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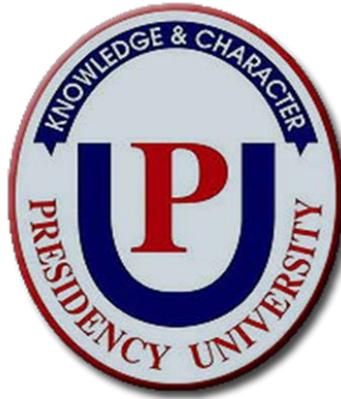
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## Contents

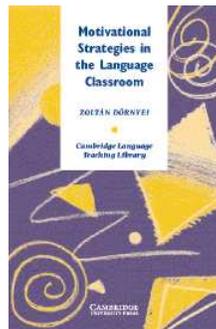
The Role of Motivation in Teaching and Learning English as a Second Language at the Secondary level ... Moshah Afroz Sultana	1-42
Inventory of Anal Vowel Phonemes ... Angom Surjit Meitei, Ph.D. Student	43-51
Alternative Resources of Learning English Language in Second Language Speaking Countries ... Ariful Insan Emon, M.A. & B.A. (Hons.) in English	52-59
Agha Shahid Ali: A Quasi-subaltern Voice from the Margins of the Wounded Valley ... Ashaq Parray, M.Phil. English, NET Javeria Khurshid, M.A., NET	60-65
Compound Verbs in Manipuri ... Mayengbam Bidyarani Devi, Ph.D.	66-70

Existence as Paranoia in Esiaba Irobi's <i>Hangmen Also Die</i> and <i>Nwokedi ...</i> Chukwumah, Ignatius, Ph.D. Ihentuge Chisimdi Udoka	71-89
Language and Power (in Tamil) by L. Ramamoorthy A Review by M. S. Thirumalai	90-93
Social Order and the Dynamics of Hegemony: A Study of <i>Untouchable ...</i> Himanshu Parmar, Ph.D.	94-107
Language and Identity with Special Reference to North-East India ... Al Kafil Choudhury GM, M.A., Ph.D. Scholar Juri Saikia, M.A., Ph.D. Scholar	108-114
Personality Development with English Language Acquisition ... Ms. Jaspreet Kaur	115-122
Error Analysis in English Written Essays of Undergraduate Students of Northeast Normal University Changchun ... Judith Makse Patrick, Zhong Yang & Mingcai Sui	123-146
Use of Prefabricated Routines in Second Language Learning ... D. Irish Kezia, M.A., M.Phil., Ph.D. Scholar	147-155
Translation Divergences in Hindi-Nepali Machine Translation ... Krishna Maya Manger, M.A. (Nepali), M.A. (Linguistics)	156-168
Self-Identity and Globalization in V. S. Naipaul's <i>Half a Life</i> and <i>Magic Seeds ...</i> K. Mehanathan, M.A., M.Phil., PGDTE	169-178
Negation in the Southern Dialect of Bodo ... Mihir Kumar Brahma, M.A., B.Ed., M.Phil., Ph.D. Scholar	179-191
English Medium Education - The Need of the Day ... B. V. L. Narasimha Rao	192-202
Dalit Feminism: A New Strategy in the Selected Short Stories of Gogu Shyamala's <i>Father May Be an Elephant and Mother Only a Small Basket, But... ...</i> Balande Chandoba Narsing, M. Phil./ Ph.D. Research Scholar	203-211
Aspects of Convergence between Abdul-Qaher Al-Jurjani's Theory of <i>Al-Nadhm</i> and Some Principles of the London School of Linguistics ... Dr. Amer Fael Belhaf Dr. Nasser Omer Mubarak Al-Tamimi Dr. Rais Ahmed Attamimi David Rock	212-241

An Overview of Saudi EFL Learners' Self-assessment of Vocabulary Learning Strategies ... Dr. Rajakumar Guduru, M.A. (TESL), M.Phil. (ELT), Ph.D. (ELT)	242-260
Resyllabification of English Words by Urdu L1 Speakers ... Mazhar Iqbal Ranjha, Ph.D. Scholar Muhammad Kamal Khan, Ph.D.	261-280
Historic Perspective in <i>River Of Fire</i> ... Dr. Saman Saif	281-291
Using Role Play for Developing Speaking Skill in English among Engineering Students of Centurion University, Odisha ... Sanat Kumar Lenka, M.A., PGCTE, PGDTE (EFLU)	292-302
Historiography: The Progressive Era ... Selvi Bunce	303-310
Syllable Structure in Hmar ... Elangbam Sharatkumar Singh, Ph.D.	311-319
Teaching English to Medical Students: An Evaluation ... Muhammad Younas (Ph.D. Applied Ling. Scholar) Sumrah Arshad (M.Phil. English) Aqeel Abbas (M.A.) Mudassar Nawaz (M.A.) Safira Fatima (M.A.)	320-332
Testing with reference to Adverb in Tamil ... Ms. G. Usha Nandini, M.A.	333-343
Eclecticism at the End of the Tunnel ... Dr. K. Venkatramana Rao, Ph.D.	344-349
Grammar, Literature and Poetics – An Indian Approach ... Dr. Vijayalaxmi Koppikar	350-363
Diasporic Trauma in <i>Unaccustomed Earth</i> ... Ling Yun	364-373
Example Approach in Persian Dictionaries ... Zahra Zare	374-384



# **The Role of Motivation in Teaching and Learning English as a Second Language at the Secondary level**



**Dissertation Submitted**

**in partial fulfillment of the requirements**

**For The Degree of**

**Master of Arts**

**in**

**English Language Teaching**

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## Table of Contents

Acknowledgements .....	i
Abstract.....	ii
Chapter 1: Introduction.....	1
1.1 Introduction.....	1
1.2 Purpose of the study.....	1
1.3 Rationale of the study.....	1-2
1.4 Limitations of the study.....	2
Chapter 2: Literature Review.....	3-10
Summary of Findings.....	10-12
Chapter 3: Research Methodology.....	13
3.1 Methodology.....	13
3.2 Procedure.....	13
3.3 Research Questions.....	13
3.4 Data Collection.....	14
3.5 Participants.....	14
3.6 Data Analysis.....	14
Chapter 4: Results and Discussion.....	15
4.1 Findings and Discussion.....	15
4.2 Students' perception.....	16
4.3 Summary of findings.....	16, 17, 18
4.4 Teacher's perception.....	18-19
4.5 Summary of findings.....	19-21
Chapter 5: Conclusion and Recommendations.....	22
5.1 Conclusion.....	22-23
5.2 Recommendations.....	23-24
References.....	25-27
Appendices.....	27-38

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# Abstract

The purpose of this paper is to explore a substantial literature on motivation in second language learning. This study aims to explore whether motivation can make the ESL classes more effective or not. This research was carried out to verify that here in Bangladesh; motivation can become an effective tool in teaching and learning English as a second language. Motivation is one of the characteristics of the Language learning and teaching and it is a helpful facilitator in the Language Learning process. It also aims to discuss the major theories of motivation and how teachers can influence learners' motivation. It also aims to explain how teachers can generate and maintain motivation in their teaching practices. In order to conduct this research I have interviewed some teachers and students of a private English Medium School & College and three teachers of a private University, Dhaka, Bangladesh and the results revealed that motivation is an effective factor in teaching and learning English as a second language at the secondary level in the context of Bangladesh.

## **Chapter-1**

### **Introduction**

#### **1.1 Introduction:**

Motivation plays a significant role in the rate and success of second and foreign language learning in general, and in classroom language learning in particular. Motivation “provides the primary impetus to initiate learning the second language and later the driving force to sustain the long and often tedious learning process” (Dörnyei, 1998, p. 117). Motivation, however, is “a complex” and “multifaceted construct” (Gardner, 1985; Williams & Burdoen, 1997). It consists of such factors as the attached value of a task, the rate of success expected by learners, whether learners believe they are competent enough to succeed, and what they think to be the reason for their success or failure at the task (Dörnyei & Ushioda, 2011). Motivating learners to develop in the target language is acknowledged to be a complex process. In many instances, students face many obstacles in learning English and are often demotivated to learn. However, certain motivational strategies, identified by research on motivation, can help learners adopt more positive attitudes towards language learning. This paper synthesizes major theories on motivation, discusses the role of teachers in motivating students, and presents a comprehensive review of motivational strategies that can be used by teachers in their classrooms. This paper concludes with a call for teachers to focus more on learners’ motivation and try to employ appropriate motivational strategies so that they can achieve their ultimate purpose of helping students make the most of their language learning experience.

**1.2 Purpose of the study:** My research conceptualizes 'Motivation' as a stable characteristic of the Learner. The research has been undertaken to find out, in the context of Bangladesh whether learners of English are predominantly motivated or not where English functions as a second language.

**1.3 Rationale of the study:** Motivation is an internal drive that encourages somebody to pursue a course of action. It is a social-psychological factor which strongly influences the process of a learner's Second language acquisition (SLA). In second language learning integrative motivation

plays a very important role. In the context of Bangladesh instrumental motivation seems to be more effective than integrative motivation as learners are concerned with passing an examination, furthering career opportunities, getting a job or raising social status etc. (Haque, Fazlul S.M. and M. Maniruzzaman Motivation and EFL Proficiency: A case Study of Undergraduates-153). This research showed that, motivation is usually instrumental in nature in case of learning English as a second language.

**1.4 Limitations of the study:** Due to time constraint the study was conducted involving a small group of teachers teaching in the Department Of English and the students of class IX & X of a private School & College. It has something to do with social psychology which is a difficult area to study. Besides this if I had more time, I could have carried out in depth research in this field. In fact before drawing any conclusion, a large scale research needs to be conducted involving not only English teachers but also learners from many other departments.

## **Chapter 2**

### **Literature Review:**

Theories of motivation generally seek to explain why and how individuals choose, perform, and persist in various activities, but ultimately, they are also expected to provide insights to those whose job it is to attempt to motivate others. Indeed, teachers are more interested in finding out what they can do to overcome deficits in students' motivation to learn than they are in explanations of what accounts for amounts of variance in language proficiency (a typical preoccupation in research).

Promoting engagement in classroom activities is especially important in foreign language learning contexts (as opposed to second language learning contexts) because communication in the L2 rarely occurs outside of the classroom. Yet, low L2 learning motivation in secondary schools, and concomitant low engagement in classroom activities represent a significant problem, which is compounded by the compulsory nature of most L2 study (Dörnyei, 2001c). Students often complain that L2 study is irrelevant to them, and frequently describe it as boring and difficult (Chambers, 1999). It is difficult to imagine that teachers bear no responsibility in this matter.

Many articles have been written about students' motivation and second language achievement and many models have been proposed to explain the phenomena (eg., Clément, 1980; Gardner, 1985 and MacIntyre, Clément & Noels, 1998). In each of these models it is claimed that motivation is important in learning a second language but the concepts used to explain how and why it is important differ from model to model. These models identify characteristics of the individual that account for differences in second language achievement hypothesizing that these variables influence what goes on in the language classroom. For example, Gardner (2007) states that when discussing the roots of motivation to learn a second language in the school context it is necessary to consider it from the point of view of both the educational context (as we would for any school subject) and the cultural context (which is generally not that relevant to most other school subjects). That is, he proposes that studying a second language is unlike studying most other subjects in that it involves taking on elements of another culture (i.e., vocabulary,

pronunciations, language structure, etc.), while most other school subjects involve elements common to one's own culture.

This two-fold characterization suggests therefore that both educationally relevant and culturally relevant variables should be considered when attempting to understand the process by which a second language is learned. Gardner defined motivation as a 'combination of effort plus desire to achieve the goal of learning the language plus favorable attitudes towards learning the language' (ibid:10). In his model, Gardner talked about two kinds of motivation, the integrative and the instrumental, with much emphasis on the former. The integrative motivation refers to learners' desire to at least communicate or at most integrate (or even assimilate) with the members of the target language. The instrumental motivation refers to more functional reasons for learning the language such as getting a better job, a higher salary or passing an examination (Gardner, 1985). They adapted some variables from Gardner's socio-educational model and some from Dörnyei and Otto's process model and found relationships between variables from the two models. For example, measures of "post- actional evaluation" from Dörnyei and Otto's (1998) model correlated with measures of Attitudes toward the Learning Situation from Gardner's (1985) model.

There have been a number of educators who have proposed ways in which motivation can be developed and supported. For example, Dörnyei and Csizér (1998) present 10 commandments for teachers that are directed at improving student motivation while Williams and Burden (1997) describe ways in which teachers can motivate their students. Effectively, the role of classroom dynamics and the learning environment are important to motivation and second language acquisition in formal contexts (Clément, Dörnyei, & Noels, 1994; Gardner, 1985, 2007), although there appears to be little research that directly investigates the relation between the application of these strategies and the motivation and language achievement of individual students in the classroom. Some studies have indicated that what takes place in the classroom can influence students' attitudes and motivation. For example, Gardner, Masgoret, Tennant, & Mihic (2004) found that over the course of the year, university students' level of motivational intensity; desire to learn French, attitudes toward learning French, integrative orientation, French course evaluation, and French class anxiety decreased significantly. Of particular relevance, however, was that for three of these measures, desire to learn French, attitudes toward learning French, and French course evaluation, the magnitude of the decreases were greater for students who obtained

low grades in the class. Similar results were obtained by Gardner and Bernaus (2004) with high school students in Spain learning English as a foreign language. In that study, scores on integrativeness, motivation, language anxiety, instrumental orientation, and parental encouragement decreased significantly from the beginning to the end of the year. Again, of greater relevance, there was also a significant interaction between the level of achievement attained in the class and changes over time in attitudes toward the learning situation. The top one-third of the students in terms of final grades showed an increase in attitudes toward the learning situation; the middle third showed little change, and the bottom third demonstrated decreases in attitudes toward the learning situation. Thus, both studies suggest that students' attitudes, motivation, and language anxiety change over the course of study, and that often this change is moderated by students' final achievement in the class. Bernaus and Gardner (2008) focused more directly on the relations between students' motivation, language achievement and teacher's didactic strategies used in the EFL class in Spain. This study involved 31 language classes and 694 students, obtaining data from both teachers and students on the use of two classes of teaching strategies, traditional and innovative.

The strongest and most powerful motivational strategies, among the controlled variables, according to the students' and teachers' perceptions, are the following: The use of audiovisual resources and new technologies, group work, satisfying the students' needs and interests, student participation in class, good grades and fulfillment of students' success expectations, and praises and rewards. The author concludes that teachers should promote and put into practice those motivational strategies, which increase the student's interest, attention and satisfaction.

A new study by Guillautaux and Dörnyei (2008) examined the link between the teachers' motivational teaching practice and the language learning motivation of their classes. They investigated 40 ESOL classrooms in South Korea involving 27 teachers and more than 1,300 learners. The students' motivation was measured by a self-report questionnaire and a classroom observation instrument specifically developed for that investigation, the motivation orientation of language teaching (MOLT). The MOLT observation scheme was also used to assess the teachers' use of motivational strategies, along with a posthoc rating scale filled in by the observer. All analyses were performed using the class as the defining unit. The results show a clear relationship between teacher's motivational teaching practice and the language learning motivation of their classes. That study investigated the relationship of teachers' and students'

perceptions of strategy use in the classroom and related it to student characteristics. This study investigates the relations among measures of attitudes, motivation, language anxiety, English achievement, and perceived strategy use obtained from the students on the one hand, and the teacher's motivation and perceived strategy use on the other. In order to analyze these correlations they took the class as the unit of analysis because this is where the views of the teachers and the students come together. In their opinion teacher motivation is the most important variable because if teachers are not motivated the whole notion of strategy use is lost. This study is unique therefore because it is one of the first that directs attention to these types of variables as they apply to the class as a whole, and, because it investigates the relationships among all of these measures

Motivation is defined as the extent to which the individual works or strives to learn the language because of a desire to learn the language and the satisfaction experienced in this activity. A "motivated learner" is, therefore, defined as one who is: (a) eager to learn the language, (b) willing to expend effort on the learning activity, and (c) willing to sustain the learning activity (Gardner, 1985, p. 10). Motivation plays a significant role in this model in three ways. First, it mediates any relation between language attitudes and language achievement. Second, it has a causal relationship with language anxiety. Third, it has a direct role in the informal learning context, showing the voluntary nature of the motivated learners' participation in informal L2 learning contexts. Some models of L2 learning motivation (Dörnyei & Ottó, 1998; Ushioda, 1998; Williams & Burden, 1997) do describe motivational processes as they happen over time, and are useful when it comes to accounting for variations of motivational intensity over time (e.g., during a task that requires sustained effort and thought, or during the years required to master an L2). However, these models of motivation do not appear to be particularly well suited to the study of the momentary fluctuations of motivated behavior over the course of a single period of non-experimental classroom instruction. This is because L2 lessons in secondary schools tend to offer a succession of brief activities (e.g., lasting 5 or 10 minutes each, or even less), which seldom promote deep attention to meaning or higher-level thinking skills.

In his current model, Gardner (2000) focuses on motivation and language aptitude as the two most influential determinants of language achievement and shows how motivation affects language achievement. Moreover, this model predicts that the L2 learning situation could affect learners' attitudes and motivation. Research into second language motivation dates back to the

late 1950s and flourished in the 1970s with the pioneering work of Lambert and Gardner. Gardner (1985) proposed three key components of L2 motivation: (a) “motivational intensity or effort,” (b) “desire to learn the language,” and (c) “attitudes towards learning the language”, (Dörnyei & Ushioda, 2011, p. 41). Gardner distinguishes between motivation and what he called orientation, where orientation stands for a goal. Orientation is an incentive that gives rise to motivation and steers it towards a set of goals. Strictly speaking, orientations are not part of motivation but function as “motivational antecedents” (Dörnyei & Ushioda, 2011, p. 41). Research into motivation in second language acquisition (SLA) in recent years has focused on the factors which affect second language (L2) learners’ motivation (e.g., Csizer & Dörnyei, 2005; Dörnyei & Clement, 2001; Dörnyei & Otto, 1998; Oxford & Shearin, 1994). The researchers concluded that teachers are one of the most determinant factors of L2 learners’ motivation (Dörnyei, 1994; Tanaka, 2005). Other studies set out to investigate how teachers positively affect learners’ motivation (e.g., Kikuchi, 2009; Sakai & Kikuchi, 2009; Tanaka, 2005). These studies proposed that L2 teachers play one of the most influential roles to help students engage and persist in the long process of second language acquisition. Among the role that teachers play in L2 classes are initiator, facilitator and motivator, ideal model of the target language speaker, mentor, consultant, and mental supporter. These roles are assumed to influence each learner’s motivation. Ramage (1990) suggested that teachers should attempt to enhance learner motivation so that learners positively and actively engage in their learning until they reach their common target in L2 learning. However, the impact of teaching strategies on motivating students should rely on students perceptions of the strategies, as Dörnyei (2001) has proposed.

Many empirical studies of teacher’s motivation were conducted to identify how teachers influence learners’ motivation. Dörnyei and Csizer (1998) have studied the use of teaching strategies to motivate learners among Hungarian teachers of English. The researchers assigned 51 motivational strategies and studied the significance attributed to each strategy by the teachers and how often teachers employ each strategy in their classes. This study leads to ten commandments for teachers to motivate language learners: teachers should set a personal behavior example, make sure that the class atmosphere is relaxed and pleasant, present task properly to the learners, have good teacher-student relationships, work on increasing learners’ self-confidence, ensure that the language class is interesting to the students, promote as much as

possible learners' autonomy, personalize the learning process, increase learners' goals, and make sure that learners are familiar with the target language culture. Other studies, which propose that teachers are an important influence on learners' motivation, include Dörnyei's 1994 study. Dörnyei (1994) claimed that teacher-associated components that influence learners are language learners' affiliation (i.e., learners' desire to please teachers), teacher's style of teaching, and the use of particular teaching strategies, including modeling task-presentation and feedback. L2 learners' interactions with teachers, including learning experiences, feedback, rewards, praise, and punishments, are claimed to be relevant factors that may impact L2 learners' motivation (Williams & Burden, 1997). Oxford and Shearin (1994) proposed five implications for the role of the teacher in understanding motivation, suggesting that teachers should (a) figure out learners' real reasons for learning the L2; (b) help students build challenging but achievable goals; (c) show students the benefits of learning the L2; (d) create a safe, welcoming, and non-intimidating teaching environment; and (e) motivate students to develop high but realistic intrinsic motivation.

These studies show that teacher-related factors can be categorized into three main components: (a) teaching materials and methodology, (b) teacher personality, and (c) teachers' ways of interacting with the learners. We have seen above that teachers play a significant role in affecting learners' motivation; teachers' actions and behaviors in the classroom have motivational influence on students. Dörnyei and Csizer (1998) confirmed this claim through their study of 200 Hungarian teachers. They argued that teachers' behavior is a powerful tool of motivation in classroom. It is argued that teachers' behavior can influence the students' engagement in class. Therefore, it is crucial to establish a class atmosphere of mutual trust and respect with the learners (Alison & Halliwell, 2002). Teachers can promote such respect and trust through interacting with students on a personal level and show that they care about their students' personal issues or challenges that they face in the classroom or even outside. Enthusiasm is another factor that can impact learners' motivation. Enthusiasm is contagious in classrooms; therefore, if students recognize their teacher's enthusiasm to the task, they, too, will be enthusiastic (Dörnyei & Ushioda, 2009). Another motivational condition is classroom atmosphere.

Safe classroom environments are the most productive in involving the learner in the learning process. In such environments, students are encouraged to express their opinions and perspectives on different issues because they feel safe and protected from embarrassment and sarcasm. Creating a safe teaching environment also includes developing a sense of community and promoting “a palpable sense of belonging” (White, 2007, p. 104). The third basic condition is concerned with creating a cohesive learner group with convenient group norms. Cohesiveness among learners has an influential motivational impact on learning. Uncooperative groups can have ineffective results in learning. Effective group norms are those developed by both teacher and learners. Group norms that are mandated by teachers have been proved to be ineffective unless the majority of the class agrees that they are appropriate and right (Ehrman & Dörnyei, 1998). Dörnyei (2003) suggested that it is important to build group norms early and involve students in building these norms, explain their purpose and get students agreement to include a particular rule or not, and finally the teacher along with the whole class should agree on a particular set of rules, and the ramifications of breaking these rules. Another important norm that contributes to cohesive groups is the tolerance of learners’ mistakes and viewing them as something positive which may contribute to improvement and an indication of learning new information.

Gardner (2007) states that when discussing the roots of motivation to learn a second language in the school context, it is necessary to consider it from the point of view of both the educational context (as we would for any school subject) and the cultural context (which is generally not that relevant to most other school subjects). Dörnyei and Ottó (1998) have proposed a somewhat different perspective referred to as the process model of L2 motivation, based on Heckhausen and Kuhl’s (1985) theory of volition because they wanted to emphasize the dynamic nature of motivation within the classroom context. The model consists of two elements. The first is identified as the action sequence, defined as “the behavioral process whereby initial wishes, hopes and desires are first transformed into goals then into intentions, leading eventually to action and hopefully to accomplishment of the goals, after which the process is submitted to final evaluation” (p. 47). The second is identified as the motivational influence, or “all the energy sources and motivational forces that underlie and fuel the behavioral process” (p. 47). Therefore, motivation might become unpredictable, especially if self-regulation is conceptualized as a

continuum where individuals can self-regulate according to particular stimuli and behaviors (Deci, Ryan, & Williams, 1996). Overall, it is generally agreed that the existing socio-psychological motivational construct is not applicable to all areas of L2 motivation, and that the “educational-friendly” approaches fail to completely provide all the answers in terms of L2 teaching and learning.

In spite of the many debates in the field of L2 motivation, Robert Gardner’s proposal is generally acknowledged as the most influential motivation theory in L2 teaching and learning. Even though Gardner’s initial proposal had no intention to directly deal with second or foreign language learning, he is considered the founder of the field, and his socio-educational model tenets have been broadly studied (MacIntyre, 2002). This socio-psychological approach sees motivation as coming from an interest in interacting and self-identification with the target language community (Crookes & Schmidt, 1991, pp. 470-471). In this respect, Gardner proposes four elements that characterize a motivated student: a goal, the desire to achieve the goal, positive attitudes and effort, which constitute the “affective variables” that differ from the more cognitive factors associated with language learning such as intelligence and aptitude. Gardner also establishes a clear relation between motivation and emotion, which is an essential link that has frequently been omitted in earlier motivational constructs.

### **Summary:**

Motivation was examined as a factor of a number of different kinds of attitudes. Different researchers have reached different conclusions about hypothesized co-relations between motivation and learning depending upon the learner context.

Gardner defined motivation as a, combination of effort plus desire to achieve the goal of learning the language plus favorable attitudes towards learning the language” (ibid:10). In his model, Gardner talked about two kinds of motivation, the integrative and the instrumental, with much emphasis on the former. The integrative motivation refers to learners’ desire to at least communicate or at most integrate (or even assimilate) with the members of the target language. The instrumental motivation refers to more functional reasons for learning the language such as getting a better job, a higher salary or passing an examination (Gardner, 1985)

The instrumental side referred to acquiring a language as a means for attaining instrumental goals: furthering a career, reading technical material, translation, and so forth. The integrative side described learners who wished to integrate themselves into the culture of the second language group and become involved in social interchange in that group. According to Gardner (1985) motivation involves four aspects: a) goal b) effortful behavior c) a desire to attain the goal d) favorable attitude towards the learning activity.

Gardner and Lambert (1972) define 'motivation' in terms of the L2 learner's overall goal or orientation. According to Gardner (1985) motivation involves four aspects: a) goal b) effortful behavior c) a desire to attain the goal d) favorable attitude towards the learning activity.

According to Gardner and Lambert, an instrumentally oriented learner can be as intensively motivated as an integratively oriented one; however they hypothesized that the latter orientation would be better in the long run for sustaining the drive necessary to master the L2.

Gardner (1985) proposed three key components of L2 motivation: (a) “motivational intensity or effort,” (b) “desire to learn the language,” and (c) “attitudes towards learning the language”,

Motivation is defined as the extent to which the individual works or strives to learn the language because of a desire to learn the language and the satisfaction experienced in this activity.

According to Dörnyei, Z(2011), Ushioda (2011), Csizer (2005), Guillautaux and Ramage (1990), Safe classroom environments are the most productive in involving the learner in the learning process. Creating a safe teaching environment also includes developing a sense of community and promoting “a palpable sense of belonging”

These studies show that teacher-related factors can be categorized into three main components: (a) teaching materials and methodology, (b) teacher personality, and (c) teachers’ ways of interacting with the learners. They have seen that teachers play a significant role in affecting learners’ motivation; teachers’ actions and behaviors in the classroom have motivational influence on students. s

Based on this view of their comment (Gardner, 1985, p. 10), (White, 2007, p. 104) sought that, A “motivated learner” is, therefore, defined as one who is: (a) eager to learn the language, (b) willing to expend effort on the learning activity, and (c) willing to sustain the learning activity

On the other hand, Mowrer (1960) pointed out that self-identity and positive attitude motivate a child to learn its first language. He argued that just as the child learns its first language in order to identify with its parents; in the same way a second language learner may be motivated to learn the second language in order to identify with the target language community.

Based on this view of Mowrer, Gardner pointed out that an individual with an integrative motivation is more likely to learn the second language successfully (Ellis, 1985).

Shumann defines 'motivation' as an affective factor alongside 'culture shock'. Gardner and Lambert (1972) define 'motivation' in terms of the L2 learner's overall goal or orientation. Ramage (1990) suggested that teachers should attempt to enhance learner motivation so that learners positively and actively engage in their learning until they reach their common target in L2 learning.

The impact of teaching strategies on motivating students should rely on students perceptions of the strategies, as Dörnyei (2001) has proposed.

Without sufficient motivation, successful language learning cannot be achieved (Csizer & Dörnyei, 2005; Deniz; Sugita & Takeuchi, 2010). So, it is widely accepted that motivation is the key to the success of second and foreign language learning.

## **Chapter-3**

### **RESEARCH METHODOLOGY**

#### **3.1 Methodology**

I have used a mixed methodology approach as I needed both qualitative and quantitative information to analyze answers to my questions. I have collected my data through questionnaires and interviews.

#### **3.2 Procedure:**

First of all I have prepared some questions for the teachers and a questionnaire for the students regarding my topic relating to the answers of which will cover the main idea of my Research. The questions are relevant and have a vital impact on my topic. The field work took place thrice a week for a total of 10 times between September 10 and October 30, 2013. While collecting the data from the students and the teachers, both the teachers and the students were dealt with non-manipulating way by the teachers so that actual information could be collected. While analyzing the data a mixed Methodology Approach- qualitative and quantitative- has been chosen. The responses were quite informative, analytical and significant. The participants were very cooperative and supportive.

**3.3 Research Questions:** Answers have been sought for the following research questions.

1. Can motivation be considered a key to effective Teaching?
2. How does motivation help in eliciting responses from each student?
3. Importance of motivation in facilitating classroom atmosphere.
4. The role of the teacher in enhancing student's motivation.
5. What strategies teachers can use for motivating learners?

### **3.4. Data Collection:**

**Instruments:** The following instruments were used for the purposes of the study:

- 1. Questionnaires**
- 2. Interviews**

To collect data two different questionnaires were prepared- one being for the students and the other one being for the teachers. There was a closed ended questionnaire for students, which consisted of 20 different yes/ no questions. For the teachers the questionnaire included nine questions. By the nine questions teachers were facilitated to incorporate their practical knowledge regarding the role of motivation in ESL (English as a second language) classes. They also expressed their views on some problems and solutions to language classes not being motivated in terms of using L2. There were short informal follow- up interviews with both most of the students and teachers to know something more about the expected findings.

### **3.5. Participants**

The participants in this study were 5 English teachers 30 students of private School & College and 3 teachers of a private University, Dhaka. Five English teachers and thirty students were chosen from a private English Medium School and Three teachers from a private University. All the teachers except one were experienced. Students were chosen from two classes-nine and ten. Among 30 students 15 were girls from class nine. All the students' first language was Bengali. All of them attend two English classes everyday and six days a week- each class lasting for 50 minutes on average.

**3.6. Data Analysis:** Students were given more than one week to complete the questionnaire. After that, responses were collected from them. Important findings and questionnaire responses were analyzed to see if a pattern emerged.

## Chapter - 4 Results and Discussion

In this chapter the results of my research are presented followed by a brief discussion. Different teachers have given different opinions but most of them agreed that motivation is more effective in second language learning. Motivation is a crucial factor in second language learning. It was found that, among other factors motivation also plays a vital role. Especially for the learners of second language, instrumental motivation is uniquely supportive and helpful.

### 4.1 Findings and Discussion:

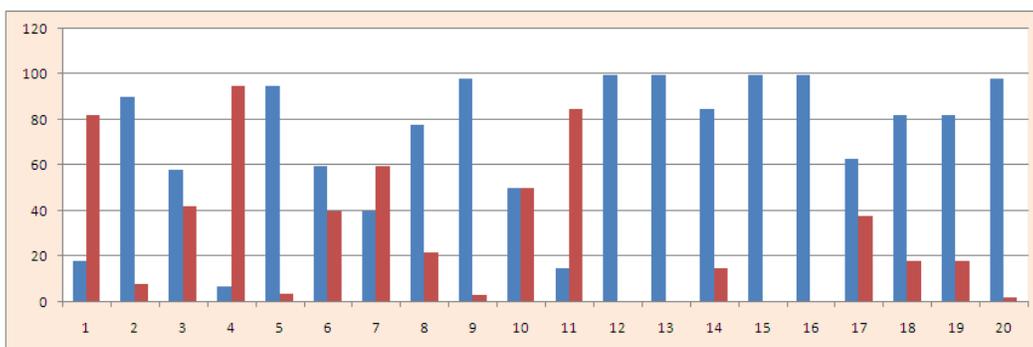
It was found that the students attributed their problems in English to their weak foundation, environment, and methods of teaching English in their previous levels. Weak foundation is related to the status of English, the students' motivation to learn English, and the teachers' lack of interest. Motivation is applied in few classes. Some students are motivated to develop their English language skills but rests of the students are not in the same condition. Some students only want to pass in the English exam without understanding and developing their skills. Some students find it difficult to understand English due to their weak foundation in English. Some students think that, exam system can largely be made responsible for students and teachers not motivating in language classes.

A large number of students think if there is a language club, interested students will be more motivated and get chance to improve their English by practicing. Most of the students think that, "Motivation" in the English language classes is good for the students. They also think that, motivation in the English classroom must be started from primary level. If teachers continue motivating in English classes for a few a months, students will start understanding English better. Initiative to motivate in English should be first taken by teachers. Students should be motivated and proactive about communication in English in the classrooms.

## 4.2 Student's Perceptions:

To find out the students' perceptions they were asked to fill in a questionnaire items by just putting tick marks on one of the two options- yes / no. They were made to understand all the points before they chose the options so that the survey results would become as realistic as possible. There was also another column other than yes/no in the questionnaire in which they were allowed to write anything they thought would be relevant. (See Appendix-A)

**Graph -1**



The above graph shows the data found from the table in appendix-B

## 4.3 Summary of Findings:

A vast majority of students (84%) agreed that in their language classes motivation does not take place to learn English. Only a handful of students (16%) said that they are motivated to learn English in the language classes by their teachers. However, in the questionnaire there was an extra column for the students to write any comments if they had any, and there those (16%) students wrote that they want to be more motivated by the teachers in the language classes. But it

is optimistic that almost all the students (93%) want the interaction in English classes to be in English.

Most students (57%) showed positive notions regarding nervousness. They have the view that they do not become nervous if the class is taken in English. 93% of students disagreed with the idea that they only want to pass the exam and so they do not need to learn English. Again 97% of students want to develop their English language skills from their English classes.

Most of the students (60%) find it difficult to understand the lecture if it is delivered in English. The same percentage of students thinks that teachers have enough interest in motivating the learners in English classes. And almost three fourths of students (77%) blame their own lack of interest in this regard. Almost all the students (97%) think teachers do not motivate in ESL (English as a second language) classes because it is very difficult for them to make every student understand their speech in English. And half of the students think if teachers take the class in English, they might not do well in the exam because of not understanding the lessons.

“Motivation in the English language classes is good for the students” was the eleventh item in the questionnaire. Only 14% of the students disagreed with this. Not surprisingly all the students (100%) agreed that speaking English in the classroom must be started from primary level. One of the most important points in the questionnaire, according to the author, was whether they think that if teachers continue speaking English for a few months, students will start better understanding English. And not unexpectedly, again all the students agreed with this statement.

87% students think that teachers should take initiative first to motivate the learners in the English class. But interestingly at the same time all the students (100%) think that they should be proactive about developing English language skills in the classroom. Every respondent welcomed the idea of establishing an English language club in the schools. In terms of motivation the majority of students (64%) think that it is only teachers who can motivate students to improve the students’ English language skills.

Finally, 86% of students are in favour of attributing the practice of not speaking and listening English in the classroom largely to the present system of Secondary School Certificate

Examination (SSC), which does not assess the speaking and listening capabilities of students. Billah (2012) says that in Bangladesh some trained teachers try to practice all the skills in the classroom but they lose their motivation after a certain period as listening and speaking are not directly assessed in the public examinations and the students, guardians and the school authorities do not encourage the point. In a query to know whether it would be very effective for the students if they had to communicate only L2 (English) in the language classroom, 84% of the students responded positively. In this regard Kang (2007) says that the continued interest in better EFL pedagogy for elementary school students has led to many interesting suggestions, one of which is TETE, Teaching English Through English. In the last item of the questionnaire students were asked whether an ESL context, instead of EFL, would enhance their English speaking skill. Here almost all the students (97%) chose the option 'yes'. They were very true as Ellis (1996) mentions that for ESL students' language learning are a part and parcel of survival and growth. To summarize the study, it can be said that in most language classrooms motivation does not take place to develop English language skills, but the majority of students want to be motivated in English in their language classes.

#### **4. 4 Teachers' Perceptions:**

To find out the teachers' perceptions they were given a questionnaire consisting of nine questions. It is every teacher's dream to have in his/her class a motivated student, who is driven by the curiosity to learn and achieve his or her goals. However, this is rarely the case in L2 learning. Thus, it is the job of the teacher to generate students' motivation and help them build positive attitudes towards the L2. Teachers can achieve this aim of generating students' motivation through implementing various strategies. First, teachers should enhance learners' values and attitudes toward the language, including their intrinsic, intercultural, and instrumental values. Secondly, generating learners' interest and enjoyment to study is a key issue here. The target culture is also a useful tool to generate the integrative orientation of the learners through introducing authentic materials which reflect the target culture and community of the target language. The fourth strategy to generate motivation is to make the teaching materials relevant to the learners. Finally, teachers should help students create realistic beliefs about language learning. Some learners bring some unrealistic learning beliefs about how much progress or

learning they can achieve in a particular class. If they do not see that their beliefs or expectations are not achieved, they will become disappointed and lose interest in the course. Teachers, therefore, should explain the complexity to learn an L2 and develop students' understanding of the nature of the process. Moreover, teachers should help students realize that there are various ways to achieve success in the learning process and encourage each learner to find his/her distinct ways of learning.

#### **4.5 Summary of Findings:**

In the questionnaire the Teachers were asked why they thought that teachers and students are not motivated to develop English language skills in the language classes at secondary level. They were given nine questions where they were asked to write the answers.

First of all it has been found that almost 85% of teachers, 7 out of 8, strongly agreed with the idea that motivation in English classes is, with a very few exceptions, not take place in the secondary level while only the other respondent agreed to it.

Most of the teachers think that, motivation can be considered a key to effective Teaching. They also gave some ways on how motivation helps in eliciting responses from each student. All of them were agreed with the view that, motivation is very important in facilitating classroom atmosphere and for that, the role of the teacher in enhancing student's motivation is also beneficial for the students. Teachers also shared some strategies which are used by them for motivating learners. According to them, L2 teachers play one of the most influential roles to help students engage and persist in the long process of second language acquisition.

Among the role that teachers play in L2 classes are initiator, facilitator and motivator, ideal model of the target language speaker, mentor, consultant, and mental supporter. One-third of the teachers wrote that, motivation plays a very important role in second Language learning. In which situations (teaching structure, teaching creative writing or teaching any other topics) instrumental motivation may be more effective in facilitating successful second language learning was another issue of discussion. They also wrote about the practical goals/objectives set for the language learners in second language learning. In this chapter I am going to present the

results of my research and discuss over them. Different teachers have given different opinions but most of them agreed motivation is more effective in second language learning. Motivation is a crucial factor in second language learning. Among other factors motivation also plays a vital role. Especially for the learners of second language, motivation is uniquely supportive and helpful. These roles are assumed to influence each learner's motivation.

Regarding the question of psychological and social aspect of motivation, none of the teachers denied that social aspect of motivation is not effective. Some of them viewed that motivation is necessary because in case of second language learning motivation works more. The teachers have observed that their students are socially motivated as most of them are influenced to learn English language for their career or livelihood. Some teachers viewed motivation works effectively, as they found that a small portion of the learners were motivated psychologically and socially. The interview was taken among eight teachers and five of them agreed that motivation being more effective in the English classes, and where else other three of the teachers disagreed with that and said that in some cases motivation is ineffective.

According to most of the teachers, students appear for the exam to get good marks in the exam, though there are varieties of opinions. One of the teachers opined that they appear for the exam to get good marks and at the same time to show competence in learning a second language. The reason why she thinks so is because students in her class show interest in understanding and knowing, instead of just a tendency to memorize to get good marks and to get over with the course. Here among eight teachers, six of them agreed that the main reason why they have to learn English as a second language is to get good marks. And the rest two teachers pointed that students appear for the exam to show their competence in second language and to do good in the exam is the logical consequence.

If we want to get an immediate result of learning English Language, that is, to achieve certain jobs or to build up career, instrumental motivation succeeds. It depends on what we consider as 'successes. If it is for the result or instrumental achievement, obviously it succeeds. In case of psychological growth it fails. Four of the teachers said that though they are motivated instrumentally, they can reach up to a certain level of competency. Two of the teachers out of eight said that instrumental motivation succeeds and the rest of them viewed that both

instrumental and integrative motivation are needed to succeed. One of them said that instrumental motivation works more in the short term whereas integrative motivation works more in the long term. According to one of the teachers, the failure and success depends on the students themselves. If any student is motivated about getting good marks for a good job or raising status in the society, it would certainly work for that student.

The above mentioned findings show that motivation is an important factor in teaching and learning English as a second language at the secondary level.

## Chapter-5 Conclusion and Recommendations

**5.1 Conclusion:** While doing this research I have gathered a considerable amount of information for my analysis which helped me to do my research findings. After analyzing the data I found out that there are two types of motivation which influence people for learning.

In my research I have applied both Qualitative and Quantitative method for analysis of data. I came to know that most of the people of Bangladesh learn for getting not to learn something new. They want benefit from their learning process after learn something. The interview was taken among eight teachers and thirty students and most of them agreed that motivation is an effective factor in teaching and learning English as a second language in the context of Bangladesh.

Naturally, motivation research addresses the basic question of why human beings think and behave as they do; that is, motivation is concerned with the direction and magnitude of human behavior, or more specifically, the choice of a particular action, the persistence with it, and the effort given on it. In broad terms, motivation is responsible for why people decide to do something, how long they are willing to sustain the activity, and how hard they are going to pursue it. In Bangladesh, one wants to learn for getting job after his/her learning or after completing his/her education. So, I believe that motivation can make the ESL class more effective in the context of Bangladesh.

In this paper, the author summarized some major influential theories of L2 motivation and the role of the teacher in enhancing learners' motivation and helping them achieve continuous progress in their language learning process. The body of literature in the field of motivation has shown that teachers play significant roles in increasing, or decreasing, students' motivation. The implications of motivational models and strategies can be beneficial for ESL and EFL teachers. Teachers would find it so helpful to integrate these motivational strategies in their classrooms and help their students make the most of their L2 learning. While each of the theories and strategies reviewed here has some value, no single theory or strategy can sufficiently explain learners' motivation. Therefore, it would be wise if teachers drew eclectically from these theories and strategies, or at least most of them, and try different combinations in their classrooms, taking into consideration that learners are different and thus different motivational strategies may work

differently with each group of students. In addition, it is significant that teachers should be aware of their actions and behaviors in classroom because it is very likely that teachers' actions can demotivate learners. In this connection the present study titled **“The Role of Motivation in Teaching and Learning English as a Second Language at Secondary level”** has been fruitful. It has been able to identify some problems that the Secondary Level teachers and students usually face while teaching and learning English as a second language. Some of the major problems include present public examination systems, lack of both teachers' and students' proficiency, shortage of trained teachers, teacher beliefs, and lack of students' motivation. Some relevant recommendations have also been suggested.

## **5.2 Recommendations:**

Based on the study findings and discussions there are also certain recommendations suggested by the teachers whom I interviewed.

The recommendations are given below:

- a. To promote students awareness towards learning process.
- b. To keep learners in touch with modern English language teaching methods.
- c. Motivation for learning English among secondary school students.
- d. The effect of motivation on academic achievement among school/ college students.
  
- e. A language club should be established in every school, and what is more this should be made mandatory by the government to develop the learners' English language skills.
  
- f. Teachers should always motivate students to change their mentality regarding only passing the English examinations somehow.
  
- g. There should be at least 20-30 marks on speaking and listening skills in the school semester examinations as well as in the public examinations.
  
- h. Motivation to learn English in the language classes should be started from primary level.

- i. All of the English textbooks should be redesigned so that language learning becomes fun and there are activities fully related to our real life.
  
- j. As there is a hope for marks being included in public examinations on listening and speaking in near future, in this regard, teachers should motivate their students more and more.

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**Appendices**  
**Appendix-A**

**Questionnaire for the students:**

Please give tick mark on the suitable option. Cooperation in providing true information and honest views is appreciated.

Sl.	Questionnaire Items	Total Students-30	
		Yes	No
1.	Motivation is applied in our language classes.		
2.	In English classes I am motivated to communicate in English.		
3.	I become nervous to communicate in English.		
4.	I only want to pass the exam and so I do not need to speak and learn English.		
5.	I want to learn how to develop English language skills from my English classes.		
6.	I find it very difficult to understand if the lecture is delivered in English.		
7.	Teachers do not have enough interest to motivate the students in English classes.		
8.	Teachers do not motivate because students are not interested.		
9.	Teachers do not speak English because it is difficult for them to make every student understand their speech.		
10.	If teachers take the class in English, maybe we will not understand the lessons and so we will not be able to cut a good figure in the examination.		
11.	Motivation in the English language classes is good for the students.		
12.	Motivation in the English classroom must be started from primary level.		
13.	If teachers continue motivating in English classes for a few a months, students will start understanding English better.		
14.	Initiative to motivate in English should be first taken by teachers.		
15.	Students should be motivated and proactive about communication in English in the classroom.		
16.	If there is a language club, interested students will be more motivated and get chance to improve their English by practicing.		
17.	It is only teachers who can motivate students to develop the students' four skills.		
18.	Exam system can largely be made responsible for students and teachers not motivating in language classes.		
19.	Using only target language in the classroom can be very effective for students.		
20.	If students learn English in the class, they would be much better speakers of English.		

## Appendix-B

### Questionnaire for the students:

Please give tick mark on the suitable option. Cooperation in providing true information and honest views is appreciated.

Sl.	Questionnaire Items	Total Students-30	
		Yes	No
1.	Motivation is applied in our language classes.	16%	84%
2.	In English classes I am motivated to communicate in English.	93%	7%
3.	I become nervous to communicate in English.	57%	43%
4.	I only want to pass the exam and so I do not need to speak and learn English.	7%	93%
5.	I want to learn how to develop English language skills from my English classes.	97%	3%
6.	I find it very difficult to understand if the lecture is delivered in English.	60%	40%
7.	Teachers do not have enough interest to motivate the students in English classes.	40%	60%
8.	Teachers do not motivate because students are not interested.	77%	23%
9.	Teachers do not speak English because it is difficult for them to make every student understand their speech.	97%	3%
10.	If teachers take the class in English, maybe we will not understand the lessons and so we will not be able to cut a good figure in the examination.	50%	50%
11.	Motivation in the English language classes is good for the students.	86%	14%
12.	Motivation in the English classroom must be started from primary level.	100%	0%
13.	If teachers continue motivating in English classes for a few a months, students will start understanding English better.	100%	0%
14.	Initiative to motivate in English should be first taken by teachers.	87%	13%
15.	Students should be motivated and proactive about communication in English in the classroom.	100%	0%
16.	If there is a language club, interested students will be more motivated and get chance to improve their English by practicing.	100%	0%
17.	It is only teachers who can motivate students to develop the students' four skills.	64%	36%
18.	Exam system can largely be made responsible for students and teachers not motivating in language classes.	84%	16%
19.	Using only target language in the classroom can be very effective for students.	84%	16%
20.	If students learn English in the classes, they would be much better speakers of English.	97%	3%

## Appendix-C

### **Semi- structured Interview Questions for the teachers:**

1. Can motivation be considered a key to effective Teaching?
2. How does motivation help in eliciting responses from each student?
3. Importance of motivation in facilitating classroom atmosphere.
4. The role of the teacher in enhancing student's motivation.
5. What strategies teachers can use for motivating learners?
6. Do you think your students appear for the exam to get good marks or to show their competence in second language?
7. What role does motivation play in second Language learning (English)?
8. In which situations (teaching structure, teaching creative writing or teaching any other topics) instrumental motivation may be more effective in facilitating successful second language learning.
9. What are the practical goals/objectives set for the language learners in second language learning?

## Appendix-D: Teachers' responses

### **“The Role of Motivation in Teaching and Learning English as a Second Language at Secondary level”**

#### **Teachers' responses:**

What are, in your opinion, the best probable solutions to this problem?

Cooperation in providing true information and honest views is appreciated.

#### **Question-1: Do you think, motivation can be considered a key to effective Teaching?**

##### **Answers given by different Teachers**

**Teacher 1:** Yes. Without motivation students do not want to learn second language. So it can be considered a key to effective teaching.

**Teacher 2:** Yes. Motivation plays a significant role in teaching second Language without which language would not be complete or fruitful.

**Teacher 3:** Yes. Only motivation by the teachers can enhance their learning. So, it can be considered a key to effective Teaching.

**Teacher 4:** Yes. Motivation accelerates both learning and teaching activities in an ESL situation.

**Teacher 5:** Yes. It has a great impact on teaching second language effectively.

**Teacher 6:** Yes. I think without motivation students will fail to have a positive attitude towards the English classes. So, it is the key to effective teaching.

**Teacher 7:** Yes. I think, on the influence of teachers on learners' by explaining, teachers can generate and maintain motivation in their teaching practices.

**Teacher 8:** Yes. I think the role that teachers play in L2 classes are initiator, facilitator, motivator, ideal model of the target language speaker, mentor, consultant, and mental supporter which are the effective key to teaching.

#### **Question 2: How does motivation help in eliciting responses from each student?**

##### **Answers given by different teachers**

**Teacher 1 :** It really helps a lot. At least, in practical field, few students are interested in learning a second language with a positive attitude.

**Teacher 2:** Motivation works in eliciting and learning a second language. In English medium

schools, most senior students are motivated to learn English because they want to be a part of an English speaking society, i.e. in lifestyle, food-habits etc.

**Teacher 3:** It is involved through the ability to use different languages in your own perspective and also through the internalization of the essence of that language.

**Teacher 4:** If a translation of a Shakespeare drama motivates a learner, and for that he/she wants to learn English, that would be a case of motivation

**Teacher 5:** We see it rarely in the secondary level.

**Teacher 6:** If learners have a positive attitude then he/she can be successful in learning a language. So motivation is very important in the learning process.

**Teacher 7:** The student might want to be fluent enough to travel or study abroad in the future which motivate him/her to elicit the responses in the English classes.

**Teacher 8:** Motivation is involved in the sense that a student enrolled in an English language course that proficiency in the English language will help him/her blend in easily in an English speaking society. He/she would not have any problems with communication in an English speaking country. A number of students have plans to go abroad for higher studies and integrative motivation works for them to elicit the answers.

### **Question-3: Importance of motivation in facilitating classroom atmosphere.**

#### **Answers given by different Teachers:**

**Teacher 1:** Motivation definitely succeeds in facilitating classroom atmosphere.

**Teacher 2:** Yes, because the learners become motivated gradually to reach their goals.

**Teacher 3:** It depends on what we consider as 'successes. If it is for the result or achievement, obviously it succeeds which is the byproduct of facilitating classroom atmosphere.

**Teacher 4:** Yes, it is very important to facilitate classroom atmosphere and enable the students to reach their goal.

**Teacher 5:** Eventually motivation can reach up to a certain level of competency of the students.

**Teacher 6:** If the teachers are motivated to facilitate the class, the students do not miss any point in pursuing this kind of targets.

**Teacher 7:** I think the answer to this depends on the students themselves. If a student is motivated about giving good marks a good job, raising status in society; it would certainly work for that student.

**Teacher 8:** I think it works on teacher's role in the classroom whether he/ she is facilitating classroom atmosphere or not.

**Question - 4: The role of the teacher in enhancing student's motivation.**

**Answers given by different Teachers:**

**Teacher 1:** Teacher's motivation plays an important role in the process of language teaching/learning,

**Teacher 2:** Teacher's strategies and the motivation brings language achievement of individual students in the classroom.

**Teacher 3:** If teachers are motivated, the whole notion of strategy use can be successful.

**Teacher 4:** I think the relationship of teachers' and students' perceptions enhances students' motivation.

**Teacher 5:** Teacher should promote and put into practice motivational strategies, which increase the students interest, attention and satisfaction.

**Teacher 6:** The environment of ESL classes can be developed and supported by teacher's motivation.

**Teacher 7:** Teachers in the classroom can influence students' attitudes and motivation

**Teacher 8:** Teachers can show the students the roots of motivation to learn a second language in the school context

**Question-5. What strategies can teachers use for motivating learners?**

**Answers given by different teachers:**

**Teacher 1:** Teachers must feel comfortable with themselves, their pupils, and their subject matter.

**Teacher 2:** Teachers must believe in their students' capacity and propensity for appropriate classroom conduct.

**Teacher 3:** Teachers must ensure that their instructional activities are interesting and relevant.

**Teacher 4:** Teachers must match their instructional activities with their pupils' capabilities.

**Teacher 5:** Teachers must involve their pupils in setting up "the rules".

**Teacher 6:** Teachers must identify their problem times.

**Teacher 7:** Teachers must remember that pupils are not "little adults".

**Teacher 8:** Teachers must give evidence that they genuinely like and respect their pupils.

**6. Do you think your students appear for the exam to get good marks or to show their competence in second language?**

**Answers given by different teachers:**

**Teacher 1:** Yes maximum students appear for the exam to get good marks rather than to show their competence in SLA (Second Language Acquisition).

**Teacher 2:** It is a part of their study and they want good grades.

**Teacher 3:** Most of them appear for the exam to get good marks.

**Teacher 4:** I have observed that students are more interested in getting good marks than showing competence in second language.

**Teacher 5:** I think my students appear at the exam to show their competence in second language; to do good in the exam in the logical consequence.

**Teacher 6:** They appear for the exam to get good marks and at the same time to show competence in a second language. The reason why I think so, is because students in my class shows interest in understanding and knowing, instead of just a tendency to memorize to get good marks and to get over with the course.

**Teacher 7:** Mostly to get good marks.

**Teacher 8:** There are few who want to show competence in second language but most of them appear to get good marks.

**Question 7: What are the practical goals/objectives set for the language in second language learning?**

**Answers given by different Teachers:**

**Teacher 1:** The practical goals are as follows:

- a) To get good marks
- b) To get a good job.
- c) To impress others.

**Teacher 2:** The objectives are:

- a) To be evaluated socially
- b) To get a good job.
- c) To go for higher study in abroad
- d) To listen to songs and to watch movies.

**Teacher 3:** The goals are:

- a) To achieve instrumental goals (most of the cases)
- b) To achieve integrative goals.

**Teacher 4:** The necessary objectives can be:

- a) To do well in academics.
- b) To get a good job.
- c) To do well at work.
- d) To impress others.

**Teacher 5:** Goals/objectives can be:

- a) They will be able to communicate in English with others.
- b) They will be able to write term papers.
- c) Successful in academic field as well as in professional level.
- d) They will be able to develop their L2 skills.

**Teacher 6:** One objective can be:

To communicate as much as possible.

**Teacher 7:** One of the goals/objectives can be to write and speak fluently.

**Teacher 8:** Goals:

- a) Gain proficiency in English.
- b) Articulate thoughts and ideas clearly in English.
- c) Be able to think and write critically.

### **8. In which situations (teaching structure, teaching creative writing or teaching any other topics) instrumental motivation may be more effective in facilitating successful second language learning?**

**Answers given by different Teachers:**

**Teacher 1:** Instrumental motivation is more effective for students any way. We often try to motivate the other way. And that does not always work effectively.

**Teacher 2:** In teaching structure and composition writing, instrumental motivation may be more effective in facilitating successful second language learning. If students are made to learn how to write in an organized way with correct sentence structure, they would engage themselves in the learning process activity. They might change their learning strategies to be competent in using

English in real life situations.

**Teacher 3:** I think to know a second language we need integrative learning techniques. But for instrumental goals like learning the language for good score, we need instrumental motivation. So, in learning structure we can use instrumental motivation. In case of teaching creative writing we need integrative motivation.

**Teacher 4:** Instrumental motivation can be more effective in vocabulary teaching, oral communication, reading and writing for day to day life and so on. In fact, aspects of language which have practical application to learner's material life can be highly effective through instrumental motivation.

**Teacher 5:** Instrumental motivation is more effective when learners want to get immediate result. But if they want to sustain it in the long run they must be motivated integratively.

**Teacher 6:** Teaching creative writing can be effective.

**Teacher 7:** It's more effective in basic/general English courses, since it's a university requirement and is relevant to future job success.

**Teacher 8:** I think in all of the above situations because as long as a student is motivated about grades, getting a good job, raising his/her social status instrumental motivation applies to that student.

## **9. What role does motivation play in second Language learning?**

### **Answers given by different Teachers**

**Teacher 1:** In most of the case it's seen that without motivation student doesn't want to learn second language.

**Teacher 2:** Motivation plays a significant role in second Language learning. If the students are not motivated, they won't be involved in the learning process without which language would not be complete or fruitful.

**Teacher 3:** It makes the students interested and also helps them to remove the fear of unknown/new language. This enhances their learning.

**Teacher 4:** Motivation accelerates learning, first of all. If a student is motivated, he/she would make effort to take the classroom knowledge outside. So he/she will be able to apply the learnt knowledge to the real-life context.

**Teacher 5:** It has a great impact on Language learning. Those who are not instrumentally or

integratively motivated, they cannot succeed or can't go further.

**Teacher 6:** I think it plays a great role because without motivation students will fail to learn. If they do not have a positive attitude towards the class then they will think that the class is boring.

**Teacher 7:** Motivation is very important the more motivated students do better in language learning.

**Teacher 8:** I think it's learning something new and interesting, that will not only give them a good grade if they do well, but also enhance their success in communication in the professional world.

**Teacher's information:**

[The information collected will be kept confidential]

Name :.....  
Date :.....  
Name of school/University :.....  
Designation :.....  
Contact No :.....  
E-mail ID :.....

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# LANGUAGE IN INDIA

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## Inventory of Anal Vowel Phonemes

Angom Surjit Meitei, Ph.D. Student

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### Abstract

This paper attempts to highlight the inventory of Anal vowel phonemes. Anal belongs to the Tibeto-Burman language family. The speakers of Anal language are also known as Anal. They live mostly in the Chandel district of Manipur. It is popularly believed that they could have come from Mongolia and they migrated to upper Burma in Kabaw Valley in the trans-Chindwin basin. The Anal society is a patriarchal society but it is not definitely a male-dominated one. The whole society is divided into two moieties (*Mosum* and *Mulchal*) which are further divided into lineage. The two moieties are exogamous groups.

There are six vowel phonemes in Anal, i.e.; i, e, ə, a, u and o. The vowel phonemes - /i, u, ə, and a/ can occur initially, medially and finally. Examples are - /i/ :- (initial - /ica/ 'eating', /in/ 'house'), (medial - /t<sup>h</sup>inj/ 'tree', /ripal/ 'flower'), (final - /ci/ 'go', /ni/ 'I'), etc. The initial phonemes /e/ and /o/ can occur in rare.

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Inventory of Anal Vowel Phonemes

**Key words:** vowel phonemes, description, occurrence, initial, medial and final.

**Vowel Phonemes**

‘Vowels are speech sounds made by shaping the oral cavity while allowing free passage of air from the lungs.’ (Sloat, et al. 1978)

Anal has six vowel phonemes: /i, e, ə, a, u and o /. These vowel phonemes are classified according to the position of tongue, namely, whether the tongue is retracted or extended, the height of the tongue, and the shape of the lips as given below:

Place of Articulation	Front		Central		Back	
	Rounded	Unrounded	Rounded	Unrounded	Rounded	Unrounded
High		i			u	
Mid		e		ə	o	
Low				a		

Table: Six vowel phonemes of Anal

Articulatory descriptions of these six vowel phonemes are given as:

/i/	high, front, unrounded vowel
/e/	mid, front, unrounded vowel
/ə/	mid, central, unrounded vowel
/o/	mid, back, rounded vowel
/u/	high, back, rounded vowel
/a/	low, back, unrounded vowel

The above vowel phonemes can be established on the basis of the following minimal pairs:

	Anal	Gloss
i/e	/ni/	‘days’
	/ne/	‘eat’
e/o	/pe/	‘give’
	/po/	‘belly’
ə/o	/səm/	‘hair’
	/som/	‘ten’
e/ə	/pet <sup>h</sup> ro/	‘mimic’
	/pət <sup>h</sup> ro/	‘necklace/chain’
u/o	/ʃuŋ/	‘go’
	/ʃoŋ/	‘monkey’
ə/a	/camə/	‘hundred’
	/cama/	‘don’t eat’
i/u	/təri/	‘eight’
	/təru/	‘six’

### Occurrence of Vowel Phonemes

All the six vowel phonemes /i, u, ə, e, o and a/ can occur initially, medially and finally. But the occurrence of initial phonemes /o/ is found in rare number. The occurrence of six vowels can be discussed as in the following examples.

### Occurrence of Phoneme /i/

#### Initial occurrence of phoneme /i/

	Anal	Gloss
/i/	/ik <sup>h</sup> a/	‘bitter’
	/ine/	‘drinking’
	/ica/	‘eating’
	/iro/	‘standing’
	/in/	‘house’
	/iyam/	‘live’

### Medial occurrence of phoneme /i/

	Anal	Gloss
/i/	/cim/	‘jock’
	/ripal/	‘flower’
	/hrin/	‘new’
	/ət <sup>h</sup> impa/	‘doctor’
	/t <sup>h</sup> i ə /	‘tree’
	/k <sup>h</sup> inu/	‘first daughter’

### Final occurrence of phoneme /i/

	Anal	Gloss
/i/	/ənipi/	‘spring’
	/ci/	‘go’
	/əni/	‘march’
	/ni/	‘I’
	/daki/	‘why’
	/liri/	‘book’

### Occurrence of Phoneme /e/

#### Initial occurrence of phoneme /e/

	Anal	Gloss
/e/	/enum/	‘keep away’
	/enu:m/	‘to make’

#### Medial occurrence of phoneme /e/

	Anal	Gloss
/e/	/əmehe/	‘this’
	/mem/	‘wealth’
	/cewe/	‘husk’
	/p <sup>h</sup> olpeni/	‘Wednesday’
	/inseŋ/	‘pure’
	/sem/	‘make’

### Final occurrence of phoneme /e/

	Anal	Gloss
/e/	/əmele/	‘that’
	/əbe/	‘beans’
	/pe/	‘give’
	/se/	‘bow’
	/ək <sup>h</sup> e/	‘one’
	/mek <sup>h</sup> e/	‘half’

### Occurrence of Phoneme /o/

#### Initial occurrence of phoneme /o/

	Anal	Gloss
/o/	/oŋma/	‘negative’
	/oŋtibe/	‘climb’

#### Medial occurrence of phoneme /o/

	Anal	Gloss
/o/	/əwoca/	‘teacher’
	/dotti/	‘land’
	/əwon/	‘February’
	/som/	‘ten’
	/roŋ/	‘tall’
	/don/	‘animal’

#### Final occurrence of phoneme /o/

	Anal	Gloss
/o/	/indo/	‘white’
	/brəjo/	‘red ant’
	/ək <sup>h</sup> o/	‘which’
	/it <sup>h</sup> ro/	‘born’
	/ado/	‘want’
	/piruto/	‘thief’

## Occurrence of Phoneme/u/

### Initial occurrence of phoneme /u/

	Anal	Gloss
/u/	/upu/	‘box’
	/unsa/	‘love’

### Medial occurrence of phoneme /u/

	Anal	Gloss
/u/	/ət <sup>h</sup> um/	‘three’
	/buce/	‘rice’
	/piruto/	‘thief’
	/budil/	‘cloth’
	/datuŋ/	‘how’
	/kolum/	‘summer’

### Final occurrence of phoneme /u/

	Anal	Gloss
/u/	/təku/	‘village’
	/pəsu/	‘mouse’
	/əku/	‘who’
	/təru/	‘six’
	/təku/	‘nine’
	/nu/	‘mother’

## Occurrence of Phoneme /ə/

### Initial occurrence of phoneme /ə/

	Anal	Gloss
/ə/	/ən/	‘curry’
	/əbe/	‘bean/pulses’
	/əlu/	‘potato’
	/əya/	‘how many’

	/əma/	‘he/she’
	/əmhi/	‘name’

#### Medial occurrence of phoneme /ə/

	Anal	Gloss
/ə/	/pəsa/	‘bed bug’
	/cəmhə/	‘cow’
	/pəha/	‘bird’
	/səl/	‘arrow’
	/cətrəŋ/	‘paddy’
	/pəli/	‘four’

#### Final occurrence of phoneme /ə/

	Anal	Gloss
/ə/	/hə/	‘fish’
	/arhrə/	‘pluck’
	/t <sup>h</sup> rə/	‘beautiful’
	/sakə/	‘hot’
	/hmit <sup>h</sup> rə/	‘tear’
	/k <sup>h</sup> asə/	‘ant’

#### Occurrence of Phoneme /a/

##### Initial occurrence of phoneme /a/

	Anal	Gloss
/a/	/anu/	‘mother’
	/ado/	‘want’
	/arhrə/	‘pluck’

##### Medial occurrence of phoneme /a/

	Anal	Gloss
/a/	/k <sup>h</sup> asə/	‘ant’
	/saka/	‘hot’
	/pəsu/	‘mouse’

/cap <sup>h</sup> e/	‘buffalo’
/ripal/	‘flower’
/ijam/	‘live’

### Final occurrence of phoneme /a/

	Anal	Gloss
/a/	/əma/	‘he’
	/pəŋa/	‘five’
	/pəsa/	‘bed bug’
	/pəha/	‘bird’
	/ət <sup>h</sup> a/	‘again’
	/əya/	‘how many’

### Conclusion

In the above analysis, it is found that Anal has 6 (six) vowel phonemes. They are: /i, e, ə, a, u and o/. All the six vowel phonemes can occur initially, medially and finally. But the initial occurrence of phoneme /e/ and /o/ is found in rare numbers.

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## Alternative Resources of Learning English Language in Second Language Speaking Countries

Ariful Insan Emon, M.A. & B.A. (Hons.) in English

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### Abstract

English is the most influential language all over the world now-a-days. Benefit of learning English is known to every educated and uneducated person of this modern world. In my research I try to bring out those elements which are already available in every one's individual life. Learning authentic English in a Second Language speaking country is not very easy. But on the other hand, there are so many opportunities also available too. In my research I locate those possible elements or the ways of learning English language. In research I find that these elements are very effective, communicative and easy for any English language learner.

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Ariful Insan Emon, M.A. & B.A. (Hons.) in English

52

Alternative Resources of Learning English Language in Second Language Speaking Countries

**Key Words:** Research, English, English Language Learning, Second Language.

## **Introduction**

Learning a foreign language needs dedication and effort. Attaining proficiency in a foreign language requires considerable practice. What can one do to practice language skills? The native speakers of the language we are learning may be a continent away or they may be living right in our own community. Now there are a multitude of resources available to today's language learners.

English is one of the most influential languages all over the world. So, English language has become a basic need in many ways for many people. Importance of learning English language is known in all communities. That's why in countries around the world people are learning English language now-a-days as their Second Language.

## **Language Proficiency**

Language proficiency consists of a variety of skills like the ability to speak, comprehend, read, and write and each of these requires a subset of passive or active abilities: knowledge of vocabulary, the command of grammatical structures, understanding of cultural contexts in which language appears. For this reason, it is helpful to practice language in various ways. Besides, none of these skills exists in isolation. Practicing and improving one's ability in one set of skills can also promote language learning in the other areas. Following paragraphs consists discussion of many English language learning resources which are affordable and considerable easy.

## **Internet**

Internet has undeniably brought the world closer to us. Even just a few years ago our communication medium to talk to people abroad was limited. We had only a few options like telephone and letter. Today there are man alternatives for communication which are much faster than snail mail and are still cheap or even free, including e-mail, text or voice chat, fax, text messaging, or video conferencing via the Internet. Now-a-days many online services exist that will allow one to search a databases for language needs, age, and interests. One can find a partner

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Ariful Insan Emon, M.A. & B.A. (Hons.) in English

53

Alternative Resources of Learning English Language in Second Language Speaking Countries

from nearly every language group/community. There are many web sites now available almost free or at a cheap price which have full facility to learn and practice any foreign language. There are many websites where if you register your name with your email address they will send daily email to you. One can easily learn English by the help of such websites. Moreover, there are many certificate courses available through the Internet. Many international universities operate long distance learning through email or their websites. By spending only a few US dollar one can get a highly prestigious certificate from some institution or the other. One can download free e-books and study kits from many web sites. One can download mp3 books which read the book aloud for you. There are many video websites in the Internet from where one can easily watch many English learning classes and workshops. So, I think now-a-days Internet is the best place for learning English Language. But before learning some thing or download something please check the web sites ranking or information as to who operate these websites and for what purpose..

