>ke   | Ordinal<br>wh-word  | 'One'<br>'who'        |

From the above pairs it is understood that the same phonemes occurring in different acceptable (depending on language) orders can give rise to not only different meanings but also different categories.

While discussing word formation process in Surjapuri, we would take Upreti's (1964) model, which comprises two elements, namely *base forms* and *affixes*. The base form could be either free or bound, and by nature, cannot be further divided.

| Base form         | Gloss     | Free | Bound |
|-------------------|-----------|------|-------|
| paṭɪ              | 'mat'     | ✓    | ×     |
| gaʋa              | 'To sing' | ×    | ✓     |
| vəra              | 'They'    | ✓    | ×     |
| ram               | 'Ram'     | ✓    | ×     |
| tʃ <sup>h</sup> u | 'aux-1p'  | ×    | ✓     |
| tʋɪ               | 'You'     | ✓    | ×     |

From the point of view of affixation, word forms can be divided into *basic*, *derived* and *inflected*. A morphologically complex word is formed by affixation with derived nominals and derived verbal roots. Derived nominals include nouns, pronouns, adjectives and adverbs.

| <u>Nominal</u>               | <u>Derived Nominal</u>                  |
|------------------------------|---|
| ret ‘sand’ (Noun)            | retila ‘sandy’ (adjective)              |
| bəɪgən ‘brinjal’ (Noun)      | bəɪgəni ‘purple’ (adjective)            |
| səb ‘all’ (Adverb/Adjective) | səbb <sup>h</sup> iti ‘around’ (Adverb) |
| gəɾəm ‘heat’ (Noun)          | gəɾmi ‘hot’ (Adjective)                 |

The derived verbal roots include denominal verbs, transitive roots and causative roots.

| <u>Root</u>            | <u>Derived Verbal Root</u>   |
|------------------------|------------------------------|
| k <sup>h</sup> a ‘eat’ | k <sup>h</sup> a-ʊa ‘to eat’ |
| kaɭ ‘cut’              | kaɭ-ʊa ‘to cut’              |
| dʒa ‘go’               | dʒa-ʊa ‘to go’               |

A majority of Surjapuri lexicons are borrowed from Hindi/Urdu, Bengali and Maithili, etc. Similar to other Indo-Aryan languages, a root form itself could be the stem or the word. Moreover, the semantic aspect of the word could be quite different from that of the root when a suffix or a post- position is added to it.

|                |  |                                    |
|----------------|--|------------------------------------|
| rah ‘path’     | + - ət   | = rahət ‘relief’                   |
| səb ‘all’      | + - b <sup>h</sup> ɪtɪ ‘directional post position’ | = səb b <sup>h</sup> ɪtɪ ‘around’  |
| bəɭ ‘increase’ | + - ɪja  | = bəɭ <sup>h</sup> ɪja ‘excellent’ |

Surjapuri words could be categorized into variables and invariables, as shown below.

**Invariables:** Invariable words are those which do not show any change with respect to tense/aspect, person or number. They constitute Adverbs, Post-position, Pronoun, Interjections and Conjunction.

|     | Post-position  | Conjunction  | Interjection  |
|-----|--|--|---|
| Ex. | ram agʊ b <sup>h</sup> iti os-ɪl<br>Ram front-pp. come-pst.<br>‘Ram came forward’. | mūɪ ar tʊɪ haɭ dʒa mū<br>I and you market go fut.3p.sg<br>‘I and you will go to the market’. | are ɪdʌ tʊ kəmal həŋ gel.<br>Intj. this emp. great be-perf go-pst<br>‘Are ! this is great’. |

|   |   |  |
|---|---|--|
| <p>tʃʰʊʌ-ɖɑ bɔɡlɔt dɔɾɛ ol.<br/>child-cl. nearpp run.perf come.pst.<br/>'The child came running'.</p> | <p>məgər vəhāj tʃɔr nɪkl -ɪl.<br/>but he thief appear. pst.perf.3p.<br/>'But he appeared to be thief'</p> <p>tok os-ʌa ho-be nɪ-tɛ<br/>you-obl. come-inf. be-fut. otherwise<br/>kam kʰan bɔn hɔjɛ dʒa be<br/>work cl. stop be.perf. go fut.<br/>'You have to come otherwise the<br/>work would be stopped'.</p> | <p>vah kɪ bəɾʰɪja nədʒara tʃʰɛ.<br/>inter. what excellent scenery aux pres.3p<br/>'Vah! what an excellent scenery'</p> |
|---|---|--|

