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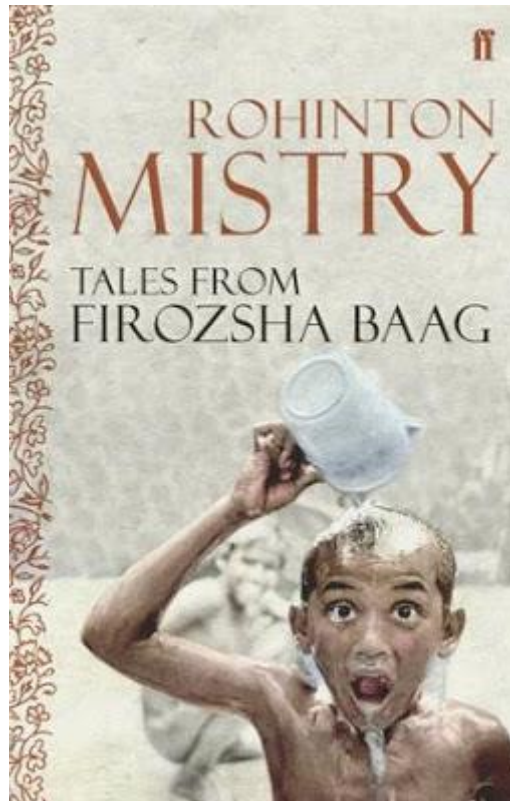
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Tales From Firozsha Baag:
An Intricate Analysis in the Relativity of Ethnicity and Culture

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Abstract

Rohinton Mistry was born in 1952 in Mumbai and migrated to Canada in 1975. He worked in a bank to support himself while studying English and Philosophy at the University of Toronto, where he received a second bachelor's degree in 1984. Although an immigrant, an outsider in Canadian Society, Mistry always understood this condition, for in India he belonged to the Parsi community. After a few years in Canada, he started writing stories and gained immediate attention, receiving two Hart House literary prizes and *Canadian Fiction Magazine's* annual contributor's Prize in 1985. Two years later, Penguin Books Canada published a collection of eleven stories titled *Tales from Firozsha Baag*, which appeared in 1989 in the United States as *Swimming Lessons and Other Stories from Firozsha Baag*. Most of the stories had little to do with his experience as an immigrant in Canada, but focused instead on the uneventful lives of a group of Parsis who live in a ramshackle Bombay

apartment block. The stories reflect the characteristics of the Parsi community, struggling to balance old world Parsi values with changing times and circumstances. Mistry explores the relationships at the heart of this community, their cultural identity and the uniqueness of their community living while also shedding light on the syncretic nature of the diasporic Parsi experience whether in North America or in India.

Firozsha Baag

The middle class Parsis who inhabit the residential block known as Firozsha Baag come to life in these eleven intersecting stories, just as the building itself takes on an embodiment of its own. Robert L Ross comments on its structure:

Placing the characters for the most part within the confines of the apartment and allowing them to appear in more than one story lends the work strong structure and makes it more like a novel than a collection of separate pieces. The principal element that connects the action stems from the common Parsi religion, whose roots were in Persia and whose adherents were driven out of that country once Islam attained dominance. The now dwindling community of around 50,000 came to India some 1,300 years ago and was allowed to stay if they promised not to practice conversion; the largest settlement remains in Bombay. While the Parsis have contributed to Indian society, especially in business, far in excess of their number, and have never been persecuted, they continue to live outside the mainstream and strive to retain their distinct identity in a predominantly Hindu country. Their religious practices, based on tradition intrude in all avenues of their lives and appear at times to be more the product of the latter than the spirit. (240-41)

Younger Residents

The younger residents in Firozsha Baag rebel the older ones fear the encroachment of a changing world. This conflict between religious tradition and personal fluidity creates the tension in each of the stories, such portrayal turns into a miniature portrait, precise and accurate, so that the Baag's dwellers represent Parsis in discord with their religious beliefs and the larger community. Amin Malak, in a review of the book, notes that, "The writer's sympathies preclude his condemning or disowning his culture in its entirety, and the humorous rendition of character and incident makes the criticism poignantly effective and lasting" (103).

Auspicious Occasion

The first story in the Firozsha Baag collection is “Auspicious Occasion” and is immediately engaged in identity construction. The main characters are the fifty year old, toothless but successful lawyer Rustomji, and his wife Mehroo who is twenty years younger. The action takes place on Behran roje, a sacred day for the Parsis and especially auspicious to Mehroo who was born on that day, had her navjole performed on that day and her also been married on that day. Now, fourteen years after her marriage, Mehroo’s attempts to observe the day in all its sanctity in the orthodox manner were frustrated by several events, trivial and major. She goes to the prayer meeting on the “auspicious occasion” of the title of the story, discovers that the old man has been murdered and returns home. Meanwhile, someone spits red paan juice from a bus on Rustomji who is also on the way to the temple, magnificently dressed in traditional white Parsi dress, and his anger only provokes a hostile crowd to jeer at him. As he sits musing on the easy chair at home later, Mehroo is touched by the “rare glimpse of the softness underneath his tough exterior and he sips the tea she makes for him. She feels very close to him” (21). Thus the inauspicious calamities of the day serve to bring the couple closer together in a rare moment of mutual understanding which highlights the deep bond holding them together despite superficial differences. This makes the day auspicious after all.

The quarrel that ensues between the enraged Rustomji and the irate mob provides a quasi-funny situation where very native choice abuses are hurled about contributing to local colour and an increase in the Indian-English vocabulary. The generous sprinkling of “native” words throughout the tale makes it not just Indian but also specifically “Parsi” whose life at the Firozsha Baag is being authentically recalled by Mistry-Behamroje, dungli, Pheytoe, navjote, dhandar-paato, Sali-boti, Ioban, Oilchee, Ashen Vahoo and so on.

Thus in “Auspicious Occasion”, ethnicity, Zoroastrian religious rituals, Parsi customs, costumes and cuisine, we-consciousness among the Parsis, alienation from the majority dominant community and downgrading of status in post colonial India, all find a place in this story. This makes it “show-window” discourse for the expression of Parsiness or Parsipanu as Parsis themselves would put it in the Gujarati language. The Parsis in this story are presented warts and all without any attempt at airbrushing. What is also significant is that not only does this story not sentimentalize the Parsis but that it also is in a sense a myth-buster. Parsis, thanks to their colonial closeness to the master race and their industrial baron’s reputation, continue to be perceived as rich and prosperous. The Parsis in Firozsha Baag were middleclass and like other middle class persons in Bombay have to engage in daily

battle with intermittent water supply, dilapidated homes, peeling paint, falling plaster and leaking WCs.

Rustomji

Rustomji expresses the general Parsi view of most Indians being “uneducated, filthy, ignorant barbarians” (15). His encounter with the “ghaatis” (a derogatory term for Indians from the Western Ghats) at the bus stop focuses on the confrontation between the Parsi identity and the Indian identity. In this encounter Rustomji has to resort to playing the clown to escape being physically assaulted by the crowd. This is a pointer to the downgrading of the Parsi elite in postcolonial India.

In spite of all this nostalgia and reconstruction of memory, there is little sentimentalisation in Mistry’s text. He is very clear eyed about how much or how little these rituals mean to the Parsis. He is also fairly critical about the Parsi priest, who he sees as rather human and consequently as often lascivious men. This would not be a common viewpoint and would be considered subversive by most Parsis, who would rather prescribe to Mehroo’s belief in Dustoor Dhunjisha being a rather holy man.

Behind Rustomji’s self-directed joke lies the trauma of the realization that in spite of the Parsis continued belief in their superior status in post colonial India they have been downgraded to the unenviable status of a has been community of eccentric old men and women. Thus for Rustomji and his co-religionists, the coming of freedom for India has meant a lowering of lifestyle and consequent despair of the possibility of any future in independent India. This disillusionment and despair informs not just this story, but most others in this collection of short stories and it is this that has led not just Mistry’s protagonists, but himself too, to take the route out of India and into a Western diaspora.

One Sunday

The other story, “One Sunday” ostensibly deals with the entry of a thief into the flat of an old widow, Najamai, who lived alone. The thief is none other than Francis, an out-of-work man who did odd jobs for the flat dwellers. But it was Francis who has taught Kersi to fly kites, spin tops and shoot marbles, just as his father taught him bicycling and cricket, and was hence a father figure to him too. When he hears that the thief was Francis, he feels “angry and betrayed” and succumbing to a “flush of heroics” (34). He offers to find him. He sets out with his brother, armed with cricket bats. Francis is caught and beaten up by the crowd that gathers. “But Kersi was horrified. This was not the way he had wanted it to end ... He looked away where their eyes met” (34)

Not all Parsis are elites. Contrary to general Indian perceptions, the majority of the Parsis are not rich. Not all of them have access to upper middle class domestic conveniences like refrigerators let alone the privilege of owning a car. This was especially true in the 1960s and 70s-the period in which Mistry has set his stories and novels. The general economic trends and socialist ethos, that then pervaded India, did not favour imported good and luxury items. Hence, consumer items were scarce and expensive. This meant that a very few of the tenants of Firozsha Baag owned refrigerator. Najmai owned one. She lived alone and she used the fridge mainly as a ready source of ice cubes for her midday drink of chilled lemonade and her evening scotch and soda. The Boyce family, blessed with two growing boys, made a more substantial use of the fridge and stored their weekly supply of beef in the freezer compartment, neatly divided into seven packets. Unlike Hindus most Parsis eat beef, even though the cow is sacred to both religions. Coming to the beating of Francis, who was hiding in tar Gully (Lane), Kersi with other boys came to find him out. But the Parsis are unwelcome in this area. They were resented as representing the race that considered it superior to them. The boys were taunted with “Parsi Bawajil Cricket at night?” Parsi Bawajil. What will you hit boundary or sixer?” (35). The boys retaliated with “bloody ghatis” (35). The term *ghati* is a descriptive term for people, who live in the Western Ghats, but as used by the Parsis, acquired a pejorative sense and generally means an uncouth, barbaric person.

At the end of this story too, the noise and action are resolved in quiet disgust and pathos. Najmai discovers a pool of urine behind the door where Francis had been hiding. So the prospective prey realizes that the predator had probably been more frightened than her. Kersi, the brave rat killer, wrenches his innards out in the bathroom and comes to the conclusion that smashing a man’s head is rather different from killing a rat.

The Ghost of Firozsha Baag

“The Ghost of Firozsha Baag” has a non-Parsi narrator. This change of voice means a change of perspective and lead to an external perspective on the Parsis of Firozsha Baag. The narrator here is a Goan woman, Jacqueline-known as Jaykaylee to her Parsi bosses. Before the supply of women servants from Goa dried up-it was diverted to the Gulf countries from the 1970s onwards-it was almost *de rigueur* for Parsis to have what they called ‘Goanese’ ayahs for their ‘Baby and Babas’. This was part of the heritage of having been colonial elite. In the words of Jaykaylee herself, “They thought they were like British only, ruling India, side by side” (46).

Jaykaylee

Jaykaylee's duties included being a cook, so her Seth, whom she has looked after ever since he was a baba and his wife were able to justly partake of the curries whipped up by her. These curries and spices ground for them are the leitmotif that runs through this story. The act of grinding the masalas, cooking the curry and then eating it are very obvious sexual symbols of sensuality and satiation. The sexual undercurrent linked to cooking and eating is projected onto the co-called "the Ghost of Firozsha Baag".

This ghost can be viewed as an overt projection of Jaykaylee's suppressed sexuality and resultant sexual frustration. This frustration was further fuelled by Jaykaylee's unvoiced resentment of the way in which her Bai and Seth had mangled her name. The mangling of Jacqueline's name is just one more example of how Parsis had domesticated English. Jaykaylee herself admits that her Bai says "igeechur" for easy chair and "Ferach beech" for French beans. This is an indication that Parsi acceptance of English/European mores was not unproblematic and very often the strange was familiarized before it was accepted.

Ethno-Religious Details

The ethno-religious detailing in this collection of stories, which began with Behram-roj and visits to agiaries is now extended to funeral rites in the story entitled "Condolence Visit". Following the Parsi custom, friends and relations were expected to pay a condolence visit to the bereaved family. These visits in the time-honoured manner would begin after the dusmoo or the tenth day ceremonies in honour of the departed soul. So, Daulat, the newly widowed Parsi, in a very pragmatic fashion begins to prepare for this influx. She steels herself for the thousands of questions the visitors would ask and the pain she would have to endure in repeating and thereby reliving the trauma and tragedy of the last days of her husband Minocher.

Daulat's neighbour Najamai-she of the refrigerator fame-offers to help out by lending her chairs to cope with the flow of visitors. Daulat is annoyed but restrains her anger by reminding herself hoe lonely Najamai as and how she usually meant well-Najamai like several ageing Parsis in Bombay had children who lived abroad and rarely visited home, Najamai's two daughters Vera and Dolly had gone abroad for higher studies leaving her absolutely alone. This carryover of characters from one story to another provides a commonality between them. There are also other features that link the stories in this collection to one another-ethnic detailing, alienation from post colonial India, immigration to the West-especially Canada, lonely old men and women and identity-confusion among the young.

Condolence Visit

Another common trope deals with the question of superstition and blind dogma that besets the Parsi Zoroastrian community. In “Condolence Visit”, the focus is on superstitions and rituals connected with death and funeral rites. Daulat, in spite of her grief stricken condition stands up bravely to the demands made upon her by dogma and ritual as prescribed by “concerned” relations and neighbours. With reference to the oil lamp she had lit by the bedside of her late husband, Daulat takes evasive measures to evade the criticism of her neighbour Najamai. According to Parsi orthodoxy, the lamp should be extinguished after the fourth day-charam-ceremonies. This would enable the soul to sever ties with this world and go “quickly, quickly... to the next world. With the lamp still burning the soul will be attracted to two different places: here and the next world. So you must put it out, you are confusing the soul” (64). This is the advice of Najamai. Daulat gets around this objection by shutting the bedroom door so that burning lamp would not offend the eyes of the orthodox.

Daulat sorts out Minocher’s *pugree*, the tall, black hat worn by Parsi men on ceremonial occasions such as Weddings and *navjotes*. This *pugree* was a particularly splendid specimen and well preserved. Young Parsi men no longer wore *pugrees* at their wedding and new ones were thus not manufactured any more. This made Minochar’s *pugree* an antique piece and rather valuable. So, instead of letting it rot away and then have it thrown out after her death, Daulat decided to give it away to someone who would value it. The opportune reading of a small advertisement in the Parsi newspaper, Jam-e-Jamshed, where the advertiser wanted just such a *pugree*, made Daulat call him up, in the hope that Minocher’s *pugree* would find a fitting home. This little by-play allows Mistry to offer his usual understated comment on the jettisoning of traditions and traditional garb by present day Parsis. To Daulat’s relief, a young man arrives. This horrified Moti and Najamai. “Minicher’s *pugree* being sold and the man barely digested by vultures at the tower of silence” (74). They both tried to influence the young buyer into leaving but Daulat was adamant and not only does she makes him try on the *pugree* but also refuses to accept any payment for it. “It is yours, wear it in good health. And take good care of it for my Minocher” (76).

Canadian Stories

Some of the stories in Tales from Firozsha Baag are the three Canadian stories, set wholly or partially in Canada and which display to the maximum extent the “periscopic vision” of the diasporic writer foregrounded by Salman Rushdie in his critical essays, *Imaginary Homelands*. They are “Squatter”, “Lend Me Your Light” and “Swimming Lessons”. The master story teller of Firozsha

Baag, Nariman Hansotia, narrates “Squatter”. He begins the story of the squatter by framing it within the story of the valorous Savuksha the mighty cricketer and hunter. The swashbuckling Parsi of yore thus offsets the shame and ignominy of the contemporary Parsi immigrant to the West. Savuksha had single-handedly salvaged the prestige of the touring Indian cricket team by whacking whatever the English bowlers sent him, all round the field with complete impunity. One of Savuksha’s shot hit an English fielder on the hand he had put out to stop the ball and the impact has caused him to ball.

Hansotia in “Squatter” instead narrates the story of the squatter, a cautionary tale for young Parsis enamoured of the West and seeking emigration out of India. In this story, we have the tragic-comic story of Sarosh/Sid. The glorious opening of Savuksha’s story is contrasted with the pathetic posture adopted by Sid-as he climbs up onto the toilet seat in his Canadian home every morning to void his bowels. The recalcitrant bowels refuse to keep pace with the metamorphosis of Sarosh into Sid, and insist on the squatting position before emptying themselves out. This scatological opening is an ironic comment on the immigrant’s identity-construction and identity –confusion. She/he may at the surface level mimic the Western mores and picture him/herself in the mirror of the white world, but the inner self is often reluctant to keep pace with the outward, cosmetic changes and masks adopted to conform to a new identity.

Almost ten years in Canada, Sarosh cannot get his bowels to perform in a seated position. This causes him endless trauma, as before leaving for Canada, he had grandly promised himself, his family and friends, “... If I do not become completely Canadian in exactly ten years from the time I land there, then I will come back” (155).

This promise now haunts him as he strains every morning on the seat and finally hopes on it to finish the job. But at the end of the ten years approached, in increasing despair Sarosh refuses to adopt the squatting position and this delays his reporting to work in the morning. Also, throughout the day, the faintest twinge in his abdomen would drive the wretched Sarosh to the toilet to try his luck; the job could only be accomplished in the squatting position. This, however, leads to considerable embarrassment.

Sarosh, however, decides to go back to India. Just as the plane is beginning to move down the runway, Sarosh feels “A tiny rumble inside him” (160). Ignoring the “please return to your seat and fasten your seat belt” sign, Sarosh labours in the washroom. As the plane rolls down the runway, Sarosh’s past life flashes before his eyes and just as rain started falling with a huge thunderclap outside,

inside the cramped aircraft toilet, Sarosh for the first time in ten years is able to perform without squatting.

Hansotia, the story teller, winds up this section of the story but there is more to come after his jubilation and celebrations organized by his mother for his return to the fold, Sarosh finds himself as lonely as he used to be in Canada. This is the quintessential condition of the immigrant, at home neither in the East nor in the West-like Rushdie's creations; Mistry's men and women are also in a sense people who live on the margins and peripheries of their chosen locations.

Lend Me Your Light

The story "Lend Me Your Light" considers in depth the question of the ethnic identity of immigrants. It is prefixed with an epigraph from Tagore and compares three attitudes to the Old and New worlds through the characters of Jamshed, who immigrates to America and despises everything Indian, Persy Boyce, who leaves Bombay to work for the uplift of farmers in rural India, and Kersi, his brother, who has chosen to immigrate to Canada but can sympathise with his brother's choice as well. Jamshed remains a haughty snob, bemoaning the fact the *ghatis* voice flooding all India institutions; while Kersi feels ashamed of the word *ghati* "oozing the stench of bigotry" while "consigned a whole race to the mute role of coolie and menials, forever unredeemable" (164).

The last question seems to be one that Mistry, the immigrant, asks himself. Kersi writes to Jamshed, describing that segment of Toronto known as little India, without confessing that the place left him "feeling extremely ill at ease and ashamed, wondering why all this did not make me feel homesick" (181). The three of them meet again at Kersi's parents' flat: Jamshed and Kersi, home on a visit, and Percy, home unexpectedly following the murder of his friend and fellow social worker at the hands of moneylenders from whom they had been trying to save the farmers. They discover that they have nothing really to each other. On his return to Toronto, Kersi is aghast to discover that his visit had not helped him to sort out the basic values, which sustained life as an immigrant.

Use of Parsi Terms and Ethnicity

Rohinton Mistry uses a number of Parsi terms in every story and refers profusely to Parsi customs, beliefs, superstitions and religiously rituals. As Uma Parameswaran points out, "Mistry has bolstered the India-in-Canada reality by confidently using Parsi words without either glossary or textual explanations such as resorted to by earlier writers of Commonwealth Literature" (21).

Mistry's protagonist's displays are the ethno-religious details of *navjotes*, *behram roj*, *celebrations*, *agiary gings*, *kutsi-weavings* etc. Kersi refers to "Little India" in Toronto, the Zoroastrian society of Ontario, the Parsi New Year celebration in Canada-all of which may be considered the external manifestations of his ethnic identity. Coming to the internal aspects, we feel that Mistry is steeped in his Parsi/Indian heritage. Even when he pokes fun at some aspects of its, it is the gentle, affectionate mockery of something that is nonetheless very close to his heart.

Rainbow-like

The final impression left on the reader by *Tales from Firozsha Baag* is that of having viewed a myriad of shifting patterns in a kaleidoscope, which nevertheless blend, into a beautiful rainbow-like whole. It is a test of Mistry's talent that he is able to bring together the best elements of life in two worlds, so far apart, so different, and yet not so different after all. His keen psychological insight which enables him to read the unspoken subtext beneath words and actions, and his success in integrating two identities, combine to make the *Tales from Firozsha Baag*, a complex study in what Keith terms "the relativity of cultures".

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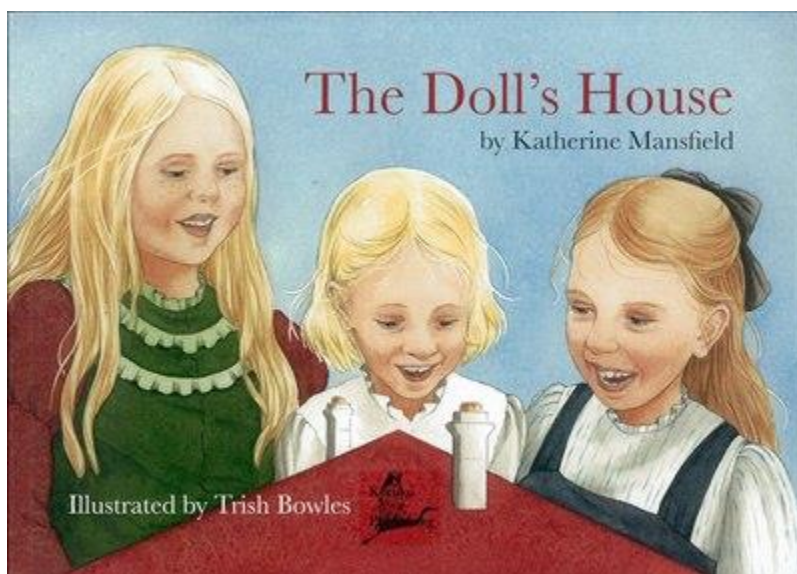
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Tales From Firozsha Baag: An Intricate Analysis in the Relativity of Ethnicity and Culture

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Class Consciousness with reference to Mansfield's *The Doll's House*

Dr. L. Amutha



Courtesy: <https://www.thechildrensbookshop.co.nz/p/nz-picture-books-the-doll-s-house>

Abstract

This paper focuses on the portrayal of the trivial activities of human being and revealed the brutality of grownup people in the society. Mansfield showed the innocence of small children and the unkindness of the society that draws a line between the rich and the poor, higher and lower status of people. The story dealt with the class consciousness which brought disturbance in the social set up, the children were discouraged to talk to the children from the lowest of the social classes. The story traced the problem of class consciousness through the character of Kezia, and her journey from innocence to the symbolic world of experience. The author commented on how hard it is to raise one's social status. The class in which a person is born in is the rest of their life. It is hard to change their future because everyone else is so focused on their parents' past. The Kelveys children cannot be accepted by the other children at school and other families because of the social-status of their parents.

Key Words: Mansfield, *The Doll's House*, Human being, Innocence, Class consciousness, Social status



Katherine Mansfield 1888-1923

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

Class Discrimination

Mansfield aspired to write the perfect short story and her writing was influenced by the Russian writer Anton Chekhov. Her stories exhibited many aspects like complex, luminous, race. She is skillful in deft character portrayal, creating powerful impressions with metaphor, and manipulating reader responses with a few apt words. Her description of Else Kelvey is an example. By frequently calling the girl “Our Else,” she assured the reader’s sympathies. She is a tiny wishbone of a child, with cropped hair and enormous solemn eyes. In her white nightgown of a dress, Else is a spectral image, perhaps a sad angel. She seems to be not quite of this world, and nobody has ever seen her smile.

Five Child Characters

There are five child characters in this story. They are the Burnell daughters and the Kelvey daughters. There were grown-ups like the Aunt Beryl, Mrs. Kelvey, the school teacher and so on. This story revealed that small children are innocent, but they are poisoned by the grown-ups and become cruel very slowly. Once Mrs. Hay had sent the Burnell children a doll's

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house. It was more beautiful than a real house. It had bed rooms, living rooms, kitchen, chimney etc. It was painted and decked in an attractive way. It was unique and large. It was newly painted so it was kept outside in the courtyard for a few days until the smell of the paint was disappeared. Above all there was a lamp that Kezia thought to be a real one. The Burnell children were delighted in looking at the admirable doll's house. The next day they reached school with great excitement. They were bated to tell about the wonderful doll's house. Burnell's eldest daughter Isabela shared with her friends about it during the lunch hour at the school. All the children came together. Among them there are Emmie Cole, Lena Logan and the rest. But two of the girls did not come near them. They were downtrodden, lower class and the daughters of Mrs. Kelveys. Mr. Kelvin was a jailbird. Mrs. Kelveys goes to every doorstep and asked for bits of cloth to her daughters. Besides, the Burnell's mother had forbidden their daughters to speak with the Kelveys.

At the Doll's House

All the school children except Else and Lil came to the Burnell's house to see the doll's house. Nobody spoke with them. The Burnells abused, shunned and hated Kelveys. Only the two sisters understood each other. Kezia invites Kelveys daughters to see the doll's house. At this very moment Aunt Beryl's harsh voice shooed them off as if they were chicken. Afraid of the situation, far off they sat on a drainpipe and the younger sister expressed her pleasure. In this way the poor children were hated by all. Innocent Kezia did not have any difference between one and another but the elder people created difference in society.

Actors

Aunt Beryl acted as the antagonist, and the representative of the higher class and illustrated how social injustice works. When she noticed that Kezia shared the view of the doll's house with two poor girls, Aunt Beryl lashed out at them. Her behavior clearly expressed that she viewed the Kelveys sisters as poor and unworthy of seeing something as beautiful and expensive as the doll's house she condemned Kezia for not being aware of class differences. *The Doll's House* has the theme of class, prejudice, connection, hope, appearance and equality. It was also noticeable that the other children and the teacher in the school, like the Burnells, also

consider themselves to be better than the Kelveys. Again this assumption appears to be based not only on the working class status of Mrs Kelvey but also by the fact that Mrs Kelvey is so poor that she needs to dress her daughters with cloth from items that her neighbours no longer need. All the characters except Kezia in the story judge the Kelveys based on, not only their perceived lower-class status but also by their physical appearance. Just as Lil and Else looked different to those around them by the way they were dressed, the other children, the Burnells and the teacher viewed the Kelveys as being different. Each character in the story was prejudicial towards the Kelveys.

Symbolism

There is also some significant symbolism. The doll's house itself symbolised the upper class Burnells. Something that is a little clearer to the reader when Mansfield tells the reader that Mrs Burnell only sent her children to the local school, not because she felt it would be good for them but because there was no other school available. It may also be important that there is a smell coming from the doll's house. The smell of the house, symbolically suggested that all is not right with the Burnells socially prejudice.

Mansfield brought out the bitter truth that the discrimination between the wealthy 'haves' and the deprived 'have nots' was based solely on wealth and class. The following words of author "the line had to be drawn somewhere" expressed volumes of interpretation to the social hierarchy prevalent in society. At the end of the story, Aunt Beryl shouts at Kezia, 'How dare you ask the little Kelveys into the courtyard?' in her furious voice.

Conclusion

The final view of the Kelveys after seeing the doll's house, resting together on their way home, picks up on the spiritual overtone in the story. Beryl's cruelty is forgotten. The little lamp which Else has seen, a symbol for Kezia's benevolence and human warmth that confronts the inhumane tyranny of class distinction, is a light that shines in the darkness of the life of this child. Through the portrayal of the striving of the Kelveys' role, Mansfield conveyed out the class consciousness that was faithfully handed down by one generation to another, from parents

to children and vice versa. Moreover, through the neat portrayal of the character of Kezia, Mansfield tried to challenge the existing social class consciousness which was inflicting havoc on the social fabric.

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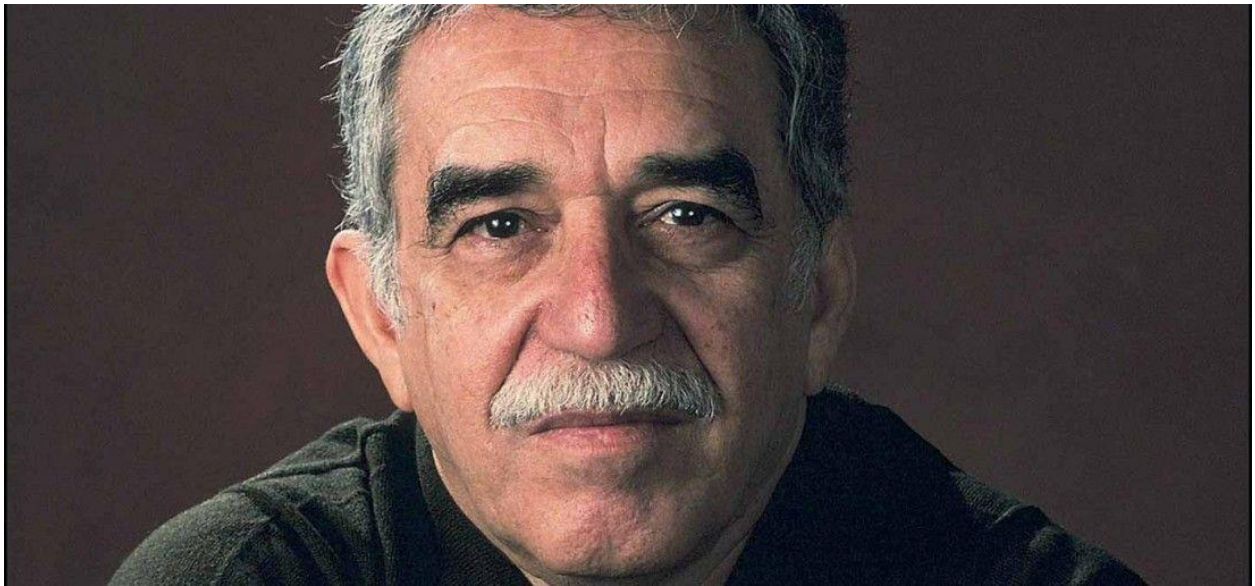
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Magical Realism as a Political Tool in Select Novels of Gabriel Garcia Marquez

Dr. B. C. Anish Krishnan

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Gabriel Garcia Marquez

Courtesy: <https://www.mensxp.com/social-hits/news/43076-twitter-is-celebrating-gabriel-garcia-marquez-s-birthday-with-their-favourite-quotes-by-him.html>

Gabriel Garcia Marquez

Gabriel Garcia Marquez (1927-2014) is one of the unique writers in the sense that his works are relished by the members of academia and general readers. He is one of the writers who re-defined the practice of literary craft. This paper will focus on Marquez's use of magical realism as not only a literary tool but also a political tool in his novels. This paper will first briefly dwell on magical realism and then trace its use as a political device in two novels of Marquez, namely *One Hundred Years of Solitude* (1967) and *Autumn of the Patriarch* (1975).

Magical Realism

Magical realism can be crisply defined through the words of Salman Rushdie as: “commingling of the improbable and the mundane” (quoted in Bowers 3). It is a literary technique that presents magical, marvelous elements in a matter of fact tone to the readers. It is a fusion of magic and reality .Bowers points out:

‘Magical realism’, which of all the terms has had the most critical consideration, relies most of all upon the matter-of-fact, realist tone of its narrative when presenting magical happenings. For this reason it is often considered to be related to, or even a version of literary realism. Its distinguishing feature from literary realism is that it fuses the two opposing aspects of the oxymoron (the magical and the realist) together to form one new perspective. Because it breaks down the distinction between the usually opposing terms of the magical and the realist, magical realism is often considered to be a disruptive narrative mode (3).

The term had its roots in the German word “Magischer Realismus “that was used in art criticism. By 1950s ,a Spanish translation of this term “realismo mágico “ was used to describe a novel mode of narration by certain writers. Now magical realism as become a domain by itself. Gabriel Garcia Marquez, Salman Rushdie and Gunter Grass are some of the renowned writers who have used this narrative mode time and again in their fictions.

Used by Many Writers

Magical realism is used by a number of writers around the world as a political device too. When writers find it difficult to express their views and ideologies during oppressive regimes, they often choose magical realism. Bowers highlights this aspect when she says: “Magical realism has become a popular narrative mode because it offers to the writer wishing to write against totalitarian regimes a means to attack the definitions and assumptions which support such systems (e.g. colonialism) by attacking the stability of the definitions upon which these systems rely”(4). This observation by Anne Bowers is very relevant to the central idea discussed in this paper. Columbia, Marquez’s homeland and the Latin American region, with which Marquez identified him, was plagued with civil wars and political uncertainties. Dictatorship was a very

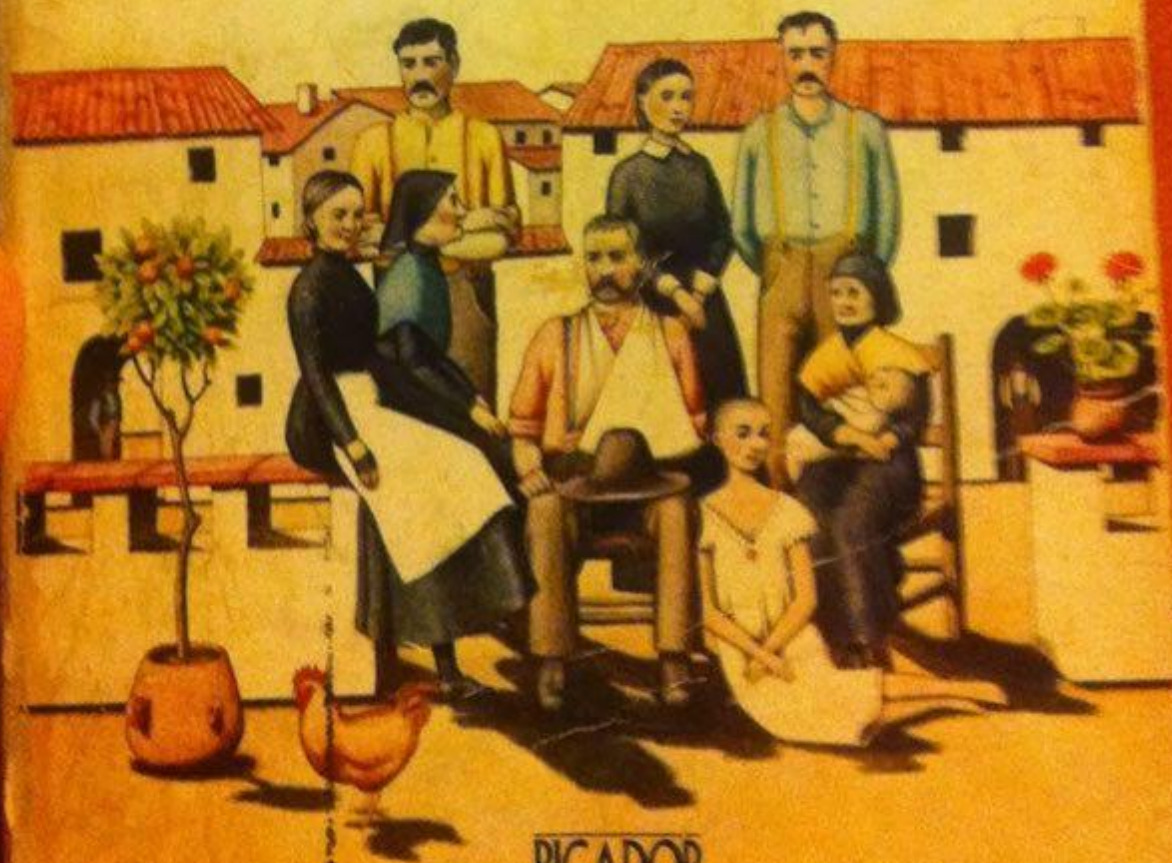
common phenomenon in the Latin American region. Consequently, it can be argued that Marquez's choice of magical realism as a narrative mode a very conscious political decision. This can be explained with illustrations from two of his master pieces, namely, *One Hundred Years Of Solitude* and *Autumn of the Patriarch*.

'A major contemporary work of literature...
the Latin American Don Quixote...a classic'

NEW YORKER

ONE HUNDRED YEARS OF SOLITUDE

GABRIEL GARCÍA MÁRQUEZ



PICADOR

One Hundred Years of Solitude

One Hundred Years of Solitude has a special place in the literary history of Twentieth century. Christopher Warnes has crisply captured the uniqueness of this novel. He says:

Gabriel García Márquez's 1967 novel *One Hundred Years of Solitude* (*Cien años de soledad*) is probably the most successful magical realist text ever written. Estimated to have sold more than 30 million copies in 37 languages, the novel continues to attract a startlingly diverse range of readers from around the world.¹ It appeals to Marxist critics, to literary aristocrats and Aquarian baby-boomers, to theorists of the postcolonial condition and to the Californian "stay-at-home moms" book group selected by Oprah Winfrey in 2004, who discuss it over margaritas while their kids play in McDonalds. The many reasons for the novel's popularity can best be seen in its capacity to resolve antimonies and to integrate into apparent harmony a great number of diverse concepts and ideas: most obviously – and seductively – reality and fantasy, but also serious and humorous, myth and history, epic and quotidian, psychological and transcendental, continental, national and familial. (75)

Critique of Political Conditions

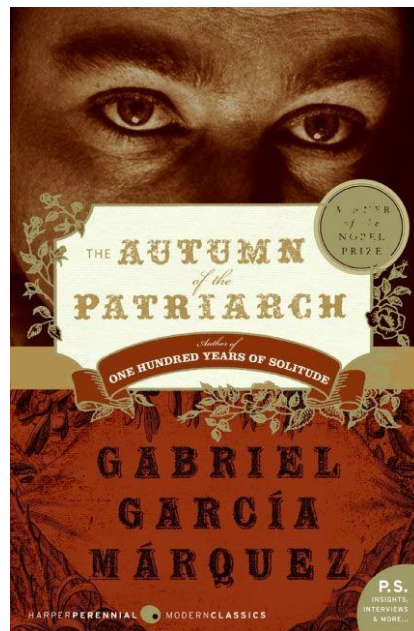
This novel is certainly a critique on the political conditions of Latin American countries. Marquez is chagrined by the neo-colonial forces in the Latin American region. He is worried by how the entire region is not only politically colonized, but also biologically colonized. He expresses his angst with the help of magical realism. In the novel, there is an incident named banana plague. A corporate company owned by "Gringos", decide to cultivate banana commercially in the fictional town of Macondo. They meddle with the ecological and geographical aspects of the town to establish banana groves in industrial scale. This results in a disaster, in terms of nature and culture. The ambience of the town is grotesquely changed. Marquez narrates this disaster in his own way. He says:

It rained for four years, eleven months, and two days. There were periods of drizzle during which everyone put on his full dress and a convalescent look to celebrate the clearing, but the people soon grew accustomed to interpret the pauses as a sign of redoubled rain. The sky crumbled into a set of destructive storms and out of the north

came hurricanes that scattered roofs about and knocked down walls and uprooted every last plant of the banana groves. (249)

Rains that last for four years can be found in only in works of fiction. Marquez uses such a narration to document his angst against the environmental exploitation. The casual tone indicates the cavalier attitude with which human beings confront the disasters that are caused due to their greed.

Autumn of the Patriarch



There is another example in Marquez's *Autumn of the Patriarch*. This novel is centered on the life of a dictator who had ruled a country for some three centuries. Once again, such a long regime is possible only in magical realist fictions. The dictator, with the help of a few neo-colonialist powers, ruthlessly exploits the natural resources of the country. At one point, he half-heartedly sells the sea. The buyers take away the sea. (Such things are possible in works of magical realism). When the dictator complains that he misses sea breeze, the neo-colonizers present him with a table fan as a consolation

Can be a Political Tool as well

The above-mentioned narration is an also a fierce but veiled criticism against the rulers who allow the natural resources to be exploited for trivia. If Marquez had expressed these views in the form of an essay or as a realistic fiction, they would not have survived the onslaught of censorship in many Latin American countries. However, his chosen literary device magical realism helps him to deliver his message across nation without such hindrances. Hence it can be said that in the hands of writers like Gabriel Garcia Marquez, magical realism is not only a literary device, but also a political device.

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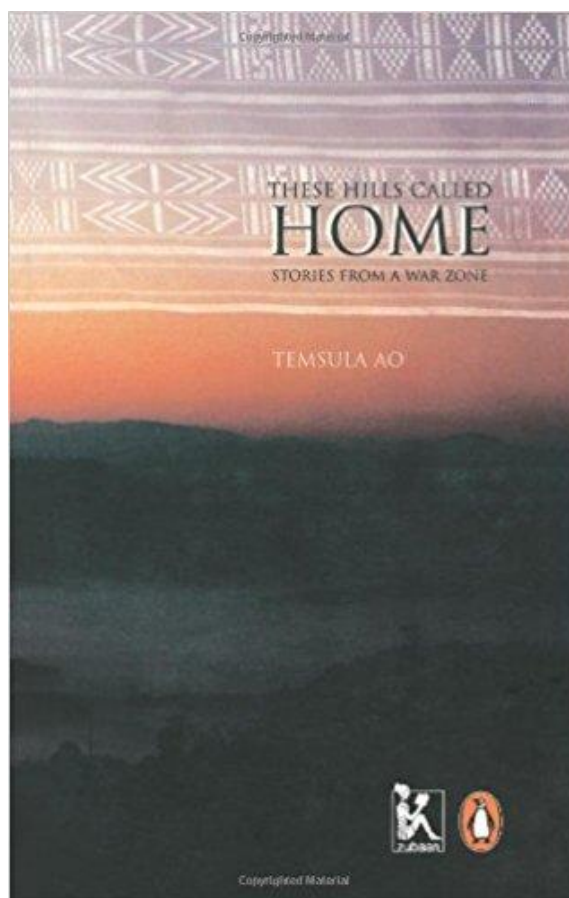
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**Nationalism Vs Nationalism
with reference to Nagaland in
Temsula Ao's *These Hills called Home***

Arbina Phonglo, Research Scholar

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Courtesy: <https://www.amazon.in/These-Hills-Called-Home-Stories/dp/8189013718>

Abstract

India is a multicultural nation-state and the largest democracy in the world. Since the Independence, the demand and re-organization of states or in a simpler language, creating new states is quite common. Being a nation of many distinct group of languages, communities, cultures, etc. it has to accommodate the demands and aspirations to a certain extent for a

peaceful co-existence of these groups. In case of Nagaland, the scenario is a different one, that is, secession, the demand for a Greater Nagaland. This demand for a separate country altogether started in the pre-Independence times itself. This paper aims to examine nationalism in context of Nagaland and how the clash between Naga nationalism and the greater Indian nationalism has affected the common lives with the help of Temsula Ao's collection of stories *These Hills Called Home*. This paper will also seek to analyse the emergence of a separate nationalism outside the umbrella of common Indian nationalism.

Keywords: Nagaland, Naga tribes, Nationalism, Northeast India, multiculturalism, insurgency, AFSPA.

Naga Nationalism

This paper is an attempt to introduce and study the Naga Nationalism and its direct confrontation with the Indian government and their struggle for a separate sovereign state from the pre-Independence times. It also focusses on the situations of the common people during this time and emergence of a new opportunistic class. The text taken for the purpose is *These Hills called Home*, a collection of short stories by Temsula Ao.

Nagas and India

As found in Oxford English Dictionary, the term 'nationalism' suggest 'patriotic feeling, principles, or efforts.' The strong feeling of nationalism among the Nagas emerged with the foundation of Naga Club in 1918. The nomenclature "Nagas" addresses the unification of the different tribes of Nagaland, for example, the Aos, the Angamis, the Zeliangrongs, etc. This club unified all the Naga tribes under one umbrella and instilled a common sentiment for a common cause, that is, a separate country for the Nagas. The treatment of Indian government through its military force also played a role in strengthening the nationalistic bond among the Nagas.

The multicultural environment of India led to the creation of nation states and therefore, Independent India was divided into many states. It is important to note that Northeast India's history is set apart from that of the rest of the country. The Treaty of Yandaboo of 1826 between the Burmese and the British brought this land to the notice of British administration and later,

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India. Nagaland then, was a part of the erstwhile Assam along with NEFA (Arunachal Pradesh), Meghalaya and Mizoram. Manipur and Tripura were princely states.

No Sense of Belonging Towards Assam or India

The Nagas never felt a sense of belonging towards Assam or India. When the British introduced the Inner Line Permit (ILP) in 1873, it did not allow people from other parts of India to enter this region without a permit. ILP made these hills inaccessible without a permit.

In addition, there was no participation with the other parts of India in the struggle for Independence. There was least effort of a unified mobilisation in this area. The nationalistic ardour for freedom in other parts of India was not communicated. All these factors had contribution in the feeling of separated-ness and non-inclusiveness on the part of the Nagas. Therefore, a conscious will and struggle for a separate State intensified prior to India's Independence.

Further, the Akbar Hydari nine-point agreement of 1947 which proposed the decentralisation of administration to the Naga National Council (NNC), with special powers regarding land and its resources, though considered saw a major opposition from a section of members of the NNC. This pacification project of the Indian government to erase the secessionist growth proved unsuccessful.

Possible Factors for Any Secession

Viva Ona Bartkus in *The Dynamic of secession* says that the foremost essential factors for secession are - "distinct community, territory, leaders and discontent." The secessionist struggle of the Nagas is coloured with all these four elements which helped to create and maintain a unifying force amongst them.

These Hills Called Home

Ao's *These Hills Called Home* transports us to the crucial times of the Naga struggle followed by the emergence of insurgency, the assimilation project of the Indian Government in relation to Nagaland and unprecedented violence. The subtitle of the text is "Stories from a War Zone." It declares that it was not merely a clash or conflict but a war on a greater plane

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between the Indian Government and the Nagas. This directs the reader to understand the severity of the tension and situation with the help of the stories. The role of force and power employed by the Indian Government to counter the “Naga problem” becomes animate in these stories. Through this text, Ao has showed the nationalistic sentiment that blew in the heart of and mobilised every Naga- men, women, old and young for a unified struggle for independence from India.

i) Adoption of force for the sake of the greater assimilation project

The boycott of Nehru’s visit in 1953 resulted in the deportation of Indian army in the 1950s in the Naga Hills. Harish Chandola writes that when members of Naga National Council arrived to welcome Nehru, the police drove “the Nagas away with their whips...The whiplashes of the mounted police had broken the link of fellow feeling between the Naga and the Indian people.” (Chandola 17)

More and more armies were sent to counter the “Naga problem” and the atrocities committed by the Indian army heightened. The arrests, burning of villages, encounters and rapes turned the day to day living of people into a grotesque atmosphere. In retaliation to these exploitation, many Nagas went underground to fight the unjust treatment and brutality.

The Jungle Major

In The Jungle Major, Punaba, a mere driver, who lives a happy life with his wife, Khatila, goes missing one fine day only to return as the “Jungle Major.” Through the character of Punaba, the rush of nationalism which touched the most remote part and the ordinary life can be seen. Khatila also projects the strength and courage in dealing with the questions and suspicion of the army officials being a wife of an underground Major. The strength of her character becomes a representative of any woman whose life is touched by the presence of an underground member, faces frequent visitations by the Indian army and at any point refuses to give in to their pressure by crafting words devoid of information without enraging them.

Disturbed Areas Act

The project of assimilation after Independence was crucial to the foundation and survival of India as an Independent State. Naga nationalism was seen as anti-nationalistic

movement by India and it declared this hilly region as “disturbed areas” in 1958 with AFSPA (Armed Forces Special Powers Act) in effect. This gave a license to the Indian army to shoot, arrest or interrogate anyone on ground of suspicion and no warrant was required. With AFSPA, situation worsened, and chaos engulfed the region and this resulted in losing complete faith in the Indian Government.

Saoba

The story, Saoba portrays a character called Saoba as an idiot, who is unaware of the world and disinterested in everything except for food, shelter, and clothes. He is employed by the writer as a witness to the tortures that his fellow Nagas underwent during interrogation by the army. Through a hole in his room, he “heard the agonised screams of the detainee.” (Ao 14) Saoba could hear the screams alongside music of a record player emanating from the same room. The music was played to whitewash the tortured screams. This picture is not only brutal but sadistic.

Futility of Armed Forces

Harish Chandola in his book, The Naga Story, tells us about the futility of the armed forces and their existence as perpetrators of violence rather than peace agents as they were unfamiliar with the region and the people. A sense of confusion gripped them and they sought “reign of terror” by burning villages and torturing young boys, who never returned home.

An Old Man Remembers

Imli and Shasi in **An Old Man Remembers** are one of the many instances where, fear of Indian army leaves no option for young lads but hide themselves and become a part of the jungle. There existed a section of youth, who joined the underground willingly for the cause but the rest who joined it were etched by the Indian army phobia. There is no choice but a question of survival.

Naga Independence Movement

The violence in these hills confused the people regarding the plans of the Indian Government. They were afraid, infuriated and doubtful. The underground group grew stronger with more and more Nagas joining the cause and with the support of the villagers... “The

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Independence movement was gaining momentum by the day and even the remotest villages were getting involved...” (Ao 25)

Force as a medium to assimilate the Nagas was not only a failure but it marked the emergence of one of the existing problems in the Northeast, that is, insurgency. Violence breeds violence and the emergence of Naga underground group, NSCN (National Socialist Council of Nagalim) proves it. It emerged as the first armed struggle in the history of Independent India. The inadequacy of understanding on the part of the Indian Government has filled the Naga struggle for Independence with bloodshed and terror... “The subject of independence became a public talk; young people spoke of the exploits of their peers in encounters with government forces and were eager to join the new band of “patriotic” warriors to liberate their homeland from foreign rule.” (Ao 3) These lines clearly reflect the sentiment of the Naga people and their eye for India as “foreign.” The struggle of the Nagas was reckoned as insurgency, sub-nationalism and to an extent, anti-nationalism. It is however, a matter of perspective and convenience. In the same manner, as India wanted freedom from British rule, the Nagas were ready to fight for their independence from Indian rule.

ii) Force against force and the common lives

The Naga Underground group became active extensively to counter the violence unleashed by the Indian army. Therefore, the former and the latter had spies of their own, who brought news to them of the ongoing or next movement of its adversary.

The Curfew Man

The Curfew Man is one such instance. Satemba, the tale carrier worked at night and informed the Indian army about the upcoming plans of the Naga “freedom fighters” during the curfew time. There were many akin to Satemba on both sides during the war times on whom, the dependency increased to keep a vigil so as to minimise one’s casualties and maximise other’s.

In this atmosphere of unrest and vigilance, the common people were the one to suffer the most on everyday basis continuing a chaotic and absurd living. New words entered their vocabulary – curfew, interrogation, encounter, convoy, concentration camps, etc. Such

treatments by Indian government alienated the Nagas further. The trust pillar collapsed before it was built.

The villages which were suspected to help the underground group were punished severely to the extent of forcing the villagers in concentration camps surrounded by barbed wires. The Nagas were denied freedom in their own land with a bonus of punishment. Their lives were confined with no access, their freedom was out of question and the uncertainty of life hovered, which could end at any point. The whole picture can be viewed as humiliating and dictatorial.

Dignity Crushed

The Chiefs and representatives of different Naga clans were given an equal treatment. Their dignity was crushed under the boots of the Indian army... “They pushed and shoved the pastor and the gaonburas, prodding them with the butts of their guns toward the waiting jeeps below the steps of the church.” (Ao 26). Therefore, problem solving discussions were not initiated as the answer to every problem was force. The Indian army saw the Nagas, whether underground or a commoner with the same eye, to be controlled. Another important issue was the safety of the youths in the presence of the suspecting Indian army. The youths were not safe in their own land. The story, *An Old Man Remembers* shows how fear of the army pushes two young boys from their homes to the jungle. Imli and Shashi never considered joining the underground group but the only survival decision left was to join.

The Last Song

In addition, the inhuman act of the Indian army against women is projected in *The Last Song*. Apenyo, a musical prodigy was born to sing and was called the ‘singing beauty’ of the village but growing up in the “troubled times” didn’t greet her talent well. The forces of Indian army “were determined to ‘teach’ all those villages the consequences of ‘supporting’ the rebel cause by paying ‘taxes’.” (Ao 26) At the occasion of dedication Sunday of a new church building (declare formally), Apenyo’s village was the target and the villagers had no warning or knowledge about the disaster that was to follow. The pastors, gaonburas and the villagers were assaulted. Bullets were shot in every direction but the dissatisfied army finally reached a decision to set the church on fire, where the villagers took refuge.

The most moving scene, however, was the leader of the army dragging Apenyo by the hair and raping her “while a few other soldiers were watching the act and seemed to be waiting for their turn.” (28) Libeni, Apenyo’s mother arrived for her daughter and was raped too and “by the time the fourth one mounted, the woman was already dead.”(28) These were how the Naga people were punished, which was an attempt by the forces “to demonstrate ...what happens when you ‘betray’ your own government.” (Ao 26) The rape of Apenyo and Libeni shows not only violence against women but the vulnerability of women in troubled times as the easiest target and also, the assertion of power on the part of the rapists. The bullets, assaults, rape and burning of church is an evident working and assertion of power through force.

Victimized from Both Sides

The villages however, became victimised not from only one side but the other too. The villages were burnt, the villagers were tortured, and the chiefs stripped off their honour for housing and supplying food to the underground group. But if they stopped fearing the army, their heads were at the gunpoint from the jungle.

The solution to the agenda of assimilation became the inclusion and effort to murder the Nagas, burn their villages, rape the women, chasing the youths to the jungle and in the process, strangle Naga nationalism. The focus seemed not on finding a solution for the Nagas but to increase their problems by restricting their everyday routine and assimilate them through forcible means until they submit to the wish of the Indian government and give up their demand for secession.

iii) Emergence of a New Class

With the arrival of army and for their convenient movements, roads were built, outposts and camps came into existence. Therefore, the need for contractors, food suppliers and spies was born. A new class of Naga emerged — contractors, suppliers, beauracrats, etc. who highly depended on the Indian government for prospering economically. A few educated Nagas turned bureaucrats and acted as administrative and political pawns of the Indian government, lured by position and money.

A New Chapter

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Arbina Phonglo, Research Scholar

Nationalism Vs Nationalism with reference to Nagaland in Temsula Ao’s *These Hills called Home*

A New Chapter deals with such development in this war zone, called “army contractors.” This new class “were poised to make their fortunes from the spoils of the war.” Bendangnungsang delivered supplies to army and was the person who had the right “connections” in that circle. This story also churns out the corruption that runs in an army establishment. When Bendangnungsang fails to profit much, his friend Bhandari fixes his meeting with the N.C.O. in- charge. Bhandari tutors and tells him that the tender items are for army officers whereas, the supplies for the army soldiers are of low or substitute quality. The N.C.O. was convinced with the arrangement “for a considered sum.” This doubled the profit of his business.

The Night

Alemba, the young contractor in **The Night** stands as a representative of “that new breed of high school dropouts who mingled with young engineers and were given small contracts.” (Ao 47)

Boss in Saoba

The character of Boss in *Saoba* is another instance of an opportunistic attitude in times of unrest. The promise of good fortune and power has turned Boss against his own fellow Naga people by developing a mutual friendship with the army. The army uses him to curb “the influence of the rebel movement.” Boss’s house was used for “proper interrogation” and was visited by “Army bigwigs and senior administrative officers.” Satemba in *The Curfew Man* works as a spy for the army and moves around regardless and fearless during curfew hours. He is an asset for the army and in return, he receives favours.

These groups were the one whom the war affected the least and emerged as the most safe and prospering class away from nationalistic fervour, closer to personal gains.

Political vs Military

Indian Government perceived the “political” problem as “military” and its effects in Nagaland has been recreated in detail by Ao in her collection of stories. As a writer from Nagaland, these turbulent decades become a responsibility to be depicted rather than a material for her work. These situations take us back to the war times — India’s nation building process,

the related budding pressure and apprehensions, effects of the actions undertaken without understanding, the resulting gap widening between the Indian government and the Nagas. The most important being the lasting traumatising impact on the Naga psyche regarding the government. Ao has captured in her book the most essential and important shades of the struggle of Naga Nationalism, its effect on the Naga way of life, Naga psyche and its attitude towards Indian government.

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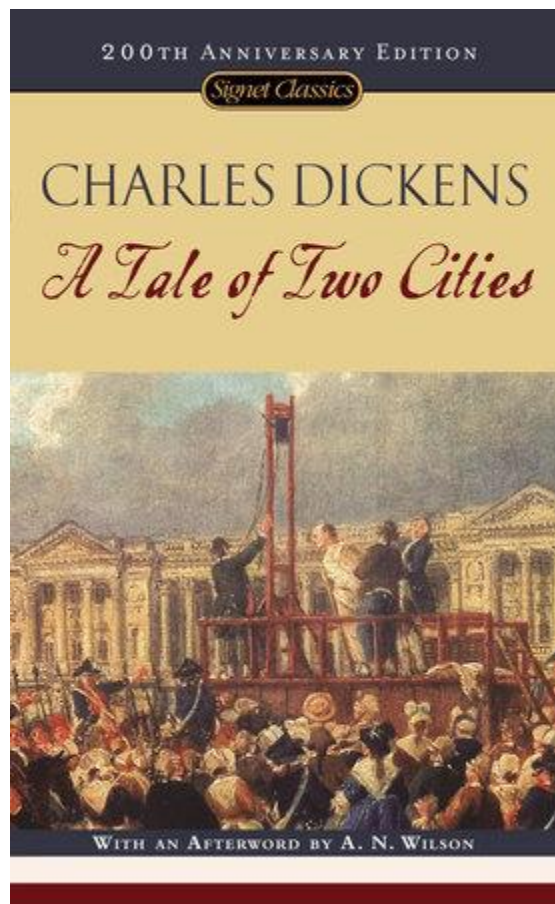
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A Historical Fiction: *A Tale of Two Cities*

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Courtesy: <https://www.penguinrandomhouse.com/books/326654/a-tale-of-two-cities-by-charles-dickens/9780451530578/>

Abstract

The study focuses on the historical French revolution which was realistically pictured in Charles Dickens's novel *A Tale of Two Cities*. Novel has taken all the major events of this revolution. Basically novel's story moves around London and Paris. Dickens has drawn the real picture with the help of fictional story and characters. The story moves with the characters and their lives which gives the information of French revolution. French revolution had made drastic changes in France and London was connected with it. Here, researcher has tried to scrutinize the novel and try to present the historical concepts which are by Dickens.

Key Words: Charles Dickens, History, Fiction, French Revolution, Aristocratic

Introduction

The most prominent writer of Victorian era Charles Dickens was born at Hampshire in England on 7 February 1812. Under the name of “Boz” he had written some work. He had mastery over the fictional writing. He had posturized the unforgettable characters of Victorian era. He had left the school in early age though he edited weekly journal for twenty years, wrote 15 novels. His literary success begun with his first novel *The Pickwick Papers* in 1836. Apart this he had written other notable works like *Oliver Twist*, *Nicholas Nickleby*, *A Christmas Carol*, *David Copperfield*, *Bleak House*, *Little Dorrit*, *A Tale of Two Cities* and *Great Expectations*. *A Tale of Two Cities* was written in 1859 on historical background. It’s a fictional work based on French revolution. In this paper researcher has tried to critically analyze this novel on historical point of view.

Historical Fiction

In English literature most of the works are based on fiction. Fiction means totally based on imagination. Writer uses his own imagination and develops the story. Historical fiction is something different. “Historical fiction is defined as movies and novels in which a story is made up but is set in the past and sometimes borrows true characteristics of the time period in which it is set” (Your Dictionary). The story which is based on history in which sometime the characters are historical. Many times historical themes are taken by the writers for their fictional novel. Charles Dickens had taken the historical event which was based on French revolution. Many times historical fiction is criticize by the critiques. It is very difficult to fulfill the readers’ requirement related to real facts in historical fiction novel.

Readers like to read historical novel because they are reading the novel which is based on the characters and setting which they know. While reading they are free to imagine next thing which gives them pleasure. Historical novel gives the chance to rethink on the event which was occurred on history. The most important thing for reading historical novel is to know about the past and learn from it.

French Revolution

As per dictionary revolution means, “a change in the way a country is governed, usually to a different political system and often using violence or war” (Cambridge Dictionary). French revolution became on 5 May 1789 and end on 9 November 1799. Total 10 years 6 months and 4 days it had taken

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A Historical Fiction: *A Tale of Two Cities*

to change many things. The French revolution was located in the Kingdom of France. The French revolution made drastic changes in France. It had overthrown the monarchy and established the republic. French monarchy disappeared after this revolution.

French revolution happened because of financial condition of government and other problems. French people were divided in three groups called “Estates” before the French revolution. In the first group Clergies were there, the second group was related to nobles and the third group was full of commoners. In these three groups most of the people were members of the third group which was paying maximum taxes. Revolution completely changed the scenario of France. It ended with the rise of Napoleon.

London and Paris

In *A Tale of Two Cities* Charles Dickens shown the difference between London and Paris. In this revolutionary novel Dickens has tried to show the peacefulness in London and instability of Paris. The beginning lines of the novel shows the difference of these two cities. “It was the best of times, it was the worst of times” (Dickens 1). In this novel Dickens has tried to show the two cities different pictures. At one side London was the city of calm and rich but not good for the poor people. Aristocratic were very happy in London. Other side Paris was full of chaos. Most of the novel takes places in Paris where the condition was worst. Comparatively London was in better situation but some conditions were not appraisable.

A Tale of Two Cities

A Tale of Two Cities is one of the best novels of Charles Dickens written in 1859. This historical fictional novel throws light on French revolution with a fictional story. It is a story between the two cities London and Paris. It shows how political and economic unrest in Paris during this era.

The main characters in this novel are Doctor Alexandre Manette, Charles Darnay and Sydney Carton. The story starts in 1775 when Doctor Alexandre Manette released from the jail after eighteen years. His young seventeen years young daughter Lucie Manette and her husband Jarvis Lorry received him. They went to wine shop during Dr. Alexandre was thinking about that man. He was recalling but he could not remember.

After five years the writer focuses on Charles Darnay a French emigrant whose aristocratic life in England. Dr. Manette came out from his memory loss. Darnay did not know that his father and uncle were responsible for Dr. Manette's imprisonment. In between French revolution started and Darnay decided to save his uncle's longtime servant Monsieur Gabette.

After that revolution terror happened mass massacre happened. People were striving and crimes were happened. "Daring burglaries by armed men and highway robberies, took place in the capital itself every night" (Dickens 36). Darnay was imprisoned for his wealth. After sometime he was released with the help of Dr. Manette's help but again imprisoned and sentenced to death.

Historical Context

There is no use of history in present but for the knowledge and understanding history should be present. In this novel French revolution has given with the nice story by Dickens. History shows that what we should do or what we should not do. With the help of fiction Dickens has tried to present the scenario of real picture of French revolution. Revolution doesn't mean just change the things very drastically but it takes many changes in human life. It is not necessary everyone takes benefit of revolution many families were vanished on that revolution. Revolution happened when the voice of the people is crushed by authorities and there is no any way to come out from it.

Conclusion

Dickens was not just a novel writer he was also a social critic who knew how to present the reality in front of the people with imagination. *A Tale of Two Cities* is one of the best novels in historical context. Dickens has masterly presented the story of French revolution with the fiction. He has given the real picture of Paris and London during French revolution. He has shown the problems and decisions of the people during revolution. Dickens was in favor of social justice that is why he has posturized the character who were struggling for justice. Novel gives the allover idea of historical event.

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**THE PROTEAN HIERARCHY: MANIFESTATION OF SOCIAL
DOMINANCE IN KHALED HOSSEINI'S *THE KITE RUNNER* AND
*A THOUSAND SPLENDID SUNS***

A dissertation submitted to the Bharathiar University in partial fulfilment of the requirements
for the award of degree of

MASTER OF PHILOSOPHY IN

ENGLISH

Submitted by

ASWATHI. T. P

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NOVEMBER - 2017

IS DOMINANCE A CO-OPERATIVE GAME?

A STUDY OF KHALED HOSSEINI'S *THE KITE RUNNER* AND *A THOUSAND SPLENDID SUNS*

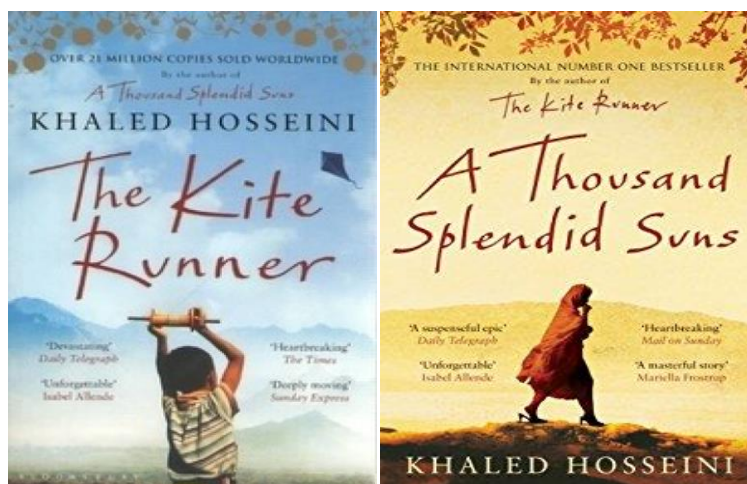
Aswathi.T. P., M.A.

Under the Supervision: Dr. Suma Aleya John

Abstract

Dominance has always been a part of human society. Since the dawn of human kind to the present day, one group always dominated the other. This dominance has been carried out through using different mechanisms. Literature is always a reflection of society and writers have tried to deal with the issues concerning society. It portrayed different kinds of oppression prevailing in society in the name of caste, colour, race, ethnicity, gender, nationality etc. This paper tries to show that the oppression suffered by the subordinates was not only due to the mentality of the dominants but also because of their own acceptance of it.

Keywords: Stereotype, Legitimising Myth, Self-Fulfilling Prophecy, Dominants, Subordinates.



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Aswathi. T. P.

The Protean Hierarchy: Manifestation of Social Dominance in Khaled Hosseini's
The Kite Runner and *A Thousand Splendid Suns*

Khaled Hosseini is one of the leading Afghan diasporic writers. His works are deeply rooted in Afghanistan. Hosseini's works *The Kite Runner* and *A Thousand Splendid Suns* focuses on the dominance prevailed in Afghan society in two different forms. The oppression is carried out in the name of ethnicity and gender differences. The worst part of this oppression is that it is carried out not only with the participation of the dominants but the subordinates also took part in their own oppression. They are affected by certain common beliefs, stereotypes or religion which are used by the dominants to legitimize their action; known as the legitimising myths. This has been mentioned by Jim Sidanius and Felicia Pratto in their theory of social dominance. *The Kite Runner* and *A Thousand Splendid Suns* reflect on this submissive attitude of the subordinates.

The Kite Runner

Afghanistan being a multi-ethnic country had intergroup conflicts between different ethnic groups. Pashtuns being the majority in Afghanistan always dominated the Hazaras who remained as a minority in the country. *The Kite Runner* story of two friends who are actually half-brothers unveil these conflicts between Pashtuns and Hazaras. The Hazaras in the novel is represented by Hassan and his family. Hassan is the embodiment of self-sacrifice. This attitude has urged to his subordination by the dominant people in the society.

Hassan has been portrayed by Hosseini as the most loyal and obedient servant of Amir, the Pashtun in the novel. He has been carrying a subordinate attitude in him since his childhood and it continues till the end of his life. As children Amir and Hassan indulged in mischievous actions on the demand of Amir, but Hassan never accused Amir when he was caught by his father Ali. He was always trying to protect Amir.

On the other hand, Amir was not even ready to acknowledge Hassan as his friend in front of others. Amir when questioned by Assef for keeping a Hazara as his friend openly denies it. "But he is not my friend! He is my servant" (38). Though Hassan had heard this, it doesn't change his loyalty towards Amir. He still serves Amir in every possible way he can and even threatens Assef with his slingshot in order to protect Amir from him. It should be noted that in all situations Hassan was aware of his position in the society. Even when he is confronted by Assef, he just says "Please leave us alone, Agha" (41). Agha is a word which is

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used to respect. Finally, Hassan raises his voice, not for himself but for Hassan. When Hassan was speaking against Amir he was completely aware of the fact that by this he will make Assef all the more harmful for him. It is this incident that later leads to Hassan's rape.

On the day of the kite tournament Hassan was trying to win the kite for Amir. Though it was an easy task for him, as there was no one else who could win him he had to face many difficulties. When he goes to get the kite, he was encountered by Assef and his friends demanding the kite from him. But Hassan's loyalty doesn't allow him to give it to Assef and this leads to Hassan's rape. Even during the rape, he doesn't show any kind of resistance. Amir who witnessed this incident notes that what marked his face was not resistance but a calm resignation. "Hassan didn't struggle. Didn't even whimper. He moved his head slightly and I caught a glimpse of his face. Saw the resignation in it. It was a look I had seen before. It was the look of the lamb" (71). Later when Amir asks Hassan to hit him with a pomegranate fruit, instead of hitting Amir Hassan hits it upon his own head. This attitude was carried by him throughout his life. His death was also result of this. When the Taliban moved into Amir's house and asked Hassan to leave, he was not ready and it costs him his life. Hassan was not ready to leave the house as he was keeping it safe for Amir. This was his final way of submission that took his life away.

Perhaps it was his father Ali who gave Hassan this subordinate attitude because, Ali as a person was much like Hassan. Throughout his life he was living with a sense of his position in the society or the dominants have been able to fix a sense of subordination in the subordinates mind. Ali has been a man who didn't even get the support of his wife. She like others always ridiculed him for his physical deformities and finally cheats him by committing adultery. Ali who knew that he was a sterile, accept and treat Hassan as his own son who was in reality Baba's son. He never questioned Baba and lived like a most obedient servant. Sanaubar, Hassan's mother who left Hassan and Ali just after her pregnancy becomes a self-fulfilling prophecy. She was trying to fit into the negative stereotypes created for the Hazaras by the society. Both Sanaubar and Ali was showing a kind of self-debilitating attitude.

Hosseini depicts one more Hazara family in his novel. It is a Hazara girl who was forced to leave her native place as she loved Rahim Khan, a Pashtun. Here also it is seen that the dominant suppressing the subordinate. Here the discrimination is not only in the form of

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ethnicity but her status as a woman also makes her less privileged. Rahim Khan had to suffer little as he was a Pashtun and also because he was a male.

A Thousand Splendid Suns

This gender system that always protected the men is portrayed by Hosseini also in his second novel *A Thousand Splendid Suns*. Hosseini was concerned about the issues faced by Afghan women because he lived in Afghanistan when women enjoyed more freedom. At a time when they were able to work and attend schools. But when Hosseini visited Afghanistan after the publication of his first novel *The Kite Runner*, their situation had changed. They were destined to live behind the veils. It might be this that prompted Hosseini to write about women in Afghanistan

Hosseini's main character Mariam in *A Thousand Splendid Suns* has been enduring the effects of this gender system since her childhood. She was a victim of the patriarchy which always protected the interest of men. She has been the child of a rich man out of wedlock. But when his family came to know about this they just threw her mother Nana out. Nana says "you know what he told his wives by way of defense? That I forced myself upon him. That it was my fault" (7). Despite all these injustices towards her it is seen that Nana trying to be very modest in her behaviour when Jalil was around who otherwise resented him and doesn't even care about her appearance. Here, women become a cultural construct. She is trying to live according to the standards set for her by the society and lives in accordance with it. She doesn't allow Mariam to attend school and wants her daughter to learn only one lesson in life and it is 'endurance'.

Mariam like her mother endures all the bitterness in her life without protesting. She marries Rasheed much against her will, but in course of time starts accepting him. Here Mariam had to accept her marriage as fixing a women's marriage was the right of a male patriarch in Afghan society. When Mariam reaches Rasheed's house, he asks her to behave like a wife seeing her indifference towards him. The next day onwards Mariam starts doing the house hold works. For her it was what a woman was supposed to do. It has been fixed in her mind that as a woman it was her duty, or it was her only duty. She was also aware of her sexual duties. She justifies and supports his each and every action. When Mariam finds

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Rasheed watching magazines which contained naked photographs of women she supports it as men's need. It was Rasheed who earlier told her to cover her face and that he doesn't like men who allow their wives to uncover their face in front of other men. Mariam feels it as Rasheed's over protectiveness. During the years Mariam accepts Rasheed's beatings also in the same way and never protests. "Over the years Mariam had learned to harden herself against his scorn and reproach" (234). Mariam also accepts Laila, his second wife. It is her other way of acceptance and submission. The Afghan society also gave her no other chance as polygamy was a very common practice in Afghan society because Muslim religion allowed men to marry up to their choice.

It can be seen that the stereotypes created by the dominants are also accepted by the subordinates, and they are living according to these images. It is Laila's mother speaking of a girls' reputation, who says "He's a boy, you see, and, as such, what does he care about reputation? But you? The reputation of a girl, especially one as pretty as you, is a delicate thing, Laila. Like a mynah bird in your hands. Slacken your grip and away it flies" (160). These kinds of beliefs were not only held by men but by women as well. Nana's teachings of Mariam and Laila's mother's attitude also show that they had accepted these kinds of beliefs and supported their own subordination. Laila like Mariam accepts her oppression and like Mariam once she also feels uncomfortable in the burqa but soon accepts it. The holy Quran advised women to cover their head. Though Laila protests at times, finally she also submits. When Rasheed beats Mariam for Laila refusing to have sex with him, Laila agrees to his demands. On Rasheed's demands Laila admits her daughter Aziza in an orphanage. Though Laila also shows some kind of resistance, partially she is also afflicted with a subordinate attitude.

In different kinds of hierarchies there always exist one dominant and a subordinate group. Here Hosseini presents two hierarchies one on the basis of ethnicity and the other on the basis of gender. Though it is two different kinds of dominance, what constitutes both is the active participation of the subordinates in their own subordination. The domination is carried through some kind of legitimizing myth. The subordinates accept this legitimising myths and become self-fulfilling prophecies by fitting into the common stereotypes created

for them by the society. In the two novels Hosseini has tried to show that the dominance exists in a society partially due one's submission to it.

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Maladjustment of Masculine and Feminine Traits as the Reason for the Tragedy of Macbeth

Chatta Bala Swamy, M.A., M. Phil., PGDTE

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Abstract

The Macbeths' is a tragedy through the complete reversal of the masculine-feminine constituents of the human personality. Macbeth surrendered his manhood to his wife instead of prompting her to surrender to him; and so their unnatural relation brought about terrible ruin. It is neither the woman nor the man who is responsible for the tragedy in each case; it is the peculiar relation between the couple that is ultimately seen to generate the tragic forces through the enhancement of the emotional factor in their personalities and through them in the tragic world at large. This study endeavours to apply the principle of the play of sex to Macbeth.

Keywords: masculinity, femininity, maladjustment, play of sex, tragedy

Introduction

The research paper is based on the analysis of *Macbeth*, one of the tragedies of Shakespeare with the psychological approach. On 14 September 2011, there appeared an article in The Hindu newspaper titled "The Real William Shakespeare". The article is an interview of K.S. Vijay Elangova with Professor Stanley Wells, president, Shakespeare Birthplace Trust. Prof. Stanley says,

"Shakespeare was a hard-working writer with an exceptionally acute understanding of human psychology and social circumstances...he wrote a lot about love and sex in his plays."

Human Psychology Presented by Shakespeare

The author of this paper developed an interest of human psychology presented by Shakespeare in his works, so the scholar examines the tragedy's atmosphere, climate and the tendencies that release the forces which are the interactional product of the masculine and

feminine traits of character found in every man and woman. These forces suspend, retard or accelerate the pace of the tragic action by affecting, in a peculiar manner, under each set of circumstances, both men and women and the events that happen in a particular province of the tragic world. Shakespeare had placed sex at the centre of human life. "It is true, as Mr. Masfield has said of Shakespeare, that sex ran in him like sea" (Knight 248). There are no men; there are no women, there are only sexual majorities, each human being bisexual. As T. Morgan and Elliot Steller say,

"The behaviour-pattern of the opposite sex is readily brought out under experimental conditions where hormones of the opposite sex are administered. But the occurrence of bisexual behaviour is independent of special hormonal conditions and is seen in all species of animal." (Morgan and Steller 420)

Maladjustment

The stage for the tragedy is set, when a great personality's maladjustment takes place, as a result of the unbalanced commixture of its two chief constituents, the masculine and the feminine elements. Morgan and Stellar continue,

"Thus, a woman whose anthropological measurements and physiological signs show a departure from the general norms in the direction of masculine proportions and characteristics would be said to have a weak feminine component and vice versa with the man whose measurements and other indications fall within norms regarded as feminine" (Morgan 109).

Further, when such a person meets another person, particularly, a maladjusted one, the maladjustment increases in depth and breadth.

This paper is intended to draw attention of the higher minds to the central fact of life with reference to its play in Shakespearean tragedies. "Shakespeare arraigns.... the relation between men and women. Each ruins the other" (Mackenzie 537).

Maladjustment of Sex in Macbeth

"Fair is foul, and foul is fair" (Macbeth I:1. 11). This remarkable line is the key to the tragedy. The key is the reversal of situations, and that of the relative major character traits in the personalities of man and woman. The Macbeths' is a peculiar case; since the tragic poignancy of their lives is brought about, among other things, by the situation of a complete

mutual reversal of masculinity and femininity in Macbeth and Lady Macbeth. They are utterly unsuited to each other for a permanent successful companionship of any free, contractual, or sacramental type. They are no true counterparts of each other. Their union, consequently, will not be conducive to each other's spiritual development. On the other hand, the corporate human nature resulting from the blending of the two components in a false setting will more and more degenerate and in its turn, will operate to vitiate each contributing personality. Women in Scotland, in the period under review, incline more towards masculinity and if the principles of heredity, and environment be deemed as having operated in Lady Macbeth's case, there is nothing to show to the contrary. Then Lady Macbeth is only a perfected specimen of the type, which the spirit of the age was, slowly but surely, evolving, and whose course accident alone could obstruct, or accelerate, to its final culmination.

The accident in Lady Macbeth's case is her marriage with Macbeth, the type of a man well equipped by natural relative defects to precipitate the development of the personality of Lady Macbeth along her dispositional tendencies. If only she had married a man of stronger masculine endowments, the tragedy of her life would have been averted by the two inevitable alternative results. A male would have qualities like vigor, defiance and mettle; a female would have the qualities like Joyousness, tender-heartedness and self-surrender. Either her masculine traits would have been softened by the superior stronger qualities of her husband, combined with the further development of the essential feminine traits, which she undoubtedly possesses. She would, therefore, have developed to an almost perfect woman; since, we find in her to an extent the three-chief fundamental feminine qualities of joyousness, tender-heartedness and self-surrender or, the necessary clashes of mutual adjustability of the early married period would have eventually led to an inevitably unbridgeable gulf, resulting in divorce from her husband.

The latter alternative, however, is not likely to have arisen, since a stronger man, a woman invariably respects and admires, because it is consonant with the demands of her own nature, even though, she may, in the beginning, rebel against self-surrender. For the proper understanding of the tragedy, whose key is "Fair is foul, and foul is fair," we must examine Lady Macbeth in the light of the above three fundamental feminine characteristics which form the essential nucleus of woman's nature.

Lady Macbeth's Joyousness and its Maladjustment

The spirit of joyousness of Lady Macbeth has an eminently catching quality. The weightiest matter passing through her pleasant personality becomes a thing of joy: the gloom of Duncan's prospective murder is dispersed by the glow of Macbeth's Kingship in future which suddenly merges with the present, and this simultaneously rolls back to the past. Time loses all significance: he is King now; she herself the Queen!

Thy letters have transported me beyond

This ignorant present, and I feel now

The future in the instant. I:5. 57-59

She bubbles over with exuberance of joy. She is in a trance. She has become a spirit of the ethereal elements, free from the bondage of time! He himself feels the outgoing charm of her personality: he is entranced. The vision before him is the personification of joy. He would do anything to keep her in that state of bliss! The end is before him the means whatever, he shall adopt. The three words "My dearest love" are expressive of the rapt adoration.

Lady Macbeth is unquestionably a very solicitous person and she has a true feminine appeal. She finds her husband gloomy on the night of the great royal banquet to which late Duncan's "spongy officers" and turncoat courtiers flock to pay lip-homage to the new royal pair, but to Macbeth the event brings a keen feeling of oppressive discomfiture, and a heavy sense of forlornness. The blood of Duncan is gives him a relentless chase! In his utter despair of joy and peace he comes to Lady Macbeth in compliance with her request for a word with him. Immediately he catches her infectious joyousness and sweet content:

Come on;

Gentle my lord, sleek ov'r your rugged looks;

Be bright and jovial among your guests to-night.III:2. 26-28

His response is reassuring, and expressive of the dispersal of the blues. He assures her he would be "bright" and "jovial" if she should continue to be so.

So shall I, love: and so, I pray be you.III: 2. 29.

She teaches him the art of joyousness by tenderly and soothingly inducing in him the mood of cheerfulness. To live in the present; to forget the past; to take no thought for the morrow; "what's done is done" (III. 2. 12) is her oft-repeated refrain. Her strong incessant forceful doses of cheerfulness have succeeded in developing in him a habitual mood of joyousness. He can, at times now, even teach others the art including his mentor to be gay, at

least he makes the attempt however clumsy. He has been giving expression, to his fears with respect to Banquo and Fleance. She, by way of offering him comfort, reminds him:

But in them nature's copy's not eterne.III:2. 38.

This is in keeping with his own thoughts and with the decision that he has already taken of getting rid of them by hired assassins. He immediately becomes cheerful, and bids her "Then be thou jocund". He knows the murderers are about their black business at the moment, but he exhorts his guests in a gay mood; after she has injected a dose of gaiety into him:

Be large in mirth, anon, we'll drink a measure,

The table round.III: 4. 11-12.

It might be argued that Lady Macbeth's joyousness is a forced emotion. It may be conceded that on occasions she uses it as a device for keeping up the spirits of her husband, who needed constant enlivening; but it is worth remembering that nothing merely artificial is ever so continuously infectious as is her cheerfulness. It is only native buoyancy, which would last so long, and through so many variegated vicissitudes of such soul straining nature. In communion with a true counterpart, the sunny pleasantness of her disposition would have developed to a truly refined feminine volatility of the spirits.

Lady Macbeth's Tenderness and its Maladjustment

The next quality to be considered is Lady Macbeth's tenderness. The humanity of a person is alone rightly gauged in his social contacts, with reference to his behaviour towards his inferiors. We are reminded of Duncan's lack of favourable reaction to the "bloody man", who happened to be a brave warrior and the rescuer of his eldest son, besides being the harbinger of the great and glad tidings. Duncan was most insensible and indifferent to his woebegone plight. Lady Macbeth receives a messenger with the news of the King's visit that night. She is surprised, as well she might be: Macbeth should have been there in person with the news of the coming of the royal guest, and to look to the preparations, which must necessarily be made against his reception. She is, however, informed that

Our thane is coming;

One of my fellows had the speed of him,

Who, almost dead for breath, had scarcely more

Than would make up the message. I:5. 35-38

She herself clearly recognises the tenderness of her own feminine nature as a handicap, so that she needs to pray to the spirits that tend on mortal thoughts "to unsex me here" (I. 5. 42) She possesses indomitable will, and this, she now invokes to have herself unsexed, so that her urgent feminine nature might be deprived of one of its essentials tender heartedness.

Tenderness calls for possessive tenderness in fond terms of childlike and childish endearments. Macbeth uses all sorts, from those of the formal husband, of the lover husband, of the purely romantic lover: "my dearest partner of greatness", "dear wife", "my dearest love", "love", "dearest chuck" and "sweet remembrance". She can work out the details of the murder of Duncan with consummate ingenuity; but faced with the actual fact of committing the deed, she recoils and fails to accomplish it, not, however, from any sense of fear like Macbeth, but because her tender nature would not steel itself to guide her hand to plunge the dagger into Duncan's bosom:

Had he not resembled

My father as he slept I had done't. II: 2. 14-15

We are reminded of her speech, in which she is hard at work to chastise all that impedes him from murder with the valour of her tongue. She assures him that she would have undertaken the relatively impossible task of killing her own babe, if she had promised to do so, and, consequently, Macbeth could, surely murder Duncan after having pledged himself to the deed, since, the relationship between himself and Duncan is of comparatively little account. She assures him that she knows what she is talking about; since,

I have given suck, and know,

How tender 'tis to love the babe that milks me:

I would, while it was smiling in my face,

Have pluck'd my nipple from his boneless gums,

And dash'd the brains out, had I so sworn as you

Have done to this. I: 7. 54-59

It is a clear case of tall talk. The quick movement, of the last four lines, with their easy iambic foot is affected by the rigorous exclusion of any heavier foot and is indicative of an undercurrent of the peculiarly tender emotion of the mother aroused in Lady Macbeth by the imaginative erotic experience, both physiological and psychological initiated by the tactual sensations of tantalisation and lacteal movement caused by the babe at her breast. Within the narrow compass first two and a half lines of twenty-five monosyllabic words, excepting three,

and all of the simplest, she has drawn a full-sized living picture of the all-absorbing tenderness of the woman for her child, which is inseparably linked with her sexual excitation, rendering her peculiarly helpless in this particular love. It is impossible for a woman, who is capable of imaginatively experiencing such depth of emotion to act the way Lady Macbeth professes to her husband that "I would". The abrupt break in the flow with the beginning spondee and the cataract rush of the succeeding anapaest is expressive of the hesitancy of the speaker and the hurry with which she must get over the expression of the terrible thought it contains. It is, therefore, clear that Lady Macbeth is merely making the statement with the express object of forcing her husband's hand to the murder of Duncan. It is noteworthy that though she "would chastise all that impedes" Macbeth from "the golden round" including Duncan, whose murder thus becomes a necessity for her, yet she is so horrified as to faint at the unnecessary and uncalled for, inexpedient murder of the Chamberlains! Macbeth himself now begins to recognise and regret her tender-heartedness that refuses to be killed along with Duncan.

From this point onwards, his own nature having dried up of "the milk of human kindness", Macbeth only takes her into half confidence; as in the case of plotting the murder of Banquo and Fleance; or, keeps her in the dark as when he orders the butchering of the innocent and helpless wife and children of Macduff in their abandoned state:

The Thane of Fife had a wife; where is she now? V.1. 46

Pathetically sings Lady Macbeth. This incident is what delivers to her soul a mortal wound. It is from this moment that her irreparably wounded heart parts company with her husband.

"The more painfully aware she (Lady Macbeth) becomes of being deceived in her husband, the more in loneliness she feels the growing estrangement, and the more active grow the suppressed feeling of her better nature, which drew back on seeing Duncan's likeness to her father." (C. C. Hense: Mental Diseases in Shakespeare, 1878). (Ralli 38)

The incomprehensibility of her husband's inhumanity for its own sake, as it appears to her, eventually unhinges her mind and makes her take refuge in death by suicide! If only she had been spared the horrifying sight of the blood, which in its profusion seemed to fly in all directions, with splashed and scattered drops of ruddy life, as if, straying and groping on its way to reach the murderer; "Yet who would have thought the old man to have had so much blood in him?" (V. 1. 43-44)

Sanguinophobia is her trouble! Blood broke her nature! She cannot endure the sight of blood, not even in her imagination. The discovery of the murder brought through it, with the nauseating vividness, the enervating smell and sight of the blood with further mixing and thickening of it with that of the Chamberlains, and she had actually, definitely fainted away. This is easily understood and even expected, from her sleep walking and compulsive action of washing her hands every "quarter of an hour". In the nine speeches that she makes, she dwells on blood, and that, most pathetically, as if her heart would burst: "Yet here's a spot"; "Out damned spot out I say" "yet who would have thought the old man to have had so much blood in him ?", "The thane of Fife had a wife, where is she now?"; "What! Will these hands ne'er be clean?"; "Here's the smell of the blood still: All the perfumes of Arabia will not sweeten this little hand! Oh, oh, oh"; "Wash your hands"; "give me your hand: What's done cannot be undone"; and "I tell you yet again, Banquo's buried, he cannot come out on's grave." (V. 1 69-70) There is blood enough here to drown a swimmer, leave alone, a tender woman of Lady Macbeth's mould! We agree whole heartedly with the "good" doctor's implied thought that she is not past redemption; since, in her subconscious mind she is truly repentant.

More needs she the divine than the physician.

God, God forgive us all! V:l. 81-82.

But Macbeth's, alas, is a divine-deserted court, with its resultant absence of the offer of the blood of the Lamb as a recipe that alone could "Sweeten this little hand."

Lady Macbeth's Self-Surrender and its Maladjustment

Last, the feminine quality of self-surrender is equally dominant in Lady Macbeth. But this and the other two essential feminine traits are rendered inoperative owing to the fact that they are under the control of her own will, which is far superior to that of her husband's. There is nothing in Macbeth to draw this quality out to himself. It is evident from her speeches that she longed to make a surrender of herself to him, but he is too weak to receive the burden; for burden it is; since, it implies the shouldering of the responsibility of projecting, guiding and even driving the personality of the woman, and for this in relation to Lady Macbeth he is the least suited; the operation of the requisite masculine qualities in him is either frustrated, or enfeebled, or made abortive through the interaction of his weak will. Lady Macbeth longs to surrender her personality to her actual husband, but not being a human automaton, she cannot

go the whole length, and the spiritual impotency of Macbeth forces her to fall back upon herself with natural disastrous results to both.

Macbeth, in short, lacks the necessary developed masculine character of essential manhood, delineated by Shakespeare in "Hamlet." "What a piece of work is a man! How noble in reason how infinite in faculty (mental power), in form and moving how express and admirable, in action how like an angel! In apprehension how like a god! The beauty of the world! The paragon of animals." Macbeth is truly a paragon of animals but on the bestial plane. The pattern of manhood being distorted in him, he is a fallen man, whom a woman of Lady Macbeth's parts could not long admire. Consequently, very early in the play, from the moment she discovers that Macbeth has murdered the chamberlains, not out of necessity, but because he is inured to the spilling of human blood, she begins to cool towards him. From Banquo's murder, the relation between them becomes taut, and with the news of her husband's extreme callousness in getting Macduff's wife and the children killed in cold blood, her psychological separation from him is complete. She never speaks to him unless the wifely habit surprises her into expressing her original attitude in the somnambulistic trance, when her will is inoperative. C.C. Hense's comments on Macbeth and Lady Macbeth are searching, since they analyse their relationship which is responsible for the Macbeths' moral misfortune:

"Lady Macbeth....stands in an inverted relation of disposition and development to her husband. We expect the vacillating Macbeth to suffer mental derangement....The stronger Lady Macbeth is overpowered by the past in her sleep"

and,

"The more painfully aware She (Lady Macbeth) becomes of being deceived in her husband, the more in loneliness she feels the growing, estrangement, and the more active grow the suppressed feeling of her better nature which drew back on seeing Duncan's likeness to her father." (Mental Diseases in Shakespeare. Jahrbuch, 1878).

Looking back, we find that her very first speech to him is expressive of her rapt admiration for him;

Great Glamis! worthy Cawdor!

Greater than both, by the all-hail hereafter! 1.5. 55-56

She addresses him even in private with something akin to submissive respect: "Did you send to him, Sir?" (III. 4. 129) referring to the non-compliance of Macduff with his order of personal attendance on Macbeth, she sees to his creature comforts at great inconvenience and

discomfort to herself, when she prepares his nightly drink with her own hands. Macbeth speaks to his servant just after mid-night.

Go bid thy mistress, when my drink is ready

She strikes upon the bell. II: 1. 31-32.

Her solicitude in this respect must produce the soothing hypnotic effect of resolving any discordant jars that his soul might experience as a result of her overbearing disposition to a spineless husband:

You lack the season of all natures, sleep.III:4. 141.

She calls to his mind his urgent need of rest and sleep, but carefully keeps her own naturally worse plight, resulting from the same cause, in the background.

A woman will make a man or mar a man: her power for good and for ill is tremendous. The woman coupled with the right partner will make him, and, the unequal yoke will mar the man, and, of course, herself. The story of Macbeth and his wife is illustrative of the latter part of the truth. Set the woman on the way she would go; and not on the one she should, and her emotional nature tends to go the whole length of the way! Once Macbeth had set the ball rolling with regards to Lady Macbeth's degeneration by influencing her impressionable nature by his "vaulting ambition", her whole personality becomes infected by it, and the frailty of her nature, falling back on the woman's bag of tricks, rendered subtle by her keen intellect, lend a further edge to his already urgent ambition. She has a quick and far-reaching apprehension. She is well versed in the male psychology. In her first soliloquy, she promises that she would intellectualise him, so that he might be replete with her liveliness and intellectual keenness. She would thrust all emotion out of him; she would argue him out of any intellectual or spiritual difficulties that he might feel on the score of Duncan's murder. She knows he is sluggish, a fearful suckling and an intellectual coward, because of the emotional defect of excess in his nature, resulting in his being too full of the milk of human kindness.

The trouble with Macbeth's mental make-up is that neither is he capable of leading his wife nor of being entirely led by her. She was hopeful that she would be able to manage to strengthen his intellect by pouring into it her own spirits:

Hie thee hither,

That I may pour my spirits in thine ear. I:5. 26-27

That is all right: as far as it goes, but it does not go far enough: in the first place, he needs constant doses of her 'spirits', which she administers having them with bitter disdainful

remarks, intermixed with out-bursts of ill-temper at his ignorance and lack of wisdom. The oft-repeated attacks on his manhood must lash him into a suppressed fury. She bemoans that womanlike he cannot hide his feelings:

Your face, my thane, is as a book where men

May read strange matters. I:5. 63-64.

Lucrece invites Tanquin to examine this thought which brings out the difference between, the sexes with regard to psychophysical activity in man as in woman.

"Though men can cover crimes with bold stern looks,

Poor woman's faces are their own faults' book:"

She towers over him as a she-Colossus and confronts him continually with "self-comparisons" both direct and implied; sometimes she forces the issue in a tone of final order!

and you shall put

This night's great business into my despatch: I: 5. 68-69

And when he offers a mild, spineless remonstrance "We will speak further" she abruptly turns upon him wagging a finger like at a naughty child, who has forgotten a lesson learnt recently:

Only look up clear;

To alter favour ever is to fear.

Leave all the rest to me. I: 5. 72-74

But he cannot face the ordeal of attending on Duncan at dinner, and unceremoniously leaves him. In the seclusion of his own closet he gives himself up to incisive introspection. He finds that his greatest fear proceeds not from the horror of murder, but from public opinion, forgetting that it is often superstitious, short-lived, capricious, vascillating and, at the most a nine days' wonder! He recognises that he is not animated by any strong motive of redressing a personal wrong. He makes a sound case against the contemplated action. The thought of the judgment to come never once enters the arena of his deliberation, which is wholly earthy. He can easily waive what may happen in the Hereafter, but alas!

We still have judgment here; that we but teach

Bloody instructions, which, being taught, return

To plague the inventor. I: 7. 8-10

And in conclusion he assures himself that he has no cause to act the way he has been contemplating he would. But he has forgotten that he had delegated the power to decide for

him to Lady Macbeth; inadvertently, suicidal, by exposing to her woman's naturally greedy gaze, the smouldering evil that lay live in his dark soul! He helplessly pleads,

We will proceed no further in this business: I: 7. 31

She literally pounces upon him, as a beast of prey when it is deprived of an almost made victim:

What beast was't, then,

That made you break this enterprise to me?

When you durst do it then you were a man; I: 7. 47-49

And by strong implication that without daring he is none! The argument is fallacious, and she knows it. She now seems to stoop to the woman's trump-card of unashamed lying. She brazenly tells him that he had pledged himself to the murder of Duncan, which there is nothing to show that he has, except her bare word! Is it a bare word though? Macbeth himself comes to support her; for instead of protesting against her assertion, his response to it is "If we should fail...". She brings home to him her plausible superiority by telling him that she could easily snatch the babe from her breast and dash his brains out, if she had made such a promise; and what is Duncan to him that he should hesitate to keep the pledge and thus perjure his soul? He gives the last helpless gasp and drops to the lowest depth of moral hell, as he shows himself in his true colours of those of a coward! For, he is prepared to do the deed, provided safety is guaranteed! The failure he refers to is not that of the complete performance of the deed, but the secretiveness of the crime. Immunity is all he asks, and immunity Lady Macbeth promises him: Duncan's "spongy officers" shall bear the blame. Her consummate ingenuity has left nothing out: It is they

Who shall bear the guilt

Of our great quell I: 7. 71-72

It is a great business and requires a man of great courage; and he is that man! He is floored! He crawls to her as a worm to do her bidding. He has surrendered his manhood to the woman, unconditionally, happily and voluntarily: he is breathless with rapt adoration:

Bring forth men-children only;

For thy undaunted mettle should compose,

Nothing but males. I: 7. 72-74

They shall be immune, she assures him again:

Who dares receive it other,

As we shall make our griefs and clamour roar

Upon his death? I:7. 78-79

Immunity having been assured, there is nothing further to worry about: no qualms of the conscience, no social scruples, no "compunctious visitings of nature". Macbeth is elated, he is transported to the happy atmosphere of security. For once his nature has become radiant from the fusion of Lady Macbeth's with his own! He shouts for joy!

I am settled, and bend up

Each corporal agent in this terrible feat.

Away, and mock the time with fairest show:

False face must hide what the false heart doth know. I: 7. 79-82

But wait; Time shall have his revenge! Hecate says to the witches

And you all know security

Is mortals' chiefest enemy III: 5. 32-33

So, Security, the bane of human existence shall become his hidden rock on which his immortal soul shall crash! The final decision of Macbeth is merely a reiteration of the one he had made earlier on the fulfilment of the prophecies of the witches. Two-thirds of the prophecy having been fulfilled, Macbeth was naturally led to gloat over the certainty of the fulfilment of the last one-third.

He begins to feel now that his wife's optimistic exhortations have been silly self-deceptions or deliberate evasions. He is nowhere nearer the joy and calm that she had repeatedly led him to expect after "the attempt." He recalls how sometimes, she had spoken with the very tongue of prophecy, that after Duncan's murder they should control events, and not events, them:

And you shall put

This night's great business into my despatch;

Which shall to all our nights and days to come

Give solely sovereign sway and masterdom. I: 4. 68-71

It does not seem convincing to him even then, for his unenthusiastic response is "We will speak further". But she has led him on through coaxing and cursing, fawning and flare-up, cavilling and snivelling; praise and blame; deification and disparagement; aggrandizement and abasement; and pouting and paying! Above all, by incessant doses of subtle suggestibility, she had induced in him a spirit of emulation with reference to herself. She seems ever possetting

with him. She somehow manages to place him in a setting, beside herself, so that the contrast awakening in him a sense of disparagement might goad him on to the suggested line of action. Sometimes she is downright shallow as in the beginning of the knocking-scene, with its awful sense of impending ruin!

A little water clears us of this deed;
How easy is it, then! II:2. 68.

He knows the consolation offered by her has no depth; but he cannot help leaning on her, for, she looks and speaks so strong. One wrong leads to another wrong as he confides in her that his real fear now proceeds only from Banquo and his son.

O! Full of scorpions is my mind, dear wife;
Thou knowest Banquo and his Fleance lives. III: 2. 36-37.

She shows him the way out. Yes, she knows that, but

In them nature's copy's not eterne.

He repeats the thought in a spineless line:

There's comfort yet; they are assailable; III:2. 39.

Later on, when his 'comfort' has turned into action, so that before dawn "there shall be done a deed of dreadful note," she is greatly surprised, and asks him to explain himself: "What's to be done." She has not expected him so soon to develop the ingenuity to plan for executing the "deed of dreadful note" independently. He gives her back her own guardedly and enigmatically expressed thought in a clearer language:

Thou marvell'st at my words', but hold thee still;
Things bad begun make strong themselves by ill: III: 2. 54-55.

She is convinced now that he is well on his way and will soon cease to need her. She makes a frantic effort to keep him dependent on herself. She now suddenly takes on the role of a submissive unobtrusive wife. Macbeth informs the guests that they shall soon be welcomed by his wife, the Queen; but she immediately offers a self-abnegating alternative with flattering obedience to his own royal request:

Pronounce it for me, sir, to all our friends;
For my heart speaks they are welcome. III:4. 7-8.

The expected word of courtesy to thank her is not recorded. She makes another attempt to win some sort of a remark, a hint, suggestive of her old spell still unbroken over him. As he is busy with the murderer of Banquo she reminds him with sweet self-abandoned blandishment.

My royal lord,

You do not give the cheer: III: 4. 32-33

The thriftiness of the response in just two words! "Sweet remembrance" further suggests to her, her waning influence over him. Her reminding him of his remissness on two occasions, in point of social courtesy, has not elicited any responsive warmth. She now invites his attention to a state necessity of Macduff's death. She, apparently, invents the lie to bring home to him her usefulness: she is indispensable: she knows everything; and offers the solution of all his problems. He is surprised at what she tells him, for he disbelieves her, and for the first time boldly offers to cross-examine her. He seems to be reminded of her earlier two fibs: that he had initiated the subject of Duncan's murder in a conversation with her; and that he had pledged himself to his murder. He knew then, as now, that she was lying, but then they happened to fall in with his mood so that he had accepted the falsehoods, which contributed to his male sense of self-glorification. His need being different now, woman like, he changes round and blames her for what he praised her for before. Be that, as it may his mind does seem to be probing her character to its very depths,

How say'st thou, that Macduff denies his person,

At our great bidding? III: 4. 128-129

She cunningly evades the issue by cross-examining him in return: a question for a question:

Did you send to him, sir? III:4. 129.

He is amazed! She has placed him on the horns of a disconcerting dilemma. To say 'yes' would be inviting humiliation, and the loosening of her lashing tongue, normally never too sweet; for, he anticipates her further question as to what steps he had taken in the matter, and, he would have nothing whatever to say. To answer in the negative would imply that he is either light headed or evasive. The third is to admit that he knows nothing about the matter; but this would lay him open to the humiliating charge of knowing less than his wife about matters of special importance to himself. So, he makes up an over-elaborate reply to show to her that there is nothing that he does not know, for he has taken steps that all information should speedily and at first-hand come to him. This of course she does not know and the object of making her feel small compared to himself is well-served;

I hear it by the way; but I will send.

There's not a one of them but in his house

I keep a servant fee'd. III:4. 130-132

Precisely from this point onwards, they become spiritually divorced. The end of Act 2 scene 4 is the end of their conjugal life. She knows she is no longer wanted, as also her woman's nature rebels against the diabolic maliciousness, which his transformed nature sought to express habitually in some "deed of dreadful note." He turns from her, a lone man, and ceases to be human! It is significant, because only in society, of which the union of man and woman is the basic unit that a man is, or can remain, fully human, for, apart from society he is either an angel or a beast! C. H. Herford's misplaced generosity with reference to Macbeth's degeneration is sharply contradicted by the text:

"The witches stimulate Macbeth's unborn thought, and his life becomes henceforth a terrible dream. His nerve hardens as he commits crime after crime, but to the last he retains some vision." (Shakespeare, People's Books, Vol. I. 1912)

Macbeth, unconsciously, but naturally now identifies himself with pure evil in the moral universe.

"It is perhaps because the idea of beatitude is strange to the modern mind that for the last hundred years or so the critics have only sentimentalised Macbeth ignoring the completeness with which Shakespeare shows his final identification with evil." (Knights 54)

He is now the antitype, the traditional Satan, the Arch-enemy of mankind! He will not consult her, who is still something of a human being, but would turn to the Witches the units of pure evil, to whom he justly traces his kinship now:

I will tomorrow

And betimes. I will—to the weird sisters:

More shall they speak; for now I am bent to know,

By the worst means, the worst. For mine own good

All causes shall give way: I am in blood

Stepp'd in so far, that, should I wade no more.

Returning were as tedious as go o'er. III:4. 132-138

But tomorrow has no significance now in the moral universe, with reference to Macbeth, or for Lady Macbeth for that matter. He shall bemoan this "tomorrow" again when he receives the news of her death; but there shall be no tomorrow, for that shall be only in the 'hereafter' then he is no more! Tomorrow implies change, change front night to day-born moral benightments to spiritual enlightenment through moral regeneration by repentance. Lady

Macbeth had herself initiated the cease of her own "tomorrow"" with her vow to cut off Duncan's, when her husband informed her in response to her query, that Duncan planned to leave "tomorrow."

Of never,

Shall sun that morrow see. I:5. 62

There is now no 'tomorrow' or change for Lady Macbeth too, for she has lost the active will to goodness. Her repentance, if her expressions of it in her somnambulist trances may be given that dignified name, is involuntary and not the act of her volition as such. And, for Macbeth more so. He himself recognises that for him repentance is out of the question. Retracing his steps and carrying on are nicely balanced, except that his evil nature now makes it easier for him to continue on the way to ultimate, utter moral degeneration.

With the opening of the drama he appears to be already well on his way to unmitigated evil. But for a comprehensive summing up of the evil career of Macbeth's soul, we must go way back to discover the seeds that lay in his initial demoralisation, before he is brought on the stage. A character is inconceivable in a vacuum and so Shakespeare places relevant hints in the play as to what major traits a certain personality comes to develop before the character in question is brought on the stage. From Act I:5 it is quite clear which of the two partners to the marriage wields the greater influence on the other with resultant shaping of character of either. Before the Witches appeared, Lady Macbeth was there! What Lady Macbeth had initiated, the witches accentuated. But in either case, it is Macbeth's response that is the crux of the tragedy. In view of the above remarks E. E. Stoll's statement seems rather arbitrary:

"Hamlet, like Macbeth, is by supernatural influence involved in an enterprise, little in keeping with his nature. He is led into it." (Stoll 109)

They are both great in their own respective spheres. The evil that he had freely willed under the guidance of his wife eventually killed his human nature. He was killed, desperately fighting, unrepentant, challenging even the Fates to come into the lists with him! When Macduff tells him that he is not born of a woman since he was ripped out of his mother's womb, Macbeth knows simultaneously that he is being killed on a lie from the Witches; but nothing daunted, he fought on to the bitter end: which reminds one of Milton's Satan.

What though the field be lost?

All is not lost – the unconquerable will.

The woman is the weaker vessel, but her potentiality for good or ill with respect to the man is comparatively more tremendous and expresses itself through the instrumentality of the man.

"Perhaps as with some physical diseases (e.g., colour-blindness, etc.), that man must transmit them through the female, the woman in her turn must operate and transmit spiritual maladies to others through the male." (Doncaster 6)

Helped by her true counterpart, she radiates good and the wrong partner brings evil on her, on himself and on the society at large. The tragedy of their lives and of those who come in intimate contact with them springs from the reversal of the natures of the woman and the man in Lady Macbeth and Macbeth. They were ill-mated and could not but ill act and were undone.

"....no doubt, the direction which intellectual development takes is to a considerable extent determined by circumstances, but the kind of mind is irrevocably decided before the child is born." (Caster 50)

A Tragedy of Human Nature

Lady Macbeth's and Macbeth's is a tragedy of human nature. In "Macbeth" we are allowed the great privilege of looking on two souls displayed in their nakedness with the forces of external and internal evil, acting directly and indirectly on them through interaction. They seem to be caught up in the unholy grip of circumstance. Persons and events all contribute to their degradation. Nothing and none guides them to goodness; when, momentarily, they went towards it, in pursuance of their own inner light, which comes from their conscious recognition of the demands of human nature. But as Wordsworth says "the world is too much with us; late and soon" and the good combating forces in persons and events storm in and the light is extinguished, leaving them to their own groping in the resultant moral darkness! For a satisfactory understanding of the causes that led to their fall we must sum up the forces that worked against them.

Among the events which contribute to their moral prostration, the foremost is his marriage with a woman of Lady Macbeth's masculine cast, with his false sense of true valour heightened by an excess of emotion his participation in a war between his weak King and another of proves personal prowess, whom he defeats; and his being made a host of the inadequately attended King in the moment of his giddy triumph, without any mid-alive on his

part in the matter, besides the King's, public recognition that he was the best of the lot, including himself who deserved more than all can pay.

"Perhaps the good Duncan had planted ambition which was to be the cause of his own death in Macbeth." (Sitwell 27)

Severally the part, played by the persons and the events is insignificant; but their cumulative effect is overwhelming, and this combination of the seemingly inconsequential forces is what brings about the frightful event of the moral misfortune of the Macbeths.

"He (Macbeth) and his wife are immensely potent, but their tragedy is a tragedy of sterility. Macbeth is such a man, exposed to exceptional emotional stresses. He is imaginative without the release of being creative." (Stewart)

Conclusion

The Macbeths' is a tragedy caused by the complete reversal of the masculine-feminine constituents of the human personality. Before the witches appeared, Lady Macbeth was there to prompt, direct, and drive Macbeth to "catch the nearest way" to glory. The text is quite clear that after Macbeth had confided a passing thought of his ambition, in Lady Macbeth, she stood by him as the concrete form of ambition.

The poison that Macbeth injected into Lady Macbeth's soul was re-injected into his own with the virility of the contagious disease, moral, or physical. Each ruins the other, but his is the greater spiritual degeneration. After Lady Macbeth, he keeps his eye fixed on his ambition in its two aspects the usurpation of the kingship and the retaining of it within his grasp. Macbeth surrendered his manhood to the woman instead of prompting the wife to surrender to himself; and so the unnatural relation brought about their terrible ruin.

In sum, it is neither the woman nor the man who is responsible for the tragedy in each case; it is the peculiar relation between the parties that is ultimately seen to generate the tragic forces through the enhancement of the emotional factor in their personalities and through them in the tragic world at large. The same men and women, brought into such relations with different persons differently constituted, would live happily ever after.

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Plurality in Magahi Language and Reference to count/mass Noun

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Abstract

The concept of the reference of number system in the language is particularized due to the different linguistic ecology. The perception particularly in the domain of additive plural, however, is not very arbitrary. A limited number of possibilities have been identified cross-linguistically; most of the languages follow two-way distinction i.e. singular versus plural. Some languages, particularly, classifier morphologically have inbuilt three-way number distinction. Magahi, a new Indo-Aryan language, uses morpho-phonetic way to mark plurality, and is purely a nominal phenomenon¹. Magahi has two forms of noun, and marked noun carries 'identifiability' or 'uniqueness' property (Lyons 1999). For the present purpose, we entitle this marker as 'discourse marker/definite determiner'². The paper following Corbett (2000) discusses how Magahi makes three-way number distinction. The three-way number distinction is based on the fact that the marked noun in Magahi, strictly, is singular (following Jespersen 1924; Corbett 2000, etc.). Obligatoriness/optionality of the system is discussed following Drayer (2013). The plural mechanism shows a restricted regular pattern on the animacy hierarchy³. Despite having the obligatory numeral classifier system; it has regular plural system which seems to be problematic for the observation made in Aikhenvald (2000) that classifier languages don't have regular plural system. With only few exceptions like abstract noun, mass noun, etc. the system of plurality is regular in the language. Magahi also distinguishes between the bare plural [N+PL] and marked plural [[N+DEF] +PL]]; marked plural deriving the semantics from marked singular has semantics of familiarity, identifiability, presupposition, etc. The second section of the paper ventures into available measurement units in the speech community for the reference of mass noun (solids, liquids, etc.). Though the paper deals with the important classifiers that language uses for measuring the mass noun, is a preliminary effort and invites future research in the area.

Key words: - Bare/marked noun, Three-number system, Animacy-hierarchy, definite determiner, Numeral classifier

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¹ Nominal means Noun Phrase here (Halliday 1985). The plural is only seen on NPs i.e. on nouns, on Adjectives, and on Pronouns (in inflected forms). There are some lexical items too which are used for the purpose of plurality. Plurality is not seen beyond NPs i.e. in verbal phrase (VPs).

² Though, this can be thought of as an instance of bare classifier system as in Bangla, Hmong, Vietnamese, etc. (Simpson, Hooi & Hiroki (2011). I have not discussed the terminological issue with its relevance in this paper and, it is limited to the semantics of '-wa' and its effect onto the noun phrase (NP).

³ The categorical distinction is given by Drayer (2013) in the online language description database WALS.

1. Introduction

Politically speaking, Magahi is one of the dialects or varieties of Hindi language. Nevertheless, some of the linguists have tried to establish it as a complete language of its own e.g. Aryani (1965), Verma (1985), Verma (2003). In this paper, I am considering Magahi as a language of its own that has all kinds of prototypical properties which are very different to Hindi, in fact, closer to Maithili and, in turn, to Bengali (Grierson 1903, Verma 1985). Magahi is predominantly spoken in Northern part of India, mainly in Bihar, and in some regions of UP and Jharkhand. In Bihar, it is widely present in eight districts. Though there are varieties of Magahi, it is believed that variety spoken in Patna and Gaya districts is the standard one. There are very few works devoted in understanding the structures of the language. Some works work as the background of the present endeavour e.g. Verma (2003), where she talks about the definiteness of the noun particle 'wa' in Magahi; Verma (1985) speaks of the verbal structure of Magahi; Alok (2012)⁴ speaks of the semantics of '-wa' particle in Magahi. He considers it as noun particle which functions as specificity marker in the language. There are no works available to my knowledge which directly deals with the concerned topic. The only grammar book available on the language has long back written by Aryani in (1965). The work is linguistically not sound, and cannot be seen as a scientific documentation of the language. Aryani (ibid) talks about the mechanism of plurality in Magahi; according to him plural in Magahi is formed by adding '-ən' suffix to the noun. Alok (2012 (Unpublished MPhil dissertation)) speaks about the number system of the language very briefly; however, he mentions that since Magahi has classifiers 'numeral classifier', its number system is highly irregular. The explanation he draws from Aikhenvald (2000)⁵. My say on this claim is that the language has classifier system (more than ever explained), but it simultaneously has a regular plural system with very few constraints. This paper explains some of the very interesting and atypical characteristics of the number system (plurality) found in Magahi. My claim that the language has three-way number distinction is based on the fact that Magahi has the preference of bare classifier over bare noun in the context of singular reference, in fact, bare noun gives general reading (Simpson et. al. 2011 for bare classifier).

The structure of the paper is as follows. Section 2 deals with the methodology; it speaks about the number of informants, the variety under the observation, the base of the questionnaire, the procedure, and the critical literature which serve as the basis of the paper. Section 3 describes the semantics of bare noun and marked noun; the difference arises because of the semantics of marked noun. Section 4 speaks about the system of plurality in the language. The two important questions, like what are the morpho-syntactic ways Magahi uses for the plural marking, and the restriction of the plurality on animacy hierarchy have been discussed. Section 5 explains the phenomenon of three-way number system in the language which is based on the morphological peculiarity of the singular and the general number. Section 6 discusses the major quantifiers and measurement units used for the mass noun, mainly. The paper ends suggesting some of the future endeavours in the area.

⁴ Unpublished MPhil thesis, submitted to the Jawaharlal Nehru University (2012).

⁵ Languages with the classifier system restrict the regular plural marking system, Aikhenvald (2000).

2. Methodology

The variety under consideration is spoken in Patna district (Bihar), which can be believed as the standard variety of Magahi. The issue at hand is based on the competence of the author and the close observation of the speech community. 11 informants were interviewed informally. They are mostly family and friends who reside in different places of the district. First, from innate knowledge or the competence of the author the problems are observed, and then are framed in sentences and after that got validated by informants. So a set of the ever-changing questionnaire have been given to cross-check the observations (questionnaire was subject to change based on the spot-on responses of the informants). The questionnaire was motivated by the factors like the nature of the problem, the review of the relevant literature, and feedback from the informants. Literature worked as the background or framework for the present study. Since the problem doesn't directly address any phonological alternation, no extra care is taken while choosing the informants; however, literate-illiterate, male-female, and age factors were taken into account (no variation as such were seen). Works that this paper followed, particularly, are Jespersen (1924), Corbett (2000), Akhinald (2000), Drayer (1989; 2007; 2013), Yadav (1996), Verma (1985; 2003), Kachru (1980), Alok ((2012), Kumar (2015, 2015a, 2016) etc. The work is qualitative in nature, and follows the Basic Linguistic Theory Dixon (2010, 12) for methodological consideration.

3. Noun Phrase and Noun Particle in Magahi

It is imperative to discuss the forms of nouns in Magahi to get the better hold of the plural system. In Magahi, two forms of nouns are easily observable; can be understood as uninflected (root/stem) and the inflected/derived form. Uninflected nouns are stems which are semantically equivalent to the root. The concern, however, for the present purpose is the form and function of the derived noun. In Magahi, in a conversation or discourse, nouns are used with some functional suffixes whose core function is to give 'grounding' (Langacker 1968, Taylor 2002)⁶ to the noun. There are three suffixes which hang around the noun for the feature [+ DEF]; these are '-wa', '-ya', and '-a'⁷. These morphemes are in complementary distribution, and are phonologically conditioned i.e. their selections depend upon the last sounds of the words. So, when a word ends with /-i/ either '-ya' or '-a' is used; when the words end with sound /-u/, '-a' suffix is used; remaining sounds take '-wa' form. This is ('wa') the elsewhere form. The function of these noun particles have been discussed by Verma (2003), Alok (2012, 14), Kumar (2015,16), etc. where it is claimed that these particles function as the definite determiner or specificity marker. The present work is based on this analysis of noun particle as a definite determiner within the noun phrase⁸.

⁶ Grounding is more a conceptual instantiation of a type; in which the designated objects are located in a certain speech event.

⁷ Sometimes '-ma' is also used when the last sound of a word is nasal but that differs on the ideolectal level. However, I have not noticed this pattern in my experience or observations. Alok (2012) listed the variants 'ma'.

⁸For the present purpose I am avoiding any other terminology for the function it plays, however, there is a full scope to see this noun particle as 'bare classifier' in the language. But it would invite a thorough investigation regarding its distribution and function. The particle has functions other than definiteness in the language (Kumar 2015, 2016). It affects the speech from sociolinguistics point of view as well. Since the primary aim of this paper is to see the plurality in the language, it is avoiding any further concept which needs a detailed explanation.

- (1) kiṭəb-wa papa-ke ɖe ɖihə
 book-DD father-DAT give give.FUT.3H
 Give the book to father.
- (2) kiṭəb kʰəɾiɖe pəɾtəu
 book buy.O (have to)INFN.2
 You have to buy a book.

The sentence in example (1) is an instance of the marked noun in Magahi. The speaker asks the shopkeeper to give the particular book to his father (reference about the book is already made). But the noun phrase (henceforth NP) in example (2) which is unmarked doesn't refer to any particular book, but the book in general. There are more semantic and syntactic layers working in the derivation and use of these particles, but for the sake of present purpose we conclude that it has the function of definiteness (in terms of identifiability) or specificity⁹. As far as the terminology 'discourse particle' is concerned, it has been observed that most of the instances of nouns in speech/discourse are marked ones. This linguistic strategy of the speech community might reflect many possibilities in terms of seeing the world in discourse or to concretise/individualise the abstract form of speech or to introduce the NPs into the discourse from its lexical entry. Though this is true that it strictly attaches with noun only, it doesn't morphologically stands with nouns when they are used out of the discourse or used as one-word response. So, it would be bizarre to respond with marked noun of the question like 'what did you drink this morning', one cannot say *'ḍuḍʰwa' (milk.DEF); the response would be like 'ḍuḍʰ' (milk). I am leaving the discussion of terminological set up of the particle here, and shall strongly argue that it should be seen as 'bare classifier' in the language, also because of its individualizing function.

4. Magahi Plural System

Semantics of plurality is rather not the primary concern here; the focus is on the linguistic mechanism language or speaker uses to refer to more than one objects. Plurality in Magahi is achieved through the morpho-phonological process¹⁰. For the additive plural language uses the suffixation process whereby a bound morpheme '-ən' is used with the bare noun e.g.

- (3) rəjuə ɡəi-ən-ke le əo
 rəju.DD cow-PL-ACC bring come.2.NH
 Raju, bring the cows!
- (4) ləik-ən ɑːj əskul kəhe ne ələi he
 boy-PL today school why NEG come.PST.3 be.PRS.3
 Why have children not come to school today?

The plural marker according to Haspelmath (2013) varies on two dimensions i.e. animacy and obligatoriness. Animacy makes the distinction between the animate and

⁹ Though definiteness and specificity cannot be understood as the same thing, lacks the clear distinction in the literature and are used interchangeably. Following the Simpson et al. (2011) criteria of mapping definiteness, the noun particle in Magahi evidently has definiteness. See also Ihsane & Puskas (2001) for specificity.

¹⁰ I am restricting myself only to the morpho-phonetic way of pluralisation. Otherwise, the language uses very different and more than one ways of refereeing to the numbers. e.g. echo-formation, reduplication, associative plural, classifiers, etc.

inanimate noun; the semantics of inanimate sometimes extend to the non-human animate too; however, in this paper we are considering inanimate as non-living. According to Haspelmath (ibid) when the two dimensions (i.e. animacy and obligatoriness) combine we get six possible values in the language¹¹. Magahi belongs to- plural in all nouns, optional in inanimate. The categorization is not very strict though. Magahi in its formalization of plural marking works differently; the system works well on (non)/human nouns, it also does well with the majority of inanimate nouns. It's hard to make a categorization of the kinds of the noun it goes with and with which it doesn't. The system restricts its mechanism on the abstract noun. With few exceptions, the language has no problem in using the plural marker '-ən' with animate (human & non-human) and inanimate nouns as it is evident in the examples below.

- (5) kursi-ən leṭe ao iḍ^hər
 chair-PL bring.PROG come.2 this side
 Bring the chairs, here!
- (6) (?bor-ən)/bor-w-ən yəḥa-se hətao
 sack.PL/sack-DD-PL here-ABL remove.PRS.2
 Take the sacks from here.
- (7) (*kəpr-ən)/kəpər-w-ən fek ɖe
 cloth-PL/cloth-DD-PL throw give.2
 Throw away the cloths.
- (8) səb kətori-ən/kətoriya kəḥa həi
 all bowl-PL/ bowl-DD where be.PRS.3
 Where are all the bowls?
- (9) əḍəmi-ən-ke bula ke lawə
 man-PL-ACC. call CP bring.2.H
 Call the men.

The above-shown morphological realization on nouns is how Magahi formalizes the plurality. Examples (1) & (9) are the instances where the references are human nouns. Sentences in examples (5), (6) and (7) make reference to the inanimate nouns; the constructions are grammatical and acceptable. The phonotactic constraint with the examples (6) and (7) is whether phonetically motivated or not is a critical question to be investigated. When the plural morpheme is directly added to the inanimate noun 'bora' (sack) and 'kəpra' (cloth),¹² they became infelicitous but with the derived forms there is no such problem of infelicity. What is out of the ordinary in this paradigm is that it only happens in the case of inanimate noun¹³. Example (8) further agrees with the fact that the inanimate nouns regularly

¹¹ a. No nominal plural, b. Plural only in human nouns, optional, c. Plural only in human nouns, obligatory, d. Plural in all nouns, always optional, e. Plural in all nouns, optional in inanimate, f. Plural in all nouns, always obligatory.

¹² The concern also arises because some of the speakers raise their eyebrows on the pluralisation of some of the inanimate nouns, which cannot be categorized. E.g. the plurality of 'chair' is very well accepted but with the 'door' they have given mixed reactions.

¹³ The problem or issue is further explained and discussed in the section where the marked and unmarked plural is discussed i.e. in section 4.1.

form the plural. The grammaticality of the NP ‘*səb kətoriya*’ (all the bawls) validates the claim that the marked form ‘*kətoriya*’ is appropriate with the universal quantifier ‘*səb*’ (all), therefore, is singular or has an inclusive reference. We have discussed this issue in more detail later in the paper.