### **Watching English Films**

Movie is an influential entertainment medium for everybody. People love to watch a movie. Watching an English movie can be an important resource of learning English language. Now with cable-connected TV, we also get many English movie channels. Rental movie stores have foreign film sections. Most films will be either in English movie or with English subtitles. If we do not recognize the accent and have difficulty in following conversations, movies also offer subtitles. If you're choosing a video rather than a DVD, be sure that the film is not dubbed, but rather in the original English language with subtitles. Some university libraries have foreign videos that you can check out. Another alternative is to join an online DVD subscription service. Moreover there are many web sites in the Internet which is based offer movies. And some of the films are even available for download. Especially if any one is a beginning English language learner, he or she will likely not understand much of the language in the movie. Native speakers talk rapidly, use slang, and often speak in accents or local dialects. Nonetheless, watching a English language film is a fantastic way to attune ear to the sounds of the language.

## **Listen to English Music**

Music is an excellent memory aid for language learners. Hearing and learning sung lyrics can improve vocabulary and pronunciation and can reinforce proper use of structures. One can browse compilations of English language music search for CDs of international music at amazon.com or alibris.com, or can listen to live audio from international radio broadcasts. Mike's Radio World and Radio Locator list radio stations around the world with free streaming audio.

## **Read or Watch Foreign News**

The Internet gives web users access to 1000s of international news sources within seconds. The Internet Public Library provides links to online newspapers in over 150 countries. Press Display provides digitized replicas of over 1000 printed newspapers over 1000 newspapers in 82 countries and 39 languages. Some of the content is free, but the company also offers subscription services and allows single issue purchases. **Broadcast-Live** provides link television stations with streaming video. **Multilingual Books** maintains a similar list of TV stations with streaming video for over 30 languages and dozens of countries.

Reading a English language newspaper or watching a video broadcast from another country is a great way to hone English language skills and familiarize with an area where it's spoken. One can easily pick up vocabulary pertaining to current events and become exposed to different perspectives on those events. And one can become aware of local issues of importance to the readers or viewers of that particular news source. After going through the news stories once, read up on international events in your own language to fill in the details that is missed. Then one can go back and read or view the news reports again. The second, or third, or even the fourth time around, in this way one can understand successively more.

## **Library**

Libraries are likely to have a wide range of foreign language materials in their collections. So, it's a big opportunity for any one to get a huge resource of learning material of learning English language. At first find they catalogue and then go for the periodicals section and ask the librarian to point to the English magazines and English newspapers .English

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Ariful Insan Emon, M.A. & B.A. (Hons.) in English

55

Alternative Resources of Learning English Language in Second Language Speaking Countries

Language and literature books are located in Usually in English related section . Depending on the need one may find English language books in other disciplines as well, such as history, education, sociology, art, literature and others. If the library has a children's or elementary education section, check for children's books in the English language section. While ample English stories and periodicals are available online, nothing compares with the experience of holding the item in your hands. Print editions have many features that online versions typically don't or can't have.

### **Find Native Speakers in Your Community**

Speaking with a with English native speaker is always a very effective way to improve English speaking ability. There are many psychological reasons behind it. If some one is a second language English speaker it would be the best practice session for him of her. Now question is how can any one find a native English speaking community? Some time may it might be surprising to find that there is an individual or family or even a whole community of English native speakers living in our area or visiting a language department or the international programs office at a local college or university and ask if there are any foreign students or teacher who is native speaker of English language. These students or teachers are often far away from home and will appreciate establishing lasting and meaningful contacts during their stay. Plan activities together, or even invite them to spend holidays. They will also be pleased to meet people who show a genuine interest in getting to know them and their culture. Beyond the university, one could place an ad in the local newspaper expressing a desire to practice of English language skills and might offer to teach own language in return. They usually know where the others are lurking and how to contact them. Native English speakers who are living in other countries are much polite and interested in local language and culture. So it can be beneficial for both of them in case of language and culture exchange.

### **Conversation Group or Language Club**

Universities typically have international student clubs on campus that represent various ethnic backgrounds and cultures. These students' organizations abound in university campuses. Many such groups regularly organize campus events that raise awareness and appreciation of

their respective cultures. So through these clubs one can easily get close to a foreign student who speaks English and also by attending their gatherings one can easily learn English conversation without much effort. Conversation group is another very effective way to develop English language ability. Actually, it is an interesting way to connect with others who share English language. Ask at local colleges and universities if such groups already exist or make a language club or conversation group. Advertise at colleges, Facebook, Twitter, etc. and place a public announcement in the leaflet noting the date, time, and place of the first meeting. If at first you have no takers, don't dismay. The information takes some time to disseminate and to reach the right people. Establish a fixed meeting time and place, say, each Monday at 6:00pm or the first Wednesday of every month at 5:00pm, and you are likely to eventually attract some participants. In conversation group or language club a speaker gets enough time to speak about a topic or subject. This practice is really helpful for speakers for full expression in English about something.

### **Social Networking & Chat Room**

Visiting a foreign language chat room provides a more immediate opportunity to practice language skills than a bulletin board, because a chat room engages speakers in synchronous or live communication. There are free text chat facilities and, increasingly, also voice chat sites available for language learners.. Some general language sites help you find chat partners and/or provide a venue for live communication. One can easily use a text messaging program like AIM or Windows Messenger or Skype for video chat.

### **American, Canada, Australia or British Embassy's Students Centre**

Students Centers can play a vital role in learning English language. Most Student Centres of embassies arrange annual festival, weekly film show, seminars, information week and a lot more. British embassy's student centre is very well known as British Council. British Council always arranges English language courses for different levels of people. On the other hand, American, Canada and Australian embassies always arrange many English learning workshops throughout the year. So an English language learner can easily get a great opportunity to attend these workshops arranged by these embassies

**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

Ariful Insan Emon, M.A. & B.A. (Hons.) in English

57

Alternative Resources of Learning English Language in Second Language Speaking Countries

## Plan a Tour

Planning a trip to a country or region where the English language is spoken is also useful. Not only it will be helpful to get the chance to practice English language skills, but it will also be helpful to experience the culture and customs first-hand, from simple human interactions to eating habits, from daily routines to architecture. Travelling to a place where the native English language is a dominant and official language allows one to be surrounded with the language.

## Study in American, Canada, Australia or Britain

The absolute best way to be a fluent speaker in English language like a native speaker is to live like one. Studying abroad for a semester or, even better, for a year allows one to be fully immersed in the target cultural and linguistic environment. One can get to know the ins-and-outs of daily life, learn first-hand how to negotiate common situations (shopping, taking the bus, mailing a letter, ordering at a restaurant, etc.), and gain an insider's perspective on the educational system. There are a myriad of possibilities, from short-term or summer study to year-long programs.

## Conclusion

There are ample opportunities to practice English language skills, and most are free. One can take those advantages to nurture and improve skills, following all or some of these techniques discussed here.

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**Agha Shahid Ali:**

**A Quasi-subaltern Voice from the Margins of the Wounded Valley**

**Ashaq Parray, M.Phil. English, NET**

**Javeria Khurshid, M.A., NET**

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Agha Shahid Ali (1949-2001)

Courtesy: [http://www.umass.edu/umassmag/archives/1998/spring\\_98/spg98\\_books\\_ali.html](http://www.umass.edu/umassmag/archives/1998/spring_98/spg98_books_ali.html)

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Ashaq Parray, M.Phil. English, NET and Javeria Khurshid, M.A., NET

Agha Shahid Ali: A Quasi-subaltern Voice from the Margins of the Wounded Valley

## Abstract

Resistance literature has emerged as a sublime counter-discourse against the mainstream literature, especially from the conflict zones of the world. This literature celebrates mini-narratives, employs innovative narrative styles, hybrid identities and bizarre themes, etc. Kashmir, the paradise on earth, too has produced some prominent voices in Resistance literature. However, the hostile atmosphere in the Valley has almost dangerously subalternised the true voices of Kashmir. Agha Shahid Ali has ventriloquised the voice of the margins, but still how far it can be the true voice of the subaltern people will be the focus of discussion in this paper.

**Key Words:** Resistance literature; subaltern discourse; quasi-subaltern; territorial desire and conflict zone, etc.

## Introduction

Resistance literature recently has emerged as a new variety of English literature. It is especially gaining currency, owing to the various types of military aggressions, outbreak of militancy and other types of political turmoil. It is closely interlinked with the Subaltern discourse. The Subaltern discourse, too, of late has been a hot debate. Generally believed, it simply argues that the oppressed people can't speak. If however they speak, they do that through their bodies. They can't represent themselves. They have to be represented but not romanticised. The humane discourse has been made gender specific. It has, however, the potential to serve the cause of oppressed people irrespective of gender, class and race.

In the case of Kashmir, the homeland of Agha Shahid Ali, the Subaltern discourse seemingly seems to expose the various discursive practices that have subalternized the people of Kashmir. Kashmir is best described by Ananya Jahanara Kabir as: "Locked within the inhospitable terrain, but professed by all to be a singularly beautiful place, the Valley has, in the course of the twentieth century, emerged as a bone of contention for three nationalisms, Indian, Pakistani and aspirant Kashmiri" (1). Four deadly wars have been fought so far by India and Pakistan to gain the territorial control of the Valley. The situation has worsened dangerously, especially after the surfacing of militancy as a response to the alleged vote rigging of 1987, and to force the authorities to fulfill the promises that were made to Kashmiris by both India and Pakistan. Often, Kashmir has become the nuclear flash point, especially after 1998 when both the bordering countries achieved nuclear status.

The literary response by Kashmiri writers in such a set-up, to write from a sandwiched position between the clashing interests of two nations, and exclusively on behalf of endangered Kashmiri denizens has been negligibly less. Basharat Peer's *The Curfewed Nights*, Mirza Waheed's *The Collaborator*, and Rahul Pandita's *Our Moon has Blood Clots* are some of the prominent voices that claim to represent the subaltern voices of Jammu & Kashmir.

## Agha Shahid Ali's Voice - Literary Writing with the Color of Cultural Rhythms

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Amid the imposed war and appalling situations, in reflecting the true aspirations and feelings of being Kashmiri, Agha Shahid Ali's voice, however, has been phenomenal. This voice has been first of its kind to initiate the literary writing with the color of cultural rhythms, but still it is just a representative voice. To the true voice, there is no access.

Ali, a Kashmiri-American poet, wrote much of his poetry in self-exile, and not while living in the subaltern zone. What he has tried is to rewrite the sense of self (Kashmir). Without being obnoxious and strange, his poetry clothes the Kashmiri-self afresh in English language. He seems to be having a perfect sense of a historian. The way he is able to describe the Srinagar of 1990s clearly reflects the feel of the subaltern denizens of the Valley:

Srinagar was under curfew/ The identity pass may or may not have helped in the  
crackdown. Son after son— never to return from the night of torture — was taken  
away.

### **Not the Equivalent of the Subaltern Voice**

The tone and tenor of his poetry is engrossed with a sense of debunking the claims of civility of the major stakeholders of the region. The denigrated Kashmiri identity maligned in the biased narratives figures substantially broad and clear in Ali. But in no way it can be the equivalent of the subaltern voice. Nida Sajid writes, "Ali gifts us a Kashmir accessible only to him in a voice partitioned into many selves. Navigating the ever-shifting borders of language & history in order to write:

And I, Shahid, only am escaped to tell thee—

God sobs in my arms. Call me Ishmael tonight."

(Ali, Counter 40)

Ali seems to be not happy with the narratives that are loaded and controlled by the discursive pressures. Sajid opines, "These fleeting images of deaf parents, blood-soaked newspapers and a forgotten place of an exiled king are all signposts for the nation-state's territorial desire for Kashmir that has translated into an unfulfilled promise from the valley." (89)

### **Beyond the Religious Intolerance and Hate**

Ali writes beyond the religious intolerance and hate. Through his poetic outpourings, the shattered subaltern psyche is graphically painted in words. He is deeply haunted by the disheartening memories of the pundit exodus, which is reflected in the lines:

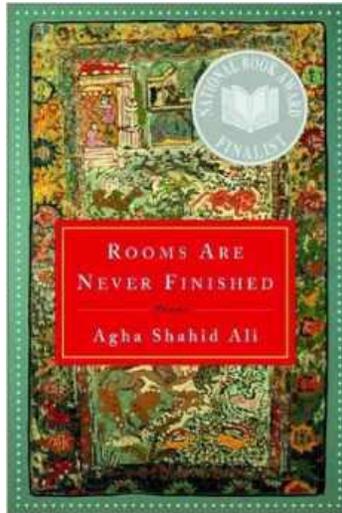
When you left even the stones were buried:

The defenseless would have no weapons.

Ali's homeland is befogged by bogus ideologies that prevent the subaltern denizens from speaking their true selves. Ali tries to put forth the subaltern voice in the landscape of his poetry, and this novelty emerges from the chaos of Kashmir:

Srinagar hunches like a wild cat: lonely sentries, wretched in bunkers at the city's bridges far from their homes in the plains, licensed to kill.

(Ali, The Blessed Word)



Ali has tried his best to speak on behalf of the subalterns. In *Rooms are Never Finished*, Ali presents Kashmir as: "Karbala, the sacred site of battle and martyrdom in Islamic Shiite tradition, in order to underscore the loss of uncountable innocent lives in the quest for nationalist self-determination. Such revisionist religious imagery not only overcomes the strict communal boundaries in the Indian subcontinent by cathecting Kashmir as an object of impossible desires, it also opens up Kashmir as a "third country" for hybrid, transnational "citizens of imaginative webs formed by cross-national reading and rewriting" (Ramazani 354).

### **An Imaginary Homeland**

Kashmir remains an imaginary homeland for Ali. He wrote of his barricaded home, the loss, the ghastly violence, the brutal killings in his homeland. There are personal strains and touches to his poems where he alludes to the marginalized voice, which suffers silently, and trembles his way back to the fire that seethes in his heart. His subtle but strong voice is that of resistance and expression which alludes to the metaphor of his homeland's continual and conflicting strife that has bloodied its soil:

I hid my pain even from myself; I revealed my pain only to myself

(Ali, Farewell)

Ali mirrors the heartrending, yet true, plight of Kashmir to the outside world. His consciousness about his home's stark reality is an all-pervasive theme that he blends with the rhythms of despair and hope, desire and longing, tears and smiles. His voice does not romanticize or exaggerates but it is a compelling voice of protest against the continued suppression and exploitation, an entire era of violence, demonstration and a choking freedom. He portrays the fire of brutality through the image of Rizwan, who is the recurrent symbol in his poems, who watered the land with his blood as thousands of Rizwans fell to fires burning and bullets charging:

"Rizwan, it's you, Rizwan, it's you," I cry out  
As he steps closer, the sleeves of his phiren torn.  
"Each night put Kashmir in your dreams," he says,  
Then touches me, his hands crusted with snow,  
Whispers, "I have been cold a long, long time."  
"Don't tell my father I have died," he says,  
and I follow him through blood on the road  
and hundreds of pairs of shoes the mourners  
left behind, as they ran from the funeral,  
victims of the firing. From windows we hear  
grieving mothers, and snow begins to fall  
on us, like ash. Black on edges of flames,  
it cannot extinguish the neighbourhoods,  
the homes set ablaze by midnight soldiers.  
Kashmir is burning.

(Ali, I see Kashmir from New Delhi at Midnight.)

### **A Gallery of Emotions**

Agha Shahid Ali's poetry is a dazzling display of a gallery of emotions attached to Kashmir, depicting pain, suffering, social dissent, political turmoil, and tragedies that have remained unsaid and unheard. Ali speaks from the bottom of the marginality and gives a reverberating strong voice to the hapless plight of Kashmir, stirring hearts and minds, far across

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the oceans together. But an important unsettling query remains whether his voice is in any way the true subaltern voice, to which the answer is implicitly ambivalent. Because he is writing in English plus has access to the metropolitan center. But, perhaps, if he had remained in Kashmir, he would not have been known to the world at all.

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## Compound Verbs in Manipuri

Mayengbam Bidyarani Devi, Ph.D.

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### Abstract

The present paper contributes to the study of the compound verbs in Manipuri. It analyses the morphological and semantic features of the compound verbs in Manipuri. In Manipuri, compound verbs are formed by a combination of two or more roots. Compound verbs are very limited in number. They are formed by the suffixation of **-t<sup>h</sup>ok** 'out' and **-niŋ** 'wish or want' with a verbal root and they must end with the aspect markers. Another formation of compound verb can be made by a combination of three roots with aspect markers.

### Keywords

Morphological, semantic, aspect markers and suffixation.

## 1. Introduction

A compound verb or complex predicate is a multiword compound that acts as a single verb. One component of the compound is a light verb or vector, which carries inflections, indicating tense, mood or aspect, but it provides only the shades of meaning (Abraham, 2009).

*Compounding* is a term widely used in descriptive linguistic studies to refer to a linguistic unit which is composed of elements that function independently in other circumstances. Of particular currency are the notions of ‘compounding’ found in ‘compound words’ and ‘compound sentences’, but other applications of the term also are found, as in ‘compound verbs’ (David, 1985).

Compounding is a reanalysis involving the weakening and often the loss of the boundary between words or morphemes. Sometimes the result is a derivative morpheme (Hopper and Traugott, 2008).

Manipuri is a Tibeto-Burman language spoken in the North-Eastern state of Manipur in India. Manipuri compound verbs are formed by the combination of two or more roots which end with aspect markers. Manipuri compound verbs, as treated by Bhat and Ningomba (1997) and Yashawanta(2000), are made by the suffixation with aspect markers to the bound root. Taking the concept of compound verb presented by the above modern linguists of Manipuri, this paper presents a description of Manipuri compound verbs which are formed through suffixation with aspect markers to the bound root.

## 2. Compound Verb

In Manipuri, compound verbs are very limited in number. They are formed by the suffixation of **-t<sup>h</sup>ok** ‘out’ or **-nij** ‘wish/want’ with a verbal root and they must end with the aspect markers. That is, in the compound verb, one aspect marker is added. Formation of the two types of compound verbs is discussed below.

### 2.1. The suffix -t<sup>h</sup>ok

It has another allomorph **-tok~dok**. The suffix **-t<sup>h</sup>ok** occurs elsewhere but the suffix **-tok** occurs when the initial of the verbal base is an aspirated sound and **-dok** occurs if the final sound preceding verbal root is a voiceless one. These suffixes indicate the meaning of ‘come out’ or ‘out’. Such a kind of compound verb is formed in the following way.

Bound root + t<sup>h</sup>ok + asp. → Compound verb

- (i) cət + t<sup>h</sup>ok + le → cət-t<sup>h</sup>ok-le            ‘has moved out’  
go-out-asp.perf.
- (ii) tum + t<sup>h</sup>ok + le → tum-t<sup>h</sup>ok-le            ‘has started sleeping’  
sleep-out-asp.perf.
- (iii) t<sup>h</sup>ək + tok + le → t<sup>h</sup>ək-tok-le            ‘has drunk out’  
drink-out-asp.perf

## 2.2. The suffix -niŋ

It indicates ‘Wish or want or desire.’ This kind of compound **verb** formation is very productive, i.e., it can be added to any verb. This compound verb is formed in the following way:

Bound root + niŋ + asp. → compound verb

- (i) cət + niŋ + li → cət-niŋ-li            ‘still want to go’  
go-want-asp.prog.
- (ii) tum + niŋ + le → tum-niŋ-le            ‘has felt sleepy’  
sleep-want-asp.perf.
- (iii) t<sup>h</sup>ək + niŋ + ŋi → t<sup>h</sup>ək-niŋ-ŋi            ‘Wish to drink’  
drink-wish-asp.simp.
- (iv) t<sup>h</sup>ək + niŋ + gəni → t<sup>h</sup>ək-niŋ-gəni            ‘Will wish to drink’

drink-wish-asp.un.

Another formation of compound verb can be made by the combination of three roots with an aspect marker. The formation is in this way:

Bound root + t<sup>h</sup>ok + niŋ + asp. → Compound verb

- (i) ca + t<sup>h</sup>ok + niŋ + le → ca-t<sup>h</sup>ok-niŋ-le 'want to eat out'  
eat-out-want-asp.perf.
- (ii) pa + t<sup>h</sup>ok + niŋ + le → pa-t<sup>h</sup>ok-niŋ-le 'want to read out'  
read-out-want-asp.perf.
- (iii) pi + t<sup>h</sup>ok + niŋ + le → pi-t<sup>h</sup>ok-niŋ-le 'want to give out'  
give-out-want-asp.perf.

### 3. Conclusion

In Manipuri, a Tibeto-Burman language, compound verbs are formed mainly by suffixes. Suffixes are very large in number. However compound verbs are formed by adding the suffix markers **-t<sup>h</sup>ok** or **-niŋ** to the verbal root with aspect markers. The suffix **-niŋ** is very productive and it can be added to any verb. Another formation of compound verb can be made by the combination of three roots, namely, **-t<sup>h</sup>ok + niŋ +** aspect markers. This finding does not include the analysis of Transformation Generative Model. Such an analysis will be the basis for the study of aspect in subsequent studies.

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#### Abbreviations

asp.	aspect
asp.perf.	perfect aspect

asp.prog.	progressive aspect
asp.simp.	simple aspect
asp.un.	unrealised aspect

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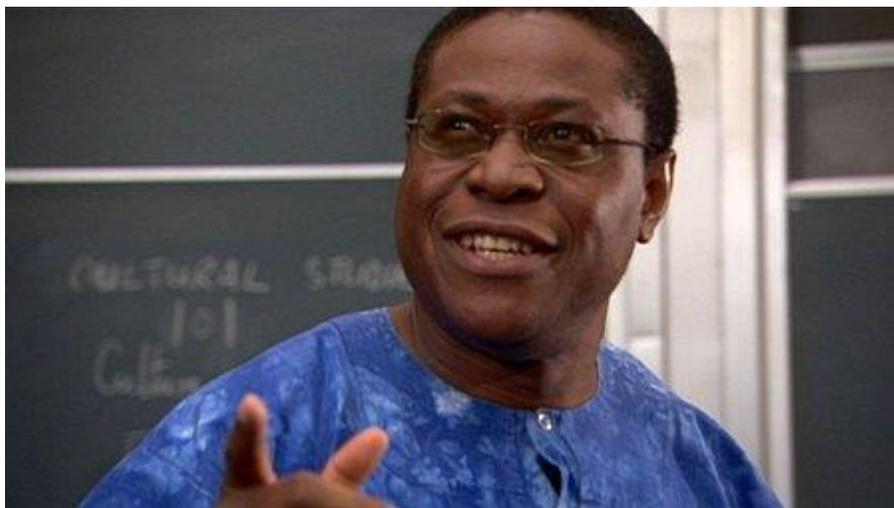
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Existence as Paranoia in Esiaba Irobi's *Hangmen Also Die* and *Nwokedi*

Chukwumah, Ignatius, Ph.D.  
Ihentuge Chisimdi Udoka

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Esiaba Irobi (1960-2010)

Courtesy: <http://www.werunthings.net/born-today-esiaba-irobi/>

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Existence as Paranoia in Esiaba Irobi's *Hangmen Also Die* and *Nwokedi*

## Abstract

This article examines the phenomenon of existence as paranoia and the many shades of intrigues, primitive as they are intricate, they attract and dispel in Esiaba Irobi's *Hangmen Also Die* and *Nwokedi*. Amongst these are death and paranoia. While focusing on the phenomenon of existence, besides the lives and activities of all the major characters in the two texts which culminating in the question of how death and its haunting echoes affect them, this work studies those characters who miss the web of death only to be caught in the net of paranoia. Paranoia here is interpreted as madness. Paranoia alone, with death, or mostly with, but not limited to the burden of history, memory, and culture, serves as the remote and immediate reason for the activities of the characters, which take place within the super-structural and figural image of "time" in the form of the (old) year and the approaching new year. The explorations of these are further entrenched in the mainstream of literature comparatively, using the hermeneutical critical method which presupposes that the meaning derivable from any literary text must be propped by a majority of textual existents contained therein and supported by the entire body of the discourse of tradition. This article concludes that Esiaba Irobi's *Hangmen Also Die* and *Nwokedi* are works of existential significance, where existence as paranoia plays out.

**Keywords:** Esiaba Irobi; existence as paranoia; *Hangmen Also Die*; *Nwokedi*; Nigerian drama

## Introduction

Human life has to be directed toward some end. The end is invariably multi-dimensional in scope, depth and meaning. All these, as well as the inexplicable, engage in a skein of relationships called existence, an endemic problem and a major preoccupation for some philosophers. The existential or what it takes to exist could be very a very complex phenomenon. But as it pertains to *Hangmen Also Die* and *Nwokedi*, existence through paranoia stretches its signification beyond the conventional to include madness. A renowned authority on Esiaba Irobi studies and criticism, declares that Irobi's "deep anchorage in the oral tradition of his Igbo ethnic group, legends of enigmatic and daring deity-heroes, its love of the mysteries of life and transcendence of the human spirit, its rousing chants, masquerades, and dramaturgy remained the indispensable source of creative and critical thinking" (Diala 20). This is true, but also true is the fact that existence, of the intricate sort, also plays an important role in enunciating meaning in his works.

## **Absence of Paranoia and the Presence of Madness**

In both texts, the absence of paranoia is the presence of madness and the absence of madness is the presence of paranoia. They engage in alternating substitutive rotation that nonetheless echoes each other. The fear of harm, of someone pursuing another with the intent to hurt, is a medical case of psychiatry. But there could be a metaphorical twist in the leanings of paranoia. A remote prompt of these is failure or failings. Man as represented in these texts is not a superman, but belongs somewhere in the realm of signification imposed on by meaning – the kind that Aiyejina believes is “manifestly an object with power” but “not endowed with unlimited power, for sometimes he failed so often” (1). Even when he achieves “the objects of his desires” it “was a matter of frequent experience” in order to master the technique of acquisition (1). Man’s failure, therefore, marks his descent into an existence that can be uncomfortably articulated paranoia where the unreasonable is seen as the reasonable and insensible the sensible. It is an uncomfortable situation, the sort about which Albert Camus says that in living naturally, “You continue making the gestures commanded by existence for many reasons, the first of which is habit” (13). The fact and the bearing of existence are the reason why there is “discomfort in the face of man’s own inhumanity” (21) and one of the various ways in which this fact is encountered is the idea of death.

## **Hermeneutic Analysis**

We shall go about the analysis of these texts under study using hermeneutics because of its capabilities of always managing to bring so many textual existents into consideration as a critic arriving at an interpretative scheme, namely that of existence. Ricoeur defines hermeneutics as the “art” that discerns “the discourse in the work” (*Hermeneutics* 139). But one must “understand” the work through interpretation and appropriation. Interpretation, a central problem of hermeneutics (165), takes place fully where the notion of textual autonomy is a foremost requirement. Appropriation, on the other hand, is “understanding at and through distance” of the author whose intention as regards the text is totally unnecessary” (143). This independence, that is textual autonomy, is the situation that makes understanding, as it follows the dynamics of the work from what it says to that about which it says to that about which it speaks, to constitute the hermeneutic circle. The fusion of horizon as a result of this circle discloses and discovers a world of illusion which is “metaphoric because it is false with regard to the object” it seeks to represent (Derrida 227). This is the mode of analysis throughout this paper.

## Esiaba Irobi's *Hangmen Also Die* and *Nwokedi*

Esiaba Irobi's *Hangmen Also Die* and *Nwokedi* are veritable works demanding critical attention especially with regards to the above stated realm of analysis. Until May 4, 2010 in Berlin, Germany where he died of cancer, Irobi was a professor at New York University, Towson University, and Ohio University's School of Theatre. Though the works which form our subject of analysis have not won an award, his play, *Cemetery Road*, won the prestigious World Drama Trust Award for playwriting in 1992. Yet the artistic power evidenced in these works is yet to be discovered let alone their literary relevance to the Nigerian literary tradition.

### Modulations of Existence

Reading *Hangmen Also Die*, we stumble upon the fact of existence in a statement made by its hangman character. In carrying out his job, Yekinni in response to a surprise question put to him by Doctor whether the young men waiting for the hangman's noose attacked him or not, replies that:

Even with their hands chained, they swung them about like axes, like swords. Two wardens were wounded. Doctor, that was when I knew that these young men do not want to die. They don't deserve to die. Doc, can't you see? *They are too young to die* (*Hangmen Also Die* 12).

The interpretation of death proceeds from this section and brings the two texts into its sphere, showing how the characters are, remotely or by proximity, involved in one mighty bowl called existence.

Yekinni is only referring to the RIP, Mortuary, Tetanus and Accidental Discharge and the other three whose lives he has been mandated by his superior officer and, covertly, by the means of his livelihood, to take. But the dialectic of their qualification for death remains arguable. Death's call in this instance must not be answered. The killing of Commissioner Erekosima was accidental. Though there is a willed intent to so do, it was never systematically carried out with thoroughness and precision. Twice, he is let loose and has to die off-stage outside the descriptive landscape of the text. Well, the reason for this slack-handedness could not be far-fetched. They, the Suicide Squad, have always been used to petty stealing of household electronic gadgets, even things so demeaning as a woman's bras and underpants. Tamara's infused and induced idealism and revolution is to be aborted in its improper carriage. Their lapse is quickly made up, analogously, for by the Ekpe age group in *Nwokedi* as Arikpo and Nwokedi Snr meet their ends in the hands of Nwokedi whose act appears to have a trait of "the rough beast" (Akwanaya and Anohu 153).

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Chukwumah, Ignatius, Ph.D. and Ihentuge Chisimdi Udoka

Existence as Paranoia in Esiaba Irobi's *Hangmen Also Die* and *Nwokedi*

## Motives

The motives behind these two strains of action in the both texts appear to be ideologically – at one extreme, and at another extreme, cosmically – impelled. In *Nwokedi*, Arikpo and Nwokedi's father have been accused of stealing the future of the youths – a generation of unemployed youths – through the non-fulfillment of election promises. They rather accumulated wealth to themselves and their families. In the case of Arikpo, he has not even acquired it for his family, but for himself alone, as we are told he burnt his wife and three children for the flimsy reason that she has been pestering him not to partake in gun purchases and in the evil of politics. He, Arikpo, confesses as much:

I never went into the Senate to make arguments for anybody's betterment. ... I only went there to graft some skin on the scar itching on my psyche. The scar of poverty and its attendant inferiority complex. Nwokedi, I went into the Senate to hang my portrait on the walls of the Senate (72-73).

Arikpo's intent is, therefore, aptly summarized in the above quoted remarks of his. We glean that whatever would attempt to hinder this mission would then be removed through whatever means. A similar remark had also been poured out by Nwokedi Snr. But unlike Arikpo's which is flat, terse, unrepentant and unremorseful, his makes us feel the confusedness that induces and engulfs human decisions and actions in moments of confrontation with hard facts of life and in the earnest appeal for understanding. We hear him:

Torn between two angry civilizations.... blinking from the dust of the clash of their hooves. Political hybrids, we are a confused generation.... We failed because we were selfish. We failed because we thought only for ourselves, our families and our tribes. That is why we are where we are today. That is why we are trapped like prisoners in this narrow porch of history ...we had no vision... But at least we created a system (77-78).

There is the tone of self-confession and appeal for understanding – a quality reluctantly makes him worthy of death. He contrasts from nearly all angles with Chief Erekosima whose tongue has just one sole purpose – the outpouring of venom and threat to the Suicide Squad. Even when he attempts to make confessions as to the whereabouts of the compensation money he stole, he does it care-feely, and

only after he has been harassed, coerced and beaten. Of the three, only Nwokedi Snr has the potential for nobility; the rest being villains.

### **Circumstantial Events**

The so-called circumstantial burning of Arikpo's house at Ugep which leaves his wife and three children dead in *Nwokedi* evokes empathy. Although Arikpo has purportedly faked sullenness and sorrow until a thorough examination of their ashes alters his mien and finds him guilty. The contrast in colours in the supposed ashen remains of the burnt family brings the truth to the fore: the colour of furniture is black and the colour of burnt human remains is grey.

There is something in daring that brings about negative consequences. This appears to be the cord that Arikpo seems to be tugging at, starting from his declaration for the senate when he has been severally warned not to. And when Nwokedi disowns his father and subsequently handpicks Ozoemena Nwakanma to replace his own father in the senate, he also dares. This appears to foreshadow worse things to come, including death. Nwokedi Snr could not see them, but Arikpo does, for he says the "... the times are bad" (54).

As for Arikpo he pays with the death of his father and mother. Although six months extension of the service year is all Nwokedi gets for daring to be different at the passing out parade ground, where he rejects all counsel to go to field, he is only saved from the clubbing of the military personnel by a hair's breadth. A string of such fortune where one dares and survives is also found in Major General Dogon Burra who takes over the reins of power by force for a flimsy reason. He says he wants: "to save this nation from religious fanaticism, economic sabotage, murder by letter-bombs, and political tyranny... in order to restore patriotism, discipline, peace and stability to the nation" (89).

### **Peace and Stability?**

But if "peace and stability" is to be one of their ultimate goals, then, by extension, we do not see them in the lives of Captain Ahab and his buccaneering and 'sea-dogging' friends, for he defies them and confiscates the money meant for the confraternity for personal use. They quickly gave him mock resistance that eventually leads to his death, his haunting ghost thereafter notwithstanding. What he fails to achieve while alive, he is unable to achieve while in ghost form: vengeful killing of

Nwokedi. Here, the cultural belief in the world of ethics finds itself deflated in the text where a supposed all-powerful ghost amazingly loses all potency and vengefulness.

So when this Nwokedi, who is untouchable and beyond harm to military men, the ghost, and the confraternity “Capone”, comes to Arikpo, welcoming his head as the substitutive and paschal lamb, Arikpo could not help but *yield*. Like Nwokedi, Yekinni dares and lives thereafter in *Hangmen Also Die*. Although unlike Nwokedi, he feels repentant and remorseful for the death blows he has dealt to many by virtue of the discharge of his money-earning duties – hanging men. In fact, it is this repentant stance that makes him dare even when the warden in a routine command of those in authority says: “I will make you do it” (6). To the warden, he replies: “Nobody, I say nobody, nobody in this world not even the Head of State can make me hang those boys”(6). And when the Superintendent eventually comes, he pulls and hurls his uniform at the superintendent of prisons, accompanying it with “I shall return to the sea. I shall return to my paddle and my net” (93). He is, in earnest, referring to his first and former occupation – fishing.

### **The Suicide Squad**

The Suicide Squad also dare. Initially, they are a rag-tag group, resorting to pecuniary stealing in the neighborhood. Of course, the victims of this kind of stealing are the poor people in the vicinity while those which ought to be their target, those who had robbed them of their future, are treated with kid gloves. Tamara injects life into the group. From the point of their meeting with her to the point when the policemen intervene in the palace, the venue of a coronation, they have been noble. The confusedness of Ibiaye due to his handicap makes the mobile policemen shoot him thinking him to be in full possession of his faculties and provoking the heroism in Tamara and consequently, Dimeari. Tamara rises, disobeying the order to lie flat when she sees that Ibiaye has been shot. She gets shot too. The son, seeing his mother shot, rises to offer her some help and he gets shot as well. This singular incident of three deaths and two in family brings about the conclusive annihilation of a family whose breadwinner has died. They dare and die. Theirs is severally different from the daring of Chief Erekosima who confiscates three million naira and distributes it according to the convenience and the dictates of his own heart, leaving the rest for his further selfish and personal enjoyment.

Dimeari even dares to join the Squad ready to take in his stride all that might come his way, including death. He says he needs “something violent” (51). After the beating that nearly blinds him,

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Chukwumah, Ignatius, Ph.D. and Ihentuge Chisimdi Udoka

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he still musters the courage to be hidden away when his mother comes searching, an illustration of his resolve. What would have been an intellectual furnishing of what daring means and what it takes to dare, finally condescends from the apex of glory to the valley of ignominy when Dr. Ogbansiege, with the impeccable suffusion of Marxist creeds, stages a political comeback. His rugged antics of arson and killing, learnt from unlearned political opponents, rebounds through his own brought-ups. He is, therefore, old enough to die. He dies because he ventures to dare using his own human instruments as though they were machines unknown that as subjects, the burden of memory, history and culture are far from their grasps as mere instruments in the hands of bad times.

### **The Burden of Memory, History and Culture**

The metaphoric use of the word “burden” and its consequent meaning is at stake in this section. Memory and history are interconnected and related to this metaphoric usage. History, an issue that is as aporetic as it is somewhat inexplicable, has memory at its service because time drags it far into the past as the instant, the moment keep pulling it into the present. Ricoeur declares that “the analysis of time is set within time” (*Time and Narrative* 3:5).

He continues that experience as compilation is the “relation of indebtedness which assigns to the people of the present the task of repaying their due to people of the past – to the past” (157). The analysis of its “immanent structures” (158), and condensation of actions which have taken place within a moment, building up into several moments, and consequently, stretching out to become history, make memory history and culture to be born. But memory becomes a burden when the past weighs fatally on the actions of an individual or a group, leaving them practically at its mercy. Because of the magnitude of memory’s power, it has the potential of enacting, re-enacting and configuring history and culture, and it is at their service, either through the individual or by the group, and always in contention in wanting to “to be thought” (Ricoeur, *The Conflict* 288).

### **Infected with Socio-political and Cultural Spasms**

The time in which human activities take place in both *Hangmen Also Die* and *Nwokedi* is a period infected with socio-political and cultural spasms. Entire societies suffered reverberations in all corners of the universe. In *Hangmen*, Yekinni’s memory of the past life cleaves to him. That which is Peketelubo’s doing becomes the dual undoing of both himself and Peketelubo’s. He has been done a favour to take up a position in Prisons’ service as a Hangman and he has discharged this meritoriously.

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Chukwumah, Ignatius, Ph.D. and Ihentuge Chisimdi Udoka

Existence as Paranoia in Esiaba Irobi’s *Hangmen Also Die* and *Nwokedi*

But the past never leaves him – his fishing and the serenity that follows the carriage of his duties are all gone. When the Jeremiad mood catches hold of him, he holds it in return with his clasp even stronger. He tells the doctor that ill-advises him:

I was once a fisher man, a fisherman living by the power of my paddle and the weight of my net. My life was the sea and it sustained me and my family ... I knew the joy and the calm, the peace of mind of sailing out into the belly of the ocean to rescue from the depths of its gullet, what belongs to man .... Sometimes I paddled to the horizon where the sky merges with the sea and everything is blue. There, ... I saw the navel of the rainbow! ... I saw the ceiling of heaven. There... I saw the face of God ... I was happy. A very happy man. A joyful man. A contented man (*Hangmen Also Die* 8).

### **Past versus Present**

Although he further remarks that the call to serve in the prison is an event that brought more than joy to his life when he took up the job, that feeling was to depart from him leaving him to be oppositionally juxtaposed both in contents and what these contents provoke. A cursory look at some phrases shows that he is in dire need of those inchoate experiences and meaning which everyone in the texts is in search of and have failed to have. Amongst them all, who could be referred to as having got “joy,” “calm,” “peace of mind,” “the ceiling of heaven,” “the face of God,” or could be said to be “happy” and a “contented man” and woman? None. Of the two texts, Yekinni appears a hero because he identifies what he wants, differentiates the past from the present, and damns any consequences to go for them. Against or beside him, every other character stands or falls; even at this moment, not all can be compared to his degree. The doctor of the prisons, blackmailing him to throw away the nonsensical ideal that comes to naught cannot stand with Yekinni. Hear what he says: “Yekinni, you have suddenly lost your nerve, your iron nerve” (8). And again, “If you go on like this, Yekinni, you’ll be sacked” (9). To which, he replies “I don’t mind” (9). It is this iron resolution that the Warden ascribes mental derangement, the type he calls “Afternoon madness” (20), by which he stresses its acuteness, periodicity, intensity, and duration. Even the Superintendent when he is called does little to make him do his blared orders. Rather than witness immediate obedience as usual, Yekinni tells him: “I shall return to the sea... I shall return to my living as a fisherman ... the sea is life! (92-93).

Yekinni is not alone in the group of persons whose pasts like disoriented ghosts, are haunting them, we have the Suicide Squad headed by R.I.P. They are the renegades of Dr. Ahitophel Ogbansiegbe. They are called “The COMRADES” (24). The era of comradeship continues, but this would have far-reaching effect on their future such that by the time they are to meet seven years after graduation, they quickly reorganize and fall back on the past. RIP says: “So, there, on the corridor of the Directorate for Employment, we remembered Dr. Ogbansiegbe’s speech on the uses of Terrorism ...we formed this outfit: the Suicide Squad” (30,31). To which Acid responds in an expatiating manner, “Terrorism is a legitimate tactic of all down-trodden people seeking to combat oppressive governments” (30). It is this illegitimate tactic that is used by the squad in terrorizing their neighborhood for a very long time. The memory of Campus is brought to functional use in this circumstance.

### **Immoral Tactic against Immoral Tactic**

The question to be asked is how downtrodden are they? And what kind of oppressive government are they fighting or to use their own words “combating”? If, according to Acid’s exclamation, their tactic belongs to the downtrodden, how many of the other downtrodden in Izon State resort to it? None. And the reason is not because they are richer, but because they have chosen not to meet the immoral with an equally immoral tactic in order to wrest from the immoral what he has immorally acquired. Take Tamara, Dimeari’s mother and Ibiwari, Waritimi’s mother, for example. These are widows with an only son each. But their moral levels are as high as the Squad’s is low. Tamara, as a widow, is offered a hundred thousand naira but she refuses – she dares to. It is needless to say much about Ibiaye, blinded by an oil spill and the consequent conflagration and loss of two sons. Even when it is granted that they are poor and frustrated, the degree of awareness and education they have got would have made them do otherwise. Could it not be seen as the instance of excessive villainy in “picking the fleas from the armpits of the poor” (62), that is, “petty thieves” (62). In the end, they steal: a colour television, stereo equipment and a hanger of dresses, a car tire, a radio cassette, and a suitcase. In fact, here is what we call an extreme case of madness, a case of exemplary captions of history and memory of the lives lived on campus.

They are not fighting oppressive governments as they claim. It might appear that what they as a group of dejected young educated men fail to do is quickly done by the same class of people in *Nwokedi*, yet not without the echoes of the past bearing down much upon them, too. The Association

**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014  
Chukwumah, Ignatius, Ph.D. and Ihentuge Chisimdi Udoka  
Existence as Paranoia in Esiaba Irobi’s *Hangmen Also Die* and *Nwokedi*

of Unemployed Youths make fruitful their resolve to unseat people who have quashed their future, shed some of those powers, as Ekumeku, nominates Ozoemena Nwakanma, a jobless graduate to represent Osisioma in the Senate instead of Nwokedi's father. The latter is beaten "with more than 10,000 votes" (*Nwokedi* 13).

### **Comradeship Based on History**

Like the Suicide Squad in *Hangmen*, where memory builds up from history, we see members of a campus confraternal comradeship. Nwokedi, in whose hands we see the architect of the fate of the Erekosima's likes, is also a member of a confraternal group – the buccaneers. It veritably serves as history's tap of experiences, training him for his eventual future role in dealing with injustice, especially in a brutal manner. There is somebody whose case serves as example. He is the revered mad Ahab, the leader and "Capone" of his confraternity (42). His description is given by Ishmael, a fellow-member.:

Sailed the savage Seas all my life. Seen ship loads of Capones, but never seen one as mad as Mad Ahab. And as greedy too. Ahab's lost his humanities, pure and clear. He's not a leader of men (*Nwokedi* 42).

It is to tackle this man, whose irascibility is akin to madness, that Nwokedi engages in a mock duel that eventually turns out to be a lethal duel. When he is accused of taking it too far, he replies, "But he looted the money belonging to the Confraternity" (41). With the death of Mad Ahab, nothing happens to him, the prop and the strategic bearing of history upon his life has become sure, fighting injustice anywhere it is found and at anytime, even with the rashest of measures. With this boldness in his kitty, he contravenes the rule to remain at attention when the National Anthem is sung on the Parade ground. When Captain Ahab's ghost haunts and tells him that it is: "To remind you of your past" (40), he replies: "I am not ashamed of my past" (40). He fires back a closing dismissal, "Dead men don't bite" (40).

Therefore, when in the shrine of Ekpe, his machete descends twice sending the Senators Arikpo and Nwokedi Snr rolling away from their torsos, we are not surprised. We already knew that the foreboding atmosphere surrounding his entire bundle of acts would lead to something of this sort, if not more.

## Criminal Ways

The two senators are not left out from the alliance of memory and history in complicating the courses of their lives. The first of the two senators, Arikpo sets Eririnma, her three children and the whole building of his ablaze. He brings the ashes of burnt furniture willfully supposing them to be the ashes of his wife. Although the reason for the dastardly act is inconclusive, he nonetheless hopes to convince his in-laws that it was accidental. The effect of guilt and memory makes Arikpo confess snippets of revelations and clues of complicity which Mrs. Nwokedi does not identify. On one occasion, he says of Nwokedi: “He may even think that I used his sister and three children for ritual sacrifice ... As some heartless politicians do ... to stay in power” (52). With such several double-talks and, sometimes, veering into esoteric prophecies, he gives himself away as the prime murderer of his own family during Nwokedi’s interrogation of him. Even when he fails to accept it despite proven evidences, it takes the alluring words of Mrs. Nwokedi to get to the truth. She begins thus:

They say a criminal is always drawn to the scene of his crime. Tell me, if you did not slaughter my daughter why is guilt written in capital letters all over your face? Why have you been so hysterical? Why has your every sentence been punctuated with the word “murder”? (87).

To which he replies that guilt drove him to his in-laws. He caps it with: “My political opponents made me do it .... They are the price a man paid for power” (88). It is ironical to note here that this is the same power her never gets. Along with Chief Isokipiri Erekosima and his acolytes in *Hangman Also die*, they never get what they pay dearly for. For Chief Erekosima, it is the crown and the title “Amatemeso I of Izon State” for which he pays with the confiscation of the 3 million naira compensation money for the whole of Izon State and the less privileged including those maimed by oil exploration. A primary victim is Ibiaye. Death truncates his ambition. These and many other minor characters like Tamara, Ibiaye, Sutonwu and so on, are those on whose behalf, memory and history are playing primal roles as they shape their lives. Ibiaye, echoes *Oedipus Rex*’s Teresias. Like in *Oedipus Rex*, he says “someone is reaping where he did not sow” (68). The relation that brings these two characters created by different poets of different ages is similar to what we are told that it is possible for “poets who have never lived together, and who have different backgrounds” “in different poems” to express “identical worries or concerns about the same issues” (Otagburuagu and Okoro xi).

## Burden of Memory

**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

Chukwumah, Ignatius, Ph.D. and Ihentuge Chisimdi Udoka

Existence as Paranoia in Esiaba Irobi’s *Hangmen Also Die* and *Nwokedi*

The burden of memory as culture brings it about also effaces itself in the texts, what Izevbaye describes as the intentional effort toward the “recovery and rehabilitation of the African past and of the identity and self-respect of Africans in the wake of the colonial assault on the African cultures” (16). Nonetheless, in *Nwokedi*, the burden of memory as culture has a totalizing effect, governing the structure of the entire work. We notice the bearing of the mystic and patrilineal age-long tradition of severing of a ram’s head by a special breed whose job it inherently is at the end of a solar year. We hear the father say: “I was once the Sun.” And the son replies: “yes. Father, you were once the Sun.... But now, I am the Sun.” we hear echoes of presence and the potency of I AM in these speeches. The depth of meaning and symbol behind their speech can be gleaned thus. The sun, an object of brightness, gives light to the whole of mankind and more essentially, places itself at the core of time creation. Its movement or the movement of the earth around it causes the day to be, an activity needed for the elongation of time from eternity to eternity. It is the symbol of creation of events and the elapse of time, the background of ancestors and the shadow of the future. Without it, everything will fall into morbidity and timelessness, generating chaos and non-chaos. It is the especial definition of life and being. It is being itself and so is Nwokedi (Nwokedis?) and what prefigures him (them?). All these we see as well in *Hangmen Also Die* with all the characters.

### **Clues to Nwokedi’s Behaviour**

Like the Sun, “rams”, “year”, and “culture” are enough echoes – all engagements in “the activity of naming” (Akwanya 132), the esotericism arising from charged atmosphere brings forth a dialectic. The little explanation that we can offer we glean from the text through Nwokedi and the Ekumeku group. Against this background, clues to reasons behind Nwokedi’s behaviors are manifest. Amadike states: “This is his seventh year at the feat. A slippery year. She knows what enormous sacrifice this house will offer to mother Earth if Nwokedi fails to sever the head of the ram with one stroke of the knife” (18). What Nwokedi loses in his father and his father’s generation, he gains in the youths of his generation. It is not altogether “gain” in the real sense of the word but say, in the matter of company and association. The one from whom he would have gained really is his father. He doubles as both a source of inspiration and the arrow-head of the team. The “ram” whose head must be severed “with one stroke of the knife” is an image of mythical culture, as old as man’s first recognition of higher powers which he must court to his aid. It is the apical term of reference for sacrifice. Of equal reference is Soyinka’s Emman in *The Strong Breed*. We have Emman taking full possession and discharging uncommon responsibilities. The major difference is the media of sacrifice. While in **Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014 Chukwumah, Ignatius, Ph.D. and Ihentuge Chisimdi Udoka Existence as Paranoia in Esiaba Irobi’s *Hangmen Also Die* and *Nwokedi*

Emman, we have the effigy as the medium that must be taken round the community; we have ram only, tied to the Ekpe shrine until the hour of severance.

### **Common Culture of Sacrifice**

It is the culture of sacrifice that holds the text together and tempers it with a tragic note. Aripko has earlier uttered: “I feel harassed. I feel like a ram bleating at the shrine. A helpless animal surrounded by thousand glinting knives” (51). Here “mystical knowledge” is demonstrated (Mercial 7).

Nwokedi, armed with this kind of knowledge, tells his father, at the height of esoteric manifestation, “Father, an evil year is passing, crawling slowly on its thousand scales like an over-fed python. An evil year is passing, dragging its crippled prey within its bloated belly. And evil year is dying. Who wants to die with it?” (82-83). With a vivid image of a typical predator-prey relationship, he paints the picture of his father’s foreseeable death. The word “prey” is presented to us with double sense. The prey is not in reference to the ram; it is imbued with a reference to an Other, the *pharmakos* as the sacrificial victim. That Nwokedi Snr does not know he is going to die, which is understandable – it means he is no longer the Sun. A chunk of knowledge comes to use here. Once there is a successful transfer of “Sunship” to another, say father to son, the power, enigma, nobility, and knowledge of futurity are also transferred making the transferor a potential victim of sacrifice, if circumstance dictates, to the transferred-to. In Nwokedi Snr’s case, there is metaphysical substitution. This is how Nwokedi narrates how his father is to die, in a matter-of-factly manner:

It was at the festival. The drums were pounding and the voices dirging for the old year. The earth crackled under the thunder of our thousand feet. The music banged in my brain with the obstinacy of blood. I was possessed. They brought out the ram. I peered at the ram. I could not see the ram. I only saw you there bleating like a ram.... But my knife was already in the air. Its glinting edge descended on your neck. Your head, severed with that single stroke, fell off that way. Your body this way. And, blood! Blood drizzled from your body like rain. It drizzled on and on until the contour of the earth was covered with a garment of blood” (83).

The same concept of the Sun works through the structural delineations of *Hangmen Also Die*, creating time which created the incidents that overtake the text: the joblessness of the Squad, the **Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014  
Chukwumah, Ignatius, Ph.D. and Ihentuge Chisimdi Udoka  
Existence as Paranoia in Esiaba Irobi’s *Hangmen Also Die* and *Nwokedi*

stealing of compensation fund and others. Beyond these, a shaft of meaning opens to us, the intertwined existence with madness or paranoia, or how the absence of paranoia and madness leads to and is tinged with existence.

### **Existence: Ordained by the Mythic**

A few mythic figures have influenced the actions and activities of the characters in these works. Indeed, these figures have ruled their existence by virtue of the inter-permeation of qualities embodied in vital inanimate object, concepts and apparent contradictions. Nwokedi's "madness" (29), is symbolic of his existence. Nwokedi Snr's assertion: "If the butterfly must fly, the caterpillar must die" appear to implicate ironical metaphysical ordination ruling over their affair which would manifest through "the descent of the machete!" (79, 93). It appears that ecstasy, heritage and ideals combine in interlacing the tragedy of *Nwokedi*. As the image of the "Sun", it changes its possessor from generation to generation and once a sun always an ex-Sun, who cannot be accorded respect again by the present Sun. The ex- could be, in an extreme case, dealt with in the same manner he has dealt with previous rams. It is usually rams that are used – a step lower from the primitive yore of human sacrifice. Only extremity, hatred for the political class, the usage and frustrations arising therefrom, and so on lead Nwokedi to the usage of and resort to, a level of barbarity of *status quo ante*, using humans as "the rite" that has been his "family right" (79).

The Sun is the birth of time and the progress of it at the same time. In a sense, along with the Nwokedis, we could group Ekpe, the old and the new years, the Ekumeku, Arikpo and all other characters to be found in the *Hangmen Also Die*. Despite the affinity between time, sun and the Nwokedis, it is still surprising why Nwokedi Snr himself is "eaten" up.

As Nwokedi dances with his father, they speak in macabre jolting riddles. There are enough bloody and deathly images in their seeming 'playful' discourse to suggest the result of it. This is in constant use throughout this text. These ghoulish images were to presage the deaths of Arikpo and Nwokedi Snr – men "without hubris" who "would have humbly acquiesced in" their fates and let events unfold as they would (Sewall 52).

Although one cannot really tell how much Arikpo and the society contribute to his fate, as part of his existence becoming paranoia, Arikpo is nonetheless a culprit of his misdeeds judging from his

**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

Chukwumah, Ignatius, Ph.D. and Ihentuge Chisimdi Udoka

Existence as Paranoia in Esiaba Irobi's *Hangmen Also Die* and *Nwokedi*

guilt. It is even more so when, according to Edeh, evoking the possibility of the other-worldly, affirms that:

there must, therefore, be a world other than this visible world where the ancestors are dwelling and from where they exercise some influence on the goings and comings of the living ... the good spirits respect the freedom of men. Thus, if a man repeatedly opts to do evil, then good spirits automatically withdraw their protective power. The man then falls victim to the evil spirits who take hold of him and confirm him in evil ways. He eventually dies a bad man to join the company of the evil spirits in their invisible domain (77).

Perhaps, he explains it himself. It is an evil year, which could allow jolting disruptions of metaphysical conventions and system. Here, Nwokedi's actions remain on the fringe of madness.

The images of movement, death, evil and so on are used to qualify the old year and it is mandatory that something (or somebody) should die for it. Yet "Ekpe is a festival of life" as Nwokedi Snr. Says. By extension, the public service was thought to be a festival of life, bubbling with possibilities to Yekinni when Daminagbo first mutes it to him in *Hangmen Also Die*. He is later to be referred to as having "gone mad" (7) by the Prison doctor because he refuses to hang members of the Suicide Squad. In him, paranoia *qua* paranoia and madness collapse into one and find habitation. He is seen as being mad because he can no longer bear the pressure and the condition of paranoia occasioned by the vagaries of his job. He has been eking out his existence. He now wishes to change the foundation of his serene, humane and ancestral call, fishing. What he fails to discharge to the Suicide Squad members, Nwokedi accomplishes *Nwokedi*.

Nwokedi in *Nwokedi*, acting true to the nature of the Sun, lives out a chronic state of madness as his existence. Although there is the absence of paranoia *qua* paranoia in his life he subjects others to it making himself a victim of it. Though remotely, he manifests a state of madness when he refuses to sing the national anthem on the National Day and disobeys the Sergeant Major's orders on the parade ground when all other members of the NYSC obey, he remains an enigma. The ensuing fight is an image of his fight with the state and the state of affairs. He pays for it. He does not win. The six months extension of the service year pushes him further to the apex of activities of rebellion and madness – killing two senators. The comradeship that evolved into the Suicide squad, repeatedly say that they "have the license to kill" (*Hangmen* 38). They kill Dr. Ahitophel and make a jubilant

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confession of evil done. This jocular confession of a heinous undertaking is a first-hand sign of a mind that is out of track, the cradle of madness.

The effrontery with which Chief Erekosima Isikopiri challenges the Suicide Squad while at the same time at their mercy is another instance of non-reason. He is not new to non-reason and madness. Otherwise what would make a single individual to arrogate to himself the compensation money meant for a whole state and squander same within a moment of time in order to be crowned the Amatemeso I of Izon State? He neglects the people for whom the compensation is meant, people like Ibiaye. Ibiaye recounts to Tamara:

...our canoe capsized in an ambush of water hyacinths. Everything we own was lost except our lives. Our lives and our arms. So we swam. One to the shore. But little did we know that the water had been poisoned by the film of rancid crude oil where we saw our faces as we swam.... I could no longer see the sunlight.... The darkness fell (71).

Ibiaye had earlier lost two sons to oil explosions in the creeks. Now a beggar, he deserves better. But he never sees it until he dies because Isikopiri refuses to give the money to those for whom it is due. Having seen these possessors of sad stories of a sad life, he goes ahead to waste their only hope, reposing on the unsure base of non-reason and madness.

Although in his blindness he foresees the death of Chief Erekosima, he does not, like Chief Arikpo, foresee his own. Ibiaye says to all: "it is not a festival.... All I know is that I hear tiny voices in my head telling me that this ceremony will end as a funeral" (67). In a kind of mad irony, Ibiaye recalls with a tone of tragedy that unfolds as *Nwokedi*. When the two *Nwokedi*'s dance, relishing the echoes of yore, there is a strong wish in *Nwokedi* to go back home, there is the presence of Ekumeku procession and all other activities that overtake the entire community of Ossisioma. When all these take place, a funeral rather than a festival has commenced, burrowing through the edgy atmosphere and leading to the eventual deaths of the rich and the poor in both texts. Their deaths reflect an overall magnitude of superseding madness and non-reason.

These leave us with some thoughts. If "literature is a representation of a people's existence and worldview, their experience past and present and in some cases the future" and by "future" meaning **Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014  
Chukwumah, Ignatius, Ph.D. and Ihentuge Chisimdi Udoka  
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the evocation of the un-lived, necessitated by the lived in order to make it alive, then existence as paranoia will never cease to abate, but will stretch forth through eternity (Awhefeada 369). We will be right to note that, in several respects attributable to séance, their paranoia, madness and non-reason are all part of existence represented in literature of various traditions.

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*Language and Power (in Tamil) by L. Ramamoorthy*  
A Review by M. S. Thirumalai

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## **A Research-oriented Book – Still Very Relevant**

It is almost ten years since this book *Language and Power* (in Tamil) by L. Ramamoorthy was published (Publishers: AKARAM, Thanjavur 613007, Tamilnadu, India, 2005). It is amazing to note that the contents of this book are valid and relevant even today. Often books published in Tamil on such matters become rather outdated because of fast changes taking place in Tamil society, Tamil politics and Tamil linguistics. Dr. Ramamoorthy has identified, described and explained many elements relating to the use of language in relation to the expression of power in Tamil society. These elements continue to have their sway and relevance even after dramatic changes taking place in Tamil society. In recent years, Tamils have been greatly affected by issues such as developments in Sri Lanka, Mullai Periyar dam dispute, controversies relating to movie titles and dialogues and so on. Caste has become a hot issue, especially the much adumbrated inter-caste marriages coming under intense attack. The growth of caste-based politics is a very significant event which clearly involves the use of language in relation to exercise of power. Corruption is yet another important source of helping retention of power, etc. The language of corruption has its own link with the use of language as well as exercise of power.

In the midst of all these, Dr. Ramamoorthy's book on the use of language in relation to exercise of power reveals the fundamental constraints as well as the ease with which language is used to demonstrate and even to hide power.

The book *Language and Power* (in Tamil) has nine chapters, followed by detailed references/bibliography.

**Chapter 1** presents an overview of the general relationship between language, language use and exercise as well as demonstration of power. That language expresses and reveals the status relation between interactants has been recognized in classical Tamil grammars. Kalidasa employs language to reveal the social status of some of his characters. On the other hand, in Tamil epics, use of second person singular to address the divinity is common and is accepted. The translation of the Bible into Tamil carefully chooses between available second person pronouns and adopts only *ni:r* (not *ni:ngaL* or *ni:*) to address Jesus. This example shows how language may be re-calibrated to meet the assumptions of users.

Dr. Ramamoorthy clearly identifies the general elements that govern the use of language to express, reveal and hide power in society. This chapter is a review of available theories relating to power and language with illustrations from Tamil society and Tamil language use. Ramamoorthy's discussion on media is an excellent contribution.

**Chapter 2** is on passion for Tamil identity and Tamil development. Ramamoorthy points out that passion for and loyalty to a language need not necessarily result in the many-sided development of that language. This is true of all Indian languages, including Tamil. Enthusiasm and passion for Tamil marked the 20<sup>th</sup> century Tamil politics and social values. However, from 1970s, the tempo of passion started waning and along with this loyalty to Tamil has become rather thin now. Here I have presented only one of the many significant issues raised and

described in this chapter. Focus is on language development and how this is related to assumption and exercise of power.

**Chapter 3** is on the need for and the processes of modernization of Tamil. Has modernization helped Tamil language to acquire a convincing social status? Language planning issues, literary trends, coinage and use of (or non-use of already coined) technical terms, loan words from other languages, use of Tamil in government and in various professions and industries are some of the issues discussed in this chapter. Examples are presented from current use. The discussion points out to the fact that although Tamil is now rich with terms and even agencies for the use of Tamil in all fields including administration and education, code switching and code mixing have much greater influence.

**Chapter 4** is on maintaining purity of language use. Pure Tamil movement was a very influential trend in 20<sup>th</sup> century. The movement was closely associated with the struggle to gain political power and to make Tamil as the predominant language in Tamilnadu. There has been some success in getting rid of many loan words imposed on Tamil. However, a dichotomy between what is used in spoken language and what is preferred and used in written Tamil is nor a reality. Exercise and demonstration of power choose spoken dialect for certain contexts and written dialect for certain other contexts. Dr. Ramamoorthy's discussion is insightful and the examples he provides are very relevant.

**Chapter 5** is on the processes of Tamil development in relation to self-sufficiency in terms of vocabulary, syntax and semantics. The role of standardization of Tamil in relation to the exercise of power is described with examples. Self-sufficiency is highly emphasized by adherents of Pure Tamil. However, as Dr. Ramamoorthy points out, self-sufficiency may not really be helpful for the development of any language. At the same, he also points out the need for the use of existing words to improve communication.

What really is Standard Tamil is discussed with insightful observations in Chapter 6. Often prestige is attached to the use of standard language. However, in the absence of a clear identity of standard language (because there may be more than one standard variety, and also which standard should be chosen – spoken or written) many interesting devices are used to express and hide power.

**Chapter 7** discusses Tamil development in relation to Computer use. There is now widespread computer use. Government programs to increase the use of Tamil in computer fields have not really succeed much. Dr. Ramamoorthy's focus is rightly on the steps we can take to change our script order and other issues to make the use of Tamil easy for all of us. The five issues he has identified on page 134 are very significant. All these issues relate to the design of Tamil script. These issues are still debated although some really significant success is achieved. For example, the Tamil Hindu newspaper has software that helps write Tamil sentences using Roman Script. Yet we need some patience to go back and forth to make suitable corrections in spelling. Dr. Ramamoorthy's discussion is really a useful guide.

**Chapter 8** focuses on learning Tamil using multi-media through computer. It is interesting to note that under the leadership of Dr. Ramamoorthy and his senior colleagues,

namely, Professor Nadaraja Pillai and Professor Sam Mohanlal, Central Institute of Indian Languages has brought out lessons available through the Internet. There are others as well: Dr. N. Deivasundaram and Dr. Vasu Renganathan, to mention a few important leaders, who also have contributed significantly to the development of lessons to teach Tamil through the Internet. The ideas offered in this chapter are very relevant even today for the development of lessons to teach Tamil through the Internet.

Chapter 9 is on the constraints and contradictions that we face when we want our languages to become effective means of communication. Power is not available to any Indian language in the social level if that language does not find a place in government and professional administration. There are many internal linguistic processes that do not allow modernization. Dr. Ramamoorthy identifies thirteen constraints: spoken vs. written dialects, classical vs. modern language variety, purity vs. mixing, globalizing trends vs. caste-based identities, traditional modern technology vs. computer-based technology, language development vs. literary development, Roles of Sanskrit vs. Roles of Tamil, Roles of English vs. Roles of Tamil, imaginative beliefs relating to high status of Tamil vs. reality of the situation relating to Tamil, Development of Tamil overseas vs. Development of Tamil in Tamilnadu, passion vs. reason, old vs. new, and language loss vs. language expansion/development. All these are significant issues.

*Language and Power* (in Tamil) is a significant contribution to sociolinguistics and language planning. And the arguments and data presented here are still valid. Hopefully, curriculum developers and syllabus framers will read this book to prevent existing hiatus between Tamil textbooks and the real needs of students. There should be workshops for Tamil teachers to discuss the issues presented here in relation to teaching and learning Tamil.

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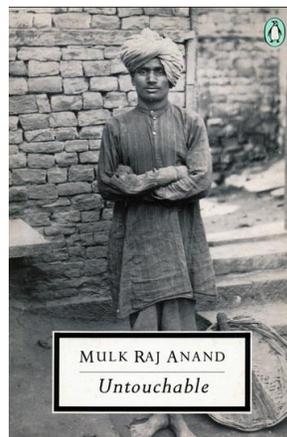
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## Social Order and the Dynamics of Hegemony: A Study of *Untouchable*

Himanshu Parmar, Ph.D.

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Power as the Governing Factor

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Himanshu Parmar, Ph.D.

Social Order and the Dynamics of Hegemony: A Study of *Untouchable*

Power is invariably the oldest and the most dominating factor that has governed and determined the fates of nations and civilizations in human history. Historically it has been defined as the factor that made things the way they are and not otherwise. What is more astounding is that it has rarely been given the space, in life or politics, which is due to it as the governing factor. On the contrary, power has largely been garbed in different forms and ways thereby making it invisible and at times even non-existent. This garb has been religious, constitutional, political and intellectual as well. Power, hence, is rarely exhibited in its naked form, but it is largely in the former ways that it manifests itself.

This leads to the two major ways in which power operates in any order: the brute form of raw force and in its subtle manifestations. There have been various names offered to these manifestations by critics like Althusser and Gramsci but basically they revolve around two basic ideas: Exercise of power by remaining anti and exercise of power by remaining pro to the ones on whom it is being exercised.

### **Literature – A Mode to Exercise Power**

Literature becomes one mode of exercising power, not only for those holding power but also for the ones at the receiving end. Power, in literature, is the “right of representation” and it defines the ‘self’ who occupy space and a voice in the narrative, and the ‘other’, the marginalized and the negated. Here, as in life, “the right of representation” works at two levels, the coerced and the agreeable. However, in either way, the idea is to promote the superiority of the ‘self’ against the inferiority of the ‘other’.