Pronouns in Surjapuri do not take part in creating a new category, except for bringing about case and number differences. However, personal pronouns do have oblique form in relation to case. Moreover, the plural in these pronouns is indicated by *-ra*, while that in demonstrative pronoun it is *-la*. An illustration will be given ahead.

In order to illustrate how *adverbs* remain unchanged, the following may be taken as examples.

| Adverb                  | Example   |
|-------------------------|---|
| Time                    | <p>koɪ kʰʊna mok lag tʃʰ-ɛ ke dʒəmɪn kʰan tʃeɾɔ tʃʰɛ<br/>Sometimes me apply aux pres.-1p. that earth cl. flat pres. 3p.<br/>'Sometimes it appears to me that earth is flat'</p> |
| Place                   | <p>gatʃʰe-r ʊprɔt dʊɪ ɖɑ kəʊʌa tʃʰɛ<br/>tree -gen. above- pp. two cl. crow pres.3p.<br/>'Two crows are on top of tree'.</p>   |
| Manner                  | <p>bɛɾɔ tʃʰʊʌ ɖɑ dɔɾɛ os-ɪl<br/>boy child def. run-pst.-ptcl come-pst. perf<br/>'The boy came running'.</p>   |
| Affirmation or Negation | <p>hā, vāhāj mor mā tʃʰɛ<br/>yes, she my mother aux pres-3p.<br/>'Yes, she is my mother'.</p>   |

*Variables*: The variable category of words in Surjapuri which changes their form with respect to gender, number, tense/aspect etc. includes Noun, Adjective and Verb.

In analyzing the *Nouns*, it is found that there is no overt marker of gender. Since the language has a lot of Hindi loan words, it shares the same gender system as that of Hindi, in certain cases.

Masculine

p<sup>h</sup>up<sup>h</sup>a ‘paternal uncle’  
tʃetʃa ‘paternal uncle’

Feminine

p<sup>h</sup>upi ‘paternal aunt’  
tʃatʃi ‘paternal aunt’

Accordingly –a denotes masculine gender and –i denotes feminine gender. But feminine markers like –In and –sən are also evident so far as kinship terms are concerned.

b<sup>h</sup>əʊ-sən ‘younger brother’s wife’  
səʊt-In ‘co-wife’

Even the definitive marker ‘da’ can semantically denote the gender difference like-

beʃa tʃ<sup>h</sup>ʊʊa-də ‘the boy child’  
beʃi tʃ<sup>h</sup>ʊʊa-dʒi ‘the girl child’

There are parts of speech in this language where words are variable with respect to gender, person, and number. In case of animates, Adjective in Surjapuri varies in terms of gender whereas inanimates do not show such change.

*Animate:*

pətli beʃi tʃ<sup>h</sup>ʊʊa  
lean daughter child  
‘lean girl’

patla beʃa tʃ<sup>h</sup>ʊʊa  
lean, son child  
‘lean boy’

*In-animate:*

bət<sup>h</sup>ɪja kɪtab  
good book  
‘good book’

bət<sup>h</sup>ɪja adət  
good habit  
‘good habit’

In Surjapuri, adjectives are formed by addition of suffixes like –ɪla, –al, –b<sup>h</sup>ɔr, –badʒ, –ʊ , –aku etc.

ret ‘sand’ + -ɪla = retɪla ‘sandy’  
b<sup>h</sup>ap ‘steam’ + -al = b<sup>h</sup>əpal ‘steamed’

|                        |                      |                                   |
|------------------------|----------------------|-----------------------------------|
| rəs 'juice'            | + -ɪla               | = rəsɪla 'juicy'                  |
| sal 'year'             | + -b <sup>h</sup> ər | = sal- b <sup>h</sup> ər 'annual' |
| dəga 'deceit'          | + -badʒ              | = dəgabadʒ 'deceitful'            |
| k <sup>h</sup> a 'eat' | + -ʊ                 | = k <sup>h</sup> əʊ 'glutinous'   |
| pəɽ 'read'             | + -aku               | = pəɽ <sup>h</sup> aku 'Studious' |