4.1. Grammatical Number

Whether Magahi has the grammatical number or not is a question of open possibilities. The language, as one can observe in above examples, makes no further agreement other than the use of plural marker on nouns. It uses no overt or covert marking on the verb regarding the number of referents. Plurality in Magahi is limited to nominal only, but in nominal or NPs there is an agreement between adjective and noun in terms of number. So, most of the speakers (not all) accepted or given their affirmative consents to the plural form of the adjectives with plural nouns. Such agreement, however, is a question to geographical variability. See the examples below

- (10) pilək-ən kəprəw-ən kene rək^{hə} ɖel-hĩ
yellow-PL clothe-PL where keep give.PST.3
Where have you put the yellow clothes?
- (11) bəriyərək-ən əɖəmi-ən jĩt geləi
strong-PL man-PL win go.PST.3
The strong people have won.
- (12) gorək-ən ləik-w-ən kekər həi
fair-PL child-DD-PL whose be.PRS.3
Whose are these fair children?
- (13) tutəlk-ən kursi-ən enne mət̪ ləgao
break-PL chair-PL here NEG arrange.PRS.3
Don’t arrange broken chairs here.
- (13.a) tutəl kursi-ən-ke hiḍ-se həta le
break.PST.SG chair-PL-ACC here-PP.from remove be.3
- (13.b) tutəlk-ən kursi həta de hiḍ-se
break.PST-PL chair remove give.3 here-PP.from
Remove these broken chairs from here.
- (14) je ləikə-w-ən k^hele gel hələi u
who.REL boy-PL play go.PST be.PST CORR
səb a geləi
all.PL come go.PST.3
The boys, who have gone to play, have returned.

Above examples are accepted forms in the Magahi speech community. Adjectives in greater than chance frequency agree with noun in number and gender; the question is whether the morphological marking on adjective and noun qualifies as the grammatical agreement or not. Though it might be an important issue, it is pertinent to critically engage with the various forms of irregularities in the constructions like (13, 13a, and 13b) at this juncture. It seems the forms of the adjectives and nouns are quite free and hardly effect or break the agreement

pattern. However, considering the examples (13, a, b), the agreement might be understood as morphologically irregular; though is an agreement. Either of the two marked forms i.e. adjective or noun manages to give the plural reference. The system at this point is little fragile and cannot be regularized with the amount of data I have. The instance (14) shows that in reflexive construction the agreement is intact. We got two structural/grammatical domains where agreement is palpable, namely, nominal & clausal (RC). There would be no harm in deriving from these instances that Magahi has grammatical number. Nevertheless, there is a good reason not to do so. One cannot strictly make a rule here that for the plural reference of an NP adjective and noun both should be in agreement or there must be plural use of reflexive; these are optional, which varies on geographical and ideolectal level.

The application of plural formalization on animacy hierarchy is something which needs a very exhaustive study. The language does not have plural marking with the abstract noun. Abstract nouns cannot be made plural e.g. **yaḍən* (memories), **k^husiyən* (happiness), **doṣṭiyən* (friendship), etc. The abstract noun in Magahi also protests against its occurrence with discourse marker/noun particle ‘-wa’.

At the present, essential question is whether the system is obligatory or optional. Haspelmath (2013) defines obligatoriness as non-occurrences or optional occurrences or obligatory occurrences of the system on various noun classes. Since Magahi uses morphological plural marking for the animate and inanimate nouns; it is for the most part obligatory if we loosen the criteria of obligatoriness a bit i.e. if we say that the language uses plural marking with the animate noun except when a quantity expression is present¹⁴, and if we can consider the irregular realization of ‘-ən’ with inanimate nouns. In many of the world’s languages, the plural marker is not attached to the quantity-modified noun. So, the system is obligatory in one sense (if we only include animate and inanimate nouns), and optional in another (if we broaden the criterion and include other kinds of nouns, and restrict the forms of nouns).

4.2. Bare/marked plural in Magahi

Language interestingly has two forms of plural i.e. marked plural and unmarked plural. But before discussing the semantics of difference between the bare plural and marked plural; we have to understand the difference between the bare and marked noun in Magahi. Whenever the marker ‘-wa’ is used with a bare noun it gives the semantics of identifiability (Lyons 1999) i.e. it speaks about the previous occurrence of the object. Interlocutors are familiar with the instances or the referred objects. There are two important issues in the semantics of (un)/marked plural; first, the semantic interpretation of the two forms i.e. the distinction in the reference; second, the acceptance of one phonetic form over another, in the case of inanimate nouns.

Plural marker, in the case of additive plural, attaches a suffix to the bare noun that gives the semantics of more than one, which is indefinite as in example (15). But as we have seen, the marked noun (‘-wa’) in Magahi bears the semantics of definiteness, and when made plural, keeps the semantics intact (definiteness). This dichotomy generates two forms of plural in the language. One, where the plural morpheme is directly added to the stem or

¹⁴ Language has numeral classifier. In Magahi, number doesn’t directly modify the noun. With numeral classifier, noun doesn’t inflect for plurality.

uninflected lexemes, and another, where the morpheme is added to the inflected or marked form, marked with ‘*wa*’.

- (15) *ləik-ən* *k^heliṭ* *həi* *mæḍan* *me*
 child-PL play.PROG be.PRS field in.PP.LOC
 Children are playing in the field.

- (16) *ləikə-w-ən* *k^heliṭ* *həi* *mæḍan* *me*
 child-DD-PL play.PROG be.PRS field in.PP.LOC
 The children are playing in the field.

The interpretive difference between the above two constructions is not the number but the familiarity and uniqueness. The sentence in the example (15) refers to some unknown children or arbitrary children playing in the ground, but in (16) there are known children; it may be the case that children are in relation with the speaker or the hearer or both. The semantic extends to the maximum number of animate nouns where plurality is possible. The difference between the two nouns in above examples is the addition of the plural marker and the changed form of the noun. The morpheme ‘*-wa*’ is very regular in its semantics and occurrences; it goes with every noun which can be within the system of plurality, and beyond.

Its effect on the unacceptable plural forms with inanimate nouns is interesting to see. There are some instances of inanimate nouns as in examples (6) and (7) which for the majority of the speakers are erroneous. However, the realization of plural with the marked noun is correct. The possible motivation which I see is the familiarity of the form; the marked form i.e. the plural as well as non-plural (marked with ‘*-wa*’) is mostly in use in the language. It is imperative to mention here that the general or regular form of the plural is the marked plural in the mentioned variety here. It is the bare form which is restricted, and it needs an exhaustive study to understand its whole function. Some of the works have shown that the plural marker in Magahi directly attaches to the bare form of the noun e.g. Aryani (1965), Alok (2012), etc. however, it is not the case in spoken discourse. Speakers add plural morpheme more frequently with the marked noun. The generalization of this form further make us think about the claim of the noun particle as ‘discourse particle’, the form with ‘*-wa*’ is used more than it is necessary or needed.

5. Three-way number distinction

The discussion on the bare and marked noun and their semantics further set the tone for the explanation of the three-way number distinction in Magahi. The three-way number distinction is based on the morphological distinction between singular and general number as the plural number has already been discussed, and it’s linguistic forms are very clear from the morpheme ‘*-ən*’. The semantics of singular and general number has been discussed by some linguists e.g. Corbett (2000), Jespersen (1924), etc. Semantically, every language distinguishes between the two kinds of referents but the point of departure is the morphological realization that whether a language structurally makes the distinction between the general and singular referents.

According to Corbett (2000) and Jespersen (1924) ‘language in which the meaning of the noun can be expressed without reference to Number is called general number’ (Corbett (2000) itself taken the terminology from Andrzejewski (1960) cited in Corbett (2000)). It is

outside of the number system or ambiguous between the two kinds of system i.e. either singular & general, or plural & general. If the use of a noun refers to the more generic sense and does not reveal the singular or plural reference of the noun; the system is called general number. Corbett (2000), however, has given the example of the system which speaks about the three kinds of sub-systems; first, which can be formulated as general/singular vs. plural. Languages which follow this system do not overtly distinguish between the general and singular number. It can simply be said Singular vs. Plural or General vs. Plural.

a. [Number [(general/singular) and plural]]

Hindi and English languages are the examples of this sub-system. They use morphological markers on plural to figure it differently from singular; singular, on the other hand, is unmarked in Hindi and English, and so as general. However, with English, there is a bit of convolution, the distribution of indefinite and definite is blurred, and instances are seen where indefinite is used to state general number concept and definite for singular or unique (Jespersen 1924: 203-04). The use of the definite article in the language doesn't only refer to the singularity, but of familiarity too, it goes well with the plural nouns too. Hindi seems to be a straightforward example of this sub-type.

- a. 1. ləkəɾɑ/ləɾəkē k^hel/k^hel rəhɑ/rəhē hɛ/hē
 Boy.S/G/PL play PROGG.S/PL be.PRS.S/PL
 The boy/boys is/are playing.

Singular expression in Hindi is indefinite in its general interpretation¹⁵, and therefore is general.

Second sub-system is clubbing together of the general/plural versus singular. In such a system, the distinction between the plural and general is not morpho-syntactically made or it is implied with zero markers. Languages with this sub-system mark singular nouns morphologically.

b. [Number [(general/plural) and singular]]

There is no attested language which follows this sub-system. Where plural and general are null marked or similarly marked, and the singular is marked differently. However, the important question is whether 'General' number is singular or plural (semantically). This sub-system, however, at least raises doubts over the question of the number of referents in the general number. This system doesn't exist in pure form, and no language employs it in normal case (Corbett 2000: 17)

The third type of languages show a morphological distinction among the singular, plural and general reference. All the three are differently marked.

c. [Number [general] [singular] [plural]]

A language with such sub-system differentiates among the three forms of the noun. There is a language called Bayso (Corbett, 2000: 10) which has the unmarked general number. The form for singular is marked which refers to the single entity. The plural is marked differently in the language, mostly morphologically. General number is unmarked and 'non-committal' to the number (Corbett & Hayward 1987, referred in Corbett 2000:10).

¹⁵ General interpretation refers to the interpretation where extra-linguistic features are not involved. It also refers to the fact that the object should not be used as reflexive to refer to some precedent.

Same semantics or phenomenon is seen in Magahi; the discourse marker or definite determiner ‘-wa’ acts as definiteness marker and at the same time functions as singular. It definitely plays the semantics of individualization.

Magahi discerns singular noun from plural and general through the morphological marker ‘-wa’ which as we have discussed functions as definiteness marker. This definiteness marker, looking through the binary of singularity and plurality, functions as singular. The marked noun in Magahi refers to the singular number. The general number is unmarked.

- (17) ser [0] k^həʈərnək howə həi
 lion dangerous happen be.PRS.3.NH
 Lion is dangerous.

- (18) ser-wa uɟəra hələi
 lion-DD white be.PST.3.NH
 The lion was white.

- (19) ser-ən bəhuʈ rəŋg ke hələi
 lion-PL very colour of.PP be.PRF.3.NH
 Lions were of many colours.

- (20) *serwa k^həʈərnək howə həi
 lion-DD dangerous happen be.PRS
 The lion is a dangerous animal.

Above examples clearly show the morphological distinction among the forms of the nouns. The construction in the case of (17) is an instance of linguistic realization of general number whereby the referent does not possess any distinct number. The noun denotes to a set or a kind of animal i.e. lion and doesn’t present any particular instantiation of the kind. Moreover, it is an indefinite instantiation of the noun that denotes every possible reference of lion that can exist, and this is due to the open position the noun possesses as a part of its lexical entry (Higginbotham 1985:560). The construction in example (18) is an instance of a noun which has familiarity and uniqueness attached to it. This definiteness marker binds the open position of the noun, and therefore, gives instantiation. In this case, it refers to the singular expression. All the instances of the noun with definiteness marker in Magahi are good examples of the singular reference. Example (19) is an instantiation of the plural system in Magahi whereby ‘-ən’ morpheme is used as a morphological marker with a bare noun. Construction (20) is an interesting example which also facilitates the claim that the marked (‘-wa’) noun cannot make reference to a general number. The construction, in particular, refers to some general property of the noun; however, the instantiation of the noun is definite or specific. The two phrases i.e. VP and NP contradict each other.

Three-way number distinction is, in fact, a morphological distinction in which all the three kinds of referents must be marked differently. Most of the languages make a distinction between singular and plural where the plural is marked and the singular is not. Magahi, in this regard, too differentiates between singular and plural, but since singular and plural both overtly marked in a different way give the possibility of three-way number distinction.

One issue persists in the case of reference of marked plural and the unmarked plural. As we have discussed that the marked noun in Magahi is definite therefore is singular in

expression, but it also gives the sense of familiarity e.g. sentence (18); it is a lion interlocutors known about. So the question arises in the case of marked plural where it is plural and also definite, therefore, raising the serious morphological and conceptual concern about the issue of inclusiveness as a singular expression, and the referential status of the plural definite noun. The reference to these kinds of noun can be seen as plural. The marked plural formalizes as plural and functions as familiarity marker in the language. There is, of course, a definite reference and the definiteness extends its semantics to the familiarity or identifiability and ‘inclusiveness’. The interface of definiteness marker and plural marker actually presents the syncretise semantics. The plural marker refers to plural number and the definiteness marker adds the familiarity and inclusiveness in NPs.

- (21) ləikwən kəne geləu
 boy.PL where go.PST.3
 Where have the boys gone?

The reference in example (21) is inclusive in nature. It refers to all the children the parent has. So it is inclusive in nature, a definite but a plural; familiar to the interlocutors. Example (22) and (23) will make the issue clearer.

- (22) čar-o ləik-w-ən ke leṭe əihe
 four-all kid-DD-PL PP bring.PROG.3 come.PRS.3
 Come with all the four children.
 (23) čar-go ləik-ən (*-w-ən) ailə hələu
 four-NCL kid-PL come.PRF.3 be.PRF.2
 Four boys have come.

There are clearly two systems in place. The marked plural shows familiarity, where it gives the sense of a certain pre-identified objects and their numbers. It behaves similar but not identical to English plural marked with ‘the’. So, if the reference is to be made for all the objects in question which are in some ways identified, marked noun is preferred. When the reference is indefinite, as it is in the case of (23), unmarked plural is used. Numeral classifier is one of the very usual features in the language, and whenever a count noun has to combine with numeral, a classifier has to be inserted. The issue of definiteness in plurality hardly interferes with the three-way-number system of the language. Clearly, the use of ‘-wa’ particle is used for the disambiguation between what is strictly singular, plural and general. Its use eliminates the salient generic interpretation of the noun.

6. Units of measurement and Mass Noun

This paper restricts itself by not dwelling into the theoretical issues prevalent in the domain of mass noun and plurality. The concern is the morphological or lexical apparatus language uses to measure mass noun. Morpho-syntactically the mass noun differs in its manifestation; it lacks the system of singular and plural (it does not take number words), and also differs in the kinds of quantifiers it takes (Bunt 1985:3). The section tries to understand or explain two issues here. First, how language reveals the number referents in mass noun, and what are the linguistic mechanisms which work in the place of morphological marking plural ‘-ən’ in Magahi? Second, how quantifiers in the language work in the domain of mass noun? The article examines their forms, functions, distributions, and constraints.

The study of measurement units for the mass noun is important for all languages, since its description reveals how the community conceptualizes the world knowledge and shares it. If a community uses the name of body parts for many kinds of linguistic references; it reveals that body is one of the important parts of their understanding of the universe. Moreover, they bring them into their everyday's discourse. Magahi, in this regard, uses different kinds of measurement units to measure or refer to long or short distance, the height, and depth, etc, along with mass noun. Though many of the speakers use the same measurement units as of Hindi (mainly because of intense contact); I have constrained myself to use only some and those measurement units which are true to Magahi.

6.1. For the short and long distance measurement

Speakers use two kinds of measurement units; for the shorter distance, parts of the body are used; for the longer distance which is visible, wooden objects are used; and for the longest distance some other borrowed lexical items are used.

Table.1. Measurement Units for different Kinds of referents

Numerals	Measurement Units	Meaning of measurement units
ek(one)/ḍo(two)..	əngul	The thickness of a finger
ek(one)/ḍo(two)..	čək ^h o	Its equal to the thickness of four fingers together
ek(one)/ḍo(two)..	bi:ṭa	the length between thumb and the smallest finger(stretched)
ḍo(two),ṭin(three)..	t ^h ut ^h i	it's the height of the fist
ek(one)/ḍo(two)..	inč	a hand's figure has three inches
ek(one)/ḍo(two)..	haṭ ^h	the length from elbow to the longest figure
ek(one)/ḍo(two)..	mutt ^h i ¹⁶	(fist) this one is used for the mass noun
ek(one)/ḍo(two)..	deg	Step-distance while walking
ek(one).....	čullu	Folded palm (mainly, liquid mass noun)

¹⁶ mut^hi' (fist), is also used to measure the concrete mass noun such as rice, sand, etc. but not the MU 'čullu' which is mainly used with liquid mass noun.

- (i) ek mut^hi/čullu_j b^haṭ/pani_j ḍihe
 one MU/MU rice/water give.IMPF.2
 Give me some rice/water.

The use of numerals is non-restricted. Any number of numerals can be used with all the above-listed measurement units. There are more measurement units of such kinds which are used by the speakers for different purposes like mapping distance, measuring mass nouns, etc. Some measurement units are presented in examples.

- (24) həm ʈora ʈər əngul b^{hi} zəmin ne ɖəbəu
i.1S. you.2.GEN four MU¹⁷ even land NEG. give.1.FUT
I won't even give you the land equal to the thickness of four fingers.

- (25) ek biṭa/haṭ^h/t^hut^{hi} ke ləkri kət ke le əo
one MU of.PP wood cut CP bring come.2.NH
Cut the wood of the length of a fist/elongated palm/hand and bring me.

These measurement units are stimulated by the length of the body parts. The use of body parts in understanding the spatial arrangement also gives us a clue about their cognitive perception of the world that how they see the shortest distance from the perspective of their body. The whole body is used for referring to different heights and lengths. E.g. '*aḍmi-b^hər ləm̐ba*' (as long as a man), '*jang-b^hər gəhərai*' (as deep as the length of thigh), '*kəmə̐r-b^hər ləm̐ba*' (tall to the waist), '*c^haṭi-b^hər pani*' (water to the chest), etc. The linguistic invariant '*b^hər*' here functions as adverb meaning 'as much as' in English, and '*jīṭna*' (as much) as in Hindi.

6.2.For longer distance, help is taken from surroundings; largely wooden things or the length of trees and plants are referred to measure distance.

Table.2. Measurement Units for distance

Numerals	Measurement Units	Meaning of measurement units
ek/ḍu/ṭin..	bāṣ	Bamboo (it's the longest bush)
ek/ḍu/ṭin..	lat ^{hi}	a stick made out of wood
ek/ḍu..	ṭar	It is a very long plant
ek/ḍu..	per	Tree
ek/ḍu..	kos	one and a half kilometer

There are more such objects which are used to measure distance. Other than their mechanism; Hindi standard measurement units are frequently used by the speakers.

¹⁷ MU- Measurement Unit (translation is given in the chart); I have used MU at all the places, whose meaning can be seen in charts.

(26) *hĩa-se* *čar* *bāš* *ḡur* *he* *həmər* *g^hər*
 here-from.PP four MU away be.PRS i.1.GEN home
 My home is as far as the length of four-bamboo from here.

(27) *tar* *jeṭəna* *ləmba* *ho* *geləi* *he* *c^həura*
 plant.MU REL tall happen go.PRF.3 be.3.PRS boy
 He becomes as tall as the coconut tree. (*tar* used as metaphor for tallness)

Since in all these cases the numerals have directly attached with measurement units, and no numeral classifier has been used to mediate the two. All the instances of measurement units are noun, and don't need numeral classifier to be interpreted.

For the measurement of other uncountable concrete or liquid mass noun, language uses either the container which is used to contain the noun e.g. *bəlti* (bucket), *gilas* (glass), *kəp* (cup), etc. for liquids like milk, water, tea, etc., and '*gilas*' (glass), '*kətori*' (bowl), '*nəpəna*' (a fixed-measured container), '*tina*' (a container), etc. for giving a unit to the mass nouns¹⁸. These containers cannot be strictly adhered to the type of mass noun i.e. whether '*gilas*' (glass) is only used for liquid mass noun or solid mass noun e.g. rice, flour, sugar, etc. These all containers actually used for measuring both the kinds of mass noun.

7. Quantifier in Magahi

There are some quantifiers which also work as the classifier in the language. The quantifiers like each, every, any, both, a lot of, a little, no, several, some, all, etc. are used for the count and the mass noun. Though, Magahi doesn't have the same amount of quantifier as it is in English. The language, for instance, doesn't distinguish between a little/ a few/ some. Only some quantifiers are described in this paper.

- a. '*səb*' (all) – It (*səb*) is a universal quantifier. It can be used with the animate or inanimate noun. But when this quantifier is followed by another lexical item '*koi*' (any), its use is reserved for human referents only. It is partly because the morpheme '*koi*' refers to someone (human-being), exclusively human class.

- (28) *səb^he-koi-ke* *awela* *həu*
 all.EMPH-any-of.PP come.FUT be.PRS.2.NH
 Each and every one has to come.
- (29) *səb čəua/paniya* *gira* *ḡeləi*¹⁹
 all rice/ water pour.PRF give.PRF.2
 He poured all the water/rice.

¹⁸ It is not possible to list the entire available measurement units in this paper considering the scope of the paper. This is a preliminary work in the domain and will work as the reference work. I have listed some of the measurement units language uses.

¹⁹ It is not usual to use '*səb*' with uncountable concrete or mass noun. But it can be used when only the reference is made and the quantifier is not being used adjacent to the noun. E.g. A. '*d^han* (paddy) *i-bar* (this time) *kəisən*(how) *həi* (be.PRS)' (How is the paddy this time?) B. *səb* (all) *t^hik* (good) *nə* (Neg) *həwə* (be.PRS.2H). Another example with uncountable mass noun e.g. *səb* (all) *pani* (water) *gira* (fell) *ḡe-ləi* (give.PST.3) *c^haura* (boy); (the boy pour down all the water). It is difficult to make a constraint on this quantifier. The use of this is acceptable with the mass noun like '*čau*' (rice), '*pani*' (water), etc.

- b. *hər-ek* (each one) and *ʼek-ek* (each and every), is used only with the count nouns
E.g.

(30) ekeek kursi leṭe əihe
each & every chair bring.2 come.2.NH
Bring each and every chair.

(31) hərek-ke bulahi
each & ever-of.PP call.2.NH
Call each and every one.

The quantifier in example (30) & (31) can be used for both the animate and inanimate noun. However, none of them can be used with uncountable nouns. Since, they refer to numbers.

- c. *kuc^h* (some), *ṭ^hora*, *ṭ^hora-mani* (a little/some), *ṭani-sa/mani/sun* (a little), *d^her-mani* (a lot), are used to refer to the objects of little size, and quantity.

These quantifiers need a little detail description. The quantifier *ʼkuč^h* (some) is not used without constraints. It is positively used with the countable noun, and with the human reference. But its distribution with the uncountable noun and non-human reference is problematic. It's difficult to out rightly deny its use with uncountable or non-human reference, but the random restriction is hard to follow. The odd behaviour of sentences like (32), (37) is concerning. Below are the few examples which capture the essence of the above statement.

(32) məmmi (*kuc^h)/ṭani-sa/ṭ^hora-sa b^haṭ ḡihe
mother some-CLF rice give.3.NH
Mother, give me some rice.

(33) həməra kuc^h/ṭ^hora rupiya-ke jərurəṭ he
i.1S.O some money-of.PP need be.PRS
I need some money.

(34) kuc^h/*ṭ^hora əḡəmi-ke jugar ho jəṭəi ka
some man-of.ACC arrange be.PRS.3 go.PROG Q
Can you find me some men?

(35) kuc^h/*ṭ^hora kiṭab/kopi/kursi hoṭəu ka
Some book/copy/chair have Q
Do you have some books/copies/chairs?

(36) ṭ^hora pani ḡihə
some water give.PRS.2H
Give me some water.

(37) soni, kuc^h čaye-pani ho jaye
soni some tea-water happen go.PRS.3
Soni, can we have some tea etc.!

The distribution of ‘*t^hora*’ (some) and ‘*kuc^h*’ (some) is not clear. As example (32) suggests ‘*kuč^h*’ cannot be used with uncountable noun, and ‘*t^hora*’ goes well with the uncountable noun. Example (33) shows that ‘*t^hora*’ even goes well with countable nouns. The ungrammaticality of the use of the word ‘*t^hora*’ in (34) and (35) again raises the question of the use of ‘*t^hora*’ with countable noun²⁰. The use of ‘*t^hora*’ is clear, and it is mostly used with uncountable noun (with limitation). But the use of ‘*kuč^h*’ is not that clear; it definitely doesn’t go well with uncountable noun but the instance like (35) raises the question on its restriction.

There are some classifiers which are used with these quantifiers such as ‘-*sun*’, and ‘-*mani*’. The use of classifier ‘-*sun*’ is restricted. It can only be used when the reference is for small quantity; it in this way can be called a **diminutive classifier**. The use of ‘-*mani*’, however, is not subjected to restriction; it can be used with both the kinds of references whether small or large. Both the classifiers can be used with countable and uncountable nouns.

- (38) *təni-sun* *činni* *ḡebə* *ka*
 little-CLF sugar give.FUT.2 Q
 Will you give me some sugar?
- (39) *təni-sun/*d^her-sun* *əḡəmi* *ailə* *hələi*
 little-CLF/ many-CLF man come.PST.3 be.PST.3NH
 Few people had come.
- (40) *d^her-mani/ təni-mani* *əḡəmi* *ailə* *hələi*
 manu-CLF/ few-CLF man come.PST.3 be.PST.3NH
 Many/ Few people had come.

Two more important forms of above-mentioned quantifiers are ‘*t^hora-mani*’ (a little), and ‘*təni-sa*’ (a little) or ‘*itti-sa*’ (a little). As it is discussed that the classifier ‘-*mani*’ is not subject of size restriction i.e. it can be used for both referents small & large, and this is very productive as well. The suffix ‘-*sa*’ seems to be borrowed from Hindi from the constructions like ‘*t^hora-sa*’ ‘*c^hota-sa*’, *bəra-sa*’, *ləmba-sa*’, etc. where it means ‘like’, but not with amount e.g. ‘*təni-sa*’.

Magahi is a classifier language. It has mandatory occurrences of numeral classifier. Apart from numeral classifier, as we have seen, there are some more classifiers. This paper, understanding the limitation and the scope of the paper, doesn’t deal with the various other ways Magahi uses for the linguistic realization of the number references e.g. reduplication, associative plural, use of very regular and productive lexical item ‘*səb*’ (all) and ‘*log*’ (people) with nouns or pronouns, classifiers, aggregative number, other morpho-phonetic ways which are equally complex and even more important.

²⁰ The use of ‘*t^hora*’ (some) is restricted with the countable nouns, except ‘money’, and in some cases ‘people’.

8. Conclusion

I end this paper with opening some of the future possibilities this work invites. The core area of concern is the actual status of the ‘discourse marker’ ‘-wa’. The paper, following some reference works, maintained the claim that the morpheme’s quintessential property is ‘identifiability’ (Lyons 1999). Its status in the language is very regular and, therefore, arises the need to think the noun with this form as another form of nouns in the language as a part of the lexical entry or its status as a bare classifier which gives grounding to the noun. The marked plural and its semantics are another concern this paper raises here. The constraint on animacy hierarchy is not maintained in the language. The plural marker goes well with non-human and even with the majority of inanimate nouns, and only restricts the system with abstract noun and mass noun. The paper described the three-way number system that is readily available in the language; the system is motivated by the morphological distinction between singular and general number. The description of three-way number system further raises issues like- the true reference of ‘-wa’ particle as singular, and marked plural as ‘plural’; in the case of marked plural the semantics of inclusiveness has to be investigated more seriously. In the category of mass noun and quantifiers; this paper works as basic which describes some of the measurement units and discusses some of the fundamental problems in the area. Further, this paper dealing with some of the classifiers in the language raises questions or at least sought for the description of whole classifier system in the language in detail. The paper sadly didn’t deal with the numeral classifier and its semantics in detail. It also restricts itself in not dealing with other mechanism through which language refers number; importantly, associative plural, reduplication, and extra-linguistics.

Abbreviation

ABL- Ablative, ACC- Accusative, CLF- Classifier, CP- Conjunctive Particle, DAT- Dative, DD- Definite Determiner, EMPH- Emphatic, FUT-Future, GEN-Genitive, H-Honorific, LOC-Locative, MU-Measurement unit, NEG-Negative, NH-Non-Honorific, O-Oblique, PRF-Perfective, PST-Past, PRS-Present, SG-Singular, PL-Plural, PROG-Progressive aspect, Q-Question, REL-Relative, RC- Relative clause, S-Singular, 1-first person, 2-second person, 3- third person.

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Rekindling Reading Habit of Entry-level Undergraduates: A Case Study

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Introduction

Reading is a vital factor affecting intellectual and emotional growth of children, one of the most important skills to acquire. Sir Richard Steele has logically remarked, “reading is to the mind what exercise is to the body.” But the definition of reading has undergone many changes. In the past, reading simply meant to extract visual information from any given script. Thereafter, reading became much more complex and involved the understanding of a whole text composed of written signs. Smith and Robinson in their study regarded reading as “an active attempt on the part of reader to understand a writer’s message” (3). G. Devarajan defined reading as “the art of interpreting printed and written words” (14). Judith Irvin (37) describes the reading process as “the interaction of what is in the head with what is on the page within a particular context that causes students to comprehend what they read.” It “loads the mind with new software” commented Satija (55). Thus, reading is the ability to recognise words, examine sentences and understand the information within or get exposed to a world of imagination. It is a cognitive process of understanding a written linguistic message and to scrutinise and grasp the meaning of written or printed characters.

Setting the scene

Reading as a habit is regarded as an essential life skill which not only intensifies knowledge, but also sharpens our thinking and increases awareness in all daily life issues. A person who widely reads is expected to exhibit progressive social skills, as he can interact with others in a far better way because reading is likely to widen his vision and perspective. Reading is usually a private act, a personal and individual relationship with a book; but then, “it is the environment as long as it is favourable,” which according to Michael Gault (16), encourages the setting up of this relationship. Educational researchers have established that there is a strong correlation between reading and academic success. A student with good reading habit is more likely to do well in school and then in college and pass exams in excellent levels as he can comprehend and appreciate the organizational structure of a piece of writing.

He can grasp ideas, follow arguments and detect implications. There is also a strong correlation between reading and vocabulary knowledge; students who have a blameless vocabulary are usually good readers.

Reading spaces itself between a rock and a hard place in the current academic scenario where students have so much pressure to score high marks and concentrate on their career that they read only textbooks. With the technological advancements in this satellite and i-net era, reading habit seems to have taken a beating. What appears to have changed over the years is the taste of youngsters who are more inclined to light readings with the plot they identify themselves with than the one yarned with heavy philosophical concepts. With the cinema, television and internet taking up a great deal of attention of children, teenagers and even adults, the habit of serious reading seems to take a low graph. It is proven that in this technological society the demands for higher levels of literacy are creating unfavourable consequences for those who fall short. This is even more of a reason to get into the habit of reading books.

Statement

From earlier time to present, there have been different causes of poor reading habits among the undergraduate students. The nature of reading ability is very complex from observation, one could risk the generalization that most students do not know how to read effectively and as a result they are faced with reading problems especially during examination hours. The researcher discovered that during her teaching periods many of the students were not able to read their textbooks properly or follow the notes given to them in various subjects. Some could not even read and comprehend the question papers during their examinations. As a result of their poor reading habit, they failed woefully in their examinations if the questions were not read out to them. These reasons stimulated the present study on the reading habits among the entry-level undergraduate students.

The habit of reading is a demanding task which has to be skilfully developed over the years and, it is important to note that there are many complex problems that may result in its poor manifestation among students. It could be the instructional standard in the school attended by students, the environment in which they read or were not able to read and several other physiological factors. Some students may tend to read poorly because of their inability to discover their reading problems. Lack of positive motivation by parents and teachers also affects the student ability to read.

Review of Literature

Reading has increasingly been the object of empirical and theoretical investigations since a long past. Norvell as cited by Hanna and McAllister (1960) identifies that sex and age are the two principal factors affecting reading habits. James Moyes (2000), Catherina Stenberg (2001), Catherine Ross and S. Abram delineate female as more heavy reader than male. Clark and Foster (2005) report that girls enjoy reading greater than boys and boys tend to hold more negative attitudes towards reading than girls. McKenna, Kearn and Ellsworth (1995) and Hassell and Rodge reveal that girls have more favourable attitudes than boys for both recreational and academic reading. Igun and Adogbeji report that nearly two-thirds (61.5%) of postgraduate students are motivated for study and reading primarily by the desire for knowledge and skills, while 22.5% study mainly to pass their examinations and tests and for self-development. In their study concerning the students reading habits, Cabral and Tavares (2002) reflect that 97.8% students read for academic purposes. Kaur and Thiagarajah interpret that while many students prefer spending as much as 3-5 hours per week in reading yet the breakdown of the responses indicate that 69.8% of them spend this amount of time on literary works, 28.6% on newspapers and 25.4% on novels. Devarajan (1989) reports no matter what the socio-economic background is, the majority of the students (51.96%) are interested in reading literature especially novels followed by Science (34.66%). Clark and Foster report that for students, their mother (42.5%), teacher (38.5%) and father (32.4%) are the most frequently cited reading partners. 83.9% of student-informants admitted mother teaches them to read, followed by their teacher (72.2%) and their father (65.0%). Studies on reading habits and reading interests of school students of varied age and the role of library and family in developing and inspiring the love of reading in particular were conducted by Karen Anderson (2007), Noormah Shahriza (2007), Briony Train (2007), Boström and Lassen (2006), Elena Corradini (2006), Valeda Dent (2006), Celep and Bucket (2005) and Brier and Lebbin (2004).

In Kerala, the undergraduate curriculum integrates a communicative and exploratory form of interactive education system, so that the students may develop an inquisitive mind and discover the power of self-determination and discipline to grow up into successful professionals and good human beings. So, the present study caters solely to the need of the undergraduates.

Limitation of the Study

The present study is limited to the undergraduate students currently in semester two in a famous women's college in Trivandrum, under the University of Kerala. All informants shared almost the same linguistic environment. They all had Malayalam as their mother tongue.

The Objective

The specific objective of the paper is to find out the reading habit among the undergraduates- time spent for serious reading, use of reference materials, academic journals; and spells of light reading for magazines, novels and newspapers. The purpose is to study thoroughly the reading habits of the students with the aim to identify their reading attitudes, purposes, preferences and tastes. This would lead to develop some suggestions for solution of the expected lack of passionate reading habit among the undergraduates. This study will help to establish whether our undergraduate students are on par with the expected academic parameters in the acquisition of intellectual skills.

Methodology

This case study method used well-structured questionnaire for collecting data. To find the reading habit of the undergraduates, a survey was conducted among the second semester students of a reputed college in Trivandrum under the University of Kerala. 200 questionnaires were distributed among second semester Mathematics, Botany and English undergraduate students. Questionnaires, with varied choice of reading and enjoying English comics, novels, newspaper, magazines, academic journals and using dictionary were distributed to them. The reading corner of the college library was chosen in order to have minimum outside intervention and least disruption while marking the frequency of their choice and use. Thirty (30) questionnaires returned from Mathematics optional, thirty five (35) from Botany optional students and fifty six (56) from English optional. Of the thirty five attended questionnaires from Botany optional, only thirty were complete. There were just forty completely attended questionnaires from English optional. Therefore, a total of 121 questionnaires were returned but only 100 were used. So, informants for this study included 100 students from Mathematics, Botany and English optional. All the informants had Malayalam as their mother tongue.

Data Assessment and Analysis

The chief objective on assessing the data was to find the reading habit of the undergraduates. The data was subjected to statistical analysis to assess the focus of the study. The rate of recurrence of the informants was recorded and assessed. Statistical analysis was done to get a more accurate view of the findings. The analysis helped to understand the numerical scores received when assessing the elicited data. The results of the findings in percentage are as in the tables below.

Table 1: Informant Reading Frequency

Informant Reading Frequency in Percentage					
Kinds of Books	Always	Mostly	Often	Rarely	Never
English Comics	0%	8%	26%	42%	24%
English Novels	2%	23%	35%	25%	15%
English Newspaper	12%	33%	35%	18%	2%
English Magazines	5%	31%	42%	18%	4%
English Journals	0%	0%	6%	39%	55%
English Dictionary	54%	20%	18%	6%	2%

Table 2: Reading Habit among the Entry-level Undergraduates (Optional Break-up).

Reading Habit among the Entry-level Undergraduates						
KINDS OF BOOKS	OPTIONAL	FREQUENCY				
		ALWAYS	MOSTLY	OFTEN	RARELY	NEVER
ENGLISH COMICS	MATH	0	7	7	13	3
	BOTANY	0	0	7	11	12
	ENGLISH	0	1	12	18	9
Findings in Percentage		0%	8%	26%	42%	24%

ENGLISH NOVELS	MATH	0	4	12	10	4
	BOTANY	0	0	7	13	10
	ENGLISH	2	19	16	2	1
Findings in Percentage		2%	23%	35%	25%	15%
ENGLISH NEWSPAPER	MATH	0	9	14	6	1
	BOTANY	0	6	13	10	1
	ENGLISH	12	18	8	2	0
Findings in Percentage		12%	33%	35%	18%	2%
ENGLISH MAGAZINES	MATH	3	6	13	7	1
	BOTANY	2	6	13	7	2
	ENGLISH	0	19	16	4	1
Findings in Percentage		5%	31%	42%	18%	4%
ENGLISH JOURNALS	MATH	0	0	4	15	11
	BOTANY	0	0	1	10	19
	ENGLISH	0	0	1	14	25
Findings in Percentage		0%	0%	6%	39%	55%
ENGLISH DICTIONARY	MATH	15	6	6	1	2
	BOTANY	11	11	5	3	0
	ENGLISH	28	3	7	2	0
Findings in Percentage		54%	20%	18%	6%	2%

Findings of the Study

The result of the present study revealed that the reading motive of majority of the students was getting information to improve their general knowledge. The findings of the study showed that most of the students preferred reading materials in Malayalam and that a large number of informants read materials related to their subjects. English magazines and novels emerged as the favourite among a vast number of informants. 23% of the informants read English novels mostly while 35% read them often. Students found reading Malayalam newspapers comfortable to those in English but of the

hundred informants, 33% mostly and 35% often read English dailies. The study indicated that academic journals were the least popular among the undergraduates but most of the students used reference materials like dictionary; 54% of the informants always considered dictionary as their study companion while 20% used it less frequently.

Later, a friendly talk with the informants revealed that only a minority had separate reading space at their home and most of them preferred watching TV shows of their choice than reading books or magazines. They also disclosed that the source of their non-academic reading materials is either their college library or individual subscription of their parents.

Suggestions and Conclusion

The above findings of this study lead to conclude that the undergraduate students need to improve their reading habits. Their disinterest in reading books and newspapers in English is one of the reasons for their poor mastery of the language, anxiety in presenting term papers in seminars and poor conversational skills. Inappropriate vocabulary and want of fluency in using the language are the disquieting after effects of poor reading habit. The students must be made aware of the importance of the language and the effectiveness of the social appropriacy in the use of English which could be cultivated excellently by a progressive and constant reading habit. They should be made aware of the fact that reading is an indispensable tool of language learning and that every course of study is accomplished partly through good reading. For effective promotion of reading habit among them, it must be made pleasurable and voluntary. Therefore, one of the major goals of the college libraries is to inspire a love for reading - to promote a reading culture among its users.

The library of an educational institution is generally regarded as the central focus in the teaching and learning process. The emphasis these days is very much on learning and developing information acquisition skills, instead of teaching. Rather than mastering facts, students now need to be taught information acquisition skills and how to learn. The role of the teacher or a librarian, therefore, includes encouraging students to cultivate both individual and collective habits of reading especially when reading is not part of our background at home.

This implies the need of promoting a variety of activities that could enhance love of reading and libraries, providing skills on how to find books and maximize their utility, offering tips on reading skills through interactive talks, video tapes and films and also help them to “engage in creative, leisurely, and pleasurable reading” (Segum 42). Undergraduate course instructors can assist the

librarians to have a heightened awareness of the reading difficulties faced by the students. One of the steps taken to minimise reading problems can be by “incorporating study skill components within the courses or to make reading lists in particular literature texts more manageable” (40). This activity can assist in the promotion of autonomous learning and make students more independent and resourceful. Book-discussion-clubs or Reading Clubs may be encouraged in each college in order to cultivate healthy reading habits among students. Here the students get the opportunity to read books and meet weekly to discuss on the books they have read, thus finding a new sort of fellowship where they will be able to speak perceptively not only about books, but also about the issues they faced in the content, while reading it.

Teachers and librarians can also arrange a field trip to make reading social and exciting. The students may be allowed to visit a local library, a university library or a bookstore. Than checking out or buying books, they get an awesome experience of being surrounded by thousands of books, seeing the world of possibility in print, meditating over what is accessible to know and explore. Also, this is an event that parents can organize and administrators can support or encourage. Inviting authors to speak is another activity to enhance the habit of reading that can be supported by subject instructors and parents. Students can be greatly inspired from hearing an author, if possible, one from a similar background to theirs, speak about reading and how the habit had influenced them in their own creativity.

Furthermore, at home, parents can allow their children to have a good time with different books or magazines. Now, the teenagers tend to indulge in social media websites and get wrapped up in a non-existing, virtual world. This brings down their social interaction and reading habit. The usage of new abbreviations to express oneself on the social media hampers the language development which in turn affects writing and reading. But with the help of caring parents around them, they can be better at reading because disinterest in reading is mostly seen due to no encouragement to reading. To amend this, parents have a prominent role to play rather than blaming the social media through which the teens are getting connected instead of being alone.

Moreover, the government can take some measures in promoting the habit of reading by creating more public places to read. We have many parks, cinemas and entertainment centres, but it is necessary to have more libraries in our state. Also, the government can provide a large number of books to each school and student centres which are designed for the cultural development among families. In spite of celebrating reading for a week in a year, it should facilitate to celebrate reading every day.

Reading is surely a remarkable habit that pours rich thoughts in young minds. It can make a stagnant, uncreative mind resourceful and innovative. Reading enriches one's intellectual abilities. Depth in reading helps to develop the mind and personality of a person; it provides insights into human problems, and influences attitudes and behaviour. In other words, reading helps to mould a person's character. It is well known that books can be a stimulating agent for building oneself. In this technological era, books and reading habit must be made relevant by developing age- appropriate and quality literature. It is commonly believed that there is a lack of literature which can suit contemporary needs and thoughts. The classics might be good but do not necessarily suit the taste of everyone. The college libraries must in this case serve as the conducive environment by integrating completely into the educational system to achieve the overall objectives of the system. Libraries must transform as the optimum spots to stimulate the intellectual growth of the students through the provision of appropriate instructional as well as reading materials for students, thereby helping to foster a reading culture in our society.

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Graphophonemic Analysis as a Sound Identification Strategy for Arab EFL Learners

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Abstract

Graphophonemic issues are a common hindrance for children in the early stages of literacy development. The Arabic language has consistent letters (graphemes) to sounds (phonemes) correlation, except what Kharma & Hajjaj (1989) called "irritating irregularities" such as the so-called *hamza* and *allam al-shamsiah*. In other words, the grapheme-to-sound rules are one-to-one in the Arabic language. It has been found that Arab EFL learners encounter major difficulties in pronouncing English words while learning the language (Ibid). This study examines the pronunciation problems by Arab EFL learners with regard to interlanguage graphophonemic and the errors they are likely to commit in the pronunciation of English words. The present study adopts the five cognitive processes of the interlanguage theory by Selinker (1972) to account for these difficulties and the errors they may commit in the English pronunciation. The participants are native speakers of Arabic from different countries, namely Yemen, Jordan, Sudan, Egypt and Palestine. The salient goals of the present paper are (i) to explore the articulation of English silent graphemes by Arab EFL learners and (ii) to establish some strategic guidelines as to help these learners while pronouncing these mute graphemes of English. Consequently, it is hoped that the results and corrective feedback can help them to be competent in pronouncing accurately and correctly in the English language.

1.0 Introduction

Unlike English, the Arabic system of writing is very regular in spelling-to sound consistency. On the other hand, the English system of writing is inconsistent in spelling-to sound in many of its words. El-Imam (2003: 369) argues in his conclusion that "complex systems like English or French are characterized by lack of correspondence between the spellings and their phonetic realizations". To date, there have been no reports on such an issue of the present study. In this regard, El-Imam (2003: 341) points out that "research on Arabic speech is relatively new". Consequently, the researchers attempt to provide some initial investigation in the field of Arabic Phonetics and Phonology. English

graphophonemic constitutes difficulties for Arab EFL learners as Arabic language has consistent letters (graphemes) to sounds (phonemes) correlation, except what Kharma & Hajjaj (1989) called "irritating irregularities" such as the so-called *hamza* and *allam al-shamsiah*. In other words, the grapheme-to-sound rules are one-to-one in the Arabic language. Arab EFL learners constantly face major difficulties in pronouncing English words while learning the English language. The present study investigates the pronunciation problems by Arab EFL learners of English, utilizing interlanguage theory to account for graphophonemic errors they are likely to commit in pronunciation of English words. The present study adopts the five cognitive processes of the interlanguage theory by Selinker (1972) which has been extended in 1994.

2.0 Background of the Study

The English pronunciation is a common hurdle amongst Arab EFL learners (Kharma & Hajjaj, 1989; Rababah, 2003; Shaker, 2004; Al-Shaebi, 2006) whilst learning English as a foreign language. Several researchers describe the low proficiency level in the English language of Arab EFL learners (Abbad, 1988; Sahu, 1999; Al-Quyadi, 2000; Al-Fattah, 2003; Rababah, 2003; Al-Haddad, 2005). Sahu (1999) cited in Al-Shaebi (2006:7), for instance, states '...most of their utterances are phonologically flawed, they are, to a considerable extent, unintelligible as well'. On the other hand, Al-Fattah (2003:7) claims that Yemeni EFL learners 'complete their secondary education without any benefits from all the courses they study'. Similarly, Al-Haddad (2005: 5) shares the same contentions of these researchers. He contends that 'the overall proficiency in English for the Yemeni students in all levels is very weak'.

The Arabic language phonology system plays an important role in the production of second language phonology by Arab EFL learners, particularly with regard to language transfer. This phenomenon was assumed by Ellis (1994: 316) who suggests that 'there is a widespread recognition that transfer is more pronounced at the level of the sound system than at the level of syntax'. Yet, Nemser (1960) cited in Selinker (1992: 177), on the other hand, concludes in his study that 'in terms of the learning of phonological units, classical CA (contrastive analysis) predictions can sometimes lead to correct results and sometimes to incorrect results'. However, the present study adopts Selinker's 'interlanguage' (IL) theory since it 'offers a general account of how L2 acquisition takes place' (Ellis, 1997: 34). This is based on the five cognitive processes as postulated by Selinker in his argument in 1972 and elaborated in 1994.

2.1 Interlanguage Theory

2.1.1 Definition

According to Selinker (1972) interlanguage is a temporary grammar which is systematic and composed of rules. Tingstad (1999: 2) describes interlanguage as 'the first major attempt to provide an explanation of L2 acquisition, and many later theories were developments of it'. According to Richards et al (1992:186) interlanguage is

the type of language produced by second- and foreign-language learners who are in the process of learning a language. In language learning, learners' errors are caused by several different processes. These include:

- a) borrowing patterns from the mother tongue.
- b) extending patterns from the target language, e.g. by analogy.
- c) expressing meanings using the words and grammar which are already known. Since the language which the learner produces using these processes differs from both the mother tongue and the TARGET LANGUAGE, it is sometimes called an interlanguage, or said to result from the learner's interlanguage system or approximative system.

2.1.2 Stages of Interlanguage

This theory is based on the five cognitive processes as demonstrated by Selinker. In 1972, Selinker postulated five stages of second-language learning (McLaughlin, 1991: 61). These stages are as follows:

- 1) Language transfer: some items, rules, and subsystems of the interlanguage may result from transfer from the first language.
- 2) Transfer of training: some elements of the interlanguage may result from specific features of the training process used to teach the second language.
- 3) Strategies of second-language learning: some elements of the interlanguage may result from a specific approach to the material to be learned.
- 4) Strategies of second-language communication: some elements of the interlanguage may result from specific ways people learn to communicate with native speakers of the target language.

- 5) Overgeneralization of the target language linguistic material: some elements of the interlanguage may be the product of overgeneralization of the rules and semantic features of the target language.

2.2 Arabic Language

The Arabic language belongs to the Semitic language family spoken by more than 200 million people around the world (Huthaily, 2003; De Young, 1999). It is the official language in all Arab countries as it is the language of the sacred book, the Holy Qur'an; and the official language for all Muslims to practice their religion. Chejne (1969:9) described the Arabic language as a language given by God. He said 'Muslims in general and Arabs in particular have long regarded Arabic as a God-given language, unique in beauty and majesty, and the most eloquent of all languages for expressing thought and emotions'. In addition, Awde & Samano (1986:13) added the following:

its unbroken literary tradition goes back about thirteen centuries, it is the language of one of the world's major religious – Islam – and it is the written and spoken means of communication in a region of steadily rising importance in international affairs: the Middle East. The numerical, geographical, political, and cultural status of the language was formally recognized by the United Nations in 1973, when Arabic was made the sixth official language of that body (the others are English, French, Spanish, Russian, and Chinese).

Modern Standard Arabic (MSA) is an adaptation form of the Classical Arabic Language (CAL). According to Khoja (2002), Arab people adapted MSA as it is a simplified form. There are several dialects of MSA spoken by Arab people. These dialects are not only spoken in one country to another, but in one area to another in the same country. They are used in the mass media and daily official communications such as in schools, academic institutions, trade, etc.

Furthermore, MSA is also deemed as an official language in the United Nations (Huthaily, 2003) and the medium of instruction in most, if not all, Arab countries (Waston, 2004). In short, the Arabic language can be defined as the substantial and static language of 21 countries. That is to say, changes, in the passage of time, might take place in the adapted MSA but not in the CAL; since the

latter is the language of the Sacred Book and the purest form amongst all the other adapted forms. The Arabic language provides a prime instance of the linguistic phenomenon of diglossia – the normal use of two separate varieties of the same language, usually in different social situations. Accordingly, educated Arabs of any nationality can be assumed to speak both their local dialect (MAS) and their school-taught literary Arabic (CAL).

3.0 Objectives of the Study

This paper aims at discussing graphophonemic issues. It attempts to help Arab EFL learners achieve competence in pronouncing English graphophonemic words. The main goals of the present paper are (i) to explore the articulation of English silent graphemes by Arab EFL learners and (ii) to establish some strategic guidelines as to help these learners pronounce these mute graphemes of English.

4.0 Literature Review

Before reviewing the past studies of graphophonemic issues, it is of the utmost importance to mention the role of the influence of the first language (L1) on the learning of a second language (see also Fries, 1945; Lado, 1957). James (1980) & Odlin (1989) considered the influence of the first language on the learning of a second language the most significant reality of second language acquisition. Yet, some other researchers (e.g., Burt & Dulay, 1975) were skeptical about the role that learner's L1 plays in the process of second language acquisition. In fact, to date, it seems that there is still no consensus among linguists in this regard.

As far as language transfer is concerned, it is defined by Odlin (1989: 27) as 'the influence resulting from similarities and differences between the target language and any other language that has been previously (and perhaps imperfectly) acquired'. Richards et al (1992: 205), on the other hand, define it as 'the effect of one language on the learning of another'. Moreover, Selinker (1988: 39) defines it as 'the apparent application of NL rules to TL forms'. He goes on to say that it is 'the process by which the learner constructs a sentence (or part of a sentence) in the TL in the same way as he would if he were to express the same meaning in his NL' (Ibid).

Many studies were conducted to investigate the English graphophonemic issues (e.g, Kessler & Treiman 2001, 2003; Connelly, 2002) from different angles. For instance, the results of Connelly

(2002: 647) showed that ‘adults’ ability to match sounds in words with their requisite letters is poor’. Ehri & Soffer (1999: 1) defined graphophonemic awareness as ‘the ability to match up letters or graphemes in the spellings of words to sounds or phonemes’ which is difficult to learners whose L1 is consistent in spelling-to sound; e.g., Arabic language. Yet, past studies have not found solutions for such problematic issues which almost always cause difficulties in pronunciation for EFL/ESL learners.

Regarding Arabic, Arab EFL learners constantly could not realize the final grapheme *r* as the sound /ə/ in British English; attempting to articulate it as /r/, since there is no definite symbol or sign to represent the sound /ə/ (see Kenworthy, 1990). As stated by Kenworthy (1990: 51), this is due to the fact that "there is no letter that only represents schwa in the alphabet" on the one hand, and "every vowel letter in English can represent schwa" on the other hand. Thus, most, if not all, English letters represented by schwa could be problematic for Arab EFL learners. Rather, these letters are always articulated as they are; especially the words that end with the grapheme "e". In this respect, El-Imam (2004) discussed the concept of elision in English and French as well. He illustrated how Arab learners are constantly concerned with the articulation of the grapheme "e" as in the words *take*, *tale*, *male*, *create*, *state*, *taste*, to name but a few.

Another hurdle that Arab EFL learners face is the pronunciation of the grapheme *c*, especially for beginner learners (Post, 2003). Accordingly, Post (2003) discussed the concept of "litereme" to show how orthographic and phonological information is combined creating a hurdle in front of the learners. He further showed that the grapheme *c* is well-known in the English language to have two variants of phonological pronunciation - one is pronounced as [s] and the other is as [k]. It is pronounced as [s] when it is followed immediately with three letters *e*, *i* and *y*, whereas, it is pronounced as [k] elsewhere. For instance, the grapheme *c* is pronounced as [s] in words such as *center*, *cell*, *circle*, *cinema*, *cycle* and *cynic*; and it is pronounced as [k] in words that followed with letters other than the three letters *e*, *i* and *y* such as *car*, *company*, *cream*, *clever*, *cute*, etc. It has, however, found some rare exceptional cases that the grapheme *c* pronounced as [k] when it is followed with the letter *e* such as *sceptic* [skeptik]. Yet, the grapheme *c* is still very hard for Arab EFL learners to grasp its representation and realize its pronunciation since it has other possibilities in pronunciation. It is, for instance, pronounced as /ʃ/ when it is followed by *e* or *i* as in *ocean* and *special*. By this time, one conclusion which can be drawn from illustrations and instances given above of the grapheme *c* is that it is almost impossible to have a clear cut rule due to the complexity of the description of the

pronunciation of the grapheme *c*. As a result, Arab EFL learners of English find it hard to realize the phonological pronunciation of the grapheme *c*.

Shaker (2004) pointed out one example of common errors of pronunciation caused by phonetic interference that occurs with the phoneme [p]. The English voiceless bilabial phoneme [p] is totally absent in the Arabic language. Therefore, this is the most difficult consonant sound for Arab learners. They tend to pronounce it with the same pronunciation as [b], since this sound is familiar and exists in their language system (Ibid). To recognize the absent phoneme [p] in their language, Arab EFL learners use well-known words, especially in spelling, such as pen, paper, and pencil. Besides, they use their own special strategic way as to be safe and able to differentiate the problematic phoneme [p] from [b]. For example, they say "with upper stick" to indicate the voiced sound [b] and say "with lower stick" to indicate the voiceless sound [p]. In fact, it seems that they find in such special style they use a clear representation for identifying the two phonemes.

El-Imam (2003) demonstrated some problems concerning graphophonemic words, which are deemed problematic for Arab EFL learners. For example, **sigh**, **night**, **fight**, **eight**, **enough**, **rough**, **straight**, **neighbour**, **daughter**, **although**, to name but a few. The letters written in bold are basically silent constituting difficulties in pronunciation. The complexity of English words especially in pronunciation is clearly seen in the earlier examples and the next ones. The fact that complicates English words to be pronounced correctly by Arab EFL learners is that some words such as **chemistry** are pronounced as [kemistri] rather than [tʃemstri] but others are pronounced differently such as the word **check** [tʃeck]. Another example is in the word **chic** pronounced as [ʃi:k] rather than [tʃi:k] and the likes.

5.0 Methodology

As mentioned earlier, the main aim of this study was to detect the difficulties and the possible errors committed by Arab EFL learners in the English pronunciation, specifically in graphophonemic words. In order to do this, the best method to follow is that of Labov (1966). This method is basically based on the sociolinguistic model developed by William Labov (1966) and extended by Lorna Dickerson (1974). It is widely employed by many researchers on second language acquisition such as Schmidt (1977); Dickerson (1974); Archibald (1992, 1993); Alias Abd Ghani (1995, 2003); Su-Yin (2001); Al-Fakhri (2003); Shaker (2004) and Al-Shaebi (2006). Tarone (1988) and Abd Ghani (2003)

stated that Labov employed four different tasks for obtaining good data. These tasks are: passage reading, word list reading, casual speech, and minimal pairs reading. The present study utilized only one of the four tasks namely "passage reading".

5.1 Participants

The participants were 150 in number from different Arab-speaking backgrounds namely Yemen, Jordan, Sudan, Egypt and Palestine. They are all native speakers of Arabic. None of the subjects is bilingual. The participants have good knowledge of the English language. They received their education of English language in their respective countries.

5.2 Materials

The stimuli consisted of a corpus of 20 English words included in the sentences of the "passage reading" to be read by the participants. The sentences were chosen carefully and constructed simply so that they are easy to read. The stimuli varied from each other in the all sentences. Each one consisted of different mute graphemes.

5.3 Procedures

The participants were asked to read some sentences in the "passage reading" which included the English graphophonemic words, designed by the researchers. A tape recorder was used for recording speech data. The interview sessions were held and administered by the researchers. The participants were tested individually. They were given sufficient time to read the stimuli in order to attain good speech data.

6.0 Results and Discussion

The findings presented here are based on primary and secondary analyses and observations while teaching as well as communicating with Yemeni and other Arab EFL learners. The collected data includes not only one particular nationality of Arab learners but many others. Based on the primary data the results demonstrate that Arab EFL learners have problems in pronouncing English graphophonemic words. This is due to the fact that 'Native speakers of any language intuitively know that certain words that come from other languages sound unusual and they often adjust the segment sequences of these words to conform to the pronunciation requirements of their own language' Dobrovolsky and Katamba (1996: 84). Therefore, Arab EFL learners attempt to follow the system of

their first language since Arabic language has consistent letters (graphemes) to sounds (phonemes). In other words, the grapheme-to-sound rules are one-to-one in Arabic language. This suggests that the first stage of the interlanguage theory namely, language transfer, takes place from the first language, Arabic.

The findings further demonstrate that graphophonemic issues are problematic for Arab EFL learners especially for children in the early stages of literacy development. Analysis of the stimuli show that some elements of the interlanguage may result from specific features of the training process used to teach the target language, English. This proposes the second stage of the interlanguage theory, vis-à-vis transfer of training. Moreover, the fourth and fifth stages of the interlanguage theory take place as well. The findings underpin Connelly's results that there is a relationship between age and performance. Ultimately, the findings show the more irregular letters to sounds the more difficult this phenomenon would be. Therefore, Arab EFL learners have problems in the pronunciation of the English words which contain mute graphemes. Such problems are deemed potential ones.

The present study reveals how Arab EFL learners are very much concerned in articulating mute graphemes in the English language. For instance, they articulate some mute English graphemes in words like listen, calm, palm, walk, almond, apostle, castle, etc, since every letter is pronounced in their language system, Arabic. This might be due to the fact that there is no straightforward illustration or rule, in English through which they can follow to avoid mispronunciation in these graphophonemic words. However, the following illustrations could be taken as guidelines, if not solutions, for correct pronunciation while articulating English graphophonemic words. These illustrations are theoretically attempted by the researchers as initial guidelines/rules to be followed by second/foreign learners and perhaps by native speakers of English.

If the diphthong sound / əʊ / and/or / ɔ: / precede(s) the grapheme **L** when it is followed by the grapheme **K** in any English words; the grapheme **L** becomes mute and should not be articulated. On the other hand, if the vowel sound / ɑ: / precedes the grapheme **L** when it is followed by the grapheme **F** in any English words; the grapheme **L** becomes mute and should not be articulated. These rules can be seen in the following examples:

L – K

L – K

L – F

/ əʊ /	/ ɔ: /	/ ɑ: /
Folk	Talk	Calf
yolk	Walk	Half
	Chalk	

Again, if the vowel sound / ɑ: / precedes the grapheme **L** when it is followed by the grapheme **M** in any English words; the **L** becomes mute and should not be articulated. This is clearly illustrated in the following examples:

L – M

/ ɑ: /
Palm
Calm
Almond

If the *initial* grapheme **K** is followed by the grapheme **N** in a word; the grapheme **N** becomes mute and should not be articulated. For instance:

Knight	Know
Knell	Knee
Knock	Knot
Knife	knead
Knickers	Knit

If the diphthong sound / aɪ / and/or vowel sounds / ʌ / and / əʊ / precede the grapheme **M** when it is followed by the *final* grapheme **B** in a word; the grapheme **B** becomes mute and should not be articulated. This is shown in the following:

/ ʌ /	/ əʊ /	/ aɪ /
Numb	Tomb	Climb
Plumb	Comb	
Thumb		

Crumb

If the grapheme **G** is followed by the *final* grapheme **N** in a word; the grapheme **G** becomes mute and should not be articulated. For example:

Sign

Foreign

Reign

Design

Campaign

If the *initial* grapheme **G** is followed by the grapheme **N** in a word; the grapheme **G** becomes mute and should not be articulated. For example:

Gnat

Gnaw

Gnome

7.0 Conclusion

In conclusion, the above illustrations can be constructive guidelines to follow as a **graphophonemic rule** of English when EFL/ESL learners face new graphophonemic words. Furthermore, this rule could even be applied for absorbed and borrowed words when getting into English lexicons. These graphophonemic rules, therefore, contravene the claims of earlier studies that consider these words irregular. Conversely, the present study shows evidences with some examples that some of such irregular words can have rules. Perhaps graphophonemic words have no significance for being limited in number per se; nevertheless, the present study has attempted some initial illustrations to be followed by EFL/ESL learners. So, the significance might be in carrying out the present study and achieving its goals.

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Anita Desai as Novelist of Human Heart

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Anita Desai

Courtesy: <http://www.in.com/anita-desai/profile-21703.html>

Abstract

This paper neatly interprets Anita Desai as an magnificent and eminent novelist for moulding the inner catastrophe of characters through spirited characterization. She is the novelist of human heart who outstandingly makes her journey densely into the heart and mentality of her portrayed characters in her novels. Thus, the paper beautifully disseminates the fact that the woman characters portrayed by Anita Desai almost liberated, ruminated, fretted and tackling with angry resistance their individual problems and predicaments.

Keywords: Anita Desai, magnificent, eminent, moulding, catastrophe,
densely, mental life, liberated, ruminated,

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fretted, resistance.

Anita Desai

It is universally acknowledged that Anita Desai has added a new and significant dimension to Indian English fiction. What distinguishes her from other writers is her preoccupation with the exploration of the interior world. Ruth Praver Jhabvala is said to have chosen the social background for her comedies, tragic – comedies and farces, while Kamala Markandaya lays stress as much on principal characters as on diverse contemporary problems – social, economic, political and cultural. While Nayantara Sahgal confines herself to the realm of the political or socio-political, Anita Desai, probing deep into the bottomless pit of human psyche, brings the hidden contours into a much sharper focus. Shyam M. Asnani aptly holds:

“This main thrust on the inner life of the individual, on myriads of inner impressions, passing fancies and fleeting thoughts, together with her razor like sharp awareness of the futility of existence, is perceptible in each of her novels” (P.144)

Emphasis on Character Delineation

From the beginning of her literary career, Anita Desai laid emphasis on character delineation, caring very little for the milieu. Character portrayal remains a significant feature of her fiction. She chooses to analyse exceptional characters in exceptional circumstances and her primary aim is to express the truth or the final essence of subjective life and human consciousness. Almost all her protagonists, Maya, Monisha, Sarah, Sita, Nanda Kaul and Bim do evidently display remarkable vivacity and dazzling variety. All her heroines are not static figures but they are, no doubt, dynamic figures undergoing transformation leading to self-affirmation and self-illumination. She is excellent artist, like a Rabindranath Tagore, in delineating characters of old women like Aunt Lila, Nanda Kaul and Aunt Mira. As J.P. Tripathi has put it, “Her forte in characterization is the delineation of female protagonists, mostly obsessional and psycho-pathic”. (P 157).

Truly speaking, Mrs. Desai is out and out engrossed in the psyche of her protagonists. The world of her novels is the inner world of her characters. It is only the individual and his Kaleidoscopic mind that is of primary interest to her as she does not show any predilection for the prevailing social or political issues of the lives and times of her characters. Her quoting is worth mentioning here:

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“I am interested in characters who are not average but have retreated or have been driven into some extremity of despair and turn against or make a stand against the general current. It is easy to flow with the current, it makes no demands, it costs no effort, but those who cannot follow it know what the demands are, what is costs to meet them” (Desai 4).

Individualizing the Character

The most prominent aspect of Anita Desai’s art is the delineation of character. She depicts female characters that live in separate, closed and sequestered world of existential problems and passions with remarkable ease and adoration. The most significant aspect of her fiction is her manner of individualizing the character. She is engaged primarily with the portrayal of her heroine as living in a strictly controlled world in which fear, doubt and uncertainty prevail. Almost all her protagonists are over sensitive, solitary and lost in thought. Each of them is alone in a wide, wide world; for Anita Desai, only the individual, the solitary being is of true interest. She does not depict her central characters in a traditional mode. As a creative writer, she is interested in complex and eccentric characters rather in the everyday average ones. Her heroes or heroines withdraw into a world of isolation and solitude. They enjoy material prosperity, but their emotional and intellectual aspirations remain unsatisfied. They aim at achieving a qualitative change in the life they lead but fail. As a result, happiness eludes them, and peace deserts them. The anguish of the heroes or heroines in Anita Desai is quite different from the misery of the rural characters in Kamala Markandaya. Desai’s characters in general and women characters in particular come alive in the dynamic process always evolving and transforming, viable and mutable. Jasbir Jain observes: “They are portrayed as engrossed with the present, look backward in time and visualize future as well” (P 26).

A Novelist of Human Heart

There is no denying the fact that Anita Desai is a novelist of human heart, an artist shaping the inner crisis of her characters. Being concerned with the personal tragedy of individuals, she is “hardly infested in social life, political events and mundane aspects of the characters; she explores the interior layers of her protagonist’s mind and brings to the surface various shades of inner crisis” (Singh 31). On the part of the individual, she avoids unimportant things and presents thoughts with vazor – like sharp awareness of the internal crisis of existence of her characters. Thus, most of them are overcast by shadows, half-shadows, half-revealed and half-concealed.

Fire on the Mountain

Desai's *Fire on the Mountain* strikes a balance between reality and illusion as our illusion is the result of our inner crisis. Nanda Kaul and Ila Das are such characters whose existential problems are left unsolved for they hang between undiluted reality and undiluted illusion. Nanda Kaul entirely feeds on herself on illusion, but when she receives the tragic news of the rape and murder of Ila Das, her illusions get translated into reality.

Anita Desai here in *Fire on the Mountain* deals primarily with the loneliness and isolation as well as the resultant agony and anguish in the deserted life of Nanda Kaul, a great grandmother. She is content with her life of isolation lived all alone at Carignano, a place in Kasauli. She lives her secluded existence and never likes being disturbed by anyone. She lives like a recluse in total privacy. Everything she wants is available at Carignano and she wants no one and nothing else. She fancies she could merge with the pine trees and be mistaken for one. "To be a tree, no more and no less, was all she was prepared to undertake" (*Fire on the Mountain* 3). She is pleased by the barrenness of Carignano. There are rocks, pine trees, light and air, but there is no activity. One critic by name Ramachandra Rao observes:

"Instead of portraying character in terms of environment, Anita Desai creates character and the environment is important only in so far as it enables the reader to understand the character" (P61).

Nanda Kaul and Raka

There is an apparent similarity between Nanda Kaul and Raka. "If Nanda Kaul was a recluse out of vengeance for a long-life of duty and obligation, her great-granddaughter was a recluse by nature, by instinct. She had not arrived at this condition by a long route of rejection and sacrifice. She was born to it simply" (*Fire on the Mountain* 48). The effortless detachment of Raka is contrasted with the practiced detachment of the old woman. Nanda Kaul wonders at this total rejection, so 'natural', 'instinctive' and 'effortless'. When compared with this, her rejection of the child is 'planned' and 'willful'. In contrast to her great grandmother, Raka is alive to the movements around her, aware of the variety of life that is there is Carignano. If Nanda Kaul shuns all movement, Raka loves it. She has a gift for disappearing suddenly, silently, not to return for hours. If Nanda Kaul is "a brave, flawed experiment," Raka is "the perfected

model”. Nanda Kaul leads a life which does not involve her “self”. It is full on the surface but empty at the core. The trauma of childhood blunts the sensibilities of Raka. Commenting on their attitudes, Prof. Sarma makes an interesting observation:

“Thus they both seek to exclude what they need
most – security and fulfillment of love” (P 125)

Raka’s love of solitude springs from her hellish experience at home. The lack of communication between the two is seen by some critics as a sickness of the soul which is imposed on them. The title of the novel *Fire on the Mountain* is suggestive of the need for communication between the individuals. “Communication is the missing link between Nanda Kaul and Raka” says Narendra Kumar. (P 46).

Raka’s setting the mountain on fire in her rejection of the world in which life has lost its meaning and has simply ceased to make sense. It is a rebellion against the essential beliefs and values of traditional culture. Referring to the final disaster in the novel, Asha kumar says that fire on the mountain depicts the “triumph of natural over psychological time” (P 55). If isolation is Nanda Kaul’s condition, Ila’s attachment brings only disaster. Raka’s indifference is but a natural reaction in an alien and hostile universe. Through Raka Anita Desai attacks the existing system of absurd notions and established conventions. The moment of realization is also the point of death in her life. In short, the novel is a telling image of the difficulty of communication between the protagonist Nanda Kaul and the world.

***Cry, The Peacock* - Maya’s love for Gautama**

Cry, The Peacock is the tale of Maya’s love for Gautama, her husband. Deeply devoted and affectionate in nature, over sensitised in mental states and feelings, Maya requires a love partner with wide sympathies, highly sensitive, imaginative and responsive temperament which Gautama lacks. This is the beginning and the end of the tragedy of love in the novel – the temperamental and emotional self between the lovers. Maya the tender clinging creeper, cannot absorb herself in totality in the personality of Gautama, a mighty tree no doubt but lacking the elixir of consolation and sweetness of temperament which she may sap on. Maya wants love to satisfy love, she wants expression of emotions and affections to drench her love thirsty heart, her mind, the pores of her body and womanhood. But she receives only chidings to which she responds:

‘How it suits you to quote those lines of
a day stick. You know nothing of me –
and how I can love. You have never loved
and you don’t love me ...’ (Cry, The Peacock, 112)

These are the words of total self-surrender similar to those of porphyria to her lover who consummated her demand by strangulating her. Her shock is that Gautama is reducing love to mere attachment. An over-widening gap in communication between the husband and wife is felt throughout the novel which is the root of Maya’s loneliness is because of Gautama’s temperamental incompatibility. She muses:

“Had there been a bond between us, he
would have felt its pull,
I thought of him so deeply, But, of course,
there was none.... There is no bond, no love –
hardly any love” (P 108)

A restlessness always boiled within her and the strained condition holds them apart. She “feels defenseless and utterly alone” in the company of the “black comfortless figure” passing as her husband (P 153). Maya’s obsession with her childhood prophecy makes her grow insane and later becomes the victim of Schizophrenia:

‘Yes, I am going insane. I am moving further
and further from all wisdom, all calm and
I shall soon be mad, if I am not that already.
Perhaps it is my madness that leads me
to imagine that horoscope, that encounter
with the albino, his predictions, my fate”

(Cry, The Peacock, 108).

Maya’s obsession had made her go neurotic under the fear of its consequence. Maya’s hypersensitive and highly disturbed state of mind, reacting to the untimely death of her pet dog, culminates in a kind of schizophrenia – “a body without a heart, a heart with a body”. Her obsession drives her to

curious insanity. The inner, violent, accumulated hatred of Maya for Gautama, born of selfish love of life and life's joys, in total disregard of her husband's claim to life erupts when Gautama calls her mad:

“Madness”. I screamed, leaping up at him,
to strike him, stab him. I choked and
began to cry hysterically” (Cry, The Peacock 178)

It becomes clear that Anita Desai is the novelist of human heart, the inside – of introversion. Thus, here in *Cry, The Peacock*, the novelist presents the personal problems of a helplessly sensitive character caught in the crisis of isolation and insecurity.

Clear Light of Day

In *Clear Light of Day* Anita Desai endeavours to plumb the depths of time as “a destroyer” and “as a preserver”, holding the mirror of the present to the past with a view of connecting the mighty changes, distortions and revelations the two realities bring about in the lives of the characters depicted. Tara, tremulous and sensitive, feels insecure and her response reminds us of Maya in *Cry, The Peacock*. The characters of Tara and Bim are a study in contrast. In school days, Bim was bright whereas Tara was dull. To Bim, School as a “challenge”, while to Tara, it was “a terror”. Of the two, Bim is the more interesting character. She who dreams of becoming a heroine, envisages a life full of adventure. She wants to be a rebel but it is she who stays in the same place doing the dull routine and does not move beyond old Delhi. She lives in the house she was born in, teacher in the college where she was taught. She is a hapless quester who fails in her attempt to conquer the world. In the process, she conquers herself. In fact, she chooses to be independent, entirely out of volition. She is too spirited and intelligent to conform to the tradition. She refuses to accept an existence that would be at the mercy of male hierarchy which surrounds her. Bim and

Tara in *Clear Light of Day* are much haunted by the memories of the past. While to Tara, the memories are ‘a jubilee’, a source of wistful joy, to Bim, they strike like ‘knell of sorrow’. The former wants to live her past and enjoy it while the latter is wearied of it and wishes to escape from it. Darshan Singh Maini comments:

“... for Bim has acquired over the years a vested psychic interest in her almost gratuitous suffering and she has, as a consequence, distorted not only the structure of her own sensibility but more grievously, the structure of familiar sentiment In her desire to subdue the

world to her own pitiful purposes, she has been narrowing the ambit of her sympathies and building up all manner of buffers, and barricades against the assault of reality” (PP 134-135).

Bim’s heroic acceptance of the family and motherhood becomes central to the novel. In a way, Bim embodies Anita Desai’s vision of the new Indian woman.

In Custody

In the novel *In Custody*, Sarala, unlike Maya, Monisha, Nanda Kaul, Bim and other heroines of Anita Desai, appears not as an individual but as a typical Hindu wife, (wife of Deven), simple, timid, obscure and domineered. Sarala’s marital and material ambitions remain unfulfilled. For Deven, as a wife, she is unsympathetic indignant, misunderstanding and sarcastic. Just like any other common girl, Sarala too had some dreams for her married life. She desires love, affection, comfort and understanding from her husband. Before marriage, she has wished for a life full of luxuries: the car, fridge, servants etc:

“The thwarting of her aspirations had cut two dark furrows from the corners of her nostril to the corners of her mouth, as deep and permanent as surgical scars. The drop of her thin, straight hair on either side of her head repeated these twin lines of disappointment” (*In Custody*).

Sarla’s marital life is an unhappy one. She cannot look beyond the four walls of her house. There is lack of communication and sense of belongingness between husband and wife. Her husband finds himself in her company as if he were a stranger, an interloper. “Both are sore with each other and their anger is reflected in Sarla’s occasional silence and sullenness. Even at the end of the novel, Deven admits that his wife’s untidiness, her shabbiness and sullen expression were the results of his own misdoing” (Tandon 141). In fact, Sarla is a victim of circumstances. As a wife, she knows nothing but to fret and sulk leading a dry existence always cross with her husband. Through Sarla, Anita Desai has revealed glimpses of the repressed condition of women in society. Though Sarla is not presented as a main character, Anita Desai has conveyed through her an image of suffering wife, by adding sensitive nature to her and exploring her circumstances. J.P. Tripathi observes: “Sarla is the typical Hindu wife, simple, timid, obscure, domineered, undemanding and co-operative. She feels herself insecure and unattended.... Sarla experiences terrible dissatisfaction in her married life “ (P 138).

Voices in the City

Voices in the City does explore the alienation of Nirode, Monisha and Amla doomed to reside in Calcutta, “the city of death”. The novel is a tragic exploration of the personal suffering of Nirode’s wounded self, Monisha’s agonised self and Amla’s insecured self. The dissociated members of a broken family move to this city in search of better prospects and career opportunities, become victims to the crisis arising out of a change of environment. They all suffer from alienation, loneliness, frustration, depression and neurosis. Anita Desai called the novel an exemplification of “the terror of facing single handed the ferocious assaults of existence” (Ram 40).

To Conclude

Thus, in the midst of such a crisis, all these protagonists desperately start a quest for peace, harmony and a meaning in life to regain their identity. In short, almost all her characters, independent, agonized, frustrated, and combating with angry defiance their individual problems and predicaments, make us feel as if we have noticed them in our neighbourhood. Herein lies the charm of Anita Desai’s art of characterization.

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General English Syllabus: A Context Based Literature Course
(Needs Reforms for Learners' Present and Future Pursuits)

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Abstract

Syllabus is a document which directs teachers and guides the students. It gives a specification of the aims and objectives of the instructional programmes, the content, language skills and functions to be covered, the classroom procedures and processes, the theory underlying these procedures, and mode of assessment. The data for the present paper collected through students' and teachers' questionnaires which are designed to understand the needs of the students and expectations of teachers for teaching and learning of the English language and also to find out the perceptions of the undergraduate students and English teachers towards the General English syllabus prescribed by the University of Jammu. Majority of the students and English teachers are in favour of a complete change in the existing General English syllabus as it does not fulfill the aims and objectives of teaching English as a second or foreign language. Students have shown their dissatisfaction in improving the language skills. Therefore, there is an urgent need to look into the existing General English syllabus and make a shift from the traditional and outdated pattern of teaching of English into a newer and updated one.

This paper addresses the need to reform General English syllabus at undergraduate level in the University of Jammu with special reference to the importance of the English language teaching. A brief forecast of problems and issues in the teaching of the English language at undergraduate level and recommendations will conclude this paper.

<p>Key Words: Functional Syllabus Design, Language Skills, Problems in Teaching of English, Reforms, Modification and expected Outcome</p>

Introduction

Today, English Language Teaching has been considered a tool of profit making industry in the world. With the information technology revolution and most software and operating systems being developed in the English language, a new utility for written and oral communication in the English language has emerged. The English language has been regarded a world language. A very important reason for regarding English as a world language is that the world's knowledge is enshrined in it. It is a progressive language. It is dynamic and flexible. Over and above English is universally renowned for its power of expression and its rich literature. We are living in a world which is well inter-linked. English being the most popular language, is the best medium to communicate. We have to be aware of all the world events.

English language teaching is a hot topic in India these days. It has a status of associate language, but in fact it is the most important language of India. After Hindi it is the most commonly spoken language in India and probably the most read and written language in India. English in India used not only for communicating with the outside world, but also for inter state and intra state communication. As Pattanyak states:

“India has retained English as a window to wider knowledge, a tool of international understanding and has the language of internal status, commerce and diplomacy”. (Pattanyak 160)

Therefore, the English language has become the primary requirement for inter connectedness of people and a boarder free exchange of ideas, cultures and economies, and lingua franca for communication, business and education. In India, the English language functions as a subject, as a second language, and as a medium of instruction in educational institutions.

English Language Teaching in Jammu and Kashmir

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General English Syllabus: A Context Based Literature Course
(Needs Reforms for Learners' Present and Future Pursuits)

Jammu And Kashmir State is situated in the north of India and geographically in the high ranges of Himalayas, inhabited by numerous communities having diverse languages and culture. The people of Jammu and Kashmir use different languages for different purposes like Dogri, Pahari, Gojri, Kashmiri, Ladakhai, Balti, etc. both in oral and written form. Majority of the languages in the State remain undeveloped. Every language stands as a mark of separate identity for an individual. Therefore, English which is considered as a language for literary programme in India, comes to play a major role and functions as a link language. With the passage of time, the demand for the teaching of English is increasing and English is regarded as a prestigious language.

General English courses at undergraduate level in the affiliate colleges of the University of Jammu

The Higher Education Department, Government of Jammu and Kashmir had made it compulsory that the medium of instruction at undergraduate level in the State shall be English and prescribed a compulsory course of General English in all the undergraduate classes viz BA/BSc/BCA/BCom. The purpose of introducing General English course at undergraduate level was to equip student of his/her present and future academic pursuits. The aim of teaching English is to make the learner an effective user of the language in other subjects also.

Problems and issues in the teaching and learning of English at undergraduate level in the affiliate colleges of the University of Jammu

The approach adopted towards the teaching of English is more as a subject for study rather than a language to be learned for the purpose of communication. It has to be taught for its functional aspects but it becomes more a context based literature course. Majority of the students in the colleges have a rural background and they fail to gain language proficiency. They seem to lack confidence and developed fear and anxiety towards the language. This fear and anxiety is further intensified by the evaluation process which tests the memorization powers of the learner rather than his/her skill.

General English syllabus at undergraduate level in the University of Jammu

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A syllabus is an expression of opinion on the nature of language and learning; it acts as a guide for both teacher and learner by providing some goals to be attained. Hutchinson and Waters define syllabus as ‘At its simplest level a syllabus can be described as a statement of what is to be learned. It reflects the language and linguistic performance’. (Hutchinson and Waters)

But clarifying the concept of syllabus is extremely problematic. There seem to be as many definitions as definers, each apparently covering similar ground, whilst containing various differences in emphasis. But Candlin’s summary of syllabus gives an idea of a working understanding:

Syllabuses are concerned with the specification and planning of what is to be learned frequently set down in some written form as prescriptions for actions by teachers and learners. They have, traditionally, the mark of authority. They are concerned with the achievement of ends, often, though not always, associated with pursuance of particular means. (Candlin 30)

Most of the academic and social implications of syllabuses may recognize the summary presented by Candlin.

The General English syllabus at undergraduate level in the University of Jammu was introduced for the first time in 1970 in order to arouse and sharpen students’ aesthetic sensibility and also creating awareness among the students of the relevance of humanistic values in the modern world. But the analysis of the General English syllabus currently operative at the undergraduate level in the University of Jammu shows that no attention was given to the functional aspect of the language learning. It is not associated with the functional type of syllabus as it does not emphasize on communicative language teaching and learning. The syllabus does not lead to a specification and organization of language teaching content and also does not reflect how English is used in everyday life with specifications on the notions, concepts and topics learned to enable students to communicate effectively. With the advent of globalization, students will need to be proficient in English as a medium for communicating with people from around

the globe. It is essential that students be able to listen to, read and present information orally and in writing.

Conclusion

Need to reform General English syllabus at undergraduate level

Keeping in view the present needs of the students at undergraduate level in the affiliated colleges of the University of Jammu and the expectations of the teachers the syllabus designers should frame a multi-skill course which will aim at developing students' proficiency in language and communication skills. But the existing syllabus in General English course adopts the approach of teaching English language through literature. This is a mere appreciation of literary texts. The textbook which has been designed according to the current General English syllabus do not motivate students in organizing activities pertaining to learning of the language skills. Literature is a source of joy for everybody and the motivation for reading and studying it is almost inbuilt but there is an urgent need to explore the possibilities in designing a syllabus and textbooks which have infinite number of exercises for day to day use of English language and in this way the joy of reading English literature can be fruitfully utilized for the learning of communicative skills needed in real life situations.

There is an urgent need to minimize the use of literature in a language course. Units dealing with language skills as well as grammar, vocabulary, etc. are to be carefully graded and implemented. The minimum use of literature may allow teachers of English to use maximum time in applying techniques like question-answer sessions, group discussions, role playing, oral presentations, etc. The teacher should have enough time to adopt activities and exercises in the classroom to suit the needs and competence level of the students. A General English course should be flexible enough to allow experimentation on the part of individual teachers to make students active participants in the teaching learning process. This is possible only if the syllabus designers frame a syllabus document according to the needs of the learners because the ultimate aim of teaching English as a foreign or second language is to equip the students with language skills so that they become better and more confident learners of the language.

The aims and objectives of the existing General English course are to be modified keeping in mind the practical nature of the course and future challenges. The syllabus should be learner centered, learning focused and activity oriented.

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The Philosophy behind *Annamayya's Visishtadvaita*: Historical and Theoretical Backgrounds

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Abstract

In this paper, we discuss the historical and the theoretical backgrounds of *Visishtadvaita*, the Vedanta school, which is the underlying philosophy behind *Annamayya's Sankeertanas*.

In the first section, we discuss the *Visishtadvaita* from historical perspective. In the process, we touch upon several schools of thoughts, religions that existed before *Visishtadvaita*, namely, the *Vedic* religion, *Buddhism*, *Jainism*, *Shaivism*, *Vaishnavism*, and *Advaita*. We also discuss how each of these had to pave way for its successor, and finally the need for *Visishtadvaita*.

In the second section, we discuss the movement, *Bhakti* the rise of *Azhvars*, who were the great propagators of *Visishtadvaita*, and the *aachaaryas*, who were the proponents of *Visishtadvaita*.

Issues discussed in this paper are helpful to understand *Annamayya's Sankeertanas* in a better way as they embrace exude the philosophy of *Visishtadvaita* throughout.

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అన్నమయ్య విశిష్టాద్వైతం: చారిత్రక, సైద్ధాంతిక నేపథ్యాలు

annamayya viśiṣṭādvaitam: cāritraka, said'dhāntika nēpathyālu

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సంక్షిప్తి:

అన్నమయ్య భక్తికి మూలకందమైన విశిష్టాద్వైతం అవతరించడానికిగల చారిత్రక, సైద్ధాంతిక భూమికలు ఈ పత్రంలో చర్చించబడ్డాయి.

చారిత్రక నేపథ్యంలో భాగంగా- మొదటగా, వైదిక మతంలోవచ్చిన క్రమపరిణామాన్ని విపులీకరించడం జరిగింది. వేదంలోని 'సంహిత' యజ్ఞయాగాది కర్మవిధులలో పరించవలసిన మంత్రాలను గురించి వివరిస్తంది. 'బ్రాహ్మణం' ఆ మంత్రభాగాల ప్రశస్తిని వివరిస్తంది. 'ఆరణ్యకం' కర్మవిధికి బదులుగా చేయవలసిన ధ్యానం గురించి వివరిస్తే, వేదాంతాలైన ఉపనిషత్తులు బ్రహ్మవిద్యను గురించి బోధిస్తాయి. ఇలా వైదిక మతంలోనే 'కర్మ మార్గం' నుంచి 'జ్ఞాన మార్గం' వైపుకు మళ్ళీ క్రమం వేల సంవత్సరాలక్రితమే ఏర్పడిఉండడం మనం గమనించవచ్చు. ఆ తరువాత వచ్చిన బౌద్ధం, అద్వైతం వంటి మతాలలో జ్ఞాన మార్గ వికాస సంబంధ విశేషాలను గ్రహించవచ్చు.

కర్మ మార్గం కంటే జ్ఞాన మార్గం, జ్ఞాన మార్గం కంటే భక్తి మార్గం ఆయా కాలంలోని ప్రజలను ఎక్కువగా ఆకర్షించాయి. అటు యజ్ఞయాగాది కర్మవిధులలో భాగం కాలేక, ఇటు అద్వైతాది మతాలలోని సంక్లిష్టతను కానీ, బౌద్ధ, జైనాది మతాలలోని సన్యాస జీవితాన్ని ఆహ్వానించలేని సామాన్యుడికి 'భక్తి మార్గం' సేదదీరే మార్గాన్ని చూపించింది. సర్వమానవ సమానత్వం, స్వార్థరాహిత్యం, సంఘ సంస్కరణ... మొదలైన విలువలకు భక్తి మార్గం చోటు కల్పించింది. అటువంటి భక్తి మార్గంలో పయనించి విశిష్టాద్వైతానికి పునాదులు వేసిన ఆళ్వారులను, ఆచార్యులను గురించినా ఈ పత్రంలో చర్చించడం జరిగింది.

ఈ విశిష్టాద్వైత మత తత్వాన్ని అనుసరించి అన్నమయ్య సామాన్యులకు సైతం అర్థమయ్యే గేయ ప్రక్రియలో “బ్రహ్మమొక్కటే పరబ్రహ్మమొక్కటే.. కందువగు హీనాధికములిందు లేవు అందరికి శ్రీహరే అంతరాత్మ” (2-385) అంటూ సర్వ మానవ సమాన భావాలను తన గేయాలలో ప్రకటించాడు. “ఎక్కువకులజుడైన హీనకులజుడైన

నిక్కమెరిగిన మహానిత్యుడే ఘనుడు” (1-318) అని అన్నమయ్య చాటగలగడానికి అతనికి ఊతమిచ్చినది ‘విశిష్టాద్వైత తత్వమే’.

౦. పరిచయం

సమాజ, సాహిత్యాలు అవిభాజ్యాలు. ఒక విధమైన సాహిత్యం ఒకానొక కాలంలోనే ఆవిర్భవించటానికి ఒక చారిత్రక నేపథ్యం ఉండి తీరుతుంది. ముఖ్యంగా, తెలుగు సాహిత్యం-మతం అన్నవిరెండూ విడదీయలేని సంబంధంకలిగి వికసించడం కనిపిస్తుంది. “ఆంధ్ర వాఙ్మయ వీధులలో బాహుటముగా జరిగిన సాహిత్య వ్యాపార మంతయు మతమను కాసుతోనే చెలామణి అగుచు వచ్చినది” అన్న వేటూరి ఆనందమూర్తిగారి మాటలు (వైష్ణవాంధ్ర వాఙ్మయము:1986:5, 6) అక్షర సత్యాలు.

తెలుగు సాహిత్యం- వైదిక మత పునరుద్ధరణ ధ్యేయంగా మహాభారత అంధీకరణతో మొదలయింది. అనంతర శతాబ్దాలలో వచ్చిన సాహిత్యంలో సింహభాగం మతసంబంధమైనదే! అన్నమయ్య వెలువరించిన అనంతమైన సాహిత్య సంపదకుకూడా వెన్నుదన్ను- మతమే! అయితే, అది విశిష్టాద్వైత మతంగా పరిణమించడం ఒక గుణాత్మకమైన మలుపు. విశిష్టాద్వైత తత్వానికి అనుగుణంగానే అన్నమయ్య ప్రజల భాషలో, ప్రజాహితమైన గేయ ప్రక్రియలో సాహిత్యాన్ని సృజించాడు. అన్నమయ్య కీర్తనలను అర్థం చేసుకోవడానికి ‘శ్రీవైష్ణవం’ అనబడే ‘విశిష్టాద్వైత మతాన్ని’ దాని తత్వాన్ని అర్థం చేసుకోవడం ఎంతో అవసరం. కనుక, అన్నమయ్య భక్తి తత్వమైన విశిష్టాద్వైతాన్ని అర్థం చేసుకునే క్రమంలో- విశిష్టాద్వైతంయొక్క చారిత్రక, సైద్ధాంతిక నేపథ్యాలను ఈ పత్రంలో విపులీకరించే ప్రయత్నం చేయబడింది.

“తెలుగు సాహిత్యాన్నే కాదు, ఏ భారతీయ భాషా సాహిత్యాన్నైనా చారిత్రక దృష్టితో అధ్యయనం చేయాలంటే భారత ఉపఖండం మొత్తం చరిత్రను భూమికగా తీసుకోవలసి ఉంటుంది” అన్న కె. కె. రంగనాథాచార్యులుగారి మాటలు ఇక్కడ గమనింపదగినవి. (తెలుగు సాహిత్యంలో మరో చూపు:1981: ix) కనుక, విశిష్టాద్వైత మతావిర్భావానికి దారి తీసిన పరిస్థితులను గురించి తెలుసుకోవాలంటే భారతదేశంలోని ప్రాచీన మతాలు, వాటితో ముడిపడి ఉన్న సామాజిక పరిస్థితుల గురించిన స్థూల అవగాహన ఏర్పరచుకోవలసి ఉంటుంది.

1. చారిత్రక నేపథ్యం

భారతదేశంలో విశిష్టాద్వైతానికి ముందు ఉన్న మతాలు ప్రధానంగా:

1.1. వైదిక మతం

భారతదేశంలో తొలి మతం- వైదిక మతంగా పేర్కొనే సనాతనధర్మం. భారతీయ మతభావనలకు మూలాలన్నీ వేద కాలంనుంచీ వికసిస్తూ వచ్చాయి. ఋగ్వేద, యజుర్, సామ, అధర్వణ అన నాలుగు వేదాలలోని ఒక్కొక్క

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Dr. Pammi Pavan Kumar, and Ms. Harita Bhatlapenumurthy, అన్నమయ్య విశిష్టాద్వైతం: చారిత్రక, సైద్ధాంతిక నేపథ్యాలు

వేదం, నాలుగు విభాగాలుగా చేయబడింది. అవి- (1) సంహిత (2) బ్రాహ్మణం (3) ఆరణ్యకం (4) ఉపనిషత్తులు. వీటిలో- మొదటి రెండూ కర్మ కాండకు చెందినవి. తరువాతి రెండూ జ్ఞాన సంబంధమైనవి.

‘సంహిత’ మంత్రాలను, స్తోత్రాలను కలిగి ఉంటుంది. దాని తరువాయి ఉండే ‘బ్రాహ్మణం’ ఆ మంత్ర భాగాన్ని, యజ్ఞయాగాదుల ప్రశస్తిని, వాటిని ఆచరించే విధానాన్ని వివరిస్తుంది. కర్మ విధులయిన యజ్ఞయాగాదులకి, జ్ఞాన విధులయిన ఉపనిషత్తులకు మధ్య వారధి లాంటిది ఆరణ్యకం. అది యజ్ఞయాగాదుల, వైదిక కర్మల వెనుక ఆంతర్యాన్ని వివరిస్తుంది. అలాగే, కర్మకు బదులుగా చేయగలిగిన ధ్యాన విధిని విపులీకరిస్తుంది. ఉపనిషత్తులలో అందించే జ్ఞానాన్ని ఆకళింపు చేసుకోవడానికి కావలసిన సన్నద్ధతను అందించేది- ఆరణ్యకం.

ఉపనిషత్తులు పూర్తిగా జ్ఞాన సంబంధాలు. ఆరణ్యకాల తరువాత, వేదాల చివరనా ఉంటాయి కనుక, వీటిని వేదాంతాలనికూడా అంటారు. మోక్ష చింతన, ఆత్మానాత్మ వివేకం ఇందులో ప్రధానాంశాలు. కర్మకాండలద్వారా సముపార్జించిన పుణ్యమైనా, స్వర్గప్రాప్తి అయినా అనుభవించిన తరువాత, మనిషి మళ్ళీ పూర్వస్థితికి చేరుకుంటాడు. కనుక, జననమరణ చక్రాన్ని చేదించి, పునరావృత్తి రహిత శాశ్వతమైన స్థితిని, మోక్ష మార్గాన్ని చేరుకునే దిశగా ఉపనిషత్తులు జ్ఞానబోధ చేస్తాయి.

కర్మ కాండలో కనిపించే ‘బలులు’, వైదిక మతంలోని ‘కులభేదాలు’... మొదలైనవి జిజ్ఞాసువులను ఆలోచింపజేస్తాయి. ఫలితాలుగా బౌద్ధ, జైన మతాలు ఆవిర్భవించాయి.

1.2 బౌద్ధం

క్రీస్తుపూర్వం ఆరో శతాబ్దం- భారతదేశంలో మతపరంగా, తత్వ చింతన పరంగా పెనుమార్పులు చోటు చేసుకొన్న కాలం. మొదట- ప్రజలు- సంచార జీవనం సాగిస్తున్నదశలో- వైదిక సంస్కృతి ఉత్తర భారతదేశమంతా విస్తరించింది. కాని, సంచార జీవనం నుండి ప్రజలు వ్యవసాయ ఆధారిత సమాజాలుగా మారి, గ్రామాలు, పెద్ద ఊర్లు, ఆ పై నగరాలను వృద్ధి చేసుకొన్నాక, కొన్ని వర్గాల ప్రజలకి వైదిక సంస్కృతి సంతృప్తిని ఇవ్వలేకపోయింది. ఈ అసంతృప్తి క్రమంగా బౌద్ధ, జైన... మొదలైన మతాలు, వాటిలోని ఉపశాఖల వ్యాప్తికి దారి తీసింది.

శాక్యవంశ యువరాజు సిద్ధార్థుడు. అతడు రాజ్యభోగాన్ని విడిచిపెట్టి సత్యాన్వేషణ కోసం మొదట సాంఖ్య, యోగ మార్గాలను అవలంబించాడు. ధ్యానంద్వారా జ్ఞానం పొంది బుద్ధుడయ్యాడు. తాను ఆర్జించిన జ్ఞానాన్ని ప్రజలకు పంచడం ప్రారంభించాడు. బుద్ధుడు చూపిన జ్ఞాన మార్గమే బౌద్ధమైంది. బుద్ధుడు నాలుగు సత్యాలను బోధించాడు. (1) జీవితం దుఃఖమయం, (2) దుఃఖానికి కారణం కోరిక, (3) కోరికను చంపుకుంటే దుఃఖం నశిస్తుంది, (4) అష్టాంగమార్గం అవలంబిస్తే కోరిక నశిస్తుంది.

బౌద్ధం ధర్మ సూత్రాలను సరళంగా ప్రవచించింది. కులభేద రహితంగా ప్రతీ మనిషి నిర్వాణ స్థితిని సాధించగలగడాన్ని ప్రోత్సహించింది. ఇది సామాన్య ప్రజలను విశేషంగా ఆకర్షించింది. మనిషి నైతిక వర్తన గురించి, అహింసా సిద్ధాంతం గురించి బుద్ధుడు చర్చించాడు. ధర్మం, సంఘాల గురించి విశేషంగా బోధించాడే తప్ప, దైవం

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Dr. Pammi Pavan Kumar, and Ms. Harita Bhatlapenumurthy, అన్నమయ్య విశిష్టాద్వైతం: చారిత్రక, సైద్ధాంతిక నేపథ్యాలు

గురించి మాట్లాడలేదు. సంపూర్ణం అనుకొన్న దానిలో అప్పటి ప్రజలకు ఇదొక వెలితిగా కనిపించింది. రాను రాను, బుద్ధుని అనునాయులు ఆయన్నే దైవంగా పూజించసాగారు. బోధలకు ప్రాముఖ్యత తగ్గి, వ్యక్త్యారాధనకు ప్రాముఖ్యత హెచ్చింది. సంపద కలిగిన ప్రజల వితరణతో, ఆదరించిన రాజుల దానాలతో బౌద్ధ విహారాలు సంపదలతో నిండి ఉండేవి. బుద్ధుడు ప్రవచించిన నిరాడంబర జీవితానికి నీళ్ళొదిలి, బౌద్ధులు విలాస జీవితాలకు అలవాటు పడ్డారు. హిందూ మతంలో ఏ గుణాలనైతే బుద్ధుడు నిరసించాడో అవన్నీ బౌద్ధ మతంలోకి ప్రవేశించాయి. ఈ కాలంలో వివిధ హిందూ మత శాఖలు విస్తృతమయ్యాయి. బౌద్ధం క్షీణించడం, దేశందాటి భారత ఉపఖండంలో తన ఉనికిని కాపాడుకోడం మొదలైంది.

1.3 జైనం

భారతదేశంలోన అతి ప్రాచీనమైన మతాలలో జైనం ఒకటి. బుద్ధుడి కాలంలోనే జీవించిన వర్ధమాన మహావీరుడిద్వారా ఈ మతానికి దేశంలో ఆదరణ పెరిగింది. జైనం నాస్తిక మతం. మనిషి కర్మే మనిషిని నియంత్రిస్తుందని నమ్ముతారు జైనులు. కామ, క్రోధ, లోభ మోహాలు కర్మకు కారణాలని, కర్మల ఫలితాలను అనుభవించడం కోసమే ఆత్మ అనేక జన్మలను ఎత్తుతుందని జినుల విశ్వాసం. కఠోరమైన నియమాలను పాటించి, పూర్వకర్మల పాపాలను నాశనం చేసుకున్నప్పుడు జీవుడు బంధ విముక్తుడవుతాడని, జనన మరణాల నుండి విముక్తి పొందడమే జీవిత లక్ష్యంగా భావించాలని మహావీరుడు బోధించాడు.

ప్రజలు జైన మతం వైపు ఆకర్షితులు కావడానికి కారణాలు బౌద్ధమత ఆవిర్భావానికి చెప్పుకొన్నవే. ఆ కాలంలో సముద్రతీరం వెంట వర్తక వ్యాపారాలు బాగా అభివృద్ధి చెంది, వైశ్య సమూహాలు సంపదలతో వర్ధిల్లాయి. అయినా, సంఘంలో తగిన హోదా లభించకపోవడం వారిని అసంతృప్తికి గురి చేసింది. బౌద్ధం, జైనం ఇటువంటివారిని ఆకర్షించాయి. ఇటువంటివారికి సంఘంలో హోదాను కల్పించాయి. అలాగే సంఘంలోని ఇతర వర్ణాలవారుకూడా బౌద్ధ, జైనాలకు ఆకర్షితులయ్యారు.

ఇలా క్రీస్తుపూర్వం మూడవ శతాబ్దిలో దక్షిణ భారతదేశంలో అడుగుపెట్టిన జైనం, కొన్ని శతాబ్దాల పాటు ప్రజాదరణ పొందింది. దక్షిణ భారతదేశంలో భక్తి ఉద్యమంలో భాగంగా వృద్ధి పొందిన శైవ, వైష్ణవ శాఖల కారణంగా క్రీస్తు శకం ఏడో శతాబ్ది నుండి జైనం క్రమంగా క్షీణించింది. (Studies in South Indian Jainism:1922:66)

1.4 శైవం

ప్రకృతిలోని విలయ రూపానికి అధినాథుడు రుద్రుడని ఆర్యుల భావన. స్తుతుల ద్వారా, ప్రార్థనల ద్వారా రుద్రుడిని శాంతింపజేసి, తమను కాపాడమని చేసే ప్రార్థనలలో ఈ భావన స్పష్టంగా కనిపిస్తుంది. ప్రకృతిలోని ఉగ్ర

స్వరూపాన్ని రుద్రునిగానూ, అదే రుద్రుడు ఆపదలు రాకుండా కాపాడిన వేళ- అతడి శాంత స్వరూపాన్ని- శివుడిని కొలిచారు (శివం=మంగళం). శివుడిని పరదేవతగా కొలిచే మతం శైవంగా గుర్తింపబడింది. శైవ శాఖలలో పాశుపతం అత్యంత ప్రాచీనమైనది. ఇది కాక శైవంలో కాలాముఖ, కాపాలిక, తాంత్రిక... మొదలైన ఇతర శాఖలు ఉన్నాయి.

శైవంలో కర్మ ప్రధానమైన, భక్తి ప్రధానమైన రెండు మార్గాలూ కనిపిస్తాయి. కర్మ ప్రధానమైన శైవంలో వైదికాచారాలు, ఆచరణలు కనిపిస్తాయి. ఈ విభాగంలో శాఖలైన పాశుపత, కాలాముఖ శైవ శాఖలు తెలుగునాట వర్ధిల్లాయి. భక్తి ప్రధానమైన శైవం ముఖ్యంగా తమిళ దేశంలో భక్త్యుద్యమంలో భాగంగా వచ్చింది. ఈ మార్గంలోని భక్తులు కులభేదాలు పాటించరు. క్రీస్తు శకం ఆరో శతాబ్ది నుండి ఎనిమిదో శతాబ్ది వరకు తమిళ దేశంలో ప్రవర్తిల్లిన శివభక్తులను నయనార్లు లేక నయన్మార్లు అని పిలుస్తుంటారు. వీరు అరవై ముగ్గురు. వీరిని గురించి తమిళ ప్రబంధమైన పెరియపురాణంలో విస్తారమైన వర్ణనలున్నాయి. వీరిలో ముఖ్యులు అప్పర్ స్వామిగళ్, తిరుజ్జాన సంబంధర్, సుందరమూర్తి నాయనర్. వీరు ముగ్గురూ రచించిన శైవ వాఙ్మయానికి 'తేవారం' అని పేరు. ఈ ముగ్గురూ జైన బౌద్ధాలను నిరసించి, శివ భక్తిని ప్రచారం చేసి, శైవమత వ్యాప్తికి పాటుపడ్డారు.

1.5 వైష్ణవం

వేదకాలంలో సూర్యాంశగా కొలవబడ్డ విష్ణువు, వేదాంత (ఉపనిషత్తుల) కాలం నాటికి సమగ్ర స్వరూపాన్ని సంతరించుకుని త్రిమూర్తులలో ఒకడిగా, స్థితికారుడిగా, నారాయణుడిగా, వాసుదేవ కృష్ణుడిగా వివిధ రూపాలలో పూజలందుకున్నాడు. 'సర్వ వ్యాపకుడైన భగవానుని', 'విష్ణు' నామంతో పూజించారు.

విష్ణువును కొలిచేవారు వైష్ణవులుగా గుర్తించబడ్డారు, వారి మతం వైష్ణవం. వైష్ణవం సాత్విక మతంగా పేరు తెచ్చుకుంది. విష్ణు భక్తులను 'భాగవతులు' గా పిలవడం సంప్రదాయం.

1.6 అద్వైతం

శంకరాచార్యుల కాలం నాటికి అవైదిక మతాలైన బౌద్ధ, జైనాలతోపాటు, వైదిక మతాలైన వైష్ణవం, శైవం, శాక్తేయం, గాణాపత్యం, సౌరం, కౌమారం... ఇలా ఎన్నో మతాలు ఉనికిలో ఉండేవి. ప్రజలు తెగలుగా విడిపోయి దేవుని పేరుతో ఘర్షణలు పడుతుండేవారు. వైదిక ధర్మానికి ప్రాభవం తగ్గిన సమయం ఇది. ఈ సమయంలో ఆదిశంకరులు అద్వైత దర్శనాన్ని చూపిస్తూ, వేదాధ్యయనాన్ని, వేద ధర్మాన్ని పునః ప్రతిష్ఠాపించారు. అన్య దైవ దూషణను నిరసించారు. 'అన్ని దైవాలు ఒక్కటే', 'పరబ్రహ్మకు వేరు వేరు రూపాలు' - అని బోధిస్తూ నిర్గుణోపాసనను ప్రతిపాదించారు. వైదిక-అవైదిక మతాల అలజడులు తగ్గించడంలో శంకరాచార్యుల వారి కృషి ప్రత్యేకంగా పేర్కొనదగింది.

“తత్వమసి” ('ఆ బ్రహ్మానివి నీవే') అన్న చాందోగ్యోపనిషత్లోని సూక్తి, అద్వైత సిద్ధాంతానికి మూలం. “బ్రహ్మ సత్యం జగన్మిథ్య, జీవో బ్రహ్మైవ సఽ సఽ పరః” - 'బ్రహ్మమొక్కటే సత్యం. కనిపిస్తున్న జగత్తంతా మాయతో కూడుకున్నది.

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Dr. Pammi Pavan Kumar, and Ms. Harita Bhatlapenumurthy, అన్నమయ్య విశిష్టాద్వైతం: చారిత్రక, సైద్ధాంతిక నేపథ్యాలు

మాయ పొరలు కప్పివేయడం వల్ల ఒక్కటే అయిన బ్రహ్మం వివిధ రూపాల్లో కనిపిస్తోంది. ఎప్పుడైతే అజ్ఞానం తొలగుతుందో, అప్పుడు తనలోనూ, జగత్తులోనూ నిండి ఉన్నదంతా ఒక్కటే బ్రహ్మమని తెలుస్తుంది' అని శంకరాచార్యులు ప్రబోధించారు.

అనంతర కాలంలో ఆదిశంకరుల ప్రబోధాలకు వక్రభాష్యాలు తీయబడ్డాయి. పండితులంతా 'అహం బ్రహ్మాస్మి' అన్న మాటలోని వాచ్యార్థాన్ని మాత్రమే గ్రహించి, తమకు తోచినదల్లా ధర్మమన్నట్టుగా ప్రవర్తించసాగారు. దీనకితోడు, అద్వైతంలో సహజంగా ఉన్న తర్కం, క్లిష్టత సామాన్య ప్రజానీకాన్ని ఆ మతానికి చేరువ చేయలేకపోయాయి. శంకరుల రచనలన్నీ సంస్కృతంలోనే ఉండి పండితవర్గపు చర్చలకు పరిమితమయ్యాయి. సామాన్యుడికి అద్వైత తత్వం పట్టుబడలేదు. ఇదే విషయాన్ని శ్రీ పుల్లెల శ్రీరామచంద్రుడు- “అద్వైత తత్వం అనేది అందరికీ అందుబాటులో ఉండేది కాదు. ఇది అత్యుత్తమమైన ఆధ్యాత్మిక స్థితిని చేరగల్గిన కొందరి కొరకు మాత్రమే ఉద్దిష్టమైనది.” (ఉపనిషత్ సుధాలహరి: 2011:56) అని వివరించే ప్రయత్నం చేసారు.

“క్షేశోఽధికతరస్తేషామవ్యక్తానక్తచేతసామ్।

అవ్యక్తా హి గతిర్దుఃఖం దేహవద్భి రవాప్యతే ॥’ (భగవద్గీత: 12-5) ‘సగుణోపాసనకన్న నిర్గుణోపాసన అత్యంత క్లిష్టమైంది; దేహాభిమానం కలవాళ్ళకు అవ్యక్తమైన ఆ నిర్గుణ బ్రహ్మ లభించడం కష్టసాధ్యం’ - అని గీతాచార్యుడు పేర్కొన్నట్లు సామాన్య ప్రజలకు ‘నిర్గుణాకారుడైన భగవదరాధన’పై గురి కుదరలేదు. అద్వైత వాదం, శంకరుని కాలం నాటి ఆశయమైన వైదిక సంస్కృతిని పునరుద్ధరించగలిగింది, సామాజిక ప్రశాంతత నెలకొల్పింది కాని, ఆధ్యాత్మికతకు ప్రధాన ఆశయమైన మానసిక ప్రశాంతత, జీవన సాఫల్య భావనలను సామాన్య ప్రజలకు ఇవ్వలేకపోయింది.

1.7 విశిష్టాద్వైతం

‘విశిష్టమైన అద్వైత తత్వమే’ విశిష్టాద్వైతమనబడుతోంది. ఎల్లప్పుడూ ప్రకృతి, జీవులతోకూడి ఉన్న పరమాత్మ ఒక్కడే అని దీని అర్థం. ‘ఏకమేవ అద్వితీయమ్’ అనే ఛాందోగ్యోపనిషత్లోని వాక్యం విశిష్టాద్వైతానికి మూలం. సాటి లేనిది ఈశ్వరుని శక్తి. ఆ ఈశ్వర శక్తికి- అంటే, ‘పరమాత్మ’ను ‘జీవాత్మ’ శరణాగతి కోరి దానిలో ఐక్యం కావాలి అనేది విశిష్టాద్వైతంలోని ముఖ్యమైన సిద్ధాంతం. జీవాత్మకు పరమాత్మకు మధ్య గల సంబంధం ‘శరీర-శరీరి’ సంబంధం వంటిదని విశిష్టాద్వైతం బోధిస్తుంది.

ఇలా, భారతదేశంలో తొలి మతమైన వైదిక మతంలోని ఆచారాలను ఖండిస్తూ వెలుగు చూసిన బౌద్ధ, జైన... తదితర మతాల మధ్య విభేదాలను ఖండిస్తూ, అవైదిక మతాలను నిరసిస్తూ, వేద ప్రామాణ్యాన్ని తిరిగి నెలకొల్పుతూ అద్వైతం, అద్వైతాన్ని ఖండిస్తూ విశిష్టాద్వైతం ఆవిర్భవించాయి.

2. సైద్ధాంతిక నేపథ్యం

కర్మ (యజ్ఞ, యాగాలు), జ్ఞాన (ఉపనిషత్తులు) మార్గాల నుండి భక్తి మార్గం వైపు భారత సమాజం మళ్ళిన కాలంలో మొదటి దశ భక్తి ఉద్యమానిది.

14, 15 శతాబ్దాలలో ఉత్తర భారతదేశంలో తలెత్తిన భక్తి ఉద్యమం, తమిళ దేశంలో 7-9 శతాబ్దాలలోనే మొదలయ్యింది. తమిళ దేశంలో సంగ యుగం నాటికే రామాయణ, భారతాది ఇతిహాసాలు, పురాణాలు, వేద సంస్కృతి నిలదొక్కుకున్నాయి. గ్రామ దేవతారాధనతో పాటుగా, వైదిక దేవతలైన శివ, విష్ణు, ఇంద్ర, సూర్య, వరుణుల ఆరాధనకూడా సాగుతుండేది (A History of South India:1961: 422, 423). ఇలా ఘర్షణ రహితంగా, గ్రామదేవత సంస్కృతి, వైదిక సంస్కృతి సహంతరంగా ఆదరింపబడుతున్న సమయంలో, మొదట జైనం, ఆ పై బౌద్ధం దక్షిణ భారతదేశంలోకి ప్రవేశించాయి.

బౌద్ధ జైన మతాలు ప్రవచించిన అహింస, నియమబద్ధ జీవనం, కులభేదరాహిత్యం సామాన్యులను ఆకర్షించింది. క్రమంగా బౌద్ధం, జైనం రెండవ శతాబ్దికల్లా దక్షిణ భారతదేశంలో బాగా నిలదొక్కుకున్నాయి. ఈ కాలంలో బౌద్ధ, జైనాలు బాగా వర్ధిల్లినట్టుగా మణిమేకలై, సిలప్పదికారం, జీవక చింతామణి మొదలయిన గ్రంథాలు సాక్ష్యం చెబుతాయి. రాజాశ్రయంవల్ల ఆయా మతాలు మరింతగా వృద్ధి చెందాయి. కాలక్రమేణా, ఈ అవైదిక మతాలు పరమత సహనాన్ని విడిచిపెట్టి, రాజుల ప్రాపకంలో దౌర్జన్యపూరితంగా వ్యవహరించడం మొదలుపెట్టాయి. మొదట సాత్త్విక మతాలుగా ప్రారంభమైన ఈ మతాలు తరువాత ఎన్నో మార్పులకు లోనయ్యాయి. బౌద్ధ శ్రమణులు నైతిక విలువలు కోల్పోవడం, తాంత్రిక ఆచారాలు... మొదలైన కారణాల వల్ల బౌద్ధం క్షీణించసాగింది. కఠిన ఆచారాలు సామాన్యులను జైన మతానికి దూరం చేయసాగాయి.

తొలుత బౌద్ధ జైనాల తాకిడికి వెనకబడిన వైదిక మతం, ఆయా మతాల ప్రాబల్యం తగ్గుముఖం పట్టడంతో తిరిగి పుంజుకునే ప్రయత్నం చేసింది. బౌద్ధ, జైన మతాల సర్వ మానవ సమానత్వం, వర్ణ తిరస్కారం, సామాన్య జీవన విధానం... హిందూ సంస్కర్తలను ఆకర్షించాయి. ఫలితంగా, సరళీకృత రూపాలతో వైదిక మత శాఖలు తమను తాము పునరావిష్కరించుకున్నాయి. బౌద్ధ జైనాలకు ప్రత్యామ్నాయంగా కులభేద రహితమైన భక్తి మార్గాన్ని చూపించాయి. బౌద్ధజైనాలు జనబాహుళ్యాన్ని ఆకర్షించడానికి మరో కారణం సామాన్యుడికి అర్థమయ్యే భాష. అందుకు అనువైన సాహిత్యాన్ని వారు సృష్టించుకోవడం. ఈ పంథాలోనే, వైదిక దేవతలపై దేశీయ భాషలలో గేయరచనలు చేశారు భక్త కవులు. శైవ భక్తులైన నాయనార్లు భక్తి ప్రధానమైన గేయాలతో శైవానికి ఊపిరులూదారు. అలాగే ఆళ్వార్లు తమ పాశురాలతో వైష్ణవ మతాన్ని దోహదం చేశారు.

ఈ భక్త కవులు వైదిక మతాన్ని పూర్తిగా అనుసరించలేదు. అలాని పూర్తిగా తిరస్కరించనూలేదు. మధ్యే మార్గాన్ని ఆవిష్కరించుకున్నారు. వైదిక సాహిత్యంలోని శివ, విష్ణు లీలలను తెలిపే గాథలను మాత్రమే తీసుకుంటూ, వాటికి ప్రచారం కల్పిస్తూ, వర్ణాతీతంగా ప్రజలనందరినీ కలుపుకుపోయే ప్రయత్నం చేశారు. అదే సమయంలో బౌద్ధ, జైనాలను తీవ్రంగా నిరసించారు.

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Dr. Pammi Pavan Kumar, and Ms. Harita Bhatlapenumurthy, అన్నమయ్య విశిష్టాద్వైతం: చారిత్రక, సైద్ధాంతిక నేపథ్యాలు

బౌద్ధజైనాలు ప్రచారం చేసిన నాస్తిక, నిరాశావాద భావాలు అలుముకున్న వాతావరణంలో, మహిమాన్విత గాథలతో, దివ్యమంగళ స్వరూప వర్ణనలతో కూడిన సరసభరితమైన గీతాలతో సామాన్యులకు చేరవయ్యారు భక్తకవులు. సామాన్యులు మళ్ళీ ఆస్తిక మతాల వైపుకు మళ్ళడానికి శివ భక్తులైన నాయనార్లు, విష్ణు భక్తులైన ఆళ్వార్లు ప్రధాన కారణమయ్యారు. ఈ భక్త్యుద్యమం ఫలితంగా ఎన్నో దేవాలయాలు వెలిసాయి. ఆయా దేవాలయాల వైభవాలు, మూలవిరాట్టుల మహిమలను స్తుతిస్తూ ఎంతో సాహిత్యం వెలుగు చూసింది. ఇది సామాన్యులను విశేషంగా ఆకట్టుకొంది. శంకరాచార్యులు ప్రచారం చేసిన నిరాకారోపాసనకు భిన్నంగా, సగుణోపాసన, సగుణారాధన ప్రాచుర్యాన్ని సంపాదించుకొన్నాయి.

అంతవరకు వ్యవస్థాగతమైన భక్తి, భక్త్యుద్యమంతో వ్యక్తినిష్ఠమైంది. భగవంతుడు భక్తునికి మరింత చేరువయ్యాడు. ఏకేశ్వరోపాసన భక్త్యుద్యమంలో ప్రధానమైన లక్షణంగా నిలిచింది. వైదిక ఛాయలు కలిగి ఉంటూనే దేశీయ స్ఫూర్తి కలిగి ఉండడం దీనిలోని ప్రత్యేకత.

భక్తి మార్గం భక్తులకు గొప్ప స్వేచ్ఛను ఇచ్చింది. ఎవరికి నచ్చిన రీతిలో వారు తమ దైవాన్ని కొలుచుకున్నారు. ఒకరు పుష్పాలతో పూజిస్తే, మరొకరు భక్తిగీతాలతో అర్పించారు. ఒకరు ఆలయం కట్టిస్తే, మరొకరు భగవంతునితో తాదాత్మ్యం చెంది పరవశించారు. ఒకరు భగవంతుని ఆత్మోద్ధారకుడిగా భావించి సేవిస్తే, మరొకరు ప్రాణనాథుడిగా తలచుకుని పులకరించారు. అందుకే భక్తి మార్గం సామాన్య ప్రజలను అంతగా ఆకట్టుకుంది. ఇందుకు ప్రత్యేకమైన విధి విధానాలు అవసరం లేదు, జ్ఞాన వైరాగ్యాలతో, కర్మాది విధులతో పని లేదు. భక్తికి శుద్ధాంతాకరణం ఉంటే చాలు. భక్తి మార్గం సన్యసించమని ప్రబోధించదు. గృహస్థ జీవితం గడుపుతూనే భగవంతుని చేరే మార్గాన్ని సూచిస్తుంది. ఈ ప్రపంచంలో ఉంటూనే దానికి దూరంగా ఉండటం, కర్మలు చేస్తూనే కర్మ ఫల త్యాగం చేయడం దీని ప్రధాన లక్షణాలు.

భక్తి ఉద్యమ కాలంలో విష్ణు భక్తితో ఎన్నో పాశురాలు రచించారు ఆళ్వారులు. వీరు మూడో శతాబ్ది నుండి తొమ్మిదో శతాబ్ది దాకా కనిపిస్తున్నా, ఎక్కువమంది భక్తి ఉద్యమ కాలమైన 7-9 శతాబ్దాలకు చెందినవారు. విశిష్టాద్వైత మతానికి ఆళ్వారులు, ఆచార్యులు మూలస్తంభాలు. ఆళ్వారుల భక్తి గీతాలు, ఆచార్యుల సిద్ధాంత గ్రంథాలు విశిష్టాద్వైతానికి జీవనాదులు. ఆళ్వారులు విష్ణు భక్తులు. విష్ణువును మాత్రమే కీర్తించినవారు. భగవంతుని కల్యాణగుణానుభవాన్నే నిరంతరం గానం చేసినవారు.

“యద్యద్యభూతి మత్సత్త్వం శ్రీ మదూర్జితమేవవా।

త త్తదే వావగచ్చ త్వం మమ తేజోంశసంభవమ్॥” (భగవద్గీత:10:41) ‘ఐశ్వర్య యుక్తమైన, కాంతి యుక్తమైన మరియు శక్తి యుక్తమైన వస్తువులు తన తేజస్సు యొక్క అంశలే’ అని గీతాచార్యుడు చెప్పినట్లుగా విష్ణుమూర్తి అంశలైన ఆయన వస్తు వాహన సంచయమే వైష్ణవ వ్యాప్తి కోసం ఆళ్వార్లుగా జన్మించాయని వైష్ణవుల నమ్మకం. ఈ ఆళ్వార్లు పన్నెండుగురు. వారు-

1. పొయ్ గై ఆళ్వారు 2. భూతత్తాళ్వారు 3. పేయాళ్వారు 4. తిరుమళిశై ఆళ్వారు 5. తిరుప్పాణాళ్వారు
6. తొండరడిప్పొడి ఆళ్వారు 7. తిరుమంగై ఆళ్వారు 8. కులశేఖరాళ్వారు 9. పెరియాళ్వారు
10. ఆండాళ్ 11. నమ్మాళ్వారు 12. మధురకవి

ఆళ్వార్ల రచనలలో సమకాలీన అంశాల ప్రస్తావనను బట్టి వారు సుమారుగా 3-9 శతాబ్దాల మధ్యవారని పరిశోధకులు తేల్చారు (Early History of Vaishnavism:1920:89). వీరిలో అన్ని వర్ణాల వారూ ఉన్నారు. వీరి నాలుగువేల పాశురాల సంకలనాన్ని నాలాయిర దివ్య ప్రబంధమని అంటారు. ఈ నాలాయిర దివ్య ప్రబంధాన్ని ద్రావిడ వేదంగా ప్రస్తుతిస్తారు. ఈ నాలాయిర దివ్య ప్రబంధ గేయాలు అనంతర కాలంలో వైష్ణవుల నిత్య పారాయణలో భాగమయ్యాయి. శ్రీవైష్ణవానికి సైద్ధాంతిక భూమికను ఇచ్చాయి. వీటి ఆదారంగానే యామునాచార్యుడు, రామానుజుడు మొదలగు ఆచార్యులు శ్రీవైష్ణవ సిద్ధాంతాలను ఏర్పరిచారు.

ఆళ్వార్లు ప్రబోధించిన విష్ణు భక్తికి శాస్త్రీయతను జోడించి, శ్రీవైష్ణవానికి మతంగా ప్రాచుర్యం కల్పించారు ఆచార్యులు. నాథమునులు, ఆళ్వార్ల నాలాయిర దివ్య ప్రబంధ గేయాలను సంకలన పరిచి, శ్రీవైష్ణవులకు నిత్య పారాయణ గ్రంథాలను అందించారు. శ్రీవైష్ణవ సిద్ధాంతాలకు తొలి రూపం కల్పించినది యామునాచార్యుడు. శ్రీరంగంలో విశిష్టాద్వైతమరాన్ని స్థాపించిన యామునాచార్యుడు ఎంతోమంది ఉద్ధండులైన శిష్యులను తయారుచేశాడు. రామానుజాచార్యుడిని తన తరువాతి ఆచార్యుడిగా నియమించాడు. విశిష్టాద్వైత మత ప్రచారంలో రామానుజాచార్యులు కృషి నిరుపమానం. ప్రస్థానత్రయమైన బ్రహ్మసూత్రాలు, భగవద్గీత, ఉపనిషత్తులకు విశిష్టాద్వైత తత్వానుసారంగా శ్రీభాష్యం రచించడమే కాక, కులమత రహితంగా శ్రీవైష్ణవాన్ని అభివృద్ధి చెందించిన ఘనత రామానుజునిదే.