The ‘othering’, as Spivak calls it, is a mutual process where the ‘self’ needs someone subordinate to be ‘othered’ and is defined as “the process by which the imperial discourse creates its ‘others’” (Ashcroft, 171). Hence, the ‘self’ needs the presence of the ‘other’ for its survival, and consequently, the equation of exercising power becomes tricky and hence complicated. While the ‘self’ cannot annihilate the ‘other’ it also cannot allow them ‘undue’ space in their territory. Moreover, for the former it is a mode to reflect their superiority and for the latter it is a strategy to survival in the midst of oppressive forces. The ‘other’ desires a position of power that allows them to overhaul the prevailing system and hence it tries to manifest ‘its power’ and work on it.

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Himanshu Parmar, Ph.D.

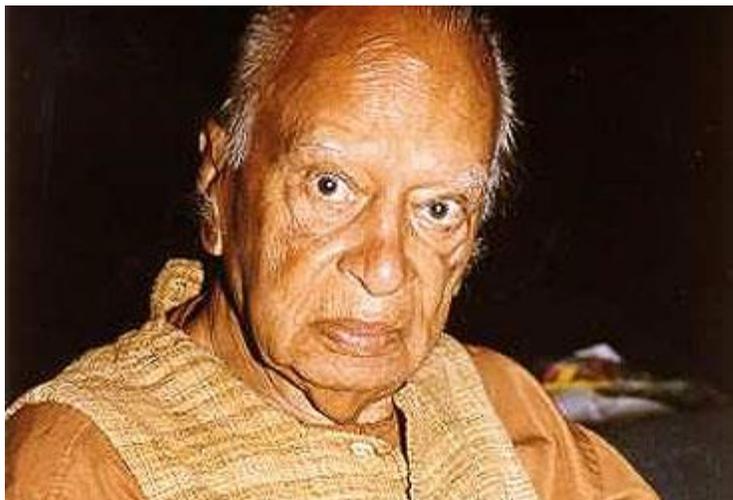
Social Order and the Dynamics of Hegemony: A Study of *Untouchable*

Literature, then, is a place where the dialectical system works with the ‘self’ and the ‘other’ at loggerheads over the power of representation and trying to put ‘their’ truths in the narrative.

### **Use of Dialectic Power in the Text**

This dialectic of power involves the text in all its aspects namely thematic, formal, contextual and authorial. In other words, the dialectic is complete with the interplay of the themes, characters, language, the social context and also the author who composes the work. All these put together offer an insight into the power of representation in a text and highlight which way power is manifested in it.

### ***Untouchable* - Creating Empathy for the Downtrodden and Oppressed**



Mulk Raj Anand (1905-2004)

Courtesy: <http://www.outlookindia.com/article.aspx?232018>

One text where power holds a critical space is Mulk Raj Anand’s *Untouchable*. Composed in 1935, the text is believed, traditionally, to be a representation of the plight of those relegated to the lowest in the Hindu social and caste hierarchy, the outcastes. The text offers the power of representation to these people, oppressed for centuries as the *avarnas* in the Hindu caste structure.

As Dulai convincingly opines, “Given its subject, the plight of the outcastes in the Indian society, the book was fraught with the danger of deteriorating into a sociological tract. As it turned

out, Anand produced a beautiful work of art, winning from the reader heartfelt sympathy for the casteless wretched of India, who for centuries have been denied the right to be human. *Untouchable* stands as the most moving book in the entire corpus of Anand's writing" (190).

### **The Conventional Interpretation of *Untouchable***

On the whole, it is asserted with a lot of conviction that Anand, in his *Untouchable*, did something that was not done naturally in traditional and conventional literature: he took power from the socially powerful and gave it to the untouchables, thereby creating a discourse that turned the entire idea of the 'self' and the 'other' on its head by giving yet another aspect to the hegemonic or imperial structures of power: the shifting structure, where the powerful willingly offers space to the 'other' and represents it. This interpretation and analysis of the text was constructed around the fact that it placed an outcaste, Bakha, at the helm and represented a day in his life. This was crowned with the words of none other than Mahatma Gandhi reassuring Bakha by calling him *Harijan*.

### **Novel as a Carnival and *Untouchable***

However, with the advent of the idea of a novel being a carnival, a conglomeration of voices, the ways of assessing a novel underwent a drastic change. Bakhtin opines in "Discourse in the Novel", "The novel as a whole is a phenomenon multiform in style and variform in speech and voice" (261). Consequently, a novel needs to be assessed by its quality of being a carnival. A novel, ideally, perceives Bakhtin, is an artistic genre that represents a heteroglossia of languages, one that is socially and generically determined.

In other words, a novel is a collection of voices, reflected through "languages", within a text. Moreover, in the midst of these 'voices' the voice of the author ceases to be 'the one' and gets distributed amongst the characters. Hence, any interpretation of the novel needs, "real ideologically saturated "language consciousness", one that participates in actual heteroglossia and multi-linguagedness..." (Bakhtin, 274). What is best is that a scrutiny of a text in this light brings to the fore wholly, the intentions in a text and that of its author, thereby laying bare the power discourse in it.

## Two Distinct Voices and Their Functional Roles

The characters in *Untouchable* that form the action in the narrative can be broadly categorized as the Upper castes and the Lower castes and implicitly, the novel, according to the standards of Bakhtin, should carry at least two distinct 'voices', one of either section. In the narrative, however, looking at the delineation of language, a very pertinent factor emerges, and that is the domination of a single voice and language and that is Class Oriented language rather than caste oriented. In other words, the only voice and the generic language that emerge in the narrative belong to the upper class, and are racial.

There are numerous instances where the voices, instead of being bifurcated and diverse are singly concentrated. At one place it says,

'I [Bakha] will look like a sahib,' he had secretly told himself. 'And I shall walk like them. Just as they do, in twos, with Chota as my companion. But I have no money to buy things.' (*Untouchable*, 14).

He was, after buying some 'English' clothes, called "Pilpali Sahib" by his friends but in his heart he knew "that except for his English clothes there was nothing English in his life" (ibid, 14). Bakha's desires and dreams don't revolve around a raise in the caste structure but in the class and race structure. He wants to be seen as distinct from the likes of his caste and the other low castes and desires, not to be like the pundit, but like the British sahib. Even with the scoldings of his father, his major grudge is, "he (Lakha) doesn't know anything of the sahibs" (*Untouchable*, 15). His routine, of working in the latrines and then in the streets at times, does not irk him so much as his father's chiding, asking him to wake up early for work and not wasting time playing with his friends. The language used in the narrative reflects a child's, that Bakha is, reluctance to wake up early and work instead of playing. The caste conflict goes into the background and is nowhere responsible for his plight. Even his dream for the future is:

"... and there reappeared before him the vague form of a Bakha clad in a superior military uniform, cleaning the commodes of the sahibs in the British barracks. 'Yes, much rather,' he said to himself to confirm

the picture”. (*Untouchable*, 87).

### **Class Character**

Bakha, then, is delineated along class lines and his aspirations likewise. He is a person who aspires for a class and racial rise but sticks to his task of an outcaste. This is also something that E. M. Forster affirms in his “Preface” to the text when he says, “...they [Indians] have evolved...the belief that the products are ritually unclean as well as physically unpleasant, and that those who carry them away or otherwise help to dispose them are outcastes from society” (“Foreword”, *Untouchable*, 8). In spite of the use of the word ‘outcastes’ he talks of an ideology that the outcastes are dirt because they clean dirt. In other words it means that because one cleans dirt is he an outcaste. But a caste definition, on the contrary, is that because they are outcastes they clean dirt. The focus in the narrative then, as asserted by Forster, is not on highlighting the plight of the outcastes, but on playing down any possibility of voices of dissent about the caste ill-treatment of the outcastes.

### **Caste Removed to the Background**

An incident in the narrative assumes a totally different light in the wake of this. Charat Singh, the Hockey player, scolds Bakha for not having cleaned the latrines in the morning. But immediately after that, as he sees Bakha working, he says to him, “You are becoming a “gentleman”, oh Bakhya! Where did you get that uniform?’ ...’Come this afternoon, Bakhe. I shall give you a hockey stick” (*Untouchable*, 19). Though Charat Singh’s body gesture is recorded as, “...he did not relax the grin which symbolized two thousand years of racial and caste superiority” (ibid), it is amply evident that caste takes a backseat in this incident and the scolding is more a result of a lapse of work rather than being casteist. This is further affirmed when Charat Singh gives him a new hockey stick just as he gave one to the “babu’s son”. This negates any casteist possibilities in the incident of his scolding Bakha and turns it into a reprimand for neglecting ones work.

### **Social Construction of Language**

The social construction of language through the character is of utmost importance, as asserted by Bakhtin, “...the social atmosphere of the word, the atmosphere that surrounds the

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Himanshu Parmar, Ph.D.

Social Order and the Dynamics of Hegemony: A Study of *Untouchable*

object, makes the facets of the image sparkle” (277). The reference of Bakha as a “gentleman” by Charat Singh summarizes the way his “image” sparkles in the narrative. He further says for Bakha:

“He worked away earnestly, quickly, without a loss of effort. Brisk, yet steady, his capacity for active application to the task he had in hand seemed to flow like constant water from a natural spring. Each muscle of his body, hard as a rock when it came into play, seemed to shine forth like glass...he rushed along with considerable skill and alacrity...’What a dexterous workman!’ the onlooker would have said. And though his job was dirty he remained comparatively clean...’A bit superior to his job,’ one would have said...he looked intelligent, even sensitive, with a sort of dignity that does not belong to the ordinary scavenger, who is as a rule uncouth and unclean”. (*Untouchable*, 18-19).

The language here clearly signifies its hierarchy as being of a character belonging to an upper section of the social order, one who is ‘bright’. The last reference of “a rule” to the lower castes bears enough testimony to it. However, all this is attributed, not to any upper caste, but to Bakha, the scavenger. Terms like ‘earnestly, honestly, dexterous, alacrity, intelligent, sensitive and dignity’ have remained in the upper echelons of literature and its characters, rarely ever travelling down the order to refer to the ‘other’, but here, all the praises are attached to an *avarna*, the lowest in the Hindu caste hierarchy. This seepage of language to those at the receiving end of the order has won *Untouchable* the credit of being a pro-outcaste work.

### **“Exception to the Rule” Excuse and Justification**

Here, however, is more than meets the eye. There is a ‘bettering’ of Bakha as compared to his peers and fellows of his caste through this. He is an exception to the “rule” and unlike his friends and fellows physically, intellectually and skill wise. His status, is a direct misfit to the norm of being “uncouth and unclean” and Bakha, in addition to being better than his equals also carries a conscience much more refined than that of other of his caste, including his father. Both, his father and his friends, sympathize with him in his mental turmoil that the events of the day have posed before him. They are also exposed to the ‘mis-events’ but it does not raise a mental struggle as it

does in him. “He was feeling quite detached from the human world, bathed in a sort of unadulterated melancholy” (*Untouchable*, 103).

Bakha’s character’s superiority also reflects in the language of the Romantic genre associated with him. Far from being ‘survivalistic’ and sympathetic in nature, it projects him at a higher plane. When Ram Charan’s sister is to be married, Anand talks of Bakha’s thoughts for her, “During the dreary hours of his routine work at the latrines, subsequently, he had often heard the delicate strain of that elfin music...something in him secretly led him towards the sylph-like form which he could have squeezed in his embrace...” (*Untouchable*, 98). The fantastic and romantic in the language clearly lifts Bakha above the “rules” of language belonging to his caste centering on oppression and survival. Bakha’s superiority makes him the best amongst the outcastes. His happy state and minor focus on his caste makes him a kind of spokesperson to the following masses of the lower castes. By appeasing him the untouchables are appeased into a willing submission, also called hegemony which is defined as, “power of the ruling class to convince other classes that their interests are the interests of all. Domination is thus exerted, not by force...but by...state apparatuses such as education and media...and thus comes to be taken for granted” (Ashcroft, 116).

### **Persuasion to Remain within the Hindu Hierarchy?**

In other words, through a sympathetic representation and negation of the caste issue, the lower castes are convinced, through consent, to remain within the Hindu caste hierarchy and follow its principles. *Untouchable*, instead of putting power in the hands of the outcastes, it, as Marxists opine, hegemonically strives to sustain power with the ‘self’, in this case the upper caste Hindu.

The power principle works on the idea of making the leader submit. The reason is quite evident: it is his ideology and way of approaching life that will be adopted by the others. At the same time, suppressing him will ensure that the others, the lesser ones, toe the line. More so, if the submission is not coerced but willed then it is all the more easier to control the masses. The character of Bakha asserts the same. His superiority amidst the people of his caste makes him a kind of leader, the better among equals. He is the one who, then, represents the caste of the untouchables.

However, his 'superior' stature as compared to his fellow beings, still, at no place makes him equal to the upper castes. Anand says at one place, "... it wanted the force and vivacity of thought to transmute his vague sense into the superior instinct of the self-conscious man" (*Untouchable*, 106). Bakha, then, is in a no man's land, neither like the scavengers nor like the *varnas*. Pacifying him within the folds of Hindu caste structure and keeping his status lower to the Caste Hindus makes it inevitable that the crowd of the lower castes will continue in submission.

### **What is the Motive, here?**

In this light, an assessment of the caste events that are interspersed in the narrative raises a question: are these being projected to highlight his plight or are they being showcased for a motive altogether different? There are four major incidents in the narrative that highlight the caste inequality. The cheating by the sweet vendor, ill-treatment of Bakha at the hands of the person he touches, the throwing of the bread by the lady and the ill-treatment of Sohini by the Pundit. What is very interesting to note is that the physical strength that is attributed to Bakha in the narrative is all redundant when it comes to these incidents. "...he realized that he was surrounded by a barrier, not a physical barrier, because on push from his hefty shoulders would have been enough to unbalance the skeleton-like bodies...but a moral one" (*Untouchable*, 54). This moral barrier is attributed to him by the author.

### **Taking the Position: Fault of the Practitioner, Not the Fault of Religion**

However, what is pertinent is that none of the casteist incidents here make him hate his caste and profession. He still is satisfied to be a scavenger who desires to become a *sahib*. This is the intention of the author as well and this comes to the fore when he says satirically for the person who slaps Bakha, "...for the first time for many years he had had an occasion to display his strength" (*Untouchable*, 56). This vileness in the character of the tyrant is projected as a practitioner of Hinduism at fault rather than the religion. This correctness and validity of Hinduism as a religion is what Gandhi also asserts: "If therefore, the Hindus oppress them, they should understand that the fault does not lie in the Hindu religion, but in those who profess it" (*Untouchable*, 165). This is also acceded to by Lakha who opines that "the religion which was good enough for his forefathers was good enough for him" (*ibid*, 138) too.

## Melodrama

In addition, the plight that emerges from these incidents is projected in the language of the melodramatic genre.

“He stood aghast. Then his whole countenance lit with fire and his hands were no more joined. Tears welled up in his eyes and rolled down his cheeks. The cumulated strength of his giant body glistened in him with the desire for revenge, while horror, rage, indignation swept over his fame” (*Untouchable*, 57).

‘Countenance, giant body, fame’ are terms that give that melodramatic impact to his agony of being ill-treated by upper castes. However, what makes it more melodramatic is the goodness from the upper castes that follow the ‘misdeeds’. After being slapped on the street he is taken in kindly by the Mohammedan and after the lady throws bread at him, another one talks kindly to him. Moreover, in the incident of Sohini’s ill-treatment by the pundit, she says, “‘That man, that man,’ she said, ‘that man made suggestions to me, when I was cleaning the lavatory of his house there. And when I screamed, he came out shouting that he had been defiled’” (*Untouchable*, 70).

## Male Domination versus Caste Domination

This ill-treatment of Sohini seems a caste attack on the untouchables. However, there are two aspects to it. First, it is more a case of a male trying to subjugate the female who seems to be under his authority, religious in this case. Caste becomes the manifestation of power as Sohini belongs to the lower caste. Secondly, and more importantly, looking at Sohini’s description in the narrative raises questions at the authorial intention. Anand says,

She had a sylph-like form, not thin but full-bodied within the limits of her graceful frame, well-rounded on the hips, with an arched narrow waist from which descended the folds of her salwars and above which were her full, round, globular breasts, jerking slightly, for lack of a bodice, under her transparent muslin shirt” (*Untouchable*, 26).

The 'sylph with arched narrow waist and visible globular breasts' explicitly presents her as a seductress more than anything else. So attractive is she that even her brother Bakha is proud of her in a way "not altogether that of a brother of a sister" (*Untouchable*, 26). This, projects Sohini, more than as a poverty stricken girl, as a seductress 'capable' of enticing men. The pundit's attempt at Sohini, then, is to be seen through the lens of this description and herein the blame gets spread to both the victimized and the victimizer.

### **Dilution of the Untouchables' Plight**

Keeping in mind the class and racial issues, Bakha's desire of being a *sahib*, the benevolent upper castes and the physical attributes offered to Sohini, it becomes evident that the caste plights of the untouchables are not only diluted but also assumed secondary in the narrative. It, hence, appears that the author, through all these is trying to project the satisfaction of the lower castes, the untouchables, within the folds of the Hindu caste structure. In addition, it also reflects the basic 'goodness' of the caste structure, thereby negating the need to overhaul the Hindu caste system. The language, on the whole, instead of being socially determined and "variform", as Bakhtin calls it, is monologic in nature.

### **Explicit versus Implicit Designs**

A study of the power dialectics in the narrative, then, reflects a situation where the explicit design and the implicit designs are at loggerheads. While the explicit design is to highlight the plight of the outcastes, which is done through the interspersed incidents of ill-treatment; the implicit design is to hegemonically appease the untouchables and the lower castes. This is done through the delineation of the character of Bakha who desires a change of class and not caste, by placing the caste issue at the backdrop of class and race issues and by keeping the caste incidents interspersed and diluted, thereby not giving them enough significance. The hegemonic forces of Caste Hinduism at work here ensure the presence of a single 'voice' in the narrative. There is no attempt to offer a 'voice' to the outcastes, on the contrary it firmly keeps the voice to the upper section only. On the whole, Bakha, through hegemony, is suppressed, and through him the masses.

### **In Poison and Nectar Relationship: Caste and Nation**

The question then arises that why this hegemonic representation of the untouchables in the narrative? The answer lies in the context where the text is produced as it gives it a valid meaning. Looking at this idea, it is extremely significant to realize that a nation, conventionally, rests on the idea of homogeneity and caste, in this parameter, is a large threat to the idea of a nation. As Premchand himself says, ““Who does not know that caste distinctions and nationhood are opposed to each other like poison and nectar?”” (Qtd. in Prashad, 551).

So, as per the traditional notions of the Indian nation, and one at its peak in the India of the 1930s owing to the freedom struggle, caste oriented ideology was a threat to the Idea of an Independent and united India. Hence, the power dialectics had to ensure that the marginals are pacified through willed submission and hence their plights are explored in such a diluted way to show their troubles but simultaneously take away the casteist sheen from them.

### **Historical Context of the Writing and Publication of *Untouchable***

*Untouchable* was produced at a time when the Independence movement was under the ‘pan-Indian banner’ of the Indian National Congress that was working under the leadership of Gandhi. However, this status of the Congress was facing a threat from the Muslim League, the missionaries trying to convert the outcastes into their religion and the raising awareness of the outcastes themselves about their ‘use’ by the upper caste Hindus and the Congress Party.

As Prashad says, “On August 19, 1921, the *chamar* panchayat of Delhi passed a resolution denouncing the tyranny of high castes. Swaraj, they felt, would only increase their tyranny, since *chamar* interests were not identical with 'national' interests. In fact, from November 1921 to January 1922 the *chamars* ran an anti-swaraj campaign...” (552). Hence, it was of utmost importance to maintain this ‘pan-Indian status’ of the movement and ensuring the unity of the Hindu structure and sustaining the status quo was paramount. *Untouchable* touches this aspect of the national movement and hence the novel is an attempt to use power upheld by the upper castes to sustain the lower castes under their umbrella.

### **The Goal: Change of Class, not Caste**

That the hegemony in this power dialectics was achieved is evident. Firstly, the class dominated narrative makes the untouchable experience, such as it is showcased, strive for a change of class and not caste. Moreover, towards the end of the novel, Bakha is willed into staying a scavenger:

‘Did he [Gandhi] mean, then, that I should go on scavenging?’ Bakha asked himself. ‘Yes,’ came the *forceful* (emphasis mine) answer. ‘Yes,’ said Bakha, ‘I shall go on doing what Gandhi says.’ ‘But shall I never be able to leave the latrines?’ came the disturbing thought. ‘But I can. Did not that poet say there is a machine which can do my work?’ (*Untouchable*, 175-176).

### **Re-constructed Regime of *Varnashramdharma***

The power dialectics is complete with Bakha willing to work in the latrines. Prashad, in “The Untouchable Question”, sums up the kind of hegemonic power-play at display here: “The liberation of the untouchables relies upon a reconstructed regime of castes (*varnashramdharma*) in which the un-touchables are urged to continue with their menial occupations...” (551). The Flush System, offered as a solution, however, will not raise him either as he is not an outcaste because he cleans latrines but he cleans latrines because he is an outcaste. Hence, leaving cleaning latrines will not change his caste and Michael B. Schwartz opines the same, “While the social identity of groups is to a certain extent determined by their functions, the experience of the Untouchable shows that functions may shift without a parallel shift in identity. Flush toilets (see M.R. Anand's novel *Untouchable*, 1935) will not solve the problem of Untouchables” (139). Bakha, then, has been subdued willfully through a lucrative promise of a bright life in an unknown future. Bakha says, “I shall go and tell father all that Gandhi said about us...” (*Untouchable*, 175). The outcastes, in the narrative, have been appeased through a classic use of hegemony thereby ensuring their stay within Hinduism, one that has some ‘casteist aspects’, to be set “right ere long”, as Tennyson says, but on the whole worth sticking to.

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## Language and Identity with Special Reference to North-East India

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### Abstract

Language is ‘the method of human communication, either spoken or written, consisting of the use of words in a structured and conventional way’ (Oxford Concise Dictionary). Identity means ‘the fact of being who or what a person or thing is’ (Oxford Concise Dictionary). In this paper an attempt is made to explain how identity of different social groups in general and of North-East India in particular is associated with their linguistic aspects. Here, the spoken form is under consideration as it differs in case of even speakers of the same language.

**Key Words:** Language, Identity, North East India

### Identities

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Al Kafil Choudhury GM, M.A., Ph.D. Scholar and Juri Saikia, M.A., Ph.D. Scholar

Language and Identity with Special Reference to North-East India

Language is seen to be associated with identity in a number of ways such as (i) national identity, (ii) regional identity, (iii) social identity, (iv) cultural identity, (v) professional identity and (vi) identity concerning age, sex, religion, caste and ethnic tribe, etc.

Use of the same language may differ concerning its accent and vocabulary from which identity may be observed, for example, American and British English. Such an instance of Hindi is found as spoken by the people of Dima Hasao District of Assam. Various groups of people in the North-Eastern states speak differently the same language in respect of accent, style and even vocabulary also.

### **North-East India**

North-East India contains a large number of linguistic speech communities belonging to different class, caste and ethnic tribes. In the day to day communication through language, their identities from different viewpoints are revealed. For instance, while addressing a person by name, title, etc., such address may indicate his/her identity of caste, community, religion or social position. Accent, style and pronunciation of words of a particular language may reveal the speaker's identity concerning the above factors as well as age, sex, etc. The dialectal variation of the speakers of the same language is another indicator of the geographical location to which the speakers belong. Use of particular words of other language (loan words) is a feature of the languages of north-eastern states of India which is observed to have an indication of particular identity.

### **Second Language Situation in North-Eastern States**

Identity in the context of Second Language Acquisition (SLA) is also a matter of observation. Teachers of second language are able to identify the pupils to which speech or linguistic community they belong to and this enables them to teach suitably and effectively. In the north-eastern states of India, there are different languages used as second language in the curriculum. However, English is offered as one of the languages in all north-eastern states.

While teaching a second language, the teacher should be aware of the identity of the pupil regarding his/her caste or tribe because the student of a particular tribe may pronounce a particular sound in different way than others. For instance, a Bodo speaker generally pronounces /p/ as /ph/ as in /phen/ instead of /pen/; /s/ as /is/ as in /isku:l/ instead of /sku:l/ 'school'. Notable number of Assamese speakers is seen to pronounce /s/ instead of /ʃ/ as in /seim/ 'shame', instead of /ʃeim/. More instances are available in different other languages too.

### **Language and Identity**

'Language and Identity' has been a subject of research for sociolinguists in recent times. Language is 'the method of human communication, either spoken or written, consisting of the use of words in a structured and conventional way' (Oxford Concise Dictionary). Identity means

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Al Kafil Choudhury GM, M.A., Ph.D. Scholar and Juri Saikia, M.A., Ph.D. Scholar

Language and Identity with Special Reference to North-East India

‘the fact of being who or what a person or thing is’ (Oxford Concise Dictionary). Some suitable quotes about ‘language and identity’ as follows may clarify the meaning and relationship of these terms. “Language is the blood of the soul into which thoughts run and out of which they grow”. (Oliver Wendell Holmes). “If you talk to a man in a language he understands, that goes to his head; if you talk to him in his language that goes to his heart.” (Nelson Mandela). “Language is the most massive and inclusive art we know, a mountainous and anonymous work of unconscious generation” (Edward Sapir). “Language is the armory of the human mind, and at once contains the trophies of its past and the weapons of its future conquests” (Samuel Taylor Coleridge). “A natural language is the archive where the experiences, knowledge and beliefs of a community are stored” (Fernando Lázaro Carreter).

### **Social Identity and Linguistic Aspects**

In this paper an attempt is made to explain how identity of different social groups in general and of north-east India in particular is associated with their linguistic aspects. Here, the spoken form is under consideration as it differs in the case of even speakers of the same language. Language is seen to be associated with identity in a number of ways such as (i) national identity, (ii) regional identity, (iii) social identity, (iv) cultural identity, (v) professional identity and (vi) identity concerning age, sex, religion, caste and ethnic tribe, etc.

### **Objectives**

1. To introduce how language plays vital role in respect of identity of people belonging to different class, caste, community, nationality and religion, etc.
2. To discuss language and identity with reference to North-East India.

### **Methodology**

Information and data have been collected from both secondary and primary sources. The secondary source includes books, journals and Internet. The primary source includes mainly fieldwork reports.

### **Language and Identity with Reference to North East India**

North-East India contains a large number of linguistic speech communities belonging to different class, caste and ethnic tribes. In the day-to-day communication through language, their identities from different viewpoints are revealed. For instance, while addressing a person by name, title, etc., address terms may indicate his/her identity of caste, community, religion or social position. Accent, style and pronunciation of words of a particular language may reveal the speaker’s identity concerning the above factors as well as age, sex, etc. The dialectal variation of the speakers of the same language is another indicator to the geographical location to which the speakers belong. Use of particular words of other language (loan words) is a feature of the

languages of north-eastern states of India which is observed to have an indication of particular identity. The above mentioned points are discussed below with particular reference to North-East India.

### **National Identity**

Language used by a person may indicate his/her identity not only in the case of mother tongue but also in the case of other languages used. For example, if a speaker uses Hindi appropriately in a foreign land it clearly indicates the nationality of the speaker. Again, for the same speaker speaking a foreign language, e.g. English, Arabic, etc., some of the features, i.e., accent, style, etc. used may identify him/her to be an Indian. However, there may be a few exceptions in this regard and those are applicable to a very few individuals and so these should not be counted for consideration.

### **Regional Identity**

Use of a language may reveal the regional identity of a speaker when it is seen that the person uses a language of a particular region with mastery especially in its spoken form. In the case of written form, a non-native may show expertise which is generally absent in the case of spoken form. The regional identity is clearly visible in the use of foreign, national and regional languages, the instance of which is very pertinently present in the North-Eastern region of India. When speaking English, the use of accent, the way of utterance, structure of the utterance, etc., point to the identity of the speaker. For example, a Bodo speaker generally pronounces /p/ as /ph/ as in /phen/ instead of /pen/. Again in the case of national and regional languages some particular features available with people of a particular region point out the identity of the speaker. Such interesting example has been witnessed in the case of the local Hindi speakers of Dima Hasao (formerly North Cachar Hills) District of Assam. Hindi spoken in the District has got a separate identity as Dima Hasao Hindi. This particular form of Hindi has been used extensively by the local people as a means of communication in everyday affair amongst various local linguistic groups and it is observed that such widespread use is mainly due to the Bengali business community who started using Hindi with the local tribes for business communication. As a consequence, this particular form of Hindi has been influenced mostly by the Bangla language. For example, the utterance in Dima Hasao Hindi 'itu kitna rupiya?' (yeh kitna rupiya?), which means 'what's the price of it?', has the word /itu/ which comes from Bangla word /eta/ means 'this/it'. But more interestingly, Dima Hasao Hindi has got a non-formal recognition in the region and has been used by the many people as a means of communication in public places although this form of Hindi is not used in any other district of Assam. So, whenever a speaker utters such a form of Hindi, it indicates either the identity of the speaker or the language itself.

Similar is the case of Nagamese language used in Nagaland as a link language amongst different sections of Naga people as well as a means of communication with other people of North-Eastern states. Nagamese had sprung up in the form of a language due to the influence of

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Al Kafil Choudhury GM, M.A., Ph.D. Scholar and Juri Saikia, M.A., Ph.D. Scholar  
Language and Identity with Special Reference to North-East India

Assamese, a dominant language of the North-Eastern states, which was extensively used by all for exchange of ideas in different fields. Interestingly, Nagamese has got such recognition today that news bulletins and other programmes are telecast/ broadcast in the language.

### **Social Identity**

Language is an indicator of social identity of people since it is through the use of language that a person may reveal his/her social status. Various features such as style, vocabulary, etc. present in the speech of a person can distinguish him/her from others belonging to different status in the society. For example, a laymen's style of using the same language is certainly different from the style of speaking used by an educated person. The same is applicable in the case of persons belonging to different castes and classes of a society. However, such differences have been minimized to some extent as a result of the spread of education and democratic attitude among the people.

### **Cultural Identity**

Cultural identity is another aspect of language that is witnessed in almost all languages of India, which is a multi-cultural and multi-lingual country. In the north-eastern states of India such cultural aspect is pertinently present in the words used by different communities. In day-to-day use of mother tongues, many words relating to culture (food, dress, religion, etc.) are heard and are pronounced which indicate the cultural identity of speakers. For example, uttering words like /pitha/, /doi-čira/, /khar/, etc. (names of Assamese traditional food) and discussing about these may indicate the Assamese cultural identity of the speakers. Similarly, words like /Krishna/, /Hari/, /Allah/, /Hemphu/ (names used for the almighty God), etc., indicate the religious identity of speakers. Again, words such as /sadar-mekhela/, /dokhona-phasra/, /pini-pekok/ etc. (names of cultural dress) point towards cultural identity of speakers as Assamese, Bodo and Karbi respectively since the above mentioned dress items belong to the culture of the said communities of the North-East. Words such as /Bihu/, /Puza/, /Eid/ etc. (names of festivals) indicate the culture and religion of the speakers. However, from mere utterance of such terms we cannot say that the speakers belong to a particular community but based on the situation and manner of utterance, etc., it can be assumed with some certainty. For example, when a person utters /Hari/, /Krishna/ or /Allah/ in exclamation and when two ladies discussing about a festival and its preparation in a particular situation, then religious or cultural identification may be determined. The following remark justifies the fact, "Neither identity nor language use is a fixed notion; both are dynamic, depending upon time and place" (Norton, 1995).

### **Identity Concerning Age, Sex, Religion, Profession, Caste and Ethnic Tribe, etc.**

Language may indicate a speaker's identity from different aspects such as age, sex, religion, caste and ethnic tribe, etc. We can very easily determine these features of a person while speaking or uttering some speech except in a few exceptional cases. In the North-Eastern

region of India, identity concerning ethnic tribes is clearly witnessed through some particular linguistic features such as accent, vocabulary, style, etc. used by the members of particular tribes. For example, a Karbi person's style of speaking the Assamese language is different from that of the Bodos or the Hajongs, and so without seeing the speaker his/her ethnic identity can be determined. To be more specific, for example, a Karbi person utters /kakhir/ for the Assamese word /gakhir/ which means 'milk'. This word is pronounced as /gaikher/ by the Bodo speakers. Assamese word /narikɒl/ 'coconut' is pronounced as /narikɒi/ and /nariŋkɒl/ by the Karbi and Bodo speakers respectively which may be due to the fact that the phoneme /l/ is absent in final position in Karbi and there is a nasalized epenthesis in the case of Bodo.

### **Identity in the Context of Second Language Acquisition (SLA)**

Teachers of second language are able to identify the pupils as to which speech or linguistic community they belong to. This helps them teach effectively. In the north-eastern states of India, there are different languages used as second language in the curriculum. English is used in all the states as a second language. While teaching a second language the teacher will become aware of the identity of the pupil regarding his/her caste or tribe because the student of a particular tribe may pronounce a particular sound in a different way than others. For instance, a Bodo speaker generally pronounces /p/ as /ph/ as in /phen/ instead of /pen/ means 'pen'; /s/ as /is/ as in /isku:l/ instead of /sku:l/ which means 'school'. A notable number of Assamese speakers are seen to pronounce /s/ instead of /ʃ/ as in /seim/ for 'shame' instead of /ʃeim/, /sɒp/ for 'shop' instead of /ʃɒp/. More instances are available in different other languages too.

### **Conclusion**

From the above discussion, we can conclude: a) Language is an indicator of identity concerning many factors such as age, sex, culture, region, nation and religion, etc. b) Relationship between language and identity is not fixed and can be determined based on the context of utterance only. c) Regional identity is more easily discernible compared to national identity.

### **Recommendations**

There is ample scope of research for sociolinguists to investigate the languages of the North-East India concerning the above topic since this region is a hub of languages belonging to different language families such as Indo-Aryan (IA), Sino-Tibetan and the Austric. An intensive study of two or more languages regarding such matters from different linguistic viewpoints may be undertaken by researchers.

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# LANGUAGE IN INDIA

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## Personality Development with English Language Acquisition

Ms. Jaspreet Kaur

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### Abstract

Human beings have emerged as the most distinctive and brainy species of the world. Their organized patterns of attitudes and behavioral traits compose a good personality. Personality development has always played a very vital role in enhancing the thought process, temperament as well as the character of a person.

Personality development and acquiring English language to improve one's communication skills go hand in hand. The present paper focuses on the necessity of

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Ms. Jaspreet Kaur

Personality Development with English Language Acquisition

115

acquiring a language like English to enhance one's personality. The purpose of this paper is two-fold. On the one hand, it is hypothesized that personality is a dominant factor in achieving the desired goal in life and on the other hand the paper focuses on the dominance of English language to attain a good personality. This paper has also emphasizes the relationship between the acquisition of English language and a good personality. It has also tried to give a few strategies to make it possible for those who are seeking to have a good personality, to acquire a few tips to learn English language adding a feather to their cap of personality development.

**Keywords:** Personality development, English language, Acquisition, Relationship, Communication skills.

## **Introduction**

Personal development is the act of enriching one's own physical, emotional and psychological being. The personality of an individual is viewed as one's inner characteristics that organize one's behavior.

According to an article in Edu-Resource,

Personality development fundamentally means grooming and enhancing one's inner and outer personal to bring in the positive change of your life. Each and every individual features, a distinct persona that could be polished, refined and developed. This technique includes improving communication, language, speaking abilities and boosting one's confidence, developing certain hobbies, extending one's scope of understanding of skills, manners and studying fine etiquette, including grace and style, walks and talks and total imbibing oneself together with liveliness, positive outlook and peace.

(<http://www.edu-resource.com/training-and-development/what-is-personality-development.php>)

Undoubtedly, speaking fluent English is the most important factor that affects one's personality. As we all know that in this world of globalization, English is

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Ms. Jaspreet Kaur

Personality Development with English Language Acquisition

considered to be a universal language and is spoken in most of the countries as the first or the second language. In order to meet the global standards, it becomes mandatory to give English language the foremost attention.

### **Personality - A Dominant Factor for Success:**

It is hypothesized that English plays a vital role in enhancing the personality of a person. A good personality is the requirement of the day and so personality development cannot be ignored. As substantiated in the following lines:

Success of a man's life depends on his appropriate personality development. University first rank holders very often prove to be utter failure in life, because they do not care for development of personality. According to Mahatma Gandhi 'True education is total personality development'.

<http://www.xavierinstitute.com/contributions6/php>

Hence, personality does not mean looking good and attractive. It takes into account both the physical and mental state of an individual. As stated by P.K.Manoharan:

Personality refers to certain qualities in a person's character which distinguish him from other people. Personality is defined as the organization of the psycho physical systems in an individual that moulds his thought and action.

Personality is the sum total of the physical, mental, emotional, and social characteristics of an individual. (Page 2).

In today's time of growing competition in all spheres of life, in order to survive one needs to have such a personality which overshadows others and influence them to the core. A unique personality is the call of the day. The kind and extent of success that an individual achieves, depends on his attitude, behavior and thoughts which as a whole form one's personality. It is important to have a positive outlook towards life. It will make one's life secure, prosperous and happy. An optimistic learner will have such a

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Ms. Jaspreet Kaur

Personality Development with English Language Acquisition

personality to take up any kind of challenge in life and overcome all sorts of anxiety in his communication. The level of success depends on the kind of personality an individual has. Only 5%-10% of a person's personality depends on the physical looks and appeal. His success depends on the other aspects of personality such as:

1. **Physique:** It is important to have a good physique in order to have a pleasing personality.
2. **Speech and Communication Skill:** Good speaking skills always act as an added advantage for a good personality.
3. **Body language:** One should have a positive body language. The posture, gestures, facial expressions etc. play a major role in enhancing one's personality.
4. **Courteous nature:** Presentation plays a vital role. It is not how one looks, but how one presents oneself and impresses others.
5. **Attitude:** A pleasing attitude is always welcome wherever one goes. One should wear such an attitude that everyone is mesmerized by the presence of that person.
6. **Positive outlook:** Being positive always brings out a good personality in a person.
7. **Confidence:** One has to be confident in whatever one does in order to obtain a better personality.

All these factors, be it physique, good communication skills, positive outlook, body language or courteous nature, are mandatory for a good personality.

Thus, it is substantiated in the following lines that:

Basic need to obtain success and happiness in life be it personal or professional is a good personality. You may be a great team manager or have higher educational qualification or may know all the latest techniques of your field, but none of these can help you to achieve your desired goal unless you know how to be a sensible person in life. First of all, you need to develop your skills as a person, and then you can use any of your other professional talent to impress people.

<http://www.speaktoday.com/learn-english-speaking/>

**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

Ms. Jaspreet Kaur

Personality Development with English Language Acquisition

118

## **Dominance of English Language for a Pleasing Personality**

As stated earlier, there are many factors that highlight a good personality, but the most important factor is speech and communication skills.

By speaking better, it does not mean using bombastic words and giving speeches like orators. It means to have a simple and decent manner of speaking. One should use such a language which is understood by all. English, being a global language, is one such language. If one does not have a grip over this language, enhancing personality will be a very difficult task, as presented in the following quote:

English is without a doubt the actual universal language. It is world's second largest native language, the official language in 70 countries, and English speaking countries are responsible for about 40% of world's population. English can be understood almost everywhere among scholars and educated people, as it is the world media language of the cinema, T.V., pop music and the computer world. All over the world people know many English words, their pronunciation and meaning.

(<http://www.omniglot.com/language/articles/engunilang.php/>)

English is the lingua-franca; one cannot ignore its importance in one's daily lives. The need of fluent English is felt at the very beginning of one's growing up, at the school level, university level or in one's career. In countries where English is not a native language, the problem of not being able to converse in the language is felt very significantly. Everyone needs to communicate with different types and cultures of people in their personal and professional lives. Knowledge of English assists a lot in this regard.

## **Relationship between English Language and Good Personality**

Knowledge of English language and good personality go hand in hand. Nowadays, more and more people are interested in learning English language. If a person has a pleasing personality, he would automatically have the confidence to enhance it by learning English. Furthermore, if one has a good command over English language, it will have many doors open to enhance the personality.

If we take into consideration the people who have good command over English, they can enhance their personality with great ease because when a person is fluent in English language, it gives him courage and confidence to speak openly, in groups, among friends or colleagues. If a person speaks well, others are more interested in listening to what he is speaking and no attention is paid on how he looks. When such a person moves among different kinds of people, he learns new ways and is very good at adapting them. Such nature will undoubtedly enhance his personality.

Let us consider those people who have a good personality, are very outgoing and social, but they cannot converse in English. Nonetheless, the knowledge of not knowing English will not stop them from learning the language. Such people are known as extroverts. It has been seen that extroverts are better language learners as they are very sociable, like partying, have many friends, and need many people to talk to, and they take chances and accept challenges in life. So they accept learning English as a challenge. As they are more sociable, they are more likely to join groups of people who converse in English. Furthermore they may be inclined to engage in conversations in order to practice the language. They don't feel shy as they are confident about their personality. They emerge as better English speakers in the course of time.

### **Strategies to Make Acquisition of English an Easy Task**

In order to learn good English speaking, one must lay a lot of emphasis on grammar. Building sentences without any grammatical errors is very important. It is necessary to speak the language correctly in order to have a good command over it, as suggested in the following lines:

**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

Ms. Jaspreet Kaur

Personality Development with English Language Acquisition

To learn English as a language is different from speaking it. The speaking ability comes with practice and that what lacks.

(<http://www.speak today.com/learn-english-speaking/>)

One must keep these points in mind while learning English language:

1. Love the language in order to learn it.
2. Think in English, because if one thinks in one's mother tongue and then translate it, it will hinder the learning process.
3. Must converse in English as it will boost up the confidence.

English speaking practice builds confidence and gives ability to respond instantly in a live conversation, in an interview or group discussion.

(<http://www.speaktoday.com/learn--english-speaking/>)

4. Spend time in hearing how others speak English. See English movies. Hear English news and sports commentaries. It will help in improving the pronunciation and speaking skills.
5. Interact with people who are good and fluent in the language.
6. One should take English learning as fun and in case one has joined a language learning course, one should enjoy it fully and learn it with a positive attitude.
7. Learn about the cultural background in order to learn the language skills.
8. We need to learn not only about the cultural background, but also the manners, social skills and public speaking.
9. One needs to observe other people speaking the language and see how they interact and behave, so that one can know better ways of communicating and behaving.
10. Focus on the mechanics of the language, i.e., grammar, conjugations and sentence structure. This makes one aware of the ways it can be structured and manipulated.

If one keeps these points in mind while learning English language, one will see that English is one of the simplest and easiest natural languages to learn and understand in the world.

## Conclusion

Thus, it is suggested that personality development has a very close relation with English language. An individual's personality enhances with the ability to learn English language and utilize it in his daily life. When one speaks about enhancing one's personality, one has to seek ways in which one interacts with the entire world and one another. And, undoubtedly, English is one of the most important ways to communicate.

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## Error Analysis in English Written Essays of Undergraduate Students of Northeast Normal University Changchun

Judith Makse Patrick, Zhong Yang & Mingcai Sui

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### Abstract

This study carried out an error analysis on written essays of forty-nine (49) third year undergraduate students, offering their major courses in English in the school of foreign languages, Northeast Normal University Changchun with Chinese as their mother-tongue. The instrument for data collection was a narrative essay written by each participant in class. Errors were identified and classified under eleven categories of the grammatical aspect. Six of these errors which were 5% and above were rated as most common; and these included; verb- tense, word order, preposition, punctuation, omission and spelling.

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Judith Makse Patirck, Zhong Yang & Mingcai Sui

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The study further highlighted the fact that mother -tongue has a high influence on errors identified from participants' essays. The exposure of these errors should be a point of reference and focus for teachers to guide the students. It would also be an opportunity to improve their methods of teaching; and educate students on more similarities and dissimilarities in grammatical rules of Chinese and English languages. These participants and others, studying in English as a second or foreign language; should have a high command on vocabulary and the respective rules of grammar to produce improved written essays irrespective of their areas of specialty in the university.

**Keywords:** Error analysis; errors, grammatical rules; written essays; undergraduate students; second language; foreign language.

## **1. Introduction**

Errors are inevitable in a second or foreign language learning situation. Error is due to the complex nature of English itself. The level at which errors are committed in language usage varies from one individual to the other (Onike 2007). The same author further posited that nobody learns a language without goofing. According to him, learners' errors help them to understand the processes of second language acquisition instead of considering them as linguistic sins. He additionally cited Noam Chomsky (1998) stating that errors are unavoidable and necessary part of the learning process. They are visible proof that learning is taking place.

This study was carried out to find out the level of errors in written Essays of undergraduate students of English department in Northeast Normal University Changchun. Analysis of errors gives the opportunity to have a better understanding of the root causes of these errors to enable teachers of English language sort for ways of eliminating them. Error Analysis (EA) is based on the assumptions that errors made by L2 learners can be predicted, observed, analyzed, classified and described (Gao, 2009).

Talif and Edwin (1989) emphasized further that one of the main aims of error analysis is to help teachers to assess more accurately what remedial work would be necessary for English as a second language (ESL) to students preparing for an English Language test, so as to help these students avoid the most common errors. They further explained by citing Corder (1981) on the function of error analysis and that there are two justifications for studying learners' errors: its relevance to language teaching and the study of language acquisition process. They added by quoting Corder thus, "... the pedagogical justification, namely that a good understanding of the nature of error is necessary before a systematic means of eradicating them could be found, and the theoretical justification, which claims that a study of learners' errors is part of the systematic study of the learners' language which is itself necessary to an understanding of the process of second language acquisition".

It could therefore, not be wrong to state that undergraduate students of this University studying their major courses in English would be battling with different types of error in their written production. This could be due to interference of mother tongue, overgeneralization of ideas and other linguistic issues.

## **2. Review of Related Literature**

### ***2.1. Brief history of English learning and teaching in China***

English has no legacy in the People's Republic of China. After the establishment of a new China in 1949, the use of English was replaced by the Russian Language as the foreign tongue spoken in the country in the 1950's. The substantial change according to our source toward teaching English language in China didn't occur until late 1978 when Deng Xiaoping came to power as a communist modernizer acceptable to the capitalist world during the late 1970s and early 1980s (Society for Anglo-Chinese Understanding - SACU, 2006). English was once again prominent as the main foreign language being taught in various schools in China. Not long after in the early 80s, English was restored

as a compulsory subject in the national college entrance examinations (Network ESL, 2013).

Furthermore, with the open-door policy being established, a number of Chinese students had the chance to travel abroad to receive higher education in foreign countries. Chinese people now regard English primarily as an indispensable tool which can make access to modern scientific and technological advances to the countries where English is the major language.

Chinese administrative law was revised in January 1998 to allow school systems, rather than only Universities to bring foreigners to China as language teachers. Shenzhen Education Bureau seized the opportunity to begin its language program. They have continued to move ahead in the various programs introduced by bringing different experts in the field from abroad (Shenzhen Education Bureau 2008).

Other research like the submission of Hubber (2009) has shown that China and Japan do not use most of English, because they are very conversant with their own respective language. It was also stated that when they meet with global competition, only then do they require English. This makes them to transliterate instead of translating from the mother tongue (Chinese) into English. This is attributed to the public's attitude not because of negligence towards culture. Furthermore, Chinese is said to lack the following consonants sounds: b, d, v, gz, x z, th. They have few that are similar, and many that English doesn't have, but they will slip the most on the "th" and the "v". They also mix up "r" and "l", and it's difficult to know if Chinese has a true "r" sound. The above factors notwithstanding, the economic progress China has made in recent times, it was able to enter into the World Trade Organization (WTO) and even bid for The Olympic Games in 2008. English has become the most popular and dominant foreign language in modern China.

China needs and will continue to study English rather urgently. In order to function, and become economically efficient within the global market, China needs to bring a large number of people to higher proficiency level in English for a wider variety of functions. Success of teaching the English language, and learning it, depends greatly on understanding English as a tool for communication (Network ESL, 2013).

The need for proficiency in English is a forceful trend in China now, this could be the reason why so many school proprietors are out hunting for any available and willing teachers of English to teach at the kindergarten, primary and some secondary schools even if it is one or two hours in a day or a week. This research is therefore prompted on the fact that these undergraduate students who have decided to study in English need to be assisted in every way possible through the analysis of written essays. Some possible errors would be figured out and suggestions offered where necessary. This would help them to interact internationally in their future endeavors.

## ***2.2. Second language acquisition***

Second language acquisition refers to the subconscious or conscious process of which a language other than the mother tongue is learnt in an informal or formal setting. This includes developing all aspects of the language like phonology, grammar, lexis and pragmatic knowledge. “Second language acquisition” refers to what learners do and not what teachers do. Ellis (1997) presented similar view saying, the systematic study of second language acquisition is a recent phenomenon, belonging to the second half of this century which he said it’s timely as the world has turned into a global village. The need for people to learn a second language has become eminent because of educational pursuits or seeking for employment not just for pleasure.

## ***2.3. Error Analysis (EA)***

It is important to understand what constitute an error. An error refers to systematic error of competence, both covert and overt, that deviates from norms of the target language. Covert errors are grammatically correct but not interpretable within the context

of communication whereas overt errors refer to the obviously ungrammatical utterances (Brown, 1994). Errors come from so many sources which are seen to be the causes of errors among learners of English as a second Language. Mother tongue interference is prominent and tends to surface in the areas of syntax, lexis and pronunciation. Ali (1996) observed that some factors have been identified by various error analysts which includes the one presented below:

When learning a foreign language an individual already knows his mother tongue and it is this which he attempts to transfer. The transfer may prove to be justified because the structure of the two languages is similar - in that case we get 'positive transfer' or 'facilitation' - or it may prove unjustified because the structures of the two languages are different - in that case we get 'negative transfer' - or 'interference'. (p. 199)

Due to some orthographic resemblance of original English words and loan words derived from the foreign language into the national language is another source of errors for learners. English is said to be a rich and complex language. Therefore, some features of the language are naturally difficult for the learners. In some cases, the teachers of English may not be perfect models of the language with regards to spoken, written or teaching as the case maybe. The method of teaching the second language can induce errors in learners, emphasis maybe on oral aspect while the written aspects which learners are likely to use in expressing themselves is relegated to the background. Furthermore, materials which have teaching items sequenced in certain way or lack organization could lead to errors as posited by the citation of (Norrish, 1983 cited in Talif and Edwin, 1989) gives an example of material - induced errors:

Although it is the simple present tense which is normally used to describe a sequence of events that takes place at the present moment, some teaching materials use the present progressive aspect. This results in the use of English which is neither normal nor natural. (p.13)

The inadequate exposures to English language by learners who live in a country like China where it is taught as a foreign language certainly do not have adequate exposure. The opportunities to use English in both the productive and receptive areas of the language are limited. This definitely can give rise to errors in grammar, spelling punctuation and other linguistic features..

#### ***2.4. Errors and Mistakes***

To analyze learner's language in a proper perspective, it is fundamental to make a distinction between mistakes and errors which are in principle two different phenomena. A mistake refers to a performance error that is either a random guess or a "slip," in that it is a failure to utilize known system correctly. Both native and non-native of a second language are liable to make mistakes, even though native are more in the position to correct their lapses than the non-native. Errors on the other hand, are referred to as "goofs," for which no blame is implied. In another way, error is a noticeable deviation from the adult grammar of a native speaker, reflecting the interlanguage competence of the learner (Brown, 1994).

Talif and Edwin (1989) highlighted Norrish (1983)'s opinion to further make a clear distinction between errors and mistakes. He was quoted by stating errors as "a systematic deviation when a learner has not learnt something and consistently 'gets it wrong.'" He added that when a learner of English as a second or foreign language makes an error systematically, it is because he has not learnt the correct form. Norrish also defined mistakes as "inconsistent deviation." When a learner has been taught a certain correct form, and he uses one form sometimes and another at other times quite inconsistently, the inconsistent deviation is called a mistake.

Error analysts distinguish between errors, which are systematic, and mistakes, which are not. They often seek to develop a typology of errors. Errors can be classified according to basic type: omissive, additive, substitutive or related to word order. They

can be classified as overt errors or covert errors. Closely related to this is the classification according to domain, that is, the analyst must be able to examine the breadth of the context and extent. They can be phonological, lexical, syntactic errors (Wikipedia: Second Language Acquisition, 2013). It is therefore imperative to pay attention to the students' essays during analysis to differentiate the errors from mistakes. This will give room for the appropriate remedial drills to improve on their writing skills in English.

### ***2.5. Importance of errors in second language learning and teaching***

The importance of errors in second language cannot be underestimated because; it is the meeting point of the learners and teachers of language. A review of some related researches were summarized as follows. The review showed that many of the learners' errors happen due to the strategies that they use in language acquisition, especially their L2. The problem includes the reciprocal interference of the target language items; i.e., negative effect of their prior knowledge of their L1 on their absorption of L2. In this situation, EA would allow teachers to figure out on what areas to be focused and what kind of situation, attention is needed in an L2 classroom. They also consider learners' errors to be of particular importance because the making of errors is a device the learners' use in order to learn. Additionally, the review explained that EA serves three purposes. Firstly, to find out the level of language proficiency the learner has reached. Secondly to obtain information about common difficulties in language learning and thirdly, to find out how people learn a language. The review also explained that the teachers need to view students' errors positively and should not regard them as the learners' failure to grasp the rules and structures but view the errors as process of learning. Some authors subscribe to the view that errors are normal and inevitable features of learning and added that errors are essential condition of learning. Lastly, the review again claimed that errors if studied could reveal a developing system of the students L2 language and this system is dynamic and open to changes and resetting of parameters (Richard, 1971; Weireesh, 1991;

Sercombe, 2000; Stark, 2001 & Mitchell and Myles, 2004 cited in Darus and Subramanian, 2009).

Dan (2008) shared the same ideas with the researches cited above on the relevance of errors by quoting the submission of S.Pit Corder's seminal 1967 paper titled "The significance of learners' errors"; he made five crucial points which Dan presented below:

1. "We should look for parallels between L1 and L2 learning, since these are governed by the same underlying mechanisms, procedures and strategies.
2. Errors are evidence of the learners' in-built syllabus, or of what they have taken in, rather than what teachers think they have put in: intake should not be equated with input.
3. Errors show that L1 and L2 learners both develop an independent system of language, 'although it is neither the adult system .....nor that of the second language' (Corder, 1967:166) but is evidence of a 'transitional competence'.
4. Errors should be distinguished from mistakes
5. Errors are significant in three aspects: they tell the teacher what needs to be taught; they tell the researcher how learning proceeds; and they are a means whereby learners test their hypotheses about the L2."

The discourse above has shown that learners' errors should be seen as an effective way of enhancing their proficiency in the L2 (English) and not as a source of witch hunting for retrogression. When students understand the motive behind teachers identifying and correcting their work, it will give a favorable environment for change.

### **3. Statement of the Problem**

After some sessions of observation of these undergraduate classes, it was noted by the researchers that students make errors in their written presentations just like their oral

communication. Students tend to transfer the structure of the mother tongue (L1) into usage of the second language (L2) which leads to grammatical errors in presentation of verb tenses, subject-verb agreement; sentence structure mechanics and errors of meaningless and clumsy expressions. The view was shared by Lee (2002) where he asserted that grammatical differences between Chinese and English lead to errors in the process of writing and that majority of errors could be due to interference from the L1 as stated earlier. This has prompted the study in this aspect. The analysis provided an opportunity to pinpoint the errors by frequency and percentage; and possible root causes of these errors.

Chinese undergraduate students have difficulties in writing especially, in the use of grammatical structure, punctuation and capitalization, omission, syntactic presentation, subject-verb agreement, spelling, indulging in transliteration of words and expressions from their mother tongue to English. This invariably led to Error Analysis and the deployment of a variety of strategies to get out of this difficulty. This applied to both female and male students. Students had the tendency to use avoidance strategy when writing. They evaded areas of difficulty in grammar, which lowered the quality of their essays. This also limited the desire to produce and present their essays effectively.

#### **4. Purpose of the Study**

This research was aimed at carrying out Error Analysis of English written essays of undergraduate students at the school of foreign languages, Northeast Normal University Changchun. It aimed at achieving the following objectives:

1. To identify errors in students' written essays according to the frequency of occurrence.
2. To ascertain the causes of these errors.
3. To determine mother tongue interference in their essays.
4. To investigate the influence of their spoken English during writing.
5. To find ways of minimizing written errors among undergraduate students.

## 5. Research Questions

The following research questions were used:

1. Which category of errors occur more in students' essays?
2. What are the causes of frequent written errors among undergraduate students?
3. Does the mother tongue (Chinese Language) have influence on the written English essays of undergraduate students?
4. To what extent does the spoken English of undergraduate students affect their written presentation?
5. In what ways can these errors be minimized among the undergraduate students?

## 6. Significance of the Study

The findings and suggestions proffered at the end of this study served as a source of assistance to teachers of English as a second language in the school of foreign languages and the university where applicable.

Teachers would have clear focus on areas of difficulties among students during essay writing at some point in class exercises or examinations. The findings would also be useful to language curriculum planners in the Ministry of Education of the Peoples' Republic of China in terms of modifying some English course books for students.

It would serve as a point of reference to other researchers in the field of English language teaching as they carry out the study at a wider and more advance level.

The researcher desires that this study should contribute to making the teaching and learning of English more interesting. Especially in Chinese dominated schools which have great aspiration in promoting effective English language learning.

## 7. Theoretical Framework

This study was based on the theory of Error Analysis of S.P. Corder who brought its prominence as a scientific method in the field of linguistics in the 1970s. "It was not until the 1970s that EA became a recognized part of applied linguistics, a development that owed much to the work of Corder". Research has it that before Corder, linguists observed learners' errors, divided them into categories, tried to see which ones were common and which were not, but not much attention was drawn to their role in second language acquisition. It was also on record that Corder showed to whom information about errors would be helpful; these are students, teachers and researchers (Karra, 2006).

Karra further highlighted some major concepts in Corder's article titled, "The study of learners' errors" which was related to this study. These insights have played significant roles in linguistics research and especially in the aspect of errors; these include the following: The linguistics input is determined by the learners. The teacher can present a linguistic form which is not an input but what is available to learn. Before Corder's work, syllabuses were only based on theories not learners' needs.

Corder introduced the difference between systematic and non-systematic nature of errors. He stated that unsystematic errors occur in one's native language which he referred to as "mistakes" and states that they are not relevant to the learning process. "Errors" are reserve to the systematic ones which occur in the second language learning. He submits further that errors are significant in three ways to the following:

- the teacher: they show learner's progress.
- the researcher: they show how a language is acquired, the strategies used by the learner.
- the learner: he can learn from these errors.

Many errors are due to the fact that learner uses structures of the native language. Corder claims that the possession of one's native language is facilitative. Errors in this case are not inhibitory, but evidence of one's learning strategies.

## **8. Method and Procedure**

### ***8.1. Research Design***

The study was a qualitative research designed to carry out an error analysis of undergraduate students in the school of foreign languages of Northeast Normal University Changchun offering their major courses in English. This design was used because students' essays were individually assessed and analyzed based on personal presentation instead of a formatted questionnaire.

### ***8.2. Population***

The target population of this study was third year undergraduate students in the Department of English taking all courses in English language who were available during data collection and forty-nine students participated.

### ***8.3. Instrument for Data Collection***

The researchers collected the needed data through a narrative essay written by each student titled, "HOW I SPENT MY NEW YEAR HOLIDAY" (SPRING FESTIVAL). This was administered by the researchers with the assistance of the course lecturer and was collected at the end of twenty-five minutes instead of forty; this was not to exceed the time allocated by the course lecturer. The exercise was done in such a way to capture students' ability to think and write a meaningful essay on a topic they are very conversant with. It gave them a free flow of ideas which was noted by the researcher, time limit notwithstanding.

### ***8.4. Method of Data Analysis***

The researchers analyzed the essays several times, since it was done manually to get the different errors in the order of occurrence (spelling, punctuation, and capitalization, subject/verb agreement, and misrepresentation of preposition, articles,

word choice, word order, verb tenses, omission and sentence construction) for further analysis. This was a qualitative study therefore; frequency and percentage was used to analyze the data. The researchers kept making reference to the data collected for clarity, identification of various error occurrences for proper report during result presentation and discussion. Examples were also cited where necessary.

## 9. Results

Table I here shows the presentation of error analysis according to frequency of occurrence, types of errors, and total errors committed by all participants and percentage rate of each error.

**Table1: Analysis of Error Items**

Item	Type of error	No. of errors	Percentage (%)
1	Verb Tense	159	26.1
2	Word Choice	91	14.9
3	Punctuation	76	12.5
4	Preposition	71	11.6
5	Omission	68	11.1
6	Spelling	66	10.8
7	Subject/Verb Agreement	28	4.6
8	Sentence Construction	17	2.7
9	Word Order	15	2.4
10	Article	10	1.6
11	Capitalization	7	1.1
<b>Total</b>		<b>608</b>	<b>100</b>

Taking into consideration the results of the finding, verb tense took the highest position of the errors with (26.1%), followed by word choice (14.9%), Punctuation

(12.5%), preposition (11.6%), omission (11.1%), spelling (10.8%). Some examples of occurrence of these errors in the essays will be highlighted during discussion.

The following errors were less than five percent in the order of occurrence, subject/verb agreement (4.6%), sentence construction (2.7%), word order (2.4%), article (1.6%) with the least percentage of occurrences in capitalization (1.1%).

**Table 2: Errors with high percentage of occurrence**

<i>Error</i>	<i>Identifying Errors</i>	<i>Correct Sentences</i>
<i>Classification</i>		
<i>n</i>		
Verb Tense	<p>1. I usually <u>playing</u> games With my cousins while my Mother and my aunts <u>prepare</u> the meal.</p> <p>2. In the evening, we <u>sit</u> around the charcoal fire and watched cctv Spring Festival Gala.</p> <p>3. I <u>visit</u> some teachers who <u>teach</u> junior or senior school.</p>	<p>1. I usually <u>play</u> games with my cousins while my mother and aunts <u>prepare</u> the meal.</p> <p>2. In the evening, we <u>sat</u> around the charcoal fire and watched CCTV Spring Festival Gala.</p> <p>3. I <u>visited</u> some teachers who <u>taught</u> me during my junior and senior school.</p>
Word Choice	<p>1. Usually on Spring Festival eve, my family members would gather, prepare <u>delicate</u> food.</p> <p>2. Kids always <u>gain</u> some money during this period.</p>	<p>1. Usually on Spring Festival's eve my family members would gather to prepare <u>delicious</u> food.</p> <p>2. Kids always <u>got</u> some money during this period.</p>

	3. Every year when the New Year Holiday comes, my <u>big</u> family will get together and have a dinner <u>when the sun goes back home.</u>	3. Every year when New Year holiday comes, my <u>large</u> family get together and have a dinner <u>at sunset.</u>
	4. I <u>have</u> no other interest, so I <u>choose</u> watching TV to <u>kill</u> time.	4. I <u>had</u> no other interest so I <u>chose</u> watching TV to <u>while away</u> time.
Punctuation	1. The day before the Spring <u>Festival Eve</u> my old sister reached <u>home.</u>	1. The day before spring <u>festival's eve,</u> my elder sister arrived <u>home.</u>
	2. I visited some relatives of my <u>boyfriend,</u> and they like me very <u>much.</u>	2. I visited some relatives of my <u>boyfriend</u> and they liked me very <u>much.</u>
	3. My younger brother is becoming mature since he went to <u>college.</u> the first year.	3. My younger brother is becoming matured since the first year he went to <u>college.</u>
Preposition	1. I have to visit my grandparents <u>in</u> the very first day of the year.	1. I have to visit my grandparents <u>on</u> the very first day of the year.
	2. Sometime I buy New Year present <u>to</u> my parents and friends.	2. Sometimes I buy New Year presents <u>for</u> my parents and friends.
	3. <u>In</u> the January 1 <sup>st</sup> , we never go out our home as traditional, but in modern life, some people don't do like that.	3. <u>On</u> January 1 <sup>st</sup> , we never went out <u>of</u> our home being traditional; but in modern life, some people do.

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Omission	1. I think sometimes both of us should learn to <u>△</u> tolerant.	1. I think sometimes both of us should learn to <b>be</b> tolerant.
	2. This Spring Festival, I ate Happily <u>△</u> played happily.	2. Last Spring Festival, I ate <b>and</b> played happily.
	3. Most of <u>△</u> time, my parents go out and I will just stay at home and watch TV.	3. Most of <b>the</b> time my parents go out, I just stay at home and watch TV.
Spelling	1. I feel very happy every time I celebrate our new year <b>fasterval</b> .	1. I feel very happy every time I celebrate our new year <b>festival</b> .
	2. The next day, we got up a little <b>later</b> , the <b>whether</b> was very cold outside.	2. The next day we got up a little <b>late</b> and the <b>weather</b> was very cold outside.
	3. Our family go to the tombyard to <b>prey</b> for our ancestors.	3. Our family goes to the tomb yard to <b>pray</b> for our ancestors.

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## 10. Discussion

### 10.1. Verb Tense

From the results, verb tense was represented as having the highest percentage of errors. This could be because of the nature of the verb tense in Chinese which is their mother tongue; it is said to be stative and dynamic in nature. Research has shown that Chinese has only one basic verb form unlike English which verb form changes according to tense or time of application. It was also noted that the subjects have ideas on the rule of applying suffixation to form the continuous verb tense but lack the ability of appropriate application in English sentences. The ‘ing’ in sentence 1:1 above was an error because the verb tense was supposed to be in past tense. It shows that students know that these

rules exist in English grammar but are constraint on its proper usage; thus, the highest rate of error occurrence.

Furthermore, the fact that Chinese has one basic verb form used for each person and tense and does not take the inflectional suffixes for the different tense like English instead adverbs are sometimes used for the past. Another way is to use aspect participles “guo” or “le” which cannot stand alone but can be used to express past events (Wikipedia: Chinese Verbs, 2013). This rule is transliterated into English verb tense rules; this can be seen in sentences 1:2, 3 in table 2. This phenomenon gave birth to the use of the present form of the verb tense in situations where past form should occur.

### ***10.2. Word Choice***

The essays analyzed were plagued with subjects’ limited vocabulary which manifested in wrong choices of words in strategic points during the writing exercise. Examples above 2: 3 & 4 in table 2 are clear indications of mother tongue interference where “kill” and the phrase “when the sun goes back home” are literally used in the wrong contexts. This is an occurrence among some Chinese students during oral presentation in an English class.

### ***10.3. Punctuation***

Errors in punctuation could be due to carelessness because this generation of students has encountered similar punctuation marks in their mother tongue unlike the ancient one according to research. This prompted the inappropriate replacement of period (.) with (,) in sentences. Also, some marks in Chinese take the space of two characters like ( ) without breaking could possibly be the reason for the placement of punctuation mark in example 3: 3 in table 2. The absence of some punctuation marks like periods at the end of sentences, improper separation of words in sentences with comma, quotation marks to mention a few was highly noted in subjects’ essays.

### ***10.4. Preposition***

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Judith Makse Patirck, Zhong Yang & Mingcai Sui

Error Analysis in English Written Essays of Undergraduate Students of Northeast Normal University Changchun

The inability of students to choose correct prepositions to suit the context during writing could have paved way for the high percentage of errors in this area. Mother tongue (Chinese) is another possible cause due to the fact that unlike English, some Chinese prepositions also serve as verbs or what is referred to as Coverbs. Example of this dual function is the preposition “zai”. In some cases prepositions are used in conjunction with postpositions in a sentence which does not occur in English (Word order in Chinese, 2013).