The opposite words which can include both adjective and nouns are formed by prefixation in the following manner.

| <u>Word</u>                   | <u>Opposite</u>                       |
|-------------------------------|---------------------------------------|
| hos 'consciousness'           | be-hos 'unconscious'                  |
| tʃən 'comfort'                | be-tʃən 'uncomfortable'               |
| mul 'price'                   | ən-mul 'priceless'                    |
| varɪs 'heir'                  | la-varɪs 'Orphan'                     |
| nam 'nam'                     | bəd-nam 'infamous'                    |
| nəsib 'fate'                  | bəd-nəsib 'unlucky'                   |
| dos 'guilt'                   | nɪr -dos 'innocent'                   |
| as 'hope'                     | nɪr-as 'disappointed'                 |
| kam 'work'                    | na-kam 'failure'                      |
| mərəd 'man'                   | na- mərəd 'coward'                    |
| dʒor 'force'                  | kəm-dʒor 'weak'                       |
| bək <sup>h</sup> ət 'fortune' | kəm-bək <sup>h</sup> ət 'unfortunate' |
| kʊdrət 'nature'               | ɡɛr-kʊdrət 'unnatural'                |
| kɪsmət 'luck'                 | k <sup>h</sup> ʊs-kɪsmət 'fortunate'  |
| pəɽ 'read'                    | ən-pəɽ 'illiterate'                   |

In some adjectives and in compound forms, there is a gender marker, namely *-a* and *-i* for masculine and feminine respectively.

| <u>Masculine</u>                                 | <u>Feminine</u>                                    |
|--|--|
| mɔʃa 'fat'                                       | mɔʃi 'fat'   |
| tɪja nak <sup>h</sup> a 'parrot like nose(Male)' | tɪja nak <sup>h</sup> i 'parrot like nose(Female)' |



## Verbs

Like other Indo-Aryan languages, verbs in Surjapuri are an important component of the morphological description. This is because several entities like tense/aspect, person and number are associated with it. Tense and aspect in Surjapuri is carried by either main verb or auxiliary verb.

vahāj mok pas t̪aka di t̪ʰɛ  
he me-acc five Rs. give aux pres-3p.  
'He has given me Rs. 5.'

sjam kɪtab kʰan-ək pət̪ʰ -ɪl.  
Shyam book cl. acc. read pst .3p  
'Shyam read (the) book.'

Changes in grammatical category during word-formation are also possible in this language in the following manner.

- (i) Noun to Noun  
nokər 'servant'                      nokrɪ 'service'  
kəla 'art'                              kəlakar 'artist'
- (ii) Noun to Adjective  
bəɪgən 'brinjal'                      bəɪgənɪ 'purple'  
ret 'sand'                              retɪla 'sandy'
- (iii) Adjective to Noun  
kʰamoʃ 'silent'                      kʰamoʃɪ 'silence'  
t̪ʃalak 'clever'                      t̪ʃalakɪ 'cleverness'
- (iv) Noun to Verb  
kʰan 'food'                              kʰaʋa 'to eat'  
mar 'beat'                              marʋa 'to beat'
- (v) Noun to Adverb  
dət̪ 'run'                              dət̪ɛ 'by running'  
samna 'face'                      samne 'in front'
- (vi) Adverb to Adjective  
dʒəldɪ 'quick'                      dʒəldbədʒ 'quickly'

(vii) Verb to Verb

bɪk 'get sold'  
sola 'to make sleep'

betʃ 'sell'  
so 'sleep'

(viii) Adjective to Adjective

baki 'remaining'

bəkaja 'remaining'

(ix) Adverb to Adverb

rodʒ 'daily'

rodʒana 'daily'

The list of the possible case endings appearing with different parts of speech is given below.