ఈ విధంగా తొలుత ఆళ్వారులు, పిదప ఆచార్యులు కలిసి విశిష్టాద్వైతానికి బలమైన సైద్ధాంతిక, భూమికను అందించారు. ఈ పునాదులపై వేదాంతదేశికులు, పిళ్ళై లోకాచార్యులు మొదలైన ఎందరో గురువులు శ్రీవైష్ణవాన్ని ముందుకు తీసుకువెళ్ళారు. వేదాంతదేశికుని ప్రశిష్యులైన శ్రీనివాసాచార్యులు, శరగోపయతి అన్న పేరుతో అన్నమయ్యకు విశిష్టాద్వైతంలో గురువై, విశిష్టాద్వైత వేదాంతాలను బోధించారు. ఆ విశిష్టాద్వైత సిద్ధాంతాల ప్రభావంతోనే అన్నమయ్య కొన్ని వేల కీర్తనలను రచించాడు. విశిష్టాద్వైత తత్వ నిరూపణకు అన్నమయ్య రచించిన ప్రతి సంకీర్తనా ఒక గీటు రాయిగా నిలుస్తుంది.

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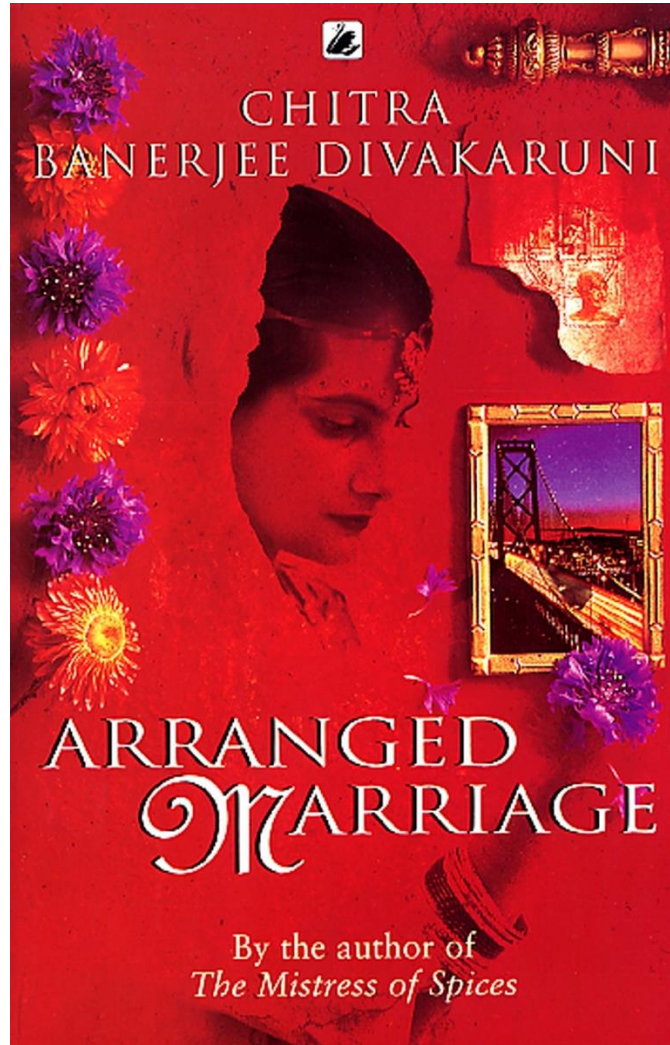
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**Feministic Concerns of Independent Life in
Chitra Banerjee Divakaruni's *Arranged Marriage***

Dr. R. Poornima, M.A., M.Phil., Ph.D.

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Abstract

Indian American writer Chitra Banerjee Divakaruni is an eminent author, poet, activist and teacher. She was born in Kolkata, graduated from the University of Calcutta in 1976 and received Masters and Ph.D. in English from the University of California. Her books have been translated into thirty languages. Her works have been made into films and plays. She has won several awards,

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including American Book Award and Light of India Prize. In 1996, she published *Arranged Marriage*, a collection of short stories, which won the American Book Award.

Questions of Identity

The present paper is an attempt to discuss about the feministic concerns of independent life in the stories collected in the volume *Arranged Marriage*. *Arranged Marriage* raises serious questions of identity, diasporic dilemma and cultural transformation and is fine reflection upon the predicament of women facing the challenges of assimilation in the new worlds and leaving the old ones behind. Her stories depict the silencing of women, their conscious struggle to get rid of patriarchal discourse that makes them subordinate to men and liberate them to change the existing social order. The stories look at women's struggle to create a sense of independent self and the resistance they face in their endeavors. The women in their efforts to speak up for themselves or their sisters face different forms of violence. Women have no separate space within the limits of its domain.

Abusive Marriage

In the story *Bats*, the lower middle-class woman is imprisoned within an abusive marriage where she suffers physical battering almost every night. The violence and its debilitating impact on her are witnessed by her young daughter. The child is both a witness and a fellow sufferer. She observes her mother crying every night and understands her need to be comforted. However, she is unable to extend that solace to her. The narrative opens with her daughter's account of her mother weeping and her attempts to understand it. "That year Mother cried a lot, nights. Or maybe she had always cried, and that was the first year I was old enough to notice" (1). If the mother is portrayed as a victim the child is doubly oppressed due to her gender and age. She feels suffocated and smothered within the small cramped space of their city house and the demands of her mother for love, understanding and comfort. The father beats and scars her into silence. The house symbolizes the limitations these women face with patriarchy.

Father's Frustration

On the other side of the spectrum is the father. The girl has no attachment toward her father; she is relieved when her mother runs away from him. The man is himself depicted as a victim of the city; he has a low paying job as a foreman in a printing press and finds it difficult to make both ends meet. The man is frustrated and drinks to alleviate the pain and probably a sense of failure. He comes home drunk and vents his anger on the hapless wife and child every night. There is no break in the pattern of repeated violence and abuse the woman suffers. The story explores the potential damage gender dynamics have on inter-personal relations and ultimately the family. The violence ridden unequal marriage creates a dysfunctional family. The man communicates with the wife and daughter through violence. The earliest memory of the young girl is of being thrown up and down by the father and being scared. She does not share a very warm bond with the mother who remains trapped in her own world of pain and fear to share a happy space with the girl child.

The ideal notion of a father is presented in the figure of the grandfather who is gentle, supportive and protective toward the mother and daughter. The complexities of the man- woman relationship are explored within the matrix of patriarchal assumptions and demands through the image of the woman who runs away from an abusive husband only to return to him. It is not that she has no other option, the uncle had given her unconditional shelter and there was no pressure on her to leave him. The young daughter too does not want to go back to the father. Nevertheless the woman chooses to return to her abusive husband. The woman is like the Bats in the story.

Missing the Husband

The woman tells her uncle that she needs to go back because she misses her husband and other women whisper about her. Her need is both sexual and social. She keeps shifting between conformity and rebellion; the need for social acceptance and the desire for an individual space. Her need can't be understood by the young doctor who feels betrayed by the mother and the adult world. The complex web of adult emotions is not decipherable by the young girl. Her narration has gaps that suggest not just her inadequacy but her lack of vocabulary to express the violence that pervades her life. This violence is both physical and mental. Her young world is ruptured by both father and mother in the respective waves. She epitomized the loss faces by the marginal in any given power play.

Place of Women Within Patriarchy

The place of women within patriarchy is always a fraught and contested space. ‘The maid servant’s story explores this through the prism of class. The worlds of the upper caste and upper class women are apparently different from those of their less privileged underclass sisters. Manisha, the bright young scholar returns to India for a break after a teaching assignment at the University of California. She is confronted with questions of marriage by her aunt and feels irritated and hemmed in by the need to maintain a conservative façade for the genteel folk. She understands that back home things are in a time warp and the two women in her life would strongly object to her relationship without marriage with the young Bengali professor in the United States of America. Manisha feels she is liberated from the protocols of womanly behavior deemed fit for young Indian women after her western sojourn and exposed. She nevertheless maintains her silence on her love life and participates in the discussions surrounding her marriage. Thinking about her relationship she realize that she too was initially burdened with absence of guilt and shame for having given in to the demands of Bijoy wants her without the promise of marriage. the nagging doubt that you do not treat a women you respect as a mere body remains in the background of her mind and the text despite the trope of sexual liberation and a women’s control over her body.

Manisha’s Relationship

Manisha’s relationship with her mother is a strained one; there is an invisible wall that distance them. She feels there is a lack of parental warmth in her bond with her mother. The distance between her mother and Manisha makes her rebel in order to get her attention. The reason behind the mother’s aloof behavior remains a mystery to the girl. She watched over my life carefully, vigilantly, if from afar. All through my childhood, everything I wanted everything material, that is was proved for me often before I needed to ask. But what she thought what she longed for what made her cry out in her dreams (for I’d heard her once or twice), I never knew. It was as though she’d built a wall around her, thin and invisible and unbreakable. No matter how often I flung myself against it. I was refused entry. Maybe she no longer knew how to let me.

Maybe people were right when they said that the death of her husband and baby in a cholera epidemic that had struck Calcutta overnight when I was about five had killed a part of her too. why had that explanation always seemed too facile for me?) at any rate, she'd relinquished me to Deepa Mashi who, herself childless, enthusiastically took on the role of second mother. (64)

The wife is sent to hospital and in the gap the maid is thrown out of the house on the pretext of the security of its inmates. The mother of the maid comes and creates a scene in the house and this opportunity is seized by the husband to chuck her out. His fully aware of what awaits her outside yet he is remorseless in his vengeance towards the maid the narrative then moves on to talk about the pampering the wife gets after she delivers a boy, the young sisters marriage fixed and everybody seems to have conveniently forgotten the maid. The wife's question about her remain unanswered and she too gradually stops asking about her. It is a coincidence that the paths of the two women cross again. The woman and the children get caught in a traffic jam and the husband orders the driver to take a route that passes through the red light area. She observes the young maid garishly made up soliciting customers on the road. The woman rolls down the car window, calls out to the girl and extends her arm out of the car. The girl spits on her extended palm with a look of hatred. The woman's hand becomes stained with the blood red paan juice which she tries to erase. The husband scolds her but from that day a part of her dies.

Violence Caused by Patriarchy

Violence perpetrated by patriarchy on these women scars them and mars the psychological growth of those around them. The mothers in both the stories are so traumatized and scarred by the violence that they fail to perceive its impact on their daughters. In Bats' daughter has no connect with the mother, similarly in 'the maidservant's story' Manisha is not able to penetrate the wall of the ice the mother has built around her. The violence thus creates a ripple effect. It cascades from one generation of women to another and also impacts man-woman relationship. The narratives are also stories of betrayal where in the men betray the wives and the woman as victims are so benumbed by the violence that they are unable to give emotional solace

and sustenance to their daughters. The violence thus creates a vicious cycle which is difficult to break.

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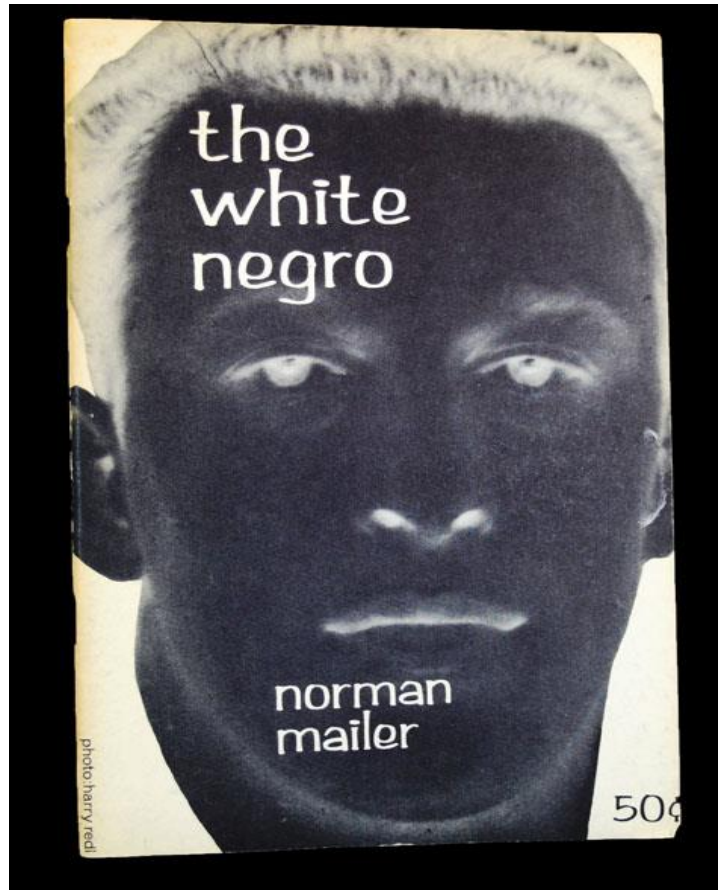
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Norman Mailer and The Hipster

Dr. S. Shanmugiah

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Norman Mailer

Norman Mailer has always responded to every tone and vibration of the complex cultural realities of the contemporary American society. Right from the beginning of his creative career, Mailer's major concern is to check the unhealthy trend in the modern culture which has witnessed the fall of the individual man to mass man. In the early fifties, Mailer believed that Marxism would prove to be an effective means of restoring the individual to his rightful place in the society. But soon he realised its inadequacy as a radical concept as it has failed to bring out an equitable society and, on the other hand, it has established a society whose determining forces produced only its dissolution and not its reconstruction along the hoped-for

lines. With the failure of his early heroes against the oppressive totalitarian figures, Mailer moves away from his Marxist preoccupation with the social revolution and he becomes more concerned with a cultural revolution wherein a fuller realisation of all the possibilities in the individual is made possible. From this time onwards, notwithstanding the fact that he continues to advocate radical social change, there has been a shift in Mailer's emphasis from social redemption to individual salvation. The result is Mailer's formulation, by mid-fifties, of the philosophy of Hip which is discussed in his watershed essay "The White Negro". As Mailer himself says, "our search for the rebels of the generation led us to the hipster."¹

Philosophy of Hip

In the formulation of his philosophy of Hip, Mailer is deeply indebted to two of his mentors, Marx and Freud. Hegel founded his dialectic on the concept that the unity of reality is the product of divided and opposed elements. Marx applied this dialectical process to history which he saw in the form of class struggle and visualised its resolution in the triumph of the proletariat. Freud could see the ambivalence of human condition in love-hate, life-death, id-superego polarities, Mailer also emphasises the essential duality of human existence. For instance, Mailer's belief that life is continually forced to choose either new life or death is similar to Freud's formulation of ambivalence between the competing drives of Eros and Thanatos. Freud believes that this ambivalence is partly due to the conflict between the needs of the individual and the needs of the society and partly due to the essential nature of man.

Differs from Marx and Freud

Though Mailer draws much from Marx and Freud, ultimately he parts company with both of them. Mailer blames the authoritarian society for man's predicament whereas Freud feels that the social ills are necessary for continued human existence. Similarly, Mailer has lost faith in Marx's promise of salvation through socialism because the revolution of the proletariat still remains a cry in the wilderness. This has prompted Mailer to rely on his own theory and he offers the philosophy of Hip as an effective mode of reaction against the inauthentic and conformist way of American life.

Emergence of the Hipster

Detailing the circumstances leading to the emergence of the hipster, Mailer writes that our age is one of humiliating conformity and depression and everyone suffers from a collective

failure of nerve. The threat of nuclear annihilation is intense and one is faced with immediate extinction:

It is on this bleak scene that a phenomenon has appeared: the American existentialist - the hipster, the man who knows that if our collective condition is to live with instant death by atomic war...why then the only life-giving answer is to accept the terms of death, to live with death as immediate danger, to exist without roots, to set out on that uncharted journey into the rebellious imperatives of the self...²

Life of Hipster

The hipster lives in the enormous present which is politically, socially and economically oppressive. In the absence of any meaningful theological, moral or political frame of reference, the hipster is left with no option but to rely upon his instincts. He knows that his salvation lies in a heightened readiness to maintain the emotional integrity and in his ability to remake himself in the context of death-dealing forces.

As there is a possibility of mistakenly identifying the hipster with the beatnik, Mailer considers at length the similarities and differences between a beatnik and a hipster. According to Mailer, the hipster and the beatnik share only limited common characteristics such as "marijuana, jazz, not much money and a community of feeling that society is the prison of the nervous system."³ But the differences between them are prominent. The hipster comes out of a muted rebellion of the proletariat whereas the beatnik comes from the middle class. They significantly differ in their bodies, dresses and in their attitudes towards sex and violence. As the beatnik has a good mind than a good body, he does not approach orgasm as a way out of the modern predicament. On the contrary, the hipster actively pursues apocalyptic orgasm as a positive means of asserting his healthy existence. The beatnik, with his dislike for violence, is often a radical pacifist whereas the hipster does not hesitate to move towards murder.

Square as the Antithesis of the Hipster

Mailer presents square as the antithesis of the hipster. According to him, one is a hip or a square in the quality of one's reaction against the day to day events in a totalitarian society. The hipster places the inviolability of the self above all things whereas the square makes a

humiliating compromise with the conformist way of life much to the detriment of the well-being of his psyche. At every crucial juncture, the hip is totally alive to his instincts and hence grows a little, but the square, on the other hand, dies a little at every challenging moment as he is trapped in the totalitarian tissues of American society. The hipster is aware of the soul dying before the body and hence he strikes with all his might against the social deterrents which might deaden his spirit.

Collective Embodiment – a Philosophical Psychopath

Mailer says that the hipster is the collective embodiment of the black man, the 'philosophical psychopath' and the mystic. Mailer admits that the Negro is the source of Hip. Like the hipster, the Negro is a psychic outlaw, because he does not share the dominant culture of the WASP. As a Negro belongs to a minority race, he is constantly faced with a risky life. No experience can be casual to him as he lives with constant danger right from his first day. When he walks on the street, he always has a fear that violence must visit him on his way. Hence, he has only two alternatives before him: live a life of constant humility or ever-threatening danger. In all these respects, the Negro is an essential hipster and has absorbed the existential synopses of the hipster.

Mailer calls the hipster 'a philosophical psychopath'. In order to make his intended meaning clear, he asks one to understand the difference between the psychopath and the psychotic and then the distinction between a criminal psychopath and his philosophical psychopath. Mailer states that while the psychotic may move in and out of his insane state, the psychopath maintains a constant, long-term, anti-social attitude and is not characterised by the hallucinations and other dramatic symptoms displayed by the psychotic.

Mailer says that the psychopath is under a compulsion to create a new nervous system in order to keep pace with the fast-changing world. Generally, the instincts of the people are stifled by the dead weight of the institutions of the past. Hence, they become passive victims of a dictating society. But a psychopath often discards the conventions of the society. In exploring the relationship between the psychopath and the society, Mailer seems to subscribe to the Freudian view that society exists at the expense of the individual's liberty to satisfy his needs. In any society the individual has to make a lot of sacrifices by delaying the gratification of some of his impulses for the welfare of the society as a whole. Yet Mailer decisively differs

from Freud in his insistence on resisting the social deterrents. While Freud feels that the sublimation of one's instincts is the foundation of civilization, Mailer's psychopath finds this sublimation an impossibility and hence becomes the enemy of the society.

Philosophical Psychopath vs Criminal Psychopath

Mailer distinguishes his philosophical psychopath from a criminal psychopath. The criminal psychopath is a rebel without a cause whereas the philosophical psychopath is also a rebel, but a rebel with a cause. The rebelliousness of the criminal psychopath is aimed at satisfying the pressing needs of his psyche alone and he is totally incapable of exerting for the sake of others. The philosophical psychopath also yields to the dangerous imperatives of his psychopathy, but he is interested in codifying the rich knowledge that he may gain from his new experience. As the hipster is aware of the nuances of his needs and actions which are so alien to the unreasoning drive of the criminal psychopath, he can learn more about his inner nature and study the possible ways of achieving self-fulfillment. In fine, he is a self-conscious psychopath. In his enthusiasm for knowing about his nature, the hipster comes close to the mystic.

The hipster embraces a conception of life in which

... incompatibles have come to bed, the inner life and the violent life, the orgy and the dream of love, the desire to murder and the desire to create, a dialectical conception of existence with a lust for power, a dark, romantic and yet undeniably dynamic view of existence, for it sees every man through each moment of life forward into growth or backward into death...⁴

Mailer posits his faith in the innate goodness of man and feels confident that men, given the opportunity to purge his violence, will not destroy but recreate himself. Mailer in his abundant faith in man's ability to remake himself shares his thought with a few other thinkers like Nietzsche and Dostoevsky. One can easily understand the close relationship between Nietzsche's superman and Mailer's hipster. Tracing the literary tradition of Mailer's hipster, Robert Ehrlich writes:

Mailer locates his hero firmly within a literary tradition. A number of critics have indicated the similarity between the hipster and Melville's Ishmael... It is not surprising that he has also modelled the hipster upon the Dostoevskyan hero who is often trapped by intense contradictory feelings... The introspection which is the result of this emotional turmoil suggests the Proustian sensibility with its willingness to explore the roots of feeling in the past... ⁵

Seeds of the Hipster

Though the seeds of the hipster can be seen even in his early novels, only in his later novels has Mailer created heroes encompassing the essential traits of the hipster. Marion Faye, the satanic saint in *The Deer Park* represents the first sketchy prototype of Mailer's hipster. He is born of an illicit union between his lower-caste mother, Dorothea, and a European prince. His illegitimate birth immediately casts him in the hipster's role as an outsider. He chooses a new direction for him in order to save himself from the destructive society of Desert D'or while all other characters take to the worn-out paths of an exhausted civilization. As a student Faye is a rebellious boy smoking, drinking, doing whatever was not allowed. This strange behaviour of Faye continues in his later life also and he becomes a pimp. He knows that the world is a rotten one and to live in that world, one has to adopt rotten ways: "if the world is a whore, then Faye will be her pimp"⁶. Faye resembles the hipster in his courage, emotional integrity and intense thirst for total freedom. Again he is an incipient hipster when he voluntarily seeks to live with danger. Finally he is a typical hipster in suggesting that nihilism is the only answer for the decaying world:

So let it come, Faye thought, let this explosion come, and then another ... until the sun god burnt the earth... Let it come for all of everywhere, just so it comes and the world stands clear in the white dead dawn... ⁷

Stephen Richard Rojack of *An American Dream* is a full - fledged hipster hero. Like a hipster, Rojack places the inviolability of his self above everything else. For him the health of his soul is important and he will allow nothing to imprison it. In order to save his soul and escape cancer (Mailer believes that people acquire cancer mostly by conforming to the deadening conventions of a mass society), Rojack has to encounter violently one evil after another. He has always considered his marriage with Deborah, "a devil's contract." ⁸ She is a

standing symbol of his inauthentic past and an embodiment of all the destructive and negative aspects of his present existence. He decides that he should murder her if he is to lead an authentic existence in the present. The murder of the evil spirit gives him a new life and a new grace. This newly gained grace has made it possible for him to engage in a series of hipsterean tasks in a record time of thirty two hours. Thus Rojack, by following the course of a hipster, achieves individual salvation. Rojack is a typical hipster in his search for apocalyptic orgasm and finally achieving it with Cherry. Rojack also incarnates a few other essential traits of the hipster in a much greater way than the other heroes through his faith in external forces, reliance on magic and gift for intuition.

D.J. of *Why Are We in Vietnam?* is a hipster in as much as he seeks authentic existence. He rejects everything that is inauthentic and shows a readiness to court violence and encounter dread. D.J. is convinced that he can never grow with the type of inauthentic hunt undertaken by Rusty and party because they use enormous weapons which are too much for the hunt. Hence he breaks company with the hunting party and goes with Tex in the dark night deep into the Alaskan forest in search of authentic experience. There he is faced with the presence of immediate death all around and experiences intense dread. This authentic experience of heightened awareness enables him to purge the dead habits of the past and feel as if he is a fresh being. Mailer's philosophy of Hip has brought him to existentialism. He calls the hipster an American existentialist. Mailer states that his peculiar brand of American existentialism is different from French existentialism. He offers his views on existentialism in a significant passage in "The White Negro".

To be an existentialist one must be able to feel oneself.... One must be aware of the character of one's frustration and know what would satisfy it... To be a real existentialist (Sartre admittedly to the contrary, one must have one's sense of the purpose whatever the purpose may be...⁹

Differs from Other Existentialists

Mailer differs from other existentialists like Sartre and Heidegger in his insistence on the religious nature of the search and his rejection of the absurd. When Mailer pits his American existentialist against the death-like quality of modern society, the existentialist is aware of the nature of his frustration and the meaning of his search. Mailer can never accept any encounter

with nothingness. For him, the absurd may be an uninhabitable terrain, whereas for Sartre, "it is the only terrain - a battleground upon which man seizes meaning for his existence by exercising his freedom to choose and to act." ¹⁰

Mailer's existential heroes alienate themselves from their societies to a certain extent. But unlike other existential heroes, they never alienate themselves from their own selves, for, in Mailer's scheme of things, alienation from oneself is to lose the very instinct to live, which is the negation of life. Hence his hipsters like Faye, Rojack and D.J. reject the society, but they struggle to retain rapport with their own selves. By relying on their selves, they hope to react against modern life that is "Schizoid".¹¹

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**Assessment of Metapragmatic Awareness -
From Theoretical Perspectives to Clinical Practice:
The Current Scenario**

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Abstract

The review offers a brief discussion on the theoretical domains of metapragmatic awareness with reference to its assumptions on current clinical practice and suggests that assessment methodologies should undergo rigorous advancement. This paper sheds light on different experimental practices and retrospective techniques of metapragmatic assessment during the recent years outlining the sparsity of empirical research and different dilemmas in assessment within this field.

Metapragmatics

Metapragmatics reflects as the interface between linguistic, social and cognitive abilities which is very crucial for successful communication and social functioning. Though it is through the use of language that we express our opinions, thoughts, emotions and needs, the knowledge of the interlocutors thoughts, emotions and needs are essential to grasp the illocutionary force of the linguistic utterances within a given context.

Metapragmatic awareness (MPA) is the ability to explicitly reflect on pragmatic constituents and pragmatic rules or in broader terms – an ability to reflect upon language by linking language to the context. Tomasello (1999) described MPA as people's ability to identify with others and to work collaboratively towards common goals. Though, it is clearly difficult to define metapragmatics, (Mey, 1993; Verschueren, 2000; 1999; Chen, 1996) or metapragmatic awareness, (Verschueren, 2000, 1999; Nikula, 2000) this concept with different definitions in general points to a meta level to take

about or imply pragmatics which indexes speaker perspective on events and relation between speakers and interlocutors. (Roberts, 1998).

Evolutionary Accounts on the Concept of Metapragmatics

Even before Silverstein coined the term ‘Metapragmatics’ in 1976, the notion of the term ‘Metapragmatics’ had been used by anthropologists in verbal communication literature (Bateson, 1955, 1972; Silverstein, 1973) and it was related in some ways with the description of pragmatic phenomena, such as ‘reported speech’ and ‘indexicality’. It was later in 1980’s that linguists and semioticians started to join the discussion of metapragmatics (Schiffrin, 1987; Lucy, 1993; Caffi, 1993, 1994; Verschueren, 1999, 2000)

Caffi (1993) defined metapragmatics as a theoretical debate on pragmatics and its central concerns, its epistemological foundations. The author highlighted the conditions which makes speakers use of language possible and effective. Accordingly an utterance is metapragmatic when it describes, accounts for or elaborates on the pragmatics of a speech. The author referred it as the interphase between linguistic and extra linguistics. Silverstein (1976, 1993) defined metapragmatics as the study of metalinguistic dimension of language use.

Though not as the part of the proposition of the speaker, meta pragmatic expressions have an important role in interpreting the messages of the speaker and this would not only help the speaker to understand the meaning of the words, but also the kind of pragmatic act the speaker is performing. The speaker uses these metapragmatic expressions to make the intentions manifest to the addressee. (Lee, 2007).

The topic - metapragmatics of communication has been the focus of research during the recent years which has progressed in two directions. One group of research has focused on looking at the metapragmatic markers holistically in varying settings or environments. (Aijmer, 1996; Anderson, Fister, Lee, Tardia, Wang, 2004; Aukurust, 2001; Blumkulka, Sheffer, 1993; Jacquemet, 1994; Karmiloff - Smith, 1986; Kecsker, 2006; Silverstein, 1993; Tanskannen, 2007; Wortham, Locher 1996)

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In the second direction of research, one particular metapragmatic structure is chosen and subsequently examined in different situations or settings. (Aijmer, 1985; Aoski, 2001, Clift, 2006; Fillmore, Kay, O' Conner, 1988; Maynard, 1997, Overstreet, 1999; Overstreet; Yule, 2001, 2002; Suzuki, 2006, 2007; Ward, Birner, 1993)

Arguments prevail in the literature that 'metapragmatics' specifically studies the conditions under which pragmatic rules are supposed to hold and these conditions include general constraints, presuppositions, speech act, discourse and the environment surrounding the language users. (Mey, 1993). In this way, Jacquemet (1994) argues that interlocutors deploy strategies of metapragmatic awareness that focus on specific use of linguistic mechanisms that refer to the interaction at hand.

Metapragmatics is also viewed as the pragmatics of actually performed meta utterances which serves as a means of commenting on and inferring with the ongoing discourse or text. (Bublitz & Hubler, 2007).

Further, the authors' Typology of Metapragmatic functions (Bublitz & Hubler, 2007) has won much attention where the authors attempt to illustrate the different metapragmatic functions a single utterance can serve. Quoting a simple example phrase 'You are repeating yourself', the authors describe the functional taxonomy of metapragmatic acts. Accordingly, the utterance could be evaluative, communication oriented or even instrumental. While being communication oriented, the same utterance could be (inter-)personal, conflictual (face threatening), affiliative, expressive, means related, organizing, negotiating linguistic meaning and/or even deciding on the best expression (establishing the best code). This typology can be considered as a major step towards clarifying the different functions and distinctive features of metapragmatic expressions.

Very recently, while attempting to characterize the distinctive features of metapragmatic expressions, Caffi (2017) conducted a case study of an Italian Parliamentary debate where metapragmatic expressions were detected and analysed at three different interlinked layers. The first sequential layer - the Meta Discourse layer - explicitly focused on controlling and organizing the exchange of debate which is depicted through the expressions 'So to speak', 'please go ahead,' 'I

suggest, we continue” etc. The second- Meta Relational layer focuses on the relation between speaker and the hearer and it is monitored through multimodal cues through expressions such as “I would ask you to show respect towards the institution, please!” At the third - Topical Meta Textual layer - the metapragmatic expressions come to play at the linearity of a sequence of acts and form a vertical perspective-the hierarchy of acts. Eg. The phrases “Last, but not the least...”.

The author further comments that the utterances at this meta textual layer can be further subdivided into groups based on (a) Topical hierarchization (Eg. Utterances like “First and foremost”) (b) Topical focalization (Eg. “I would furthermore like to add something”) (c) Defining topics at hand (Eg. “We try somewhat to express the feeling...”) (d) Topical exclusion (Eg. “A topic I don’t intend to discuss...”) (e) Topical resetting (Eg. “What are we talking about?” - an utterance which represents a closure of a phase of discourse, a restart at a beginning of a conclusion thereby marking a beautiful boundary from a stylistic point of view). The author also makes an important remark that quotation usages can be considered as metapragmatic only if they are meant as elements that organize an ongoing discourse.

The author also discusses the concept of Meta-pragmeme where he describes that a number of parameters should be at play for an expression to be a ‘meta-pragmeme’. Accordingly an expression can be termed meta-pragmeme when it has an endophoric reference (i.e., a reference and a predication of an act in the preceding context) in which linguistic, prosodic and kinesic aspects converge. He also comments that the gesture accompanying the expression should confirm the ironic key of the meta-pragmeme as a whole.

This paper reviews in depth, the views on metapragmatics by Verschueren (2000) where the author points out that though the awareness of the meta level of language is not measurable, the notion of MPA lends itself to easy speculation. The metapragmatic markers such as the quotation usages, the introduction of modalities in language, the explicit inter textual links, the overall self referential use of language and even a discourse itself (a metapragmatic condition referring to all the immediate context of a conversation comprising the hidden conditions that govern the situations of languages) - All these implies some degree of consciousness and linguistic choice making. The author points out that while some choices openly reflect upon themselves or upon other choices, the reflexive

awareness of language is a central phenomenon and all verbal communication is self referential to a certain degree and there is no language use with out a constant calibration between pragmatic and metapragmatic functioning.

The authors of this review agree to Verschueren's view that it is this phenomenon which forms the appropriate domain of metapragmatics. Verschueren's research has also looked for distinction between explicit and implicit forms of metalanguage. The implicit forms include deictic expressions such as pronouns, tenses etc, contextualization cues such as prosodic patterns, codeswitching tendencies, moods and modalities in language, implicit 'voices' etc. The explicit meta language forms distinguished by Verschueren were the usage of metapragmatic descriptions such as speech act verbs, self-referential expressions, pragmatic markers, hedges, adverbs, explicit intertextual links, quoted and reported speech, contextualisation cues, shifters etc. Developmental research (Hickmann, 1993) suggests that there are age differences in the relative use of more explicit versus more implicit forms of metalanguage.

While pragmatic ability refers to the use and understanding of language in context at the discourse level, (Bishop, 1997), MPA refers to explicit reflection upon the pragmatic rules that govern discourse such as reciprocity, verbosity and proximity (Collins, 2014). This includes pragmatic rules that apply to broad forms of communication such as narrations and conversations. Thus, it is this 'reflexive awareness' or this ability to reflect on the conventions of language which may be the one factor that assist in the transition to self-monitoring of language and generalization. This is thought to support the child's learning about effective pragmatics in social communication thereby further increasing the awareness of pragmatic rules in the child. i.e., the rules governing the use of language in context which has the potential to enhance generalizability of gains in speech language interventions. Current clinical practice assumes that children with developmental pragmatic difficulties will benefit from speech language interventions aimed at improving MPA. Hence developing language intervention strategies that incorporate metapragmatic activities can raise awareness of their own use of pragmatic rules. (Adams, Gaile, Earl, Lockton & Fred, 2012, Anderson – Wood & Smith, 1997).

Language pathologists use general methods based on metacognitive knowledge to work with children with several developmental disorders and though working on developing MPA is a key activity with children with pragmatic impairments, there is relatively very little information regarding the typical development of MPA, to prioritize therapy or to identify sub skills.

Lacunae Observed in Assessment Practices

Experimental tasks that have been previously used to assess metapragmatic abilities include identification of pragmatic rules and pragmatic violations, judgments of appropriacy of pragmatic behaviour, suggesting modifications to pragmatic behaviours, etc. (Axia, Baroni, 1985, Baroni & Axia, 1981, Bernicot, Laval, 1996; Bernicot, Laval & Chaminaud, 2007; Creaghead, 1990). Sampling techniques include spontaneous conversation recording, (Becker, 1988), Production tasks (Sachs et al, 1991; Wilkinson & Milosky, 1987), narrative completion tasks such as those used by Bernicot et al (2007) & Laval (2003). Recent researches exploring MPA have also used measures such as discourse completion tasks, (DCT's) role-plays or questionnaires where the subjects were asked to opine or chose what they would say or think in each specific situation (Yuka, 2012). However, the subjects were not questioned about the reasons why they used those specific phrases or strategies. A few studies added retrospective reports to get information about the subjects' reasons for their choice of answers. In such cases, the subjects were asked only about the answers they already gave and not about the ones they did not choose. Further, a very few studies over the past years have also focused on the production of various kinds speech acts for exploring metapragmatic awareness (Suh, 2000; Mahboub, 2015; Yuka, 2012, Ishihara, 2010; Maeda, 2011; Hassaskhah, Ebrahimi, 2015).

Here the authors believe that the whole usable pragmatic knowledge within the subjects does not appear in the results or in better words, it is difficult to get hold of the extent and depths of subjects' pragmatic knowledge just with these methods. Accordingly this paper addresses the need to design a theoretically grounded instrument capable of assessing MPA by means of linguistic, extra linguistic and paralinguistic means of communication.

The recent research by Collins, Lockton & Adams (2014) on the development and Assessment of Metapragmatic Awareness (AMP) is the single most published research in English on assessment

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of MPA with normative data on the development of MPA. In AMP, an explicit knowledge of a set of pragmatic rules is elicited in children by targeting the ability to identify, describe and reflect on pragmatic errors in natural social communications through video presentations depicting a sense of social scenarios.

Thus, the majority of metapragmatic assessment research practices exhibited limitations in terms of their pragmatic measurements done in contrived settings, over ratings and under-ratings. Further, high level language processing subtests from standardised language tools such as Right Hemisphere language Battery (RHLB) have been used to assess atypical children's pragmatic competence (Griffiths, 2007). Though attempts of such sort have been made, this paper addresses the issue that these reported measures are not sensitive enough to measure the subtleness of the 'Reflexive awareness' of language.

Further, despite the use of existing assessment measures, research underpinning metapragmatic therapy is very limited. Precise definitions of the nature of metapragmatic therapy and techniques have not been forthcoming. Precise relation between MPA and pragmatic behavior is not well understood. Further, the field of language testing has not conducted a great deal of research on the assessment of MPA. Moreover, very little is known about MPA in clinical population. The dearth of data regarding the emergence and development of MPA in typical children is due to the lack of tools to assess MPA.

Metapragmatic Research in India

There are no published clinical tools for assessing MPA in India and hardly any research reported on MPA in clinical population within the country due to the unavailability of typical developmental norms in Indian population. This is also due to the lack of tools to assess metapragmatic awareness. Only with sufficient normative data, speech language pathologists shall be able to ascertain if a child with a clinical communicative impairment or a learning disorder had developmentally appropriate levels of MPA. (Meline & Brackin, 1987). It is proposed that there is an emerging need for the development of a clinical tool for metapragmatic assessment in an Indian

language with reliable norms with which MPA can be assessed by monitoring participant's descriptive and reflexive awareness for contextual language usage.

Future Directions

The authors view at this point that the research on the stages of explicit MPA in children is inconclusive and there is insufficient research to support a valid progression of emergence of MPA such that it can be applied to clinical communicative practice. The nature of developmental progression from implicit MPA to explicit MPA should be further researched in depth to develop specific measurable constructs to assess MPA and to treat language deficits.

Being inspired by a need for innovative methodologies that are most conducive for MPA assessment, the authors postulate that consciousness raising into video prompts which can simulate real life situations more effectively and which may have the potential to contextualize metapragmatic assessment may be devised. Such tests may be scored by human raters which would however have the negative effects of increased costs. Interactive roleplay tasks may be one of the most effective ways to assess MPA among the various types of measures such as written discourse completion tasks, (WDCT), oral discourse completion tasks (ODCT) & discourse role play tasks (DRPT) for assessing MPA as they elicit interactive extended discourse, combine external and internal discourse contexts and allow considerable degree of standardization through designing role play situation. (Brown, Ahn, 2011). However, the authors firmly believe that such researchers using role play should be able to scrutinize implicit and explicit stages of developmental progression of MPA. Using audio recording is a powerful means of exposing children to many aspects of the target culture (F.S. Tsutagawa 2012). Though MPA is a complex phenomenon, computer assisted technologies shall now provide us with a means to create rich recreations of the real world pragmatic situations which can be simultaneously recorded for formal analysis later. Developing firm metapragmatic coding schemes for coding metapragmatic data will allow comparisons of different metapragmatic coding models which shall be another milestone in metapragmatic assessment research.

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'Because' Linguistics: A Sociolinguistic Analysis of Contemporary Uses of the Novel 'Because Preposition' in Canadian, as opposed to Pakistani, Contexts

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Traditional Uses of the Preposition 'Because' in English:

Traditionally, the word "because" is used as a conjunction, in order to join clauses, phrases, utterances or even, complete sentences (Whitman, & Fogarty, 2013). When conventionally applied as a conjunction in the English language, the word "because" can be used in one of the two following manners:

1. The word "because" may be used as a subordinating conjunction and thus, introduce a dependent (subordinate) clause (Whitman, & Fogarty, 2013).
 - a. **For example: I want to become a speech-language pathologist because my cousin has a specific-language impediment (SLI).**

In this sentence, the main clause is before the subordinate clause, which is introduced by the word "because" (Linguist Laura, 2012).

Or

- b. **For example: Because my cousin has a specific-language impairment (SLI), I want to become a speech-language pathologist.**

In this sentence, the main clause follows the subordinate clause, which is introduced by the word "because" (Lieberman, 2012).

2. The word "because" may be used with the preposition "of" in order to introduce a prepositional phrase, thereby forming a compound preposition (Whitman, & Fogarty, 2013).
 - a. **For example: I want to become a speech-language pathologist because of my own childhood experiences.**

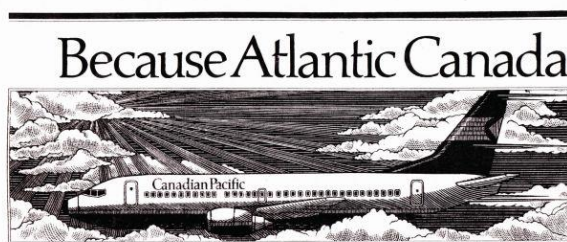
In this sentence, the main clause is before the prepositional phrase, which is introduced by the word “because” + of (Lieberman, 2012).

Or

b. For example: Because of my own childhood experiences, I want to become a speech-language pathologist.

In this sentence, the main clause follows the prepositional phrase, which is introduced by the word “because” + of (Linguist Laura, 2012).

Novel Application of the ‘Prepositional Because’: A Term in Contemporary English with the Same Morpheme Form as the Traditional ‘Because’ but with Contextual Uses:



The application of the “prepositional because”, rather than the conjunction “because” was used, albeit infrequently in the 1900’s, as evident by the 1986 Atlantic Canada Ad (Linguist Laura, 2012). The

unique use of the “prepositional because”,

otherwise known as the “because + noun” form, to introduce various linguistic categories, became frequent during the year of 2013, as reflected by the American Dialect Society’s 24th Annual Words of the Year vote, when the word “because” was voted as the 2013 Word of the Year (Zimmer, & Metclaf, 2014). The new, contemporary use of the word “because” has been most commonly to introduce a *bare* noun, whether proper, common or abstract nouns, such as in the sentence, “I love Canada *because* Bieber” (Garber, 2013).

Use of *Because*

The word “because” may also be used to introduce longer noun phrases that do not contain determiners or adjectives modifying the bare noun, such as complete sentences like “I suppose you love Canada for many reasons, but don’t say “because multiculturalism”, because that is utterly obvious; give me a unique reason”, for example (Garber, 2013). The word “because” may also be used in various contexts, however, and is not limited to only being followed by nouns,

albeit if that particular application is common (McCulloch, n.d.). Hence, the word “because”, in its prepositional-like usage, may be followed by numerous parts of speech and linguistic categories such as adjectives (“I detest tarantulas **because** furry”), interjections (“I can’t believe the ski chalet doesn’t serve hot chocolate **because** wow!”), adverbs (“Reasons to watch Novak Djokovic’s tennis game tonight: **because** victoriously, **because** confidently, **because** bravely”) and verbs (“My friends hate the ocean **because** swimming”) (Zimmer, & Metclaf, 2014).

Examples of the ‘Prepositional Because’ in Contemporary Online Media:

1. “The hashtag was so popular that it completely rewired the way we speak, online and off, **because** #Twitter, you know? (Linguist Laura, 2012).”
2. “Louisiana GOP Bigot Changes Mind on School Vouchers **Because** Muslims (Whitman, & Fogarty, 2013).”
3. International gifted women: Developing a critical human resource. (September 1996)
*“An African woman described her people as highly valuing education as the only passage to success. But motivation alone does not assure success: **Because** circumstances (McCulloch, n.d.).”*
4. Gawker: “Fierce Asian Kid Lip Dubs Beyoncé’s ‘Countdown’ While Wearing a Snuggie **Because** Of Course (Lieberman, 2012).”
5. The Onion’s AV Club: “...producers have dispiritedly announced that they are now developing a TLC reality show about former baseball star Pete Rose, **because** whatever. (McCulloch, n.d.).”

‘Prepositional Because’: A Sociolinguistic Study

The unique use of the “prepositional because”, otherwise known as the “because + noun” form, to introduce various linguistic categories, became frequent during the year of 2013, as reflected by the American Dialect Society’s 24th Annual Words of the Year vote, when the word “because” was voted as the 2013 Word of the Year (ADS, 2014). As a linguistics student at University of Toronto, I seek to analyse the social factors that cause certain demographics to apply the word ‘because’ as a preposition. I, the researcher, asked, via a survey analysis, whether

the participants, both young and old as well as of differing economic and geographical backgrounds, found the following test sentences (as indicated below) to be grammatical or likely to be used in daily conversation.

A. Research Questions

1. Donate to the Canadian Red Cross **because** Botswana. Tweet
#BecauseHumanLivesMatter, **because** *seriously*, stop reading this and volunteer,
because reasons.
2. Gender-based discrimination exists **because** patriarchy. Malala Yousafzai can eradicate it
because Malala Yousafzai.
3. Democracy is the best policy, **because** need.
4. Join World Wildlife Fund (WWF) **because** pandas, **because** obviously, **because** YOLO.

B. Research Predictions

Hypothesis A: I believe that the research participants in the early to middle adulthood (21 – 41 years) group and the late adulthood group (42 - 62 years) will have the same amount of responding towards using “because X”, while individuals in the early childhood to adolescence (0- 20 years) group will respond at a significantly increased rate, compared to the two older age categories.

Hypothesis B: I believe that the research participants in the middle class (\$41,000- \$ 81,000) and upper class (\$ 82,000 - \$ 122,000) groupings will have the same rate of responding towards using “because X”, while individuals in the working class (\$0- \$ 40,000) group will respond at a significantly increased rate, compared to the relatively wealthier groups (Ivanova, 2011).

Hypothesis C: I believe that the research participants currently dwelling in Canada will have an increased rate of responding towards using the “prepositional because”, while individuals currently residing in Pakistan will respond at a significantly decreased rate, compared to the relatively more Western groups.

ii. Methods

a. Participants

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In total, I interviewed and received survey responses from 62 research participants. There were three variables that were tested, namely, age, average income level and country of residence.

A. Age Variable

I grouped the research participants into 20-year groupings, namely, a. Early Childhood to Adolescence (0- 20 years), b. Early to Middle adulthood (21– 41 years), c. the Late Adulthood stages (42 - 62 years) of the lifespan or d. Other.

B. Income/Financial Status (SES)

I grouped the research participants into one of the three main and most common income groupings, which are equally distributed along \$ 40,000 intervals, namely, a. Working Class (\$0- \$ 40,000), b. Middle Class (\$41,000- \$ 81,000), c. Upper Class (\$ 82,000 - \$ 122,000) or d. Other. (Ivanova, 2011)

C. Country of Current Residence

I grouped the research participants into one of two groups, with the same ethnicity, namely Pakistani, but with a different country of current residence, either a. Canada, b. Pakistan or c. Other.

b. Materials section

Test Questions:

1. Donate to the Canadian Red Cross **because** Botswana. Tweet
#BecauseHumanLivesMatter, **because** *seriously*, stop reading this and volunteer,
because reasons.
2. Gender-based discrimination exists **because** patriarchy. Malala Yousafzai can eradicate it
because Malala Yousafzai.
3. Democracy is the best policy, **because** need.
4. Join World Wildlife Fund (WWF) **because** pandas, **because** obviously, **because** YOLO.

- c. Procedure section:** The experiment was conducted by first creating an online-questionnaire on the website Survey Monkey, in a multiple-choice and comment format, as indicated by the link (<https://www.surveymonkey.com/s/NTV35H6>). I, the researcher,

then sent the link to 100 contacts on WhatsApp as well as inserted the online-poll link in my status on WhatsApp. Moreover, the researcher also emailed the link to 15 individuals between the ages of 42-62, thereby ensuring the presence of an older demographic as well, who do not tend to use Facebook as frequently as comparatively younger members. Additionally, the researcher posted the Survey Monkey poll on Facebook, so that potential research participants could easily access the survey. In total, responses from 62 individuals were accumulated, by using a variety of means such as social media sites, emails and texting applications.

iii. Results

A. Age (in 20-year groupings):				
Application of “because X”:	Early Childhood - Adolescence: 0 - 20 years	Early to Middle Adulthood: 21- 41 years	Late Adulthood: 42- 62 years	Other:
Yes:	65.22%	21.75%	13.04%	0%
No:	34.78%	78.25%	86.96%	0%

B. Income Level/ Status: (in \$ 40,000 increment categories)					
Application of “because X”:	Working Class: \$ 0 - \$ 40,000	Middle Class: \$ 41,000 - \$ 81,000	Upper Class: \$ 82,000 - \$ 122, 000	High Society: \$123, 000 and above	Other:
Yes:	33.48%	28.08%	26.09%	14.35%	0%
No:	66.52%	71.92%	73.91%	85.65%	0%

C. Country of Current Residence:			
Application of “because X”:	Pakistan:	Canada:	Other:
Yes:	17.39%	74.26%	8.35%
No:	82.61%	25.74%	91.65%

iv. Discussion

Hypothesis A

The researcher’s prediction, regarding the fact that the Early Childhood - Adolescence (0-20 years old) group will have a significantly greater rate of using “because X”, was correct. Moreover, the Early- Middle Adulthood (21 - 41 years old) group and the Late Adulthood (42 – 62 years old) age category had relatively similar “prepositional because” usage rates, albeit if not the same rate as I had originally predicted. By analyzing the Pew Research Centre’s Internet Project Library Survey, it is evident that the youngest group, aged 0 - 20 years old, may be more likely to use the “prepositional because”, due to their increased internet usage, online exposure as well as increased frequency of possessing and using Facebook and Twitter personal accounts, which are social media tools that are affiliated with the use of “because X” (Pew Research Centre, 2014).

Likewise, due to a comparatively reduced frequency and intensity of internet usage amongst older demographic groups, the prepositional use of the word “because” is significantly less common, especially as it is not used in daily conversation, but rather incorporated within weblog posts, Facebook statuses and Twitter tweets. Furthermore, younger demographics, particularly those who are in the prime of their youth, may tend to follow social fads, such as the use of the “because X” trend in order to assert themselves as members of popular adolescent groups. Due to the notion of peer pressure, which increasingly influences adolescents who are

trying to develop a positive self-identity, the youth are particularly vulnerable and hence, may rapidly adopt social trends that are promoted by the social media, in order to fit in with their social groups.

Hypothesis B

The researcher's prediction that individuals in the working class (\$0- \$ 40,000) group will respond at a significantly increased rate, compared to the relatively wealthier groups, was incorrect, along with the prediction that research participants in the middle class (\$41,000- \$ 81,000) and upper class (\$ 82,000 - \$ 122,000) groupings will have a relatively lower rate of responding towards using "because X" (Ivanova, 2011). According to the online sociolinguistics survey, individuals have a similar rate of using the "prepositional because" (as indicated by the mean response rate of 29.21%), regardless of socio-economic status (SES); the only exception, however, was individuals belonging to the Upper- Society income group, which has a considerably lower usage rate of 14.35%. The reason why one's average income may not be a strong indicator of the use of "because X" would be due to its dominant prevalence on social media sites, a resource that is now easily accessible for all demographics, particularly due to the economically feasibility and ease of access to Wi-Fi and computer facilities; since North Americans typically own 2.1 electronics per individual, the frequency of exposure to social media sites is widespread across all demographics (Pew Research Centre, 2014). Furthermore, individuals from upper class and high society groups may use socially popular language terminology, such as the "prepositional because", in order to attain popularity and publicity from middle-class clientele.

Due to the interaction of individuals from various backgrounds on social media sites, where there is considerably less social stratification and differentiation compared to the real world, language trends, particularly regarding the new application of an already existing word, may spread between income groups, rather than becoming stagnant within one social category. The researcher's hypothesis, however, that research participants in the middle class (\$41,000- \$ 81,000) and upper class (\$ 82,000 - \$ 122,000) groupings will have the same rate of responding,

towards using “because X”, was correct (Ivanova, 2011). Perhaps, this linguistic pattern is due to the concept of linguistic inferiority, by which individuals belonging to the middle-class income category strive to adopt the values and mannerisms of the elite class, in order to attain social mobility and increase their affluence.

Hypothesis C

The researcher’s hypothesis that the Pakistani research participants currently dwelling in Canada will have an increased rate of responding towards using the “prepositional because”, is correct; moreover, the prediction that the Pakistan-born individuals currently residing in Pakistan will respond at a significantly decreased rate, is also correct. While most research participants dwelling in Canada may significantly use “because X” on the social media at a higher rate, it is astonishing that individuals currently residing in Pakistan do not respond at the similar rate, particularly as the contemporary world is a global village that is interconnected via electronic ties and as a result, individuals living in contemporary society may be exposed to the values and behavioural tendencies of multiple cultures. It is probable, however, that individuals, dwelling in Pakistan - who study at private, English medium schools - endeavour to display their affluence and mastery of the English language, compared to their peers who study at public schools where one learns English as a second language course.

By demonstrating mastery of the “Standard English”, such as the Standard Canadian English (SCE) along with its prescriptive rules, individuals residing in nation-states such as Pakistan, where English is not the official language, may seek to assert their social status in front of peers. Therefore, by using social markers of affluence, such as language, as well as refraining from using newer applications of already existing words, such as “because X” and striving to use traditional versions of the language, that were used during colonial times, individuals may strive to differentiate themselves on the social hierarchy. As a result, the increased usage of the “prepositional because” by individuals residing in Canada, does not reflect an innate tendency due to one’s particular ethnicity (nature), but rather one’s exposure to a particular environment (nurture) along with the reinforcing social norms present.

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Survey Screenshots

Link: <https://www.surveymonkey.com/s/NTV35H6>

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Blackboard Learn x https://portal.utoronto.ca x Shadman Raza Manqi x SurveyMonkey Design: Li x Insiya

SurveyMonkey, Inc [US] https://www.surveymonkey.com/create/?sm=BX9Sy7Y3GMjvxaQu40wD7tQ5FKWvOh8g%2bqI966r18%3d

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PAGE 1 Page Logic More Actions

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Linguistics Fieldwork Survey: Because Sociolinguistics

Sociolinguistics Survey: Analysing the application of the Prepositional Because

Dear Research Participant, the unique use of the "prepositional because", otherwise known as the "because + noun" form, to introduce various linguistic categories, became frequent during the year of 2013, as reflected by the American Dialect Society's 24th Annual Words of the Year vote, when the word "because" was voted as the 2013 Word of the Year. As a linguistics student at University of Toronto, I seek to analyse the social factors that cause certain demographics to apply the the word because as a preposition. I appreciate your participation; thank you!

1. Do you consider the following sentence to be grammatical? Have you ever used or would consider using similar sentences? Donate to the Canadian Red Cross because Botswana. Tweet #BecauseHumanLivesMatter, because seriously, stop reading this and volunteer, because reasons.

☐ Yes, I have, or, would consider using similar sentences.

☐ No, have not, or, would not consider using similar sentences.

Other (please justify your reasoning)

2. Do you consider the following sentence to be grammatical? Have you ever used or would consider using similar sentences? Gender-based discrimination exists because patriarchy. Malala Yousafzai can eradicate it because Malala Yousafzai.

☐ Yes, I have, or, would consider using similar sentences.

☐ No, have not, or, would not consider using similar sentences.

Other (please justify your reasoning)

3. Do you consider the following sentence to be grammatical? Have you ever used or would consider using similar sentences? Democracy is the best policy, because need.

☐ Yes, I have, or, would consider using similar sentences.

☐ No, have not, or, would not consider using similar sentences.

Other (please justify your reasoning)

4. Do you consider the following sentence to be grammatical? Have you ever used or would consider using similar sentences? Join World Wildlife Fund (WWF) because pandas, because obviously, because YOLO.

☐ Yes, I have, or, would consider using similar sentences.

☐ No, have not, or, would not consider using similar sentences.

Other (please justify your reasoning)

5. Is your ethnicity, or cultural background, Pakistani?

☐ Yes, my ethnicity is Pakistani.

☐ No, my ethnicity is not Pakistani.

Other (please state your ethnicity/cultural background)

Builder Options: Survey Title, Exit Link, Progress Bar, Page Titles, Page Numbers, Question Numbers, Required Asterisks, Footer, Language (English)

BUILDER

QUESTION BANK

LOGIC

OPTIONS

1 Survey Title

Exit Link

Progress Bar

1 Page Titles

Page Numbers

Question Numbers

Required Asterisks

Footer

3 Language

THEMES

6. What is your gender?

Female

Male

Other (please specify)

7. What is your current county of residence?

Canada

Pakistan

Other (please specify)

8. Which of the following age categories do you find is most applicable to yourself?

0-20 years of age.

21-41 years of age.

42-62 years of age.

Other (please state an 20-year age grouping)

9. What is your approximate average household income?

\$0-\$40,000

\$41,000-\$81,000

\$82,000-\$122,000

Other (please state a 40-year income grouping)

Done

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1. Facebook Status Post:

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<170-185>



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<170-185>

2. Respondent # 1:

SurveyMonkey, Inc [US] | https://www.surveymonkey.com/analyze/browse/BX9Sy7Y3GMYuJxaQu40wGI0LzKZHbbe0_2FQhwnWKAw4_3D

Respondent #1

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Last Modified: Friday, March 20, 2015 12:51:36 PM
Time Spent: 00:01:20
IP Address: 174.112.180.90

PAGE 1: Sociolinguistics Survey: Analysing the application of the Prepositional Because

Q1: Do you consider the following sentence to be grammatical? Have you ever used or would consider using similar sentences? Donate to the Canadian Red Cross because Botswana. Tweet #BecauseHumanLivesMatter, because seriously, stop reading this and volunteer, because reasons.

No, have not, or, would not consider using similar sentences.

Q2: Do you consider the following sentence to be grammatical? Have you ever used or would consider using similar sentences? Gender-based discrimination exists because patriarchy. Malala Yousafzai can eradicate it because Malala Yousafzai.

Yes, I have, or, would consider using similar sentences.

Q3: Do you consider the following sentence to be grammatical? Have you ever used or would consider using similar sentences? Democracy is the best policy, because need.

Yes, I have, or, would consider using similar sentences.

Q4: Do you consider the following sentence to be grammatical? Have you ever used or would consider using similar sentences? Join World Wildlife Fund (WWF) because pandas, because obviously, because YOLO.

Yes, I have, or, would consider using similar sentences.

Q5: Is your ethnicity, or cultural background, Pakistani?

Yes, my ethnicity is Pakistani.

Q6: What is your gender?

Female

Q7: What is your current county of residence?

Canada

Q8: Which of the following age categories do you find is most applicable to yourself?

0-20 years of age.

Q9: What is your approximate average household income?

\$0-\$40,000

3. Respondent # 2:

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<170-185>

SurveyMonkey, Inc [US] https://www.surveymonkey.com/analyze/browse/BX9Sy7Y3GMYuJvxaQu40wGI0LzKZHbbe0_2FQhwnWKAw4_3D

No rules applied

Rules allow you to FILTER, COMPARE and SHOW results to see trends and patterns. [Learn more >](#)

SAVED VIEWS (1)

Original View (No rules applied)

+ Save as...

EXPORTS

SHARED DATA

No shared data

Sharing allows you to share your survey results with others. You can share all data, a saved view, or a single question summary. [Learn more >](#)

Share All

Respondent #2

#2

COMPLETE

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 Last Modified: Friday, March 20, 2015 12:52:36 PM
 Time Spent: 00:01:50
 IP Address: 138.51.109.245

Edit Delete Export

PAGE 1: Sociolinguistics Survey: Analysing the application of the Prepositional Because

Q1: Do you consider the following sentence to be grammatical? Have you ever used or would consider using similar sentences? Donate to the Canadian Red Cross because Botswana. Tweet #BecauseHumanLivesMatter, because seriously, stop reading this and volunteer, because reasons.

No, have not, or, would not consider using similar sentences.

Q2: Do you consider the following sentence to be grammatical? Have you ever used or would consider using similar sentences? Gender-based discrimination exists because patriarchy. Malala Yousafzai can eradicate it because Malala Yousafzai.

No, have not, or, would not consider using similar sentences.

Q3: Do you consider the following sentence to be grammatical? Have you ever used or would consider using similar sentences? Democracy is the best policy, because need.

No, have not, or, would not consider using similar sentences.

Q4: Do you consider the following sentence to be grammatical? Have you ever used or would consider using similar sentences? Join World Wildlife Fund (WWF) because pandas, because obviously, because YOLO.

No, have not, or, would not consider using similar sentences

Q5: Is your ethnicity, or cultural background, Pakistani?

Yes, my ethnicity is Pakistani.

Q6: What is your gender?

Female

Q7: What is your current county of residence?

Canada

Q8: Which of the following age categories do you find is most applicable to yourself?

0-20 years of age.

Q9: What is your approximate average household income?

\$82,000-\$122,000

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<170-185>

4. Respondent # 4:

SurveyMonkey, Inc [US] | https://www.surveymonkey.com/analyze/browse/BX9Sy7Y3GMYuJvxaQu40wGI0LzKZHbbe0_2FQhwnWKAw4_3D

No rules applied
Rules allow you to FILTER, COMPARE and SHOW results to see trends and patterns. [Learn more >](#)

SAVED VIEWS (1)
Original View (No rules applied)
+ Save as...

EXPORTS

SHARED DATA
No shared data
Sharing allows you to share your survey results with others. You can share all data, a saved view, or a single question summary. [Learn more >](#)
Share All

Respondent #4

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Last Modified: Friday, March 20, 2015 12:58:25 PM
Time Spent: 00:00:52
Email: insiyabhalloo@gmail.com
IP Address: 174.112.180.90
Edit Delete Export

PAGE 1: Sociolinguistics Survey: Analysing the application of the Prepositional Because

Q1: Do you consider the following sentence to be grammatical? Have you ever used or would consider using similar sentences? Donate to the Canadian Red Cross because Botswana. Tweet #BecauseHumanLivesMatter, because seriously, stop reading this and volunteer, because reasons.

Yes, I have, or, would consider using similar sentences.

Q2: Do you consider the following sentence to be grammatical? Have you ever used or would consider using similar sentences? Gender-based discrimination exists because patriarchy. Malala Yousafzai can eradicate it because Malala Yousafzai.

Yes, I have, or, would consider using similar sentences.

Q3: Do you consider the following sentence to be grammatical? Have you ever used or would consider using similar sentences? Democracy is the best policy, because need.

No, have not, or, would not consider using similar sentences.

Q4: Do you consider the following sentence to be grammatical? Have you ever used or would consider using similar sentences? Join World Wildlife Fund (WWF) because pandas, because obviously, because YOLO.

No, have not, or, would not consider using similar sentences.

Q5: Is your ethnicity, or cultural background, Pakistani?

No, my ethnicity is not Pakistani.
Other (please state your ethnicity/cultural background) Indian

Q6: What is your gender?

Male

Q7: What is your current county of residence?

Canada

Q8: Which of the following age categories do you find is most applicable to yourself?

21-41 years of age.

Q9: What is your approximate average household income?

\$0-\$40,000

Get Started
Feedback

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Phonological System of Bangla Rahri Upobhasa (Dialect) Found in and around Kolkata Area

Inzamul Sarkar, MA in Linguistics

=====

Abstract:

Rahri, a dialect of Bangla language, is considered as the standard dialect of Bangla, in the same way as we consider Khariboli for Hindi. Rahri came into literary use since the early of 20th century, and by the beginning of 21st century it had become the dominant literary language as well as the standard colloquial form of speech among the educated Bengali. Although there is a good amount of similarity between the written texts and spoken, to a very considerable degree, the spoken form of Rahri variety is quite different from the standard Bangla language. In view of that, this study, as part of a well comprehensive study, aims to establish the Consonantal and Vocalic sound system of Rahri Upobhasa.

Keywords: *Rahri, Phonemic Inventory, Consonantal, Vocalic, Gemination*

Introduction:

Suniti Kumar Chatterji(1926) divided the Bangla language into four dialects: 'Rarh', 'Bongo', 'Kamrup' and 'Borendro'; later on Sukumar Sen(1939) added an extra one and divided the Bangla language into five: 'Rahri', 'Bongali', 'Kamrupi', 'Borendri' and 'Jharkhondi'. Bangla is spoken in Bangladesh and in West Bengal by 250 million speakers. West Bengal and East Bengal (Bangladesh) dialects are mutually intelligible. However, there are some dialects, for example, Bongali and Kamrupi of Bangladesh, which would not be understood by the speakers of the Rahri dialect in West Bengal. During the standardization of Bangla language in the 18th and 19th century Rahri was accepted as the standard colloquial dialect of Bangla language, generally spoken in large part of South-West part of West Bengal. This paper presents the phonemic inventory of the Bangla dialect spoken in Kolkata and its surroundings.

=====

Location of the Dialect:

Rahri is spoken in the districts of North Bengal including Pabna, Bogra, Rajshahi in Bangladesh. In West Bengal the cultural elite were mostly from the regions of Kolkata, Hooghly, Howrah, North 24 Parganas and Nadia speak the standard colloquial Bangla language, termed as Pramita and it is also derived from Rahri.

Methods:

Sound recordings of native speakers of Rahri Upobhasa were made including lists of words and sentences. Data was recorded by a sound recording program and then transcribed in ELAN.

2.1.1. Consonantal Phonemic Inventory:

Rahri dialect has twenty nine oral and nasal consonants of different places and manners of articulation. With regard to place of articulation, Rahri consonants can be classified into: bilabial, alveolar, post-alveolar, retroflex, palatal, velar and glottal. For manner of articulation, Rahri consonants can be classified into plosives, nasals, falp or tap, fricatives, approximants, and lateral approximants. The following table represents the consonantal inventory of Rahri.

Table 1: Consonantal Inventory of Rahri

		Bilabial	Dental	Alveolar	Retroflex	Palatal	Velar	Post-Velar
Plosives								
	Voiceless							
	Unaspirated	p	t̪		ɖ	c	k	
	Aspirated	p ^h	t̪ ^h		ɖ ^h	c ^h	k ^h	
	Voiced							
	Unaspirated	b	d̪		ɖ	ʃ	g	
	Aspirated	b ^h	d̪ ^h		ɖ ^h	ʃ ^h	g ^h	
Nasal		m		n			ŋ	
Flap or Tap				r	ɽ			
Fricative/Spirants				s		ʃ		h
Lateral				l				

2.2.1. Manner of Articulation:

- (I) **Plosives:** Rahri has eighteen plosives in total, eight of which manifest contrast in terms of aspiration. The tongue is positioned in four distinct areas when articulating Rahri plosives; these are: bilabial, labiodental, alveolar, post-alveolar, retroflex, palatal, velar, and glottal. The following list shows Rahri plosives with illustrative examples.

No.	Sounds	Linguistic Description	Word list	Gloss
1.	/p/	Voiceless Unaspirated Bilabial Stop	/pa:k ^{hi} /	bird
2.	/p ^h /	Voiceless Aspirated Bilabial Stop	/p ^h ul/	flower
3.	/b/	Voiced Unaspirated Bilabial Stop	/bæ ^t ha/	pain
4.	/b ^h /	Voiced Aspirated Bilabial Stop	/b ^h a:ri/	weighty
5.	/t/	Voiceless Unaspirated Dental Stop	/tama/	copper
6.	/t ^h /	Voiceless Aspirated Dental Stop	/t ^h a:la/	plate
7.	/d/	Voiced Unaspirated Dental Stop	/dud ^h /	milk
8.	/d ^h /	Voiced Aspirated Dental Stop	/d ^h an/	paddy
9.	/t/	Voiceless Unaspirated Alveolar Stop	/ta:ka/	money
10.	/t ^h /	Voiceless Aspirated Alveolar Stop	/t ^h ot/	lip
11.	/d/	Voiced Unaspirated Alveolar Stop	/da:l/	pulse
12.	/d ^h /	Voiced Aspirated Alveolar Stop	/d ^h a:k/	drum
13.	/c/	Voiceless Unaspirated Palatal Stop	/cosma/	spectacles
14.	/c ^h /	Voiceless Aspirated Palatal Stop	/c ^h otô/	small
15.	/k/	Voiceless Unaspirated Velar Stop	/kib ^h abe/	how
16.	/k ^h /	Voiceless Aspirated Velar Stop	/k ^h a:bar/	food
17.	/g/	Voiced Unaspirated Velar Stop	/ga:li/	abuse
18.	/g ^h /	Voiced Aspirated Velar Stop	/g ^h o:ra:/	horse

(II) **Nasal:** Rahri has three nasal consonants; a bilabial nasal, alveolar nasal and a velar nasal as shown in the following examples.

No.	Sounds	Linguistic Description	Word list	Gloss
1.	/m/	Voiced Bilabial Nasal	/mon/	Mind
2.	/n/	Voiced Alveolar Nasal	/nodi/	River

3.	/ŋ/	Voiced velar Nasal	/siŋhō/	Lion
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(III) **Flap or Tap:** There are two Flap or Tap in Rahri, both are voiced, one alveolar and one retroflex as shown in the following examples.

No.	Sounds	Linguistic Description	Word list	Gloss
1.	/ɾ/	Voiced alveolar tap	/ra:ɾ/	night
2.	/ɽ/	Voiced Retroflex tap	/paɦaɽ/	hill

(IV) **Fricative:** Rahri dialect has three fricatives and all of them are voiceless. The following list exemplifies each of them.

No.	Sounds	Linguistic Description	Word list	Gloss
1.	/s/	Voiceless alveolar fricative	/sa:ɽ/	seven
2.	/ʃ/	Voiceless palatal fricative	/ʃiʃu/	chid
3.	/h/	Voiceless post-velar fricative	/ɦaɽ/	hand

(V) **Lateral:** Rahri has one lateral sound /l/ as illustrated below:

No.	Sounds	Linguistic Description	Word list	Gloss
1.	/l/	Voiced alveolar lateral	/lal/	red

2.2.2. Sound Occurrence of Consonants in Rahri: Initial, Medial and Final

No.	Sound	Initial	Medial	Final
1.	/p/	/pak ^{hi} /	/kapor/	/sap/
2.	/p ^h /	/p ^h ul/	/t ^h op ^h at/	/borop ^h /

3.	/b/	/bæṭṭhə/	/lomba/	/sob/
4.	/bʰ/	/bʰari/	/bibʰokto/	/zibʰ/
5.	/t/	/ṭama/	/noṭun/	/ra:ṭ/
6.	/tʰ/	/ṭʰala/	/maṭʰa/	/roṭʰ/
7.	/d/	/ḍudʰ/	/kaḍa/	/holuḍ/
8.	/dʰ/	/ḍʰən/	/gaḍʰa/	/oḍudʰ/
9.	/t/	/ta:ka/	/bristi/	/pet/
10.	/tʰ/	/tʰot/	/ciṭhi/	/ka:tʰ/
11.	/d/	/dal/	/adda/	--
12.	/dʰ/	/dʰak/	/bôrnaddʰo/	--
13.	/c/	/cosma/	/ũcu/	/kac/
14.	/cʰ/	/cʰoto/	/picʰone/	/macʰ/
15.	/k/	/kibʰabe/	/taka/	/ḅadik/
16.	/kʰ/	/kʰabar/	/kokʰon/	/akʰ/
17.	/g/	/gali/	/sugondʰo/	/rag/
18.	/gʰ/	/gʰoṛa/	/agʰaṭ/	/megʰ/
19.	/m/	/mas/	/kamṛanô/	/gorom/
20.	/n/	/nak/	/zana/	/agun/
21.	/ŋ/	×	/siŋho/	/eboŋ/
22.	/r/	/ra:ṭ/	/bristi/	/ṭomər/
23.	/ṛ/	×	/kamṛano/	/pahaṛ/
24.	/s/	/sa:ṭ/	/bristi/	/toktobos/
25.	/j/	/joṛ/	/doṛja/	/sobuṛ/
26.	/jʰ/	/jʰop/	/boṛʰapora/	/sājʰ/
27.	/h/	/haṭ/	/loha/	/bah/

28.	/ʃ/	/ʃiʃu/	/kaʃpʰul/	/bikaʃ/
29.	/l/	/lebu/	/paʈla/	/cul/

2.3.1. Minimal Pairs in Consonants:

Aspiration and Voicing are two distinctive features in Bengali consonants. We will look for the minimal pairs representing consonantal contrastive segments below:

- Bilabial Plosive:**

Symbol	Sound
p	Voiceless, Unaspirated Bilabial
p ^h	Voiceless, Aspirated Bilabial
b	Voiced, Unaspirated Bilabial
b ^h	Voiced, Aspirated Bilabial

Minimal Pairs: p and p^h: /pat/ (jute) and /p^hat/ (fracture)

b and b^h: /basa/ (abode) and /b^hasa/ (float)

- Palatal Plosive:**

Symbol	Sound
c	Voiceless, Unaspirated Palatal
c ^h	Voiceless, Aspirated Palatal
ɟ	Voiced, Unaspirated Palatal
ɟ ^h	Voiced, Aspirated Palatal

Minimal Pairs: c and c^h: cal and c^hhal,

ɟ and ɟ^h: jal and j^hal

- **Velar Plosive:**

Symbol	Sound
k	voiceless, unaspirated velar
k ^h	voiceless, aspirated velar
g	voiced, unaspirated velar
g ^h	voiced, aspirated velar

Minimal Pairs: k and k^h: kal and k^hal, kobôr and k^hobôr

g and g^h: gas and g^has, ga and g^ha

2.4. Consonant Clusters:

Consonant clusters occur either at the initial or at the middle position of words in Rahri dialect. They never occur at the final position, whenever words end with consonant cluster will automatically followed by the inherent vowel ô.

2.4.1. Initial clusters

No.	Clusters	Words	Meaning
1.	/ɖr/	/ɖrirô/	firm
2.	/t̪r/	/t̪rib ^h uj/	triangle
3.	/kr/	/kriɟok/	farmer
4.	/ʃr/	/ʃroɖɖ ^h a/	reverence
5.	/ml/	/mlan/	pale

6.	/gr/	/grônt ^{hi} /	glands
7.	/st/	/stôr/	layer

2.4.2. Medial Clusters

No.	Clusters	Words	Meaning
8.	/ntr/	/ɟontrô/	machine
9.	/nd/	/ɟondô/	conflict
10.	/nt/	/on ^{tor} /	heart
11.	/nd ^h /	/ond ^h ô/	blind
12.	/rk ^h /	/murk ^h ô/	fool
13.	/rd/	/sor ^{di} /	cold
14.	/rt/	/gor ^{tô} /	hole

Final consonants are very much rare in Rahri dialect of Bengali. In some other dialects, for example, in some Eastern dialects, final consonant clusters including nasal and its counterpart oral stop occur frequently. The word /cand/ of Eastern dialect becomes /cãd/ in Rahri with nasalized vowel in the place of final cluster.

3.1. Vocalic Phonemic Inventory:

The Rahri vocalic system has seven pure vowel phonemes. The system can be represented as follows.

Table 2: Vocalic Inventory of Rahri:

Vowels	Front	Central	Back
High	i		u
High-Mid	e		o
Low-Mid	æ	ɔ	
Low		a	

The following are Rahri lexical items containing Rahri vowels.

No.	Sound	Linguistic Description	Word	Gloss
1.	/i/	high front unrounded vowel	/bristi/	Rain
2.	/e/	mid front unrounded vowel	/ekti/	One
3.	/æ/	low front unrounded vowel	/bæ ^h a/	Pain
4.	/a/	low central unrounded vowel	/ɖas/	Slave
5.	/ɔ/	Low-mid central rounded vowel	/ɖɔf/	Ten
6.	/o/	mid back rounded vowel	/ɖɔf/	Fault
7.	/u/	high back rounded vowel	/buri/	old woman

Nasalization:

Each of the above oral vowels has its corresponding nasalized form, /i/-/ĩ/, /e/-/ẽ/, /æ/-/æ̃/, /a/-/ã/, /ɔ/-/õ/, /o/-/õ/ and /u/-/ũ/. In Bangla, nasalization is a distinctive feature. All vowels can be nasalized and there are many minimal pairs can be found. /a/ is considered to be the most common nasalized vowel found in Bangla.

Here are some examples for minimal pairs based on nasalization:

No.	Sound	Word	Meaning	Word	Meaning
1.	/i/-/ĩ/	/c ^h it̪/	printed cloth	/c ^h ĩt̪/	Eccentric
2.	/e/-/ẽ/	geo	singer	gẽo	Rustic
3.	/æ/-/ǣ/	/t̪ækô/	bald headed	/ tǣkô/	Corner of a Sari (a kind of dress for women)
4.	/a/-/ã/	kaḍa	clay	kãḍa	Weep
5.	/ɔ/-/õ/	bɔti	pill	bõti	Instrument for cutting fish
6.	o/-/õ/	p ^h ota	bloom	p ^h õta	Droplets
7.	/u/-/ũ/	kuri	twenty	kũri	Bud

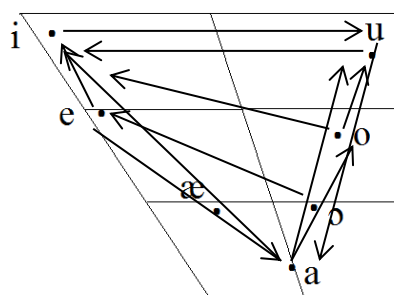
(Kostic & Das, 1972, p. 34)

Vowel Length:

Although all the vowels of Bangla can be short or long, vowel length is not considered to be phonemic in Bangla. (Kostic & Das: 1972)

For example, /ra:t̪/ and /rat̪/ both convey the same meaning i.e. night irrespective of different vowel length.

Diphthongs:



The exact number of Bangla Rahri diphthongs is still a matter of debate. However, in our research we have find 12 but obviously this is not exhaustive list. The vowels in Bangla

diphthongs are usually of equal length, so that each individual member of the pair is pronounced with same audibility.

	Glides	Diphthongs	Word	Meaning
1.	Towards front-close	/ai/	/ai/	come
2.	Towards central-open	/ea/	/k ^h ea/	boat
3.	Towards central-open	/ua/	jua	gamble
4.	Towards front-close	/ɔi/	bɔi	book
5.	Towards back-close	/ɔu/	bɔu	bride
6.	Towards back-close	/au/	k ^h au	eat
7.	Towards back-middle	/io/	/ɖio/	give
8.	Towards back-middle	/ao/	/ɟao/	go
9.	Towards back-close	/iu/	/ʃiuli/	a kind of flower
10.	Towards front-close	/oi/	/oi/	that
11.	Towards front-close	/ei/	/nei/	hasn't
12.	Towards front-close	/ui/	/sui/	needle

Syllable Structure:

A vowel can form a syllable of its own but consonants need vowels to form a syllable.

Single syllable can have the following sound sequences:

No.	Word	Meaning	Syllabic Structure
1.	e	this	V
2.	æk	one	VC

3.	ca	tea	CV
4.	kaɽ	work	CVC
5.	g ^h ran	smell	CCVC
6.	stri	wife	CCCV

Two syllable words can have the following sound sequences:

No.	Word	Meaning	Syllabic Structure
7.	/aɡun/	fire	V-CVC
8.	/ɟama/	shirt	CV-CV
9.	/nɔrom/	soft	CV-CVC
10.	/ɟɔŋɡol/	jungle	CVC-CVC

There are some longer compound words found in Rhahri which have more than four or five syllables. Here are some examples of such words:

No.	Word	Meaning	Syllabic Structure
11.	/apaɖomostɔk/	cap-a-pie	VCV-CV-CVC-CVC
12.	/kiŋkɔɽɔbbôbimur/	deflector	CVC-CVC-CVC-CV-CV-CVC
13.	/ɔporibɔɽɔnioɽa/	constancy	V-CV-CV-CVC-CV-CV-V-CV
14.	/samɔŋjossopurnô/	compatible	CV-CVC-CVC-CV-CVC-CV

Discussion and Conclusion:

The major findings of the study can be summed up in the following ways. The Bangla Rahri phonemic inventory is made up of thirty six speech sounds, twenty nine consonantal and seven

vocalic. Out of the twenty nine consonants eighteen are plosives, three nasals, two flaps, three fricatives and one lateral. With regard to place of articulation, there are five bilabials, four dentals, four alveolar, six retroflexes, five palatals, five velars and one post-velar. Final consonant clusters are absent in the Bangla Rahri Upobhasa. It is expected that this well comprehensive work would help to future researcher in further research in the particular dialect.

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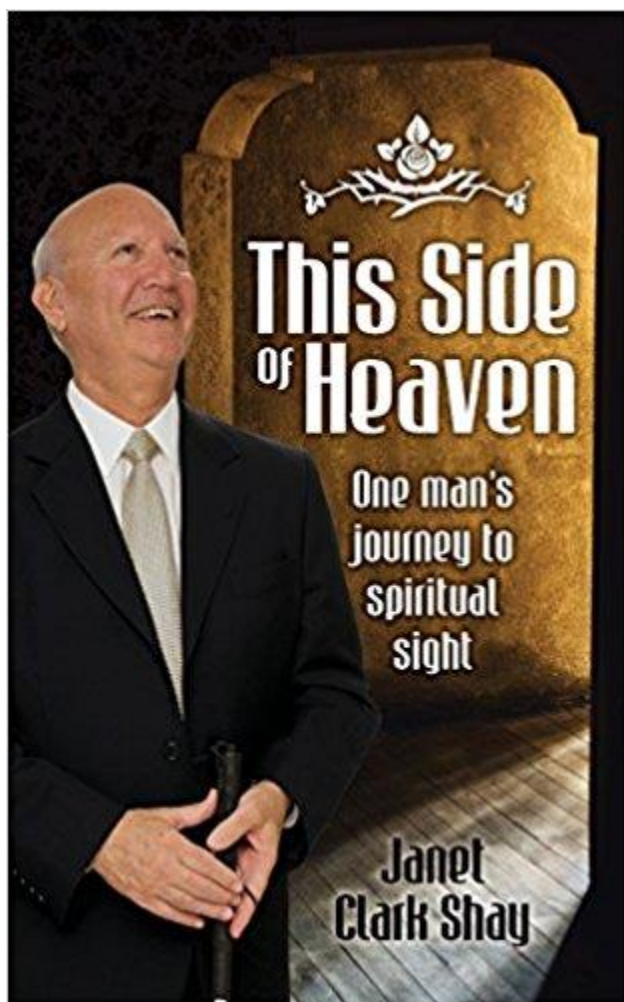
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The Design of Love Sketches in Incense

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Courtesy: <https://www.amazon.com/This-Side-Heaven-Journey-Spiritual/dp/0999115707>

Abstract

In the twenty-first century, America became large enough to stir men into passionate ideological argument about the virtues and vices of family life. Writers found a way to include in literature the different experiences they faced in life. The city life plays a drastic role to affect the mindset of the people; time is another factor and yet they found it a means to recreate that which

has been lost. The generations of today look for expression. Novels became tools for expression and writers did well to bring out pleasure through their works. Anne Tyler is not an experimentalist. She uses wit and irony to please and delight her readers. Her very purpose is to interest her readers and indulge in writing something significant; by writing about domestic life she seeks her own way to recreate, to explore and understand the phenomenon of family life. Some writers seek to recapture and share in words a particular mood, scene, experience or idea. Others attempt to dramatize on a larger scale the impact of individual experiences for good or evil upon the lives of individual men and women.

The Design of Love Sketches in Incense

Relationships are constructed under parent, child, sibling and spousal attachment patterns. A man's ties start from childhood, end when he reaches the end of his journey. As Adenitre writes: "What a man is, he passes to his posterity; for in man was contained the life perpetrating cell of the race" (20), and familial relationships, friendships, romantic relationships symbolize the divine caricature of life and its many reflections in positive and negative pictures. The word 'ties' provides significant insight on tangible bonds. These bonds begin with the story of creation and with more than millions of years into existence, men and women have both found and formed their existence in the presence of parents, siblings, friends and spouse.

Every personification to a family of biological 'ties' validates the interpersonal and affections-oriented discourse. A superficial-rendering of love in the family negates the primary beauty scaped reality of a family. Love redesign and relates to God the biological affectionate caregiver of man.

DeVos avers:

The last sentence of the Declaration of Independence contains the words 'a firm reliance on the protection of Divine Providence'. The drafters of this document recognized God's ruling hand in human action. Their belief in this higher form of law is what carries the moral imperative for all of us as citizens to do what is right. This is the 'true' foundation of our God-given rights to life, liberty, and the pursuit of happiness. (28-29)

The need to evolve from these perspectives towards a better and less complex world is the stirring of peace, hope and happiness in the soul. These dimensions where god, man, spouse and child live in, is similar to the “Eden Garden” (Gen. 2.8). A unique picture scape of shady trees laden with fruit, blossoming and fame envisions the destined primary sketch of a loving family, where communication is a love feast or affectionate links.

Mental Health of Children

Experts on the mental health of children state that mother’s milk is best for babies. It gives nutrition and immunity to the body and brain. When babies are in the womb, they get nutrients from mother’s blood but from birth to atleast six months babies get nutrients from mother’s milk. It gives full nourishment to the brain. This is God’s design for human beings. In many countries many children do not develop in the areas of mental and physical growth. When women are in confinement they ought to be informed about the importance of breast feeding. Datta writes: “Breastfeeding is the most effective way to provide a baby with a caring environment and complete food. It meets the nutritional as well as emotional and psychological needs of the infant...UNICEF stated that every year over one million infants die and millions of others are impaired, because they are not adequately breastfed” (50). A kind of ‘fear’ prevents mothers from feeding their child. Mothers can be at ease and render suitable care when close relatives and friends lend a helping hand to the mother.

Marriage

There is another vital system required for an understanding of human perception; here is Holmes’ description of the ‘internal working model’:

Marriage is a remarkable institution, where the bond of love is tied by the ordination of a supreme authority over man and woman. Man and woman find themselves complete under the ties of marital bond and it is the “covenant” (Peter 2) of faithfulness that predestines them in their role of husband and wife. Family counselors Peter and Sally opine,

Commitment enables two people to get to know each other and to work through life’s difficulties when they face them. If you don’t have commitment, you are

going to find a way out of the marriage relationship. Today it is easier to get out of marriage than to get out of clubs, churches and jobs and addictions. One reason why we have lost romance in our relationships is we do not practice it in everyday life. (Peter 1)

As the counselor states, the reality of today's marital relationship is obvious: it is crumbling.

Love Is Symbolic

Love is symbolic. When couples walk hand in hand, they portray the picture of perfect happiness. Thomas writes, "Communication between partners prevents misunderstanding. It is a constructive habit to discuss problems in an attitude of love" (39). Hope presents itself when couples cherish their times of conversation and togetherness; "Charity (love) suffereth long, and is kind; charity envieth not ... seeketh not her own" (1 Cor. 13. 4-7). This reflects the state of endurance God has purposed in His heart for those who believe. The need of today is the abundance of unselfishness, where selfless tasks are performed with much vigor and wait patiently to fulfill the needs of their spouse. Kindsvatter writes,

Bowlby (1988), in discussing the therapeutic environment necessary for addressing attachment concerns, noted the importance of counselors providing a secure base from which clients can explore attachment issues. Specifically, he indicated that, in constructing the therapeutic environment, the counselor 'accepts and respects his patient, warts and all, as a fellow human being in trouble, [and]... the therapist strives to be reliable, attentive, empathic and sympathetically responsive' (p. 172). (3)

The marital connection helps the characters in Tyler and Kingsbury's novels to assume a new role. An identity where they 'can explore attachment issues' and create an "emotional connection with family members" (Kindsvatter 3). In the case of couples who need therapeutic treatment, psychiatrists and family counselors provide valuable support. The wedding vows stated by Prince William on his wedding day, "With this ring, I thee wed; with my body I thee honour;

and all my worldly goods with thee I share” (Hindu 1) presents a wonderful portrayal and there is a recommendation from a familiar line: true love keeps the needs of the spouse above one’s own. Tripp writes: “Love is willing self-sacrifice for the good of another that does not require reciprocation or that the person being loved is deserving” (189). Bearing this in mind it is essential to add a few perspectives on togetherness.

Togetherness – Love is Tested

Togetherness as the Holy Bible describes is the holy union of man and woman. In the life of spouses, love is tested. However, Nagaswami avers: “when in love, we temporarily take leave of our senses. We suspend rational judgment, we are fearless, and we think only positive thoughts” (3).

Considering the view of love, it is essential to understand that when favor has been poured there is ample space for a healthy relationship between husband and wife. Love in the marital relationship extends to “physical” (Peter 8) union. Peter also observes: “we should note that physical sharing cannot reach its ultimate fullness unless it is experienced while conscious of God’s warm and tender mercies (Ephesians 5.25-33). Sexual union can happen because of lust, but God wants it to happen because of love. God loves purity in sex” (Peter 8). The need to understand this aspect stems from the abundant grace Jesus has promised for people who believe in him, without faith in God, love would be just another manipulation of one’s desires.

Self-love

John writes: “For God so loved the world that he gave his one and only son that whosoever believeth in him should not perish but have eternal life” (John 3.16). Responding to the call of sacrifice on one’s part means to forsake the love of all things, whether it may be the love of worldly pleasures or the love of oneself as Tripp describes as “self-love” (171). He writes:

It is self-love that makes you more committed to what you understand than to understanding your spouse. It is self-love that causes you not to listen well. It is self-love that makes you unwilling to wait until you are sure that you have understood

your spouse. It is self-love that keeps you from viewing your spouse's words, perspectives, desires and opinions as valuable. It is self-love that fills your brain so full of what you think and know that you have little room for your spouse's thoughts. It is self-love that makes you value your own way more than you value real functional understanding existing between you and your mate. (171)

It is 'self-love' that prevents couples from fulfilling the ultimate purpose of marital commitment: to build relationships meant to last for a lifetime. Thomas recommends: "God's nearness always gives strength and patience" (39). Quite a bit of time continues itself to materialize into a relationship worth defining, but there is hope when a deeper and more satisfying love is established; it is the love for the Maker.

It is the realization of the following biblical reference in the life of a married person that brings together a fruitful, committed, marital relationship. The plight of the working woman is also the plight of the housewife. The working woman is expected to meet the needs of the family, and by taking the role of housewife she presents a dynamic role, where she "lives day after day between four walls, providing for her family, cooking, laundering, cleaning, mending, scrubbing, nursing, going from shop to shop to make the money spin out" (Johnson 25). The side effect is nothing that she cannot bear, for her work for her family is also in the kitchen; for the mother who cares and loves, it "will be a pleasure rather than drudgery" (Johnson 25). There is hope for those who believe in the peace and love God gives, for marriages when made in heaven are purposed to fulfill the plan sketched by the Maker. It is essential to understand that in this brief period there will be times of happiness, sadness, loneliness, abandonment, refreshment, hope, joy, grief and blessing. It is this understanding that helps people resolve their differences in trying circumstances.

Singles Who Look for Values

In a world where materialism has had a huge impact and dramatic influence on selecting the right life partner, it is a wonder to find singles who look for values. The right to vote is similar to the stance that most people take in selecting the right life partner. People who prioritize ethics and values derive inspiration from their faith in God, and it is their faith that helps them to stand

strong. The rising incidents of flood, famine, landslides and other natural phenomena give glimpses of environmental phenomena; life in the family would also reciprocate a similar reality. The never-ending news of wars also portray not only the physical challenges but also the ‘emotional’ difficulties like losing a family member. Gumbel avers, “Behind God’s law is the desire of a loving God to create a society in which it would be a joy to live” (85). Researchers and family counselors prioritize the need to awaken families who are in need of help; there is an assurance for such families who are desperate to survive catastrophies, like the death of a family member and news of a missing spouse.

Hope and Forgiveness as Foundation of Love

In marriage, where hope and forgiveness is the foundation of lasting relationships, everything is considered forgiven and forgotten in the light of God’s love; the love of a loving Father who had given his life to redeem the life of his sons and daughters. Girls have hopes and dreams of a ‘Cinderella’ story; of a prince charming coming on a horse and being everything to her that love portrays; in the cartoons and images, in the world of illusions. It is when trouble strikes at home that young people seek ‘Love’ elsewhere, ‘Love’ as in the love presented on Television. ‘Dreams come True’ (Walt Disney) is the hope of every girl, and when Laura’s dreams of the ideal marriage of a life of purity is challenged, she seeks the help of her parents and friends.

Experts state that men are valued by their physical strength and women for their mental strength. Man’s physical strength and woman’s mental strength when united in marriage and ordained by the Creator brings together a home established according to these verses taken from biblical scripture; where a woman’s wisdom is brought to the light, “a wise woman buildeth her house” (Prov. 14.1), and a man’s strength is represented through the following line, “the strength of an ox has much gain” (Prov. 14.4). It is this realistic portraiture of man and woman that provides insight on the differences between the two of them. It is recorded God took Eve, the woman from Adams’ rib. The idea of the equal is God’s plan for His children and man’s strength is made whole when he is joined with his wife. Her mental strength perfects him, and together as Biblical scripture explains, their weakness is made complete with God’s help.

The Amateur Marriage

Considerably great is the plan Tyler concocts for her characters. Iannone writes, “Miss Tyler often settles for cartoon sketches...” (2). Tyler loves her characters and understands the fact that they live because of her; because of the plans she conspires for them. The motivation she thrusts her characters into is awe inspiring; for they are driven in a particular way. They do not resist the plan Tyler has made for them but they voice out their motivations in particular situations. The end to these arguments results in tragedy. In certain cases however, Tyler drives them to find their roots and get on the path that Tyler paves as an inevitable pathway. The character Macon in Tyler’s novel *The Amateur Marriage* is motivated to move on after enduring the loss of his son silently, but his wife Sarah is not motivated. She reminisces on the past. In an attempt to flee from drifting into the breakdown of their marriage, he suggests that they have another child. Unable to bear the tragedy of the thought, Sarah drifts away from the marriage and Macon is stirred by the refusal of his wife to be with him. In due course of time he feels motivated to entertain another woman. The tragedy of the marital relationship is caused by wrong motivations from Macon’s part.

Another example can be found in the character sketch of Muriel Pritchett in the same novel *The Amateur Marriage*. Muriel, after the analysis of Macon’s marital relationship, is motivated to drive her feelings into a wrong relationship. Her constant need for deriving attention pushes her to find herself with Macon. In the devices she has planned, her motivation has brought herself to the throes of an illegal relationship. She brings herself to him most of the time. It may have given her chances to feel blessed. The feeling of a man by her side is a comfort to her but evidently she sows the seed for an illegal relationship. Apart from finding the nearness of discovering true love, Tyler’s people are driven by their ideas of life, without discovering the possibility of God’s intervening hand, for instance, Ian in *Saint Maybe*, who is inspired to redefine his life because of his desire for change. Due to his impulse for swiftness, he confides to his brother about his sister-in-law’s disproved actions and dressing style. After his brother’s death, he silently ruminates and goes to the church to seek penance for his actions. He becomes the good man. Like Tyler’s characters, Kingsbury’s characters too are driven by their actions and desires. However, at a certain point Kingsbury’s characters sense a deeper need for God. They love God and understand their

problems. They do good deeds and desire restitution like Ian. Some of the characters who fall under this category are: Josh, Connor and Mike in the novels *This Side of Heaven*, *Oceans Apart*, and *Where Yesterday Lives*.

This Side of Heaven

Josh in Kingsbury's novel *This Side of Heaven*, fervently seeks a reunion but his options having been exhausted have been put to the test. He wants to meet his daughter but there is a hindrance; his physical impairment threatens him and he is on the throes of finding mercy from the judge. The judge as a person and member of the judicial system is less than sympathetic. It is only after Josh's death that the compensatory money is cleared. As a person Josh suffers intense, 'physical', 'psychological' and 'emotional' pain.

There is a character resemblance to Connor in Kingsbury's novel *Oceans Apart*. The choice of profession over family leaves him troubled resulting in an affair. His feelings of remorse, guides him to urgently seek out his son. As a person he is humane. Reverting to the past, Connor's profession however had pushed him to the extent of infidelity. Lack of closeness with his wife, children and father had excluded him from enjoying the joys of family life. The choice of profession over family leaves him troubled and thus, the illegal affair. Apart from establishing a profession, Connor after his wrongdoing and convicted by his guilt, feels the urgent need to reconcile with his wife. He loves his wife. However, the impact of the trouble he has somehow acquired results in his inquiring about Kiahna. He inquires about her at the airport and finds her name in the list of casualties. He invites tension into his married life, and his mind polluted by thoughts and memories of Kiahna leads him to enquire about her. However, after understanding the need to move on, he progresses from the setback of memories. The problem rears its head when information of legal processes involving custody of Max is informed to Connor. Connor, affected by the news, pursues a new idea, the need for a boy child. As a husband Connor had failed, he had failed to recognize the needs of his wife and he sought out a new need, the need for a boy child.

The absence of a boy child in his family affected Connor and spurred by the thought of possessing the child, he tries to win their affections to secure Max as his son. Connor is an excellent character, representative of a man faced by a conflict in real life. Connor acknowledged the affair to his wife. The honest answer he had committed to her had affected their marital relationship for

a brief time. Connor understands the devastation he had unintentionally caused to his family. He realizes his foolishness and surrenders to the possibility of losing the boy. Once more he feels lost.

The sacrifices of a man who desperately wanted a boy child is reminiscent in the character sketch of Connor. He decides to let go of the child. He does not want to risk the affections, love and attachments of his marital life. This is a universal phenomenon; not contrary to people belonging to different nationalities.

As a character Connor can be used as a character sketch for discussing marital relationships. There is another character worth for analysis and observation. Kiahna in the same novel *Oceans Apart* provides the readers with the example of sacrifice; by resisting the urge to start over a new life she relentlessly suffers herself to the duties of a single mother. With responsibilities, she seeks the guidance of Ramey and her friend's father in matters relating to the custody of her son. She loves the child she had given birth to and considering the seriousness of her role as stewardess in the airline industry, she strives to ensure her child's safety. She is a mother depending on God to solve her problem.

Another significant character portrait is Kiahna. Kiahna's devotion to the roles she carries, first as a single mother, and second as a full time worker at the work force is representative of working women and the scenario of the twenty-first century. Kingsbury pens her character with wonderful colors. Her readers love the character roles she invents for her fictional characters and produces tremendous insights on writing creatively about people and about choosing life filled with options, where there is joy and hope for her characters. In her novel *Where Yesterday Lives*, Kingsbury seeks to explore the characters' proximity with each other. This is unlike her other novels, for it provides remarkable insight on attachments with 'caregivers'. John Barrett is a remarkable character portrait. Though the novelist commits this character to a short life span, she gives him a voice. John lives in the memories of his children and wife.

In the descriptions given by his daughter Ellen, John is the ideal father. Her memories of him as a teacher in the area of sports, has enriched her experience in the workplace and has established her career. Prior to understanding John's influence on his daughter's career, it is essential to draw attention to his characteristics. As a father, he has supported his family financially and has loved them; by spending quality time with them and being a wonderful role model. The Barrett siblings have learned from their father the need to show charity to the poor and needy. John

Barrett is a man who lives in close proximity with his family. When he is financially stable he is able to live happily with his family. He does not want to dash the hope of his family. However, when he has been laid from his job back he is disturbed and is unable to face his family. He leaves the family to recuperate from the blow. However, he returns to his family and finds another job. As a father he feels and as a father, he loves by understanding the need to return to his family he is examined to be a man of integrity.

Tyler's novel *The Amateur Marriage* also presents a unique father figure. Michael is a wonderful father. He loves his children, but he is not presented in the same wave length as John Barrett in Kingsbury's novel *Where Yesterday Lives*. Kingsbury presents another character worth describing about; it is Kiahna in the novel *Oceans Apart*. Kiahna loves her child to the extent that she teaches him a song that reminds him of her when he is alone and in the custody of her friend Ramey. Kiahna too is an exemplary character. Another important aspect that requires inspiration to draw from is her firm decision to be a mother first and foremost. She loves her son and both of them spend time playing games during their spare time. This shows her heartfelt desire to be a mother first and then a flight attendant. She also teaches her son about God and gives him a Bible. Her inspiration having been taken from her love for God is divine. She allows this impact to touch her son's heart. With the ever present need to draw inspiration from God it is necessary to understand the scenario from which characters like Kiahna and John Barrett derive inspiration. Kiahna, for instance, is deeply rooted in hope. She had let down her guard when in her early twenties. Her hope of becoming a doctor had been crushed and with a baby to take care of, she decidedly lets go of her ambition and takes on the responsibility of a mother. With little or no experience she has successfully mothered her child. Her responsibility reaches the utmost of defeated expectations when she is confronted with death. With the risks of her job as stewardess stirring her soul, she suffers herself to take the risk of writing her desires for the welfare of her son.

Kiahna's letters offer readers with keen insights on responsibility. Kiahna had insights on Max's supposed future in the event of her death and she knew that foster care would not give her child true love. In her will, Kiahna made it a point to mention her intentions clearly; that the

biological father Connor, would be given the chance to know about his son before any decision could be made about his custody.

Kingsbury's insight gives readers glances to understanding maternal responsibility. Kiahna Siefert is a remarkable character portrait. She expounds her thoughts and concern for her child at a very young age. Despite the fact that there were very few chances of air crashes, she materialized her feelings into writing, and decided to take no risks concerning her child. It is her plan that helped her son find his father and increased his chances of getting a permanent home. She knew the need to grow up under biological parents. Her understanding of love, care and affection let her devise a plan which is directed by her faith in God. Her love for her son is based on her love for God. With her love for God increasing day by day and enriching her insights on life, she lived out her faith. This is evidently steered by their decision to live with integrity. This is true in the character's portraiture of Ezra in Tyler's novel *Dinner at the Homesick Restaurant*. Ezra is presented in the light of people presented in innocent and pure portraiture. In better words, with no intention of wrong doing, he is kind, gentle and lovable.

Ezra's physique attracts women and Ezra in his innocence does not find the attraction, the least bit tempting. When his brother's girlfriends visit their home, he does not give way to temptation, for in his heart is the pureness of love. Ezra falls in love with a country girl, and both of them are very much in love with each other. The innocent Ezra is oblivious of the crush his brother has for his girlfriend. His ignorance and choice of permitting his brother's advances towards his fiancé Ruth ends in a break up. Ezra's fiancé too in disbelief falls into the trap laid by Ezra's brother. Ezra does not realize his fault but is stupefied when the duo leaves for New York.

Ezra's mother could have enlightened him about Cody's plan, but she does not do so. Soon enough the mother and son become the pair who look at the couple living a married life. It is clearly visible that the family suffers due to the miscalculated plans. However, the feeling of being at home is etched in Ezra's mind and after the truth sinks into his heart, he feels accustomed to the plans sought out for the character by the novelist. The reason for the trouble is the journey of rivalry Ezra is faced with since childhood. The incident of the misfiring of the arrow at the park,

the splattering of adult magazines on the floor in Ezra's room and the disappearance of Ezra's friend's whistle which was later found in his friend's coat. Ezra never married. He had never found the ideal girl he had found in Ruth.

After marriage, Cody Tull visits his family home with his wife and son at Baltimore. The only time Cody has shown visible extent of his love and affections for his brother goes back to childhood when the three siblings were old enough to go shopping for Christmas. The beautiful memory of Cody pulling his brother's sleeve in protective gesture gives readers in depth analysis of the brother's feelings towards each other. Cody is the brother who is externally in conflict with Ezra. Ezra has feelings of brotherly affection and this is what permits Ezra to move on without harboring 'threatening' feelings like jealousy, anger, bitterness, remorse, and guilt towards his brother Cody; whenever he drops in with his family at Baltimore.

Another insight that stupefies readers is Cody's audacity and self-imposing nature. He is also successful in his career. With this success he disregards the need to set aside negative emotions and feelings. He requires attention, and in regard to finding himself he is a disqualified man; for he does not reach out to his brother to seek reconciliation. In other words, he does not know how to do so. He justifies his actions every time he comes across his brother and seeks less comfort and guidance. At the time of understanding, he refuses correction, and steers towards unsuccessful methods of recuperation; by harboring strife and discontentment, Cody hurts himself when his son steadfastly exposes his weakness. He resigns in silence. Gornick avers "Pearl has always been angry: now she'll be in a rage until she dies. Her children traumatized by their need for her love, will flinch before that rage for the rest of their lives, but not one of them will walk away. Tyler makes this inability to leave seem moving and inevitable...." (433). There are positive traits, and Tyler does well in exploiting the characters to the greatest extent; by analyzing the need to remain steadfast, Tyler has allowed Luke, the son of Cody to resist the urge to take sides. He is not disappointed but sad; frustrated by the constant battle raging between his parents. Their wars leave him devastated, and at a particular instance he is compelled to leave home. The mental and 'emotional' devastation helps him to realize the need for change.

At Baltimore, Luke's friendship with his uncle Ezra is heartwarming. Luke understands quite easily that his father and uncle were at poles with each other. Luke possesses a strong personality, capable of understanding the need to love and let love and also trust wholeheartedly. He is a wonderful son, misunderstood by his parents. His casual friendship with his uncle gives readers insight on the bond of friendship between close relatives; by considering the distressful events occurring in his home especially due to the conflict between his parents, it is evident that his mother and father never understood the true meaning of quality time.

Where Yesterday Lives

Mike, in Kingsbury's novel, *Where Yesterday Lives*, is an epitome of a man challenged by lifestyle. The present day calls him to be a man after his own heart, but values and godly principles have moulded Mike to seek after that which is right. He could have married a girl who is after materialistic values, but his focus was on Ellen Barrett, a girl who chooses to live her life with values. His preference for Ellen is also marked by his love for godly principles taught in the Holy Bible. It is his decision to stand by his preference and ardent love for God that is truly inspiring. With the news of his father-in-law's death, he is sad and he comforts his wife. His happiness is visited by his wife's desperate plea to be with him, and with an aversion towards death taking him personally he is compelled to live alone. He is 'emotionally' stable. He recalls the wonderful times he had with his wife and when in solitude, he realizes his mistake and leaves to reconcile with his wife. He is a happy man, able to understand his wife's 'emotional' needs and mends the relationship by booking a room to confess his feelings to his wife and to ensure that his wife's confidence in him is regained.

The character sketch of Ian Bedloe in Tyler's novel *Saint Maybe* is reputed due to the portraiture of the character reminiscing on change; by its various facets, Tyler seeks to restore a sense of balance in the hearts of her readers. Inculcating the need to derive inspiration from personalities who love restoration and purity of life, Ian Bedloe loves his brother and in his realization of purity he absolves himself from the need to realize his own need for it. His sensuality is characteristic in one aspect. It helps him to realize that in marriage it is essential to build a foundation that is strong and pure. When he senses a disparity in his view of the ideal marriage he

pulls down his brother's sense of integrity; by remodeling his views, after the fashion of his whim and fancies, he refutes his brother's opinion, leaving behind a scar. Ian suffers after his brother's suicide. He begins to thirst for restoration.

Ian feels sad after his brother's death and he decides to seek restoration by taking care of his brother's children. The children grow up very well and he is a happy 'caretaker'. After his life with the youngsters passes on from guided responsibility to supervision he dissolves from the place of secondary 'care giver' to a responsible family man. This is a wonderful portraiture, providing ample insight on the need to adhere to values and godly inspiration.

The Clock Winder

In Tyler's novel *The Clock Winder*, there is a wonderful presentation. It is the character sketch of Matthew. Matthew has a flaw but it becomes his greatest strength. In the path of finding a soul mate, Matthew is firm in his decision. He wants to marry Elizabeth. Though he rushes into the unstable relationship he has with her, he patiently bears the shame of rejection when the woman leaves him during her departure to her home. He does not want to bring havoc in his family and so he waits patiently for a time, where the problems are sorted. Matthew loves his family and is willing to sacrifice his desires for their sake. When a time comes, his own family supports him and he is willing to accept Elizabeth into their circle. The necessity of finding a helper brings together a wonderful gift where Matthew and Elizabeth reconcile and live in the family home.

John Barrett, in Kingsbury's novel *Where Yesterday Lives*, loves his children very much. He is hardworking, sincere, devoted and affectionate. In a memory recounted by one of his daughters, it is portrayed that John is desperate to win the affection of his family and in the process of winning their love by allowing them to buy things on credit he is faced with the dilemma of losing a job. He is unable to procure a job immediately. The money his family members had spent in purchasing goods after their heart's desires is in the position of being returned and he is perplexed. His wife's determination and strength prevents him from deciding right choices, and at the end of his life he realizes that the attachments with his family members were the only threads that kept him alive.

Jane is a loving mother, as devoted to her family as her husband. It is her courage that strengthens her and inspires her to hold her family together in times of adversity, especially during her husband's death. The distress of losing a father troubles her five children and by recuperating privately, she finds the courage to be brave in the presence of her children. The sudden release of emotions in her personal room does not affect her injuriously but it does help her to love her children and embrace the knowledge that she can handle any difficult situation. The strength she derives is supernatural and it is this element that holds the children together. As characters in the novel of Kingsbury both John and Jane are excellent portrayals of parents. Jane is presented as a mother involved with the preparation of meals and being inspired to raise her children with ethics, she takes care of them. The reason behind the happy turn-around of events, for example, the children holding hands and feeling happy at the end of the novel is marked by the family's confessions of feelings about their closest family member. The spirit of togetherness, hope, joy and love is instigated in the church and by allowing themselves to leave opposing thoughts they are tied down by love.

A Time to Dance

In the novel *A Time to Dance*, the couple John and Abby find themselves on the journey of discovering what it means to live in a marital relationship. As young adults, John and Abby find the tie of marriage as an excellent God -instituted organization. Their love for each other is tested in the "furnace of affliction" (Isaiah 48:10) and as their love for each other and their family is examined they realize the need to help others who are in distress. John, the husband of Abby is an instrument in the hands of the writer. As Kingsbury writes about John in the pages of her novel she focuses on John and his feelings. John is sentimental and his affections for his wife is profound. However his love for her dwindles when he entertains the friendship of a co-worker. His wife finds the attachment an unnecessary relationship and as he ignores the warning, he falls into the trap, and when he is pulled to his senses, it becomes difficult to leave the tie. The relationship had budded to the extent that he suffers 'emotionally'. Healing happens when both the husband and wife realize the distance they have created between themselves.

John is a father of two children and as he sorts the relationship and the ongoing battle, he impresses his children by being a role model to his son. Though the battle is recognized by the children he understands the complexity of the situation and answers their questions with wisdom. His wife Abby is a wonderful mother, an example to her daughter. Both mother and father inspire their children. These two characters are wonderful representations of parenthood and the husband and wife relationship. In regard to the marital relationship, they inspire and impress their children and instill a positive picture of married life. Their daughter is impressed to the extent that she fixes her wedding date on the wedding day of her parents. This inspiration awakes John and Abby from the present decayed state of the marital relationship; this has been a secret to the children. John's incessant pleas to his wife is not responded to and as days go by, his wife's harsh words distances him from the truth that he has to reject the "strange woman's" (Prov. 2.16) pleas to him. This is a battle raging against his soul, as, he is unable to fight the stress in his relationship with his wife.

At the end of the novel *A Time to Dance*, John is the happy father of his daughter. The satisfaction the parents derive from their daughter's happy wedding is a beautiful reminder of their own wedding. It reminded them that they were happy and closely knit as friends. John is happy at the fact that he is willing to define himself clearly. He understands that his wife is in the wrong, and he lashes out his feelings towards another woman. He tries to convince himself that he is in the right. However, as he observes and thinks about his life, he understands the true meaning of a committed relationship. In close proximity of a marital and committed relationship state the need for dedication and faithfulness from spouses. Abby is a wonderful mother, full of hopes and expectations. In her mid life she falls back in her love and commitment to her husband. Due to this, her husband stumbles. As discussed above, she does not respond to her husband's pleas. She can think of words that can hurt him. Abby loves her husband, but as her anger and bitterness aggravates, she finds less solace in the comforts of her home. She vents out her feelings verbally. The character, Abby, reflects the modern woman, who as she progresses in life, finds herself on the brink of divorcing her husband.

Abby realizes her folly, and commits herself to understand and help her husband in many ways and soon after her daughter's wedding, she dances with her husband as she had done in the

early years of her marriage. Abby, as a character is a wonderful character portraiture and Kingsbury as a writer excels in her talent for depicting characters who define themselves after a time of testing.

On Every Side

Faith is a remarkable character portraiture in the novel *On Every Side*. As she progresses in her career as an anchor for a news channel, and with the need to stand in her faith and do good, pressing upon her heart, she faces a crisis. Faith wants to place a particular child up in adoption. The handicapped child is a loving girl with a deformed hand and she wants to help that child get a loving home. Her sense of humanity dawns upon his soul, but the affluent who support the news channel and her boss do not think so. In her determination to ensure that the child gets a loving family she puts her career in jeopardy. Still urged by the need to help the child, she takes a drastic step, and towards the end of the novel, as Kingsbury narrates, she adopts the child.

Kingsbury's sense for characterization is unique. In her attempt to help her characters assume a unique portrayal, she lets them face dangerous situations and even allows them to confront them. It is presented in light of reality; where the situations themselves are probable and challenging in real life.

In the novel *On Every Side*, Kingsbury stands on the side of rights and justice. She presents the viewpoint in a wonderful light. Faith, as an anchor, is a well known personality in the town she lives in; from childhood her familiarity to the things around her helps her fight for justice. When her town is in need of a person to help them win a legal battle involving a Jesus statue, she helps them win the case by purchasing the statue. Kingsbury's adaptation of the story is from real life and it secures the attention of the readers in many ways. As Faith reminisces on the past, she finds herself meeting face to face with her childhood friend Jordan. In her wonder and astonishment, she is surprised by the changes the years have brought upon him and she is bewildered when she learns that the boy who had loved the Jesus statue has changed into a man who hates it and seeks to remove it from its historical landmark. Faith is a character who inspires the other characters in the novel. The very name Kingsbury gives to the character is reminiscent

of it. Faith acts as a person who with faith in God dispels darkness and sheds light into the life of the viewers on television and into hardhearted Jordan.

Jordan's life has been a distasteful one. Death having separated his mother from him, sought to separate him from experiencing joy in life. Prior to this is an eventful episode. Jordan loved his mother very much and when he learnt that she was going to die, he was heart -broken. As a sensitive boy he was depressed, and his frequent visits to the Jesus statue, shows his desire to see his mom well. His faith having been broken and rent to pieces by her death takes an ultimate turn where he is compelled to leave his faith in God. Another situation crops up in his life. When he believes that his sister and Faith's family are there for him, a neighbor reports the situation to the social services. As he is separated from his sister, he runs after her, crying and in sadness of heart feels dejected. Jordan, as portrayed by Kingsbury, is a loving boy but as the situation becomes distressful and moves on from bad to worse, he is grieved. The boy becomes troublesome in the camp he is admitted in and in a desperate attempt to seek out his loving sister he runs away. Kingsbury's portrayal of the boy Jordan is an untiring and remarkable rendering of a young boy who seeks a loving home and a loving family for himself. As he moves on, Jordan progresses in his academic career; as a lawyer, he is successful but the loss and pain has inflicted internal wounds.

Kingsbury's portrayal of Jordan is wonderful; the character sketch is representative of qualities that depicts the love and longing of a sibling brother for his sibling sister. On the surface Jordan is happy but he longs to meet his sister. As he meets his sister for the first time, he is unsure of himself. Unsure about the feelings of his long-lost sister, who is married and has a baby, Jordan's sadness is replaced with happiness. As he moves from one happy event to the next, it is the satisfaction that he derives from a long-lost relationship being bridged again that stirs him to believe in happy times. On the way to Jordan's happiness is the path of life that helps him feel motivated. It is Faith's inspiration and attitude that ushers him to seek hope, forgiveness and love. As a lawyer on the wrong side of justice, he is taught about doing good deeds and being wise enough to stop being angry at God. When a good sign, i.e., the reconciliation with his sister becomes a reality, he lets go of his grudge against God. He is restored and happy. Jordan's joy

becomes limitless when Faith inspires him to become a better man. He changes for the better and with Faith by his side, he is happy.

A Thousand Tomorrows

Kingsbury's novel *A Thousand Tomorrows* describes, in detail, Cody's life. The protagonist, star, and central attraction of the novel investigates the domain of love in his family and personal life. As he grows from childhood to teenage and adulthood, he harbors anger and resentment against his father and mother. The prime reason for the superhero to detest his father is his lack of love towards him and his sibling brother. He is a bull rider and with the anger harbored against his father taking full control of his life, he discovers the truth and beauty of love. It is his relationship with Ali Daniels that stirs in him, love, a feeling he had never recognized in his life. The beauty of the portraiture of Cody is that he delves with force to discover what love means, and as his relationship with Ali is strengthened he is forced to discover the unforgiving nature behind his body, mind and soul. He does not want any relationship or tie with his father but as Ali teaches him about love he is ignited within and discovers that forgiveness is essential in life. He changes for the better.

Cody is a remarkable character sketch, and, as Kingsbury portrays in the novel, he is a reminder for people who through distress in family life, reorganize their life and submit to the confines of anger, regret and unforgiveness. The accumulation of these feelings like in Cody's life provide in detail the destructive path one is liable to take and as the character portrayal escapes from the past, there is an unknown feeling that helps them progress from the feeling of sadness to the feeling of happiness. Contemporary writers would examine the desires that engage the character to behave in a particular manner. They would engulf the characters in a particular situation and change them completely.

The characters in Tyler's novels are persuaded to reflect their qualities at opportune times. It can almost be presumed by the reader that the author desires to inject a flaw into the character so that the character can incorporate it in family life.

Unlocked

The researcher exploits certain aspects in Kingsbury's novel *Unlocked* for the reason of securing insights on the writer's preference for writing about morality and right choices. In Chapter Two of the dissertation, the topic of suicide has been discussed. The novelist explores the character's alternatives; "as the second passed" (U 239), Michael is faced with the only alternative suicide promotes – death. Kingsbury teaches her readers the peace God offers. She writes about cowardice and gives her readers fresh insight that life has, with its abundance and beauty, wonderful things to offer.

Kingsbury also writes using human emotions as themes in her novels. An illustration depicting human feelings is the feeling of 'fear', it distracts people from the path of joy and happiness. Here are a few lines which anticipate destruction: "... Fear gripped at him, tighter than the rope digging through his skin, cutting off air, and life and circulation. 'Fear' bigger than the 'fear' from earlier: "Help..." (U 239). Another few lines teach Michael the beauty of living life: "The last thing he saw – the very last thing was his flute; the flute he should have spent a lifetime playing... for audiences all over the world. His flute... because he wanted to live! Living would always be better than this... than... than... than –" (U 239 -240). Kingsbury secures the attention of her readers by writing in the letter to her readers the need for dealing with the theme she chose for her novels.

In the novel *Unlocked*, Kingsbury writes: "Life is God's. It is His to give and His to take away. If you or someone you love is struggling with meaning in life, or especially if you know someone being bullied, please report the situation immediately... In the end the only way to deal with Michael's suicide was to show his last minute change of mind" (U 317). As Kingsbury avers there is nothing that can change the mind of a person desperate for escape from the complexities of life. Unless the dire need of change impacts him, he would never understand that there is a purpose behind his existence. Rarely would a man sway under pressure but if he does, it means something has caused him to deter from the path of truth.

Another human emotion used as a theme, is the feeling of ‘peace’. As Kingsbury presents in the letter to the reader, she states the importance of enjoying life with peace. Without peace it would be difficult to contemplate living life happily, and in Kingsbury’s perspective it is Jesus Christ who gives peace. In the same novel *Unlocked*, Kingsbury presents the story of Holden’s mother Tracy. She patiently endures her son’s disability. Her faith in Jesus Christ helps her to refuse the consideration of her son’s disability as a curse. She loves God, and the bountiful overflow of peace she carries in her heart and mind, assists her to help her son Holden without harboring any trace of murmuring and frustration. Here is an excerpt from the novel:

The schedule was exhausting. She looked out the kitchen window. Never mind that her view was taken up almost entirely by the apartment next door. If she looked up she could see a slice of blue, like God reminding her, *I’m still here, daughter. Still watching over you.*

But, God...I’m so tired. I don’t see progress, Father. Sometimes I don’t know how to get through the days. My child, you don’t have to fight this battle...Stand firm and see the deliverance I will give you. The battle is mine, not yours.

Tracy closed her eyes and lifted her chin. The response washed over her like an autumn breeze and she inhaled slowly, deeply. The battle belonged to the Lord. The verse was from 2 Chronicles, something Tracy had read last week in her Bible. She loved when God responded to her this way. She sat a little straighter and a new sense of strength filled her soul. (U 66)

Another prayer taken from the novel is inspiring; it presents her loving nature “ ‘Dear God, thank you for this food. Please bless it to our bodies. Thank you that Kate can be with us for the next few months, and thank you for Holden. Let him know how much we love him. In Jesus’ name, amen’ ” (U 59). The peace and strength which is derived from her faith in God guides her towards securing healing for her son. Though her son’s healing is progressive it presents the truth that recovery from any terminal disease is possible. As Kingsbury portrays in the novel, Tracy’s son is on the road of recovery. This outline is a resemblance to a real-life incident, Kingsbury had met a mother challenged by her son’s disability, and as incorporated by the novelist the boy recovers and Kingsbury has meticulously presented it in her novel *Unlocked*.

Inherent Differences Between Man and Woman

In an event organized for couples at Kanyakumari, Tamil Nadu, India, family counselors Peter and Sally from FACT (Family Assistance thro' Counseling & Training) enlightened the crowd about the inherent differences between man and woman. They commented that a man's brain is compared to the traditional South Indian food 'Idlies; they added that men can perform duties one by one, unlike women whose brains are tuned to function multi-purpose tasks. Their brain is compared to 'Noodles', and in the words of Farrel, it is called "Spaghetti" (13). The couples understood the significant differences. These concepts provide significant insights on the inherent duties imposed upon men and women by the Creator and the requirements they are indebted to fulfill in their everyday life.

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**Pictures of Life in Fiction and Real Life –
Charlotte Bronte, Anne Tyler & Karen Kingsbury and
Some Indian Real-Life Stories**

Mrs. Jeba Regis P. J., M.A., M.Phil., CELTA, Ph.D. Research Scholar

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Abstract

What is the difference between the story of lives in the world of fiction and real life? It is indeed a perspective worth analyzing -- the study of characters in fiction and in real life. People acquire a change of path through a particular event or some such impact or phenomenon. This possibility is seen to be stronger when Faith is involved.

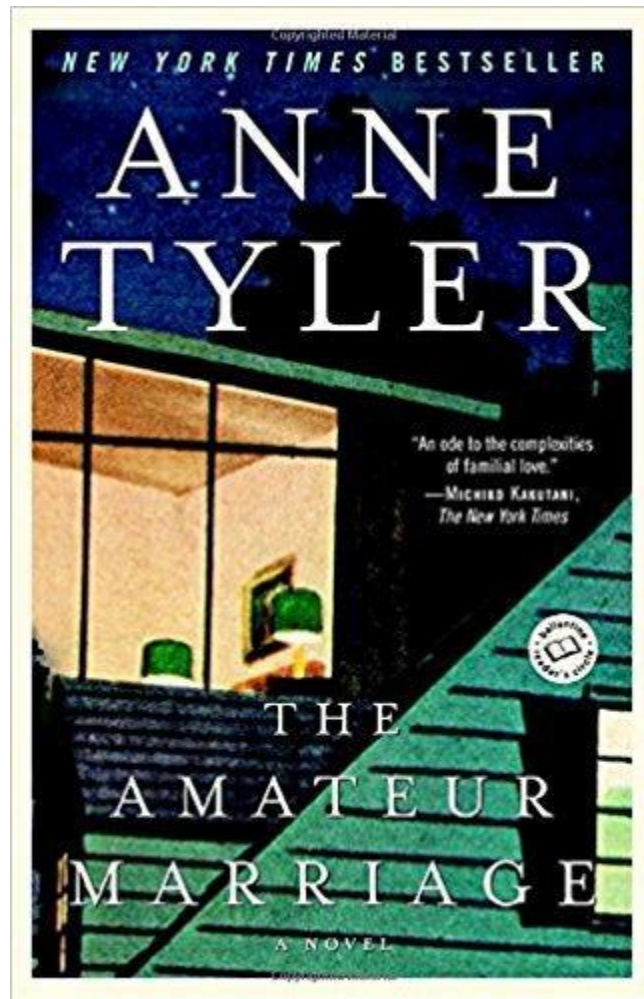
Key words: life in fiction, life in real world, love, Faith, God

Jane Eyre

America's first settlers brought with them ethics, and the need to understand the necessity of morality. Today, however, differing patterns and choices have brought about change in family life. *Jane Eyre* is a popular English novel. It was written by Charlotte Bronte. It is partly autobiographical. The novel abounds in social criticism, and it is considered to be a literary work ahead of its time. In spite of the dark, brooding elements, it has a strong sense of right and wrong. As Teachman writes, "*Jane Eyre* was written in a period when men believed they had a right to determine what was best for the women in their families and under their hire. Women were taught that their duty was to submit. *Jane Eyre* is the story of a woman who is unwilling to submit to anything she perceived as wrong or unfair" (14).