Errors also probably occur due to the fact that at times one preposition in Chinese may have more than one equivalent in English, this might have given rise to the wrong use of this part of speech in students’ essays. Examples in table 2 are just but a few out of many errors made. The error analyzed however, discovered more cases of misplaced prepositions due to confusion on the appropriate one to use in context. Omission of same have occurred also because of their limited stock of prepositions so they avoid its usage completely thereby, leaving a gap. Overgeneralization of a preposition brought other errors too. For example is the occurrence of “in” in sentences 4: 1&3 of table 2.

### ***10.5. Omission***

So many omissions errors occurred in the students’ essays especially in indication of parts of speech like prepositions as stated above, articles, omitted letters in spellings and mostly punctuation marks. The researcher however, noted as a matter of concern the source of wrong representation of the omission symbol as submitted in table 2 above.

### ***10.6. Spelling***

The students’ phonetic perception contributed to some errors in spelling. Looking at example 6:3 of table 2, the word “prey”, “whether” and others identified during analysis were bending towards their assumed phonetic sounds. The influence of mother tongue was another major cause that led to errors in spelling, some words were conceived in the mind with intonation, stress and tone of the L1 and subsequently written in some of these essays and of course, they were categorized as spelling errors. Example 6:1 in table 2 and others like “memeries, enought, fesevel”. Overgeneralization of plurality made

some students to present wrong spelling in words like, “photo (es) and air(s)”. Some spelling errors may perhaps be due to complete ignorance of the correct spelling; however, some were just out of carelessness or hasty work therefore, omission of some alphabets occurred.

In addition to the errors discussed above, others like word order, article, capitalization, subject verb agreement and sentence construction are also considered to have great impact on students’ written essays. Their inability to organize appropriate words during sentence construction, omission of articles and capitalization gave way to fragmented and run-on sentences in some of the essays analyzed. For example in the following representations:

a) I sleep after the new year ring ringing. Begin my new year. fragment

I sleep after the New Year bell rings, which begins my new year.

b) For we think, people must start a new being by clean himself and things around us.

fragment

We feel people become new beings by cleaning themselves and things around them.

c) It’s very simple indeed. For my family, all we need to do is spending time together, enjoying the joyful atmosphere. run-on

It’s very simple indeed for my family; all we do is spending time together enjoying the joyful atmosphere.

d) You see, Spring Festival is really a big time, It is the most important festival for us.

run-on

You see, spring festival is really a big time; it is the most important festival for us.

## 11. Summary of Findings

The following items summarized the findings of the study:

1. Mother tongue influenced the subjects written output to a large extend; especially, in the area of verb tense, preposition.

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Judith Makse Patirck, Zhong Yang & Mingcai Sui

Error Analysis in English Written Essays of Undergraduate Students of Northeast Normal University Changchun

2. Some errors were due to overgeneralization of ideas by the subjects.
3. Findings also showed that subjects' vocabulary stock is limited in terms of word choice and subject/verb agreement during writing.
4. In addition, some errors were the product of carelessness during the exercise.
5. The findings and interaction on a general note were worthwhile as the subjects have the willingness to improve on their level of proficiency if given the adequate assistance.

## **12. Recommendations**

These recommendations are not final as there could be other ways of taking care of pedagogical issues in relation to errors found in undergraduate students' essays. Having identified mother tongue as a source of influence on students' written work, teachers should expose their students to grammatical rules of Chinese and English language even as undergraduates.

Due to the static and dynamic nature of the Chinese verbs; difficulties encountered by students should be taken into cognizance and appropriate drills be used by teachers.

The university should constantly organize and encourage English corner, debate and essay competitions among undergraduates offering their majors in English from the different departments and schools. Furthermore, they could be encouraged to participate in inter university and even the CCTV 9 essay competitions.

Teachers should also introduce more practical than theoretical methods of teaching essay writing to inculcate and improve students' writing strategies.

Appropriate instructional materials and facilities like language laboratory, library should be adequately utilized.

Above all, teachers should make it a point of duty to update their knowledge within their discipline through further studies, seminars, workshops, professional meetings sponsored or not.

### 13. Conclusion

The findings unveiled the most common errors found in the essays of Chinese undergraduate students offering their major in English language which are verb-tense, word choice, spelling, punctuation, prepositions, and omissions. As already discussed, mother tongue has great influence on students' written output especially considering the static and dynamic nature of the Chinese verbs, the tendency of dual functions of the Chinese preposition, perceived phonetic sounds of English words and limited stock of vocabulary gave birth to the high percentage of errors in their essays. Generally, mother tongue influenced most of the essays analyzed; this was evident in manipulation of words to give flavor to their work, fragmented sentences, and spelling, presented in tables above. The highlighted errors will give teachers areas to focus on, in addition to the ones they are already aware of; this would limit the outcome of students' learning problems in writing and other aspects of English language.

There is need therefore, to continue educating undergraduate students on the similarities and differences of grammatical rules in the mother tongue (Chinese) and English. Also, to make them to be aware of the need to handle these concepts in their unique ways and always apply correct writing strategies where relevant.

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Judith Makse Patirck, Zhong Yang & Mingcai Sui

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## Use of Prefabricated Routines in Second Language Learning

D. Irish Kezia, M.A., M.Phil., Ph.D. Scholar

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### Routines in Aid of Second Language Learners

Most of the second language learners struggle to communicate orally even though they are linguistically competent to a certain extent. If these students are asked to write, they will try something, but they feel embarrassed, get excited and filled with anxiety when they are asked to speak. They are not able to present their subject or general knowledge and feel alienated as they come into contact with English speakers. Even if the students have the knowledge of vocabulary and elements related to it, they struggle because of their lack of knowledge on how to start a sentence or phrase. Second language learners can come out of this problem and can communicate with the help of “routines”.

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Prefabricated Routines in Second Language Learning

The dictionary meaning of the word *routine* is defined as “an unvarying and constantly repeated formula, as of speech or action; convenient or predictable response.” Routines are also known as routine formulae, prefabricated routine, speech formulae, etc. These prefabricated routines can improve the creative aspect of learning. This creation plays a major role in the process of acquisition.

### **Part-time Users of English**

The significance of the *lingua franca* is portrayed by Richards as follows: “The current status of English has turned a significant percentage of the world’s population into part-time users or learners of English” (McDonough 3). These part-time users or learners feel satisfied in their use of second language only if they are able to communicate fairly well. The writer of this paper feels that the best way for a learner to start speaking a second language is with the help of readymade phrases or sentences, that is, with the help of prefabricated routines.

This paper analyzes the use and importance of routines in Second Language acquisition.

### **Prefabricated Routines**

“Prefabricated routines” play a vital role in any conversation. Krashen in his text *Second Language Acquisition and Second Language Learning* defines routine as “simply memorized whole utterances or phrases, such as “How are you?” or “Where is your hotel?” (83). He also further explains that it is used by a performer “without any knowledge at all of their internal structure” (83).

The definition for formulaic language or routine formula given by Wray and Perkins is “a sequence, continuous or discontinuous, of words or other meaning elements, which is, or appears to be, prefabricated: that is, stored and retrieved whole from memory at the time of use, rather than being subject to generation or analysis by the language grammar” (1). These routines are used unconsciously by any speaker without considering the grammatical rules on which the phrase or sentence has been built.

### **Criticism against and Support in Favour of Routine Formulae**

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Prefabricated Routines in Second Language Learning

Several linguists have emphasized the use of routines in language learning and their interest in that particular area was fast growing till Krashen and Scarcella published their ideas against routines in one of their papers. After the publication of their idea, routine formulae as a central element of second language learning gradually disappeared (Roever 10).

However, Wong-Fillmore's study has "showed how child L2 learners used routine formulae strategically to compensate for lack of general proficiency" (qtd. in Roever 10). Hakuta, another linguist, also came forward with the view that "routinized chunks form the foundation of L2 development as they get increasingly analysed and used for generative purposes." (qtd. in Roever 10). That is, the foundation for second language learning is laid by routine formulae.

Also Hakuta distinguishes prefabricated routines from prefabricated patterns. To him patterns are "partly "creative" and partly memorized wholes; they consist of sentence frames with an open "slot" for a word or a phrase, such as "that's a \_\_\_\_\_" (pen, knife, banana),..." (qtd. in Krashen 83). Through these definitions it is clear that routines are considered as the fully memorized sentence or phrase whereas patterns are partly memorized and in both the practice memorization plays a major role.

Memorization which has been given a lower significance in the process of acquisition is the basic element of "routine" formulae. If it is so, how language could be acquired through routines? The explanation below attempts to answer this question.

### **Routines: Language Learning vs. Language Acquisition**

The difference between language learning and language acquisition is explained in brief by Krashen: "adults have two independent systems for developing ability in Second languages, subconscious language acquisition and conscious language learning..." (1). Acquisition appears to be much more important than learning. In acquisition language elements are imbibed naturally without any conscious memorization and this conscious memorization is related only with learning. As routines are memorized and used in daily conversation it makes the user to involve in every aspect of speaking. He/she will try to respond to the speech elements knowingly or

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D. Irish Kezia, M.A., M.Phil., Ph.D. Scholar

Prefabricated Routines in Second Language Learning

unknowingly with expressions, body language and with known words and this automatic creation of language will lead to language development.

When certain phrases are used in an interactional situation, the learner would easily register in his mind, the words that are used in relation to a particular context. They would also have the knowledge on how to start a conversation or how to respond to the stimulus by using those words. As they participate in such conversations more and more, they will notice a good improvement in their language skill.

### **Two Benefits of Routine**

From the following statement one could identify the two benefits of routine – managing and facilitating: “A routine can be thought of as any procedure, process, or pattern of action that is used repeatedly to manage and facilitate the accomplishment of specific goals or tasks” (Higgins). Routines are very helpful and useful to manage or facilitate any type of conversation.

Most people find it difficult to cope with changing situations which in turn creates stress and frustration. If they encounter some familiar elements they will be feeling comfortable and convenient, and it is believed the use of routine formulae gives such familiarity in those unfamiliar situations. Use of routines lowers the anxiety level of learners.

Some researchers believe routines to be very helpful for second language learners: “Although the notion of routines can be generalized to all learners, predictable routines serve a unique function for second language learners in that using routines allow second language learners to more easily focus on learning a second language by lowering their anxiety levels...” (Johnson-Perrodin ).

### **Routines Help Acquire Appropriate Social Behaviour**

Sussman is of the view that “to learn socially appropriate behaviour, the child must have repeated and successful experiences in structured social activities in which he actively participates.” From this statement one could get the idea that to perform well one could have the experience of participation in a structured activity. This experience could be gained only if the

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D. Irish Kezia, M.A., M.Phil., Ph.D. Scholar

Prefabricated Routines in Second Language Learning

learner participates actively in a formal or informal interactional setting. To participate in any interaction they should have some knowledge of the second language and routines would be so beneficial in such situations. Routines would help the learner not to get alienated. Routine is a type of internal motivation. It makes them to participate in a conversation now and then and also helps them to create new sentences at least with errors.

Krashen quotes Fillmore's idea on the use of routine formulae:

...what he (the acquirer) must do is to acquire some language which will give the impression of ability to speak it, so that his friends will keep trying to communicate with him. The use of formulas by the learners in this study played an important part in their being able to play with English speakers as they did. ...This kind of language was extremely important, because it permitted the learners to continue participating in activities which provided contexts for the learning of new material. (95)

Most of the time the known words and phrases get stuck in their (learners) throat in the middle of their conversation and at times the speaker also get caught unable to begin or respond. This problem can be rectified with the help of memorized phrases, like well done, it's great, it's time to depart, it's getting late, etc.

### **Routines More Important for Speaking than for Writing**

Ellis, Vlach and Maynard give the reason why routine formulas are important for speech than writing: "Speech is constructed in real time and this imposes greater working memory demands compared with writing, hence the greater need to rely on formulas: It is easier for us to look something up from long-term memory than to compute it" (376).

### **Routine Formulae as Short Units**

A research based on usage-based learning theory suggests that children learn first by picking up the small units of language:

Children have to learn how their language ‘works’ without being explicitly told. A usage-based theoretical framework suggests that children do this by first learning ‘pieces of language’ with which to communicate. Once children have learned a number of these, they will start to break them down into productive patterns with slots for either words or inflections, depending on the language. As this process continues, children will start to identify the separate parts of what they are hearing and assign meaning to them. Thus children can be highly productive with language from very early on. (“Language Acquisition”)

Like children, beginners of second language should also be familiarized to the bits and pieces of the new language, that is, routines. Thus as students imbibe more and more routine formulae they will use those formulae to produce sentences of their own and this will help them to improve their interactional skills.

### **Routines Remove Fear to Speak**

Most of the learners may not be able to speak because of fear. The negative effect of fear is presented in the following lines.

When an event causes fear, and fear dominates the amygdala, the brain stops using its full capacity. Fear draws energy from the cortex, where it fuels higher order thinking, to the reflex part of the brain, where it fuels an increase in heart rate and expands airways to make breathing easier. When a college sophomore was asked by an exacting professor of French to conjugate a verb, she froze. So much of energy had drained from the language area in her brain that she was quite literally unable to speak... Many shy students ...suffer in the same way. (Johnson 144 – 145)

These problems of fear could be rectified with the help of these routines. If the learners have some knowledge of the target language, and are able to respond and react to the situation using routines, they would be confident enough to indulge in any type of interaction. Wray along with Perkins explains the purpose of ‘formulaic language: “On the one hand it is a means of

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D. Irish Kezia, M.A., M.Phil., Ph.D. Scholar

Prefabricated Routines in Second Language Learning

ensuring the physical and social survival of the individual through communication, and on the other it is a way of avoiding processing overload. However, these two are two sides of the same coin” (17). These routine formulae are also called as “survival phrase” by the above mentioned researchers. To them “adult learners, both naturalistic and classroom-based, also need to accumulate a small set of survival phrases that achieve basic socio-interactional functions. Like children, once they have these, they move into a period of relative interactional stability” (Wray and Perkins 23).

### **Best Step in the Beginning Stage**

Wray and Perkins are of the view that “the advantage of creative system is the freedom to produce or decode the unexpected” (11). However, routine formulae are best accepted than creation in the beginning stage because, “a hearer is more likely to understand a message if it is in a form he/she has heard before, and which he/she can process without recourse to full analytic decoding” (Wray and Perkins18).

### **Limited Scope**

Edelman and Waterfall state that “The availability of a limited number of language parameters and rules flexible enough to be used in numberless language use situations constitutes the creativity of language production (qtd. in Zaid 81). Laskewicz is of the opinion that “language learning is never simply repetition or imitation of ‘correct’ language utterances or even the ‘fishing out’ of the correct language structures from the sound world surrounding the child” (4). Thus the process of creativity and its importance is discussed in various dimensions by many language researchers. Krashen in his article comes to a conclusion that to establish social relationship and to encourage the process of creativity, routines and patterns are very useful. He further says the learning of routine and patterns alone are inadequate for the acquisition of language. According to him routines and patterns play a minor but significant role in the intake of second language (99).

It is concluded that though routines are memorized in the beginning, they lead to acquisition in course of time through the process of creativity: learning of routine formulae forms

the base for creative ability. Every second language learner should know the basic memorized phrases to form new sentences or phrases on their own.

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**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

D. Irish Kezia, M.A., M.Phil., Ph.D. Scholar  
Prefabricated Routines in Second Language Learning

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## Translation Divergences in Hindi-Nepali Machine Translation

Krishna Maya Manger, M.A. (Nepali), M.A. (Linguistics)

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### Abstract

This paper examines the translation divergence in Hindi-Nepali Machine Translation which occurs due to the divergent patterns of the two languages in the grammatical level. The primary task of this paper is to identify the different types of translation divergences in the context of the Hindi and Nepali MT with a view to classify them according to the well-defined theoretical framework as proposed in the existing literature. In this paper, the different areas of translation divergences both from Hindi to Nepali and Nepali to Hindi machine translation perspectives have been examined. Dorr's classification of translation divergence has been taken as the basis in order to examine the topic of divergence between the Hindi and Nepali language pair. However, the divergences like Promotional and Demotional Divergence have not been

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Krishna Maya Manger, M.A. (Nepali), M.A. (Linguistics)

Translation Divergences in Hindi-Nepali Machine Translation

examined in this paper as the case of such divergence is very rare or unavailable in this language pair.

## **1. Background**

Generally speaking, machine translation is a translation of text from one language to another with the help of computers. It aims at achieving the translation quality as human translators do but it is impossible or hard to achieve this goal due to the divergent characteristics of each and every language. Every language has its own patterns in its grammatical and extra grammatical levels. Though, Hindi and Nepali belong to the same language family, Indo-Aryan, they have their own distinct linguistic patterns which result in rich divergence in machine translation. This paper aims at identifying such divergences as this is necessary in order to get a good quality translation for the Hindi sentences in Nepali and vice-versa.

The literatures on MT have examined the translation divergences from different theoretical perspectives for the purpose of their proper classification and handling. Dorr 1990a, 1990b, 1993, 1994, Barnett, et al. 1991a, Barnett, et al. 1991b, and Dorr 1994 are the main works in this regard. The issue of translation divergence has not been discussed yet in the context of machine translation between Hindi and Nepali. The primary task of this paper is to identify the different types of translation divergences in the context of Hindi and Nepali MT with a view to classifying them according to the well-defined theoretical framework as proposed in the existing literature. In this paper, the different areas of translation divergences both from Hindi to Nepali and Nepali to Hindi machine translation perspectives have been examined. Dorr's classification of translation divergence has been taken as the basis in order to examine the topic of divergence between the Hindi and Nepali language pair. However, the divergences like Promotional and Demotional Divergence have not been examined in this paper as the case of such divergence is very rare or unavailable in this language pair.

## **2. Dorr's Classification and Divergences in Hindi-Nepali Machine Translation**

### **2.1. Dorr's Classification**

Dorr (1994) has identified six classes of translation divergences. They are: (i) Thematic Divergence, (ii) Promotional and Demotional Divergence, (iii) Structural Divergence, (iv) Conflational and Inflational Divergence, (v) Categorical Divergence, and (vi) Lexical Divergence.

**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

Krishna Maya Manger, M.A. (Nepali), M.A. (Linguistics)

Translation Divergences in Hindi-Nepali Machine Translation

In this paper main concentration is on the translation divergences arising out of grammatical aspects of the translation of languages. In the following section, the main classes of translation divergences as proposed in Dorr (1994) with some illustrative examples from Hindi and Nepali are illustrated.

## 2.2. Divergences in Hindi-Nepali MT

### 2.2.1. Thematic Divergence

Thematic divergence refers to those divergences that arise from differences in the realization of the argument structure of a verb. The Hindi counterpart of the Nepali sentences in which the subject NP occurs in the dative case whereas the subject NP in Nepali is in nominative case can be cited as the type of thematic divergence.

1. (a) **ram ko** purāskar mila (H)

Ram-DAT award get-3.SG.PST

**ram-le** purāskar paḷo (N)

Ram-NOM award get-3SG.NPST

Gloss- *Ram got the award.*

- (b) **apko** dik<sup>hai</sup> degi (H)

You-DAT see-3.SG.NPST

**təpai-le** dek<sup>hnu</sup> hunec<sup>hə</sup> (N)

You-NOM see-3.SG.NPST

Gloss- *You will see.*

In the examples above, the subjects of Hindi sentences with dative case are in the patient role whereas the Nepali counterparts with nominative case have been realized in the agent role. This type of divergence arises due to the attestation of voice differences in the Hindi and Nepali pair of language.

### 2.2.2. Conflational and Inflational Divergence

A Conflational Divergence results when two or more words in one language are translated by one word in another language. The opposite case is referred to as Inflational Divergence.

Hindi and Nepali language pair shows lots of examples in the case of Conflational Divergence as in examples below:

2 (a) **həm pəidəl cəlkər** zænge (H)

We foot walk go-2.PL.NPST

hami **hīderə** zæne<sup>h</sup>əũ (N)

We walk go-2.PL.NPST

Gloss- *We will go by foot.*

(b) vo log **vəpəs ləut** gæe (H)

They people return back -3.PL.PST

unihəru **p<sup>h</sup>ərkie** (N)

They return-3.PL.PST

Gloss- *They returned back.*

In the examples above, the Nepali counterparts for Hindi *pəidəl cəlkər* and *vəpəs ləut gæe* are *hīderə* and *p<sup>h</sup>ərkie* respectively. Hence, the case can be regarded as conflational divergence as two lexical items of Hindi are realized by one lexical item in Nepali.

Likewise, the cases of Inflational Divergence are also attested in the Hindi–Nepali language pair as in the following examples:

(2) a. **zəne** wo din kəb ægə (H)

Don't Know that day when come-3.SG.NPST

**t<sup>h</sup>aha c<sup>h</sup>əinə** tyo din kəile əulə (N)

Know not that day when come-3.SG.NPST

Gloss- *Don't know when the day will come.*

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Krishna Maya Manger, M.A. (Nepali), M.A. (Linguistics)

Translation Divergences in Hindi-Nepali Machine Translation

b. **kəbʰi** həm zaenge (H)

Some time we go-2.PL.NPST

**kunəi belə** hami zane<sup>həũ</sup> (N)

Some time we go-2.PL.NPST

Gloss- *We will go someday.*

Here, *zane* in 2 (a) and *kəbʰi* in 2 (b) have been realized by two lexical items in Nepali and hence are the cases of inflational divergence.

### 2.2.3. Categorical Divergence

Categorical divergence arises due to the mismatch between parts of speech in the sentences of the pair of translation languages. It is the most common type of divergence that occurs in any pair of language. In the Hindi and Nepali language pair, most of the cases of categorical divergence arise due to the lack of equivalent of Hindi verbal noun in the Nepali language. The verbal nouns of the Hindi are realized as infinite verb in Nepali as in the sentences below:

3(a) həm hatʰi ki **səvəri** ka məza utʰa rəhē hē (H)

We elephant ride fun have-2.PL.NPST

hami hattima **cəḍne** məzza lirəheka cʰəũ (N)

We elephant ride fun have-3.PL.NPST

Gloss- *We are having fun of elephant riding.*

(b) jəhā zəl **bʰərav** ka karjə hota he (H)

Here water storage task be-3.SG.NPST

jəha pani **bʰərne** kam huncʰə (N)

Here water storage task be-3.SG.NPST

Gloss- *Water storage task is done here.*

In the given examples, the Hindi verbal nouns like *səvəri* and *bʰərav* are realized by infinite verb forms in the Nepali like *cəḍne* and *bʰərne* respectively. Some further examples of

such Hindi verbal nouns which lack equivalence in the Nepali are *c<sup>h</sup>iḍk<sup>au</sup>*, *bikri*, *səp<sup>h</sup>ai*, *k<sup>h</sup>udai*, *pəlṭai*, *bizai*, *uṭ<sup>h</sup>au*, etc. Beside the cases of mismatch between verbal nouns and infinite verb, we get some cases of mismatch between adverb and verbal elements: A non-finite verb form *tutlakər* in the Hindi is translated as adverbial element *tote* in the Nepali language as in the sentence like the following:

4 (a) wo **tutlakər** bolta he (H)

He stutter speak -3.SG.NPST

u **tote** bolc<sup>hə</sup> (N)

He stutter speak-3.SG.NPST

Gloss- *He speaks stutter.*

#### 2.2.4. Lexical Divergence

Lexical divergence arises due to the lack of an exact translation map for the construction of a language into another. It can be seen as the case where the choice taken for the target language word is not the literal translation for a source language word. In this paper, an attempt has been made to examine lexical divergence under different sub-topics like unavailability of equivalence, phrasal verbs, kinship terms, and words with ambiguity as follows:

##### 2.2.4.1. Unavailability of Equivalence

5(a) həme vəhā se **guzərna** hē (H)

We there from go-2.PL.NPST

Gloss- *We will go from there.*

(b) usne muz<sup>hə</sup> kitab **dilaja** (H)

He me book give-CAUS.3.SG.NPST

Gloss- *He manages to give me a book.*

For the above bold words, the Nepali has no exact equivalent and hence, has the tendency to burrow those words into the language.

### 2.2.4.2. Phrasal Verbs

Another type of Lexical Divergence arises when we get difference in the realization of phrasal verbs in the Hindi and Nepali language pair. For example,

6 (a) uska mehnət **rəng laja** (H)

usko pəriʃrəm səp<sup>h</sup>əl b<sup>h</sup>əjo (N)

Gloss- *His hard labour paid.*

(b) muz<sup>h</sup>e dek<sup>h</sup>kər usne **datō t̄ale ungli d̄əbaja** (H)

məlai dek<sup>h</sup>erə u tin c<sup>h</sup>ək pərjo (N)

Gloss- *he became surprised to see me.*

### 2.2.4.3. Kinship Terms

It is obvious that different societies classify kinship relations differently and therefore they use different systems of kinship terminology for different relations and we also know that it is language specific phenomenon. But in the context of Machine Translation, it can be regarded as a hindrance when we come across with the lack of equivalence between the pair language as in the Hindi and Nepali. There are three types of problems regarding the translation of the Hindi kinship terms into the Nepali as follows:

- i. Terms having ambiguous meaning;
- ii. Terms having no equivalence; and,
- iii. Terms which need to be translated by paraphrasing.

#### Example (first type)

7 (a) **b<sup>h</sup>aija** (brother) (H)

**dazu** or **b<sup>h</sup>ai** ( elder or younger brother) (N)

(b) **behen** (sister) (H)

**didi** or **bəhini** ( elder or younger sister) (N)

**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

Krishna Maya Manger, M.A. (Nepali), M.A. (Linguistics)

Translation Divergences in Hindi-Nepali Machine Translation

(c) **dada** (paternal grandfather) (H) and **nana** (maternal grandfather)

Both terms are translated by one term in Nepali, i.e., **baze**

### Example (second type)

8(a) **muhbola beta** (adopted son) (H)

(b) **māngetār** (fiancee) (H)

There is no equivalence for these terms in Nepali.

### Example (third type)

9 (a) **cāceri behen** (cousin) (H)

**kakaki c<sup>h</sup>ori** (uncle's daughter) (N)

#### 2.2.4.4. Words with ambiguity

Words having ambiguous meaning often create problems in Machine translation. Let us illustrate this with the help of some examples from the Hindi and Nepali language pair as follows:

- The Hindi word **log** is realized by two different meanings; sometimes as **manc<sup>h</sup>e** (people) and sometimes as **-hāru**, a plural suffix in the Nepali:

10 (a) **log** kitna nic<sup>h</sup>e gir saktā he (H)

**manc<sup>h</sup>e** kāti tāl z<sup>h</sup>arnā sākchā (N)

Gloss- *People can stoop to such level*

(b) vo **log** acc<sup>h</sup>e hē (H)

**unihāru** ramra c<sup>h</sup>ān (N)

Gloss- *They are good.*

- **pas** sometimes realized as a locative case marker **kāhū** and sometimes it got the meaning **nāzik** (near) in the Nepali:

11(a) muz<sup>h</sup>e uske **pas** zana he(H)

məlai ukəhā zanu cʰə (N)

Gloss- *I have to go there*

(b) pas me hi he mera gʰər (H)

nəzikəi cʰə mero gʰər (N)

Gloss- *My home is near*

- Likewise, the Hindi word *zara* sometimes got null sense and sometimes has meaning *alikəti* (little bit) in Nepali:

12 (a) zara əpna cehra to dekʰo (H)

əpʰno ənuhar tə hera (N)

Gloss- *Look at your own face.*

(b) vəkt ka zara bʰi əndaʒa nəhi rəha(H)

səməjəko alikəti pəni kʰjal rəhenə (N)

Similarly, the Hindi word *aur* is realized in three different forms in Nepali; sometimes as a conjunct *ani* (and), sometimes as *arko* (another) and sometimes as *əzʰə* (more):

13 (a) ram aur sʰjam (

ram ani sʰjam (N)

Gloss- *Ram and Shyam.*

(b) vo zəmana aur tʰa (H)

tjo zəmana arko tʰijo (N)

Gloss- *That was a different time.*

(c) həmə aur mehnət kərni hogi (H)

hamile əzʰə pəriʃrəm gərnu pərnechə (N)

Gloss- *We have to do more labor.*

- The Hindi particle **vala** is realized by about seven different forms in Nepali as in the sentences below:

- lədkə **vala** - keta **pəkʰə**
- kismət **vala** - bʰagjə**mani**
- dʰoti **vala** - dʰoti laune
- gaũ**vala** - gaũko **basinda**
- kərne **vala** he- gərne **bʰəeko** cʰə
- kər dene **vala** - bənaidine **kʰale**
- sadi **vala** gʰər – bihe gʰər

### 2.2.5. Structural Divergence

According to Dorr (1994), Structural Divergences are examples where an NP argument in one language is realized by a PP adjunct/oblique NP in another language as in the example given by Sinha, et al (2005) from English and Hindi language pair like “*he entered the room*” => *vəh kəmərə mē prəvef kija* {he room in enter did} takes an NP argument ‘*the room*’ whereas its Hindi counterpart *prəvef kərna* takes a PP adjunct *kəmərə mē* {room in}. The divergence of this type is yet not attested in the case of the Hindi-Nepali language pair. However, the divergence results from the differences in the structure of sentences during coordination process and this may be seen as an example of structural divergence between the two languages as in given sentences:

14 (a) həm itna becēn hē **ki** kəb tum əge (H)

I so eager be CONJ when you come-1.SG.NPST

mə timi kəile aũcʰəu **bʰəni** atur cʰu (N)

I you when come CONJ eager be-1.SG.NPST

Gloss- *I am so eager that when will you come.*

(b) je **nə** **keval** sundər he **bəlki** accʰa bʰi he (H)

This not only beauty be but good also be-3.SG.NPST

jo sundər **matrə** **nəbʰəerə** ramro pəni cʰə (N)

This beauty only not good also be-3.SG.NPST

Gloss- *This is not only beautiful but is also good.*

In the first example, structurally the sentences of the two languages differ from each other in the sense that the subordinate sentence *kāb tum aoge* of Hindi comes after the conjunct particle *ki* whereas *b<sup>h</sup>āni*, the conjunct of Nepali adjoined the subordinated sentence reversely, i.e. subordinated sentence of Nepali *timi kāile aũc<sup>h</sup>āu* comes before the conjunct. Similarly, in the second example, coordination pattern of the two languages differ in structures as *nā keval* and *bālki*, the Hindi conjuncts, are positioned between the two different places in the coordinated sentences whereas in Nepali, *matrā nāb<sup>h</sup>āerā* is conjunct which adjoined two sentences being together in the medial position.

### 3. Conclusion

In this paper, the issue of classification of translation divergence for MT between the Hindi and Nepali has been examined. The classification of translation divergence as proposed in Dorr (1994) and EAMT 2005 has been regarded as the basis in order to capture the various types of translation divergence between Hindi and Nepali. On the basis of the discussion presented in this paper, it is clear that the translation divergence between Hindi and Nepali machine translation is more varied and complex. To obtain correct translation, we need to examine the different grammatical as well as some of the extra-grammatical characteristics of both Hindi and Nepali to exhaustively identify the types of translation divergence in this pair of translation languages. Some of the topics, particularly those related to socio-cultural aspects of language, need further exploration in light of the complexity in their formalization.

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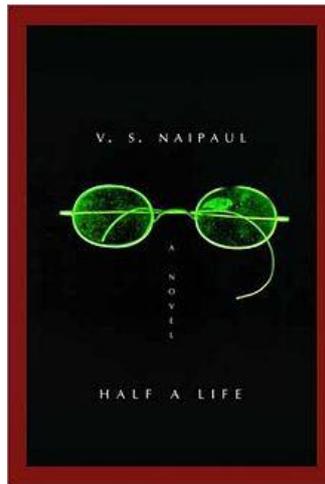
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## Self-Identity and Globalization in V. S. Naipaul's *Half a Life and Magic Seeds*

K. Mehanathan, M.A., M.Phil., PGDTE

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### Rootlessness and Crisis of Identity

The theme of rootlessness and consequent crisis of identity has been a recurring one in the literature of Diaspora and V.S. Naipaul seems to be a champion of this issue. In awarding Naipaul the Nobel Prize for Literature in 2001, the Swedish Academy citation

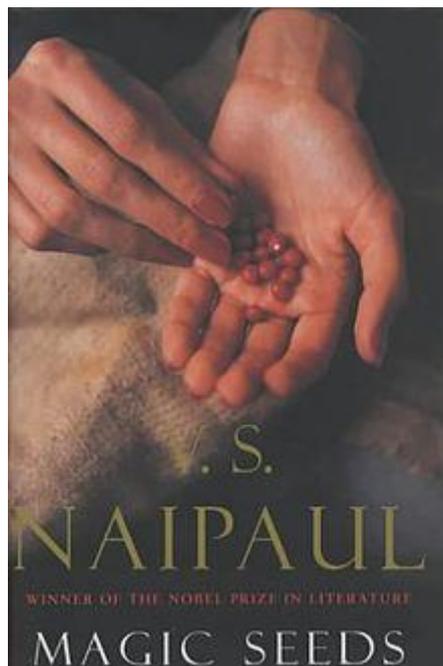
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admires his work "for having united perceptive narrative and incorruptible scrutiny in works that compel us to see the presence of suppressed histories". He is regarded a prophet, a soothsayer, a doom watcher and a teller of unpalatable truths. His heroes are always in search of a more dignified life and they become acutely aware of their helplessness in achieving the goals they set for themselves. They remain unhoused, displaced, uprooted with no distinct place called 'home' to be proud of, and are therefore located on the margins of sifting identities.

### **A Writer with Universal Appeal**



Naipaul grows out from a regional writer to one with a more universal appeal. His works take the reader on a journey of experiences from the local to the global and from a narrow perspective to a broader and more encompassing vision. In the early novels *The Mystic Masseur*, *The suffrage of Elvira*, *Miguel Street* and *A House for Mr. Biswas*, Naipaul deals exclusively with the colonial society of Trinidad, where he was born and brought up. In these novels the characters, mostly Hindu of Indian origin are continually in search of an identity and home amidst an alien culture. He just records his personal experience in the island. In the novels of second phase *The Mimic Man*, *Guerrillas*, *A Bend in the River* and *In A Free State*, he emerges as a novelist of post-imperial crisis. These novels draw on his travel writing and are analytical in approach. Here, he makes it clear that political independence has changed nothing. The attempt of decolonization and nation building meets a lot of setback. In the novels of last phase, *Half a Life* and *Magic Seeds*,

Naipaul demonstrates the existential predicament of the individuals in the contemporary meaningless world. This study attempts to examine the issues of identity in Naipaul fictions during the period of globalization and his growing concern for predicament of man searching for meaning in an absurd universe.

### **Culture and Identity in a Globalized World**

In an increasingly globalized world, culture has emerged as a much contested topic. Culture not only is one of the main warriors of globalization, by which modern values reach external populations, but also it impacts a lot the individual and national identity. In many situations, globalization and modernity meant the collapse of a sense of belongingness to a certain community. The loss of the secure feeling of belongingness leads to a fear from which is born the new identity. The emphasis on individualism, on self-development and self-choice in the globalized society has resulted in a transformation of individual identity.

It makes it more difficult for individuals to consolidate and construct their identity and to find their place in society. Unlike traditional societies where identity formation was given; the younger ones followed the family profession. Now the identity is a process which depends mostly on the individual only. Identity can no more be fixed, and this contradicts not only the concept of identity itself. Because space and time are compressed, because of the spreading of mass-communications and technology, people find it harder to identify themselves with a specific idea or to stick to a specific group.

### **Stability Factors in Individual Identity**

One's identity depends a lot on the emotional, cultural and social stability of the individual. Stability is the ultimate stage of this quest. Exploring different aspects of one's self in the different areas of life, including one's role at work, within the family, and in romantic relationships, can help strengthen the identity. Researchers have found that those who have made a strong commitment to an identity tend to be happier and healthier than those who have not. Those with a status of identity diffusion tend to feel out of place in the world and don't pursue a sense of identity. They are unsure of their role in life. They feel like they do know their 'real'. Identity diffusion happens due to displacement and an immersion in a very different culture with which a person does not share common ways of life or beliefs. It causes a feeling of confusion and disorientation.

## **Fragmentation, Alienation and Disorder in Globalization**

Fragmentation, alienation and disorder characterize not only the Third World countries, but also the contemporary world in general. When the decolonization and nation building was halfway, the Information and Communication Technology laid the road for globalization. The move from national sovereignty to global economic, political, and cultural institutions causes peculiar anxieties. The concept of welfare state has been eroded and nations give up control of national economies and of their economic policies to transnational companies and international regulating bodies which operate in their shared interests. What has happened is that displaced people can no longer draw on the obligations or guilt of empires or states, since these have been replaced by multinationals seemingly without locality or responsibility to any former metropolitan centre. The political and social struggles of the decolonized are now relocated globally, and the enabled Western subject and the disempowered decolonized subject are revealed to be equally vulnerable to globalization. One doesn't have a side, doesn't have a country, doesn't have a community; one is entirely an individual. Extreme instability is therefore a characteristic of this new political life.

## **Complex Inter-connections and new Clash of Civilizations**

Globalization has created complex interconnections across the world. People move across borders, capital travels across cities and nations, media exchanges are interlinked across the globe, cultures have acquired a mobility that brings about new 'civilization of clashes'. It creates tension, anxiety and depression. Multiculturalism encourages social isolation, increases infrequency in relations and decreases confidence and trust. It has caused decline of traditional social structure: religion is taken for granted; the solidarity has been replaced by individualism. Consumerism is now forming a homogeneous global culture which, like a flood tide has destroyed cultural identities, national identities and stable self identities of peoples by displacing their interest and aspirations. The exposure to multiple cultures results in identity confusion.

## **Individual Aspirations and Social Sensitivity**

Naipaul's ability to depict the aspirations of individuals surpasses his social sensitivity. His corpus is a mosaic of individual portraits, glimpses of ordinary people who exemplify extraordinary reality. In the novels of a later phase Naipaul, seems more interested in a spiritual or psychological state than in the machinery of action. He offers an in-depth

and insightful study, of the existential predicaments of the various protagonists. In his later fiction, Naipaul's vision is more profound. His fictional heroes are among the most complex in modern literature. His strengths as a writer reach far beyond the concerns of the colonial and postcolonial. His greatest gift is that he can unlock the closed cabinet of the male psyche and take out so much that is hidden inside. His later novels *Half a Life* and *Magic Seeds* reveal, in the multiple border crossings of Willie and Sarojini, the devastating effect of instability on the diasporic migrant and the globalised citizen, who because of race, gender and class differences remains marginal and displaced.

### ***Half a Life* – Willie's Life**

*Half a Life* is apparently a record of Willie Somerset Chandran's quest for identity. The novel opens with the beginning of Chandran's search for his roots. Willie asks his father, 'Why is my middle name Somerset?' This question forms the very essence of a person's existence. The answer to this question brings into light the irony of Willie's existence and at the same time prepares the background of his half-life in half-made societies with people who are themselves leading a life which is half-discovered, half-realized and half-lived. For Willie Somerset Chandran his name is his destiny. Half of his name does not belong to him, it is borrowed from the famous writer Somerset Maugham; his first name proclaims him as a Christian whereas his surname signifies his mixed ancestry. A probing look discovers the man is as much an amalgam of drastically different traits as is his name an admixture of different and even antagonistic streams. William's search for the roots takes him backward because his roots are entwined with those of his father's. His father revolted against his family tradition by deciding to marry a low caste woman. The son of a half-rebel Brahmin father and a low caste woman, Willie's negation of self begins in his childhood itself. His awareness of his mother's low caste and the resultant low status of his father instill a sense of shame in the boy. The uncertainty of the family position in the society has caused a disgrace in his young mind. He could not be proud of his family.

Willie goes to London to reinvent himself, finds out his face but ironically in his search for completeness he loses his half life that was within his reach. The education that he is getting is absolutely devoid of perspectives. He pursues everything half-heartedly. Cut off from his roots and culture, he aimlessly floats as a survivor of a shipwreck. "I don't know where I am going, I am just letting the days go by" (HL 125). In one bohemian part he meets

a fattish young man, Roger through whom he gets chances to write scripts for B.B.C. Then he writes some stories about India and on Indian themes. As the reviews are not encouraging, he gives up writing. He has nothing to hold him. He drifts from bars to dinner parties to newspaper offices, and the fun lies in watching him observe odd social customs and sad class incongruities.

Even in love making, Willie is incompetent. He sleeps with prostitutes and friend's girl only to discover his sexual clumsy. He does not know how to go out and get a girl of his own. It is due to the cultural clash between Indian culture and Western culture. "In our culture there is no seduction. Our marriages are arranged. There is no art of sex." (HL 118). Once, a prostitute threw him off. He was full of shame. He wants to leave London, but he doesn't know where to go. He doesn't like to return to India and lead the life of his mother's uncle, a firebrand who forced the union of his mother and father.

Then he receives a letter from an admirer of his book, Ana, a young girl, from an African country living in London. Since her African culture goes easily with his own culture, he falls in love with her, gets married and moves to Portuguese East Africa. Willie eases into the borrowed life of his wife's world. There is no commitment. He weekends with Ana's European friends and submits to the consolations of bourgeois comfort. It includes sex with young African girls. But very soon Willie finds less and less pleasure in sex. "It has grown mechanical." (HL 195). He spends 18 years there, an outsider again. One day he slips on the front steps of the estate house, and is hospitalized. After recovery, he says to Ana, "I am going to leave. I have given you eighteen years. I can't give you any more. I can't live your life any more. I want to live my own." (HL 136)

Ana's grandfather, a Portuguese married to an African and later when he grew rich, he chose a Portuguese son-in-law. Ana's mother left her Portuguese husband and remarried a man of mixed race. In her step father's home Ana was seduced by him. Because of all the experiences Ana has developed a vacuum in her mind and longed for love that would remove her loneliness. She finds completeness in marrying Willie. But at last when Willie leaves her, she looks at life as an illusion. She says, "Perhaps it wasn't really my life either" (HL 217)

Willie leaves Ana and goes to Berlin to his sister Sarojini, who, like her brother, has also made an 'international marriage', to Wolf, a radical chic German documentary-maker. Within days of coming to Berlin, he begins to search within for the meaning of his life. He is

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not a fighter. He has lost his will to establish. He wants to sail along with the wind without knowing the destination. One should find a role or a place for oneself in this world and live or fight for it. He does not like to continue his life with Ana because of the war by guerrillas. He lacks in confidence and virility, a sort of unheroic hero, constantly in search of a new safeguard to lengthen his shadow.

### ***Magic Seeds***

*Magic Seeds* (2004) the sequel of *Half a Life*, opens with Chandran contemplating the fact that he cannot stay in Berlin with his sister Sarojini. After Africa, it is great refreshment, this kind of protected life, being almost a tourist. It ends the day Sarojini says to him, “you’ve been here for six months. I may not be able to get your visa renewed again ... You’ve got to start thinking of moving on” (MS 2). “Moving on” becomes both a strategy used by Chandran to maintain “the half and half-life” and a means of resisting the obligations to localities to which he finds himself so curiously detached and unattached. She talks glibly about Lenin and Mao and encourages him to take up a violent revolutionary cause. Willie listens ‘in his blank way’ and says nothing; but eventually shame and resolution grow in him, and he agrees to join a movement in India. Suffering a mid-life crisis, he becomes enraptured by his sister's revolutionary fervor.

Willie comes back to India and joins a movement of armed revolutionaries intent on ending the grip of feudal landlords on the countryside. But his real goal is not social revolution: time is running out for him to make a man of himself, and he figures he'll do it by fighting for a good cause. Almost as soon as he joins the guerrillas, he realizes he has made a mistake: he has fallen in among murderers and terrorists. What he finds among the revolutionaries are people like him, those searching for a purpose to their lives. The people they intend to free are just a convenience for their own interest. Willie's wild-eyed, his self-deceiving fellow comrades, the frustrated bureaucrats with domestic problems are the losers left in the wake of decolonization.

Willie is quickly disillusioned with the guerrillas but remains anchored with them out of fear that his former comrades might kill him. But eventually he realizes that he must leave. He thinks, “The most comforting thing about life is the certainty of death.” (MS 102). He surrenders and finds comfort in the jail. Willie, set free under the pretext of being an

erstwhile writer, negotiated by his British friend Roger, returns to a London. On reaching London, he asks Roger, “What will happen to me? How will I pass the time?” (MS 178). Willie finds sensual fulfillment through a mechanical sex with Roger’s wife, Perdita. He plods on, as do the rest of the people. He tries again to fit into an alien culture. As a result, the reader cannot help but focus on the inner picture, the progressive wearing away of all that would orient a man toward meaning. He finds a job in a publisher company. He joins a course on architecture. The weekend becomes wretched for Willie and he feels alienated. Willie never seems to know what will happen next. His character throughout the novel is entirely passive; he allows himself to be forced into action upon by the other characters in the book, while refusing to take any active role in charting his own destiny.

### **Migrant Behaviour**

This kind of migrant behaviour is seen as a state of indeterminacy, of tentativeness, of ‘in-betweenness’. Migration, dislocation and ensuing marginality are some of the most important post colonial influences subverting the long-standing beliefs in the linearity of progress and the stability of cultural identity, and these have been the determining influences on the inner conditions of contemporary humanity. The following quote sums up Willie’s identity drama: “I have never slept in a room of my own. Never at home in India, when I was a boy. Never here in London. Never in Africa. I lived in somebody else’s house always, slept in somebody else’s bed. [...] Will I ever sleep in a room of my own?” (MS 177). His quest for identity takes him once more to another continent and back again, but it is the internal journey of self-discovery and final self-assertion that matters. Much of what is important in the book takes place inside Willie’s head, or in the letters to his sister that he begins to compose but rarely sends. His lack of a sense of belonging leaves Willie feeling, “I am like a man serving an endless prison sentence.”(MS 166)

### **A Dream Deformed**

*Half a Life* and *Magic Seeds* offer a gripping glimpse at the sadness of a dream deformed. Willie has wandered the world listlessly looking for a meaning to his life. He is caught in a storm of different roles and he perishes realizing the futility of his search. He, in an understated way, is engaged in an epic struggle to come to terms with life. He seems to represent some sort of struggle to reassess the crisis and defend the revelation. The approach

‘Accept the fate and move the life peacefully’ gives the soul the happy wings. But is it worth living? It is an eternal tide in which every soul must get through to reach the shore and soil, whether it is fruitful or futile. Willie is half way in his journey. Willie Chandran may be an uninspiring character caught in the crisis of self deceiving, but he turns a perceptive one in the end. “It is wrong to have any ideal view of the world (as well as self). That’s where the mischief starts.”(MS 294).The book ends with Willie reflecting on his life and on Britain's new multi-racial identity

### **Internal Contradictions**

The processes by which the new global order establishes and maintains itself contradict its own principles, which are concerned with the accessibility of technology, promotion of democracy, the free market and the narrowing of the gap between the rich and poor, the settled and displaced. Chandran and Sarojini are never afforded place or settlement. Chandran’s inability to identify himself with either place (locality) or cause (activism, human rights), or family, results from the exclusionary practices associated with globalization. He is a nomadic soul who drifts from India to England, to Africa, to India, and then back to England again, in pursuit of his own identity; a man who feels himself to be forever trapped within a "half and half world", (East and West) neither one thing nor the other. Chandran and Sarojini are subaltern voices attempting to resist, but overwhelmed by the hegemonic discourses associated with globalization.

### **Safety Belts**

Cultural identity and National identity are safety belts that can save one and that can prove so efficient in the process of not losing one’s uniqueness and originality. Although adjustment to the changing world is a must and is highly recommended, keeping our national and personal conscience becomes a matter of urgency. One can enjoy being all the same only when one is different. And the best thing one can do is to remain faithful to self. These two novels remind us of the fictional musings of Camus and Sartre on existential pursuit of the ever unknowable and unreachable essence. Only few writers can portray the tangled mass of humanity and confusion of the postmodern and post-colonial era with such conviction as V.S. Naipaul.

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## Negation in the Southern Dialect of Bodo

Mihir Kumar Brahma, M.A., B.Ed., M.Phil., Ph.D. Scholar

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### Abstract

This paper presents an analysis of negation used in the Southern dialect of Bodo. Negation is a process or construction in grammatical and semantic analysis which typically expresses the contradiction of some or all of a sentence's meaning. Some languages use more than one particle in a single clause to express negation (David Crystal, 1980). In the Southern dialect of Bodo, there are two ways of expressing negation, one is by using negative markers and the other is with the help of negative copula. The negative marker /da-/ is prefix negative marker and /-nɔŋa/, /-a/, /-ja/, /-daja/, /-laja/ and /-haj/ are the suffix negative markers in the Southern dialect of Bodo which occurs in the post-verbal position. The negative markers /-ja/ and /-nɔŋa/ are used in equation constructions and nominal predicates. The negative copula

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/-gija/ is added immediately in the final position of a sentence to make the negative.

## Introduction

Assam is a North-Eastern State of India, the garden of human languages. The area of Assam covers 78,438 sq.km. and according to 2001 Census of India the total population of Assam is 26,655,528. The Assamese, Bengali, Bodo and Karbi are the official languages of the state of Assam. According to 2001 Census of India, the total population of Bodo in Assam is 1,352,771.

Bodo is the most colourful tribes of North-East India preserving their language, culture and custom. Genetically, they are Mongoloids and their language belongs to Tibeto- Burman family of languages. Bodo is the term which denotes the name of people and the language. Though, the Bodo word is known by other tribes in various names like Mech or Mlessah or Kirata or Kachari in different times of different places. However, the Bodo tribe is the same people. The following are the some authorities who placed the Bodo with their facts and figure in their works.

The people who speak Bodo language call themselves '**Bara**' or '**Bara-fisa**', i.e., sons of the **Baras**. The word 'Bara' has been identified by the first English enquirers with their nationality, and is usually written 'Bodo.' They do not apply the name 'Kachari' to themselves (Grierson, 1903, p-5). The Bodo is known as Bodo or Boro or Kachari or *kirata* or other variations in different places in different times. The Bodos are one of the earliest settlers of Assam. Bodo language is a branch of the great Bodo-Naga group under the Assam Burmese section of the Tibeto- Burman language family.

Again, Grierson (1903) wrote about the term 'Bodo' in his Linguistic Survey of India, Vol.III, Part-II, as "the generic name 'Bodo' was first applied by Hodgson to this group of languages. The exact sound is better represented by spelling it Băḍă or Băṛă. Bodo or Băṛă is the name by which the Mech or Mes and the Kacharis call themselves."

According to Suniti Kumar Chatterji (1951) and Kalaguru Bishnu Prasad Rabha, the word Boro or Bodo was derived from the word **BOD**. The word **Bod** is supposed to mean a

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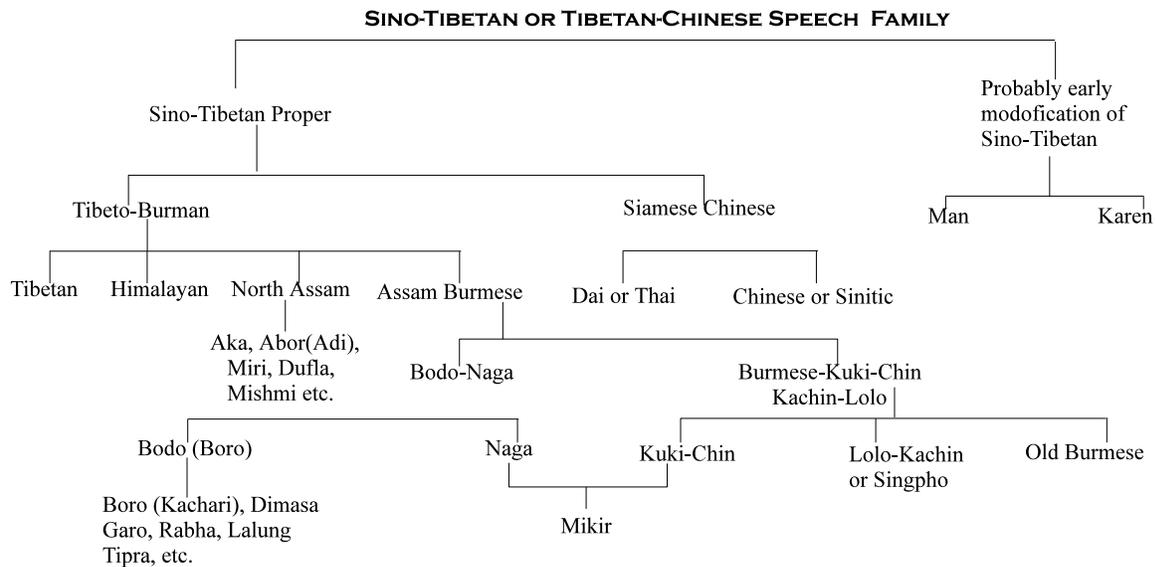
homeland. It is also said that there were many parts of the country known as **Hor Bod, Kur Bod** etc. The inhabitants of **Bod** country are known as the Bodo phicha or Bodocha or Bodosa (Bod means land or country and **Phicha** or **Cha** means son or children, hence the children of **Bod** or country). In course of time they come to be known as simply Boddo-Bodo-Boro. At present they are known as Bodo or Boro.

The noted historian Pratap Chandra Choudhury (1959) mentioned the origin of the name “**Assam**” in his doctoral thesis as follows: “The origin the Assam is probable that the name was first applied to the land by the Bodos, a Tibeto-Burman people, as it may be derived from a Bodo formation like **Hā-com**, meaning low land. If this derivation be correct, the name Asama may go back to a period long before the coming of the shāns or the Ahoms; because the Tibeto- Burman must have entered Assam long before them. It appears, therefore, reasonable to suggest that the Sanskrit formation ‘Asama’ is based on an earlier Bodo form, Hā- com.”

Interestingly, Pratap Chandra Choudhury (1956) has shown that “the evidences of “The Geography of Ptolemy”, a work of about A.D.150 where Ptolemy mentions the country of **Seres**, which stands, like **Thina** of the **periplus**, for Assam, while the name Seres appears like the **Thinae** to have been applied to the inhabitants of the plains and hills ... the reference is probably to the hill tribes of Assam, such as the Bodo.”

As P.C. Bhattacharya (1977) has observed, “the Bodos or Boro language belongs to the branch of Barish section under Baric division of the Sino-Tibetan family as per the classification given by Robert Shafer. *Linguistic Survey of India* describes the Bodo or the Boro-Kachari as a member of the Bodo (Boro) sub section under the Assam-Burmese group of the **Tibeto-Burman** branch of the Sino-Tibeto-Chinese speech family”.

The following is the brief tabular representation of the Sino-Tibetan languages drawn by Robert Shafer taken from the thesis of P.C. Bhattacharya (1977) entitled as: “A Descriptive Analysis of the Boro Language”.



### The Classification of Bodo Dialects

Promod Chandra Bhattacharya (1977) in his doctoral thesis, ‘A descriptive analysis of the Bodo languages’ says that “there are four dialect areas of the Bodo or Boro language. These dialects are: North- West Dialect area having sub dialects of North-Kamrup and North-Goalpara, (ii) South-west dialect area comprising South Goalpara and Garo Hills Districts, (iii) North-Central Assam areas comprising Darrang, Lakhimpur district and a few places of Arunachal Pradesh, (iv) the southern Assam dialect area comprising Nowgaon, North Cachar, Mikir Hills and adjacent districts.”

On the other hand, according to Phukan Basumatary (2005), “the Bodo language has only three dialects: (i) Western Bodo dialect (ii) Eastern Bodo dialect and (iii) Southern Bodo dialect.”

Of course, **Burdun** is also a dialect of Bodo which has very unique differences from the other dialects of Bodo. **Burdun** areas include Bengtol of Chirang district, North-Western part of Kokrajhar district and the indigenous people who are residing in the state of West-Bengal.

So, observing all those dialects including above mentioned comments of authorities and as per data it would be better to mention that there are four dialects in Bodo. These are: (i) Western (ii) Eastern (iii) Burdun, and (iv) Southern dialect of Bodo.

### **Populations**

The native speakers of Southern dialect of Bodo are concentrated mainly in Goalpara district and South Kamrup. It is located in southern bank of Brahmaputra valley of lower Assam. According to 2001 census, the total population of Goalpara district is 8,22,306 and its scheduled Tribes population are 1,15,099 out of which more than 40,000 population are native speakers of the southern dialect of Bodo in Goalpara district.

The native speakers prefer to call this dialect as “*Dik<sup>h</sup>ɔŋk<sup>h</sup>ulari*”, “**river bank of the south**” which is the most popular dialect among the Bodo because it has the first-ever written book “**Boroni P<sup>h</sup>isa O Ayen**” (Sons of Bodo and Their Customary Laws) edited by Ganga Charan Kachari, et al., and published in 1915.

### **Negation**

According to David Crystal (1980), “Negation (Negative) is a process or construction in GRAMMATICAL and SEMANTIC analysis which typically expresses the contradiction of some or all of a sentence’s meaning.”<sup>1</sup> Thus, negation is expressed by the presence of the ‘negative particles’ or other possible means such as ‘prefixes’ or ‘suffixes’ or words such as ‘deny’ in English.

There are two ways of expressing negation in the Southern dialect of Bodo, one is by using negative markers and the other is with the help of negative copula. The negative markers of Southern dialect of Bodo are: /da-/, /-a/, /-ja/, /-daja/, /-laja/, /-haj/ and /nɔŋa/. Among them, /da-/ is prefix negative marker and the /-a/, /-ja/, /daja/, /-laja/ and /-haj/ are suffix negative markers in Southern dialect of Bodo which is the most frequently used form occurring in the post-verbal position. The negative markers /-ja/ and /-nɔŋa/ is used in equation constructions and nominal predicates. The /gija/ is negative copula which is used to express negative in existential constructions, locative predicates, and possessive sentences.

The marker /da-/ is used to express negative imperative or prohibited and occupies a pre-verbal position, i.e. the use of /da-/ is restricted to imperative and it is prefixed to the verb root. Consider the following examples:

1. /t<sup>h</sup>aŋ/                    ‘go’  
   /da- t<sup>h</sup>aŋ/  
   Neg.-go  
   ‘Don’t go.’
2. /mau/                    ‘do’  
   /da-mau/  
   Neg.-do  
   ‘Don’t do.’
3. /hu/                    ‘give’  
   /da-hu/  
   Neg.-give  
   ‘Don’t give.’
4. /labu/                   ‘bring’  
   /da-labu/  
   Neg.-bring  
   ‘Don’t bring.’
5. /za/                    ‘eat’  
   /da-za/  
   Neg.-eat  
   ‘Don’t eat.’
6. /iruŋ-k<sup>h</sup>ɔ da-bu/  
   Rope-Acc.Neg.-pull  
   ‘Don’t pull the rope.’

7. /nuŋ da -razab/  
 You Neg.-sing  
 ‘You should not sing.’

The negative markers /-a/, /-ja/, /-daja/, /-laja/ and /-haj/ are suffixes in the Southern dialect of Bodo which occur in the post-verbal position. Let us consider the following examples:

8. /aŋ k<sup>h</sup>anzuŋ k<sup>h</sup>an-a/  
 I comb comb-Neg.  
 ‘I do not use the comb.’
9. /be man-a/  
 It itch -Neg.  
 ‘It is not itch.’
10. /aŋ za-ja/  
 I eat-Neg.  
 ‘I do not eat.’
11. /aŋ eŋk<sup>h</sup>am za-ja/  
 I rice eat-Neg.  
 ‘I do not eat rice.’
12. /bi urai-ja/  
 He/she fly-Neg.  
 ‘He/she will not fly.’
13. /bi p<sup>h</sup>ai-ja/  
 he come-Neg.  
 ‘He does not come.’

As per the data shown above, the negative markers /-daja/ and /-laja/ occur only in future tense, suffixed with the verb. Consider the following examples:

14. /abi -a enj<sup>h</sup>am za-daja/  
 grandma-Nom. rice eat- Neg.  
 ‘Grand mother will not eat rice.’
15. /bi dui luŋ -daja/  
 He/she water drink-Neg.  
 ‘He/she will not drink water.’
16. /aŋ urai-daja/  
 I fly - Neg.  
 ‘I shall not fly.’
17. /bi zak<sup>h</sup>a enj<sup>h</sup>am- k<sup>h</sup>ɔ za-laja/  
 He/she scented rice-Acc. eat- Neg.  
 ‘He will not eat the scented rice.’
18. /masa p<sup>h</sup>ai-laja/  
 tiger come-Neg.  
 ‘The tiger will not come.’
19. /bi t<sup>h</sup>aŋ- laja/  
 He/she go-Neg.  
 ‘He/She will not go.’

However, the other post verbal negative marker /-haj/ is used to occur only in perfective aspect in Southern dialect of Bodo. Consider the following examples:

20. /bi mija enj<sup>h</sup>am za - a - haj -mun/  
 He/she yesterday rice eat-Neg.-Neg.-Pfv-Past  
 ‘He/she had not eat rice yesterday.’
21. /aŋ dabu buru - a - haj/  
 I yet sleep-Neg.Neg.Pfv.

‘I have not slept yet.’

22. /aŋni gaza sɔla-a p<sup>h</sup>ur-a- haj/

My red shirt-Nom. fade-Neg.-Neg.Pfv.

‘My red shirt has not faded.’

Again, there is also another negative marker in the Southern dialect of Bodo, i.e.:- /nɔŋa/ which is used to add in the final position of a sentence. Consider the following examples:

23. /be haŋk<sup>h</sup>u nɔŋa/

This/it duck Neg.

‘This/It is not duck.’

24. /aŋ t<sup>h</sup>aŋ-nai nɔŋa/

I go-Nmlz. Neg.

‘I shall not go.’

25. /Ram-a k<sup>h</sup>amu za-nai nɔŋa/

Ram-Nom. snail eat-Nmlz. Neg.

‘Ram will not eat snail.’

26. /aŋni beda-a razab-nai nɔŋa/

my brother-Nom. sing-Nmlz. Neg.

‘My brother will not sing.’

### **Negative Copula**

The negative copula /gija/ is used to express negative in existential constructions, locative predicates, and possessive sentences. Consider the following examples:

27. /dui-jɔ na - gija/

water-Loc. fish-Neg.Cop.

‘There is no fish in the water.’

28. /hagra-jɔ masa - gija/  
 forest-Loc. tiger - Neg.Cop.  
 ‘There is no tiger in the forest.’
23. /aɲni kɔbɔr -gija/  
 my news-Neg.Cop.  
 ‘There is no news for me.’
24. /landu-jɔ dui - gija-mun/  
 well-Loc.water -Neg.Cop.-Past.  
 ‘There was no water in the well.’
25. /muk<sup>h</sup>u-a put<sup>h</sup>ar-ɔ - gija/  
 cow-Nom. field-Loc.-Neg.Cop.  
 ‘The cow is not in the meadow.’
26. /be put<sup>h</sup>ar-ɔ imp<sup>h</sup>u gija/  
 this field-Loc.insect Neg.Cop.  
 ‘There is no insect in this field’

### Conclusion

On the basis of the above discussion it can be concluded that the Southern dialect of Bodo has a typologically similar negative construction with most of the languages of Tibeto-Burman family, where negation is mainly formed by affixes, i.e. by pre-fixation or by suffixation. In the Southern dialect of Bodo, negations are expressed in two ways. It is expressed by using negative markers and the other mode of expression is with the help of negative copula. There are eight negative markers in the Southern dialect of Bodo. These are prefix negative marker /da-/ and the suffix negative markers /-nɔŋa/, /-a/, /-ja/, /daja/, /-laja/ and /-haj/ which is the most frequently used form occur in the post verbal position. And the negative copula marker is found as /gija/.

## Abbreviations

Neg.=Negative, Neg.cop.=Negative Copula, Nom.=Nominative, Acc.= Accusative, Pfv.= Perfective tense, past.= Past tense, Nmlz.= Nominalizer.

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# LANGUAGE IN INDIA

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## English Medium Education - The Need of the Day B. V. L. Narasimha Rao

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### Medium of Instruction

Medium of instruction is the language used for academic communication in educational instructions in any region. Normally mother tongue is considered as the best medium for academic transactions for a variety of reasons. But several national and international happenings like colonization before World War II and internationalization of human interactions after 1980's opened a new window for discussion on medium of instruction policies, not only in India but also in many developing and developed countries.

### Medium of Instruction Policies

Medium of instruction policies have considerable impact, not only on the school performance of students and the day to day work of the teacher but also on various forms of social and economic activities. It is said that the use of mother

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B. V. L. Narasimha Rao

English Medium Education - The Need of the Day

tongue in elementary education not only improves the quality of education but also strengthens the individuals' capacity in the mother tongue. It further strengthens the culture of the community.

Many research studies established that students who learn reading and writing in mother tongue perform better in later life better than those who had their primary education in a language other than their mother tongue. In India there are at least one thousand languages and a far more number of dialects. But education in primary level is available in about 45 languages.

According to Prof. Singh (2003) children learn faster in their mother tongue. Even before independence in the year 1904 the Government of India, in a resolution suggested that education up to the age of 13 should be in the local language. In the year 1915 Mr Rama Rayaningar (Raja of Panagal) moved a resolution in the imperial legislative council to introduce local language as medium of instruction. According to the Kothari Commission (1964) education must be through the local language for the overall development of the child and for improving the quality of education. Even the constitution of India favors mother tongue as medium of instruction through Article 350 (A).

### **What is English Medium?**

An English medium education system is one that uses English as the primary medium of instruction. A medium of instruction is the language that is used in teaching. The language used may or may not be the official language of the territory. Most schools and institutions of education in modern-day mainly English-speaking countries such as the UK, United States, Ireland, Australia and New Zealand use English as the medium of instruction.

Because a working knowledge of English is perceived as being required in many fields, professions and occupations, many states throughout the world mandate the teaching of English, at least at the basic level, in an effort to increase the competitiveness of their economies.

### **International Scenario**

Many developing countries in the world have been rethinking on their educational policies particularly on the medium of instruction. Some evidences on this are presented here.

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B. V. L. Narasimha Rao

English Medium Education - The Need of the Day

## **Hungary** (Beacco and Byram 2003)

“Whether or not one believes that English is threatening Europe with linguistic homogeneity it remains the case that dominant social representations attribute very virtue to this language (for use, communication new technologies etc) and thus contribute to disseminating an ideology of monolingualism. English therefore not only plays a role of language of communication but also valued for itself as the language of a model of life or society.”

## **Indonesia**

English plays an important role as medium of communication in the globalization era. Considering the importance of the language the Indonesian government issued the decree no 20/2003 about the establishment of f international standard schools in every level of education. It aims to create quality Indonesian human resources who are able to compete and collaborate globally so that Indonesia can compete with other countries

## **Srilanka**

In a talk delivered in July 2004 by Rajiva Wijesinha, minister of education the government of Srilanka, strongly argues in favour of English medium instruction in the island country by suggesting that Parents have recognized the importance of English, and are of giving their children the wherewithal to compete with the urban child by providing English medium Education to their children.

## **Tanzania**

Commenting on the Tanzania Governments’ decision to make English to be a medium of instruction in primary schools, Pmlay (2006) says that

“The proposed new education policy has highlighted the importance of using English language as a medium of instruction in primary schools in the country, ‘The Guardian’ has authoritatively learnt. The government notes in the report that the use of English had increased due to globalization, thus necessitating making it a medium of instruction in primary schools in future.”

## **Malaysia**

The current nation building process in Malaysia: A critical look at the English as a Medium of instruction – MINE ISLAR (2007) reports that the Malaysian Government has taken a policy decision to introduce English Medium to teach Mathematics & Science at the Primary level in education, to strengthen national economic development.