| Noun       | Types        |                     | Nom.               |                  | Acc./Dat.      |                  | Gen.          |                   | Abl./Ins.      |                  | Loc.   |        |
|------------|--------------|---------------------|--------------------|------------------|----------------|------------------|---------------|-------------------|----------------|------------------|--------|--------|
|            | Case Markers |                     | Ø                  |                  | -k /-ɔk        |                  | -r/-er        |                   | sɛ/de          |                  | -t/-ɔt |        |
|            | sg.          | pl.                 | sg.                | pl.              | Sg             | pl               | sg.           | pl.               | sg.            | pl.              |        |        |
| Proper     | ram          | .....               | ram-<br>ɔk         | .....            | ram-er         | .....<br>....    | ram sɛ        | .....             | ram-ɔt         | .....<br>...     |        |        |
| Common     | tʃʰʊva       | tʃʰʊv<br>a-la       | tʃʰʊv<br>a-k       | tʃʰʊva<br>la-k   | tʃʰʊva-r       | tʃʰʊva<br>-la-r  | tʃʰʊva sɛ     | tʃʰʊva la<br>sɛ   | tʃʰʊva -t      | tʃʰʊva<br>la-t   |        |        |
| Material   | sona         | sona<br>-la         | sona<br>-k         | sona-<br>la-k    | sona-r         | sona-<br>la-r    | sona sɛ       | sona-la<br>sɛ     | sona-t         | sona-<br>la-t    |        |        |
| Collective | pəɾɪʋar      | pəɾɪ<br>ʋar -<br>la | pəɾɪ<br>ʋar-<br>ɔk | pəɾɪʋa<br>r-la-k | pəɾɪʋar<br>-er | pəɾɪʋa<br>r-la-r | pəɾɪʋar<br>sɛ | pəɾɪʋar<br>-la sɛ | pəɾɪʋar<br>-ɔt | pəɾɪʋa<br>r-la-t |        |        |
| Abstract   | sɔpən        | sɔpə<br>n<br>-la    | sɔpə<br>n<br>-ɔk   | sɔpən<br>-la-k   | sɔpən-<br>er   | sɔpən<br>-la-r   | sɔpən<br>sɛ   | sɔpən<br>-la sɛ   | sɔpən-<br>ɔt   | sɔpən<br>-la-t   |        |        |
| Pronoun    | Personal     | 1p.                 | mũɪ                | həmr<br>a        | mok            | həma-<br>k       | mor           | həmar             | mor sɛ         | həmar sɛ         | mot    | həmat  |
|            |              | 2p                  | tʊɪ                | tʊmr<br>a        | tok            | tʊmh-<br>ak      | tor           | tʊmh-<br>ar       | tor sɛ         | tʊmhar<br>sɛ     | tot    | tʊmhat |
|            | Demo         | 3p.                 | vəhãj              | vəra             | vəha<br>k      | vərak            | vəhar         | vərar             | vəhar sɛ       | vərar sɛ         | vəha-t | vəra-t |

|                              |                                 |                     |       |                            |        |                     |        |                     |              |                     |        |
|------------------------------|---------------------------------|---------------------|-------|----------------------------|--------|---------------------|--------|---------------------|--------------|---------------------|--------|
| nstrati<br>ve<br>pronou<br>n | <i>Pr<br/>oxi<br/>ma<br/>te</i> | ɪ-ɖa                | ɪ-la  | ɪ-<br>ɖa-k                 | ɪ-la-k | ɪ-ɖa-r              | ɪ-la-r | ɪ-ɖa-r<br>sɛ        | ɪ-la-r sɛ    | ɪ-ɖa-t              | ɪ-la-t |
|                              | <i>Re<br/>mo<br/>te</i>         | ʊ-ɖa                | ʊ-la  | ʊ-<br>ɖa-k                 | ʊ-la-k | ʊ-ɖa-r              | ʊ-la-r | ʊ-ɖa-r-<br>sɛ       | ʊ-la-r<br>sɛ | ʊ-ɖa-t              | ʊ-la-t |
| Reflexive                    |                                 | əpna                | ..... | əpnak                      | .....  | əpnar               | .....  | əpnar sɛ            | .....        | əpnat               | .....  |
| Relative                     |                                 | dʒəhāj              | ..... | dʒəhak                     | .....  | dʒəhar              | .....  | dʒəhar sɛ           | .....        | dʒəhat              | .....  |
| Interrogative                |                                 | ke                  | ..... | kəha-k                     | .....  | kəha-r              | .....  | kəha-r sɛ           | .....        | kəha-t              | .....  |
| Reciprocal                   |                                 | ek<br>dusra<br>dʒɔn | ..... | ek<br>dusra<br>dʒɔn-<br>ɔk | .....  | ek dusra<br>dʒɔn-er | .....  | ek dusra<br>dʒɔn sɛ | .....        | ek dusra<br>dʒɔn-ɔt | .....  |