Anne Tyler similarly, has a strong sense of right and wrong, but she hinders to draw a line. Good and evil has intermingled in society. It is of great advantage to the public to single out the good for the better multiplication of good.

Novels of Anne Tyler

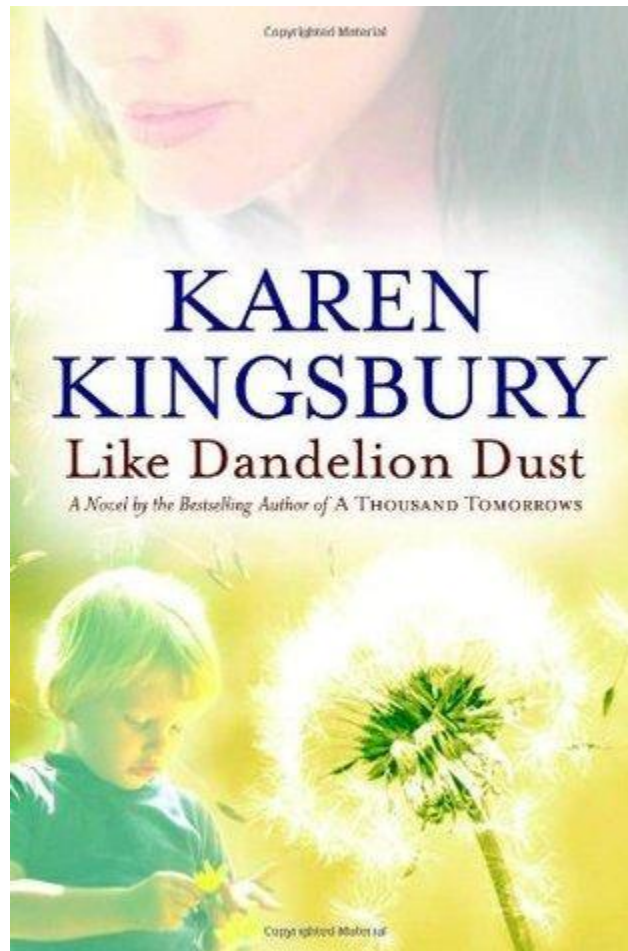


The novels of Anne Tyler and Karen Kingsbury speak of right and wrong -- of choices and of life; about possibilities of presenting values to the family. As Onyett observes, "Tyler also deals with pride and prejudice, love and friendship, family loyalty and family breakdown" (5). It is significant to derive insights from the titles selected by Anne Tyler. Tyler invents her stories with art and precise details; in the process of achieving it, she weaves together stories that are significantly represented in the titles.

The following novels by Tyler are representative of it: *The Amateur Marriage* signifies the experimental marriage; the novel *Dinner at the Homesick Restaurant* signifies the longing for home; the novel *The Clock Winder* signifies the return of family time, *Breathing Lessons* signifies surviving familial discontent. *The Accidental Tourist* presents the irrevocable need to contemporize the possibilities of singing with possibilities; *Digging to America* portrays souls struggling to reach the point of satisfaction and *Ladder of Years* presents a remarkable mixture of understanding the span of time in life.

Tyler's titles are reciprocal of familial life and romantic relationships.

Novels of Karen Kingsbury



Kingsbury also provides significant insight to her readers through her titles. Her novel *Like Dandelion Dust* presents the fleeting nature of life and the need to believe in the very best. The novel *Oceans Apart* creates a stir to read the novel, for it imparts wisdom -- though people live miles apart they are always close to the heart. The title *Where Yesterday Lives* abounds with insights on yesterdays and the present. The title *A Thousand Tomorrows* brings to the forefront the power of love. The title *One Tuesday Morning* is reminiscent of the 9/11 attacks on the twin towers in America. The title *On Every Side* presents the battles raging on every side. The title of the novel *This Side of Heaven* presents the beauty of life on earth. The novel *Unlocked* depicts the unlocking of an autistic boy. The title of the novel *A Time to Dance*, flawlessly represent the possibility of good times for afflicted ones. The titles are representative of life.

Ian Bedloe in Tyler's novel *Saint Maybe*

The character sketch of Ian Bedloe in Tyler's novel *Saint Maybe* is reputed: the portraiture of the character reminiscing on change in its various facets. Tyler recognises that there is a sense of balance in the hearts of her readers. Inculcating the need to derive inspiration and personalities in the lovely life, Ian Bedloe loves his brother and in his realization of purity he absolves himself from the need to realise his own need. His sensuality is characteristic of a perspective. It assists him to realize that in marriage it is essential to build a foundation of strength and purity. When a disparity is sensed of the ideal marriage he destroys his brother's sense of integrity by accusation. He remodels his views after whims and fancies; he discloses his sister in law's poor morals. He suffers after he has committed moral injury and physical and spiritual devastation.

Ian feels grieved at the funeral; he hopes for a second-chance, but he is better understood by the Maker and one of the policies of the supernatural -- to seek restitution and thereby acquire restoration is indeed his delve for the higher walks of life. It is indeed a query regarding the nature of a policy that can always be changed but the Creator always maintains a good and right path for the promotion of peace. It is indeed good -- for solace cannot be regained by mere outward change but by change of actions. Ian feels sad after his brother's death and he decides to seek restoration by taking care of his brother's children. The three children grow up very well

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and he is a happy caregiver. His life with the youngsters passes on from guided responsibility to supervision. He infuses the role of the secondary caregiver to a responsible family man. A wonderful portraiture rendering ample insight on the need to adhere to values and godly inspiration.

Life of Rival Siblings

In Tyler's novel *The Clock Winder*, the wonderful presentation of the life of rival siblings inspires an evolving remedy for such desires. Matthew has a flaw, but it becomes his greatest strength. He is on the right path of finding a soul mate, but he is firm in his decision. He wants to marry Elizabeth. Though he rushes into the unstable relationship he has with her, he patiently bears the shame of rejection when the woman leaves him during his departure to her home. He does not want to bring havoc and so he patiently waits for a time, the problems are alleviated. Matthew loves his family and is willing to sacrifice his desires for their sake. When a time comes, his own family supports him, and he is willing to accept Elizabeth. The necessity of a helper brings together a wonderful opportunity where Matthew and Elizabeth live in the family home.

Condition of Children Born Out of Wedlock

The individual child born out of wedlock in America is cared for; either by single parents, grandparents or foster care. If the child is deprived of the care of parents he/she becomes the ward of the state. In India the scenario is quite disheartening. On observation, a young boy Praveen (name changed) who is born out of wedlock is left to care for himself/ the boy's mother lives with another man and has three children by him. When he is enquired about his mother Praveen becomes sad. He holds a grudge against her. The reason: he blames her for his nameless father and is ashamed to have ties with her. He lives separately and works in a place; but he also has affection for her; he gives her food. He has psychological issues and cannot work anywhere apart from his present job where the work is not as difficult as it is elsewhere. However, Praveen's mother seeks her son's presence in the family and longs to have a good relationship with him. There are many children who have left home out of embarrassment; the society brands them by the parental heritage.

Praveen longs for shelter and a loving family. There are success stories of children born out of wedlock. A well-known researcher and preacher Stira does not know his parents. As Stira writes in his book, he was exposed to physical and emotional pain in the hostel where he grew up. He had fallen into depression and had killed himself more than five hundred times, the Maker's intervening hand saves him. Praveen and Anand Stira have had emotional conflicts, but it has changed for Stira because of his faith in the Creator.

Another divine inspirational story is that of Sarah (name changed). With the death of her mother, Sarah is raised by her mother's close relatives. She is refused to be given to her father out of concern but as she grew older, she became a burden to her relatives. At age sixteen she was married to an old man who practised polygamy. In the moment of dejection and utter hopelessness, she was on the verge of ending her life along with her children. However, the compassionate intervention of the Creator saves her, and she has escaped and is safe with her children in a secret place. She is also a minister of God. She helps people who are faced with difficult circumstances.

Solving Problems by Themselves

The realistic portrayal of Tyler's characters is the mishap of solving problems by themselves. With relentless effort they seek to hurt and sometimes submit to those around them and embrace the fact of life: life is a cycle worth differentiating and distinguishing from their models. However, as Kingsbury describes in her novels, there is the choice of delving unknowingly unto the unknown, but hope changes the path. In real life, hope is a stand-point of positive perspectives and it is evident through real life of portraiture and Anand Stira, Praveen and Sarah and the many more people excelling through faith in the Creator.

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Bodo-English Code Switching: A Sociolinguistic Perspective

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Abstract

Bodo is one of the ethnic tribe residing throughout the length and breadth of Assam. The Bodo language belongs to the Tibeto-Burman language family of Sino-Tibetan origin. The word *Bodo* indicates both the language as well as the community. It is observed that the English language has taken a very important part of our daily life. Moreover, due to the developing technology and globalization, English is used by individuals in everyday conversation. Subsequently, switching to English is observed occurring naturally and effectively during the conversation. Thereupon, switching to English is very common in both rural and urban area. Keeping in view the present linguistic scenario, the research paper examines the social dimensions of Bodo-English code switching.

Keywords: Bodo, English, code switching, sociolinguistic, marked, unmarked, intra-sentential, inter-sentential

Introduction

Code switching and code mixing is a common sociolinguistic phenomenon. As there are numerous languages spoken by people throughout the world, therefore, communicating in more than one language has become a natural mode of interaction. Nowadays people use more than one language due to the linguistic diversity existing in the world. Moreover, people tend to code switch and code mix due to various linguistic and social factors. To meet the different requirements and needs people usually choose to converse in more than one language. In the recent year's, code-switching and code mixing have increased the interest of the researchers to work in different

languages. Hence, a variety of models and frameworks are postulated by the studies conducted in different languages. Bhatia and Ritchie (1996) refer to code mixing as the mixing of morphemes, modifiers, words, phrases, clauses and sentences from two different linguistic codes within a sentence. Also, code mixing is referred to as intra-sentential switches. Whereas code switching is referred as the mixing of words, phrases, clauses, and sentences across sentence boundaries. Similarly, code switching is also referred to as inter-sentential switches. Many linguists and scholars have tried to define code switching (CS) and code mixing (CM) in their own way. Some scholars have distinguished between the two concepts of code switching and code mixing. Whereas some others have used either term to manifest both code mixing and code switching. There is a continuum between code mixing and code switching. At times, it is very difficult to differentiate between code switch and code mix occurring in an utterance. In the present study, *code switching* is used as a cover term for both code switching and code mixing.

Theoretical Framework

Many linguists have studied code switching from different perspectives. There are mainly two approaches to the study of code switching: sociolinguistic approach and structural approach.

- 1) The sociolinguistic approach is primarily concerned with the social meanings and motivations associated with code-switching and the discourse functions it serves.
- 2) The structural approach deals with its grammatical and syntactical aspects.

Main focus of the paper is on sociolinguistic perspective of code switching. Therefore, few sociolinguistic approaches are discussed in the paper. One of the pioneering works in code switching was conducted by John. J. Gumperz in 1964. Gumperz adopted a sociolinguistic approach to the study of code switching. In this paper, Gumperz mainly deals with some aspect of code switching between the Hindi and Punjabi speakers of Delhi. Gumperz (1982, p.63) mainly focus on the communicative aspects of code switching; to show how speakers and listeners utilize subconsciously internalized social and grammatical knowledge in interpreting bilingual conversation. Gumperz (1982, p.68) notes ‘borrowing is a word and clause level phenomenon.’ On the other hand, code switching is a matter of conversational interpretation, where the inferential processes are affected by contextual and social presuppositions. The conversational interpretation

of code switch data requires a range of ‘interpretable alternatives’ or ‘communicative options’. It enables one to distinguish between meaningful discourse and errors due to lack of grammatical knowledge.

Additionally, Auer (1984) also proposes that code switching is interactionally meaningful. He exemplifies his approach using German-Italian switches. Apart from the conversation analysis, code switching is also related to language proficiency, language choice, and regularity of language use. He also opines that code mixing may be functional without any semantic meaning. It is not always necessary to presume a ‘we’ code and ‘they’ code in a code switching conversation. Auer (2001) mentions the grammatical, the macro-sociolinguistic and the conversation analytic approach for the interpretation of language alternation. He explains how code switching is used as a strategy to contextualize various code switches. Besides, the study of code switching conducted in sociolinguistic approach. Poplack (1980) incorporates both functional and linguistic factors into a single model to examine the code switching behaviour of speakers. The model is illustrated using English and Spanish code switches of the Puerto Rican community. Poplack mainly introduces two syntactic constraints on code switching:

- a) The free morpheme constraint holds that a switch may occur only if a free morpheme is phonologically integrated into the language of a bound morpheme.
- b) The equivalence constraints predict that code switches occur only if the syntactic rule of either language is not violated in the utterance.

Further, she conducts a quantitative analysis of the attitude on the ethnographic and linguistic behaviour of the community members. It is observed that the fluent, as well as non-fluent bilinguals, could frequently code switch without producing any ungrammatical combinations of either language. In the light of the investigation, code switching behaviour may be used as an indicator to measure bilingual ability in speakers.

Myers-Scotton’s (1993) markedness model proposes that a speaker has an innate sense of relative markedness of code choices. “Speakers use their linguistic choices as tools to index for others their perceptions of self, and of rights and obligations holding between self and others (Myers-Scotton , 1993,p.478).Markedness readings of code vary on the types of interaction and

also it changes over time. Unmarked code choice occurs in bilingual communities when a speaker's identity is associated with more than one code used in the community. Marked code choice is the less expected code in an interaction. It is not in favour of identifying the unmarked rights and obligations balance in an interaction.

Review of Literature

Rajeev Kumar Doley (2008) investigates the behaviour of the Misings of Assam with a focus on their use of code-switching during oral communications. The study specifically addresses the social meaning and motivation associated with the use of code switch between the Mising and Assamese language by the Misings. Ms. Sneha B. Walwadkar (2011) studies the sociolinguistic and the pragmatic feature that makes code switch inevitable in Indian English. She investigates more than twenty different pragmatic reasons of code switching that determine the occurrences of code switching. Dr. Arup Kumar Nath (2014) investigates various case studies of code switching in Assamese. He has dealt with the changes occurring in phonetic, morphological and morpho-syntactic level due to code switching in Assamese. Chamindi Dilkushi Senaratne (2009) examines structural analysis of code mixing between Sinhala and English. The study shows that the speakers use a number of strategies such as foregrounding, neutralization, nativization, and hybridization during code mixing. The analysis reveals code mixing as an important and frequent linguistic code in Sri Lankan setting. Yoshiko Morishima (1999) investigates the structural features of Japanese-English intra-sentential codeswitching. She also interprets different reason and attitudes of code switching among the speakers.

Objective

To identify the social motivations of Bodo-English code switching during verbal interaction

Sample of the Study

The study is primarily based on the native Bodo speakers residing in Kokrajhar district of Assam. The respondents are deliberately selected to make the data adequate for the study.

Methodology of the Study

The study is based on the data collected from the Bodo speakers who have Bodo as L1. Two approaches were adopted to gather code switching data in both controlled and uncontrolled situations:

- 1) Recording of classroom lessons
- 2) Recording of spontaneous speech in different settings

Analysis of Data

The code-switching data are analyzed in the light of the Markedness Model propounded by Carol Myers-Scotton. Bodo data is shown in normal fonts. English and Hindi are shown in bold fonts to mark the speech belonging to different languages, respectively. The recorded data is transcribed and translated into English (shown in italics).

1) Recording of classroom lesson

Setting: A classroom scene on the campus of Bodoland University located at Kokrajhar in Assam. A faculty of the Bodo department is taking a class to the students pursuing masters in Bodo. The following data is a classroom lecture recorded for the present study.

Speaker A:

1. be sudubausərasunsraoisuimahuṅnailuguṭuguu ma buziju? (*What is the actual meaning of the term dog?*)

2. **It's a kind of animal having four legs, a kind of animal.**

3. ruk^humsezunadzaihaat^hin^humbruidəṅu. (*It's a kind of animal having four legs.*)

4. muṣṭuamṣuṣuanup^habini^humṣuṣuanubundəṅu. (*The cow is said to be a cow*)

5. manubundəṅuṣannani lanai zadəṅu. (*Why is it said?*)

6. zaik^huar**arbitrariness**zebejau. (*This is said to be arbitrary.*)

7. Language is arbitrary.

8. zaik^hurbundunmungibijaunui. (*This was also said earlier.*)

The speaker resorts to marked code switching (Bodo to English) during a classroom lesson. In the above example, it is observed that the speaker begins his lecture in Bodo which is an unmarked choice of language while teaching Bodo subject. His switching to the marked language i.e. English is to emphasize his explanation better and draw the attention of the students. In sentence 2, he engages in intra-sentential switching where he completely switches to English. In sentence 3, it is observed that the message in one code is repeated in the other code, in some modified form. Such repetition is usually used to clarify what is said or to simply amplify or emphasize a message. In sentence 6, he goes for inter-sentential switching where a single lexical word switching ‘*arbitrariness*’ occurs to ensure better understanding of the students. There is also a complete switch to English in sentence 7 to emphasize and make the students understand better.

2) Recording of conversation in the University

Setting: An afternoon scene on the campus of Bodoland University where the students are discussing among themselves their respective subjects.

1. Speaker A: huṅsursanuija **political**? (*Are you both from political (major)?*)

2. Speaker B: nōṇa, **Geography**. (*No, Geography*)

3. Speaker A: **Geograp^hinimu**nse meaning dōṇ. Geography mane ki? (*There is a meaning of Geography. What is the meaning of Geography?*)

4. Speaker B: **Geo means earth, graphy means description, as a whole, the description of the earth surface, is known as geography.**

Speaker B engages in unmarked code switching (Bodo to English) where code switching is used as a tool to show one’s ability or knowledge. As well as the pattern of code switching between two (or more languages) specifically usage of English has become an unmarked choice among the students. It has become an inseparable part of their verbal communication.

3) Recording of conversation in the library

Setting: A Library scene on the campus of Central Institute of Technology located at Kokrajhar in Assam. A faculty of the college who was from another state not knowing the local language (Bodo, Assamese) came to the library and enquired with the librarian regarding his problem in issuing the book. The conversation takes place as follows:

1. Speaker A: **isməbolrahaɛkije reference book hɛ to issue nahikarsakte, esahɛkija?**
((Referring to the machine) It is saying that it's a reference book so it can't be issued. Is it so?)
2. Speaker B: ha..**esahɛ***(Yes, it is.)*
3. Speaker A: ha..**esahɛkija**... *(O..Is it (with confirmation)?)*
4. Speaker B: bidurailainajabuzasigunaruki? *(His conversations will also be included.)*
5. Speaker C: hɔrnainɔɔadɔɔ *((he)is thinking (we) won't give him.)*
6. Speaker B: ha ?*(Questioning)*
7. Speaker C: hɔrnnainɔɔasannanuiladubiju *(He already thought we won't give him.)*
8. Speaker B: **dɛdizijɛ sir. Banakardɛduŋga.** *(Give it to me sir. I will make it.)*

In the above example, the beginning is in Hindi and is the unmarked language in the context. As it is observed, that the faculties from the other states prefer to converse in Hindi with the non-teaching staff. The speakers intentionally switch to Bodo in sentence 4, 5 and 7, as they did not want the faculty to understand their conversation. The switching in Bodo also expresses ethnic solidarity between the speakers. The speakers have used code switching as a linguistic tool to exclude one of the participants from understanding the conversation.

4) Recording of conversation in the college

Setting: An afternoon scene during lunch break among the students of Central Institute of Technology. The students were very casually carrying a conversation.

1. Speaker A: aŋb^hab^hinadusurp^huidu *(I was wondering who may have come)*
2. Speaker B: manɔnainɔnɔɔɔnɔɔsur ha? *(Why do you need to know?)*

3. Speaker C: de ekuzaja de bip^hura. **jimp^holkes, n^hormelkes, zenerelkes**bip^hura. (*Nothing will happen. It is a simple, normal and general case.*)

The speaker A engages in unmarked codeswitching (Bodo to English). Even though Bodo equivalents of simple, normal and general are available yet code switching is taking place to build up the meaningful context. Moreover, speaker C through code switch appears to dilute the seriousness of the situation.

5) Recording of a speech delivered at the University

Setting: An afternoon scene on the meeting of All Bodo Students Union where a political leader was delivering a speech to the students.

Speaker A

Bor^honiek^helainisomausargirik^huhomnanilananip^huibla^hbla be adazabai. **What a discrimination!** An^hnit^hwizun^hrelation^hdu^hna ? Hari sibijarih^hisabo^hisurwe **observed. Not only we, all the Bodo people, they observed.....**n^honimansik^hub^hu^hthe **very constitutional right** k^hub^hu^hviolat^hek^halamnanihaihuwak^hui. N^honimansik^hub^hubijau^h1 **second** luguhumnu^huk^habuh^huwak^hisui**which was very very wrong.** (*The position of the Bodo people is due to the constant protest movements of the Bodos. What a discrimination! I have blood relation, haven't I? As we are the members of our tribe, so we observed it. Not only we, all the Bodos have observed.....Even they violated the constitutional rights of their own people. They didn't even give I second time to meet their own people, which was very very wrong.*)

The speaker uses marked code switching (Bodo to English). Here, code switching serves as an index of power relation between speaker and listener where the speaker is trying to enforce certain statements. In such switches, the speaker consciously or unconsciously tries to imply his/her power or position with the domineering tone which is reflected through code switch. Here, code switching also serves as an index to increase social distance between speaker and listener. The speaker's switch to English can be seen as his authority over the student at a particular point during the interaction.

6) Recording of conversation in the college

Setting: An afternoon scene in the department of humanities and social science in CIT, Kokrajhar.
A casual conversation is recorded between a teacher and a student.

Speaker A: B.techabuu **management** ^{thak}haju. **3rdyear**nip^huraimunnuhagu. **Managementau marketing, finance** thaju. B.techni **different** alda mane different view aruu. (*There is management even in B.tech. It may be there from 3rd year. There are marketing and finance in management. It is different in Btech.*)

Speaker B: **Usually**, mansip^huratechnologynip^huraimanagementaot^haru. **But, because of your financial, that issue, you came back to technology, right.** Mane nu^hnu^hchoicek^hunaigirnanicITaop^huraidu. ^htechnologynimunse**degree**lainaik^hununu^hnibest **option** badimundunaruat **this stage.** (*Usually, people go to management from technology. But, because of your financial condition, that issue, you came to technology, right! So, you decided to study in CIT. You take the technology degree as the best option at this stage.*)

Amongst the educated class of people code switching is itself an unmarked means of communication. There is the use of both the languages meaningfully indexing dual identities. They both are speaking in Bodo showing Bodo solidarity as well as using English as they are sharing a common educational platform.

Findings

The occurrence of both lexical and phrasal code switch is prevalent in Bodo-English codeswitching. Both the languages play different role in different verbal interactions. As a result, speakers strategically code switch for different motives. Marked code switching occurs in both formal and informal situations. Unmarked code switching mostly occurs in an informal setting. Speakers engage in unmarked code switching mostly among peers in group conversations. It is found that speakers engage naturally and spontaneously in both intra-sentential and inter-sentential codeswitching.

Some of the different types of motivations during verbal interaction as found in Bodo-English code switching are listed below:

1) *Code switching used as a device for better explanation*

- 2) *Code switching used as a device to show one's talent and ability*
- 3) *Code switching used as a device to include/exclude participants*
- 4) *Code switching used for building up meaningful context and impacting situational effects*
- 5) *Code switching used as an index of power*
- 6) *Code switching as an index of dual identity*

Conclusion

Apart from the different types of motivations for code switching discussed above, there are many other motivations that lead to code switching. Different individuals use different languages for code switching depending on different factors. The present study focuses only on some of the motivations associated with code-switching and how code switching is used as an index and verbal tool during the course of interaction. Therefore, to achieve various purposes code-switching is strategically used as a linguistic tool. Hence, depending on the present linguistic scenario, code switching can be viewed as an area that has high potential to conduct further research.

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Verb Naming in Telugu School Children

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Abstract

Aim: The aim of the study was to find out whether children acquire verb naming in early or late childhood and also to find out whether verb naming is stabilized in 5 to 6 years of age children's.

Method: The study was based on 50 school going Telugu children among these, 25 children were from 3 to 4 years and again 25 children were from 5 to 6 years. A set of 25 action pictures were used as the stimuli to elicit verb naming in both groups.

Results and Discussion: Children have more number of verbal forms compared to nouns. It describes static misnaming, dynamic misnaming, semantically related and unrelated verbs. When we look overall data, we find that the verb "agi vundi" (waiting) was not named at all in 3 to 4-year age group, whereas one child could name it in 5 to 6 year age group. Hence, we can conclude that this was most complex verb for children to comprehend and name.

Summary and Conclusion: While acquiring a language, children pass through various stages of developments. Verb develop (1-1.6), 2- Word stage (1¹/₂ – 2yrs), telegraphic speech (2-3yrs) and full competence stage (4 – 5yrs). Present investigator thought it appropriate to explore their development in Telugu speaking children, as there are very few studies on this aspect in Telugu. The present study delves deep into naming of transitive verbs in both groups of Telugu children.

Key Words: verbs, naming, age of acquisition.

Introduction

Language acquisition is a universal phenomenon among, children of different languages. Verb naming is an important aspect of a child's syntactic and semantic development and follows various hierarchical stages. The present study investigates into acquisition of verb naming in 3 to 4 and 5 to 6-year-old school going Telugu children from Andhra Pradesh.

Verbs can be notionally characterized as words referring to actions, states, processes or relations – play, eat, hold, fix, sit, stand, fall and move. However, know is a verb, but not an action, and action is a noun. Hence, verbs can be referring to concrete actions and abstract ones.

Semantically, verbs can be divided into the following semantic fields.

- a) Verbs of motion – come, go, bring
- b) Verbs of possession – have, buy, inherit, gave, keep, save, find etc.
- c) Verbs of vision – see, look, sight, peep, glance at, gape, peer
- d) Verbs of communication – speak, sing, shout, whisper, cry, roar, coo

Syntactically, verbs can be divided into auxiliaries and main verbs, finite and infinite verbs, transitive and intransitive verbs. The focus of present study is on naming of transitive and intransitive verbs.

Transitive and Intransitive verbs: Transitive verb is a verb which takes a direct object expressed or implied, and if required an indirect object.

E.g., Seethe sings a song.

An intransitive verb does not take a direct object.

E.g., Radha smiles.

Cognitive linguistics holds that linguistic categories (such as nouns & verbs) are formed via general cognitive processes. That is, conceptual structures are influenced by perception, social cues and non-linguistic embodied knowledge.

Verbs are linguistic symbols that designate events. Each event contains one or more entities, these entities undergo changes depending on the situation and language specific feature (D. Vasanta & B. Lakshmi Bai, 2011).

During the last two decades, psychologists and psycholinguists have become increasingly interested in representation and processing differences between nouns and verbs. There is now a large volume of literature that shows verbs are acquired later than nouns and tend to be more impaired in developmental language disorders and there are many more cases

of verb impaired aphasic patients. There is also evidence that young and elderly adults perform somewhat less well in action naming (producing action verbs) than in object naming (producing nouns).

The semantic representations of verbs have traditionally been considered to be more complex than those of nouns. Verbs by virtue of their argument structure, always entail reference to related nouns (i.e., actor and the acted upon instrument, location etc.,) and have therefore always an implicit syntactic context even when the nouns have not materialised. Verbs determine the number and types of arguments around them. Different verbs have different argument structures (e.g., verbs such as “knee” and “yawn” have only one argument; “love” and “kick” have two arguments; “put” and “give” have three arguments) and some verbs (e.g., eat, write, believe) have more than one argument structure (e.g., yesterday I did not eat much; yesterday I ate three meals).

There has been general agreement among researchers that nouns are acquired earlier than verbs. The conceptual saliency of objects as opposed to actions and the more compact and hierarchical semantic organisation of nouns have been singled out as the main reasons for a noun advantage in early language acquisition by Gentner, who proposed the Natural Partitions Hypothesis. Grammatical complexities involved in verb production have also been cited as a contributing factor in their late development, though evidence for their role in language acquisition is more difficult to find.

The acquisition of semantics

When children hear a word for the first time they have no way of knowing what makes the use of the word appropriate. Children produce their first words at age one. A child knows 1000 words by age 3, 10,000 words by age 6. However, there are no definite stages in semantic development.

Semantic systems

The knowledge of individual lexical items that speakers must have to understand sentences and to relate them to the knowledge of the world.

Over-extension

The feature of four legged might be extended from its original referent “doggie” to cover dogs, horses, cow, sheep and cats. Over extensions results, when the range of words is extended beyond that of normal adults. E.g., A child may give moon as the name for cakes, round marks, post marks and the letter o.

E.g., A child may over extend the word tick tock to refer to clocks, watches, parking meters.

Children define over extension of a word in terms of perceptual feature – shape, size, colour or taste. Once the child learns semantic features of a word, it will not over extend the word on knowing the word – doggie with its semantic feature. E.g., Four doggies, it will no longer extend the word doggie to slippers, rugs and boats.

Under-extension

Under-extension occurs, when words are used for a narrow range of objects or events. Child insists on labelling a buttoned – up sweater – as a shirt, instead of recognizing its membership in the sweater category.

Polar opposite, positive/ negative pairs and marked / unmarked pairs

Children appear to confuse the meaning of word pairs, which are closely related by being opposite poles along a single dimension. In word pairs like more/less, big/little, tall/short, the meaning of the pair is often extended to cover both words and it is the unmarked or positive form, which does this. E.g., Three-year olds often treat less as if it meant more. Four and five-year olds treat big as a synonym for many unmarked adjectives like big, tall, long, wide, thick, old, while small is treated as synonym for many marked adjectives like short, thin, low, young, shallow.

Word association and grammatical relations

Children’s responses usually make anomalous connections with their stimuli. E.g: soft wall, bright rake and fast – shout are stimuli – response connections given in association by 6 and 7 years. There are two types of associations, which children make in response to stimuli.

- a) Paradigmatic – stimuli & response belonging to same grammatical class. cat – dog.

- b) Syntagmatic – if stimuli & response belong to two different classes, the association is called syntagmatic. Dog – barks.

Young children mostly respond with syntagmatic associations, whereas older children and adults respond mostly with paradigmatic associations. With age, the tendency of preschool children to give lengthy responses decreases and the school children will give single-word associations in free -association tests.

Learning the meaning of new words to verbal context

Nouns, verbs and the interjections are very common as early words. The child may learn the meaning of these new words by having the adult name define them for the child or by “fast mapping”. Adults do often name objects for children, but much learning comes from overheard speech as well. Noun is a concrete item as children’s nouns often have the concrete features of size, shape and visual contour. Verbs are usually actions, typically human or animal movements.

Creating new verbs from nouns

Vocabulary about actions lags behind that of objects. So children create a new verb for particular action from the nouns for the entities involved in the actions they wish to talk about. Adults do often make verbs out of nouns (denominal verbs), but the children apply their rule too generally, so that sweep replaces broom, drive > car, fly > aeroplane, shoot > gun.

Semantic networks

Kinship systems, pronouns, space and time are learned relatively early. Flowers are a term at the appropriate level. It is used because they are to be sniffed and enjoyed, but not eaten or stamped. Children start categorizing at 1,6m.

Semantically anomalous sentences

Between 6 & 8 years age, children differentiate anomalous and fully grammatical sentences.

Need for the study

Although there are many studies on verb naming among A.D, FTD, and aphasics, there are hardly any studies on verb naming in children in Indian languages. Hence this study will be pioneering attempt in this direction in Telugu language.

Aims and objectives

- To find out whether children acquire verb naming in early or late childhood.
- To find out whether verb naming is stabilized in 5 to 6 years.

Method

The study is based on fifty school going Telugu children from Andhra Pradesh (A.P). Among these, 25 children were 3 to 4 years from Anganwavidy School and again 25 children were 5 to 6 years from Mandala Parishad Primary School.

Table 1.

Demographic data for participants

Age range	Boys	Girls	Total
3– 4 years	7	18	25
5 - 6 years	14	11	25

Procedure

A set of 25 action pictures were used as the stimuli to elicit verb naming in children. The investigator showed children's to pictures one by one and asked them, to describe what is happening in the pictures. Responses were recorded on the mobile phone and later transferred in to laptop system then data was transcribed and analysed.

Results and Discussion

Verb naming is an integral part of child's language development. Children have more number of verbal forms compared to nouns. This study focuses on verb naming in 3 to 4yrs and 5 to 6year old Telugu speaking children. It describes static misnaming, dynamic

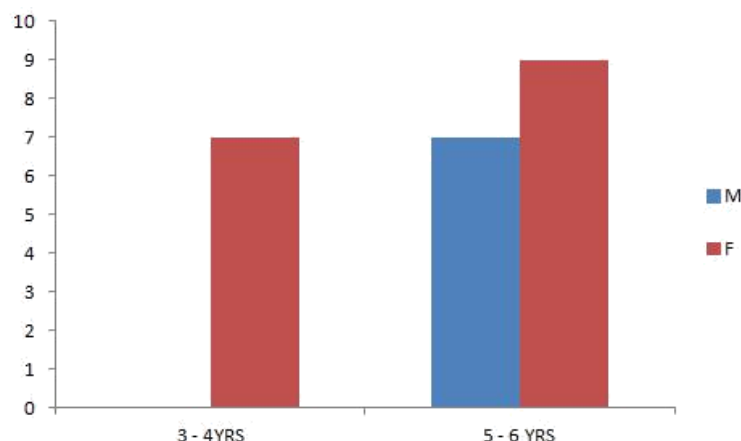
misnaming, semantically related and unrelated verbs. It also examines the frequency level of verbs in 3 to 4yrs and 5 to 6yrs age group. Here is the comprehensive discussion of verb naming across different categories in the two age groups mentioned in the study. Following are the aspects of verb naming seen in Telugu children of present study.

Static Misnaming:

Examples:

- 1) Train agi vundi – Train
(Train is wating) – (Train)
- 2) Amma kodutundi–Amma
(Mother is beating) – (Mother)
- 3) Thatha kate patukoni gudiki pothunadu –katte patukunadu
(Grandfather is going to temple with stick) - (Holding the stick)
- 4) Akulu ralipothunayi–Akulu
(Leaves are falling down) – (Leaves)

Graph 1.



Static misnaming is the misnaming, where the verbal forms are deleted. Static misnaming's seen in both the age groups in verb naming. However 3 to 4 year age group, only girls had static misnaming. That too in a very small number (F-1.07%) In the 5 to 6-year age group, very few static misnaming's were found, but the difference between boys and girls were less significant. (M – 1.07%, F – 1.3%).

Dynamic misnaming

Examples: 1) Akulu ralipotunayi – Akulu Vuripotunayi

(Leaves are falling down) – (Leaves are going)

2) Candle ni antiestunadu – Candle tho adukuntunadu

(Lighting the candle) – (Playing with the candle)

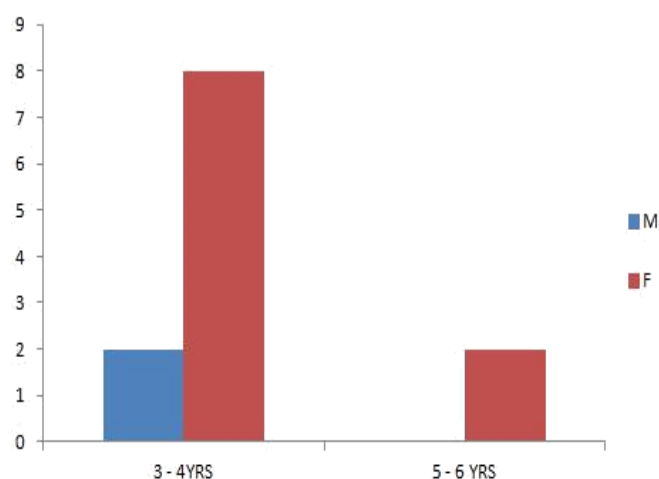
3) Avva pulu konukuntundi – Avva pulu tesukuntudi

(Grandmother is buying flowers) – (Grandmother is taking flowers)

4) Book chaduvutunadu – Book chustunadu

(Reading the book)- (Seeing the book)

Graph 2.



In dynamic misnaming's, either one element is singled out from the general composition of action. [ex: Alakulu ralipotunayi – Alakulu vudipotunayi] or an equivalent or more generalized attribute is substituted. [ex: Thata gudiki potunadu – thata potunadu]. Dynamic misnaming's were found in both 3 to 4 and 5 to 6-year age groups. They were not seen among boys, girls had very few of them (5- 6 yrs. M – 0, F – 0.3%). In 5 to 6year age group, however there were more significant differences between girls and boys in terms of production of dynamic misnaming for action verbs. But in 3 to 4-year age group, number of such misnaming's were very nominal.

According to B. Sudheer (2000). fluent aphasics had dynamic misnaming, but non fluent aphasic has more static misnaming. The present study reveals that dynamic and static

misnaming's were found in both 3 to 4 and 5 to 6 year Telugu children. Both this misnaming were found more among girls in 3 to 4 year age group and more among boys in 5 to 6 year age group. The study finds age related differences in static and dynamic misnaming, whereas the earlier mentioned study finds these differences across fluent and non- fluent aphasics.

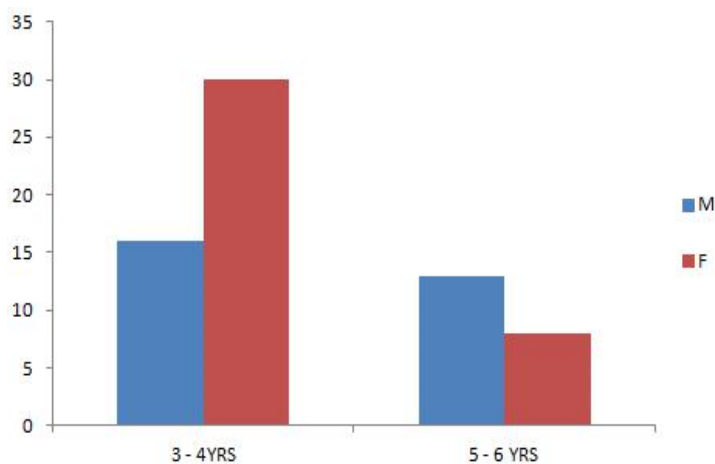
Catriona. M and Geoffrey. B (2010) studied age of acquisition, aging in verb production. Normal young and old adults were shown pictured or written verbs and asked to name as quickly as possible. Results reveal that word frequency predicted picture-naming is seen only in older adults and they failed to make significant contribution to the word-naming. Word frequency predicted picture-naming speed only in older adults and failed to make any significant contribution to word-naming speeds for either group of participants.

Semantically Related

Examples:

- 1) Car tho adukuntunadu – car ni dobuthunadu
(playing with car) - (pushing the car)
- 2) Amma koduthundi – Thanutundi
(Mother is beating) – (Beating)
- 3) Thatha gudiki pothunadu – Thata pothunadu
(Grandfather is going to temple) – (Grandfather is going)
- 4) Babu palu taguthunadu – Babu palu tesukuntunadu
(Baby is drinking milk) – (Baby is taking milk)

Graph 3.



Semantically related verbs as the target stimuli were found in 3–4 and 5–6 year age groups. They were relatively more in 3 to 4-year age group (M-2.46%, F-4.6%) compared to 5 to 6-year age group (M-2%, F-1.2%). Boys had more number of semantically related responses compared to girls in 5 to 6-year age group. The differences were highly significant. In case of 3 to 4-year age children, we cannot draw a clear inference, because it comprised 7 boys and 18 girls. However, girls had significantly large number of semantically related responses compared to boys. This is in contradiction to 5 to 6-year age group, where boys had more number of such responses compared to girls.

Loraine K. Obler & Martin L. Albert (1991) studied verb naming in 66 healthy normal subjects (men and women – 30 to 79 years) for a period of 7 years. Results showed that there was decline in verb naming over time for the elderly group.

Hills, A.E. (2002) studied oral and written naming and comprehension of nouns and verbs in an individual, (M.M.L) with non-fluent primary progressive aphasia. Results showed that progressive deterioration of oral naming of verbs well before deterioration of written naming of nouns. The study indicates that there are distinct neural mechanisms for accessing lexical representations of nouns and verbs in language production.

Jiyeon Lee and Thompson (2015) studied phonological facilitation effects on naming effects and viewing times during noun and verb naming. In 13 agrammatic and anomic aphasia. Results reveal that a) Agrammatic"s had greater difficulty in naming of verbs than for nouns, where as for anomic aphasic"s both noun and verb were difficult to name. b) Agrammatic"s showed phonological facilitation for naming verbs, where as anomic"s showed PF for nouns only.

Semantically Unrelated:

Example: 1) Avva pulu konukutudi – Avva pulu tesukuntudi

(Grandmother is buying flowers) – (Grandmother is taking the flowers)

2) Akulu ralipotunayi – Chethu kinadapadutudi

(Leaves are falling down)–(Trees are falling)

3) Galipatam yeguravestunadu – Thega kadutunadu

(Flying the kite)–(Tighting the thread)

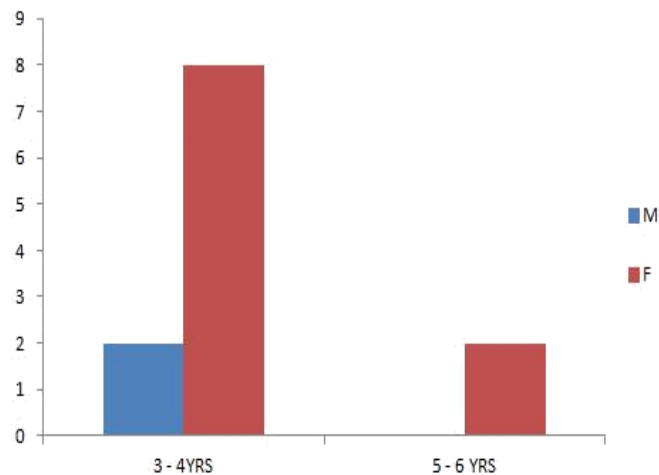
4) Amma kodutudi – Amma cheyi chupestudi

(Mother is beating) – (Mother is showing the hand)

5) Bandi naduputunadu - Bandi veltudi

(Driving the bike) – (Bike is going)

Graph 4.



Children in the present study had very large number of semantically unrelated responses for the target verbs compared to semantically related responses. Girls had significantly large number of such responses compared to boys. (M – 4%, F – 11.6%; 3 to 4 year) (M – 3.5%, F – 6.4%; 5 to 6 year) In 3 to 4-year age group, girls had more number of semantically related and unrelated responses compared to boys. But it was different in 5 to 6-year age group. In that age group, although girls had significantly larger number of semantically unrelated responses compared to boys, they had significantly less number of semantically related responses compared to boys. Semantically unrelated responses were found mostly for complex target utterances. They were in very large number for semantically related responses. The target verbs given for semantically unrelated responses were mostly complex verbs. [e.g., akulu ralipotunyi – akulu vuripotunyi, bayataku vastudi(coming out) – kurchudi(sitting), pulu konukuntudi – pulu amutudi, bandi naduputunadu – bandi potudi, candle anthestunadu(lightning the candle) – manthapetunadu(firing)]. Production of large number of semantically unrelated responses by the children in the present study reflects that they were not able to understand a significant number of verb stimuli.

Sarah E. Michael and Newman (2012) studied individuals with Down's syndrome (DS). The authors examined verb and argument structure retrieval in 15 individuals 9 with Down's syndrome age 11 yrs. 11months to 32yrs 10months and 9 with receptive vocabulary age matched typically developing (TD) children. Results reveal that DS performed worse than individuals with T.D in sentence grammaticality. Individual with DS omitted verbs in elicited narratives when compare with individuals with T.D. individuals with DS also omitted other necessary elements of argument structure, such as subjects, in sentences containing 2-place and 3-place verbs significantly more often than individuals with had T.D. performance was not related to working memory skills.

Verb Reversal

Example: 1) Chaduvutunadu – Rasukutunadu

(Studying) – (Writing)

3) Konukuntundi – Ammutundi

(Buying) - (Selling)

5) Agiundi – Naduputundi

(Waiting) - (Driving)

2) Natuthunnadu – Peekuthunnadu

(Planning)-(Plucking)

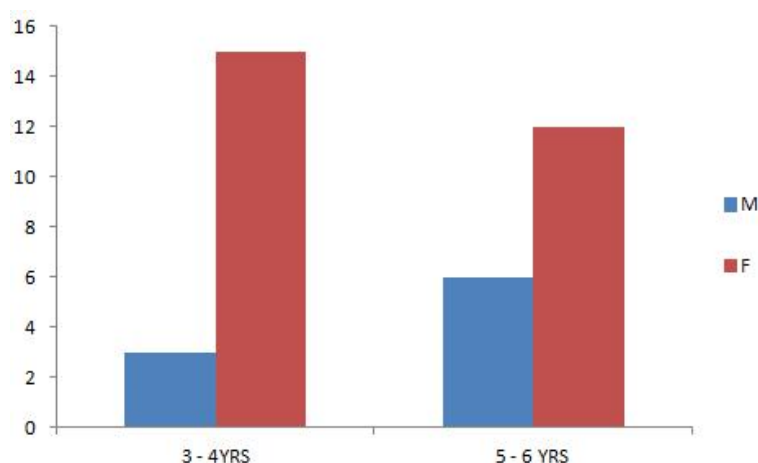
4) Tagutundi – Tintundi

(Drinking)-(Eating)

6) Antisthunnadu – Arputunnadu

(Lighting)-(Blowing Off)

Graph 5.



Verb reversals were prominently noticed in the naming of motion verbs among girls. In both the age groups, verb reversals were significantly higher among girls compared to boys. (3 to 4 years group M- 0.4%, F- 2.3% and 5 to 6 years M – 0.9%, F – 1.8%).

Verb naming starts in children during holophrastic stage, progresses through two word and telegraphic stage and develops completely at 5 years during full competence period. Verb naming of 3 – 4 and 5 – 6-year old Telugu children in present study was marked by dynamic misnaming, static misnaming, semantic related and unrelated verbs, and verb reversals. Besides these, some of the verbs were most frequent in these children's naming, whereas others were less frequent and more complex. Dynamic misnaming declined from 3 – 4 years to 5 – 6 years. Girls had few such misnaming in 5 – 6-year age group and boys had none. Static misnaming was again seen in both the age groups. However, gender differences in static misnaming were nominal (M–1.07%, F-1.3%) in 5 – 6-year age group.

In response to target picture stimuli, there was very large number of semantically unrelated responses than semantically related ones. They were more in girls than boys. Semantically unrelated responses were given for those target picture stimuli, which contained mostly complex verbs. This reflects verb reversal were found more in 3 – 4-year age group and declined in 5 – 6-year age group. However, instances of such responses were very few.

Some of the verbs like “agi vundi” and “rangulu vestundi” were hardly used by children of present study. Hence, they can be considered most complex. Children were not able to name a large number of verb stimuli. Although children had learnt almost all the verbs by 5 – 6-year age group, some verbs had not still stabilized in their speech by 6 years.

Sung. J. E. and Kwaj (2012) studied the effect of verb naming abilities depending on argument structure, in 3 groups: Group 1 (20 to 39 yrs.), Group 2 (60 to 64 yrs.), and Group 3 (above 65 yrs.). 1) Study reveals that there were significant effects for age and argument structure. 2) Group 3 i.e., above 65 yrs. had significantly worst verb naming among all groups. 3) All the participants had 3-place and 2-place verbs compare to one-place accusative verb.

Summary and conclusions

While acquiring a language, children pass through various stages of development. Thought nouns develop quite earlier during holophrastic stage (1-1.6), action words (or) verb develop slightly later. That is between 2-word stage ($1\frac{1}{2}$ – 2yrs), passing through telegraphic speech (2-3yrs) and coming to completion in the full competence stage (4 – 5yrs).

Development of verbs is almost complete by 5years. As action naming (or) verb naming is an important stage of language development, present investigator thought it appropriate to explore their development in Telugu speaking children, as there are very few studies on this aspect in Telugu. The present study delves deep into naming of transitive verbs. In 3 to 4 year and 5 to 6 year Telugu children, they spoke Rayalaseema dialect of Telugu. These children were from Mandal Parishad Primary School, Andhra Pradesh. Following are the major findings of the study:

1. Dynamic misnaming for transitive verbs was observed in both 3 to 4 year and 5 to 6 year age group.

2. Dynamic misnaming was observed more in 3 to 4-year old girls. But they were seen only among girls in few instances. The boys had no dynamic misnaming in 5 to 6-year age group.
3. Static misnaming, where the verbal forms are deleted and only the subject is uttered, were found more in girls in both 3 to 4 and 5 to 6-year age groups. Boys in 3 to 4-year age group had no static misnaming and static misnaming was more compared to dynamic misnaming in the current study.
4. Verb reversals were more prominently noticed among girls in both the age groups, compared to boys.
5. In 3 to 4-year age group, girls had significantly large number of object substitutions compared to boys, whereas number of such substitution decreased in 5 to 6 year age group. In this age group, there were very few object substitutions and differences between boys and girls were less significant.
6. A highly significant number of transitive verbs were semantically related to the picture stimuli.
7. There were significantly large number of semantically unrelated verbs as responses in girls and boys in both the age groups compared to semantically related verbs.
8. Padukunadu (sleeping), uguthunaru (swinging) were highly frequent verbs in 3 to 4-year age group, whereas yekkutunadu (climbing), tagutudi (drinking), yegurvestunadu (flying), adukutunadu (playing) were more frequent in 5 to 6-year age group.
9. “Agi vundi” (wating) was less frequent verb used by the children of present study. No one uttered it in 3 to 4-year age group, whereas only one 5¹/₂ year-old boy could name in the later age group. This reflects that it was most complex verb, for the children of present study.
10. Besides another verb “rangulu vestundi” (colouring) was also a complex verb in present study.

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The Importance of Education and the Role of Parents in Educating Their Children Through Their Selection of Schools in India

Dr. S. Karnel, M.A., M.Ed., M.Phil., Ph.D.

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Introduction

John Dewey views that “Education is the process of living through a continuous reconstruction of experiences. It is the development of all those capacities in the individual which will enable him to control his environment and fulfill his possibilities”. Education is a process of development from the cradle to graveyard and it is the only means, which refines the characters from *barbarian* (they torture others for their satisfaction. The lowest stage) to civilized *human* (they are charitable and compassionate. They lead a happy life and make their environment also happy); and from that to *God man* (they live for others. Their life is the message for others. The highest stage). Man becomes a true man through education and he alone can be educated while other living organisms are trained; while his life is guaranteed by food, it is glorified by education. Education provides people with skills to develop and manage the economy and related services, and therefore investment in education is an investment in human capital. Education not only promotes the standard of living but also promotes social values by encouraging upward mobility in the society. The chief aim of education is to train pupils to think and reason-out problems in such a way that they approach with an open and unbiased mind and judge on the basis of evidence available.

It is evident from the ancient literatures that the educated people were given undue importance in those days. They were given prime priority in every activity of the home and the country as well. They had enjoyed the key position in the government (kingdom) and they were honoured by providing higher status and even kingdom too.

Adivera Rama Pandiyan, a Pandiyan king-Tamil poet, stressed the importance of education five hundred years ago as,

Learning(Education) is good, Learning is good,
Even by cheap means, Learning is good.

When one does not have education, even his wife will reject him, begotten mother too will try to put him aside. An illiterate's words will not get any due respect and recognition. **Thiruvalluvar** (2000 BC) (*an ancient Tamil poet who was the author of the world famous couplets, "Thirukural"*) has also explains the importance of education in one of his couplets as,

"The learned alone have eyes on face

The ignorant two sores of disgrace" - 393

Today, we are in the age of holistic temper. All the aspects of life are sought to be developed and integrated in the individual. In this context, education should not remain only as an enlightener of the mind; but it also refines the characteristics of the learning community towards the desirable needs of the society. So, the curriculum must provide the latest knowledge to update the cognitive development of the learner, create avenues to inculcate the socially desirable qualities and help the learner to lead a happy and peaceful life.

The developments in the field of information technologies may provide the literal information more than sufficient, but they fail to inculcate the desirable characters among the learners. Schools are but organs of the nation's life which are ultimately responsible for the development of well-integrated, all round, wholesome personalities of the learners along with the literal education. Children are like young plants, which would grow and spread its fragrance into beautiful flowers. It is the duty of the parents to safe-guard them till they become mature. If parents fail to safe-guard the plants then they will not bloom with beautiful flowers, rather they tend to become weeds and which will pave the dwelling for evil creatures and insects. Hence, it is the fundamental responsibility of the parents to devote the lion's share of their time and money to provide suitable education in a right place to their children.

Role of Education in the Developmental Process

Indian Education Commission (1964-66) declared that "Education has always been important, but, perhaps, never more so in man's history than today". Education in a country is like the nucleus of the atom around which the economic, social, cultural and religious developments of the country revolves. Education is not a luxury which can be afforded after development has occurred; it is an integral part, an inescapable, indispensable and essential part of the developmental process of a nation. It is widely witnessed that education decides the progress and welfare status of a country. Education is the most important means which paves-the-way for innovation, invention, development

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and integration in a country. Several scientific studies have proved the positive relationship between the literacy and Gross National Product (GNP) of a nation.

The development of the individual is an index of the nation's development. So, whatever be the political ideology of a government, the employment of literates from institution is considered as the chief responsibility of that government. This is not only because the employment market is at the core of social and economic development, determining the productive life of an active citizen, but also because every citizen is entitled to have a social role to play and today gainful employment is the means of playing that role. People are to be educated so as to develop themselves as befitting members of the society who contribute to the material advancement of the country. Besides economic position of an individual, education encourages to strive harder to enhance his/her stability in the field he/she is. Education plays greater attention with regard to dignity, honour, respect, self-confidence, facing the challenges and solving the crisis, through which an individual is shaped and earn status.

Education is like the beacon light, which actually tends to provide the individual, society and even the whole nation a true knowledge, skills, confidence, craftsmanship, courage, ability and expertise in his career. It is considered as an important means to make an individual as creative and very productive through which the destiny of a modern citizen is decided. Education is significant in polishing the feelings, concepts, impressions and as a whole; it gives the social recognition to an individual by modifying his/her total personality. The garden of life will be colourless and without fragrance in the absence of education. In short, education is known as a controlling grace to the young, consolation to the old, wealth to the poor and ornament to the rich.

Even today, it is widely witnessed that an educated person is more comfort and better than an illiterate person in the society with differences in wealth, social status, social recognition, honour, job opportunities and income etc. Educated persons are tend to receive a wider recognition of the public and society. This is rightly pointed out by the Tamil literature as, 'educated are honoured wherever they go' (fw;nwhh;f;F brd;w ,lky;yhk; rpwg:g[]). And in Thirukural there are ten couplets stressing the importance of education, one among those says,

“Learning is wealth none could destroy

Nothing else gives genuine joy”. - 400

In the same Thirukural, ten couplets stress the evils of non-learning, one among those says,

“Like beasts before men, dunces are

Before scholars of shining lore”. – 410

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The experts observe the purposes of education in the following terms:

Whatever be our views about the nature of reality and the place of man in the scheme of things, there is likely to be general agreement that four related but distinct purposes can be recognized as constituting the end of education, viz.,

- a) to develop the innate faculties of the individual
- b) to give him knowledge of the world in which he lives,
- c) to develop skills needed to sustain and advance social life, and
- d) to satisfy individual's search for values.

It is viewed that the aim of education is the development of leadership qualities, developing national character, improving vocational efficiency, and improving economic efficiency of an individual.

Changing needs of Education

Swami Vivekananda has remarked that, "Education is not the information that is put into your brain ...we want that education by which character is formed, strength of mind increased, the intellect is expanded and by which one can stand on one's feet".

Indian Education Commission (1964-66) also expressed that, "In the rapidly changing world today, one thing is certain. Yesterday's educational system will not meet today, and even so, the need of tomorrow". Change has become the daily diet of our time and society. Tomorrow will not and should not be like today. If we are to avert future shocks and crisis, we should anticipate changes. The education system which is needed will have to match the increasing demands arising out of 'Explosion of knowledge' and 'Explosion of population'. The report of the UNESCO on the development of education (2000) has rightly pointed out, "The present-day world is marked by a population explosion, the imperative requirements of economic development and the fight against hunger, the scientific and technological revolution, the multiplication of knowledge, the rise of the masses, the consequences and new expressions of the democratic idea, the extension and proliferation of information and communication media. This world is making and will continue to make many new demands on education".

Our achievements in this technological age are marvellous. To quote a visionary scientist, "We live in a world of fantastic scientific achievements; we have conquered time and distance, the sea and the sky. Our atomic submarines can stay an unlimited time and cover unlimited distances under water, our aircrafts travel faster than sound. We have placed satellites and astronauts in orbit and we have

schedules ready for regular inter-planetary travel. We operate push button factories, while electronic computer process the data in seconds. In the human aspects, we are entering an era of the transplanted cornea, the synthetic arteries and perhaps the mechanical heart. The micro-films and cards replaced huge libraries. Closed circuit TV and computers bring the things to our drawing rooms for retrieving things by the simple push of a button”. The introduction of new knowledge and techniques for availing that knowledge, the cultural transfer between and within the countries shocked the minds of the orthodox parents. In this situation, they can neither cut themselves away completely from the culture and tradition of the by gone times, nor can they bury themselves in the present, forgetting the future.

To cope with the demands of this 21st century, as rightly remarked by **Dr. Malcolm S. Adiseshiah** (1975), “Education must become more than what it is today; it should be both the reflection and the active agent to change, pushing and promoting, essential or desirable changes in man and society and denying the undesirable ones”.

The goals of education are continually changing. The elitist education of the feudal past which set great store by classical languages and literature taught to the upper strata of the society had to read just its sights with the onslaught of industrial revolution and later by phenomenal and variegated growth of science and technology. Right now, computers are gradually taking over and end of this century will be dominated by them indeed. The present day students are no longer meek receivers of old doses of conventional education, they have a greater exposure to mass media and internets which make them aware of what is happening elsewhere in the world and the global potential of their educational achievements.

In India, during post independence, the government was the only main agency which monopolized the educational market in the country. Those days people did not have much awareness on the importance of education and the curriculum practiced, teaching techniques adopted, and the educational system followed in schools. They were also unaware of the caliber, capability, interest, and attitude of their children on education. They had no time, knowledge and even chances to make preference on admission of their children in schools. Common curriculum was practiced and children were receiving the education what was provided in the schools. The teaching techniques were not effective and appreciated and the use of technologies in teaching was rare. Today, the advancements in science and technology, and the globalization concept have changed the needs of education. So, to fulfill the present demands of education many private organizations, along with the government, have entered into the field of education. The entry of private organizations has made the educational market

a competitive one by nature. People are also well aware of the curriculum practiced, teaching techniques adopted, and the educational system followed in schools. The availability of more number of schools and the awareness of parents on schools and on their children have created immense opportunity to make better preference on admission of their children in schools.

Meaning and Definition of School

The school is said to be an active and formal agency which not only provides literal information from books for the sake of examination, but also inculcates values, transmit culture, provide training on desirable habits and refine the minds to shape the total personality of the individuals towards the socially acceptable direction. School is the only agency that provides both the scholastic and non-scholastic experiences to its learners to make them fit for the society. Though the field of education is invaded by the modern technologies to provide information in scholastic aspects, schools have taken over the technologies by having a special environment, where certain quality of life and certain types of activities and occupations are provided with the object of securing the child's development along with desirable lines.

Philosophers and Educationists in India have many different views on schools and its functions. One among them has viewed that, "A school is a vibrant community center, radiating life and energy all-round, a school is a wonderful edifice, resting on the foundation of goodwill of the public, goodwill of the parents and good will of the pupils. In a sentence, a well-conducted school is a happy home, a sacred shrine, a social center, a state in miniature and bewitching Brindavan, all beautifully blended into a synthetic structure".

According to **Oxford Advanced Learners Dictionary** (1990), "School is an institution educating children. It is the place of experience or activity that provides discipline or instruction, school is to train, discipline and control somebody" and **Lifco Dictionary** (1994) defines, "school is the place of teaching and learning".

Need of School

The Kothari Commission (1964-66) on education pointed out, "The destiny of the nation is being shaped in her classrooms". Schools are undoubtedly and essentially the knowledge imparting sources and character building centres. It enhances the learner to acquire knowledge with skills in a very positive and conducive atmosphere.

In ancient times human life was very simple. Human needs were limited and could be easily fulfilled by the informal agencies like the family and the community. Gradually with the growth of

rapid population (explosion of population) and the explosion of knowledge in different fields, the needs of mankind have increased. The form of culture and civilization also became complex and complicated that it became almost impossible for parents to transmit it to their children. Further, most of the parents and other members of the family became busily engaged in their own vocations or other professions that they were not capable enough to educate their young ones diverse subjects of the curriculum. Hence an agency is needed to impart knowledge and shape the personalities of children to fulfill the gap created in the modern times.

The UNESCO Committee on Education (2000), headed by **Prof. Dellor**, specified the four basic functions of education namely *Learning to know*, *Learning to do*, *Learning to live together* and *Learning to be*. These are also known as four pillars of education. Among these four functions, the first two, learning to know and learning to do can be attained through the modern system of education namely, open learning, distance learning etc., with the help of the modern technological devices. But the other two namely, learning to live together and learning to be could be done only through formal agency of education, i.e., the school. Apart from character building, schools help to preserve, transmit and develop the cultural heritage of a country.

Besides the fundamental duty of information dissemination, schools are also performing the activities such as:

- 1) **Transformer of cultural heritage:** Every society has cultural heritage of its own. The cultural treasure should be conserved and transmitted to the younger generation. The culture of any society gives the design and determines the framework for the development of the personalities of its members. It fixes such a framework, though it is not a fixed force by itself. Promotion of cultural transmission through its conservation has been considered from a long time as one of the chief functions of the school. Though much of social learning takes place during the contact of young children with the members of the peer group, cultural conditioning only takes place after one's admission into schools.
- 2) **Connecting link between home and the Society:** The family develops in the child various qualities and values namely love, sympathy, sacrifice, co-operation, tolerance and service. But all these qualities remain connected with the members of the family and its four walls. School is a connecting link between the family and the external world. In school, the child comes in contact with children belonging to different families. This contact widens his outlook with the result that the child becomes capable enough to face the challenges and multifarious problems

of life and the wider society outside. **Raymont** has rightly remarked, “The school is a half way house between the entirely domestic life of early childhood and the larger life that awaits the youth when he quits his parental roof”.

- 3) **Provision of a special environment:** Informal agencies do not impart education according to a pre-planned scheme. Hence, the effect of such indefinite environment may affect adversely upon the growth and development of the child. On the other hand, school provides a simple, pure, interesting and well-organized environment before the child according to a pre-planned scheme which ensures the physical, mental, emotional and social development of the child in a natural way.
- 4) **Harmonious development of personality:** The family, the community and the temple, mosque or church together with other informal agencies do not have set aims and objectives of education. Their plans and schemes of education are also indefinite. Sometimes the vagueness of activities may affect the personality of the child adversely and develops in him undesirable habits and attitudes. On the contrary, the aims and activities of school are pre-planned and this ensures the harmonious development of the child
- 5) **Development of cultural pluralism:** In school, children belonging to different religions, castes, creeds and social hierarchy come together and mix up freely with each other in friendly atmosphere with the result that they develop sympathy, co-operation, tolerance and respect for the views and cultures of others in a natural way.
- 6) **Propagation of ideals and ideologies of State:** The School is an important agency for the propagation of ideals and ideologies of each state in the shortest possible time. This is why all the democratic, fascist and communist states have assigned due importance to schools today.
- 7) **Perpetuation and development of Society:** Society reviews and develops itself through the active co-operation of school. All social problems and needs of society are flashed in one way or the other in school which provides the desired solutions for all the problems of society. In this way, social progress goes on with the help of school.
- 8) **Encouragement of corporate life:** Individual life needs socialization. The child should be encouraged to be more and more social in his outlook and behaviour. School provides these experiences for the child to understand social behaviour and develop in him a sense of social responsibility and corporate life.

- 9) **Creation of educated citizens:** In democracy, school has a special importance. Children learn their rights and duties and develop love, affection, sympathy, co-operation, tolerance and responsibility in school. With the development of these socially desirable values they prove useful citizens when they become adults.
- 10) **Providing better social life than home:** Under the influence of group life in school a child learns many social qualities and courtesies. Since the physical surroundings of school are healthy, there is an ample provision for games, sports and various kinds of cultural activities. A family cannot provide all these facilities.
- 11) **Co-operation of different agencies:** The School is the only agency through which co-operation of different agencies namely the family, the community and the state may be successfully achieved. It is why all these agencies try to extend their full co-operation in all the activities of school. Without the active co-operation of these agencies school cannot achieve its objectives.
- 12) **Agent for national integration:** The schools play an important role in creating a national vision, feelings of national cohesion, social breath and cultural understanding among the pupils of different ages and places. They help in integrating the feelings, thoughts and actions of the pupils through their varied activities and programmes both curriculum and extra-curriculum. Schools are but organs of the nation's life which are ultimately responsible for the development of well integrated, all round, wholesome personalities of its pupils physically, socially, morally, emotionally and intellectually. They have to develop moral character as well as national character.

Hence the school is the place where the learner not only acquires the literals and numerals, but also the socially desirable qualities such as obedience, good manners, good habits, cleanliness, character building, punctuality, orderliness, citizenship, courage, social feelings, social consciousness, moving with others, confidence, responsibility, etc. Hence, it is apt to say that it (school) is the sacred place where a holy plant (a child) is grown under the care taking gardener (teacher). He weeds out the evil things, put good manures, water it, apply pesticides where pests (evil habits) attack, broom and prune the plant and enjoy the positive growth and good yield, development and progress of the plant (student). Thus the schools can do miracles not only in the education process but also in building the qualities pertaining to development and integration.

In a nut-shell, the experts view that an ideal school should have,

- Academic excellence
- Continuous updating their infra-structure to meet with the recent developments
- Avenues for teachers' progress
- Personality development programmes
- Adequate facilities for extra curricular activities
- Facilities for Co –curricular activities
- Standard curriculum and syllabus
- Pucca (well constructed) buildings with required space
- Qualified, trained and competent teachers and administrators
- Pleasing environment and pleasant behavior of teachers
- Good evaluation system
- Guidance and counselling cell
- Effective management and managers

The Role of Parents in Educating Their Children

It is evident from the history that education was considered to be an ornament during the ancient period. Mainly two categories of people have engaged themselves in learning. Firstly, the kings had appointed teachers for their wards to equip them fit for ruling the country. Secondly, the top-level people in all strata were performing learning to enrich their individual talents. Those days, education was not complex as it is today; the teacher was the curriculum designer, information disseminator, and the evaluator of the performance of the learner. Apart from these two categories, few others were preferred to learn and were doing their traditional occupation which was transmitted from parents to children and from them to their heir. Education was not given much importance and people thought that learning was an extra burden and hindrance to do their family occupations. After some period, the elite and wealthy people in the society thought that it was a pride to have education. So they had appointed the learned people and retain them in their premises to educate their children.

Immediately after independence, India faced so many problems like hunger, poverty, illiteracy, communal disharmony, racial difference, under development and other vices. Not much importance was given to education because people had devoted maximum time to earn their essentials alone. Only after the advancement of science and technology and increase in population, people had considered education as the way to earn bread and butter, and had given some importance to education. But at the

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same time, the introduction of new information and technology for receiving the knowledge, the cultural transfer between and within the countries shocked the minds of the orthodox parents. In this situation, they had the conflict that they can neither cut themselves away completely from the culture and tradition of the bygone times, nor can they bury themselves in the present, forgetting the future. This situation is rightly remarked by **Kothari Commission** (1964-66) as, “we stand at a critical cross-road of history where the choice is between education and disaster. We must either build a sound, balanced, effective and imaginative educational system to meet our developing needs and respond to our challenging aspirations or be content to be swept aside by the strong currents of history”.

Education is now considered as a basic human right. Now almost all the people in the country not only recognized their right to education but also witnessed the implementation of this long recognized right to learn. It has been lucidly understood and emphasized by educationists, administrators and economists that the development of a nation is the “function” of education. It is a well known fact that investment in human resources in large part determines the future prospects of mankind. Increases in the acquired abilities of the people throughout the world hold the key to future economic productivity and to its contributions of human development and welfare. The rates of return on such investments, although calculated very approximately and sometimes arbitrarily, were shown to be as high as, if not higher than, those on other kinds of investment. Thus more money has been invested in education of the children.

A well-known proverb says, “Parents are the first teachers and teachers are the second parents of a child”. It is true, because before formal schooling, a child learns many things from his/her parents and family members and later he/she learns from its environment and finally he/she goes to school for formal education. Hence, the role, rather than ‘a role’, it is ‘the responsibility’ of parents and family members in educating their children is of greater importance than any other members in the society. Parents are the real care takers to see whether their wards get the maximum educational benefits with higher standard of knowledge which suits to the present style of living or not. An ancient literature expressed the role of the father in educating their children as,

“Education will come to an end with father

Delicious food will come to an end with mother

Everything will come to an end with the wife”

And Thirukural also pointed out the responsibility of the father in educating their children as,

“A father’s duty to his son is

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To seat him in front of the wise” - 67

In this ever-changing world we need people of creative talents who do things differently rather than doing different things. To cope with the challenging needs and demands of the present technological world, young ones are expected to learn more, have better awareness on the environment, analyze the situation, and act creatively. So, the parents have now become the part and parcel of the education of their children as well as their physical, mental, moral and social developments. Most of the parents spend a lion's share of their money, time and effort in giving the best education to their children. Parents are also aware that mere literal education (getting degree or diploma) is obsolete today, so they not only tend to care for better literal education but also give due care and have more attention on imparting culture, building character, developing career and bringing out the unique talents of their wards to suit to the needs of the present times.

The Indian Constitution guaranteed the right to education under Article 41 and Article 45 provided for free and compulsory education for all children till they reach the age of 14 years. Though the government formulated the constitution, it is the responsibility of each and every parental community to adhere to it and admit their children in schools. But due to various economic, social, cultural and religious factors many parents do not pay due attention to the constitution and put their future generation (children) in dark. Because of the vicious circle, India has a paradoxical co-existence of the world's third largest reservoir of scientific and technical personnel and the world's largest number of illiterates.

Besides the above cited factors, the *family norms* of present day, (majority of the families in India are practicing the nuclear family norms with one or two children. This practice has paved the way for having over concern and care on their wards than the parents of the past) and the *expectation of parents* are influencing more on the education of the children. The over expectations of parents from their children, beyond their capacity, and on schools, beyond its capability, have sometimes given an adverse effect on children. Out of over concern on their wards, parents admit their children in schools where the curriculum is an over-dose or beyond the capacity of the children and vice-versa. It is the *oppression* from the parents who want every one of their sons and daughters to be either a doctor or an engineer irrespective of the child's aptitude or mental caliber. On the other hand, it is the *suppression* from the teacher who tailors the students' area of wisdom to suit his own limited sphere of knowledge. Sandwiched between these two forces the student is finally 'cured' by the *depression*

system of examination also. Thus, the poor boy and girl becomes the victim of the triangular forces of oppression, suppression and depression.

Need for the Study

Immediately after independence, India had faced the crisis like poverty, unemployment, low literacy rate, over population, religious clashes etc. and it was the prime responsibility of then government to concentrate on the most crucial problems such as poverty, religious clashes and so on. People were striving hard to eke-out their lives with daily bread and butter, so little importance was given to education and the children were assigned to perform their family occupations only. The literacy rate was very low and the awareness on education among people was also insignificant. In those days, schools in India were limited and were situated in main towns only. Majority of the schools were run and maintained by the government, local bodies and a few private organizations with inadequate infrastructure. Later on, the government decided to improve the literacy rate of the country and education was linked with job market. Though education was linked with job market, due to poverty and the attitude of the people the awareness on education among people did not increase as expected by the government. Hence, the government set up an education division in the planning commission which worked out the objectives, priorities, requisite manpower and estimated the financial resources.

Based on the recommendations made by the education commissions and to improve the literacy rate of the nation, education was made a right to people through constitution and that paved the way to start many schools in the country. The government was the monopoly in the field of education in designing the curriculum, framing syllabus, finalizing the fee structure and preparing the pattern of evaluation in the final examination. The main focus was given to three “R”s (Reading, Writing and Arithmetic) in education rather than the science and technology. People felt that acquiring education was to fit for none other than the white collar jobs to lead a simple and comfortable life.

The life in modern times is complex and complicated. Man cannot adjust to it by himself automatically as was done in the past when the life was simple and easy. Education has now become a device which helps in modifying the skills and behaviours of an individual to be creative and productive and to suit to the needs of the present demands. In recent years, there has been an almost worldwide interest in the possibility of making human resources as engines of economic growth. In the production process, human resources, in association with other factors of production like land, capital and organization contribute to the wealth and health of the nation. So, education is viewed as

the human resource development and it provides people with the skills to develop and manage the economy and related services, and therefore investment in education is an investment in human capital, that is, in the productive capacity of the people. Education not only provides skills for performing vocational tasks but also promotes social values by encouraging upward mobility in the society, and thus it acts as a screening device to select the ablest people for the best job. They are to be educated so as to develop themselves as befitting members of the society who contribute to the material advancement of the country.

Hence the modern education aims at preparation of youngsters for their vocation, profession or occupation and value developments to practice a happy and prosperous career throughout their life period by reducing the gap between the haves and have-nots.

In the current technological era, where there is a large demand for creative and productive personalities, parents realized the need of education for the betterment of their children's life. In the recent past the awareness on education has been increased and parents are preferred to educate their children in the schools where their wards can attain good academic records and develop the socially desirable characters. Apart from the schools run by the government, government have also encouraged the privates to start new schools to cater the needs of the society. Private institutions have been permitted to design their curriculum, fee structure, appointment of teachers, teaching methods and other infrastructural facilities. So, many private organizations have started new schools and have made a perfect competition in the educational market with that of government schools. The quality speaks the survival of the schools and therefore they have introduced many innovations in their curriculum, techniques in their methods of teaching, technological facilities in their schools and so on to attract the parents through which they are trying to increase their admission. No doubt, the parents are in great confusion in selecting suitable schools for their children. Hence, a study is needed to find out the awareness of parents on schools and on their children and to prefer a right school for admitting their children.

Statement of the Problem

As remarked by the **Kothari Commission on Education** (1964-66), "The destiny of the nation is being shaped in her classrooms", the schools play a pre-dominant role to fulfill the objectives of education and help the students to acquire knowledge and skills to the possible extent. An ideal school provides the platform for its learners to keep them abreast with knowledge, skills, socially desirable habits and worldly experiences that needed to mould his/her personality. Schools are not

the buildings made up of stones and mortars but they are the temples made up of knowledge and wisdom of the younger generation. The technological advancements, the need for quality education, the changes in the life style, and the globalization have created better awareness on education and it drags the attention of the parents to take effective initiation in the education of their children.

The concept of globalization has created a vacuum in the midst of educated people. Creative and productive personnel are demanded throughout the world. So as to fill up the vacuum, the government of India and the various state governments in India have focused their attention towards quality education. Today, Tamilnadu is poised for great reforms in education. It has been providing more people with better education. By almost any measure, Tamilnadu education is performing better now than ever before. The state has witnessed phenomenal success in its policy of expanding educational opportunities. Towards this, significant contributions have been made by the programmes like school enrollment, midday meals, school improvement and community support, and parent-teachers associations. The community awareness and participation in educational affairs help to equalize educational opportunities among different sections of people.

Besides this, Tamilnadu has attempted a series of quality programmes, one among them was liberalizing the clutches on private schools. This liberalization has paved the way for emerging more number of private schools in Tamilnadu which has made the educational market a competitive one. Quality decides the survival of the school in this market and it not only decides the survival but also distinguishes the nature of one school from the other. The profile, the curriculum and the method of transaction, the quality assurance given by school, the personality development programmes and other related announcements made by the schools have confused the parents in selecting the schools for their children. Indirectly, parents are directed to have a thorough knowledge on schools and on their children to get-rid of the confusions caused by the mere advertisements and hearsays.

Conclusion

School learning involves the active participation of students, teachers, school authorities and the parents. Students are the benefactors of the educational system. This study could help them to have better awareness on quality factors and judge the status of the schools where they are admitted. This awareness might help them to schedule their academic activities for their betterment. In short, the research study has direct implication on the government, parents and students. Therefore, the scope of the study is evident from the broad application aspects through the analysis of response.

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The Importance of Education and the Role of Parents in Educating Their Children Through Their Selection of Schools in India

Some Aspects of the Nominal Morphology in Kakching Dialect

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Abstract

Manipuri, locally known as Meiteilon is one of the oldest and advanced Tibeto-Burman languages of the Northeast India (Grierson, 1903). Kakching dialect is a dialect of Manipuri and it is spoken among the people of Kakching district of Manipur. Kakching dialect being a dialect of Manipuri exhibits some of the common grammatical features of standard Manipuri, at the same time it has shown many grammatical features different from the standard Manipuri. Thus the present paper is a humble attempt to explore some aspects of the nominal morphology in Kakching dialect.

Keywords: Tibeto-Burman, Manipuri, Kakching, Nominal Morphology.

1.0. Introduction

Manipuri, locally known as Meiteilon, is one of the oldest and advanced Tibeto-Burman languages of the Northeast India. Manipuri is the only medium of communication among the 34 different tribes of Manipur. Hence, it is considered as Lingua Franca of the region. Manipuri has become the first Tibeto-Burman language to receive the recognition of the eighth schedule of Indian constitution since 1992. Like many other Tibeto-Burman languages of Northeast India, Manipuri has four major dialects i.e., Andro, Phayeng, Sekmai and Kakching. All these dialects are phonologically and lexically variance from the standard dialect of Manipuri spoken in Imphal valley. The people of Kakching use Kakching dialect within the town to communicate among themselves or for informal used and they use Standard Manipuri to communicate with others or for formal used. Kakching is situated in the Southeastern part of Manipur and it is about 44 km from the capital of Manipur, Imphal and 70 km from the border areas of India and Myanmar. In terms of population and development, Kakching is the second biggest town in Manipur next to Imphal. However, it has the highest literacy rate in the state of Manipur. According to 2011 Census of India, Kakching had a population of 33,170.

2.0. Typological Features of Kakching

- (1) Kakching dialect has no grammatical gender. The gender distinction in Kakching dialect is natural i.e., all the male comes under the masculine and all the female comes under the feminine. All inanimate things fall under the neuter gender.
- (2) Numeral system in Kakching dialect is mainly of decimal type. However, the vigesimal system is also present in the numeral system of the language.
- (3) In Kakching dialect, case relation is expressed by means of postpositions.
- (4) Like many other Kuki-Chin languages, tense is not distinctive in Kakching dialect. So aspect commonly is an important part of the representation of time in Tibeto-Burman languages. Kakching dialect has four aspectual distinctions: (i) simple (ii) perfective (iii) irrealis or unrealized (iv) durative.
- (5) Like many other south Asian languages, the basic order of the words in unmarked sentences in Kakching dialect is Subject, object, Verb (SOV).
- (6) Like many other Tibeto-Burman languages, Kakching dialect has no overt relative pronoun to form relative clause. So relativization in Kakching dialect is made by prefixing the nominalizer *-bə* to the verb of the nominalized clause.
- (7) Like many other Tibeto-Burman languages/dialects, negation in Kakching dialect is expressed by means of affixation i.e., suffixation.

3.0. Nominal Morphology in Kakching Dialect

3.1. Nouns and Its Classifications

Noun in Kakching dialect may be defined as a class of words that can be affixed by morphemes i.e., by postposing plural markers *-siŋ*, *-khoi* and plural word *-məyam*; male and female markers *əmom* and *labə*, case suffixes *-na*, *-pu*, *-ta*, *-tagi*, etc. According to the structure of the nouns, they can be classified into the following types:

- i) Basic Nouns
- ii) Compound Nouns and
- iii) Derived Nouns.

3.1.1. Basic Nouns

Basic nouns are nouns which can occur independently of their own without any affixation i.e., either prefixation or suffixation. Like many other Tibeto-Burman languages in general and standard

Manipuri in particular, most of the basic nouns in Kakching dialect are monomorphemic i.e., they cannot be further analyzed into different constituents. The basic nouns in Kakching dialect are illustrated below:

<i>huy</i>	‘dog’
<i>yum</i>	‘house’
<i>ya</i>	‘teeth’
<i>ceŋ</i>	‘rice’
<i>k^hut</i>	‘hand’

3.1.2. Compound Nouns

Compound nouns are formed by the juxtaposition of independent morphemes. As many other Tibeto-Burman languages and their dialects, compound nouns are very common and productive in Kakching dialect. Structurally, compound nouns can be categorized in the following types:

(i) Noun + Noun

k^hoŋ + mək^hun > k^hoŋk^hun ‘foot print’

leg hole

t^həw + məpu > t^həwpu ‘host’

program owner

yum + məpu > yumpu ‘house owner’

house owner

It is observed that the above compound nouns *k^hoŋk^hun* ‘foot print’, *t^həwpu* ‘host’, and *yumpu* ‘house owner’ in Kakching dialect are used as *k^hoŋgun* ‘foot print’, *t^həwbu* ‘host’, and *yumbu* ‘house owner’ in Standard Manipuri. In other words, the voiceless stops /k^h, p/ in Kakching dialect became voiced stops /g, b/ in standard Manipuri.

(ii) Noun + Augmentive

t^haŋ + caw > t^haŋcaw ‘big knife’

knife big

ciŋ + caw > ciŋcaw ‘mountain’

hill big

It is observed that the above compound nouns *t^haŋcaw* ‘big knife’ and *ciŋcaw* ‘mountain’ in Kakching are used as *t^hanjaw* ‘big knife’, and *ciŋjaw* ‘mountain’ in Standard Manipuri. In other words, the voiceless stops /c/ in Kakching dialect became voiced stops /j/ in standard Manipuri.

(iii) Noun + Adjective

$p^h\partial m + len > p^h\partial mlen$ ‘right side of the verandah’

place head/great

$\eta\partial w + t^h\partial\eta > \eta\partial wt^h\partial\eta$ ‘cataract’

white wear

It is observed that the above compound noun $p^h\partial mlen$ ‘right side of the verandah’ in Kakching dialect is used as $phamen$ ‘right side of the verandah’, in Standard Manipuri i.e. the /l/ is being deleted from $phamlen$ in standard Manipuri. Besides, the compound nouns $\eta\partial wt^h\partial\eta$ ‘cataract’ is used as $\eta\partial w\partial\eta$ ‘cataract’ in standard Manipuri. In other words, the voiceless alveolar stops /t^h/ in Kakching dialect became voiced alveolar stops /d/ in standard Manipuri.

3.1.3. Derived Nouns

Like standard Manipuri, the derived nouns in Kakching dialect are mainly derived from the verb by suffixing derivational morpheme {-pə} to the verbal roots. It is interesting to note that standard Manipuri has allomorph in the forms of {-pə ~ -bə}. Similarly, Kakching dialect has two allomorph {-pə ~ -bə}, however, the occurrence of {-pə} is higher than the {-bə}. This morphological phenomenon of Kakching dialect is just opposite to the Standard Manipuri in which the occurrence of {-bə} is higher than the {-pə}. Some of the derived nouns in the dialect are shown below:

Verbs	verbal nouns
$t^h\partial k$ ‘drink’	$t^h\partial k-p\partial$ ‘drinking’
$c\partial t$ ‘go’	$c\partial t-p\partial$ ‘going’
cen ‘run’	$cen-b\partial$ ‘running’

3.2. Gender

Being a dialect of Tibeto-Burman language, Kakching dialect has no grammatical gender. The gender distinction in the dialect is natural i.e., all the male comes under the masculine and all the female comes under the feminine. The basic gender distinction is between nouns referring to animate and inanimate. All inanimate things consider as neuter gender.

The gender distinction in Kakching dialect is categorized as below:

(i) By using {-pa} and {-pi}

Most of the kinship terms in Kakching dialect are made gender distinctions by using {-pa} and {-pi} indicating masculine and feminine respectively as shown in the following examples:

<i>nupa</i>	‘man’
<i>nupi</i>	‘woman’
<i>əboŋpa</i>	‘grandfather’
<i>əboŋpi</i>	‘grandmother’
<i>ica nupa</i>	‘son’
<i>ica nupi</i>	‘daughter’

(ii) By using {-labə} and {-əmom}

In case of non-human nouns, the morphemes {-labə} and {-əmom} are used to indicate ‘male’ and ‘female’ respectively as evidenced by the following examples:

<i>sən-labə</i>	‘bull’
<i>sən-əmom</i>	‘cow’
<i>yen-labə</i>	‘cock’
<i>yen-əmom</i>	‘hen’

(iii) By using opposite lexical items

Like many other languages and dialects in South East Asia, a number of lexical items are attested in Kakching dialect which is inherently denoting masculine and feminine gender as illustrated in the following examples:

<i>ima</i>	‘mother’	<i>ipa</i>
	‘father’	
<i>pak^həŋ</i>	‘bachelor’	<i>leisabi</i>
	‘unmarried women’	
<i>nupa</i>	‘boy’	
<i>nupi</i>	‘girl’	

3.2.1 Neuter Gender

The inanimate nouns have no gender distinction as we have in animate nouns i.e., they cannot be classified as either masculine or feminine. Thus all inanimate things consider as neuter. Consider the following example:

<i>t^humuk</i>	‘basket’
<i>cakk^həm</i>	‘kitchen’
<i>p^hi</i>	‘cloth’

<i>saun</i>	‘leather’
<i>t^hoŋcaw</i>	‘big door’
<i>sumsit</i>	‘broom’

3.3. Number

Kakching dialect has two numbers, namely (i) Singular and (ii) Plural. As many other Tibeto-Burman languages, number in Kakching dialect is not grammatically significant. Morphologically, singular forms of nouns are unmarked however the plural forms of nouns are marked by the plural morphemes {-*siŋ*}, {-*məyam*} and {-*səŋgu*}. Consider the following examples:

<i>nupa</i>	‘man’	<i>nupa-siŋ</i>	‘men’
<i>ucek</i>	‘bird’	<i>ucek-səŋgu</i>	‘birds’
<i>huy</i>	‘dog’	<i>huy-mayam</i>	‘dogs’
<i>u</i>	‘tree’	<i>u-siŋ</i>	‘trees’

3.3.1. Pluralisation of Personal Pronouns

Personal pronouns in Kakching dialect are pluralized by the marker {-*k^hoi*}.

Singular	Plural
<i>əi</i> ‘i’	<i>əi-k^hoi</i> ‘we’
<i>nəŋ</i> ‘you’	<i>nə-k^hoi</i> ‘you (pl)’
<i>mə</i> ‘he/she’	<i>mə-k^hoi</i> ‘they’

3.3.2. Pluralisation of Kinship Terms

The plurality of the kinship terms in Kakching dialect is expressed by suffixing {-*siŋ*} to the singular form of kinship terms. Considered the following examples:

<i>əboŋpa-siŋ</i>	‘grandfathers’
<i>əboŋpi-siŋ</i>	‘grandmothers’
<i>icanupa-siŋ</i>	‘sons’
<i>icanupi-siŋ</i>	‘daughters’

3.4. Numerals

In Kakching dialect, numerals can be classified into seven types namely (i) cardinal (ii) ordinal (iii) multiplicative (iv) fractional (v) indefinite (vi) distributive and (vii) restrictive numerals

3.4.1. Cardinal Numerals

Numeral system in Kakching dialect is of decimal type. There are a few basic forms of cardinal numerals with or without affixes. The numerals denoting the numbers from one to ten, twenty, hundred, thousand and lakh are considered as basic forms. The rest of the numerals are derived from compounding the basic numerals. The following are the basic numerals found in Kakching:

<i>əmə</i>	‘one’
<i>əni</i>	‘two’
<i>əhum</i>	‘three’
<i>məri</i>	‘four’
<i>məŋa</i>	‘five’
<i>təruk</i>	‘six’
<i>təret</i>	‘seven’
<i>nipal</i>	‘eight’
<i>mapəl</i>	‘nine’
<i>təra</i>	‘ten’
<i>kun</i>	‘twenty’
<i>camə</i>	‘hundred’
<i>lisiŋ</i>	‘thousand’
<i>lak</i>	‘lakh’

The numerals from 11 to 19 are formed by compounding the basic numerals from one to nine to /-təral/ meaning ‘ten’

<i>təra-mat^hoi</i>	‘eleven’
<i>təra-nit^hoi</i>	‘twelve’
<i>təra-humt^hoi</i>	‘thirteen’

3.4.2. Ordinals

In Kakching dialect, ordinal numerals are formed by adding the suffix /-subə/ to the cardinal numerals except in case of ‘first’ as shown below:

Kakching	Gloss
<i>əhanbə</i>	‘first’
<i>əni-subə</i>	‘second’
<i>əhum-subə</i>	‘third’

3.4.3. Multiplicative Numeral

Multiplicative numerals are formed by prefixing /-rək/ to the cardinal numerals.

<i>əmu-rək</i>	‘once’
<i>əni-rək</i>	‘twice’
<i>əhum-rək</i>	‘thrice’
<i>məri-rək</i>	‘four times’

3.4.4. Fractional numerals

The following are fractional numerals found in Kakching dialect. It is observed that *pəuwa* ‘quarter’ seems to borrow from Indo-Aryan languages particularly Bangla as illustrated below.

<i>tank^hai/k^haypok</i>	‘half’
<i>pəuwa</i>	‘quarter’
<i>macet</i>	‘piece’

3.4.5. Indefinite Numerals

Indefinite numerals in Kakching dialect may be categorised into two types: (i) simple (ii) derived. The following are the indefinite numerals in Kakching dialect:

<i>k^hərə/k^hittəŋ</i>	‘some/few’
<i>əmə hekta</i>	‘any one’
<i>kaŋbu</i>	‘group’
<i>cək^hom əmə</i>	‘morsel’
<i>k^huya əmə</i>	‘amount that one hand can grasp’
<i>məpun</i>	‘heap’
<i>cəbul</i>	‘bunch’

3.4.6. Distributive Numerals

Distributive numerals in Kakching dialect are formed by means of reduplication as shown below.

<i>əmə məm</i>	‘one by one’
<i>əni əni</i>	‘two each’
<i>məpan məpan</i>	‘nine each’

3.4.7. Restrictive Numerals

Restrictive numerals are formed by adding suffix */-təŋ/* to the cardinal numerals nevertheless in standard Manipuri, it is formed by suffixing */-kʰatəŋ/* to the cardinals. The examples of restrictive numerals in Kakching dialect are shown below:

<i>əmə-təŋ</i>	‘only one’
<i>əni-təŋ</i>	‘only two’
<i>əhum-təŋ</i>	‘only three’
<i>mapəl-təŋ</i>	‘only nine’
<i>təṛə-təŋ</i>	‘only ten’

4.0. Case

As many other Tibeto-Burman languages/dialects, case relations in Kakching dialect are expressed by means of postpositions. In other words, case relation in Kakching dialect is expressed by postposing the case markers to the nouns or pronouns. The case markers in Kakching dialect are suffixes which include (i) *-na*, nominative, (ii) *-pu ~ -bu*, accusative, (iii) *-ka ~ -ga*, associative, (iv) *-na*, instrumental, (v) *-ki ~ -gi*, genitive, (vi) *-tagi ~ -dagi*, ablative, and (vii) *-ta ~ -da*, locative. Undoubtedly, the same case markers are used both for animate and inanimate nouns. Generally, case markers are not marked for the number, and gender of nouns. Structurally, Kakching dialect has seven types of cases as illustrated in table 1:

Cases	Form	Function
Nominative	<i>-na</i>	Agent
Accusative	<i>-bu</i>	Experiencer
Locative	<i>-ta ~ -da</i>	Location of participants
Genitive	<i>-ki ~ gi</i>	Possessor
Instrumental	<i>-ta ~ -da</i>	Instrument of agent
Associative	<i>-ka ~ -ga</i>	Participants
Ablative	<i>-tagi ~ -dagi</i>	Source

Table 1: Case marking in Kakching dialect

In Kakching dialect different morphemes are suffixed to show the different relationship between the noun phrase and other constituents in a sentence. In all, seven case relationships are set up in the dialect as such,

1. Nominative case
2. Accusative case
3. Locative case
4. Genitive case
5. Instrumental case
6. Ablative case
7. Associative case

1. Nominative Case

It is the case used to mark the subject of the sentences. In Kakching dialect, the nominative case is expressed by postposing the morpheme *{-nə}* to the noun or pronoun as exemplified in the following examples.

a) *mə-nə əi u-i*

he-NOM. I-ACC. see-SIM

‘He sees me.’

b) *nəŋ-nə Thoi u-ram-i*

you-NOM. Thoi see-EVI-SIM

‘You saw Thoi.’

c) *mək^hoy-nə mə ʔ u-ram-i*

they-NOM. you-ACC. see-EVI-SIM

‘They see him.’

2. Accusative Case

The accusative case is used to mark the direct object of the transitive verb. In Kakching dialect, the accusative case is unmarked for nouns regardless of human-nonhuman however in the case of pronouns it is marked by *{-bu}*. Conversely, in standard dialect of Manipuri, the accusative case is expressed by postposing the morpheme *{-pu or-bu}* to the noun or pronoun except non-human nouns. Consider the following examples:

a) *əi-na mə-bu kəit^hel-da u-ram-i*

I-NOM. you-ACC. market-LOC. see-EVI.-SIM

‘I saw him in the market.’

b) *yəŋ-na lap^hoi ca-i*

monkey-NOM. banana eat-SIM

‘the monkey eats banana.’

c) *mə-na isəi sək-lam-i*

he-NOM. song sing-EVI.-SIM

‘He sang a song.’

d) *əŋaŋ-siŋ-na chauba p^hu-ram-i*

child-Pl.-NOM. chauba beat-EVI-SIM

‘Children beat Chauba’

3. Locative Case

It is a case which marks the location of both spatial and temporal reference, and the location of an item or person. The locative case in Kakching dialect is expressed by the morpheme {-tə ~ -də} as exemplified below:

a) *mə-gi k^hut-tə sok-le*

he-NOM hand-LOC injure-PERF

‘He/she hurt his/her hand’

b) *əi k^hun-də cət-kəni*

I village-LOC go-IRR

‘I will go to the village’

c) *əi puŋ məŋa-də haogat-li*

I hour five-LOC get up-SIM

‘I get up at five o’clock’

4. Genitive Case

The genitive case is used to indicate possession. In Kakching dialect, it is expressed by post posing the morpheme $\{-ki \sim -gi\}$ to the noun or pronoun. Consider the following examples.

a) *əihak-ki lairik-ni*

I-GEN book-COP

‘This is my book.’

b) *yum-gi məcui-si p^hajei*

house-GEN colour-PROX beautiful

‘The colour of the house is beautiful’

5. Instrumental Case

The instrumental case is used to denote the instruments or tools used for performing the action. In Kakching dialect, the instrumental case is expressed by post posing the morpheme $\{-nə\}$ to the noun. Consider the following sentences:

a) *mə-nə əŋaŋ-du cəi-nə p^hu-i*

he-NOM. Child-PART stick-INST beat-SIM

‘He beats the child with stick’

b) *mə-nə əŋaŋ-du nuŋ-nə t^hom-i*

he-NOM child-PART stone-INST hit-SIM

‘He hit the child with the stone’

6. Ablative Case

The ablative case is used to express the source i.e., the place of origin. In Kakching dialect, it is expressed by post posing the morphemes $\{-təgi \sim -dəgi\}$, a combination of locative marker *ta~da* and genitive marker *-gi* which postposed to the nouns.

a) *u-dəgi una kel-i*

tree-ABL leave fall-SIM

‘The leaves fall from the tree.’

(b) *ciŋ-dəgi mə lak-e*

hill-ABL he come-PERF

‘He came from the hill.’

7. Associative Case

The associative case indicates the association or relationship of nouns or pronouns in the verb phrase with the nouns or pronouns functioning as the subject i.e., it has the comitative functions (in company with). In Kakching dialect, it is expressed by postposing morpheme $\{-kə \sim -gə\}$ to the nouns or pronouns. Consider the following examples:

a) *əihak-kə mə-gə k^hətnə-rəm-i*

I-ASSO he-ASSO quarrel-EVD-SIM

‘I quarrel with him’

b) *əi mə-gə kəit^hel cət-lam-i*

I he-ASSO bazaar go-EVD-SIM

‘I went to market with him’

Conclusions

On the basis of the above illustration, the following conclusions can be drawn:

(i) Kakching dialect has no grammatical gender. The gender distinction in the dialect is natural i.e., all the male comes under the masculine and all the female comes under the feminine. The basic gender distinction is between nouns referring to animate and inanimate. All inanimate things consider as neuter gender.

(ii) Kakching dialect has two numbers, namely (i) Singular and (ii) Plural. As many other Tibeto-Burman languages, number in Kakching dialect is not grammatically significant. Morphologically, singular forms of nouns are unmarked however the plural forms of nouns are marked by the plural morphemes $\{-siŋ\}$, $\{-məyam\}$ and $\{-səŋgu\}$.

(iii) The numeral system in Kakching dialect is decimal. There are a few basic forms of cardinal numerals with or without affixes. The numerals denoting the numbers from one to ten, twenty, hundred, thousand and lakh are considered as basic forms.

(iv) The restrictive numerals are formed by adding suffix /-təŋ/ to the cardinal numerals nevertheless in standard Manipuri, it is formed by suffixing /-k^hatəŋ/ to the cardinals.

(v) As in many other Tibeto-Burman languages, case relations in Kakching dialect are expressed by means of postpositions. In other words, case relation in Kakching dialect is expressed by postposing the case markers to the nouns or pronouns. The case markers in Kakching dialect are suffixes which include (i) -na, nominative, (ii) -pu ~ -bu, accusative, (iii) -ka ~ -ga, associative, (iv) -na, instrumental, (v) -ki ~ -gi, genitive, (vi) -tagi ~ -dagi, ablative, and (vii) -ta ~ -da, locative.

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Youngsters and Family Values

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Abstract

This paper depicts the concept of deviation of values in youths. Further it says various reasons for the immature behavior of the youth. It has also analysed the youth in ancient and modern period. It has found the vigorous change in the youth during modern period. When the values are neglected the youth indulge in many unwanted events. They go for using drugs, planned-killing, etc. ... It is very clear that the nuclear family system has its impact on the youth. They have no grandparents with them almost. They find no time to spend along with their parents. That's why they are pushed into taking their own decision while they are away from the parents. They are courageous to do anything without the knowledge of their parents. Youngsters now have been tied with the modern technology and they have everything (good and bad) in their hands. When they are well directed and taught some good manners only they will be able to survey in this world with some good values. Once if they are uncared they will mingle with the surroundings and habits. They indulge in Western culture and habits forgetting completely our tradition and culture.

Keywords: values, change of values, change in youth, losing old values, deviations

Period of Life

Youth is the only period of life, where one decides his/her fate. Every person in this world possess some or the other values, which according to him/her are good. Talking about youth, they don't really give a thought regarding what values they should inculcate into them. So, according to me, following are some values that in today's youth is lacking: Honesty, Respect, Patience, Accountability and Responsibility.

Present Attitude

The role of present youth in this ever-changing world has its impact on our society. The present youngsters assume the western values as their culture. They have openly started pushing for the lifestyle of a modern man and woman as an open challenge to our traditional values and customs. They aped the western culture and act like the actors, actresses and models. Although we have a strict traditional values, cultures, and customary laws, the modern youngsters have kept that values aside and decide themselves aping the modern civilization. Practicing the modern styles is not going to pay them back any good in life. The present “attitude” of the young modern men and women for consuming alcohol, drugs usage, partying at night, and dressing indecently is what’s disturb parents the most. The recent incident that had happened last month, raids of 79 youth in an objectionable atmosphere under influenced of alcohol conducted by the NSCN(IM) OSD team, act as signal to the rest of the society. Lack of moral education and parental discipline and guidance is to be blamed for these aggressive and anti-social youth. In a day of widespread drugs usage, immorality, civil disobedience, vandalism, and violence, we must not depend on hope and luck to fashion the critical attitudes. The unstructured technique was applied during the childhood of the generation which is now in college, and the outcome has been quite discouraging. Permissiveness has not just been a failure, it’s been a disaster.

Today’s Family

In today’s society, family is seldom together-members off to their own works. Thus they separate day by day, vaguely aware of mutual joys, sharing or needs. Children spend most of each day away from their parents. Emotional alienation can easily follow physical absence. Here and there very young children are left to themselves. Alcoholism in grade students begin nipping from wine bottles when parents are away.

In today’s society, family is seldom together-members off to their own works. Thus they separate day by day, vaguely aware of mutual joys, sharing or needs. Children spend most of each day away from their parents. Emotional alienation can easily follow physical absence. Here and there very young children are left to themselves. Alcoholism in grade students begin nipping

from wine bottles when parents are away. Social progress has come to be equated with technical progress, particularly since the Industrial Revolution (Beniger, 1989). This progress has not always been acknowledged at the time it was occurring; indeed, as Beniger further notes, ‘human society seems rather to evolve largely through changes so gradual as to be all but imperceptible, at least compared to the generational cycles of the individuals through whose lives they unfold’ (Beniger, 1989, p. 2). Perhaps because of this ‘historical myopia’, the value of the change may not be evaluated until the changes have already passed (Beniger, 1989, p. 2).

Teenagers pull out on the family. A revolution in lifestyles is a more appropriate description. Standards of morality, ethics, religions, and custom have been chopped at the roots by adolescents bent on doing their own things. Nowadays mothers don’t find time to feed, tell folk stories and play with their children. In order to have a healthy society, hereafter parents should make an effort to bring up mentally and physically healthy children.

In ancient times, old generation were blessed to breathe a cleaner air and enjoy more beautiful and eye-soothing beauty of nature. No T.V, No Internet. Hence more time to spend with family. More fun. More issues discussed. Better unity in family. Thus, joint families thrived. Outdoor games dominated. “*My grandfather tells me often that even in scorching summer afternoons, he was dragged indoor forcefully.*” Such was the craze for outdoors. This kept them more physically fit and healthy. No smartphones and no internet. Yet, there was the best of contact across miles. Hearts were together. Feelings were more real. Clothes have seen a great change. Men used to wear cotton *dhotis*. Unlike other people of his age, my grandfather hasn’t switched to pants or pyjamas. I’ve never seen him wearing any of these things. He always carries his white *dhoti* in the same old traditional way. Old generations were lucky to have those strict punishments. They reminded them never to repeat the same mistake even in dreams. And yes, it prevented those pre-mature minds suffer the disadvantage of experience.

Ladies

Ladies used to make *achaars* (pickles), *papad*, *mangodi*, etc. This made children have great tasty stuff to eat at home itself. Morals were held very high, quite a bit more than today. Yes,

we have developed techniques and ideologies today. But I feel yesterday's generation has lot more to cherish.

Age of Androids

Modern time is called the age of Androids. Humanity is acting like robots. They are codependent for information, checks & balances, & to receive new jobs. Humanity has become reliant on machines for every aspect of life. We're imitating caring about our children. Yet, we hand the majority of the child's education & supervision over to machines (phones, TV, computer, game systems) & other Androids (teachers, coaches, child care services) that must teach pre-programmed lessons.

Scoff at Authority

Socrates commented that the youth 'scoff at authority and lack respect for their elders. Gill Jones opined 'understanding the concept of youth means understanding the relationship between youth people and society.(Gill Jones 30)Teenagers need love and support from parents at a time when lots of other things in their lives are changing. One can keep relationship with your teenage child strong through ordinary, everyday activities. Many people think that families become less important to children as they move into the teenage years. But our child needs our family and the support it offers as much as she did when she was younger. It is true that family relationships change during adolescence. When your child was young, your role was to nurture and guide him. Now one might be finding that our relationship with our child is becoming more equal. Most young people and their families have some ups and downs during these years, but things usually improve by late adolescence as children become more mature. And family relationships tend to stay strong right through. For teenagers, parents and families are a source of care and emotional support. Families give teenagers practical, financial and material help. And most teenagers still want to spend time with their families, sharing ideas and having fun.

Unfortunately, no one is bothered to dream any s vision. Martin Luther has said, "I have a Dream" and the dream come largely true. If he had not thought of that dream he would have accomplished nothing in his life. Another problem is its indifferent attitude towards things,

situation and politics. The new cool formula of “let the things be “is proving fatal to India’s development. Lack of unity and spirit is the major set-back . It’s time the youth, the students have to realize their power, their role, their duties and their responsibility and stand up for their rights. Now it’s time that instead of brain drain we should act like magnets and attract world to India.

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Ethos and Values for Students

Dr. N. Natesh Kumar, M.A., M.Phil., Ph.D.

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Abstract

The word *Ethos* is a Greek term which means “character” that is used to describe the guiding beliefs or ideals that characterize a community, ideology or nation. Some ingredients of human values should be incorporated in the teaching learning process so that it becomes meaningful and unique. It may, at the first instance, sound unrealistic and unachievable, but it is possible and ought to be adopted. Of course, readily, five basic human values – truth, righteousness, love, peace and non-violence can be incorporated in the present-day education system to make it value based. The saying “The End of education is Character” speaks volumes on how much emphasis is put on character building which includes human values as well. Since character is a broad and all-encompassing concept, the present article confines only to the values that have to be implanted in the minds of students, right from their childhood in homes, schools and colleges.

Conflicts and Clashes

It would not be out of context at this juncture to provide what value-based education exactly means; it is the study of moral and ethical values that makes a person perfect. It has, of late, gained much significance. The manner the world bodies such as the UNO and the UNESCO have taken it up stands testimony to this fact. The main reason for the sudden thrust is the critical phase the world is passing through at present. There are conflicts and clashes, bloodshed and massacre, wars and battles – all in the name of caste, class, race, region and religion. Human vices like greed, ego, jealousy, lust and hatred have taken the front seat. It is therefore imperative that human values propounded by great saints are coolly forgotten.

Instilling Human Values

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But instilling human values is a seemingly very difficult proposition in our day-to-day life as they have become more conspicuous by their absence. We, however, need to make them a part of our life and, in fact, way of living. This can be done by incorporating ethics in our education system right from the KG level to the PG level. There exists an ideal education where values are harmoniously blended with learning.

Qualitative and Quantitative

Education should be qualitative and quantitative. It is qualitative in the sense that it should develop knowledge of the surrounding world combined with the practical skill to solve the problems keeping in mind the law of ethos. It is quantitative in the sense that one should develop an interest in learning even after finishing formal education and at the social level; all the sections of the people should be exposed to the benefits of good education. Such a concept agrees with a total evolution of the society at all levels. Rajaji says, “The education that we receive in schools and colleges, is worth nothing if it does not prepare us for life. It is not a mere process of acquiring knowledge. It is a process of acquiring the method of correct thinking, of correct feeling and correct action. If they keep this in mind, all colleges and schools, whatever their deficiencies will do good.”

Free It from Commercial and Political Interests

Education should be made free from commercial and political interests. Education becomes fruitful only when the ideal of educating the next generation is entrusted to teachers who are fully devoted to the cause of knowledge and character and to schools and colleges which do not make education a means for extracting money. Without a good rapport between the teachers and the students, no real education is possible. More discipline, more self-reliant attitude, great devotion to studies have become essential components for both the teachers and the students. Swami Vivekananda comments, “Education is the manifestation of the perfection already in man.” He also adds, “We want the education by which the character is formed, strength of mind is increased and by which one can stand on his own legs. The aim of all education should be character – formation. What we want are Western science coupled with Vedanta, Brahmacharya as the guiding motto, and also Shraddha and faith in one’s own self.”

Teacher's Role

The role of teacher has been vital in the all-round personality growth of the students. In fact, a teacher is a role model influencing every facet of a student's life. He should be a good friend, philosopher and guide to his students. Hence it goes without saying that the teacher of today is equally responsible to enable and empower his learners to emerge as competent youth, ready to take on the challenges of the rapid changing world. So, a teacher should continuously upgrade his/her knowledge and teaching methodology. If the quality of teaching is good and the commitment of teachers is high, then the standard of the institution where he/she works is sure to rise. The main duty of a teacher is to inculcate the twin feelings of discipline and brotherhood among the students. A teacher's work is complex but honourable.

Abdul Kalam

Regarding Abdul Kalam's early life, Professor K. Balachandran writes, "Kalam's emphasis on outstanding teachers is an acknowledgeable fact. As a Tamil proverb proclaims, it is God's gift to have an inspiring wife. Similarly, to have inspiring teachers and that too at the elementary level is God's gift to one. In this aspect, Kalam was very lucky to have good and inspiring teachers."

"Aacharya Devo Bhavaha" is a Sanskrit slogan which means "Teachers are Gods". In Hindu Philosophy, a teacher is held in a very high position. For example, in *Mahabharata*, Lord Krishna becomes the teacher to Arjuna to deliver The Bhagavad Gita.

Gandhi and Value-Imbibed Education

It is relevant here to cite what Gandhiji felt. He cited 7 major structural and collective sins of modern times all of which ought to be dispensed with such that the quality of our life improves.

1. Politics without Principles
2. Wealth without work.
3. Pleasure without conscience.

4. Knowledge without character.
5. Commerce without morality.
6. Worship without sacrifice.
7. Science without humanity.

He also comments, “If money is lost, nothing is lost. If health is lost, something is lost. But if character is lost, everything is lost.”

To Conclude

Thus, to conclude, it can be said willingly and voluntarily that education can become ripe only when it is accompanied by ethical values. Reading some classics for the purpose of exams and degrees is no education at all. A person can be called liberally educated only if he/she is able to strive, nurture and empower human values. A teacher and his pupil have to work together in order to bring about change in the society.

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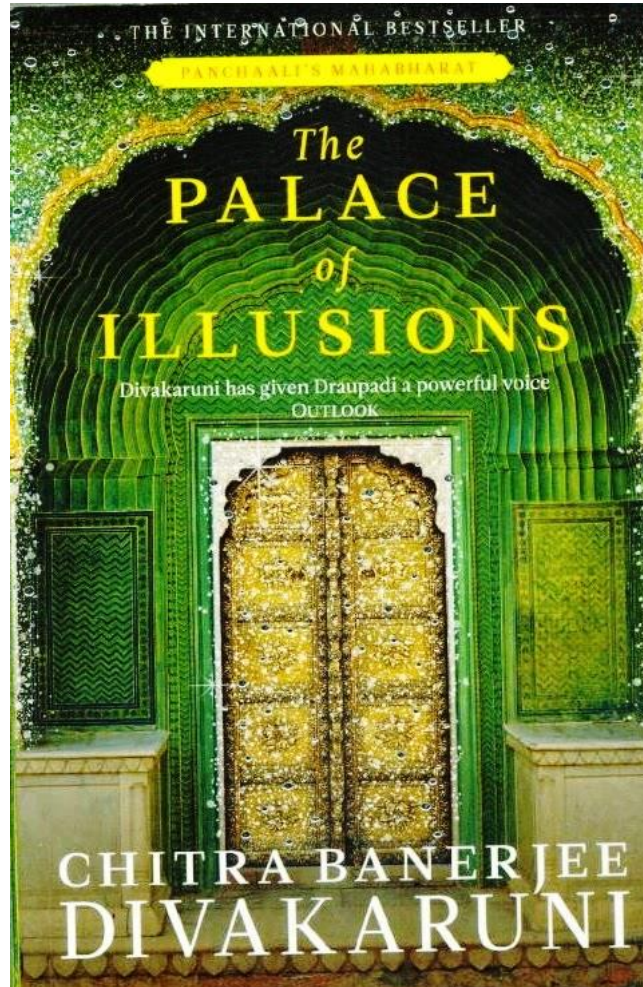
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**Shades of Violence in *The Palace of Illusions*
– A Critical Study**

Prasanta Chakraborty, Ph.D.

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Abstract

From the ancient times, the concept of violence has become an essential part of human life. It is multi-dimensional working both at interpersonal level and at the domain of warfare. Presumably, violence involves physical wounds but it is connected with mental agony also. So, a definition of 'violence' in a line or two is absurd as it covers multidimensional perspectives. Further, violence involves a cultural tradition. For some theoreticians, the concept of violence develops with the victims, offender and witness being associated to the idea. Hence, violence acts as an indicator of how relationship develops between two persons, communities, societies, cultures, etc.

In *The Palace of Illusions* these divergent types of violence are accommodated. Narrated by Panchali, herself the heroine, the reader enjoys violence in its different forms and colour ubiquitous in the novel. No doubt, the primary reference of violence in this novel is the battle between the Kouravas and the Pandavas held in Kurukshetra. The sexual assault on Draupadi by Dussasan in the *sabha* and the vow she takes as a reaction was the primary cause of the devastating war in Kurukshetra. Though the war is physical, it is ideological too. Panchali herself faced violence of multiple shades and forms and was cause too. There was violence against nature when the Pandava brothers planned to build their palace in Indraprastha. The violence resulting out from dominance by Kunti and resistance from Paanchali is another important aspect delineated beautifully which gives an interesting twist to the otherwise serious epic. In its multiple shades, resistance too was held responsible throughout the novel for violence.

This article explores the how the multifaceted violence has been effectively delineated in this novel by Chitra Banerjee.

The Palace of Illusions

The Palace of Illusions by Chitra Banerjee Divakaruni may be rightly considered a novel wherein these divergent types of violence are accommodated. Narrated by Panchali, herself the heroine, the reader enjoys violence in its different forms and colour ubiquitous in the novel. No doubt, the primary reference of violence in this novel is the battle between the Kouravas and the Pandavas held in Kurukshetra. The sexual assault on Draupadi by Dussasan in the *sabha* and the vow she takes as a reaction was the primary cause of the devastating war in Kurukshetra. Though the war is physical, it is ideological too. At least this is how Krishna encourages the Pandava brothers to fight against their brothers and elders. The presence of Karna creates a violence within Panchali. There is violence against accepted truth when Panchali searches for a place in the other world where women would be free from male demands. Arjuna's marriage with other princess incited violence within Paanchali which was handled by mellowing words from Krishna. There was violence against nature when the Pandava brothers planned to build their palace in Indraprastha. The violence resulting out from dominance by Kunti and resistance from Paanchali is another important aspect delineated beautifully which gives an interesting twist to the otherwise serious epic. In its multiple shades, resistance too was held responsible throughout the novel for violence.

This article explores the how the multifaceted violence has been effectively delineated in this novel by Chitra Banerjee. Also, this article studies whether or not all those activities or relations

classified as violent should at all be treated so. Can these functions be considered rationally and legally so much threatening so as to call these violent?

Violence

The concept of ‘violence’ is an essential part of human life since ancient times but its causes are multiple- may be a human “propensity” (Wrangham 1996 qtd in Whitehead) or an “invariant” cultural or social condition (Eller, 1999 qtd in Whitehead) or the nature of interpersonal interactions (Riches, 1986 qtd in Whitehead). Violence is inherent within a human being making it pervasive, ancient, infinitely various, and a central fact of human life though its occurrence is often misinterpreted. Violence involves both physical wounds and mental agony. It is multi-dimensional working both at interpersonal level and at the domain of warfare. At one level, therefore, the experiences are shared between the victim and the perpetrator while at the other domain it is depersonalization of the enemy. Even witchcraft or verbal aggression are supposedly part of violence having no instant material relation. Violence works incessantly within one’s mind also. Therefore ‘violence’ covers multidimensional perspectives. Nevertheless, one of the major reasons causing violence is imbalance- in the nature of man, in relationship, in enjoying power etc.

Violence involves a cultural tradition. There are forms of violence meant to challenge the established culture but this encounter is from within a cultural discourse shared with the victims or it remains ineffectual in the first place as Sorel notes, “There are so many legal precautions against violence and our education is directed so much towards weakening our tendencies towards violence that we are instinctively inclined to think that any act of violence is a manifestation of a return to barbarism.” (1999:175 qtd in Whitehead) Some theoreticians conceptualize violence developing with the victims, offender and witness who are associated with the idea. Violence takes place with the offender attacking the victim. Reversely, the victim’s resistance causes violence. So, violence is an indicator how relationship develops between two persons, communities, societies, cultures, etc.

Violence is always assessed in terms of degree, intensity and culturally competent judgment. Police dispersing an unruly mob with water cannon may not be too grievous to call it violent but the same police opening fire on the unruly mob or a war between two countries may be violent. But it must also be agreed upon that situations like a war of words between the in-laws or somebody having Hamlet syndrome may be violent although not to be equated with the state’s violence in severity.

The monopoly of violence by the colonial power has gradually weakened individual in the face of violence, which has made modern man dependent increasingly on state's use of violence. The purpose is to disarm and disempower the non-elite. (Neil L. Whitehead, 2004)

Critique of Violence

An added dimension to the meaning of violence is found in Walter Benjamin's *Critique of Violence* where he says violence means public force, legitimate power, domination, authority and violence. He justifies the relationship of violence present within the framework of the society - to law and justice. The relationship between law and violence is twofold- violence meant to frame laws and dominate. He distinguishes between law making and law preserving violence. Violence directed towards natural ends is law-making violence while violence directed towards legal ends will be law-preserving. Law manifests violent domination for its own sake. Its force is destroyed with the state power being destroyed. The divine violence purifies the guilty and not the guilt and just ends can only be decided by God and no law is there for justified means. Ends are situation-specific.

Divine Violence – *The Palace of Illusion*

By his argument on divine violence, Benjamin makes political demands of existence of violence outside law. Divine violence signals the coming of Messiah in the form of the revolutionary general strike to usher in a new historical epoch.

The above-mentioned study on violence by Neil L. Whitehead and by Walter Benjamin explicated further by Signe Larsen is handy to focus on how violence has been constructed in *The Palace of Illusion*, a novel by Chitra Banerjee Divakaruni. In her 'Author's Note', Divakaruni refers to 'the fierce rivalry between two branches of the Kuru dynasty' (2009, p. xiii) - both sides struggle to legitimise the violent acts of each side culturally interpreting their action of killing, maiming, and assaulting the opponents, which otherwise appear incomprehensible. (Whitehead, 2004) The reader is apprised of a system of violence key to the plot of both the epic and the novel. To reinforce her stand on violence and the major theme, terms like 'participated and perished' (Divakaruni, 2009, p. xiii) 'inspiring virtues and deadly vices' (*ibid.*) – are juxtaposed giving an impression that different shades and forms of violence are likely to be presented in the novel. The chief protagonists in this violent clash are Krishna, Bheeshma, Drona, Drupad and Karna. Divakaruni familiarises them as warlord– Krishna, the mentor to the Pandavas, Beeshma, the patriarch committed to protect the Kuru throne, Drona, the teacher of both the groups training them to master their skills in the use of arms, king Drupad extremely eager to take vengeance against Drona and Karna, the great warrior. The novelist, disappointed with Vyas' failure to portray women characters of that stature, refers to Kunti, Gandhari and Paanchali whose role in the great war

of Mahabharata was menacing. Although introduced as shadowy figure in *the Mahabharata*, some readers made Paanchali responsible for the Great War by her headstrong decision.

Provocations

However, Divakaruni feels there were provocations from the man's world for women characters, which made Paanchali mostly responsible for the carnage in Vyas's *Mahabharata*. Had she been its creator, she 'would place the women in the forefront of the action.', (2009, p. xiv-xv) When she says,

‘I would uncover the story that lay invisible between the lines of the men's exploits. Better still, I would have one of them tell it herself, with all her joys and doubts, her struggles and her triumphs, her heartbreaks, her achievements, the unique female way in which she sees her world and her place in it.’ ((2009, p.xv)

she suggests many other forms of violence to be exposed bit by bit in the novel through the narrator character, Paanchali.

Paanchali

The novel begins with a type of violence - nature of Paanchali's 'interpersonal interactions' (Riches) evolved out of resistance: the palace of Drupad 'seemed to tighten its grip around me until I couldn't breathe' (Divakaruni, 2009, p.1) - the resistance here is a defence against her father's encroachment into her territory.

Jasbir Jain states 'The element of intellectual debate can save resistance from descending into violence'. (Jain, 2012, p.xii) Though not a debate but surely an intellectual activity in this case when Paanchali, reacting to this, preferred to listen to the story of her birth from her Dhai Ma. Violence of a different shade developed as 'the story inspired me to make up fancy names for myself: Off spring of Vengeance, or the Unexpected One. And then Dhai Ma narrates the birth of both Paanchali and her brother and how the assembly cried out in one case and was quiet when Paanchali emerged out of fire (Divakaruni, 2009, p.1-2) - an instance of discrimination against female new-borns. From her early period, Draupadi became aware of her unwantedness.

A gaunt, glittering man walked towards my brother and me - - - held out his arms -- -. Only my brother that he wanted (Divakaruni, 2009, p.6).

Clash against Cultural Practices

So, the clash of ideas began since Paanchali's birth against the prevalent cultural practice of differential treatment though the intensity of the clash was insignificant at this early stage. While narrating events, Dhai Ma mentioned Paanchali's father to be physically weak but had a revengeful mind. From her story, Paanchali came to know how the unearthly voices offered the king a son warning him of a dire consequence. The term 'vengeance' is associated with victim. Conceptually, violence develops with the King as a victim eager to retaliate against an offender. For Paanchali, violence is challenging established socio-cultural norms- her birth is to 'change the course of history' (Divakurani, 2009, p.5), which she would do from within a cultural discourse. So a note of discontent pervades in her analysis of the paternal names for her and her brother

Dhri's name fell within the bounds of acceptability - - - .But Daughter of Drupad? Granted, he hadn't been expecting me, but couldn't my father have come up with something a little less egoistic? Something more suited to a girl who was supposed to change history? (*ibid.*)

Skin Colour

The womenfolk were made so much conscious about the skin-colour by the existing societal culture that even Paanchali, supposed to change the history in future, had to be crouched down feeling humiliated for no fault of her own. 'If someone addressed me - - - I tended to blush and stammer and - - - trip over the edge of my sari.' (Divakurani, 2009,p.9) In course of time, this humiliation led an enormous psychological change in her to become the cause of a great war. She acquired an ability of resistance to face the impediments of her life violently when the case demanded so.

A New Paanchali

Thus, a new Paanchali was discovered in Divakaruni's novel. A change in her appearance gave her an extra amount of confidence. She looked brighter opening up a floodgate of curiosity and admiration from far and wide thereby gearing her up for the next step of violence - a step towards domination and authority at the cost of the established cultural practices.

Throughout the different stages of the war and prior to this, Krishna had an important role to play in her life as a close friend and guide. Krishna was a manager and also root of all the troubles. It was his frequent advice that infuriated the Pandavas for the ultimate violence. In all the troubles of Paanchali, Krishna stood by her side. With his pragmatic intelligence, Krishna equipped Paanchali.

He asked me what I thought of my place in the world as a woman and a princess- and then challenged my rather traditional beliefs. He brought me news of the world that no one else cared to give me, the world that I was starving for – even news that I suspected

would be considered improper for the ears of a young woman. And all the while he watched me carefully, as though for a sign. (Divakurani, 2009, p.12)

This readiness made Paanchali optimist enough to tear off the age-old subjugation of women in near future. Normally, the Indian women were denied their right to education and Paanchali was no exception. But Krishna supported Paanchali's urge to get education and advised the king to take steps accordingly so that she could gear up her for the prophesied great job. The changes were noticeable soon after. Dhai Ma 'regarded the lessons with misgiving. She complained that they were making me too hard-headed and argumentative, too manlike in my speech.' (Divakurani, 2009, p.23) Quite in tune with Benjamin's interpretation of violence within the society, and ultimately, the state, a phase of violence cropped up from opposing groups with Paanchali believed to be a threat for the traditional culture of the kingdom. The antagonism which stemmed from argument-cross argument if she should continue her study at all along with her brother, found her fighting a lone battle with even her brother changing his stance. The tutor tried to dissuade her telling that the job of a Kshatriya woman was to support the warrior and 'pray that they die with glory on the battlefield.' (Divakurani, 2009, p.26). Violence at the level of intellection was created when she decided to do things otherwise - teaching her men how to survive proroguing battle as far as practicable while preferring to work at other fields gloriously.

