

LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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www.languageinindia.com

ISSN 1930-2940

**A GRAMMAR
OF
MALAYALAM**

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Language in India www.languageinindia.com

ISSN 1930-2940

12 : 11 November 2012

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A GRAMMAR OF MALAYALAM

Preface

The grammatical tradition in Malayalam, compared to the three other major Dravidian languages, is neither extensive nor ancient. *Liilaatilakam*, dated to the closing years of 14th century, is generally considered as the earliest treatise referring to grammatical structures of Malayalam. This, however, is not a work of grammar as such, but deals mainly with rhetoric as applied to *Maṇipravaalam*, the literary language that was an admixture of Malayalam and Sanskrit.

Except some brief treatises in Portuguese, Latin and English authored by missionaries, up to 19th century Malayalam did not have a proper grammar. Hermann Gundert's *Malayala bhaṣaa vyaakaranam* first published in 1851 and the revised and enlarged version coming out in 1868 was the first proper grammatical treatise of Malayalam. Rev. George Mathen's *Malayalammayuṭe vyaakaranam* (1863), Pachu Mootthatu's *Keerālabhaṣaa vyaakaranam*, A.R Rajaraja Varma's *Keerāla paṇinīyam* (originally published in 1896; revised and enlarged edition in 1917) and M. Seshagiri Prabhu's *Vyaakaranamitram* (1904) followed.

Grammatical literature from this point of time was essentially focused on *Keerāla paṇinīyam*, which came to enjoy almost the status of an 'authorised grammar' of Malayalam.

While Rajaraja Varma's work stands out by its breadth of coverage and scholarship, it cannot be denied that grammatical tradition in Malayalam has remained too long within the ambit of a grammar written nearly a century back. A common grammatical tradition drawing on various grammars failed to evolve and consequently the framework of *Keerāla paṇinīyam* continued as the sole grammatical model in Malayalam. The grammars written in the post- *Keerāla paṇinīyam* period are essentially explanatory treatises on *Keerāla paṇinīyam*.

While a few grammarians have suggested alternative analyses in some areas, the grammars themselves faithfully follow the basic framework of Rajaraja Varma. For a period of more than 80 years from *Keerāla paṇinīyam*, no grammarian attempted either to extend the *Keerāla paṇinīyam* model to produce a more comprehensive treatment of Malayalam or to analyze the grammatical structure of Malayalam using alternative models of grammatical description. *Keerāla paṇinīyam* and other traditional grammars have extensively covered the morphology of the language. However, there is precious little in them about syntax and semantics.

Having to deal with the structure of a modern language like Malayalam using a restricted grammatical model has had serious repercussions in many fields. Researchers in the fields of Computational Linguistics, speech pathology and language teaching very often lament the absence of a more modern and comprehensive grammar of Malayalam, especially one that adequately covers syntactic and semantic aspects.

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From the 1960's researchers in modern linguistics have published in many journals pertinent analyses on various aspects of Malayalam grammar. A modern full-fledged grammar of Malayalam was however, not attempted until 1997 when Asher and Kumari published *Malayalam* under the Descriptive Grammars series edited by Bernard Comrie. This work represents the most comprehensive and in-depth coverage of Malayalam available. Syntax, morphology and phonology of Malayalam are extensively covered drawing on the traditional views as well as modern linguistic analyses. The lacunae in the traditional grammatical description has, however, not been entirely cleared up. Various syntactic and semantic features associated with categories and structures of Malayalam remained to be analyzed.

Vaakyadarśanam of Ravi Sankar S. Nair (2011) was an attempt in this direction. Basic categories and structures of Malayalam are defined and described in this work, followed by analyses of the syntactic and semantic features of each. The various sentence structures and word formation mechanisms are also analyzed.

The present work draws on *Vaakyadarśanam*. The first three chapters on Noun, Verb and Modifiers describe the semantic and syntactic features of each of these word classes. The sub-categories are extensively classified. The last chapter provides a description of the different sentence types in Malayalam.

Acknowledgements

The author is deeply indebted to the late Prof. Somasekharan Nair (formerly Professor, Department of Linguistics, University of Kerala) for encouragement and advice during the early stages of the preparation of *Vaakyadarśanam*, from which the present work is drawn. Late Prof. A. P. Andrewskutty and Prof E. V. N Namboodiri (both from the Department of Linguistics, University of Kerala) offered insightful comments on the Malayalam version. I am grateful to Dr. Vijayendra Bhas and Dr. Kumari Nirmala, my colleagues in the Hadramouth University of Science and Technology, for support and constant encouragement.

Dedication

Dedicated to the young men and women of the Republic of Yemen, who lost their lives in their struggle against an authoritarian regime in their country, during the early months of 2011 when the final version of this book was being written in the city of Seiyun in Yemen where I was teaching.

Ravi Sankar S Nair

10 October 2012

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Abbreviations

ABLT Abilitative
 ACC Accusative case
 ADVB Adverbial
 CAUS Causative
 COMP Comparative
 COND Conditional
 CONJ Conjunctive
 CONT Continuous
 CONTEM Contemporaneous
 DAT Dative Case
 DES Desiderative
 DESD Desiderative
 DIR OBJ Direct Object
 DISJ Disjunctive
 DUB Dubitative
 EMPH Emphatic
 EXCL Exclamatory
 FEM Feminine
 FUT Future Tense
 GEN Genitive

HAB Habitual
 HONR Honorific
 HORT Hortative
 IMP Imperative
 INDEF Indefinitive
 INDIR OBJ Indirect Object
 INFN Infinitive
 INST Instrumental
 INST Instrumental
 INTER Interrogative
 IRLS Irrealis
 ITER Iterative
 LOC COP Locative Copula
 LOC Locative
 MASC Masculine
 NEG Negative
 NMNL Nominal
 NON FIN Non Finite
 OBLG Obligative
 OPT Optative
 PASS Passive

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PAST Past Tense
PCPL Participle
PERF Perfective
PERM Permissive
PERM Permissive
PL Plural
POSS Possibilitive
PREC Precative
PRES Present Tense
PROB Probabilitive
PROMS Promissive

PURP INFN Purposive Infinitive
QT Quotative Mood
QUOT Quotative
REFL Reflexive
REMO Remote
RP Relative Participle
RPT Reportive
SATS Satisfactive
SOC Sociative
VOC Vocative

CHAPTER I

Noun

1.1 The Case System

1.1.1 Introduction

Malayalam follows the system of marking grammatical relations and semantic roles through a set of case suffixes, a feature common to the Dravidian languages. As roles and relations are conveyed through suffixes, word order changes do not normally alter sentence meaning in Malayalam.

The case system of Malayalam includes six cases; nominative, accusative, dative sociative, instrumental and locative. The suffixes for each are listed below.

Case	Suffix
Nominative	ϕ
Accusative	-e
Dative	-kku, -ũ
Sociative	-ooṭũ
Instrumental	-aal
Locative	-il, -attũ

The major classical grammars of Malayalam, following the Sanskrit grammatical tradition, treat the genitive as a case. However, syntactic evidence supports the contrary view. All other cases in Malayalam are based on noun-verb relations. The genitive noun remains outside the basic sentence structure. The genitive noun does not have a direct semantic or grammatical relation with the verb but only the noun modified by the genitive is related to the verb. Because of this, the genitive noun can be removed from the sentence without affecting the grammaticality of the sentence. [cf. *enre makan skuulil paṭhikkunnu* ‘my son is studying in school’ and *makan skuulil paṭhikkunnu* ‘Son is studying in the school’] For these reasons, the genitive is not treated as a case here.

The case suffixes are capable of conveying different shades of meaning over and above the basic grammatical meaning. The subject is in the dative case in all of the following sentences; the semantic relation between the noun and the verb is however different in each of them.

- (1) *enikkũ taruu*
I-DAT give-IMP
‘Give to me’

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- (2) enikkũ manassilaayi
I-DAT understand-PAST
'I understood'
- (3) enikkũ ariyaam
I-DAT know-DESD
'I know'
- (4) enikkũ veenam
I-DAT need
'I want'
- (5) enikkũ pani aanũ
I-DAT fever be-PRES
'I have fever'

A clear distinction between core cases, which relate more deeply with the sentence structure and peripheral case which are linked rather weakly to the sentence structure is evident in Malayalam.

Nominative, accusative, dative and sociative cases link the nouns to the basic structure of the sentence. When these nouns are removed the sentence becomes ungrammatical or semantically defective. Instrumental and locative nouns can be removed from the sentence without affecting the grammaticality of the sentence. Nominative, accusative, dative and sociative can be treated as core cases and the remaining two as peripheral cases. The meanings conveyed by core cases cannot be conveyed through other cases or postpositions. The meanings of peripheral cases, in many instances can be conveyed through other cases or postpositions. [E.g. *veedanayaal / veedana koṇṭu puḷaṅṅū*. 'Writhed in pain' *talayil / talaykkũ aṭiccu* 'Hit on the head'. The grammatical and semantic meaning conveyed by each of the core case is definite and limited. The meanings conveyed by the peripheral cases are varied and diffuse.

Each case suffix can take a number of postpositions, introducing a range of meanings.

- (6) enikkũ
I-DAT
'For me'
- (7) enikku maatram
I-DAT only
'Only for me'
- (8) enikkũ veṅṅi
I-DAT for
'For my sake'
- (9) enikkũ poolum
I-DAT even
'Even for me'

The system of case is the most important exponent of the grammar of the noun. The basic construction of the sentence is determined by the case system. Each case imposes certain selection restrictions on the verb by being linked to semantic classes of verbs or grammatical forms of verbs.

(10) itil ninnū nii entu manassilaakki?
this-LOC from you what understand-TRANS-PAST

(11) itil ninnū ninakkū entu manassilaayi?
this-LOC from you-DAT what understand-INTR-PAST
What did you understand from this’

The first sentence takes the verb in its transitive form (*aak*) and the second takes the intransitive form (*aay*). Though the sentences have basically the same meaning, the two verb forms cannot be interchanged. This difference is brought about by the fact that the nominative noun has an agentive meaning while the dative cannot be an agent. The nominative is typically related to intransitive verbs, while the accusative does not accept intransitive verbs.

(12a) raaman ciriccu ‘Raman smiled’
(12b) *raamane ciriccu

The sociative takes only verbs of interaction like, discuss, enquire, speak etc. Benefactive verbs require dative subjects. Imperative forms of verbs require nominative subjects and permissive forms are always linked to dative subjects.

(13) nii poo ‘You go’
(14) ninakku pookaam ‘You may go’

How the core cases differ in grammatical roles and relations is shown in the table below.