## **Namibia**

Mayari Cantoni (2007) in the classic study “What role does the language of instruction play for a successful education? A case study of the impact of language choice in a Namibian school,” reported the following:

Namibia is a country where the official language has been English since independence in 1990. There are different national languages in the country and a majority of the people does not have English as a mother tongue. Nevertheless, the language of instruction from fourth grade and onwards is indeed English. Consequently, for the majority of the population the education is in their second language. What this essay explores is the role English as a second language has as a medium of instruction and the implications it may have. It is a minor field study that was carried out with the help of a scholarship from SIDA (Swedish Agency for International Development Cooperation) and it took place in a school in Northern Namibia, April and May 2007. It is a qualitative study that explores the use of English among teachers and students as well as the transition from mother tongue instruction to English instruction and the implications that this can have for the quality of education. The reality of the Namibian students that have to study and perform in a second language is questioned and discussed from pedagogical and linguistic points of view. The results show that most pupils do not speak English before starting fourth grade. Furthermore, the sudden transition from mother tongue to English instruction creates some descent in the participation of the pupils and possibly in the learning, not only of the new language but also of the content subjects. As far as the teachers concern, there are positive but ambiguous opinions among them concerning English as a medium of instruction.

## **Sweden**

‘English and Swedish in Sweden’ – Swedish Pupil attitudes towards the project of diglossia DAHLIN GAUSTAV (2007) reports that “the English language holds a powerful role worldwide and now is used in some domains in Sweden

## **Bangladesh**

A J Prabash (2009) in the article posted on net “The importance of English in Bangladesh” suggests that the aloofness of Bangladesh from the contemporary world is due to its disregard for English Medium Education and strongly argues in favor of English Medium.

## **Korea**

Conjoint analysis of enhanced English Medium instruction for college students: “Angela Kim” et al. (2009) reports that many universities in KOREA are adopting English Medium instruction.

The above review puts forward a case for English medium education in countries where the mother tongue is not English.

## **Present Need**

Education systems worldwide have changed a great deal in recent years. The pressure for English has become so strong that we did not even think of choosing another language. Parents wanted English and most teachers who spoke a foreign language spoke English only. Every student wants to strengthen his/her English language skills to take competitive examination like TOEFL, GRE, GMAT etc.

## **Situation in India**

In today’s India, without English a student cannot enter the grown up world of science and technology. Like it or not, college science, medicine and engineering are taught in English. We do not have enough reference books and literature in the regional languages to cater to the educational needs of the students. If advanced subjects are taught in the regional languages the students will be deprived of the facility of gathering knowledge and information from all over the world. Further with increasing use of Internet and digital libraries in educational programmes the students will be deprived of a vast treasure and source of information. Another factor in

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B. V. L. Narasimha Rao

English Medium Education - The Need of the Day

support of English medium is non-availability of sufficient number of teachers particularly in science and technology subjects to teach in regional language.

English is the language which rules over the present day World particularly the academic world. In India all schools and colleges provide an opportunity to study English as one of the compulsory or elective subject. It is one of the tools to establish our view point. We can propose, propagate, promulgate the new approaches, ideologies, facts, concepts, discoveries etc., and introduce them to the World, when we are well versed in this link language.

The growing middle class in India, the fast changing socio-economic climate, the forces of globalization and liberalization, the rise of private educational institutions not only in the secondary level but also at the university level all these created an environment for the government of Andhra Pradesh to think of introducing English as medium of instruction secondary schools. Further providing free compulsory education to everyone up to class X is the constitutional obligation of the government. The education that is provided must be in accordance with the aspirations of the people. The concentration of English medium institutions in private sector denies the access to the people below the poverty line to that education as many poor parents cannot meet the cost. This results in a kind of social injustice. A democratic country like India which believes in equality of opportunity cannot accept this situation. The only option left to any government is to provide English medium education opportunity also in schools managed by the government agencies like local bodies, and municipal corporations, social and tribal welfare departments etc.,

Accordingly, the Andhra Pradesh Government decided to start English medium instruction in schools under its management vide G O NO 76 dated 10-6-2008

Parents living in remote villages have a strong desire to see their wards acquire academic proficiency through English medium for their bright future. Working class parents, rural-urban migrants also perceive English medium education as a tool for their children to flourish in their career. Further the whole world looks towards English Language and countries like China has reoriented their medium of instruction in favour of English make one to think in favour of English medium Education even in India

In an article posted in the Internet, Rajesh Mohan (2009) argues that “Over the years, English language has become one of our principal assets in getting a global

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B. V. L. Narasimha Rao

English Medium Education - The Need of the Day

leadership for books written by Indian authors and for films made by Indians in English language. A famous Indian movie maker Shekhar Kapoor's film "Elizabeth" has got several nominations for Oscar Awards. It does not require any further argument to establish the advantage English language has brought to us at the international level."

English language comes to our aid in our commercial transactions throughout the globe. English is the language of the latest business management in the world and Indian proficiency in English has brought laurels to many Indian business managers. English is a means not only for international commerce; it has become increasingly essential for inter-state commerce and communication.

### **Internal Communication**

In India, people going from North to South for education or business mostly communicate in English, which has become a link language. Keeping this in mind, the Parliament has also recognized English as an official language in addition to Hindi. All the facts of history and developments in present day India underline the continued importance of learning English in addition to vernaculars.

Some of the states of India are witnessing popular increase in public demand for teaching of English language from the primary classes. Realizing the importance, recently, the Minister of Indian Railways, Laloo Prasad Yadav, demands teaching of English language in schools. The great demand for admission in English medium schools throughout the country is a testimony to the attraction of English to the people of India. Many of the leaders, who denounce English, send their own children to English medium schools. Many of the schools in the country have English as the sole or additional medium of instruction"

### **Startling Growth of English Medium Schools**

According to government figures enrolment in English medium schools is at an all-time high, having increased a sharp 74% in just three years during 2003-2006.

The most dramatic increase is seen in southern states.

- A.P 100% increase (from 10.6 lakh to 20.9 lakh)
- Tamil Nadu 17%.
- Maharashtra 12%

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B. V. L. Narasimha Rao

English Medium Education - The Need of the Day

- Kerala 3%
- Punjab and Himachal Pradesh 4%

## **Science and Research**

Today, USA and other countries have made tremendous progress in the field of science and technology. In space technology, we are no match to them. The world is making progress in these fields at a terrific speed. To increase and encourage more research work in Science and Technology, we have to study all these subjects in detail. And for this the importance of English cannot be denied. Our own regional languages do not have the depth and capacity to understand and co - relate all these technological developments and as such, cannot serve the purpose to keep pace with the fast growing world outside. Most of the best books on all such subjects are available in English language only. We cannot translate it all in our own regional languages, therefore, knowledge of English can only prove to be a blessing.

## **Controversy Relating to the Role of English in India**

The role of English in India has been controversial right from the time of its introduction. During the British Rule, there were two groups, the Orientalists and the Anglicizes. The Orientalists were in the favour of use of classical languages of India such as Sanskrit and Arabic. The Anglicans supported English. The Anglican group included Charles Grant, Lord Moira and T.B. Macaulay. H.T. Prinsep was the spokesman for the Orientalists

Lord Macaulay's speech in the British Parliament discussed the issue of education in India. According to Macaulay the Indian dialects were not suitable for conveying literary or scientific information. In the Macaulay's Minute he has said that even those who supported the oriental plan of education admit that western literature is superior to Indian literature. "I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia."

## **Emergence of Hindi and the Associate Official Language Role of English**

After Independence Hindi became the National language and English was given the position of Associate Official language. It was decided at that time that English should be used for a period of 15 years in which time Hindi should be developed to function fully as the official language.

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B. V. L. Narasimha Rao

English Medium Education - The Need of the Day

After 15 years with raging controversies between the Hindi-speaking Northern States and the Non-Hindi Southern States, the importance of English was felt more acutely for communication among the different States of India which were formed according to the prominent language of the people who lived there.

English has become an important second language of the multilingual population of India. As per the 1991 census there are 114 languages in India. The Indian Government has marked 18 languages as Scheduled Languages and 96 are non-specified in the schedule. All Government documents are sent in Hindi, English and the regional languages.

After 58 years of Independence English is still the Associate Official language. Even today English is considered superior by a large majority of educated Indians.

According to researches made in the 1980s about one-third of Indians study or studied in schools, which have English as medium of instruction. This number has gone up in the 1990s. For these people, English is in many senses their first language and it is easier for them to read, write and even communicate in English than in their own Indian languages. This makes India the second largest English speaking country in the world after USA.

"Based on present trends India will become the largest English-speaking nation in the world by 2010, crossing the United States, according to the English linguist, David Dalby, the author of Linguasphere Register of the World's Languages and Speech-Communities. Dalby predicts that India will then become "the centre of gravity of the English language". Thus, it would seem just as intrusive to want to remove English from India today as it was to introduce it during the time of Rammohun Roy and Macaulay." [Source: Gurucharan Das, Sunday Edition, CCS India]

### **The Initiative of the Government of Andhra Pradesh**

Consequent to the decision of the A P Government several questions have crept in academic circles which need answers. Andhra Pradesh Government took a decision on implementing English Medium of instruction in 6500 Government-run schools in the State from the Academic Year 2008-09

The Government said that the move was aimed at shoring up standards in school education and to prepare the students studying in schools under the

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B. V. L. Narasimha Rao

English Medium Education - The Need of the Day

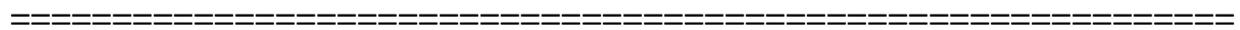
government management for national and global competition. Officials of education department were of the opinion that this was to ensure rural students to get on par with their counter parts studying in Private English Medium Schools.

The authorities have made arrangements to train the teachers who are currently teaching in Telugu Medium. The Government's move to introduce English as a medium of instruction was welcomed by the teaching community and students.

Also Andhra Pradesh Government took a decision and launched English Medium instruction in 250 Primary Schools of Hyderabad and Secunderabad in the year 2008-09. In the A P legislative assembly the then Chief Minister of the state Late Dr Y Rejasekhara Reddy stated that in the absence of English Medium in Government Primary Schools parents are forced to send their wards to Private Schools. As many parents particularly those belonging to the weaker sections and poorer communities could not afford the cost of primary education in private sector, the initiative of the government of A P was welcomed by many.

### **Parents' Favourable Attitude**

A study has been conducted recently in our state by a researcher and it has been established that parents and teachers have a favorable attitude towards English medium education. Of course there are some apprehensions and reservations in the minds of the parents and teachers. The issue is to be discussed at various forums and platforms to arrive at an appropriate policy.



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# LANGUAGE IN INDIA

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## Dalit Feminism:

A New Strategy in the Selected Short Stories of Gogu Shyamala's  
*Father May Be an Elephant and Mother Only a Small Basket, But...*

Balande Chandoba Narsing, M. Phil./ Ph.D. Research Scholar

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Gogu Shyamala

Courtesy: <http://jaipurliteraturefestival.org/archive/index/program-2011/speakers-2012/>

## Abstract

Language in India [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

Balande Chandoba Narsing, M. Phil./ Ph.D. Research Scholar

Dalit Feminism: A New Strategy in the Selected Short Stories of Gogu Shyamala's *Father May Be an Elephant and Mother Only a Small Basket, But...* 203

This paper is an attempt to project how the Dalit writers have been acquiring and creating a space for themselves in the literary world which was once denied to them. Gogu Shyamala demonstrates differences rather than subsuming to the universalized mainstream practises of so-called 'feminism'. How the Dalit feminists have been maintaining their differences is also analysed in this paper.

### **Lived Experiences**

Generally Dalit men and women writers write about their 'lived experiences' thereby forming a new discourse. The objective of this paper is to bring to light how Gogu Shyamala has depicted the inhuman practices such as 'brutal patriarchy', 'violence within domestic life' and 'discrimination on the basis of gender and caste' through her short stories.

### **Differences in Feminism**

This paper is an attempt to project how Gogu Shyamala demonstrates differences rather than subsuming to the universalized mainstream practises of the so-called 'feminism' through her writing. Dalit writers have been shaping their literary works with a consciousness of maintaining their uniqueness. Generally Dalit men and women writers write about their 'lived experiences'. And sometimes these lived experiences form a new discourse. Urmila Pawar in Maharashtra, Bama in Tamil Nadu, and Gogu Shyamala in Andhra Pradesh have contributed much to the Dalit feminist movement. The issues that have been brought to light by Dalit feminists are the 'brutal patriarchy', 'violence within domestic life' and 'discrimination on the basis of gender and caste'.

### **Questioning the Mainstream Literary Theories**

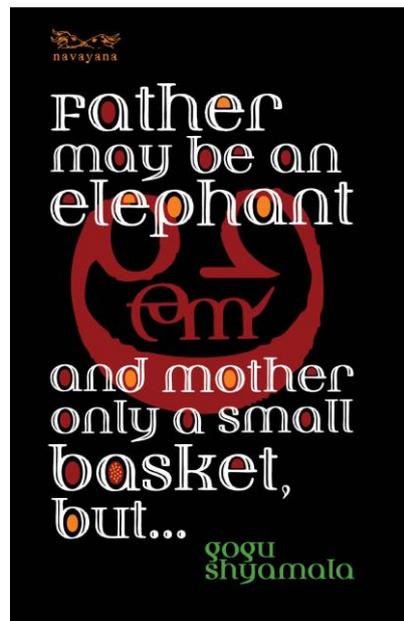
Generally Dalit literature is considered to be questioning the mainstream literary theories and the upper caste ideology. It brings to light the neglected and the ignored aspects of life. The sweeping statements made in the West i.e. 'All women are Niggers.' was blindly put into Indian context calling 'All women are Dalits'. But here one should not forget that the "social status of the upper caste woman is never like that of Dalit men or women". (Ghosh 57) It is difficult to trace the origin of Dalit Feminism but according to Sharmila Rege "In the early nineties, Dalit feminism articulation especially on the issue of quotas within quotas, challenged the conceptions of 'genderless caste' and 'casteless gender'". (Rege 3) It emerged

**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

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Dalit Feminism: A New Strategy in the Selected Short Stories of Gogu Shyamala's *Father May Be an Elephant and Mother Only a Small Basket, But...* 204

with a powerful voice in the nineties. In India there has often been a critique of the feminism of the 1970s for being brahmanical in its theory and practice. (Rege 3) Dalit Feminist “aims at actively participating in eradicating all forms of violence, intolerance hierarchy and discrimination in society. An effective way of achieving this ideal is to take these ‘differences’ seriously and engage with the politics of the difference.” (Ghosh 57-58) Therefore Dalit writing celebrates its differences by projecting the social evils and inhuman practices.



### Depiction of the Day-to-day Struggle

Gogu Shyamala, a distinguished Dalit writer from Andhra Pradesh who writes in Telugu is known for her depiction of the day today struggle of the Dalit woman through her short story collection *Father May Be an Elephant and Mother Only a Small Basket, But...*

### Themes

Her short story ‘Raw Wound’ unveils a different kind of social problem which has hardly been seen as a problem. This issue can be the one she has seen in or around her. Through this short story she has projected how the rustic tradition has forcefully been imposed on the uneducated Dalits in the name of ritual or work of god. There is a girl, Syamma, from Madiga community, who has been forced to become a jogini. Jogini is a woman who is devoted to god, who is seen as a wife of the whole village. She is good at studies and her father Balappa, though uneducated, seems to have enough ability to

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distinguish between good and bad. Initially the father of the girl is informed by the Patel that the present jogini is too old to carry out her practices and therefore they need to make his daughter as a new jogini. Balappa is shocked to listen to it. But he has no other way; he is forced to follow the orders by the Patel. But by disobeying the Patel he dares to send his daughter to the Hostel for studying further. After some time the Patel with all the other reputed men in village takes the decision either to make the father force his daughter to become the jogini, or make him leave the village.

### **Conflicts**

There have always been threats to Dalit lives in the villages. Most of the times, the upper caste people impose their decisions on the dalits without having any concern for them. A caste Hindu does not want a Dalit girl to get herself educated. They are afraid if they get educated there would be a great threat to their position. The Patel tries to convince Balappa by telling how education would be of no use to her. He mentions that her becoming jogini would solve the problem of the whole village; therefore, it is very much needed to make her the jogini. But her father does not seem to step easily into this kind of trapping. And the Patel gets angry and beats him. He bleeds and is about to die, but does not accept the Patel's decision. He is even ready to leave his house, land and village for a better future for his daughter.

### **Enforcement of Jogini System**

Though the jogini system has been banned by the government laws, the so-called government in the village, including the Sarpanch want this practice to be continued. In villages they are the law. Dalit feminism gives thought to such kinds of differences of a particular group, rather than believing in universal problems of the women. This is the problem and a threat that Dalit woman is always facing. This problem was never addressed by the universalised notion of Feminism or the mainstream feminism. These problems are very much present in society, but hardly taken into account. Therefore, there emerged a distinct kind of feminism that depicts the actual problem of Dalit women through their writing. Gogu Shyamala can be seen as the Dalit feminist who has given voice to these problems that women are facing at the ground level. Here the oppressors are the Hindu men and women.

**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

Balande Chandoba Narsing, M. Phil./ Ph.D. Research Scholar

Dalit Feminism: A New Strategy in the Selected Short Stories of Gogu Shyamala's *Father May Be an Elephant and Mother Only a Small Basket, But...* 206

### **Is Compartmentalization Justified?**

We generally understand that this kind of compartmentalisation is something unnecessary and all women face the similar problems. But through 'Raw Wound' Gogu Shyamala has depicted a crucial factor. When Balappa is beaten, is bleeding and needs water, his wife goes to a Patel's wife asking for water. If a woman understands other women irrespective of caste, and feels any compassion, she should help her out. But she denies her even the little water she asks for.

### **Resistance to Traditional Norm – The Story of Balamma**

In her other short story 'Tataki Wins Again' a resistance to the traditionally accepted norm is realistically depicted. In Indian society Dalit women's harassment and molestation is not something new. It was normalised to such an extent that this kind of activity is hardly seen as a crime. Most of such cases go undocumented, unregistered. But through Balamma, Gogu Shyamala in 'Tataki Wins Again' has rejected this normalised notion. Dora, the landlord, has maintained his power and supremacy in the whole village. He has very strategically snatched back the land which had officially been given to Dalit farmers through Bhoodan movement.

Balamma, an eleven year old girl, goes to water her land even before dawn, and this makes the neighbouring landlord angry because he could not get water for his land. Through this short story Gogu Shyamala has tried to bring a picture before us that this kind of conflict can be inherited from one generation to another. Dora's grandfather had a clash with Balamma's great grandfather and now the Dora Tirumal Rao tries to take revenge. Balamma can be seen as a representative of the modern Dalit woman who can no longer be tied in the name of tradition and convention. When the Dora tries to molest her, she kicks him between his legs and escapes. So the modern Dalit woman is not a lamb any longer. She can overcome many of the difficulties. Through the same incident one thing can be understood that Dalit woman is no longer dependent on Dalit man for her protection. When Narsadu and Yelladu, Balamma's friends make excuses for not going into the lake for catching the rabbit, Balamma goes into that deep water, swims and gets the rabbit. Here Gogu Shyamala has depicted a girl ready to involve herself in an activity when even boys dare not do.

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Dalit Feminism: A New Strategy in the Selected Short Stories of Gogu Shyamala's *Father May Be an Elephant and Mother Only a Small Basket, But...* 207

## **Oppression of Dalit Woman**

In the two short stories mentioned above, the oppressed is Dalit woman and the oppressor is the upper caste Hindu. Gogu Shyamala in another short story 'Father May Be an Elephant and Mother Only a Small Basket, But...' draws an image where the Dalit woman is oppressed by the Dalit man himself, where the caste Hindu is not the oppressor. "Brutal patriarchy within Dalit communities is one issue which repeatedly appears in Dalit feminist discourse". (Ghosh 58) Most of the Dalit writings share patriarchal set up in depiction of the domestic background as it is in actual life. But very few writers have drawn this kind of picture without any partiality. Gogu Shyamala is one among them.

## **Oppression of Dalit Women within the Dalit Community**

Shyamala does not hesitate to give the actual picture of the community. While depicting the domestic violence in 'Father May Be an Elephant and Mother Only a Small Basket, But...' she clearly gives a picture of a husband beating his wife: "Father beat her like she was cattle. She was wailing saying, "Oh mother, I am dead, he'll take my life."'" (Shyamala 24) This kind of violence has been normalised for quite a long time. Women tolerated it without questioning it for centuries. But in the 80s and the 90s there came an outburst. Dalit women writers came forward and started narrating their experiences through life narratives. And one who was quite voiceless got her voice. Very few male writers have depicted such kind of violence. Women were not at all taken into account. She was rarely considered for decision making. She was a kind of animal who had a tongue but had no right to talk back.

Dalit woman more often than not is dependent on her own labour. She labours outside her home from morning till evening. When she comes home, her husband will be waiting to snatch her hard-earned money which the only source to feed the family. If the woman refuses to give the money the husband beats her up. (Ghosh 58)

This is what is exactly drawn by Gogu Shyamala in 'Father May Be an Elephant and Mother Only a Small Basket, But...' where the wife comes home after the whole day's work

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with some amount of money the husband beats her for not giving him the money for drinking. Father is the ultimate authority in the house that cannot be questioned. In the family not only women but children also become victims of this kind of incidents. The fear functions directly and indirectly in the family. This kind of violence affects the children's psyche. The girl narrator who witnesses this beating says,

But father did not stop. I felt as if I would die, watching my mother being beaten like that. My younger brother trembled and pissed in his pants. We did not have the courage to stop the father. We were scared that he might beat us too if we went near him. We were also scared that Mother might also die. (Shyamala 24)

### **Oppression within the Family**

This kind of animal like treatment is given to Dalit woman not by any upper caste men, but by her own husband. When somebody is beaten hard one thinks of taking the judicious action against him, but for a Dalit woman, how to feed the stomachs is more important than taking any judicious action. When he beats his wife his mother interferes and says, "How much will you beat her? Look at the injuries all over her body. You have made her helpless! How do you think she will work? (Shyamala 24) Dalit woman, just like a man, is capable enough to look after the family. "When you left us to wander around the country, she looked after your children and me. Anyone else would have left us to our fate. She starved her own stomach to fill ours." (Shyamala 24-25) She devotes herself to the welfare of the family. Though she is beaten, the next day she has to go and find work in order to feed her family.

### **Bonded Labour**

Most of the Dalit women are bonded labourers, and sometimes a child is born when they are working. For them the maternity leave does not matter. This harsh reality is depicted in this short story, "They brought the news that my elder sister had given birth prematurely. She had gone to work and she delivered there." (Shyamala 25) It is very much visible that there has been patriarchal family set up in the Dalit community. Kancha Ilaiah, the Dalit intellectual says that the patriarchy practiced in the Dalit family is more 'democratic' than the

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Hindu patriarchy. How can patriarchy be democratic? He says that the Dalit woman, most of the time has a right to abuse her husband and beat him back. (Ghosh 58) When a husband beats his wife his mother abuses him in public saying, “What will you do now, a shameless idiot? I gave a birth to a good-for nothing fellow.” (24)

### **Father and Mother Images**

At the end of the short story Gogu Shyamala comes with a saying “Did the elders say in vain that ‘an elephant-like father may go, but the small basket-like mother should stay’?” (Shyamala 26) Through this saying she may be justifying that only a woman can understand a woman, woman is capable enough to carry out all the jobs that men do. Thus this short story gives a realistic picture of the Dalit family.

The father image depicted in the ‘Raw Wound’ is totally different than the father image in ‘Father May Be an Elephant and Mother a Small Basket, But...’ In the later story it is the father who has been seen as a problem to the family. He is drunken who hardly pays any attention to his family and family affairs. His wife works. He too sometimes works. He was blamed for stealing but later it is proved wrong. He beats his wife for not giving him money for drinking alcohol. This kind of domestic violence is not there in the ‘Raw Wound’ because the father here is capable enough to fight with the upper caste Hindus, whereas the father in ‘Father May Be an Elephant and Mother Only a Small Basket, But...’ is unable to fight back with the upper caste people. And therefore he exercises his power in the domestic sphere. He abuses and beats his wife. His mother at one point mentions, “If you have the balls go show this anger to the people (upper caste people) who called you a thief.” (Shyamala 24) But his inability is very much understood. He cannot exercise his power outside his house.

### **Common Evil is Depicted**

Thus Gogu Shyamala, as a Dalit writer and social activist has been pointing out the evil practices in our society which led to institutionalising violence. She does not blame the Dalit male for the subjugation of Dalit women; at the same time she does not celebrate Dalit male being the ideal figure. She gives us a reminder that the caste Hindu male and female attitude towards the Dalit is yet to change. The Impartial depiction of the community can be seen in her short stories. Dalit women writers are much aware that in future they have to be

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more conscious in maintaining their uniqueness among the other movements. Ghosh, a scholar of Dalit literature, warns, “The Young Dalit women should not get subsumed in the relatively micro identities of mainstream progressive movements such as male Dalit movement or the upper caste feminist movement.” (Ghosh 59)

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## Aspects of Convergence between Abdul-Qaher Al-Jurjani's Theory of *Al-Nadhm* and Some Principles of the London School of Linguistics

Dr. Amer Fael Belhaf

Dr. Nasser Omer Mubarak Al-Tamimi

Dr. Rais Ahmed Attamimi

David Rock

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### Abstract

This study examines a number of aspects of convergence between Abdul-Qaher Al-Jurjani's theory of *Al-Nadhm* and some of the principles upon which the London School of Linguistics is based. The study is divided into three sections. The first section deals with

**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

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meanings of grammar and systemic grammar. An explanation of the linguistic context is then given in the second section. Finally, the third section presents and discusses the concept of collocation. The study identifies eleven aspects of convergence between the two schools. This similarity is attributed to chance, as Abdul-Qaher Al-Jurjani on the one hand and Firth and his fellows on the other hand were working in discrete areas of linguistic analysis. Chance is not uncommon in this field, as researchers working independently shed light on different aspects of the humanitarian, social and psychological phenomenon, i.e. language.

## **Introduction**

Language is described as a common, human, and a social phenomenon (Sapir, 1921). It is one of the most important and characteristic forms of human behavior, a container of thinking, a criterion of the civilization level and progress that nations have reached and a record of the level to which education and advancement have attained (ibid). For these reasons, researchers since ancient times have embarked upon studying language, codified its rules and designed curricula for its transmission. They have also divided it into many branches such as syntax, criticism and rhetoric.

Languages have diversified greatly since ancient times, and so have the methods and techniques applied to its study. However despite the variety of approaches to studying languages (for example historical, descriptive, comparative and integrative) there is something in common between languages. Consequently, similarities and correspondences in the ways in which language is theorized can be observed in Eastern and Western approaches. These correspondences could be a result of the influence of one 'school' on the other, but could also be the result of independent research and theorizing. This study then attempts to investigate a number of convergences between the views of Abdul-Qaher and those of London school of linguistics to affirm the notion that "language is a common human phenomenon" (Sapir, 1921).

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## The Theory of *Al-Nadhm*

Abdul-Qaher Al-Jurjani (2007) advanced his famous theory, *Al-Nadhm* (i.e., the theory of construction or structural relations of languages, hereafter referred to as *Al-Nadhm*), in his compilation *Dala'il Al-E'jaaz (Signs of Miracles/ Intimations of Inimitability)*. This theory has remained a valid reference for Arab researchers concerning rhetoric, criticism, linguistics, and syntax ever since it was advanced. However, scholars have studied it from a number of angles and proposed applications, implications and revisions. Some researchers claim that the theory still needs to be further studied and carefully examined. According Estitah (2003:125):

“The theory of “*Al-Nadhm*, which is propounded by Abdul-Qaher Al-Jurjani, is considered to be an example of outstanding Arabic thinking in criticism and rhetoric. Many studies had been conducted on this theory and some of its linguistic, critical, and rhetorical aspects; nevertheless it still needs to be studied further in order to reveal its mystery and bring out the latent aspects within it. In future, it could form the basis for an extensive Arabic theory of linguistics, particularly in structure, semantics, criticism, and rhetoric.”

Whoever deeply studies this theory can affirm its preeminence in the field of Arabic linguistic theory. Further careful study may reveal that its thought precedes certain modern linguistic Western theories. One of the earliest scholars who brought to the attention of public, the idea of "*Al-Nadhm* away to syntactical research" was Mustafa (1937). He had faith in *Al-Nadhm* as a means to free Arabic syntax from the strict restrictions imposed by grammarians, to rescue it from enslavement to inflections, and to modernize it concerning structure and meaning. He stated (1937:16):

“Along time later, Abdul-Qaher Al-Jurjani, who died in 471 a. h., proposed in his book (*Dala'il Al-E'jaaz*) "*Signs of Miracles*" a new method of syntactical research. He surmounted the usage of inflections and signs of parsing. He

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illustrated that speech has grammar and proposed that following the rules of grammar is the way to clear understanding. Speech loses its meaning and purpose when it is modified, i.e. when the rules of grammar are broken.”

*Al-Nadhm* theory, according to Abd al-Qaher, is neither inflexible nor a clutched at theory; rather, it is grounded on knowing the lurking beauty, creativity and eloquence intended by speakers. Further, as Al-Janadi (1990:122) commented, it is “a startling summons to study syntax with a new way that rests on sensation, taste, and well-chosen expressions instead of the traditional approach, which is concerned about parsing and exhibiting the possibilities regarding parsing aspects that could impair and distort the meaning”.

### **Suggestion for the Regeneration of the Theory of *Al Nadhm***

Undoubtedly, the traditional approach that was followed by earlier grammarians served syntax well, evidencing the sophistication and control which science requires in a way that cannot be denied. Yet their strenuous efforts, or at least some of them, could have been moderated and balanced by the views of Abdul-Qaher as expressed in his theory *Al-Nadhm*. This theory could also, according to Hassan (1979:18), contribute towards the clarification of functional meaning in grammar. He also thought that “studying *Al-Nadhm* and what related to its construction and structure is one of the greatest contributions made by Arabic culture towards clarifying the functional meaning in context and structure”. Indeed, the concern of syntax, according to this vision, is no longer limited to inflections, or viewed as inflexible. Thanks to the thought of Abdul-Qaher, syntax becomes also concerned with structure, affixation, meaning, and context. It also becomes the new revived functional syntax. Mustafa (1937:20) took precedence over many other researchers when he called for regenerating this notion. He also deemed it a new method of syntactical research, stating that “the time has come for Abdul-Qaher's thought to be revived and to be the way forward in syntactical research. Our minds have awakened and been freed and our linguistic sensations have been refreshed”.

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## **Effect on the Study of Linguistics**

Apart from the views of Ibrahim Mustafa on regeneration, we will examine the importance of "*Al-Nadhm*" with its elements and various branches in studying linguistics. Perhaps one of the most significant aspects is the convergence between the views of Abdul-Qaher and current linguistic Western views on a number of principles. For example, the notion that language is the basis of thinking, meaning is the origin, and a word indicates the idea (Murad, 1983:161-67). In addition to these principles, the researchers of the current study believe that there are linguistic convergences between the notions of *Al-Nadhm* of Abdul-Qaher and some fundamental linguistic insights upon which the London School was established. London School pioneers such as John Rupert Firth, Michael Halliday, Margaret Berry and Stephen Ullmann identified these springboards in systemic grammar, context, and collocations. Therefore, this research is limited to the three aspects of convergences for two reasons. The first is that these three aspects represent the foundations of research for the two schools. The second is that the researchers believe that the aspects of convergences between the two schools are obvious and clear. Therefore, the researchers will subdivide the hypothesized aspects of convergence into three sections: *Al Nadhm* and Systemic Grammar, Context and Collocations. Each section starts with a presentation of the views of Abdul-Qaher followed by the views of the London linguists in attempt to demonstrate the aspects of convergences between the two schools.

## ***Al-Nadhm* and Systemic Grammar**

*Al-Nadhm* is an Arabic, Islamic, and linguistic thinking brought to light by Abdul-Qaher Al-Jurjani during the fifth century a. h. As for systemic grammar, it is a London based, Western, and linguistic thinking that has been influential in recent decades. Are there any similarities between the two ways of thinking?

## **Definition of *Al-Nadhm* and Systemic Grammar**

Abdul-Qaher (2007:52) initiated discussions of *Al-Nadhm* by saying that "*Al-Nadhm* is attaching words together and stemming one from the other. Speech is divided into three parts;

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noun, verb, and preposition.” He differentiated between systematic prepositions and systematic speech when he stated that the construction of speech is related to the impact of semantics and the arrangement of meaning of words in accordance with the way the meanings are arranged in the mind. Therefore, it is a kind of ordering (*Al-Nadhm*) in which the situation of one part of it in relation to the rest is taken into consideration; it is not that kind of placement that means joining one thing to another in a random manner (ibid). He also added that “ I know that if you inquired yourself, you would certainly find that neither systematic speech nor order is valid till they are attached, and grounded one on the other” (ibid:101).

Word order or sequence (*Al-Nadhm*), according to Abdul-Qaher (2007), is only achieved when there is an interrelated relationship among words such that they depend on each other until they are structured and tied up together. Connecting, linking or constructing words is meaningless if you do not take a noun and make it the subject or the object of a verb, or take two nouns and make one the predicate of the other. *Al-Nadhm* is simply composing speech in a way that the science of grammar requires, functioning according to its laws and principles. Thus, *Al-Nadhm* relies on selecting the optimal choice among a number of available linguistic choices. Moreover, it is systematic verbal units which deliver information controlled by syntactical rules in the same linguistic context, as will be explained in the next section.

### **Convergence of *Al Nadhm* and Systemic Grammar**

The current researchers believe that the London School’s concept of systemic grammar converges with the concept of *Al-Nadhm* originated by Abdul-Qaher. Systemic grammar can be defined as the linguistic views that appeared among the scholars of the London School. These views were formalized by the school’s pioneer John Rupert Firth (Butler, 1985) and were later developed by his student Michael Halliday (Halliday, 1961). Firth’s followers persevered in developing this framework which is one of the most central theories of the London school. These rules are concerned with linguistic elements such as structure, reliance on meaning and order. One of the principles of this theory is the functions of structure that identify to a considerable

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extent the structural and syntactical characteristics. In view of systemic grammar, syntax is founded on the principle of the multitude of functions of the language in accordance with structure or syntactical construction. Language, therefore, is an affluent where ideas and feelings can be expressed. In Halliday's (1994) views, systemic grammar has three linguistic functions represented by structure connected to the linguistic activity and the social structure. These functions are carried out by three means: ideational, interpersonal, and textual.

Firth defines systemic grammar as "a set of mutually exclusive options that come into play at some point in a linguistic structure" (Palmer, 1968). Berry (1977), another pioneer of this school, believes that speech consists of a set of linguistic units that are connected towards the same contextual goal that appears in one organized segment.

The slightest comparison between the views of Abdul-Qaher and the London linguists would elucidate a convergence between the concepts '*Al-Nadhm* and Systemic Grammar', and a shared emphasis on the importance of selection of speech elements in setting up the linguistic structure systematically with regard to utterances and the denotations of those utterances. Furthermore, both views demonstrate a similar contextual focus, where speech and linguistic units are organized and structurally attached. *Al-Nadhm*, according to Abdul-Qaher (2007:122), rests on the basis of a syntactical approach. For him, *Al-Nadhm* therefore is considering the syntactical rules and working in proportion to their principles and approaches. His thought on this issue is seen in the following excerpt: "it is known that *Al-Nadhm* is merely framing speech as syntax requires, following its rules and principles, and knowing its approaches that were put". This syntactical approach appears in the utterances, meanings, and contextual relations. Additionally, the rhetorical approach is added to the syntactical approach to show the explanations of the notion of *Al-Nadhm* in eloquence, rhetoric, and carrying out patterns of metonymy and figure of speech (Azzam, 1998:24-25).

## **Systemic Grammar**

Systemic grammar is a method of structural/ synthetic analysis adopted by London School (Sampson, 1980). It has three levels. The first level is the form which deals with organization of the part of speech in a way that makes sense (grammar and vocabulary). The second level is the subject matter which is related to the phonic or graphical aspects (phonics and writing). The third level is the context which means the relationships between the form and the situations (Halliday, 1994). For the London School linguists, 'form' is closer to Abd al-Qaher's 'meanings' or 'meanings of grammar', since it is a group of grammar rules and vocabulary put in order to form the language. Subject matter, according to the London linguists, is what is written or spoken. This view is possibly equivalent to 'utterance' according to Abd al-Qaher. Similarly, 'context' with its relations is the same for both sides as will be illustrated in the section of context.

## **Meanings of Grammar and the Syntactic Form**

It was previously stated that Abd al-Qaher's theory '*Al-Nadhm*' is based on considering syntax and knowing its methods. Abd al-Qaher also states that '*Al-Nadhm*' is merely framing speech as syntax requires, follow its rules and principles, and knowing its approaches that were put in such a way that its rules wouldn't be broken (Abd al-Qaher, 2007). In Abd al-Qaher's theory of *Al-Nadhm*, "speech" means a set of utterances, yet these utterances should comply with the rules and principles of syntax in accordance with the approaches laid out by the grammarians. In that manner, '*Al-Nadhm*' to him is based on considering syntax and recognizing its approaches without deviation. Abdul-Qaher confirmed this notion repeatedly as he stated "You wouldn't perceive a speech that was described as correct or incorrect systematically, or had a particular trait, unless a source of the correctness, incorrectness, or trait is found, thanks to meanings of syntax and its rules" (Abd al-Qaher, 2007:123).

## **Parsing vs. Meaning of Syntax**

“Meanings of syntax”, as referred to by Abd al-Qaher, is not the same as parsing, because “having knowledge of parsing is common among Arabs and is not equivalent to what can be deduced by thinking” (Abd al-Qaher, 2007:337). Rather, it is a pattern of analysis that requires a general comprehension of a text as well as an understanding of its meaning and a joining of the syntactical rules to purposes and ideas. Thus we bypass the notion that it is limited to diacritical marks added to inflections. Abdul-Qaher spoke about "meanings of grammar" “considering it as the way to identify the style. In fact, Abdul-Qaher, rather than dismissing syntactical rules as merely abstract, considered them crucial and considered them carefully, regarding them as a means of literary text analysis and a way to understand style. Rather than ignoring critical terms and concepts, he regarded them all as tools and ways to analyze and comprehend speech in a deeper and better way (Estitah, 2003).

The concept of “meanings of grammar” acts on the basis of the following three elements: first, bypassing strict standard rules and the restrictions of inflections; second, analyzing the speech thoroughly by considering meanings of grammar as means and third, achieving the optimal understanding and the deepest comprehension of a given text artefact.

## **Signs of Miracles**

Meanings of grammar in (*Dala'il Al-E'jaaz*) "*signs of Miracles*" are presented in conjunction with the notion of attachment of parts of speech together with a causal relationship. Attaching also has three elements: first, attaching a noun to a noun, for example being its predicate, circumstantial phrase, or appositive; second, attaching a noun to a verb acting as subject or object and third, attaching a preposition with subject and verb (Abd al-Qaher, 2007). Al-Dhamin (1979:49) commented on these meanings when he stated that “these are the ways of attaching one part of speech with another, which are the meanings of grammar and its principles, that show how speech cannot consist of one part only and that there has to be a predicate as well as a subject. These two are the basis of the notion that no speech can be formed out of merely a proposition, a verb, or a preposition with a noun except for vocative particle. Therefore, ‘Al-

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*Nadhm*', according to Abd al-Qaher, is nothing but a rule of syntax (ibid). Thus the concept of meanings of grammar according to Abdul-Qaher is a linguistic analysis that depends on the rules established by grammarians without a total submission to the diacritical marks of inflections, considering that the linguistic analysis should aim at achieving understanding and comprehension without being contented with formal and standard rules and then memorizing and regurgitating them.

### **London School and the Meanings of Grammar**

So is there a concept that is similar to "meanings of grammar" in the view of the London School of Linguistics? The linguists of this school have spoken about a linguistic concept which is "the form of syntax". Some of them believe that language provides different syntactical possibilities that are used differently, more than the fact they are used for one semantic function (Halliday, 1994).

In this vision, it is understood that language shouldn't be used according to standard and strict rules, but it should be revived and varied. Moreover, syntactical rules can be applied in various ways, so that a rule need not necessarily have only one function. But the real question is 'how could these functions be balanced and be controlled?' To answer this question, Margaret Berry (1975) stated that she does not find a sense where those different functions can be balanced. The syntactical form is the only unchangeable in comparison with the sets of limited utterances. A number of researchers call this form 'syntactical actualization' and believe that it is the way we understand the syntactical meaning (Estitah, 2005:203).

The convergence that can be observed between the thinking of Abdul-Qaher and the London linguists is concerned with "meanings of grammar/syntax", where the strict standard rules are bypassed and meanings of grammar is perceived as the best way to achieve comprehension through linguistic analysis.

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## The Meaning is the Basis

Abdul-Qaher believes that a writer should lay down his/her words on the basis of what the syntactical rules call for. He/she also has to realize that *Al-Nadhm* is set up by meaning and not by utterance. Abdul-Qaher (2007:102) expressed this view when he stated that

“[i]n *Al-Nadhm*, the utterance is dependent on the meaning. Parts of speech are set in order in utterance due to the order of meanings inside the mind. If these utterances have no meaning and are merely sounds and echoes of letters then they will have no effect on the mind. In addition he said “Once you finish arranging the meanings inside your mind, you will no longer need to think about arranging the utterances. Rather, you will find them already arranged, since they are dependent on the meanings. Having the knowledge of the positions of the meanings in the mind is having the knowledge of the utterances that the speech denotes.”

*Al-Nadhm* to Abdul-Qaher does demand the meaning, though it shouldn't be understood that he put aside the utterance. This is not the case, since we cannot visualize *Al-Nadhm* without an utterance, or in which the utterance is useless. In fact, *Al-Nadhm* is achieved through harmonies between meaning and utterance.

The meaning also emerged earlier from the London linguists that whatever doesn't make sense cannot be correct syntactically. One of the examples they gave was "The boy is pregnant", so if this sentence is to be considered incorrect in English then it is so by reason of the meaning. What is incorrect in terms of form cannot be correct syntactically (Yule, 2006). This vision also indicates that meaning is essential and complements syntax and it cannot be considered insignificant. Consequently, the sentence, "The boy is pregnant" might be correct syntactically, but is incorrect semantically. What is concerned here is that both visions agree that the meaning is the basis on which the linguistic structure is depended.

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## Arab Grammarians and Sentence

It is worth mentioning that the earlier Arab grammarians had long ago thought about the sentence "The boy is pregnant" and considered its equivalents when they famously stated "parsing is a branch of the meaning". Hassan (1979:372) commented on this statement when he said that it is "one of the inclusive of speech, if we by parsing understand the meaning of analysis, since analysis cannot be performed unless the functional meaning is understood for the construction of the context".

## Order

Abdul-Qaher (2007:107) mentioned the concept of order in his book (*Dala'il Al-E'jaaz*) "*signs of Miracles*". He discussed the two types of order which are the verbal one when speech is attached to one another and the abstract one when meanings are arranged inside the mind. As for the Arabic syntax, the concept of order is widely discussed in different subjects. Thus, the order of the subject of a nominal sentence is to precede, the predicate to stay behind, and link comes after the relative pronoun. Hassan (1979:207) had elaborated on the order and considered it as a verbal marker of the attachment markers.

Halliday and the London School advanced two concepts of structure, which are order and accuracy. Halliday meant by "order" the measurement of sizes of grammatical units; moreover he divided it into the minimal unit of meaning, i.e. the morphological unit (the morpheme), and the biggest unit (the sentence). On the other hand, accuracy according to him is the criterion of the grammatical correctness of the phrase (Sampson, 1980).

## Difference in the Views Relating to Order

The concept of order in the view of the London linguists indeed is different from Abdul-Qaher's, as such from the view of Hassan in the relations of attachment. Yet it is in agreement with the tradition of Arabic syntax. There are different sizes of grammatical units in Arabic syntax, such as (t) as a subject, and (na) of subjects as well as objects. So these are smaller units

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that are joined with verbs to form a bigger unit or the biggest one, which is the sentence. Equally, there are the subject of a nominal sentence and the predicate which each is regarded as a small unit, but when joined together they form a bigger unit which is the nominal sentence, and so on. It is conventionally accepted that *Al-Nadhm* of Abdul-Qaher is a part of the Islamic Arabic tradition of language and syntax. Estitah (2003:206) had shown the correspondence of the Londoner concept with what is stated in the Arabic syntax. He also illustrated this by giving an example that restated the concept when he said “the concept of the Arabic order corresponds with its concept in this theory. The Arabic sentence can take the position of one word, and this happens in the case of that which can be parsed. Thus, there are smaller units within bigger ones; that is, units which contain a set of levels”.

## **Context**

Context has been extensively studied in recent years by Western and Arab researchers. Most of them have agreed that context has a role in determining the meanings of words and sentences. For the word, according to them, exists in a context, which means that its meaning cannot be specifically determined without it and a word in isolation doesn't make sense. For example, Antoine Meillet (1926), a French linguist, stated the meaningful word is the word that exists in a context. Similarly, Firth (1935:37) states that “the complete meaning of a word is always contextual, and no study of meaning apart from a complete context can be taken seriously”. Bisher (1969: 153) believed that “a word in isolation doesn't make sense, for there has to be a context that shows its meaning”. So how is the context defined by Abdul-Qaher and the linguists of the London School?

## **Definition of Context: Abdul-Qaher and the London Linguists**

Context relates the surrounding situation in which an utterance is uttered in speech or a sentence is written in writing. Contemporary linguists have divided context into two kinds, a linguistic context and a non-linguistic one, perhaps conventionally called "situational context". The linguistic context is simply the language surrounding the sentence or utterance; it is the

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specific language forms that come before as well as what comes after a particular feature we might be looking at. Situational context, however, as the name would imply, relates to the surrounding situation in which the utterance is made. This includes the location, the audience, as well as what is actually occurring before and during the uttering of the utterance. They have taken an interest in both kinds of context by studying, researching, and considering them as effective factors to send the linguistic message. Likewise, Abdul-Qaher took interest in context centuries ago, and emphasized the significance of context in the process of communicating the meaning as well as achieving comprehension, along with its importance in '*Al-Nadhm*'.

So after the linguist or the writer harmonizes utterances with meaning, then the role of the contextual relationships comes into place. Abdul-Qaher (2007:101) discussed this by stating that "this surely goes without saying that meanings of grammar and order cannot be applied till the speech is attached one to another, formed upon each other, and it becomes causal". If we refer back to his concept of '*Al-Nadhm*' as "attaching speech one to another, and making them causal". It becomes clear to us that this attaching followed by composing words as well as sentences, arranging the meanings, and the concurrence of denotations can actually be found in a context.

The context, according to the London linguists, is a concept that concerns with the interpretation, the ideology, and the entire outside world. The attention given to context is considered to be one of the most important defining characteristics of the school. The interest was first taken by the school's pioneer, Firth (1957:195) as he explicates the context in his point of view as "a number of processes that accompanies performing the language and its communicative functions for both the speaker and listener". It is divided into two kinds, linguistic context and context of situation. Firth believes that the linguistic context gives the word or the phrase a specific meaning in a conversation or a text. It also excludes the other meanings that could be intended in some other conversation or text (ibid).

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## **Context and Meaning**

Following Firth, the research in the scope of context has been broadened by his students, particularly Ullmann (1963), who expanded his study on context and its relationship with meaning. Ullmann quoted from his teacher that the theory of context has laid down measures for expounding the meanings by sticking to what Professor Firth had called arranging the facts in a series of contexts, which means that each of the contexts involves another one and has its own function. Each is also a part of a larger context, and it has its own position that we can call it a 'culture context' (ibid).

Ullmann (1963) continued saying that the word 'context' has been used recently to refer to several different meanings while the only meaning that concerns our issue is in fact its conventional meaning. The role of context in the interpretation of a linguistic unit has long been considered, even if from different perspectives: from the view that regards context as an extralinguistic feature, to the position that meaning is only meaning in use and therefore, pragmatics and semantics are inseparable. Still, context, both linguistic and situational, is often considered as an a posteriori factor in linguistic analysis. In another words, "the complete meaning of a word is always contextual, and no study of meaning apart from a complete context can be taken seriously" (Firth 1935: 37). Thus, if we made a convergence between Ullmann and Firth and what is stated by Abd al-Qaher, we would find that both share the same estimation of the value of the context, and both realize its role in clarifying the meanings of words and sentences through their positions. They also correspond in dividing it into two kinds, a linguistic one that concerns with utterances and a non-linguistic one that concerns with the non-linguistic elements or what is known as the situational context.

### ***Kinds of Context***

There are different kinds of context. One kind is described as a linguistic context and the other as a situational context.

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## **Linguistic Context**

Linguistic context is often alternatively termed as co-text, which refers to the linguistic units preceding and/ or following a particular linguistic unit in a text. Al-Kholi (1982:156) defines linguistic context as “the linguistic surrounding that embrace a sound, a phoneme, a word, a phrase, or a sentence.” Consequently, it is a spoken event that is based on the sounds uttered by the speaker. Usually, the utterance is preceded by a visualization of what the utterance could intend. On the basis of the event along with the visualization, the sentences and oral phrases are built. In addition, it is the consequence of using the word within the order of the sentence when words contextualize/ become consistent with other words which give them a specific and a precise meaning. Therefore, the meaning in the context is in contrast with the meaning presented in the dictionary, because meanings in dictionaries can be various with many possibilities, while the contextual meaning on the other hand is a meaning with a limited range of possibilities and particular characteristics that cannot be diversified (Halliday, 1961).

Abdul-Qaher (2007:96) discussed the linguistic context several times, and devoted his attention to it. He said that “the value of the word is clarified through its relationships with the other words”. These relationships still need to be restricted to particular rules, principles, and approaches. Moreover, it is compulsory to consider the meaning of the words in context, otherwise speech wouldn't make sense.

According to the London School, the linguistic context of a word is the set of other words used in the same phrase or sentence. The surrounding co-text has a strong effect on what we think the word probably means. This indicates that the context is not simply a spoken set but is rather a set dictated by the position, functions, and the relationships of these words (Suzanne, 2004). We believe that this linguistic context definition is conceptually convergent with the view of the London School and of Abd al-Qaher. The convergence appears in the mutual view that linguistic context is a spoken event preceded by mental representation. Both agreed on the systematic, the existence of relationships that influence structuring the words or the sentences.

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Added to that, each word has a position that these words are limited to syntactical and indicative principles that create the linguistic context.

Firth and his students after him discussed this kind of context and agreed on its role that determines the intended meaning. Ullmann (1963) indicated that only the context can make a distinction between the conceptual and associative meaning for a word such as "freedom". She states that only the context can determine whether the word should be considered as a morphological conceptual expression or an associative emotional expression (ibid). According to Ullmann (1963), the context can specify the area of the meaning and it could single out the limits of this word in any particular situation. Thus, the context is the only thing that could demonstrate whether a word such as "run", for example, can be distinguished in terms of its syntagmatic relations (1) running along the road; (2) running a business; (3) a run on the bank; and so on. But the method in field of semantics would be to compare "run" in the first sense with words to which it stood in paradigmatic relation, such as "walk", "skip", "crawl"; and to compare "run" in the second sense with "control", "operate" and "direct". In this way a "field" very much like Saussure's "associative field", or system of paradigmatic relations, may be constructed.

Ullmann (1963:64) states that "the true meaning of a word is to be found by observing what a man does with it, not what he says about it" Likewise, Firth (1957:190) argued that "the use of the word 'meaning' in English is subject to the general rule that each word when used in a new context is a new word".

Firth was concerned with the social side as well, also called social context. He realized the importance of this kind of context in the process of conveying the meaning and achieving comprehension (Palmer, 1968). He further realized that making use of it could help speakers and writers communicate effectively (ibid). This kind of context can perhaps be discussed in the second kind of context which is called situational context.

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It can be precisely said that there is an obvious convergence of the conception of linguistic context between Abdul-Qaher and the London linguists. They both consider the word as a brick in linguistic structuring and both limit this structuring to syntactical and indicative relationships. Further, both see that context determines the intended meaning, as they believe that there is also another kind of context that should not be ignored which is "situational context" as it will be discussed in the following section.

### **Situational Context**

The situational context is defined as “a setting of context in which communication happens between two speakers. It covers the time, place of the dialogue, the relationship between the speakers, the mutual values of the parties, and the conversation, which have already been made” (Al-Kholi, 1982:259). Consequently, this context is non-linguistic one that concerns the surroundings of the spoken act such as time, place, relationships, and values. It is closer in meaning to *Al-Maqam* i.e. situation which earlier Arab scholars had extensively written about, in particular rhetoricians such as Abd al-Qaher. Abdul-Qaher (2007:71) had highlighted *Al-Maqam* the (situation) more than once, especially when mentioning information or a certain story. He also explained that uttering an expression like "Subhaan Allah" - Glory to God - could be a sin if it was said in a situation of sin. In this position and many more, Abdul-Qaher was attempting to convey that *Al-Maqam* i.e. the situation, which is a non-verbal context that has no sounds or words, has crucial importance in *Al-Nadhm*, conveying the meaning, and expressing it enough to guarantee achieving comprehension. It is very important that in case of neglecting it, the meaning could turn upside down.

It was said earlier that the situational context is the second kind of context according to Firth, and that his students carried on demonstrating the role which plays. One of them is Ullmann (1963:39) who said one word could in cases of emergencies replace a full utterance as in the exclamation (Fire!). In this case, the physical movement, intonation, and the situational context all provide us with the essential clues to understand. The term "Context of situation" is

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associated with Firth (1957) who thought of meaning in terms of the situation in which language is used.

### **Elements of Situational Context**

According to Firth (1957) the situational context is made up of three elements. These elements may be expressed as follows: first, the relevant objects which mean the surrounding objects and events, in so far as they have some bearing on what is going on; second, the participants in the situation and their action: what referred to as persons and personalities, corresponding more or less to what sociologists would regard as statuses and roles of the participants. It referred also to what participants are doing, including both their verbal and non-verbal actions and third, the effects of the verbal action: What changes were brought about by what the participants in the situation had to say.

These three elements of situational context indeed bear a resemblance to *Al-Magham* (situation) in the view of Abd al-Qaher, since situation to him as well as to other Arab rhetoricians is embracing the circumstances of performing the situation. Those circumstances undoubtedly involve the speaker, the listener, the setting related to the spoken event, and the impact that all the above elements make (ibid). The situation, according to Abdul-Qaher cited in Estitah (2003:126), appears to be one of the three crucial components of the language, for Abdul-Qaher “the language consists of three main components which are cognitive requirements, context, and situation”.

### **Linguistic Context and Situational Context**

The researchers of this present study interpret from what has been said that the situational context is similar to *Al-Magham* (situation); hence, the context in Abd al-Qaher's linguistic system is a linguistic context and not a situational one. Estitah (2003:129) had differentiated between the situation and the linguistic context stating that “the situation is the situation where speech is employed; as such it is different from the concept of context which is the spoken aspect

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Dr. Amer Fayal Belhaf, Dr. Nasser Omer Mubarak Al-Tamimi, Dr. Rais Ahmed Attamimi and David Rock

Aspects of Convergence between Abdul-Qaher Al-Jurjani's Theory of *Al-Nadhm* and Some Principles of the London School of Linguistics

of the language. So, the situation is a linguistic function, while the context is an illustration that surrounds that situation”.

*Al-Maqam* (the situation), being one of the three key components of the system of language to Abd al-Qaher, is considered as a confutation to the ones who view that *Al-Nadhm* is a mere linguistic context. Yet, this does not mean that the situation is excluded, or that we cannot imagine a situation without context, as there has to be a consistency between the two. The ancient rhetoricians said that "there is a context for every situation". Here they gave priority to the context over the situation to show its significance and to link it with the situation. If we realize this, we proceed from there to an appreciation that context is not underestimated in Abd al-Qaher's theory of *Al-Nadhm*.

If we go back to Firth, we find that he depends on four levels to help him ascertain the meaning of a word or a linguistic meaning (Miao, 2004). These levels are: first, analyzing the linguistic context phonetically, morphologically, syntactically, and lexically; second, analyzing the character of the speaker, listener, and the surrounding circumstances of the speech; third, analyzing the type of the spoken function as compliment, satire, or request and fourth, clarifying the impact that the speech makes on the listener as disagreement, confirmation, denial, delight, or pain (ibid).

As a matter of fact, this view does also converge with the view of Abdul-Qaher in terms of his theory *Al-Nadhm*, since this theory cannot be a whole if it is made up of one element or level, but other elements should be joined as utterances, meanings, cognitive requirements, syntactical rules, context, and a situation. There should be also a manner of linguistic analysis that takes into account the different levels. Joined together, all these elements would lead to form an acceptable speech that makes an acceptable impact on the mind.

Hassan (1979:18) had affirmed that Arab rhetoricians did precede others investigating the context and viewing its influence on the speech. He states that “the rhetoricians had discussed the context nearly thousand years earlier, and acknowledged the two notions of context and situation as two basic elements of meaning analysis. Now this notion is considered today in the west to be one of the revelations that were discovered as a result of the adventures of the contemporary mind in studying the language”.

### **Collocations: Definition, Principles, and Kinds**

The collocation is a linguistic concept to some of the pioneers of the London linguistic school and it is originally a part of the context. However, some regarded it as an independent theory with its own principles and rules. So, what is meant by this concept? And are there any convergences between collocation and the views of Abdul-Qaher in the *Al-Nadhm*?

#### ***The Definition and Principles of Collocation***

The researchers of the current study mentioned earlier that Abdul-Qaher created the notion of *Al-Nadhm* by relying on attaching speech elements with each other and making it causal whereas the attachment is conditional on the consistency with the syntactical rules as well as the approaches of the grammarians. In addition, *Al-Nadhm*, according to Abd al-Qaher, depends on the sequence of utterances, the congruity of denotations and the concurrence of the meanings in a manner which the mind requires. Collocation is essentially a lexical relation and not subject to rules but to tendencies. In Firth’s original insight (1968:182), collocation is “the company that words keep” or “actual words in habitual company”. Collocation was defined as “mutual expectancies” (ibid: 195), where words tend to co-occur with other words in certain environments with significant frequencies. Collocation exists within a system of language whereby lexis is elevated to a level comparable to that previously reserved for grammar.

A number of different interrelated levels, from phonology to lexis, grammar and the situation in which the event takes place, or “context of situation” creates a “spectrum of

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Aspects of Convergence between Abdul-Qaher Al-Jurjani's Theory of *Al-Nadhm* and Some Principles of the London School of Linguistics

meaning” (ibid:203) within the system of language (Firth, 1957:222). The consequence of this is that the speaker is not free to choose any vocabulary item within a structural framework but is instead restricted by a “complex of contextual relations” (ibid:19) that is created by the interrelation of these levels. Firth attached enough importance to this “level of meaning” to propose setting up a separate collocational level of analysis of language, in addition to situational, syntactic, phonological and other levels. Thus he stresses the role of context in determining the meaning.

Therefore, if we examine Firth’s definition of collocation, we would find that it is to some extent similar to what Abd al-Qaher's statement concerning the composing of words, the sequence of words in sentences, and the congruity of denotations with the meanings arranged as the mind requires. Thus, both of the visions agree on using two separated lexical units, where one word usually follows another and collocation is seen as lexical units that are mandated to be used together in conformity with particular relationships.

According to London linguists, collocation is grounded on the following rules. First, it only concerns with the linguistic context, also known as co-text, namely it tends the list of the collection of words that could collocate with a word. Second, it emphasizes showing the syntactical and morphological characteristics as it uses them to determine which context they could exist in. Third, it doesn’t consider the sentence fully meaningful unless it is composed in accordance with the grammatical rules, considered the consistency of the occurrence between the words of the sentence, and being accepted by the native people of this language (Omer, 2006).

Abdul-Qaher gave much attention to the syntactical rules and the necessity of considering them as central in the process of determining the contexts. Some of the important grammatical rules of Abdul-Qaher here called 'meanings of grammar" as well as methods of attachment, are as follows: first, attaching a noun with a noun, like being its predicate, circumstantial phrase, or appositive; second, attaching a noun with a verb, like subject, or an object; third, attaching a

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preposition with them. Accordingly, a grammatical Arabic sentence cannot be considered correct and true unless it is formed on the basis of these meanings and rules.

### **Comparison of Collocation and Principles of *Al-Nadhm***

The following chart shows the comparison between the concept of collocations and some of the principles on which *Al-Nadhm* of Abdul-Qaher is based:

<b>Collocation</b>	<b>Al-Nadhm</b>
Concerns with the linguistic context	Concerns with the context
Shows the syntactical and morphological characteristics	Shows the meanings of grammar
The sentence is formed according to grammatical rules.	Following the rules of grammarians

### ***Kinds of Collocations***

Firth (1957) divided collocation into two kinds: usual collocations, which exist in all types of speech, and unusual collocations, which exist in styles, as the case of authors and other creative writers.

When Firth (1957) discusses the second kind of collocations and speaks about the styles and the language of authors that is typically marked by the creation and beauty, it shouldn't be forgotten that Abdul-Qaher did give his attention to this type of collocation as well. He didn't settle for syntactical relationships in his theory of *Al-Nadhm*; rather, he also mentioned a number of other aspects of beauty as rhetoric and eloquence. This indicates that *Al-Nadhm* concerns with aspects of beauty. In fact, he elaborated for more than one chapter on the metonymy, figure of speech, the metaphor, and the analogy (Abd al-Qaher, 2007). In addition, he wrote a chapter expounding on taste and knowledge as two conditions to comprehend concepts (ibid) , as well as a chapter discussing the meaning of meaning, and the original styles, although this may be ambiguous to the ones who are unaware of the secrets of the Arabic language (ibid). He studied

**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

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many different lines for many poets and specified independent chapters for analyzing some quotations as he quoted Al-Boh'tory (an Arabic poet) (ibid). Abdul-Qaher (2007) did all this to confirm that *Al-Nadhm* is not standard and inflexible, but it rather aims at studying aspects of beauty, creation, taste, and examining the language of authors and creative poets. Abdul-Qaher (2007) specified a chapter showing the importance of various kinds of rhetoric as well as eloquence and he bypassed the syntactical and structural system concerning correctness or falseness. He searched for aspects of beauty in *Al-Nadhm*.

### **Styles and Language of Creative Authors**

Unquestionably, Abd al-Qaher's work is concerned with styles and the language of creative authors. When he read a certain work he may examine, admire or may criticize it when he did not come across the beauty he was looking for. Therefore, this literary concern is not independent, yet it is a part of the subdivided linguistic structure that he calls *Al-Nadhm*. It was previously mentioned that Abdul-Qaher added to his grammatical approach, in *Al-Nadhm* theory, a rhetorical approach. So we find that he discussed in his rhetorical fields of researches, the rhetoric and eloquence in the word and speech. He also talked about the simile, metaphor, the figure of speech, and the metonymy. According to Azzam (1998) a number of researchers noted that the rhetorical field of research was not merely theoretical to Abd al-Qaher. They were practical as well. Metaphor, metonymy, analogy and figures of speech are considered to be the requirements of *Al-Nadhm* theory.

### **Conclusion**

This research attempted to scrutinize a number of aspects of convergence of Abd al-Qaher's view of *Al-Nadhm* and some of the principles on which the London linguistic school was based. It was divided into three fields: the first one was *Al-Nadhm* and systemic grammar, the second one was about the context and the third was a discussion of the concept of collocation. The research ultimately comes to the following conclusions:

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Aspects of Convergence between Abdul-Qaher Al-Jurjani's Theory of *Al-Nadhm* and Some Principles of the London School of Linguistics

1. There is a convergence of the two visions of Abd al-Qaher's *Al-Nadhm* and the systemic grammar of the London school linguists. First, there is a resemblance between the terms of *Al-Nadhm* and systemic grammar by Firth. Second, both visions posit the existence of a single contextual field in which the speech and linguistic units are arranged and the attachment and structure take place.
2. The form according to the linguists of London seems to assimilate to "meanings" or "meanings of grammar". In *Al-Nadhem* theory of Abd al-Qaher, the "form" is defined as a set of grammatical rules and vocabulary that are organized to form the language. According to London linguists, the "subject", means the spoken or written form, and to Abdul-Qaher the 'subject' means "utterances, whereas the meaning of context is the same for both sides.
3. The researchers of the current study believe that there is a remarkable similarity between the meanings of grammar by Abdul-Qaher and the syntactical form in the view of the London linguists since both bypass the restricted standard limitations. Moreover, both set good examples of linguistic analysis to reach comprehension.
4. *Al-Nadhm* to Abdul-Qaher requires the meaning, and the meaning also appears to be favored to the Londoner linguists, for whatever can be meaningfully incorrect cannot be considered correct structurally and syntactically.
5. The concept of order to the Londoner linguists is in harmony with the Arabic tradition syntax and it is conventionally agreed that Abdul-Qaher and his tradition of *Al-Nadhm* is a part of the Arabic Islamic tradition of language and syntax.
6. The two visions underline the importance of the context and are aware of its part in clarifying the meanings of words and sentences. Further, they both agree on dividing the context into two kinds, a linguistic one that concerns with utterances and a non-linguistic one that pays attention to the non-linguistic elements known as "the situational context".
7. The researchers hold that the linguistic context to the London linguists conceptually corresponds to Abd al-Qaher's view. The correspondence is shown in the mutual way that the linguistic context is viewed as a spoken event which is preceded by a mental

visualization, agreeing on the system, the existence of relationships that determine structuring the words and sentences, and the dictum that every word should have its own position. Thus, the words that are keeping to grammatical and semantic create the linguistic context.

8. The situational context to the Londoner linguists involves the character of the speaker, listener, the circumstances connected to the spoken event, and the impact which the event makes. This context is closely similar to *Al-Maqam i.e. situation*, since Abdul-Qaher realized that *Al-Maqam* has a vital importance in *Al-Nadhm*, conveying meanings, and expressing it enough to have the comprehension achieved. *Al-Maqam i.e. situation*, according to Abdul-Qaher and many other Arab rhetoricians, involves the circumstances of carrying out the context and its current relations.
9. The concept of collocation converges to some extent with Abd al-Qaher's statement of creating the words and sentences sequentially uttered, semantically congruous, and meaningfully ordered in a manner which the mind requires. Thus, both visions agree on using the uttered aspect of speech, (words and sentences), arranging them within a context (joining and association), and having mental relationships that determine this joining.
10. The attention given by the London linguists to the grammatical rules in collocation and the need of following them was also given by Abd al-Qaher.
11. Both are concerned with styles and the language of authors that is marked mostly by beauty and creativity.

In light of the above, we might find ourselves wondering how this convergence could be explained and justified. It is possible to assume that the London linguists may have been affected by the theory of Abdul-Qaher Al-Jurjani, and derived benefit from some aspects of his theorizing. This assumption is supported by Abd al-Qaher's precedence in time (471 a. h.) and the appearance of his views decades before the London School was established.

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Dr. Amer Fayal Belhaf, Dr. Nasser Omer Mubarak Al-Tamimi, Dr. Rais Ahmed Attamimi and David Rock

Aspects of Convergence between Abdul-Qaher Al-Jurjani's Theory of *Al-Nadhm* and Some Principles of the London School of Linguistics

Nevertheless, the researchers of the current study do not adopt this view, since the precedence of time alone cannot be the scientific justification for attributing some of the London Linguistics School principles to Al-Jurjani. The view of the current authors is that the convergence happened by intellectual chance, or what is commonly known as coincidence. Abdul-Qaher on one hand and Firth and his followers on the other, worked on the same field which is linguistics. Further, they both specifically were concerned with linguistic analysis. It is common for such coincidence to lead to convergent results in this field of science, because researchers shed light on the same humane, social, and psychological phenomenon, which is language. Finally, it is hoped that this piece of work will add something to the existing knowledge on the one hand, and will motivate further research into other important areas in English and Arabic, on the other.