Gender Discrimination

Gender discrimination does not begin with sex but is an impact of socio-cultural exercise. So 'One is not born, but rather becomes, a woman.' (Beauvior, 1973, p.301) Paanchali rebelled against this socio-cultural system of making her a woman, of belittling her status. The story of her struggle thus began with her girlhood, marriage, motherhood and extended upto the Great War and her final attainment of Truth. The term, 'envied' records her eagerness to attain the knowledge of statecraft possessed by her brother. Neil L. Whitehead feels 'To be violent is clearly a capability we all possess, but why we should choose to be violent, or how we can be induced to act violently, will obviously differ culturally and historically.' (2004, p.55) Any Tom, Dick and Harry and specially the womenfolk might not be interested in statecraft but the same induced Paanchali to act otherwise. Her desire intensified as she was to change history. Envy for her had some sort of tie-up with the concept of violence. Culturally, Paanchali was unlike other royal ladies and historically far ahead of her time- so much so that she was misunderstood by the womenfolk of her time while men were worried as she was no longer subservient to her men before and after marriage. Chitra Banerjee cultivates in her an ambitious spirit to stand at par with her men which was to contribute to a revolutionary change in the

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social structure in near future. Thus the novel shares a feeling of power- of gaining or retaining- through intrigues, deceit, manipulation and what not. Paanchali was provided training in areas wherein a noble lady was supposed to be proficient

- - - but my heart was not in such frivolities. With each lesson I felt the world of women tightening its noose around me. I had a destiny to fulfil that was no less momentous than Dhri's. Why was no one concerned about preparing me for it? (Divakurani, 2009, p.29)

Lessons on Womanly Conduct

The more Paanchali was given lessons on womanly conduct, the more rebellious she became, her disagreement with her trainers widened though not always expressive. In this preparatory stage as someone to change the history, she noticed her maidservants and other close associates keeping distance- awestricken or simply because they failed to assess the inward strength of Paanchali responsible for the ultimate violence.

Morality carries the Kantian tradition of an abstract universal law in English. So moral relations survive within the politically framed ethical life. Violence should be critiqued in terms of its relations to law and rights within the framework of ethical life which includes the family, civil society and the state. "For a cause" Benjamin writes "becomes violent, in the precise sense of the word, when it enters into moral relations" (1986, p.277). Thus Benjamin is interested in the violence present within the framework of the society, and ultimately, the state.

Violence as a Moral Step

In Paanchali's case, the cause of her violence too was moral. Her growing violence was prompted by the failure and unwillingness of some of her close associates, mostly menfolk, in her family to interpret her demeanour appropriately within the context of political ethics. But a handful others - Krishna, Dhri and Dhai Ma –who could assess the terrible force within Paanchali gearing up for the great violence for which she was responsible to great extent. Paanchali realised too others might extend their support to bring about the revolution – to form a new image about women and to establish political ethics replacing the existing one.

Chapter five begins with this relationship issue.

Early in my life, I learned to eavesdrop. I was driven to this ignoble practice because people seldom told me anything worth knowing. - - - Krishna was the only one who told me the truth. But he wasn't with me often enough.

So I took to eavesdropping and found it a most useful practice. (Divakurani, 2009, p.34)

This passage shows how the relationship issue has been addressed to sustain the existing political ethics by dint of flattery, avoidance, discouragement or by not sharing unpleasant facts thereby protecting Paanchali from facing the same. But this irked Paanchali as she was dying to know the not-permissible facts in the existing moral relations. Her eagerness resonated in her expression- she felt she was ‘drowning in a backwater pond while everything important in the world was happening elsewhere.’(Divakurani, 2009, p.36)

Paanchali soon came to know of her future quite in a mysterious way with the help of a sage. The invocation made by her and the spirits responding to her call has some sort of similarities with the witches in *Macbeth*. Knowing her future, Paanchali was confused and dejected. Violence within left her to be stunned. She won’t marry, didn’t like to own the most beautiful palace and refused to be the cause of so many deaths. Her cultural tradition and experience dissuaded her to accept these prophecies, but the sage said it would take place in her life incited by her pride, temper and vengeance. So the clash of the two ideals began within her. She wanted to escape requesting Vyas to change or modify the prophecies, which he said he couldn’t because of the Great Design already set rolling in. This great violence would recreate history and culture. ‘So men will remember you as the most amazing queen this land has seen. Women will chant your name to bring them blessing and luck.’(Divakurani, 2009, p.40) – an utter acceptance of the women power after the great violence. Vyas gave her some advice to follow so as to lessen the catastrophe.

When there was trouble going within Paanchali, Dhai Ma received a cultural jolt knowing Paanchali would have five husbands. Paanchali too was appalled by the prophecies. Marrying more than one was a right exclusively enjoyed only by the men folk in the Indian culture. So, this prophesy was to invalidate the age-old tradition.

Kunti

Like Paanchali, Kunti is another female character not so much prominent in the epic but had a definite role in the novel that culminated in the Great War between the Kouravas and the Pandavas. A widow at her young age, Kunti brought up her five sons firmly to see her sons inherit their kingdom occupied by the Kauravas unlawfully. The force behind to motivate her sons constantly so that they never got distracted from their coveted target, she remained resolute to her decision even when she

asked her five sons to share Draupadi amongst them. Her decision was not at all whimsical although it sounded so at first. Perhaps, she wanted to curb the importance of Draupadi when Kunti mentioned her as a woman, all of which perturbed Paanchali's mind. She was particularly shocked the way a scared Kunti behaved with Paanchali in front of the Pandava brothers.

Both Paanchali and Kunti were sandwiched between misunderstandings linked up with a feeling of hatred against each other. Divakaruni prepared the stages both in the main plot and in the sub-plots through small clashes of ego between the two in-laws and thereafter with other protagonists, which finally culminated into the Great War. Earlier, Paanchali felt proud to be wife of the greatest warrior of her time but as they reached their home, all her joys were reduced to tears. Her predicaments began when Kunti's verdict was implemented with Draupadi having no option left. For her, it was humiliating. Although the sage Vyas had an unusual boon for her, this only disgraced her womanhood. That Kunti, like any other mother-in-law in a patriarchy, preferred dominance over newly-wed Paanchali, a sort of baiting it seems, is very much expressed in the lines below :-

Kunti didn't believe in using spices. Or perhaps she just didn't believe in letting her daughter in law have any. She'd handed me a pulpy brinjal, along with a lump of salt and a minute amount of oil, and told me to prepare it for lunch. I asked her if I might have a bit of turmeric and some chilies. Perhaps some cumin. She replied, "This is all there is. This isn't your father palace!" -- I swallowed my anger and chopped the bringal on the dull cutting blade. (Divakaruni, 2009, p.107)

The last line of the quoted passage shows how skilfully Divakaruni draws the tension between the in-laws. This tension might not have a direct impact on the ultimate violence but these misunderstandings created an ambience for that final fury.

Love and Hate

A relationship of love and hate that persisted between Paanchali and Karna since their first meeting, has a direct bearing on the Great War. Draupadi's yearning for Karna was secret but everybody in the vicinity and even Karna knew about her hatred for him. Silencing Karna asking him his father's name is the beginning of that confrontation between the two. '- - - he never forgot the humiliation of that moment - - - . And when the time came for him to repay the haughty princess of Paanchali, he did so hundredfold.' (Divakaruni, 2009, p.95) But she confessed secretly to the reader that she had to act to stop the impending bloodshed.

The line of approaching battle was drawn by Divakaruni in the following paragraph

Later, some would commend me for being brave enough to put the upstart son of a chariot driver in his place. Others would declare me arrogant. Caste –obsessed. They'd

say I deserved every punishment I received. Still others would admire me for being true to dharma, whatever that means. But I did it only because I couldn't bear to see my brother die. (Divakurani, 2009, p.96)

The Function of War

The War was meant to reinstate dharma overturning all that was debauched. Benjamin Franklin understands this war as a necessity for reinstating Justice which is *possible* (but not *knowable*) through an act of divine violence. Justice is neutral only when it is divine. Although Pandavas were fighting against the Kouravas to protect Dharma and to institute the rule of law in their country, they too were found going against Dharma in many cases as when Kunti arranged a stay of the *nishad* woman and her five children in the *lac* house and burnt them when they were asleep – all these to mislead the Kouravas and save her sons.

Violence All Over

As mentioned earlier, there were incidents of violence throughout the novel – may be its force varied with the type of clash. One such was the clash of words between the Pandava brothers coming to the King with an urge to allow all the five brothers marry Draupadi to keep their mother's word adding that if the king disagreed, they had to leave Paanchali in her father's palace. The reaction of Paanchali, of the king and his son were no less violent:

I stared at him in outraged shock. King Drupad stiffened, and my brother's hand fisted around the hilt of his sword. To be sent back to her father's house was the worst disgrace a woman could face. When she was a woman of a noble house, such an insult could lead to a blood feud between the two families. (Divakurani, 2009, p.117)

Why was the king so angry? Because such a condition – the possibility of the Kampilya men calling Draupadi a whore – would demean their status in the kingdom. So it was not for Draupadi's sake they were fuming. Their anger subsided soon after when Vyas assured them that this marriage would heighten the status of King Drupad. In the meantime, a guilt feeling for her misbehaviour with Karna reverberated whenever she found herself in distress. She 'longed to see him again.' (Divakurani, 2009, p.130)

Arjuna's Role

Like Paanchali, Arjuna too did not endorse the decision of Kunti from the core of his heart. But this revolt from within was suggestive which only Paanchali could read from his gestures. Both the two – the mother striving to retain her hold over her sons overpowering their aspirations while Arjuna becoming aggrieved by her decision- rammed into one another, which was again a form of violence

though it was not overtly expressed. Paanchali noticed ‘there was a starkness on his face, the look of a man who was consumed by jealousy and hated himself for it.’(142)

Another Kind of Violence

A violence of another type has been perceived when the Pandava brothers destroyed a forest land killing its inhabitants, the animals for their palace. The palace is the symbol of power imposed upon the inhabitants- common men and women- symbolised as animals to institute law. Those who opposed them were either killed or destroyed while the others had to flee away.

After the Pandavas settled down in their new palace, they wanted to find out those kings who contest their authority. They arranged Rajasuya construed by Krishna as ‘carefully controlled bloodletting’ that would ‘prevent a great carnage later on’ (Divakurani, 2009, p.158) Signe Larsen understands this form of violence meant for ‘domination’. Their success in Rajasuya meant subjugation of the kings to the Pandavas as ‘Violence under the name of power (*Macht*) is the end of the law.’(criticallegalthinking.com)

The Kauravas accepting the invitation to attend the carnival in the palace of illusion was a challenge for the Pandavas, which marked the opening of the final violence. It was also a test for Paanchali to face Karna and to soften the strained relation between them but Karna didn’t respond favourably. The next scene – Sisupal using slandering words against Bheesma, Krishna and Kunti – led to his beheading by the disk of Krishna gave the hints how violent the final War would be to reinstate Dharma.

In the meantime, the violence between Kunti and Paanchali at the psychological level kept on for dominance over one another- ‘for though we continued to be polite to each other, matters had grown thorny between us.’(Divakurani, 2009, p. 182).Kunti tightening ‘her hold on my arm’ (Divakurani, 2009, p.187) at a time when Paanchali wanted to mend her relation with Karna was probably an erroneous step for Kunti. She was worried lest her authority over Paanchali slackened - a law preserving action, as it were. If Paanchali were allowed to talk, it could make a different Karna in the Sabha where Paanchali was assaulted. Instead, his gloomy smile communicated ‘Why should Draupadi be treated any differently? Take her clothes, too.’ (Divakurani, 2009, p.192)

Playing Dice with Lives

This incident of playing dice in the Sabha, losing all their belongings and even themselves and the insults heaped on Draupadi in the open Sabha marked the beginning of the Great War. Her

husbands did not come for her rescue for they loved honour, loyalty towards each other and reputation more than her as heroic fame was more important for them. This understanding enabled Paanchali to be more self-reliant and Krishna led her to be much above mundane shame - 'No one can shame you, he said, if you don't allow it.' (Divakurani, 2009, p.193)

The vow she took afterwards was what Benjamin Franklin termed as 'a revolution'.

All of you will die in the battle that will be spawned from this day's work. Your mothers and wives will weep far more piteously than I've wept. This entire kingdom will become a charnel house. Not one Kaurava heir will be left to offer prayers for the dead. All that will remain is the shameful memory of today, what you tried to do to a defenceless woman." (Divakurani, 2009, p.194)

All these were prelude to the great Kurukshetra War. While interpreting Benjamin, Larsen adds

If violence as a means is directed towards natural ends—as in the case of interstate war where one or more states use violence to ignore historically acknowledged laws such as borders—the violence will be law making. This violence strives towards a "peace ceremony" that will constitute a new historically acknowledged law; new historically acknowledged borders. (criticallegalthinking.com)

So, the end of this war would be to frame new laws to reinstate Dharma and ensure peace. Franklin believes Justice is *possible* only through an act of divine violence that opposes completely the mythic violence of law. It was further stated that divine violence does not aspire to dominate. Divine violence accepts sacrifice. Divine violence is "pure" and immediate because it puts forward independent criteria separating means and ends. (criticallegalthinking.com)

Two Reasons for the Great War

There were two reasons for the Great Kurukshetra war - firstly to satiate Paanchali's personal vengeance and secondly to reinstate dharma recompensing 'the crimes committed by the mythic violence of law and return us to the time before the decay (*Verfall*) of the law'. (criticallegalthinking.com) Was either of the two achieved in its entirety?

Divine Explanations

Towards the end of the novel where an interaction took place between Krishna and other major characters, the reader was exposed to some divine explanation of the war and association of human beings with other related activities. To Draupadi he gave an optimistic view about Death. He said 'Because of anger and desire, our two direst enemies' (Divakurani, 2009, p.264) people are driven to

wrong doing inspite of their best intentions to do good for others. So man made laws are biased. In his God form, he showed Arjuna “all our enemies- and many of our friends – fell into his gigantic mouth and were crushed to death” (ibid.) He said further ‘when a man reaches a state where honour and dishonour are alike to him, then he is considered supreme. Strive to gain such a state.’(Divakurani, 2009, p.263) Krishna is the Messiah to bring a new historical epoch. The war was to eradicate the evil force but the aftermath caused misery to many families due to the shortcomings of Krishna and the Pandavas as human beings, which the Pandavas realised very soon.

Conclusion

Responding, as it were, to what Benjamin feels ‘ - - - divine violence does not aspire to institute as law a relation of domination: divine violence accepts sacrifice.’(criticallegalthinking.com), the Pandavas ‘having purged the earth of evil, having changed the course of history, having raised a child to be a true king, - - - had rendered themselves unnecessary. - - - It’s time for you – for all of us – to die.’(Divakurani, 2009, p.340) Their last painful journey through the narrow and steep path of the Himalayas metaphorically stands for the strenuous experience a human being undergoes to shed off all the six adversaries – lust, ego, anger, pride, vanity and deception, which only a Yudhisthir can resist with his perpetual insistence on Dharma. All other Pandavas including Draupadi are embodiment of those sins. As they fall one after another, the purified Yudhisthir enters the divine regime. Franklin considers Divine violence has the power to purify the guilty of the law and founding a new historical era for Man when divine power was not bastardized with law. (criticallegalthinking.com)

The novel records a series of conflicts, from insignificant clashes of ideas at home to the violent Great War so as to eliminate what was decadent so as to establish the Divine Law. But the process was imperfect as this man-made war was, more or less, partisan. With Yudhisthir, getting rid of all the human-vices, entering the Heavens as an epitome of righteousness signals how the Divine law resurges after a period of chaos in the human world.

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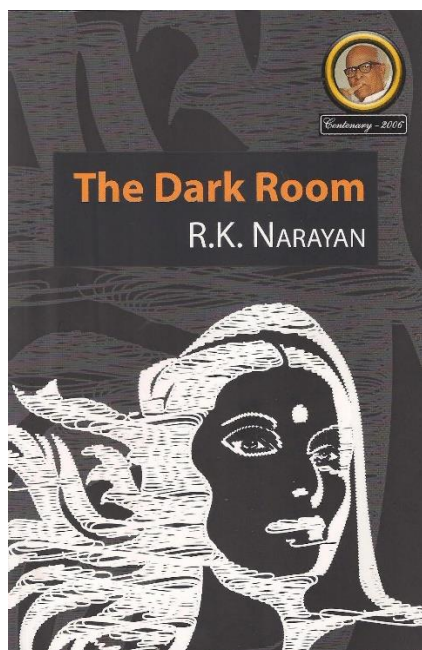
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**Novelists as Eco-Entrepreneurs:
A Comparative Study of R. K. Narayan's *The Dark Room* and
Arundhati Roy's *The God Of Small Things***

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Courtesy: https://www.amazon.in/Dark-Room-R-K-Narayan/dp/8185986029/ref=as_sl_pc_tf_til?tag=betthelin-21&linkCode=as1&creativeASIN=8185986029

Abstract

Eco-Entrepreneurs are those whose business efforts are not only driven by profit, but also by a concern for the environment. In the same way, in literature, there are authors whose motive is not in the salability of their works but, in the way, they can also become eco-entrepreneurs thereby creating an awareness in protecting nature and environment. They show their Eco critical scholarship through their writing. Ecocriticism has emerged to become one of the foremost and

vibrant fields of academic research in the recent years, especially after the 1980s. In literary studies, the theoretical concepts and innovative ideas of ecocriticism have been applied to unravel some of the complex questions surrounding the texts and their contexts. In this line, this paper makes an attempt to analyse two pertinent Indian English writers of eminence, R. K. Narayan and Arundhati Roy, by applying the theory of ecocriticism. For this purpose, one important novel authored by each of these two writers is taken. Arundhati Roy's *The God of Small Things* and R. K. Narayan's *The Dark Room* are the two novels to be taken for analysis in this paper. Through this analysis, the paper intends to bring out how both the novelists have assumed the role of eco-entrepreneurs in the process of writing these novels.

Keywords: Eco-entrepreneurs, Environmental Ethics, eco-criticism, eco-cosmopolitanism

Eco-Entrepreneurs

Eco-Entrepreneurs are those whose business efforts are not only driven by profit, but also by a concern for the environment. In the same way, in literature, there are authors whose motive is not in the salability of their works but in the way they can also become eco-entrepreneurs thereby creating an awareness in protecting nature and environment. They show their Eco critical scholarship through their writing.

In *Protectors of the World: Phoebe Comes Home* the author introduces a group of teenagers who save the world from climate change. *The Dragon Keeper* tells the everlasting relationship between a human and a ferocious Komado dragon. *The Tourist Trail* tells the story of a person who grows up with the crying of the penguins at a penguin research station.

It is clear that these contemporary writers announce new eco-cosmopolitanism. Their friendly call is to return to nature before it is too late. Their aim is to make the possibilities of an environmentalism without borders.

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Environmental Ethics

Environmental ethics being part of environmental philosophy is the study of moral relationship between human beings. It also deals with the ethical relationship between human beings and the environment. Human beings form an integral part of our environment and environment is also associated with human beings in framing their moral and ethical values. Environment Ethics stresses the fact that all the living things on Earth have the right to live. The ethical values of our life should guide our approach to other living things in the environment. In our society the original historical form of domination was that of women by men. Human exploitation of nature meant oppression of women and this associate nature with the female. Men were regarded as rational and superior and so they were entitled to dominate the inferior, the less rational female. The character of the individual changes according to the environment they live in. R.K. Narayan's *Malgudi* is traditionally routed whereas Ayemenen of Arundhati Roy changes character according to environment. Ammu when with her husband in North follows tradition but when she comes away from her husband to Aymenem, the History House supports her to go astray, protects and encourages her.

Narayan's Fiction

In Narayan's fiction, we can see to be a gallery of men and women characters. Women characters play an important part in his fiction. Also, family and family relationships are given remarkable importance. Women are representative of the customs and the orthodox principles. In his fiction we see the Hindu tradition being followed very intimately and sincerely by the women. A variety of women characters like unmarried girls, widows, deserted wives, working women and grannies are portrayed by Narayan. Also, when seen chronologically the sociological march of Indian women from Sita-Savitri tradition is seen. Acceptance of valued traditions and their submission to it becomes their daily routine. Savitri of *The Dark Room* shows extreme patience and endurance even at times of extreme hardship she faces. She is a typical and traditional Indian woman who lives within the confines of home. According to M.K. Naik, "*The Dark Room* is ... a wholly serious tale of silent suffering and abject surrenders" (Naik,161). The commitment and fidelity she shows to her erring husband gives her fulfillment in the sphere of her family

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relationship. At times she opposes her husband openly but still she is too weak a soul who cannot cherish those rebellions. Savitri, the female protagonist shown as sensitive and intelligent female set against the backdrop of South India, echoes the frustration of a tormented wife. We see how the domineering husband, Ramani expects perfection in his house and his dutiful wife Savitri unable to cope up with this faces his bad temper. The novel opens with a dispute between Ramani and Savitri.

Ramani is not ready to listen to his wife. He shouts, “Mind your own business, do you hear?” ... Go and do any work you like in the kitchen but leave the training of a grown-up boy to me. It is none of a woman’s business” (DR:1). He is contemptuous. “I don’t know when I shall have a little decent food to eat. I slave all day in the office for this mouthful. No lack of expenses, money for this and money for that. If the cook can’t cook properly, do the work yourself. What have you to do better than that?” (DR:2). This outburst of Ramani shows how domineering he is. This becomes a daily routine and Savitri accepts his rage with conventional submission of an Indian women and performs her duties as a mother and wife uncomplainingly. “ This was almost a daily lament as regular as her husband’s lecture, Savitri ceased to pay attention to it and ate in silence” (DR:5). She keeps thinking about her son Babu, “How impotent she was, she thought; she had not the slightest power to do anything at home, and that after fifteen years of married life” (DR:5). She also feels, “..... she ought to have asserted herself a little more at the beginning of her married life and then all would have been well” (DR:5). But Savitri’s meek submission is revealed by the comment passed by her autocratic husband.

“After undressing and changing, Ramani came very quickly towards the dining-hall and said to Savitri, “Hope you have finished your dinner.”

“Not yet.”

“What a dutiful wife! Would rather starve than precede her husband. You are really like some of the women in our ancient books (DR:11).

To him she is still a child, “You have to learn a lot yet. You are still a child, perhaps a precocious child, but a child all the same” (DR:12). Savitri’s throat went dry at the sight of her

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husband. He was pacing the front veranda; he had changed his coat and was wearing a blue blazer. He looked fixedly at her as she came up from the gate and said, “you have made me wait for half an hour.” He added, “a fellow comes home from the office, dog-tired, and he has only the doors and windows to receive him. Where is ever body gone? Anyone could walk in and walk out with all the things in the house” (DR:20).

Ramani’s harshness does not stop with Savitri alone. When the children wishes to go out with him, he refuses them, “It is very bad for the children to be taken out every time their elders go out” (DR:21). His short-temperedness and arrogance is explicit by the following event.

If I hear you squeal, I will thrash you, remember. Be a good girl.” He shouted a moment later, “Savitri, I will count sixty. You must dress and come out before that.” “Women are exasperating. Only a fool would have anything to do with them. Hours and hours for dressing! Why can’t they put on some decent clothes and look presentable at home instead of starting their make-up just when you are in a hurry to be off? Stacks of costly sarees, all folded and kept inside, to be worn only when going out. Only silly looking rags to gladden our sight at home. Our business stops with paying the bill. It is only the outsider who has the privilege of seeing a pretty dress (DR:21-22).

When Babu plays some mischief resulting in power-cut, Ramani’s short-temperedness is revealed. Also, he blames her for, “holding a stage – show. I can’t stand here and watch you. Are you coming in for food or not?” (DR:39). Savitri unable to cope up with his arrogant behavior retires into the dark room next to the store, “Savitri rose, went to the dark room next to the store, and threw herself on the floor” (DR:39). Ramani feels that, “It is no business of a wife to butt in when the father is dealing with his son. It is a bad habit. Only a battered son will grow into a sound man” (DR:40). Even the cook in Ramani’s house is of the idea that, “Women are terrible” (DR:40). When the servant maid says, “What do you know of the fire in a mother’s belly when her child is suffering?” (DR:41), the cook comments that, “Women must be taught their place” (DR:41). Savitri’s friend tells her,

It is a wife's duty to feel so. Men are impetuous. One moment they will be all temper and the next all kindness. Men have to bear many worries and burdens, and you must overlook it if they are sometimes unreasonable..... After all they are better trainers of children than we can be. If they appear sometimes harsh, you may rest assured they will suffer for it later (DR:46).

But soon another complication arises with the appointment of Shantabai in Engladia Insurance Company. Shanta Bai's guts and candour excites the passion of Ramani and this works out great chaos and disorder in his family set-up. His craze towards her makes him oblivious of his duties towards his wife and children. Ramani's endearment with Shanta Bai grows day by day and he begins to worry when even after one month she exhibits no aptitude for canvassing work. Ramani's infatuation for Shanta Bai and his eccentric behavior brings out the wreck of his family.

For the last few days disturbing doubts and a dull resentment had been gathering in her mind, and she hated herself for it. She felt angry with him and unhappy at being angry. It sapped all her energy. She would have given anything to lighten her mind of its burdens and to be able to think of her husband without suspicion. Just a word from him would do, just an angry word; even a lie, a soothing lie. Unpleasant thoughts seemed to corrode her soul (DR:72-73).

She, being a typical Indian house-wife, consoles herself saying:

The poor man was perhaps pouring over account-books all night, and now without a moment's rest he would have to be rushing back once again in the hot day after heavy food. All for whose sake? She despised herself for listening to gossip. After all these years of life together, this was not the way to judge him. She was not going to let her foul mind spoil their life. She resolved not to ask him about the bench. She resolved to re-establish peace (DR:75).

But when she hears from Gangu about her husband's visit to the movie with Shanta Bai she becomes furious and the growing estrangement between them leads to revolt on the part of Savitri.

Don't touch me!" she cried, moving away from him. "You are dirty, you are impure. Even if I burn my skin I can't cleanse myself of the impurity of your touch." He clenched his teeth and raised his hands. She said, "All right, strike me. I am not afraid," He lowered his hands and said, "Woman, get away now." We are responsible for our position: we accept food, shelter, and comforts that you give, and are what we are..... No I'll starve and die in the open, under the sky, a roof for which we need be obliged to no man (DR:87-88).

When Ramani's says, "I'm very sleepy. I'm waiting to bolt the street door and go to bed" (DR:88), she gets furious and walks out of her house and even, "Before she reached the gate she heard the sound of the bolting of the front door... It was very nearly midnight. She walked down the silent street" (DR:89). Walking along she moves towards the north end of the town and reaches the river Sarayu in an hour. Resolved to live independent, Savitri finds a petty job in a temple with the aid of Mari, Ponni's husband, who saves her when she was about to drown in the Sarayu river. Savitri's exile reminds us of the mythological characters of Sita and Shakuntala. Savitri is closer to Sita. She is submissive and dedicated, but unlike Sita, she revolts against male domination. Though she hopes to find a peaceful life and starts work in the temple, she finds herself molested and eyed by other men and is constantly at odds with the temple priest

Savitri decides to stay in the dark room in the temple which stinks of burning oil and smoke. But soon realization dawns on her. She was furious with herself, "What despicable creations 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..." (DR:146). She agrees to stay alone in the dark lonely shade. But her stay in the dark, loneliness excites nostalgia and her pitiful condition melts her determination and she makes her way home.

Savitri returns back but Ramani doesn't question his wife about her absence in the house. He is unrepentant. One afternoon she hears the loud call of, "Locks repaired..... umbrellas repaired!" (DR:161). She wants to, "give him food, water, and a magnificent gift, and inquire about her great friend Ponni; perhaps Ponni had sent him along now, Savitri almost called him through the window, but suddenly checked herself and let him pass, " She felt that it was very mean and unjust" (DR:161).

The rebel in Savitri dies. Fear returns and the traditional women reborn. She realizes that all her attempts to escape were useless. As a woman she has no place elsewhere except her family, whether she likes it or not. Nothing changes. And we see that Savitri who regarded family as a sacred unit in the beginning of the novel is same as Savitri in the end. R.K. Narayan shows the futility of marriage with the profound statement of Savitri towards the end, "A part of me is dead" (DR:160). The torture that she faces all through brings out her inner strength and courage but very soon they get suppressed. Narayan portrays her character in such a way that it creates a great impact on the readers. From seeing off her husband to the office, to opening his car shed, Savitri performs the duty of a true wife sincerely. But Ramani keeps on taunting her, giving no freedom as an individual. But being so humble Savitri feels that Ramani ought not to be blamed. And as any mother she feels guilty for abandoning her children. So, she returns back to Malgudi. Savitri a quintessential homemaker and loyal wife who is very down to earth, continues to tolerate everything as she always used to.

The God of Small Things

The God of Small Things by Arundhati Roy tells the sad tale of a mother and her daughter, abused and ill-treated by their men folk. It presents a realistic picture of social, historical and psychological truth of a typical Indian Society. The daily routine, rites and customs, rituals and habits are portrayed clearly. Also, the problem plaguing women in a male dominated society is unveiled in the novel. The agony of a helpless mother is perceived through the eyes of her seven-year old child. An observation by Maitreyi Mukhopadhyay is as follows.

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It should be emphasized that the poor status of women, then oppression and exploitation, cannot be examined as an isolated problem in Indian Society. Although the status of women constitutes a problem in most societies in the rigidly hierarchical and inequitable social structure which exists in India, the relative inferiority and superiority of various roles is much more clearly defined. The inequality and subordination of women is an instrument or function of the social structure (Desai 1985:182).

In a society the dual standard of morality between men and women, the passive role of a wife to her husband and the prolonged suffering of a woman towards ignominy of another woman by a male is all unmasked in the novel. In *The God of Small Things* the suffering and torture starts with the protagonist the central female character, Ammu, who accompanies her parents to Ayemenem after her father's retirement. She is not only deprived of college education but also marriage too becomes a remote possibility as dowry could not be provided. Hence she becomes gradually domesticated. According to Virginia Woolf domestic life spares no breathing place for women:

The son of my house may be granted freedom to develop his mind, he may have a room of his own, but the daughter is expected to be at everyone's beck and call ... for domestic life cultivates the irrational side of a woman's nature; it is distinguished by the primacy of intellect. The domestic arts involve mainly the fine discrimination of feelings and the ability to bring about adjustments in personal relations (Marder 1968:34-35).

Very soon Ammu is laid down by the restrictive atmosphere at home. Worst of all was the cruelty inflicted on her mother, Mammachi by her father, Pappachi. So viciously jealous of his wife, Pappachi stopped her from continuing her violin classes just because her teacher had praised her exceptional talent'. He used to beat her every night for no fault of hers until Chacko interferes and stops it forever, "Every night he beat her with a brass flower vase. The beatings weren't new. What was new was only the frequency with which they took place. One night, Pappachi broke the bow of Mammachi's violin and threw it in the river" (GST:47-48). Mammachi being a woman of

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indomitable strength bears all physical and mental tortures inflicted by her husband and never rebels against his cruelty. When she cries at her husband's death Ammu remarks that, "... Mammachi was crying more because she was used to him than because she loved him" (GST:50).

Ammu was devoid of higher education because her father felt that it would corrupt a woman. The uncongenial atmosphere at home and her frustration at not being able to continue her higher studies strangled her. She felt like a prisoner in the Ayemenem house and wanted to break free from the antipathy of her family members, "All day she dreamed of escaping from Ayemenem and the clutches of her ill-tempered father and bitter, long-suffering mother. She hatched several wretched little plans. Eventually, one worked. Pappachi agreed to let her spend the summer with a distant aunt who lived in Calcutta" (GST:38-39).

At Calcutta she meets the Hindu Bengali from the tea-estates in Assam and consents to marry him, "Ammu didn't pretend to be in love with him. She just weighed the odds and accepted. She thought that *anything*, anyone at all, would be better than returning to Ayemenem. She wrote to her parents informing them of her decision. They didn't reply" (GST:39). As Simone de Beauvoir puts it,

There is a unanimous agreement that getting a husband Or in some cases a 'protector' ... is for her (woman) the most important of undertakings.... She will free herself from the parental home, from her mother's hold, she will open up her future not by active conquest but by delivering herself up, passive and docile, into the hands of a new master.... (Simone 1961:352).

Ammu soon realizes the blunder she has committed as she becomes a victim of her husband's drunken rage. She gives birth to twins and thinks it proper to desert him. Mr. Hollick, her husband's boss nurses a filthy intention towards Ammu. He says, "You're very lucky man... such an attractive wife....." (GST:41). Her husband too urges Ammu to consent to his boss's wish fearing he might lose his job. Unable to bear up with this extreme humiliation Ammu

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abandons him and returns reluctantly to her parents' home. The stifling atmosphere, her idle confinement at home and a strong confidence about herself, prompts her to marry the wrong person. But she shows no regret on leaving him. In fact she carries no memories of the past, "She was twenty-seven that year, and in the pit of her stomach she carried the cold knowledge that for her, life had been lived. She had had one chance. She made a mistake. She married the wrong man" (GST:38).

As far as marital status is concerned both Ammu and Chacko find themselves in the same position. But in Ayemenen Chacko not only enjoys all the legacy and becomes the caretaker of the house but also asserts his position and bluntly tells Ammu, "What's yours is mine and what's mine is also mine" (GST:57). Ammu faces all these problems because of her broken marriage. She, being very meek and gentle, fails to assert her place at home. As Colette Dowling explains,

It has to do with dependency: the need to lean on someone... Those needs stay with us into adulthood, Clamouring for fulfillment right alongside our need to be self-sufficient.... Any woman who looks within knows that she was never trained to feel comfortable with the idea of taking care of herself, standing up for herself, asserting herself.... (Dowling 1982:13).

Ammu moves about in her own house being unnoticed. The male tyranny takes vicious turns, "She spoke to no one. She spent hours on the riverbank with her little plastic transistor shaped like a tangerine. She smoked cigarettes and had midnight swims" (GST:44). Being alienated from family and society and having no right on anything she becomes dejected and turns for love and affection outside the family. She falls in love with Velutha, an untouchable which is termed illicit, untraditional and sinful. Whereas Chacko who flirts with low class women, is encouraged by Pappachi in the name of "Man's needs" (GST:268).

Ammu loved the fiery spirit of revolt in Velutha as she too nursed the feelings of protest and anger within herself, "She hoped that under his careful cloak of cheerfulness, he housed a

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living, breathing anger against the smug, ordered world that she so raged against” (GST:176). Ammu’s relationship with Velutha moves beyond boundaries and her love for him makes her cross all limits, “She had defiled generations of breeding... and brought the family to its knees. For generations to come, *forever* now, people would point at them at weddings and funerals. At baptisms and birthday parties.... It was all finished now” (GST:258).

Ammu unlike Savitri of *The Dark Room* dares to demolish all restraints and barriers and escapes into the world of Velutha where she would get warmth and sincerity. She had faced worst things in her life and so she cares least about the consequences she has to face. But the entrenchment of caste inhibitions was so profound in the minds of people that the affair between Velutha and Ammu created a mass condemnation in the locality. Their bitterness towards her was such that she was discouraged from meeting Rahel lest she might pollute her mind. Even when she dies alone in a filthy room of Bharat Lodge in Allepey, she is denied the dignity of a funeral, “The church refused to bury Ammu. On several counts. So, Chacko hired a van to transport the body to the electric crematorium. He had her wrapped in a dirty bedsheet and laid out on a stretcher” (GST:162), and only Rahel attends it, “No one else from the family was there” (GST:163).

Ammu too, like Savitri, faces lots of sufferings and lives a life of emptiness. She undergoes the pangs of practical life in Ayemenem and the pathetic treatment meted out to her makes her the most tragic character and her attraction towards Velutha pushes her into endless darkness. But Ammu unlike Savitri being educated goes independent and has guts to take decision on her own. As Ranga Rao says, “the story is about an Indian village, authentic India, but the sensibility is urban, Westernised and modern” (Rao 1997:23-27).

Urbanization, capitalism, colonialism, revived skepticism and optical technologies conspired to alienate people from both earth and reality. Shakespeare’s comedies. Marvell’s pastoral lyrics, Dutch paintings—all illuminate what love of nature has to do with perception of reality. Therefore, the contemporary writers have taken up the difficult task of becoming Eco-

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Entrepreneurs in order to establish the fact that without a proper environment, man's future existence will become an issue of concern----not to speak of literature.

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A Linguistic Analysis Jawaharlal Nehru's *Tryst with Destiny* Speech

Syed Umer Ahmad Qadri

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[https://commons.wikimedia.org/wiki/File:Jawaharlal Nehru gives his %22tryst with des
tiny%22 speech at Parliament House in New Delhi in 1947 \(02\).jpg](https://commons.wikimedia.org/wiki/File:Jawaharlal_Nehru_gives_his_%22tryst_with_destiny%22_speech_at_Parliament_House_in_New_Delhi_in_1947_(02).jpg)

Abstract

In some general sense, Hallidayan Linguistics is mainly concerned with examining text by recounting the use that certain lexico-grammatical features. The Hallidayan model helps comprehend the communicative properties of texts. Using a Hallidayan approach this paper will study and examine the style and communicative function of Nehru's speech *Tryst with Destiny*. This paper will disclose how the style and communicative functionality of Jawaharlal Nehru, enriched by his experimental, interactive and textual meanings, result from the energetic relation between transcript and its background.

Nehru's Political Speeches

The political speeches of India's first Prime Minister Jawaharlal Nehru transformed the notion of India. Jawaharlal Nehru was not only a statesman and nation-builder par excellence, he was also an amazing intellectual who epitomized modern scientific values. His thoughts and political philosophies are an ultimate intermingling of western pragmatism and Indian cultural awareness. Nehru's greatest influence on India is the importance that he had given to science, technology and industrial development without which economic and social justice advancement would be impossible. He was aggressive against the main undercurrents of socio-cultural life in the country. He was against traditions and superstitions that kept India backward.

At the time when the country was suffering from the sickness and ailment of communal hatred and violence, industrialization and economic development was the primary condition for the successful dedication to secularism in the country. This was the opinion of Jawaharlal Nehru.. Nehru always placed importance and significance on the scientific outlook. He was of the opinion that the virus of communalism, regionalism, and regional loyalty, backwardness can be eliminated only with scientific temperament, secularism, democracy, economic planning modernization and socialism. In order to live in the modern world as an independent country, keeping intact the independence, a modern outlook of life, modern techniques of economic development should be employed.

Secularism Became an Article of Faith for Nehru

In binary division of science and misconception, motivation and visionless faith, humanism religious bigotry, Nehru's vision of modern India revolved around science, motivation and humanism. This is particularly accurate when we deliberate Nehru's views and understanding on problems of religion, religious groups and the role of the state in dealing with them. He was not only secular in his style, but a different variety of secularism appears from his thought. His philosophy of secularism was not fully guided by the western concept of secularism nor it was totally homegrown. His philosophy of secularism appeared out of the everyday challenges of the governance of a plurilingual, pluricultural and pluri-religious country like India. In view of the

importance of accepting all languages, all religions and all faith in the nationalist movement, secularism became an article of faith for Nehru.

Focus of This Paper

This paper is an effort to analyze and understand the nature and extent of secularism in Nehru's ideas. The paper focuses more unambiguously on the idea that the arrangement of the speech has an aim to create a unity of the speaker and the audience in order to deliver the message. A close look at the paper suggest that Nehru maintains the atmosphere of unity throughout the speech and therefore the speech produces a mesmerizing effect on the audience.

The persuasive strategies employed in the speech of Jawaharlal Nehru will also be examined in the present paper. The aim is to analyze how the use of a number of linguistic strategies creates a speech which senses an agreement and cooperation between Nehru and his audience.

This study attempts to make an analysis of Prime Minister Jawaharlal Nehru's "Tryst with Destiny Speech". It specifically focuses on the standards of cohesion, coherence, acceptability and situationality of the speech delivered by Nehru. The Hallidayan framework and other communication theories especially the theories of persuasion set with a mission to unravel the spell binding elements in the speeches which saw Nehru's triumph overwhelmingly over his rivals will be employed to examine the text. This framework allows for an interpretation of both circumstantial and linguistic factors, thus empowering a more comprehensive analysis of the relations between language use and context than a purely linguistic analysis could provide.

Analysis

In this section the paper presents analyses Nehru's "Tryst with Destiny Speech". The speech addresses Indigenous issues, especially reconciliation and the Nehruvian concept of India

Contextual Analysis

Genre type and subtypes

The text under study is an elucidation. It belongs to the subtype of explanatory elucidation as it attempts to persuade people to do what it argues.

Context of situation

- a. **Mode:** Spoken discourse is the mode of the speech delivered on the eve of India's Independence, at the Indian Constituent Assembly in The Parliament, towards midnight on 15 August 1947
- b. **Tenor:** Prime Minister of India (speaker) → Audience (members of the constituent assembly), in the first instance, but, in reality, the Prime Minister of India Jawaharlal Nehru is addressing all Indians. Although as national leader the speaker has more institutional power than his hearers, as an elected leader he is also expected to adopt a suitably humble and respectful tone, especially given the sensitive subject matter. The speaker here adopts an appropriate tone and level of formality on the basis of this relationship.
- c. **Field:** The speech of Nehru captures the spirit of the successful conclusion of the principally non-violent Indian independence tussle against the British Empire in India
- d. **Purpose:** The speech focuses on the aspects that rise above India's history This speech is envisioned to acknowledge past and present problems and to persuade its hearers to carry out some suggested solutions to existing problems.
- e. **Institutional practice:** The speaker is expected to track definite linguistic conventions while addressing the audience in this background and this is reflected in the language and structure of the text, which is less formal than a parliamentary motion, but more structured than an off-the-cuff media interview.
- f. **Sociocultural context.** The setting of the speech is also significant as it is delivered in the Constituent Assembly of Indian Parliament to an audience celebrating the Indian Independence.
- g. **Linguistic analysis**
 1. Linguistic features
 - a. Experiential meanings
 - Process types and participant roles

Material processes (verbs/verbal groups of doing things) are the most common process type in the text, followed by Mental processes (which denote ways of thinking, perceiving and feeling) and Relational processes (which denote existence or states of being or having), then Verbal processes (ways of communicating something).

A. Participants

1. The pronoun ‘we’, referring to all Indians including the speaker, is by far the most common participant in the text. It is most frequently employed as an Actor in material processes, as in the following examples:

We	Made	Long years ago we made a tryst with destiny,
Actor	Process : material	Goal

We	shall redeem	and now the time comes when we shall redeem our pledge
Actor	Process : material	Goal

We	Celebrate	The achievement we celebrate today is but a step, an opening of opportunity, to the greater triumphs and achievements that await us .
Actor	Process : material	Goal

We	to grasp	Are we brave enough and wise enough to grasp this opportunity and accept the challenge of the future?
Actor	Process : material	Goal

We	have endured	Before the birth of freedom we have endured all the pains of labour
Actor	Process : material	Goal

We	have to labour	And so we have to labour and to work, and work hard, to give reality to our dreams.
Actor	Process : material	Goal

An “essential function of the ‘we discourse’ is the denial of personal glorification and its dislocation on to the Indian as a whole in the sense that what many people believe cannot be wrong”

- The next most common participants in the text are variations of ‘India’, the most frequent being the pronoun ‘she’ which appears most often as an Actor in material processes:

India	will awake	to life and freedom
Actor	Process : material	Goal

India	Started	At the dawn of history India started
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		on her unending quest,
Actor	Process : material	Goal

We	take the pledge	We take the pledge of dedication to the service of India and her people	to the service of India and her people
Actor	Process	Goal	Experiencer

She	Has never lost sight	Through good and ill fortune alike she has never lost sight of that quest or forgotten the ideals which gave her strength.	which gave her strength.
Actor	Process	Goal	Experiencer

3. The next important participant in the speech is

the world	Sleeps	when the world sleeps, India will awake to life and freedom.
Actor	Process : material	Goal

Indian with positive processes is highly significant, realising a version of events more suited to arguing the Jawaharlal Nehru's position, which appears to be: 'we' INDIANS need to acknowledge that we did these things, so we can try to put things right.

Grammatical metaphor/Nominalisation

Nominalisation plays a significant part in realising the persuasive function of the text. One role of nominalisation is to restrict the arguability of statements, which it does by fully packaging propositions as ‘things’. This text uses nominalisation to ‘establish’ the existence of certain propositions before presenting claims that are definitely arguable in themselves, but because they are directly linked to what has just seemingly been established are harder to contest. A closer look at the clauses in question will reveal how this is achieved. First, the use of ‘the starting point’ in the following clause signals the existence of a problem that requires attention from now on; that the problem exists cannot be disputed, perhaps only how to approach it.

The text develops this line of argument with further nominalisations: It begins, I think, with the act of recognition. Recognition that it was we who did the dispossessing. The nominalisation of the mental process of recognising after careful modalisations, changing what is an arguable process into something whose existence is more difficult to question, appears calculated to make the controversial claims that follow less contestable. The choice of the nominal ‘the dispossessing’ again presents a proposition as a ‘truth’: that dispossession did take place and all that is required now is to recognise who did it. The speaker then delivers, in definitely arguable clauses, his version of events with a clear verdict on who was responsible for them:

The future beckons to us. Whither do we go and what shall be our endeavour? To bring freedom and opportunity to the common man, to the peasants and workers of India; to fight and end poverty and ignorance and disease; to build up a prosperous, democratic and progressive nation, and to create social, economic and political institutions which will ensure justice and fullness of life to every man and woman. (Nehru 1947)

We have hard work ahead. There is no resting for any one of us till we redeem our pledge in full, till we make all the people of India what destiny intended them to be. We are citizens of a great country on the verge of bold advance, and we have to live up to that high standard. All of us, to whatever religion we may belong, are equally the children of India with equal rights,

privileges and obligations. We cannot encourage communalism or narrow-mindedness, for no nation can be great whose people are narrow in thought or in action. (Nehru 1947)

The text has a persuasive and convincing function and urges and exhorts people to do what its arguments propose. It is more specific and unambiguous, arguing that all Indians need to take certain practical actions. The text has abundant example of ceremonial style. Its construction and the arrangement of some of its lexis reflects the highly ceremonial and grand style, rather subdued nature of its purpose and setting. It also seems very ‘one way’ in that it does not ask much of its hearers beyond accepting what it says.

The speech of Jawaharlal Nehru uses an exclusive ‘we’ throughout, distancing its hearers and making it seem very impersonal. These factors are most obviously related to the settings in which the speeches are made. However, the tones adopted also reflect Nehru’s communicative purposes, with Nehru trying to persuade people to accept his arguments

Conclusion

The aim of this paper was to expose how linguistic features in the style and communicative functionality of Nehru’s speeches result from the dynamic relation between text and context. Analysis of the experiential, interpersonal and textual meaning choices of the speech has exposed how these communicative strategies were comprehended. The lexico-grammatical aspects of the speech emerged from Nehru’s style of expression. And sharing a situational context, namely having a Mode, Field and Tenor.

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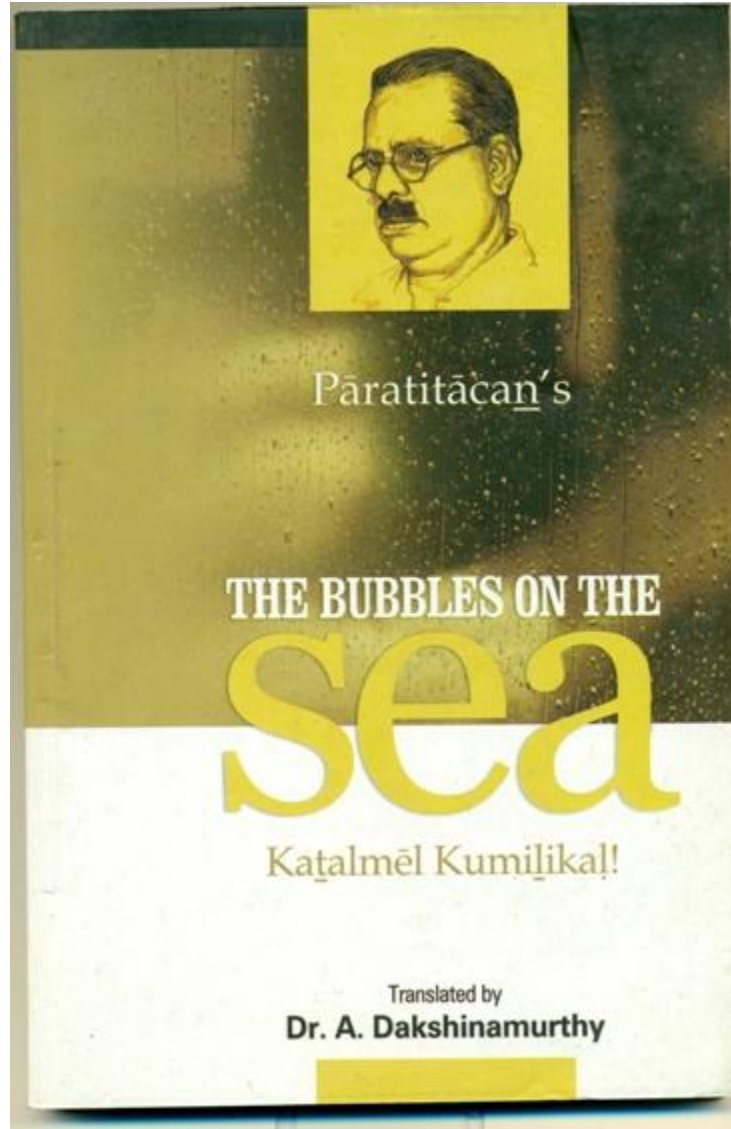
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Evaluation of Translated Works of Bharathidasan

Dr. Rajendran Sankaraveleyathan

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1. Introduction

Bharathidasan belonged to the twentieth century and is still considered as one of the greatest poets in Modern Tamil Literature. As far as my reference to the translated works of Bharathidasan goes, only nineties saw renowned enthusiasm in translating Bharathidasan's works, triggered by the

Bharathidasan Centenary Celebration orchestrated by the then government of Tamilnadu. Though there are some individual efforts in translating Bharathidasan's works, major attempts to translate his works were taken up by certain institutions. Bharathidasan University, Pondicherry Institute of Linguistics and Culture and Marxist Periyarist Communist Party have brought out a volume each of translated poems of Bharathidasan. The first two are collections of a number of contributors and the third is a collection of an individual contributor. Among the individual attempts the works of Thangappa and Dhakshinamurthi can be quoted as examples. There are a few works of individuals which have not seen the day light. A. C. Chettiyar's works can be quoted as an example of this category.

Bharathidasan's works are translated mainly into English and French, though there are attempts to translate his works into Indian Languages. The translated works in English appears to be more in number than the same in French. Both his prose and poetic works have been translated, but the poetic works supersedes the prose works. The translated works are both bilingual and monolingual in nature, the former give the Tamil text along with the translated version and the latter give only the translated version. It appears that the bilingual translated works are more in number than the monolingual translated works.

It is not an exaggeration if one argues that the poetic genius of the source work cannot be unfolded in defined terms from the translated works. The evaluator can neither take the side of a literary critic nor that of a language analyst fully. He has to walk on a rope without falling into the pitfalls of taking the extreme side. To tell the truth, evaluating a translated poetic work is not an easy joke as the translation can swing between a perfect translation and transcreation. The evaluator's job may be questioned or he may not be in a position to justify his job as the expectation of his role may oscillate between linguistic analyst and literary critic. More over in the Tamil literary society, literary criticism is not a welcome thing. Only there are literary appreciators rather than literary critics in Tamil. Even translation evaluators are not totally free from this norm or trend. With this preamble let me take up the job at my hand. Before doing so let me confess that due to lack of time and non-availability of books I could not put my fingers on all the translated works of Bharathidasan. Only those works I could see in our library and in the private collections of T.N. Ramachandran are quoted here and are taken for evaluation. Also, I like to mention that it is not a very serious study based on

in-depth principles on evaluating translated works. A proper evaluation needs through research which is not attempted here.

2. Theory of Evaluation of Translation

Before entering directly into the evaluation of the translated text of Bharathidasan, it is better for us to understand the theory behind evaluating translated text. An evaluator looks forward for the fulfillment at least three criteria while evaluating a translated literary text. They are

1. Linguistic criteria
2. Stylistic criteria
3. Translational criteria

2.1. Linguistic Criteria

It comprises of the following three criteria:

1. Lexical Criteria,
2. Structural Criteria, and
3. Semantico-pragmatic criteria

The lexical criteria demand the fulfillment of the following items:

- i. Adequate rendering of technical terms
- ii. Adequate rendering of social\cultural terms
- iii. Lexical innovation of source language text (SLT) in target language text (TLT) for keeping balance between them
- iv. Retention of denotative meaning
- v. Preservation of connotative meaning

The structural criteria cover up the following items:

- i. Retention of SLT structure

- ii. Modified TLT structure for keeping balance between SLT and TLT.

Semantico-pragmatic criteria involves the following items.

- i. Retention of Social milieu of SLT into TLT
- ii. Preservation of emotion/feeling of SLT in TLT
- iii. Preservation of overall sense/import of SLT into TLT
- iv. Accuracy/intensity/seriousness of translator in attempting
- v. Coverage of all information conveyed in SLT while creating the TLT.
- vi. Adequate representation of images
- vii. Retention of the function of SLT into TLT.

2.2. Stylistic Criteria

The translator has to choose between a number of styles depending upon the nature of the SLT and the TLT he aims at. At least six types of styles have been identified:

1. Informative style: If the translator is mainly interested in covering as much as information embodied in the SLT in the TL, he is likely to use the informative style. This style is mostly associated with technical and scientific texts.
2. Natural style: If the translator adopts the natural flow of the TL and uses it in the translated text, even if it may be very different from the SL in the structure and style it is called the natural.
3. Objective style: If the translator retains his neutrality and merely reproduces the SLT objectively into the TL it is the objective style. This objective style is employed in an informative approach.
4. Imperative Style: If the translator conveys a sense of authority/commanding relationship vis-a-vis the TL readers it is called the imperative style.
5. Persuasive Style: It is the style where the translator conveys the message of the SLT in TL in such a way that the TL reader is persuaded to read it and react to it in a certain manner.
6. Individual/Idiosyncratic style: If the translator does not differ stylistically from the SLT author and does not follow the natural style of the TL but used the strategy of grammatical/lexical deviations it is called the individual/idiosyncratic style.

2.3. Translational Criteria

Translational criteria comprise of

1. communicative translation,
2. cognitive translation and
3. semantic translation.

Communicative translation attempts to recreate the same effect on the TL readers as received by the SL readers. Cognitive translation refers to a pre-translational procedure which may be performed on the SLT to convert it into the TL unambiguously. Semantic translation deals with the presentation of the exact contextual meaning conveyed in the SLT in TLT. In semantic translation, the translator always preserve the gist of the message in the SLT in a way the author intended, where the translator gives the prominence to the content rather than to the lexical items. In other words, semantic translation is a semantico-pragmatic oriented translation and not structure-oriented or lexicon oriented.

3. Evaluation of Some of the Translated works of Bharathidasan

It is proposed to evaluate only six translated works of Bharathidasan which to my purview. As has been confessed in the introduction itself, this is not going to be a full-fledged evaluation; one can even call it as an extended review.

3.1. Smile of Beauty

In my journey on chronological order I came across the "Puratci Kavignar Bharathidasan's Smile of Beauty" the translated version of Bharathidasan's *azhakin cirippu* published by Koo. Amutavalli, Paaratidasan Kuyil in 1984. It is bilingual (Tamil-English) in nature as the translator, Parameswaran, gives the original poem first and his translated version below it. His style is simple and the translation does not deviate much from the original version.

It is sometimes seen that if one renders a poem in Tamil into English he makes some compromise with the language structure which will be revealed in the translated version by loss of information, over generalization, under generalization, loss of tempo and emotional impact, etc. In

the following passage quoted from Prameswaran, the tempo of the original is lost in the translation due to the selection of words, their arrangements and style.

Tamil Original	English Translation
iruLin pakalaaTai iravaaTai viNmutal maN varaikkum viyakkum un meeni tanaik kaNNilee kaaNpeen: ndiiyoo aTikkaTi uTaiyil maaRRam paNNuvaay iruLee unRan pakal uTai tangkaccelai veNpaTTil iraac ceelaimeel veelaippaa Tenna colveen!	Admire I your body Spreading from earth to sky Alter you your apparel So often O darkness! Gold saree your diurnal Dress is; O what filigree Work on the white silk on Your nocturnal saree!

Sometimes a translator may resort to word-to-word translation without understanding the idiomatic meaning conveyed by the concerned phrase or compound. The following passage illustrates the above-mentioned statement.

Tamil Original	English Translation
kizhakkup peN viTTeRinda kiLicciRaip parutip pandtu	The parrot winged ball of Phoebes cast by the woman of the East

kiLicciRai means "gold resembling the parrot's wing in colour; one of four kinds of gold". The translator fails here by his wrong interpretation of the exocentric compound.

In the following passage also, the compound phrase used by the author is not caught properly by the translator.

Tamil Original	English Translation
paaRpukai mukilai ciyyttu paLiccenRu "tingkaT ceeval"	Cleaving the milk-smoke-like cloud emerges the moon cock

3. 2. Tranquility: a Mute Play

"Tranquility:a mute play", a translated version of Bharathidasan's *amaiti* in Tamil rendered by Chalapathy, was published in 1987. Bharathidasan has only a few prose works to his credit and *amaiti* is one of them. Being essentially a poet, Bharathidasan does not seem to have taken his prose writing seriously and this explains the rather sketchy manner in which he has written this work. The translated work "Tranquility" consists of 48 pages out of which 5 pages are devoted for translator's note, 16 pages for a note given by Thangappa entitled "Revolutionary Poet" and the rest of the 23 pages form the translated version of the poet. I don't have much to offer as comment about this work. The translation is simple and the translator tried to keep the tempo and style of the original.

3.3. Select Poems of Bharathidasan

This book has been brought out by The Periarist Communist Party which considers Bharathidasan as one of its philosophers. Thangappa had been assigned the work of translating a few poems written by Bharathidasan to be included in this volume. The book was published in 1992. It is bilingual in nature as the original poems are given on the left side and the translated versions of them are given on the right side pages of the book. There are 88 pages in this volume. Twenty five poems are rendered into English and they are grouped under six broad headings. The headings, both in Tamil and English, and the number of poems listed under each heading are given below:

Tamil name	English name	No of poems
iyaRkai	On Nature	5 poems
tamizh	On Tamil	2 poems
tamizh viTutalai	On Tamil's Liberation	2 poems
peN viTutalai	On Women's Liberation	2 poems
tozhilaaLar viTutalai	On emancipation of Workers	3 poems
periyar	Periyar	1 poem

Thangappa probably could be the one who took active interest in translating the poems of Bharathidasan even in the eighties due to his love and devotion for the poet and his close association with him as well. His style and the language are simple. His eagerness to bring out the emotional impact given by the original even in the translated version is reflected in his selection of words and phrases and the style he has chosen to express the original ideas. This can be illustrated by comparing his rendering with those of others.

Tamil	Murugan's rendering into English	Thangappa's rendering into English
tunpam piRrkundal inpam tamakkenum tuTTa manoopavam, anpinai maaykkum; aRangkulaik kum; puvi aakkand tanaik keTukkum.	The mentality abject and wicked 'Pleasure to me and pain unto others Will kill love, dissolve virtue and dissipate mankind's progress	"Let others suffer But let us have pleasure" This is a wicked attitude That kills love Upsets order And blocks the world's progress.

Tamil	Dakshinamurthy's rendering into English	Thangappa's rendering into English
<i>ndilavaan aaTaikkuL uTalm Raittu ndilaavenRu kaaTTukinRaay oLimu kattaik koolamuzhu tum kaaTTi viTTaal kaataR koLLaiyilee ivvulakam caamoo?</i>	Covering up your person in full With your garment, the blue hued sky You expose only your glittering face called moon! What wrong will befall you If you expose your beauty in full?	Veiled in the blue mantle of the sky Showing your face as the moon, Fearing that the world may die of love If your beauty is revealed in full?

Sometimes a translator may resort to addition or reconstruction of information not given in the source text, thus deviating from the original. The following translated passage of Thangappa will exemplify this statement.

Tamil original	English translation
<i>vaanaviitiyil vandtu tirindtu</i>	Sweeping past the clouds in sweet sunshine

<i>tennagk kiiRRup ponnuunjal aaTic</i> <i>coolaiyininRu caalaiyil meeyndtu</i> <i>vaanum maNNundtan vacattiR koNTaaL!</i>	She roams about the sky at will, Swings on the swaying coconut fronds Frisks and gambols in the woods And picks up grains by the roadside Heaven and earth belong to her
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3.4. Poems of Bharathidasan

"Poems of Bharathidasan (a translation)" is a handiwork of Dakshinamurthy which was published in 1990. The book consists of 73 pages out of which 2 pages each are given for foreword and a critical appreciation, 16 pages form the introduction and 2 pages are devoted for acknowledgement and 49 pages for poems and 2 pages for errata. The work is on the translation of Bharathidasan's two works "*puraTcikkavi*" and "*canjciivi parvatattin caaral*". *PuraTcikkavi* itself is a free adaptation of the Southern Sankrit recension of Bilhaniyam by a great poet Bilhana of Kashmir who belongs to 11th century A.D. In the introduction the translator scans through the life and works of Bharathidasan. He also discusses about Bilhaniyam and its direct translations in English and Tamil, and also about the story of the second work.

The translator makes use of simple language and style which is reflected in the words and phrases chosen by him to render the poems. The following example will stand to exemplify this observation.

Tamil original	English translation
<i>ndaayai izhuttu puRamviTuppiir-keTTa</i> <i>ndaavai aRuttu tolaikku munnee!- indtap</i> <i>peeyinai ndaanpeRRa peNNenavee collum</i> <i>peeccai maRandtiTac colli Tuvir!</i>	'Drag this dog and throw it away Before I cut its wretched tongue! Advise the devil to refrain From calling itself my daughter!

But his simple style and phrases sometimes fail to capture the original style and phrases loaded with emotions and under current meaning as exemplified by the following passage:

Tamil original	English translation
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<i>kiTTariya kaataR kizhatti iTumveelai</i> <i>viTTeRinda kallaippool meeleRip paayaatoo!</i> <i>kaNNin kaTaipparvai kaataliyar kaaTTiviTTaal</i> <i>maNil kumararukku maamalaiyum</i> <i>oorkaTukaam</i>	Would not the command of one's own sweet-heart Very rare to attain Fly and spring up like a stone in air? Even a lofty mountain is a mustard seed To the youth on earth
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3.5. Selected Poems of Bharathidasan

"Selected Poems of Bharathidasan" was published in 1991 by Bharathidasan University. It contains 409 pages out of which 25 pages are devoted for preface, the editor's note, Bharathidasan: his life and works, contents, and complete literary works of Bharathidasan and 378 pages are devoted for translated poems and 4 pages for "a note on translators". Eighty-five poetic pieces classified under seven headings have been rendered into English, sixteen of them under the heading "On Nature", fourteen under "On Love", thirteen under "Tamil", eleven under "Emancipation of Women", eleven under "A New Brave World", three under "Epic and Drama", and sixteen under "Miscellaneous". Thirty translators have contributed to the volume.

The style of the translation ranges from medium to simple, sometimes compelled by the authors' preference and sometimes by the style of the original. Most of the translators try to tread on the heels of the poet in style, tone and in other poetic features. The following passage will exemplify this statement.

Tamil original	English translation
<i>muzhu ndilaa! azhaku ndilaa!</i> <i>muLaittatu viN meele-atu</i> <i>pazhamaiyilee putundinaivu</i> <i>paayndtezhundtaaR poolee!</i>	Perfect Moon! Beautiful Moon! Sprouted up in the sky Like Fresh thoughts Gushing through the old ones!

The selection of equivalent words, phrases, and compounds for the source items is worth commendable as they try to portray the translation as original and at the same time with the tinge of Bharathidasan. Whenever the circumstance demands, closer forms or dynamic equivalents are given in the absence of exact equivalents. The following table will illustrate the point.

Bharathidasan's Phrase	Translators' Phrase
<i>kaLicciRu tumpi</i>	little beetle drunk with joy
<i>kaNaaTic ciRaku</i>	glassy wings
<i>tuLicciRu malar itazh</i>	tiny petals of the little flowers
<i>kiLicciRakaaTai</i>	wing garb of the parrots
<i>kaniyiTai eeRiya cuzahi</i>	succulent pulp inside the fruit
<i>muRaal kazhaiyiTai</i>	juice of -full-grown
<i>eeRiya caaRum</i>	sugar-cane

Whenever necessary the phrases are shuffled or ordered to suit the poetic order of English Language.

Tamil original	English translation
<i>camaippatum viiTTuvelai</i> <i>calippinRi ceyyalum peNkaL</i> <i>tamakkeeam enRu kuuRal</i> <i>cariyillai!</i>	It is wrong to say That women alone should drudge As cooks at home And cleaners all day.

There is a slight distortion from the original as the verbal nouns *camaippatu* and *viiTTu velai* *calippinRi ceyyal* are rendered as agents instead of actions in the translation. This kind of compromises can be allowed in a translation, but only if necessary.

If a source poem puts its weight more on the cultural and social background in which it is written, its translated version may not convey the message properly if the TL belongs to a different cultural and social background. The following translated passage will exemplify this statement.

Tamil original	English translation
<i>puuriyil orundaaL ndaanak,</i> <i>puuteevar enanaTakum</i> <i>aariyan oruvan tanRan</i>	One day Nanak saw in Puri One Aryan with closed eyes and covered nose, Walking towards him as the God of the Earth

<i>akalvizhi muukkai muuTi</i> <i>ndeeril varutal kaNTaar</i> <i>ndeerpaTum koolattiRkuk</i> <i>koorinaar;</i>	Why in such a pose he should appear, he asked,
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If a translated version of the above type is placed before a Western reader, one cannot expect that it will be fully understood and appreciated, because the reader concerned may not be able to understand the cultural and social background of this piece.

3.6. Selected Poems of Bharathidasan

"Selected Poems of Bharathidasan", a volume titled in the same name as that of the one published by Bharathidasan University, was published in 1994. The translation has been done by Murugan. It consists of 310 pages out of which 20 pages are given for introduction, etc. and 290 pages are devoted for the translated text. Hundred selected poems have been rendered into translation. Along with English, Dravidian languages such as Malayalam, Telugu and Kannada had been chosen by the institute simultaneously as target languages for translation. But I could not get the opportunity to see the translated books in the non-English languages.

The translator has chosen simple phrases and known words to express the original. The translation is simple to follow and the effect of the original is felt throughout the translation. As far as possible he tries to reflect the style of the original.

Tamil original	English translation
<i>tamizhukkum amutenRu peer- antat</i> <i>tamizh inpat tamiz engkaL uyirukku neer!</i> <i>tamizhukku nilavenRu peer - inpat</i> <i>tamizh engkaL camukattin viLaivukku niir!</i>	Tamil too is called the ambrosia! That, the lovely Tamil, is as precious as our life Tamil is called the moon! That, the lovely Tamil, is the water to our society's growth!

Sometimes, or shall I say, mostly it is difficult to transfer the emotional impact given by the original into the translated version.

Tamil original	English translation
<i>tamizh engkaL piRavikkuttaay!-inpat</i> <i>tamizh engkaL valamikka uLamuRRa tii!</i>	Tamil is the mother of our genesis! That, the lovely Tamil, is our quickening fire

It may so happen that the language structure of the target language may not allow the translation to reflect the style of the original and thus deprive the translation of the emotive impact of the original.

Tamil original	English translation
<i>tunapam ndeerkaiyil yaazh eTuttu ndii</i> <i>inipam ceerkkamaaTTaayaa?-emak</i> <i>kinpam ceerkkamaaTTaayaa?</i>	When we go sorrow and despondent Will you play on the lute to see us sprightly?

Sometimes lines have to be shuffled to suit the target language. As a result of this, the emotive aspect of the original may be sacrificed.

Tamil original	English translation
kaNTeen makizhcci koNTeen!	I found to my joy and ecstasy

Onomatopoeic words which are used to express emotions have to be duly modified to suit the English pattern.

Tamil original	English translation
aaraaroo aariroo aarariroo aaraaroo aaraaroo aariroo aarariroo aaraaroo	Hush my dear! Hush a-bye! O my darling

3.7. Bharathidasan: Selected Poems

It is published by Pondichery Institute of Linguistics and Culture, Pondicherry in 1996. This comprehensive edition of Bharathidasan's poems starts with a critical introduction followed by a biographical note on the poet, Bharathidasan. It is bilingual in nature. Throughout this volume the original Tamil version of the poems appears on the left side and its English translation on the right. Two hundred poems are included in the volume of which 197 are arranged in an approximately chronological order, i.e. according to the date of their composition. The poem entitled "In Our Town"

and "I am Prince of Poets" are not in line with the chronological order due to their extraordinary nature, as noted by the editor. Under each poem the translator's name is given. Under the title "Notes to the Poems", annotations and short notes have been provided for all the poems. Based on the title of the poems and the first line of the poems, four indexes, each one for Tamil and English, have been appended at the end. These indexes are alphabetically prepared along with the page numbers, which would guide the readers an easy reference. A brief biographical note on the fourteen translators is also included.

The following translated passage from the book will exemplify how a translator gifted with both poetic talent and efficiency and experience in translation can transfer the effect of the original as such to the target language.

Tamil original	English translation
kaviyin mikkataam celvamon Rilayee! kaNmaNi keeLaTaa ndii enRan collaiyee! celvam piRrkum ndaam tandtiTil tiirndtiTum kalvi tarundtooRum mkaic ceerndtiTum	Hark ye to my words, dear one! No wealth there is that is greater than learning Wealth goes when given away The wealth of learning manifold grows when offered.

The equivalents chosen by the translators are apt and to the point, which can be seen from the following renderings.

Tamil original	English translation
kalviyuLLavaree kaNNuLLaar enalaam	Deemed only the learned as having eyes

Tamil original	English translation
<i>enakillai kaTavuL kavalai</i>	About God worried not am I

Tamil original phrase	English translated phrase
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manaimakkaL	house-folk
aRiviyakkappulamai	the power of reason
kanamaana kaTavuLee	O! Great God!

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Note that *aritu* is given three different but closely related translational equivalent to suit the need.

Tamil original phrase	English translated phrase
avvan paritu	her love is supreme
atuvum ulakil aritu	her love is great
naRRaaycciiir njaalattaritu	Mother's love is rare

Most of the poems are rendered into English in simple style and at the same time the poetic characteristics of the original are not sacrificed for translation sake.

Tamil original	English translation
tamizhukku amutenRu peer!-andtat tamizh inpat tamizh engkaL uryirukku ndeer! tamuzhukku ndilavenRu peer!- inpat tamizh engkaL camuukattin viLaivukku ndiir!	Tamil too is as nectar known! That Tamil, sweet Tamil, Is akin to our dear life! Tamil is as the moon described! That Tamil, sweet Tamil, Is the sap of our society's weal!

3.8. A Few French Translations

As mentioned in the introduction itself, there are some French renderings of Bharathidasan too. The works which came to my notice are listed below:

1. L E cume de le mer, a French translation of katal mel kumizhikaL, by L.Cadelis, 1979
2. Candi, a French translation of Bharathidasan's drama kaRkaNTu by Mme.G.David, 1991.
3. A French translation of Piciraantaiyaar By L.Cadelis

Summary

Poems are given priority over prose for translation, though a few translated prose works are also available along with several poetic translated works. Bharathidasan's poems are translated especially into English and French; probably English may supersede French in quantity. There are attempts to translate Bharathidasan's works into other Indian languages. Institution-oriented translated works are more in quantity than the translation works done by individuals. Except a few translated works, most of the translated works are bilingual in nature, i.e. the Tamil version is given along with the translated version. Bharathidayar's Centenary Celebration saw a number of such attempts. As far as possible Bharathidasan's poems are rendered into a simple language to suit the original. Many translators try to keep or reflect the style of the original. The words and phrases selected by the translators are mostly simple words and phrases known to an ordinary second language English speaker. Idiomatic phrases are rendered with great transparency reminding the original. Distortions from the original is very rare. As far as possible, the translators try to keep the rhythm of the original. Whenever necessary the order of the words and phrases are altered to suit the target language.

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Legal English: Background and Perspectives

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Abstract

The English language can be said to have begun around 450 A.D., when boatloads of Angles, Jutes, Saxons and Frisians arrived from the Continent. These Germanic invaders spoke closely related languages, which came to form what we call Anglo-Saxon or Old English. Although the Anglo-Saxons seem to have had no distinct legal profession, they did develop a type of legal language, remnants of which have survived until today. Examples include words like *bequeath, goods, guilt, manslaughter, murder, oath, right, sheriff, steal, swear, theft, thief, ward, witness* and *writ*. Besides vocabulary, an Anglo-Saxon characteristic that left traces in legal English is alliteration. As opposed to rhyme, where the ends of words are phonetically the same, alliteration requires that words begin with the same sound. Anglo-Saxon poetry strove to have two or three words in each line alliterate. Alliteration is not only poetic, but makes phrases easier to remember, an important feature in a largely preliterate society.

Keywords: language origin, language distinction, legalese, legalisticness, alliteration, vocabulary, documents, pleadings, global phenomenon

Anglo-Saxon and Legal Terms

Most Anglo-Saxon alliterative phrases have disappeared from our language. One that has survived is *to have and to hold*, which is still part of many marriage vows. An Old English poet could almost have coined the phrase *rest, residue and remainder*, a ponderous but poetic expression still found in many wills, as is *hold harmless* in contracts. Other illustrations are *any and all* and *each and every*, both beloved by lawyers. To some extent, this tradition may explain the penchant of the profession to concatenate long lists of words joined by *and/or* or, *with* or *without* alliteration.

The Anglo Saxons used not only Old English as a legal language, but also Latin. Although Latin was introduced to England during the Roman occupation around the time of Christ, it became a major force only after the arrival of Christian missionaries in 597. Before long, Latin was the language not only of the church, but of education and learning. The association between literacy and the church became so strong that the two were almost synonymous. The terms clerk (someone who can write) and cleric or Clergy (priest) derive from the same Latin term.

For centuries, English courts recognized a type of immunity for the clergy; to avoid the gallows, you simply had to read a verse from the Bible (sometimes called the "neck verse"). Latin was important for English law mainly as the language of court records.

versus

The practice of using Latin *versus* in case names (for "against") harks back to these times. English lawyers and judges were also prone to express sayings or maxims about the law in Latin. An example that has survived is *caveat emptor*. A later influence on the language of the law was Scandinavian in origin. During the eighth century, Vikings began raiding the English coast and eventually settled down. The English borrowed from these Scandinavians the most important legal word in the English language: the word law itself. Law derives from the Norse word for "lay" and thus means "that which is laid down."

Scandinavian Influence

A couple of centuries later another group of Scandinavians had a far more profound and lasting impact on the language of English lawyers. These were the Normans, whose name ultimately comes from Northman. The Normans were originally Vikings who conquered the region of Normandy during the ninth and tenth centuries. In the course of a few generations, the Viking invaders of Normandy became French both culturally and linguistically; the Northmen had become Normans. William, Duke of Normandy, claimed the English throne and conquered England in 1066. Before long, the English speaking ruling class was largely supplanted by one that spoke Norman French. As (over)stated much later by Sir Walter Scott in his novel Ivanhoe:

after the Norman Conquest, "French was the language of honour, of chivalry, and even of justice, while the far more manly and expressive Anglo-Saxon was abandoned to the use of rustics and hinds, who knew no other."

Normans and Norman French

In the beginning, the Normans wrote legal documents in Latin, not French. Around 1275, however, statutes in French began to appear. By 1310 almost all acts of Parliament were in that language. A similar evolution took place with the idiom of the courts. At least by the reign of Edward I, towards the end of the thirteenth century, French had become the language of the royal courts. Oddly, the use of French in the English legal system grew at the very time that its survival as a living language was in serious question. The English historian J.H. Baker has observed that outside the legal sphere, Anglo-French was in steady decline after 1300. Even the royal household, the last bastion of French, switched to English by the early 1400s. Acts of Parliament did finally switch to English around 1480, but legal treatises and reports of courts cases remained mostly in French throughout the sixteenth century and the first half of the seventeenth.

Emergence of English

Six hundred years after the Norman Conquest, and around three hundred years after French was virtually a dead letter in England, it was still being used as a professional language by English lawyers! Complaints continued to mount. In 1549, Thomas Cranmer, first Protestant archbishop of Canterbury, recounted that "I have heard suitors murmur at the bar because their attorneys pleaded their cause in the French tongue which they understood not." Roughly a century later, the Puritans took power, beheaded the king, and passed a law in 1650 that required all case reports and books of law to be "in the English Tongue only." The Puritans evidently had a zest not only for plain living, but also for plain language. But in 1660, after the monarchy had been restored, this "pretended act" was repealed and the old state of affairs returned.

Lawyers rejoiced and resumed writing in Law French, at least for the next few decades. Because it was the main language of the profession for so many centuries, French has had a

tremendous influence on legal language. A vast amount of legal vocabulary is French in origin, including such basic words as *appeal, attorney, bailiff, bar, claim, complaint, counsel, court, defendant, demurrer, evidence, indictment, judge, judgment, jury, justice, party, plaintiff, plea, plead, sentence, sue, suit, summon, verdict* and *voir dire*.

Another example of French influence is that in that language adjectives normally follow the noun that they modify. Several such combinations are still common in legal English, including *attorney general, court martial, fee simple absolute, letters testamentary, malice aforethought*, and *solicitor general*. Also, Law French allowed the creation of words ending in *eeto* to indicate the person who was the recipient or object of an action (*lessee*: "the person leased to"). Lawyers, even today, are coining new words on this pattern, including *asylee, condemnee, detainee, expellee* and *tippee*. The French of lawyers became increasingly corrupt, and its vocabulary more and more limited.

By the seventeenth century lawyers were tossing in English words with abandon. Consider a famous case from 1631, in which a condemned prisoner threw a brickbat at the judge. The report noted that *he ject un brickbat a le dit justice, que narrowly mist*. The judge was not amused. He ordered that the defendant's right arm be amputated and that he be *immediatementhange in presence de Court*. Parliament finally ended the use of Latin and French in legal proceedings in 1731. By then, however, it was delivering merely a coup de grace. Things were similar in the United States. Despite initial antipathy in the colonies towards the legal profession, the Americans soon realized that they needed to develop a system of justice. The only real model at their disposal was the English one. The fledgling American states adopted not only England's common law, but its language as well. Nonetheless, criticism of legal language continued. Thomas Jefferson complained about the verbosity of statutes, their endless tautologies, and "their multiplied efforts at certainty by *said*s and *aforesaid*s." Yet American legal language ended up being very similar to its English parent.

Legalese

Historically, legalese is language a lawyer might use in drafting a contract or a pleading but would not use in ordinary conversation. For this reason, the traditional style of legal writing has been labeled unfriendly to readers. Proponents of plain language argue that legal writing style should not vary from task to task or audience to audience. Whatever lawyers write must be Clear, Correct, Concise, and Complete". These 4 Cs describe characteristics of good legal writing style. There are different kinds (genres) of legal writing: for example, (a) academic legal writing as in law journals, (b) judicial legal writing as in court judgments, and (c) legislative legal writing as in laws, regulations, contracts, and treaties. Another variety is the language used by lawyers to communicate with clients requiring a more reader friendly style of written communication than that used with law professionals. For lawyers operating internationally, communicating with clients and other professionals across cultures requires a need for transnational legal awareness and transcultural linguistic awareness. The form of legal writing, legal skills and language skills form a vital part of higher education and professional training.

Legal English has particular relevance when applied to legal writing and the drafting of written material, including:

1. Legal documents: contracts, licences, etc.
2. Court pleadings: summonses, briefs, judgments, etc.
3. laws: Acts of Parliament and subordinate legislation, case reports, legal correspondence

However, due to the spread of Legal English as the predominant language of international business, as well as its role as a legal language within the European Union, legal English is now a global phenomenon.

Key Features of Legal English

As noted above, legal English differs greatly from Standard English in a number of ways. The most important of these differences are as follows:

1. Use of terms of art. Legal English, in common with the language used by other trades and professions, employs a great deal of technical terminology which is unfamiliar to the layman (e.g. *waiver*, *restraint of trade*, *restrictive covenant*, *promissory estoppel*). Much of this vocabulary is derived from French and Latin.

2. These terms of art include ordinary words used with special meanings. For example, the familiar term *consideration* refers, in legal English, to contracts, and means, *an act, forbearance or promise by one party to a contract that constitutes the price for which the promise of the other party is bought* (Oxford Dictionary of Law). Other examples are *construction, prefer, redemption, furnish, hold, and find*.
3. Lack of punctuation. One aspect of archaic legal drafting – particularly in conveyances and deeds – is the absence of punctuation. This arose from a widespread idea among lawyers that punctuation was ambiguous and unimportant, and that the meaning of legal documents was contained only in the words used and their context. In modern legal drafting, punctuation is used, and helps to clarify their meaning.
4. Use of doublets and triplets. As noted above, the mix of languages used in early legalese led to the tendency in legal English to string together two or three words to convey what is usually a single legal concept. Examples of this are *null and void, fit and proper, (due) care and attention, perform and discharge, terms and conditions, dispute, controversy or claim, and promise, agree and covenant*. While originally being done to help all lawyers no matter which vocabulary they might use (English, French, or Latin) it now sometimes repeats words used mean exactly the same thing, and has become a stylistic standard for other legal concepts (*dispute, controversy or claim, search and seizure*).
5. Unusual word order. At times, the word order used in legal documents appears distinctly strange. For example, *the provisions for termination hereinafter appearing or will at the cost of the borrower forthwith comply with the same*. There is no single clear reason for this, although the influence of French grammatical structures is certainly a contributory factor.
6. Use of unfamiliar proforms. For example, *the same, the said, the aforementioned* etc. The use of such terms in legal texts is interesting since very frequently they do not replace the noun – which is the whole purpose of proforms – but are used as adjectives to modify the noun. For example, *the said John Smith*.
7. Use of pronominal adverbs. Words like *hereof, thereof, and whereof* (and further derivatives, including *at, in, after, before, with, by, above, on, upon*) are not often used in ordinary modern English. They are used in legal English primarily to avoid repeating names or phrases. For example, *the parties hereto* instead of *the parties to this contract*.

8. *er, or* and *ee* name endings. Legal English contains some words and titles, such as employer and employee; lessor and lessee, in which the reciprocal and opposite nature of the relationship is indicated by the use of alternative endings.

9. Use of phrasal verbs. Phrasal verbs play a large role in legal English, as they do in Standard English, and are often used in a quasitechnical sense. For example, *parties enter into contracts, put down deposits, serve [documents] upon other parties, write off debts*, and so on.

Lawyers Persist in Using Archaic Jargon

Clearly, the legal profession has tended to be quite conservative, especially in the past. But old habits and tradition cannot fully explain why modern lawyers persist in using archaic jargon passed down over the centuries. Actually, lawyers can be quite creative and innovative when it suits their purposes. They have readily coined neologisms like *palimony* (alimony paid to a "pal" or unmarried partner) and *hedonic damages* (money damages for loss of the pleasure of life). And, as we have seen, lawyers can speak eloquently and very understandably to jurors during trial. If legal documents are inscrutable-as many are-it is more than a matter of tradition. The lawyers actually created legal English. Still, lawyers seem to trot out their most ancient, redundant, and convoluted phrases when writing documents directly for clients, particularly wills. The average will (for an estate without potential tax liability) is not conceptually all that complex, and most of the language is pure boilerplate. Yet lawyers are able to charge hundreds of dollars for drafting one. All too often, complexity of language masks simplicity of content. Justifying fees is not the only reason for the persistence of legalese. Their distinctive language allows lawyers to mark themselves as members of the profession. Law students soon learn how to "talk like a lawyer." Use archaic words like *aforesaid*, *herein* and *to wit*. Embed them in convoluted syntax and never use one word where a longer phrase is available. Perhaps the best way to sound like a lawyer is to throw in as much legal vocabulary as possible. There are literally thousands of technical terms from which to choose. Words of Latin and French origin are particularly impressive. No one will doubt that you are a real member of the bar if you can convincingly use the foreign terms. Lawyers may also have strategic reasons for favoring legalese and the obscurity it engenders. For instance, an outfit that rents hang gliders to the public may be legally obligated to warn of the dangers of the sport, but at the same time would

not want to discourage potential customers. Or a department store might wish to give out credit on one sided or even oppressive terms, but might fear that consumers would balk if they realized the truth. Convoluted and incomprehensible legalese is the obvious solution. Perhaps a more legitimate justification for the long windedness of the profession derives from its adversarial nature. Virtually any legal document is liable, at some point in its existence, to be picked apart by an opponent eager to exploit a loophole or ambiguity in hopes of wiggling out of an agreement or contesting a will. Legislation is no exception; almost any statute will be subjected to intense scrutiny by lawyers trying to poke holes in it on behalf of their clients. Those who draft such documents must anticipate these attacks. Therefore, they obsessively try to cover every base, plug every loophole, and deal with every remotely possible contingency. The result is ever longer, denser and more complicated prose.

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Linguistic Features of Horoscopes in Marathi and English Newspapers in India: A Comparative Study

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Abstract

Horoscopes in newspapers are one of the most read sections by readers. Regular appearance of horoscopes in regional and English language newspapers is a well-established feature of newspapers in India. Nevertheless, the distinctive linguistic features of this genre remain under-researched. This article is a modest attempt to investigate linguistic features of horoscopes with particular reference to daily and weekly horoscopes in select Marathi dailies published in Maharashtra State in January 2012. It also attempts to compare the language of horoscopes in Marathi newspapers with that of select English newspapers in India published in January 2012. Despite studies in Marathi grammar; the register of horoscope in newspapers is a bit neglected. In Indian newspapers in English as well the genre of horoscopes has not been fully explored. The lexical and syntactic features of daily and weekly horoscopes in Marathi and English newspapers in India have been discussed in this article. Brevity, the defining feature of horoscopes, is noticed relatively more in Marathi newspapers than in English newspapers in India. Omission of subject and ellipsis of end verb is a commonly noticed feature of horoscopes in Marathi newspapers. In contrast, horoscopes in English newspapers in India prefer complete sentences. Use of gendered language is the distinguishing feature of horoscopes in Marathi newspapers.

Keywords: Horoscopes, Indian Newspapers, Lexis, Syntax, Marathi.

Introduction

The sources of horoscopes range from palmistry, tarot cards, newspapers, TV programmes, websites, e-mails, to jokes in newspapers. Horoscopes in newspapers are one of the most read sections by readers. The popularity of horoscopes is indicated through their regular occurrence in daily newspapers. There may or may not be any relation between the movement of celestial bodies and day-

to-day decision making, but there is no difference in the popularity of horoscopes in the developed and developing countries of the west and the east. All readers equally love and believe in horoscopes. It is interesting to note that daily horoscopes are not published on Sundays. On weekend holiday readers may not be interested in advice. Sunday newspapers publish weekly horoscopes.

People read horoscopes for different purposes. Many readers read horoscopes in newspapers only for fun (Beall, 1976) while some people make decisions based on their horoscopes (Synder, 1974). The astrology columns in newspapers began in August 1930 in the *London Sunday Express* (Dean and Mather, 1996). Soon, horoscopes became staples of newspapers (Evans, 1996 and Tandoc & Ferrucci, 2014). They became so popular that the editors of American newspapers rather reluctantly carried a disclaimer alongside horoscope columns to claim they were unscientific (Blackmore & Seebold, 2001). This popularity continued in the twenty first with the ever-widening digital space (see Kuo, 2009).

In India too, horoscopes are popular. There is an astrology mall in Bengaluru, Karnataka State of India [*Bhavishyache Vartman* (Present of the Future), *Maharashtra Times*, 04/02/2012)]. Regular appearance of horoscopes in regional languages and English newspapers is a well-established feature of newspapers in India. There are also instances of popularity of the horoscope genre in Indian newspapers. The newspaper offices are closed on 26th January on account of the Republic Day. Hence, the newspapers are not published on the following day, i.e. 27th January. However, the horoscope section of 27th January is published in the issue of 26th January (see *Sakal* and *Loksatta* 2012). In contrast to the short space earlier, these days *The Indian Express* allocates more space to horoscopes. The newspapers in Marathi, the official language of Maharashtra State in Western India, and English language also publish feature articles on various developments in horoscopes. For example, *Loksatta*, a Marathi daily newspaper, published an article *Rashirang* (colours of stars) on February 19, 2012 showing the relation between the colours used in houses and stars. Similarly, the *Sunday Times of India* (STOI, October 14, 2012) included an article entitled ‘Astro Bouquet’ elaborating on the link between stars and flowers liked by the persons.

Studies on Horoscopes in Newspapers

Adorno (1994) analysed three months of horoscopes in *The Los Angeles Times*. Svensen & White (1995) and Evans (1996) replicated Adorno’s study. Svensen and White (1995) dealt with the

Australian newspaper *The Brisbane Sun*. They found that horoscopes catered to readers' narcissism by referring to positive qualities, among others. The common topics covered in horoscopes are money and love (Adorno, 1974; Svensen & White, 1995). The previous studies by Evans (1996) and Tandoc & Ferrucci (2014) mainly dealt with horoscopes in women's magazines. In women's magazines race and age, love and money are the common themes. Gupta, et al. (2008) discovered that the theme of "women needing to change for their men" repeatedly occurred in *Cosmopolitan* over a period of one year.

Psychological, Sociological, Anthropological and Culture Studies













The horoscopes are mainly studied from psychological, sociological, anthropological and culture studies point of view. Horoscope has been developed as a media genre. It now comes under the ambit of media studies. Horoscopes have become one of the defining features of contemporary popular culture (Evans, 1996 and Tandoc & Ferrucci, 2014). Horoscopes are studied as part of culture studies, for instance, see Blackmore & Seebold (2001). Though inferences in all these studies are derived with the help of language, very few studies focus on the use of language in horoscopes (see He, 2011). In one of the studies, focusing on the cross linguistic and cross-cultural analysis of horoscope registers, He (2011) examines the semantic functions of horoscope registers by applying Halliday's systemic functional grammar. The study deals with the analysis and comparison of the grammatical choices made in the imperative and relational clauses of online horoscope texts across four languages: English, Chinese, Japanese and German.

Objective of the Present Study and Corpus

The present article is a preliminary study to explore the register of horoscopes in regional language and English language newspapers in India. In the literature on Marathi media studies, there is neither passing reference to the horoscopes in newspapers nor to the register of horoscopes (see Sangwai, 2002 and Shelke, 2012). There is dearth of literature on language of horoscopes in Marathi. Since the distinctive linguistic features of this genre in Marathi remain under-researched, this article is a modest attempt to investigate genre-specific features of horoscopes with particular reference to daily and weekly horoscopes in select Marathi dailies, viz. *Agrowon*, *Lokmat*, *Loksatta*, *Maharashtra Times* and *Sakal* published in January 2012 in Maharashtra State of India. For daily horoscopes, texts from five Marathi newspapers were selected for all 12 zodiac signs and 26 days. For weekly

horoscopes 360 samples were referred to. Before we go to the features of horoscope register, for the convenience of references it is better to know Marathi and English names for the zodiac signs.

Table 1 Marathi and English Names for Zodiac Signs

Sr. No.	<i>Rashis</i> (Marathi)		Zodiac signs	English
1	मेष	<i>mesh</i>		Aries
2	वृषभ	<i>vrishabha</i>		Taurus
3	मिथुन	<i>mithun</i>		Gemini
4	कर्क	<i>kark</i>		Cancer
5	सिंह	<i>sinha</i>		Leo
6	कन्या	<i>kanya</i>		Virgo
7	तूळ	<i>tul</i>		Libra
8	वृश्चिक	<i>vrishchik</i>		Scorpio
9	धनु	<i>dhanu</i>		Sagittarius
10	मकर	<i>makar</i>		Capricorn
11	कुंभ	<i>kumbha</i>		Acquarius
12	मीन	<i>meen</i>		Piscis

To know newspaper-specific features, daily and weekly horoscopes were analysed newspaper-wise for writers, headings and topics with focus on lexical and syntactic features of the genre. The English gloss (translation) of Marathi horoscopes in this article is provided by the researcher. This article doesn't focus on frequency count of lexis and syntactic patterns.

Among the hundred plus daily newspapers published in Maharashtra, horoscopes in five Marathi language newspapers have been considered for this study. *Maharashtra Times*, owned by Bennett, Coleman & Co. Ltd. mainly tries to cater to the young readers with the blend of English and Marathi. Its focus is on civic issues rather than politics. *Loksatta*, owned by The Indian Express Group, is considered one of the best newspapers in Marathi. These two dailies enjoy a status among the elite readers in urban as well as rural Maharashtra. However, now *Lokmat* and *Sakal*, owned by Lokmat Media Group and Sakal Media Group respectively, also have more readers cutting across classes and masses in urban and rural areas. *Lokmat* is one of the largest selling Indian dailies and the daily circulation of *Sakal* is 15,00,000. *Agrowon*, agriculture daily, is one more publication of Sakal Media Group. It is devoted to farmers and tries to update them with the latest global trends in agriculture (for more about Marathi dailies see Jeffrey, 1997 and Thakur, 2008).

Main Observations

In these newspapers the sections under which horoscopes appear have different names.

Table 2 Horoscopes in Marathi Newspapers: Names of the section and writers

Newspaper	<i>Sakal</i>	<i>Loksatta</i>	<i>Maharashtra Times</i>	<i>Lokmat</i>	<i>Agrowon</i>
Name of the section (daily)	<i>Dinman</i>	<i>Dindarshika</i>	<i>Rashibhavishya</i>	<i>Ganesha Uvachya</i>	<i>Bhavishya</i>
Gloss	Length of the day	Calendar	Horoscope	Ganesha says	Forecast
Writer	Prof. Ramanlal Shah	Not mentioned.	Not mentioned.	Laxmikant Thosar	Vidyadhar-shastri Karandikar
Name of the section (weekly)	<i>Bhavishya</i>	<i>Rashibhavishya</i>	<i>Rashibhavishya</i>	<i>Rashibhavishya</i>	<i>Saptahik Bhavishya</i>
Gloss	Forecast	Horoscope	Horoscope	Horoscope	Weekly Forecast
Writer	Shriram Bhat	Arvind Panchakshari	Purushotam Shukla	Vidyadhar-shastri Karandikar	Vidyadhar-shastri Karandikar

The names of the sections of weekly horoscopes are similar. Writers of daily columns are mentioned by *Lokmat*, *Sakal* and *Agrowon* whereas *Loksatta* and *Maharashtra Times* do not mention writers. For weekly horoscope columns all the newspapers mention writers.

Lexical Features

a) Commonly used nouns and pronouns

Use of kinship terms

kutumba (family) is the common word used in all the newspapers. In addition, words indicating relations are used, e.g. *pṛti-pṛti* (husband-wife), *bhavāṇḍā* (siblings), *jeṣṭhā* (elders), etc. These words are addressed to both masculine and feminine genders.

Use of reflexive pronouns

In the horoscope columns almost all Marathi dailies prefer to use reflexive pronouns like *apṇ / apṇya* (you(r) - inclusive) wherever necessary. However, *tumhi / tumchya* (you(r) – exclusive) is used by *Sakal*.

b) Words used to indicate future

Use of verbs

Some commonly used verbs to indicate future are as follows.

shasakiya kamat yash mi|el (sinha, Sakal, 31/01/2012)

[(You) will get success in government work.]

mi|el –fut-3s-neut respective (will get)

dyal –fut-3s-neut respective (will give)

vatel –fut-3s-neut respective (will feel)

ja|il –fut-3s-neut respective (will go)

yei:l –fut-3s-neut respective (will come)

Use of negative words

Different forms of negative words like *nahi* (no/not - present), *nako* (don't give - present), *nase* / *nasel* (not - future), *naka* (not – pres imperative) are used. An example is given below.

kamacha mood nasel (fut-negative) (tul, Maharashtra Times, 05/01/2012)

(There will be no mood to work.)

Use of adverbs of time

In *Lokmat* high frequency of repetition is noticed in the use of *aaj* (today) while other newspapers use words indicating parts of a day like *sakal* (morning), *duparpasun* (from afternoon), *duparnantar* (post-noon) and *sayankal* (evening). The higher frequency of repetition of *duparnantar* (post-noon) is noticed in *Sakal*, 18/01/2012 and 27/1/2012 (in 26/01/2012) and *Maharashtra Times*, 02/01/2012 and 20/01/2012.

c) Code-mixing

Maharashtra Times, one of the leading Marathi dailies is known for ample use of English in headings, news reports, editorials and middles. However, examples of code-mixing were hardly found in horoscopes in this and other dailies.

kamacha mood nasel (dhanu, Maharashtra Times, 10/01/2012)

(There will be no mood to work.)

propertychikame margi lagtil (tul, Sakal, 04/01/2012)

(Property issues will be on the track.)

The word ‘property’ is frequently used in *Sakal*, (02, 04,06,14,18,19,20,24 and 31/01/2012.)

In addition, words like ‘shares’ (*meen*, *Loksatta*, 13/01/2012), ‘sharesmadhye’ [in shares (market)] (*meen*, *Sakal*, 06/01/2012) and ‘ordersmadhye’ (in orders) (*vrishchik*, *Agrowon*, 13/01/2012) were found.

Syntactic Features

The syntactic patterns in horoscopes were also studied. Analysis of daily and weekly horoscopes in newspapers is quite interesting. Some of the observations are given below.

Short expressions

The words, phrases and short sentences are used in horoscopes. The sentences are often short and are restricted to two and three words. Such imperative expressions are frequent in *Maharashtra Times* and *Loksatta*. The following are some examples.

<i>prākruti jāpa</i>	health care take-imp-2pl (<i>tul</i> , <i>Maharashtra Times</i> , 22/01/2012)
	(Take care of health.)
<i>pravas taḷavet</i>	travel avoid-imp-2pl (<i>kark</i> , <i>Sakal</i> , 27/01/2012)
	(Avoid travel.)
<i>shānt rāha</i>	silent remain-imp 2pl (<i>sinha</i> , <i>Maharashtra Times</i> , 15/01/2012)
	(Remain silent.) (<i>vrishchik</i> , <i>Maharashtra Times</i> , 09/01/2012)
<i>tajdnyancha salla ghya</i>	expert-gen advice take-imp-2pl
	(Seek advice of experts.)
	(<i>makar</i> , <i>Loksatta</i> , 11/01/2012 and <i>kark</i> , <i>Loksatta</i> , 24/01/2012)

The following expressions are not imperatives.

<i>charchya phaldayi tharavyat</i>	discussion fruitful fut-obligatory
	(Discussions should be fruitful.)
	(<i>makar</i> , <i>Loksatta</i> , 5/01/2012)
<i>charchya phaldayi tharaṭil</i>	discussion fruitful fut-possibility
	(Discussions will be fruitful.)
	(<i>mithun</i> , <i>Loksatta</i> , 17/01/2012)

prākṛiṭichya kirkol tākṛari

health-gen minor complain-pl

(Minor complaints of health)

(*dhanu, Maharashtra Times, 5/01/2012*)

With regard to length of constructions *Maharashtra Times* and *Loksatta* prefer three-word expressions while *Sakal* goes for two or three simple sentences of three words each. For instance,

kamacha mood naseḷ (full stop) *prākṛuti jāpa* (full stop)

(*vrishchik, Maharashtra Times, 03/01/2012*)

(There will be no mood to work. Take care of health.)

sayyamane vage (full stop) *shānt rāha* (full stop)

(*vrishchik, Maharashtra Times, 09/01/2012*)

(Behave with control / patience. Remain silent.)

Use of Reduplicative Words

In Marathi horoscopes compound words are also used. The nature of reduplicative words is a bit different. Sometimes there is alliterative effect and sometimes similarity in end syllables.

nokarit badali-badhatiche yoga sambhavatat

(*vrishabha, Maharashtra Times, 23/01/2012*)

(There are chances of transfer –promotion in job.)

nokarit varisthanshi milate-julate ghye

(*mithun, Maharashtra Times, 23/01/2012*)

(Adjust with seniors in job.)

Repetition of Similar Constructions

Repetition of similar syntax is not unusual in daily and weekly horoscopes. Examples from *Maharashtra Times* and *Agrowon* have been considered here.

mishtanna bhojanache yoga yetil

(*mithun, Maharashtra Times, 11/01/2012*)

(There will be chances of a meal with sweets.)

In the next example we find clipping of the end verb.

mishtanna bhojanache yoga

(*kark, Agrowon, 17/01/2012*)

[(There are) chances of a meal with sweets.]

Examples of short expressions from *Maharashtra Times* are considered first.

prākṛuti jāpa (Take care of health.)

(*vrishabh and kanya, Maharashtra Times, 01/01/2012*)

(*makar, Maharashtra Times, 13/01/2012*)

(*vrishabha, vrishchik and kanya, Maharashtra Times, 15/01/2012*)

(*mithun, tul and kumbha, Maharashtra Times, 22/01/2012*)

(*mithun, Maharashtra Times, 29/01/2012*)

(*vrishchik, Maharashtra Times, 30/01/2012*)

The following examples present continuation of similar pattern with little difference in the meaning.

prākṛuti sambhala (Maintain health.) (*kark, Maharashtra Times, 15/01/2012*)

(*makar, Maharashtra Times, 29/01/2012*)

Sometimes same pattern with opposite meaning is also repeated. See the following examples.

pravas taḷavet (Avoid travel.) (*kark, Sakal, 27/01/2012*)

pravas kəral [(You) will travel.] (*vrishabha, Maharashtra Times, 08/01/2012*)

(*dhanu, Maharashtra Times, 15/01/2012*)

Same patterns are also found in other newspapers.

pravas kəral [(You) will travel.] (*vrishchik, Loksatta, 15/01/2012*)

Some other examples of lengthy pattern from *Agrowon* are given below.

svatahache kaam svatahach karave (*vrishchik, 20/01/2012*)

(Do your work yourself only.)

svatahache prayatna svatahach karavet (You should take self efforts.)

(*tul, 17/01/2012, mithun 20/01/2012, maker, 24/01/2012*)

pəṭnichā səlla mahatvacha tharel (*mithun, 21/01/2012 and sinha, 28/01/2012*)

(Wife's advice will be important.)

tumchya karyakshetrat prasiddhi labhel (*tul, Agrowon, 13/01/2012*)

(You will get fame in your field.)

tumchya karyakshetrat prasiddhi (miḷel) (*vrishabha, Sakal, 24/01/2012*)

[(You will get) fame in your field.]

Omission of Verbs

Like many other Asian languages, Marathi is a verb final language with SOV pattern. Omission of verbs can be seen as one of the dominant features of Marathi horoscope syntax. In daily horoscopes verbs are to be assumed. These are mainly incomplete sentences where main or helping verbs are dropped. Here omission of verbs invite reader-specific multiple interpretations.

pragaticha divas (tul, Loksatta, 16/01/2012 and meen, Loksatta, 20/01/2012)

(Day of progress)

bhetigathita safhalta (mi/el) (sinha, Loksatta, 21/01/2012)

[(You will get) success in meetings.]

tumchya karyakshetrat prasiddhi (mi/el) (vrishabha, Sakal, 24/01/2012)

[(You will get) fame in your field.]

aarthik labha (meen, Sakal, 09/01/2012 and 27/01/2012 in 26/01/2012)

[(You may get) monetary benefit.]

Horoscopes in English Newspapers in India

To know the characteristic features of horoscopes in Marathi newspapers comparison with horoscopes in English newspapers in India is imperative.

Indian Newspaper English (INE), one of the over explored varieties of Indian English [see Labru (1984) and Parhi (2008)], mainly revolves around matrimonial advertisements (see Mehrotra 1975), newspaper headlines and editorial headings [see Prabhakar Babu (1970-71) and Dubey (1989)]. With the corpus from Indian English newspapers Labru (1984) attempted to find out the deviations in Indian English from English English. In his study of news story headlines, editorial headings, letters to the editors and matrimonial advertisements, Dubey (1989) found SVO as the dominant syntactic pattern in INE. Examples of SVA, SVC and SV were also found in INE. According to him, absence or near absence of SVOC/SVOO and SVOA is an important feature of INE in general (Dubey, 1989: 17).

Just like newspapers in Indian languages, daily and weekly horoscopes appear in national and regional English language newspapers in India. In their books Mehrotra (1998) and Crystal (1995) consider text samples from different sections of Indian newspapers, except horoscopes. According to Labru (1984) INE is the most representative specimen of Indian English; however, horoscope remains a neglected section of INE. Although horoscope is considered an authentic teaching material in English Language Teaching in India (see Saraswathi 2004:117), yet it remains a less explored variety of INE.

In the present study an attempt has been made to examine features of horoscope register with particular reference to daily horoscopes in *Deccan Herald*, *The Hitvada* and *The Indian Express* and weekly horoscopes in *Deccan Herald*, *The Asian Age*, *The Telegraph*, Kolkata, *Sunday Times of India* and *The Tribune*, Chandigarh, published in January 2012. For daily horoscopes three dailies were selected for all 12 zodiac signs and 26 days and for weekly horoscopes 360 samples were referred to.

Among the two hundred plus dailies in English published in India, *The Times of India*, owned and managed by Bennett, Coleman & Co. Ltd, is one of the largest selling English language newspapers with 7.590 million readers [Indian Readership Survey (IRS), 2014]. *The Indian Express*, published by the Indian Express Group, is one of the popular English language dailies of Northern India. *The Tribune*, published from Chandigarh, is one of the leading English language dailies in northern states, especially Punjab and Haryana. *The Telegraph*, published by media group Ananda Publishers from Kolkata, West Bengal, is the largest circulated English daily in the east India. *The Telegraph* still uses "Calcutta" rather than "Kolkata" in its mastheads. The weekly horoscope finds a place in the *Graphiti*, of the Sunday edition. Launched in 1994, *The Asian Age*, is the only English-language Indian newspaper with an international edition (London). *Deccan Herald*, popular mainly in South India, with its head office in Bengaluru, is among the top ten most widely read English language newspapers in India, with an average daily readership of 458,000 (IRS, 2013). The *Hitvada* is the largest selling English broadsheet daily of Central India. It has a daily circulation of over 200000 copies across the Central India with maximum 130000 in Nagpur city alone.

Table 3 Horoscopes in English Newspapers in India: Names of the sections and writers

Newspaper	<i>The Indian Express</i>	<i>The Hitvada</i>	<i>Deccan Herald</i>	<i>The Asian Age</i> (weekly)
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Name of the section (daily)	Day Today	Today's Forecast	Astrospeak	Name of the section not mentioned.
Writer	Peter Vidal	Dr Prem Kumar Sharma	Amara Bhavani Dev	Writer not mentioned.
Newspaper	<i>Sunday Times</i>	<i>The Telegraph</i>	<i>Deccan Herald</i>	<i>The Tribune</i>
Name of the section (weekly)	Ganesha Says	STAR TRACK	STARSPEAK	STAR POWER
Writer	Bejan Daruwala	Kusum Bhandari	Guruji Shrii Arnav	Aparshakti

Generally, the writers who write daily horoscopes also provide weekly horoscopes. However, the writers of daily and weekly horoscopes of *Deccan Herald* are different. The name of the writer of the section of horoscope is not mentioned in weekly issues of *The Asian Age*.

Lexical and Syntactic Features

Here are some introductory examples of lexical and syntactic features of the genre of horoscope in INE.

Use of Modal Auxiliaries

The modal auxiliaries - will, would, should, could, may, might - find a place in horoscopes in English newspapers in India.

Attending lectures **will** enable to learn new things. (Cancer, *The Hitvada*, 06/01/2012)

Keeping a positive outlook towards love life **would** help in cementing the bond. (Leo, *The Hitvada*, 06/01/2012)

Singles **should** let any new relationship progress slowly and at its own pace instead of trying to push the other person in making a premature commitment. (Aries, *The Asian Age*, Weekly, 08/01/2012)

Be especially careful with financial matters, because you **could** be overconfident of your success. (Cancer, *Deccan Herald*, 13/01/2012)

In some expressions one also finds use of more than one modal auxiliary.

You **may** safely make business investments today, for you **will** be capable of making inspired choice. (Taurus, *Deccan Herald*, 13/01/2012)

You **might** need to spend some time in negotiation, but it **will** be well worth your while. (Aries, *The Asian Age*, Weekly, 08/01/2012)

The following are some examples of syntax from daily and weekly English newspapers in India.

Short Sentences

Beware of strangers. (Gemini, *The Tribune*, 15/01/2012)

A Taurean is supportive. (Aries, *The Tribune*, 15/01/2012)

Expect professional changes. (Leo, *The Tribune*, 15/01/2012)

Give Priority to travel. (Libra, *The Tribune*, 15/01/2012)

Give priority to family life. (Gemini, *The Hitvada*, 06/01/2012)

Make no commitments on Monday. (Leo, *The Tribune*, 15/01/2012)

Check your waistline. (Taurus, *The Tribune*, 15/01/2012)

Do what is right and ethical. (Sagittarius, *Deccan Herald*, Weekly, 15/01/2012)

Lengthy Compound and Complex Sentences

Whether the horoscope is daily or weekly, English newspapers in India prefer lengthy sentences. See the following instances.

There is no telling exactly what will happen now that other people have decided to go their own way, but if you have made your pace with authority you should be on a fairly safe path.

(Libra, *The Indian Express*, Daily, 06/01/2012)

Look at any troubling situation from your spouse or partner's perspective and be

willing to let her/him have the last word if it means keeping peace.

(Libra,

The Asian Age, Weekly, 15/01/2012)

There is nothing wrong with being ambitious, but too much of aggressiveness might create a bad reputation for you and create disharmony in people around you.

(Cancer, *The Telegraph*, 15/01/2012)

If you are preparing for an interview or examination, you'll do well.

(Virgo, *The Telegraph*, 15/01/2012)

Imperative Constructions

Pay attention to your health. (Scorpio, *Deccan Herald*, Weekly, 15/01/2012)

Stay alert about crucial information on professional and financial matters.
(Gemini, *The Telegraph*, Weekly, 15/01/2012)

Give your opinion without trying to push it, especially in front of colleagues.
(Aries, *The Asian Age*, Weekly, 08/01/2012)

There are also negative imperative sentences in newspaper horoscopes.

Don't expect immediate changes. (Libra, *The Tribune*, Weekly, 15/01/2012)

Don't forget to attend to your responsibilities. (Taurus, *Deccan Herald*, Weekly, 15/01/2012)

Do not go through with any new deal if you mistrust the other people involved.
(Scorpio, *The Asian Age*, Weekly, 15/01/2012)

Thus, the language of horoscopes in English newspapers in India carries out its prime functions like to give advice, instil confidence, warn readers, persuade them and predict future events.

You are full of creativity right now. (Aquarius, *The Telegraph*, Weekly, 15/01/2012)

It is a good time to re-organise property, possessions and life. (Aries, *The Telegraph*, Weekly, 15/01/2012)

Lexical and syntactic features of horoscopes in INE have features common to the language of horoscopes. Distinct features were not noticed.

Comparison of Horoscopes in Marathi and English Newspapers in India

The horoscopes in Marathi and English newspapers in India have been compared with reference to headings, topics, lexical and syntactic features and punctuation marks.

Headings

Daily horoscopes in all the Marathi and English language newspapers are without headings. In weekly horoscopes in *Loksatta*, *Lokmat*, *Maharashtra Times* and *Sakal*, after the name of the zodiac sign, a heading highlighting or summing up the weekly forecast is provided. In these newspapers the

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Linguistic Features of Horoscopes in Marathi and English Newspapers in India:

A Comparative Study

length of headings of weekly horoscopes are similar to that of short expressions in daily horoscopes. However, the weekly horoscopes in *Agrowon* and *Sunday Times of India* are without headings.

Topics

The common topics of horoscopes in English newspapers in India are family matters, marriage, travel, wealth, health, education, job and business-related issues, relationships, friends and relatives. These themes are also location specific as mentioned by Adorno (1974). He gives examples of traffic problems in Los Angeles. Similarly, horoscopes are determined by astrologer's keen awareness of their readers' lifestyles (Tandoc and Ferrucci, 2014) and aspirations (Evans, 1996).

In the horoscopes in Marathi and English newspapers in India selected for the present study predictions are according to time of the year. For example, predictions related to marriages and exam results are given generally in the month of May and June. However, January (selected for this study) is not a month of wedding or exam results, hence different issues are reflected. Evans (1996) is of the view that horoscopes are determined on the composition of a magazine's readership rather than stars. However, it is difficult to agree that the horoscopes go with the policies of the newspapers as seen in *Agrowon*, agriculture daily dedicated to farmers. Though its main readers are literate farmers, horoscopes focus on job scenario predictions for youngsters. Some examples are given below.

nokarit adhikarat vaadh hoi:l (meena, 16/01/2012)

(There will be increase in rights in your job.)

nokarit apalya adhikarkakshet vaadh hoi:l (vrishabha, 26/01/2012)

(There will be increase in the area of your rights in your job.)

nokarichya shodhat asnarya tarunanchi oalkhitun kame margi lagtil (kanya, 26/01/2012)

(Youngsters in search of jobs will get work through acquaintance.)

nokarichya shodhat aslelya tarunana susandhi labhatil (kark, 30/01/2012)

(There will be good opportunities for youngsters who are in search of jobs.)

Horoscopes related to jobs are also found in other newspapers for example, *Maharashtra Times* (23/01/2012 and 24/01/2012).

Lexis

Examples of horoscope jargon like Cancerian (*The Indian Express*, 25/01/2012) and Taurean (*The Tribune*, 15/01/2012) are found in English newspapers in India. Contrastingly, no horoscope

jargon is noticed in Marathi newspapers. Interestingly, the code-mixed words and lexical innovations are rare in both Marathi and English newspapers.

Use of Pronoun ‘You(r)’

In Marathi newspapers pronoun ‘you(r)’ is generally avoided. The subject of the construction is implied. The absence of subject (here pronouns), is common in the horoscopes. The following expressions are not imperatives.

(*apalya*) *aarthik labhache praman vadhel* (*dhanu, Sakal*, 16/01/2012)

(There will be increase in (your) monetary benefits.)

(For repetition see *kark, tul, Sakal*, 12/01/2012 and *sinha, kanya, dhanu, Sakal*, 14/01/2012.)

(*apan / tumhi*) *shikshankshetrat chamkal* (*dhanu, Maharashtra Times*, 30/01/2012)

[(You) will shine in the field of education.]

(*apanas*) *shəṭrūpida nahi* [No trouble from enemy (to you).]

(*makar, Sakal*, 04/01/2012; *mithun, Sakal*, 12/01/2012

and 16/01/2012 and *kanya, Sakal*, 18/01/2012)

(*apali*) *ichhapurfi hoi:l* (*dhanu, Agrowon*, 12/01/2012)

[(Your) wishes will be fulfilled.]

In English newspapers in India ‘you(r)’ is sometimes used and sometimes avoided.

You are advised to remain balanced. (Gemini, *Deccan Herald*, 13/01/2012)

Your luck will immensely help you at professional front. (Leo, *The Hitvada*, 06/01/2012)

Remain vigilant while making a commitment at work. (Aries, *The Hitvada*, 06/01/2012)

Investment without consideration would invite losses. (Taurus, *The Hitvada*, 06/01/2012)

Punctuation Marks

Commas and full stops are the main punctuation marks used in horoscopes in Marathi newspapers. Full stop is the dominant punctuation mark used in horoscopes in Marathi and English newspapers. Full stop is used even in sentence fragments, e.g. after phrases to indicate completion of meaning or to separate one phrase from other.

kalakshetrat protsahan (full stop) (*mesh, Maharashtra Times*, 26/01/2012)

(Motivation in the field of art)

labhadayak divas (full stop) (*mithun, Maharashtra Times, 31/01/2012*)
(Beneficial day)

Even in some instances, full stop has been used after single word expressions in daily horoscopes. Consider the following examples.

<i>manastap</i> (full stop)	(anguish)	(<i>kark, Lokmat, 06/01/2012</i>)
<i>pragati</i> (full stop)	(progress)	(<i>tul, Lokmat, 13/01/2012</i>)
<i>traas</i> (full stop)	(trouble)	(<i>kanya, Lokmat, 16/01/2012</i>)
<i>pravasyoga</i> (full stop)	(chances of travel)	(<i>sinha, Lokmat, 28/01/2012</i>)

Comparatively commas are used rarely in horoscopes in both languages. Here are examples from Marathi horoscopes.

kamachi dagdag hoi:l (comma) *kharcha vadhel* (full stop)
(*kumbha, Maharashtra Times, 24/01/2012*)

[(You) will get fatigued due to (overload of) work, there will be increase in expenditure.]

navyakshetrancha (comma) *mitrancha parichay hoi:l* (full stop)
[(You) will get introduced to new fields, friends.]
(*meen, Maharashtra Times, 24/01/2012*)

Furthermore, in English newspapers in India exclamatory marks are also used.

Take the initiative! (Scorpio, *The Indian Express*, 06/01/2012)

Consider your loved one's advice! (Aries, *Deccan Herald*, 13/01/2012)

Use of Gendered Language

Unlike some women magazines previously studied for horoscopes (Evans, 1996 and Tandoc & Ferrucci, 2014), the newspapers in Marathi and English selected here cater to the different social and educated classes, both male and female readers of all age groups. Women readers were only considered for a study by Blackmore and Seebold (2001) because astrology columns are far more often targeted at women than men readers, and surveys show that women more often read them than men do (Svensen, 1990). The present study has rather opposite observation with regard to Marathi newspapers.

Horoscopes in Marathi seem to be inclined towards male gender. For example, in family names *putra* (son) is used while word *kanya* (daughter) is avoided.

putra-saukhya changale (kumbha, Lokmat, 09/01/2012)

[(Your) son will keep you happy.]

putrachinta arogyachi (vrishabha, Lokmat, 11/01/2012)

[(You will have) worry of son's health.]

putra chinta rahil (mithun, Lokmat, 16/01/2012)

[(Your) worry will be related to (your) son].

The language used in horoscopes in Marathi is not only male-oriented but seems to be specifically meant for husbands to read. Perhaps married men are the main readers of horoscopes in Marathi newspapers. Following examples will suffice this.

pəṭṇicha səlla ghya (vrishchik, Loksatta, 07/01/2012)

(Seek wife's advice.)

pəṭṇicha səlla mahatvacha tharel (mithun, Agrowon, 21/01/2012)

(Wife's advice will be important.)

Such examples are also found in other Marathi newspapers (not part of corpus here).

pəṭṇicha səlla labhadayak tharel (tul, Sakal, 05/05/2016)

(Wife's advice will be beneficial.)

pəṭṇichya arogyachi chinta hoi:l (kark, Pudhari, 26/03/2016)

[(Your) worry will be related to wife's health.]

In contrast to Marathi newspapers, horoscopes in English newspapers in India are relatively gender-neutral. The following are some of the examples.

Look at any troubling situation from **your spouse or partner's** perspective and be willing to let **her/him** have the last word if it means keeping the peace (Libra, *The Asian Age*, weekly, 15/01/2012).

Don't forget to reveal your **partner** how much **she/he** is a part of your life today. (Aquarius, *The Hitvada*, 04/01/2012)

The Asian Age, weekly (15/01/2012) prefers to use word ‘singles’ repetitively.

Singles should stay away from anyone who tries to play mind games – you are worth so much more. (Aquarius, *The Asian Age*, weekly, 15/01/2012)

Those in a committed relationship may want to take it to the next level. **Singles** should stay away from social climbers and users. (Leo, *The Asian Age*, weekly, 15/01/2012)

Thus, the feature which distinguishes horoscopes in Marathi newspapers from horoscopes in English newspapers is gender-bias. Nevertheless, there are attempts to use gender-neutral language in horoscopes in Marathi newspapers, particularly in daily *Lokmat*. See the following instances applicable only to the married readers.

pəṭi / pəṭnichya drishtinye labhacha divas (mithun, *Lokmat*, 28/01/2012)

[(It is a) beneficial day from husband/ wife’s point of view.]

pəṭi / pəṭni tumchyavishayi premal rahil (kanya, *Lokmat*, 28/01/2012)

(Husband/ wife will remain loving in your case.)

pəṭi-pəṭnichya aroghyachi kalaji ghyavi. (mithun, *Lokmat*, 23/01/2012 and 30/01/2012)

(Care should be taken of husband’s / wife’s health).

Such expressions are examples of syntactic ambiguity and lead to multiple interpretations. For instance, the above mentioned second expression means either one has to take care of another. However, the hyphenated use of both the words together also raises the question ‘who’ (should take care)? Is any role of third party expected here?

Conclusion

The similarity in names of horoscope section is noticed in Marathi and English newspapers. For instance, the name of horoscope section in daily *Lokmat* ‘*ganesh uvachya*’ means ‘Ganesha Says’ which is the name of weekly horoscope section in *Sunday Times of India*. The writers of daily and weekly horoscopes in all the Marathi newspapers are male. Besides, the writer of daily horoscope of *Agrowon* is also writer of the weekly horoscope of *Lokmat* (see Table 2). In English newspapers in India, the writers of daily and weekly horoscopes are both male as well as female.

Brevity, the defining feature of horoscopes, is noticed relatively more in Marathi newspapers than in English newspapers in India. As the space is limited, in the daily horoscopes short expressions and simple sentences are preferred in Marathi dailies. Preference to phrases and incomplete sentences or ellipsis of end verb is a general feature of daily as well as weekly horoscopes in Marathi newspapers. *Agrowon* uses lengthy sentences whereas *Maharashtra Times* and *Loksatta* prefer three word expressions while *Sakal* goes for two or three simple sentences of three words each. In contrast, daily as well as weekly horoscopes are quite elaborate in English newspapers in India. Horoscopes in English dailies in India like *The Indian Express* and *Deccan Herald*, for instance, are quite elaborate. Though space is not a constraint, short expressions are also used in weekly horoscopes in *Lokmat* and *Deccan Herald*.

Use of compound and complex sentences, negative imperatives, ‘You’ (Subject) are commonly noticed in daily horoscopes in English newspapers in India. Imperative words like *tala* (avoid) and ‘beware’ are quite frequent in horoscopes in both the languages. The amazing amalgamation of imperative expressions of prediction and advice in horoscopes like *vaad tala* (avoid arguments) (*meen, Loksatta*, 16/01/2012) and ‘Avoid arguments.’ (*Deccan Herald*, 19/01/2012) are common to both the Marathi newspapers and INE. The modal auxiliaries are used in horoscopes in English newspapers in India. Interrogative sentences were not found in horoscopes. SOV is the common syntactic pattern in Marathi while SVO is the pattern in English. However, OV, the dominant pattern in Marathi horoscopes is used to indicate prediction and warning in the horoscopes. The distinguishing feature of language of horoscopes in Marathi newspapers is the use of gendered language.

There are studies in Marathi grammar, for instance, Valke (1993) and Pandharipande (1997), however, the register of horoscope in newspapers is a bit neglected. Hence there is enough scope for extending the study to a deeper level. Compared to the scope for study of syntactic features of horoscopes, there seems less scope for lexical study of horoscopes in Marathi newspapers. In English newspapers in India as well the genre of horoscopes has not been fully explored. Here we find the genre-specific common features like use of modal verbs, imperative verbs and verbs suggesting future action. Since there are no distinct genre-specific features of horoscopes in English newspapers in India, there is limited scope for either lexical or syntactic study. Finally, it is possible to extend this preliminary research to study comparatively horoscope register in Indian languages.

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Linguistic Features of Horoscopes in Marathi and English Newspapers in India:

A Comparative Study

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Meaning as an Aspect of Semantics in Language Curriculum

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Abstract

Semantics is one of the main branch of linguistics which deals with meaning and interpretation of the words, symbols and sentence structure, while determining the reading comprehension of the learners how they understand language, ideas and their interpretations. It deals with a relationship between the adjoining words that helps in understanding the sense of sentence structure whether the meanings of words are lexical or grammatical and so on. Semantics is subfield that is dedicated to the study of meaning of the words, phrases and running discourse both texts and narratives. It is also closely related to the subjects of representation, denotation and reference. The basic aim of this article is to propose the real and exact meaning of words, phrase and help learners to explore the sense of meaning. It is generally observed that single word does not give the sense of meaning so the sense relationship inside the sentence is very significant to know the complete meaning of the sentence.