Distribution of grammatical relations and semantic roles across the core cases.

CASES	Grammatical Relations		Semantic Roles			
	Subject	Object	Agent	Patient	Experiencer	Recipient
Nominative	+	-	+	-	+	-
Accusative	-	+	-	+	-	-
Dative	+	+	-	-	+	+
Sociative	-	+	-	-	-	+

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ISSN 1930-2940

12 : 11 November 2012

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1.1.2 Nominative.

The nominative noun denotes the subject of the sentence.

(15) ravi eḷuti
Ravi write-PAST
'Ravi wrote'

(16) kaarṟu viiṣi
Wind blow-PAST
'Wind blew'

(17) avaḷ pookunnu
She go-PRES
'She is going'

(18) ayaal enne oorṁkum
he I-ACC remember-FUT
'He will remember me.'

The subject can be marked by the dative also, but only in sentences where there is no agentive noun.

(19) siitaykkū paṇam kiṭṭi
Sita-DAT money get-PAST
'Sita got the money'

(20) avaḷkkū saṅkaṭam aayi
She-DAT sadness be-PAST
'She became sad'

(21) avanū koopam varum
He-DAT anger come-FUT
'He will get angry'

In sentences where both nominative and dative nouns are present, the dative can function only as the indirect object.

(22) goovindan jamiilaykkū paṇam nalki.
Govindan Jamila-DAT money give-PAST
'Govindan gave money to Jamila'

(23) nii avanū koopam varutti
You he-DAT anger come -CAUS-PAST

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ISSN 1930-2940

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‘You made him angry’

1.1.2 The nominative functions in the role of agent and experiencer. Nominative nouns that are subjects of transitive verbs are agents and those of intransitive verbs are experiencers.

- **Agent.**

(24) aṅṅaṅ aṅṅaṅ sṅṅehiccu
She he-ACC love-PAST
‘She loved him’

(25) joṅṅaṅ maṅṅaṅ maṅṅiyil iruttum
John son-ACC lap-LOC sit-FUT
‘John will seat (his) son on (his) lap’

- **Experiencer**

(26) eṅṅre sṅṅehitaṅ bhiiruvaayirunnu
I-GEN friend coward-be-PAST
‘My friend was a coward’

(27) elsi karaṅṅiṅṅu
Elsy cry-PAST
‘Elsy cried’

1.1.3 Accusative

Accusative marks the object of the sentence.

(28) appu tattaye piṅṅiccu
Appu parrot-ACC catch-PAST
‘Appu caught (a) parrot’

(29) ṅṅaṅṅaṅ raamaṅṅaṅ aṅṅiṅṅe kaṅṅṅu
I Raman-ACC there see-PAST
‘I saw Raman there’

(30) aṅṅaṅṅaṅ iṅṅduviṅṅe viṅṅikkunnu
she Indu-ACC call-PRES
‘She is calling Indu’

In sentences where there is a nominative, accusative and dative noun, the nominative will be the subject, the accusative the direct object and the dative, the indirect object.

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- (31) jooseph tanre *tattaye liilaykkũ* nalki
 (DIR OBJ) (INDIR OBJ)
 Joseph I-REFL-POSS parrot-ACC Lila-DAT give-PAST
 ‘Joseph gave his parrot to Lila.’

Accusative functions as the patient that can be concrete or abstract.

- (32) *šivan ayaale aṭiccu*
 Sivan he-ACC beat-PAST
 ‘Sivan beat him’

- (33) *šivan ayaale aaraadhiccu*
 Sivan he-ACC worship-PAST
 ‘Sivan worshipped him’

Accusative is typically linked to transitive verbs. It also occurs with causative form of the verb.

- (34) *deevan sahoodariye aaśvasippiccu*
 Devan sister-ACC consle-PAST
 ‘Devan consoled (his) sister’

- (35) *avaḷ enne karayiccu*
 she I-ACC cry-CAUS-PAST
 ‘She made me cry’

The accusative marks the object in sentences with a conjunctive verb and a dative subject.

- (36) *addeehatte enikku viśvaasam aanũ*
 he-ACC I-DAT trust be-PRES
 ‘I have trust in him’

- (37) *jayaykkũ raamuvine iṣṭam alla*
 Jaya-DAT Ramu-ACC like be-NEG-PRES
 ‘Jaya does not like Ramu’

Accusative marks the focal word in comparative constructions.

- (38) *avanekkaalum miṭukkan iviṭe illa.*
 He-ACC-COMP smart man here be-NEG
 ‘There is none smarter than him here.’

- (39) *avaneppeole viddhiyalla ñaan.*
 He-ACC- COMP fool-BE-NEG I
 ‘I am not a fool like him’

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The accusative suffix is usually dropped in a sentence where the subject- object distinction is otherwise clear.

(40) paṅikkaaṛ maram muṛikkunnu
Workers tree cut-PRES
'The workers are cutting the tree'

(41) avar paara poṭṭiccu
They rock break-PAST
'They cleaved the rock'

The accusative suffix is mandatory when the agent is inanimate and the patient animate, and when both are inanimate.

(42) maḷa avaḷe naṅaccu
Rain she-ACC drench-PAST
'The rain drenched her'

(44) maram ceṭikaḷe maṛaykkunnu
Tree plants-ACC hide-PRES
'The plants are hidden by the tree'

A sentence with abstract nouns for both subject and object will become semantically ambiguous if the accusative suffix is not used to mark the object. For example (45) has two interpretations; the noun taking the accusative becomes the object and the meaning changes accordingly as in (45a) and (45b).

(45) maunam teetunna vaakkũ
Silence search-PRES-RP word

(45a) maunatte teetunna vaakkũ
Silence-ACC search-PRES-RP word
'The word in search of silence'

(45b) vaakkine teetunna maunam
Word-ACC search-PRES-RP silence
'Silence in search of the word'

In sentences involving a factitive semantic role, (i.e., the noun is an object that comes into existence as the result of the action denoted by the verb) the accusative does not mark the object.

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- (46) ravi meeṣa uṅṭaakki
ravi table make-PAST
'Ravi made a table'
- (47) uṣa katha eḷutum
Usha story write-FUT
'Usha will write a story'
- (48) maṅtri pṛsamgam aarambhiccu
minister speech begin-PAST
'The minister began (the) speech'

1.1.4 Dative

The dative case noun can stand as either subject or object. In sentences where there is no nominative noun, the dative functions as the subject.

- (49) avaḷkkū raamuvine viśvaasam illa
She-DAT Ramu-ACC trust be-NEG
'She has no trust in Ramu'
- (50) addehattinū kaaryam maṅassilaayi.
He-DAT matter understand-PAST
'He understood the matter'
- (51) satiykkū peṭṭannū deesyam varum
Sati-DAT suddenly anger come-FUT
'Sati gets angry easily'

In sentences with both nominative and dative nouns, the latter functions as the indirect object.

- (52) ṅaṅ atū meeriykkū koṭukkum
I that Mary-DAT give-FUT
'I will give that to Mary'
- (53) aayṣa avarakkū katha paraṅṅukoṭuttu
Aysha they-DAT story say-give-PAST
'Aysha told them stories'

The dative subject functions in the grammatical role of experiencer while the dative object is benefactive. Like the accusative, the dative also does not perform the agentive role. Dative provides the scope for forming sentences without agent. The difference

between nominative subject and dative subject is based on this. Consider sentences (54) and (55).

(54) avaḷkkū dees̄yam vannu
She-DAT anger come-PAST
'She got angry'

(55) raviykkū paṇam kiṭṭi
Ravi-DAT money get-PAST
'Ravi got money'

The dative subject in these sentences is conceived as the recipient or beneficiary of an action performed by an unknown or unspecified subject. In the first sentence, anger 'comes' (*vannu* 'came') to the subject without the conscious volition of the subject and in the second sentence, an unspecified agent performs an action which results in the subject coming into possession of money.

The verbs of dative nouns cannot be made into imperative forms unlike nominative, accusative and sociative nouns.

(56) raamaṅṅu avaḷooṭṭu sneeham toonni → *avaḷooṭṭu sneeham toonnū
Raman she-SOC love feel-PAST
'Raman felt love for her'

(57) ayaḷkkū viśvaasam aayi → *viśvaasam aakū
He belief be-PAST
'He was convinced'

(58) eṅikkū karaccil varum → *karaccil varū
I-DAT cry come-FUT
'I will feel like crying'

However, as in other case forms, the verb governed by a dative noun can be made into optative forms.

(59) avaṅṅu avaḷooṭṭu sneeham toonnaṭṭe.
he-DAT she-SOC love feel-OPT
'Let him feel love for her'

(60) avaḷkku viśvaasam aakaṭṭe
She-DAT belief be-OPT
'Let him believe'

(61) avaṅṅu dees̄yam varaṭṭe
He-DAT anger come-OPT
'Let him get angry'

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Dative also marks the complement.

(62) rameesan *śastrakriiyakku* vidheeyanaayi
Ramesan surgery-DAT subject-be-PAST
'Ramesan underwent (was subjected) to surgery'

(63) ii prakhyaapaṇam *samarattiṇu* kaaraṇamaayi
This announcement strike-DAT reason-be-PAST
'This announcement became the reason for the strike'

(64) avaruṭe *aavaśyaṇṇalkkū* sarkkaar valaṇṇunnilla
their-GEN demands-DAT government concede-not-PRES
'The government is not conceding their demands'

The dative can convey a wide range of meanings over and above the grammatical meaning.

Benefactive meaning is the basic sense contained in dative constructions and consequently the dative noun occurs most frequently with benefactive verbs.

(65) mantri udyoogasthaṛkku niṛdeeśam nalki
minister officers-DAT direction give-PAST
'The minister gave directions to the officers'

(66) aa aṛivū enikkū aaśvaasam tannirunnu
that knowledge I-DAT consolation give-PAST-PERF
'That knowledge gave consolation to me'

(67) avaḷkkū dharaaḷam paṇam kiṭṭum
she-DAT much money get-FUT
'She will get a lot of money'

The *dative case + copula* constructions convey the meaning of 'state of being' or a change in state.

(68) avarkkū peeṭi aaṇū
they-DAT fear be-PRES
'They are afraid'

(69) aliykkū ennoṭṭi koopam uṇṭi
Ali-DAT I-SOC anger be-PRES
'Ali is angry with me'

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(70) bhuumiykkũ vayassaakunnu
earth-DAT age be-PRES-CONT
'The earth is getting older'

Dative is used to express needs and demands.