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**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

Dr. Amer Fayal Belhaf, Dr. Nasser Omer Mubarak Al-Tamimi, Dr. Rais Ahmed Attamimi and David Rock

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Dr. Amer Fayal Belhaf, Dr. Nasser Omer Mubarak Al-Tamimi, Dr. Rais Ahmed Attamimi and David Rock

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**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

Dr. Amer Fayal Belhaf, Dr. Nasser Omer Mubarak Al-Tamimi, Dr. Rais Ahmed Attamimi and David Rock

Aspects of Convergence between Abdul-Qaher Al-Jurjani's Theory of *Al-Nadhm* and Some Principles of the London School of Linguistics

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**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

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Aspects of Convergence between Abdul-Qaher Al-Jurjani's Theory of *Al-Nadhm* and Some Principles of the London School of Linguistics

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## An Overview of Saudi EFL Learners' Self-assessment of Vocabulary Learning Strategies

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### Abstract

This paper presents Saudi EFL learners' self-assessment of vocabulary learning strategies. The participants of the study were 50 advanced Saudi EFL learners. 25 statements of vocabulary learning strategies were presented to the learners for self-assessment on a 0-4 point scale. The data was analyzed qualitatively. Results show that learners are unaware of the most of the strategies and also do not use them in learning words. It was found that learners' poor language skills at school level indicate learners' lack of awareness and use of vocabulary strategies. This paper suggests that acquiring

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Dr. Rajakumar Guduru, M.A. (TESL), M.Phil. (ELT), Ph.D. (ELT)

242

An Overview of Saudi EFL Learners' Self-assessment of Vocabulary Learning Strategies

vocabulary learning strategies promotes better learning of both receptive as well as productive vocabulary which in turn enhances learners' knowledge of comprehension of texts in FL and communication. The paper concludes by offering some suggestions and useful techniques that interest learners in acquiring vocabulary.

## **Introduction**

Vocabulary is a core component of language proficiency and provides the basis for understanding how well learners listen, speak, read, and write. Without an extensive vocabulary and strategies for acquiring new vocabulary, learners often achieve less than their potential in terms of academic success. Further, lack of proficiency in vocabulary also hampers learner' optimal use of the language learning opportunities available aplenty (the radio, newspapers, television). Research on vocabulary in recent years has focused on the levels of vocabulary learning which learners need to achieve in order to read original materials, not simplified or abridged, and to process different kinds of oral and written texts. Research also explored the kinds of strategies learners use in understanding, using, and remembering words. Thus, now the importance of vocabulary and its role has been greatly acknowledged both in learning and in teaching a second language.

## **Defining terms: 'Vocabulary' and 'Strategy'**

In the context of second or foreign language learning, it is generally understood that vocabulary means 'new words'. Now let us look at the definitions given by two well-known dictionaries. According to the *Cambridge Advanced Learner's Dictionary*, vocabulary means 'All the words known and used by a particular person' (CALD p. 1423). According to the *Oxford Advanced Learner's Dictionary*,<sub>2</sub> vocabulary means 'All the words a person knows or uses' (OALD p. 1707).

Language learning strategies gained more importance during the 1970s, and there was a shift of focus from the teaching methods to learners centered activities facilitating their language learning (Schmitt, 1997). Oxford (1990), suggests a number of terms that refer to learning and strategies, for example: *strategies, actions, techniques, tactics, skills,*

etc., These have been, at times, used interchangeably to refer to: “any set of operations, steps, plans, routines used by the learner to facilitate the obtaining, storage, retrieval and use of information that is, what learners *do* to learn and *do* to regulate their learning (Rubin, 1987, p. 19).” In a more simple way, Oxford (1990, p. 9) defines learning strategies “as specific actions taken by the learner to make learning easier, faster, more enjoyable, more self-directed, more effective, and more transferable to new situations.”

### **Aspects of Vocabulary Knowledge**

Learning words in any language other than one’s mother tongue is not a day’s task. In other words, words are not instantaneously acquired by the second language or foreign language learners. A number of researchers in second language acquisition are of the opinion that words are gradually learned over a period of time from numerous sources of exposure. This suggests that there are different aspects and degrees of knowing a word. Also vocabulary knowledge could be thought in terms of the receptive and productive knowledge, of which it is assumed that the receptive knowledge occurs first followed by the productive. One should be aware of the fact that vocabulary knowledge consists of more than just two facets – meaning and word form, of which people talk about mostly while learning new words.

Many researchers advocated that the word knowledge listed below is required in order to master a word (Wallace, (1982); Nation (1990); Henriksen, (1999); and Lowes et al. (2004)).

- a) Recognize it in its spoken or written form;
- b) Recall it at will;
- c) Relate it to an appropriate object or concept;
- d) Use it in an appropriate grammatical form;
- e) In speech, pronounce it in a recognizable way;
- f) In writing, spell it correctly;
- g) Use it with the words it correctly goes with, i.e. in the correct collocation;
- h) Use it at the appropriate level of formality;

- i) Be aware of its connotations and associations.

All the aspects of word knowledge mentioned above are related and therefore are essential for anyone to perform well in a wide variety of contexts. However, it is impossible for one to gain immediate mastery of all the aspects of word knowledge when the word is encountered for the first time. Each aspect of word knowledge may be learned in a gradual manner from numerous contexts. From this perspective, vocabulary acquisition is not spontaneous but incremental in nature (Richards, 2000; Nation, 2001; Read, 2000). Hence, teaching vocabulary and strategies to learning vocabulary becomes an important goal in any language learning programme.

### **Approaches to Teaching Vocabulary**

It is believed that teaching is not always equal to learning for the reasons such as: (a) what is taught is not necessarily what is learnt and vice versa; (b) different learners might learn the same item at different times and (c) different learners might learn the same thing by following different styles and strategies. In other words, different learners learn differently and learners learn different things in different ways. Hence, let us now look into some of the approaches to learning vocabulary.

### **Incidental Learning**

Incidental vocabulary learning refers to learning vocabulary without any intent to learn it– that is, learning vocabulary when the learners’ primary objective is to do something else (e.g., to comprehend a reading passage) (Schmidt, 1994).

It is said that incidental learning (i.e., learning vocabulary as a by-product of doing other things such as reading or listening) can be achieved through extensive reading. This strategy has been recommended as a regular out-of-class activity (Nation, 1990; 2001; Schmitt, 2000). It requires teachers to provide opportunities for extensive reading and listening.

### **Explicit Instruction**

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Dr. Rajakumar Guduru, M.A. (TESL), M.Phil. (ELT), Ph.D. (ELT)

245

An Overview of Saudi EFL Learners’ Self-assessment of Vocabulary Learning Strategies

Explicit instruction has to do with identifying specific vocabulary acquisition targets for learners. It involves diagnosing the words learners need to know, presenting words for the first time, elaborating word knowledge, and developing fluency with known words. It varies according to different proficiency levels of various learners and can be successfully used with the elementary and intermediate learners. Here the teacher plays a major role in designing a special vocabulary list or in making use of the existing lists such as; the General Service List (West, 1953), Basic English List (C.K. Ogden), Dolch Word List, or the University Word List (Nation, 1990) etc. These lists focus on the most common words learners need to learn for effective reading.

### **Independent Strategy Development**

This is a strategy under which the learners are given opportunities or taught techniques for inferring word meanings from the given context. It is assumed to be a very complex and difficult strategy as learners are expected to know 19 words out of every 20 words (i.e., 95%) of a text, which requires knowing the 3,000 most common words (Liu & Nation 1985; Nation, 1990). In addition, learners are required to know the background of the text in order to guess the correct meaning. It is proved that initially, guessing words from the context is time consuming and therefore it is more likely to work for more proficient learners than elementary learners. Once the learners decide that a word is worth guessing, they might follow a five-step procedure which Nation and Coady (1988, pp. 104-150) propose:

1. Determine the part of speech of the unknown word.
2. Look at the immediate context and simplify it if necessary.
3. Look at the wider context. This entails examining the clause with the known word and its relationship to the surrounding clauses and sentences.
4. Guess the meaning of the unknown word.
5. Check that the guess is correct.

Other well-known independent strategies such as using dictionaries, maintaining vocabulary notebooks, word parts study, study of prefixes, roots and suffixes, etc., are also a part of independent strategy development.

### **Integrated Approach**

For many years lexis, grammar and discourse are viewed as separate entities and this impression has been translated into teaching. However, with the advent of the communicative language teaching era, it is felt that such a disconnected approach makes language teaching unnatural. Hence, an integrated approach is advocated for effective language teaching. Lexis, grammar and discourse are well connected and given equal and appropriate importance without prioritizing one and dismissing the other. This principle of integrated approach is better actualized in the classroom through suitably designed activities rather than pre-determined content. Teaching vocabulary through reading, selecting reading passages for vocabulary and grammar activities, joint efforts by the teachers and learners in task designing, learner involvement / participation, establishing connection between new and known words are the strengths of this approach. Besides suggesting a number of strategies for building up vocabulary, Nation (2001) argues that vocabulary instruction should be integrated in such a way that the listening, speaking, reading and writing components of a language programme are dealt with collectively.

### **Why Self-assessment of Vocabulary Learning Strategies?**

There are two different schools of thoughts about whether vocabulary should be taught at all: one which supports the idea that vocabulary should be taught to the learners and the other which does not. Research gives reasons for the need for an efficient learning of vocabulary in FL because vocabulary knowledge has an impact on other abilities which contribute to successful learning of FL. Since Saudi EFL learners lack vocabulary as well as awareness of vocabulary learning strategies, it is very important in the present context to give them an opportunity to self-assess these prominent and well known techniques under one single framework. The other reasons for such a need for Saudi EFL learners' self-assessment of vocabulary learning strategies are because these strategies:

- play an active role in acquiring learners' both receptive and productive vocabulary
- sustain learners' interest in acquiring vocabulary
- facilitate learners with easy learning of unknown words
- provide learners with ample resources and ways for learning new vocabulary
- raise awareness of learners of various new vocabulary learning strategies
- encourage learning of new and unknown words outside the classroom
- expose learners to various material outside the classroom
- reinforce and strengthen the existing vocabulary knowledge of learners

In the light of above arguments, the need for self-assessment of vocabulary learning strategies cannot be ignored, more so in the case of the Saudi EFL Learners. The present study supposes that raising awareness of vocabulary learning strategies through self-assessment would certainly enhance the Saudi EFL learners' competence and performance in acquiring new and unknown words. This would in turn facilitate efficient comprehension leading to learners' confidence and academic success.

## **Methodology**

### **Participants**

The participants of the study were 50 Saudi EFL learners studying undergraduate course in a college. These learners' mother tongue (L1) is Arabic and they belong to age groups of 19-24 years. Learners live in a context of English as a foreign language (EFL) and have very limited proficiency in English language both inside and outside the classroom.

### **Questionnaire**

The vocabulary learning strategies self-assessment questionnaire was administered to 50 Saudi EFL learners of College of Science and Arts, King Khalid University, Balqarn. The learners belonged to subject streams of Computer Science and English. The questionnaire consisted of two parts intended to gather information on **Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

Dr. Rajakumar Guduru, M.A. (TESL), M.Phil. (ELT), Ph.D. (ELT) 248  
An Overview of Saudi EFL Learners' Self-assessment of Vocabulary Learning Strategies

learners' proficiency, and 25 statements of vocabulary learning strategies. The self-assessment questionnaire, on 4-0 point scale, was administered in a classroom for about 60 minutes. Learners took their own time on self-assessing questionnaire.

## Data Analysis and Interpretation

### Learners' Background

The questionnaire (Qs. 1-2) focuses on learners' current level of proficiency in English. The table below presents learners' responses to the first question.

1. *How often do you do the following activities?*

#### Frequency of doing the Following Activities

Activities	Always	Sometimes	Never
a) Listen to English programmes on the radio	0%	4%	46%
b) Watch TV programs in English	5%	15%	30%
c) Watch English films	8%	15%	27%
d) Interact in English with others	0%	13%	37%
e) Participate in elocution/debates in English	0%	7%	43%
f) Read English newspapers	0%	8%	42%
g) Read English novels/stories	0%	3%	47%
h) Write poems, stories and essays in English	0%	3%	47%

The table above records learners' response to the first question: how often they do a select set of activities that help improve their FL proficiency. The table reveals that Almost 100% of the learners do not listen to English programmes on the radio. Majority of the learners 90% of the learners state that they hardly watch TV programs in English on channels like Discovery, Animal Planet, Travel and Living, and others. 85% of the learners stated that they sometimes watch English films. 95% of the learners stated that they never read English newspapers.

The ‘Always’ column of the table reveals the rather deplorable language skills that the Saudi EFL learners are equipped with. In brief it shows that learners never read English novels/stories, never attempt creative writing, never participate in elocution/debates in English because of low language proficiency and fear of facing an audience. The table thus exposes the rather pathetic scenario that the learners are placed in, in terms of language skills: they lack vocabulary, their reading skills are limited, listening skills are inadequate with their writing skills touching the lowest ebb. Further, learners do not seem to evince interest in developing their language skills through the activities outlined above.

2. *How often do you use English in the following contexts?*

**Use of English in Various Contexts**

<b>Context</b>	<b>Always</b>	<b>Very often</b>	<b>Often</b>	<b>Sometimes</b>	<b>Never</b>
At home	0%	0%	0%	0%	100%
At college	0%	0%	8%	12%	30%
Among friends	0%	0%	0%	6%	44%

The table above records the responses to the second question of the questionnaire *how often do you use English in the following contexts?* The responses above reveal that none (100%) of the learners use English at home. They speak only the mother tongue, Arabic (L1), at home. Only few learners, probably those who are aware of the importance of English in both academic and professional career, use English at colleges in order to enhance their skills. 95% of the learners state that they never use English among friends. This is because they share a common L1 and are rather shy and reticent to speak in English owing to the fear of making mistakes and the subsequent ridicule. We can therefore conclude that learners rarely speak English at home, college and among friends. From the analysis above, we can conclude that Saudi EFL learners operate within very limited functional literacy in English.

## Questionnaire

English vocabulary learning strategies questionnaire was self-assessed on a 4-0 point scale (4 = always use it; 3 = often use it; 2 = sometimes use it; 1 = seldom use it; 0 = never use it) by the Saudi EFL learners. The analysis is presented below.

The Statement of Vocabulary Learning Strategies.	Degree of frequency				
	4	3	2	1	0
1. I use a bilingual dictionary to help me translate English words into Arabic language.	35	8	5	2	0
2. I use pictures illustrated in the textbook to find the word meanings	28	12	7	2	0
3. I learn meaning of words by identifying its part of speech.	8	5	9	20	8
4. I ask the teacher to translate the words into Arabic.	41	6	3	0	0
5. I ask the teacher to put an unknown word into a sentence to help me understand the word meaning	17	12	5	10	6
6. I ask my classmate for meaning.	34	11	4	1	0
7. I know some new words when working in group works.	4	9	24	12	1
8. I practice English in group work activities.	5	3	9	26	7
9. I ask native speakers for help.	0	0	0	0	50
10. I learn words about the culture of English speaking countries.	2	2	8	31	7
11. I write a new word in a sentence so I can remember it.	5	7	11	9	18
12. I study a spelling of new words.	3	5	17	4	21
13. I use physical actions when learning words.	12	7	13	14	4
14. I speak words out loud when studying.	23	11	4	7	5
15. I repeatedly practice new words.	4	6	8	23	9
16. I write a new word on a flash card so I can remember it.	0	0	0	0	50
17. I learn words by listening to vocabulary CDs.	0	0	3	1	46
18. I record vocabulary from English soundtrack movies in my notebook.	0	3	0	2	45
19. When I try to remember a word, I write or say it repeatedly.	6	15	23	6	0
20. I make vocabulary cards and take them with me wherever I go.	0	0	0	3	47

21. I listen to English songs and news.	2	1	6	15	26
22. I memorize word from English magazines.	4	2	12	21	11
23. I review my own English vocabulary cards for reviewing before the next lesson starts.	0	0	3	2	45
24. I do not worry much about the difficult words found when reading or listening, I pass them.	14	11	9	11	5
25. I use on-line exercise to test my vocabulary knowledge.	0	0	4	2	44

From the table above it can be seen that 86% of the learners use a bilingual dictionaries to translate English words into Arabic language; 80% of the learners use pictures illustrated in the textbook to find the word meanings; 56% of the learners never learn meaning of words by identifying its part of speech; 94% of the learners ask the teacher to translate the words into Arabic; Majority 40% of the learners ask the teacher to put an unknown word into a sentence to help me understand the word meaning; 90% of the learners ask their classmates for meaning; 70% of the learners learn some new words when working in groups; 66% learners practice English in group work activities. 50% of the learners never take native speakers for help; 72% of the learners never learn words about the culture of English speaking countries; only 20% of learners try to write a new word in a sentence so that they can remember it; 25% of the learners study a spelling of new words; 25% of the learners use physical actions when learning words; 30% of learners speak words out loud when studying; 35% of learners never practice new words; 100% of learners never write a new word on a flash card so I can remember it; 95% of learners never learn words by listening to vocabulary CDs; 95% of learners never record vocabulary from English soundtrack movies in their notebook; 40% of learners try to remember a word, they write or say it repeatedly; 100% of learners never make vocabulary cards and take them with them wherever they go; 95% of learners never listen to English songs and news; 25% of learners sometimes memorize words from English magazines; 100% of learners never review their own English vocabulary cards for reviewing before the next lesson starts; 35% of learners do not worry much about the difficult words found when reading or listening, they pass them; 95% of learners never use on-line exercise to test their vocabulary knowledge.

## Discussion of Findings

From the findings of the results it can be said that English in Saudi EFL context is taught through traditional methods of Grammar Translation, Structural Approach, and Rote Learning. The college has been provided with modern equipment such as computers, a tape recorder, language laboratory. However, these aids have not been fully utilized by the learners due to lack of interest in learning language. One of the main reasons could be that the classrooms are entirely teacher-centered; consequently learning English appears to be an agonizing experience for the learners.

It was found that there were a few learners who find it difficult even to recognize certain letters of the alphabet. This was because the learners were not exposed to the correct models of pronunciation. The learners were not aware of the silent letters in words— a common feature in the English spelling. As a result, the learners pronounce words phonetically and this misleads them. This can be regarded as one of the major reasons for the learners' poor spellings ability as well. It was found that the learners do not possess adequate reading skills. Most of the learners were unwilling to read aloud. Teachers persuade them for a long time to achieve this skill. It was because the learners never do any reading in FL on their own. At this point, it can be strongly emphasized that the importance of extensive reading in FL and its benefits in learning FL vocabulary.

## Few Hints for Learning Vocabulary

The following are a few hints that have been suggested over the years in learning a second or a foreign language vocabulary especially at elementary level. It is believed and proved from practice that if learners follow these techniques, they can achieve better proficiency in terms of vocabulary knowledge. The language teachers too may keep these techniques in mind while teaching FL in the 'compensatory classes' suggested above.

- ✚ read English newspaper daily for about one hour
- ✚ listen to English news on television or on radio daily
- ✚ listen to teachers and friends speaking
- ✚ read stories, magazines and other books of interest

- ✚ maintain vocabulary notebooks
- ✚ use a good dictionary
- ✚ Ask teachers or friends for the meanings of new words
- ✚ read posters, wall papers, tickets, etc. when travelling to new places
- ✚ read books on vocabulary building and do exercises
- ✚ watch films in English or films with subtitles
- ✚ watch T.V serials, educational programmes, news etc., in English
- ✚ play vocabulary games and do more puzzles on vocabulary online

### **Hints on Gathering and Studying Words**

Firstly, at elementary stages, it is quite important for one to choose which words one is going to study. If one tries to learn too many words, it is easy to forget them soon or get confused with them. It would be better to limit the number of words to 5 or 6 and learn them thoroughly than try to learn fifteen to twenty words at one go. It is good to employ certain techniques while studying new words effectively. Lowes et al. (2004) suggests some techniques that can be used as a checklist by oneself on how one records or remembers the new words encountered. Some of the ways to record are:

- ✓ Word + translation
- ✓ Word + picture
- ✓ Word + spelling
- ✓ Word + an example sentence
- ✓ Word + definition in English
- ✓ Word + pronunciation
- ✓ Word + opposite or synonym
- ✓ Word + the text it came from

Secondly, after choosing words to study, what bothers most of the learners is the question: how to study them? There are plenty of ways to study words. Some of them are active and some are passive in nature. They are given below.

### Sixteen ways of studying vocabulary

Some of the feasible ways to study words among those suggested by Lowes et al. (2004: p.82) are given below:

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Here are 16 ways of studying vocabulary. Tick the ones you use:

1. Underlining or highlighting words in a text ( )
  2. Using a dictionary to find the meaning of a word ( )
  3. Using pictures and diagrams in the text to help ( )
  4. Keeping word lists and reading through them regularly ( )
  5. Using a vocabulary workbook to do exercises ( )
  6. Organizing new vocabulary in mind maps or tables ( )
  7. Collecting examples of new words, such as tickets, advertisements, letters and realia ( )
  8. Carrying cards with new words on them in your pockets ( )
  9. Repeating new words to yourself many times ( )
  10. Learning a poem or a song with new vocabulary in it ( )
  11. Labelling items with their names in English ( )
  12. Asking someone to explain a word to you ( )
  13. Asking a friend to test you ( )
  14. Guessing the meaning of the word in context before checking with the dictionary ( )
  15. Writing paragraphs using new vocabulary ( )
  16. Explaining the vocabulary you have learnt to a friend ( )
- 

#### Few Hints on Using Dictionaries

It is essential for all the FL learners, especially for the beginners to keep a good dictionary. A good dictionary can be a great help in building one's vocabulary. Almost all the aspects of vocabulary knowledge can be found in a good dictionary. One should be very careful while choosing the dictionary one wants to use. First, learners have to know what their level (elementary, intermediate, or advanced) is. In this regard, teachers would

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Dr. Rajakumar Guduru, M.A. (TESL), M.Phil. (ELT), Ph.D. (ELT)

255

An Overview of Saudi EFL Learners' Self-assessment of Vocabulary Learning Strategies

be able to suggest to the learners the suitable dictionaries since they can assess the learners' level of proficiency. Therefore, it is good to approach one's teacher before buying a dictionary. Also one can seek teachers' and friends' help when using a dictionary.

Learners may initially choose bilingual dictionaries at elementary level. But as they progress in studies, they should switch over to monolingual dictionaries. Teachers should encourage and guide their learners to buy and make use of good dictionaries when learning new words in FL. Some of the good dictionaries are:

- ❏ Oxford Picture Dictionaries (for Elementary Learners)
- ❏ Oxford Learner's Pocket Dictionary (for Intermediate Learners)
- ❏ Longman's Active Study Dictionary (for Intermediate Learners)

### **Conclusion**

The study has attempted to understand the Saudi EFL learners' vocabulary learning strategies. Vocabulary is the 'felt need' of these learners. It is essential for these learners to learn these words in order to meet the demands that learning an FL involves. This study is an attempt to raise awareness of Saudi EFL learners of their vocabulary learning strategies to better facilitate their learning and to address most of the problems affecting the learners' academic success such as— lack of basic vocabulary, inability to recognize words and comprehend the text.

The paper strongly recommends all the Saudi EFL learners to be familiar with the vocabulary learning strategies so that these learners could easily acquire basic vocabulary, word families, past tense markers, present tense markers, plural forms, gender, person, number of English nouns, inflection forms, etc. Mastering these strategies will also help learners prioritize various aspects of vocabulary knowledge which are necessary to meet their immediate academic needs.

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## Appendix

### King Khalid University College of Sciences and Arts, Balqarn Department of English

#### Questionnaire of English Vocabulary Learning Strategies

**Course:** Vocabulary Building 2  
**Code:** 219  
**Teacher:** Dr. Rajakumar Guduru

This of vocabulary learning strategies is designed for students who learn English as a foreign language (EFL).

#### Part I: General Information

Name: \_\_\_\_\_ Id No: \_\_\_\_\_

Age: \_\_\_\_\_

How long have you been studying English?

3-5 years

5-10 years

10 years and more

#### 1. How often do you do the following activities?

Put a tick mark in the box which best describes your choice.

Activities	Always	Sometimes	Never
a) Listen to English programmes on the radio			
b) Watch TV programs in English			
c) Watch English films			
d) Interact in English with others			
e) Participate in elocution/debates in English			

f) Read English newspapers			
g) Read English novels/stories			
h) Write poems, stories and essays in English			

## 2. How often do you use English in the following contexts?

Put a tick mark in the box which best describes your choice.

Context	Always	Very often	Often	Sometimes	Never
At home					
At college					
Among friends					

## Part II: Statements of Vocabulary Learning Strategies

Put a tick mark in the box (4, 3, 2, 1, or 0) that tells the degree of opinion on the strategies you use to learn English vocabulary.

**4** = always use it    **3** = often use it    **2** = sometimes use it    **1** = seldom use it  
**0** = never use it

The Statement of Vocabulary Learning Strategies.	Degree of frequency				
	4	3	2	1	0
1. I use a bilingual dictionary to help me translate English words into Arabic language.					
2. I use pictures illustrated in the textbook to find the word meanings					
3. I learn meaning of words by identifying its part of speech.					
4. I ask the teacher to translate the words into Arabic.					
5. I ask the teacher to put an unknown word into a sentence to help me understand the word meaning					
6. I ask my classmate for meaning.					
7. I know some new words when working in group works.					
8. I practice English in group work activities.					
9. I ask native speakers for help.					
10. I learn words about the culture of English speaking countries.					
11. I write a new word in a sentence so I can remember it.					

12. I study a spelling of new words.					
13. I use physical actions when learning words.					
14. I speak words out loud when studying.					
15. I repeatedly practice new words.					
16. I write a new word on a flash card so I can remember it.					
17. I learn words by listening to vocabulary CDs.					
19. When I try to remember a word, I write or say it repeatedly.					
20. I make vocabulary cards and take them with me wherever I go.					
18. I record vocabulary from English soundtrack movies in my notebook.					
21. I listen to English songs and news.					
22. I memorize word from English magazines.					
23. I review my own English vocabulary cards for reviewing before the next lesson starts.					
24. I do not worry much about the difficult words found when reading or listening, I pass them.					
25. I use on-line exercise to test my vocabulary knowledge.					

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## **Resyllabification of English Words by Urdu L1 Speakers**

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**Muhammad Kamal Khan, Ph.D.**

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### **Abstract**

This paper investigates the resyllabification of English words by L1 Urdu speakers. This qualitative-exploratory research tries to explore the difference between the template/s of original words and the template/s used by the L1 speakers. For this purpose, three different TV recordings of public interviews have been taken as a sample. The results show that most of the words undergo a change when are uttered by the speakers. As every language puts some constraints and restrictions on the syllabification of words so does Urdu. Urdu has different templates from that of English. The study reveals that only CVC template remains stable. In resyllabifying process, Urdu follows templatic method of syllabification. The V and VC templates have been found the most unstable templates. The /ɒ/ sound has also been replaced with long vowel /ɑ:/ and /ə/ sound with neutral and central vowel /ʌ/.

### **1. Introduction**

The process of dividing a word into its constituent syllables is called syllabification (Bartlett, Kondrak, & Cherry, 2009) and every language has its own principles of syllabification (Hays, 2011, p. 251). Urdu has the capacity to absorb new words and has a handsome vocabulary of English words. However it has its own principles of syllabification. Contrary to English, Urdu is

right to left language and imposes some restriction on its syllabification. It does not allow more than one consonant on onset position and maximum two on coda where as English allows as many as three on either side. In English non-vocalic sounds also behave as nucleus while Urdu never permits any non-vocalic sound at this position. When foreign words like that of English are spoken by Urdu Pakistani speakers, sometimes they either delete some sound/s or add epenthesis. For example station /steɪʃən/ as astation /ʔəsteɪʃən/.

This study aims to investigate the change of templatic syllabification of English loaned words and the phenomenon of deletion and insertion of epenthesis in the resyllabification process.

### **1.1 Statement of the Problem**

The aim of this research is to study deletion or addition of some sounds in English words when spoken by Pakistani Urdu speakers and try to deduce some mechanism of re-syllabification involved in this process.

### **1.2 Significance of the study**

This study will not only help to understand the reasons behind the re-syllabification of English words but also provide a base to the researchers. This study will be a source for the students and scholars to encourage and motivate them to step forward and research further.

### **1.3 Research Questions**

- What kind of sounds are deleted and when epenthesis is used?
- Which templates remain stable?

## **1.4 Objectives of the Research**

- To find the mechanism involved in the resyllabification of English words by Urdu speakers
- To know when and why do Urdu speakers sometimes insert or delete sound/s in the resyllabification of English words.
- To know what kind of loaned words (words with what syllable structure) have stability in their templates

## **1.5 Research Methodology**

This study is qualitative and exploratory in approach. As this study aims to observe the changes made by the Pakistani Urdu L1 speakers while speaking the English words, so the best way to observe the speakers is in their natural way. For this purpose, the recordings of three different TV programs of public interviews from Karachi, Lahore and Sialkot were selected. The difference between the syllabifications was observed.

## **1.6 Limitations**

This study revolves around the three recordings from three cities because of its limited scope and time constraints.

## **2. Literature Review**

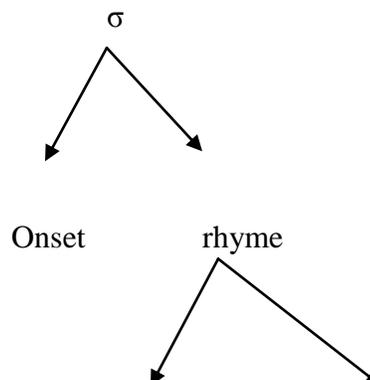
In the widening horizon, changes are taking places in the every aspect of life. Daily interaction of people of one region to another has not only influences their physical appearance but also their mental approach. In the same way, the lexicons of all languages undergo considerable changes. Urdu is one of the languages with the capacity of absorbing words of other languages. Urdu has its own syllabic structure and puts some restrictions in the syllabification of loaned words. Before we start to explore syllabification of Urdu words, let us have a review of syllabus structure and its theories. Kenstowicz (1994) defines syllable as “an essential concept

for understanding phonological structure” (p. 250). It is an essential unit of language but there is controversy in its proper definition. Different linguists have defined it differently (Ranjha, 2012). Ladefoged (2000) says that although everybody can identify it, nobody can define it. A syllable is the smallest possible unit of speech and every utterance definitely contains at least one syllable (Ladefoged, 2000). It has been considered comparatively easy to identify perhaps, that is why no serious attention has been paid on its definition (Ranjha, 2012). To McMahon (2002) “every speaker has an intuitive notion of how many syllables each word has. It is easy for speaker to reflect consciously on the internal structure of a syllable” (p. 105).

## 2.1 Syllable structure

Though for a native speaker of any language, it is easy to identify how many syllables a particular utterance has yet it is not easy to give a suitable definition which can clearly define its phonetic and phonological character. To define a syllable, it is divided in its components. Every human speech consists of vowels and consonants so it is easy to discuss it with reference to universally (by most of the phonologists) accepted syllable template. A syllable is denoted by Latin symbol  $\sigma$  (sigma). A syllable consists of *Onset* and *Rhyme* and rhyme is further bifurcated into *Nucleus* and *Coda*.

Figure 1 A syllable structure



Nucleus                      coda

An onset is a consonant/s that precedes rhyme. It is an optional part of syllable. Rhyme is further divided into two parts: nucleus (vowel) and coda (consonant/s). Nucleus is an obligatory part of a syllable (Hayes, 2011). Nucleus of syllable may be a vowel or diphthong or a vocalic part (Ladefoged, 2000) functioning as sonority peak. The coda and onset are optional parts of a syllable. Onset, nucleus and coda are also called constituents of a syllable.

## **2.2 Syllabification**

Syllabification is an analytical procedure of grouping or dividing a syllable into its components is called. Bartlett et al. (2009) write that “technically speaking, syllables are phonological entities that can only be composed of strings of phonemes”. Citing Goldsmith (1990) as stated in Akram, (2002) calls syllable structure a process that involves a linear string of segments. Kabir (2002) writes it as an important component of any TTS (Text to speech) system. He also writes that in many languages, the pronunciation of phoneme is a function of their location in the syllable boundaries. He further says that the location in the syllable also has a strong effect on the duration of the phoneme, and is therefore a crucial piece of information for any model of segmental duration. Before we proceed further it seems more suitable to have an over look on syllabification theories or principles.

## **2.3 The Legality Principle**

According to this principle “a syllable is not allowed to begin with a consonant cluster that is not found at the beginning of some word, or end with a cluster that is not found at the end of some word” (Goslin and Frauenfelder, 2001 as in Bartlett et al., 2009, p.309). Let’s have example of an admiral / 'æ.d.mɪ.rəl/. It can be written as /'æ.d.mɪ.rəl/ or /'ædm.ɪrəl/ or /'æ.dm.ɪrəl/. According to this principal /dm/ is not allowed in English at the beginning of a word so syllable/s starting with /dm/ is not legal in the place of onset in English.

#### **2.4 Maximal Onset Principle (MOP)**

This rule states that maximum consonants are preferred in the onset position (Trask, 1996) allowing only one consonant in the coda position (Goldsmith, 1990, as in Akram 2002). It means that we extend a syllable’s onset (Kahn, 1976 as in Bartlett et al, 2009) leaving no consonant/s except for the final coda consonant in a word. Let’s have an example of the English word glockenspiel /glɒk. ə n.ʃpi:l/, according to MOP it will be pronounced as /glɒ.kə.nʃpi:l/ leaving only /l/ sound in the coda position of the word whereas rest of the clusters have been included in the onsets of the syllables of the word.

#### **2.5 Maximal Coda Principle (MCP)**

MOP prefers maximum consonants in the onset position whereas MCP prefers maximum in the coda, except for the word initial position, no consonant is allowed in the onset position (Akram, 2002). Let’s see an example of the English word disappointment will not be pronounced as /dɪs.ə.pɔɪnt.mənt/ but as /dɪs.əpɔɪntm.ənt/ and the Urdu word /ʔərz.mə-d/ as /ʔərz.m.ə-d/, in these words, according to MCP, the /d/ consonant will be in the onset position of

first syllable and all the rest consonants will occupy the place of coda and in the same way second word has glottal stop at the beginning of initial syllable. The pronunciation of English word is not acceptable by the English speakers not does Urdu speaker use the /ʔərzm.ə.dʔ/ pronunciation.

## 2.6 Sonority Sequence Principle (SSP)

This is the principle followed by most of the languages of the world. According to this principle, syllabification will be done on the sonority based sounds. The sonority will rise to the nucleus and will fall to the coda position making a bell shape (Bartlett et al., 2009)). According to Crystal (2003, as in Bartlett, 2009) the sound sonority is based on its pitch, loudness and duration. While uttering a vowel, the vocal tract is more open than consonant. For example /ədva:ntɪdʒ/ will be syllabified as /əd.va:n.tɪdʒ/ because /ə/ is more sonorant than /d/ in the coda of first syllable. Again /a:/ is more sonorant than /v/ and /n/. In case of consonant clusters, the preceding consonant will be more sonorant than following one. For example, /dɪs.ə.pɔɪnt.mənt/ is consists of four syllables. The third and fourth syllable have of /nt/ where /n/ is more sonorant than /t/ sound. If we syllabify it as /dɪs.ə.pɔɪn.tmənt/, it will be wrong as sonority sequence order has been reversed.

Figure 2 Sonority hierarchy adopted from Goldsmith, 1990, p. 111)

Vowels

Low vowels

Mid vowels

High vowels

Glides

Liquids

Nasals

Obstruent

Fricatives

Affricatives

Stops

According to Goldsmith, this is “necessary condition for basic syllabification and is universally accepted with few exceptions”.

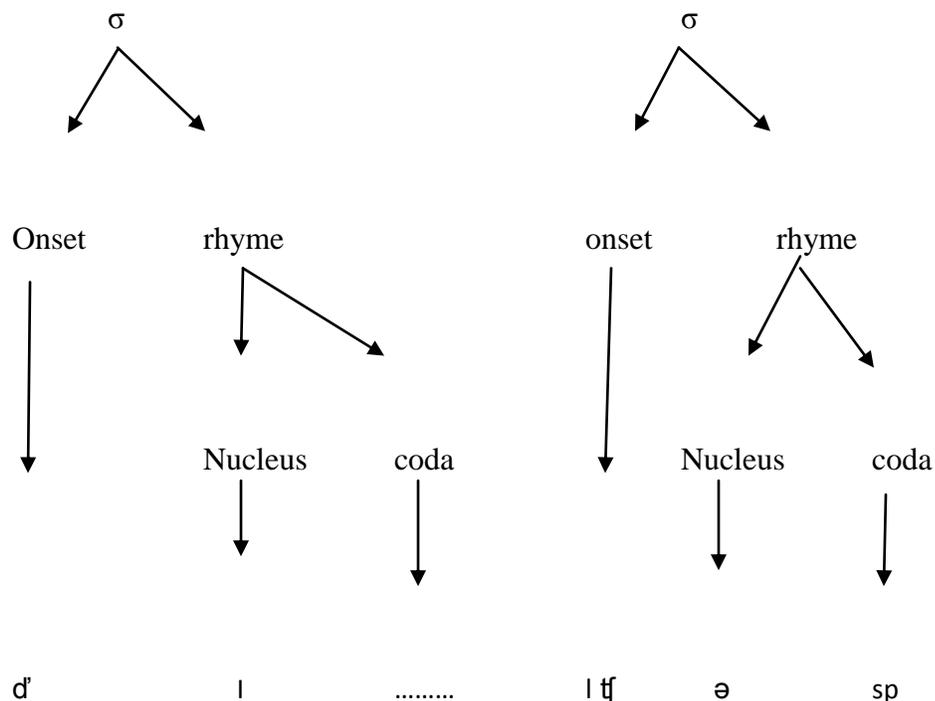
## **2.7 Templatic Syllabification**

Templatic syllabification is another method of syllabifying a word. It means to divide a word into syllables on the basis of its templates. According to Hogg and McCully (1987), a syllable template is an abstract tree structure which provides a base to fit all syllables onto it, in order to be recognized as acceptable syllables in a particular language. CV is considered to be the most common and basic type of syllable (Napoli, 1996). The earlier studies reveal that the syllabic templates of any language are the best and easiest way to understand of the phonological properties of that language. The templatic syllabification permits a simpler and

more successful analysis of a language. “Templatic syllabification may need some revision” (Kenstowics, 1994, p. 276) but it still stands valid for elementary syllable inventory like Arabic, Urdu and Punjabi. Urdu has four CVC, CVV, CVCC, CVVC templates found at every position in a word i.e. word initial, middle and final position; CV at word initial and middle; CVVCC at word final position; and V, VC, VV, VCC, VVC are derived templates.

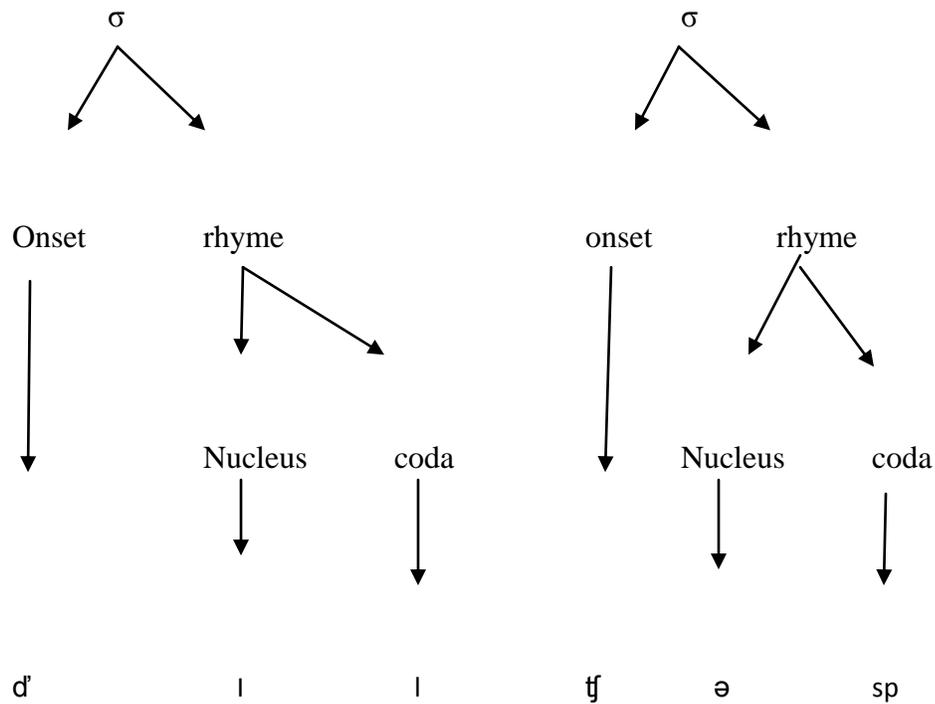
**2.7.1 Nucleus Projection Method.** According to this method, nuclei of a string are searched and then consonants are attached to these nuclei. Then MOP and SSP are applied respectively to the transcribed string. For example /dʌɪtʃəsp/ (interesting) is comprised of two syllables as it has two vowels to work as Nucleus i.e. /ɪ/ and /ə/. According to MOP, /tʃ/ should take place of onset of second syllable leaving the coda of first syllable vacant thus:

Figure 3 Nucleus Projection Syllabification Method



On applying SSP, we find that /tʃ/ cluster violates it as /l/ is more sonorant than /tʃ/ and according to SSP, it should vice versa. So /l/ takes place of coda in first syllable to make it acceptable.

Figure 4 Nucleus Projection Syllabification Method



**2.7.2 Templatic syllabification method.** Another method for syllabification, perhaps more suitable for Urdu (Ranjha, 2012), is templatic syllabification. Urdu is right-to-left language i.e. its templatic syllabification takes from right-to-left after it is transcribed. Let's once again take the above given example of /dɪltʃəsp/ (interesting) with CVCCVCC templatic structure and can be syllabified as CV.CCVCC or CVC.CVCC. The first best possible template in the right side is CVCC leaving CVC for the first syllable as CCVCC is not possible in Urdu. In the same way

another complex word is /gʊzɑʃt̪ni/ with CVCVVCCCVV templatic structure having cluster of three consonants. It may be syllabified CV.CVV.CCCVV or CVC.VVCC.CVV or CV.CVVCC.CVV. According to templatic syllabification, the best possible template on the right side is CVV. The next available template is CVVCC because Urdu prefers one consonant in the onset and there remains only one CV to constitute the first syllable of the given word. Hence the correct syllabification of /gʊ.zɑʃt̪.ni/ is CV.CVVCC.CVV.

Every language has its own system of syllabification. The best way of defining an Urdu syllable is to describe it according to its templatic form. A syllable templatic is formulated in terms of sequence of consonants and vowels (Nazar, 2002). Urdu is moraic language where a mora is defined as a short syllable and it functions as a weight unit (WU) and a unit of timing (Ladefoged, 2000). According to a moraic concept, a consonant and vowel in Urdu are mono-moraic and are denoted with C and V respectively. Whereas a long vowel is a bi-moraic and is denoted as VV. When a word from any other language like English is borrowed its structure is re-syllabified according to templatic method. But it has been observed that sometimes a borrowed word is merely re-syllabified by adding /ə/ or other vowel and other times a complete templatic is added. The aim of this study is to try to find if there is some specific mechanism involved in it or there are special sounds which invoke some addition or deletion to be part of this language. For example hospital /hɒs.pɪ.təl/ becomes /ʔəsp.taal/, Canada /kæn.ə.də/ becomes /ka.neɪ.da/, office /ɒf.ɪs/ becomes /ʔa.fis/, etc. Before proceeding further, let's have a look on the different templatic structures possible in Urdu and English.

Table 1

*Templates Found in Urdu*

<b>Syllable Template</b>	<b>Position allowed</b>
CVC	All three positions (word initial, middle and final)
CVV	All
CVCC	All
CVVC	All
CVVCC	Final
CV	Initial and Middle
V	Derived
VC	Derived
VV	Derived
VCC	Derived
VVC	Derived

Table 2

*Templates Found in English*

V	CV	CCV
CCCV	VC	VCC
VCCC	CVC	CVCC
CVCCC	CVCCCC	CCVC
CCVCC	CCVCCC	CCCVC
CCCVCC	CCCVCCC	

As we have seen above, there is lot of difference between the templatic structures of the two languages. When a word from English is borrowed, it is resyllabified according to its templatic structure. There are seven (Usman, Ali, & Masood, n.d.) rules which apply to the resyllabification of English words when used in Urdu. The current study aims to do some further exploration regarding the resyllabification of English words and changes in their templates.

### 3. Research Methodology

The present study is qualitative and explorative in approach. In order to analyze the resyllabification of English words, three different recordings of two television channels with interview of public from Karachi, Lahore and Sialkot were observed. The rationale behind the selection of television programs was to observe the usage of words in natural atmosphere. Had the recording been done after intimating the participants or had the written words been given to them, the result would have been unauthentic as this would have made the speakers conscious. The English words spoken by the different speakers were transcribed by the researcher and observed the difference in their syllabification and templatic forms of the original words and the spoken by Pakistani speakers. Twenty three English words having one to three syllables were used by the Urdu speakers.

### 4. Results and Discussion

The study aimed to know what kind of changes take place when The English words are spoken by Pakistani speakers or what kind of sounds are deleted and to check the stability of templates of English syllables.

#### 4.1 Consonants

**4.1.2 Monosyllabic words with CVC templates** The syllables with CVC structure were found stable. In some cases, a vowel was replaced with long vowel (VV) making it CVVC. For example, /fel/ (CVC) became /feil/ (CVVC). The diphthongs were also replaced with long vowel. However, most of the words with CVC templates were found stable.

# CV(diphthong)C  $\rightleftharpoons$  # CVVC                      Rule 1

**4.1.3 Bisyllabic words** As Urdu is right to left language and its syllabification follows the templatic method. As mentioned above, the best possible template comes on the utmost right side. The words with CVC.VC were changed to CV.CVC templates. For example, /siv.ʌl/ was uttered as /sɪ.vʌl/ and /kɪl.əɾ/ as /kɪ.lʌɾ/.

# CVC.VC(C)  $\implies$  CV .CV(C)C            Rule 2

If a bisyllabic word has .CVC cluster in the end, a long vowel may be added in the first syllable.

For example, /pə.ɪr:s/ is uttered as /pɔ:.ɪr:s/.

If a bisyllabic word has CVC.CVC cluster, it remains stable. In some cases, a vowel or diphthong may be replaced with a long vowel.

# CVC.CVC  $\implies$  CV(V)C.CV(V)C            Rule 3

In RP, /r/ sound in the coda position is not uttered; however, Urdu speakers utter the /r/ sound.

For example, /wɜ:.kə(r) is uttered as /wʌɾ.kʌɾ/ and /tɒ(r).gɪ/ as /tɑ:r.gʌt/.

# CV(r).CV(r)  $\implies$  CVr.CVr            Rule 4

**4.1.4 Trisyllabic words** The behavior of Urdu speakers towards trisyllabic is of mixed nature.

If a trisyllable ends with .CVC, last template remains stable; however, some changes occur in the preceding templates. For example, /hɒs.pɪ.təl/ becomes /hɑ:s.pɪ.tʌl/.

In case of ending with .CVC.VC(C), the last template becomes .CV.CVC(C). For example, /kɒz.met.ɪk/ becomes /kɑ:s.me.tɪk/. This is again the repletion of CRule 3 and VRule 1.

If a trisyllabic word ends with .CCVC, as CC is not allowed on the onset position, so an epenthesis is added between the two consonants i.e. .CVCVC. For example, /mɪn.i.stər/ becomes /mɑ:.nis.tʌr/.

# CCVC(C)  $\implies$  # CVCVC(C)                      Rule 5

In some cases, trisyllabic word is reduced to bisyllabic word, if there is a syllable with VC preceded by a syllable ending with VCC. For example, /dɪf.ər.əns/ (CVC.VC.VCC) is pronounced as /dɪf.rʌns/ (CVC,CVCC) and /gʌv.ən.ment/ (CVC.VC.CVCC) as /gɔ:r.ment/.

.VC.VCC  $\implies$  .CVCC (vowel is omitted)      Rule 6

.VC.CVCC  $\implies$  VC is Omitted                      Rule 7

Some trisyllabic words remain trisyllabic but some internal changes take place. If there is single vowel in the middle position and have C in the preceding syllable, it will either become .CV(C) or V will be omitted. For example, /pɒl.ə.si/ (CVC.V.CV) becomes /pɑ:.lɪ:.sɪ:/ (CV.CVV.CVV) and /mɪn.i.stər/ (CVC.V.CCVC) becomes /mɑ:.nis.tʌr/ (CV.CVC,CVC). As mentioned earlier, Urdu is right to left language, so it prefers CVC or CVV in the last or next to last syllable.

# CVC.V.CV  $\implies$  CV.CV(V).CVV                      Rule 8

In case of .V.CCVC(C), the first consonant of final syllable will become coda of the preceding syllable as Urdu prefers only one consonant in the onset position. For example, /mɪn.i.stər/ (CVC.V.CCVC) becomes /mɑ:.nis.tʌr/ (CV.CVC,CVC).

# CVC.V.CCVC  $\implies$  CV.CVC.CVC                      Rule 9

If there is .VC. in the middle of trisyllabic word preceded by CVC and followed by a syllable with CC cluster on its coda position, it is omitted completely making the word bisyllabic. For example, /gʌv.ən.ment/ is uttered as /gɔ:.ment/ and /dɪf.ər.əns/ as /dɪf.rʌns/.

# CVC.VC.(C)VCC  $\implies$  CV(V)C.CVCC      Rule 10

## 4.2 Vowels

**4.2.1 Open syllable** As in Urdu, a vowel in an open syllable is always long so open syllables with diphthongs with CV templates were replaced with CVV templates. For example, /noʊ/ (CV) was uttered as /no/ (CVV). As Urdu is moraic language where a mora is a time unit equal to a short vowel and long vowel is equal to two vowels. So diphthong (still controversial whether Urdu has diphthong or not) and long vowels are considered bi-moraic (VV). The speakers changed /oʊ/ with long vowel /o/.

# CV(diphthong)  $\implies$  # CVV      Rule 11

**4.2.2 Open back vowel** local speakers prefer fully open and back vowel /ɑ:/ to not fully back vowel /ɒ/

/ɒ/  $\implies$  /ɑ:/      Rule 12

**4.2.3 Neutral vowel /ʌ/** Urdu, basically, is not a stressed language, so the weakest vowel /ə/ is replaced with central and neutral vowel /ʌ/.

(vowel rule)

/ə/ ⇒ /ʌ/

Rule 13

**4.2.4 Trisyllabic words** Some trisyllabic words remain trisyllabic but some internal changes take place. If there is single vowel in the middle position and have C in the preceding syllable, it will either become .CV(C) or V will be omitted. For example, /pɒl.ə.si/ (CVC.V.CV) becomes /pɑ:.lɪ:.sɪ:/ (CV.CVV.CVV) and /mɪn.l.stər/ (CVC.V.CCVC) becomes /mɑ:.nɪs.tʌr/ (CV(C).CVC,CVC).

.V. ⇒ Omitted

Rule 14

If, in a trisyllabic word, there is /ə/ sound with any consonant (VC) in the middle position of a word and there is CVC template in the initial position and (C)VCC cluster in the final position, then /ə/ sound along with consonant thus making the word a bisyllabic word.

CVC.VC.(C)VCC ⇒ .VC. Omitted Rule 15

### Conclusion

The current study reveals that the words of English undergo different changes when they are spoken by the Pakistani speakers. Urdu has different templatic system than English. English has as many as seventeen templates whereas Urdu has only six templates. Though eleven templates have been mentioned by different researchers yet my study reveals that two derived templates V and VC are not used by Pakistani Urdu speakers. The other three templates also need confirmation. The other results show that CVC template has been found the most stable template. In case of diphthongs, a long vowel has been used by the Urdu speakers. Urdu is right to left language and follows templatic method of syllabification so it resyllabifies the English words

accordingly. Urdu is also strict to CC clusters on the onset position; therefore, it either adds vowel in between the two clusters, if it is in the word initial position, or shifts initial consonant to the coda of the preceding syllable. The study also reveals that VC template in the middle position is least stable and /ə/ sound is also not preferred by the local speakers. The local Urdu speakers prefers open fully back vowel /ɑ/ sound to /ɒ:/ sound and central vowel /ʌ/ to /ə/ sound which is least preferred. This study revolves around the three TV recordings of public interviews, so the results need to be confirmed by taking a larger sample.

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## Appendix

(English words used by the Urdu L1 speakers during their interviews)

Sr. No.	Word	English transcription	Template	Urdu Transcription	Template
1	No	/noʊ/	CV	/no/	CVV
2	Go	/gɒ/	CV	/go/	CVV
3	Area	/eə.rɪ.ə/	V.CV	/ʔɪ.rɪ.jə/	CV.CVV.CVV
4	Police	/pə.lɪ:s/	CV.CVC	/pɔ:.lɪ:s/	CVV.CVVS
5	Shell	/ʃel/	CVC	/ʃeɪl/	CVVC

6	Road	/roud/	CVC	/rə:d/	CVVC
7	Media	/mɪ:.dɪ:ə/	CV.CV	/mɪ:.dɪ.jə:/	CVV.VC.CVV
8	Fail	/feɪl/	CVC	/feɪl/	CVVC
9	Killer	/kɪl.ər/	CVC.VC	/kɪ.lɪr/	CV.CVC
10	People	/pi:.pəl/	CV.CVC	/pi:.pəl/	CVV.CVC
11	Party	/pɑ:.tɪ/	CV.CV	/pɑ:r.tɪ:/	CVVC.CVV
12	minister	/mɪn.ɪ.stər /	CVC.V.CCVC/	/mɑ:.nɪs.tɪr /	CV.CVC.CVC
13	hospital	/hɒs.pɪ.təl/	CVC.CV.CVC	/hɑ:s.pɪ.təl /	CVVC.CV.CVC
14	cosmetics	/kɒz.me.tɪks/	CVC.CV.CVCC	/kɑ:s.me.tɪks/	CVVC.CV.CVCC
15	government	/gʌv.ən.mənt/	CVC.VC.CVCC	/gɔ:r.mənt/	CVC.CVCC
16	Budget	/bʌdʒ.ɪt/	CVC.CV	/bʌ.dʒɪt/	CV.CVC
17	Meeting	/mi:.tɪŋ/	CV.CVC	/mi:.tɪŋ/	CVV.CVC
18	Youth	/ju:θ/	CVC	/ju:θ/	CVC
19	Target	/tʌ.gɪt/	CV.CVC	/tɑ:r.gɪt/	CVC.CVC
20	Civil	/sɪv.əl/	CVC.VC	/sɪ.vəl/	CV.CVC
21	Society	/sə.səɪ.tɪ/	CV.CV.CV	/sə:.sə:i.tɪ:/	CVV.CVV.CVV
22	Difference	/dɪf.ər.əns/	CVC.VC.VCC	/dɪf.rʌns/	CVV.CVCC
23	Policy	/pɒl.ə.sɪ/	CVC.V.CV	/pɑ:.lɪ:.sɪ:/	CVV.CVV.CVV

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# LANGUAGE IN INDIA

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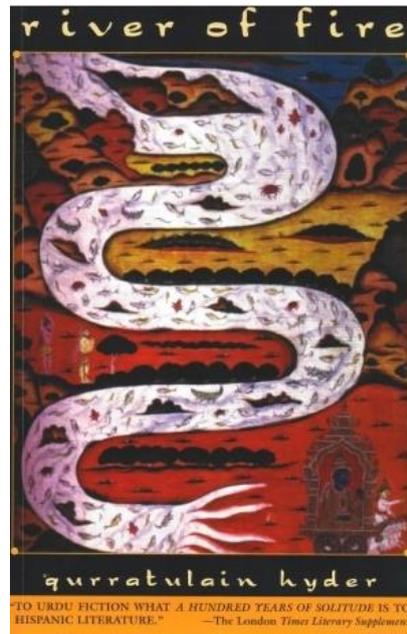
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## Historic Perspective in *River Of Fire*

Dr. Saman Saif

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### Abstract

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Dr. Saman Saif

Historic Perspective in *River Of Fire*

Qurratulain Hyder's *River of Fire* is a unique blend of history and fiction. The depiction of history in her novel reflects the contemporary theories of known historians like Oswald Spengler and Toynbee who believed in the cyclical nature of growth and decline of civilizations. Hyder too projects in her novel the changing face of history and the collective consciousness of man. Spengler and Toynbee observed the eternal laws which guarantee flux and permanence. Hyder shows this pattern and its continual enactment in the way exploiters become victimizers and vice-versa. She seeks to bring clarity in an otherwise chaotic order by reinterpreting the past. The ravages of history do not seem to leave a lasting memory. The repetition of the cyclical nature of history brings forth Hyder's intense historic orientation.



Qurratulain Hyder (1928-2007)

Courtesy: [http://en.wikipedia.org/wiki/Qurratulain\\_Hyder](http://en.wikipedia.org/wiki/Qurratulain_Hyder)

### **Choice of Facts and History**

This essay aims at exploring the theoretical perspectives of history woven in the narration of Qurratulain Hyder's *River of Fire* and her choice of facts, their presentation and interpretation. In *River of Fire* the blend of history with fiction reflects Eliot's view of history as 'rediscovered consciousness'. Her view of the cyclical nature of time enables her to present the collective consciousness of man legitimizing her historic perception. The reader observes the eternal laws which guarantee order and permanence. Nietzsche and Spengler's belief that man's greatness lies in accepting the inevitable cycle of birth and death is reflected in Hyder's narration. The principle of cycles in Toynbee and Spengler is also seen in Hyder's work whose sense of history is bound up with a sense of humanism in which freedom is an intrinsic necessity.

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Dr. Saman Saif

Historic Perspective in *River Of Fire*

## **Collapse and Rjuvenation**

Hyder's narration embraces both collapse and rejuvenation as a pattern of history. This phenomenon is especially prominent in the portrayal of the rise and decline of Lucknow before and during the period of British colonialism. The cyclical historic pattern is projected when Hyder shows how the right-minded people become exploiters when they gain power. In Hyder's novel the changing face of history is seen against the unchanging impulse to control vs. the desire to be free and the continuous enactment of this cycle. The exodus of Hindus and Muslims during the Partition is likened to the displacement of Jews and Palestinians. To bear the pain of exile, history is invoked for consolation. Benedict Anderson's explanation of history as an endless chain of cause and effect is felt in Hyder's personal experience and in her novel, *River of Fire*.

## ***River of Fire***

Hyder is a writer of the wider historical currents. The novel, *River of Fire*, spans some two and a half thousand years of the history of the Sub-Continent. Her characters are situated in various periods of history in this way she recreates history from several angles. Hayden White gives two principal features of narrative, discussed by historians and relevant to Hyder's writings as order and selection {White, 1973}. All narrative employs these concepts for all narrative involves interpretation and the filling in of gaps. This is interpretation at two levels. The author must choose which facts to include and which to leave out, which to stress and the reader must receive the information and make the necessary logical connections in order to comprehend the story the author is trying to tell. Each historian will include, omit and stress different information and present it in one of many possible manners, no two histories are ever identical, even if they cover the same event, using the same factual material. Thus the idea of an absolute truth in history becomes invalidated when faced with the infinite permutations and combinations the narrative allows.

In literature the realm of possibility is greater and the limitation of narrative is a result only of the authors' imaginative abilities. Of course the author must seek some logic and order guiding the narrative which should make sense to the reader. Like a historian, Hyder chooses the facts she needs to present from a pool of data and her interpretative action proceeds from her decision of how and in which order and tone she is going to present them.

She achieves this through various narrative strategies, such as, interior monologue, surrealism, argument, ideological implication, story-telling, and tropes.

### **Evolutionary Process**

Hyder writes of the evolutionary process of belief, philosophy, war, history and social customs and records the massive political upheavals as well as the soul's resistance to evil, to complacency and to an unjust social and political order. Her view of history reflects a psychological, subjective and emotional approach. Though she asserts her faith in recorded history and believes it to be a civilizing process, she is aware also of its futility as the world of the living recedes into a shadowy past. Histories are made and the struggle for life continues beyond despair and disillusionment. She records this struggle for survival and social change. History may be a confusing and a deceptive process but it is also a material process determining the lives of people in society independently of the individual will. Though we are responsible for making our history we do so under definite assumptions and conditions. History is made out of the resultant conflict between individual wills. The consciousness of this process as embodied memory of the collective struggle of man provides a perspective and a context which enhances understanding of existing conditions and of possible actions in the future. Distance and objectivity helps us to arrive at a more rational and analytical position.

### **Selection and Infinite Possibilities**

For, though literature is deemed as fiction or imagination, history is truth. Hyder achieves the difficult task of building a bridge between the two. Like history, literature involves a process of selection but it is more flexible in its infinite possibilities although, here, too, the writer has to confine himself within a temporal aspect. In history, as White points that the facts are unchangeable but the historian is autonomous in his decision about the sequence of their presentation and the most effective way of bringing them forth. The novelist, too, can choose to bend and manipulate chronological time by using the flash-back technique or the device of the stream of consciousness, the dream sequence, or hallucination to expose the innermost thinking of his characters. In history, these techniques are inapplicable as they are outside the realm of the real world. Hyder writes from the vantage point of the past which in relation to her story is the present.

## **Rewriting Historical Facts**

Hyder's writing centers on rewriting historical facts therefore, in her work literature and history are strongly connected. More than one narrative voice exists in the text. The first to appear is Gautam Nilamber, who is pursuing knowledge and going through a rigorous training period to attain his status as a Brahmin, a high priest. The next voice is that of Abu Mansoor Kamaludin, the historian and linguist who comes to India in search of old manuscripts and then the voice of Cyril Ashley, the impoverished student venturing out to India for potentially lucrative opportunities. The change in tone is due to the many hundred years between the appearance of one character and the next. The device of different voices allows the leap of time to register in the mind of the reader. In the hierarchy of narrators, it is the third person omniscient that exists at the top occupying the greatest amount of time and space of the text. Yet at the beginning and at the end the voices of Gautam and Hari Shankar are significant when the story comes full circle. The thematic strand, the quest for meaning links the ancestors with the descendants. The variety of voices is indicative of the multitudinous possibilities and dimensions that exist within the world. The compression of history is not seen as a harmonious process. Individual identities are by turns enlarged and fragmented by the lives around them. They become repositories of a national memory. Balance is maintained in the public history of the Sub-Continent and the private histories of the characters. Both parts are inter-dependant; one cannot function without the other. As the characters narrate their tales, the transmuted material becomes at once history of the region as well as biography.

## **The Idea of History**

History is the self-knowledge of the living mind. A historian talks of the past but he must make the past come alive in his writing, it must vibrate as the present. Eliot names this 'the constructive view of history' and history as 'rediscovered consciousness'. The function of the historian is to penetrate the confused interactions of the changing world, its bewildering complexities and peel the hard skins of accumulated and undifferentiated facts. To grasp the logic and the relevance of the underlying pattern of events, the writer must see himself as a part of history.

## **Through the Eyes of a Historian**

Hyder shows us the historic dimension in *River of Fire* through the eyes of a fifteenth century historian and a lover of books, the librarian of Jaunpur, Syed Abu Mansoor Kamaluddin of Nishapur. Educated in Iraq by a student of Ibn-i- Khaldoun, history carried a great deal of fascination for Abu Mansoor. He wrote travelogues and was interested in linguistics. Having mastered Sanskrit, he was assigned the task of procuring ancient manuscripts on classical music by Sultan Hussain Shah Nayak who was a great patron of music. Hyder recognizes the role of some Sultans in the development of art and culture and presents the peaceful and gentle nature of Hussain Sharqi who was not just a warrior but also a lover of music and art. Kamaluddin journeys to the banks of Saryu to obtain valuable documents from the priests of Ayodhiya. As a historian, he believed that man had never escaped the ravages of history. He was reminded of the Tartars invasions, the Crusades, the fire-worshippers of Persia, the Jews of Undlas, the storms of Gobi Desert and how each event had ruined the sea of knowledge that man had accumulated over the centuries. The Damascus of Ummayads, the Baghdad of Abbasids, the glory of Athens and Alexandria, all had turned to ashes. For Abu Mansoor the ruins of cities teach more to man than the philosophies of mystics. Hyder's perception is a strong reminder to Spengler's theory of the repetitive cycles in history.

### **Bringing Lucidity to Perplexity**

Historians seek to bring lucidity to perplexity and they do so by sometimes reversing the events. Kamal in *River of Fire*, witnesses the 'Cavalcade' of history in a surreal moment. Hyder shows characters from as far back as three hundred years before Christ including historic figures and characters of ancient myth, Bharat Muni, Raja Bhoj, Kaalidasa and many others, all reminding Kamal of the powerful flow of time and history. "Like we did, you will go too..." (ROF 81) The configuration of the plot imposes the sense of the ending enabling the reader to see the entire plot as a single unified thought.

With countless universities and colleges and a musician king who patronized arts and learning, Jaunpur had become the centre of learning and excellence in the late fourteenth and in the fifteenth centuries. Hyder tells us about the reigns of Firoz Shah Tughlaq, Sultan Bahlol and Hussain Shah Sharqi. She talks of the glorious past when these rulers had put in the best systems of governance. There was prosperity and abundance and its fruits were shared among all classes. Traveler's inns, mosques, free kitchens for Muslims as well as

Hindus and baths for the public were found throughout the kingdom. Learning and arts, commerce and trade flourished. But even in those times, “The overriding passion was the acquisition of power and glory, however transient it would turn out to be” (ROF 65).

### **The Drama of Tragedy and Triumph**

Kamal is conscious of the high drama of tragedy and triumph which abides behind the majestic walls of the grand palaces. He is appointed supervisor of the calligraphists and attached to the bureau of translations. As he ponders on the cyclical pattern in history, Kamaluddin learns of the defeat of Hussain Sharqi, his king. Ironically, the vanquished army encamps on the banks of The Rapti, the place where Buddha had once stayed and preached about the transitory nature of worldly glory. Kamal marvels at the resilience of human beings. In 1484, Hussain Shah was replaced by Bahlol Lodhi. Hyder gives us a quick resume of world history and we learn that the last half of the fifteenth century was the feudal age of warfare everywhere in the world. West Asia, Europe, Russia, China, Japan, everywhere there was bloodshed and massacre. In such a world where could a sensitive, learned man take refuge but in a Sufi's shrine? Kamal became a disciple of Kabir whose teachings of equality and brotherhood had stirred a whole population and created a spiritual fervor in the region.

### **The Attraction of Educational and Business Potential**

Kamaluddin comes to India as a foreigner. Through his memoirs we get a world perspective. Hyder talks about the ascent of the Christians in the West, the impending loss of Spain for the Muslims and of the great riches and wealth of India at that point in history. Hyder skillfully conveys the business and educational potential of India which led the British and other Europeans to plan commerce and trade with this country. She points out the stagnation in intellectual pursuit in the Arab world and how since after Ibn-i-Khaldoom, Ibn-i-Tammaya, Roomi, Razi, Hafiz, and Al-Beruni, no notable scholar had taken up the pursuit of learning. Muslims had begun to talk about the past signifying a state of despair and sadness in the Muslim world. Vivid and convincing details make history become a version of reality. Crucial dimensions are explored to give us the sense of one world dying and a new order replacing it. The repetition of history highlights Hyder's vision, legitimizing a historical orientation within the study of literature. Every natural event offers many possibilities and every context has multiple referents. No event in *River of Fire* is altogether independent and

the thematic emphasis on repetition continues to focus attention on human limits in the face of natural calamities and political upheavals. Emphasis emerges through an underlying tone of nostalgia and vulnerability.