Key Words: Meaning, Lexical, Grammatical, Denotative, Connotative, Emotive, Contextual, Figurative, Idiomatic, etc.

Introduction

The word semantics has been taken from the Greek word 'seme' which means 'sign'. Semantics deals with the meaning in language. It is very much clear that semantics is the essential part of linguistics which deals with meaning and its interpretation of the words, symbol and structure of the sentence, while determining the reading comprehension of the learners how they understand others. Semantics constructs a relationship between adjoining words and makes easier to understand the sense of a sentence whether the meanings of words are lexical or grammatical and so on. Semantics is dedicated to the study of meaning of words, phrases, sentences and running discourse both texts and narratives. It is closely related to the subjects of representation, denotation and reference. The basic study of semantics in language curriculum is aimed to examine the meaning of signs and the study of meaning relationship. In the present article, only the meaning as an aspect of semantics has been focused. The

term ‘meaning’ is defined in many ways but the definition, most pertinent in linguistics is the way words acquire meaning and the processes through which the speakers of a language are able to give suitable interpretations to words.

Objective of the Study

The aim of this study is to propose exact meanings of the word and phrase and enable the learners to explore a sense of the meaning and make them to believe that a word has many possible meanings. For instance, if we replace or remove a single word from the sentence, it may change the entire meanings. Therefore, the sense relation inside the sentence has been taken care of while explaining the terms.

Definition of Meaning

Meaning is a component of word through which the concept is communicated to the listeners and readers. It conveys the sense that a word possesses. According to some of the scholars it often makes some distinction between lexical meaning and grammatical meaning. Lexical meaning is the sense a speaker attaches to linguistic elements as symbols of actual objects and events and grammatical meaning is the relationships that may exist between linguistic elements such as the words within a sentence. For an example, Ball, Boy, Hit, these words have lexical words and they are found in the dictionary. Unless these words are not put together in a special way which indicates the formal relationship between them, they do not have grammatical or functional meaning. When these words are properly arranged in a special way, then only they give the meaning. For instance, ‘The boy hits the ball’. In this way there is a definite reference relation between a word and object or idea which it signifies, the word is said to have referential meaning, while the relation between an utterance and the situation in which it is used is called contextual or situational meaning. (Lobner, Sebastian: 2002).

A distinction is often made between extended or widened meaning, e.g. when the word ‘boy’ is used to refer to ‘any immature man’ rather than ‘non adult male’, and specialized or narrowed meaning, e.g. when the word ball is used to refer to ‘round object used in particular game’ rather than to ‘any circular shape’. Other distinctions sometimes made are between intensional and extensional meaning depending on whether the emphasis is on what the speaker ‘implies’ or on how many things to which the word may be applied and between connotative and denotative meaning depending on whether the word carries emotional ‘overtones’ or is conventionalised by its similar reference points. (Hartmann, R.R.K& Stork, F.C:1977). Hence, the various kinds of the meaning have been discussed below.

1. The Lexical and Grammatical Meaning لغوی و قواعدی معنی

Semantics is linked with the meaning of words and how they arrange to form sentence. The lexical meaning is meaning of word found in the relation to the physical world or to abstract concepts, without giving reference to any sentence in which word occurs. Generally, it is the meaning of root or base word in isolation, without considering the suffix or prefix. For instance, the meanings of want in wants, wanted and wanting. Similarly, the grammatical meaning is the meaning of a word by reference to its function within a sentence rather than to a word beyond the sentence. In other words, the grammatical meaning is defined as the part of meaning which shows the grammatical functions or relationships with the words, as number, gender, tense, etc. For example, 'wants' refers to the grammatical functions or relationships as singular tense meaning.

It is very helpful in distinguishing between the lexical and grammatical meanings, the former is to do with the meanings of words, and the later is to do with the meanings of phrases, including sentences. Further, the lexical meaning is seen the open class items like nouns, adjectives, verbs and adverbs, and the grammatical meaning is the close class items like determiners, conjunctions and prepositions, etc. The open class items have independent meanings, which can be seen in the dictionary. It is the meaning of individual lexical items. The close items can give meaning only in contact with other words in a sentence, depends upon the structure of the sentence and its relation with other sentences. For example, 'the cat killed the rat'. There are three open class items as 'cat', 'kill', and 'rat', out of these two are nouns and one is a verb. There is one close item as 'the' which occurs before each noun, which has no independent reference of its own and can give meaning only when put before the nouns. In another example:

1. The fat dog chased all the cats in the house.
2. In our house there are one dog and four cats.

According to Balasubramanian K (2015) there are two categories of morphemes (or words) (1) fat, dog, house, our, are, one, and, four, the, all, in, and, there & (2) chased, cats. The first category (1) of morphemes are numerous in language and directly refers to the objects, actions and ideas, qualities, institutions, etc, of the world. To this category of morphemes new morphemes can be added easily either by borrowing from others or by coining new words. Similarly, this category of morphemes goes out of use from the language easily. In other words, these morphemes belong to an 'open' set.

Therefore, these morphemes are called lexical words or lexemes and their meaning is referred to as lexical meaning.

Balasubramanian K (2015) further opines that the other category (2) of morphemes show a different type of meaning. They normally speak about or refer to some aspect of the first category of morphemes. For example in English, morpheme -s refers to 'more than oneness' of the objects etc referred in by the first category of morphemes are very limited in number or finite in any language. New morphemes of these types cannot be easily added to the language and they take long time to go out of use also. They constitute 'close' set. This category of morphemes is called grammatical words or function words and their meaning is called as grammatical meaning.

اردو زبان میں مثال کے طور پر مندرجہ ذیل جملے میں 'پر' اور 'سے' کا استعمال لغوی معنوں میں ہوا ہے۔

1. میز پر کتاب رکھی ہوئی ہے۔

2. دہلی سے آگرہ دو سو کیلو میٹر دور ہے۔

اسی طرح درج ذیل جملے میں 'پر' اور 'سے' کا استعمال قواعدی معنوں میں ہوا ہے۔

1. باضابطہ طور پر اس نے مجھے بلایا۔

2. عابدی روزہ سے ہے۔

2. The Denotative Meaning حوالہ جاتی یا دلالتی معنی

The Denotative meaning is also known as Referential or Designative meaning. It is considered as the literal meaning of a word indicating the concept or idea to which it refers. The concept is a smallest unit of meaning which is called a 'sememe' in the same way as the unit of sound in phonology is called a 'phoneme' and is like the 'morpheme' in its structure and organization as in the morphology. Thus, the word 'man' may be defined as a concept consisting of a structure of meaning like 'animate + human + male + adult'. It can also be described through the basic morphological unit as '/m/+ /æ/+ /n/'. Hence, these qualities are the logical attributes of the concept 'man'. If the minimal qualities of the concept changes, the concept too changes. Therefore 'animate + human + female +adult' may not be the concept referred to by the word 'man', because it is a different concept. (Yule, George : 1997). Further, he has also illustrated this in the following diagram: -

	table	cow	girl	woman	boy	man
animate	-	+	+	+	+	+
human	-	-	+	+	+	+

male	-	-	-	-	+	+
adult	-	-	-	+	-	+

Further, the denotation of a word is the actual definition of the word rather than the nuances of its meaning or the feelings it implies. The denotation of a word does not carry the associations, emotions, or attitudes that the word might have. The opposite concept is called connotation which refers to those associations and nuances that a word carries. For example, the words 'house' and 'home' are synonyms in English and have the same denotation, i.e., a place where one lives. The denotation of a word is its primary signification or reference; its connotation is the range of secondary or associated significations and feelings which it commonly suggests or implies. Thus, 'home' denotes the house where one lives, but connotes privacy, intimacy, and comfort.

مثال: "پورے شہر میں گرم ہوا چل رہی ہے۔" یہاں 'گرم ہوا' سے مراد 'فساد' ہے اور اس کا استعمال حوالہ جاتی معنی میں ہوا ہے۔

3. The Connotative Meaning تعبیری معنی

The connotative meaning of a word is related to the feeling that a word invokes. The connotative meaning of a word differs from its dictionary meaning. The two words may have similar denotations but different connotations. The connotative meanings in addition to their literal meanings i.e. denotations, have cultural and emotional meaning too. For instance, the literally meaning of 'Wall Street' is a street situated in New York, but connotatively it refers to 'power' and 'wealth'.

Further, in addition to its logical or essential attributes, there is also a meaning linked to a word, which comes through reference to other things in the real world. Such a word may be associated with some other features or attributes. For example, the logical or denotative meaning of the word 'woman' is the concept, '+animate + human + female + adult'. But in real world situation, it may be added the concept of 'frailty' or 'weaker sex'. These are the example of connotations or values associated with the concept of 'woman'. Therefore, the connotative meaning consists of the attributes associated with a concept. As we study, these associations of concepts come through in use over a period of time in a particular culture and may be changed according to the change in time. Whereas denotative meaning remains unchanged because it is based on the essential attributes of a concept. The connotative meaning changes on the basis of associations to the concept and these associations may change time to time. (Jindal, D.V & Syal, Pushpinder:1998).

As we discussed above the connotative meaning also depends upon the social, cultural and individual experiences of a person and it may be positive or negative. For instance, the words childlike, childish and youthful have the same denotative meaning but give different connotative meanings. Therefore, childlike and childish have a negative connotation as they refer to rather innocent behavior of a person and youthful indicates that a person is active and responsible.

مثال کے طور پر ایک لفظ عورت کے دلالتی معنی 'ذی + انسان + بالغ + لڑکی' ہے، جس کو صنف نازک بھی کہا جاتا ہے۔ اس لیے یہ عورت کے لیے تعبیری معنی ہوا۔ (Md Rizwan:2017)

4. The Emotive Meaning جذباتی معنی

The emotive meaning refers to someone or something that have the ability to express emotions. An artist feelings in the painting that inspires emotion in its viewers is an example to describe as emotive. In another words, we say 'this music is emotional' or 'this is emotive music' but it depends on what motivation or response is desired from the viewer or listener, which can be either negative or positive. (Dash, Niladri Sekhar: 2011).

Further, the term *emotive* looks similar to the term *emotional*, but these two are not interchangeable. According to the vocabulary.com/dictionary, the emotive meaning is used in the sense that something or someone that makes us have intense feelings and not just have intense feelings. Similarly, the emotive meaning is considered as the emotional expression of a word or group of words that is used instead of having a similar meaning but having a less affective quality. For instance, the word 'drunk' is used as emotive instead of 'inebriated' and 'murder' for 'homicide'.

However, the purpose of emotive meaning is the use of emotionally charged words to create an emotional subtext that is stronger than and potentially different from the literal meaning of the words. Emotive language intends to manipulate the reader or listener to adopt a certain feeling or to act as desired. There are some examples used in newspapers, political speeches, advertising copy, literature and conversations to create a desired emotional response in the listener or reader. For instance, the use of 'scholarly' instead of 'studious', 'bureaucrat' for government official instead of 'public servant', 'censorship' instead of 'screening obscene language from children's programming' and 'ghetto' instead of 'poor economic zone'. (www.dictionary.reference.com)

مثال: 1. شیر کی ایک دن کی زندگی، گیار کی طرح سو سال جینے سے بہتر ہے۔ (ٹیپو سلطان)

2. تم مجھے خون دو، میں تمہیں آزادی دوں گا۔ (سبھاش چندر بوس)

5. The Contextual Meaning سیاقی معنی

The contextual meaning deals with the meaning of words and sentences not as isolated entities but as related to situations of occurrence and use. It explains the vocabulary or lexicon of a language as a system of interrelated networks or semantic field. Words that are interrelated may belong to the same semantic field e.g. 'flower', 'bloom', 'blossom', 'bud', belong to the same field. There may be the basis of the idea of collocation. Since collocated items are those which habitually co-occur with certain other items e.g. 'flowers' collocate with 'bloom', 'letters' with 'writing'. The networks and collocations are built on sense relations in a language. The other meanings deal with the context of use of words and sentences by the speaker of a language. It is a 'context of situation', in which meaning is related on the one hand to the external word or situation and on the other two levels of language such as the sounds, syntax and words. When we try to analyze the meaning of a word or sentence, the set of features from the external world or the 'context of situation' becomes relevant, i.e. who is the speaker, what is the role of each and the relationship of the two, what situation they are in. (Jindal, D.V& Syal, Pushpinder:1998).

مثال : الفاظ 'مندر' 'مسجد' اور گرجا گھر 'کے معنی 'عبادت گاہ' کے ہے۔ لیکن ان تینوں کا الگ الگ معنی مذہب کی بنا پر طے کیا جانا سیاقی معنی کی مثال ہے۔

6. The Figurative Meaning مرصع معنی

The figurative meaning is different from the basic meaning and expresses an idea in a very interesting way by using a language that meaning describes something else other than literal. In art, 'figure' means 'thing or human or animal' form. A painting or a drawing represents something as it really looks, rather than in an abstract way. Therefore, a figurative drawing might show a horse is running across the ground. (Dash, Niladri Sekhar : 2011).

The word 'figurative' has come from the Old French word '*figuratif*', that means 'metaphorical'. So any figure of speech either a statement or phrase if it is not intended to be understood literally is figurative. For example if someone says 'our hands are frozen' and 'we are so hungry we could eat a horse' are figurative usage and their meanings are not literal. Further, the figurative meaning is a metaphorical, hyperbolic, idiomatic, or ironic sense of a word or expression, in contrast to its literal meaning. It is very common in poetry, but is also used in prose and non-fictional writing as well.

مثال: "اسدی نے امتحان میں قلم تور ڈالا۔" اس جملہ میں لفظ 'قلم' کا استعمال مرصع معنی میں ہوا ہے۔

7. The Idiomatic Meaning محاوراتی معنی

The idiomatic meaning is containing and consisting of an idiom. 'Bite the bullet' is an idiomatic expression that means to accept something unpleasant without complaining. It is containing expressions that are natural and correct. According to O'Brien Elizabeth the idiomatic expressions are the type of informal meaning different from the meaning of the words in the expression. For example, '*Hold your tongue*'.

This does not mean that someone will hold his or her own tongue. It is the situation, where someone wants to talk, but it would be better if he or she does not.

Anything idiomatic relates to idioms are phrases like 'It's raining cats and dogs'. An idiom is a turn of phrase that is not literal, like saying 'a restaurant has gone to the dogs', which has nothing to do with dogs but means the restaurant has seen better days. When we say an idiom is an idiomatic expression. We could say an idea like how politics is like a horserace is idiomatic. Further, the idiomatic meaning is an expression whose meaning cannot be worked out from the meanings of its constituent's words. Even if we know the meanings of all the words in the phrase like, 'Let the cat out of the bag', we can not guess the idiomatic meaning of the whole expression, this we must learn separately. It means, of course, to reveal something publicly which is supposed to be a secret. However, it somehow undergoes through the ordinary syntactic processes of the language. For instance, 'let the cat out of the bag', can appear in sentences like, 'The cat has been well and truly let out of the bag', in which the idiom has been broken up and its parts scattered about the sentence and yet the idiomatic sense is still present. Such findings in syntactic expression always pose an investigation in language. (Trask, R.L: 1999).

مثال: کریم ہر خواص و عام کی بے لوث خدمت کرتا ہے۔ یہاں 'بے لوث' کا محاوراتی استعمال 'پر خلوص' کے معنی میں کیا گیا ہے۔

Conclusion

Apart from these, there are also some minor types of meaning, which includes unusual constructions or combinations of words that provide a new perspective to the meaning. It is worth mentioning to some of them. Personification: When something that is not human is given human like qualities, this is known as personification. For example, 'The flower is dancing in the wind'. Onomatopoeia refers to words whose pronunciations imitate the sounds they describe. A dog's bark sounds like "woof" so "woof", "woof" is an example of onomatopoeia. Symbolism is the use of symbols to signify ideas and qualities by giving them symbolic meanings that are different from their literal sense. Synecdoche is a

word or phrase that refers to a part of something that is substituted to stand in for the whole, or vice versa. For example the word ‘coke’ refers to a common synecdoche for all carbonated drinks. Cliche is an expression which has been overused to the extent that it loses its original meaning. For example, ‘a matter of time’ which means ‘to happen sooner or later’. Assonance: When two or more words close to one another repeat the same vowel sound but start with different consonant sounds is known as assonance.

We have seen that there is a lot to say about meaning of the words, phrases and sentences. There may be different ways to think about meanings. In this article the concepts of meaning in the language has been broadly explained and the models of meaning as an aspect of semantics has been examined. It is the fact that the meaning of semantics is as complex and as broad as the range of concepts which depends on the specific nature of the meaning involved as well as the way that meaning is mapped into linguistic forms. However, the concern of this article has been the conceptual consideration of meaning apart from the traditional conception of what meaning in semantics talk about.

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The Crimson Journey from Taboo to Etiquette

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Abstract

Menstruation, an event which is central to the feminine world, has been cloaked in shame, silence and secrecy for centuries. This paper discusses 'menstrual etiquette', namely, hiding or concealment, secrecy and special use of language and attempts to point out the existence of menstrual etiquette in the contemporary society through an analysis of selected menstrual poems- "Tampons" and "First Menstruation" by Ellen Bass, "Taboo" by Jennifer Boire and "Ode on Periods" by Bernadette Mayer. The concept of menstrual etiquette helps us to distinguish the social aspects of menstruation from the biological and also makes us aware of the prevailing attitude of the society towards menstruation. Most anthropological researches around menstruation deal with menstrual taboos and customs. However, even though the hold of menstrual taboos has decreased, there still prevails the idea of an 'appropriate' behaviour or etiquette with respect to menstruation. The objective of the paper is to point out that although gone are the days of menstrual taboos, menstruation is still not accepted as a normal process and we live in an era of menstrual etiquette. It is still perceived as unclean or embarrassing and remains a taboo topic for many. Menstruation is an event which is organic to the feminine consciousness and a healthy attitude with respect to menstruation is essential for a complete female liberation. The study neither delves into an anthropological, cultural or scientific study of menstruation nor does it call for a politicisation of menstruation; rather it advocates a complete acceptance and understanding of menstruation as it is. Such a study is highly relevant because even in the modern, developed and 'feminist' world, there are many socially caused discomforts and oppressions associated with the experience of menstruation.

Keywords: menstruation, etiquette, concealment, secrecy, silence, language

Menstruation

Menstruation has been cloaked in shame, negativity, silence, secrecy and privacy for centuries. For a long time, it was viewed as something to be minimised, managed and made invisible. However, for women, menstruation is not something which can be ignored or neglected. Menstrual problems are still an extremely important issue because they affect how girls view themselves as well as their self- confidence. Menstrual activism, which emerged by the 1970s, is an outgrowth of mid- to- late twentieth century feminist women's health activism. It has emerged as a popular topic in contemporary feminism studies in the last two decades. Activists strive to eradicate the social stigma associated with menstruation and they also challenge common myths about menstruation.

Menstrual Etiquette

In the twenty- first century, in spite of all claims of modernity and progress, people are still averse to the idea of menstrual blood. The event of menstruation, today, is largely governed by a 'menstrual etiquette'. While most scholars and anthropologists talk of 'menstrual taboos', the English sociologist Sophie Laws prefers to use the term 'menstrual etiquette' to refer to the social rules heeded by both men and women in relation to menstruation. These social rules constrain the discussion, behaviour and attitude around menstruation. The term 'etiquette' is defined by Edward Norbeck as rules of behaviour governing social relations among people of distinct social status or class, hierarchical or non- hierarchical. He also suggests that etiquette is important in modern societies, especially in relation to defining and preserving the social status of men and women, where it continues to reflect and support formal and informal relations to authority (qtd. in Laws 43). Menstrual etiquette, in simple terms, is a wide range of social practices associated with menstruation and it is enforced by social sanctions, such as adverse comment or criticism, ridicule, and ostracism.

Hiding or Concealment

Menstrual etiquette is driven by a single rule- “women may not draw men’s attention to menstruation in any way” (Laws 43). The most common and ‘important’ elements of the menstrual etiquette are hiding or concealment, public/ private distinction, secrecy and silence or special use of language. Adherence to the menstrual etiquette is expected even in the most intimate settings (e.g.: within the family).

Hiding is an obvious aspect of the menstrual etiquette and it requires that sanitary wear must be hidden from men. Even when menstrual products remain a vital aspect of women’s lives, they are expected to buy, store, and use them without men noticing it. The second significant element of the menstrual etiquette is the public/ private distinction. Direct references to menstruation are generally avoided in a public setting such as workplace, colleges etc. Secrecy is another crucial aspect of menstrual etiquette. Even within the family, menstruation is always kept as a secret among the female members. Such secrecy within the family affects both men and women. It creates in men a notion that menstruation is an only female business where they have no role to play and develops in them an attitude of insensitivity or indifference towards menstruation. Women, on the other hand, get the feeling that menstruation is something to be hidden from men.

Menstrual Language

Perhaps the most important, commonly observed and also the most strictly followed of all elements of menstrual etiquette is the special use of language. The fact that our language fails to capture the subtle nuances, complexities, ambiguities and tension associated with the experience of menarche and menstruation is indeed a matter which deserves attention because language profoundly shapes our perceptions and experiences. For example, ‘sanitary napkin’ makes us think about sanitation, keeping clean and the dirtiness of menstrual blood. A ‘special’ use of language, in public or private settings, with respect to menstruation reinforces the idea that menstruation is not something to be talked about openly.

Poetry and Menstrual Etiquette

One notices a subtle portrayal of the menstrual etiquette in the poems selected for the study- “Tampons” and “First Menstruation” by Ellen Bass, “Taboo” by Jennifer Boire and “Ode on Periods” by Bernadette Mayer.

Ellen Bass, through her poem “Tampons”, mainly rallies against the commercial menstrual products which often prove to be uncomfortable and even harmful. She clearly explains that young girls are never ‘educated’ about menstruation. The fact that menstruation is never spoken of in the private and public realm instills in her a feeling that she must never speak about menstruation. As a young girl, the poet is even scared to speak about it to her elders or peers. In her adolescence, she is simply given a set of products- “tampons” (23), “jar of vaseline” (12), “little cups” (41), “diaphragms” (48) etc. to ‘manage’ menstruation, ‘hide’ her ‘leaking’ body and to conceal all evidence of menstruation. Even though she is confused and does not know how to use these products, she tries to do it on her own, afraid to break the cloud of silence around menstruation. She says, “It took me years to learn to use them... I didn’t even know where the hole was” (11- 13).

Indirect References

The poet’s use of the expression “hole” (13) instead of definite names of female private body parts illustrates how several adolescent girls and even women lack a proper knowledge of their private body parts. The speaker in the poem struggles to use her tampons and experiences a discomfort with her body because she does not know where the “hole” (13) is. She is embarrassed at the very idea of touching ‘down there’ (vagina). Hence, “the girls’ lack of . . . knowledge about their bodies. . . has direct and often painful and frustrating effects on their management of menstruation” (Fingerson 25).

Learning Correct/Approved Usage

As the poet grew up, she became familiar with other techniques to ‘contain’ menstruation. Such sanitary protection became popular from the nineteenth century, with the intervention of medicine and commerce in to the domain of menstruation. Bobel points out that “sanitary protection became markers of modernity, class privilege, and respectability. . .

menstrual etiquette increasingly engaged autonomous teens as consumers” (33). The poet, at adolescence, is instilled with the notion that menstruation is a ‘sickness’ or an ‘abnormal’ condition that needs to be managed. Hence, she is asked to swallow “ping and gray darvons, round/ chalky midols from the bottle with the smiling girl” (2- 3). The “smiling girl” is the one who successfully ‘manages’ her menstruation and hides all evidence of her bleeding body.

In the poem " First Menstruation," when the poet has her menarche, her mother simply hands her “Kotex and belt” (10) and “showed me how to wear it” (11). However, the poet is perplexed as “mom didn’t say anything” (17). By simply being mum about her menarche, her mother actually conveys to her the idea that a girl ought to be silent and secretive when it comes to menstruation. Later, the poet is ushered into a room full of women and is advised indirectly that she must never talk about or discuss menstruation with the male members of the family. As soon as girls have their menarche, they are urged to act ‘ladylike’ in ways that restrict the freedom of behavior they had enjoyed in the past. Although the poet is quite confused at the “strange” (16) attitude of the women, she nevertheless follows their words as she realises that she is no longer a child, but a “woman- child, standing with the older women” (20). The poem also emphasises the role of the mothers and other “older women” (20) in teaching menstrual etiquette to young girls.

“Taboo” by Jennifer Boire

Menstrual etiquette is most clearly expressed in the poem “Taboo” by Jennifer Boire. The speaker and her friends, out on a trip, are trapped in a lodge due to sudden flood. The speaker suddenly discovers that she is menstruating and is horrified when she realises that she does not have menstrual products to ‘conceal’ her menstruation. The absence of menstrual products horrifies the speaker not due to their lack per se, but because of the fact that without them, she will not be able to ‘hide’ or mask her menstruation from the rest of the crew. Thus it is not menstruation as such, but her failure to subscribe to the menstrual etiquette that shocks the speaker. She is unable to tell about it to anyone and proceeds to deal with it silently. She cannot even reveal this to her boyfriend as she believes that “men must be protected from the curse” (13). The following lines clearly illustrate the speaker’s shock, her desire to talk about it to someone and the resultant helplessness.

No Kotex in the washroom
No one to tell this to...
Can't tell my boyfriend, men
Must be protected from the curse. (9- 13)

Utterly helpless, the speaker, who is probably a young girl, cries “alone in a darkened high school/ washroom, feeling cursed” (15- 16). The entire poem reverberates the age- old belief of menstruation as a ‘curse’ and menstrual blood as ‘dirty’ and as a ‘source of pollution’. Female sexual parts are seen as “the part that gets disgusted/ touching or even smelling it” (3- 4). Menstruation also gives the speaker in the poem a feeling of being “trapped” (8) and “cursed” (16).

“Ode on Periods”

Bernadette Mayer in her “Ode on Periods” comments on the absence of discussions on menstruation not only in the private and public life but also in literature. It is part of menstrual etiquette to avoid all references to menstruation in literature. Female experiences have been absent from all major discourses. Thus, Mayer remarks rather sarcastically that “Aristotle never thought of women at all” (3). While the penis has been glorified and written about, female desire, vagina, menstruation etc. have all been deemed as unworthy of literary study. They are not even fit to be potential topics for literary works. Mayer comments, “It [penis] can be the subject of an academic poem. . . .Never the monthly menstruations will she” (5- 7). She regards male-centered literature which caters to and eulogises the experiences of men as part of a “dumb poetic tradition” (19). She thus extends the idea of concealment of menstruation from day- to- day life to larger realms like literature. Her observations are remarkable since literature is a mirror of the society. Another aspect is that literature is a public realm. Hence, once there are literary works on ‘taboo’ topics, it naturally elicits thought- provoking discussions on such topics. Thus, creative works on menstruation play a fundamental role in bringing ‘it’ to the open and once ‘it’ is out in the open, away from all secrecy and mystification, it naturally reduces the shame and stigma associated with menstruation.

However, Mayer is also aware that menstruation is less likely to appear in the literary realm as girls themselves are kept in ignorance about this central event in their lives. She says, “at least I knew what it was, some girls didn’t then/ We were told you can’t go swimming but don’t you wanna have/ children” (22- 24). These lines reveal that girls are never given accurate information about menstruation. Often mothers and other “older women” (“First Mentsruation” 20) are more concerned about teaching the girls menstrual etiquette rather than ‘educating’ them on menstruation as such.

Mayer also talks about the special use of language with respect to menstruation. She points out that there have been a few literary works on menstruation, but such works hide the real experience of menstruation and simply make references to images of moon, magic or anthropological data on bizarre customs associated with menstruation. These works thus refer to menstruation in a ‘special’ manner. Some of the works even reinforce menstrual taboos and menstrual etiquette. Some of the poems on menstruation “talk about being untouchable” (27).

Thus, Mayer exposes how literature not only effaces menstruation but also reinforces and maintains the menstrual etiquette. Towards the end of the poem, she analyses how young girls are never allowed to announce their menarche openly or “mention or say blatantly” (35) about menstruation. But she refuses to agree to the menstrual etiquette and says, “I’d like to mention or say blatantly/ I got my period today/ Probably like nobody” (5- 7). She even decides to write a poem on her menstrual experiences as now- a- days, poems are being written on virtually everything that one sees around. Mayer is dejected as she realises that there are poems even on irrelevant topics like “flowers like the spotted touch- me- not” (32) or “hummingbirds” (33), while there are hardly a few poems on menstruation, an event of vital importance in the lives of more than half the population in the world.

Wanted: A Healthy Attitude towards Menstruation

“Feminism is about equality for women, nothing more, and nothing less” (Walter 41). Such an equality can only arise when women are understood and accepted as they are. This requires an acceptance of all the experiences which are unique to women such as menstruation.

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Rosemaria Regy Mathew

The Crimson Journey from Taboo to Etiquette

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The idea that the very mention of menstruation in public or even in the private realm of the family seems disgusting and revolting to many highlights the fact that our society lacks a healthy attitude towards menstruation. Menstrual poems by poets like Lucille Clifton, Rita Dove, Ellen Bass, Leena Manimekhalai and others expose the politics of the stigma associated with menstruation and advocate a positive menstrual experience. These poems try to shake off the prejudices and taboos surrounding menstruation, thus contributing to female liberation. They give women an opportunity of “converting their physicality into both knowledge and power” (Rich 254).

Most people believe that the society has got over menstrual taboos. But the truth is that we have simply made a journey from menstrual taboos to menstrual etiquette. Thus, modernity has not created a sexually egalitarian society but has only heralded in a culture of menstrual etiquette. Menstrual etiquette clearly revolves around the idea of menstruation as shameful and hence best concealed from view. The shame and stigma associated with menstruation is thus the underlying reason for the existence of such constraints. It is alright as long as whether or not to follow the menstrual etiquette is clearly a matter of choice, but when the adherence to menstrual etiquette becomes an obligation, it becomes rather suffocating and unhealthy. Hence, it is high time that the society embarks on a journey from menstrual etiquette to a complete acceptance of menstruation as it is.

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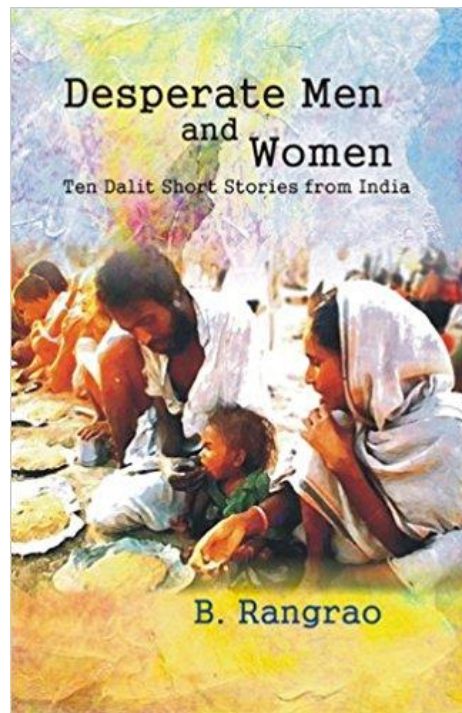
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Mapping the Dalit Consciousness:
An Analysis of B. Rangarao's *Desperate Men and Women*

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Courtesy: <https://www.amazon.in/Desperate-Men-Women-Dalits-Stories/dp/8178359987>

Abstract

The present research paper is an attempt to analyze the realms of Dalit consciousness and their attempts to oppose the subjugation meted upon them by the higher castes. The Dalit group or the caste also called “the Untouchables” have been oppressed and humiliated and, thus, subjected to marginalization in the society. With time, however, the Dalit section has tried to dismantle, though, not successfully, the social norms and tried to liberate themselves from the traumatic experiences of suffering. The short story collection of B. Rangarao reveals the sorry state of affairs

of the dalits of our society, the innumerable tortures meted upon them and their ways of resisting the atrocities.

Caste and Dalit Literature

The Dalit literature is a by-product of an evil caste system that has been prevailing in this country since time immemorial. It is a literature that arises as an outburst against casteism. The main aim of Dalit Literature is to delineate the social experiences of the marginalized community, thus voicing its concerns. It is primarily a social document, which deals with the people who had been socially and economically exploited in India for hundreds of years.

Etymologically, the word 'Dalit' is derived from Sanskrit word 'Dalit' meaning 'oppressed'. In Indian socio-cultural context they were untouchables and below *Brahmin*, *Kshatriya* and *Vaishya*. The term describes people or communities that have remained down-trodden or at the margins of society throughout India's long social history. Dalit is not a caste but a socio-economic category of discriminated people belonging to many castes and social groups, speaking many languages. Literature written by the members of the Dalit communities is described as Dalit literature. It is the literature of explicit social commitment and aimed at promoting ideas of social equality, justice and resistance to suffering, discrimination and economic exploitation.

Challenges the Status Quo

Dalit Literature challenges the status quo and questions the exclusion of the Dalit group from the main stream of society and culture. Baburao Bagul says "Dalit Sahitya is not a literature of vengeance. Dalit Sahitya is not a literature which spreads hatred. Dalit Sahitya first promotes man's greatness and man's freedom and for that reason it is a historic necessity... Anguish, waiting, pronouncements of sorrow alone do not define Dalit Sahitya. We need literature heroically full of life to create a new society. Expressions of Dalit sensibility through literary efforts is not a new phenomenon. Literature provides a voice to the dominated; exposing the reality, keeping the ugly and the painful intact, idealizing nothing.

The Stories

B. Rangarao's *Desperate Men and Women* is a collection of Dalit short stories depicting the evils of caste system and its maddening effects on the individuals. Set in the various Indian regions representing the nation as a whole, the stories evoke profound pathos and pleasure of acquaintance with desperate men and Women in India suffering from the pangs of untouchability. The Dalit short stories in this book raise the voices of desperate men and women who are the victims of the repressive social dominance. There are characters in the stories, who suffer mutely, while others break away from the traditional norms.

Childbirth

"Childbirth" is the story of Rakhma, a Dalit woman, who is pregnant and has a life that is full of suffering. Even though she is nine months pregnant and on the verge of delivery she could not stay at home as staying back would mean letting her family starve. Her husband did not have a sense of family obligation and spent most of the time doing nothing. Her children did not have the privilege to go to school, so they roamed in the village lanes and helped their mother occasionally.

Rakhma's agility and capacity to work even at the stage of pregnancy was amazing but she realizes that it was time for the childbirth. She leaves her works place and moved towards her home, only to find it deserted. She was all alone, wreathing with pain. She gave birth to a child without anyone beside her. After delivering off the baby, Rakhma could feel the hunger inside; but there was nothing to pacify the hunger. She had to get up in such a state and find food for herself. She walks up slowly and walks up to the grocery shop in the state of dizziness for this hunger would tear them apart. She reaches the grocery shop only to find no one in the shop. She picks up a handful of nuts and runs away to her baby who was lying all alone at the home. By the time, she reaches her home, she was totally exhausted and collapsed. She lay motionless in a pool of blood, unaware of her life and of the baby she had begotten. Full of sufferings her life comes to an end.

Farewell

The story “Farewell” is a vivid account of the trials and tribulations faced by a Dalit individual not only when he is alive but also after his death. The main character of the story is Lakhan, an untouchable, who garners courage to question the norms of the village and retaliate, only to find himself tortured and devoid of justice. Lakhan belongs to a well knit family comprising his old parents, his wife Jamuna and their two children. Lakhan’s parents had always been victims of the evils of caste systems and had been at the mercy of the elite high class. An epidemic in the village takes away the life of Lakhan’s father. Like a dutiful son, Lakhan made preparations for the last rites and extended consolation to others. The old man’s body was carried out of the home. As they took the main lane that led towards the graveyard, the village chief along with the other caste men stopped them midway. Lakhan was asked to divert his way as a temple that was being reconstructed was in the lane. The reason provided was: “if the dead body of an untouchable is carried through this lane, the goddess will disappear of it and must cast severe afflictions on the entire village” (28). The argument did not sound convincing to Lakhan. He was shocked at such a baseless argument. Unlike other people of his community Lakhan questions the statement made:

He belonged to this village as much as others did, and was concerned with the village welfare like all others. His father has served the village and offered his services to the goddess herself by cleaning the temple, looking after its premises and attending it as a night watchman when he was young. Everyone knows it. How can the mother goddess be so unkind as to get infuriated because his dead is carried through the lane where here temple is to be rebuilt/ she certainly knows the worth of the man- pure hearted servant of the people and a total devotee of the goddess herself (29).

Lakhan remembers that all the ancestors went to the graveyard by this lane and he reasons out that taking his father’s dead body by some other lane would certainly hurt his father and his father’s soul would not rest in peace. Lakhan, thus, decides to take his father’s dead body to the graveyard according to the original plan. Lakhan’s audacity is too much for the higher caste: “How dare you disobey the chief’s order?” one of the chief’s companions asked,” Are you bent on destroying the lives of us all?” (30). They ordered him to turn the direction and take some other lane to the graveyard. Lakhan defies the order and proceeds for the burial.

Lakhan's defiance only paves the way for a host of atrocities meted upon him and his family. Both his wife and he were denied work. The village chief had asserted his power. It was his personal ego and the sense of authority that was hurt by Lakhan's disobedience when he steered his father's funeral 'yatra' despite the chief's refusal. Lakhan and his family members were excommunicated for all purposes. People from the village were ordered to stop all forms of interaction and transactions with Lakhan's family. People from Lakhan's community were threatened with dire consequences if they failed to follow the order. So eventually they complied to the order.

Lakhan was well-aware of the chief's nature. But he was unwilling to accept the decree. The rebel in him was alive. He decides to meet the chief and beg for justice. He approaches the chief along with his wife and asks for mercy." Have mercy on my old mother and little children, who will die of hunger if you do not allow us freedom" (32). The chief's answer to Lakhan's plea is a direct indication of the plight of the Dalit population who are not even treated as human beings. "Freedom? The chief asked contemptuously, "which freedom do you talk about? You people never deserve freedom. You were born in perpetual slavery and will die in it always" (32). Lakhan pleaded but all his pleas go in vain. For the chief, Lakhan had committed a sin of taking away his father's dead body from the front of goddess temple despite being restricted. Lakhan is shocked. He questions: "How can that be a sin, sir?" enquired Lakhan. Was not my father a native of this village? Was he not a faithful servant of the people and of the goddess herself? How do you deny an honourable death to a man?" (33). Hearing Lakhan's words, the chief derides him: "Honourable death?" To an untouchable... An untouchable can never expect honour even in death. An untouchable is footwear whose place is determined by *shastras*. He will live in filth and die in filth, that's all" (33).

Lakhan was taken aback. He argued desperately that all are men /children of God and God's kindness reaches out to everyone equally. The chief lent a deaf ear to this and gave a lustful remark. "Your women are the only human beings amongst you, untouchables. Look at her she is so beautiful and worthy of as man's desire. She can set you free if you so desire" (33). This was too much for Lakhan. He lost his control and man- handled the chief. The chief's men beat Lakhan

brutally. Lakhan's resistance came to an end. Jamuna felt helpless. She took Lakhan by his arms. No one did sympathize with them. His own people did not turn up. The entire world had turned hostile. Their only resort was to leave the village that had nurtured them for years together.

And Quiet Flowed the Purnamai

"And Quiet Flowed the Purnamai" tells the story of suffering that is inflicted upon men/women of lower caste if they happen to fall in love with someone from the higher caste. The untouchables in the village were caste apart. They toiled the whole day and received a tiny share in return which was never enough to feed their kinsfolk who lived huddled together in hut like apartments. These castes did menial jobs in the village like cleaning courtyards, rearing their cattle, procured wood for cooking meals, lit pole lamps, ran with messages from village to village and, in the absence of doctors and medical facilities, the untouchable women supervised their childbirths. They performed their jobs with perfection but if, by chance, they failed in performing their duty, all they received was abuses and humiliation. They were oppressed for centuries and nothing could liberate them from the dehumanising social apathy. Even a natural site like the river, was divided. They were three separate *ghats* for three communities, the Brahmins, the Muslims, and the Untouchables.

The story reveals the aftermath of a girl when she dares to fall in love with an untouchable. Viru bhai belonged to the elite class of Patels. His young wife Lila was unsatisfied with her husband. She wanted to move out in the countryside and convinced her husband to give her the permission. Viru bhai granted her the permission.

On her sojourn to the countryside, Lila falls in love with Bijli's brother, Baiju, an untouchable. Lila's association with Baiju was a sin. But they went against the tradition and their love turned passionate. Soon their love affair becomes public and Viru bhai threatens to kill them. An entire mob was out to kill the two. But Baiju and Lila decided not to give in. They decided to swim across the river. The crowd pelted stone at them. All their efforts of saving themselves went in vain. Their dead bodies were carried away by the quiet flow of the river.

This story reminds us of Ammu and Velutha of *The God of Small Things* who met a similar fate for committing the sin of falling in love even though their castes did not match. The story brings to the fore the fact that even something as pure as love is guided by caste considerations. A Dalit is not allowed to express his feelings and if he does, all he gets in return is torture, suppression and sometimes death.

A Tale Told by a Scavenger

“A Tale Told by a Scavenger”, recounts the plight of a man Sukha Billu Bhangi, a cleaner. Sukha feels like a slave. He knows his position in the society/ an outcaste. He helps an insane woman, offers her a new life but all he receives is humiliation at the hands of people. Sukha goes against his parents, who warned him of the consequences. But Sukha sets aside all the objections raised by his parents and decides to have his own way. He was thrown out of the house and he was okay with the decision. ‘Mukta’ was a Brahmin woman and when people came to know of their liason, there was rage. The people shouted: “Here is the swine that defiled the sanctity of Brahmanism, the scavenger who polluted the woman of our caste”. Seven people grabbed him by the throat and showered punches on him. They beat him with sticks and continued thrashing him till he lost his consciousness. He regained consciousness, lying in excreta, faeces and urine.

The plight of the dalit caste is deplorable. Their acts of helpfulness is also looked down upon. Instead of showing gratitude to Sukha for helping the women, he was subjected to severe humiliation and physical torture. The fate of the dalit is such that they cannot retaliate to the immense torture they face. They are bound to bear it all in silence and so did Sukha.

Loneliness of an Ex-Soldier

“Loneliness of an Ex-Soldier” narrates the helplessness of an untouchable soldier Wasu. Wasu wants to work for the upliftment of the people of his caste. But all he can do is watch them in vain, the atrocities meted out on them.

Untouchability had rendered the “Mahar’s” as sub-humans. Poverty, ignorance and lack of wider social interactions had made them insensitive beasts, incapable of self-amelioration. Although a revolution had set in the Mahar’s, but their condition

still remained gross. There was a change in the general atmosphere in the village and it was unpalatable for the people of the higher caste. This had never happened before; therefore Wasu's return to the village was termed as calamity. The two communities in the village: the upper caste and the Mahars began to look askance on each other. (83)

The upper caste found it difficult to put up with the rapid changes developing in the low caste untouchable families. They found it difficult to digest the fact that a new phase of revolution has set in the lives of the erstwhile untouchables. So they decided to create problems for Wasu, who according to them was the pioneer of the positive changes in the Mahar's. To revenge upon Wasu the upper caste played a foul game with him. They created problems for his sister Sumi. Initially they beat up a cattle man, then killed a woman's goat and then got arrested some boys blaming them of mucking the Hanuman idol of the village. Wasu himself was puzzled over the series of events. The atrocities have shaken him from within. To add to this, the upper caste villagers did not shy away from torturing Wasu's personal world. They raped Sumi, Wasu's sister and killed her and left her dead near the river bank:

Sumi's dead body lay in the mud. Her clothes were torn and smeared with blood. There were scratches on her arms and below the neck. Wasu placed her head on his lap and wiped the face. He could not believe that Sumi was dead and talked to her as if she will respond. He began to wail as reality struck him. The torn clothes, scratches on the body and the blood- smeared thighs revealed that she was raped (88).

Wasu knew that the matter had to be reported to the police. He registered a complaint with the police with the hope of getting some justice but in vain. Wasu realized that the recent social changes in the village were unwelcome and the heinous act of rape and murder was a direct consequence of it. Wasu wanted to revenge the death of his sister. He wanted to punish the murderers, eliminate the killers. However, with the lack of any concrete evidence, he found himself helpless and without power. He knew any attack would only mean a leap in the darkness, a boomerang inviting self-destruction. Wasu waited hopelessly for the police to take some steps and

always received the routine reply of the investigation being on. Wasu had lost all hope. Tie passed by and the village celebrated Diwali. Only Wasu suffered in silence. “the soldier in him seemed to have been defeated” (90).

The story is a direct comment on the torture meted out on the untouchables and dalits if they dared to bring about any changes in the way they lived. The higher caste finds it impossible to accept betterment of the dalits. They suppress the dalits and can go to any extent to subjugate them and marginalize them. Such is the magnitude of their power and torture that they kill the fighting spirit within the dalits and render them helpless.

Confessions of a Graveyard Keeper

“Confessions of a Graveyard Keeper” is the story of Amarendra, the graveyard keeper. Amarendra narrates his story and his plight as a dalit. Amarendra belonged to a poor family. Amarendra and his family lived at the *Ganga ghats* for fifteen years where his father took up the job of attending the dead on the bank of the river *Ganga*. As a child whenever he was hungry, he would steal food left on the pyre by the mourners. He discovered that this was the easy way to pacify his hunger. The irony was that a living boy was fed on the food left for the dead ones...” (102). Amarendra’s father died unexpectedly of a snake bite. A poor dalit is as tortured at his death as during his life. The fate of Amarendra’s father was no exception.

His death had caused inconvenience to those who had hired him to attend to their dead. They hired another keeper who was asked to clear the place of my father’s dead body. He held my father by my leg, dragged him into the river, and pushed the body into the main stream. *Gangamai* engulfed him immediately, while we, my mother and me, tried to locate him on the surface of the water, with eyes running short of tears. (103)

There was no end to their problems. Amarendra’s mother was compelled to leave the Ghats for the sight of widows was considered inauspicious there, and widows were not allowed to operate in any capacity there. So they moved to a village called Rampur where they soon found themselves busy helping the mourners who would willingly pay them for the assistance rendered. An official

graveyard keeper of Rampur known as Anda Bhurji objected to their presence but soon gave in to his mother's youthful charm and allowed them space. When Anda Bhurji died, even he did not find a place in the graveyard because it was reserved for the high castes. When his relatives tried to bury him in a corner of a place, the efforts went in vein. His body was thrown in the Ganga. Anda Bhurji who had spent his life time in keeping the graveyard, took utmost care to maintain the place properly, was thrown out of it when dead. The Dalit's had no respite even when dead.

When Amarendra's mother died, the thought of taking her corpse away somewhere, and possibly throwing it in the muffled water of *Ganga* repelled him enormously. He decided to bury her within the graveyard itself. He along with his wife planned to bury his mother in the graveyard. They waited for the night fall and it was pitch dark they dug a pit and buried the mother. They made the spot plain avoiding the mound so that no one could suspect it of a grave. So what Amarendra could not do in the day light, he did in the dark? The night was his friend and it helped him give his mother a proper burial, which many other Dalits could not afford.

Dalit Life

The stories discussed above map the Dalit consciousness and reveal the true state of affairs in the life of a Dalit. The torture and subjugation meted out to the outcastes have been a part of their daily lives. The Dalit's have not been able to fight this successfully. They have raised their voices against the injustice perpetrated against them but they have failed to acquire justice for their community. The battle is still on.

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Can Different Tribes be Treated Alike? **Revisiting the Reservation Policy for Scheduled Tribes**

Dr. Saidalavi Cheerangote

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Abstract

The present study intends to find out how the different tribal groups in Wayanad district in Kerala respond to the Higher Education. It identifies the privileged and underprivileged tribal groups in Wayanad in terms of accessibility to higher education. Based on the result, the study questions the holistic treatment of tribes for reservation in education and employment. The study found that the benefit of reservation is enjoyed by a few communities among the tribes and treating them as a single unit is illogical as the socio-economic status of each tribes are varied and their cultural roots are diverse. It also proposes to treat each tribe separately while planning reservation policy in order to reduce wide disparity exists among them. The study suggests that the reservation policy has to be modify to ensure the representation of each tribe in proportion with their population.

Keywords: Tribes, Enrolment, Tribal identity, privileged and under privileged group

Wayanad District of Kerala

The presence of the highest proportion of tribal population is one of the important demographic features of Wayanad District of Kerala. Mullakurumar, Uraalikurumar, Kattunaikar, Adiya, Kurichyar and Paniyar are the major tribes in the District. Paniyas outnumber other tribes with regard to population. Besides the groups mentioned above, there are also smaller groups like Kadar, Kalanadi, Karimpalan, Kunduvadiyar, Thechanandon, and Pathiyar. They have their own life styles, culture, customs, traditions and religious practices. Though each tribal group follows peculiar dialect, all of them do not have any script. Their history can be traced only through their oral tradition and religious practices.

Problem of Identity, Isolation and Displacement

Tribes all over the world face the problem of identity, isolation and displacement. In this context it is necessary to see how this section of society is accommodated with broader scenario of change, and how far the tribal communities succeeded in coping up with the drastic changes taking place in this era of globalization. The present study intends to find out how the different tribal groups in Wayanad district in Kerala respond to the Higher Education.

Heterogenous Groups

It is to be noted that the tribal communities in Wayanad are heterogeneous in character and extremely diverse in terms of many socio-economic indicators. While some communities were traditionally settled cultivators having considerable land holding, a majority of them were landless labourers. Some of them served as bonded laborers to the landed Adivasis and Non Adivasi migrants. A few sections of them were hunters and gatherers till recently, living inside reserve forest or in its fringes leading a relatively isolated existence. So Adivasi communities in Wayanad cannot be treated as a single entity. While approaching the common problems faced by them, for their sub-tribal/community identity surpasses a common 'Adivasi identity'. There are discernible differences among the communities in terms of economic activity, level of income, educational attainment, access to power structure, and capacity for meaningful participation in developmental initiatives, degree of integration in a non-tribal dominated setting. The present paper does not treat the tribes in Wayanad as a single unit. It attempts to investigate the enrolment pattern in Higher Education separately among various Tribal Groups in Wayanad District.

Research Problem

Even though the literacy rate and the enrolment rate in schools have been considerably improved among Tribal population of Wayand District as a result of various measures taken by the Government for universalizing school education, the number of higher education aspirants is found to be very limited when compared with the other communities in the District. No exclusive programmes and policy have been planned or implemented to address the problem of enrolment and dropout of Tribal students in Higher Education Sector. It is also to be noted that the policy and programmes in higher education sector is largely utilized by the already benefited tribal communities, whereas several other communities are still deprived of

the opportunities or are less motivated to seek Higher Education. The present study tries to bring out the enrollment pattern in Higher Education among various tribal groups in Wayanad. It also investigates the various factors that favour or hinder the enrollment.

Review of Literature

A comprehensive study on the social problem faced by various communities in Wayanad was done by Sharma & Pankaj (2008) entitled “A Baseline Survey of Minority Concentration Districts of India” sponsored by Ministry of Minority Affairs and ICSSR briefly address the Educational problems faced by tribal communities in general. Indu V Menon (2013) tried to identify the problems prevailed in primary schools in tribal areas. However, no serious attempts have yet been made to explore the community wise enrolment and dropout rate in Higher Education sector among various tribal groups in Wayanad. K K George (2011) try to enquire how inclusive is higher education to SC and ST. He treats ST as a single unit in his study and could treat the sub groups separately. In short, Dropout study on the tribal students of Wayanad is mainly concentrated on school education. All the studies on higher education treat the tribal communities as a single unit and undermine the sub group and regional disparities. The present study treats each group separate to bring the pattern of dropout and enrolment among them.

Objectives of the Study

- To find out the community wise enrolment pattern of tribal students in Wayanad in Higher Education Institution with the aim to identify the under privileged tribal communities with regard to higher education

Hypothesis

- There are underprivileged and privileged tribal communities in Wayanad with regard to higher education

Relevance of the Findings for Policy Formulation

The findings of the present study would be helpful to the authorities concerned to streamline the strategies to be adopted for the enhancing the enrollment among under privileged tribal communities and rethink and reframe the reservation policy.

Methodology

Both primary and secondary data related to the problem under study were collected and analyzed. Primary data indicating the enrollment of tribal students for the last three years were collected from all aided and government arts and science colleges in the Wayanad district. The secondary data were collected from the data source like District Census Hand Book Special tables on Scheduled Tribes, Primary Census Abstract, and Administrative Atlas etc.

Limitations of the Study

The present study surveyed only the Arts and Science College. The professional colleges have not come under the purview of the present study. The data on enrolment t are solely based on the admission register kept in the arts and science colleges and the errors, if any in such register will likely to be reflected in the study.

Enrolment Pattern in Higher Education among Tribal Students of Wayanad

Though the literacy rate and school level enrollment among tribes in Kerala are comparatively better when compared to their counterparts in other part of country, their participation in Higher Education is very low. Even the seats reserved for them are kept vacant due to insufficient applicants. Though Government has initiated special educational schemes with flexible development projects, the rate of the dropout of tribal students in Higher Education could not be reduced. There also exists wide disparity among various tribal groups with regard to their accessibility to higher education. The present study tries to elicit community wise enrollment pattern in Higher Education sector among various tribal communities in Wayanad District.

The sample selected for the study includes the UG Courses of all the Govt. and Aided Arts and Science Colleges of Wayanad District. The table below provides the details of the courses in govt. and aided Colleges in Wayanad District. The unaided courses are excluded from the present study.

Colleges and Courses

Colleges	Courses
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NMSMG College Kalpetta	BA Economics, BA History, BA Mass Communication, BCom, BSc Computer Science
Govt. College Mananthavady	BA English, BA Economics, BCom, BSc Electronics
PKKM College of Applied Science, Mananthavady	BCom, BSc Electronics, BSc Computer Science
WMO Arts and Science College, Muttill	BA Arabic, BCom, BSc Mathematics, BSc Physics, BSc Electronics
St. Mary's College, SultahnBathery	BA Economics, BA Political Science, BA English, BSc Physics, BSc Chemistry, BSc Botany, BCom, BBA, BCA
Pazhassiraja College Pulpalli	BA Economics, BA History, BA Travel and Tourism, BBA, BSc Microbiology, BSc Biotechnology
Mary Matha College, Mananthavady	BA Functional English, BCom, BSc Computer Science, BSc Mathematics, BSc Zoology

Enrollment Pattern of the tribal communities in various streams

Table 1 provides the details of the enrollment pattern among various tribal communities in Wayanad in Science, Commerce and Arts.

Table 1
Stream wise enrolment

Year/ Communities	Science			Commerce			Arts			Total
	2010-11	2011-12	2012-13	2010-11	2011-12	2012-13	2010-11	2011-12	2012-13	
Kuruma	31	28	32	17	26	18	34	37	32	255
Kurichian	10	18	19	26	17	25	19	16	23	173
Paniya	2	5	1	3	2	1	11	10	5	40
Kattunakka	0	1	3	4	3	3	7	8	11	40
Adiya	2	7	2	3	6	4	4	1	2	31
Urali	2	1	1	4	0	0	2	2	4	16
Kadar	1	1	1	0	2	0	0	1	0	6
Vettakuruma	2	0	0	0	1	1	0	0	0	4

Karimbalan	0	1	1	0	1	0	0	0	0	3
Kunduvadiya	1	0	1	0	0	1	0	0	0	3
Malayarayan	0	0	0	0	0	1	1	0	0	2
ThachanadanChetty	0	0	0	0	0	0	1	0	0	1
Total	51	62	61	57	58	54	79	75	77	574

Table 1 shows the stream wise enrolment pattern of various tribes in the academic years 2010-11, 2011-12, and 2012-13. When overall enrollments in all the three years are analyzed, the following trends can be elicited.

- The highest enrolment is in the Arts stream, followed by science and commerce respectively.
- Variation in number of enrolment is found in all the three years
- The enrolment pattern is different among various sub groups of tribes in Wayanad

Table 2
Year wise overall enrolment

	2010	2011	2012	Total
Science	51	62	61	174
Commerce	57	58	54	169
Arts	79	75	77	231
Total	187	195	192	574

The above Table indicates that the number of enrolment in the entire streams remains without variation with the exception of science. The number of enrolment in science stream was considerably increased from 2010-11 to 2011-12 and maintains the same in 2012-13. The community wise distribution in all the three streams does not give any uniform trends. The distribution is given in the table 3.

Table 3
Community-wise distribution in different streams

	Science	Commerce	Arts	
Kuruma	91	61	103	255

Kurichian	47	68	58	173
Paniya	8	6	26	40
Kattunaikka	4	10	26	40
Adiya	11	13	7	31
Urali	4	4	8	16
Kadar	3	2	1	6
Vettakuruma	2	2	0	4
Karimbalan	2	1	0	3
Kunduvadiya	2	1	0	3
Malayarayan	0	1	1	2
ThachanadanChetty	0	0	1	1
	174	169	231	574

The table above shows the community wise enrolment in all the three years. Kuruman has maximum enrolment and ThachanadanChetty has the least. With regard to the preference for the three streams, no uniform trend among all the tribes can be traced out. Though Kuruman has maximum enrolment in science, and arts, it stands behind Kurichian regarding the enrolment in commerce. The enrolment of Paniya, Kattunaikka, and Urali are comparatively higher in arts than other streams. The enrolment of Kurichian, and Adiyar are comparatively higher in commerce than other streams.

Proportional representation in enrolment

A clear picture of the enrolment trends can be found only when it is compared with the population composition of ST in the district. The proportional share of seats among various communities is to be traced out in relation with population to identify disparities, if any, exist. Following table gives the details of the composition of tribal population in Wayanad. The data is based on the socio-economic survey conducted by the Kerala Scheduled Tribe Development Department. As per the survey Wayanad District stands first with 35.94 per cent of the Scheduled Tribe population of the State, followed by Idukki (12.42%), Kasaragod (11.21%) and Palakkad (11.01%). The number of Scheduled Tribes in Wayanad is 153181. It constitutes 18.76 per cent of the total population of the district ie.816558 (as per 2011 census) of the

district. The table given shows the community-wise distribution of the major tribes in Wayanad with percentage to the total tribal population.

Table 4
Enrolment rate and population

Community	Population	Percentage to the General population of the District	Percentage to the Tribal population of the District
Paniya	69116	8.46	45.12
Kurichyan	25266	3.09	16.49
Kuruman	20983	2.57	13.7
Kattunaykkan	17051	2.09	11.13
Adiyan	11196	1.37	7.31
Vettakuruman	6472	0.79	4.23
Thachanadanmoopan	1646	0.20	1.07
Wayanad Kadar	673	0.08	0.44
Mala Arayan	166	0.02	0.11
Karimbalan	145	0.02	0.09
Ulladan	94	0.01	0.06
Others	413	0.05	0.27
Total	153181	18.76	100

From the Table, it can be found that Paniya, Kurichyan, Kuruman, Adiyan, Vettakuruman, and Thachanadan Mooppan are the major tribes in Wayanad. Regarding population, Paniyais at the top with 45.12%, followed by Kurichyan (16.49%), Kuruman (13.7), Adiyan (11.13%), Vettakuruman (7.31%), and ThachanadanMooppan (4.23%).

Percentage of stream wise representation to the total enrolment

The percentage of stream wise and total enrolment of various communities is to be traced out in order to compare it with the community-wise representation in total tribal population. Such an analysis would bring out whether each community has attained

proportional representation in Higher Education sector. Average enrolment of various tribal communities in Wayanad in Higher Education is calculated and furnished in the table below.

Table 5
Average enrolment in the year from 2010-2013

Communities	Science			Commerce			Arts			% of total enrolment
	2010-11	2011-12	2012-13	2010-11	2011-12	2012-13	2010-11	2011-12	2012-13	
Kuruma	60.78	45.16	52.46	29.82	44.83	33.33	43.04	49.33	41.56	44.42
Kurichian	19.61	29.03	31.15	45.61	29.31	46.3	24.05	21.33	29.87	30.14
Paniya	3.92	8.06	1.64	5.26	3.45	1.85	13.92	13.33	6.49	6.97
Kattunakka	0	1.61	4.92	7.02	5.17	5.56	8.86	10.66	14.29	6.97
Adiya	3.92	11.29	3.28	5.26	10.34	7.41	5.06	1.33	2.6	5.40
Urali	3.92	1.61	1.64	7.02	0	0	2.53	2.66	5.19	2.79
Kadar	1.96	1.61	1.64	0	3.45	0	0	1.33	0	1.05
Vettakuruma	3.92	0	0	0	1.72	1.85	0	0	0	0.7
Karimbalan	0	1.61	1.64	0	1.72	0	0	0	0	0.52
Kunduvadiya	1.96	0	1.64	0	0	1.85	0	0	0	0.52
Malayarayan	0	0	0	0	0	1.85	1.27	0	0	0.35
Thachanadan	0	0	0	0	0	0	1.27	0	0	0.17
Total	100	100	100	100	100	100	100	100	100	100

When the average enrolment of various tribal communities from 2010 to 2012 is compared, it is found that Kuruma has the highest and Thachanadan has the least enrolment rate.

Comparison on proportional representation in Higher Education

A comparison of higher education attainment among various sub-groups of tribes and their population are essential to trace out the disparity, if any exist in accessing higher education. The table below compares the percentage of the enrolment of various sub-groups of tribes in Wayanad with the percentage of their population in the total tribal population.

Table 6
Comparison of percentage of enrolment and population

Community	% of Total enrolment	Percentage to the Tribal population of the District	Difference in %
Paniya	6.97	45.12	-38.18
Kurichyan	30.14	16.49	+13.65
Kuruman	44.42	13.7	+30.72
Kattunaykkan	6.97	11.13	-4.46
Adiyan	5.40	7.31	-1.91
Vettakuruman	0.7	4.23	-3.53
Thachanadan	0.17	1.07	-0.9
Kadar	1.05	0.44	+0.61
Mala Arayan	0.34	0.11	+0.23
Karimbalan	0.52	0.09	+0.43
Others	3.31	0.33	+2.98
Total	100	100	0

The table indicates that only five communities (Kuruma, Kurichya, Kadar, Malayarayar, and Karimbalam) have enrolment rate higher than their proportion in total tribal population. Representation of Kuruma and Kurichya in higher education is much higher when compared to their population. Paniyan is the most disadvantageous group that has least enrolment, though it consists of nearly half of the total tribal population of the district.

Kurichyan, Kuruman, Kadar, Malayarayan, and Karimbalan can be considered as advantageous group as the difference of the percentage of their enrolment and the percentage of their population is positive value. The rest of the communities can be considered as the disadvantageous group as their difference in the percentage of their enrolment and the

percentage of their population is negative value. Among them, Paniya is found to be most vulnerable regarding enrolment as it obtains the highest negative value (-38.18). The other disadvantageous groups are Kattunaikka, Adiya, Vettakuruma, and Thachanadan. Hence the study vividly indicates that there exists wide disparity among the sub groups of tribes in Wayanad regarding the enrolment.

Stream-wise representation of communities

Representation in science stream

Table 7
Average enrolment in science

Year/ Community	Science					
	2010-11	2011-12	2012-13	Average Enrolment	% of population	Difference in %
Kuruma	60.78	45.16	52.46	52.8	13.7	+39.1
Kurichian	19.61	29.03	31.15	26.6	16.49	+10.11
Paniya	3.92	8.06	1.64	4.54	45.12	-40.58
Kattunakka	0	1.61	4.92	2.18	11.13	-8.95
Adiya	3.92	11.29	3.28	6.16	7.31	-1.15
Kadar	1.96	1.61	1.64	1.74	0.44	+1.3
Vettakuruma	3.92	0	0	1.31	4.23	-2.49
Karimbalan	0	1.61	1.64	1.08	0.09	+1.17
Malayarayan	0	0	0	0	0.11	-0.11
Thachanadan	0	0	0	0	1.07	-1.07
Others	5.88	1.61	3.28	3.59	0.33	+3.26
Total	100	100	100	100	100	0

The table 7 indicates that the pattern of enrolment in science stream is similar to the overall enrolment pattern already analyzed. In the enrolment pattern of science stream too, Paniya are far behind the other tribes in the expected minimum enrolment proportional to their population. Kuruma and Kurichya are much ahead than other tribe in the enrolment in the courses under the stream of science. The representation of minor sub groups, Kadar and Karimbalan is also slight higher.

Kurichyan, Kuruman, Kada, and Karimbalan can be considered as advantageous group in terms of their enrolment in science stream as the difference in the percentage of their enrolment and population is positive value. The rest of the communities can be considered as the disadvantageous group as their difference in the percentage of their enrolment and population is negative value. Among them Paniya is found to be most vulnerable regarding enrolment as it obtains the highest negative value (-40.58). The representation of Kuruma is much higher when compared to their population (+39.1). Hence the study affirms that there exists wide disparity among the sub groups of tribes in Wayanad regarding the enrolment in the courses under the steam of science.

Representation in Commerce

Table 8
Average enrolment in commerce

Year/ Community	Commerce					
	2010	2011	2012	Average	% of total population	Difference in %
	- 2011	- 2012	- 2013			
Kuruma	29.82	44.83	33.33	35.99	13.7	+22.29
Kurichian	45.61	29.31	46.3	40.41	16.49	+23.92
Paniya	5.26	3.45	1.85	3.52	45.12	-41.6
Kattunakka	7.02	5.17	5.56	5.92	11.13	-5.21
Adiya	5.26	10.34	7.41	7.67	7.31	+0.36
Kadar	0	3.45	0	1.15	0.44	+0.71

Vettakuruma	0	1.72	1.85	2.34	4.23	-1.89
Karimbalan	0	1.72	0	0.57	0.09	+0.48
Malayarayan	0	0	1.85	0.62	0.11	+0.51
Thachanadan	0	0	1.85	0.62	1.07	-.045
Others	7.02	0	1.85	2.97	0.33	+2.64
Total	100	100	100	100	100	0

The table 8 indicates slight differences in the pattern of enrolment in commerce when compared with overall enrolment pattern already analyzed. In commerce the enrolment of Kurichya is higher than that of Kuruma. In the enrolment pattern of commerce stream too, wide disparity exists in the case of Paniya tribe. They are far behind other tribes in the expected minimum enrolment, proportional to their population. Kuruma and Kurichya are much ahead than other tribe in the enrolment in the courses under the stream of commerce. The representations of minor sub groups like Adiya, Malayarayan, Kadar and Karimbalan are also slight higher.

From the Table above, Kurichyan, Kuruman, Adiya, Kada and Karimbalan can be considered as advantageous group in terms of their enrolment in commerce stream as the difference of the percentage of their enrolment and population is positive value. The rest of the communities can be considered as the disadvantageous group as their difference of the percentage of their enrolment and population is negative value. Among them Paniya is found to be most vulnerable regarding enrolment as it obtains the highest negative value (-41.34). The representation of Kurichya and Kuruma is much higher than their proportion in population (+26.92 and +17.48). Hence the study affirms that there exists wide disparity among the sub groups of tribes in Wayanad regarding the enrolment in the courses under the stream of commerce.

Representation in the courses under Arts stream

Table 9

Average enrolment in Arts

Year/ Community	Arts					
	2010 -	2011 -	2012 -	Average	% of total population	Difference in %
	2011	2012	2013			
Kuruma	43.04	49.33	41.56	44.64	13.7	+30.94
Kurichian	24.05	21.33	29.87	25.08	16.49	+8.59
Paniya	13.92	13.33	6.49	11.25	45.12	-33.87
Kattunakka	8.86	10.66	14.29	11.27	11.13	+0.14
Adiya	5.06	1.33	2.6	3	7.31	-4.31
Kadar	0	1.33	0	0.44	0.44	0
Vettakuruma	0	0	0	0	4.23	-4.23
Karimbalan	0	0	0	0	0.09	-0.09
Malayarayan	1.27	0	0	0.42	0.11	+0.31
Thachanada n	1.27	0	0	0.42	1.07	-0.65
Others	2.53	2.66	5.19	3.46	0.33	+3.13
Total	100	100	100	100	100	0

The table indicates the pattern of enrolment in arts stream is more or less similar to the overall enrolment pattern already analyzed. In the enrolment pattern of arts stream too, wide disparity exist in the case of Paniya tribe. They are far behind other tribes in the expected minimum enrolment, proportional to their population. Kuruma and Kurichya are much ahead than other tribe in the enrolment in the courses under the stream of arts. Kuruma stands at the top. The representation of minor sub groups like Kattunaikka, and Malayarayam are also slight higher. Kadar has the enrolment perfectly equal to their proportion in population.

Kurichyan, Kuruman, Kattunaikka, and Malayaraya can be considered as advantageous group in terms of their enrolment in arts stream as the difference of the percentage of their enrolment and population is positive value. The rest of the communities can be considered as the disadvantageous group as their difference in the percentage of their enrolment and

population is negative value. Among them Paniya is found to be most vulnerable regarding enrolment as it obtain the highest negative value (-33.87). The representation of Kurichya and Kuruma is much higher than their proportion in population (+30.94 and +8.59). Hence the study affirms that there exists wide disparity among the sub groups of tribes in Wayanad regarding the enrolment in the courses under the steam of arts.

From the analysis of course-wise the distribution of tribal communities in various colleges in Wayanad district, it is found that the community like Paniya and Adiya are less aspire to acquire science education. Generally, tribal student are not attracted to or do not prefer the courses like Mathematics and Computer Science.

Findings

The enrolment rate in higher education sector is different among various sub groups of tribes in Wayanad. It is found that only five communities (Kuruma, Kurichya, Kadar, Malayarayar, and Karimbalam) have enrolment rate higher that their proportion in the total tribal population. Representation of Kuruma and Kurichya in higher education is much higher when compared to their population. Paniyan is the most disadvantageous group that has least enrolment, though it consists of nearly half of the total tribal population in the district.

Kurichyan, Kuruman, Kadar, Malayarayan and Karimbalan can be considered as advantageous group as the difference of the percentage of their enrolment and the percentage of their population is positive value. The rest of the communities can be considered as the disadvantageous group as their difference of the percentage of their enrolment and the percentage of their population is negative value. In the stream wise analysis of the enrolment too, the same pattern has been identified. Paniya is far behind other tribes in the expected minimum enrolment in all the streams, proportional to their population.

Suggestions for policy planning

The reservation and other policies related to the higher education of tribal student should treat each tribal subgroup separately. As adopted in the case of OBC reservation, the creamy layer among the tribes has to be excluded from reservation benefits in order to ensure equal justice. Since the proportion of reservation for different OBCs have been fixed separately

and each OBCs are treated singly, the same strategy has to be treated in the case of Scheduled Tribes too.

Special weightage marks can be given to the most vulnerable groups like Paniyas. One or two tribal college can be established in Sulthan Bathery and Kalpetta region in the model of PKKM College of Applied Science Mananthavady. Most of the tribal students enrolled in science courses are with low marks and grades. Some teachers opined they are not able to follow the higher level topics in science as most of them are not well versed in the basic principles of the subject concerned, which they are supposed to be, at Higher Secondary Level. So the tribal students who enrolled in science stream must be provided special coaching and bridge courses in the basic concepts of the subject concerned.

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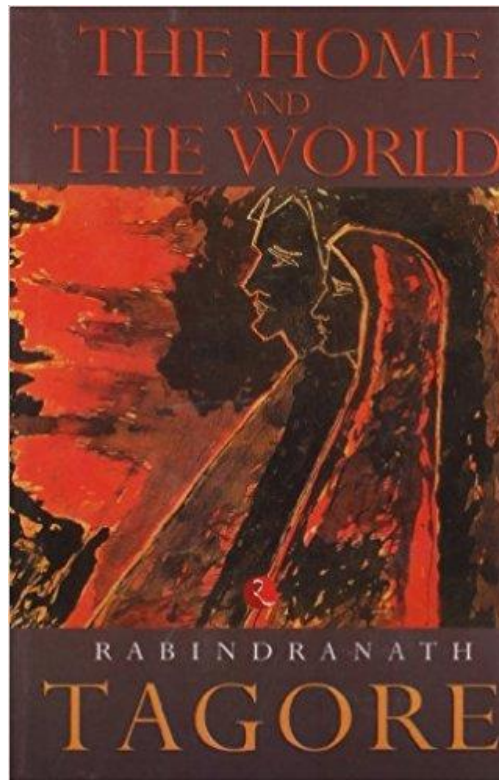
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Tagore, A Harbinger of Feminine Voices – A Glimpse

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Courtesy: <https://www.amazon.in/Home-World-Rabindranath-Tagore/dp/8171679498>

Abstract

As a prolific writer of various interests Rabindranath Tagore did not leave himself bothering about women of his time. His presentation of women in his works gave a new dimension of novel ideas in the minds of every reader, which helped in erasing the blurred image of woman as useless, futile, unnecessary being, a mortal for pleasure, and brightened their skills,

glory, lawfulness, ability in handling their mind and spirit. Tagore also proved that they are not only the creators of future off-springs but also decision makers of future.

Rabindranath Tagore

Rabindranath Tagore (1861-1941) is considered as one of the supreme writers of the world. As an entity he represented himself as a learned man nurtured by the Upanishads and Veda, Brahmo Samaj, Buddhism, Indian Nationalism, Western Philosophy and Humanism. He is a man possessing fine artistic sense blended with social values. Being born as a Bengali his writings echo universality. He is a man who generally embraced Nature in its fullest form and tried to mould the minds of the people in viewing everyone as an important component of Nature through the manifestations of his characters. He was born in a reputed Jorasanko family of Bengal which was known for talents in music, art, poetry and culture. His father Maharishi Debedranath, the son of Dwarkanath was a learned and thoughtful man, in-charge of zamindari known for his righteousness which earned him a title of Maharishi. His mother Sarada Devi, a woman of patience managed to lead a large house-hold in harmony.

His exposure to the poets, scholars, musicians, philosophers, artists, and social reformers and other essential personalities ignited his soul much with the outer world other than his home. As a poet artist, writer, playwright composer and philosopher. Tagore painted women with varied moods and forms. Throughout his life journey, his literary career has been cradled by the hands of women relationship since his childhood days. The great women who enlightened his life were Kadambari Devi, his sister-in-law, his wife Mrinalini Devi and Victoria Ocampo.

New Women

Tagore was an evidence to see women of his family as the torch bearers of emancipation by overcoming many hurdles and leaping over innumerable boundaries marked by the society. It is the Tagore's family under the name, Rabindranath Tagore as a catalyst, the whole Bengal culture generated into the new era of Renaissance. The women of Jorasanko modeled themselves as examples of modern women to the other women of Bengal, which triggered Tagore's mind in presenting 'New Women' to the world. Tagore's mind was influenced by the emancipation of women initially with his famous short story "Steer Patra" (The Wife's Letter) which paved the

way for the protestation from conservative part of the society that eventually stirred the heart of the family and society.

Individualism

In the early 20th century Bengal witnessed the importance of individualism among the middle-class society where the modern husband and wife wished for the independent existence besides their close personal relationship. The resultant of the individuality also looked out for the same sense of sexual freedom of the women.

Besides being a Nobel Prize laureate for his *Gitanjali* in 1913, the greatest collection of his poetical works, Tagore is also a renowned writer of novels. Tagore's excelled his contemporary Bankim Chandra Chatterjee in etching the personality of his women characters in his novels and short stories too. His notable novels that had won excellence of his time are *Choker Bali* (1902), *The Wreck* (1905), *Gora* (1910), *The Home and the World* (1916), *Farewell*, *My Friend* (1929), *Chaturanga* (1916) and *Yogayog* (1929).

Focus of This Paper

This article is an attempt in reflecting the mind of Tagore about women of his time before the dawn of proper feminine approaches in India. Among many of Tagore's women characters Binodini (*Chokher Bali*), Bimala (*The Home and the World*) are selected for this endeavour.

A Respectable Place for Women in Everybody's Heart

Tagore proved himself to be more creative and original than his contemporaries. He wished to engrave a respected and pleasing state of women in every mind of the readers directly through his novels. It was his western education inspired his mind in bringing liberation to women from their blind traditional veil. His unconscious desire of women being empowered, stable - minded and confident on their self are made true through his efficient women characters. Sapowadia observes, "Tagore was aware of all that happened in the West and the East too, so he had emphasized that it was through co- operation among the both and correction of the ways of men that women would enjoy their place and position in society" (37).

No Discrimination Based on Gender

He emphasized that woman to her fullest not to be discriminated under the name of gender. A woman likewise a man has the same feeling, passion and equality accommodated with rights in her every move wherever she steps into however if it is under the household roof or beyond it. In all his novels besides the male characters he illuminated the characteristic features of each female in a different temperament of asserting their own individuality. In patriarchal set up Tagore was bold enough in admitting women's dignity and progress. Tagore viewed closely the pitiable and sinless status of women in each sector of his female characters with various roles performing as a widow (Binodini in *Chokher Bali*), the dutiful and conservative wives (Asha in *Chokher Bali* and Kamala in *The Wreck*), practical and outspoken wife (Bimala in *The Home and the World*), politically enriched women (*Sucharita and Lolita in Gora*) educated and independent women Hemnalini and Labanya in *The Wreck and Farewell, My Friend*).

Chokher Bali

Chokher Bali is considered as the strongest foundation for the birth of the other novels in Indian literature. Niharanjan Ray maintains that with this novel Tagore, "struck out a new path for the further development of the Bengali novel on still refreshing lines." It is the first psychological novel where Tagore researched the inner workings of all characters very delicately providing all the possibilities in understanding the female characters.

Child widows were once highly prevalent in the Indian society of all classes. this resulted because of the unequal marriages between young aged girls and old men with malady. This was the basic reason for the young child widows to lead their life with repressed sexual urges. With the same idea the author begins the novel by focusing the heroine Binodini in *Chokher Bali* who feels jealous on finding the blissful conjugal relationship between Mahendra who rejected Binodini in his married life as his wife and Asha his life's companion.

Besides feeling jealous on their marital relationship Binodini also wishes to be firm in her life's decision. Her envy over the relationship between Mahendra and Asha grows as a hide and seek game under the mask wishing for true love and support for her, throughout her life Binodini unconsciously thinks as.

This room, this bed, which now belonged to Asha could have been rightfully hers and Binodini never followed herself to forget this loss. Today she was a mere queen and tomorrow she might be asked to leave (*Chokher Bali* 49).

Her dying embers of her forgetful life get watered after breathing a new breath in Mahendra's home. Her disgrace of being widow turns into a rare combination of beauty, grace, dignity and intelligence and wins everyone's admiration including Bihari. Tagore beautifully describes her brilliant skill as, "Binodini was adept in every sort of housework, leadership was instinctive to her she had no qualms ordering the servants about, setting their tasks and disciplining them when necessary" (*Chokher Bali* 47).

Before Mahendra knowing everything about Binodini he gets himself entangled in her magic spell. She has been pictured with the peculiar character of analyzing the minds of the people around her. She not only moves easily with the persons but evaluates the status of each ones mind with minute observation and prepares herself to clear her way hurdle less. Tagore remarks a new idea about the remarriage of widows through the male characters Mahendra and his friend Bihari to enlighten the life of a widow. Bihari commented "Even if you get rid of her. She may still return. Better marry the widow." (*Chokher Bali* 53).

The budding stage of love entanglement of Binodini with Mahendra might be pictured as a seductress but later her act proves her as not a heartless and scheming seductress and also in exposing of the wretched nature of Mahendra too. "Her attitude is one of tempting him while retaining her own self-control" says Humayun Kabir. In the developmental stage of Binodini's attitude she finds the true nature of Mahendra which resulted in the rift between Bihari and Mahendra in addition to that she evaluates how her life to be and what to be. Binodini sets her right by exemplifying that she is not driven by passion but only by her mind. In her final stage of her crucial life she firmly chooses her path to proclaim her saintliness. She never hesitated to claim honesty to Bihari as:

I was sanctified because I had placed you in my heart. I realized how strong you were the day you sent me away from you to be worthy of you I swear to you that I have not allowed that worth to be sullied. (*Chokher Bali* 275)

The Home and the World

In the novel *The Home and the World* with the introduced Swadeshi Movement of then Bengal captures the minds of female interested in the movement with their political ideas. With Bimala, the mighty woman character, the novelist brings out her mental turbulence caught between the politics of the world and conflicting loyalties of her home. Through the triangular love of Bimala with Nikhil and Sandip Tagore found easy in differentiating idealism and realism.

Bimala is the first Indian woman to make “a frank analysis of her illegal passion.” Bimala a traditional wife of Nikhil, an idealist wishes her to break out from her shell and to fly off independently into the outer world as a butterfly with her own feathers of ideas for her Mother India. As a wife Bimala’s inner self urges her to be a conservative domestic woman modelled on her mother.

If the outside world has got on so long without it may go on for some time longer. It need pine to death for want of me. (*The Home and the World* 8)

But as Bimala, her individual self-initiates her for her autonomy. Preoccupation of Bimala’s subconscious public images is triggered with the new era of Swadeshi and feels excited as:

My sight and my mind, my hope and my desires, became red with the passion of new age
Though up to this time, the walls of the home which was the ultimate world to my mind
– remained unbroken, yet I stood looking over into the distance and I heard a voice from
the far horizon, whose meaning was not perfectly clear to me but whose call went
straight to my heart (*The Home and the World* 12)

For the cost of Swadeshi, she is ready to burn all her foreign clothes and also to get rid of Miss Gilby, her educator for the sake of being an English. Forgetting herself a lady belonged to the Rajah’s home Bimala enthusiastically feels as the sole representative of Bengal’s womanhood after witnessing the speech of Sandip Babu and his triumphant cry of “Bande Mataram”. His powerful words lacking true nationalistic fervour blinded the eyes of Bimala who just quenching her thirst of Bande Mataram.

Sandip's hyperbolic expression of calling Bimala as "Shakthi Mother of India" soon drives her to be more passionate in her dedication of the welfare of Mother India. At all her conversation with men is liberal enough to give her own remarks on woman hood. She explicitly says about woman's nature as

When her passion is reused she looks her sensibility for all that is outside it when , like the river ,we women keep to our banks , we give nourishment with all that we have ; when we overflow them we destroy with all that we are.(*The Home and the World* 42)

Sandip's vulnerable nature turns Bimala's nationalist excitement into erotic. Bimala being a woman of an upper- class family he uses his masterful passion over her to extract wealth for his own sake and to master the nation as his own. Bimala wished to lead her passionate nationalist fervor in regard to the benefit of the society when she discovered the selfish nature of Sandip more than she expected she returns to her home expecting for a better return to the outer world later. She dares enough to evaluate her attitude at each step of her act and decides smart as:

The moment I had stolen my husband's money and paid it to Sandip, the music that was in our relations stopped. Not only did I destroy all my own value by making myself cheap, but Sandip powers, too.... So, Sandip loses his aspect of the hero; a tone of low quarrelsomeness has come into his words (*The Home and the World* 164).

Bimala is a woman of refreshing energy and confidence and always feels as, "Nothing could fetter me, nothing was impossible for me; whatever I touched would gain new life. The world around me was a fresh creation of mine (*The Home and the World* 96).

Both Binodini and Bimala are the fine art work of characters originated from the mind of Tagore beautifully. Binodini is the fine creation of unparalleled feature of any other female characters in Indian English Writing. Binodini is a well-known character known for deep thoughts and sensitive emotions. She proved to be a woman of high thinking equal to that of a man. She stands at her own level without belittling her own self. Bimala therefore represents herself and also represents the male protagonist as much as they represent her. The self-representing woman is not a new comer in Tagore's writing she is a startling new character on the Bengali literary and social landscape with her domestic capabilities Bimala travels through the political movement with her

self – determined concepts and comes out successfully with newly acquired principles about “Home” and “World”. Bimala is a traditional heroine of Hindu revivalism and also a modern independent woman modeled on her own autonomy to return to her position which she finds suitable.

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Using Student Centric Methods of Teaching such as Case Study Method for Enhancing English Language Proficiency in Management Institutes

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Ms. Monica Mahajan**

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Introduction

To conduct business in any organization the most important requirement is the need to communicate with all the stakeholders who are part of any business activity. Employers, owners, employees, suppliers, customers, government bodies and financial institutions are some of the stakeholders who form a part of business activity. Managing a business implies coordination of activities which occur in diverse groups. The task of communicating effectively has become more challenging because diverse cultures and technology have changed the scenario as well as requirements tremendously.

The objective of any Professional course is to enhance employability skills of the learner and Management Education is no exception. Effective Communication in English Language has been viewed as one of the key competency of Employability skills and therefore most institutes attach a great importance towards helping the students in mastering this skill.

The Indian Industry has seen tremendous growth and it is estimated that at present it is contributing almost 350,000 engineers and 2.5 million university graduates (Sharma, Sangeeta. & Mishra, Binod, 2009) annually to our workforce. Yet at any given time millions of graduates remain unemployable in the country, this happens because due to its competitive edge on global platform Indian industry can ill-afford to hire candidates who would result in lowering of the hiring standards and would have a direct impact on the working within an organization.

Statement of the Problem

Today's challenging economic situation means that it is no longer sufficient for a fresh graduate to have knowledge of an academic subject; increasingly it is necessary for a student to gain those skills which will enhance their prospects for employment'.

In the present global scenario, in order to compete at workplace with the global workforce, the ability to read, write and speak effectively in English seems to be not just beneficial but also essential. This ability would have a direct impact on the effective display and usage of the employability skills.

Having functional knowledge of English either in the form of reading, writing or speaking further adds value to the Candidates credentials and also aids in maintaining a social position.

For long, Language Teaching in India has laid greater emphasis to listening, reading and writing. In comparison, at workplace, various communicative tasks which a Manager has to perform involve both written and oral skills. Enhancing these require an active usage of LSRW skills (listening, speaking, reading and writing) by the learner.

The Management Institutes have time and again incorporated courses in academic curriculum aimed at improving the communication skills of their students. A major concern for the teachers and learners of English as a second Language has been the lack of opportunities and appropriate environment for the students to practice and master their oral communication skills which is compounded further by a heavy volume of courseware/syllabus in other subjects.

Students who can speak grammatically correct English still face a problem in expressing themselves on specific subjects or topics be it banking, marketing, economics, finance, law, Human Resource or medicine etc. because of lack of vocabulary related to the domain subject.

The domain subject faculty in management institutes have usually either criticized or overlooked the linguistic shortcomings of their students because enhancing communication skills and English proficiency has always been considered as the sole responsibility of the language teachers.

This study has attempted to undergo a dynamic shift in imparting of domain knowledge with an additional objective for the domain faculty. The objective is to make them a part of enhancing the student's English fluency by making changes in their pedagogy.

Literature Review

'Case based method of teaching' involves a variety of communicative exercises in the classroom. The faculty can make class participation of the student an integral part of evaluation (Golich, V. L. et al, 2000). In Case Method, research suggests participation has atleast three components -(a) Participation- reading the materials ahead of time,(b) Speaking- offering insights, observations, analysis, opinions, asking questions and responding to another students' comments ; and (c) Listening- to what others have to say, following the arguments and remembering the points.

There is need for proper objectives to suit the learners of the language and with introduction of new teaching methodologies, one needs to focus on the intended outcome for better results (Depsy Merlin, 2013). One of the main developments that have come into prominence is 'Student Centered learning approach' for optimising language learning outcomes. This approach clearly states that the students project satisfactory outcomes when motivated (Prabha. g, 2013) and this motivation can either be internal or external.

Education system is required to play a role in developing the personal attributes required as part of employability skill by the employers such as loyalty, personal presentation and adaptability in conjunction with communication skills. These skills contribute to productive and harmonious relation between employees and customers (ACCI, 2002)

Feasibility of integrating 'Task Based Language Teaching' (TBLT) as an alternative to the rather less effective, yet widely practiced method known as 'Grammar Translation Method' for the purpose of ESP (English for Specific Purposes) reading comprehension has also been attempted by the practitioners of ELT (English Language Teaching). Teaching through tasks

and integrating this approach in academic curriculum is an innovative one (Iranmehr, A. et al, 2011).

A variety of 'Activity' based approaches have now evolved over last decade. Of these the latest is that of incorporating multimedia into English Language Classrooms. The role and importance of Internet in language learning especially vocabulary and usage of second language has also found prominence with the practitioners of English Language Teaching (Joycilin, A, S. 2010). The faculty can utilise the presence of advanced technology in everyday life of an adult learner (Mohanty, Seemita. 2013) as an additional aid to supplement regular classes.

Objective of the Study

The present study aims at comparing the traditional teacher centric approach of teaching and student centric approach to enhance oral proficiency of the learner.

1. To study the difference in teacher centric and student centric method of teaching by the domain faculty in Management subjects.
2. To find out the effect of the shift in teaching pedagogy from Lecture Method to Case Method on the use of oral communication by the students.
3. To suggest ways to create opportunities for increasing oral communication of the students for second language acquisition during the teaching of Management subjects.

Data was collected from students pursuing their first year of management course in a reputed Management College in the NCR region where the researcher is presently teaching.

The time period was first semester of the academic year 2013-14 for the above mentioned students. The sample size was of 150 first year students who were enrolled for a management programme in an Institute in NCR.

Theoretical Base

(a) The two pedagogical arguments proposed for the development of Second Language (L2) were taken as a theoretical base in this study. These were advanced by Ellis Rod(1986) and are as follows:-

1. 'Learners are able to acquire new L2 knowledge as a result of taking part in communication. In the process they pick up knowledge from the input they are exposed to through interaction' and

2. 'Learners need the opportunity to communicate in order to develop fluency. While trying to communicate they develop the strategic competence required to deal with communication problems and at the same time they internalize their existing L 2 knowledge.'

(b) According to a definition by Thomas. G. (2011), the case studies are, "analyses of persons, events, decisions, periods, projects, policies, institutions, or other systems that are studied holistically by one or more methods". In Management education the cases used for discussion are based on a variety of business situations which help the learner in understanding the underlying concepts while analysing the scenario in a specific context.

The Research Method

Research was based on primary data and was Exploratory in nature. Structured questionnaire with close ended questions was used for collection of data. The Questionnaire was administered on a selected sample which was getting exposure to conventional lecture based method in some sessions and Case based method of teaching in the other sessions during the semester.

Participation of the students in various oral communicative tasks such as active interaction amongst the students in the classroom, raising and responding to questions and group discussion on the topic were taken into consideration. Besides the time taken by the faculty in speaking in the class and prior preparation on the topic were also considered while preparing the questionnaire.

Data Analysis and Findings

Qualitative analysis was done on the collected data and some of the important findings were as follows:

The difference between lecture method and case study method has been studied on six parameters which are - prior reading, active interaction, asking questions, responding to queries, discussion on a topic and total time spent by faculty in interaction. Findings indicate that the case study method shows a higher level of usage, out of all the communicative tasks in comparison to lecture method (Exhibit 1.1)

In both Lecture as well as case methods the opportunities for oral communication for the students has been reported by the students in the class room. But significant variations in the opportunities are created for oral participation of the students in class when there is a shift in teaching pedagogy from Lecture based method to Case based method (Exhibit 1.1).

The researcher has compared the results between these two methods on six parameters which are - prior reading, active interaction, asking questions, responding to queries, discussion on a topic and total time spent by faculty in interaction. Findings indicate that the case study method shows a higher level of usage of all the communicative tasks by the students in comparison to lecture method (Exhibit 1.1)

Under lecture method the first parameter which is 'prior reading' finds acceptance with just 9% of students, whereas under the case method the results indicate that almost 35% of the students go through the reading material before the session. This signifies that for a case discussion, significant number of students read the study material.

In case study as compared to lecture method, the possibility of higher and better level of case discussion with meaningful interaction amongst participants would take place on the topic since prior reading and preparation by the students is considerably higher. Also with a small number of students involved in prior reading in lecture method it is difficult for the faculty to encourage and carry out a meaningful debate on the topic (Exhibit 1.2).

Under the second parameter which is 'active interaction', the variation in student participation between lecture and case methods is once again seen to be leaning significantly

towards the case method thereby confirming that in case method more opportunities are being created for the participants to speak out.

The third and the fourth parameters in the study are 'asking questions and responding to queries'. In both Lecture and Case methods responding to queries by the students have been observed to be higher than asking questions.

Under the fifth parameter the findings reveal that the total number of students who engage in a 'discussion on the topic' in case method is considerably higher at almost 40% in comparison to the lecture method where the discussion on the topic is almost at 20% only .

The findings of the sixth parameter indicate the time used by the faculty to speak in the class is 56% in lecture method and only 42.1% in the case method. These findings reveal little difference in the amount of time spent by the faculty in speaking in both the teaching pedagogies.

Since the time spent by the faculty in speaking in the classroom is inversely proportional to the time made available for the total number of students for interaction hence findings indicate that in case study almost 60% of the time is available for student participation whereas in lecture-based method only 44% of the time the students could interact. This also indicates that the faculties teaching through lecture have moved away from conventional lecture method which is a positive gain. In order to make the session more interactive the faculties still need to practice the art of engaging maximum students to participate in the class discussion on the given topics.

As is visible in Exhibit 1.2 the faculty in lecture method seems to be interacting less than the conventional one-way lecture method, but here the group interaction on the topic is taking place with very few participants coming prepared with prior reading. Thus there would be very little chance of meaningful interaction on the topic. As compared to this in Exhibit 1.3 the results of Case Method show a higher level of oral communication skills in group and faculty is also giving a lot of time to the students to interact. With the prior reading by the total number

of students showing positive results the chances of meaningful interaction in a group on the topic would be higher.

Result Discussion and Conclusion

This research was undertaken to find out the ways in which Second Language Acquisition (SLA) can take place in the classroom during the teaching and learning of different management subjects related to Finance, Marketing and Human Resource in a Management Institute through 'Lecture Method' and 'Case Method'

On the basis of the findings and analysis of the research it can be concluded that 'Case study method' as a process and 'cases' as study material, as compared to the lecture method have the ability to create immense opportunities to communicate among the participants. This method unlike lecture method is highly participatory in nature and will enable the learner to acquire L2 knowledge while acquiring conceptual knowledge in the class.

The constructive approach to learning is the base of student centric teaching. In this method it is believed that learning does not happen solely through 'input' by receiving knowledge from the world. Rather process of learning is experiential in nature and knowledge is created as individuals try and make sense of their 'Experiential' world.

The ethos behind this kind of approach to learning is that student is at the centre of the teaching-learning process. Here the focus is on making the teaching so flexible that students' participation is maximized.

In the Case study method, the 'Case Methodology' provides ample scope for holding discussions on a given topic by involving the learner in thinking actively, analysing critically, raising questions and extracting responses. Thus, while trying to communicate, the learner gets an opportunity to develop fluency and 'strategic competence'. Under the able guidance of a trained faculty the students can be successfully engaged in a discussion to understand the concepts.

In case method the students are provided with appropriate 'Cases' and additional reading material well in advance which they are required to read and prepare for the session. During class discussion, this preparation will lead to the usage of new vocabulary while the participants would actively use existing L2 knowledge, in presenting of new ideas.

In the conventional lecture method, the teaching pedagogy has always been 'Teacher Centric' with very little or no scope for student interaction. Carrying out a meaningful interaction with maximum participation would be almost impossible due to lack of any formal need on the part of the student or instruction by the faculty for 'prior reading' in a lecture session.

The faculty in this particular sample have supplemented lecture method with additional material of their own choice, because there were no formal directives at the Institute level to introduce interactive tasks. Allocating time out of lecture session to be spent in class discussion depends entirely on the choice of the faculty as was done in this particular sample. Hence in absence of any formal guidelines only those faculty who have the requisite experience in providing 'study material' and handling meaningful discussions amongst maximum participants can successfully undertake this activity.

The faculty led discussions during the lecture would help the students to carry out class interaction but to acquire specific vocabulary and fluency in second language, participants need to be provided with specific and uniform study material for better prior preparation. Since this is not a well-documented, formal method very little uniformity is found in the way these interactions happen in a lecture session.

Case method of teaching as compared to lecture thus turns out to be superior and better organised since a lot of work has already been done on the cases and the teaching notes. Uniform study material is already available for students in the form of 'Cases' prepared by experts, which are 'Information oriented', consist of facts and figures and make an interesting reading for the participants. These cases come with teaching notes and additional reading material which helps the faculty as well as students to prepare systematically for the sessions and also provide better guidance to carry out fruitful discussion in class.

The findings from the present sample indicated that one of the major reason which might hamper the working of the case method is the inability of the faculty to speak less and have the expertise to motivate the entire group of students in 'prior reading' of the study material and later in engaging them in meaningful discussion with maximum participation. Poor communication skills of the faculty would also be a cause of concern.

For Enhancing Employability skills of the job aspirants in the Management Institutes, they should be trained to master their communication skills and English language while they are pursuing their higher studies. Hence all the stakeholders must work to overcome the drawbacks for a smooth transition from 'Lecture Method' to 'Case Method'.

Some of the common teaching-learning strategies that can be used for creating opportunities to speak in the classroom are:

Simple Strategies/ Methods	Complex Strategies/ Methods
Debates	Simulation
Discussions	Discovery/Enquiry Learning
Asking questions	Problem based learning
Guided Learning	Project based learning
Team work	Case based teaching
Pair work	Teaching with Botanical and Museum Collection
Practical Work	Individual assignments

Table 1-Common teaching-learning strategies

Suggestions for Stakeholders

In order to achieve the goal of providing ample opportunities for communicating in the class for developing English Language fluency without hampering the process of acquiring content knowledge use of 'Case Method' as a teaching pedagogy can be used by the domain faculty instead of lecture method.

There are a number of student centric methods that develop the habit of preparing a theoretical or conceptual base for the students and prepare them for the class. These methods also helps teachers in preparing sessions around the problems. Through these methods the teacher is able to set a stage for active engagement in the classroom. Once the faculty decides to include the objective of creating opportunities for meaningful interaction in the classroom they can pick different methods and create interest of the students in the learning process.

Listed below are some of the strategies that can give the required results and are thought to be appropriate for the Business Schools:

Inquiry Learning- This type of learning starts when students are presented with questions to be answered, they are given problems to solve, and observations which are to be explained. This ‘Inquiry Learning’ is part of almost all the learnings such as Project Based, Case Based, Discovery learning or Problem Based Learning. This is the most appropriate method for inexperienced faculty or first-time users of this method.

Problem Based Learning- When the students are provided with a real worlds’ problem. Here students are required to work as interns and find solutions to the problems. Which are viable in real life. Here the teachers act as facilitator and helps in the process of looking for solutions. The activities conducted in the class room can vary from group discussions, to mini lectures, to teams sharing their views. This method should be used when students are to be trained on problem solving, team work and lifelong learning.

Project Based Learning and Hybrid Approaches- in this approach the teachers’ role as facilitator is to give assignments to the learner which requires that the students perform one or more tasks which would lead to developing of some final product such as a design, a model, a device etc. The final step in the process of this kind of approach is presentation in the form of oral or written report. This method is suitable for courses that deal with process or product design development.

Case Based Teaching- This method is best used when learning includes decision making in authentic situations. In this kind of inductive teaching method the teacher provides a case study to the students which might be real world situation, historical or hypothetical. The students are required to solve problems based on the information provided and give solutions.

Discovery Learning- This inductive method begins with the process of Enquiry-Based Method wherein the students are asked questions and are required to answer, they are given to solve the problem or observation to explain. This is followed by the student working individually on completing their assigned tasks in order to draw their own conclusions.

Just-in-Time Teaching- Here the students are given assignments to complete on-line before class begins the teacher reads the responses and accordingly plans for the sessions. The assignment to be completed by students and to be uploaded for faculty requires students to go through the text material and find answers to the questions.

Some of the suggestions for the faculty members who would like to use Case method with the dual purpose of Enhancing domain knowledge as well as English proficiency of the learners are as follows:

a) For the Institutes

- Curriculum designers, Faculties and students should be sensitised about the gap that exists between the student's communication levels and the expectations of the industry from job aspirants.
- Institutes to take a policy decision to finalise Student centric methods of teaching for the students to enhance oral competency.
- The goal of enhancing second language fluency should be given prominent importance to be achieved by the Institutes.
- Faculty Development Programmes to explain the role of teaching pedagogy and how to teach through the chosen pedagogy should be provided.
- Equip the faculty with appropriate reading material, contemporary and relevant cases with case notes and popular web sites.

- Provide additional aid in the form of infrastructure and equipments such as mikes, camera, language lab, IT facilities such as projector, Internet availability and well equipped library for making the exercise yield better results.

b) For the Curriculum Designers

- Provide guidance for teaching through both the Lecture and student centric method of teaching with additional help to achieve the objective of enhancing communication skills of the students.

- Suggest reading material for the students which is customised, conversational and contemporary for both Lecture and Case methods.

- Resource material should be suggested keeping in mind the level of interaction it would provide to the participants.

- Prepare and provide customised teaching material and teaching notes for lecture method.

- Provide, develop and recommend additional study material such as popular websites, Videos, films etc to the faculties with teaching notes to bring uniformity in teaching material.

- Provide effective evaluation tools to test the conceptual as well as L2 knowledge of the students to the faculties.

c) For the Faculties

- Prepare session plan according to the objectives.

- Prepare lessons according to the teaching notes.

- Provide clear instructions to students about preparing for the class and to give them reading material. The method of evaluating the conceptual knowledge along with English proficiency should be made known to the students in advance.

- Plan and reduce time spent in speaking on the topic and provide time for student interaction to encourage more participation from the students.

- Follow the procedure given in teaching notes and adhere to the timings stipulated in teaching notes for lectures or for cases.

- Give specific instructions to students to prepare for the class in order to enable a meaningful interaction.

- Creating forums to enhance the reading and writing skills of the students since the present generation is quite tech savvy.

d) For the students

- Commit themselves to developing their second language fluency.
- Prepare for the class discussions, assignments and case analysis by following instructions of the faculty.
- Actively participate in the class discussion by interacting as well as listening to others and utilise every opportunity to enhance knowledge as well as English fluency in the classes.

Limitations

- Due to time constraint the researcher has not studied all the disciplines of Management studies separately. If done, this would have made the research more exhaustive.
- It was not possible for the researcher to check the progress made by the students in their oral communication and hence only opportunities are being taken into consideration.

Tables

1. Difference in communication opportunities with change in pedagogy

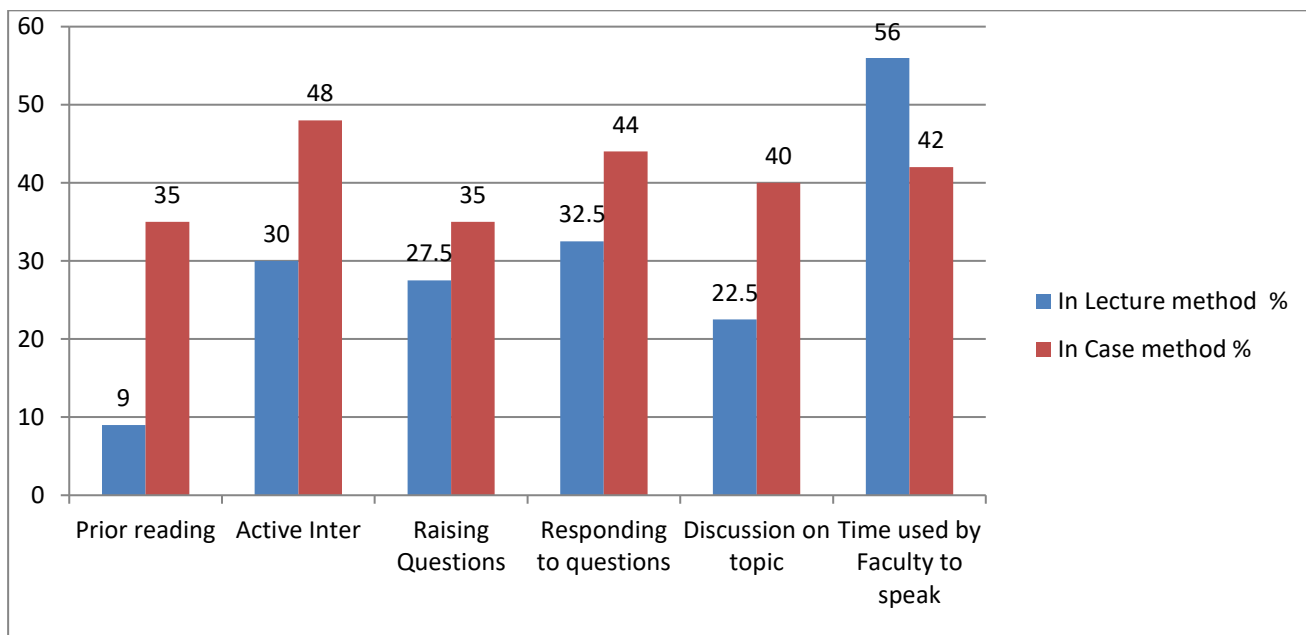


Exhibit 1- Difference in communication opportunities with change in pedagogy

2. Communication tasks carried out by students during lecture method

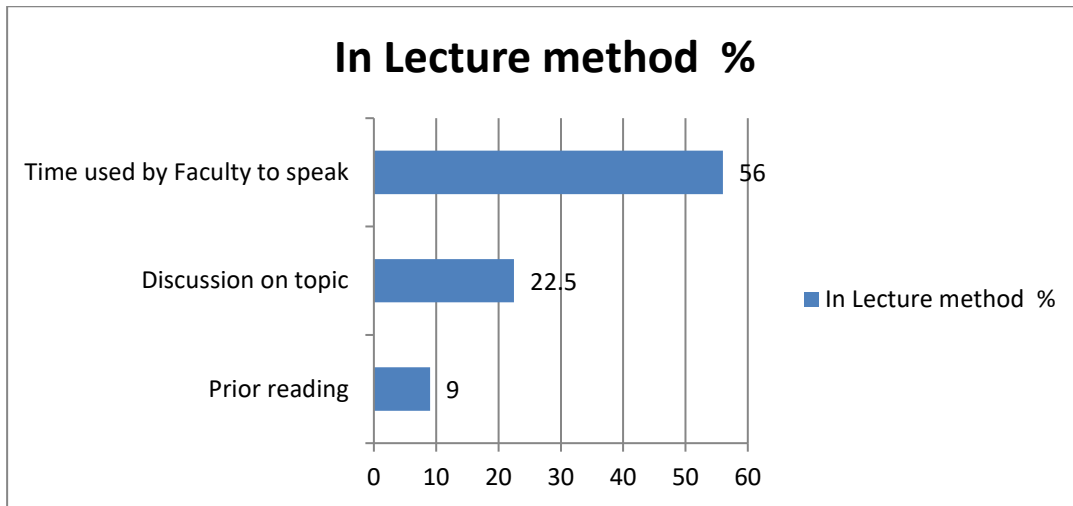


Exhibit 2- Communication tasks carried during lecture method

3. Communication tasks carried out during case method teaching

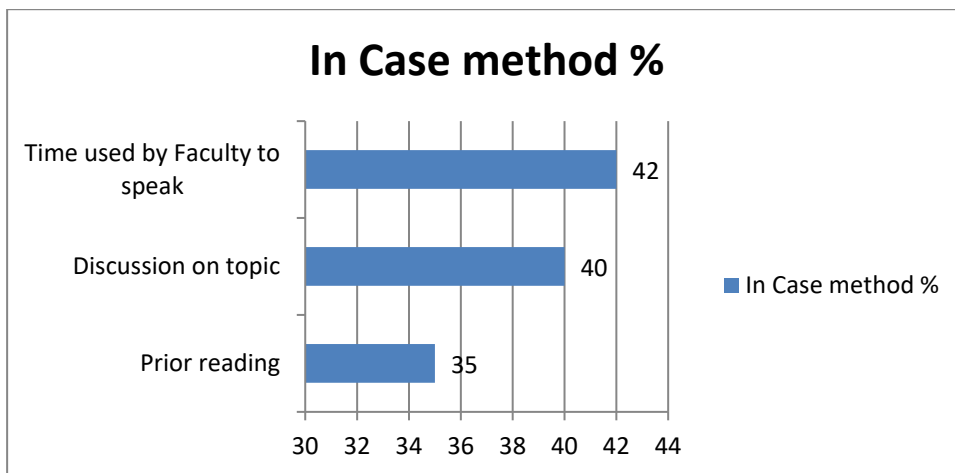


Exhibit 3-Communication tasks carried out during case method teaching

4. Comparative display of 6 major communicative tasks used during lecture method by students

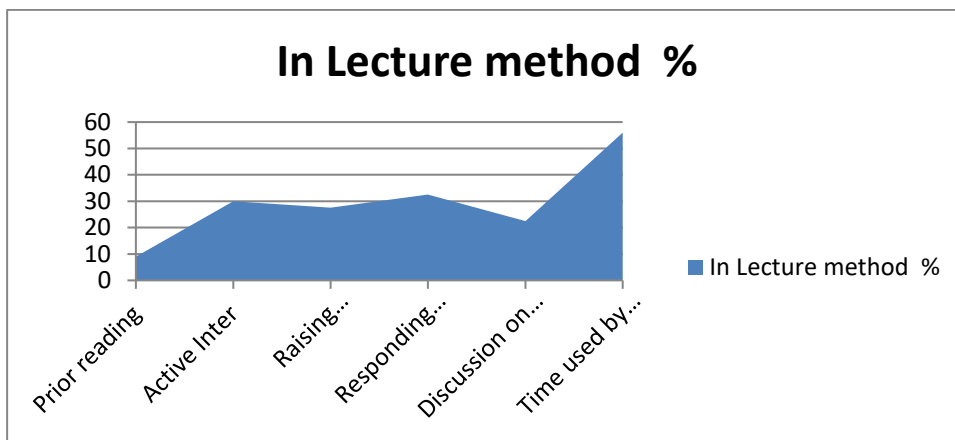


Exhibit 4-Comparative display of 6 major communicative tasks used during lecture method by students

5. Comparative display of 6 major communicative tasks used during case method by students

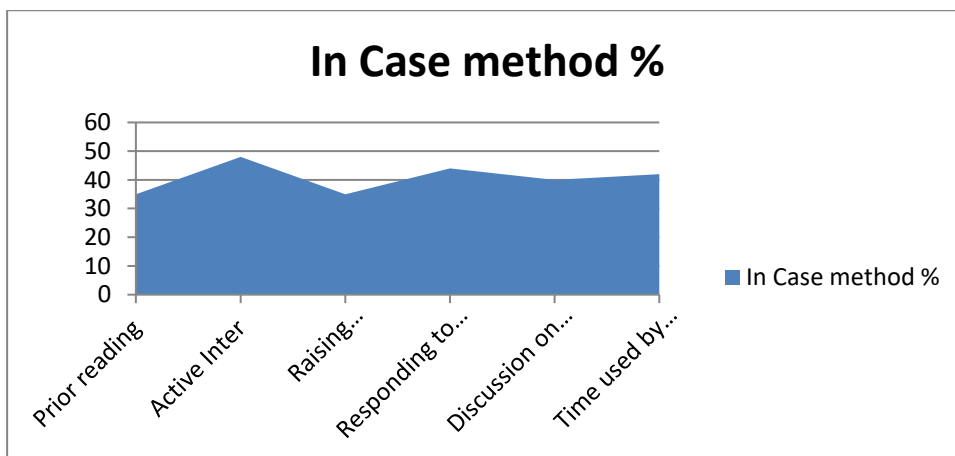


Exhibit 5- Comparative display of 6 major communicative tasks used during case method by students

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Production of Early Words in Tamil Speaking Children with Repaired Cleft Lip and Palate

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Abstract

The aim of this study was to analyse the onset of true meaningful words in Tamil speaking children with repaired cleft lip and palate. The early true meaningful words are described based on the syllable structure, word category and initial speech sound. Fourteen children with non-syndromic repaired cleft lip and palate (both lip and palate operated before one year of age) and seven typically developing children along with their mothers participated in this study. Children were followed up every month from the age of 10 to 12 months till the onset of verbalisation (defined as the production of at least one true meaningful word). Speech and language sample of the child interacting with their respective mothers during free play session was video recorded once in 25 to 30 days. The sample that marked the onset of verbalisation was transcribed and the true meaningful words produced by the children were listed and analysed. Children with cleft produced true meaningful words by the median age of 17 months, while typically developing children produced them at 13 months of age. The number of true meaningful words produced by children with cleft was significantly less than their typically developing peers. There was lot of variability in the production of early words. The similarities and differences of early words produced with respect to syllable structure, word category, and initial speech sound have been discussed. The results highlight the need for early intervention in children with cleft.

Keywords: Tamil-speaking children, early words, cleft lip and palate, word production, verbalisation, speech sound, syllable structure

Introduction

Cleft lip and palate (CLP) is one among the top five congenital abnormalities in India (Mossey & Catilla, 2003). This abnormality that originates during intrauterine life affects a range of domains including feeding, nutrition and growth, facial growth and appearance, speech and language development, dentition, hearing and otologic care, psychosocial development, parent-child adaptation and nurturance, etc. (American Cleft Palate-Craniofacial Association, 2009). The earliest impact of CLP on speech and language development can be noticed during the prelinguistic period, manifested in the form of deficient vocalisations (Sreedhanya, Hariharan & Nagarajan, 2015; Scherer, Williams, & Proctor-Williams, 2008; Willadsen & Albrechtsen, 2006; Jones, Chapman & Hardin-Jones, 2003; Chapman, Hardin-Jones, Schulte & Halter, 2001; O’Gara & Logemann, 1988). Children with cleft demonstrate a delayed onset of babbling and have reduced repertoire of speech sounds during babbling. They produce vocalisations with glottal and nasal sounds predominantly and have less number of correct stop consonants compared to their typically developing peers. These deficits influence development of language in children with CLP.

Lexical development has been reported to be delayed in children with cleft, especially beyond 15 to 17 months of age (Hardin-Jones & Chapman, 2014; Broen, Devers, Doyle, Prouty, & Moller, 1998). Children with cleft are reported to demonstrate lexical selectivity during early word production, wherein they favour words beginning with sounds requiring less intraoral breath pressure such as nasals, approximants, and vowels; and produced at the extremes of the vocal tract such as bilabials and glottals (Hardin-Jones & Chapman, 2014; Willadsen, 2013; Estrem & Broen, 1989). However, Chapman and Hardin (1992) reported no significant difference in the average number and type of consonants in spontaneous words produced by children with repaired CLP compared to their peers at around 2 years of age. The groups only differed with respect to accuracy of overall consonant production.

Development of speech and language is influenced by a combination of biological factors of the child and environmental variables and is a result of reciprocal interaction between the child and the environment in which he/she is brought up (Harrison, 2007). Speech sound development and expressive language is augmented when there is appropriate modelling and contingent reinforcements to the child’s vocalisations from the environment (Goldstein, King, & West, 2003; Gros-Louis, West, Goldstein, & King, 2006; Pappas & Bowen, 2007). Such patterns of parent-child interactions are culturally determined and influenced further by the presence of a child with disability/impairment.

Therefore, one must be cautious about making generalisations across studies from varying linguistic and cultural backgrounds.

This study was carried out with the objective of probing into the onset and nature of early true words produced by children with CLP and compare them with that of typically developing children learning and speaking Tamil as the primary language. The earliest words produced by children in the two groups are described with respect to their sound structure and grammatical categories. This study is a part of a longitudinal research, analysing development of speech sounds and language in children with CLP and typically developing children between the ages of 9 and 30 months.

Method

Participants

Fourteen children (11 males and 03 females) with repaired non-syndromic complete CLP (unilateral/bilateral) served as the clinical cohort/group for this study and seven typically developing children (03 males and 04 females) without cleft served as the control group for comparison. Surgical correction of cleft was performed by a single surgeon using two-stage palatoplasty at or before 12 months of age for all children in the clinical group. Children in both groups were recruited from a reputed hospital in Chennai, Tamilnadu, India, and resided in and around Chennai city. The children were between 10 and 12 months of age when they were recruited for this study. All of them were exposed to and learning Tamil as the primary language for communication. Developmental screening test (Bharatraj, 1983) revealed that all children had age appropriate developmental levels. All the children undertook a screening by a paediatrician to rule out presence of any syndrome or associated neurological impairments. None of them had any high-risk indicators associated with permanent congenital, delayed-onset, or progressive hearing loss in childhood specified by the American Academy of Pediatrics' Joint Committee on Infant Hearing (2007).

Both groups of children participated along with their mothers in this study. Mothers of children with CLP had a mean age of 25 years ($SD=3.9$) and those of typically developing children had a mean age of 29 years ($SD=5.8$). Kuppaswamy's socioeconomic status scale - Urban (Parashar, 2009) indicated that all children in this study belonged to families of upper-middle-class strata. Mothers of children were explained about the study and they provided informed consent to participate in this study.

Procedure

Speech and language sample of the child was obtained once in 25 to 30 days by video recording the child interacting with his/her mother during a free play session at their respective houses. Mothers could use the child's routine toys and play materials and were encouraged to interact as normally as they would do with the child in the absence of the investigator. The recordings were scheduled at a suggested time when the child was comfortable and active. Sony Handycam DCR-DVD 805 mounted on a tripod stand was used for recording. A wireless bluetooth microphone was clipped on to the child to ensure a good signal to noise ratio. Whenever needed, breaks were provided during a recording session. Each recording session lasted between 60 to 90 minutes (including the breaks), with at least 45 minutes of interaction time. It was ensured that a minimum of 50 utterances were elicited from the child during each recording.

At the end of each recording, the mother was asked if the recorded sample was representative of the child's regular interactions. If the recorded sample was not representative of his/her regular interactions, another recording session was carried out within the next 15 days. Parents were requested to inform the investigator about any illness or otologic symptoms that arose at any point of time in between recordings. Recording sessions were not scheduled till the child recovered from the symptoms in such instances.

For this study, the recordings were obtained till the child uttered at least one true meaningful word. A true meaningful word was defined as one that had a semantic referent and resembled the adult form of word usage. The age at which the child had at least one true meaningful word was referred to as the onset of verbalisation.

Analysis

The recording that reflected the onset of verbalisation in each child was considered for analysis. The utterances of all children were transcribed using narrow transcription employing International Phonetic Alphabet (2005) and the symbols for compensatory articulation by the principal investigator, a speech language pathologist with experience in the assessment of speech of individuals with CLP.

The true meaningful words uttered by each child were noted and analysed based on sound structure and grammatical category.

Statistical Analysis

Non-parametric statistics was employed to analyse the data. Median was used as the measure of central tendency and interquartile range (*IQR*) was used as the measure of dispersion. The non-parametric Mann Whitney U-test was used to analyse significance of differences in the age of onset of verbalisation between the two groups. Percentage analysis was used to describe the distribution of sound structure and grammatical categories of early words in both groups.

Results

Age at Onset of Verbalisation

The age at onset of verbalisation was the age at which children demonstrated the usage of at least one meaningful word in the recordings. This age varied among children both across and within the two groups. Table 1 describes the median (*Mdn*) age and interquartile range (*IQR*) of age of verbalisation for the two groups. Mann-Whitney test revealed that children with CLP began verbalisation or started using meaningful words at a significantly later age when compared to their typically developing peers, $U=98$, $p<.001$, $r=.80$.

Table 1

Age of onset of verbalisation for children in both the groups

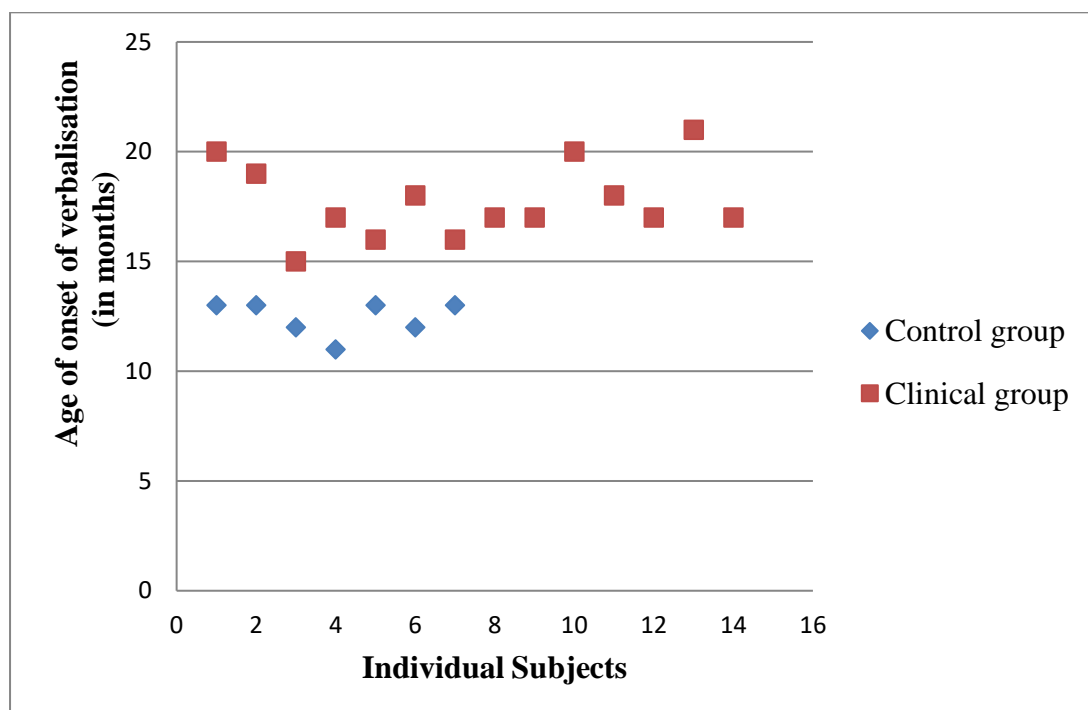
Group	N	Median (Age in months)	Interquartile Range	Range
Clinical group	14	17	16.75 – 19.25	15 – 21
Control group	7	13	12 – 13	11 – 13

Figure 1 depicts the scatter plot indicating the spread of age of onset of verbalisation across all subjects. The graph indicates that all subjects with cleft in the clinical group demonstrated verbalisation after 13 months, which is the maximum age of verbalisation among typically developing children in the control group. Even if a lax criterion of three months beyond the maximum age of verbalisation onset among typically developing children is considered, only three children with cleft began verbalisation by the age of 16 months. As many as 11 out of 14 children with cleft (78.6%)

demonstrated onset of verbalisation above 16 months, indicating a significant delay in the onset of verbalisation among children with cleft.

Figure 1

Scatter plot depicting age of onset of verbalisation across subjects in both the groups



Number of True Meaningful Words

The age of onset of meaningful words varied across children in this study. The number of true meaningful words that emerged during onset also varied across children. Table 2 summarises the number of true meaningful words produced by children in both groups at the onset of verbalisation.

Table 2

Number of true meaningful words produced by children in both groups

Group	N	Median (Number of words)	Interquartile Range	Range
Clinical group	14	04	3 - 5	2 – 8
Control group	7	06	5 - 8	5 – 10

All children demonstrated usage of more than one true meaningful word in the recording. Children with cleft produced 60 true meaningful words and typically developing children produced 48 words all together. Mann Whitney U test revealed that children with CLP produced significantly less number

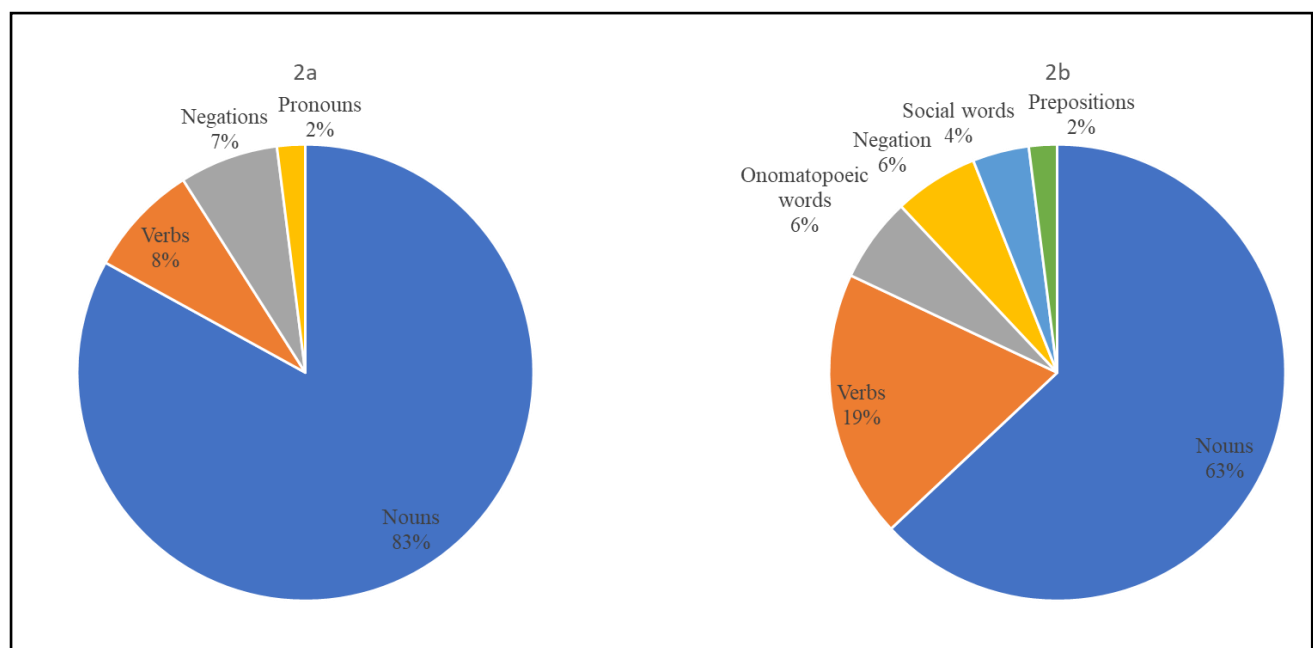
of true meaningful words than their typically developing peers at the onset of verbalisation, $U=15$, $p=.007$, $r=0.0$.