(71) enikkũ caaya veenam
I-DAT tea need
'I want tea'

(72) ii raajyattinũ moocanam kiṭṭanam
this country-DAT liberation get-DES
'This country needs liberation'

(73) avaikkũ pookanam
she-DAT go-DES
'She wants to go'

Verbs of perception take the dative subject.

(74) enikkũ oru nalla maṇam anubhavappetunnu
I-DAT one good smell experience-PRES
'I feel a nice smell'

(75) avanũ koopam toonni.
he-DAT anger feel-PAST
'He felt angry'

(76) jamiilaykkũ saṅkaṭam vannu
Jamila-DAT sadness come-PAST
'Jamila felt sad'

Verbs denoting ability take the dative subject.

(77) pariikṣayil jayikkaan avanũ kaliññilla
Examination-LOC pass-INFN he-DAT be-able-PAST-NEG
'He was not able to pass the exam.'

(78) harikkũ imgliis samsaarikkan paṛṛunnilla
Hari-DAT English speak-INFN be-able-NEG
'Hari is not able to speak English'

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A common use of the dative is to convey the meaning of ‘for’.

- (79) oru nissaara kurṛattinū aval śiksikkappettu
one petty offence-DAT she punish-PASS-PAST
‘She was punished for a petty offence’
- (80) ii sahaayattinū janaṅṅaḷ aṅṅayooṭṭu kaṭappettirikunnu
this help-DAT people you-SOC indebted-PASS-PRES-CONT
‘The people are indebted to you for this help’
- (81) lailayute śramaṅṅaḷkkū phalamuṅṅaayi
Laila-GEN efforts-DAT result-be-PAST
‘Laila’s efforts’ had (a) result’

With the conjunctive verb ‘uṅṅū’ and its negative form, dative denotes possessive meaning.

- (82) avanū paṅṅi uṅṅū
he-DAT fever be-PRES
‘He has fever’
- (83) ṅaṅṅaḷkkū vidyaabhyaasam illa
we-DAT education be-NEG-PRES
‘We do not have education’ [we are not educated]
- (84) eṅṅikkū tiircca uṅṅū
I-DAT surety be-PRES
‘I am sure’
- (85) citraykkū putiya paavaaṭa uṅṅū
Chitra-DAT new skirt be-PRES
‘Chitra has a new skirt’
- (86) achanū eṅṅil viśvaasam uṅṅū
father-DAT I-LOC trust be-PRES
‘Father has trust in me’
- (87) ivarṅṅkū oru nalla kaar uṅṅū
they-DAT one good car be-PRES
‘These people have a good car’

The dative is commonly used to convey spatial and temporal meaning.

- (88) ṅaṅṅ eelū maṅṅikkū uṅṅum
I seven time-DAT sleep-FUT

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'I will sleep at seven o' clock'

(89) adhyaapakar eṭṭu muppatinū skuulil ettanam
teacher-PL eight thirty-DAT school-LOC reach-DES
'Teachers must reach the school at eight thirty'

(90) dookṭar uccaykkū varum
doctor afternoon-DAT come-FUT
'The doctor will come in the afternoon'

(91) vijayam avaḷuṭe talaykkū piṭiccu
victory she-GEN head-DAT catch-PAST
'Victory has gone to her head'

The dative also denotes genitive meaning.

(92) talykkū pinnil (= talayuṭe pinnil)
head-DAT behind-LOC head-GEN behind-LOC
'Behind (the) head'

(93) muṛiykkū puṛattū (= muṛiyuṭe puṛattū)
room-DAT outside room-GEN outside
'Outside the room'

1.1.5 Sociative

The sociative is grammatically similar to the accusative but semantically different. Like the accusative, the sociative also marks the objective.

(94) luukkoos annayooṭṭū aa vaartta paraññu
Lukose Anna-SOC that news tell-PAST
'Lukose told that news to Anna'

(95) varaamoo ennu hamiidinootu coodikkū
come-PROM-INTER QOT Hamid-SOC ask-IMP
'Ask Hamid if (he) can come'

The sociative nouns do not function in the role of experiencer but only as recipients. A sentence with sociative object cannot be passivized.

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- (96) *mantri udyogastarootu parañnu* → **mantriyaal parayappetta udyogastar*
 minister officers-SOC say-PAST
 ‘The minister told the officers’

The sociative noun denotes the passive recipient or passive participant of action. It appears in two types of constructions. In the first type the noun is directly linked to the verb.

- (97) *nalini panikkaarootu kayarkkuka aayirunnu*
 Nalini workers-SOC argue-NON FIN be-PRES CONT
 ‘Nalini was arguing with the workers’

- (98) *kuttikalootu nii deesyappetarutu*
 children-SOC you angry-be-NEG
 ‘You must not get angry with the children’

In the second type, the sociative creates a slot for a complement.

- (99) *accan makanootu kaaryam coodiccu*
 Father son-SOC news ask -PAST
 ‘Father asked the son about the matter’

- (100) *laila ennootu ceettane tirakki*
 Laila I-SOC elder brother-ACC enquire -PAST
 ‘Laila asked me about elder brother’

This slot can be filled by a complement clause using the quotative particle *ennu*

- (101) *raaman avalootu evite pookunnu ennu coodiccu*
 Raman she-SOC where go-PRES QUOT ask-PAST
 ‘Raman asked her where she was going’

- (102) *accan utane varum ennu amma paraññirunnu*
 father soon come-FUT QUOT mother say-PAST-PERF
 ‘Mother had told that father would come soon’

The sociative can indicate locative meaning also. In such instances, it denotes an object towards which a movement takes place.

- (103) *avar cumarinootu ceerunnu ninnu*
 She wall-SOC press-VP stand-PAST
 ‘They stood pressed to the wall’

- (104) *amma kuññine neñcootu ceerttirunnu*
 Mother child-ACC bosom-SOC hold close-PAST-CONT

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‘The mother had held the baby close to her bosom’

1.1.6 Instrumental

The instrumental suffix *-aal* denotes the inanimate object used by the subject to perform an action.

(105) aa vaṭiyaal avan paampine konnu
that stick-INST he snake-ACC kill-PAST
‘With that stick he killed the snake’

(106) avar aanaye vaṭattaal bandhiccu
they elephant-ACC rope-INST tie-PAST
‘They tied the elephant with (a) rope’

In present day spoken language, the postposition *koṇṭu* has replaced the suffix *aal* as marker of the instrumental meaning.

(107) kaikoṇṭu aṭiccu
hand-INST beat-PAST
‘Beat with hand’

(108) peenakoṇṭu eḷuti
pen-INST write-PAST
‘Wrote with pen’

-aal is more commonly used to convey the notion of cause.

(109) avan veedanayaal puḷaṅṅu.
he pain-INST writhe-PAST
‘He writhed in pain’

(110) ikkaaraṇattaal siita peṭṭiccupooyi
this-reason-INST Sita fright get-PAST
‘Because of this reason Sita became frightened’

-aal marks the subject in passive sentences.

(111) kuṭṭikaḷ adhyaapakaraal niyantrikkappetta
children teachers-INST control-PASS-PAST
‘The pupils were controlled by the teachers’

(112) naaṭṭukaaraal vimarśikkappetta mantri
people-INST criticize-PASS-PAST-RP minister.

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‘The minister who was criticized by the people’

-*aal* denoting cause can be replaced by the post positions *konṭu*, *kaaraṇam* and *muulam*.

-*veccu* and *-iṭṭu* two participial forms have assumed the status of postpositions denoting instrumental meaning in present day language..

(113) *peṇaveccu kutti* ‘Poked with the pen’

(114) *kaiveccū taḷli* ‘Pushed with the hand’

(115) *kaiyiṭṭū eṭuttu* ‘Took with hand’

(116) *talayiṭṭū aṭiccu* ‘Beat with the head’

1.1.7 Locative

The locative case denotes spatial and temporal meanings.

(114) *avaḷ muṟṟattū ninnu*
she courtyard-LOC stand-PAST
‘She stood in the courtyard’

(115) *kuṭṭikaḷ bassil kayaruṇnu*
children bus-LOC board-PRES
‘The children are boarding the bus’

(116) *onpatū maṇikkū naatakam tuṭaṇṇum*
nine time-LOC play begin-FUT
‘The play will begin at 9 o’clock’

(117) *ii divasaṇṇaḷil cuuṭṭu kuuṭtala aāṇū*
this days-LOC heat more be-PRES
‘These days are hotter’

The suffix *-il* basically denotes superessive (on, on top of etc) and inessive (in, inside, etc) meanings.

- **Superessive**

(118) *talayil cumannu*
head-LOC carry-PAST
‘Carried on head’

(119) *toḷil kayari*
shoulder-LOC climb-PAST
‘Climbed on to the shoulder’

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- (120) tarayil veccu
floor-LOC place-PAST
'Placed on the floor'
- (121) maṭiyil irutti
lap-LOC sit-CAUS-PAST
'Placed on the lap'
- (122) mutukil taṭṭi
back-LOC pat-PAST
'Patted on the back'

• **Inessive**

- (123) kuppiyil oḷiccu
bottle pour-PAST
'Poured into the bottle'
- (124) alamaariyil veccu
cupboard-LOC place-PAST
'Poured into the bottle'
- (125) viiṭṭil suukṣiccu
house-LOC keep-PAST
'Kept in the house'
- (126) kuḷiyil niṛaccu
hole-LOC fill-PAST
'Filled in the hole'

In many instances however, this distinction is not clear; the object as a whole is indicated through the *-il* suffix.

- (127) veḷḷattil kuṛavuṇṭaayi
water-LOC less-be-PAST
'There was a reduction in (the quantity) of water'
- (128) marubhuumiyil maḷa peytu
desert-LOC rain fall-PAST
'It rained in the desert'
- (128) vaayuvil niṛaṅṅu
air-LOC fill-PAST
'Filled the air'

- (129) paaṭattil paṇi ceytu

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field-LOC work do-PAST
'Worked in the field'

- (130) marunnil kalartti
medicine-LOC mix-PAST
'Mixed in the medicine'

The locative can also be used in an abstract sense.

- (131) svapnaṅṅalil taḷiriṭṭu
dreams-LOC sprout-PAST
'Sprouted in dreams'

- (132) jiiivitattil pratiphaliccu
life-LOC reflect-PAST
'Reflected in life'

- (133) vimarśanattil kulunṅṅiyilla
criticism-LOC shake-PAST-NEG
'Did not waver in criticism'

Most locative relations involving *-il* cannot be explained based purely on locative meanings as they are derived from complex semantic relations at a deeper level as can be seen in the examples below.