### **Techniques and Language Use**

Repetition of symbols such as the river, fire and stone contribute to the philosophic tone. Human frustration and political destruction are inevitably tied together. The wars which lead to the victory of one faction throws the vanquished in an abyss of despair. Kamal becomes desolate after hearing the news of the defeat of his Sultan, Hussain Sharqi. Similarly, Gautam loses his fingers in a battle in which he never wanted to take part. The comprehensive treatment of these events highlights the belief in divine intervention and reinforces Hyder's belief that human beings are often led by forces beyond their control.

Historical time becomes the medium in which human life unfolds and fulfills itself. Its order is set by the causal relations constituting the history of man or nature, by things done and undone by time. History is raised to the status of a deity, beyond temporal change while the sets and players in the foreground continue to strut their hour upon the stage. In the background, permanent, fixed and eternal, the broad and majestic current of history in its totality seems to be the only lasting phenomenon within the chaotic changes of its temporal manifestations. History discovers the eternal, the universal law which guarantees a sense of order and permanence. The history of the world becomes also the world's court of justice. It is the march of reason through the world of man and it is inherently rational, not only as an object of science, but also as an agent of morality.

### **Principles of Cycles and the Law of Challenge and Response**

The works of Spengler and Toynbee aroused popular imagination as they set out to attempt a universal, unified world history organized around a simple general principle- the Principle of Cycles in Spengler and the Principle of Cycles and the Law of Challenge and Response in Toynbee. Their works try to make an intelligible sense of structure, coherence and continuity in its totality. Hyder's vision seems to be analogous to these theories. Thus regardless of their objective validity, they also preserve a sense of significance which human beings can derive from an ambitious reconstruction of their past, even though they do not necessarily justify a belief in progress or a better world to come.

### **Hyder's Belief, Vision and Position**

Hyder seems to concur with the cyclical theories of time advanced by Nietzsche and Spengler. Her literary expression and her language of myth serves to convey a sense of continuity, unity and identification with the history of mankind as a whole. She shows the repetition of the cycles of human situation and all time as eternally present in man's life. Nietzsche and Spengler believe that man's greatness and hope for transcendence may be seen to lie in his acceptance of the inevitable cycle of birth and death. This belief is shared by Hyder and may seem to be a pessimistic view but it redeems itself when it builds a detachment and a distance from becoming too immersed in the affairs of the present. It relieves one from the anxiety created by the meaningless repetition of events and engenders a continuity and unity between past, present and future, both historical and personal. Perhaps this is the most comforting and positive theory from a secular point of view.

Scenes shift from one city to another, from Behraich at one point in history when it was the centre of civilization to another time when it is destroyed by powerful Muslim conquerors and reduced to a small, dusty and dilapidated habitation. History saw the onslaught of Qutubudin Aibak who destroyed the idol-worshipping kings of Bengal and Magadh. Many priests fled towards Tibet and Nepal. Wars and victories also usher in new faiths and philosophies. Shakia Muni was replaced by Buddha and Muslim faith took over Buddha's philosophy. Bale Mian emerged as the great Sufi saint with many followers in the reign of Mehmud Ghazni.

### **Humanism as the Basis**

Hyder's ideas about historical change are bound up with humanism----- a humanism which is a judicious combination of reason and imagination rooted in faith. Freedom of conscience is itself a touchstone of humanism (Bergson, 1935). She poses the question that if every man is to be the master of his own destiny then change should be directed by human beings and not dictated by divine forces. Institutional structures must be built to direct the process of history in the right direction. "History is a continuous process of development and hence is essentially unpredictable. But this does not mean that ... history... is the domain of arbitrariness and irresponsible caprice. History is at once freedom and necessity."<sup>1</sup> She

expresses her anxiety about social change while contemplating eternal issues and evaluating critically the direction of modern life.

In *River of Fire* she shows Sharavasti as the centre of intellectual debates and the spring for new ideas but was ruined by the ravages of time. History moves on and leaves none to decide between the victor and the vanquished. Ancient Brahmin literature was replete with tales of brave warriors, armoured soldiers on giant elephants, winning wars against enemies. In time, all this became remote history. Gautam often wondered about how things had been and, were now no more. Soon, he and his friends would be forgotten, unreal characters losing all significance in the eternal flow of time. The beggar Champa blesses the passers-by, “other than the sorrow of Hussain, may you see none.”(ROF 177) She seems to acquire a historicity connecting scores of years of history and the past making it alive in a manner that it acts as a uniting bridge for many.

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END NOTES.

<sup>1</sup>Mulhern, Frances. ‘English Reading’ *Nation and Narration*. Ed.Homi Bhabha.London.Routledge.1990.

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Historic Perspective in *River Of Fire*

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## Using Role Play for Developing Speaking Skill in English among Engineering Students of Centurion University, Odisha

Sanat Kumar Lenka, M.A., PGCTE, PGDTE (EFLU)

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### Abstract

This study aims to develop the speaking skill using the role play technique among the engineering students who are not able to speak English confidently. This study tries to answer the research question: to what extent role-play is effective in developing the speaking skill in English of the engineering students? Language Learning is not just learning about languages, but to use the language correctly with confidence in daily life. Language learning based on tasks as a fundamental component in the classroom, provides better contexts for activating learner's learning processes and promoting second language learning. Role play is a technique in which students are presented with an artificial environment and they are exposed with different kinds of

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cases and problems they need to solve, persuade the same in form of roles. This study focuses on Role-play as a teaching technique which serves as a multi-skill developing activity where the students not only develop fluency in communication but also broaden the horizon of understanding other's behavior resulting into empathy, team work, interpersonal skills and problem solving attitude.

**Key words:** Role Play, Confidence level, Speaking Skill, language learning activity

## **Introduction**

In recent years Odisha has become a hub of technical educational institutions. The focus in these institutions is the development of technical skills. However, it has also been observed that mere technical expertise does not ensure employability. Good communication skills are required to succeed in the profession. Hence, an attempt is being made to impart communication skills to technical students. The participation of students in English language classroom, however, is not very encouraging. There are various reasons for this, like low confidence level, stage fear, improper exposure to the target language, low enthusiasm level, and less practice of language skills etc. Moreover, most of the English language classrooms in this state are teacher-centered and the participation of the students in the classroom is very low. Reading text books and listening to lectures do not make learning meaningful. To overcome these difficulties, teachers can introduce various activity-based language learning like, Role plays, group discussions, simulations, language games and dramas etc. in the language classrooms. This study will examine the effectiveness of using one of the language learning activities like Role play as a tool to promote language development. There are many types of instructional techniques. The focus of this study is to understand to what extent role-plays help in promoting language development.

## **Role Play as a language learning activity**

Role play is a very useful technique in learning communication skills, because it gives the learner an opportunity to practice communicating in different social contexts and in different social roles. Role play provides students an amicable atmosphere to learn the speaking skills in which the participants play different imaginary roles without any tense and shyness. It also

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provides the opportunities for all the learners equally to speak and practice the target language. Many researchers have come up with many different definitions of the role play across the world.

According to Stephen D Hattings based on his observation in the conversation class, role play would seem to be ideal activity in which students could use their creativity and it aims to stimulate a conversation situation in which students might find themselves and give them an opportunity to practice and develop their communication skill.

Stern (1983) suggested "role playing helps the individual to become more flexible" and "develop a sense of mastery in many situations". She suggested "through role play, L2 learners can experience many kinds of situations in which they will use the language; and as they develop a sense of mastery in them, they should be able to apply the language more easily to new situations." Role play is really a worthwhile learning experience for both the students and the teacher.

Larsen-Freeman (2000), points out that role plays are very important in Communicative Approach because they give students an opportunity to practice communicating in different social contexts and in different social roles.

Ladousse (2004) indicated that "role play is one of a whole gamut of communicative techniques which develops fluency in language students, which promotes interaction in the classroom, and which increases motivation."

Blatner (2009) says that role playing, a derivative of a 'sociodrama', is a method for exploring the issues involved in complex social situations. It may be used for the training of professionals or in a classroom for the understanding of literature, history, and even science.

## **Methodology**

The study was conducted in four sessions of English Communication Lab. Each session was of 3 hours duration totaling 12 hours spread over a period of 4 weeks. 30 students were divided in 6-7 groups. A common problem situation or case was assigned to each group in each

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session. Cue Cards were given to each member of the group to play the assigned role. The researcher gave 30 minutes time to prepare the topic. The common cue card holders discussed about their assigned role among themselves. The group was given 12-15 minutes to perform the play. The technique of structured observation was employed by the researcher to know the development of the learners in these four weeks.

The rationale for conducting the classroom observation was to get an impression of the English speaking classes. The student's behavior, interaction patterns in the classroom, enthusiasm level and the learner's participation in performing the role plays and their difficulties and progress in speaking are observed. The researcher guided the students regarding many evaluation components, such as the pronunciation, vocabulary, grammar, fluency, intonation, context and the body language etc before the original performances of the students.

### Evaluation Criteria

All the teams were evaluated by the researcher. The criteria for evaluation were as follows:

1. Grammatical accuracy
2. Choice of vocabulary
3. Fluency in communication
4. Pronunciation
5. Confidence level
6. Body language
7. Team work
8. Attitude to the task
9. Use of language functions
10. Creativity

Based on these criteria, the guideline for the grading system was:

Grades	Characteristics of the learners
O	<ul style="list-style-type: none"> <li>• The student can communicate confidently and fluently with no grammatical errors in the role play activity.</li> </ul>

	<ul style="list-style-type: none"> <li>• He/she can communicate with proper use of language functions.</li> <li>• He/she can communicate with good choice of vocabulary.</li> <li>• He/she can speak with good pronunciation.</li> <li>• He/ she has an excellent body language.</li> <li>• He /she is an excellent team player</li> <li>• He/she is enthusiastic to participate in the role play.</li> <li>• He/she is creative in dialogue delivery.</li> </ul>
<b>A</b>	<ul style="list-style-type: none"> <li>• The student can communicate confidently and fluently with less grammatical errors in the role play activity.</li> <li>• He/she can communicate with reasonable use of language functions.</li> <li>• He/she can communicate with very simple vocabulary.</li> <li>• He/she speaks well though cannot differentiate the problem sounds for example: she/see, zoo/jug/pleasure etc.</li> <li>• His /her body language is good.</li> <li>• He /she is a good team player</li> <li>• He/she enjoys participating in the role play</li> <li>• He/she is creative in dialogue delivery.</li> </ul>
<b>B</b>	<ul style="list-style-type: none"> <li>• The student communicates with less confidence with less grammatical errors</li> <li>• He/she is average in fluency.</li> <li>• He/she can communicate with very less use of language function.</li> <li>• He/she struggles with correct choice of vocabulary.</li> <li>• He/she is having mother tongue influence in his/her pronunciation</li> <li>• He/ she has reasonably good body language.</li> <li>• He /she is a good team player</li> <li>• He/she less enthusiastic to participate in the role play.</li> <li>• He/she is less creative in dialogue delivery.</li> </ul>
<b>C</b>	<ul style="list-style-type: none"> <li>• The student is nervous and not fluent.</li> <li>• He/she has grammatical errors while delivering the dialogue.</li> <li>• He/she can communicate but with average use of language function.</li> </ul>

	<ul style="list-style-type: none"> <li>• He/she lacks correct choice of vocabulary.</li> <li>• He/she is poor in pronunciation</li> <li>• He/ she is average in body language.</li> <li>• He /she is an introvert.</li> <li>• He/she less active to participate in the role play.</li> <li>• He/she is not creative</li> </ul>
<b>D</b>	<ul style="list-style-type: none"> <li>• The student is nervous while communicating.</li> <li>• He/ she fumbles while speaking.</li> <li>• He/she commits grammatical errors while communicating.</li> <li>• He/she cannot communicate with proper use of language function.</li> <li>• He/she does not have correct choice of vocabulary.</li> <li>• He/she has mother tongue influence in speech.</li> <li>• He/ she lacks proper body language.</li> <li>• He /she keeps himself or herself aloof from the team.</li> <li>• He/she is not enthusiastic to participate in the role play.</li> </ul>

<b>Grade</b>	<b>Description</b>	<b>Grade point</b>
<b>O</b>	Excellent	9
<b>A</b>	Very Good	8
<b>B</b>	Good	7
<b>C</b>	Average	6
<b>D</b>	Poor	5

## **Description of Sessions**

### **1<sup>st</sup> session**

In the first session, the Researcher announced the Role -Play activity to the students. Majority of the students had not performed in the role play before. Students from regional medium schools showed less enthusiasm to participate in the activity. But the students from

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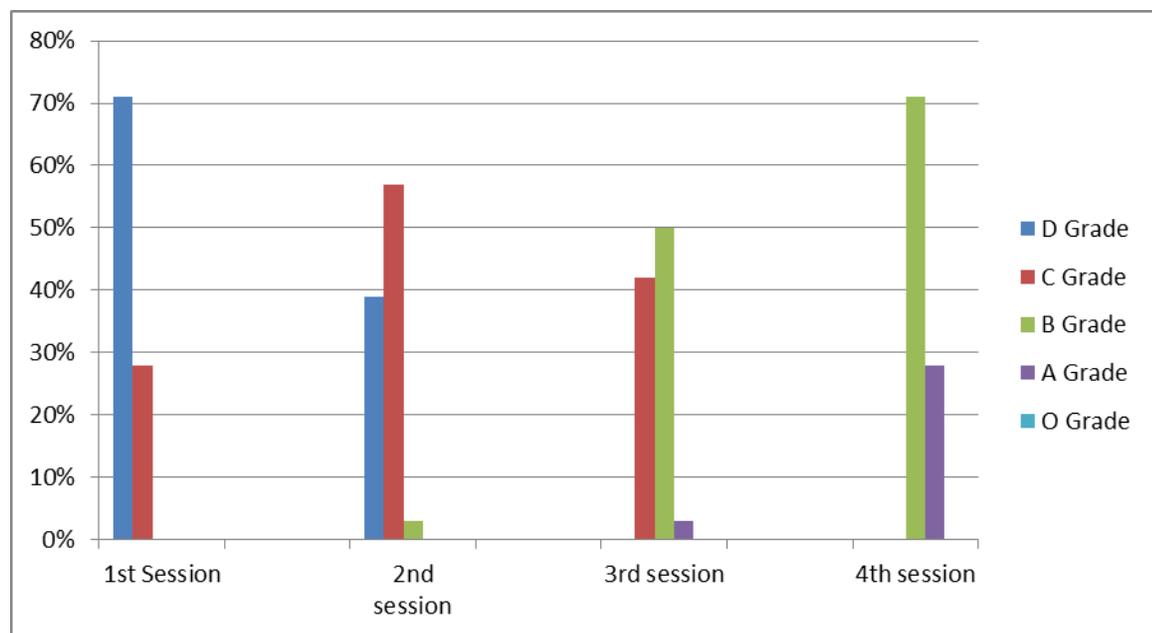
Sanat Kumar Lenka, M.A., PGCTE, PGDTE (EFLU)

Using Role Play for Developing Speaking Skill in English among Engineering Students of Centurion University, Odisha

English medium schools whose number was less in the class showed interest to participate in the activity. After announcing the activity the researcher discussed the evaluation criteria among the students, so that they could be more cautious about their performance in the activity. The students were divided into 07 groups consisting of 3-4 members each. Then the situation for the role-play was announced and different cue cards were given to each member of the 07 groups. Members with common cue cards or roles discussed among themselves for 20 minutes.

Then, group-wise the students performed their assigned role. The situations for the role plays were based on certain social problems which the participants had to solve while participating in the activity.

This was the first role play activity the researcher had observed minutely and evaluated as per the evaluation criteria. The observation is graphically represented in the following table:



**Figure 1**

From the figure 1 it was observed that in the first session most of the students have secured 'D' Grade in their performance. About 72 % of students achieved 'D' grade. The students were nervous in this session. There was no 'O' or 'A' grade achieved by the students. Only 28 % of students got 'C' grade in their performance in the activity.

## **2nd Session**

In this session, though the enthusiasm of the students to participate in the role-play activity was low, but after a motivating session by the researcher the students showed interest to participate in the activity. Like the first role play activity, the students were divided into groups and given cue cards for their roles on different problem solving situation. This time the researcher expected some improvement in the performance of the students. The researcher observed the students' performance carefully on the basis of those 10 evaluation criteria. While observing the researcher found that the students confidence level has increased in the second role play activity. The observation is graphically represented in figure 1.

In this session about 39% of students achieved 'D' grade in their performance and 57% of students got 'C' grade. Thus in the second session the development in the performance of the students was found. Though the performance is not remarkable but it is better than the previous session. About 4% of students have got 'B' grade. No student achieved 'A' or 'O' grade.

## **3<sup>rd</sup> Session**

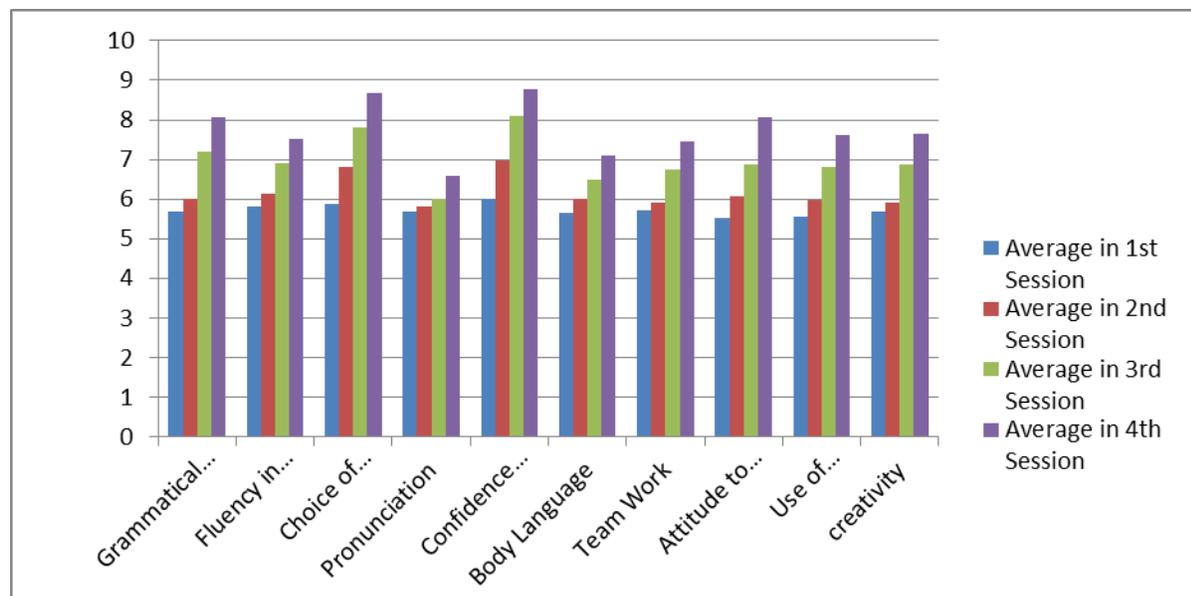
In the second session, a new situation was announced to the students. The same method of the first and second session was applied in this session. In this session new cue cards were given to the students and new groups were formed. The researcher observed the development carefully. From the above figure it is observed that a remarkable change in the performance of the students. No student has got 'D' grade in the activity. Though no student achieved 'O' grade, there was growth in students' performance with 50% of students achieving 'B' grade. About 44% and 6% of students achieved 'C' grade and 'A' grade respectively. Thus the students' performance has improved in this session (figure 1).

## **4<sup>th</sup> Session**

In the last session, we found that no student has got 'C' or 'D' grade. About 72% of students scored 'B' grade in their performance. The number of students scoring 'A' grade has also been improved from the previous session from 4% to 28%(figure 1).

## Session-wise Improvement

The students got four sessions to participate in role play activities. After observing their participation in the activity the researcher marked the improvement in the performance of the students.



**Figure 2**

It was observed that after participating in 4 Role- Play activities, the confidence level of the students has increased the most. In the 4<sup>th</sup> role play activity all the criteria have developed. However, the improvement in pronunciation of the students is less affected by this 4 weeks long role play activity. In the last Role play activity the grammatical accuracy, choice of vocabulary, confidence level and the attitude to the task has reached to 80%-90%.The fluency in communication, body language, team work, use of language function and creativity increased up to 70%-80%.The overall performance of students has increased from the 1<sup>st</sup> session to the 4<sup>th</sup> session. This is clearly mentioned in table no.1.

Sl No.	Evaluation Criteria	Performance in First session (in %)	Performance in the last session (in %)
1	Grammatical Accuracy	57%	82%
2	Fluency in Communication	58%	78%

3	Choice of Vocabulary	57%	87%
4	Pronunciation	57%	66%
5	Confidence level	60%	89%
6	Body Language	57%	71%
7	Team Work	57%	74%
8	Attitude to the task	55%	81%
9	Use of Language Function	57%	77%
10	Creativity	57%	78%

**Table 1**

### **Findings**

This study has been an attempt in providing opportunities and practice in the speaking skill in meaningful and problem solving contexts for the engineering students. This study found that there is a significant improvement in students' speaking skill after participating in four sessions of role play activity. The students, who were observed as the poor performers in the activity have improved in delivering the dialogues confidently. It was felt that if this kind of practice is provided to these students for a long time, certainly they would reach to the expected level in the speaking skill of English language. However, this intervention proved to be effective technique for the students in developing their own speaking skill.

### **Suggestions**

The findings of the study provide some suggestions for the language teachers. The teachers of English at engineering colleges should encourage the students towards learning speaking skill and explain its usefulness. They should use the effective techniques for developing their speaking skill. Role play is one of the most effective techniques that is cost free and easy to conduct in regular classroom. Teachers should make arrangements in the classroom for the role play performances.

### **Conclusion**

Based on the project, the researcher concludes that the students' performance in communication has improved by implementing role-play as a teaching technique in the classroom. The scores on the basis of 10 evaluative components have increased from the first

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Sanat Kumar Lenka, M.A., PGCTE, PGDTE (EFLU)

Using Role Play for Developing Speaking Skill in English among Engineering Students of Centurion University, Odisha

role play to the last role play activity. This result has answered the research problem that the use of role play as a teaching technique in a language classroom is quite effective. The use of role play makes the speaking and learning activity more enjoyable and interesting. It builds a positive attitude among the students to participate in a student-centred class. This activity has improved the confidence to speak English language in real life situations.

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## Historiography: The Progressive Era of the United States

Selvi Bunce

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### Who is a Progressive Person?

As a noun, the term *progressive* means “a person who is progressive or who favors progress or reform, especially in political matters” (<http://dictionary.reference.com/browse/progressive?s=t>). As an adjective, it generally means “1. favoring or advocating progress, change, improvement, or reform, as opposed to wishing to maintain things as they are, especially in political matters: a progressive mayor. 2. making progress toward better conditions; employing or advocating more enlightened or liberal ideas, new or experimental methods, etc.” (<http://dictionary.reference.com/browse/progressive?s=t>) The term *progressive* is widely used and is very popular in political gatherings and alliances in many developing nations. For example, the political alliance led by the Indian National Congress

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Selvi Bunce

Historiography: The Progressive Era of the United States

303

in India is named **United Progressive Alliance**. At present in these developing nations, term *progressive* has socialist/left political connotations. A study of progressivism in the United States will help us to understand the trends of progressivism, and the similarities and differences as practiced and assumed in other nations.

### **Progressivism in USA – Critical Views**

The Progressive Era is not by any means one of the few under-studied eras of American history. On the contrary, the Progressive Era has been looked at multiple times from multiple viewpoints. Joseph Huthmacher, in his essay “Urban Liberalism and the Act of Reform”, describes progressivism as a reform movement oriented to benefit urban workers. George Mowry, in his excerpt “Progressivism: Middle Class Disillusionment” maintains that the middle class was the cause of the Progressive Era. Though their views are different their writing is similar in that both authors use a limited number of statistics and rely heavily on inferences about class culture and belief. Magnanimously different from both these authors, Gabriel Kolko holds that not the majority, but big business actually ran the Progressive Era for their personal benefit. In his book *The Triumph of Conservatism* Kolko repeatedly states that it was big business that caused change in America during this time, and he backs this up with many examples. Yet, as always whenever history is involved, no interpretation is perfect.

### **Who were the Progressives?**

The question of who the progressives were was one directly open to much scrutiny. According to George Mowry’s excerpt “Progressivism: Middle Class Disillusionment” the progressives were young to middle-aged, economically comfortable, men and women of old American heritage and British descent. The majority were college-educated professionals (254, 255). These middle class progressives wished to assimilate the urban working poor and bring them up from their degradation of being an immigrant lower class into the “moral crowd” of the middle class (264). The middle class progressives were afraid of being over powered by the tycoon class of big business, while at the same time they were confident and comfortable in their situation. Mowry states “Eager for the wealth and the power that flowed from the new

collectivism, the progressive was at once nostalgic, envious, fearful, and yet confident about the future” (263). This seems to be a fairly accurate interpretation of the middle class of the time, but it cannot be said for certain, especially because Mowry does not cite any legislation or organization that sprouted from these confused feelings of the middle class. Mowry makes inferences like these multiple times throughout his paper, and each time, they are supported with little to no evidence.

### **Not a Political Party – Middle Class Progressivism**

The Progressives of the middle class were not a people’s party. They rejected the labor unions of the lower class workers and worshipped the individual mind, all the while condemning the immigrant lower class (Mowry 257, 259). So, how did this “worship of the unfettered individual, the strong pride of self, the strain of ambition, and the almost compulsive desire for power” (257) affect society, politics, and the economy? First, it must be understood that when the word individual is used, the middle class progressives did not mean the individual mind of the common working man. They meant their own kind of individual; the respectable, educated middle class man who could rule the people by, as Theodore Roosevelt stated, “giving justice from above” (257). The middle class progressives wanted a strong federal government, as long as they could control it (257).

### **Moral Superiority**

Mowry eloquently states and describes these feelings of middle class moral superiority; he even offers quotes that clearly express the preference of a government of the educated individual to a government for and by the people. However, what Mowry fails to do is impart what legislation, if any, arose from these middle class “feelings” of superiority, agrarian nostalgia, and anti-unionism (259). For example, Mowry states that in order to justify their own wealth the middle class drew a line between good and bad wealth. They wanted laws to be created that would enable man “to get only the amount they earned” (260). Mowry then goes on to describe how this wanting of “man to be the master of his economy” led to things such as the Square Deal, the New Deal, and the Fair Deal (261). Mowry does not describe how the middle class, a minority population, managed to influence politics and how these “Deals” affected

society and the economy, and if it actually helped the middle class progressives outside of mental safety only.

### **Mowry's Illustration of Middle Class Progressivism**

Mowry does a more than adequate job of illustrating what the middle class progressives thought, why they felt this way, and how this affected the general climate of politics at the time. He fails to exhibit the precise effects of these feelings on politics, society, and the economy. He also seldom talks about specific legislation, either from the federal or state level that was caused by these middle class progressives. Mowry and Huthmacher are similar in that both give the reader a fairly clear idea of what the progressives wanted in general, but neglect to mention enough specific details about progressive legislation to support their thesis, leaving them only with inferences about total class attitude. This is precisely what makes Mowry and Huthmacher similar, and less persuasive.

### **Lower Class Urban Immigrants as the Main Source of Progressivism**

Extremely contrary to Mowry in almost every way except in that which is stated above, Joseph Huthmacher, in his article, "Urban Liberalism and the Act of Reform" explains how lower-class urban immigrants were the main source and cause of the progressive reform movement. Huthmacher lumps together the many groups of immigrants working in industrial urban areas at the time and assumes they all had similar beliefs in order to mobilize progressivism, because "Not until the reform spirit had seized a large number of urbanites could there be hope of achieving meaningful political, economic, and social adjustments" (8).

Huthmacher states the reason it is more logical that the urban lower classes were actually at the heart of progressivism, and not the middle class, was because the urban workers had experience in what exactly they were fighting for through reform. They experienced the poor conditions of factories and knew what they wanted, as opposed to the middle class who relied on muckrakers for the gory details of the daily struggles of urban life (11).

### **Urban Working Class as the Base**

This experience also made the urban working progressives more practical, and therefore allowed them more success (Huthmacher 11). The urbanites generally had no care for the individualism the middle class strove for. Instead, they were used to the bosses of the political machines of the big cities, and were much more prepared to serve a more paternalistic, centralized government, as long as it in turn met their needs (12). Due to their position in society these urban progressives had very little in common with the famed stories of the men that went from rags to riches, and had not an inkling of care as to what the middle class were experiencing as a shift in status (12). Due to these factors the reform advocated by the urban progressives was that of a more immediate need, such as workday conditions. They were not particularly drawn to the “trust-busting” reforms of Wilson, and they didn’t care about the importance or growth of small businesses. The size of the business did not matter to them as long as it “provided job security, adequate wages, and working conditions” (13). This led to the urban progressives preferring “Government stabilization of the economy and regulation of big business as it might well prove more successful in guaranteeing these conditions than would government antitrust drives” (13).

### **Legislative Efforts**

Though still very generalized, Huthmacher does provide more examples than Mowry in legislative effects caused by the urban working-class progressives, even though most of Huthmacher’s evidence only comes from two states, New York and Massachusetts. Huthmacher also brings up multiple points that he fails to explain thoroughly. For example, Huthmacher states that “the urban lower class provided an active, numerically strong, and politically necessary force for reform” (11). Later, he goes on to state that “the lower class can share no part of the ‘credit’ for reforms like Prohibition” (14). How was it possible for Prohibition to pass if the urban lower class held such power in sheer numbers of votes? Huthmacher states that the middle-class reformers supported the reform for the working class because the middle class were scared of a growing lower class that could potentially over power the middle class if something did not change (13). This leaves the question of whether or not urban reform would have been possible without the middle class. Huthmacher clearly asserts that reform could not have been

done without the urban working class due to their sheer numbers and voting power; however he does not explain whether or not the urbanites actually initiated reform, or just voted for it. If the answer is the latter, then the question of who really initiated and caused the progressive era is still up for grabs.

### **Redefining Progressivism from the Perspective of Conservatism**

In his book *The Triumph of Conservatism* Gabriel Kolko completely redefines Progressivism, in fact he labels it as conservatism. Kolko describes the commonly referred to “Progressive” Era as conservative, because the reform movements of the time were not for the general welfare, as was thought, but instead was advocated and motivated by powerful business men of big businesses in an attempt to lower competition and preserve basic social and economic relations (20, 21). The great business men of this time period did not manipulate the politicians to get their way, but instead worked right beside them. Kolko explains how “political and key business leaders with the same set of social values—ultimately class values—was hardly accidental” since “the business and political elites knew each other, went to the same schools, belonged to the same clubs, married into the same families, and shared the same values” (31). This made it possible for the business men and the politicians to work together for the good of the big business.

### **Role of Big Business Progressives – Progressive Era**

According to Kolko the big business progressives sought economic stability and regulation on a federal level to counteract more radical and random regulation by the state. He states, “National progressivism, then, becomes the defense of business against the democratic ferment that was nascent in the states” (23). Kolko also states, “it was business control over politics (and by business I mean major economic interests) rather than political regulation of the economy that is the significant phenomenon of the Progressive Era” (21). Additionally, he says that the main goal of business-directed progressivism was political capitalism or “the utilization of political outlets to attain conditions of stability, predictability, and security—to attain rationalization—in the economy” (21).

The numerous reforms that happened during the Progressive Era that, to the public eye, seemed to be anti-big business were actually just ways of eliminating competition. “Competition

was unacceptable to many key businesses and financial interests” (22) and therefore regulation and rationalization of the market, and even such reforms as the Food and Drug Act helped to eliminate the competition that could not keep up with higher standards. Overall, as Kolko states, Progressivism was not the triumph of small business over trusts, but the victory of big business achieving rationalization of the economy only federal government could supply (30).

### **Beneficial Relationships between Politicians and Businessmen**

Kolko is inventive in that he looks at the Progressive Era as just that, an era. He views it in one piece, in order to see all the interlocking parts as a whole, and not as separate episodes (26, 27). One very important thing that makes Kolko more persuasive than both Mowry and Huthmacher is that he fills in holes where both the others are gaping. For example, Kolko states that through the close relations of politicians and businessmen they had a similar idea of the common good, and therefore the reforms created and motivated by businessmen were successfully voted through by Congress (28).

### **Perception of Government Regulations of the Economy**

Kolko supports his theory by explaining how the general population of America assumed that political capitalism and progressivism was for the good of the public and “government regulation of the economy was a positive social good” (32). Kolko thoroughly explains the general goals of big businessmen in political capitalism, while also naming various examples as the fruits of their efforts. Though he tends to ignore social reform, Kolko does acknowledge the labor movements and welfare reforms enacted in the states (31).

### **Progressive Era**

The Progressive Era is one of numerous definitions, and it contains multiple factors when considering what the major force was behind its cause. Mowry exceeds in explaining his position clearly and providing many details about the middle class, however much of his evidence as to why the middle class were the main progressive is composed of inferences, which therefore makes his entire argument less persuasive. Huthmacher has more evidence than Mowry, but it is still very limited. He too supports his position well and acknowledges the existence of middle class progressives, but while acknowledging them it is almost as if he temporarily forgets about

the urban working class and leaves them behind. Although he is quite repetitive, Kolko is the most persuasive out of these three due to his presentation of superior evidence and well rounded argument on political capitalism and progressivism. No matter what the viewpoint, the Progressive Era will always be an integral part of American history.

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## Syllable Structure in Hmar

Elangbam Sharatkumar Singh, Ph.D.

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### Abstract

This paper highlights the syllable structure in Hmar. Hmar belongs to Tibeto-Burman language family (Grierson, 1904). It is one of the recognized languages among the scheduled tribes of the state of Manipur. This language is spoken by the Hmar people. They are mainly concentrated in Churachandpur district of Manipur. Some small villages are also scattered in Jiribam sub division of Imphal East district. Besides these, other villages outside Manipur are also scattered over a vast area comprising of northern Mizoram, Cachar district of Assam and Chittangong hill tracts of Bangladesh.

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Elangbam Sharatkumar Singh, Ph.D.  
Syllable Structure in Hmar

A syllable can be analyzed into: segments of syllable (onset, peak, and coda). Examples: onset - /k<sup>h</sup>ut/ ‘hand’, /kum/ ‘year’, peak - /səm/ ‘hair’, /mit/ ‘eye’, and coda - /kel/ ‘goat’, /lai/ ‘navel’ etc., structure of syllable (open and close), examples: /lu/ ‘head’, /ŋa/ ‘fish’, etc., syllabic pattern (V, VC, VCV, CV, CVC, CCV and CCVC), structural restrictions of syllable (both onset and coda restriction, onset restriction and coda restriction) and syllabifications (monosyllabic, disyllabic, trisyllabic, quadrisyllabic and pentasyllabic).

**Key words: Syllable, segments, structure, pattern and syllabification.**

## Syllable

“A syllable is a group of sounds which is made with a single puff of air. According to this approach each syllable is produced by a chest pulse, single puff of air from the lungs through the vocal tract.” (Sloat et al. 1978). In Hmar a syllable can be discussed in five ways:

- a. Segments of syllable,
- b. Structure of syllable,
- c. Syllabic pattern,
- d. Structural restriction of syllable and,
- e. Syllabification.

## Segments of Syllable

A syllable can be segmented into three parts according to their initial, medial and final positions of the consonants and vowels. They are discussed one by one as below:

1. Onset,
2. Peak and,
3. Coda.

**1. Onset** - Onset is the syllable which begins with a consonant phoneme.

Hmar	Gloss
1. /səm/	“hair”

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Elangbam Sharatkumar Singh, Ph.D.  
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- |    |                     |         |
|----|---------------------|---------|
| 2. | /k <sup>h</sup> ut/ | “hand”  |
| 3. | /luŋ/               | “stone” |

**2. Peak** - Peak is the syllable which includes a vowel phoneme in the medial position.

- |    | Hmar  | Gloss   |
|----|-------|---------|
| 4. | /boŋ/ | “cow”   |
| 5. | /kel/ | “goat”  |
| 6. | /lai/ | “navel” |

**3. Coda** - Coda is the syllables which end with a consonant phoneme just after the peak (vowel).

- |    | Hmar  | Gloss    |
|----|-------|----------|
| 7. | /hun/ | “time”   |
| 8. | /hun/ | “banana” |
| 9. | /səm/ | “hair”   |

### Structure of Syllable

Structure of a syllable can be divided into two types as:

1. Open syllable and
2. Close syllable.

1. **Open syllable** - Open syllable is a syllable which concludes a vowel phoneme just after the onset (consonant). Examples:

- |     | Hmar | Gloss   |
|-----|------|---------|
| 10. | /ŋa/ | “fish”  |
| 11. | /ha/ | “teeth” |
| 12. | /lu/ | “head”  |

2. **Close syllable** - Close syllable is a syllable which concludes a consonant phoneme just after the peak. Examples:

	Hmar	Gloss
13.	/kut/	“hand”
14.	/kum/	“year”
15.	/səm/	“hair”

### Syllabic Pattern

There are seven types of syllabic patterns in Hmar. Here “C” stands for consonant phonemes and “V” stands for vowel phonemes. They are as given below:

1. V pattern,
2. VC pattern,
3. VCV pattern,
4. CV pattern,
5. CVC pattern,
6. CCV pattern and,
7. CCVC pattern.

#### 1. Vowel (V) pattern

	Hmar	Gloss
16.	/ə/	“his/her (3PP.)”
17.	/o/	“yes”
18.	/u/	“brother / sister (ELD.)”

#### 2. Vowel consonant (VC) pattern

	Hmar	Gloss
19.	/əl/	“saline”
20.	/ek/	“dung”
21.	/in/	“house”

#### 3. Vowel-consonant-vowel (VCV) pattern

Hmar	Gloss
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Elangbam Sharatkumar Singh, Ph.D.  
Syllable Structure in Hmar

22.	/əma/	“she/he, it”
23.	/imu/	“sleeping (N.)”
24.	/ole/	“crocodile”

#### 4. Consonant-vowel (CV) pattern

	Hmar	Gloss
25.	/lu/	“head”
26.	/pe/	“to give”
27.	/ci/	“salt”

#### 5. Consonant-vowel-consonant (CVC) pattern

	Hmar	Gloss
28.	/kel/	“goat”
29.	/pil/	“clay”
30.	/som/	“ten”

#### 6. Consonant-consonant-vowel (CCV) pattern

	Hmar	Gloss
31.	/t <sup>h</sup> ra/	“detach”
32.	/tlu/	“devil”
33.	/tri/	“dread”

#### 7. Consonant-consonant-vowel-consonant (CCVC) pattern

	Hmar	Gloss
34.	/hlom/	“lump”
35.	/hril/	“to narrate”
36.	/t <sup>h</sup> leŋ/	“dish”

#### Structural Restrictions of Syllable

Structural restriction of syllable can be divided into three types as:

**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

Elangbam Sharatkumar Singh, Ph.D.

Syllable Structure in Hmar

1. Both onset and coda restriction,
2. Onset restriction and,
3. Coda restriction.

**1. Both onset and coda restriction:** In this type of restriction, the syllable is made by a peak only.

	Hmar	Gloss
37.	/ə/	“colour”
38.	/o/	“yes”
39.	/u/	“brother / sister (ELD.)”

**2. Onset restriction:** In onset restriction, the syllable is made with a peak and a coda.

	Hmar	Gloss
40.	/ek/	“dung”
41.	/in/	“house”
42.	/oŋ/	“hole”

**3. Coda restriction:** In coda restriction, the syllable is made by an onset and a peak.

	Hmar	Gloss
43.	/ŋa/	“fish”
44.	/nu/	“mother”
45.	/sa/	“animal”

### Combination of Onset Plus Peak and Coda

In this combination the syllable is made with onset plus peak and coda. Examples:

	Hmar	Gloss
46.	/kut/	“hand”
47.	/kel/	“goat”
48.	/pil/	“clay”

## Syllabifications

“Syllabification is the term which refers to the division of a word into syllables.” (Crystal, 1985). In Hmar, it can be classified into five types. The syllabic boundary is represented by dash (-) in the examples.

1. Monosyllabic,
2. Disyllabic,
3. Trisyllabic,
4. Quadrisyllabic and,
5. Pentasyllabic.

### 1. Monosyllabic - Monosyllabic is a word containing a single syllable.

	Hmar	Gloss
49.	/hun/	“time”
50.	/jiek/	“to write”
51.	/mot/	“banana”

### 2. Disyllabic - It is a word containing two syllables.

	Hmar	Gloss
52.	/in-t <sup>h</sup> ək/	“difficult”
53.	/pə-k <sup>h</sup> ət/	“one”
54.	/t <sup>h</sup> i-sən/	“blood”

### 3. Trisyllabic - It contains three syllables in a word.

	Hmar	Gloss
55.	/kut-te-ku/	“index finger”
56.	/som-pə-hni/	“twelve”
57.	/som-pə-k <sup>h</sup> ət/	“eleven”

### 4. Quadrisyllabic - Quadrisyllabic makes the word as four syllables.

	Hmar	Gloss
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Elangbam Sharatkumar Singh, Ph.D.  
Syllable Structure in Hmar

- |     |                               |                |
|-----|-------------------------------|----------------|
| 58. | /sə-kəi-bək-nəi/              | “lion”         |
| 59. | /som-li-pə-k <sup>h</sup> ət/ | “forty one”    |
| 60. | /in-hum-him-na/               | “shelter (N.)” |

**5. Pentasyllabic** - Pentasyllabic is a word containing five syllables. It is less in number to compare with others.

- |     | Hmar                             | Gloss          |
|-----|----------------------------------|----------------|
| 61. | /in-hmel-hrit-tir-na/            | “introduction” |
| 62. | /som-ruk-pə-sə-ri/               | “sixty seven”  |
| 63. | /som-sə-ri-pə-k <sup>h</sup> ət/ | “seventy one”  |

## Conclusion

In conclusion, syllable can be analyzed into *segments of syllable*, *structure of syllable*, *syllabic pattern*, *structural restrictions of syllable* and *syllabifications*. Segment can be divided into three types as onset, peak and coda. The structures of syllable can be discussed as open and closed. In syllabic pattern, vowel (V), vowel consonant (VC), vowel consonant vowel (VCV), consonant vowel (CV), consonant vowel consonant (CVC), consonant consonant vowel (CCV) and consonant consonant vowel consonant (CCVC) are analyzed. Structural restriction of syllable deals with both onset and coda restrictions, onset restriction and coda restriction. And syllabification describes about the monosyllabic, disyllabic, trisyllabic, quadrisyllabic and pentasyllabic.

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## Abbreviations

- |      |   |                                  |
|------|---|----------------------------------|
| ELD. | : | “elder/senior”                   |
| V    | : | “vowel”                          |
| C    | : | “consonant”                      |
| 3PP. | : | “third person pronominal marker” |
| N    | : | “noun”                           |

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 Elangbam Sharatkumar Singh, Ph.D.  
 Syllable Structure in Hmar

- : “syllabic boundary”

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**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

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## Teaching English to Medical Students: An Evaluation

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### Abstract

This study investigates the challenges for medical students in study matters and at their work places due to lack of linguistic skills. From the population of medical students in Nawaz Sharif Medical College, Gujrat, Pakistan, a sample of one hundred students was selected through convenience sampling that involved the sample being drawn from that part of the population which was close at hand and it included people who were easy to reach.

**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014  
Muhammad Younas, Sumrah Arshad, Aqeel Abbas, Mudassar Nawaz and Safira Fatima  
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The data were collected through a questionnaire based on three point rating scale. The Questionnaire was designed after reading a lot of literature on the topic concerned. The purpose and aim of devising this questionnaire was to investigate the importance of ESP patterns in English teaching to medical students. The questionnaire consisted of only ten items because the nature of questions was comprehensive enough to serve the purpose.

The results of the data collected through one hundred questionnaires shown through the graphs and tables. In the end, it was concluded that the absence of ESP patterns in English teaching to medical students is reason for lack of linguistic skills of medical students at their workplaces in Pakistan.

## **Introduction**

The English language has achieved a global status. A quarter of the world's population is fluent in English and no other language in the world today can match the vast spread of the English language (Crystal, 2003). In Pakistan, teaching of English even for specific purposes still depends upon traditional objectives of securing good grades in examination. Competence of the students is measured on the basis of their ability to cram the contents and to reproduce in exams. They secure high marks but, in using language effectively at their workplaces, they are a complete failure.

The present study aims at investigating teaching English to medical students on ESP patterns. The focus of the study is on the students of MBBS (Bachelor of Medicine, Bachelor of Surgery) and DPT (*Doctor of Physical Therapy*) studying at Sargodha Medical College (SMC).

Sargodha Medical College is a constituent college of the University of Sargodha. It is affiliated with the University of Health Sciences, Lahore for conduct of examination and award of MBBS degree. The college is recognized by Pakistan Medical & Dental Council, Islamabad and is accredited by College of Physicians & Surgeons Pakistan (CPSP), Karachi for MCPS and FCPS degrees.

English for Medical students is a branch of English for Science & Technology (EST) which is a branch of English for Specific Purposes (ESP) in the field of English Language Teaching (ELT).

### **Growth of ESP**

From the early 1960's English for Specific Purposes (ESP) has become one of the most prominent areas of EFL teaching today. There is increasing number of universities offering an M.A. in ESP (e.g. The University of Birmingham and Aston University in UK). There is now a well-established international journal dedicated to ESP discussion, *English for Specific Purpose: An international journal*.

What makes ESP unique and in demand, according to Dudley-Evans (1998), is that it is an approach to language teaching in which all decisions related to content and method are based on learners' reasons for learning. ESP courses bridge the gap between learners' basic English proficiency and their mainstream courses while helping students develop language study and research skills appropriate for study in a particular academic discipline or profession. The primary aim of an ESP program is thus to present a holistic English learning program for all students.

Richards (2001) suggests that at present time emphasis should be on learners' needs as the initial step in Curriculum Development. Once learners' needs could be identified, learning goals could be specified. The effort to make language courses more pertinent to learners' needs led to the growth of ESP. But in Pakistan, ESP is still in infancy and needs long time to mature.

### **Definition of ESP**

There is much controversy about the definition of ESP in various countries. The term "specific" in ESP refers to the specific purpose for learning English. ESP assesses the needs and integrates motivation, subject matter and content for the teaching of relevant skills. Anthony

(1997) notes that there has been considerable recent debate about what ESP means despite the fact that it is an approach which has been widely used over the last three decades. At a 1997 Japan Conference on ESP, Dudley-Evans offered a modified definition. The revised definition he and St. John postulate is as follows:

### **Absolute Characteristics**

1. ESP is defined to meet specific needs of the learner.
2. ESP makes use of the underlying methodology and activities of the discipline it serves.
3. ESP is centered on the language (grammar, lexis, and register), skills, discourse and genres.

### **Variable Characteristics**

1. ESP may be related to or designed for specific disciplines.
2. ESP may use, in specific teaching situations, a different methodology from that of general English.
3. ESP is likely to be designed for adult learners, either at a tertiary level institution or in a professional work situation. It could, however, be for learners at secondary school level.
4. ESP is generally designed for intermediate or advanced students.
5. Most ESP courses assume some basic knowledge of the language systems.

Hutchinson and Waters (1987) state that there is no difference between the two in theory; however, there is a great deal of difference in practice. Hutchinson and Waters (1987:19) rightly say that "ESP is an approach to language teaching in which all decisions as to content and method are based on the learner's reason for learning." In this connection, Dudley-Evans (1998) further explains that ESP may not always focus on the language for one specific discipline or occupation, such as English for Law or English for Engineering.

### **Needs Analysis**

Berwick (1989:52) suggests a basic definition of need: a need is a "gap or measurable discrepancy between a current state of affairs and a desired future state". Need analysis in the

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Muhammad Younas, Sumrah Arshad, Aqeel Abbas, Mudassar Nawaz and Safira Fatima  
Teaching English to Medical Students: An Evaluation

field of language teaching was first used by Michael West in a survey report published in 1926 (White, 1988). In the following years, need analysis was given less attention because traditional structural view of language was emphasized in the field of English language teaching (ELT). The term *need analysis* re-emerged in 1970s as a result of intensive studies conducted by the Council of Europe team. The team concluded, while developing an approach to teach the major European languages to European adults, that language can be taught effectively only by determining the target situations' needs of the learners.

Richards, et al. (1992) define needs analysis as “process of determining the needs for which a learner or group of learners requires a language”. Richard (2001) suggests that emphasis should be on learners' needs as an initial step in curriculum development. Once learners' needs were recognized, learner goals could be specified. Cowling (2007) states that importance of need analysis is often neglected. He suggests that specific needs of the students should be kept in mind while preparing material for them. The importance of needs analysis has been admitted by a number of researchers and authors (Munby, 1978; Richterich and Chancerel, 1987; Hutchinson and Waters, 1987, Tarone and Yule 1989; Robinson, 1991; Iwai et al. 1999, Finny, 2002 and St John, 2009).

## **Previous Studies**

Ahmed Mohammed Al-Ahdal (2008) conducted a research to investigate English for Medical Students of Hodeidah University, Yemen. He concluded that ESP in Yemen is generally associated with English for Business Purposes (EBP) and teaching English to medical students needs a specific set of competencies. Mohan and Banerji (1985) examined 2564 teaching components of 346 GE syllabuses of 79 universities in India relating to B.A., B.Sc., B.Com., B.Sc. (Ag.), and B.E. programs and suggested a practical path to access the learner's needs, formulate objectives and select content for a syllabus.

Aslam (1989) stressed the need to adopt a language teaching approach that caters to the specific needs of students following different disciplines. According to him, the GE courses administered in India are purposeless and have failed to develop the communicative competence

in the students. ESP can claim a strong position under the circumstances and can take the place of GE courses (Aslam, 1989:124).

## **Problem Statement**

The present study intends to explore teaching English to medical students on ESP patterns. This is pursued mainly because most of the studies on teaching English have been conducted in other situations, and little attention has been paid to ESP patterns while teaching English language. The researchers believe that teaching English to medical students has its own pedagogical implications. The choice of evaluating teaching English to medical students on ESP patterns is based on the anecdotal evidence that medical students do not feel comfortable at their workplaces as far as the use of language skills is concerned. In our local context, teaching English on ESP patterns has not yet been researched and consequently we lack a concrete frame work to understand teaching practices properly. The present study is a step in that direction and intends to document teaching English to medical students on ESP patterns.

## **Research Questions**

The present study will attempt to answer the following questions:

1. Is English taught to medical students on ESP patterns?
2. What solutions can be proposed for the current deficiencies in the English course for medical students?
3. How important are English language skills for the medical students?
3. What are the medical students' expectations regarding their English language teachers?
4. What are the strengths and limitations of the Medical English courses?

## **Hypotheses**

Medical students are not being taught English on ESP patterns.

1. Medical students are not satisfied with their English teachers and the English courses.

**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

Muhammad Younas, Sumrah Arshad, Aqeel Abbas, Mudassar Nawaz and Safira Fatima  
Teaching English to Medical Students: An Evaluation

2. Medical students' linguistic skills are not sufficient for their work place needs.

### **Objectives Of The Study**

The major objectives of the study are:

1. To explore the possibilities of incorporating some essential skills into the medical course which medical students need at the work place.
2. To understand students' motivation and attitudes towards English language learning in order to formulate effective strategies.
3. To make an explicit statement about the teaching of English to medical students.

### **Significance of the Study**

There is dire need to evaluate existing methods of teaching English to medical students in our educational system to develop an effective English learning environment. The study is designed to explore the linguistic needs of medical students. The study would help to identify the shortcomings of English course/s taught to medical students. The study will enable the course designers to bring certain amendments in English course/s of medical students to meet the targeted level.

Moreover, this study will open new horizons for those who are interested in investigating linguistic needs of medical students, and intend to conduct further research in this domain.

### **Delimitation of the Study**

Teaching English to medical students on ESP patterns can be explored in different ways and in different areas of language. However, this study is limited to medical students in two different majors: MBBS and DPT due to stipulated time to complete the study and lack of resources. The study aimed to bring together information from representative group of Sargodha

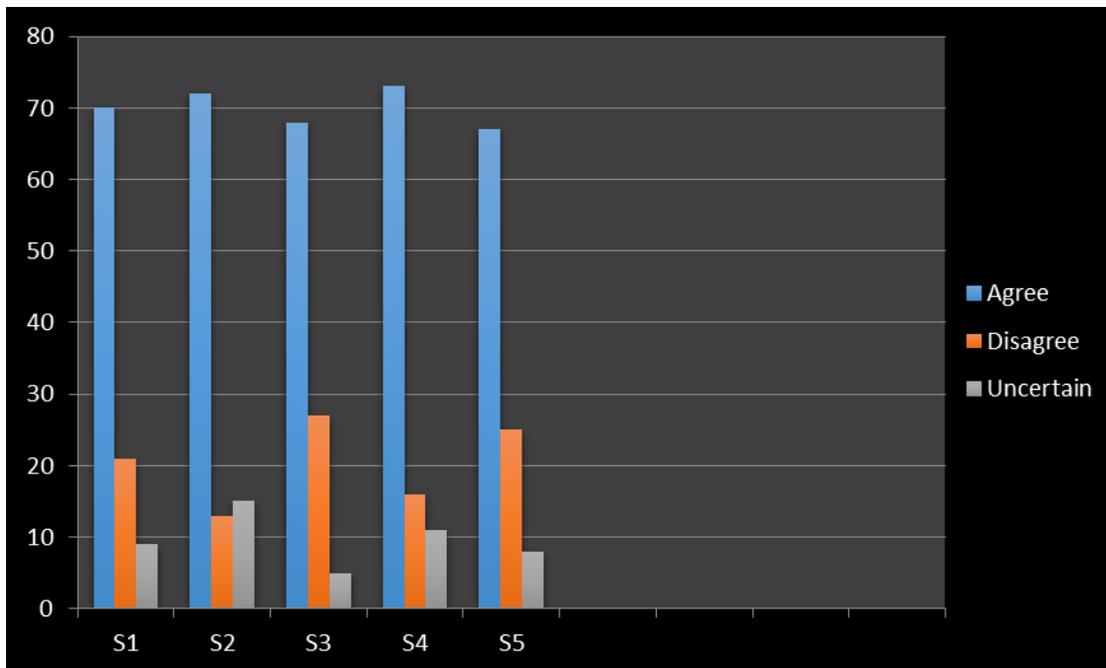
Medical College's students. Thus the findings and recommendations will be generalizable only to this population.

### **Research Methodology**

From the population of medical students in Nawaz Sharif Medical College Gujrat in Pakistan, a sample of one hundred students was selected through convenience sampling that involved the sample being drawn from that part of the population which was close at hand and it included people who are easy to reach. The data were collected through a questionnaire based on three-point rating scale .The Questionnaire was designed after reading a lot of literature on the topic concerned. The purpose and aim of devising this questionnaire was to investigate the importance of ESP patterns in English teaching to medical students. The questionnaire consisted of only ten items because the nature of questions was comprehensive enough to serve the purpose. The results of the data collected through one hundred questionnaires are shown through the graphs and tables.

### **Data Analysis**

The students face many challenges because they are taught English without ESP patterns.



**Table 1 Shows:**

S.1 The students face many challenges because they are taught English without ESP patterns. Seventy percent students agreed, twenty-one percent students disagreed and nine percent students were uncertain about statement number one.

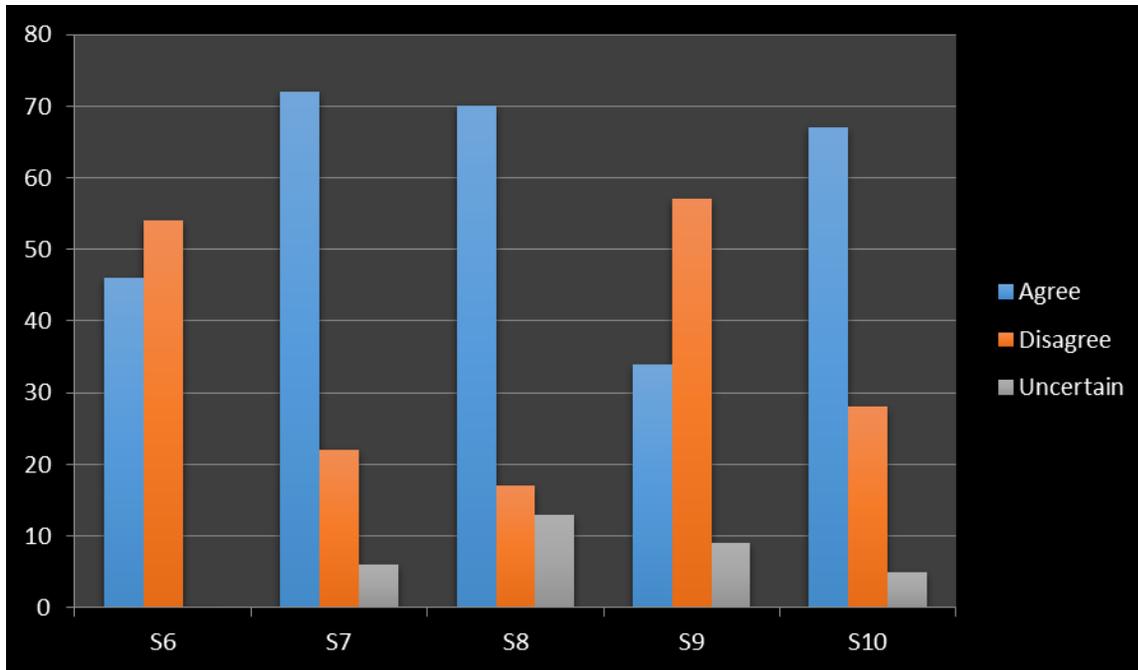
S.2 In our educational system, only a little bit attention is paid to ESP patterns for medical students. Seventy two percent students agreed, thirteen percent students disagreed and fifteen percent students were uncertain about statement number two.

S.3 The courses for medical students lack syllabus which is necessary for linguistics skills. Eighty-six percent students agreed, twenty -even percent students disagreed and five percent students were uncertain about statement number three.

S.4 English language skills are very important for medical students to run their job affairs. Seventy-three percent students agreed, sixteen percent students disagreed and four percent students were uncertain about statement number four.

S.5 The students of medical fields are not provided with due guidance to improve English

language skills. Sixty-seven percent students agreed, twenty-five percent students disagreed and eight percent students were uncertain about statement number five.



**Table 2 Shows:**

S.6 The students of medical colleges do not feel comfortable at their workplaces because they do not have necessary linguistics skills. Forty-seven percent students agreed, fifty-three percent students disagreed and no student was uncertain about the statement number six.

S.7 Linguistics skills are very important for medical students in study matters. Seventy-two percent students agreed, twenty-one percent students disagreed and seven percent students were uncertain about statement number seven.

S.8 The present situation of medical students tells us the importance of ESP patterns for medical students. Seventy percent students agreed, seventeen percent students disagreed and thirteen percent students were uncertain about statement number eight.

S.9 The students of medical fields are unable to use language accurately and effectively. Thirty-three percent students agreed, fifty-eight percent students disagreed and nine percent students were uncertain about statement number nine.

S.10 Students felt the need to be taught on ESP patterns.

Sixty-eight percent students agreed, twenty-eight percent students disagreed and four percent students were uncertain about statement number ten.

### **Conclusions and Recommendations**

The results indicate that the absence of ESP patterns in English teaching to medical students is responsible for lack of linguistic skills of medical students in Pakistan. The results also indicate that students of medical fields are not quite satisfied with their courses because they are not taught on ESP patterns. The students of fourth year know better the importance of ESP patterns in English teaching to medical students for linguistic skills which are necessary for their workplaces than the students of first year. It is necessary that the students of medical fields should be taught on ESP patterns to improve the linguistic skills for their work places and study matters.

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Muhammad Younas, Sumrah Arshad, Aqeel Abbas, Mudassar Nawaz and Safira Fatima  
Teaching English to Medical Students: An Evaluation

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## Testing with reference to Adverb in Tamil

Ms. G. Usha Nandini, M.A.

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### Abstract

This paper makes an attempt to suggest ways and means for testing adverb in learning a language in the L<sub>2</sub> context. The text focuses on structure, nature, and other functional areas. These are illustrated by citing examples from Tamil.

### Introduction

Learning a language in the L<sub>2</sub> context generally implies production of grammatical structures by using adverbs. Often errors are noticed at the level of adverb formation, occurrence position in a sentence, etc., Also we face problems while determining the nature of adverb whether it is basic or derived. Observation of such errors has motivated me to take up this work. Accordingly an attempt is made to present a model for identifying the adverbs and their dimensions in testing.

Language in India [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

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## Objective

To find out the dimensional areas of adverb and to provide tools for their testing.

## Main Text

Adverb is a heterogeneous class of the part of speech categories which modifies and describes the verb. They form the class of words which cannot be declined for cases, number or conjugated. It will not take tense or cannot be inflected for tense. Generally, adverbs occur as attributes to verbs and tell us when, where, how often/many, why, how action is done. They express ideas such as time, place, number, purpose, and manner. Most adverbs (of manner) have a recognizable form. They end with -ly in English (for example, *quickly*). They modify the meaning of the verb, an adjective, or another adverb. For instance: *Manasa runs quickly*. Here *quickly* shows in what manner Manasa runs and modifies the verb 'runs'. *This is a very sweet mango*. Here *very* shows to what degree the mango is sweet and it modifies the adjective 'sweet'. *Govinda reads quite clearly*. Here *quite* shows in what manner Govinda reads. *Quite* modifies the adverb 'clearly'.

Adverbs play a role of adjuncts. An adjunct is a word (an optional part of a sentence, clause, or phrase). When removed from the sentence, it will not affect the remainder of the sentence except to discard from it some auxiliary information (Crystal David, 2008). Adjunct emphasizes its attribute as a modifying form. They may be nominal adjunct (for example, **before the game**) ; adjectival adjunct, (for example, **very** happy) and adverbial adjunct, (for example, **too** loudly).

At word level the adverbs are nothing but the forms of noun or verb (Rajendran, 2005). That is the reason why the adverbs are not dealt separately in the ancient Tamil grammar Tolkaapiyam. It has been seen as a modifier / attribute to a verb. But modern grammarians have treated adverbs as a separate entity. The Tamil grammarians treat the construction with suffix /*āka*/ or /*āy*/ as derived adverbs. An adverb may be a lexical item of the class simple adverb, for example, *mella* 'slowly'. There is no particular suffix / inflection meant only for adverbs. Only in sentence level, we can assume whether a particular form is an adverb or not. Hence most of the grammarians have listed the study of adverbs as a syntactic category, and not as a morphological category.

Based on the structure adverbs are classified into 2 types viz., Basic/Simple and Derived.

Basic/Simple Adverb consists of root forms. It does not have any derivation. It is also the uninflected and inflected noun and verb forms categorically reanalyzed to a closed set of adverbs (eg., *aṭikkaṭi* 'frequently, etc.,') (Lehman, 1989) . There is even overlap of word forms which are postpositions and adverbs. Inflected verb forms / composite word forms consist of a verb + clitic. The non-past and past participles of verbs are used extensively as adverbs.

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Ms. G. Usha Nandini, M.A.

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Based on the syntactic function, the word forms are analysed as adverbs. The possible structures of basic adverb forms on the basis of occurrences are:

- |                              |                          |                                 |                             |
|------------------------------|--------------------------|---------------------------------|-----------------------------|
| • Adverb + $\emptyset$       | Eg., <i>an̄kē, in̄kē</i> | • VP + clitic /um/              | Eg., <i>m̄n̄tum</i>         |
| • Nominal root + clitic /um/ | Eg., <i>īn̄num</i>      | • Infinitive form + $\emptyset$ | Eg., <i>mella</i>           |
| • Particle + Particle        | Eg., <i>īn̄imēl</i>     | • VP + $\emptyset$              | Eg., <i>p̄ārttu, p̄inti</i> |
| • Noun form + locative case  | Eg., <i>nāuvil</i>      | • Particle + $\emptyset$        | Eg., <i>pīraku</i>         |

Though analysis of adverbs takes place in so many ways, for L<sub>2</sub> teaching and learning purposes, the teachers generally emphasize the first one i.e Adverb +  $\emptyset$ . However in the L<sub>2</sub> course in Tamil at SRLC, most of them are dealt with (Rajaram, 1979).

Derived adverb consists of noun and derivational suffix /-āka/ or /-āy/ (adverbializing suffix) which expresses manner, specify role, purpose, self-performance, quantity, gradualness, comparison, comitative, indefinite location, etc., They are formed from nouns by suffixing – *āka* (Pillai, 1992). The structure of derived form is Noun + *āka/āy* (Eg., *vēkam + āka/āy* ‘quickly’). Adverbs are derived from nouns regularly and productively by suffixation. Only those adjectival nouns that can serve as predicate nominal can serve as base for derivation (eg., *āakān̄avan̄āka*).

Adverbs cannot easily be recognized by their form because they do not have any suffix (eg. now). It is even more confusing that there is great flexibility and a speaker may place the adverb in various positions in a sentence without changing the meaning. As Chris Gledhill (2005), rightly points that where to put adverb in relation to verb is the complicated problem for learners. Also the students make a great number of mistakes when the grammatical structure contains one or more adverbs.

Learning a language with reference to Adverb is considered as knowing the structural elements as well as the dimensional factors associated with them. For the purpose of testing, here, Adverb is considered as the test content. Content samples should be randomly selected and dimensions identified. *Dimension* is a term used to denote a geometric magnitude measured in a specified direction such as length, width, etc. In other words, it refers to any measurable extent or magnitude or characteristics by which an object or event can be positioned in a quantitative series (Subbiah, Pon 2002). It is also defined as the nature and relationship of units entering into some physical quantity. The constituents of the dimension form a basis for developing a continuum of graded syllabi as well as tests for teaching a language at different levels of education (Subbiah, Pon 2009)

The dimensional factors cause problems to the students and they commit errors. Students have to be tested on the assumption that knowing the problem is knowing the language (Lado, 1960).

For the purpose of testing, the quantitative and qualitative factors of adverbial dimensions are to be identified and listed under 1. Form 2. Function 3. Structure 4. Boundary and 5. Meaning. (Subbiah, Pon 2009). These dimensions are explained below in detail with examples and question items with explanation.

### 1. Form

Form is perceived as combination of 'shape' and 'organised units'. Form refers to the *shape or external appearance* of an object as it exists. e.g., Triangle ( $\Delta$ ). It also refers to an integrated whole with its components *organized* in a particular way. When the components are organised in different ways the resultant will be in different shapes, e.g., when a cluster of dots is organised horizontally, they will form a straight line ( — ); when placed in gradual bending, they will form a circle (  $\bigcirc$  ).

In language, the external appearance of a language unit Eg., '*mīṅṭum*' (basic form); also refers to an 'integral whole' with its components organised in a particular way. e.g '*vēkam + āka*' (derived adverb form). The definition based problems are 1. Name of the adverb form (basic or derived) 2. Factors that are causing the derived adverb form (suffix – *āka or āy* ). This is being illustrated with question items for the purpose of testing form of both basic and derived adverb. Accordingly, the problem factors that are associated with the structural (quantitative) and dimensional (qualitative) aspects of language are identified and incorporated as part of the process of framing question items under any one of the 3 operating contexts viz., identification, production and suitability level (Subbiah, Pon 2003).