### Morphophonemic Changes

*Morphophonemic* change which is also one of the important characteristic features in word-formation are evident both intra-categorically and inter-categorically.

#### Intracategorical

| <u>Word</u>       | <u>Suffix</u> | = | <u>New Word</u>          |
|-------------------|---------------|---|--------------------------|
| b <sup>h</sup> əɪ | + -sən        | = | b <sup>h</sup> əʊsən     |
| ‘brother’         |               |   | ‘younger brother’s wife’ |
| NOUN              |               |   | NOUN                     |
| ke                | + -har        | = | kəhar                    |
| ‘who’             |               |   | ‘whose’                  |
| Wh-word           |               |   | Wh-word                  |
| boɮ <sup>h</sup>  | + be          | = | boɮ <sup>h</sup> be      |
| ‘sit’             | ‘fut.’        |   | ‘sit fut.’               |
| VERB              |               |   | VERB                     |

#### Intercategorical

| <u>Word</u>       | <u>Suffix</u> | = | <u>New Word</u>                  |
|-------------------|---------------|---|----------------------------------|
| b <sup>h</sup> ap | + -al         | = | b <sup>h</sup> əpal              |
| ‘steam’           |               |   | ‘steamed’                        |
| NOUN              |               |   | ADJ.                             |
| kap               | + -ni         | = | kəpni                            |
| ‘shiver’          |               |   | ‘shiver’                         |
| VERB              |               |   | NOUN                             |
| tʃatʃa            | + era         | = | tʃətʃera                         |
| ‘uncle’           |               |   | ‘descent from<br>paternal uncle’ |
| NOUN              |               |   | ADJ.                             |
| məst              | + gul         | = | məsgul                           |
| ‘great’           |               |   | ‘engrossed’                      |
| ADJ.              |               |   | VERB                             |

## Other Types of Words in Surjapuri

Besides these above mentioned word-formation processes there are other types of words in Surjapuri which are discussed below-

|                             | <i>Noun</i>   | <i>Adjective</i>  | <i>Verb</i>  |
|-----------------------------|---|---|--|
| <i>Echo word</i>            | kəm səm<br>'work and the like'  | gələt tələt<br>'wrong and the like'   | k <sup>h</sup> ava dəva<br>'food habit'                    |
| <i>Onomatopoeic</i>         | mɪjaõ mɪjaõ<br>'meow'   | ʈɪpɪɪ ʈɪpɪɪ<br>'drizzling'  | tʃ <sup>h</sup> ɪk uk<br>'sneeze & the like'               |
| <i>Endocentric compound</i> | g <sup>h</sup> unnɪ baer<br>'whirl-wind'  | kəndʒus kəndʒus<br>'tight-fisted miser'   | ʈuʈε gəl<br>'Break-down'                                   |
| <i>Exocentric compound</i>  | səman- matʃ <sup>h</sup> a<br>'even-minded'   | tɪja nak <sup>h</sup> a /nak <sup>h</sup> ɪ<br>'parrot nosed'<br><br>bajã laɪɪ<br>'left-handed' | bɪtʃ <sup>h</sup> al matʃ <sup>h</sup> a<br>'scatterbrain' |
| <i>Copulative compound</i>  | rat-dɪn 'around the clock'<br>bap-dada 'ancestors'<br>mɔg-tʃ <sup>h</sup> ʊala 'family' | suk duk<br>'all weather'  |  |

## Conclusion

In every language, there are several forms of lexeme or vocabulary word. These different forms may be inflexional, derivational and/or compounds. In Surjapuri the processes of inflexion or derivation occurs with parts of speech like Noun/Pronoun, Verbs and Adjectives and therefore, can be categorized as open-class of words. Whereas Adverbs, Post-positions, Interjection and Conjunction, which do not give rise to new forms, can be categorized into closed class of words. In studying the word-forms which arises from open-class, we see that word internal morphological structure is needed to account for a number of phenomena.