- **Topical relation**

- (134) pṛvaṛṭṭiyil lajjiccu
action-LOC ashamed-PAST
'(was) ashamed of the action'

- (135) tiirumaanattil uṛaccuninnu
decision-LOC stand firm -PAST
'Stood firm by the decision'

- **Causative relation**

- (136) kaṅṅiiril aliñṅu
tear-LOC melt-PAST
'Melted in tears'

- (137) veedanayil puḷañṅu
pain-LOC writhe-PAST
'Writhed in pain'

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(138) santooṣattil matimarannu
happiness-LOC forget-PAST
'Forgot (himself) in happiness'

(139) paraajayattil taḷarṇnu
defeat-LOC weaken-PAST
'Weakened in defeat'

• **Manner**

(140) kroodhattil samsaariccu
rage-LOC speak-PAST
'Spoke in rage'

(141) dees̄yattil puṛattu pooyi
anger-LOC out go-PAST
'Went out in anger'

• **Temporal**

(142) aapattil rakṣiccu
danger-LOC save-PAST
'Saved in the time of danger'

(143) virahattil aaśvasippiccu
separation-LOC console-PAST
'Consoled in the time of painful separation'

(144) praśnattil tuṇayeeki
problem-LOC help-give-PAST
'Extended help during a problematic time'

• **Distributive**

(145) taṇṇaḷil parañṇu
they-LOC say-PAST
'Spoke (among) themselves'

• **Partitive**

(146) muunnil onṇu
three-LOC one

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‘One by third’

- (147) ñaṅṅalil cilar
we-EXCL-LOC some
‘Some among us’

The locative suffix *–attu* is limited to some nouns without phonological or semantic rules of conditioning and it occurs in free variation with *–il* in some nouns.
(*muukkil/muukkattū* ‘Nose(loc), *veyilil/veyilattū* ‘In the hot son’)

The notable difference between the two is that *–attū* does not have inessive meaning.

The meanings of source (ablative), destination (allative), and path of movement (perlative) are denoted by adding the postpositions *ninnū*, *eekkū/oottū*, and *uute* respectively to the noun with locative suffix.

- **Ablative**

- (148) kuṭṭi eeniyil ninnū iṛaṅṅi
child ladder-LOC from climb down-PAST
‘The child climbed down from the ladder’
- (149) ſelfil ninnū pustakam eṭukkuu
shelf-LOC from book take-IMP
‘Take the book from the shelf’
- (150) itil ninnū niṅṅal entu maṅassilaakki
this-LOC from you-PL what understand-PAST
‘What did you understand from this?’

- **Allative**

- (151) ñaṅṅal muṛiyileekku pookunnu
we-EXCL room-LOC-ALL go-PRES
‘We are going to the room’
- (152) kuṭṭikal skuuliloottu poovuka aayirunnu
children school-LOC-ALL go-INFN be-PAST
‘The children were going to the school’

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In most instances *eekkũ* and *oottũ* are in free variation. However, when a variety of instances are analyzed there seems to be a subtle variation in the meaning between these two forms. *eekkũ* denotes a specific direction and *oottũ* a general direction as can be seen in the following example.

(153) ravi kuḷiyileekku viṇu
 ravi hole-LOC fall-PAST
 ‘Ravi fell into the hole’

(154) ravi kuḷiyiloottu viṇu
 ravi hole-LOC fall-PAST
 ‘Ravi fell towards the hole’

The locative particles *aṇṇ-* and *iṇṇ-* take *oottũ* directly (without *-il*) to denote the allative meaning.

(155) aṇṇoottũ ‘Towards there’

(156) iṇṇoottũ ‘Towards here’

(157) piṇṇoottũ/ pinnileekku ‘Backwards’

(158) munṇoottũ/munnileekku ‘Forwards’

eekkũ also denotes purposive meaning and the meaning of *a fixed period of time*.

(159) atileekku paṇam karutiyiṭṭuṇṭũ
 that-for money keep-PERF-be
 ‘Money is kept apart for that’

(160) nii muunnu maasatteekku iviṭe taamasikkaṇam
 you three month-for here live-OBLG
 ‘You must live here for three months’

- **Perlative**

(161) veḷḷam rooḍiluṭe oḷukunnu
 water road-LOC flow-PRES
 ‘Water is flowing along the road’

(162) tiivṛavaadikaḷ kaattiluṭe rakṣappettirunnu
 terrorists forest-LOC escape-PAST-PERF
 ‘The terrorists had escaped through the forest’

(163) poṭi antariikṣattiluṭe vyaapiccu

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dust space-LOC-through spread-PAST
'The dust spread through the space'

Locative copula

The locative copula construction (*-il + -e*) denotes a meaning similar to the *-il+uḷḷa* constructions.

(164) talayile puuvũ
head-LOC COP flower
'The flower that is on the head'

(165) kaiyile veedana
arm-LOC COP pain
'Pain that is in the arm'

(166) oormayile viṭavukaḷ
memory-LOC COP breaks
'Breaks that are in the memory'

The locative copula construction is derived from an underlying copular verb.

(167) talaayil puuvu unṭũ → talayil uḷḷa puuvũ → talayile puuvu

(168) kaiyil veedaṇa unṭũ → kaiyil uḷḷa veedaṇa → kaiyile veedaṇa

[There is however a subtle difference in meaning between *-ile* and *-il uḷḷa* constructions.

keeraḷattile pakṣikaḷ refers to birds which are native to Kerala, while *keeraḷattil uḷḷa pakṣikaḷ* would mean 'birds which are in Kerala' and this includes birds that have come to Kerala from other regions also.]

1.2 Number and gender

The verb in Malayalam is not marked for number and gender. Nouns show singular-plural distinction. *-kaḷ* is *-maar* are the plural suffixes of Malayalam. The distribution of the two suffixes is as follows.

Inanimate count nouns, both concrete and abstract, take the plural suffix *-kaḷ*.

- kuṭakaḷ 'Umbrellas', vaṭṭikaḷ 'baskets', ceṭikaḷ 'Plants'
- guṇaṅṅaḷ 'Qualities', kuṛraṅṅaḷ 'Crimes', kuṛavukaḷ 'Short comings'

Animate human nouns and animate non-human nouns take the suffix *-maar* when they have gender suffixes (or when the noun is + Gender without suffix as in *amma* 'Mother'), and *-kaḷ* otherwise.

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- ammamaar ‘Mothers’, ceeccimaar ‘Elder sisters’, aniyannaar ‘Younger brothers’
- kuṭṭikaḷ ‘Children’, śiśukkaḷ ‘Infants’, sahoodaraṅṅaḷ ‘Siblings’, baṇḍhukkaḷ ‘relatives’
- kuraṅṅannaar ‘Monkeys(+Masc.)’, kuṟukkaṅṅannaar ‘Foxes(+Masc.)’ kuraṅṅinnaar ‘Monkeys(+Fem.)’
- paampukaḷ ‘Snakes’, eṭṭukaalikaḷ ‘Spiders’, puuccakaḷ ‘Cats’, kuraṅṅukaḷ ‘Monkeys’

The plural suffix *-ar* used with a limited number of nouns does not indicate gender.

śiśyaar ‘Disciples’, viṭaar ‘Lecher’, kaataar ‘forest dwellers’, sahoodaraar ‘Siblings’

In some compound nouns, two or more nouns take one plural suffix.

guruśiśyaar ‘teachers and students’, achanammamaar ‘Parents’, kaappipalahaaraṅṅaḷ ‘Coffee and eatables’, teeṅṅamaaṅṅakaḷ ‘Coconuts, mangoes and the like’, cappucavaṟukaḷ ‘Dirt, garbage and the like’.

Plural suffix is deleted when preceded by numeral adjectives.

naalu ruupa ‘Four rupees’, aṅcu divasam ‘Five days’, naalu neeram ‘Four times’, raṅṅu aaḷcca ‘Two weeks’

As the verb does not take number and gender terminations in Malayalam, gender marking of nouns is not a grammatically relevant feature. The suffix *-an* marks masculine gender and the suffix *-i*, feminine gender.

kallaṅ - kalli ‘Thief’
miṭukkaṅ - miṭukki ‘Smart person’
naṭaṅ - naṭi ‘Actor’

[Variant gender suffixes are seen in a limited set of nouns such as, taṭṭaatti ‘Goldsmith woman’, aṅiyatti ‘Younger sister’, maṭicci ‘lazy woman’, taṭicci ‘Fat woman’.]

When verb complement is a gender marked nominal, concord with subject is necessary.

- (169) avaṅ miṭukkaṅ aaṅṅ ‘He is smart’
(170) avaḷ miṭukki aaṅṅ ‘She is smart’
(171) avaraḷ miṭukkaṟ aaṅṅ ‘They are smart’
(172) muraḷi nallavaṅ aaṅṅ ‘Murali is a good person’
(173) lakṣmi nallavaḷ aaṅṅ ‘Lakshmi is a good woman’

1.3 Pronouns

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1.3.1 Introduction

Pronouns of Malayalam can be considered as a sub-class of Noun, as they are morphologically and syntactically very similar. The pronouns can be declined for case like nouns and they take all other suffixes which nouns take except the vocative form. They show singular-plural distinction, and in third person, gender and proximate-distant distinctions.

1.3.2 Personal pronouns

I Person

The first person singular pronoun has a nominative form and an oblique form, from which the other case forms are derived.

(174) *enre pustakam enikku veenam ennu ñaan śathiccu*
I-GEN book I-DAT need QUOT I insist-PAST
'I insisted that I need my book'

[The oblique base *en-* is used in poetic language as a free form having possessive meaning.

en kaññiril 'In my tears', *en* aatmanaathan 'Lord of my soul']

The first person plural shows a distinction between inclusive (*nammal-* speaker and addressee included) and exclusive. (*ñaññal-* addressee excluded) The form *naam* (used only in formal language) denotes inclusive meaning.

II Person

Second person singular form also exhibits the distinction between nominative and oblique. The nominative form is *nii* and the other case forms are derived from the base *nin-*. There are a large number of second person forms used in spoken language to indicate differences in social status between the speaker and the addressee. *nii* is used with addressees of a lower status, lesser in age or who are in close terms. When the addressee is of a higher status, in direct speech pronominal reference is usually avoided as can be seen in the following sentences.