#### Example 1

Which of the following is in the basic adverb form

- a. *cuvaiyāka*      b. *mīṅṭum*

Ans. b

This question tries to test the form of basic adverb at the identification level. The learner is expected to know the related problem about one of the possible structures of basic adverb as Adverb +  $\emptyset$  or VP + clitic */-um/*. In this case 'form' refers to the external appearance of adverb. The definition based problem is the name of the basic adverb form.

#### Example 2

Give the Adverb form of the following

- a. *nimiṣam* - \_\_\_\_\_

Ans. *nimiṣamāka*

This question tries to test the form of derived adverb at production level. The learner is expected to know the related problem about the structure of derived adverb as Noun + */-āka/* (adverbial suffix). In this case 'form' refers to the components organized in a particular way. The definition based problem is the factor that is the cause for getting the derived adverb form.

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Ms. G. Usha Nandini, M.A.

Testing with reference to Adverb in Tamil

### Example 3

Fill up the blank by choosing an appropriate adverb form

Wimbeldon tennis pōṭṭiyil Vijay Amritaraj \_\_\_\_\_ viṭaiyāṭinār.

- a. *cuvaiyāka*    b. *kōpamāka*    c. *nanrāka*    d. *kuṇamāka*

Ans. c.

This question tries to test the form of derived adverb at suitability level. The learner is expected to know the related problem about the structure Noun + /-āka/ (adverbial suffix) according to the suitability in the sentence. Here the adverb ‘*nanrāka*’ qualifies the verb ‘*viṭaiyāṭu*’. In this case ‘form’ refers to the components organized in a particular way. The definition based problem is the factor that is the cause for getting the derived adverb form.

### 2. Function

Function is perceived as a combination of ‘use’ and ‘usage’ of an entity / object. ‘Use’ refers to an Inbuilt / inherent quality of an object i.e., basic use (in isolation). Eg., basic use of a cutter/knife is ‘cutting’ of an object. ‘Usage’ is the manner of handling an object, i.e., how an object is being put into use for different purposes. For example, using a cutter/knife for different purposes such as chopping, cutting, stabbing, etc.,

In language, ‘use’ refers to the basic role of an element in language operation, for example, role of basic adverb ‘*enikē*’ as predicate modifier. ‘Usage’ refers to the manner in which the language units are handled in different context to achieve different purposes like communicating, stating, emphasizing, etc., for example, ‘*enikē*’ – used as predicate modifier in ‘*enikē pōṇāṇ*’ which is also used in exclamatory context as ‘*enikēyo*’ resulting in different usage in different context.

### Example 1

Indicate the role of underlined unit by choosing it from among those given below.

Rāman paḷḷikku mella naṭantu vantān

- a. subject modifier    b. predicate modifier

Ans. b

This question tries to test the function of basic adverb at identification level. The learner is expected to know the basic function (use) of the adverb as modifier to the predicate in a sentence. Here the underlined unit ‘*mella*’ is used as a modifier to the predicate. The definition based problem is naming the general use of the adverb and its role in a sentence.

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Testing with reference to Adverb in Tamil

## Example 2

In the given sentence, which unit is used as predicate modifier?

*ni aḷakāka eḷutukirāy*

Ans. *aḷakāka*

This question tries to test the function of a derived adverb at suitability level. The learner is expected to know the basic function (use) of the adverb as modifier to the predicate in a sentence. Here the adverb *aḷakāka* modifies the predicate (verb) *eḷutu*. The definition based problem is naming the general use of the adverb and its role in a sentence.

## Example 3

Make use of the predicate modifier of the sentence ‘*eṅkē pōṅāṅ?*’ in exclamatory context

Model : Ans. *eṅkēyo pōṅāṅ !*

This question tries to test the function of adverb at production level. The learner is expected to know the usage of adverb as modifier to predicate in the exclamatory context by adding the */-o/* to the adverb. Here function refers to the manner of handling the adverb in context. The definition based problem is how an adverb is used.

### 3. Structure

Structure is perceived as a combination of ‘sequence’ and ‘pattern’ of an object. It refers to the sequence or way in which the components / individual parts are organized / arranged as an integral whole on certain logics, for example, number series [1,2,3....], etc. ; also refers to a pattern, i.e., a predetermined model or set frame; a particular / regular way the individual units are grouped together, for example, numbering pattern [2,4,6..... multiples of 2].

In Language, structure refers to the sequence in which the syllables / elements are arranged to form a meaningful unit, for example, *uḷaṅṅāṅi, āka* - ‘*uḷaṅṅāṅiyāka*’. Also it refers to a predetermined model or set framework i.e., regular / particular way the language units are grouped together, for example, ‘Noun + Adverb marker’ pattern of a adverb Eg., ‘*aḷakāka*’.

## Example 1

Rearrange the following jumbled syllables to form basic adverb.

*ī n m ṭ m u* – \_\_\_\_\_

Ans. *mṅṅum*

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Ms. G. Usha Nandini, M.A.

Testing with reference to Adverb in Tamil

This question tries to test the structure of basic adverb at production level. The learner is expected to know the structure as Adverb +  $\emptyset$  [or VP + clitic /-um/] and the arrangement of syllables. Here structure refers to the sequence in which syllables are arranged on certain logic meaningfully to form basic adverb. The dimension based problem is sequence of arrangement of syllables.

### Example 2

Rearrange the following jumbled syllables to form derived adverb.

*a ṇ ṭ p i k a p ā k* – \_\_\_\_\_

Ans. *kaṇ ṭippāka*

This question tries to test the structure of derived adverb at production level. The learner is expected to know the structure (sequence) as Noun + /-āka/ (adverbial marker) and the arrangement of syllables. In this case 'structure' refers to the sequence in which syllables are arranged on certain logic meaningfully to form derived adverb. The dimension based problem is sequence of arrangement of syllables.

### Example 3

Which of the two groups has its elements arranged in the sequence to form adverb?

a. *āka, uṭaṇṭi*

b. *uṭaṇṭi, āka*

Ans. b

This question tries to test the structure of derived adverb at identification level. The learner is expected to know the structure (sequence) as Noun + /-āka/ (adverbial marker). In this case 'structure' refers to the pattern in which elements are arranged on certain logic to form a meaningful unit. Here the dimensional based problem is the sequence of arrangement of the unit.

### Example 4

Give an example of an adverb in the pattern of 'Noun + adv. Marker'.

Model: Ans. *cuvaiyāka*

This question tries to test the structure of derived adverb at production level. The learner is expected to know the pattern of an adverb. Here structure refers to the pattern / set frame of language units. The dimensional based problem is name of the elements arranged in a pattern.

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Testing with reference to Adverb in Tamil

### Example 5

Name the pattern in which ‘*aḷakāy*’ is organized.

Ans. Noun + *-āy* marker

This question tries to test the structure of derived adverb at identification level. The learner is expected to know the pattern Noun + */-āy/* (allomorph of *āka* adverbial marker) as adverb. In this case ‘structure’ refers to the pattern in which elements are arranged on certain logic to form a meaningful unit. The dimension based problem is name of the pattern.

### 4. Boundary

Boundary is perceived as a combination of ‘boundary marks’ and ‘bounded unit’ of an object. It refers to a notion, used to distinguish one thing from the other, for example, Fence/ ridge of a land, etc.; also indicate the nature of the bounded area, for example, fence/ ridge implies agricultural land.

In Language, it refers to a space and punctuation marks used to separate one unit of a language from the other, for example, space ‘ ‘between *vēkamāka* and *ōḷiṅāṅ* in ‘*vēkamāka* *ōḷiṅāṅ*’; symbol ‘!’ in ‘*aiyō*’; symbol ‘!’ in ‘*aiyō*’ ; also refers to the nature of language unit bounded by space or other marks, for example, Question mark (?) implies the preceding unit bounded is in interrogative form ‘*cirittāṅa* ?’

### Example 1

Give boundary (preceding and following) marks of the underlined adverb.

*Rāman unṅai eppaḷi naḷattinār nanrāka āṅāl eṅakkō piḷikkavillai*

Ans. Preceding mark (space ?) and following mark (.)

This question tries to test the boundary of adverb at identification level. The learner is expected to know the preceding and following boundary marks of adverb as preceded by space and interrogation (question) and followed by space and full stop (completion). Here boundary refers to space and punctuation marks used to separate one unit of a language from the other. Dimension based problem is name of the boundary marker.

## 5. Meaning

Meaning is perceived as a combination of 'Mental image' and 'sense' of an object. ('Mental image' of an entity (physical or conceptual), for example, Flower- ♣; human experience, 'thought content' (relation between object and experience) that formed as mental image in different contexts).

In language, it refers to the meaning that a language unit or group of units convey in isolation (lexical meaning, direct meaning, etc.), for example, 'paṭi' (verb) - 'vāci'; also refers to the 'sense' i.e a language unit or group of words purported to convey in different contexts (grammatical, idiomatic, connotative, metaphorical etc.) Eg., 'paṭi' - 'manatai paṭittā' [observed]

### Example 1

Which one of the following has the meaning of 'niṛaiya'?

- a. paṭaya b. kūṭutalāka

Ans. b.

This question tries to test the meaning of adverb at suitability level. The learner is expected to know the mental image of adverb. Here mental image refers to the meaning that a language unit or group of units convey in isolation (lexical meaning, direct meaning, etc.). Here the dimension based problem is the word meaning.

### Example 2

Choose the antonyms of 'nalla' from among those given below.

- a. keṭṭa b. niṛaiya

Ans. a

This question tries to test the meaning of adverb at identification level. The learner is expected to know the mental image of adverb. Here mental image refers to the opposite meaning that a language unit or group of units convey in isolation (lexical meaning, direct meaning, etc.). Here the dimension based problem is the word & opposite meaning relations.

### Example 3

Give the meaning of 'tinacari' as adverb implied from the 2 sentences

- a. nān tinacari pū vāṅkuvēn.
- b. Rāmanukku tinantōrum tinacari eḷutuvatu paḷakkam

Ans. a. Adverb (contextual meaning)

This question tries to test the meaning of basic adverb at identification level according to context. The learner is expected to know the sense of a language unit conveyed in different context. Here the dimension based problem is the Contextual meaning.

### Example 4

Which one of the following has the meaning of adverb?

- a. Rāmu aḷakāna paiyaṅ.
- b. Sita aḷakāka pāḷuvāḷ.

Ans. b. aḷakāka - Adverb (contextual meaning)

This question tries to test the meaning of derived adverb at identification level according to context. The learner must know the sense of a language unit conveyed in different context. Here the dimension based problem is the Contextual meaning.

### Conclusion

This paper describes ways to instruct the learner to have a clear idea about the adverb and its problem areas for testing and teaching as well. The development of question items aims to test the learner's ability of identification, production and the appropriate use of adverbs in L<sub>2</sub> context. However, this is not an end list of problematic areas of adverbs. It is an open research topic which can be modified or revised with the help of empirical data and further innovative research. Suggestions if any are always welcome.

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## Eclecticism at the End of the Tunnel

Dr. K. Venkatramana Rao, Ph.D.

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### Chaos of Literary Theories

I. A. Richards opens his book *Principles of Literary Criticism* with the chapter “**A Chaos of Critical Theories**”. The fecundity of literary theories and the prolific outputs that followed them were bafflingly multifarious and perplexingly variegated. I. A. Richards meant that it is critical theory that imparts significance to the work of art taken for scrutiny. As a psychologist he was able to see many different layers of experience tagged into the work of art.

### Eliot and Literary Criticism

Eliot, who is famous and notorious for his shockingly original statements, meaningfully rich definitions, intellectually alluring ironies and expressive phrases, contributed much to critical thought. Impersonality of art disassociation of sensibility, amalgamation of sensibilities, and the impersonality of art are some of his original

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contributions to literary criticism. Objective correlative, literary pastiche, feeling and emotion as universal and literary respectively, are part of present literary heritage.

Eliot's regret is that the right questions about poetry have not been asked. He sets it right by asking questions about the nature of poetry and its structural details. These thoughts took poetry out of the shackles of romantic pre-disposition and brought poetry to a wider domain of psycho-sociological and literary space. The growth of studies in human, social and mental sciences, the findings of anthropology and myth were all brought into literary interpretation and what was merely a linguistic artefact became a complex, excellent amalgam of the experience of the sensitive individual whose perceptions are governed by the culture and history of the people he lived with.

### **Dealing with Newer Approaches**

If poetry is considered an expression of the supra-mental and intellectual experience, it belongs to the time when it is written with the literary and social heritage of the time of its writing being included in it. With every passing age newer approaches get defined and the critical theories of the critics themselves undergo change. The interpretation of poetry also changes in the same way.

### **Distinction between the Permanent and the Changing**

Eliot distinguishes between the permanent and the changing, with *words, taste and fashion*. "We must distinguish of course, between "taste and fashion". Fashion the love of change for its own sake, the desire for something new is very transient; taste is something that springs from a deeper source"<sup>1</sup>. As a commentary on this observation we may infer that great poetry has been written for generations and each generation has shown its preference. Some generations indulge in fashion and some in preserving taste. Hence, it is necessary to take into account all these changes. Every critic, whatever his earlier stance, has to change according to his changed perceptions and the change in contemporary thought.

### **Role of Personal Persuasions and Preferences**

Eliot considers the critics under different heads to show that it is the personal persuasions and preferences that contribute to the critics' approach. There is the professional critic whom Eliot mentions as one writing with loyalty to the previous generation of poets

and critics. The next is the critic with gusto and he is the advocate for the authors he expounds. Such critics are genial and would not shrink from idolizing the second rate.

### **The Critic of Gusto and Critic's Predilections**

Eliot, who put Jonson as first among the second line of critics, says that the critic of gusto discovers excellence in the second rate. Then there is the academic and theoretical critic. He is merely scholarly. Then there is the philosophical critic for whom criticism is the by-product of poetry. There is the moral critic who brings in ethics into literary interpretation, and the specialist critic who appropriates to himself the right to examine whatever literature he chooses to examine.

The above mentioned list of Eliot lays bare the fact that literary criticism is in bits and pieces and their quality is decided by the critics' predilections. Eliot recommends that a true critic should go beyond these limitations without discarding them. It must be borne in mind that some of the observations of these critics have been accepted, some neglected, some provided stimulant and some interpreting to the historical context.

### **Creativity and Tradition**

Eliot again does not put a poet into a professional straitjacket. This would restrict creativity to the tradition. Deviating from it would lead to anarchy. Every new deviation is an exploration into defined areas and certainly does not explain the landscape. Only when all these pieces are collated and placed in the proper perspective, the variety and splendour of the landscape would emerge. When we place the truths in a proper configuration, the synergy in them communicates more than the sum total of the elements.

### **Read the Poem *Qua Poem* – *Lemon Squeezer***

Adopting a theory and then fitting the interpretation to it, is far from satisfactory. To be influenced is worse. Limitations will sterilize the artist and the critic. When the chaos of critical theories dominated the literary scene, Eliot came up with the new criticism which wanted the critic to read the poem *qua* poem or a poem *per se* - the poem from the social and literary context.

Eliot used a metaphor to define this criticism – lemon squeezer. The better the machine the more exhaustive the meaning would be. Apart from the language of poetry which cannot be exhausted with syntactic devices there is the literary import and the literary devices. The meaning gets expanded, not postponed. The literary or the poetic idiom goes beyond the meaning and spreads into the psychological, the sociological and the cultural spheres of the poet and the critic.

### **No Surrender to the Past or No Yielding to Temptations of Undefined Future**

During Eliot's time books on anthropology, interpretation of mythology and legend and the linguistic theories of Saussure and Chomsky were digging deep into the origins and methods of poetic expression and linguistic application. Eliot confesses that every critic transcends the limitations imposed on him and the work of art by the past and without surrendering to the past, or yielding to the temptations of undefined future, explores the work of art.

### **Stages of Evolution of Literary Criticism**

Literary criticism which began as evaluatory and judgemental during the time of Aristotle moved to the Romantic with Horace and Longinus. The criticism was based on generalised principles derived from the extant work of art.

During the romantic period it became philosophical and transcendental. With the growth in humanistic sciences and linguistic sciences, the focus was on the linguistic aspect and the psychology of the reader and the writer.

Eliot, because of his anti-romantic stance, culled it out of the sphere of romantic influence and with his predilection for philosophy, brought in philosophical principles into interpretation.

Subsequent schools of thought were the psychological school, the sociological school, the psycho-analytical school, structuralism, post-structuralism and finally deconstruction. Structuralism studies both the linguistic structure and the architecture of the poem. It was on the lines of what the Greeks called *Architectonics*, that is, to imagine the whole and execute the parts.

As Eliot says between the ideal and the actual there is a shadow. In his *Hollow Men* what he presents is not so much the philosophical as the literary: “between the idea and the reality, between the motion and the act, between the conception and creation, between the emotion and response, between the desire and spasm, between the potency and existence, between the existence and the essence falls the shadow”<sup>2</sup>.

The actualization is the confinement of the concept into the limited space of the verbal and the grammatical representation. The Psycho- analytical theory is both a method and a metaphor. As a method it applies Freudian principles to the interpretation of a poem which is the child of the poets psyche and intellect, but as a metaphor it has greater ramifications. Just as the psycho-analytical method explores the depths of the human psyche’ by interpreting the structures, psycho-analytical criticism penetrates deeper and deeper into the inner world of the poet. In effect there are two worlds, the intellectual and the psychological, each complementing the other and enriching both. In Derrida we find the culmination of the combination where he speaks of the linguistic parameters. In the text, the literary parameter in the context, the semiotic parameter in the inter text and the psycho cultural in the sub text. Derrida seems to span all aspects in the four steps provided by him.

### **Can We Postpone Considering the Meaning?**

The postponement of meaning poses a problem. When the meaning is postponed what is the value of the existing meaning, is a question to be answered. The extant meaning is not rejected but is a trigger for the next stage of perception. Postponement is only taking the present to a later point of time, it does not deny the present moment. Postponement is based on the present and Derrida’s postponement of meaning includes the present without negating it and encompasses the latter too.

Derrida’s theory makes superfluous the theories of Modernisms and Nowism. To say that Derrida does not guarantee any minimum meaning, or that the meaning jumps from one orbit to another as an electron does, is not a versatile metaphor. When an electron jumps an orbit, there is no old orbit and only the new is true. Can one say that of a meaning which has yielded a postponement?

Hence, Derrida's interpretation in the four-fold steps accounts for all the earlier meanings and includes all future meanings. To use a simile from science may not make literary criticism a science, but may illustrate the underlying methodology. Continuing in the same vein, we may say that a critic must have a stethoscope to read the pulse of the poet, a microscope to examine the details of the text, a telescope to understand it from a remote point of view, a periscope to read the unrevealed part of it, an ECG to measure its vibrations and EEG to understand the cerebrations. Scientific eclecticism and critical eclecticism meet and mingle to interpret a poem now and hereafter. The crowning glory of a critical pursuit is in the concluding line of Eliot's essay "As the critic grows older, his critical writings may be less fired by enthusiasm, but informed by wider interest and, one hopes, greater wisdom and humility".

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## Grammar, Literature and Poetics – An Indian Approach

Dr. Vijayalaxmi Koppikar

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### Abstract

Anandvardhana identified *rasa* as the goal of poetry, with *dhvani* as its means. *Dhvani* means ‘sound’, ‘echo’, ‘reverberation’. Anandavardhana was clearly indebted to earlier grammarians, especially Bhartrhari, who first espoused *sphota* theory which describes the ‘bursting’ of meaning upon the hearing of an utterance. Unlike his predecessors, Anandvardhana was interested only in the aesthetic value of words within the poetic context. *Dhvani* theory describes the significant range of a word or an utterance, and Anandvardhana understood it as a step beyond both literal and metaphorical meanings. Mary Ann Selby interprets *dhvani* in the following manner:

*Dhvani* theory is a system of meaning in which the signifier is fixed, but its corresponding signifieds are theoretically infinite. Included in the resonant

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Dr. Vijayalaxmi Koppikar

Grammar, Literature and Poetics – An Indian Approach

350

potential of an utterance is its lexicality that is full lexical range, and its associative elements, those things that cannot be expressed by mere lexicality. Additionally, these elements encompass the associations a reader may have with an utterance (that sometimes seem to border on synaesthesia), and can even include its opposite meaning.<sup>i</sup>

This paper aims to study how meaning at the level of *abidha*, *lakshana*, *vyanjana* and ultimately *rasa* is conveyed through language in poetry as viewed by ancients with special emphasis on the *dhvani* theory propounded by Anandvardhana. Examples are cited from *Gathasaptasati* (a Prakrit text, and William Faulkner's *As I Lay Dying*, and Shakespearean plays. It will lend new and meaningful dimensions and enrich our understanding of Indian culture in particular and of stylistics as a whole.

### ***Rasa and Dhvani as Enunciated by Anandavardhana***

Anandvardhana identified *rasa* as the goal of poetry, with *dhvani* as its means.<sup>ii</sup> *Dhvani* means 'sound', 'echo', 'reverberation'. Anandavardhana was clearly indebted to earlier grammarians, especially Bhartrhari, who first espoused *shpota* theory which describes the 'bursting' of meaning upon the hearing of an utterance. It was upon this that Anandavardhana based his *dhvani* theory of meaning.<sup>iii</sup> Unlike his predecessors, Anandvardhana was interested only in the aesthetic value of words within the poetic context. *Dhvani* theory describes the significative range of a word or an utterance, and Anandvardhana understood it as a step beyond both literal and metaphorical meanings. Selby interprets *dhvani* in the following manner:

*Dhvani* theory is a system of meaning in which the signifier is fixed, but its corresponding signifieds are theoretically infinite. Included in the resonant potential of an utterance is its lexicality, that is full lexical range, and its associative elements, those things that cannot be expressed by mere lexicality. Additionally, these elements encompass the associations a reader may have with an utterance (that sometimes seem to border on synaesthesia), and can even include its opposite meaning.<sup>iv</sup>

### A Traditional Illustration of *Dhvani*

The following example from the second-century Prakrit anthology, the *Gathasaptasati*, may be considered:

Why are you crying  
with your head bent down  
as the rice fields must turn white?  
The hemp field's like a dancer's  
face daubed with yellow paint <sup>v</sup>

### Mathuranath Sastri's Exemplification

Mathuranath Sastri of the twentieth century gives the following head note to exemplify *dhvani* in his Sanskrit commentary: "There was a meeting place, a rice field, which was frequented by a certain woman in the company of some man. Then, when the rice ripened, seeing that the spot was ruined, a girlfriend informed the crying woman that another meeting spot was available".<sup>vi</sup>

The idea is that the rice is ready to be harvested, and if the field is cut, the cover for the woman's amorous meetings is gone. The girlfriend is indicating to her that the hemp field is now a suitable spot for romantic meetings with her lover. The above head note is not at all enough for Mathuranath Sastri who claims that every single word of the *Gathasaptasati* contains the potential for *dhvani*. He explains the simile, then suggests other possible levels of meaning, again paraphrasing and expanding upon *Gangadharabhata*.

Here are the options that Mathuranath Sastri presents (He first focuses on the phrase *hariāla-māndia-mukhi*-“face adorned with yellow paint”):

(1) The mouth of the hemp field's entrance path is adorned with a group of yellow monkeys, and because there are no people around, it is indicated, as a meeting place. (2) A girlfriend suggests to the heroine with the phrase “face which is adorned...” that, “just as the hemp field has a decorated face, so should you... adorn yourself and perform an erotic dance.”

(3) The act of lifting up the face is indicated by the phrase “head bent down,” that is, “having bent down your face, why do you stand here? Look at my gestures.” (4) Since the ripened rice field can still be a meeting place (that is, the rice has not yet been harvested), some woman whose meeting place is this rice field is mocked for her crying by some other woman whose habits are derisive.<sup>vii</sup>

### **Room for Reader Intervention – *Dhvani* Theory**

The example given by Mathuranath Sastri shows that interpretive modes of reading propounded for Sanskrit poetry and for poetry in any language, *dhvani* theory allows room for reader invention, even readerly “chaos”. *Dhvani* appears to undermine the notion of convention, as well as the very idea of literary competence, to a certain extent.

The commentaries on the *Gathasaptasati* represent a “demand for sense”, but also seem to underscore the idea that language and meaning are all things that will always outrun the grasp of the reader.<sup>viii</sup> *Dhvani* desystematises the more regular and classically accepted modes of reading Sanskrit and Prakrit poetry. It explains the variance in interpretation that extends far beyond mere *double entendre*. Perhaps *dhvani* most accurately describes the act of reading. It certainly accounts for the shadings of words and the different nuances of resonance for each poetic context. According to Selby, “This poem exudes an elusive, polysemic *dhvani*. Literary conventions in the *rasa dhvani* approach differ from other approaches in the techniques of reading, depending largely in precisely what a reader has to know to decode specific paradigmatic symbologies in order to make sense out of a poem”<sup>ix</sup>

### **Experience of *Rasa***

*Rasanubhava*, the experience of *rasa*, is a factor which is common to both, a *kavi*, the poet and a *sahrdaya*, the aesthete. The *kavi* and *sahrdaya*, in their creative and ecstatic moments, share the identical *rasanubhava*. As V. Venkatachalam points out,

The creative faculty, which is the distinguishing mark of the poet is to be found in the *sahrdaya* too, with just a little difference. Whereas the poet creates a world of his own and shapes it in words, the *sahrdaya* re-creates from those very words the poet's world once again. <sup>x</sup>

### **The Poet and the Connoisseur**

In fact, it is this commonality that makes *kavi-rasika-hrdaya-samvada*, the communion of the poet and the aesthete, a possibility.

Since the writer transmits the transpersonalised *bhavas* across to the reader, *rasanubhava* is revealed in and through a close scrutiny of the work of art, and still further, through the minute study of words employed by the writer. Whichever method of evaluation we may adopt, our judgment of a work of art chiefly and finally rests on the study of words and our ability to make use of words to the fullest extent, while comprehending the work. Luckily, the Sanskrit scholars have made an elaborate study of what a word is and what it does in a work of art. Having realised the value of poetic language, Sanskrit scholars have paid attention to the theory of meaning and, in so doing, they have made fine distinctions and developed a highly sophisticated terminology. To arrive at a satisfactory conclusion, we must first get acquainted with the terminology.

### **Power of Words**

A word, as we all know, conveys a lexical sense. It is constructed out of molecular syllables or letters which retain their distinct sounds. We utter a particular word and it evokes a specific meaning. This power of a word to evoke a specific meaning is designated *abhidha*. The Sanskrit scholars think that *sanketa* or convention plays an important role in attributing a specific meaning to a particular group of sounds. A group of sounds which indicate an object, the meaning thus evoked by the group of sounds, and our perception of the meaning are three different things. And yet, we come to attribute a specific meaning to a particular stratum of sounds because of what the Sanskrit scholars call *itaretaradhyasa*.

To explain this, J.B. Paranjape gives an example from the speech of Tull in William Faulkner's *As I Lay Dying* when he says that Anse's 'overalls are faded':

Now, the sound-word 'overall,' the object indicated by that sound-word, and our perception of the meaning of the word 'overall,' can be logically distinguished. And yet, in our consciousness, the three things appear as though they are fused. When the graphic equivalent appears before us, we readily recognise the *sanketa* which makes this word intelligible. Memory, too, plays a vital role in attributing a specific meaning to a particular sound-word because the reader will hardly be able to comprehend the denoted sense, if the *sanketa* is not readily recalled.<sup>xi</sup>

### ***Abhidha-vyapara* - General Reference of Words: The Power of Denotation**

It may be noted that in the *abhidha-vyapara*, a sound-word does not refer to objects in particular: it refers to objects in general.

A sentence is constructed out of words. But the meaning of a whole sentence is not evoked by the *abhidha-vyapara*. As the field of *abhidha* is restricted to the denotation of objects in general, we have to turn to *tatparya-sakti* or the purport in order to make out the meaning of the complete sentence. Attempts have been made to extend the field of *abhidha* to include in its fold the function of *tatparya*. These critics refuse to concede *tatparya* as an independent power.

### ***laksana-vyapara* Implied Meaning, Inferential Meaning**

Sometimes a reader fails to make out the meaning denoted by *abhidha-vyapara*. He then turns to comprehend it by relying on the *laksana-vyapara*. The secondary meaning, thus evoked in *laksana*, is inferentially related to the primary meaning. Convention and the intention of the writer are the two decisive factors which determine the secondary meaning. Take, for instance, these expressions: *gangayam ghosah* (A hamlet on the Ganges), or *simho batuh* (He is a lion).<sup>xii</sup> Apparently expressions of this kind appear to be meaningless and ineffectual, if we restrict ourselves to the *abhidha-vyapara* or the power of denotation. Certainly, there are obvious difficulties in accepting the primary meaning or the purport.

In order to make the meaning clear, we read these expressions as “A hamlet on the Ganges,” or “He is like a lion.” This word-activity is the means by which the writer seeks to express the meaning by resorting to indirections. The implied meaning comprehended by the reader is designated by the term *laksana-vyapara*.

### **Secondary Meaning**

The secondary meaning is called *lakshyartha*, and the sound-word which expresses this content is called *laksaka*. Mammata says that the primary meaning is and can be subordinated to the secondary meaning only if the three conditions of *lakshyartha* are satisfactorily fulfilled.<sup>xiii</sup> The nature of determinant in accepting the primary meaning is of two kinds: the primary meaning may be incompatible with the facts of life or it may contradict the intention of the writer or the speaker. K. Kunjunni Raja translates the verse II as follows:

The three essential conditions generally accepted by the later Alankarikas as necessary in *laksana* or transfer are (a) inapplicability or the unsuitability of the primary meaning in the context, (b) some relation between the primary and the actual referent of the word, and (c) sanction for the transferred sense by popular usage, or a definite motive justifying the transfer.<sup>xiv</sup>

### **Meaning by Convention**

The primary meaning is also called *sanketika* meaning (the meaning sanctioned by convention). It, however, does not mean that convention has no role to play in hinting at the secondary meaning.

### **Suggestive Sound-Word**

Apart from the two aspects of words, *abhidha* and *laksana*, literary critics have given sanction to one more power, namely *vyanjana* or the power of suggestion. This power of words to suggest the tertiary meaning is designated by the term *vyanjana-vyapara*. The suggestive sound-word is called *vyanjaka*, and the tertiary meaning, thus suggested by the *vyanjana*, is called *vyangyārtha*. Critics give the most traditional and handy example to prove the existence of *vyanjana-vyapara*.<sup>xv</sup> However, Abhinava makes it explicitly clear in the *Locana* that the

citation like that which is given above cannot be taken as a proper illustration of *dhvani* because mere suggestion does not make a poem. What makes poem a poem is nothing but *carutvaprati*.<sup>xvi</sup>

The tertiary meaning depends upon the primary or secondary meaning. But in a way it also transcends them. That is why Anandavardhana compares the tertiary meaning with the loveliness of a woman which depends upon the component parts such as limbs, etc., but which also transcends them.<sup>xvii</sup> The peculiar feature of *vyanjana-vyapara* is that the suggested or tertiary meaning itself can suggest *rasa* or *bhava*. In other words, meaning denoted by *abhidha*, or hinted by *laksana* or suggested by *vyanjana* finally terminates into a *rasa*.

### Overlapping Relations

Of the three functions of a word, *abhidha* is the most natural and independent activity. The chief function of a word is to communicate the primary meaning, and hence, it is designated by the term *mukhya-vyapara* or principal function.<sup>xviii</sup> In the *laksana-vyapara* we reject the primary meaning as well as purport, and in a way, we also reject the natural meaning of words. Mammata, therefore, describes it as superimposed function.<sup>xix</sup> A word, before it becomes suggestive, must either express the primary meaning or the secondary meaning. While laying stress on the supremacy of the tertiary meaning, Anandavardhana points out that the primary meaning serves the purpose of *upadana*.<sup>xx</sup> *Abhidha* and *vyanjana* may co-exist and function simultaneously. The kind of denoted or transferred meaning can be grasped by anyone, but for the comprehension of the tertiary meaning, the reader must have imagination and a trained poetic sensibility which is essential for the true understanding of literature.<sup>xxi</sup> The primary function of the power of revelation is to remove the thick curtain of the detracting factors which stand as a barrier between the reader and the appreciation of *rasa*, and which forbid the reader from being enlightened by *rasasvada*. The existence of *gunas* and *alamkaras*, the absence of *dosa-s* in a poetic work, and the four kinds of representation in the dramatic work enable the reader to apprehend *rasa*.

### Role of Reader's Trained Sensibility

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Dr. Vijayalaxmi Koppikar

Grammar, Literature and Poetics – An Indian Approach

Anandavardhana and Abhinava are, therefore, at pains to lay stress on the fact that the reader must have that trained poetic sensibility, which is an essential condition for the proper appreciation of different *rasas*. Just as a piece of classical Indian music cannot be appreciated by those who do not have that cultivated ear for that kind of music, a piece of literature can never be appreciated by one who has no gift of poetic sensibility.<sup>xxii</sup> More than once, it has been pointed out that *rasa* cannot be directly and explicitly stated: it is always suggested.

Just as Soul manifests itself through the body, so also *rasa* manifests itself through the body. The words and meaning which together constitute the body. The chief intention of the writer is or ought to be that of transmitting this *rasa* by way of suggestion.

It may be noted here that the writer does not transmit his sorrow, or his anger, or his joy to the reader. Sorrow, anger, fear and joy etc. are stripped off their individual aspects or local colouration.

So, the kind of sorrow experienced by the great sage, Valmiki, when he saw that one of the pair of *kraunca* birds was killed, is qualitatively different from the sorrow that the poet decided to suggest through his poem.

### **Personal Sorrow vs. Aesthetic Sorrow**

Abhinava warns us that we must make a clear distinction between the kind of sorrow felt by the great sage and the transpersonalised *sthayin* called *soka* which the reader relishes at the aesthetic level.<sup>xxiii</sup> Whatever other extraneous intentions the poet may have for creating a new order of reality through his poem, the chief intention is not that of offering lessons (*bodha*) but that of evoking a *rasa* by objectifying the experience.

The objectification of experience implies the presentation of *vibhava*-s, *anubhava*-s and other things, in such a way that the proper mixture of these enables the reader to intuit the suggested *rasa*.

## **Mental Recreation**

The concept of *rasa* cannot be, therefore, nailed to words and meaning or to any other constituent in the work of art. *Rasa*-activity, as a whole, is meaningful. In the dramatic performance we witness the action on the stage; in poetry and other forms of literature we solely depend upon the language employed by the writer because only the *sahrdaya* who can mentally re-create the situation can participate in the aesthetic activity.

While making a distinction between the poetic and non-poetic language, the early Sanskrit scholars laid an emphasis on the different critical terms such as *uktivisesa*, *vakrokti*, *amukhya-vyapara*, *riti*, and *vrtti*. It was Anandavardhana who made a systematic study of the various concepts in the early literary criticism and brought them under a wider fold of *dhvani*.

## **Rasadhvani Process**

The *Rasadhvani* process-the *vibhavadis* conjointly by means of *vyanjana* (suggestion) evoking a *rasa* (emotional response from the reader) – is conducted on what may be called the “conscious” plane and is largely determined by cultural conventions and contracts. Now this description of the reading experience does not have an absolute and invariable applicability. It gets problematized when, for example, we come upon Anandvardhana’s identification of the *rasa* of the *Mahabharata*, tale of deception, betrayal, outrage, bestiality, privation and pain. How can it be *santa*? Some readers find it difficult to accept the explanation that the approach to the ending of the epic and the ending itself establish “Calm of mind, all passions spent,” or exercise “an exalting effect.” Surely, the dominant *rasa* of a poem is what the entire poem, and not just the finale, evokes. One finds on the other hand, that down the enormous length of the narrative of the *Mahabharata*, subverting the violence and turbulence on the surface, there courses an undercurrent of quietude and serenity. Anandvardhana’s willed selection of *santa* may have been dictated by his intention to treat the *Mahabharata* as a *sastra-kavya* upholding *moksa* as the supreme human goal. However, at the level of instinctual perception, the *sahrdays-cakravartin* must have sensed a stratum of tranquility.

## A Parallel

An uncannily close parallel to Anandvardhana's reading of the *Mahabharata* is T.S. Eliot's reading of the play, *The Tragedy of Sophonisba* by Shakespeare's contemporary, John Marston.

In both works-the *Mahabharata* and *Sophonisba*-the dominant *rasa* formed beneath the surface bears to the visible verbal structures a relation not of congruence but of contradiction, so that the process of suggestion of the emotion is, rather as in the case of the figure of irony, a process of signification by means of the contrary. Although this is how we would describe it today, traditionally such absence of congruity between the *rasa* and the *vibhavadis* was classed as an artistic failure or flaw; it was termed *pratikula-vibhavadigraha*. In fact, as is well known, Eliot dismisses the play *Hamlet* as an artistic failure because the objective correlative of the dominant emotion, disgust, is not adequate.<sup>xxiv</sup>

If in *Hamlet* the textual objects are not adequate equivalents of the principal emotion, in the *Mahabharata* they are not equivalents at all, but quite the opposite, with the result that the principal emotion is partly or wholly subsurface. In Eliot's words in a different connection, "beyond the nameable, classifiable emotions ... there is a fringe, or indefinite extent, of feeling ..." Eliot's criticism is strewn with numerous such asides on the subject, which, however fail to add up to a coherent theory. What is of some relevance to our examination of *rasa-dhvani* in Shakespeare is Eliot's statement in the essay on Marston : "It is possible that what distinguishes poetic drama from prosaic drama is a kind of doubleness in the action, as if it took place on two planes at once."<sup>xxv</sup>

A well-known Shakespeare critic of Eliot's generation also speaks of the submerged level of feeling in the plays. In the soliloquy "To be or not to be," says L.C. Knights "...such ideas as it contains are held loosely in relation to a current of feeling which is the main determinant of meaning." Similarly in Macbeth's soliloquy "If it were done when 'tis done," "...the meaning', says Knights, "is composed of an emotional current running full-tilt against an attempted logical control."<sup>xxvi</sup> Two concrete concepts emerge from these remarks-one is that the meaning of the play is

chiefly determined by the emotional undercurrent; the other is that this subsurface level of meaning is not only discrete from but can even be opposed to the level of rational statement, which, Eliot and Knights agree, is mostly the level of plot and character.

What agent is it that generates and sustains this emotional undertone—for an undertone it assuredly is, a current below the surface with a direction opposite to that of the surface current? In *Macbeth* there are frequent images of the positive elements of existence—birth, breeding, food, sleep, fellowship—which build up the life-affirming emotion that persists obstinately as a sub-text and at times weakens the over-arching sense of evil in the play. In *Hamlet*, the reigning emotion is a sense of guilt: Hamlet's sense of a culpability that could be his or someone else's. The play, however, has an abundance of images of decay and disease that create a subliminally sensed climate of universal corruption which cancels out the individual's special burden of complicity.

### **Local Semantic Activity**

*Dhvani*, can also be seen as semantic activity, which is local rather than textwide, textural rather than structural. This would consist of the output of suggested meaning—unstated, indirect, relatively imprecise, highly interpretable, multiple, associative, non-referential—from a single word or utterance, an individual image, or a piece of rhythm. The ideal reading strategy would presuppose a maximally perceptive and sensitive reader, a *sahrdaya*, who would have no difficulty in getting on the right wavelength to receive the multiple implications and overtones of the word in its particular context and its accumulated literary and cultural associations. For a given reader, a word can acquire several coats of remembered meaning grown out of his or her own previous encounters with it in its own guises and contexts.

The two key words in the *Dhvanyaloka* are *dhvani* and *rasa*. The understanding of the first term may stand in good stead to follow the full implication of the second term of pivotal significance, i.e. *rasa*. While reading—experiencing the plays of Shakespeare or indeed any literary work in the light of the twin theories of *rasa* and *dhvani*, a reader today could encounter resistance from the work if he or

she fails to bring into play the concepts implicit in reformulations, adjustments and extensions which have become desirable and possible since. The *Rasadhvani* process is conducted on what may be called the “conscious” plane and is largely determined by cultural conventions and contracts.

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<sup>x</sup> V. Venkatachalam, “The Inter-relation of the Kavi and the Sahrdaya in Sanskrit Literary Criticism”, *Principles of Literary Criticism in Sanskrit*, ed. R.C. Dwivedi (Delhi; Varanasi; Patna: Motilal Banarsidass 1969) 40.

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<sup>xii</sup> Masson and Patwardhan, Vol.I 15-16.

<sup>xiii</sup> See Mammata 26.

<sup>xiv</sup> Kunjuni Raja 231-32.

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<sup>xv</sup> Masson and Patwardhan, Vol. I 15-16.

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<sup>xvii</sup> D. Al., Vol. I 18.

<sup>xviii</sup> See Mammata 26.

<sup>xix</sup> See Mammata 26.

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<sup>xxvi</sup> L.C. Knights, *Some Shakespearian Themes* (London: Methuen, 1965) 62.

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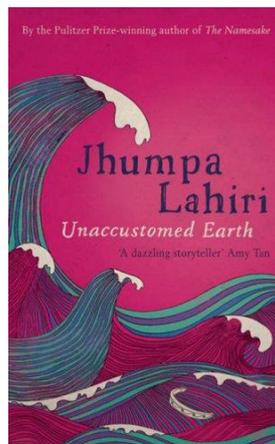
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## Diasporic Trauma in *Unaccustomed Earth*

Ling Yun

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### *Accustomed Earth*

Critically acclaimed for her novel and short fiction, Jhumpa Lahiri is an

**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

Ling Yun

Diasporic Trauma in *Unaccustomed Earth*

364

American author of Indian descent whose work focuses on challenges faced by Indian immigrants live in the United States. She explores how Indian Americans struggle to assimilate to American culture while trying to reconcile their strong Indian traditions and heritage. Lahiri's writing easily transcends Indian American setting as she explores themes of human conditions like loneliness, alienation, love and self-realization.

*Accustomed Earth* is Jhumpa Lahiri's second short story collection and her third book. Her first collection of short stories, *Interpreter of Maladies* (2000), won her the Pulitzer Prize and her second book, *The Namesake* (2003), was made into a film by Mira Nair in 2007 and a big commercial success. Many of the stories in *Unaccustomed Earth* first appear in *The New Yorker*. The title of the book is borrowed from a line in Nathaniel Hawthorne's "The Custom-House", ("My children have had other birthplaces, and, so far as their fortunes may be within my control, shall strike their roots into unaccustomed earth"). By mentioning the epigraph, Lahiri seems to hint that the characters in the novel are transplanted people who have to adapt themselves in the unaccustomed earth in order to survive and prosper.

### **Eight Stories**

According to Martin David, *Accustomed Earth* is "quietly devastating" as it "contains some of the best, most beautiful fiction written this decade—the kind that will be read 50 years from now" (David 59). The eight stories in this collection is divided into two parts—five individual short stories followed by three interlinked stories about two childhood friends grouped under the heading "Hema and Kaushik".

The eight stories in this book turn a penetrating eye on the second generation Indian American children to explore their suffering and trauma in an exile life. The human diaspora begin with the traumatic exile of Adam and Eve from Heaven to an alien earth. In *Reflections on Exile*, Edward W commented on the suffering of exile

**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

Ling Yun

Diasporic Trauma in *Unaccustomed Earth*

“Exile is strangely compelling to think about but terrible to experience. It is the unhealable rift forced between a human being and a native place, between the self and its true home; its essential sadness can never be surmounted...The achievements of exile are permanently undermined by the loss of something left behind forever”

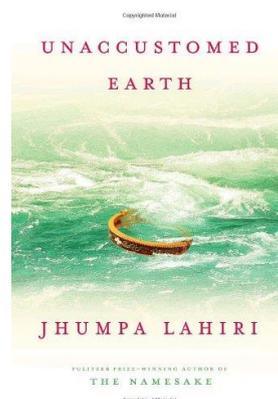
(Said 173.

### **The Drama of Exile**

According to Said the trauma of exile is derived from a real sense of loss, the loss of a homeland, a national culture and an identity. In “Mourning and Melancholy” Sigmund Freud also mentioned that both mourning and melancholy can be caused by a loss of loved ones, such as a person, or a more abstract object. Therefore, this paper intends to analyze how loss has caused trauma for second generation Indian Americans in *Unaccustomed Earth*. Trauma in the novel includes loss of traditional culture, death of a family member, the sense of rootlessness and double consciousness.

### **Argument of This Paper**

This paper argues that characters in the novel are nostalgic. Their return to the past is a way to express their disappointment for the present situation. By retrospection, they negotiate the relationship between past and present, memory and forgetting to construct a new identity so that they can gradually work through the trauma and strive for a better future.



**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

Ling Yun

Diasporic Trauma in *Unaccustomed Earth*

366

## **The Loss of a National tradition**

### ***Ruma***

In the title story “Unaccustomed Earth”, Ruma, a thirty-eight year old Indian American woman, has just moved to Seattle with her husband. She has a three-year-old son Akash to take care of, meanwhile waiting for the birth of her second child. The sudden death of her mother makes Ruma feel traumatic. With her mother’s death, she feels that she has no way to return to traditional culture. She also feels very worried as her father offers to visit her because she is afraid that her father will move in to live with her. “Ruma feared that her father would become a responsibility, an added demand, continuously present in a way she was no longer used to” (Lahiri 7).

According to Bengali culture, people enjoy an extended family where parents and children live together to care for each other. But many years of lonely life in America has deprived her of the traditional Bengali culture. Ruma feels that she has lost her Indian culture. She has married a white man against her parents’ will. She chooses to wear western clothes instead of saris. Her mother left her the two hundred and eighteen saris upon her death, but “she kept only three, placing them in a quilted zippered bag at the back of her closet, telling her mother’s friends to divide up the rest”(17).

### **Loss of Language and Loss of Culture**

Ruma seldom uses her Bengali language now. To use a foreign language is to accept the ideology embedded in it. To refuse to use her native language shows that she has become a stranger to her own culture. When an aunt or uncle called from Calcutta to wish her a Happy Bijoya, or Akash a Happy Birthday, she tripped over words, mangled tenses. But Ruma’s mother is a traditional woman who possesses the qualities of endurance and hard work. She is an excellent housewife who cooks well and runs the house “as if to satisfy a mother-law’s fastidious eye” (22). For Ruma, whenever she comes, her mother is very helpful, taking over the kitchen, singing

**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

Ling Yun

Diasporic Trauma in *Unaccustomed Earth*

367

songs to Akash and teaching him Bengali nursery rhymes, throwing loads of laundry into the machine” (6).

### **The Melancholy of Race**

For Ruma, both marrying a white guy and loss of national culture originates from a sense of self-hate, an inferiority complex, a suffering which Anlin Cheng calls “the melancholy of race”. Frantz Fanon also discussed this inferiority complex in *Black Skin White Mask* in which the black people want a white mask. For Ruma the Loss of her mother signifies the loss of a role model in life and the source of traditional culture to return to. On the father’s visit, he teaches the grandson to speak Bengali and helps the daughter grow a garden at her backyard. He also encourages her daughter to live like a hydrangea in the garden which changes color depending on the acidity of the soil. The recall of the mother and the help from the father relieves the daughter who gradually comes to terms with her traditional culture and the death of her mother. At the end of the story, she helps mail the postcard her father left at home to his new companion Mrs. Bagchi which means that she is expecting the future life both for her father and herself.

### **The Sense of Rootlessness**

Mourning and trauma are integrally linked. According to Sigmund Freud, mourning “is regularly the reaction to the loss of a loved person, or the loss of some abstraction which has taken place such as one’s country, liberty, and ideal and so on. As an effect of the same influences, melancholy instead of a state of grief develops in some people, whom we consequently suspect of a morbid pathological disposition. It is also well worth noticed that, although grief involves grave departures from the normal attitude of life, it never occurs to us to regard it as a morbid condition and hand the mourning over to medical treatment” (Freud 164-65).

Freud thinks that mourning involves departure from the normal attitude to life

**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

Ling Yun

Diasporic Trauma in *Unaccustomed Earth*

but it is never a pathological condition. It doesn't need any treatment. It can overcome after a certain lapse of time. Melancholy is also the reaction to the loss of a loved object. But it is a kind of "morbid, pathological disposition", causing the dysfunction of mind and body. In mourning it is the world which becomes poor and empty; in melancholy it is the ego itself that becomes empty. In the novella "Hema and Kaushik", both Hema and Kaushik suffer from trauma because of their rootlessness. But for Hema, the suffering is only mourning because she can have a negotiation with her past; but for Kaushik he can't work through his loss in the past so he becomes a person who always lives in the melancholy situation and dies at last.

The story recounts their initiation from young children to mature people, the association between two families and the tragic love story between them. The two families of Hema and Kaushik get to know each other when they are living as Bengali Americans in an Indian community in Boston.

As kids, Hema and Kaushik have a puppy love for each other. When they grow up, they meet in Rome and resume their affair. As a young woman Hema always feels very lonely because she is a second generation Indian American who suffer from an identity crisis. She doesn't want to think herself as an Indian so she wants to marry an American husband. But after getting tangled with a married white man Julian for ten years, she sees no result from such an affair. So she has to admit her Indian side and accept the Indian husband her parents have arranged for her. But she knows that the marriage has died before it begins.

Hema is a retrospective person living in the past. She is a scholar who studies Etruscans, a dead people in Rome. She loves Kaushik because of their shared past. But their last romance in Rome makes Hema an epiphany. She knows that they will never return to the past. The bangle she forgot to carry at the Customs after the security check in Rome signifies that she has determined to sever her unhappy past

**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

Ling Yun

Diasporic Trauma in *Unaccustomed Earth*

and look forward to a new life. She has realized the importance to keep a balance between her past and present, tradition and future. But Kaushik is different. His mother died of breast cancer when he was a child. His father remarries a traditional Indian woman when he is in college. He can't come to terms with his personal tragedy. He can't accept his father's remarriage and two step-sisters so he becomes a nomad, living a rootless life. His occupation as a newspaper photographer also forces him to live a mobile life in order to capture the eventful moment in the world. Kaushik is what the Freud called the melancholy person who can't negotiate from his past and the death of his mother. He can't keep the balance between memory and forgetting and finally dies in a tsunami in Indonesia.

### **Double Consciousness**

Regarding double consciousness of African Americans, W.E.B. Du asserts: it is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eye of others, of measuring one's soul by the tape of a world that looks on an in amused contempt and pity. One ever feels his twoness, —An American, a Negro: two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder (11 Du Bois, W.E.B. *The Souls of Black Folk*. Ed. Henry Louis Gates Jr. and Terri Hume Oliver. W.W. Norton, 1999). When W.E.B. Du Bois mentions this, he is talking about African Americans who have live in a society that has historically devalued and repressed them. They feel that their identity is divided into several parts, making it difficult or impossible to have a unified identity.

Indian Americans who live an exiled life also struggle with double consciousness. They are constantly trying to reconcile the two cultures that compose their identity. They see India as a homeland where they belong, America as a place where they reinvent themselves. In order to survive in a white society, they begin to internalize the prejudice and values against the minorities and see themselves as

**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

Ling Yun

Diasporic Trauma in *Unaccustomed Earth*

inferior. Their mind begins to be shaped by the stereotype from the main society. As a result, they develop a self-hate and self-debase. In “Hell-Heaven”, an Indian girl named Usha recalled her family’s experience with an Indian student Pranab.

Pranab is a graduate student who comes to America for study from India. He follows Usha and her mother all the way “for the better of an afternoon around the streets of Cambridge”(60) in order to know them because he feels so lonely and wants to make some Bengali friends. Then as a friend, he joins Usha’s family dinner regularly and gets to know the family. Usha’s mother likes him because he is young and shares a lot of common interest with her. She even falls in love with the young boy. But later Pranab marries an American girl named Deborah against his family’s will. He then drifts away from the Indian American community and almost severs the relationship with Usha and her family. When they give birth to twin daughters, the little girls “barely looked Bengali and spoke only English and were being raised so differently...They were not taken to Calcutta every summer, they did not have parents who were clinging to another way of life and exhorting their children to do the same”(75). They celebrate Thanksgiving and other American holidays other than observe Indian traditional ones. So for Pranab, identity is not a both-and relationship but an either-or choice. He becomes a totally westernized person. Influenced by Pranab, Usha is a girl who also internalizes American values and ideology. As she is in puberty period, she begins to evade her mother who represents traditional Indian culture and doesn’t want to share her secrets with her. “I (Usha) began keeping other secrets from her (my mum), evading her with the aid of my friends. I told her I was sleeping over at a friend’s when really I went to parties, drinking beer and allowing boys to kiss me and fondle my breasts and press their ejections against my hip”(76). For Pranab as a minority living in a white society his inferiority complex caused by double consciousness put him under great pressure which finally drives him to tragedy. After 23-year marriage, he has an affair with a Bengali woman and destroys two families. By narrating Pranab’s story, Usha learns the importance of keeping the

**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

Ling Yun

Diasporic Trauma in *Unaccustomed Earth*

371

balance between two cultures, her past and present life. She also learns to negotiate a relationship with her mum. “My mother and I had also made peace; she had accepted the fact that I was not only her daughter but a child of America as well”(82).

### **Second Generation Suffers More from Their Exile and Displacement**

Compared with their parents, the second generation Indian Americans suffer more from their exile and displacement because they have no choice for their life. If their Indian parents can claim India as their homeland, they have nowhere to claim as home. All the characters in *Unaccustomed Earth* are victims of forced dislocation. They suffer from a sadness of deep loss. As a daughter of an Indian diaspora family, Jhumpa Lahiri shares her characters’ pining for a homeland and belonging in a press conference. “No country is my motherland. I always find myself in exile whichever country I travel to, that’s why I was tempted to write something about those living their lives in exile”. (Das Nigamananda 152).

### **The Idea of Exile**

This idea of exile runs consistently throughout Jhumpa’s first two books *Interpreter of Maladies*(1999) and *The Namesake*(2003). The characters in *Unaccustomed Earth* experience pain because they live in a marginal position between two cultures. They straddle two cultures, two traditions and ideologies which cause their identity crisis, rootlessness and double consciousness. The way how they look at their past and their own native culture will determine their future. Too much remembering past like Kaushik will cause people to get stuck in the past and lose the ability to move forward. Forgetting one’s native culture is also the most tragedy for people in exile. Only when they can negotiate the past with the present, keep the balance between memory and forgetting, can they re-inscribe a new self and reconstruct a better future.

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**Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 14:5 May 2014

Ling Yun

Diasporic Trauma in *Unaccustomed Earth*

372

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## Example Approach in Persian Dictionaries

Zahra Zare

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### Abstract

From 1970s, lexicographers and linguistics found that explicitness of definitions and explanations is not so much needed. Only by referring to word without depending on other factors, the meaning of the word will be completely clarified. The result of this analysis indicated that the clarifying task is not any longer assigned to the definition, but the example following each definition helps develop exactitude of the meaning. Examples should justify and clarify words and they should offer reasons for words.

**Key words:** Persian, lexicography, examples, dictionaries.

## **Introduction**

A French proverb says a dictionary without example is a lifeless body. Verbal examples are helpful means in identifying meanings, semantic separation understanding usage or implied meanings and providing useful information. Examples provide the lexicographer great facilities and help the reader to understand the concept of words (Hashemi Minabad, 2007).

Today examples in monolingual dictionaries are integral and essential. Users and learners need one or several sentences that show their usage in contexts in addition to the definitions that describes lexical units. These sentences reinforce the meanings of lexical units, and this matter takes place by showing the usage of the words in real contexts. Examples help users and learners to find a specific meaning among different meanings. Examples are useful in cases that meanings seem synonymous apparently but subtle differences are in the meanings. They are also constructive and clarifying in cases that ambiguity and doubt possibly can mislead users.

Monolingual dictionary should pattern language learners' lexical ability because many users of monolingual dictionaries are individuals that the language of the dictionary is not their native language. Therefore, in a comprehensive dictionary, definitions are written exactly. In such dictionary, examples are various and sometimes these examples are more effective than definitions themselves for users.

Lexicographer should be aware that not only users and learners' need for encoding is important, but also their need for decoding is more important because it give them confidence to produce new sentences and do that like natives. In the past, lexicographer's main aim was more concerned with encoding; dictionaries were merely tools for interpreting and translating languages. Not producing language creatively and naturally, but modern lexicography takes step in satisfying both needs, thus in this regard, examples are of great importance (Jafari, 2007).

## **The Background of Example**

Using examples is a new tradition that was started in the western world by Samuel Johnson (1709-1784), while this tradition existed in Islamic lexicography for a long time. The earliest Iranian dictionaries were accompanied with poetic examples. However, the examples were chosen exclusively from poetry. Examples extracted from prose have been presented in the

recent time. Some old lexicographers composed poems containing the words, if they could not find that words in poems. Today visual examples are an innovation that is borrowed from western world lexicography (Hashemi Minabad, 2007). Self-made examples are not real reflections from natural language; it only shows the register and lexicographer's idiolect.

Researchers in their studies regarding users and learners' references and dictionaries and their efficiency concluded that even top students and language learners have problems in using language. One of the solutions to the problem is providing linguistic information directly and accessibly as examples in dictionaries. Drysdale (1978) in his research divided examples usage into two parts:

A) Receiving functions or decoding                      B) productive functions or encoding.

### **Decoding Functions**

1. Helping user in clarifying single meanings
2. Helping user in distinguishing among different meanings of a word.

### **Productive Functions or Encoding**

1. Helping user in teaching correct and common grammatical patterns.
2. Showing them with outstanding and acceptable homophones and helping user in producing them when using language
3. Helping user in writing and speaking in that language in accordance with language users' stylistic normality (Jafari, 2007).

### ***Example - Various Types***

When we say *example*, it means that it should justify the usage of the word and be reasoning for the definition. In language, we use a formula rules that is the definition of the word to understand the meaning of the word. On the other hand, we use example which is the usage of the word. Therefore, lexicographer uses examples for compensating the default of the definition and what is a not expressible using formula rule.

Lexical unit in dictionaries may include lexicographer-written examples that it is so called editor-written that include narrative examples which are adopted from corpus that we call them examples. The most essential point is that example should show the word usage in its context. In lexicography, the task of editor-written example is only that show usage of the lexical unit. On the contrary, example sentences also have descriptive and clarifying roles (Jafari, 2007).

Lexicographers' viewpoints are different concerning editor-written examples. Some of them prefer free and independent editor-written sentences to convoluted example sentences, but they avoid imagining in making examples in order to show word usage because they fear that they may make mistakes in describing definitions, while example sentences are safe from these dangers and will not bring such uncertainty. Moreover, example sentences are related to real usage. Examples of the meanings are proved through their extracting contexts. That is, in fact they call text to witness (Martin, 1989).

### **Optimum Feature of Examples in Lexicography**

Examples have some features that the most important ones are as follows:

1. Example should reflect natural language, and follow natural language discourses and in fact it should reflect linguistic capacity. According to Sinclair, naturalness means that sentences should not be used separately, but they should be with used other linguistic components.
2. Example should be valid and trustworthy in a way that user can use it as a following pattern for producing other sentences.
3. Example should show features of the entry. Simple and school sentences which are usually neutral are not worthy. For example, the sentence I love book does not contribute to the definition of the word.
4. Words used in example should be consistent stylistically, that is they should be coherent colloquially, informally, literally and formally.
5. Example should show correct grammatical identity of the word and indicate the most common syntactical structures.
6. Example use in some lexical units such as prepositions, conjunctions and affixes is an indispensable matter.

7. For some entries, words such as conjunctions or prepositions, providing long examples is unavoidable. In such cases, lexicographer writes one long but efficient example instead of some short and inefficient examples. In Cobuild dictionary, the following example is mentioned for “therefore”:

- *I am not a member of England myself; therefore it would be rather impertinent of me to express an opinion. (p,1516)*

8. It is better that poetic examples should be avoided, because poems have their own discourse, and in most cases, do not follow natural language. Moreover, poetic example may trick lexicographer to record uncommon usage.

9. Example should be literally beautiful, interesting and fascinating as much as possible.

(Jafari, 2007).

## **Approaches of Some Persian Dictionaries Towards Examples**

### **1. Moein Dictionary**

Mohammad Moein in the introduction of *Moein Dictionary* under the title of Shavahed va Amsaleh (evidences and examples) says about example that, in this dictionary, our attention and focus is on example instead of evidence. Evidences are mentioned only in necessary places. Mentioning evidence is for proving the correctness of word usage in its special meaning. This necessity is satisfied in referring to etymologies and derivations to some extent and make us somehow needless in bringing independent evidence, but it should be said about example that in necessary cases examples are mentioned and other examples are excluded in order to not make the dictionary lengthy (Moein, 1992).

*Moein Dictionary*, as the author has mentioned, is without example. He believes that the fault resulting from example is compensated by other parts that can convey meaning to the user. Moreover, the limitation of size and space made him to exclude examples for most entries. A short review of *Moein Dictionary* shows its example shortage, which has degraded its quality to a large extent. For example one of the meanings of *esteghna* (magnanimity) is mentioned *naz*

(coyness) and its definition is a single word, in fact it is referred to synonym that, of course it is completely unfamiliar for foreign users or even for native Persian speakers. Definition absolutely does not help its understanding; an example could contribute to its understanding.

Another point is that most of Moein examples are poetic examples. Understanding poem sometimes is more difficult than the word itself, while the main point is simplifying the meaning of the word (Jafri, 2007).

## 2. Dekhoda Dictionary

Dekhoda dictionary is filled with examples in verse and in prose. Sometimes different examples are mentioned for a word that occupies several pages. Dekhoda did this work extremely, but these different examples do not help the user dramatically they are in poetic language and poetic language has a special discourse and does not follow natural language poems that are filled with stylistic, semantic, syntactical and grammatical abnormalities. For example, the word *pazhmorde shodan* (to wilt) is defined: *roy be khoshki avorde, chin va shkn be hm resande, be taravat*. These two couples are also mentioned as examples:

ای غوک چنگلوک چو پژ مرد ه برگ کوک      خواهی که چون چکوک پیری سوی هوا

*The crippled frog pale as a plant pale, if you wish to jump as a bird.*

هر گلی پژ مرده گرددزو نه دیر      مرگ بفشارد همه در زیر غن

*Every flower soon get withered, death will come to any and bury under loads of soil.*

As it is shown, reading these poems is very difficult for most users instead of helping clarifying meaning. Most of these poems are filled with difficult and unfamiliar words that do not contribute to understanding meaning and even make meaning more difficult. In fact, these examples are a beautiful literary selection and do not conform to necessary standards for doing lexicographer's tasks and also they are inefficient (Jafari, 2007).

Dekhoda, in his dictionary introduction, mentions that ,some people may criticize the abundance of examples, but if all examples were not collected, all the main and figurative meanings of words were impossible to obtain and because collecting these examples was necessary, we did that for showing the word usage, one or two examples should were written, but

abundance of examples was only for showing different usage of the word, thus, remaining all examples was necessary. On the other hand, it may be said that mentioning all the examples was not necessary, but it is not right, because being famous for a nation is infamous for the other nation and the famous one may be sometimes famous and sometimes infamous and even sometimes become rare and vanished and making sense of them will be impossible (Dekhoda, 1958).

### 3. Emrooz Persian Pictionary

This dictionary is rather a contemporary Persian dictionary. Its authors claim that it is written based on new lexicography methods and styles. In the introduction of this dictionary, it is mentioned about examples that sometimes for explaining word usage, example or examples are mentioned. Examples are chosen randomly from books, magazines, newspapers or speakers and to be distinguished, they are in Iranic and between < > signs (Sadri Afshar, 1998).

Some examples in this dictionary are mentioned below:

- *Daro peykar* (doors and walls): doors and a set of what surround and guard a building
- *Sooz* (fervency): what cause physical and psychological harm.
- *Sooze sarma, sooze gham* (coldness, fervency of sorrow)

In this dictionary, regarding figurative idioms and combinations, only definitions are mentioned and examples are excluded (Jafari, 2007).

- *zire bal gereftan* (taking care of): support In this case, example can be very clarifying.
- *Agar man pedar dashtam zire balamo migereft va man mitoonestam ezdevaj konam.* (If I had a father taking care of me, I could marry) (Sadri Afshar, 1998).

### 4. Great Sokhan Dictionary

This dictionary is the newest Persian dictionary. A look at its introduction and approaches clarifies that its authors were aware from the clarifying role of example in the dictionary and tried to close to the standards of examples in lexicography as much as possible. In this dictionary

there has been made differentiation between example evidence and the following definition is mentioned for them:

Example is a sentence or combination that is made on the authors and editors' linguistic instinct or is obtained from the listened or read ones. Evidence is a sentence, phrase or combination that is extracted from written resources and its source is mentioned.

Functions are also defined for examples or evidences that are mentioned in the dictionary.

The objective of mentioning examples and evidences is helping its users to:

1. Understand the meaning of words and combinations.
2. Know grammatical position of words.
3. Be familiar with their usage in sentences or phrases (Anvari, 2003).

Therefore, it is mentioned in the introduction that the principle in this dictionary is providing examples and evidences, but in some cases, for specialized words and terms of sciences and sports, evidences and examples are not provided.

Pay attention to some entries and their examples that are chosen randomly:

*Pa* (playmate) 1- company 2- rival 3- comrade 4- playmate

- *Paye bazi, paye ghomar paye sabte mehmanihay ma bod.* (The playmate of play and gamble was our parties' stable playmate.
- *Chera nemi ayi bazi ? paye bazi kam darim.* Why don't you come to play? We need one more playmate.

In this case, first example is mentioned and then evidence and of course, it is mentioned in the introduction of the dictionary that in some cases that both evidence and example are mentioned, first example is mentioned then evidence. In most entries, only examples are provided and no evidence is provided.

*Az khod bi khod shodan* (to become drunk)

1. Go unnatural and abnormal

- I felt like a drunken man.
- *Hapli hapoo* (careless and chaotic) 1- careless you were not so careless in the past.

2. Chaotic conditions were chaotic.

The above-mentioned cases are all lexical units that are very common and it seems completely impossible that there is no provided evidence in the corpus and it is unclear that why examples are only provided and evidences are not provided. Moreover, provided examples are not optimum ones, and do not clarify a particular feature of lexical units, and in fact are neutral. Of course in this dictionary, in most of lexical units, no example and evidence are provided especially in cases that lexical unit is referred to another entry (Jafari, 2007).

- *Be paye kasi istadan* (waiting for someone): *be paye kasi neshastn*
- *Motadakhel* (Conjunct): *dakhl shode dar yedigar, dar ham rafte, amikhte*.

In these units, providing evidences as proving their validity is necessary, because they are not used today or they have limited usage.

Of course, as mentioned in the introduction of this dictionary, evidences and examples are not provided for scientific words and terms that is a common and wise method, but the same dictionary has provided evidences for many specialized lexical units. For example, *Verk* (plants): a shrub-like and ornamental plant from rose family.

که عطای کلیچه برورک است

بی عطای ورک نفرماید

*Bread is the gift of burning woods.*

کاندر این یک دو روز روزه شک است

پخته باید کلیچه پیش از عید

*Bread needs to be baked before Eid, any of the last days be Eid.*

Providing evidence as poetic difficult evidence from an old text is not suitable for a specialized term (Jafari,2007).

### Suggestions

Monolingual dictionary should pattern language speakers' linguistic potential, because most of monolingual dictionaries' users are language learners or individuals that the language of the dictionary is not their native or mother tongue. Therefore, in the comprehensive dictionary, descriptions should be done exactly and precisely. In such dictionary, the variety of the examples should be rich, because the examples are more constructive for the user than the definition. It is better to not use poetic evidence as the example, because poetry has a particular discourse and in most cases does not follow natural language and its reading and understanding is out of the normal users' patience.

It is better that the selection of evidence or example would be according to the semantics and pragmatics principles.

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