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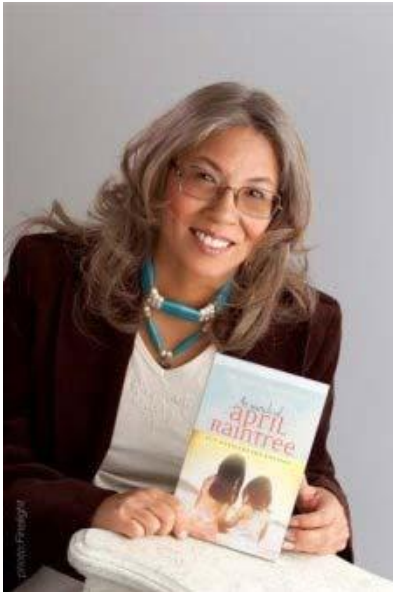
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## Beatrice Culleton and Her *April Rain Tree* – Identity Crisis of the People of Mixed Races of Colonization

**K. S. Thirunavukkarasu, Ph.D.**



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## **First Nations – The Natives**

In human history, the first nations all over the world became the victims of colonizers. The first nations are geographically separated, and their identities are localized. However, their sufferings due to discriminations are globalized. It is possible to identify a common current of issues, agitations and movements across a variety of first nations, even as they are geographically separated.

As the natives are the victims of the whites, racism becomes a major theme in the writings of the first nations. Racism is a powerful system of oppression. In addition to giving voices to the predicament of the first nation, the first nation writers shoulder the responsibility of constructing the first nation's cultural identities. They have the responsibility to counter the abysmally low image about the natives created by the colonizers and set right the negative image by probing deep into the politics of colonization and racism.

### **Fight to Retain Identity**

Besides, the first nations' writers have to fight for a prominent space in literature to express their voices to re-construct their history as their history is distorted by the white colonizers.

While discussing and describing the formations of cultural identity for indigenous peoples, Kateri Damm says that “Who we are has been constructed and defined by others to the extent that at times we no longer know who we are.” (p.11)

Jennette Armstrong in "Looking at the Words of Our People: First Nations' Analysis of Literature" argues that “the questioning which shapes the initial pedagogical voice must be acknowledged” as these are “the indigenous voices coming forward in written English literature are cultural specific voices.”

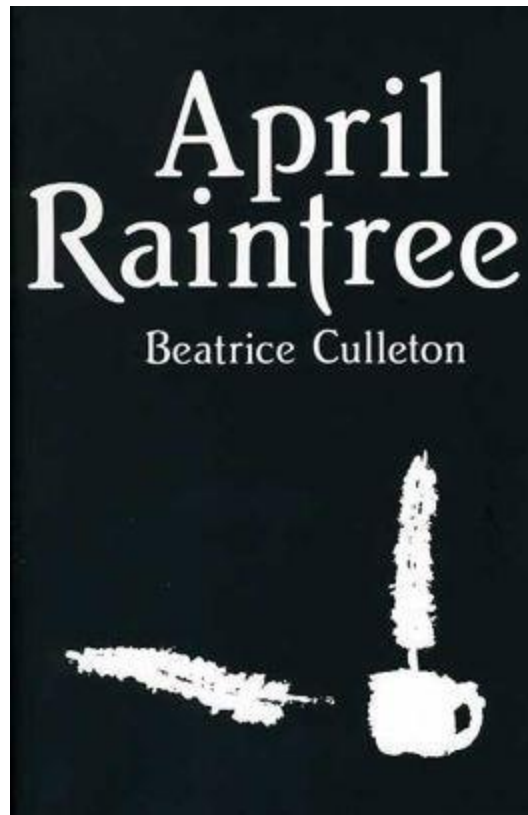
### **Canadian Native Women**

The suffering and struggles of the Canadian native women are representative of the suffering and struggles of the first nations. The native Canadian women are the victims of triple colonization, the first being Canadian in the post-colonial period, the second being the natives and the third being women. Mixed parentage of European and First Nations further adds to the suffering and complexity.