(175) *ammee, ñaan naale varaam ennũ ammayootũ* paraññirunnu
mother-VOC I tomorrow come-PROMS QUOT mother-SOC say-PAST-PERF
'Mother, I had told you that I will come tomorrow'

(176) *latee, ñaan naale varaam ennũ ninnootũ* paraññirunnu
Latha-VOC I tomorrow come-PROMS QUOT you-SOC say-PAST-PERF-
'Latha, I had told you that I will come tomorrow'

In formal and official language, especially written language, *taaññal* (which is the plural form of the reflexive pronoun *taan*) and *aññũ* are used as second person singular forms.

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(177) keeraḷam sanḍarśikkaṇam ennū aṅṅayooṭṭu avar apeeḷṣiccirunnu
kerala visit-OBLG QUOT you-SOC they request-PAST-CONT
'They had requested you to visit Kerala.'

(178) keeraḷam viṭṭupookarutū ennū taṅṅalooṭṭu kooṭati nirdeeśikkunnu
kerala leave-NEG-IMP QUOT you-SOC court direct-PRES
'The court directs you not to leave Kerala'

The second person plural form *ninṅaḷ* is used as a polite singular form. There are however regional variations in this.

The reflexive form *taan* is also commonly used as second person singular form with addressees who are of a lower in status in terms of age or social importance. It is more formal than *nii* and more frequently used with a male addressee. It is used by a male speaker with a female addressee as a term of respectful endearment.

[The second person singular oblique base *nin* is used in poetic language as an independent form with genitive meaning.

nin miḷikaḷ 'Your eyes', *nin* ciṅtakaḷ 'Your thoughts']

III Person

All third person forms have distant and proximate forms. They are also used for temporal reference. Forms derived from the base *i-* denote proximate meaning and those from *a-*, distant meaning.

avar and *ivar* are epicene plurals. Gender plural forms in third person are theoretically possible. (*avanmaar*, *ivanmaar* 'Masc' and *avalmaar*, *ivalmaar* 'Fem.')

In actual use these denote an unfriendly attitude for the addressee.
avar and *ivar* are also used as polite formal third person singular forms.

PERSONAL PRONOUNS

CASES	I Person		II Person		III Person					
	Sg	Pl	Sg.	Pl.	Sg.			Pl.		
					M	F	N	M	F	N
Nominative	ñaan	ñaññal, naam nammal	nii	niññal	avan ivan	avañ ival	atu itu	avar ivar	avar ivar	ava iva
Accusative	enne	ñaññale nammal e	ninne	niññale	avane ivane	avale ivale	atine itine	avare ivare	avare ivare	avaye ivaye
Dative	enikk ū	ñaññalk kū nammal kkū namukk u	ninak kū	niññalkk ū	avanū ivanu	avañkk ū ivañkk u	atinootu itinootu	avañkkū ivarkku	avañkkū ivarkku	avaykkū ivaykku
Sociative	enno oṭṭū	ñaññalo oṭṭū nammal ootu	ninno oṭṭū	niññaloo tū	avano oṭṭū ivanoo tu	avalo ṭṭū ivaloot u	atinootū itinootu	avaaroot ū ivarootu	avarootū ivarootu	avayoot ū ivayootu
Instrumental	ennaa l	ñaññala al nammal aal	ninna al	niññalaa l	avanaa l ivanaa l	avañlaal ivalaal	atinaal itinaal	avaraal ivaraal	avaraal ivaril	avayaal ivayil
Locative	ennil	ñaññalil nammal il	ninnil	niññalil	avanil ivanil	avañil ivañil	atil itil	avaril ivaril	avaril ivaril	avayil ivayil

1.3.3 Reflexive Pronouns

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The nominative form of the reflexive form is *taan*; the other case forms are derived from the oblique base *tan*-.

	Singular	Plural
Nominative	taan	taṅṅaḷ
Accusative	tanne	taṅṅaḷe
Dative	tanikkū	taṅṅaḷkkū
Sociative	tannootū	taṅṅaḷootū
Instrumental	tannaal	taṅṅaḷaal
Locative	tannil	taṅṅaḷil

The use of reflexive pronouns is exemplified below.

(179) taan paraññatū kuṭṭi keeṭṭoo ennū ayaal aaloocicilla
 I-REFL say-PAST-PART student hear -PAST-INTER QUOT he think-PAST-NEG
 ‘He did not think whether the students understood what he said’

(180) tanne alaṭṭiyirunna praśṅṅaṅṅaḷ syaamaḷa parihariccu
 I-REFL-ACC trouble-PAST-PERF-RP problems syamala solve-PAST
 ‘Syamala solved the problems which had troubled her’

(181) taṅṅaḷootū sarṅkaar niiti kaṭṭiyilla ennaanū avar paraññatū
 we-REFL-SOC government justice show-PAST-NEG QUOT-be they say-PAST-NMNL
 ‘What they said was, that the government did not do justice to them’

[The oblique base *tan* is used in poetic language as an independent form denoting genitive meaning.

tan moohaṅṅaḷ
 I-REFL hope-PL
 ‘One’s hopes’

ivaḷ tan oorṅma
 this-woman GEN memory
 ‘Memory of this woman’]

Reduplicative forms of *taan* and third person pronouns are often used to show reflexive meaning.

(182) taantaan ceyta pravartṭiyuṭe phalam taantaan aṅubhavikkaṅam
 oneself do-PAST-RP action-GEN result oneself experience-OBL
 ‘The results of actions done by one must be borne by oneself.’

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(183) avanavanre bhaaram avanavan cumakkaṇam
one's own burden oneself carry-OBLG
'One's burden, one must carry himself.'

The Sanskrit loan word *svayam* ('by oneself') is also used as a reflexive form. More than the reflexive meaning, these forms denote actions performed without the participation or motivation of other agents.

(184) avan svayam tiirumaaniccu
he by-himself decide-PAST
'He decided by himself'

(185) jananṇaḷ svayam munnooṭṭu varum ennu ñaan aaśikkunnu
people by-themselves forward come-FUT QUOT I hope-PRES
'I hope that for this people will come forward by themselves'

The postposition *tanne* (derived from *tan* + accusative suffix *-e*) can denote reflexive meaning when the subject noun and the object pronoun refer to the same person

(186) ñaan ennettanne vañcikkayaayirunnu
I me-myself cheat-INFN-be-PAST
'I was cheating myself'

(187) avan avanettanne muriveelppiccu
he he-himself injure-PAST
'He injured himself'

(188) avaḷkkū avalettanne niyanṭrikkāan kaliññilla
she-DAT she-herself control-PURP INFN able-PAST-NEG
'She could not control herself'

[When the subject and object are not identical, the construction denotes exclusive and emphatic meanings.

ñaan avanettanne nookki
I he-himself look-PAST
'I looked at himself'

avan avalettanne vivaaham kaḷikkum
he she-herself marriage do-FUT
'He will marry her (Emph)']

1.3.4 Interrogative pronouns

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Interrogative pronouns are derived from the interrogative bases, *aar-*, *ee-* and *en-*. Case suffixes are directly added to *aar-* to form interrogative pronouns. *ee-* takes gender suffixes to become interrogatives. From *en-* one interrogative form is derived by the addition of the neuter singular suffix.

The following are the interrogative pronouns derived from *aar-*.

Nominative aarũ
 Accusative aare
 Dative aarkkũ
 Sociative aarooũ
 Instrumental aaraal
 Locative aaril

The interrogative pronouns derived from *ee-* (*eevan̄, eeval̄, eeval̄, eetũ*) are [+Animate] while *entũ*, derived from *en-* is [-Animate]. These forms can replace nouns in the sentence structure and they take case forms.

1.3.5 Possessive pronouns

Possessive pronouns are formed by adding the genitive suffix to the personal pronouns and the interrogative pronouns.

From personal pronouns

I Person		II Person		III Person				
Sg.	Pl	Sg	Pl	Sg			Pl	
				Mas	Fem	Neut	Epicen	Neut
en̄re	ñaññal̄uṭe	niñre	niññal̄uṭe	avan̄re	aval̄uṭe	atiñre	avar̄uṭe	avaȳuṭe
			nammal̄uṭe	ivan̄re	ival̄uṭe	itiñre	ivar̄uṭe	ivaȳuṭe

From interrogative pronouns

aar̄uṭe ee^van̄re ee^val̄uṭe ee^tiñre ee^var̄uṭe ee^vaȳuṭe
 e^tiñre

1.3.6 Indefinite Pronouns

Indefinite pronouns are formed by suffixing *-oo* to the interrogative pronouns.

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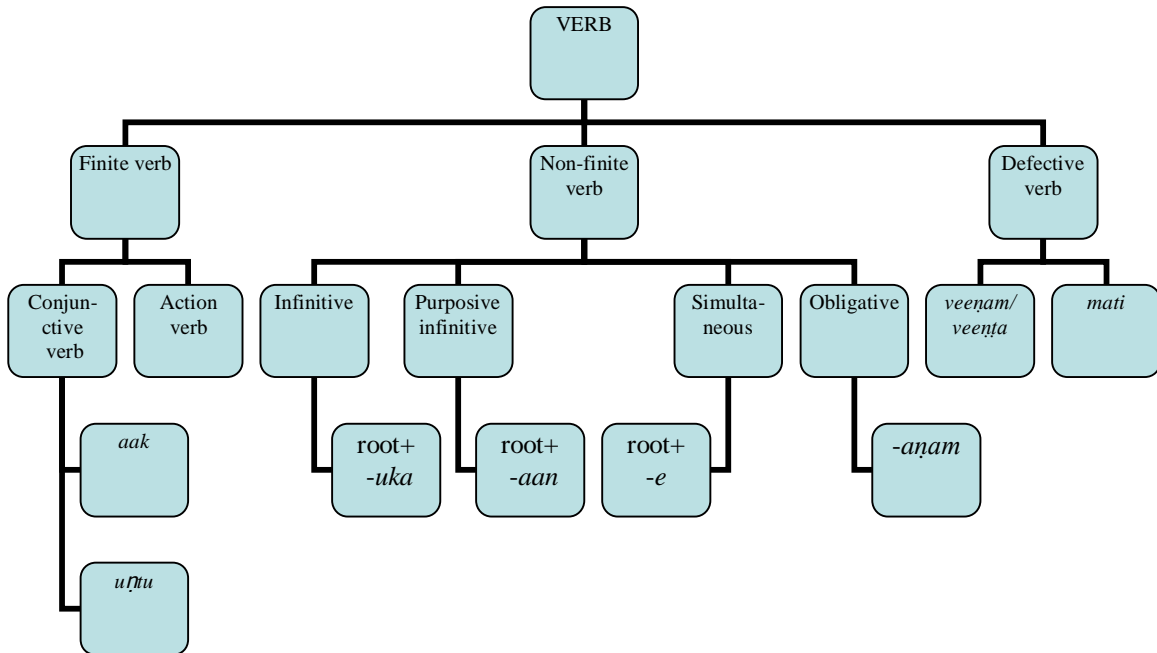
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- (189) aaroo vannirikkunnu
who-INDF come-be-PAST PERF
'Someone has come'
- (190) eetoo pakṣi karayunnu
which-INDF bird cry-PRES
'Some bird is crying'
- (191) evaṇoo pookaṭṭe
who-MASC-INDF go-PERM
'Let anyone go'
- (192) eṇtoo śabdham keelkkunnu
what-INDF noise hear-PRES
'Some noise is heard'
-

CHAPTER II

Verb

2.0 Classification of verbs



2.1 Finite Verb

2.1.1 Conjunctive verbs

Conjunctive verbs (also referred to as copular verbs or verbs of being) are capable of functioning as the main verb, but are grammatically and semantically different from action verbs. They do not take an agent noun as their subject. Subjects of conjunctive verbs can only be experiencers. They denote a state of being and not an action.