Description of Early Words

The early words produced by children in both groups were analysed with respect to word category, sound structure and initial sound. Majority of early words produced by children in both groups were nouns. Figure 2a and 2b depict the distribution of early words based on word category in both groups of children.

Figure 2

Distribution of early words based on word categories in children with cleft (2a) and typically developing children (2b)



With reference to sound structures, bisyllabic words with CVCV structure was the most common followed by VCCV structure among both groups of children. Majority of words had vowels as the initial sound in both groups. Table 3 and 4 depicts the distribution of early words with respect to syllable structure and initial sound respectively in both groups of children.

Table 3

Distribution of early words with respect to syllable structure in both groups of children

Groups	Percentage of words			
	CV	VCV	VCCV	CVCV
Clinical group	10	7	40	43
Control group	19	13	27	41

Table 4

Distribution of early words with respect to initial speech sound in both groups of children

Groups	Percentage of words					
	Vowels	Liquids/ Glides	Nasals	Bilabial stops	Dental/Alveolar /Retroflex stops	Velar stops
Clinical group	46.5	5	26.5	5	10	7
Control group	40	10	12.5	12.5	17	8

Discussion

Children with CLP have a delay of around 04 to 09 months in the onset of first meaningful words compared to typically developing children. The onset of first words generally occurs at around one year of age and is an indication of increase in the proportion of consonants and multisyllabic utterances among children (Oller, Jr., Oller, & Badon, 2006; Wetherby, Cain, Yonclas, & Walker, 1988; Vihman & Greenlee, 1987). However, children with cleft in this study demonstrated onset of first words only at around 18 months of age. Lexical development has been reported to be delayed among children with cleft, owing to the impact of altered patterns of babbling or pre-speech vocalisations (Chapman, Hardin-Jones, & Halter, 2003; Hardin-Jones & Chapman, 2014). Sreedhanya, Hariharan, and Nagarajan (2015) reported that Tamil speaking children with cleft demonstrate smaller consonant repertoires compared to their typically developing peers between 11 and 18 months of age. This could influence the onset of meaningful words. It is evident from table 2 that the number of meaningful words produced by children with cleft are also significantly less compared to typically developing children. Despite delay, there is also a reduction in the expressive language output of children with cleft. Deficits in expressive language have been reported to be evident in Tamil speaking

children with cleft even at the age of 30 months (Hariharan, Raghunathan, Sreedevi, & Ramanan, 2017).

Children with cleft produced lesser variety of word categories compared to typically developing children, as depicted in Figure 2. Majority of early words produced by children in both groups belonged to the category of nouns. The varieties of nouns produced in decreasing order of frequency included names of family members (such as ‘amma’, ‘akka’, ‘anna’, etc.), body parts, common objects/toys, animals, birds, vehicles, and food items. Nelson (1973) reported that the early vocabulary of typically developing children includes a variety of grammatical classes, with almost 50% of them being common nouns. The prevalence of nouns could be due to the adults’ usage of large number of words for labelling objects while talking to children (Goldfield, 1993). Words heard more often become part of the productive vocabulary earlier in children.

The two groups did not differ much with respect to the syllable structure of words produced. The structures of words produced were restricted to mono- and bi-syllables. The early vocabularies of children generally represent the words that are among the most frequent and shortest in the language (Goodman, Dale & Li, 2008). Children with cleft produced greater proportion of words beginning with vowels and nasals compared to their peers. The proportion of words beginning with stop consonants was less among children with cleft compared to their peers. Stop consonants being the common sound during babbling appear frequently in the early words of typically developing children (Vihman, Macken, Miller, Simmons, & Miller, 1985). However, children with cleft are reported to demonstrate lexical selectivity and prefer words with sounds requiring less intraoral breath pressure (Hardin-Jones & Chapman, 2014; Willadsen, 2013; Estrem & Broen, 1989).

Conclusion

Delay in the onset of meaningful words and reduction in the number of words produced at the onset of verbalisation clearly warrants the need for early intervention in children with CLP. These deficits are persisting even after surgical correction of cleft palate. It is therefore essential for speech language pathologists to sensitise parents about the impact of cleft on speech and language development while counselling them at the time of palate repair. Strategies to enhance speech sound production and development of language should be demonstrated and children should be followed up to track their development of language.

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Exploring Sensory Learning Style Preferences of Learners in a Certificate Course in English for Foreign Students

Dr. J. Savithri, Ph.D.

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Abstract

Different people possess different styles of learning. While some are conscious of their style and harness it consciously, some use them intuitively, scarcely aware of the way they are functioning. This paper proposes that a conscious use of learning style is more conducive to learning. The subjects of the study are students pursuing their Certificate Course in English for Foreign Students at the Centre for English Language Training, Osmania University. Rebecca Oxford's Style Assessment Survey (SAS) was used as a research instrument for this purpose. Rebecca Oxford's SAS includes questions related to 23 learning styles classified under eight parts. For the purpose of this paper, only questions related to sensory preferences were taken into consideration. The questionnaire was administered to the students and the responses were tabulated and analyzed.

Key words: learning styles, SAS, research instrument, EFL, ESL, ELT

Introduction

Research on the ways and means of learning English as a second language (ESL) and as a foreign language (EFL) has been going on for a considerable amount of time. The quest has been to find the best method or approach to learn English. This has been the Holy Grail of English Language Teaching (ELT) ever since the formal teaching of English to speakers of other languages began. Inevitable, in the process several researchers proposed different teaching methods and approaches of language acquisition and learning; a plethora of learning theories, learning styles and strategies, teaching practices, testing patterns, curriculum design, and so on.

This quest is never ending. In recent years, research on learning styles has become popular among the researchers as these are considered to be the general abilities that the learners show while learning or perceiving anything new. The same is applicable to language learning too. Each individual possesses a unique learning style knowingly or unknowingly. If the learner knows his/her preferred learning style, he/she can manage to learn the language quickly. Such knowledge facilitates the addressing of errors and weaknesses, and the reinforcement of strengths. If a learner is not aware of his/her learning style it is the responsibility of the teacher to identify the learning style of that learner to make learning interesting. Several factors such as social, economic, cultural, emotional, prior experience, etc., influence one's learning style. This paper focuses in identifying the learning styles of the students pursuing a Certificate Course in English for Foreign Students.

Definitions of Learning Styles

Many researchers have tried to map what learning styles precisely cover. The following are some of the definitions given by different researchers on learning styles.

Rebecca Oxford (2003)

Learning styles are the general approaches –for example, global or analytic, auditory or visual –that students use in acquiring a new language or in learning any other subject. (p.2)

Keefe (1987) as cited in Patrycja Marta Kamińska (2014) defined learning style as “a broader construct, which includes cognitive along with affective and physiological styles” (p.3).

Willing (1988), as cited in Patrycja Marta Kamińska (2014) commented

The various notions of learning style put forward since the 1940's have all remained centred on 'mental' phenomena. Learning style, on the other hand, seeks to encompass the mental, the physical, and the affective realms, in order to account for individual differences in learning. (p.3)

Kolb's (1984) version, as cited in Selma Kara (2009) defined learning styles as generalized differences in learning orientation based on the degree to which people emphasize the four modes of the learning process. He introduced four styles, viz., diverger learning style, assimilator learning style, converger learning style, and accomadator learning style. Divergers have a strong imaginative ability, are good at seeing things from different perspectives, are creative and work well with people. Assimilators have abilities to create theoretical models, prefer inductive reasoning, and would rather deal with abstract ideas. Convergers have a strong practical orientation, are generally deductive in their thinking and tend to be unemotional. Accomadators like doing things, are risk takers, are in here and now, and solve problems intuitively. (Selma Kara, 2009, p.78)

Sensory Preferences

Sensory preferences are divided into four categories: visual, auditory, kinesthetic, and tactile.

According to Oxford (2003)

Sensory preferences refer to the physical, perceptual learning channels with which the student is the most comfortable. Visual students like to read and obtain a great deal from visual stimulation. For them, lectures, conversations, and oral directions without any visual backup can be very confusing. In contrast, auditory students are comfortable without visual input and therefore enjoy and profit from unembellished lectures, conversations, and oral directions. They are excited by classroom interactions in role-plays and similar activities. They sometimes, however, have difficulty with written work. Kinesthetic and tactile students like lots of movement and enjoy working with tangible objects, collages, and flashcards. Sitting at a desk for very long is not for them; they prefer to have frequent breaks and move around the room. (Oxford pp 3-4)

According to Fleming (2001) as cited in Selma Kara (2009)

Visual learners prefer maps, charts, graphs, diagrams, highlighters, different colors, pictures, word pictures, and different spatial arrangements; aural learners like to explain new ideas to others, discuss topics with other students, and their teachers, use a tape recorder, attend lectures, and discussion groups use jokes; kinesthetic learners like field trips, trial and error, doing things to understand them, laboratories, recipes and solutions to problems, hands-on approaches, using their senses and collections and samples. (pp. 78 - 79)

According to Reid (1995), sensory learning styles include two dimensions:

Perceptual learning styles and environmental learning styles. Perceptual learning styles contain four types of learning styles which are auditory, visual, tactile and kinesthetic styles. Auditory learners learn more effectively through the ears; visual learners learn more effectively through the eyes (seeing); tactile learners learn more effectively through touch (hands-on); kinesthetic learners learn more effectively through concrete complete body experiences (whole-body movement). Physical and sociological styles belong to the environmental learning styles.
(n.page) (<https://www.ukessays.com/essays/linguistics/about-learning-style.php>)

Sensory preferences vary significantly in a multicultural EFL classroom. Reid (1987), as cited in Oxford (2003), discovered that students from Asian cultural backgrounds and especially Koreans are largely visual, Hispanics are mostly auditory, while Japanese are non-auditory.

Research Methodology

The present study attempted to explore the sensory preferences of the students pursuing 'A Certificate Course in English for Foreign Students' at the Centre for English Language Training, Osmania University. Students from different countries join this course to improve their English language skills. Rebecca Oxford's Style Assessment Survey (SAS) was adopted for the study. Questionnaire consisting of 30 questions related to sensory preferences was administered to 89 students belonging to Yemen, Turkmenistan, Congo, Djibouti, Somalia,

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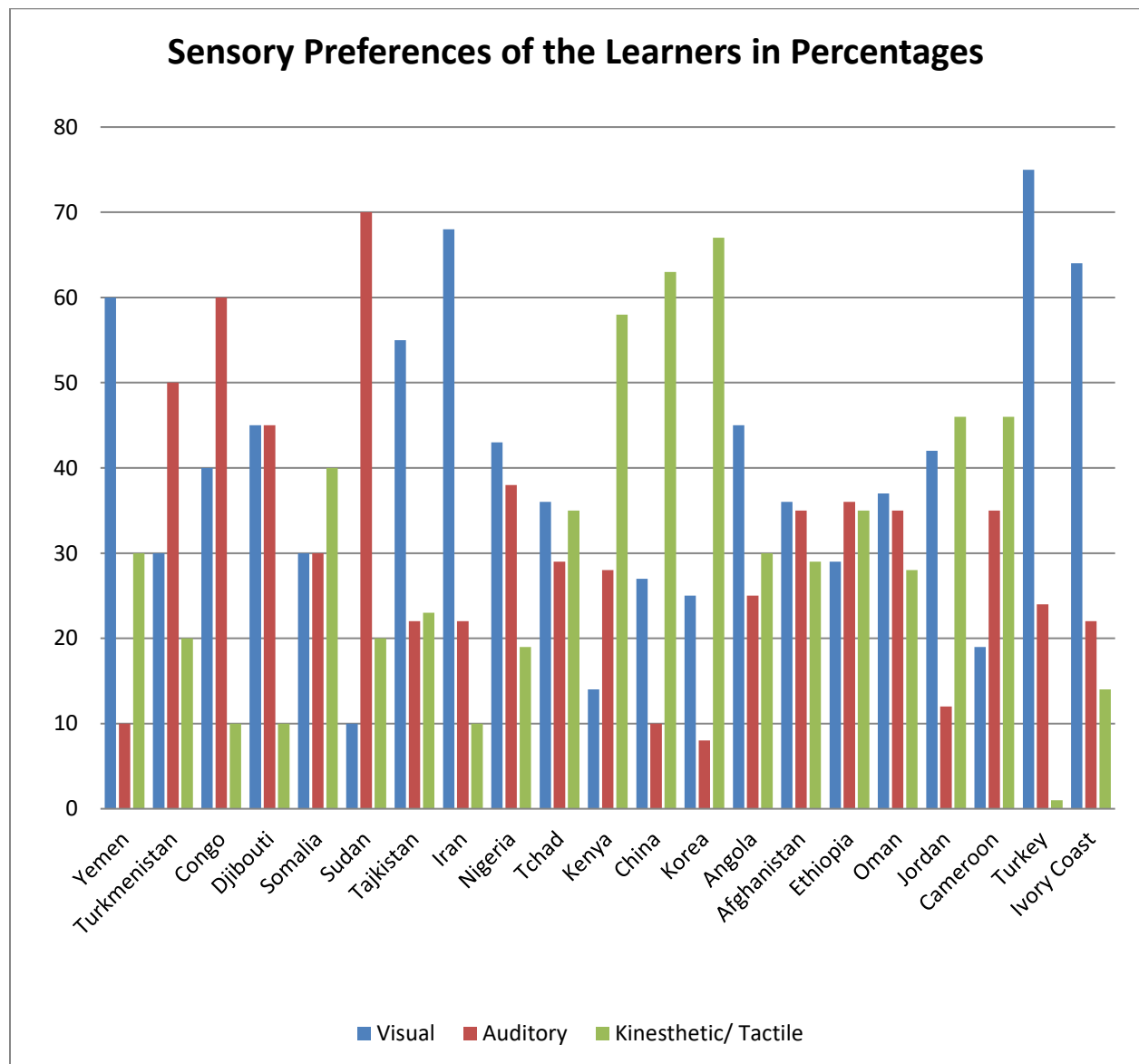
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Sudan, Tajikistan, Iran, Nigeria, Chad, Kenya, China, Angola, Afghanistan, Ethiopia, Oman, Jordan, Turkey and Ivory Coast. Four-point scale (0-3) was used for the questionnaire where 0 = never, 1 = sometimes, 2 = very often, 3 =always. The sensory preferences of the sample were explored based on the responses of the sample learners to the questionnaire.

Results



Discussion

The above graph shows that sample learners from Turkey, Tajikistan, Ivory Coast, Iran, Yemen, Nigeria and Angola are visual learners. Among these, learners from Turkey showed highly visual sensory preference. Learners from Sudan, Congo, and Turkmenistan are auditory learners. Among these learners from Sudan showed highly auditory sensory preference. Learners from Korea, China, Kenya and Cameroon are Kinesthetic/tactile learners. Among these, Korean learners showed highly kinesthetic / tactile sensory preference. Some learners are flexible in their sensory preferences. These learners showed more than one sensory preference. Learners from Djibouti are visual and auditory, learners from Somalia, Chad, Afghanistan, Ethiopia, and Oman are visual, auditory as well as kinesthetic, and learners from Jordan are visual and kinesthetic.

Conclusion

This paper attempted to explore the sensory learning style preferences among the sample learners pursuing ‘A Certificate Course in English for Foreign Students’ at the Centre for English Language Training, Osmania University. The study showed that majority of the learners are visual learners and very less number of learners are kinesthetic learners. However, there are a significant number of sample learners, who showed more than one sensory preference. These learners are flexible in their learning and they are at an advantage. This study found out that Korean learners are kinesthetic / tactile in contrast to Reid’s (1987) study, which showed that they are mostly visual. Sensory preferences might change sometimes depending on the circumstances the learner is placed in. Whatever learning style the learner possesses, if he/she can best utilize it for better learning, he/she would excel in professional and personal lives. The study holds considerable significance for the students themselves and can be a great help for all stakeholders in education—teachers, materials designers, curriculum designers, administrators, and the public at large.

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QUESTIONNAIRE

(Rebecca Oxford's Style Analysis Survey (SAS))

Retrieved from

<http://gordonintensive2012-13.yolasite.com/resources/Oxford%20Style%20Analysis.pdf>

INSTRUCTIONS: For each item circle your immediate response as follows:

0 = never 1 = sometimes 2 = very often 3 = always

S.No.	Question	Scale
	Visual	0 1 2 3
1.	I remember something better if I write it down.	0 1 2 3
2.	I take a lot of notes.	0 1 2 3
3.	I can visualize pictures, numbers, or words in my head.	0 1 2 3
4.	I prefer to learn with video/ TV more than other media.	0 1 2 3
5.	I underline or highlight important parts as I read.	0 1 2 3

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6.	I use color coding to help me as I work.	0 1 2 3
7.	I need written directions for tasks.	0 1 2 3
8.	I get distracted by background noises.	0 1 2 3
9.	I have to look at people to know what they are saying.	0 1 2 3
10.	I am more comfortable when the walls where I study or work have posters or pictures on them.	0 1 2 3
	A – Total	
	Auditory	
11.	I remember things better, if I discuss them out loud.	0 1 2 3
12.	I prefer to learn by listening to a lecture rather than reading.	0 1 2 3
13.	I need oral directions for my tasks.	0 1 2 3
14.	Background sound helps me think.	0 1 2 3
15.	I like to listen to music when I study or work.	0 1 2 3
16.	I can easily understand what people say even when I cannot see them.	0 1 2 3
17.	I remember better what people say than what they look like.	0 1 2 3
18.	I easily remember jokes that I hear.	0 1 2 3
19.	I can identify people by their voices.	0 1 2 3
20.	When I turn the TV on, I listen to the sound more than I watch the pictures.	0 1 2 3
	B – Total	
	Kinesthetic/Tactile	
21.	I'd rather just start doing things than pay attention to the directions.	0 1 2 3
22.	I need frequent breaks when I work or study.	0 1 2 3
23.	I move my lips when I read silently.	0 1 2 3
24.	I avoid sitting at a desk when I don't have to.	0 1 2 3
25.	I get nervous when I sit still too long.	0 1 2 3
26.	I think better when I move around.	0 1 2 3
27.	Manipulating objects helps me to remember things.	0 1 2 3
28.	I enjoy building or making things.	

29.	I like a lot of physical activities.	0 1 2 3
30.	I enjoy collecting things – cards, stamps, coins, etc.	0 1 2 3
	C – Total	

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**The Myth of Normative Gender: Readings on Jeanette
Winterson's *Oranges Are Not The Only Fruit* And *Sexing The
Cherry***

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Under the Guidance of
Dr. Suma Aleya John, M.A., M.Phil., PDGHE., Ph.D.

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Jeanette Winterson

Courtesy: <http://www.abc.net.au/local/stories/2016/05/18/4464510.htm>

Abstract

Gender fluidity and queer non- normativity is a debated topic in the post modern social and literary scenario. The exploitation of the weaker gender in the name of the binaristic, fixed nature of gender, i.e. the division of masculine/ feminine had begun from the ancient time itself. This fixity defined peculiar tasks for both the masculine and the feminine gender and put forward the notion that each gender has an essence and thus a boy and a girl should behave in a fixed manner which is part of their essential self. The postmodern era, in

its most revolutionary advancement in the social, economic and technological spheres questions the fixities of life and even the very essence of God and man. When post modernism presents human existence as incoherent, ambiguous and inconclusive, the very concept of gender fixities and binaries began to get questioned. With the emergence of Queer theory in the 1990s, gender began to be viewed as constructed and the queer theorists argue for non- heteronormativity. Jeanette Winterson is one of the daring voices among post-modern queer writers whose works celebrate gender fluidity and queer existence. Winterson abundantly alludes to myths and fairytales as vehicles to express the notion that gender also is constructed like a story or history and it is thus not fixed. This paper focuses on how Winterson adapts myths and fairytales in her two famous works *Oranges Are Not The Only Fruit* and *Sexing The Cherry* to portray her characters who strive to surpass the fixed gender roles imposed on them by heteronormative society.

Keywords: Jeanette Winterson, *Oranges Are Not The Only Fruit*, *Sexing The Cherry*, Heteronormativity, Queer, Non- normativity, Gender fluidity

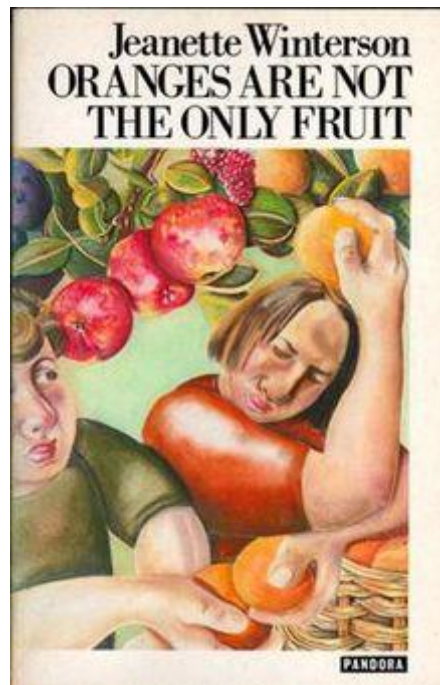
Jeanette Winterson

Jeanette Winterson was born in Manchester on 27th August 1959 to unknown biological parents. She was adopted at the age of six weeks by Pentecostal parents, who from the very childhood itself tried to instill religious faith in her. Her mother Constance Winterson, a fervent evangelical Elim Pentecostal Christian, made her to believe that she belonged to God and had been chosen by God. She was grooming Winterson to a missionary. As she began to grow up, the textual experience she got were restricted to Bible, Cruden's Complete Concordance to the Old and New Testaments, Malory's *Mort de Arthur*, etc. Winterson used to hide other literary works she managed to get from her mother. But, it was once discovered and all of them were burnt. Winterson was grown up in a house where there were no books, paintings or music.

As an adult, Winterson was forced to grow up in an ecclesiastical environment. So, she rediscovered and developed a sexuality which was entirely different from the society and religious dogmas around her. She, from the time of puberty itself had shown rejection for compulsory heterosexuality and discovered her sexual orientation towards women. When she came out to be a lesbian, the relationship with her mother and church began to shatter and she

left home at the age of sixteen. The rejection from her family made Winterson to emerge as a furious, rebellious and unconventional figure against social mediocrity, religious fundamentalism, and sexual false pretenses. Even though she left organized religion and Christianity, deep within she remained a true believer not of church, but of one's internal redemptive self. The public libraries and graduation at St. Catherine's College opened Winterson the great vistas of opportunity to discover her talent in literature. In her two works, *Oranges Are Not The Only Fruit* and *Sexing The Cherry*, Winterson alludes to various myths and fairytales to celebrate the non- normative and fluid gender performances of her characters.

Oranges are Not the Only Fruit



Oranges are Not the Only Fruit is the debut novel of Jeanette Winterson which was published in 1985. It can be termed a semi- autobiographical novel. The incidents and experience portrayed in the novel are taken from Winterson's personal life. Susana Onega, the contemporary European critic and writer, in her work, *Jeanette Winterson* says that "*Oranges Are Not the Only Fruit* remained the most popular and the most written-on of Winterson's novels" (58). The plot of the novel revolves around the life of the protagonist, Jeanette who was adopted at the age of seven weeks by Pentecostal parents. Her mother who was a fundamentalist wanted to make Jeanette a missionary. But contrary to the conventional

norms, Jeanette turns out to be a lesbian in her adulthood. Consequently, she was abandoned by Church and her family. Jeanette, who attempted various jobs in the city, comes back to her mother finally, but Jeanette's mother continued her indifference.

Lesbian Identity

Jeanette struggles to assert her lesbian identity throughout but finds herself torn between her sexual deviancy and the normative society around. The same struggle of her protagonist is symbolically represented by Winterson through various myths and fairy tales. In the chapter entitled Genesis, Winterson is incorporating the mythical story of a princess. The princess was a very sensitive person so that even the death of a moth could distress her for weeks. Nobody in the kingdom could find a solution for this. One day, the princess met a hunchbacked woman in the forest. The woman asked the princess to take over her duties and responsibilities. The princess agrees and the old hunchback dies. But, the princess continued her duties and responsibilities and never got sensitive and upset again. Winterson adopts the stream of consciousness technique to switch the narrative of Jeanette to that of the princess. Just like the hunchback occupied the princess in the myth with some duties and relieved her from pain, Jeanette, a similar sensitive girl is relieved of her pain and distress through her mother's religious preaching and faith. But she failed to realize in her childhood that the same source of consolation will be her great pain in the future. The same religion which in real is a great source of peace and solace becomes something stiffening and restrictive when it gets institutionalized and prevents an individual's gender performance and deviancies.

Symbolic Allusion

Oranges Are Not the Only Fruit symbolically alludes to various journeys through the mythical characters in it. All these journeys signify Jeanette's own journey of self-discovery. Jeanette discovers her own self after leaving home and Church and experiencing the city life trying at different jobs. Sir Perceval in the mythical tale alluded in the novel discovers his self during his journey in search of the Holy Grail. Winnet is another fairytale character who appears in the novel and undertakes her journey through curious places and finally discovers her true self. The quest for self is a recurrent theme in the novel which stands in contrast to the binaries of gender. Sir Perceval who finds two contrasting aspects of firmness and delicacy in his both hands represents the idea that one's choice and preferences lie within

him/her and it is their duty to discover it. Thus, Perceval and Winnet's journey are the journeys beyond their gender fixities which helped them to discover their real identity. Similarly, Jeanette's journey after the expulsion from the church and home also is a non-binaristic journey to discover her fluid, lesbian identity.

Shadrach, Meshach, and Abednego

Oranges Are Not the Only Fruit alludes to the story of the three Jews named Shadrach, Meshach, and Abednego from the Biblical book of Daniel. They were the servants of King Nebuchadnezzar. The King ordered the men to pay homage to the golden religious idol. They refused since they were Jews. The king punished them by casting them into a fiery furnace to die. But the three men didn't die because God saved them for his faithfulness. The king realized his mistakes and freed them. Like the three Jewish men, Jeanette also refuses to pay homage to the ideal of normativity or gender fixity for which she was severely punished. But, she didn't die. Jeanette worshiped the God of her conscience who is far different from the God created by conventional religious institutions.

Constructed for Material Gains

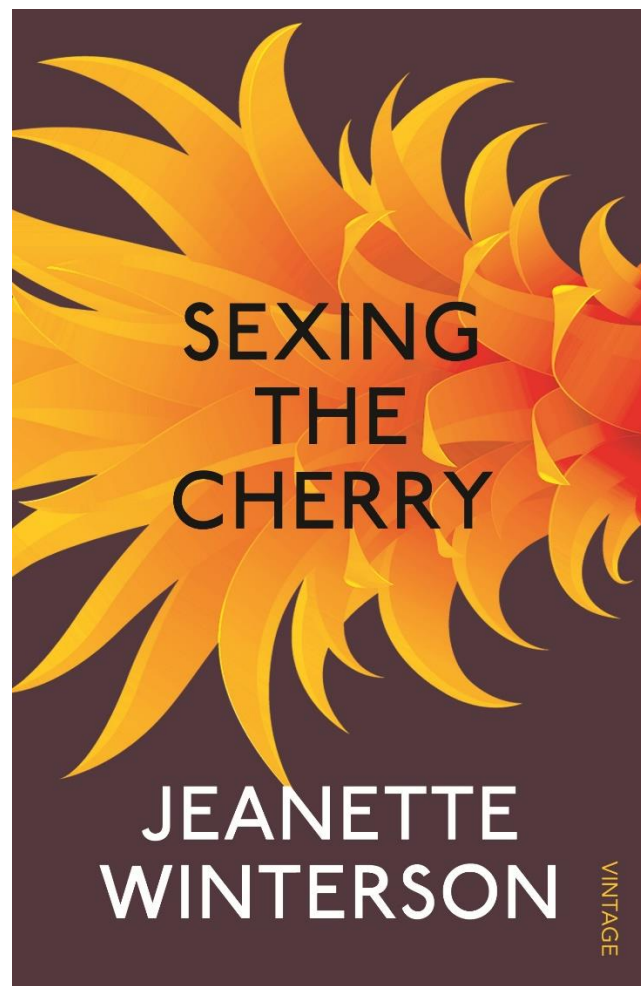
According to Winterson all stories are constructed for material gains. Winterson shows this constructed nature of stories through the various fantastic tales that she incorporates in her work. In the chapter Deuteronomy, Jeanette declares that one can never write a 'true' history that is purely based on fact. All history should be regarded with doubt since the historian can manipulate it to support the ruling political system. All stories, both in history and sacred texts are fiction according to Jeanette. If so what should be the reliability of laws and conventions created by religious and other social institutions and what should be the reliability of gender binaries and heteronormativity which is a product of such socio-cultural discourse? It is this very unreliable and relative nature of truth and history prompted the post-modern era to question the reliability of gender. This makes Winterson to invert mythological stories and fairytales and readapt it to her convenience.

Juxtaposition of Myths and Legends with the Life of Jeanette

The juxtaposition of legends and myths with the life of the main character Jeanette questions the reality of storytelling. According to Winterson, no reality is true. Reality is

subjective and fictional reality is more subjective since it is narrated by a subjective narrator. In chapter five of the novel, Winterson declares that no stories or histories are true because it is constructed by the subjective author. This states that no objective reality exists anywhere. This argument of Winterson and her abundant use of various tales in the plot again question the wrong notion that binaries are the ultimate reality. This subjectivity of reality again connotes to the subjective creation of gender identities too. If no objective reality exists in the world, gender also is a constructed, subjective reality. Hence, Winterson is using the convention of story within the story to justify the fluidity and performativity of gender.

Sexing The Cherry



Sexing The Cherry is the third fictional attempt of Jeanette Winterson, came out in 1989. *Sexing The Cherry* deals with the story of Dogwoman and her son Jordan. They live in

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17th century England under Puritanism. The Dogwoman is portrayed as a huge, giant like woman who trains dogs for fighting as a means of livelihood. Jordan starts his voyage and expeditions with John Tradescant at his adulthood. He explores strange wondrous lands and brings exotic fruits and plants back to Britain. During his journey Jordan discovers the lands of wonders; one without gravity, one of words and one that has been destroyed by love. The dog woman fights against the Puritans, survive the plague and at the end Jordan and Dogwoman sets London on fire and leaves the city.

Celebration of Gender Fluidity

Sexing The Cherry celebrates the gender fluidity of its protagonist Dogwoman. She is more masculine than feminine in her appearance and her actions. Dogwoman is a stark contrast to conventional notion of femininity and she uses filth as fashion and thus attributes to the Butlerian concept of gender as performance. She is huge, gigantic, murderous, filthy and monstrous in appearance. Dogwoman challenges all the ideals of female body accepted by the heteronormative society. She says, “My nose is flat, my eyebrows are heavy, I have only a few teeth and those are a poor show, being black and broken. I had small pox when I was a girl and the caves in my face are home enough for fleas....” (24). The fluidity of Dogwoman’s gender role is well portrayed by Winterson through the incorporation of various myths and fairy tales.

Questioning the Binaries

Sexing The Cherry questions the binaries of gender identity system. Winterson is subverting the accepted notions of gender identity and questions the various roles assigned to males and females respectively. Winterson is incorporating various stories, fairy tales and mythology that deal with the main plot of Dogwoman. Winterson is readapting the story of *The Twelve Dancing Princesses* in *Sexing The Cherry*. In the original story a king lock up his twelve daughters every evening to keep them away from any contact with other men before their marriage. But, at night the princesses manage to escape from the room and go to the secret underground to dance with twelve princes until their shoes worn out and come back in the morning. So many people tried to find out the secret of the worn-out shoes but failed. Finally, an old soldier discovered their secret and informed the King. The princesses were

once again locked up in the room. As a reward, the King marries off his oldest daughter to the soldier.

Winterson's princesses, instead of underground castle, flee to a silver city where nobody eat or drink but dance. In *Sexing The Cherry*, the princesses tell their story by themselves which gives them an individual voice and identity and it is different from fairy tales that were dominated by male narration. So, Winterson's princesses transcend the gender binaries of authorial voice in narratives. The twelve princesses are now staying with each other after separating from their husbands who are not proper matches for them. They continued their flight at night and danced even after their separation. The oldest princess says, "As it says we lived happily ever after. We did, but not with our husbands" (48). This shows how Winterson tries to invert gender roles by inverting the ancient fairytale in which the twelve princesses were punished for their dance of liberation and gives a bold voice in her novel to the princesses who continue their dance of liberation and thus transcends their gender fixity.

Incorporating the Story of Goddess Artemis

Similarly, in *Sexing The Cherry* Winterson incorporates the mythical story of Goddess Artemis, who begged her father King Zeus a bow and arrows, and a short tunic and an island of her own, free from interference, "She didn't want to get married, she didn't want to have children, she wanted to hunt..." (118). Artemis is presented as a tireless traveler by Winterson who wants to roam around and return glorious like men, "She had envied men for their long-legged freedom to roam the world and return full of glory to wives who only waited" (118). In this story Artemis is presented as a queer character who wants to be deviant from the traditional gender role imposed on her by society. She wants to subvert her feminine gender role of a waiting wife and instead to take up the more masculine role of adventures, expeditions and glory.

To Conclude

Jeanette Winterson celebrates gender fluidity in her two works *Oranges Are Not the Only Fruit* and *Sexing The Cherry* by incorporating various myths, fairytales, and magic realistic stories. Myths and fairytales are patriarchal construct which are based on gender fixities and binaries. Winterson is subverting these gender binaries through the

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reinterpretations of traditional myths and fairy tales. Unlike the mythical stories of ancient times, Winterson's characters are rebellious, and queer and they transpose their gender roles and binaristic fixities by breaking the imposed chains of heteronormativity. A myth or a fairytale is of ancient origin whose source is unknown to both who narrate it and enjoy it. Similarly, gender also is an age-old concept. The ancient society constructed gender binaries to make one group as weaker gender and the other to dominate over them. So, gender construction and binaries had a power politics of its own. Gradually, the feminine gender began to be viewed as the powerless and the most victimized and the masculine as the dominant and powerful. Just like a myth or fairytale of unknown origin, human society enjoyed the conventional pattern of gender binary which attributes fixed roles for both the masculine and the feminine. Even in the 21st century, the evils of gender binary continues in many forms and still the victimization of feminine gender continues in the form of rape, marital rape, female feticide, etc. An egalitarian society where everyone gets equal dignity and respect is possible only when the traditional gender binary will be broken forever and the various other grey shades of gender apart from the masculine and feminine, like gay, lesbian, transgender, cisgender, bisexual etc. will be accepted by the mainstream society. The two protagonists of Winterson, Jeanette and Dogwoman transcend these binaries of gender and assert their deviant identities owing to an optimistic future of gender equality.

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The Myth of Normative Gender: Readings on Jeanette Winterson's *Oranges Are Not The Only Fruit* And *Sexing The Cherry*

Semantic Shift in Cultural Lexicon of Kashmiri

Dr. Shabina
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Abstract

The process of language change is quite evident in the cultural lexicon of Kashmiri in the process of semantic shifts. Semantic shift occurs as a word moves from one set of circumstances to another, resulting in an extension or narrowing of the range of meanings.

Keywords: cultural lexicon, Kashmir, language-change, borrowing, culture, semantic-change, semantic-shift

Language Change

David Crystal (2003:256,257), while defining language change, writes, “In Historical linguistics, a general term referring to change within a language over a period of time, seen as a universal and unstoppable process. The phenomenon was first systematically investigated by comparative philologists at the end of eighteenth century, and in the twentieth century by historical linguists and sociolinguists. All aspects of language are involved, though most attention has been paid to phonology and lexis, where change is most noticeable and frequent.”

It is an attested fact, nowadays, that all languages are continually changing. For instance, at any given moment the English language, for example, has a huge variety within itself, and this variety is known as synchronic variation. From these different forms comes the effect on language over time that is known as diachronic change. So, the tendency for languages to this process of change seems somewhat unavoidable and inevitable, but in most of the cases unobservable, and marks its imprint over a period of time.

Language change occurs in accordance with both the external and internal causal factors. The external causal factors, according to Campbell and Mixco (2007,60) “lie outside the structure of language itself and outside the human organism; they include such things as expressive uses of

language, positive and negative social evaluations (prestige, stigma), the effects of literacy, prescriptive grammar, educational policies, political decree, language planning, language contact and so on.”

According to Campbell and Mixco (*Ibid*,60), “Internal causal factors rely on the limitations and resources of human speech production and perception, physical explanations of change stemming from the physiology of human speech organs and cognitive explanations involving the perception, processing or learning of language. These internal factors are largely responsible for the natural, regular, universal aspects of language and language change.” Thus, the kinds of changes that result due to the way speakers of a language steadily alter and change their language over time are the internal causes of language change.

Ottenheimer (2006:209,210) writes, “Internal change, in contrast to external change, tends to be somewhat more predictable because existing structural patterns in a language can be seen as exerting more pressure in certain directions than others. A good example of this is the increasing use in American English of the third-person plural pronouns *they*, *them*, *their* in place of their singular counterparts *he/she*, *him/her* and *his/her*.”

Wardhaugh also accounts for language change from the internal and external factor point of view. Writes Wardhaugh (2003:190,191) “The traditional view of language change also favors a ‘family tree’ account of change and of the relationships among languages. Linguists tend to reconstruct the histories of related languages or varieties of a language in such a way that sharp differentiations are made between those languages or varieties, so that at one point in time one thing (that is, a language itself, or a variety, or even a specific linguistic item) splits into two-or-more, is lost. More rarely, there is coalescence. The alternative ‘wave’ account of change and relationships is much less easy to work with. In this approach the various changes that occur must be seen as flowing into and interacting with one another. It is not at all easy to reconcile the need to find contrasts with the desire to maintain certain fluidity in boundaries.”

Adrian Beard (2004), in his book *Language Change*, also discusses the causes of language change as internal and external. The internal issues mainly involve looking at the way how new words are formed, the influence of dictionaries on spellings and meanings and so on and so forth. These internal issues are related to and within the general approach of external factors that have influenced

and are influencing this process of language change e.g., the way changing social contexts are reflected in a language. Beard describes that the process of language change is bound up with the social change and that the language change is an ongoing process, rather than just historical study.

Besides the above-mentioned causes of language change, there are a number of other factors like economy and language contact situation which also play due role in the process of language change.

- I. Economy: Speakers tend to make their utterances as efficient and effective as possible to reach their communication goals. Speaking involves, therefore, a planning of costs and benefits.
- II. Language-contact-extensive borrowing, especially in contact situations with bilinguals, multilinguals-borrowing affects all areas but mostly the lexicon.

In modern times language change is, for example, being brought about by technology.

For example, mobile technologies have drastically altered language with the use of instant messaging and texting from mobile phones. So, language changes, usually very slowly, sometimes very rapidly. .

In brief, language change can be defined as the process of modification and alteration of features at different levels like phonetic, morphological, syntactic and semantic over a period of time. The present paper deals with the changes at the semantic level paving the way to the process of semantic shift in cultural lexicon of Kashmiri.

Semantic Shift in Cultural Lexicon of Kashmiri

The process of semantic shift is, for the most part, studied in accordance with the reference to the process of semantic change. Semantic shift is defined as a change in which the meaning of a word undergoes some change (often somewhat related to its original meaning). This process occurs when existing words take a new meaning by shrinking or extending their domain or usage. It also results in an extension of the range of meanings when a word moves from one set of circumstances to another. For example, *navigator*, which once applied only to ships but, with the development of planes and cars, now applies to multiple forms of travel.

Semantic shift is that process in which a word takes on a new meaning, often related to the original, and loses its original one. And this ability of words to take on a new meaning capacitates an entire sentence/phrase/ clause of a new meaning. This process of semantic shift is very well exhibited

in the cultural lexicon of Kashmiri language. There are a number of instances whereby meaning associated with a word has been extended or narrowed. Following are given some of the examples of semantic shifts in the Kashmiri cultural lexicon:

1. ‘*khatim*’

Source: Arabic
Meaning: finish, complete
Meaning in Kashmiri: finish, recitation of Quranic verses as an offering to Allah

Explanation: In Kashmiri, ‘*khatim*’ is used for the occasion when Quranic verses are recited as an offering to Allah (swt), besides its original meaning of ‘finish, complete’. So, the word ‘*khatim*’ has extended its domain of usage by a complete shift from its original meaning.

2. ‘*bab*’

Source: Persian
Meaning: father
Meaning in Kashmiri: father, grandfather, saints

Explanation: ‘*bab*’ in Persian is used to address father. In Kashmiri it is used for father, grandfather (both paternal as well as maternal). Besides this, the word ‘*bab*’ is affixed to the names of saints as a mark of respect, for example *ahad bab*. The word ‘*bab*’ has extended its usage in the cultural lexicon of Kashmiri.

3. ‘*haki:m*’

Source: Arabic
Meaning: Philosopher, intelligent, physician
Meaning in Kashmiri: physician

Explanation: ‘*haki:m*’ is used in Kashmiri for a person who practices Unani medicine (branch of medicine) in contrast to its meaning in Arabic as philosopher. So, the word ‘*haki:m*’ has added to its domain of meaning in Kashmiri.

4. **‘varta:v’**

Source: Sanskrit
Meaning: use, custom, character, gifts
Meaning in Kashmiri: gifts (cash and kind)

Explanation: ‘varta:v’ is a term in Kashmiri which is mainly used in the context of engagements and weddings. It refers to the gifts, in the form of cash and kind that are presented to bride and groom on their engagement and/ or wedding. The term has, therefore, narrowed its use from its original meaning of use, character, custom, and gifts in Sanskrit.

5. **‘hə:ziri:’**

Source: Arabic
Meaning: Obeisance, Presence
Meaning in Kashmiri: Return gifts (cash and kind)

Expalnation: ‘hə:ziri:’ is the word that is associated with marriage in Kashmiri cultural lexicon. It means the gifts given by the side of bride to the groom’s side in response to the gifts that are given to the bride by groom’s side at the time of engagement. The meaning of ‘hə:ziri:’ is entirely different from its original meaning of ‘obeisance,’ in Arabic.

6. **‘pi:r’**

Source: Persian
Meaning: Old person
Meaning in Kashmiri: A Saint

Explanation: The word ‘pi:r’ is used in Kashmiri for a person of exceptional holiness which is a shift from its original meaning of ‘old’ in Persian.

7. **‘dargah’**

Source: Persian
Meaning: Royal Court, shrine

Meaning in Kashmiri: a shrine

Explanation: ‘*dargah*’ is used in Kashmiri for shrine, and the most famous example in this regard is Hazratbal shrine commonly referred to as ‘*dargah*’ by local masses. So this word has shifted from its original meaning of ‘court’ in Persian.

8. ‘*kəhvi*’

source: Persian
Meaning: Coffee
Meaning in Kashmiri: ‘Kashmiri tea’

Explanation: The word ‘*kəhvi*’ is invariably used in Kashmiri for the tea made of ‘*da:lči:n*’ (cinnamon), ‘*ə:l*’ (green cardomom) and sometimes also ‘*kɔŋ*’ (saffron) in contrast to its original meaning of ‘coffee’ in Persian.

9. ‘*Khaza:ni:*’

Source: Arabic
Meaning: Treasure
Meaning in Kashmiri: treasure, water tank

Explanation: In addition to its original meaning of ‘treasure’, the word ‘*khaza:ni:*’ is used in Kashmiri for the water tanks that are fitted in ‘*hama:m*’ (bathroom).

The above account shows in a lucid way the process of semantic shift in the cultural lexicon of Kashmiri. As is clear, the narrowing and widening of meaning are mostly prevalent in the cultural lexicon of Kashmiri.

Conclusion

The process of semantic shift forms an important component as far as Kashmiri is concerned. The process of semantic shift is obvious in cultural terms, notably
Among the ones borrowed from other languages like Sanskrit, Arabic, and Persian.

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**GENDER CONCERNS IN EPIC ADAPTATIONS: A GYNOCRITICAL
STUDY OF M.T. VASUDEVAN NAIR'S *BHIMA: LONE WARRIOR* AND
DR.PRATHIBHA RAY'S *YAJNASENI: THE STORY OF DRAUPADI***

A dissertation submitted to the Bharathiar University in partial fulfillment of the
requirements for the award of degree of

MASTER OF PHILOSOPHY IN

ENGLISH

Submitted by

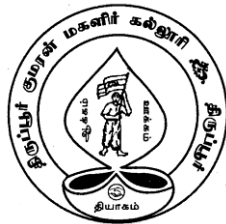
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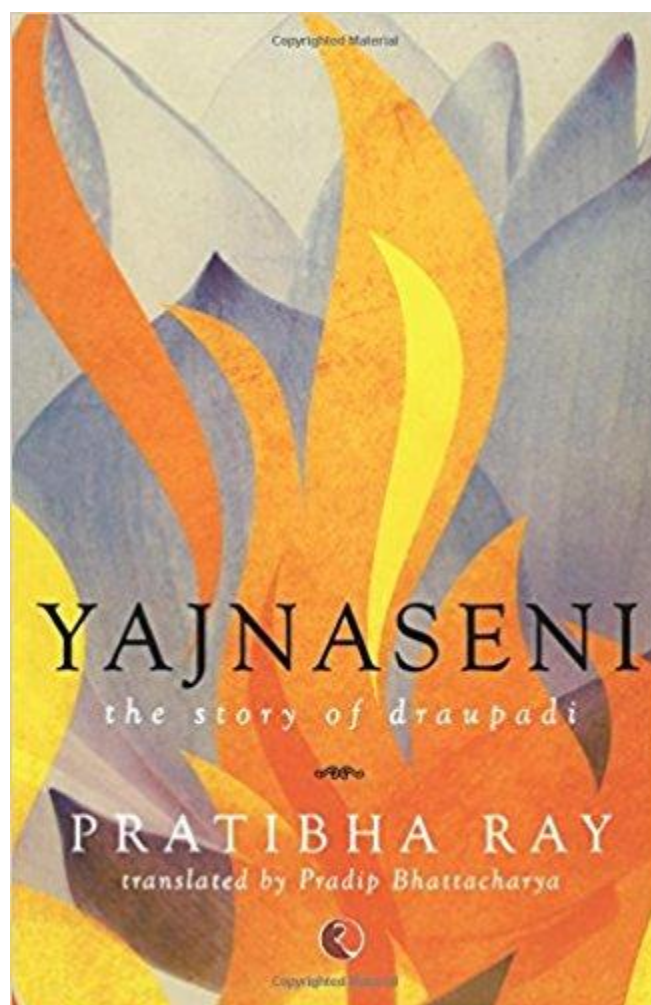
Gynocentric Approach to *Yajnaseni: The Story of Draupadi*

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Gynocentric Approach to *Yajnaseni: The Story of Draupadi*

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This Article intends to map how a Gynocritical perspective can be used to bring out salient dimensions of Dr. Pratibha Ray's work of fiction *Draupadi* written originally in Oriya as *Yajnaseni*. It is an adaptation of *Mahabharata* done through the eyes of the epic's heroine Draupadi. Conventionally feminist ways of interpreting Draupadi cannot reveal the complex

layers of the work since here text isn't merely a set of signifiers to be interpreted: woman in this text is considered as the producer of a literary text as well as its meaning. *Draupadi* is also a subtle psychological study of woman as a writer destined to produce woman protagonists. The theorist who proposed the concept of gynocriticism, Elaine Showalter, earmarks the years since 1920 as the 'female phase' of women's writing. Showalter considers initiation and protest to symbolize variants of dependence. In a Gynocritical perspective, women depend on their own attitude and experience to participate in the literacy process.

Draupadi is a character that received many a present-day cross references and adaptations. In popular imagination she has become a potent metaphor to talk about harassment and ill-treatment of women, especially within the marital context. The aspect of Polyandry that she carries in the quibble on her pet-sobriquet Panchali (derogatorily meaning wife of five whereas, literally, the daughter of Panchala King) has also made Draupadi an uncanny archetype for modern day wives. The customary monogamy that defines Indian marriage system in the contemporary scenario renders Draupadi's decision to take up five husbands in a marriage of her own choice (swayamvara) in the name of Dharma an act of ambiguous piety. There is a shade of hypocrisy in the suggestion that Yudhishtira makes regarding the sharing of a wife that Arjuna had won in the swayamvara competition. Kunti's wickedly smart advice to 'share' what the sons 'earned' that day in their exploit seals Draupadi's autonomy of marital choice. Indian mass media and popular culture has severally used this suggestion of Kunti's. Wives have been typically seen by Indian popular consciousness as 'objects' earned by sons to hold the family together. Wrong 'choices' of sons, as the patriarchal common sense goes, sunders the family apart.

Draupadi is a troublesome archetype for the modern day woman. In her imagination, Dr. Ray exploits these complex layers of signification that Draupadi commands. *Yajnaseni* becomes an iconic work that redrafts the social-cultural agency of one of the boldest women characters in Indian society ever accommodated in its collective psyche. By situating Draupadi in a milieu that is unarticulated in Mahabharata, and by making her deal with situations never imagined by Vyasa or any later re-tellers of the tale, Dr. Ray brings to the fore the disobedient female prerogative as a writer. In the novel, said in an epistolary style, she portrays women-power, innocence, helplessness and hysteric womanhood through Draupadi's disintegrating first person narrative. The epistolary style effectively captures the

inner conflicts of Draupadi as she is moving towards her final hours. The novel chooses the dramatic moment of her fall during the ascension to heaven as its launch-pad of telepathic epistles. The author indicates that a woman has access to unlimited inner sources. Draupadi in *Yajnaseni* further dismantles the agencies of male characters in the narrative by revealing her direct interest in every single turn that the plot takes in the epic during and after the war. The author's idea is to portray a projected and empowered Indian archetype of Draupadi whose polyandry is beside the point.

Draupadi in popular adaptations of *Mahabharata* is a righteous woman, an epitome of moral virtues, one among the so-called Panchanaris (*five noble women of Indian mythology*). Pratibha Ray adds so much of physicality and love on to Draupadi's idealized body and mind. It thus becomes the story of a silent love between her and Lord Krishna. It also becomes the story of the frustrations of Karna, who also won the swayamvara target but did not achieve the prize of marrying Draupadi only because he was born to a lower caste. It is the story of negligence from the part of Arjuna towards Draupadi, though he was the real prince to win the archery competition held for her swayamvara. Both Karna and Draupadi suffer Platonically in their proud cocoons. *Yajnaseni* questions why Indian women swear unwavering and masochistic devotion to their husbands. It discusses the paradox that polyandry in essence did not make the burden of fidelity less, but five times more than the usual.

There are only very few women in Indian epics who are respected for their intellect and are confident enough to open their mind and voice in a patriarchal world. Draupadi is one among them and a very significant one at that. Ray does not miss out to cite the celestial voice that proclaimed at Draupadi's birth that 'This unparalleled beauty has taken birth to uproot the Kauravas and establish the rule of Dharma' (*Yajnaseni* 18). Ray here remolded her to an Indian woman who has shouldered the hefty weight of setting morality right in the society. *Yajnaseni* is an inspiration to every woman who strongly believes that her role in society and politics is more crucial than the ones she would play in her personal life. Draupadi had a friend and a trusted one at that: Lord Krishna. She knows that he will lend her his ears anytime. Draupadi and Lord Krishna share a very positive relationship. Draupadi always considered Lord Krishna as her 'Sakha' or 'beloved friend' and Krishna addressed her as 'Sakhi', symbolic of the platonic love that would later cause the telepathic epistles.

Yajnaseni moves through a broad field of cultural, social, political psychological, economic

and artistic analyses that closely examine the construction of domesticity of women in Indian contexts, and at various times in history.

The schema of *Yajnaseni* fits squarely with the latest phase of Feminist knowledge-production. Earlier, as feminist criticism shifted from the first to the second wave, feminist critique turned its interest from androcentric texts to the androcentric critical strategies that pushed women's writing to the margins of the literary canon. Earliest examples of this genre were concerned primarily with describing and documenting the prejudice against women writers that clouded the judgment of well-placed readers, that is, reviewers and critics. Today we have more sophisticated and more comprehensive analysis of the androcentric critical tradition. Gynocriticism seeks to construct a female frame work for the analysis of women's literature in contrast to loving fixation on male culture by developing new models based on the study of female experience. Rather than to adapt male models and theories, Gynocritics begins at the point when we free ourselves from the linear absolutes of male literary history, stop trying to fit women between the lines of the newly visible world of female culture. It is comparable to the ethnographer's effort to render the experience of the 'muted' female half of a society's described in piercing women. The debate about men and gender started in Europe in the wake of women's liberation movements and male liberation movement. In the 1970's attempts were made to reform the male sex roles resulting in serious discussion about gender roles of male and female.

Draupadi's essential woman status is also due to her prowess for mothering. She pours and fills motherhood throughout the novel. She is a dystopian woman browsing all the areas and aspects of woman's life without any prejudices. The work *Yajnaseni* squarely builds itself on women's experiences. Its plans include construction of a frame work that could analyze women's writing in general and Draupadi's fantasies in particular, and development of a new model of writerliness deriving its basis from female experience. The work pits itself against the variables of male literary tradition.

Draupadi shows the features of the head of a matriarchal family. She had developed the strength to bear the trials of life. The epic heroine is in no way less than Bhima or Arjuna in strength and spirit or valor and virtue. Like a mother in a family, her story is a saga of suffering and disgrace but she took everything in her stride and vanquished each one of the perpetrators of her humiliation and agony. Draupadi finds her five husbands discarding her

repeatedly; each takes at least one more wife except Yudhishtira. She never gets Arjuna to herself for he marries Chitrangada and has Subhadra as his favorite. Yudhishtira pledges her like he chatted at a game of dice, and finally, they leave her to die alone on the roadside like a pauper, drained in every sense. The genesis myth of Draupadi is rather famous: king Drupada conducts yaga for having a mighty son. Drushtadyumna is born to him. Draupadi who comes as a bonus in this yaga is unasked for ever since her birth. She comes without being called. Girl children are always unasked in Indian families. But like Draupadi, girls often become the protectors of their family and society itself. The female phase of Jnanpith writer Pratibha Ray has shown the identity of woman through her feminine protagonist.

Myth is more than a fictitious belief. And a character like Draupadi has relevances and resemblances in the present. Draupadi is a witness and victim of polygamy and polyandry. She has to cope with other wives of her beloved Arjuna. Bhima, the rough fellow tries to insult her by saying about Hidumbi and Balandhara. Though polygamy is unbearable to some extent, the five Pandavas are seen to be enjoying their sexual life with Panchali. It is to be noted that men is shown to be having alternatives but woman is forced to have sex with the five that she is tied in marriage with. Infidelity and extramarital relations in the contemporary world do not correspond to the sexual equations of the times when the epic was composed. But, in our sense, it becomes infidelity. Puranas have always justified the carnal pleasure of heroes in the name of cursing and blessing. Pandavas are shown as never quarrelsome on the name of Draupadi. But Ray insinuated that it is only because they are holding other alternatives for their sexual pleasure.

Virginity of woman becomes a central question in *Yajnaseni*. Draupadi obtained the boon of regaining virginity after being with each husband. It is quite sarcastic that Bhima married Hidumbi and she was pregnant when he deserted her. Bhima also demands virginity from his bride Panchali. Virginity is defined for woman and there is no tool to measure the sexuality of men and their virginity. Chastity, virginity, obedience, patience, respecting forefathers etc are responsibilities reserved for women. There is no word in Indian culture as 'patnivrathan', a counterpart for 'Pativratha'. The author pens the mysterious mind of a woman who had a deep affection to Karna, the real hero in *Mahabharata*, and Lord Krishna whom she loved very much. She believed in Pandavas and trusted in Krishna. Thus here the author reveals the universal truth that a woman should trust her male friend than her five husbands. The relationship between men and woman is redefined by Pratibha Ray by

supporting the epic heroine. *Mahabharata* and *Ramayana* impose heavy moral responsibilities to women and make men relatively free from it. Ray has broken all the moral concepts imposed on Indian woman by highlighting the inter personality and keeping a different identity in society. Draupadi and Lord Krishna shared a very divine relationship. It is considered as the symbolic of the platonic love existing between the fiery Krishnaa and Lord Krishna.

Draupadi becomes the centre of Matriarchal power among Pandavas during the time of their forest life. She was blessed with an “akshayapatra”, the pot ever filled with food, by Dharma Raja and the pot will be empty after the dinner of Draupadi. It is noted that Draupadi starved for a long time to feed others. Though she had an emotional jealous upon Hidumbi in the case of Bhima, she loved everyone and loved by everyone. Her conjugal life was strictly regimented, requiring tremendous self control. All her sentiments and emotions needed a great deal of adjustment when she changed her life style for each husband accordingly. Draupadi was living not only in a polyandrous relationship but a polygamous one as well because the Pandavas had other wives except Yudhishtira. Draupadi managed this delicate relationship harmoniously. Kunti gave birth to sons from different powers and Nakula and Sahadeva belongs to Madri’s sons, the second wife of Pandu who practiced sati along with her husband. It is Draupadi who maintained the harmonious brotherhood and unity by running like a catalyst among the five. We often hear a comment like Draupadi’s unparalleled beauty and intelligence became the cause of her misery. It is not the curse of Draupadi but the problem of choice aroused from her father and brother. If they believed in secularism or gave the right to Draupadi for selecting her husband, the story of Mahabharata will lead to a new humanity of secularism and socialism. She is denied fullness of married life with Arjuna who she loves with all her heart *Yajnaseni* true to their appellation she burns with men’s ill treatment. The ancient Indian women occupied a very important position, in fact a superior position to men. It is a culture whose only words for strength and power are feminine ‘shakti’ means ‘power’ and ‘strength’. All made power covers from the feminine.

Literary evidence suggests that kings and towns were destroyed because a single woman was wronged by the state. Valmiki’s *Ramayana* teaches us that Ravana and his entire clan were wiped out because he abducted Seeta. Vedvyasa’s *Mahabharata* teaches that all the Kauravas were killed because they humiliated Draupadi in public. Draupadi tells the story of twin Nishada kids who were breast feed by her. She didn’t care of any caste discrimination

when she was living in forest. Divinity is her caste at the same time the motherhood in her heart is always weeping by thinking about five sons who were bought up in Dwaraka. Mahabharata has a mother centered epic features. The great mothers like Gandhari, Kunti and Draupadi have elite status in the epic. The strength of Draupadi is her confidence on her beauty and wit.

Draupadi questions the relationship of men and women under the bond of marriage. She is criticizing patriarchy and reveals the sacrifice of a woman in a conjugal life. She questions that whether a woman is a goods for sale and does she has her own personality. All are sacrificed for the sake of life. It is quite astonishing that she had suffered unbearable miseries in life and till she would like to born as a girl in next life. She asks what is actually won in life except blaming and cursing from others. Being a woman she has violated all her boundaries like age, race, caste and other limitations. She respects womanhood. Being a woman she had produced all the thoughts not only for women community but for the whole society with a compulsion of rethinking. *Yajnaseni: the story of Draupadi* finds its foundation as post-colonial work. India is retaining the lost culture and her mythical relevance.

Ray asserts her ideological stances through Draupadi as a postcolonial Indian Woman. The story of Draupadi could be said to be starting from the end of colonial rule. In this sense Kurukshetra war could be considered as the independence war. The protagonist is writing about the miseries of colonized women and her limitations. She starts the verbal life with Lord Krishna after the end of the war. Everything is redefined. The postcolonial Draupadi is fearless to express her thoughts to her friend.

Draupadi ridicules the fraudulent relationships of husband and wife. She was deserted by them two times. The first instance was during the disrobing before the blind King's courtiers when she was pledged as dice gambling property. It was done by the Dharmaputra Yudhishtira and others kept quiet. The second time she was given up by Pandavas was when they walked towards Mahaprasthan. There is no hope. It was the end of her life nobody cared of her except Bhima. The only blame she was heard by Yudhishtira was that she loved Arjuna more and she deserved this falling. She never considered herself as a daughter of goddess. Instead she behaved as an ordinary woman. The birth of Draupadi from the Yaga Pyre tells that she was born for fulfilling her father's ambition. Women are born for fulfilling others needs and wishes. She behaved like an ordinary young girl.

Epics have celebrated the virtues of virginity and Pativrathya as best as they can. It was Yudhishtira who imposed the responsibility of bringing togetherness among Pandavas through Draupadi. It is the Dharma of Draupadi. But the same Yudhishtira had the craze of gambling which caused the destruction of Pandavas their dignity among Kauravas. Draupadi finds her own justification to be a polyandrous representative that body is built by PanchaBhootas and Pandavas are born out of PanchaBhootas. Since Lord Krishna was well aware of the disasters that are to be faced by Draupadi, he presents 'Indraneelam' to her for releasing her mental conflicts by looking at it. Maya, the dearest friend of Krishna became the Sakhi of Draupadi who is very brilliant and excellently deals the problems by finding out proper solutions. Here Krishna is taking up the role of a psychological counselor who can mould the behavior of Draupadi according to his wish. Everyone needs a silent listener than an instructor. Maya becomes a listener and assistant to Draupadi. 'Indraneelam' becomes an instrument for mind refreshment by looking on it for a long time.

During the time of forest-living for 12 years, Arjuna sarcastically compares Draupadi to Seeta. Seeta has one and only husband where as Draupadi have five. Arjuna often plays the role of a sadist with Draupadi. He embraced forest life for 12 years purposefully to take emotional revenge against Draupadi for having marital relation with five men Yajnaseni tries to commit suicide like any other human being who can't bear the overload of sufferings in life. Ray simplifies the epic heroine by the suicide attempt. It was Karna who saved her life from drowning in river. Karna is the personal grief of Draupadi and vice versa. A man will suffer all failure but can't afford the avoidance by woman. Rejection of Draupadi to marry Karna during the time of archery contest is the root cause of Karna's rivalry towards Draupadi and he loves her too. When she beds with other four except Arjuna, she imagined herself that she is mating with Lord Krishna. There is a psychology behind this notion. Her inner mind focuses on the love of Lord Krishna rather than any other. She finds the facial similarities of her five sons to Lord Krishna. At the same time her mind fluctuates when the thought turns to Karna. Arjuna also gets priority in her heart. Here it is a triangle relationship in the marital life of Draupadi- Lord Krishna, Brave Warrior Karna and Whole heart lover Arjuna. She asks whether it is the practice of violating Pativrathya or chastity. Morality always seeks the physical violation of sexual laws imposed on married woman. Nobody bothers on her inner mind thoughts and imagination. Draupadi expresses love and lust towards Arjuna. But Subhadra needs the same from Arjuna. And he shares the dilemma of a

man who steps into two boats in a river. But Draupadi never have any complaints on her confusions on love and being loved.

Ray connects culture and women's education through the comments of Shakuni on Draupadi's education. "The greatest offence of woman commits is to try to be learned. It is because she became wise and scholarly that her condition is thus!"(238) Shakunis are always considering women education as a revilement to the society. Draupadi questions Dharma. She demands justice. She remembers the king Drutharashtra that to protect the honour of women is the dharma of a king. She wants to know whether her husband got the right to take her after he has already staled and lost his own self. But the calm voice of Bhishma replies like this. "Immaculate one! One who is dependent does not have the right to stale someone else's wealth. But the wife is ever her husband's dependent. Therefore, whether, after having lost himself, Yudhishtira has the right to stake you or not" (228). The matter of freedom of woman arises from here. Woman should be free from the marital bondage if she has acquired freedom in all senses like profession, education and other deeds family imposes on her. Draupadi is asking for the freedom of women. Dussasana said that beautiful woman has no right for argument. "Stop this nonsense, lovely one! Legal arguments do not suit beautiful women. Now if you do as we wish, it will be well for you"(229). The men in Bharata consider all the worthy of a woman is not her intellectuality but her beauty. All are blind with the beauty of Draupadi. Ray created the hard hearted Draupadi who warns Lord Krishna. "Sakha, if those who were responsible for the horrifying outrage that Draupadi suffered in the Kura court for wicked misbehavior, do not receive exemplary punishment, then the history of Bharata will be filled with shameful account of atrocities against women"(251)

Again she becomes a vengeful woman by saying "To enjoy the beauty of naked women with lust crazed eyes will become the normal pastime of debauched men" (251). It is noteworthy that Draupadi need not disappear like Seeta even if it is possible. She wants to fight against the evilness of the human king. If she had done so, her modesty would have been protected but the wicked would not have been punished. In the future this problem would remain unresolved for women. According to her, tolerance is the ornament of woman. But to bear injustice with bowed head is not the dharma of women. If the husband adopts the wrong path and the wife remain quiet, then everyone will suffer. The portion of sin in the world will increase. Innocent people will suffer the consequences of sin. Happiness, prosperity and enjoyment of the kingdom are not the aims of her life. The meaning of days of

her life is to fight against injustice, adharma, and sin. She says; “I have sworn that I shall tie up my hair only after washing it in Dussasana’s blood. Otherwise these tresses will ever remain loose.”(251).

Draupadi continues that the world may call her an ogress because of her oath: the world must know that woman who creates, is auspicious is also the destroyer of the sinful and the wicked. It is after washing her hair in Dussasana’s blood that she shall tie it up. Pratibha Ray tries to present the crisis of feminities in relation to war, bravery, lust, sex and their responsibility to protect Draupadi’s husbands from wars and make them proper preparation for Kurukshetra war. The inner conflict of Draupadi leads her to become a powerful woman to fight against unjust. All women in this novel are portrayed as victims of patriarchy rather than as hegemonic kings. “I kept thinking that in future if anyone protected myself respect and honour it would be this outspoken, transparent quick to anger Bhimasena’s”. (260)

The author is condemning the qualities of Pandavas like dharma, bravery, chastity etc. Some considerations were given to Bhima, the rude among the five brothers. It was he who considered her as a wife or a woman. Draupadi is the most complex and controversial female character in Hindu literature. On the one hand, she could be womanly compassionate and generous, on the other, she could wreak havoc on those who did her wrong. She was never ready to compromise on either her rights as a daughter- in law or even on the rights of Pandavas and remained ever ready to fight back of avenge high- handedness and injustice meted out her modesty. She secretly vowed that one day she would definitely seek vendetta on the injustice meted out her. The revision of myths prevalent in the Indian society and literature has been a subject of keen interest for many writers like Mahasweta Devi, Sarah Joseph and so on. Since the time immemorial, Indian women have been assigned with the task of conserving tradition, and it is considered as a prerogative by them. The conflict of tradition and modernity which has provided an apparatus through which Indian women endeavor to characterize themselves, also could be termed as the axis around which is yoked the constant comparisons and contrasts of the contemporary women with their traditional mythic counterparts. *Yajnaseni: the story of Draupadi* is no exception in this regard. It could be considered as successful attempt from the writer to recreate the mythical heroine as an ordinary woman with her own views and thoughts on life. Elaine Showalter suggests that “Women to invent language that is not oppressive, a language that does not leave speechless but that loosen the tongue. Feminine language must be, by its very nature, work on life

passionately, scientifically, poetically, politically in order to make it invulnerable”. Ray’s version of Mahabharata follows all the above suggestions put forward by Elaine Showalter. Ray occupies an important space for the marginalized Draupadi in ‘Vyasa Bharata’. The heroine’s conflicts and assertions occupy the centre stage.

Ray puts forward two kinds of frustrations in Draupadi. The first one is emotional frustration and the second one is economical frustration. The women are suffering from both these frustrations. Draupadi is an intellectual: hence she is restricted from performing any more important internal affairs than looking after the children, cooking food for everyone and giving sexual pleasure to her five husbands. Ray explicitly narrates the conflicts of an educated woman who is restricted from all jobs. The emotional frustration of Draupadi reveals the truth that she is an ordinary woman who wishes to be loved by everyone

The economic frustration of Draupadi has been noted in *Yajnaseni*. She is worried of serving food for sages at midnight when they came as unexpected guests. As majority of the Indian wives she is also weeping and worrying in order to face the situation. She has no economical independence to fetch the needs.. She has to meet all bitter experiences in the name of Dharma and Duty of a wife rather than a woman. Indian myths and epics were concentrated on love and lust of female heroines and they are never allowed to get in the way to the socio, political and economical affairs of the Kingdom. They should be well dressed, well mannered and well treated their husbands by giving birth to ‘Uthamapurushas’ for keeping the values and prestige of their dynasty. Even though Ray’s Draupadi is a modernist female, she is also facing the dilemmas caused by her five husbands. Being a woman in ‘Female Phase’ she has no dent to say her love and affection towards Karna and Lord Krishna. The author is very conscious on the sexual morality of womanhood. Or else it will be the determination of a strong woman like Draupadi to keep her body as a temple by keeping fluctuating love in mind. The author portrays a typical Indian womanhood in *Yajnaseni* by depicting the epic heroine as an ordinary woman.

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English Language in Bangladesh: Challenges and Prospects

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Abstract

Global literacy skills, namely proficiency in English and technology, have affected globalization, which has profoundly impacted the political, socio-economic and cultural dimensions of our society. In response to changes brought about by globalization, all countries are attempting to ensure the adequate equipment of global literacy skills. Nowadays, English has become the de facto lingua franca of international communication and a much sought-after commodity. In Bangladesh, English is the language of the educated elite and not commonly used in daily interactions. Now, Bangladesh is faced with the grim reality of lagging behind neighbouring countries which are moving ahead in terms of access to the world market. This study aims to address the current understanding of English language education policy and scenario in Bangladesh. The findings reveal that though CLT based English language curriculum has been operating in the secondary level in Bangladesh in 1996 and revised again in 2012, most teachers are not familiar with CLT guidelines and CLT related activities. Besides this, there are some crucial factors which demand great attention in order to change the current scenario. As a result, there are inconsistencies between the stated objectives of Teaching English and the actual teaching techniques.

Key Words: Lingua Franca, Teaching English, Teaching Techniques, Crucial Factors, EFL, ESL.

Introduction

English is learned as a foreign or second language in Bangladesh. In EFL/ESL condition, the learners of Bangladesh are taught English within the classroom, but they communicate with each other in Bangla outside. English is mostly learned in a traditional way, i.e. based on grammatical translation method in an exam-oriented manner. Sometimes, students only learn how

to communicate in everyday situations in order to communicate with native speakers if they enter an English- speaking environment. They are encouraged to learn the general English as they need to take part in social life. English in non-EFL/ESL situations is considered a non-essential, “secondary language” (Catford 165) in the society since in EFL/ESL situations the learners are in demand to adopt the English language in the class as well as for many academic and official purposes outside the class.

Language plays an important role in the negotiation of power and relationship at the interpersonal, social and the global level as well. By the end of the twentieth century, English was well on its way to become a lingua franca, widely used for international communication among the people who do not speak this language and have English as a second or third language. English is truly a global language due to a number of factors which have ensured the widespread use of English, such as - colonial history, economics, information exchange, travel and popular culture (Harmer 14 - 15). Basically, Bangladesh is a monolingual country. Now, its education policy and curriculum mandate make English as compulsory second language for its global nature. For the last two decades, Communicative Language Teaching (CLT) approach has been introduced in teaching and learning English in Bangladesh. According to linguists, CLT is one of the best approaches to second and foreign language learning. Though CLT has been implemented in the education system of Bangladesh, it remains unsuccessful. There are enormous challenges in Bangladesh for both learners and teachers in gaining proficiency in English: irregular use of English, words borrowed from another language, and the consequentially different phonological representation (Rashed 2012). The following section presents the realities of and the common challenges to the learning of English in Bangladesh.

Challenges Common English as a Language in Bangladesh:

The following are some of the crucial factors which demand great attention in order to change the current scenario in Bangladesh.

The Absence of Ideal Class

As mentioned already, there are more than 50 students in a class and 35/40 minutes class time for each class. It is very difficult for the teachers to teach properly. There are many problems

in the classroom like- old-fashioned furniture - benches and desks which restrict movement, broken blackboard; noise from other classes, lack of aids of all kinds, interference or dominating attitude of parents, conservative headmasters and finally the lack of an effective assessment system which prevent productive learning and teaching of English. These problems can be tackled if the premium is placed on an ideal classroom, having all kinds of aids, effective materials, class work, homework, assignment, presentations, group work and above all, an encouragement of positive attitude of the teachers, parents and students alike.

Materials

NCTB (National Curriculum & Textbook Board) provides materials up to class XII to teachers to use for teaching. However, teachers have to cope with unforeseen problems because a class is composed of different levels of students: they are different in attitude, aptitude, intelligence, maturity, and age. Tony Writes (1987) describes four different learning styles in a group. According to him, the ‘enthusiast’ gives importance to the teachers in the classrooms. The classrooms are centered on teachers and are concerned with the goals of all members of the learning group, not just personal. The ‘oracular’ also focuses on the teachers but gives more importance to the satisfaction of personal goals. The ‘participator’ tends to concentrate on the group goals and group solidarity, whereas the ‘rebel’ is merely concerned with the satisfaction of his or her own goals (as cited in Harmer 88).

Keith Willing (1987) while working with adult students in Australia, suggested four learner categories:

1. Converges: These students are by nature solitary and prefers to avoid groups. They like to be independent of their abilities.
2. Conformists: These students prefer language learning and its use. They are happy to work in non-communicative classrooms.
3. Concrete Learners: They also enjoy the social aspects of learning and like to learn from direct experience.

4. Communicative learners: These students are language-usage oriented. They are much more interested in social interaction with other speakers of the language than the analysis of how the language works technically (as cited in Harmer 88).

Demands of Learners

Learners are different, so are their demands. Thus, the same materials are not compatible with all; nevertheless, the teachers use the same materials in the class. Most of the textbooks do not contain tasks from which learners can draw samples from the local, everyday experience. The English textbooks need improvement in the selection and gradation of vocabulary, good printing, suitable subject matter, language and style, exercises and glossary as well as relevance of English stories to suit the culture and tradition.

The Absence of Trained Teachers

Teachers have an important role in teaching. Sometimes teachers are democratic and sometimes autocratic. Teachers are called upon to play different roles in language teaching classrooms. According to Harmer (2007), in the language learning classroom, a teacher needs to replicate the situation as closely as possible and then provide sufficient support to learners, to be a controller, prompter, participant, resource, tutor, feedback provider so as to identify the students' problems and should be able to switch between these roles (108-111). The teacher has to apply it when it is appropriate to use one or another of these roles.

Harmer also says that if we summarize the role of a teacher, it would be as follows:
Engage -> instruct (demonstrate) -> initiate -> organize feedback. (112)

Bangladesh Situation

In Bangladesh, most teachers of English at the secondary level are qualified in terms of credentials and training but do not have a strong background in English. Teachers give mere feedback underlining the mistakes and errors, but hardly provide any constructive comments for correct writing. Teachers are also traditionally preoccupied mostly with a dominant sense of grammatical accuracy rather than the development of ideas.

Since the Independence of Bangladesh, many policies regarding the teaching and learning of English have changed time and again. According to Education Expert Committee Report (2002), since 1991 it has been trying to improve the quality of English language teaching in Bangladesh. But even after learning English for 13 to 15 years, the students of Bangladesh cannot communicate in English. This is because teachers at the primary and secondary level are not competent in the four language skills and that is why they do not use English as a medium of instruction in English classes. They just give importance to grammar rules and do not encourage their students to participate in any kind of pair work or group discussion.

Monolingual Country

In the Indian subcontinent, the use of English commenced with the establishment of British colonialism more than 200 years ago. At the initial stage, the reasons behind using English were linked with business among the people of different linguistic backgrounds. With the development of business and communication, the demand for English rapidly grew and it gradually became the medium of communication in the field of education, administration, politics, and so on. This declaration immensely influenced the educational institutions like colleges, madrasahs, universities and so forth. English was firmly established as the academic and the official language of India from the beginning of the twentieth century.

Haque (2008) remarks that after the Partition of India and Pakistan in 1947, English continued to play a very important role in multilingual West and East Pakistan. The language movement for the status of Bangla language infused a strong feeling of linguistic nationalism among Bengalis. In the end, the government had to accept Bangla as one of the official languages. Despite such a scenario, English retained the same power and position in the field of education, administration and politics in West and East Pakistan from 1947 to 1971. During this period, English was taught as a second language (26).

After the Independence of Bangladesh in 1971, the position of English seriously suffered because of the strong nationalistic sentiment for the Bangla language. Bangla was given the status of official language and made the medium of instruction in 1972. Because of the government's

declaration, Bangla got constitutional recognition and began to be used in almost every sector of national life; at the same time, English came to be treated as a foreign language. One problem for the national language policy is the mindset of people - there is a sentiment for Bangla because of life sacrifices in 1952 and its crucial role in the Independence of the country in 1971. Learning English is considered as an antagonistic activity, and not complementary, also because of the British colonialism of two centuries. This is the result of the colonial traditional with its prolonged usage of English as a tool of divide and rule policy. Even now, English is being taught as a foreign language at different levels of education. This makes language planning a highly complex and emotional issue.

Colonial Mindset

The colonial legacy continues in the field of education. The colonial mindset has made the people dependent on other countries and agencies. The colonized people feel that the ideas and materials of the colonial country are innovative, and that the colonizers are the best policy makers in the field of education. All the committees and commissions have tried to adopt and adapt to the colonial model. It is very culturally-biased. Therefore, the students of Bangladesh suffer: sometimes they cannot match with these adapted models and they do not feel interested in learning the English language.

Political Compulsion

In the age of globalization, English has become a means of power and exploitation (Haque 5). As a result, there is no proper planning at the political level for coordination among various agencies like the government, the policy makers, planners, and the universities in the implementation of suitable policies.

In 1988, the Bangladesh National Education Commission Report gave a frustrating picture of proficiency in English among learners- it found that, majority of the students are not achieving a satisfactory level of proficiency in English. Until 1980, English was taught as a compulsory subject in BA Honours' and BA Pass Course, but it was discontinued from 1981 onwards.

However, in 1992, the Bangladesh Government passed an act to reintroduce English as a compulsory subject for all BA Honours' and BA Pass Course students.

The first public university, The University of Dhaka, was introduced in Bangladesh in 1921. According to the website of UGC (2011), there are 31 public and 54 private universities in Bangladesh. Almost 70% students in tertiary education study in public universities; however, the universities seem to have lost their appeal because of students' politics, political influence, session jam and the mismanagement on the part of the authorities.

Imported Methods

Imported methods of teaching are being used in Bangladesh. Most of these methods have been developed in native speaking countries like the United Kingdom or the United States of America. However, they are proving to be ineffective in ESL or EFL context. The popular methodologies of English language teaching are GTM (Grammar Translation Method), Direct Method, Audiolingualism, PPP (Presentation, Practice, and Production), CLT (Communicative Language Teaching), TBL (Task-Based Learning) and so on.

Most of these methodologies are not suitable in this country because of a number of factors, namely- non-availability of ideal classes, an absence of trained teachers, lack of infrastructure and other facilities, socioeconomic factors, etc. Some other factors are also involved, such as students' personality, maturity, proficiency level, and age. Because of all these different aspects, most of the methodologies are inappropriate for the students.

As Pennycook (1998) observes "We need to see English Language Teaching located in the domain of popular culture as much as in the domain of applied linguistics. Our attitudes to the language and to the way it is taught reflect cultural biases and beliefs about how we should communicate and how we should educate each other" (as cited in Harmer 77).

Harmer (2007) also comments that context-sensitive teachers try to create a bridge between their methodology beliefs and the students' preferences (77).

The language professionals in Bangladesh have not yet developed appropriate methods and techniques for teaching English based on local wisdom and classroom experience.

Examination-Oriented Teaching Pattern

The examination-oriented teaching patterns do not have any practical impact upon the learners, for various reasons (Jayanthi 293). Teachers complete the syllabus in a hurry and they have the impression that everything has been covered. After that, the students prepare and answer the examination. The comprehension questions also do not help the learners to critically analyze the text.

The questions of the secondary level examination include multiple choice questions from the passage, dialogue writing, narration, summarizing, filling in the gaps for a vocabulary test, re-arranging, paragraph writing, letter writing, etc. For English first paper and second paper examination, students need to answer grammar-based questions to measure their grammar and language proficiency.

Comprehension type questions are too easy because the answer can be lifted directly from the text with no real understanding; the subject matter is inappropriate for learners of this age and intellectual level, the dialogue is too formal and not the representation of everyday speech. They also try to memorize the dialogue because they are not taught the negative effects of memorization.

The present examination type is based on memorization and reproduction. It does not test the competence of the learners' ability. English proficiency is measured only through written examination. It is equally important to review the speaking and listening skills. If students develop their speaking, listening and reading skills, they will be able to use the language properly. However, very few steps have been taken to resolve these problems and establish the aims of teaching English through proper assessment.

Lack of Infrastructure and Facilities

The infrastructure of the typical classroom is poor. Many schools do not have enough pieces of furniture to accommodate all learners. Majority of the schools are not well-equipped with teaching aids. They do not have simple visual aids such as- charts, good blackboard, pictures, etc. The non-availability of the right type of teaching materials and audio-visual aids like a tape recorder, sound system, and filmstrip etc. make teaching of English ineffective. Teachers also fail to make the language classes lively and interactive.

Socio-economic Factors

Bangladesh is one of the most densely populated countries in the world with more than 160 million people. She is a developing country. Her per capita income in 2014 was estimated to be US \$ 1190 per year and the latest literary survey report of Bangladesh Bureau of Statistics (BSS), the country's literacy rate is 61.5 % (Chowdhury and Kabir 4). These figures represent huge challenges involved in continuing to provide universal education, especially in rural areas where the dropout rate in schools is skyrocketing. As Said (1978) observes, developing countries continue to struggle with poverty, financial crisis, internal strife, dissent and movement for autonomy, natural disasters and cultural hegemony on the part of former colonial countries (13). Being a developing country, Bangladesh is also struggling to cope with these challenges. Literacy plays an important role in these conditions. The issues of social and educational interest are related to economic growth. In education, schools, as well as teachers, are facing challenges in trying to shape the students into global citizens. However, this scenario is changing fast due to the initiatives taken by the government in recent years.

Unsuccessful Implementation of CLT

According to Nunan (1992), CLT (Communicative Language Teaching) is the most suitable approach to second and foreign language learning in Bangladesh. This approach is real situation based, for the reason that learners can learn the language through social interaction with each other and it makes them socially and linguistically competent.

CLT was first introduced at the secondary level and the textbook “English for Today” was revised according to CLT format. It was also implemented at the higher secondary level education in 2001.

Though CLT was put into action in the Bangladeshi education system, it remains unsuccessful as per the reports from local ELT practitioners (Hamid and Baldauf 16). It is because of the lack of trained teachers. They cannot follow CLT properly and have little opportunity to develop and update their linguistic and teaching skills. Teachers at the primary and secondary level are less competent in the four English language skills and that is why they do not use the English language as a medium of instruction for English classes.

There are other noticeable matters as well. The teachers are confused about the constituents of communicative activities in the classroom. There are also some constraints that make CLT ineffective in Bangladesh. These are - poor knowledge of vocabulary, reluctant usage of English both inside and outside of the classroom, non-cooperation of the learners, economic constraints, classroom size, administrative setup, intra-structural limitations and cultural conflicts.

The way in which English is taught and learned in Bangladesh remains dissatisfactory to all. The low standard of English in the country has always been a matter of concern to all language learners and teachers. The progress is remarkable in terms of economy and education since the birth of the country. The people of Bangladesh can improve their English teaching and learning situation too.

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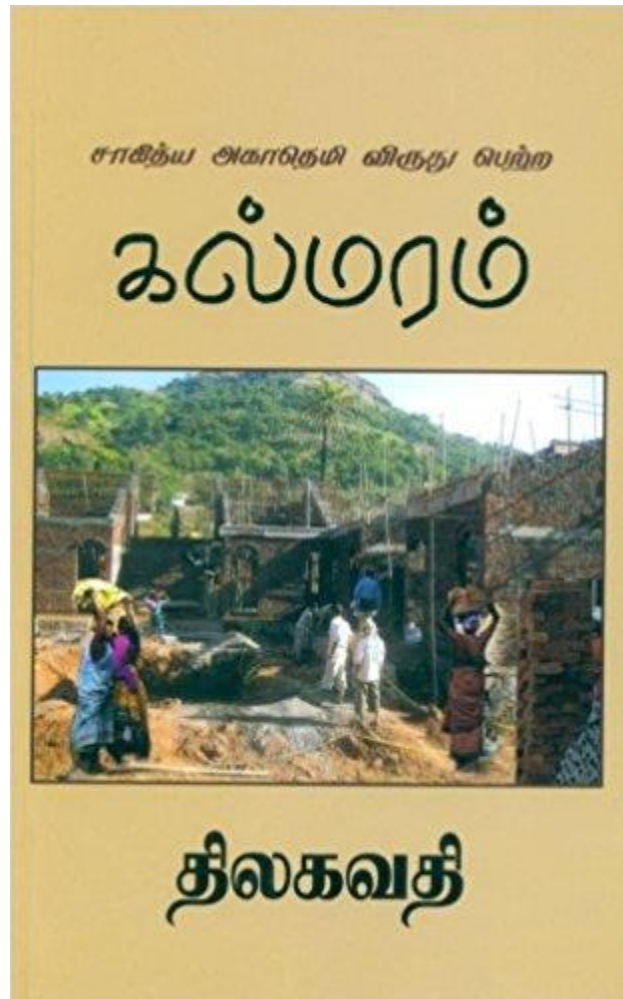


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Reflection of a Dystopian Society in G. Thilakavathi's *Kalmaram*

Shanmathi. S. and Ms. J. Sridevi

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Courtesy: <https://www.amazon.in/Kalmaram-Sahitya-Academy-Winner-Thilakavathi/dp/B00HWW2QH4>

Abstract

G. Thilakavathi is a former IPS Officer and writer from Tamil Nadu, India. She became the first woman to become an Indian Police Office (IPS) Officer from Tamil Nadu in 1976. She is a poet, short story writer, translator and novelist. Her collection of short stories Theiyumo Sooriyan and Arasigal Aluvathillai won the Government of Tamil Nadu's best short story prize. Her literary works have been adapted into film and television series. Her

novel *Kalmaram* was awarded Sahitya Academy Award for Tamil in 2005. Thilakavathi is much talented in merging comic and serious elements in her works. Her writing style is in colloquial slang, which invites the readers inside the huts of the plebeian. She portrayed the exact lives of the working class people as crystal clear. The novel *Kalmaram* focuses on the poverty-stricken lives of the construction labours, the cunning nature of the capitalists, careless politicians and resilience of the construction workers as well as women characters. The main aim of this paper is to prove social evils faced by the working class people.

Keywords: G. Thilakavathi, Kalmaram, Capitalism, Dystopia, Patriarchy.

Dystopian Works

The Encyclopedia of Science Fiction states that dystopian works depict a negative view of “the way the world is supposedly going in order to provide urgent propaganda for a change in direction” (360). In this novel, the author Thilakavathi has concentrated on the unrecognized hurdles and struggles faced by the working class people. She focused particularly on the construction workers. People from villages migrated to cities when the agriculture went impossible without rain. A fancy city fantasies the innocent eyes of the people to settle in urban areas. The rural people come in search for betterment in their life. Unfortunately their state of lives gets worse when they become a construction worker. They face many risks in their lives like not receiving sufficient wages, hard to get compensation from employers for unexpected accidents and there is no safety in this job. The working class people are forced to lead a miserable life in cities. The women workers have to come across the sexual harassment created by the male workers. She tried to expose their way of life to the contemporary sophisticated and middle class people. She wants to see a change in their life and as well as in the society.

Struggle of a single mother

The novel begins when Adhilakshmi reaches home after finishing her house maid job. “She brought some leftover rice and vegetables from her owner’s house” (27). This scene tells the readers that, these people are surviving with the leftover food of their masters. They rarely went to hospitals or bought medicines when they sick. The poverty did not allow them to spend money on medicines and hospitals for petty issues. When Kaveri gets Toe web infection, “she took the kerosene from the kitchen and applied in between her toes” (28). They try to cure

themselves by doing simple first aid. Adhilakshmi is the daughter of a Maistry who employed more than fifty masons under him. She fell in love with the man who worked under her father and eloped to get married. They found tough to lead the family with a single salary, so she accompanied her husband to work in construction sites. There she faced all sorts of bitter experiences as a female mason. Unluckily her husband fell down from the third floor of a building and died. He wanted to educate his son Kasi and to see him as a doctor. His death pushed the family deep into a pit called poverty. So Kasi dropped out of his school at the age of ten and worked as a child labour in various fields to raise the family. Adhilakshmi's house maid job and Kasi's salary helped them to get the elder daughter Kanniamma married. Adhilakshmi was worried whether her son too will end up with the same fate like his father, so she did not allowed him to work in construction site. As a single mother she worked hard to raise her family.

Irresponsible Male characters

Kaniamma's husband and Kasi were not ready to hold the responsibilities in the family. They lived their lives as a livestock in the beginning. Both Kaniamma's husband and Kasi lied to the bride's family that they earn sufficient salary to run a family and got married. Kaniamma's husband was diseased with HIV and ignored the medical treatment. When Kaniamma advised him, he abused her that she was not a virtuous woman. He blamed her that her immorality is the reason for his sickness. This brutal attitude deserted him from his wife. He was hospitalized and his life became miserable after Kaniamma left.

Kasi was unemployed for many months even after his marriage. His unemployment status seized his respect from his wife. He was disappointed with continuous failures and lived an unfulfilled life until he was hired by R.R.M. a wealthy business man, in his Construction site. He worked sincerely but not soulfully. The sufferings of the labours and R.R.M.'s selfish bossy attitude depressed him much.

Betrayed Marriages

Women are betrayed in terms of marriage. Most of the groom's family thinks that their son will turn responsible if they get married. So they lie to the bride's family that their sons have a permanent job with good salary and savings. Kanniamma and Ragini are the two scapegoats of betrayed marriage. Kanniamma is the second daughter of Adhilakshmi. Her

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neighbours threatened her mother to get her daughter married as early as possible. They believed growing up a female child and protecting her from the wicked world is the challenging task for the parents. The sudden marriage wrapped her inside a sadistic family life. Kanniamma was tortured by her husband and in-laws. They looted her jewelry and sold it in bank without her knowledge. They locked her at the backside in the name of custom and traditions.

Pregnant sister-in-law came home. Both of them are head of the childless. They should not meet each other. ‘So, they ordered me not to come outside and locked me at the back. One can be without food, one can be without water. Is it possible to remain normal without attending nature call too?’. (44)

Kanniamma informed her husband that her mother-in-law is ill treats her during his absence. Her husband did not care anything about his wife or the baby inside the womb. Instead of enquiring, he scolded her back for complaining. So, without informing her husband she moved to her mother’s house. There she spent her days thinking about her painful past:

He will hit me continuously and crush me to the floor during the quarrel. I will move away to hide myself and cry. He won’t leave me for that too. He will come there and twist my hand. He scolds me that I create a big scene for a small pat. Do you think men won’t raise hand towards their wife, always?. . He beats me until my body aches, kicks until my hand and legs swell, vulgar and abusive words, rolling me wildly in the mat. (88)

Kasi’s mother exaggerated to the bride’s family that her son earns thousand to two thousand rupees, in order to hold the hands of Ragini in terms of marriage. Ragini studied till tenth standard, so everyone treated her with more care. Only after getting married she found out that her husband is unemployed and not fit for any job. In beginning she expected more from her husband and gets disappointed often. Her focus was only on the money. Her character had a transformation when she got Supervisor job under her husband’s boss R.R.M. Whenever her boss scolded the poor workers during unexpected accidents she felt pity for them. She realized that money cannot buy happiness. So she helped the workers when they were in need. Ragini encouraged her husband in all aspects.

R.R.M., the Cunning Capitalist

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R.R.M. was shown as a benevolent business man in the beginning. The man is not only rich in money but also by heart, everyone believed. He hired Ragini as the supervisor of the construction site, because he thought hiring an educated supervisor may cost him extra and may not be trustworthy. She accepted whatever he gave as a salary and did not bargained. His selfish nature is revealed when he did not show any concern towards the worker who got injured during the constructing work. When the victim's mother cried for help, R.R.M. answered her "Did I told your daughter to get injured? She must be more careful and dutiful during her work" (147). It is the responsibility of the boss to compensate the worker who got injured in the site, but R.R.M. was not ready for that. Each time he shouts at the unexpected accidents. Once he handed over jewels and currencies to Ragini when the vigilance came for raid, without knowing the upper class tricks Ragini hid them in her hut and saved him.

Unconcerned life

When Kasi went to Chinnathayi's hotel, he found a controversial argument between two different political party volunteers. Each boasted the decorations and expenditures of their own leader's political meetings. Chinnathayi shouted at them for praising the men who did not helped the poor in anyway. "The stagnant water reaches the height of knee, under the pipe. We are placing the pots above the bricks one on top. Why can't you put cement over there? Is there a street light? It went off within a week. Why can't you put light over there?" (50). It shows the government's careless attitude towards these voiceless people. The ruling party as well as the opponent is not ready to solve the queries of the poor people. The politicians walk down the road only during the time of election and gives falls promises to get vote. The sufferings of working class people are not concerned by anyone.

Suseela, a Supporting character

Suseela is a good friend of Kaveri. She done her masters in Arts and joined her Doctoral degree. In her research she decided to concentrate on the problems of the construction workers. So she stayed in the area one among the other construction workers lived. After seeing their difficulties she dropped her thesis work and helped the people around her. Everyone thought that she is here to convert them to some other religion. As days moved on, she became one among them and guided them. She even criticized the politicians for not taking proper measures on their own area problems. Her ideas were optimistic. She encouraged everyone for their good progress. Once, a man insulted Suseela that if she would have submitted her

thesis regarding their problems, the government would have given something for them. Suseela angrily replied:

See... we got independence. It is our duty to earn in this Independent country. We have rights to ask the profits according to our efforts. It is a pleasure for this Democratic country to give discounts and prizes to boost up the employees. . . The government is not a philanthropist existed during olden days, to give everything. We didn't lose our self respect like beggars and ready to accept whatever they give. (62)

Suseela encouraged her friend Kaveri and her family. She introduced the Mason Training School for Women to Kaveri and Ragini. She advised them to be independent and not to look upon others hands for finance. Without her optimistic verses neither Kaveri nor her family resisted the difficulties. Like a supporting pole, Suseela raised their thinking. She admitted them as Union Member and taught all the merits about being a member in Union. Suseela fed them strength and spirit to all.

Conclusion

Throughout this novel, the author Thilakavathi has concentrated on struggles of the working class people in this dystopian society. People suffered due to poverty and irresponsible politicians. Women suffered in terms of marriage and custom. This story has exposed the agonies of construction workers and their families. They are suppressed economically and socially. Through her writings the writer wanted to bring their life to light.

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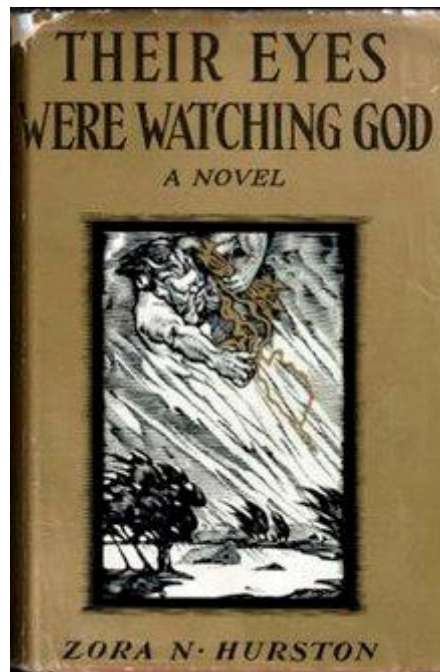
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**Emergence of New African-American Woman: A Study of Zora
Neale Hurston's *Their Eyes Were Watching God***

Dr. Shanmugiah and Dr. Mrs. Alagi Karmegavannan

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

African-American Feminism

African-American Feminism draws a clear line of descent from the self-positioning of Zora Neale Hurston, a Southern Black Woman Writer of early 20th Century (1891–1960). Her unique status as the literary foremother to her contemporary Black Woman Writers and to the second generation Black Woman Novelists like Alice Walker and Toni Morrison is evidently seen in Alice Walker's launching Hurston's revival in 1975. Hurston slipped into literary obscurity for more than three decades since 1950s. It was only Alice Walker, the leading spokesperson of Black Feminism, unearthed the buried treasures of Hurston's works.

Hurston

Hurston was born in 1891, fifth of eight children to the parents, dark-brown Ann Lucy Potts and John Hurston, a mulatto man. Her home town was Eatonville, the Southern all-black-town, in Florida. Hurston moved to Harlem, the black capital in New York City, where she was able to establish her position as a serious writer with her affirmation of Black Cultural Values with its tradition and heritage.

Their Eyes were Watching God

The assessment of her master piece novel *Their Eyes were Watching God* (1937) projects her as a trendsetter in making “a commitment to an exploration of self” (Christian 1985, 172). This path breaking work, written with feminist perspective established her in the evolution of Black Woman writing as the pioneer.

The female protagonist of this novel Janie Crawford emerges as a new woman. Hurston puts Janie on the track of autonomy, self-realization and independence. Critics feel that Hurston has endowed her protagonist Janie with such power and presents her as a daring woman. Hurston herself was a strong and tough-minded woman with greater audacity and she also struggled in the male-dominated Canon and suffered scholarly neglect. Being an uncompromising feminist, fierce and a charismatic personality, she has attempted in this novel to focus on Black Woman’s quest for self-identity, celebration of female consciousness, independent life and total freedom as a human being. The Black women felt their need to break their invisibility by challenging patriarchy thereby creating a space for them.

African-American

African-Americans were earlier known as Black Americans; later as Afro-Americans. After the struggle for racial-equality they are nowadays given the prestige as the African-Americans. Their experience shows that their quest for self-identity and self-definition in the context of dominant American Culture is much complicated. The Black’s attainment of this self-identity and self-esteem becomes a struggle, because, this problem of the 20th Century was the problem of the “Color line”.

Double Consciousness, Triple Consciousness

The condition is worse in the case of women. DuBois has coined the phrase “Double Consciousness” to explain the jeopardy of the Negro who is at once both Black and American. Hurston has gone a step ahead to revise the metaphor of DuBois to explain the disfigurement in the lives of the black women. She depicts black woman characters as bearers of “Triple consciousness” so as to bring out convincingly the condition of the black woman who is at once “black, American and female”. Hurston's observation, “De Nigger Women is de mule uh de world” (*Their Eyes*.14) depicts the black woman's plight under the different forms of racism, sexism and capitalism in America. She is conscious of the difficulty in fixing “The Self” of these victimized black women in the hostile and the changing socio-cultural conditions of the male and white society. The black women have been oppressed not only by the white world but also by the men of the black world. Black women are called victims of what Barbara Smith calls “Geometric oppression”. (Hernton 51) It is obvious that Black women have been victimized not only by racist and sexist assumptions but also by scholarly neglect. Hurston, like many other black women writers at that time suffered “Intellectual lynching” at the hands of white and black men and white women. Barbara Johnson makes a valid observation on black woman's invisibility and throws more light on the plight of the black women in America:

Black women suffer from both sexism and racism within the very movements whose ostensible purpose is to set them free. The “black woman” has never been considered as separate distinct category with a history and a complexity of its own [...]. The term “Women” is synonymous with black men. The very existence of black women thus disappears from an analogical discourse designed to express the types of oppression from which black women have the most to suffer [...]. The black woman is both invisible and ubiquitous: never seen in her own right but forever appropriated by the others for their own ends. (372)

Authentic Ideology for a New Black Womanhood

Hence, Zora Neale Hurston the central figure in the Black Female Literature has not stopped with merely giving a graphic account of the denials, deprivation and dehumanization of the Black women. On the other hand, she goes a step ahead and makes a conscious effort at giving an authentic ideology for a new Black womanhood.

Despite the hostile male writer's attitudes and men's personal prejudices towards her, Hurston with her fierce spirit and with a strong and tough - mind and audacity transgressed the boundaries of the expectations of women in those days.

Hurston's Novel *Their Eyes were Watching God* (1937) is a pioneering work in the African American fiction, exploring the black female selfhood. This novel uses the folk life of the rural south to create a brilliant study of race and gender in which Janie finds her true identity.

Janie

The protagonist of the novel, Janie is a beautiful mulatto woman who struggles against conforming to the definition of the black woman as the mule. The black women are identified as "Mule" in the Hierarchical world of race and gender. Hurston's preoccupation in her fiction *Their Eyes* is to challenge the Grandma Nanny's Version: "De Nigger Women is de mule Ah de world so far as Ah can see" (*Their Eyes* 14) Hurston's famous phrase "de mule" which has become the metaphor for the suffering and suspended Black women is the embedded image that haunts Janie through two marriages.

The major theme of the novel *Their Eyes* is Janie's search for and attainment of self-identity which is not something that exists as a finished product waiting to be claimed by Janie. Instead, she had to pursue a journey towards the "far horizon" (*Their Eyes* 29) to fulfill her wishes and the romantic dream that she had under a blossoming pear tree. The romantic vision under the tree revealed her the mysteries of life, showing the pear tree as the symbol of love, marriage, and procreation. Janie acknowledged sexuality as a natural part of life, a major aspect of her identity. Only from this moment, her conscious life and her efforts to know herself began. Therefore, Janie's quest for the horizon set her to search for the autonomous sexual choice through which she hoped to attain her love and freedom, consequently self-identity.

Being a teenager, Janie's inexperienced state blinds her to the barriers that would attenuate her desires. Through her first two marriages, she learned that marriage did not make love. She achieved her targets of selfhood, the emotional fulfillment, freedom and free love with the third man, Tea Cake. Hurston devotes the whole novel to portray Janie's growth in

her search for self-actualization and heterosexual love which she searches for nearly thirty years.

Emotional Fulfillment

The conflict between Janie's own definition of self and the definition imposed on her by others may be relevant for a proper understanding of this black woman's struggle in her acquisition of self - definition. While Janie thinks that achievement of emotional fulfillment through real love and individual freedom alone can offer positive avenues for potential self-growth, her grandmother Nanny, on the contrary, strongly believes that material property alone can bring a woman, happiness and security. Much against the hopes of Nanny, the marriage fails, as it does not guarantee Janie the much-needed genuine love and warmth, expected of a true marriage. Killicks always treats Janie as a mule and expects her to be a passive victim of his male domain. Thus, Janie's grandmother Nanny, with her obsessions with materialism as a way to success, destroys Janie's personality and aspirations.

When Janie married Joe Starks, she has not found fulfillment of her inner desires. This second marriage with Starks was not forced by anybody but chosen on her own volition. This marriage also fails as Jody Starks proves to be no better than Killicks and Jody views her as a lifeless property and not as a human being with her own thoughts, feelings and aspirations. These two marriages, in fact, dehumanize her. Quite appropriately Jon Woodson observes, in Janie's life, the destructive forces are manifested as "conventions of male - dominated marriage, aggressive territoriality, and materialism" (631).

Safest Escape from the Hazards of Racial and Sexual Oppression

As for Nanny, her slavery time experiences have led her to see the domestic pedestal as the only safest escape from the hazards of racial and sexual oppression. Her confined vision stems out of her history as a black slave woman. She knows that "Us colored folk is branches without roots" (Their Eyes 16). Under slavery, she had been used as a work ox and brood sow. The history of the grandmother represents the class, race, and gender prejudice in America. During slavery, her own dreams were stifled and she thinks Janie's dream of love is also a myth because she is aware of the violent realities of Black female life in America. One of the major themes of the novel is expressed by the protagonist's grandmother thus: "De nigger woman is

de mule uh de world so far as Ah can see” (Their Eyes 14). The black woman is like the mule, carrying the burdens, heaped upon them by society and family. For the slave woman like Nanny, marriage is meant for protection and financial stability.

Janie’s views on marriage with heterosexuality are quite contrary to the middle-class values opted by her grandmother through Janie’s first marriage. She rejects the text of Nanny’s misguided and confined vision, formulated by the oppressive racist and sexist society. Fearful that Janie would be ruined by men folk, black and white, like Janie's mother Leafy, she forces Janie into early marriage with an affluent and unromantic middle-aged man Killicks. Her dream for her daughter Leafy was already shattered when Leafy was raped by her white school teacher, at her age of seventeen.

Slavery Time - Nanny

In Janie’s journey towards self-definition, Hurston perceives the appropriateness in drawing the attention of Janie to the sad plight of black women at the time of slavery. Hurston, through the voice of Nanny, in *Their Eyes* articulates the black woman’s pitiable place in the history of slave tradition. Nanny preaches “a great sermon about colored women” (*Their eyes* 16). A few critics agree that Hurston uses the first few chapters of *Their Eyes* like a neo-slave narrative to narrate the slave history of women. Nanny’s narration documents black female slave experiences. Nanny could not fulfill her dreams but lived miserably as a concubine of her white master.

Hurston portrays Nanny’s dehumanized condition in the big plantation close to Savannah. When Nanny gave birth to the baby of her White Master, the angry White mistress entered her room and slapped in her jaws accusing, “Nigger, What’s yo baby doin’ wid grey eyes and yaller hair?” (*Their Eyes* 17).

Black Women were defined by the plantation society, as promiscuous women, prolific breeders, hardworking mules or nurturing mammies. This inherited conception from a patriarchal and racist society functions as obstacle to Janie's potential to realize her creativity and independence. By recollecting her own unhappy past as a slave, Nanny preached her granddaughter: “Honey, de white man is de ruler of everything as fur as Ah been able tuh find

out [...]. De nigger woman is de mule uh de world so far as Ah can see. Ah prayin' fuh it tuh be different wid you" (*Their Eyes 14*).

Hence Nanny prefers for Janie, protection through marriage rather than freedom. She fears Janie's dream and freedom may make her "the spit cup" by both black and white. Grand mother preaches Janie with ancient wisdom, the admonitions about the vulnerable conditions of black women in the racist and sexist society in America. Here is the anxiety of the grandmother to bring a vision to her granddaughter about the sexual and racial barriers even after emancipation. The profound slave narrative and the textual function of Hurston through the old Nanny in *Their Eyes* brings to light, two things. First, Racism is the legacy of American slavery. Yet, the black woman's condition was much worse than the black man's because "To be Black and Female" was to be in "Double Jeopardy" (Beale 90). The sexual vulnerabilities of both the grandmothers and mothers would continue down to their daughters of black community. Secondly, the term "de mule uh de world" (*Their Eyes 14*) indicates the figurative of black women. The mule symbolizes the suffering maternal legacy of the African-American women.

Mulatto

The word "Mulatto" itself etymologically is derived from the word "Mule" and "the mule is a cross breed between the donkey and the horse and a being that itself was incapable of producing life" (Christian 16) The mulatto woman who has the white and the black blood mixed in her vein is also a cross breed like the mule which is a hybrid offspring of a male ass and a female horse. Mules are beasts of burden because of their ability to withstand hardships and perform work under conditions so, hard. Hurston's heroine Janie in her quest for self-fulfillment repudiates this role as a mule.

Redefines Black Feminine Identity

Hurston redefines the black feminine identity. She evaluates the condition of black women through their meaningful struggle as "black and female" and focuses them as strong "bodacious women". The protagonist Janie emerges as a new African - American woman, resilient with "Stoic toughness". She believes that through women bonding together, the

community of women may attain the redemption of the self. The friendship and bonding between women is a means of liberation from patriarchy.

Dalit Literature in India

One can identify striking similarities between the literatures of the African - American and that of the Dalits in India. Historically the experiences undergone by the Blacks are similar to those of the Dalits in India. Dalit Literature is a literature of protest and a demand of the oppressed for social equality in the caste and class-based society. The black woman, being black and female is doubly oppressed that she becomes the double victim of both race and gender oppression. She is looked down upon as a wanton creature available for instant sexual gratification by her white master. The powerful white male crushes, exploits and emasculates the black male who in return attacks black female brutally. Thus, the black woman becomes the “*Slave of a Slave*”. Similarly, Dalit women in India are marginalized economically and socially and exploited sexually. The Caste and gender factors join hands to crush them inhumanely. Her search for meaning and identity ends in doing subservient works and she meets with violence and oppression both at home and outside the family. In short, like the black women in America, Dalit women also are socially manipulated, physically raped, used to undermine their own households, and they are powerless to reverse this syndrome. Thus, the harsh and violent realities of Black female life in America is comparable to that of the Dalit women in India.

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The Negro Artist and the Racial Mountain:
A Reading of Langston Hughes's Selected Poems

Shubhanku Kochar, Ph.D., M.Phil., M.A. in English

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Langston Hughes



Langston Hughes (19-2-1967)

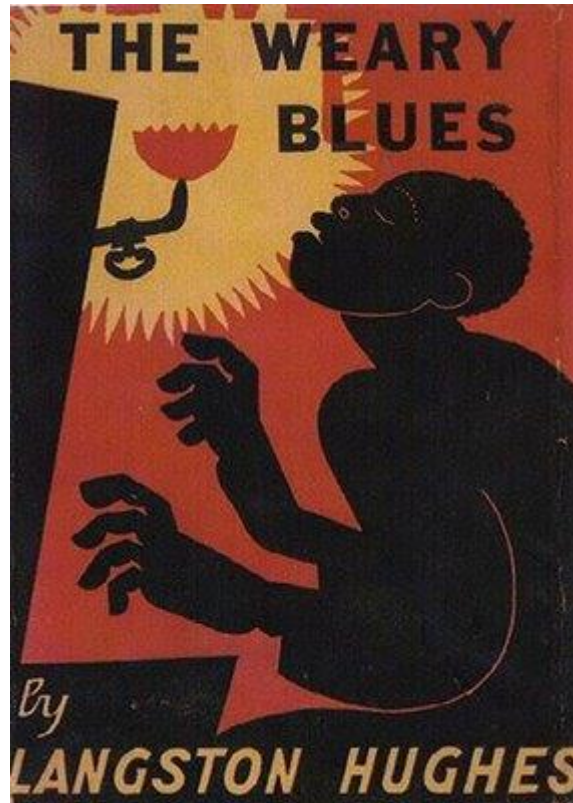
Courtesy: <https://www.thefamouspeople.com/profiles/langston-hughes-187.php>

Langston Hughes is one of the well-known black American writers. He has not only written poems but plays and novels too. It is his poetry which has gained him a permanent place in the canons of African American literature. His poetry is simple, rhythmic yet complex in nature. There is something in his poems that makes them hard to forget. He was an active writer during Harlem

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Renaissance of twenties and thirties. During that time, he penned down his credo of art as well. This paper aims at analyzing his selected poems from his own criteria of Negro art as expressed in his manifesto “The Negro Artist and the Racial Mountain, published in 1926.”

Black Writers Have a Responsibility



Before a close reading of his poetry is undertaken from the above set perspectives, it would be in place to first mention his aesthetics of art. Hughes proclaims that Negro writers have a responsibility towards their race and heritage. They should not betray their race by neglecting their legacy. He further argues that every black writer in United States has to climb a ‘racial mountain’. It is not possible for the black authors to write in their true black selves because middle class blacks disown it and whites dislike it. In order to bring his point home, Hughes states an anecdote.

Once, a black poet apprised Hughes that he never wanted to be a Negro poet. He wanted to write like whites hence unconsciously, he wanted to be white. Hughes explains that the reason behind such a wish is that the fellow poet comes from a black middle-class family. His father is in a reputed job, his mother is a respectable lady. The entire neighborhood that he comes from consists of doctors, politicians, landlords and teachers. The children in such a surrounding attend integrated schools. These families maintain a good house and two cars in South and visit white theatres in the North. They

believe in the perennial judgement, “white is always right.” In their homes, they read white magazines and white newspapers and repeat, “don’t act like niggers.”

Should be Faithful to Own Race

Hughes wonders that a person coming from such a background is not likely to be bothered by his heritage. He believes that a Negro artist should be faithful towards his own race. There is ample content available for the Negro artists to derive his substance from. He points out that the majority of the Blacks living in America are poor and live in slums. This is how he describes his own people poetically

But then there are the low-down folk, the so-called common element
and they are the majority- may the Lord be praised! The people who have their
sip of gin on Saturday Nights and are not too important to themselves or the community, or
too well fed, or too learned to watch the lazy world go around (Ervin 45.)

Subject Matter of A True Negro Art

Hughes suggests that these are the people whose life should be the subject matter of a true Negro art. These are the people who live their lives to the fullest. They dance whole heartedly, sing whole heartedly, jump whole heartedly, laugh whole heartedly and when they weep, they weep whole heartedly. While praying, their prayers are in the form of ecstasy, they don’t restrain themselves to pose as civilized. His point of view is that a true Negro artist should not be afraid of reclaiming his heritage. He should not fear Whites, he should not be carried away by middle class Blacks rather he should remain firm to his roots. He portrays a dilemma encountering a Negro artist that blacks want him to present them as smug and nomadic like whites and whites bribe him to stay within stereotypes. He illustrates that whenever any Negro writer writes in Negro style or takes substance from Negro life, he is either dismissed or not read at all.

The writers like Charles Chesnutt and Jean Toomer were not given their due respect in their time because they were too negro like. Therefore, Hughes concludes that every Negro artist has a responsibility on his shoulders. He should express the Aspirations and predicaments along with hopes and fears of his race in front of the entire world. He ends his argument on a positive note: “If white people are pleased we are glad. If they are not, it doesn’t matter, if colored people are pleased we are glad. If they are not, their displeasure doesn’t matter either. We build our temples for

tomorrow..." (Ervin 48)

Expression of the Pains and Pleasures of His Own People

As far as Hughes' own poetry is concerned, he adheres strictly to what he promotes. His poetry is an expression of the pains and pleasures of his own people. He does not flatter whites by remaining with stereotypes. He doesn't cater to middle class blacks by portraying them as neat and clean like whites. He is a poet of masses. He sings with them and sings for them. He presents them as honestly as he can. There is sincerity in his delineation of black life as lived in slums and ghettos. He is not ashamed of his people and their manners. He writes his poems in true Negro dialect with true Negro characters. To quote his own words; "Most of my own poems are racial in theme and treatment, derived from the life I know." (Ervin 47).

According to Arthur Davis:

From the very beginning of his literary career, he was determined to forge his art, not of the secondhand material which came from books, not out of fads dictated by a demanding patron, but out of the stuff of human experience as he saw it. He remained faithful to his decision. (281)

Cross

To begin with, one can cite "Cross." it is a beautifully crafted poem with rhythm and music involved. It is a small poem of twelve lines with three stanzas of four lines each. In this poem, Hughes vocalizes the psychological trauma of being Mulatto in white American society. The result of inter mingling of white and black races was the birth of a new category of human beings called Mulatto. It was a mixed race in which people where neither black nor white. They were neither accepted by white because they had black shades in them nor they were embraced by blacks because they had white blood in them. Hughes has also penned a play entitled *Mulatto*. In this play, Robert, the central character dies in the end in quest of his place in the society. His father is not willing to accept his claim and he is too white-like to be accepted by blacks.

In the poem too, the poetic persona is in a state of conflict. It seems as if he cursed his father initially because he did not know that a white man was his father. He has also cursed his mother because he has inherited her blackness. Hughes portrays his effort to reconcile with his parentage when he writes:

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My old man's a white old man
And my old mother's black.
If ever I cursed my white old man
I take my curses back. (Harper and Walton 143)

Here, Hughes is not catering to the white audience. He is neither satisfying the whims of black middle class. He is exhibiting the trials and tribulations of his own brothers and sisters who are neither white nor black. Hughes himself was of mixed race, so he might also have undergone psychological trauma of being left out. In the last stanza of the poem, Hughes skillfully pin points the big void between both the races in terms of their financial positions. Whites were powerful, they had money, so they could easily die in big houses whereas blacks and mulattos were poor and most of the time out of work or with bare minimum wages, so, they died in utter poverty. Hughes writes:

My old man died in a fine big house
My ma died in a shack.
I wonder where I'm gonna die
Being neither white nor black? (Harper and Walton 143)

Christ in Alabama

In his famous poem, "Christ in Alabama," Hughes allegorically points out the tortures of South for blacks. South, as is known, was inferno for the Negros. During slavery, countless slaves escaped from South to North and further to Canada because in South they had to undergo excruciating tortures. After slavery, South continued to remain as hell for Blacks because of Jim Crow. The violence in the form of lynching and segregation made South almost neither world for the African Americans. Until 1960s, the condition remained more or less the same.

Hughes argues that had Christ been born in South, He would have been treated like a Negro. He takes the God of Christianity to subvert the entire paradigm of oppression. Until now, *Bible* was cited to justify the wrongs inflicted on the Blacks. Hughes postulates that had Christ been a nigger, he would have been exposed to torture and trauma. The overall tone of the poem is that of bitter satire and irony. For example:

Christ is a nigger
Beaten and black
Oh, bare your back! (Harper and Walton 143)

Here also, Hughes is voicing the concerns of his race. He is not worried about becoming famous or infamous. For him, honesty and fidelity towards his race is more important. He reproduces a couple of phrases in this poem which were always reverberating in South at both the times- slavery and sharecropping era. The phrases such as ‘Oh, bare your back!’ and ‘Silence your mouth,’ are present in both slave narratives and segregation narratives in plethora. Hughes no doubt is people’s poet.

He equates the suffering of black men with the suffering of Jesus Christ. The way Christ was hanged, so was Black man. Lynching became the order of the day in post-bellum South. White, in order to sustain their terror, constantly hanged black men for no valid reason. Negroes were accused of being rapists and cheaters. Richard Wright in his *The Black Boy* also counts the horrors of South escalating into lynching and shooting. Hughes also in *Mulatto* shows the frenzy of the mob that wants to slay a black man. James Weldon Johnson too in *The Autobiography of an Ex-Colored Man* depicts the horrifying scene of lynching witnessing which, his narrator decides to move North forever and to pass for whites.

Hughes concludes the poem on a tragic note. There is dark humor, but it is dominated by a note of sadness. Hughes writes:

Most holy bastard
Of the bleeding mouth,
Nigger Christ
On the cross
Of the South. (Harper and Walton 143)

Dream Variations

In “Dream Variations,” Hughes explains the aspirations of his race in a very subtle way. He is portraying the dreams and desires of his own brethren. One wonders, after reading the poem, that even very basic things were denied to negroes. They were treated as second class citizens. Even today racism exists; at least psychologically. The poetic persona expresses his dream. This can be considered as a counter narrative to the Great American Dream. Like his white counterparts, the protagonist in the poem is not dreaming about material success. He is not thinking about cars, gadgets, bank accounts, land, houses etc. He does not want to be a Managing Director of a company. He does not want acres of property. His dream is a fundamental dream of living life with freedom and without discrimination.

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The Negro Artist and the Racial Mountain: A Reading of Langston Hughes’s Selected Poems 545

He wants to jump freely, dance freely, roam freely, and rest freely. He wants to enjoy sunrise and sunset. He wants to lie down in a carefree manner at night. In a way, Hughes is questioning the idea of freedom expressed in American constitution. According to the constitution of America, everyone is entitled to live life fully and holistically. It guarantees the individual right of equality and pursuit of happiness.

If a person is dreaming about enjoying mornings and nights without being hampered, one can surmise that life for such a man is not easy at all. Hughes vocalizes the desires of his race poetically and subtly:

To fling my arms wide
In the face of the sun,
Dance! Whirl! Whirl!
Till the quick day is done.
Rest at pale evening...
A tall, slim tree...
Night coming tenderly
Black like me. (Harper and Walton 144)

Frosting

Likewise, in “Frosting”, Hughes preaches to his race to rise up and speak for itself. He argues that freedom given to Blacks will remain sham until blacks themselves stand up for their rights. He acts like a preacher on the pulpit or leader on the podium who urges his community to stop being docile. For him, poetry is not just an expression of feelings, it is also a way to reach out to masses. He attacks the ways of the white folks within the span of eight lines. He insists that blacks have to ask for their fundamental rights otherwise the democracy of the whites will continue behaving in an undemocratic way.

He jots that the freedom from slavery did not prove fruitful for the blacks because they had to live under a system of segregation. The system of share cropping which was bequeathed onto the blacks actually proved to be gruesome. Constant shifting from one field to another and whites taking away their profits and leaving blacks with a few morsels was actually no freedom at all. George A. Towns in *The Sharecropper*, depicts the exploitation of the black farmers. The proprietor of the land, after witnessing the immense crop asks the poor sharecropper to leave his farm at once so that he can enjoy the entire harvest himself. Similarly, Alice Walker in *The Third Life of Grange Copeland*,

portrays the homelessness of a share cropping family which is exploited by the system of share cropping.

Hughes pinpoints that Blacks must stand against the policies of discrimination otherwise the freedom which they received after emancipation would amount to nothing. The promise made by the Government to give each black family a mule and forty acres would remain unfulfilled until blacks themselves unite and ask for their rights. He pens:

Freedom
Is just frosting
On somebody else's
Cake –
And so, must be
Till we
Learn how to
Bake. (Harper and Walton 145)

Harlem Sweeties

In the same way, in “Harlem Sweeties,” Hughes goes onto portray the black women’s beauty. Indirectly, he is anticipating the ‘black is beautiful movement’ of 1960s and 70s. Davis also remarks, “Harlem is the predominating theme in the poetry of Mr. Hughes. Either stated or implied, used as subject or background or protagonist, and on occasion even as a symbol for Negroes everywhere, Harlem has been a constantly recurring theme in Langston Hughes’ poetry” (282).

After reading the poem, it seems that the speaker is not at all fascinated by the beauty of white women. For him, white face, blue eyes, blonde hair and thin nose have no attraction. He is captivated more by the beauty of his own race. Black women for him are as sensual and erotic as people consider white women to be. The central character of Toni Morrison’s *The Bluest Eye*, Pecola craves for the blue eyes of white beautiful women. Had somebody recited this poem to her, she might have revised her concept of beauty. Though Hughes’ description of a Harlem beautiful girl is as patriarchal as it could be yet one can exonerate Hughes with the view that he is not eulogizing the white women.

Subject Matter of Hughes’ Art

The subject matter of Hughes’ art is totally black as he himself proclaimed. The black women described in the poem are chocolatey and sweet brown. He enumerates the types of beautiful women

found in Harlem. The speaker addresses Harlem's beauty as 'caramel treat', 'honey gold-baby', 'peach skinned – girly' and 'pomegranate lipped' so on and so forth. His descriptions are sensual enough to arouse even the feelings of a white man. He is not ashamed in acknowledging his racial heritage. He concludes the poem with the same enthusiasm with which he begins it:

All through the spectrum
Harlem girls vary-
So, if you want to know beauty's
Rainbow-sweet thrill,
Stroll down luscious,
Delicious, fine Sugar Hill. (Harper and Walton 147)

Hughes paints his race in multiple colours. After living such a terrible life of slavery, torture and segregation, blacks, no doubt, had a desire to run away. In fact, in 1920s when Hughes was writing; there grew a movement called 'Back to Africa' led by Marcus Garvey. The fact of the matter is, how so ever blacks might try, it is not possible for them to leave their mother land. The desire to leave America and to find a safe heaven somewhere on the Earth was perennially present in the hearts of the blacks, at least before 1960s. Hughes argues that there is no place in the entire world free from the presence of whites or Europeans. Even if the Negroes decide to escape to Africa, they would find European presence there in the form of capitalism and imperialism.