Maria Campbell, Beatrice Culleton, Neamette C. Amstrong and Lee Maracle are recognized Canadian native women writers. They embark upon the task of reconstructing and re-defining the native cultural identities in their writings. Jeanette Armstrong, in her “The disempowerment of first North American Native peopled and Empowerment through their writing,” expresses that “Our task is twofold. To examine the past and culturally affirm toward a new future.” (P.210)

## **Beatrice Culleton and Her *April Rain Tree***

Beatrice Culleton, a Canadian native woman writer, tries to recreate the history of *metis* (people who trace their descent to mixed parentage of Europeans and First Nations tribes of Canada) by recounting the life history of two *metis* sisters April Rain Tree and Cheryl Rain Tree. April serves as a foil to Cheryl in their search for identities. April negates her *metis* identity by following the culture of whites whereas her sister Cheryl affirms her *metis* identity through her search for cultural roots.



[www.grassrootsbooks.net](http://www.grassrootsbooks.net)

The *metis* of the Red River have evolved a distinct culture of their own by embracing values observed from their aboriginal and European roots. In this novel, Beatrice Culleton portrays the difficulties that April and Cheryl face in order to maintain a positive identity of being *metis*. The problems faced by these two *metis* sisters are compounded by poverty and the larger society's misunderstanding and negative perception of native people.

### **Mixed Blood – Seeking a Place of Honor**

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The father of the metis sisters Henry Rain Tree is a man of mixed blood but dominated by Indian and their mother Alice is Part Irish and part *ljibiway*, a first nation community. Between the two sisters, April inherits the looks of her mother and so she can easily pass off for a First Nations tribal person, whereas her sister Cheryl inherits the looks of her father and so her colour and features proclaim that she is a First Nations tribal person. When April plays in the public garden along with her sister Cheryl she notices that there are two groups of children: the whiter group of children are hale and healthy and clean, whereas the native children are dirty and ugly with their rugged dresses. The white children do not mingle with the metis sisters and at the same time they keep passing despicable remarks at them.

### **Living in Foster Homes – Distinct Identities and Distinct World Views**

The two sisters are separated from their parents and are placed under the care of their foster-parents by the social workers. They are told that their parents are sick and poor and so they have to be under the care of their foster-parents. So the children's destiny is decided by the whims and fancies of their foster parents. April's ordeal begins with her foster parents, Mr. and Mrs. Re Doiser. April is reprimanded not for her laziness and dirty habits but for her being a half breed. Mrs. Re Doiser has strong negative opinions about the half breeds imprinted in her mind. She considers that April is a shame, cultureless and without character.

However April tries, she is not able to please her foster-mother. Besides, the two children of Mrs. Re Doiser, Maggie and Ricky, always treat April with contempt. April is not able to share her plight with anybody, not even with the social worker Mrs. Sample, who has brought April to Mrs. Re Doiser's home. Even she cannot share her agony with her father during the 'sisters' visit at the community centre once in a while as Henry April Rain Tree does not care about his daughters.

Even in the school bus, April is teased for being a half breed. All the painful experience, having a half-breed makes April to develop negative opinion about the metis and other First Nations tribal persons and she never wants to be one of them:

It seems to me that what I read and what I heard indicated that metis and Indians were inclined to be alcoholics. I guess that was because they were a weak people. Oh they were put down more than anyone else but then, don't they deserve it? Any ways, I could pass for a pure white person. I could say I was part French and part Irish. If I had to, I could even change the spelling of my name Rain tree looked like one of these Indian names but if I changed the spelling of Rain Try that could pay for frisk. And when I grew up I wouldn't be poor; I'd be rich. Being half-breed meant being poor and dirty. It meant being weak and having to drink it meant being ugly and stupid.