2.1.1.1 The conjunctive verb *aak*

The verb of being *aak* is used as non action verb and to form cleft constructions. It has the full range of tense forms- *aayirunnu*(past) , *aakunnu*(present) ,and *aayirikkum*(future).The present tense form has however been replaced by *aanu* in

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modern day spoken language. The form *aakunnu* is now limited to formal and ritual language.

- (193) *niṅṅaḷ keeṭṭatū* *daiva vacanam aakunnu*
you-pl hear-PAST-PART-NOMN God- speech be-PRES
'What you heard was the word of God'
(194) *svargaraajyam niṅṅalkkuḷḷatū* *aakunnu*
heaven You-PL-DAT-be PART-NOMN be-PRES
'Heaven is for you'

It is similar to the *uṅṅū* in many contexts.

- (194) *eṅṅku paṇi aaṅṅ/eṅṅkū paṇi uṅṅū* 'I have fever'
(195) *eṅṅkū deesyam aaṅṅ/eṅṅkū deesyam uṅṅū* 'I am angry'

2.1.1.1.1 Meanings denoted by *aak*

The basic meanings denoted by *aak* are;

Identity

- (196) *ṅaṅ meeri aaṅṅ*
I(sg) Mary be-PRES
'I am Mary'
(197) *itu keeraḷam aaṅṅ*
this Kerala be-PRES
'This is kerala'
(198) *ṅaṅṅaḷ vidyaarthikaḷ aayirunnu*
we student(pl) be-PAST
'We were students'
(199) *jaya adhyaapika aaṅṅ*
Jaya teacher-FEM be-PRES
'Jaya is a teacher'

State

- (200) *eṅṅkū paṇi aaṅṅ*
I-DAT fever be-PRES
'I have fever'
(201) *avaṅṅ ennooṭṭu veṅṅupṅ aaṅṅ*
he-DAT I-SOC hatred be-PRES
'He has hatred for me'
(202) *avaṅṅkū enṅe viśvaasam aaṅṅ*
they-DAT I-ACC trust be-PRES
'They have trust in me'

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Existential

- (203) keeraḷattil maḷa aaṅṅ
Kerala-LOC rain be-PRES
'It's rain in kerala'
- (204) aviṭe ulsavam aaṅṅ
there festival be-PRES
'Its festival there'
- (205) veḷiyil nalla taṅuppū aaṅṅ
outside-LOC good cold be-PRES
'Its very cold outside'

Attributive

- (206) avaḷuṭe śabdham madhuram aaṅṅ
she-GEN voice sweet be-PRES
'Her voice is sweet'
- (207) raviyuṭe naṭatta patukke aaṅṅ
Ravi-GEN walk slow be-PRES
'Ravi's walk is slow'
- (209) aa viiṭṭu valutū aaṅṅ
that house big be-PRES
'That house is big'

Locative

- (210) enṛe viiṭṭu kooṭṭayattū aaṅṅ
I-GEN house Kottayam-LOC be-PRES
'My house is at kottayam'
- (211) pustakakkaṭa aa vaḷiyil aaṅṅ
book shop that street-LOC be-PRES
'The book shop is in that street'

[Sentences expressing existential and stative meanings through *aak* can be rewritten using *uṅṅū*.]

2.1.1.1.2 *aak* as lexical verb

aak, functioning as lexical verb conveys the meanings of 'to have', 'to take place', 'be able to' and 'to spread over'.

- (212) paarṭṭi innū aayaaloo?

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party today be-PAST-COND-INTER
'Can we have the party today?'

(213) avanũ atũ ceyyaanaayi
he-DAT that do-PURP INF-be-PAST
'He was able to do that'

(214) muṭi muḷuvan eṇṇa aayi
hair all oil be-PAST
'Oil has spread all over the hair'

2.1.1.1.3 Cleft constructions

The present tense form of *aak* forms cleft sentences with the main verb taking the nominal suffix *-atũ*.

(215) hassan ooti → hassan ootukayaañũ ceytataũ
Hasan run-PAST Hasan run-INF-be-PRES do-NOMNL PCPL
'Hasan ran' 'What Hasan did was to run'

(216) siita paṇam puuṭṭii veccu → paṇam puuṭṭi aañũ veccatũ
Sita money lock-PAST-PCPL keep-PAST money lock-PAST be-PRES keep-PAST-PCPL
'Sita locked up the money'. 'What Sita did was to lock up the money'

2.1.1.1.4 Aspectual form

aak denotes the continuous aspect when it follows the infinite form of the verb.

(217) maḷa peyyuka aañũ
rain fall-INFN be-PRES
'Its raining'

(218) ñaṇṇaḷ poovuka aañũ
we go-INF be-PRES
'We are going'

2.1.1.1.5 Emphasizing different elements in the sentence

aak is an extremely mobile form which can be attached to almost any element or group in the sentence producing differences in emphasis .

(219) itaañũ enre viiṭũ

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this-be-PRES I-GEN house

‘This is my house’ [Emphasis on ‘this’]

(220) ii viiṭṭu enṛe aaṇṭu

this house I-GEN be-PRES

‘This is my house’ [Emphasis on ‘me’]

(221) ii viiṭṭu aaṇṭu enṛeetṭu

this house be-PRE I-GEN-NOMNL

‘This house is mine’ [Emphasis on ‘house’]

The conjunctive verb *uṇṭṭu* does not have similar mobility.

2.1.1.2 Conjunctive verb *uṇṭṭu*

As noted above, *uṇṭṭu* is similar to *aak* in many respects and the two forms can be interchanged without change in meaning in many sentences. However, *uṇṭṭu* has a basic possessive meaning which is absent in *aak*.

2.1.1.2.1 Meanings denoted by *uṇṭṭu*.

- Possessive meaning.

(222) enikku kaar uṇṭṭu
I-DAT car be-PRES
‘I have (a) car’

(223) avarṅṅku valiya viiṭṭu uṇṭṭu
they-DAT big house be-PRES
‘They have a big house’

(224) janaṅṅalṅṅku dhaaraalam paṇam uṇṭṭu
people-DAT much money be-PRES
‘People have a lot of money’

Stative

(225) avanṅṅu samśayam uṇṭṭu
he-DAT suspicion be-PRES
‘He has suspicion’

(226) avalṅṅku sneham uṇṭṭu
she-DAT love be-PRES
‘She has love’

(227) avanṅṅu paṇi uṇṭṭu

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he-Dat fever be-PRES
'He has fever'

Locative meaning

- (228) keeraḷattil maḷa uṅṅū
Kerala-LOC rain be-PRES
'There is rain in Kerala'
- (229) aviṭe malakaḷ uṅṅū
there hill-PL be-PRES
'There are mountains (there)'
- (230) jooṅ viiṭṭil uṅṅū
John house-LOC be-PRES
'John is at home'

2.1.1.2.2 Aspectual usage

Combined with the present tense form of verbs, *uṅṅū* denotes the continuous aspect.

- (231) ravi paṭhikkunnunṅū
Ravi study-PRES-be-PRES
'Ravi is studying'
- (232) avaḷ varunnunṅū
she come-PRES-be-PRES
'She is coming'

2.1.1.2.3 Differences between *aak* and *uṅṅū*

In many sentences *aak* and *uṅṅū* are interchangeable, but there are subtle semantic differences between them. *aak* denotes a general truth or habitual state while *uṅṅū* denotes a specific fact or one-time occurrence.

- (233) keeraḷattil maḷa aaṅṅū
keeraḷattil maḷa uṅṅū
'There is rain in Kerala'
- (234) kaṭalooranṅaḷil paṭṭini aaṅṅū
kaṭalooranṅaḷil paṭṭini uṅṅū

2.1.1.3 Participial forms

2.1. 1.3.1 Introduction

The relative participle of *aak* is an extremely productive construction. It converts derived nouns and Sanskrit loans into adjectival forms.

(235) miṭukkaṇaaya kuṭṭi
smart-MASC-be-PCPL boy
'Smart boy'

(236) paraññataaya kaaryam
say-PAST-PCPL matter
'Matter that was said'

(237) bhiiuvaaya naayakaṇ
coward-be-PCPL hero
'Cowardly hero'

(238) vicitramaaya bhaavana
strange-be-PCPL imagination
'Strange imagination'

The relative participle form of *uṇṭū* combines with nouns and adverbials. With nouns it denotes possessive meaning.

(239) vaṇṇamuḷḷa kuṭṭi
fat-be-PCPL child
'The fat child'

(240) vellamuḷḷa kiṇar
water-be-PCPL well
'Well with water'

With adverbs *uḷḷa* denotes manner or a meaning similar to the locative copula.

- **Manner**

(241) neereyuḷḷa nooṭṭam
straight-be-PCPL look
'A straight look'

(242) veegattiluḷḷa pookku
fast-ADV-be-PCPL going
'A fast going'

- **Locative copula.**

(243) avanre ippooluḷḷa varavu

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he-GEN now-be-PART coming
'His coming at this time'
(= avanre ippoolatte varavũ)

(244) innuḷḷa paripaati
today-be-PART program
'Today's program'
(= innatte paripaati)

uḷḷa with the quotative particle *ennũ*.

(245) saṅkaaṅ aḷimatikku kuṭṭu-nilkkunnu ennuḷḷa vimaṅṅanam...
government corruption-DAT support-PRES QUOT-be-PCPL criticism
'The criticism that the government is supporting corruption...'
(There is no change in meaning; *ennuḷḷa vimaṅṅanam* = *enna vimaṅṅanam*)

2.1.1.3.2 Verbal participle of *aak*

The verbal participle of *aak* when added to nouns, performs a function similar to the postpositions, and semantically extends the meaning of cases.