That's why blacks should try to settle down where they are and try to make their both ends meet. He exhorts his countrymen as:

I'm looking for a house
In the world
Where the white shadows
Will not fall.
There is no such house
Dark brothers
No such house
At all. (Harper and Walton 147)

Black Migration

During 1920s and 30s, there happened a large-scale exodus termed 'black migration'. Countless families came down to North from the South. They believed that the opportunities in the

North were far better. They were also tired of living life as field workers. North offered them industrial atmosphere. Suddenly, the streets and slums of New York and Chicago were inundated with blacks. Harlem, a neighborhood in New York became a center of black migration. Somehow, it also gave birth to Harlem Renaissance of 20s and 30s, a time when black art flourished. The immediate result of black migration was overcrowded ghettos. Whites again cashed in and made immense money. They owned many buildings in major cities of North which they now started renting to the black.

The rent was exorbitant, and the facilities were nil. Blacks had to pay the rent and survive with rats and insects because they had no other option. “Madam and the Rent Man” presents such a situation where the rent collector is in dialogue with the paying guest. He has arrived to collect rents, but the lady in the house denies paying the rent because she did not receive the basic amenities in the house that she was promised. *The Native Son* by Richard Wright also unfolds the decaying conditions of these hovel like apartments. Hughes presents the dialogue between the lady and the rent collector in a comic way.

The lady in the house says that she does not want to pay the rent because there is no water in the sink, the floor squeaks, the roof leaks, the back window is broken and there are rats in the cellar. Hughes again portrays the troubles and tribulations of his race. This time, his overall treatment of the subject matter is mixed with humor. His descriptions are cheerful, and the tone of the poem is that of defiance and courage. For example:

He said, Madam,
I ain't pleased!
I said, Neither am I
So we agrees! (Harper and Walton 148)

Mother to Son

Similarly, “Mother to Son” also encapsulates agony and anguish of a black mother in white society. The mother here is motivating her son to face the trials of life with fortitude. She conveys rather encouragingly that life for her had never been a bed of roses. She had to walk bare feet on thorns and bushes. There were countless obstacles that she had to pass through. The troubles are not over yet. Therefore, her son should take inspiration from her and move on. What she is articulating is that life for blacks is full of challenges in white society.

At every stage, they have to face the color bar. The racism of white America never lets them grow. Their potentials are always unrealized under the system of segregation. They don't exercise much freedom because of their marginalized status. The entire poem is scathing lambast of the system of domination and cruelty. Hughes uses metaphors such as 'splinters' and 'carpets' to point out the difficulties faced by Negroes. He writes:

Well, son, I'll tell you:
Life for me ain't been no crystal stair.
It's had tacks in it,
And splinters,
And boards torn up,
And places with no carpet on the floor-
Bare.
But all the time. (Harper and Walton 148)

Speaks More When Read Between the Lines

Hughes is a crafty poet. His poetry speaks more when read between the lines. He leaves ample space for his readers to manipulate and surmise. He is not one of those who would speak overtly. For example, in "Personal," he writes an exchange of letters between God and black man. The poem is not more than six lines. He does not provide the content of letters still, on the basis of overall ambience of his poems and attitude of whites towards blacks in general, one can easily guess the content. He writes:

In an envelope marked:
Personal
God addressed me a letter
In an envelope marked:
Personal
I have given my answer. (Harper and Walton 149)

Because blacks were treated with utmost disdain, that's why they must have harbored strong grievances against whites. Because they could not ask for justice from whites, so they directly would have complained to God. They must have written letters full of pain and sorrow addressed to God, at least psychologically. They must have also received responses from God at least psychologically. In the above lines. Hughes portrays the hidden and unspoken agonies of his own race. He doesn't provide the subject matter of the letter because as one understands, it is obvious.

Many a times, blacks might have contemplated suicide because of tortures they had to pass through. They might have imagined retribution in the heaven. They must have thought that God would definitely receive them well and would punish the whites in paradise. E.W. Grimke also reveals the same in her short story “Black is, as Black Does: A Dream.” She demonstrates that in heaven, the Almighty is sitting on his throne and punishing the whites. God doesn’t like whites because they did not follow his command on the Earth. He had conveyed through Moses to men to respect his neighbors and he punishes the whites because they did not respect their neighbors.

Death Wish

Hughes also highlights the death wish present in his race leading to suicide. He also seems to be arguing that perhaps, after death blacks would get their desired place. In his usual, crisp and compact style, he envelopes this tendency of his people in three lines in “Suicide.” He writes;

The calm,
Cool face of the river
Asked me for a kiss. (Harper and Walton 150)

To quote Davis, “fascinated by the Black Metropolis and its colorful inhabitants, he is never tired of delineating the endlessly changing moods of the ghetto” (282). That’s why, Hughes talks about the pride of his people. He, like historians, believes that blacks were the first born in the cradle of civilization. It is a commonly accepted fact that among all human races, Africans were the first. So, he is not a poet who is always talking about crisis and troubles of his race, he also talks about the positive aspects of his people. He is trying to give courage and motivation to his people in “The Negro Speaks of Rivers.”

He says that blacks should not be ashamed of their colour, the way whites want them to feel. In fact, they should be proud of their own historicity. Blacks were the first race on this Earth and black civilization was the most ancient and the greatest. Blacks were there when humanity at large was absent. He connects black history with four rivers chiefly: Euphrates, Congo, Nile and Mississippi. He asserts that blacks know more than others because they have witnessed the rise and fall of many civilizations. They know more than others because they are present on this Earth since the beginning. They have given this world many things such as iron melting techniques and pyramids of Egypt. So,

they should be proud of their ancient heritage. Slavery was just a bad chapter in their history and their existence in America takes that chapter forward. He writes:

I've known rivers:

I've known rivers ancient as the world and older than the

flow of human blood in human veins.

My soul has grown deep like the rivers. (Harper and Walton 150)

To Conclude

To conclude, it can safely be argued that Langston Hughes is truly a black poet. He is a representative of his own race. He does not bow down on his knees to flatter the whites. He remains true to his grain. He exposes the whites and sides with the blacks. He practices what he preaches. His poetry is indeed an application of his theory of art. He is not afraid of not being published. He does what he believes in and he believes whatever he does.

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Identification of Phoneme Inventory in Babbling by Malayalam Native Infants

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Stages of Language Acquisition

At the same time infant's speech perception is developing, the speech production also starts over first twelve months. Infant's first vocalizations are 'wild sounds'. Reflexive and vegetative sounds also appear in the first six weeks, 'Cooing' around six weeks, 'Babbling' around seven months. An early period of 'marginal babbling' then develops to 'canonical babbling' and then 'variegated babbling' around ten to fourteen months followed by first word around twelve months. These stages are universal and continuous.

Methodology

The data is a naturalistic speech data collected directly from child. The study was carried out by maintaining the proper recording using high quality recorder. The child normally got the complete environmental support and he has normal capacity to acquire language. The study aims at identifying the phonemes based on the production level of the infants in Malayalam language acquisition.

1. CRY (0:0-0:2 months)

Cry is the mode of communication. Child is unable to control tongue, lips, jaw and muscles. At this stage infants cry identified as reflexive and vegetative sounds such as coughing, burping, swallowing, grunts, discomfort sounds like wet, pain, etc.

2. COOING STAGE (0:2-0:4)

Cooing stage is generally as from three to five months. In this stage child often produce coo's or comfort sounds when having face to face interactions with a caregiver. Before cooing, i.e., zero to eight weeks there is only cry, no speech sounds. About three months crying changes to cooing and smiles when talked to. Infant can produce vowel-like sounds. This this stage child is in vocal play.

Production of Vowels in Cooing Stage

	a	e	i	O	u	ə	Semi-vowel (y/w)
Case1:A	✓	✓	X	✓	✓	✓	✓ (y)
Case2:B	✓	✓	✓	X	X	✓	✓ (y)
Case3:C	✓	✓	X	X	✓	X	X
Case4:D	✓	✓	X	✓	X	✓	X
Case5:E	✓	✓	X	✓	✓	X	X (w)
Case6:F	✓	✓	X	X	✓	X	X
Case7:G	✓	✓	X	X	✓	X	X (w)

BABBLING (0:4-1:4)

Babbling is a pre-linguistic skill that happen prior to the development of language and speech.

1. Marginal babbling

Marginal babbling identified as four to six months. This stage contain CV or VC pattern. It is considered as a type of pre-canonical vocalization along with cooing.

e.g. /taaa/

/teee/ (Case1:A)

/baaa/ (Case2:B)

/maaa/ (Case3:C)

2. Canonical babbling

Canonical babbling is identified as from six months to ten months. In this stage infants began to use variety of sounds and sound combinations.

2.1 Reduplicated Babbling

In reduplicated babbling infant repeat the same syllable over and over.

/ba ba ba .../ (Case2:B)

/me me me.../ (Case5:E)

/pa pa pa...../ (Case4:D)

2.2 Non-Reduplicated Babbling

Sounds are more varied. Rather than producing the same syllable over and over, Infant will start to combine different sounds and syllables.

Case1:A /bakka/

Case2:B /acca/
Case3:C /mme/
Case4:D /ccecca/
Case5:E /əmmi/
Case6:F /atta/

Canonical babbling with jargon speech

After canonical babbling infants babbling slowly start resemble with adult speech even though he may not be using real words. This babbling refers as jargon. This will continue through second year.

Case1:A /bakka/ ‘pappa’, /ko/ ‘hen’
Case2:B /cāyi/ ‘sari’, /pātta/ ‘pappadam’,
Case3:C /pānə/ ‘fan’, /ka/ ‘car’
Case4:D /kōyi/ ‘hen’, /bellam/ ‘water’
Case5:E /bāba/ ‘bappa’, /ōtto/ ‘Auto’
Case6:F /ayə/ ‘that’, /chōyə/ ‘rice’

Production of Consonants in Marginal babbling.

	p b	t d	k g	c ch	m n	/ñ/ ɳ	R r	S h	/l/ RR
	ph bh	d dh	kh gh	ṭ ṭh	ṇ ṇ	ḷ ḷ	v y	Ś ś	f
Case1:A	X X	✓ X	X X	X X	X X	X X	X X	X X	X
	X X	X X	X X	X X	X X	X X	X X	X X	
Case2:B	X ✓	X X	X X	X X	X X	X X	X X	X X	X
	X X	X X	X X	X X	X X	X X	X X	X X	
Case3:C	X X	X X	X X	X X	✓ X	X X	X X	X X	X
	X X	X X	X X	X X	X X	X X	X X	X X	
Case4:D	✓ X	X X	X X	X X	X X	X X	X X	X X	X

	X X	X X	X X	X X	X X	X X	X X	X X	
Case5:E	X X	X X	X X	X X	✓ X	X X	X X	X X	X
	X X	X X	X X	X X	X X	X X	X X	X X	
Case6:F	X X	✓ X	X X	X X	X X	X X	X X	X X	X
	X X	X X	X X	X X	X X	X X	X X	X X	

Production of Consonants in Canonical babbling.

	p b	t d	k g	c ch	m n	/ñ/ ñ	R r	S h	/l/ RR
	ph bh	d dh	kh gh	ṭ ṭh	ṇ ṇ	ḷ ḷ	v y	Ś ś	f
Case1:A	✓ ✓	✓ ✓	✓ X	✓ ✓	✓ ✓	✓ ✓	X X	X ✓	X ✓
	X X	✓ X	X X	X X	✓ X	X ✓	✓ ✓	X X	X
Case2:B	✓ ✓	✓ ✓	✓ X	✓ ✓	✓ X	✓ ✓	X X	X ✓	X ✓
	✓ X	✓ X	X X	X X	✓ X	X ✓	X ✓	X X	X
Case3:C	✓ ✓	✓ ✓	✓ X	✓ ✓	✓ X	✓ ✓	X X	X ✓	X ✓
	✓ X	✓ X	X X	X X	✓ X	X ✓	X X	X X	X
Case4:D	✓ ✓	✓ ✓	✓ X	✓ ✓	✓ X	✓ ✓	X X	X ✓	X ✓
	X X	✓ X	X X	X X	✓ X	X ✓	X ✓	X X	X
Case5:E	✓ ✓	✓ ✓	✓ X	✓ ✓	✓ X	✓ ✓	X X	X ✓	X ✓
	✓ X	✓ X	X X	X X	✓ X	X ✓	X ✓	X X	X
Case6:F	✓ ✓	✓ ✓	✓ X	✓ ✓	✓ X	✓ ✓	X X	X ✓	X ✓
	✓ X	✓ X	X X	X X	✓ X	X ✓	X ✓	X X	X

1. /v/ is constantly deleted or shifted to the medial position at the early stages of babbling.

E.g.

Case1:A

/vimānam/ > /dīvāna/ ‘airoplane’

/pūvə/ > /pi/ 'flower'
/vēṇḍa/ > /mēṇḍa/ 'won't
/veḷḷam/ > /bellam/ 'water'
/vadi/ > /badi/ 'stick'
/pāvam/ > /pām/ 'poor'
/kaduva/ > kadaba/ 'tiger'
/vaḷa/ > /bala/ 'bangle'

Case2:B

/vimānam/ > /kimānam/ 'airoplane'
/veḷḷam/ > /miyam/ 'water'
/vayaRə/ > /bayarə/ 'belly'
/dēvūṭṭi/ > /nīyūṭṭi/ 'deevutty'

Case3:C

/vimānam/ > /bimānam/ 'airoplane'
/vēḍana/ > /mēṇa/ 'pain'
/vaṇḍi/ > /mandi/ 'vehicle'

2. /ṇ/ identified in initial position and /n/ in medial and final position.

Case1:A

/ñāna/ > /ṇāna/ 'I'
/āna/ 'elephant' is possible.
/māṇṇa/ > /māṇna/ 'mango'
/kaṇṇə/ > /kannə/ 'eye'

Case2:B

/enna/ 'what'
/vaṇḍi/ > /mandi/ 'vehicle'

Case3:C

/veeṇḍa > /meenda/ 'don't want'

Case4:D

/vaṇḍi/ > /mandi/ ‘vehicle’

Case5:E

/kaṇṇə/ > /kannə/ ‘eye’

Case6:F

/maṇṇə/ > /mannə/ ‘soil’

3. /s/ is absent

/siddu/ > /diddu/ ‘name’

/saikil/ > /kākkəla/ ‘cycle’

/biskæt/ > /bikkattə/ ‘Biscute’

Conclusion

Infants cry is from zero to one month and the cooing stage is generally identified as from two to four months. It is commonly identified /a/ and /e/ in all cases. /i/ sound is only identified in case2:B. It is identified that /i/ ‘short or long , unrounded high front vowel absent in cooing. /i/ is possible in canonical babbling. This delay satisfies the theory of vowel production. In addition to pure vowel sounds, the semi vowel /y/ is clearly identified in case1:A and Case2:B. And /w/ in 5:E and 7:G

There is nearly three to four words in marginal babbling and about fifty-five words are identified in canonical babbling.

Identification of consonant inventory in Babbling by Malayalam native infants

STOPS	FRICATIVES	NASALS	OTHERS
p b	v	m	
t d		n ñ	l y
k c		ṇ ṅ	h RR

The sound that occurs during the acquisition of language tells about language development and its role in human beings and the knowledge of acquisition of normal children helps us to know

the deviations in normal language. And help us to diagnose and treat language in children. Ruddell (1970) states that 'Not all children are sophisticated users of their native language'. Children with various kinds of language disturbances as infants and toddlers seems to be handicapped in later years with variety of language disorders in reading and writing.

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Pre-linguistic Development in Infants - Perception and Production

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Two Overlapping Periods

The process of child language development is concerned with clear demarcations of stages in language development and the actual strategies adopted to acquire language at each stage. This language development can be divided into two continuous and over-lapping periods of verbal behaviour.

- a. **The pre-linguistic period**
- b. **The linguistic period**

Focus of This Paper

This paper discusses on the pre-linguistic development in language acquisition which includes the infant's ability to perceive linguistic stimuli or the infant speech perception which is defined as the ability to perceive speech before the recognition that such speech conveys meaning. And the infant's speech production which refers to the infant's ability to produce speech like vocalizations before they are giving linguistic meaning by the infant.

First Word Onset

Stern defined 'the end of pre-linguistic development as the onset of the first word in production'. The pre-linguistic phase is the time period before children say their first meaningful words which lasts from approximately 0-13 months. (Shaffer, 2002).

Development of Speech Perception

Children seem to be born with a perceptual system that is especially designed for listening to speech. New-borns respond differently to human voices than other sounds. From around one month of age children exhibit the ability to distinguish among certain speech sounds.

Categorical Perception

Psycholinguists made a major discovery of the fundamental cognitive mechanism for speech perception is categorical perception i.e., we do not perceive the speech stream as continuous. We automatically categorize speech sounds. Our ability to identify the speech sounds appears to regulate our ability to discriminate them. One-to-four-month-olds discriminated a contrast between [a] and [i] even when there was continuous variability in pitch of speaker's voice (Kuhl:1976). Two-month old detected change between words like 'bug' and 'dug'(Jusczyk:1997). Also detect /p/ and /b/ in [pa] and [ba] (Eimas:1971). Even more amazing is the fact that infants are able to distinguish between sounds in unfamiliar languages. They perceive a wide range of array of linguistically relevant sound distinctions extending beyond those which are significant in the native language. Despite this early sensitivity to contrasts among speech sounds, children cannot initially distinguish between meaningful words. The mapping to the specific language phonology is occurring by six months, and that changes in speech perception continues to develop over the infant's first year of life.

Sensitivity to Suprasegmental Units

Sensitivity to suprasegmental units also develops over the first year. Dutch infants of nine months distinguish between phonologically legal and non-legal clusters. (Frideric and Wessels, 1993). Infants as old as four days are sensitive to the difference between bisyllabic and trisyllabic items (Bertonciji and Mehler,1993)

Infants are also capable of intermodal linking of auditory and articulatory information regarding speech vary early. Infants share with adults basic mechanisms and organizations of speech perception, but an ability for an intermodal connection of articulatory and auditory information regarding speech.

Development of Speech Production

All infants, in all linguistic communities, pass through the same stages of early vocal development. These stages are not discrete, and vocalizations from previous stages continue to be used in subsequent ones. Pre-linguistic language development can be divided into three stages of categories:

- a. Stage 1 Crying or phonation
- b. Stage 2 Cooing
- c. Stage 3 Babbling

Stage 1 (0 to 2 Months): Crying or Phonation

The first stage is characterized by productions that bear little resemblance to speech. The vocal behaviors of this stage consist primarily of reflexive (sometimes called ‘vegetative’) vocalizations, such as crying, fussing, coughing, sneezing, and burping. These vocal types are referred to as ‘reflexive’ because they involve automatic, involuntary motor patterns. Some nonreflexive vowel-like productions occur at this stage. Psychologists have managed to distinguish types of crying:

Hunger cries: The cry starts as a quiet and intermittent cry which gradually becomes louder and more rhythmical.

Angry cry: the angry cry follows the same sequence as the basic crying pattern, but which is characterized by distinct lengths of sound and pause.

Pained cry: The cry of pain is sudden and loud from the start and consists of a long cry followed by a long silence, then a series of short gasping sounds.

Fake cry: Crying to draw attention

Stage 2 (2 to 4 Months): Cooing

In cooing infant increase control over voicing and the vocal tract. Cooing stage is generally as from two to four months. At around two months, the baby will engage in cooing, which mostly consists of vowel sounds. In this stage child often produce coo’s or comfort sounds when having face to face interactions with a caregiver. ‘Coos’ are characterized by nasal resonance and are generally perceived as containing vowels and consonants produced at the back of the mouth (velars, uvulars) and back vowels. Consonant–vowel syllables occur in this period lack the timing of opening and closure gestures found in syllable timing of adult speech.

Stage 3 (5 to 8 Months): Babbling

At around four months, cooing turns into babbling which is the repetitive consonant-vowel combination. An important milestone in linguistic development is the onset of babbling at around 8 months of age, a precursor to language consisting of syllable sequences like ba ba ba. Infants show more spontaneous vocalization when alone than when with others (Locke 135, 1993), suggesting that babbling is internally driven.

An early period of marginal babbling develops to canonical babbling, then variegated babbling (ten to fourteen months), followed by first words (twelve months). This development is not in clear stages but continuous, with overlapping forms occurring even between babbling and words.

a. Marginal Babbling (5-6 months)

Babbling might constitute a form of “vocal play,” including “exercise of the organs of speech” (Kent 1981, 113), a purely motoric exercise which manipulating pitch, loudness etc. This would predict a general developmental course in types of articulation in babbling, independent of the ambient language. Marginal babbling identified as four to six months. This stage contains CV or VC pattern. It is considered as a type of pre-canonical vocalization along with cooing.

/ma/ /ta/

b. Canonical Babbling (6-10month)

Later infant start to make extended sounds that are chopped up rhythmically by oral articulations in the syllable like sequences, opening and closing their jaws, lips and tongue. This is called canonical babbling. Canonical babbling is identified as from six months to ten months. In this stage infants began to use variety of sounds and sound combinations.

Next the child learns to repeat the sounds or reduplicates them. In this stage parents help the child in associating sounds with objects by talking the advantage of talking such as ‘meou meou’ for cat and ‘bow bow’ for dog etc. The child also learn to symbolize during this stage. Canonical babbling is also known as **Reduplicated babbling**

In reduplicated babbling infant repeat the same syllable over and over.

/ba ba ba .../

/me me me.../

/pa pa pa...../

c. Variegated babbling (10-1 month)

This is a type of re-duplicated babbling in which child produces a series variety of consonants and vowels co-occur. There is variation and complexity of syllables. Consonant repertoire increases substantially but stops, nasals and glides are still most frequent.

e.g. /bawidema/.

d. Canonical babbling with jargon speech (12-18 month)

After canonical babbling infant's babbling slowly starts resembling adult speech even though he may not be using real words. Child uses normal syllabic strings, more varied intonation patterns, and overlaps with child's true first word. This babbling is referred to as jargon.

First Words

First words typically appear during the period of canonical babble, and babble and speech coexist. By the age of 18 months, the proportion of babbled utterances has declined markedly, and words and short phrases begin to predominate. Babble and early words share the same phonetic properties in terms of sound types and syllable shapes (Stoel-Gammon, 1992). The consonants that occur most frequently in canonical babbling – stops, nasals, and glides – are the same sound classes that predominate in early word productions, and the manner classes that are infrequent in babble – namely liquids, fricatives, and affricates – are precisely those that appear later in the acquisition of speech. Moreover, the CV syllable structure that is characteristic of the canonical babbling period is also the most frequent syllabic type in early word productions.

Speech Perception and Speech Production

Developments of infants' speech perception and speech production correlate; both reveal infants mapping to the sound system of the ambient language during the first twelve months. In phonological language acquisition a new-borns must convert a continuous speech stream into unit of sound which provide a digital representation of language, and must create a representation of how these units are sequentially and systematically related. This analysis of the speech stream and a “combinatorial principle” which applies to the sound units are necessary for children to both produce and perceive any of an infinite number of possible new words and sentences. Discovering the essential units of the sounds of a language and their system of combination, of a language, is a necessary and primary step in “cracking the code” of the language surrounding the child (Barbera, 2006)

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Intersections of Language, Gender and Power: A Linguistic Approach to Discourses of Everyday Life

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Abstract

Discourses surrounding rapes and moral policing in India are not mere verbal expressions. They are manifestations of tacit assumptions and prejudices of Indian society on one hand and desperate pleas for drastic changes on the other. This paper tries to analyze the discourses which negotiate their way into the Indian psyche after such untoward incidents. The paper is fully based on the study of select speeches. The emphasis is on the linguistic features that covertly express as well as engender discourses which permeate the society and in turn, continue to keep specific values in circulation. The methodology used is a combination of discourse historical approach and critical metaphor analysis. While the former searches for evidences of discrimination in a particular speech and takes up the question of intentionality by examining the way in which the linguistic framework enforces the ideology of a particular group, the latter emphasizes on the unconscious associations of words and culturally and historically assumed values through metaphor identification, interpretation and explanation based on contextual analysis.

Keywords: Gender, Discourse, Religion, Power, Metaphor

Tragic Situations - Molestations

Indian women, and men, are living on the edge, perpetually in fear of rapes, moral policing and other forms of gendered violence. In their rush to become empowered, they are constantly pulled back by their gendered bodies. One could say, be it a three-year old or a seventy-five year old, one cannot evade one's gendered body consciousness. Body is constructed as a site of struggle and the feeling that your body is your identity is reinforced in and out through events and the discourses in the times we live in. Oddly enough, for a "culture" which prides itself on its preoccupation with spirituality, the materiality of

the body is a real challenge. Fear seems to rule over so much so that Indian kids before learning the first letter of alphabet are taught by their anxious parents, lessons of “bad touch”.

Focus of This Paper

This paper looks at a set of discourses which circulate in the society and analyze how these reveal a pathological obsession of a society with constructing gendered identities by maintaining the victim/victimizer or master/slave binary divisions. The first part of the paper analyses three core texts selected from contemporary articulations on the theme of rapes, moral policing and the dress code for women. These discourses are selected from print and electronic media and analyzed using a combination of two methodologies: one, the discourse historical approach with which the relationship between language and the context is examined to reveal the ideology behind it. Here, the understanding is that power relationships are realized in and through discourse and contributes to the configuration of social relations. The second tool to analyze the topoi and discursive strategies in a speech situation. The second method is the critical metaphor methodology by which the metaphors used in a speech are identified, analyzed and interpreted contextually. Identifying the conceptual metaphor used in the discourse is the main objective here, so as to uncover the unconscious emotional associations of words and assumed values. The second part of the paper is an attempt to trace the historical and ideological roots of these values by converging them with certain aspects of religious discourses in form and content.

Mob Hysteria

In a case of mob hysteria during March 2015, a 16 year-old girl committed suicide at Kodungallur in Thrissur district, Kerala. Aswathy, an 11th standard student got terrified when the natives questioned her along with the boy, who was her tuition class mate. In the first report by the Inspector who is in charge of the case, there is an objective evaluation of the situation, a seemingly unemotional account of what happened on the fateful day.

(1) At first when neighbors and relatives reached her house she denied that someone was inside the house, the boy was hiding inside. The girl was taken to her relative's house, but some of the neighbors waited outside, finally the boy emerged from the house. This further agitated them and the girl was brought back to be confronted with the boy. People were shouting at the duo, she then

rushed inside her house and set herself ablaze,” says Padmarajan P.K, sub-inspector at the Kodungallur police station. “We are not sure how to take the case forward. The natives said they did this in a good sense” Padmarajan added.

When we analyze it deeper, it turns out that the account is not as disinterested as we think. The police officer starts by emphasizing that the girl had “denied” that the boy was “hiding” which brings out the blame on the “duo” for apparently committing an “immoral” act curtailed by the society. The “agitation” of the crowd is constructed as a natural response to the weight of the ‘imaginary’ immodest act. The police also spell out their helplessness in admitting that they are not sure in what way they would take the case forward, which is a euphemistic expression that the case is as good as closed as there is the “good sense” of the society behind this accident. The report of the police intentionally or unintentionally tends to work in favor of the mob’s approach and exonerates them through the words “good sense”. Thus the police also works as part of the moral policing machinery in constructing a discourse which sides with the value administered by the society that a boy and a girl in a room cannot just be “talking” and that it will in no manner allow affront to the Indian culture which ironically enough was summed up by the Defence Lawyer of the 2012 Delhi rape case, ML Sharma “We have the best culture. In our culture, there’s no place for a woman”.

(1.1) The boy reportedly said “I went there just to talk to her. That is when some people came when Aswati was taken away by her parents. I thought of getting out by the back door. But when I looked outside the window some one was there. He threatened that if I did not come out he would call the police. I sent her a message saying I was going to surrender. She had said no. But I saw that message only later...a lot of people began to thrash me up. Some people said I should be tied up and beaten. Some people said that wasn’t needed. They asked what I did inside the house. I said we were just talking ,in the midst of all this, Aswathi and her aunt came .she didn’t say anything to me. She went inside the house and did that. I was taken away by the police.”

This account of the event by the “boy” reveals another aspect of the case, the discourse of fear which is deeply entrenched in the psyche of the boy and the girl. The boy repeatedly says he went there “just to talk” which is an outright lie in the eyes of the mob. Look at the predicament of a sixteen year old boy who looks through the window and sees a mob approaching to question him. His narrative

inadvertently places himself as a culprit who tries to escape from the police. Words like “I thought of getting out by the back door.” “I was going to surrender” reveal a frame of mind which is terribly frightened and who has grown up to internalize the fact that he was doing something wrong in the eyes of the society and that he had to pay the price. This same sense of fear and internalized sense of crime is instilled in the girl too. While the boy takes a chance to explain his position in the hope that he would be understood, the girl invariably knows that her language will not have any effect on this vicious mob. Her moral indignation is too deep for words.

2) In an article titled “Let the purdah revolution begin” in Mathrubhumi dated May 14 2015, which was written in response to another article favouring the rejection of the conventional purdah and a stylization based on current requirements, by K.V. Kala on 18 April 2015, Dr. Lasitha S of Manjeri Medical College, Manjeri defends the use of purdah on following grounds:

(2.1) a) While traveling, the women who wear purdah moves about, sits, lies down with the greatest freedom, uninhibited, because all their body parts are concealed from the public. b) It also avoids the additional burden of carrying sweaters since purdah shields us from cold.

(2.2) Dr. Shahasa Saluddin, Coimbatore: a) Purdah offers protection from ultra violet rays and hence prevents melanoma. b) Holy Quran issues forth that the beauty of a woman is exclusively for the eyes of her husband and her family and not to be relished by other men. Manusmriti 3:61 says that women should dress up attractively before their husbands so that their husbands are pleased and reproduction happens. c) Purdah forms a barrier between a female’s body and male gaze and while a man sees a purdah clad woman he is distracted and feels calm and consequently woman is protected.

(2.3) Sajna Siraj, Govt. Medical College, Kottayam: A woman who covers herself fully from the eyes of a stranger is a fully decent woman...whether the debates over purdah stop or not, not even a single Muslim woman will, even in sweltering heat, abandon purdah.

Pattern of Arguments in Discourses

We can see a pattern emerging in these three discourses. These three subjects view the world through certain metaphors. The title heralds a new change in the perspective of the issue, where some people try to see purdah not as a tool of religious oppression of women but as a choice for women beyond religions. It advocates the use of purdah by women of all religions and nationalities but by modifying its

cloth colour and its texture suiting the climate of the regions in which they live. This seems to be a democratic and present-day use of the erstwhile “oppressive” tool.

Let’s look at the metaphors that these discourses carry. In Dr.Lasitha’s response we see words like ‘uninhibited’, ‘concealed’, and ‘shield’. Her opinion reveals the hope of a woman who wants to move along without being inhibited by her body parts. This dress appears to her as a “shield” from something that makes her “inhibited” and “conceals” what she desires to hide from a particular form of gaze. The comparison made here is with a sweater that shields the body from cold. The second response depends on the logic of science as well as religion. The words “prevent”, “protection”, “barrier” presuppose the presence of an amorphous, fatal attack everywhere. Just as costumes rescue us from ultra violet rays and a prospective deadly disease, this dress helps the female body as an armor warding off such evil gazes. It also has an additional effect of calming down the male desire which is undoubtedly, the traditional duty attributed to the female. The third response too, celebrates the “covered” woman as the “decent” woman. Kathleen Lennon quotes from Simone De Beauvoir’s *The Second Sex* (1953):

Here is the beginning of the way in which women live their bodies as objects for another's gaze, something which has its origin not in anatomy but in “education and surroundings” (307). The consequence of living a body as an object of another's gaze is an inhibited intentionality, her spontaneous movements inhibited, “the exuberance of life ... restrained” (323) “lack of physical power” leading to a “general timidity” (355).

In all these reactions we see a conceptual metaphor emerging, the female body in war with the male gaze. Sadly, it points to the objectification of women and the internalization of a value code in which all men irrespective of age, sexual orientation or any other indexes are implicated. It also celebrates the ownership of the female body by the family. Thus, through these linguistic choices, what the female does, is to reinforce the notion of the female body as a body politic, a site owned and governed by some outside forces and constantly under surveillance. It also constructs the fear of every single man who happens to be in their way, as a potential rapist. Paradoxically, the apprehensive woman is manipulated to think that she is at ease within this body politic and wages a war against the perverted male gazes with the help of her clothing.

Embodied Self

Iris Marion Young discusses the concept of ‘the embodied self’ of women thus “She often lives her body as a burden, which must be dragged and prodded along, and at the same time protected” (36). Although this concept cannot be attributed to all women ignoring other parameters like region, religion, caste and geographic specifics, Young’s concept seems readily relevant for these women.

(3) O my dear hero, who in this world will not accept a husband like you? You are so famous, so magnanimous, so beautiful and so easily gotten.

In the Fourth Canto of Srimad-Bhagavatam (4.25.41) Srila Prabhupada writes, “In this regard, the word vikhyatam [famous] is very significant. A man is always famous for his aggression toward a beautiful woman, and such aggression is sometimes considered rape. Although rape is not legally allowed, it is a fact that a woman likes a man who is very expert at rape.”

3.1: Devotee (1): They said that the man cannot be convicted of rape if he honestly believes that the woman consented to his raping her.

Prabhupada: Yes, that is law always. Rape means without consent, sex. Otherwise there is no rape. There was a rape case in Calcutta, and the lawyer was very intelligent. He some way or other made the woman admit, “Yes, I felt happiness.” So he was released. “Here is consent.” And that’s a fact. Because after all, sex – rape or no rape – they will feel some pleasure. So the lawyer by hook and crook made the woman agree, “Yes, I felt some pleasure.” “Now, there is consent.” So he was released. After all, it is an itching sensation. So either by force or by willingly, if there is itching, everyone feels relieved itching it. That’s a psychology. It is not that the women do not like rape. They like sometimes. They willingly. That is the psychology. Outwardly they show some displeasure, but inwardly they do not. This is the psychology. (Morning walk, May 11, 1975, Perth)

Srila Prabhupada is considered to be a spiritual master who had millions of followers worldwide and is the founder of the famous Hare Krishna cult named ISKCON. Recently this take on rape went viral

over social media and led to fierce debates between defenders and detractors. ISKCON officials immediately came up with the view that Srila Prabhupada lived in Victorian India and the meaning of the word “rape” had different connotations then. He had used it in the sense of “to ravish or transport, as with delight (obsolete)” and not in the sense of violent sex and that he meant “aggression within affection” which means that he was driving home the point that women, by nature, love their men to use some ‘force’ as part of flirtation since psychologically a woman’s “no” means “yes”.

In this elaboration from Srimad Bhagavatham which is a Hindu religious text, he explains the qualities of a man in term of his sexual prowess through aggression and the qualities of a woman in terms of her silent admiration and submission towards his aggression. In this regard, some interpretations of the Vedic texts talk about a woman’s body as “kshaathrabhoomi” or a land that belongs to warriors who have the right to sow their seeds of desire. This religious validation of the male sexual drive discourse leads to the discursive construction of female consent by the patriarchy.

While women and girls are not supposed actively to pursue their sexual desires, they are regularly held responsible for provoking male desires. They are also supposed to help men to 'contain the 'male urges' that might otherwise be expressed in inappropriate or anti-social ways (Cameron and Kulick 54).

The Concept, *Rape*

What is surprising is the way in which an opinion articulated in 1975 against a different context whatsoever resurfaces and elicits responses from people in much the same way. The fact that the word “rape” acquires different meanings over time and in different contexts makes the case worth studying. Since this linguistic phenomenon encourages attribution of meanings to words as the community desires, for people who think rape is “chivalrous behavior” admirable in a man, erases any tinge of power play within.

Here the hypothetical speaker is represented positively and nominated as a “beautiful” woman and the verse generalizes this woman as “every” woman. The qualities ascribed to her are the ‘traditional’ virtues of being “desirous” and “submissive” and she is portrayed as one who invites sexual favours from

aggressive men. Again, she believes in strength and subduing women as the purport of male strength. Written from a patriarchal perspective using the discursive strategy of mitigation, the discriminatory utterances are manipulated to appear like women's desires. In that sense, all men are supposed to act aggressively to satiate women. The use of power over women is legitimized in this way.

The topos here is that of responsibility. 'Women fawn over men who use aggression. Hence men are supposed to behave that way.' We see two premises here. 1. Every woman loves aggression. 2. Aggression is consensual sex.

Susan Ehrlich in her article "The discursive reconstruction of sexual consent" (1998) suggests that a woman will say 'no' with sincerity to a man's sexual advances, but the 'no' gets filtered through a series of cultural beliefs and attitudes and transform the direct negative into an indirect affirmative...Because linguistic meanings are, to a large extent, determined by the dominant culture's social values and attitudes, they may lose their intended meanings in the context of a sexist speech community (197).

Thus "rape" acquires an additional meaning in this context or relapses into its Victorian meaning. Since words when used together frequently, over time, merge in public discourse, it has rigorous implications for the Indian society as in this recent judgment which did not criminalize marital rape and eventually passed a new sexual-assault law. In a statement to Parliament, Federal minister, Haribhai Parathibhai Chaudhary said that the Indian Government does not plan to introduce punishments for marital rape. He is reported to have argued thus:

(3.2) It is considered that the concept of marital rape, as understood internationally, cannot be suitably applied in the Indian context because of various factors e.g. level of education/illiteracy, poverty, myriad social customs and values, religious beliefs, mindset of the society to treat the marriage as a sacrament, etc...If marital rape is brought under the law, the entire family system will be under great stress, a report submitted by lawmakers to Parliament had said in 2013.

Dismal Meaning of *Rape*

This example shows how within a heterosexual, single family system advocated by the Indian culture the word rape acquires a very dismal meaning. The family system legitimizes any kind of atrocity in the name of the divine husband wife relationship as it falls within the norms set by the community. The very fear that marriage intersects with “various factors” like ethnicity, religion and other beliefs make the decision easier because there will always be affront to one system or another and that pre-empts any scope of changing the law. This discourse has the additional effect of ratifying violence within marriage, provides loop holes and it makes the victimizer unanswerable in the eyes of law as in the case of this speech defending Srila Prabhupada by one of his devotees

(3.3) As a female bodied soul... I understood it differently. Don't know if I'm wrong. This statement of Prabhupadas was contextual. He must have told.. About a wife getting raped by her husband... sex within marriage...when she actually was not mentally ready... if husband forces her..then its considered rape by husband on his wife...then out of her love for her husband..she soon accepts the situation because she is chaste and enjoys it too...otherwise her husband wont be pleased. She also likes the fact that her husband is feeling free to force her... when she really was not interested. This is my understanding about the statement” (Amrta Madhavi Devi Dasi)

She echoes the mentality of a section of Indian society “where men rape and women get raped as a normal course of events” (Wolf 167). While we condemn rapes, assaults and murders, rape within marriage is found as consensual sex. Such unrealistic, misconceived notions about ‘happiness, ‘security’ and ‘honour’ of the family is brought about through a manipulation of female sexual consent that operates on many levels; cultural, social, religious, governmental etc.

Interplay between Patriarchy and Religion

All these discourses when interrogated reveal an unholy interplay between patriarchy and religion. Besides constructing rituals around the significant moments of life and death, religion holds its reign over society by instituting the ideology of sexuality. I argue that these discourses show a striking similarity in content, to the proliferating religious discourses of the three major religions practiced in India. The religious discourses replete with images of women as sinners or as submissive subjects as mentioned in the former example create a myth around an otherwise natural and biological process called sexuality.

Take for instance, the popular Hindu deities Krishna who is described in the episode of rasaleela as having conjugal relationships with many women devotees or as the playful lover who takes away the clothing of gopis while they are bathing. And Rama, who becomes the ideal male by his act of disowning his wife suspected of adultery. Such evocations set examples of an unreal dynamics between the sexes and naturalise and restore in the psyche of a society the upper male hand in sexuality.

The Islamic code of *zina* has a different story to render. Introduced as a check on immoral activities which include pre-marital and extramarital activities and seen as a precaution against rapes, *zina*, in effect, implicates the victim and functions as a catch for Muslim women who report cases of rape. The laws of *zina* do not offer any scope of redemption for the rape victims. The three ample evidences that can convict the rapist include the confession of the victimizer, the pregnancy of the victim or the eye witness of four Muslim men. The obligation to prove the case of rape lies with the victim and in cases where she is not able to prove, punishment is awarded to her for misleading the court. This law has led to the conviction of a number of women in fundamentalist Islamic countries.

In a speech defending the precepts of Islam on issues of the validity of female witnesses, the concept of woman as cultivable land and the permissibility of sexual relationship of a master with female slaves, M. M Akbar, a religious orator and Islamic scholar of Kerala and the founder of ‘Niche of Truth’ asserts ‘logically’ that Holy Quran prescribes two women witness as a substitute in the absence of a single male witness precisely in cases of financial dealings and argues that two women are required to correct mistakes because it is established ‘scientifically’ that women are prone to make mistakes since they are fundamentally emotional and because of the “problems” they face which include menstruation, pregnancy, delivery and breast feeding. He also argues that only people who fail to see the metaphorical use of language would fail to perceive that the word “cultivable land” was used in a poetic sense and it meant that she was his sole possession and that he wouldn’t permit another man to sow the seeds in a land that rightfully belonged to him.

The Christian evangelism on the other hand builds on episodes of suppression of female sexuality through the Genesis narrative. To expiate Eve’s first sin, she is asked by God to humbly submit to the punishment of child birth and subjugate herself to her husband. Even within modern churches, women

take up the conventional roles where scriptures define specific ways of being female. Look at these following biblical discourses on sexuality:

"If a man lies with a male, as with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

Leviticus 20:13

"If a man meets a virgin who is not betrothed, and seizes her and lies with her, and they are found, then the man who lay with her shall give to the father of the young woman fifty shekels of silver, and she shall be his wife, because he has violated her. He may not divorce her all his days."

Deuteronomy 22:28-29

"If a man lies sexually with a woman who is a slave, assigned to another man and not yet ransomed or given her freedom, a distinction shall be made. They shall not be put to death, because she was not free". Leviticus 19:20 (ESV)

Intersection of Religion, Gender and Language

I further argue that these discourses on the containment of sexuality exhibit the same 'form' of discourses within religion. Firstly, they operate through certain metaphors which appeal to the short-term memory of the listeners and help them connect easily with an abstract idea which otherwise eludes their sensibility. Secondly, they create a female subject who is "othered" by the male whose image resembles the concept of a punishing God within religions. The female who refuses to abide by the law of living within a proscribed circle as in the case of the metaphorical "lakshman rekha", will have to put up with the risks of physical and mental torture. Most importantly, they also exhibit a ritualistic tendency by being repetitive and are hammered down at regular intervals over the society at large. This chanting has an esoteric as well as a psycho linguistic effect suspending judgment in the wake of an intense religious experience brought in through the vicious magic of words. Thus, the intersection of religion, gender and language create identities for women and men, and produces more power relationships that keep women at bay.

These discourses stalk women in their journey towards empowerment by limiting them as vulnerable bodies, trapping them unconsciously, instilling fear and thereby, sustaining unequal power

relations. Such incidents are numerous and a continuation of the attempts of a particular section of society which attempts to control sexuality spreading fear psychosis across India, in trains, in buses, in towns, in villages thus hindering the free movement of women. Such untoward incidents of objective violence invite discussions and media attention but the bigger issue of the machination of fear remains largely unaddressed. In sum, these linguistic choices, must be interrogated because they promote and propagate and continue to keep in circulation a set of already obsolete values, creating an unrealistic world, unsafe for both the sexes.

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The Feminine Fury in Shashi Deshpande's Selected Novels

Sruthy P U and Dr. Ancy Joseph

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Abstract

In the Indian social context, sexism is immensely powerful and pervasive and it is deeply internalized by both men and women. For centuries Indian traditions, social norms, culture and customs have been leading men to feel that they are superior and different and forcing women to think that they are inferior human beings who are not expected to play any role other than the traditional ones of each being a wife to her husband, a mother to her children and a caretaker of the house. Of course, these ideological institutions have succeeded in creating an image of Indian woman as always smiling and joyful, eager to serve and please and never transgressing the boundaries of femininity defined by the powerful patriarchy.

Traditional Writers and Female Expectations

The traditional writers of India either represented or misrepresented the genuine female expectations and experiences in their works and at the same time used literature as an effective tool for applying pressures of patriarchal expectations and demands on women. Indian women writers who recognized the ideological operations of patriarchy beneath the structure of literature now oppose this attitude through what is described as a 'practice of resistance' in their writings. They make earnest attempts through their writings to reveal the true picture of Indian womanhood which is struggling under political, sociological, psychological, economical, religious and literary oppressions. There are many women writers like Kamala Markandaya, Nayantara Sahgal, Anita Desai, Kamala Das, Namitha Gokhale, Shobha De and Shashi Deshpande who in their fiction protested against the traditions of patriarchal Indian culture. Like other contemporary Indian feminist writers, Shashi Deshpande explores and exposes the prominent patriarchal premises and prejudices embedded in Indian culture and life style.

Shashi Deshpande

Shashi Deshpande has enriched Indian literature in English with a significant contribution of eight novels, four children's books and a number of short stories. She is a brave woman writer who purposefully and fearlessly overthrows the sexist ideologies of womanhood and generously allows freedom for growth and self-fulfillment to her female characters. In her fiction, she ponders over how male supremacy damages female egos and leads women to a state of intellectual slavery. In her novels she depicts the lives of Indian middle-class women who are born and brought up in a social atmosphere of profound conditioning on the basis of gender.

Indian Middle-Class Women

Indian middle-class women are constantly subject to two opposing and conflicting forces, the cultural construct of the ideal of femininity and the feminist ideal of women's equality and autonomy. An Indian woman is conditioned to a blind emotional dependence on men and in a sense the whole purpose and meaning of a woman's life is to win and retain a man's love in her life. Whenever there is a slight deviation or variation in the approval and affection of her man, she gets terribly upset. On the contrary, if she asserts her rights and demands, it is received as a cultural shock which upsets the equilibrium of the society. Shashi Deshpande presents a large number of such middle-class women who are only concerned with their husbands, children and home and are adjusting themselves to their feminine roles with ceaseless efforts.

Roots and Shadows

The novel "Roots and Shadows" begins with the description of the day before Mini's wedding. All women in the house have got up very early and started their work. Even the bride is not an exception. She is ladling hot water into a bucket for her father's bath. The novelist purposefully included this description at the beginning of her novel to show how an Indian reality, the traditional patriarchal concept 'women are for men' is so deep rooted in Indian minds that it operates in a natural and unquestionable way.

Women's deep commitment to the family shows the strength of their character. But it is a pity that the unlimited potential of the majority of Indian women is simply wasted or

unexploited, as people are unaware of its possibilities. Their energy and ability are manifested only in minor tasks such as cooking, washing, cleaning and such other household duties. The infinite creativity of women in the unmanifest form becomes destructive and it makes women angry, rebellious or sad and silent. In other words, they feel an emptiness and meaninglessness in their hearts.

Question the Strict Division Between Man's World and Women's Place

Feminist writers question the strict division between man's world and women's place. Household works are typically considered to be women's work and in fact such services are unpaid and unrecognized as 'labour'. Shashi Deshpande is angry about the rigid sex-role differentiation existing in Indian society. She expresses this anger by subverting the patriarchal role assignment; she makes her women push their way into male dominated areas. In "Small Remedies" she brings in an instance to prove this premise. One day when Lata goes to her father's shop to check the accounts, Hari takes her place in the kitchen and takes charge of the kitchen work: "watch him work, notice the efficiency with which he washes and dries, which tells me he's used to working in the kitchen, that he is comfortable with these chores"(43).

Small Remedies

Again in "Small Remedies" Shashi Deshpande subverts the traditional image of domineering and demanding husbands, by portraying Lata's husband Hari who enjoys cooking and household work more than his wife and Leela's husband Joe who always encourages the social commitments of his wife. This kind of subversion done by the novelist becomes relevant and noteworthy because most of the wives and mothers of India spend a lifetime crushed by incredible workload within the social structure of patriarchy without any reward or recognition.

The joint family system which upholds the value of living together and which existed in India a few decades ago, is described in "Roots and Shadows". In such systems, usually a male head or the patriarch assumed supreme power and was respected and obeyed by all the family members. But in "Roots and Shadows", Shashi Deshpande deconstructs the privileged and powerful patriarchal father figure and reconstructs the system by replacing a woman in his position with lots of power, intelligence, wealth and prudence.

A Matter a Time

In “A Matter a Time”, Gopal, the husband of Sumi and father of three daughters, withdraws from his duties and responsibilities without any explanation. The Sumi gravely takes the responsibility of bringing up her children by doing the work of a teacher. In “The Binding Vine” also, Urmila controls the family very well in the absence of her husband. By placing women in key positions, the novelist conveys the idea that patriarchy is not natural, it is man-made. Hence it can be changed and it should be changed.

The change in the traditional role of wives due to higher education and employment of women is also presented in the fiction of Shashi Deshpande. She has created a number of wives who are earning members in almost all her novels. When the wife becomes an earning member, there occurs a change in the equilibrium of the power structure within the family. Through her novels, Shashi Deshpande shows how with many tensions and difficulties, the family is shifting from an authoritarian to a democratic type of relationship.

The novelist also observes the rapid changes taking place in the social scene due to various reasons such as urbanization, employment and spread of education. Nowadays sons have to leave their parents to sack a career and that leads to the formation of a new system of micro families where man and woman alone are staying together to start a family. In “Roots and Shadows”, the novelist portrays both a joint family and a micro family simultaneously and shows the advantages and disadvantages of both of them. Indu disliked the atmosphere of the joint family during her growing years and she purposefully left it behind by embarking on a career-oriented city life with her husband Jayant.

Evils of Dowry

Shashi Deshpande also raises her voice against the evils of dowry through her novels. A member of grief-stricken fathers and mothers who worry about raising money for the wedding of their daughters are presented in Shashi Deshpande’s novels. In “Roots and Shadows” Padmini’s parents are extremely worried about the heavy dowry they have to pay for her marriage which is

in fact not very covetable. In “The Binding Vine” Shakuntala is another mother who struggling hard to save money to marry her daughters off. Shashi Deshpande strongly supports anti-dowry-consciousness-raising programmes while describing the marriage of Madhu and Som in her novel “Small Remedies”. Madhu has no money to offer as her dowry as she spent all her wealth for her education. Som is a doctor who values Madhu more than anything. In the same novel Shashi Deshpande presents an ideal couple Leela and Joe, where Joe is an eminent Christian doctor marrying a penniless widow Leela, after waiting for fifteen years for her consent. Similarly, in “Roots and Shadows”, Indu’s marriage is without dowry. Then Saru and Manu in “Dark Holds No Terrors” also have a marriage of their own choice where dowry was quite immaterial.

Homeless Feeling

The ‘Homeless feeling’ experienced by a woman when her husband dies or deserts her is very painful and it is powerfully presented by the novelist. A deserted wife is always a disgrace to the family. In the novel “A Matter of Time” Shashi Deshpande studies seriously the severe agony of women when they are rejected and abandoned by their husbands. If Kalyani was mentally abandoned by her husband, she could somehow save her face in the society because it was a private punishment which she alone suffered. But in the case of her daughter Sumi her husband Gopal disappeared one day, leaving no clues to his wife or the three daughters as to where he was. Sumi was not shocked by the long absence of her husband, because she remembered their earlier promise to free themselves whenever they wanted free life. She blamed neither him for leaving them, even after one year nor herself for her miserable plight. But it was extremely painful for Sumi to encounter the inequisitive questions of people including her own daughters and relatives as if she were responsible for the inexplicable disappearance of her husband.

Unmarried Status

In the patriarchal system it is something unnatural and undesirable for a woman to remain unmarried. Naturally these married women enjoy higher status than unmarried women even though they have less freedom after marriage. Indian women give more importance to the social

status and sense of security ensured in marriage. In “Roots and Shadows” such a typical Indian situation is depicted. Indu’s cousin Padmini was exhibited in front of many eligible bachelors, but was not accepted by anyone. Her father is not in a position to pay a heavy dowry to make her a “more desirable woman in the marriage market.” Finally they selected an uneducated, unemployed and uncultured young man as her bridegroom, whose only attractions are his immense wealth and his willingness to marry Padmini. It was a great shock to Indu that Padmini is least bothered about the eligibility and suitability of her would be-husband. It throws light on the subservient and submissive attitude of Indian women along with their inadequate assertiveness and fearful silence while taking crucial decisions regarding their marriages.

Widowhood

Within the framework of marriage, women are entitled to the status of wives and mothers. When a woman loses her husband or if she remains unmarried or if she becomes an unmarried mother, or a childless wife, she is treated as an ugly object or a bad omen. “In Roots and Shadows” Indu’s aunt, Narmada Atya is a childless widow. She had a very hard life at her in-law’s house. By presenting Indu as a married woman, who is not yet ready for motherhood because of her serious engagements, Shashi Deshpande challenges the myth that motherhood is the absolute fulfillment of women’s lives. According to the novelist motherhood must be a matter of conscious choice and decision made by women. Hence Deshpande presents a powerful female character Madhu in “Small Remedies” who has control over both production and reproduction. In spite of her conscious delay in embracing maternity, she believes that “a child’s birth is a rebirth for a woman. It is becoming part of the world once again” (88).

Women as Propagators of Patriarchal Values

Shashi Deshpande portrays a number of women characters who consciously or unconsciously act as propagators of patriarchal values when they deal with their children. Sarututa’s mother in “Dark Holds No Terrors”, Akka in “Roots and Shadows” and Kalpana’s mother Shakuntala in “Binding Vine” are victims of the age-old Indian belief in the unthinking subservience of women to tradition and to elders. Traditional writers focus on the pleasurable and respectable aspects of motherhood and covertly communicate the patriarchal ideology that it

is the main responsibility of women to look after children and educate them in keeping with the existing social values and principles. This androcentric idea is also attacked in the novels of Shashi Deshpande. Two protagonists, Indu in “Roots and Shadows” and Madhu in “Small Remedies” lost their mothers in the early childhood itself. But they are represented as shining stars among other faded female characters. Indu’s father never interfered in her upbringing during her childhood except for his decision to give her English medium schooling and she had ample opportunities to observe the subtle operations of gender inside the family with a detached mood.

Similarly, Madhu was brought up by a liberated woman Leela, her aunt and her husband Joe, a great scholar and teacher of medical science. She was initiated to the world of books by Joe and to a world of independence and autonomy by her aunt Leela.

Women’s Awareness of Their Inferior Status

Shashi Deshpande creates a number of female characters who have deep awareness of women’s present inferior status and the numerous factors leading to this condition. In fact these women characters become the mouthpiece of the author herself who has been engaged in the process of ‘unconsciousness raising’ for the uplift of ordinary Indian women.

Various Techniques Adopted

Using the Stream of Consciousness method and a narrative technique which goes back and forth, Shashi Deshpande attempts to unravel the woman question and the inner world of women in her novel. The novel is wisely and wonderfully structured on the themes of self-exploration and self-discovery made by the central female character. The novelist has also explored the Herculean obstacles women have to encounter when they try for self-discovery and self-actualisation. Shashi Deshpande has in fact succeeded in making remarkably realistic portrayals of middle class, educated Indian women who often feel aggrieved and annoyed by the all-pervading and mighty sexism. She vehemently attacks the andro-centric ideologies and the foolish complacency of its unthinking followers including women.

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The Role of a Teacher in English Language Proficiency Among Professional Students in Andhra Pradesh: A Statistical Study

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Abstract

The present article, a part of a Major UGC Research Project entitled “Emphasis on English Language at the Intermediate Level in Andhra Pradesh” (2013-2016) with a total grant of 4.7 lakhs, is on asserting the need of a teacher as a facilitator in assisting the professional students of engineering and medicine with better English listening, speaking, reading and writing skills with the help of a statistical analysis. As in the present global scenario, the importance of English in education, student's life and in the process of recruitment cannot be denied. It has become almost a necessity for a student to speak English if he has to enter a global workforce. Its importance in the global market place cannot be understated. as it is the official language.

Introduction

According to Stephen Krashen, an expert in the field of linguistics from the University of Southern California specializing in theories of language acquisition and development, a student can acquire proficiency in English as second language only when he is interested in the subject and uses the language as a medium of instruction. In a student's academic career, Intermediate is the turning point where his future gets decided especially in Andhra Pradesh. There is no doubt that majority of the students in Andhra Pradesh are eager to join professional courses like Engineering, Medical stream and Business Management. One can't find fault with them as there seems to be no other alternative. Some of the students may have a great love for literature but are not allowed to choose. They are not given a chance to pursue the course for which they have a flair or aptitude. A student who is good at English in school tends to neglect English at Intermediate level by over-emphasis on science subjects and his parents too believe that only Engineering and Medicine courses would fetch him a good job.

Besides this, there are a number of other reasons for which the students may neglect English. It is aptly said that interests and hobbies must be cultivated only when young. An Intermediate student is taxed heavily by the regular syllabi and hardly gets time for relaxation. He feels burdened by his curriculum and shows no inclination for general reading or enjoying a good book. Whatever little time that he gets is spent on watching television, movies, playing mobile games or by lazily lying on a couch. Thus, the idea of enjoying a good book is lost.

One of the greatest linguists of all times, Noam Chomsky too asserts that language is natural and there are four major skills that a learner of a foreign language needs to master: listening, reading, speaking and writing. A language can be enriched only when all the four corner skills are simultaneously developed. If one is a good listener, he is a good speaker, and if he is a good reader, he is also a good writer. Another reason for not improving English could be, the exposure to English at school is very little only with an hour of English every day and the rest of the subjects by teachers who happen to come from regional medium background.

It is commonly found with many of the English teachers from their long experience that the students at Intermediate level have forgotten all the English learnt for 10 years at the school level. In spite of this, some students are able to secure 90% in English at Intermediate level and others are effortlessly getting through it. At this point one needs to ponder on the point that 'should competence level of a student be decided on the basis of marks secured'? It could be one of the reasons that the students have developed an attitude of indifference and negligence to English. That is the reason why they are not able to perform well or improve in English. Besides, majority of students' performance in First Year of Engineering are not up to mark not only in written skills, but also in the other three skills (Reading, speaking and listening). Thus, engineering students with such indifferent attitude don't make an attempt to improve their fluency in written or oral skills. During the time of campus recruitment, they realize the lacuna, and regret the lack of the appropriate employable skills. English has become a disconnect language for the medicos after their twelfth standard. Thus, some of the interns with their good subject knowledge fail to connect properly with patients coming from different states due to poor grip on English language. They further miss better job prospects outside their respective state and country only due to poor hold on English Language.

Literature Survey

National Employability Report by Aspiring Minds states that “India has a sizeable engineering talent pool. It produces about five lakh Engineering graduates every year, but only less than one- fifth of the total number of them are fit to be employable, especially in IT service sector. It also says that the percentage of ready to be employed engineers for IT Jobs is dismally low at 2.68%”. The report which covered over 55000 engineering students, who graduated in 2011, highlighted the fact that the zeal to increase the number of colleges has impacted on the quality drastically.

According to Purple Leap Survey conducted in the year 2012, only one out of ten students graduating from tier 2,3and 4 Engineering colleges can be readily employable. It also pointed out regarding the huge gap between education and employability of the so-called Engineering graduates. One third of these graduates who have done academically well by securing 60% marks are unfit for employment even after being given proper training. The pass percentage of final year of Engineering in Andhra Pradesh was 49% in 2006, 35 % in 2007, 29 % in 2008. According to Aspiring Minds National Employability Report, which is based on a study of more than 1,50,000 engineering students who graduated in 2015 from over 650 colleges, 80% of the them are unemployable and the situation continues to worsen over the years.

Scope of Research

Companies today want candidates possessing the three critical skills- Communication, Problem solving and Technical Skills and ready to start working from day one, because nobody wants to spend time and money on training. So, students need to do all that they can do to work on their skills and be industry ready. Just going to college and finishing their studies is evidently not enough. Similarly, as most of the medical books are written in English and the entire syllabus is taught in English, it becomes a prerequisite for a medico to have a working knowledge in English. Besides, all the latest journals and magazines are written in English. It is the medium of communication for doctors or medicos at all the national and international conferences. Thus, the interns and doctors need a proper grip on English Language along with their good subject knowledge to connect properly with patients coming from different states.

They also need a good hold on English Language for better job prospects outside their respective state and country.

Proposed Methodology and Discussion

As a part of the main project, the present study has been conducted in some of the professional colleges of Visakhapatnam district by gathering information through questionnaires, personal interviews of various subject teachers at the Intermediate level and under graduation level including language teachers. 100 Teachers from 5 Engineering colleges, 4 medical colleges and 5 Intermediate colleges have been selected, thus making a total sample of around 100. After a gap of one month, collection of the filled-in questionnaires and again personal interviews are carried out. To analyse the data, some statistical tools that bring out the best results have been used. The tools used are descriptive statistics with frequencies and factor analysis. The software used to carry out statistical analysis is SPSS (Statistical Package for The Social Sciences) and the questionnaire canvassed to the teachers at the Intermediate and under graduate level is as follows:

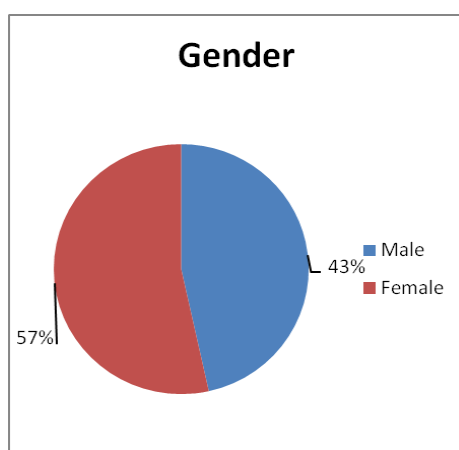
Questionnaire canvassed to Teachers of Intermediate and Graduation level

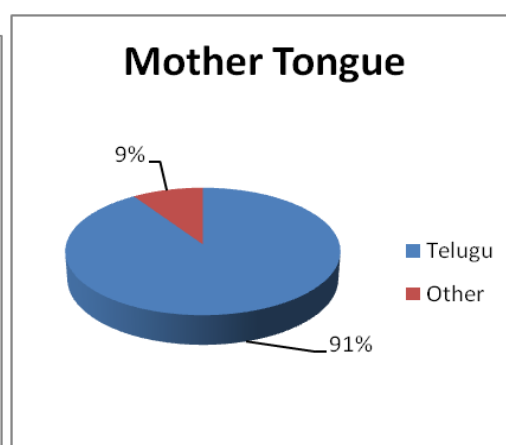
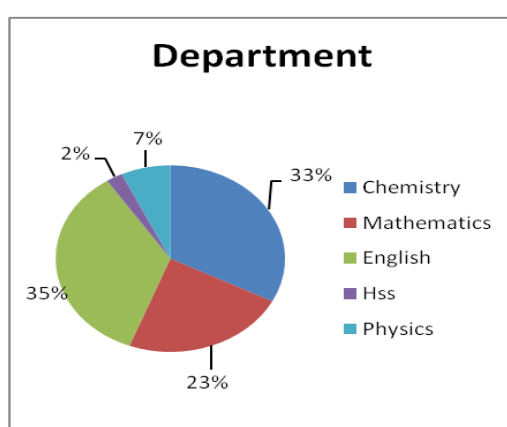
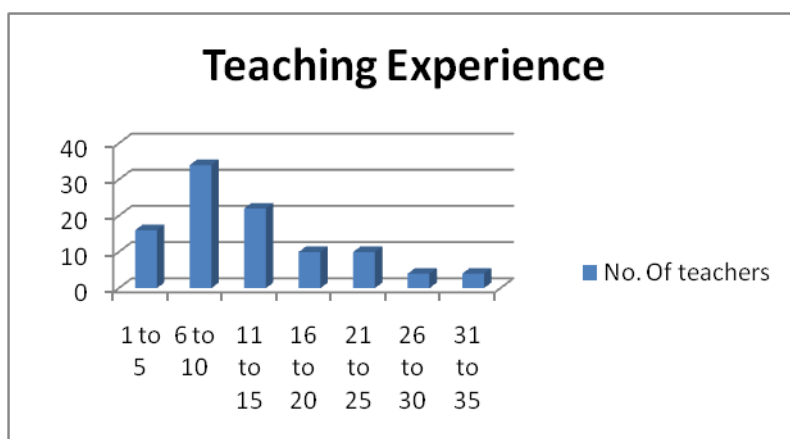
1. Name of the Teacher:
2. Sex: Male/Female
3. Age:
4. Qualifications:
5. Department:
6. Teaching Experience:
7. Name of the Institution:
8. Your Mother-tongue: Telugu/Others
9. Your background: Rural/Semi-Urban/Urban
10. In which medium did you study: High School: Telugu/English/Others
11. In which medium did you study: Intermediate: Telugu/English/Others
12. In which medium did you study: Graduation: Telugu/English/Others
13. In which medium did you study: Post Graduation: Telugu/English/others
14. In which language do you teach usually: English/Telugu/ Mixed
15. Do you teach in Telugu if necessary: Yes/No

16. Do the students take running notes: Yes/No
17. Do you dictate any notes: Yes/No If yes, how extensively: rarely/often/most often
18. Do you insist on interaction in English inside the classroom with your students: Yes/No
19. In which language do the students interact with you outside the classroom: English/ Others
20. Don't you think that a student with fluency in English would make him stand in good stead:
Yes/No
21. Is there any difference in the quality of answers written by students with fluency in English over the
students not so fluent in English: Better /No difference
22. Have you ever felt that a student who is fluent in English, expresses any subject well:
Yes/No
23. Do you encourage your students for general reading and journals: Yes/No
24. Do you agree that by improving the quality of communication skills of the Professional students, they can be made employable: Yes/No
25. Do you encourage your students to increase their verbal ability daily: Yes/No

Experimental Results with Tables & Graphs

The pie charts and the bar graph given below represent the distribution of gender, teaching experience, department and mother- tongue of the total 100 samples taken from both Intermediate and under graduate levels.





To analyse the data of the teachers, a popular dimension reduction technique, Factor Analysis is used to study the correlation structure among variables. It partitions the manifest variables in to groups and each partition further signifies the effect of a latent variable called common factor. These new variables stand for constructs that cannot be directly measured. Such an analysis is vital in different fields of research such as marketing of various companies that spend huge amount of money towards advertisement of their products. This further facilitates to know whether it is worth spending money on an advertisement. The objectives of the questionnaire are:

1. What are the factors according to a teacher that influence an Intermediate or a Professional student in neglecting English language at his Intermediate level?
2. What are the measures for a professional student to improve his efficiency in English?

The sampling units consist of 100 samples of teachers from Intermediate and Undergraduate level, which further rate several variables on a 5 and 2-point semantic Likert-scale. The data

obtained then is analysed by using Factor procedure of SPSS package. In Data Screening after being given a set of variables, SPSS usually finds a factor solution to that particular set. The solution obtained does not have any real meaning in-case the variables analysed turnout to be insensible. There are several techniques such as study correlation among the variables, Anti-Image Matrix, Kaiser-Meyer-Olkin Measure of Sampling Adequacy that can be used to know whether to proceed with factor analysis of the given data set.

Kaiser-Meyer-Olkin Measure of Sampling Adequacy method is a popular diagnostic measure and provides a measure to assess the extent to which the indicators of a construct belong together. There are no statistical tests for the KMO measure and the following guidelines are suggested (by Kaiser and Rice):

KMO Measure	Recommendation
≥ 0.9	Marvelous
0.80+	Meritorious
0.70+	Middling
0.60+	Mediocre
0.50+	Miserable
Below 0.50	Unacceptable

This criterion is accurate when there are less than 30 variables and communalities after extraction are greater than 0.7. On the other hand when the sample size exceeds 250 then the average communality is greater than 0.6. The Kaiser-Meyer-Olkin Measure of Sampling Adequacy and Bartlett's Test values obtained for the data under analysis are given in the following table.

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.892
Bartlett's Test of Sphericity	Approx. Chi-Square	7339.461
	Df	.190
	Sig.	.000

Hence the KMO value, 0.892, suggests the appropriateness to proceed with factor analysis of the data on hand.

Further Bartlett's Test of Sphericity tests the null hypothesis to find out whether the original correlation matrix is an identity matrix, which would indicate that, the variables are unrelated. For factor analysis there has to be some relationships between variables and if the correlation matrix is an identity matrix then all correlation coefficients would be zero. Therefore, the present test has to be significant as it gives the result of the test. As very small values (less than 0.5) indicate that there are probably significant relationships among the variables, a significant test tells that the correlation matrix is not an identity matrix. Finally, one can expect some relationships between the variables. Had the value been more than 0.10, then it would have indicated the unsuitability of the data for factor analysis. As the significance value is 0.000 for the problem under analysis, it can be said that the variables are not independent.

Further the Extraction of Factors consists of selecting the method of extracting the components, the number of components to be extracted, and the method of rotation for interpretation of the factors. At present, the Principal Component Method of extraction and the Varimax method of rotation are taken into consideration. The number of factors extracted is based on Eigen value more than one rule. Usually Communalities table gives the proportion of variance explained by the underlying factors. After extraction, some of the factors are discarded and the amount of variance in each variable that can be explained by the retained factors is represented by the communalities table below.

Communalities

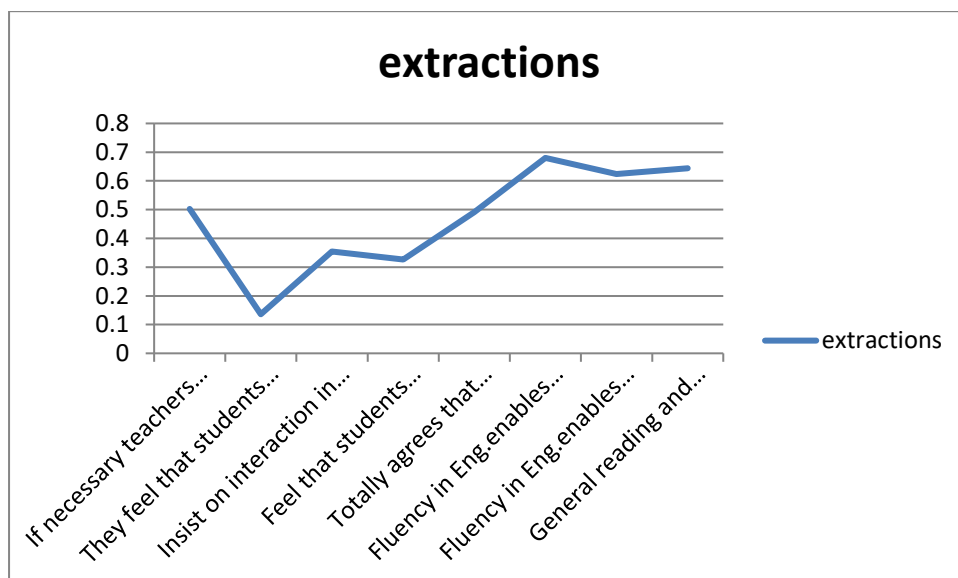
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Dr. B.Sudha Sai and Dr. P. Srinivasulu Reddy

The Role of a Teacher in English Language Proficiency Among Professional Students in Andhra Pradesh: A Statistical Study 595

communalities	extractions
1.If necessary teachers teach in telugu	0.502
2.They feel that students take running notes	0.136
3.Insist on interaction in English inside the classroom	0.354
4.Feel that students interact in English outside the classroom	0.327
5.Totally agrees that fluency in English is beneficial to students	0.491
6.Fluency in Eng. enables students to frame better answers	0.68
7.Fluency in Eng. enables students to express any sub. Well	0.624
8.General reading and journals improve the quality of communication	0.644



It shows that the factors included in the analysis have accounted for fairly good amount of communalities among all the variables. Most of the communalities are above 0.136 and unimportant variables are already eliminated from the analysis. There are quite a number

guiding rules to determine the number of factors to be extracted. Some of the popular criteria are Eigen value greater than one rule and Total variance explained.

Total Variance Explained						
Component	Initial Eigen values			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	7.371	36.854	36.854	7.371	36.854	36.854
2	1.796	18.979	55.833	1.796	8.979	45.834
3	1.266	16.328	72.161	1.266	6.328	52.162
4	1.094	8.470	80.631			
5	.916	6.580	87.211			
6	.880	4.401	91.612			
7	.850	4.249	95.861			
8	.816	4.139	100.00			

Extraction Method: Principal Component Analysis.

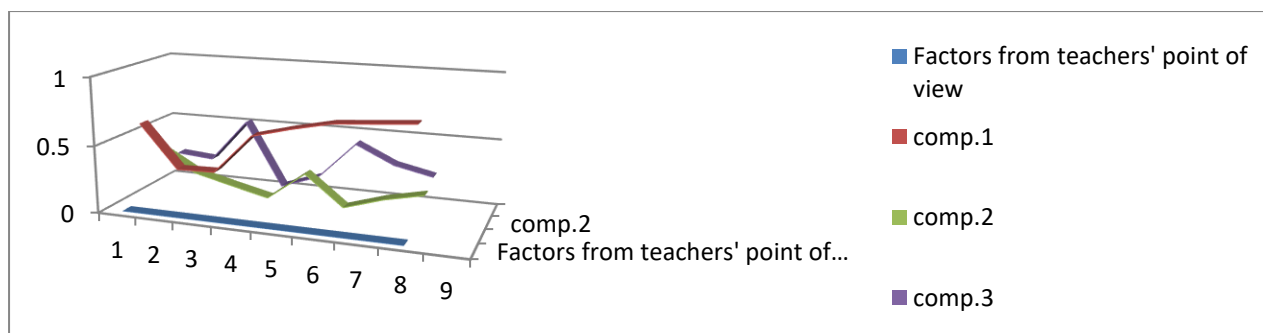
Further the Total Variance Explained table given above says that there are three Eigen values greater than one. Here one observes that there are three Eigen values, namely, 7.371, 1.796, 1.266 and their values exceed 1. These factors account for 57.631% of the total variation. Individually, the first factor explains 36.854%, the second factor explains 45.834% and the third factor explains 52.162% of the total variation. Considering the kind of social survey, the amount of variance explained by the factor model is regarded to be fairly good.

Usually component matrix gives the estimated factor loadings. The elements of this matrix describe the covariance or the correlations between the manifest variables and the latent common factors depending on whether the covariance matrix is involved in the analysis. The sum of squares of the row elements of component matrix gives the communality of the corresponding variable. Using which one can estimate the specific variances of the manifest variables. Similarly, the sum of squares of the column elements of the component matrix gives

the Eigen values of the covariance / correlation matrix. These values help in the computation of the proportion of variance explained by each factor. The method of estimation used to get the component matrix is the principle component method of estimation. This is referred to as un-rotated factor solution. Further the elements of the loading matrix or the coefficients of the factor model are displayed in the Component Matrix Table below. Factor loadings of this order are usually neglected. From the table below, it is observed that there are some values that are loaded on more than one factor. Thus, this complicates the problem of identification of factors and necessitates rotation.

Component Matrix Table

Factors	Component		
	1	2	3
1.Teachers teach in Telugu if necessary:	0.594	0.318	0.221
2.Students take running notes:	0.268	0.158	0.197
3.Teacher should insist on interaction in English inside the classroom:	0.275	0.088	0.52
4.Students should interact in English outside the classroom:	0.571	0.021	0.031
5.Feels that a student with fluency in English will stand in good stead in the long run:	0.645	0.238	0.133
6.Quality of answers written by students with fluency in English is better compared to the other students:	0.708	0.01	0.422
7.Students with fluency in English express any subject well:	0.73	0.103	0.285
8.Students should be encouraged general reading and journals to improve the quality of communication :	0.753	0.168	0.222

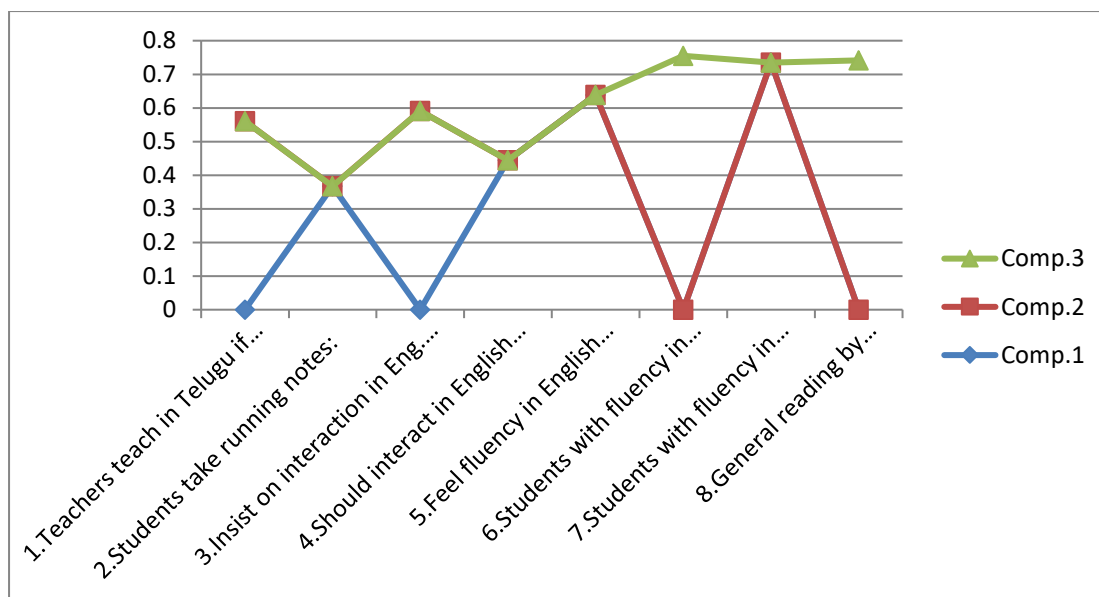


Component Matrix Graph

From the above matrix graph, one observes that most of the variables are loaded on to the first factor. A subset of the variables is loaded both on to the first and second factors and further another subset of the variables loaded both on to the first and third factor. One also observes that only one variable among the three factors has its loading value more than that of its counterparts. However, common sense says that they do not belong to a single category. This makes interpretation of the factors difficult. To facilitate the interpretation of the factors, the varimax rotation is considered. In Rotated component matrix all the variables have got partitioned into three mutually exclusive groups and are clearly interpretable. This explains how the rotation of initial factor solution is useful in the interpretation of factors. The factor solution obtained below clearly shows all the three mutually exclusive groups in the total set of variables. It can be further noted that the relative order of the factors are the same as in the case of the total sample.

Rotated Component Matrix

Factors	Component		
	1	2	3
1.Teachers teach in Telugu if necessary:		.561	
2.Students take running notes:	.367		
3.Teacher should insist on interaction in English inside the classroom:		.591	
4.Students should interact in English outside the classroom:	.444		
5.Feels that a student with fluency in English will stand in good stead in the long run:	.639		
6.Quality of answers written by students with fluency in English is better compared to the other students:			.755
7.Students with fluency in English express any subject well:	.735		
8.Students should be encouraged general reading and journals to improve the quality of communication :			.741



Rotated Component Matrix Graph

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 6 iterations.

Conclusion

From the statistical analysis carried out in this section, one notes that the teachers teaching various subjects including language teachers at the Intermediate and Professional level feel for students' lack of proper emphasis on English at the Intermediate level. Majority of the Teachers irrespective of their branches feel that students who take running notes in classroom get benefitted in future as they are aware of various nuances of English. The ability to write effectively in order to convey a message is also a very important skill for a college student in his career. They share from their experience that students who interact in English outside the classroom are benefitted in the long run because they are in constant touch with the language. They can informally assess for correct use of language structures by the students. Also, sharing successes and challenges with students will help them to grow and benefit academically. Making students speak more English in the classroom demands good preparation by the students. They believe that a student with fluency in English enables him to stand in good stead because he can make his point of view clear to the person on the other side. They all agree that student with fluency in English can express any subject well and feel that any kind of regular general reading in the library would improve their quality by getting ready to be employable.

They share the view that students must be updated with latest developments in the world by doing a lot of general reading. They should have access to a great wealth of knowledge and thus have greater cultural understanding. Students with access to an incredible amount of information ultimately get benefitted.

After considering the statistical report, a bridge course is suggested to improve Listening, Speaking, Reading and Writing skills of the students who are not fluent at English. It is an attempt made both through literature and language to improve LSRW skills at the first year of their professional courses. It will try to fill in the gap and help them to come on par with the students that are fluent at English. It can be further suggested that a test of proficiency in English for the students already admitted into professional courses by the respective Institutions will certainly segregate the weaker students from the ones with fluency in English. The suggested bridge is meant for “not so confident in English” students to take up the course and fill in the gap in order to come on par with the regular batch of students. They will follow the course for 35 to 40 hrs in the first semester of their respective professional course for 3-4 credits. This bridge course has to run for only segregated weaker students in order to bridge the gap between students, not so fluent at English with the ones who are fluent at English and following the regular course in English prescribed by the respective Institutions. As medical students don’t have English Language in their curriculum, the suggested list of reading given below will definitely be helpful to them who are not so fluent in English and wish to go out of state on a better career prospective. For deeper understanding of any subject and communication at interstate level doctors too need fluency in English. Thus, it will certainly prove to be helpful in meeting the professional students’ requirements at the time of recruitment and later at various work places. It will also contribute competency, efficiency, necessary life skills and on the whole a holistic development in them.

Suggested-Reading: A selection of fictional and non-fictional prose pieces from English and Indian Literature are chosen to introduce the students to different writings and induce the importance of values in life. The list includes different forms like short stories, novels, plays and autobiographies. The suggested writers are:

17th Century-18th Century— i. Charles Dickens-Great Expectations,

- ii. Thomas Hardy-The Mayor of Caster bridge,
- iii. Lewis Carroll-Alice's Adventures in Wonderland,
- iv. Arthur Conan Doyle-The Hound of The Baskervilles,
- v. Rudyard Kipling-The Jungle Book,

19th Century-20th Century— i. O Henry-Short Stories like Girl, Dream, After Twenty Years,

- ii. H.H. Munro-- Short Stories like The Story Teller, Tea, The Threat
- iii. Mark Twain—The Adventures of Tom Sawyer,
- iv. Somerset Maugham-- Short Stories like Luncheon, The Rain, The Colonel's Lady
- v. G.B. Shaw—Play -Pygmalion,

20th century-- Present- i.R.K. Narayan- Swamy and Friends,

- ii. R.K. Laxman—The Distorted Mirror,
- iii. A.P.J. Abdul Kalam—Wings of Fire,
- iv. Khushwant Singh—The Mark of Vishnu and other Stories,
- v. Anita Desai-The Artist Of Disappearance,

Besides the above suggested reading, daily reading of the newspaper/s will be certainly helpful to the students.

II. Writing- Paragraph, Essay, Précis, Reading Comprehension, Letter Writing, Resume writing, emails, notices and minutes of the meeting.

III. Speaking and Listening- Students need to practice by listening to the news daily and speaking to others in English.

IV. English Practice- Above all, grammar plays a key role both in the written and spoken communication of English. This umbrella term “grammar” includes many smaller components such as tenses, subject verb agreement, prepositions, articles, conjunctions and S+V+O (subject+ verb+ object) pattern. Thorough practice on all the above components will certainly make the students confident in their expression in English.

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Role of Vocabulary in Enhancing the Reading, Writing, Speaking and Listening Skills of Engineering Graduates: Observations

**Karayil Suresh Babu, M.A., PGDTE and
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Abstract

This paper attempts to describe how vocabulary learning models can help improve the instruction of key language skills namely Listening, Speaking, Reading and Writing skills for Engineering graduates. Development of these skills is an imperative if any professional has to be successful in his career in the highly globalised scenario. As development of vocabulary is also a key area of instruction, it is suggested that learning vocabulary is intertwined with the learning of the key language skills for better results. This paper limits to the proposal of the ideas.

Introduction

The spoken form of the language travels faster than the other forms. It is the spoken form of any language which facilitates the core activities involving public interaction. Coming to the place of English in the everyday life of an average Indian it is an undeniable fact that English gives an edge over other Indian languages. English has already consolidated its position as a perfect Global Language. In this scenario students in general and engineering students in particular need to master English to secure a good career. A student should have a reasonable repertoire of words that enables him to articulate his or her ideas.

Skill of Listening

Listening in English is attending to comprehending and interpreting oral English. Listening is necessary to develop the speaking skill. The learner listens to oral speech in English, then separates into segments the stretch of utterances he hears, groups them into words, phrases, and sentences, and, finally, he understands the message they carry. There are three approaches to listening: interactive (listening to a

message and doing something as a consequence) and one-way communication or non-interactive (just listening and retaining the message, in activities such as conversations overheard, public address announcements, recorded messages, etc.) and self-talk. Listening to radio and watching TV and films, public performances, lectures, religious services, etc., generally reflect non-interactive listening. Responding to the commands given reflects interactive listening, which, in fact, is equally widespread in communicative situations. In the classroom, students listen in order to repeat and to understand.

The listening activities available in regular classroom environments in the Engineering colleges are either insufficient or ineffective. Another important factor is the learner's inability predominantly due to a unique kind of indifference to learn by listening. This trait is widely observed among students from rural background. This can be construed as one of the Language Learning Anxiety as stated by Horwitz, and Cope (1986) in their work Foreign Language Learning Anxiety. [1]

But research studies also have claimed a negative relationship between anxiety and achievement or performance has been confirmed in several subsequent studies involving all four language skills: speaking (Liu, 2006; Steinberg & Horwitz, 1986; Young, 1986), writing (Masny & Foxall, 1992), reading (Saito, Garza, & Horwitz, 1999) and listening (Elkhafaifi, 2005; Mills, Pajares & Herron, 2006). [2]. There are contradicting claims too. At the same time research has ways of reducing listening test anxiety, for example, by teaching listening strategies and letting students have more practice.

Vocabulary in Listening

The listening activities used in the classrooms are usually focused on improving the ability overall listening skill of the students. The same activities can be used to teach vocabulary items. If listening-texts, which have the targeted words can be played for the listening activities the learners get an opportunity to register the words in their mind. This kind of an activity helps to improve the level of recognition of the words by the students.

Commentary on sports events, video documentaries on engineering, technology, wild life, interviews with celebrities, etc., can be used as the listening material in the classrooms. In addition to the questions used to test the listening skill of the students a simple test to record the new words recognised by the learner can be conducted.

This kind of an activity will complement the listening capabilities besides motivating the students to focus on new and important words. Moreover, this activity will help the learner to strengthen his or her ability to guess the meaning of the word from the context.

Skill of Speaking

There must be some kind of exposure to language input, so that the natural learning mechanisms have something to work on. Learners have to be exposed to English through clear pronunciation, slow pace, simple structures and common vocabulary. Many writers believe that it is interaction with other people that plays the most crucial role in enabling the acquisition to take place. Unfortunately, in Indian schools and colleges less attention is paid to speech training. Teachers rely too much on translation method. Spoken English is not used even inside the English classrooms. Therefore, speech retardation in English is not uncommon in Indian schools.

Language anxiety can be defined as the feeling of tension and apprehension specifically associated with second language contexts, including speaking, listening, and learning. [3] Research findings also indicate correlation between performance and cognitive anxiety. [4]. Anxiety generally leads to worry [5]. The levels of worry may vary. The impact of this anxiety shows more impact on the speaking abilities of the students. The adverse generally hampers the vocabulary learning ability of the learners through speaking. Research suggests different ways to overcome this kind of an anxiety.

Vocabulary in Speaking

To overcome speech retardation, it is suggested to create speaking activities that has substantial interest quotient in it. The biggest challenge of modern day school and college is the large size of the class. So, any activity designed should be targeted at classrooms consisting more than 70 students. In large heterogeneous classes the activities designed should be very creative.

Students who have challenges in speaking on topics or situations given to them in the classroom can be given relatively easier tasks. Keeping the topics very close to the purview of the learner will produce positive results. For instance the situations or topics given for students can be drawn from fields like people, places, things and events.

In addition to the training given to the students to improve their spoken skills focus can be laid on their ability to use targeted words in their speech. A model activity can be created using the words from academic word list where the students are asked to express their views using words from a band of words.

A simple speaking activity where the student is required to describe any electronic gadget he or she uses can be used in classroom. This kind of an activity will not be challenging to the students since they have basic information about the topic they are going to speak upon. Moreover, it will have the interest quotient because students may show interest to speak about their loved gadgets. The students can be instructed to use words from academic word lists like assessment, comprehensive, emerge, incompatible, modified etc., so that they get an opportunity to gain confidence of using words they never used in their speech before. This kind of an activity will be advantageous because it enhances the quality of the articulation of the students besides help them in acquiring new words.

Skill of Reading

Reading is mainly a decoding process. The encoder encodes the message and the decoder decodes it and understands it. Reading activity involves perception, recall, reasoning, evaluating, imagining, organizing, application and problem solving. The goal of all reading is the comprehension of meaning. This is the most important of all the language skills since it is fundamentally a vocabulary driven activity.

Vocabulary in Reading

Most of the times reading becomes a challenging task for students who come from rural background, to be precise who have very limited exposure to English language. Word identification research has provided information about how words are understood as well as how their phonological form is initially identified from print. Word meanings and sometimes their pronunciations are necessarily context dependent; The benefits of context seem to be mainly on the amount of time a reader spends on a given word the duration of fixation with only slight effects on the probability of a word fixation[6]. Research so far has suggested various methods to improve the vocabulary acquisition abilities of the learners. Most of the works focused on improving the contextual guessing abilities of the students to improve their vocabulary. Antonacci & O'Callaghan suggest four examples that provide rich and varied

language experiences. They are (1) interactive read-alouds of outstanding children's literature, (2) dialogic-based instructional activities, (3) independent reading, (4) interactive writing, and (5) creating a print-rich environment where the "walls are dripping with words." [7] Extensive reading is one such method that aids the learner to cultivate the habit of extensive reading which sequentially can make vocabulary learning effective.

Extensive reading activities that suit the kind of learners group should be developed to gain results. The primary focus should be to keep the activity very simple and at the same time interesting. The best way of doing this is to choose texts that have substantial interest quotient.

Another important point is to inculcate in the learners the habit of self reading or mind reading the texts without any external assistance. This will improve the confidence levels and thereby the learner autonomy. The learner autonomy will substantially improve the ability of the learners to guess the meanings of the unknown words from the contexts. The choice of the text chosen will directly impact the learner's interest in the activity and thereby determines the number of new words he or she acquires and retains.

How extensive reading can be made an activity for the students from rural background is now an important area for research. In a scenario where ample time cannot be earmarked for language learning as part of the every schedule, extensive reading activity can be considered as a suitable alternative to the regular classroom reading activities.

Skill of Writing

Interaction through the written message is the goal of writing. Motivating students to write is a challenging task for the teacher. Decades of observations make teachers to understand that student aptitudes vary widely in writing. Many students do not actively participate in writing activities for their lack of fluency in expression, insufficient lexical command and poor grammatical accuracy.

Writing is a complex skill. A piece of writing becomes meaningful when it conveys the intended message to the reader. It requires many skills. Some of them being the ability of the writer to recall appropriate words and put them in sentences, link sentences with appropriate sentence connectors and sequence signals, evaluate the significance of a word or a sentence in the overall context of the written

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passage and use the form and register appropriate for the subject matter and the audience. Many a times the students fail to produce reasonably intelligible pieces of writing due to higher levels of apprehension. Research has established that apprehension clearly impacts performance [8] [9].

The main aim of developing the skill of writing is to train the student in expressing himself effectively in good English.

Vocabulary in Writing

If students are to write spontaneously, opportunities to acquire confidence in writing must be provided to them. When the receiver of the communication is not physically present, writing is used. Except professional people like writers, journalists, lawyers, teachers etc., others have very few occasions to resort to this mode of communication.

Routine activities of writing an application letter, a cover letter etc. have become easy for the availability of templates in the internet. But in the current scenario where any professional has to persuade his or her client through writing, it acquires importance. For instance, a software engineer needs to know how to document the work he has done. Similarly, a structural engineer is needed to present his view in writing about a decision. So, writing activities targeted at improving the skills of using set of words pertaining to a situation are suggested

The focus should be on the academic word list, content words and the cohesive devices. Students can be trained on using an appropriate word from the academic word for a particular situation. Guided writing activity using word cues can be tried in the classroom writing exercises.

Comparative Estimate of Four-skills

Full mastery of a language requires both the receptive and productive abilities. Though they are related to each other, efficiency in one aspect does not necessarily lead to efficiency in another. Each of the four skills-listening, speaking, reading and writing requires due attention. But, in reality, in the English classroom, speaking in English is totally absent and writing is very poor. Students read only to memorize words and sentences in order to answer questions. Reading on their own with understanding is unheard of

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in ordinary English classrooms. Listening and speaking are more difficult when compared to other skills in the case of second language learning. In Indian environment there is no social compulsion to listen and speak in the English language. Academic writing is absent and only mechanical writing is used. Students never feel the necessity for writing on their own. They memorize and reproduce it in English, during the examinations. It seems that reading is more easily learnable than the other three skills. As listening and speaking are more difficult compared to other skills, Spoken English should be an essential part of English language teaching.

In India, The Ministry of Education Study Group of 1971 while recommending courses to meet the needs of students, has not ignored the fact that training in Spoken English is essential part of English language teaching. The utility of a course in English cannot be ignored considering the large number of situations in which Indian students are required to use English.

- Students aspiring for higher education in India and abroad have to clear tests which examine the language proficiency of the students.
- Listening to various national and international experts is going to be the norm of many technology jobs
- In the field of scientific and technical education, there would always be need for Spoken English so far as lecturing and talking to the students in the class is concerned. Moreover, doctors, engineers, and technicians will continue having recourse to Spoken English while explaining some scientific fact, phenomenon, or operation to their assistants. Spoken English is essential to participate in debates, group discussions and other academic and cultural activities.
- Focused listening to peers and superiors is an integral part to many a jobs. Especially for people who occupy key decision making roles listening is of paramount importance.
- At interviews, whether held by department of the Government or by a business firm, the candidate is expected to show fluency in Spoken English.
- The usefulness of effective speaking skills for a successful professional cannot be underestimated. While the regional or local language will suffice for professional contacts locally, it has become inevitable that one should have good command of Spoken English for interactions not only within

one's own professional group, but also between different specialist groups and between experts and lay people.

- Spoken English is necessary to communicate one's ideas and attitudes – agreeing, disagreeing, convincing, narrating, requesting, ordering, explaining and apologizing.
- More and more students are leaving the country in search of jobs in other countries of the world after their educational career. So their success by and large depends on their effective communication through English.
- Vast amount of knowledge created every day makes reading an inescapable requirement for the professional.
- Writing reports, appraisals, letters, presenting data in readable format etc are some of the writing activities that any professional has to master.

Conclusion

Achieving a workable model to attain mastery over the four skills as discussed above is the motive of this study. The neglect by the curriculum developers and instructors and unsound English Language Teaching methodologies adopted by teachers especially at high school level pressed the Language Skills to the bottom in the list of priorities.

The price was heavy for this mistake. Now it is time to counter it. A better model has to be created and be used to replace the existing system. The models discussed in this study are capable of standing as a competitive alternative which can help overcome all the teaching and learning difficulties. Trying out the methods and models discussed in this study is believed to produce the required results that may support or oppose the claims made. Research is due in corroborating every claim with supporting statistical proof.

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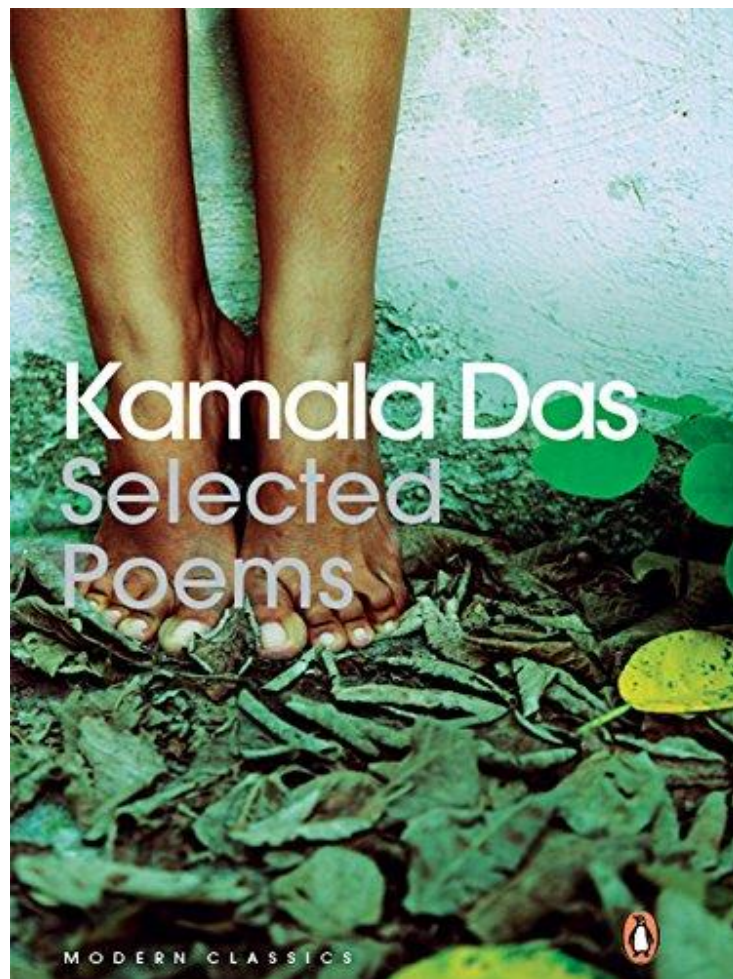


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**The Voice of a Rebel Woman against Patriarchy:
A Study of Kamala Das's Select Poems**

Trailakya Roy, M.A. (English)



Abstract

Kamala Das is one of the major poets in contemporary Indian English literature mainly known because of her fiery voice in her poems. In her poems feminine sensibilities find its best

expression. Though her works are generally labeled as autobiographical and confessional, her open treatment of female sexuality and guileless guiltless frankness in writing make her a rebel icon among the Indian poets. Unlike other poets her poetry is free from “19th century diction, sentiment and romanticized love”. Her poems are filled with a crystal-clear note and tone of a rebel woman as she speaks openly about her position in male dominated society and with its prevalent orthodox patriarchal mores where “one is not born a woman; rather, one becomes a woman.” Eunice de Souza claims that Das has “mapped out the terrain for post-colonial women in social and linguistic terms.” She has transcended the role of a poet and her books of poems become the language of a rebel woman who observes and examines the silences of Indian women and criticizes the patriarchal hegemony through her open and fiery lines. In Indian society where speaking of sex or passion is considered as dirty or taboo but Kamala Das uses the very things as medium of protest in her poems because these are the very things that the women are supposed to give unconditionally. This paper would try to point out the elements and tone of a rebel woman poet as she quite openly speaks about her subjugated position in society against patriarchal conventions.

Keywords: Kamala Das, poems, sexuality, rebel, self-expression, patriarchy, boldness, feminist, postcolonial study

Introduction

Kamala Das (31 March 1934- 31 May 2009) was born in Punnayukulam, Trissur district in Kerala. An honest and open treatment of female sexuality through her fiery poems and autobiography make her an iconoclast in modern English poetry. She is the recipient of several prizes and awards: Asian World Poetry for Literature, Sahitya Academy Awards, and the PEN Asian Poetry Prize. She was shortlisted for Nobel Prize in 1984 along with Doris Lessing, Nadine Gordimer and Margaret Yourcenar. Her collection poetry includes Summer in Calcutta (1965), The Descendants (1967), The Old Playhouse and Other Poems (1973), Collected Poems I(1984), The Best of Kamala Das(1991) and Only the Soul Knows How to sing(1996). She has also a daring autobiography, My Story (1976). She “wrote chiefly of love, its betrayal, and the consequent anguish, and the Indian readers responded sympathetically to her guileless, guiltless frankness with regard to sexual matters. Ms. Das abandoned the certainties offered by an archaic, and somewhat

sterile, aestheticism for an independence of mind and body at a time when Indian women poets were still expected to write about teenage girlie fantasies of eternal, bloodless, unrequited love”(The histrionics of Kamala Das). Because of her confessional style and open treatment of female sexuality, her poems led to comparisons with Marguerite Duras and Sylvia Plath. “On account of her extensive contribution to the poetry in our country, she earned the label ‘The Mother of Modern Indian English Poetry’ (The Indian Express).

Kamala Das: A Rebel against Patriarchy

In “An Introduction” she rebels against those who ask her “Don’t write in English...English is not your mother tongue.”-

“Why not leave

Me alone, critics, friends, visiting cousins,

Every one of you- Why not let me speak in

Any language I like.”(An Introduction, 8-11)

Though her language may sound funny because of half-English and half-Indian but it voices her joys, longings and hopes and fits to her “as cawing is to crows or roaring to the lions.”Then she describes her first encounter with a male as her body shows sign of changes- she became tall, her limbs swelled, and hair sprouted in her private parts. She claims, “I was a child” and she asked for love and she was taken “into the bedroom and closed the door” after her marriage. She was not beaten there but her “sad woman-body felt so beaten” because she was not prepared for the significant changes that her body goes through because of pregnancy.

“The weight of my breasts and womb crushed me.

I shrank pitifully...” (An Introduction, 31-32)

So as a mean of protest like a rebel she wore a shirt, her brother’s trousers, cut her hair short ignoring her womanliness against those who asked her to ‘become’ a woman-

“Dress in sarees, be girl

Be wife... Be embroider, be cook,

Be a quarreler with servants...

*Be Amy, or be Kamala.Or, better
Still, be Madhavikutty”(An Introduction, 35-41)*

Prevalent Orthodox Male Dominion

Kamala Das has made an honest treatment of prevalent orthodox male dominion in the poem “The Freaks” and depicts the torment and disappointment of a woman in sexual life through her confessional style. Society wants women to be submissive and passive in all aspects of life. A woman has to lead her conjugal life with a man with whom she has no emotional contact at all. But in this poem, there is a note of a rebel woman as in the very beginning of the poem the poet describes the man in question with some unattractive attributes. The woman is repulsive to her husband.

*“He talks, turning a sun-stained
Cheek to me, his mouth, a dark
Cavern, where stalactites of
Uneven teeth gleam...” (The Freaks, 1-4)*

They want to make love and as he moves his fingers it arouses her “skin's lazy hungers” only but failed to communicate with her soul, her heart remains “an empty cistern”. The image conveys her horror and repulsion in all its intensity. She feels that she may be unnatural and freakish because she does not behave like a normal submissive woman. So to hide her abnormality she puts on pose of ‘flamboyant lust’. Like a submissive woman she does not remain quit in the four walls but speaks against the prevalent orthodox male dominion in societal conventions. Through the images of her repulsion and horror, she brings out emptiness of love and emotion and sterility of conjugal life in male dominated society.

The Old Playhouse

In “The Old Playhouse” Kamala Das brings out the anxieties, frustrations and contemplations of a woman through the institution of loveless marriage. Through the image of a brilliant metaphor she points out the relationship between husband and wife through the historical phenomenon of colonialism with its practices and effects.

*“You planned to tame a swallow, to hold her
In the long summer of your love so that she would forget
Not the raw seasons alone, and the homes left behind, but
Also her nature, the urge to fly, and the endless
Pathways of the sky.”(The Old Playhouse, 1-5)*

In her confessional tone of rebellion against patriarchal dominion she openly and unabashedly describes the position of woman and openly talks about sexuality. She becomes “the first Hindu woman to write frankly about sexual desire” (www.outlookindia.com).

*“You dribbled spittle into my mouth, you poured
Yourself into every nook and cranny, you embalmed
My poor lust with your bitter-sweet juices.”(The Old Playhouse, 10-12)*

She was forced and conditioned to become a wife to perform the household chores and to serve in his needs.

*“To break saccharine into your tea and
To offer at the right moment the vitamins.” (The Old Playhouse, 13-14)*

This kind relationship between husband and wife not only reduced her position to insignificant but also suffocated her physically and psychologically.

*“Cowering
Beneath your monstrous ego I ate the magic loaf and
Became a dwarf. I lost my will and reason, to all your
Questions I mumbled incoherent replies.”(The Old Playhouse, (14-17)*

Das refers to the story of Narcissus at the end of the poem to point out the woman’s agonizing experiences. The woman realizes that his love is based on physicality instead of emotional bonding. His love for her is solely for himself, like the mythical Narcissus looking at his own reflection amazingly. So. the woman in the last lines seeks a solution.

“It must seek at last

An end, a pure, total freedom, it must will the mirrors

To shatter and the kind night to erase the water.”(The Old Playhouse, 28-30)

K.R.S. Iyengar remarks “Under the Indian sun, although sensuality lures irresistibly, yet it fails to satisfy feeling and introspection but sound the depths of the oceanic sense of frustration, and the calm of fulfillment eludes forever. Love is crucified in sex, and sex defiles itself again and again” (Iyengar, 677).

The Looking Glass

In “The Looking Glass” Kamala Das searches for self-identity in the male dominant society where a woman has to give up everything to satisfy the male ego by accepting masculinity as superior to femininity. Dr. Sushil Kumar Mishra in his research article mentions that in the poem “the poet has presented utter sense of despair and dejection caused by man’s dominance and exploitation.” (Mishra, 36)

*"Gift him what makes you woman, the scent of
Long hair, the musk of sweat between the breasts,
The warm shock of menstrual blood, and all your
Endless female hungers ..."(The looking Glass, 13-16)*

Purnima Bali says “The Looking Glass’ which is not only the mirror of her hurt-self but also shows her struggle to achieve identity and individualism.”(Bali, 3)

The Stone Age

In “The Stone Age” Kamala Das frankly speaks about the futility of marital relationships where the husband takes the wife’s identity and forced her to live in a dehumanized condition. According to Hindu beliefs marriages are made in heaven and marriage is the bonding of two souls for seven lifetimes. But the frequent use of “I” and “You” clearly indicates that there is no emotional bonding between them. She sarcastically calls her husband “Old fat spider, weaving webs of bewilderment” that snatched her full individuality and freedom and turned her into a

lifeless showpiece of “a bird of stone, a granite dove” in his house. The husband almost ignored her comforts and wants and even disturbed her peace of mind through her inappropriate behavior.

*“You build round me a shabby room,
And stroke my pitted face absent-mindedly while
You read. With loud talk you bruise my pre-morning sleep,
You stick a finger into my dreaming eye.”(The Stone Age, 4-7)*

So, the woman dissatisfied in her marital relationship goes against the moral code of society and seeks love through extra-marital relationship “at another’s door.” She willfully takes revenge against her husband who neglected and enslaved her to the position of lifeless showpiece. “For her ideal love is the fulfillment of the levels of body and mind. It is the experience beyond sex through sex. The tragic failure to get love in terms of sexual-spiritual fulfillment from her husband leads her to search for it elsewhere” (Iyer, 203).

The Sunshine Cat

In “The Sunshine Cat” the poet mentions the pathos of a woman who failed to get real love either from her husband or from her lovers. They all loved her but denied her the spiritual thrills of love. Unfortunately, her husband whom she loved most even failed to satisfy her emotional needs. He never thought of having emotional rapport with her but remained a ruthless watcher to keep a close watch on her relations with other men.

*“Being selfish
And a coward, the husband who neither loved nor
Used her, but was a ruthless watcher.”(The Sunshine Cat, 2-4)*

The Prisoner

In the poem “The Prisoner” the poetess brings out the position of a woman through the comparison between a convict and a woman who indulged in sexual act. The convict in prison studies the conditions of its boundaries to escape and the woman indulged in sexual activity studies the trappings of her lover’s body to escape from its snare.

“As the convict studies

*His prison's geography
I study the trappings
Of your body, dear love
For I must someday find
An escape from its snare.”(The Prisoner, 1-6)*

In Love

In the poem “In Love” the poet again exposes the unhappy relationship with her lover which is completely based on physical coupling. She feels her body as consumed by her lover in unpleasant ways.

*“O what does the burning mouth
Of sun, burning in today's,
Sky, remind me....oh, yes, his
Mouth, and....his limbs like pale and
Carnivorous plants reaching
Out for me.”(In Love, 1-6)*

Conclusion

To conclude it can be said that the poems of Kamala Das has a clear note of a rebel woman who raises her voice against the insensible and dehumanized treatment of women in all aspects of life in a male dominated society. “Her poems are revolt, and the revolt is the outcome of all her dissatisfaction and psychological traumas” (Sheeba). Throughout her poems, she speaks in an “aggressively individualistic” tone against the male dominion that makes the life of a woman passive and submissive to insignificant and lifeless. She examines the silences of women in male dominated society, feels the alienation of self and the burden of becoming a woman, experiences the lover's betrayal and dehumanized treatment of her husband. However, she does not remain quite like a submissive and obedient wife but questions the conventional role of woman in family and society and rebels against the patriarchal mores of society through fiery voice in her poems. She speaks up openly about the pains of becoming a woman and marital rape through the institution of marriage where there is no true love that snatches not only a woman's liberty and individuality

but also suffocates her physically and psychologically. Though apparently it seems that Kamala Das wrote about her life and her experiences because of the repetition of the first person singular “I” in her poems but it is not only about her life and her experience, they become the voice of every rebel Indian woman.

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Dictionary Using Habits of Electrical Engineering Students in Lahore, Pakistan

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Abstract

The modern-day dictionaries, particularly the EFL learner dictionaries have improved enormously on their micro-macro and super structure, yet the potential users of these kinds of dictionaries are not fully aware of this comprehensive improvement. As a result, the wealth of information, both linguistic and encyclopedic goes unheeded by the potential learners. The main cause of all this is attributed to the lack of requisite reference skill (Dictionary using skills) by the learners. The aim of this study is to find out the extent to which the students of electrical engineering at UMT possess the necessary reference skills to be able to use the EFL learner dictionaries efficiently in situations of linguistic and pragmatic failure. The research methodology used in this investigation is eclectic drawing on the essential principles of both qualitative and quantitative approaches for a comprehensive understanding of the situation under investigation. As many as one hundred students were selected randomly for this study. The findings of the pilot study suggest that most of the students lack the necessary dictionary using skills to make the most of the information provided in the dictionary which, of course, underscores the need to teach the students on how to use the dictionary, the kind of dictionary most suitable for them and integrating the dictionary with the language class. Such a measure is expected to improve the linguistic and communicative competence of the learners and will make them confident and self-reliant in their study.

1. Introduction

1.1 Purpose of a dictionary
plans as well as classroom teaching

1.2 Background and literature review

1.3 Aim of the study

Referencing skills are part and parcel of study skills of university students. There is a growing trend in universities to include dictionary using skill as part of study skills, note taking and intensive reading. Dictionaries can lead to enormous vocabulary growth in L2 learners. Main aim of this study is to find out the use of dictionary by students. The study is limited to address the following research questions.

1.4 Research question

1. Do the students use dictionaries outside and inside classroom?
2. Are they familiar and self efficacious in using dictionaries for grasping meaning or pronunciation?

2. Methodology

The method of study is quantitative as well as qualitative. A questionnaire that comprised of 21 questions was conducted among 100 selected students of Electrical Engineering at UMT, Lahore, Punjab.

2.1 Population and sample

The population and sample of study is mentioned below:

A questionnaire is administered through 100 students who were randomly selected from electrical engineering department at UMT, Lahore. All of them participated in filling up the questionnaire about dictionary use. Likert scale was used in questionnaire in measuring student's responses on a continuum of five degrees. Questions were asked to know students' habits of using dictionary as well as their proficiency. Based on their responses, the researcher suggests the ways to improve the existing situation.

2.2. The Questionnaire

The questionnaire was developed by the researcher. It has 21 questions. Questions deal with students' referencing skills, knowing the pronunciation, stress pattern from dictionary, use of dictionaries inside and outside classrooms, effectiveness of pictorial, online and mobile and bilingual dictionaries.

2.3 Data analysis

Age graph of sample population indicates that the selected university students participated in the research. 87 percent of them are pursuing a B.Sc. degree. While asked how do they understand the meaning of a word. 100 percent people said they used a dictionary and use of internet was the second-best choice selected by them. 96 % people agreed that they preferred using an online dictionary because of its omnipresence in computer lab. Since all the students belong to engineering group, they rely on technology more than a printed book that is hard to carry.

Dictionary preferences show a very striking result. 100 percent students agreed that they used dictionaries of other languages to understand English. It implies that students find it very comfortable to access bilingual dictionaries. Similarly, 98% percent students have also agreed that they prefer to use English to English dictionaries. It clearly shows that consultation of dictionary only occurs when the students do not understand a word and it does not matter for engineering students whether it is necessarily a bilingual dictionary or a monolingual dictionary. Dictionary has a strong link with learning new words; students' responses show a huge discrepancy over this issue. 37 % of them strongly agree that their classroom assignments forced them to consult a dictionary. 33% agreed that they also consulted dictionaries while making assignments. Only 14 % students said that they didn't consult dictionaries while conducting assignments. Many students appreciated the use of dictionaries by saying that they made their course content easier. English language assignments mostly demand use of dictionaries. 61% people agreed that dictionaries help in getting the assignments done.

3. Results and Findings

These results have been extracted from SPSS data tables. Student's responses have been written against each statement. Complete research questionnaire and data tables have been given in the annexure.

Sr. No Statement

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

1. Many of your assignments in English language class forced you to use dictionary.	37 %	33%	16%	13 %
2. While learning English language dictionaries are useful.	37%	43%	14%	
3. Dictionaries are extremely helpful in understanding the course content.	27%	37%	18%	
4. Dictionaries also help in getting English assignments done.	32%	29%	21%	15%
5. You like to use picture dictionaries.	25%	41%	23%	
6. Pictures help you, while learning nouns.	29%	39%	23%	7%
7. Pictorial dictionary explains meanings better than simple dictionary.	36 %	36%	21%	6%
8. Online dictionaries give sufficient information regarding any expression.	35%	39%	17%	
9. While studying, you use Google or Yahoo for searching meaning of difficult words.	38%	42%	14%	
10. You think you feel difficulty in understanding terms/ meanings in a bilingual dictionary. e.g: Urdu to English or vice versa.	18%	36%	22%	

11. Dictionaries should be made available 7% in classrooms for the students to use extensively during lessons.	27%	31%	20%	15%
12. You feel any problems of comprehension of 14% 4% meaning while consulting any dictionary.	18%	36%		28%
13. You frequently seek help in learning 1% pronunciation of an unusual word.	19%	33%	33%	14%
14. You learn stress pattern from dictionary. 4%	22%	31%	24%	19%

1. The relationship between assignments and the dictionary use but does not practice it adequately.
2. One may call it a strange response of Electrical Engineering class that they find picture dictionaries useful and they like to use such dictionaries. At mature level, the explanatory or descriptive dictionaries are considered more useful than pictorial ones but the labeling habit of engineering students may find it more convenient to use pictorial dictionaries.
3. The response of sixth and seventh queries in the line of fifth query. The students like picture dictionaries and a large number of them find these dictionaries helpful in acquiring nouns and they think pictorial explanation is easier than explanatory one. Probably the second language learners face certain barriers in the use of monolingual dictionary. Sometimes they search the meaning of a word or phrase in the monolingual dictionary and they come across another unfamiliar word or its unfamiliar use. In such a situation picture dictionaries help them and they do not indulge in any sort of anxiety.
4. An overwhelming majority agrees that the online dictionaries give sufficient information

Discussion

Role and importance of dictionary can't be denied in the global scenario of language teaching. We can't stop relying on them rather we must find suitable ways to reconnect with

dictionaries as it is clear from the findings that students are more prone to use internet and mobile dictionaries. It's high time to incorporate them in our teaching. As language teachers it's our responsibility to keep ourselves updated with the new trends and also facilitate the need of students.

It is very much evident that students lack necessary reference skills. They have succumbed to easy practices of using mobile phone dictionaries and goggling meanings. Now it's the role of the teacher to establish a link between classroom and home assignments with the use of dictionaries. In this way students can be self-sufficient in learning language. Deficiency of self-efficaciousness in the use of dictionaries makes students lethargic as well as incompetent in language learning. Dictionaries help in your study and work.

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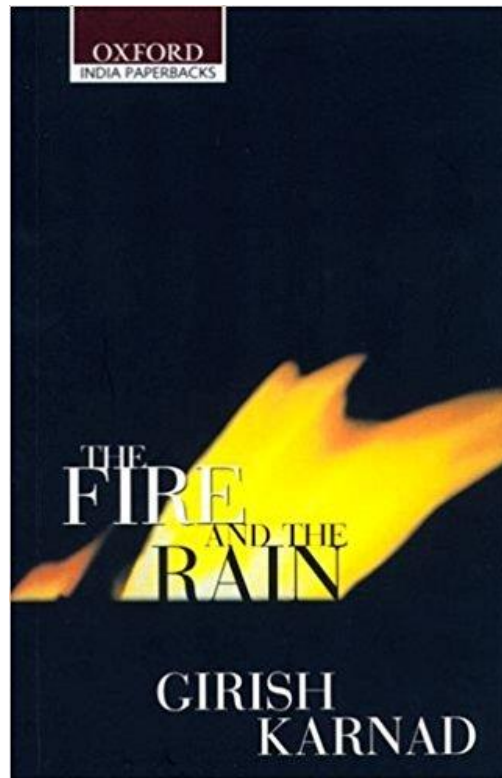
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The Treatment of Myths, Folklores and History in the Plays of Girish Karnad

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Courtesy: https://www.amazon.com/Fire-Rain-Girish-Karnad/dp/0195644433/ref=sr_1_3?ie=UTF8&qid=1522489069&sr=8-3&keywords=Fire+and+the+Rain+Karnad&dpID=41G8Lp%252BtMfL&preST=SY291BO1,204,203,200QL40&dpSrc=srch

Abstract

Karnad makes use of Indian myths, legends, and folklores. He employs them a vehicle of new vision. Karnad's creative genius lies in taking up fragments of historical and legendary experience to fuse them into a forceful statement. His childhood exposure to street plays in

Karnataka villages and his familiarity with western staged in Mumbai influenced him in retelling the legends of India to suit the modern context.

Girish Karnad

Western playwrights that he had read during his college days opened up for him ‘a new world of magical possibilities’ (Dhawan 15). When Karnad suddenly flashed on the Kannada stage in the early sixties, he had no established theatrical tradition to begin with. Indian English drama up to the 1960’s had an apologetic existence. The rich heritage of Indian classical drama and the vibrant folk tradition seldom attracted the Indian English dramatists of the earlier phase, whose models were Shakespeare, Ibsen and Shaw.

The Indian English dramatists couldn’t make it a success in the country earlier than Girish Karnad. Soon they were able to use India’s colonial past, assimilate western techniques, and brought out a judicious mix. Now we have the rich reservoir of myth and complex historical heritage embedded in Indian Writing in English including plays in Indian Writing in English. Karnad is a great example of this process.

Karnad was aware of the problems and challenges that Indian Playwrights had to face after independence. Karnad says in his ‘Introduction’ to Three Plays: “They had to face a situation in which tensions implicit until then had come out in the open and demanded to be resolved without apologia or self-justification; tensions between the cultural past of the country and its colonial Past between the attractions of western modes of thought and our own traditions and finally between the various visions of the future that opened up once the common cause of political freedom was achieved. This is the historical context that gave rise to my plays...” (1)

Keywords: Girish Karnad, Contemporary Consciousness, Primitive imagination, Inexhaustible Lore, Pragmatic Character.

Introduction

Girish Karnad is one of the brightest shining stars of Indian English Literature. Born in May 19, 1938 in Matheran, Maharashtra, he earned international praise as a playwright, poet, actor, director, critic, and translator. With his best loved-play, *Tughlaq*, Karnad had established himself as one of the most promising playwright in the country.

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Based on his serious explorations of folklore, mythology and history, the subject of his plays reflect the problems and challenges of contemporary life, and endeavour to forge a link between the past and the present. The creative intellectual that he is obviously views the subjects of his plays from his own perspective, develops them in the crucible of his own imagination and personal experience, and employs them as a medium to communicate his own independent and original feelings, thoughts and interpretations. (Dodiya 89).

Though known for his controversial themes, his plays are widely read and enjoyed because of his wonderful dramatic techniques, vivid image and symbols and his outstanding ability to portray some of the harshest and bitter most realities of life with forthright simplicity.

Treatment of Myths, Folklores and History

Though Karnad's interests are multifarious, he has given the Kannada Stage a richness that could probably be equated only with his talents as an actor - director. He has shown the Indian stage to what depth the mythical themes and folklores could be taken in order to recreate a contemporary consciousness. The greatest problem, however, was how to utilize these traditional forms in order to revitalize his works in the urban Context. It is at this point that the famous playwright Bertolt Brecht came to his help. Brechtian influence on Karnad made him sharply aware of the theatrically imaginativeness and inherent power of the Indian theatre.

Folk Imagination

Folk Imagination is at once mythopoetic being and magical. In the folk mind, one subsumes the other. Folk belief, besides being native, has a touch of poetry about it which works towards a psychic adjustment. He is of the opinion that all folklore is religious, often based on animism because the primitive imagination. It extends its vision from the natural in which it is steeped and with which it is saturated to the supernatural, which to the folk mind is only an extension of the former.

By a deliberate return to the rich tradition and the parallel art forms, popularized by folk theatre, Karnad lights up the rich treasure house that the Indian dramatists can make use of.

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He has illustrated how the inexhaustible lore of myths, parables and legends offer immense scope for the Indian dramatists like Karnad to link the past and the present, the archetype and the real. Issues of the present-world find their parallels in the myths and fables of the past which lend new meanings and insights through analogy, thus reinforcing the theme. By transcending the limits of time and space, myths provide flashes of insight into life and its mystery.

Karnad and Other Playwrights

Karnad revives the ancient tradition by the powerful use of archetypal myths that are with meaning for the contemporary world. Myths that are part of the collective consciousness of the people are invoked in Karnad's plays. These playwrights show how modern man's predicament is foreshadowed in the archetypal myths.

T. S. Eliot recognized the power of myth to manipulate, '... a continuous parallel between contemporaneity and antiquity' (qtd. in Frye 162) and declared that the use of myth was a step towards making the modern world possible in art.

A Vital Ingredient

Myth is thus a vital ingredient of human civilization, it is not an idle tale but a hard-worked active force, it is not an intellectual explanation or an artistic imagery, but a pragmatic character of primitive faith and moral wisdom (58).

Yayati

Karnad's first play *Yayati* (1961) retells the Hindu myth on the theme of responsibility. The theme of the play is based on the Hindu epic, *Mahabharata*, where Puru as an obedient son accepts his father's old age. King Yayati is an ancestor of the Kuru Dynasty. The king is cursed to old age as a consequence of an adulterous affair with his queen Devayani's maid, Sharmistha. Yayati's plea for mitigation to the gods results in the communication to exchange of the curse enabling him to be his own son Puru. But his wife Chitrlekha unable to bear this ends her life by taking poison. At the end of the play Yayati takes back the old age from his son and Puru has to witness the death of his wife.

Karnad departs from the myth in respect of the fact that he chooses not to make Puru and the product of Yayati's union with Sharmistha, but of an earlier marriage to an Asura Princess. This

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is in order to emphasize rather Puru's personal choice of self-sacrifice than atonement for his father's sin. The play *Yayati* ends tragically in death and sacrifice.

Does Not Take Myths in Their Entirety

Karnad in his plays, does not take myths in their entirety. He takes only parts of them that are useful to him and the rest, he supplements with his imagination to make his plots original and imaginative. Thus, in *Yayati* (1961), he has taken the myth partially. In the order plays like *Hayavadana* (1972), *Naga Mandala* (1988) and the *Fire and the Rain* (1995), Karnad has elements related him to dramatists like T. P. Kailasam and Rangacharya, the renowned pre-independent Indian dramatists.

Audience and the Plays

Karnak's practice of drawing raw materials for plays from myths and folklore primarily lends his plays an immediate appeal. It is an important fact that since the audience has a pre-knowledge of the source material, their curiosity is to see how it is worked upon by the dramatist. Such an initial attitude to the play they are going to watch ensured their notice of the freshness of approach and the artist's deviations from the original story. Karnad in his plays exploits this advantage fully and involves the audience in the reflections of a moral intellectual problem.

Conclusion

Many modern writers have employed myths and legends to convey their sense and view life. In a way this practice itself like myth is a recurrent pattern. In ancient India and Greece myths served as the source material for drama and retelling or the reenactment of old myths in modern terms underline the universality of the experience that is embodied in stories.

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