### **Avoiding Half-bred People**

Since April feels that the half-bred people are weak, dirty and prone to drinking, she wants to assume the positive identity of the whites by following the life style of the white people. She is happy that she is able to mingle with others easily because no one takes her for a half-breed. Her rich and aristocratic looks help her hide her real identity, and so she marries a white person, Bob Radcliff because she wants what white society can give (p.85) and *metis* connotes that the person is a have-not (p.85). But Cheryl does not like her sister marrying a White man. She is afraid that her sister may not enjoy dignity, respect and honour in the white family once they come to know the identity of April.

### **Agony Even in Adult Life**

As Cheryl apprehends, April's mother-in-law treats April with contempt and April is allowed to do the things dictated by her mother-in-law. April has neither freedom nor respect but has comfort and money of her husband. But her husband is not honest as he has been having an affair with the stage actress secretly. Having come to know about the affair, April applies for divorce and settles with a huge divorce compensation. Later April wants to settle down with her sister Cheryl.

But April's pride of having the looks of the white and her ability pass off as a white person has been crumpled into pieces. When she is gang-raped by three white men, she wonders how the rapists identified her and called her an 'ungrateful squaw' (p.111) and 'dirty squaw' (p.115). The rape incident rudely awakes April from her white syndrome and forces her to realize her that real identity lies in being *metis*. April's search for her parents reinforces her commitment towards her people as she comes to know more and more about them.

### **Pride in Native Identity**

Cheryl, the younger sister of April, is always proud of her native identity. She never feels that being a half-breed is a shameful thing. Her pride in her heritage marks her read the story of the *metis* rebel Louris Rebel, even in her young age. She wants to become a social worker in order to help the abandoned children of the natives.

Cheryl strongly believes that the whites as the colonizers have distorted the truth in history purposely in order to create a negative image about the natives. They gained a moral victory over the natives by proving that *metis* or people of First Nations tribes are inferior and the whites are the superior. When the history teacher teaches the history about the native people that they have scalped, tortured and massacred brave white explorers and missionaries, Cheryl loudly opposes "They are wrong. Because it was written by white men who had a lot to cover up. And I'm not going to learn a bunch of lies" (p.41).

### **Determination to Help Half-bred People**

Cheryl considers that her life mission is to restore the lowered esteem of the natives by bringing out the real history of their people:

"You probably don't agree with me, do you, April? But history should be an unbiased representation of the facts. And if then and if they show one side, they ought to show the other side equally. Any ways, I'm writing the metis side of things but just for myself" (p.63).

Being a teenager, Cheryl has a strong spirit to help her race but unfortunately, she doesn't have the patience and the experience to handle the adverse situation. When she faces the adverse situation, she doesn't have the courage to brave it through but yields to it without the semblance of fight that she is known for.

When Cheryl has been young, her sister April fantasizes Cheryl's memory by feeding very positive image about their parents when Cheryl starts searching for her parents, taking the clue from her sister April. The fantasy bursts like a bubble. She finds that her father is a chronic alcoholic and gutter-creature and her mother kills herself unable to shoulder the responsibility. Cheryl's discovery about the parents has dealt a heavy blow and Cheryl has none to share her agony as her dear sister April moves away from her mentally by adopting the white way of life after marrying Bob Radcliff.

### **Legacy Continues?**

When April discovers that Cheryl is no better than any ordinary metis girl prone to alcoholism, stealing and whoring, she is shocked. When she understands that she is also a party to what happened to Cheryl by not allowing her to come nearer her, she is upset and wants to make amends by adopting the son of Cheryl Henry Liberty Rain Tree.

When April meets Nancy, who is a metis girl, prone to alcohol and raped by her father in his drunken state, Nancy tells April that Cheryl rehabilitated her by her generous activity. After learning about Cheryl, April wants to start her mission from where Cheryl has left once accepting her people and the son of Cheryl.

April realizes:

I had used the words, "my people, and our people" and meant them. The denial had been lifted from my spirit. It was tragic that it had taken Cheryl's death to bring me to accept my identity (p.184)

April, all along, tries to hide her identity by adopting the life of the whites but the gang rape reveals that her looks cannot help her hide her real identity. April's new awakening about her metis identity is the result of Cheryl's discovery of their parents and Cheryl's subsequent

sufferings. Ultimately April realizes that her salvation lies not in her false identity but in her being metis which is her real identity.

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