Exclusive meaning.

(246) peṅkuṭṭikaḷkaayi oru skuul uyarunnu
girls-be-PCPL one school come-up-PRES
'A school is coming up for girls'

(247) kuraccu paṅam avarḷkaayi maarṅiveccu
some money they-DAT-be-PCPL put aside-PAST
'Some money was set apart for them'

Benefactive meaning

(248) avar svaatanṅṅyattiṅaayi pooraatuka aayirunnu
they independence-DAT-be-PCPL fight-*INFN* be-PRES
'They were fighting for independence'

(249) jaṅtukkaḷ vellattiṅaayi alaṅṅu
animals water-DAT-be-PCPL wander-PAST
'The animals wandered for water'

Distributive meaning

(250) sainyaṅ raṅṅu karaḷaḷilaayi nirannu
army two banks-LOC-be-PCPL spread-PAST

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‘The army spread over the two banks’

(251) maṅsuuṅ pala maasaṅṅalaayi peyyum
monsoon many months-LOC-be-PCPL fall-FUT

‘The monsoon will fall over many months’

Extensive meaning

(252) ninne kaṅṅaan maasaṅṅalaayi kaattirikkunnu
you-ACC see-PURP INFN months-be-PCPL wait-PRES

‘(I am) waiting for months to see you’

(253) ii skuul varṅṅalaayi aṅṅu kiṅṅunnu
this school year-PL-be-PCPL close-PAST-PCPL remain-PRES

‘This school has remained closed for many years’

Comitative meaning

(254) avaṅ paṅavumaayi ippoolettum
he money-be-PCPL now-come-FUT

‘He will come now with the money’

(255) taṅuppumaayi vaṅṅaṅ kaarṅu ettum
coldness-CONJ-be-PCPL north-NOMNL wind come-FUT

‘The North wind will come with chilliness’

Manner

(256) ii viṅadiikaraṅam puurṅamaayi śariyaṅṅu
this explanation complete- be-PCPL correct-be-PRES

‘This explanation is completely correct’

(257) ceyyanna kaaryam nannaayi ceyyaṅam
do-PRES-PCPL matter well-be-PCPL do-must

‘Things that (you) do must be done well’

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Sociative Meaning

(258) ayaal kuṭṭikaḷumaayi samsaariccu
he children-CONJ-be-PCPL speak-PAST
'He spoke with the children'

(259) ellaarumaayi itu carcca ceyyaam
all-people-be-PCPL this discussion do-HORT
'We can discuss this with all'

2.1. 1.4 Negative forms

The conjunctive verbs *aak* and *uṇṭū* have corresponding negative forms; *alla* and *illa*.

Sentences in present tense can be made negative by replacing the verb with the corresponding negative verb.

(260a) keeraḷattil maḷa aanū
kerala-LOC rain be-PRES
'It's raining in Kerala'

(260b) keeraḷattil maḷa alla
kerala-LOC rain be-PRES-NOT
'It's not raining in Kerala'

(261a) aa kuṭṭikkū putiya pustakam uṇṭū
that child-DAT new book be-PRES
'That child has a new book'

(261b) aa kuṭṭikkū putiya pustakam illa
that child-DAT new book be-PRES-NOT
'That child does not have a new book'

The negative forms of past and future verbs are formed by combining the negative verb with the positive form.

(262a) daasan̄ adhyaapakan̄ aayirunnu

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dasan teacher be-PAST
'Dasan was a teacher'

(262b) daasan adhyaapakan aayirunnilla
dasan teacher be-PAST-NOT
'Dasan was not a teacher'

(263a) avite oru mala untaayirunnu
there one hill be-PAST
'There was a hill there'

(263b) avite oru mala untaayirunnilla
there one hill be-PAST-NOT
'There was not a hill there'

(264a) naale mala aayirikkum
tomorrow rain be-FUT
'It will be rain tomorrow'

(264b) naale mala aayirikilla
tomorrow rain be-FUT-NOT
'It will not be raining tomorrow'

2.1.1. 1.5 Interrogative forms

Like regular verbs, the conjunctive verbs also take suffix *-oo* to form interrogatives.

(255) keeralattil mala aanoo
kerala-LOC rain be-PRES-INTER
'Is it raining in Kerala?'

(256) aassaamil nelkrshi untoo
Assam-LOC paddy cultivation be-PRES-INTER

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‘Is there paddy cultivation in Assam?’

2.1.2 Action verbs

2.1.2.1 Tense

Past, present and future tenses are morphologically distinct in Malayalam; however, the same tense form may be used to refer to more than one time period. The present and future tense forms especially, do not correspond strictly to present and future time.

2.1.2.1.1 Past tense

While the past has a complex morphology, semantically it is more definitive than the other two tenses. It denotes the time-past without any distinction between remote past and recent past. Finer distinctions in time-past can be made by temporal adverbs or through aspectual forms.

2.1.2.1.2 Present tense

The present tense is used in the following situations.

- **With performative verbs to denote oaths, declarations, announcements etc.**

(257) ñaan satyam ceyyunnu
I promise do-PRES
‘I swear.’

(258) ellaavareeyum ñaṅṅaḷ svaagatam ceyyunnu
all-ACC-CONJ we welcome do-PRES
‘We welcome all’

(259) malsarattil paṅketukkaan ñaan niṅṅaḷ kṣaṅikkunnu
competition-LOC take part-PURP INFN I you-PL-ACC invite-PRES
‘I invite you to take part in the competition’

- **To denote ongoing actions.**

(260) maḷa peyyunnu
rain fall-PRES
‘It’s raining’

(260) kuṭṭikaḷ kaḷikkunnu

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children play-PRES
'The children are playing'

- **To denote universal time.**

(261) suuryan kilakkü udikkunnu
sun east rise-PRES
'The sun rises in the east'

(262) taajmahal aagrayil sthiti ceyyunnu
Tajmahal Agra-LOC locate do-PRES
'Taj Mahal is situated in Agra'

2.1. 2.1.3 Future Tense

Future time is marked through a variety of constructions involving the future tense suffix as well as aspectual and modal suffixes. The bare form of future suffix denotes a meaning which is comparatively less colored by aspectual and modal meanings. It conveys predictions and habitual actions.

- **Predictions**

(263) naale maḷa peyyum
tomorrow rain fall-FUT
'It will rain tomorrow'

(264) paṭhiccaal nii jayikkum
study-PAST-COND you pass-FUT
'If you study, you will win'

- **Habitual actions**

(265) avaḷ raatri vayaṛ niraccu unṇum
she night stomach fill-PAST-PCPL eat-FUT
'She will eat full at night'

(266) ennum eelu maṇikku suṣeela paatum
everyday seven o'clock Sushila sing-FUT
'Sushila will sing everyday at seven o'clock'

2.1.2.2 ASPECT

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2.1.2.2.1 Progressive aspect

The progressive aspect separates out a period of time within the present time but does not provide an end point to the action contained in it, i.e., it shows the verb as extending over a period of time. The progressive form is built by adding the existential verb *unṭū* to the present stem of the verb.

(267) *avaḷ ii kooḷeejil paṭhikkunnu*
she this college-LOC study-PRES
'She is studying in this college'

(268) *avaḷ nannaayi paṭhikkunṭū*
she good-be-PCPL study-PRES-be
'She is studying well'

Both the above sentences are in the present tense, but while the first one is a time frame that is an un-analyzable whole, the second one separates out a period of time within the present time, as can be seen in the following extended sentence.

(269) *avaḷ iyyiṭeyaayi nannayi paṭhikkunṭū*
she this-period-be-VP good-be-VP study-be
'She is studying well nowadays'

These sentences will not be used to refer to a person who habitually studies well. The progressive form denotes an action which began in the near past, but continues to the present.

2.1.2.2.1.1 Use of progressive form

The progressive is used to convey the following meanings.

Change of state

(270) *avaṅ ippool ennum siṇima kaanunnuṭū*
he now everyday film see-PRES-be
'He is seeing films everyday now'

(271) *raṅṭu divasamaayi maḷa peyyunnuṭū*
two day-be-PCPL rain fall-PRES-be
'It's raining now for two days'

Situations which may produce a result in immediate future

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(272) avar varunnuṭṭu
they come-PRES-be
'They are coming' [Implies 'They will reach immediately']

(273) aakaaṣattū meekham niṛayunnuṭṭu
sky-LOC cloud fill-PRES-be
'Clouds are gathering up in the sky' [Implies 'It will rain']

Assumption

(274) kaalocca keeḷkkunnu. aaroo varunnuṭṭu
footsteps hear-PRES. someone come-PRES-be
'Footsteps are heard. Someone is coming'

(275) nalla taṇuppū. maḷa peyyunnuṭṭu
very cold rain fall-PRES-be
'It's very cold. Must be raining'

Temporary state

(276) avan avite irikkunnuṭṭu
he there sit-PRES-be
'He is now sitting there' [He may leave]

(277) kuṭṭikaḷ ippool paṭhikkunnuṭṭu
children now study-PRES-be
'The children are now studying'

Announcement

(278) manṭri naale varunnuṭṭu
minister tomorrow come-PRES-be
'The minister is coming tomorrow'

(279) ṅaṅṅaḷ maisuṛ sanḍaṛśikkunnuṭṭu
we Mysore visit-PRES-be
'We will be visiting Mysore'

2.1.2.1.2 *infinitive* + *aanū*

Another progressive form is marked by the *infinitive* + *aanū* construction.

(280) siita avite irikkuka aanū

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Sita there sit-*INFN* be
'Sita is sitting there'

(281) kuṭṭikaḷ paṭhikkuka aaṇṅ
children study-*INFN* be
'Children are studying'

2.1.2.2.2 Iterative Aspect

An action is viewed as a series of repeated events in the iterative aspect. It is derived from the past stem by adding *koṇṭu* + *irikk* + *tense suffix*. It can be in past, present or future time.

(282) avan paṭikkōṇṭirunnu
he sing-*ITER-PAST*
'He was singing'

(283) avan paṭikkōṇṭirikkunnu
he sing-*ITER-PRES*
'He is singing'

(284) avan paṭikkōṇṭirikkum
he sing-*ITER-FUT*
'He will be singing'

2.1.2.2.3 Continuous iterative aspect

In this aspect the action is shown as happening without break. Past stem is followed by *koṇṭu* + *ee* + *irikku* + *tense suffix*.

(285) kuṭṭikaḷ paṭikkōṇṭeeyirunnu
children sing-*CONT ITER-PAST*
'The children sung without stop'

(286) vidyaarttikaḷ occa uṇṭaakkikoṇṭeeyirunnu
students noise make-*CONT ITER-PAST*
'The students made noise without a break'

2.1.2.2.4 Perfect aspect

The perfect aspect denotes the contemporary relevance of a past action. It can be of three types; simple perfect, contemporaneous perfect and remote perfect.

2.1.2.2.4.1 Simple perfect

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By adding *-irunnu* to the past stem of the verb, simple perfect forms are derived. They indicate a state that is different from the one denoted by the past.

- (287) innale maḷa peytirunnu
 Yesterday rain fell-PERF-PAST
 ‘It had rained yesterday’ [Implies ‘It’s not raining today’]
- (288) raajan dhaaraalam pustakaṅṅaḷ vaayicirunnu
 Rajan lots of books read-PERF-PAST
 ‘Rajan used to read a lot of books’ [Implies ‘Rajan is not reading lot of books now’]
- (289) pṛdhaanamantṛi atinekkuriccū aaloocicirunnu
 prime minister that-ACC-about think-PERF-PAST
 ‘The Prime Minister had thought about it’
 [Implies ‘the Prime Minister is not thinking about it now’]

Simple perfect forms are also used to indicate a state when the action contained in the verb has happened completely and a state of affairs which cannot be changed has come into force.

- (290) aaṣupatriyil ettiyappoḷ roogam muurcchicirunnu
 hospital-LOC reach-PAST-ADV illness aggravate-PERF-PAST
 ‘The illness had worsened when they reached the hospital’
- (291) pooliis vannappoḷ akramikaḷ rakṣappettirunnu
 police come-PAST-ADV attackers escape-PERF-PAST
 ‘The attackers had escaped by the time police reached’

2.1.2.2.2. 4.2 Contemporaneous perfect

Contemporaneous form is derived by adding *-irikkunnu* to the past stem. It is used to denote a state of affairs when the effect of the past action is still experienced or when the result of the past action is being expected.

- (291) ayaal pṛincippaaline kaṅṅaan pooyirikkunnu
 he principal-ACC see-PURP INFN go-CONTM-PERF
 ‘He has gone to see the Principal’
- (292) pariikṣa eḷutarutū ennu anvaṛinootū adhyaapakaṅṅaḷ niṛdeesiccirikkunnu
 exam write-NEG IMP QUOT Anwar-SOC teacher direct-CONTM-PERF
 ‘The teacher has instructed Anwar not to write the exam’

Contemporaneous perfect form is used to convey hot news.

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(293) yuddham pottippurappettirikunnu
war break out-CONTM-PERF
'War has broken out!'

(294) nagarattil sarckkas ettiyirikkunnu
town-LOC circus reach-CONTM-PERF
'Circus is in town!'

2.1.2.2.2.4.3 Remote Perfect

Remote perfect forms are derived by adding *-itt-* + *unṭū* to the past stem. They denote an action which occurred only once or a few times (that is, not regular or habitual) or during an unspecified time in the past, far removed from the present.

(295) gaandhiji tiruvaṇantapuram sandarśicciṭṭunṭū
Gandhiji Trivandrum visit-REMO PERF
'Gandhiji had visited Trivandrum'

(296) ṅaan paatṭū paṭhicciṭṭunṭū
I music study-REMO PERF
'I had studied music'

(297) ṅaan orikkal gaandhijiye kaṇṭiṭṭunṭū
I once Gandhiji-ACC see-REMO-PERF
'I had once seen Gandhiji'

2.1.2.2.5 Habitual Aspect

The habitual aspect denotes actions which are repeated habitually at a specific time or period of time. It is denoted by adding the suffix *-aar-* to the verb stem followed by the verb *unṭū* on which the tense is marked.

(298) juuṇ maasattil maḷa peyyaarunṭū
June month-LOC rain fall-HAB-be
'It usually rains in the month of June'

(299) vaikunneeraṇṇalil ṅaan naṭakkaan pookaarunṭū
evenings-LOC I walk-PURP INFN go-HAB-be
'I usually go for a walk in the evenings'

(300) ṅaan delhiyil pookaarunṭaayirunnu
I Delhi-LOC go-HAB-be-PAST
'I used to go to Delhi'

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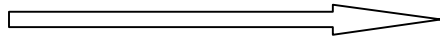
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2.1.2.3 Moods

2.1.1.3.1 Imperative mood

The basic imperative forms of Malayalam are shown below.

I	II	III	
vaa	varuu	varaṇam	‘Come’
eḷutū	eḷutuu	eḷutaṇam	‘Write’
paṛayū	paṛayuu	paṛayaṇam	‘Say’



More formal, less intimate.

The infinitive form of the verb is used as a formal imperative.

(301) kyyu paalikkuka
queue maintain-INFN
‘Maintain queue’

(302) valatuvaśam ceerṇnu naṭakkuka
right side close-PART walk-INFN
‘Walk along the right side’

Another extremely formal imperative commonly used in official language is derived by adding *-eeṇṭatū* ‘must’ (grammaticalized from *veeṇṭatū* ‘must’) followed by the conjunctive verb *aanū*

(303) putiya vidyaarthikaḷ hedmaasṛṛare kaṇeeṇṭataaṇū
new students headmaster-ACC see-IMP-be
‘New students should meet the headmaster.’

(304) bassukaḷ valatteekku tiriñṇu pookeṇṭataaṇū
buses right-LOC turn-PART go-IMP-be
‘Buses should take left turn and go’

2.1.1.3.2 Compulsive mood

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(305) *nii naale vannee okkuu/parṛuu*
you tomorrow come-IMP must
'That you must come tomorrow is a must.'

(306) *atu enikku tannee paṛṛuu/okkuu*
that I-DAT give-IMP must
'It is essential that you give it to me'

2.1.1.3.3 Negative compulsive mood

(307) *nii naale varaate paṛṛilla*
you tomorrow come-NEG-PART must-NOT
'There is no way other than you coming tomorrow'

(308) *atu enikku taraate paṛṛilla*
that I-DAT give-NEG-PART must-NOT
'There is no way other than giving it to me'

2.1.1.3.4 Promissive mood

The suffix *-aam* signifies the promissive mood when the subject is in the first person.

(309) *ṅaan naale varaam*
I tomorrow come-PROM
'I will come tomorrow'

(310) *ṅaan ninne sahaayikkam*
I you-ACC help-PROM
'I will help you'

A stronger degree of promise is indicated by the suffix *-eek + -aam* added to the past tense stem of the verb.

(311) *ṅaan naale vanneekkaam*
I tomorrow come-PROM
'I will come tomorrow'

(312) *ṅaan avanooṭu paṛaṅṅeekkaam*
I him-SOC say-PROM
'I will tell him'

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Similar in force are the constructions using *-ool* + *-aam* with the past tense stem.

(313) *ñaan naale vannoolāam*

I tomorrow come-PROM

‘I will come tomorrow’ [I undertake to come tomorrow]

(313) *ñaan koṭuttoolāam*

I give-PROM

‘I will give it’ [I undertake to give it.]

Meaning of certainty is conveyed through the suffix *-irikk* + *-um* added to the past tense stem.

(314) *ñaan naale vannirikkum*

I tomorrow come-PROM

‘I will certainly come tomorrow’

(315) *naale maḷa peytirikkum*

tomorrow rain fall-PROM

‘Tomorrow it certainly will rain’

2.1.2.3.5 Permissive mood

The suffix *-aam* with the dative subject denotes the permissive mood.

(316) *ninakku pookaam*

you-DAT go-PERM

‘you may go’

(317) *niṅṅalkku akatteekku varaam*

you-PL-DAT inside-LOC come-PERM

‘You may come in’

An informal permissive form is derived by adding the suffix *-oo* to the past tense stem.

(318) *vannoo*

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come-PAST-PERM
'(You may) come.'

(319) tannoo
give-PAST-PERM
'(you may) give'

This is the abbreviated form of the *past tense + kolluu* as in *vannukolluu* (You may come) *tannukolluu* (You may give) etc. The full forms are rarely used in spoken language now.

Another suffix which denotes permissive meaning is *-oote* added to the past stem.

(320) avan avite irunnoote
he there sit-PERM
'Let him sit there'

(321) aval uranjikkoote
she sleep-PERM
'Let her sleep'

The implied meaning of these sentences is that the speaker wishes that the state of affairs may continue undisturbed. *avan avite irunnoote* implies 'Let him sit there, don't do anything to disturb him or make him go away'.

-atte added to the verb root also denotes a meaning similar to the above.

(322) kutтикаḷ kalikkaṭṭe
children play-PERM
'Let children play'

(323) avar avite taamasikkaṭṭe
they there live-PERM
'Let them live there'

An extremely formal permissive form is derived by adding *aavunnatũ + aanũ* to the verb root.

(324) paas uḷḷavarakkũ itilee pookaavunnatũ aanũ
pass be-PCPL-NOML-DAT this-through go-PERM be
'Those who have pass may go this way'

2.1.2.3.6 Optative mood

Optative mood forms in Malayalam indicate wish, attitude of no objection and attitude of readiness.

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Wish

(325) maḷa peyyaṭṭe
rain fall-OPT
'Let it rain'

(326) daivam kaṇiyaṭṭe
God kind-OPT
'May god be kind'

(327) ellaam nannaayirikkaṭṭe
all good-be-OPT
'Let everything be fine'

Attitude of no objection

(328) avan̄ varaṭṭe. enikkū kuḷappam illa
he come-OPT I-DAT problem be-NEG
'Let him come, I have no problem'

(329) ravi paṛayaṭṭe
ravi say-OPT
'Let Ravi say'

Attitude of readiness

(330) accan varaṭṭe . ñāan̄ paṛayaam
father come-OPT I say-PROM
'Let father come. I will say'

(331) aviṭe cellaṭṭe. appool̄ kaṇaam
there reach-OPT then see-PROM
'Let us go there. Then we will see'

2.1.2.3. 7 Precative Mood

The precative mood is used to express a wish in the form of a prayer or to implore.

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(332) *daivamee ivale kaattukollanee*
God-VOC she-ACC protect-PREC
'God kindly protect her'

(333) *mala peyyanee*
rain fall-PREC
'May it rain'

(334) *enne rakshikkanee*
I-ACC save-PREC
'Save me'

(335) *atenikku taranee*
that- I-DAT give-PREC
'Please give it to me'

The precative construction of *verb root + anee* is a contracted form of *verb root + uka* (infinitive) + *veenam* (defective verb) + *-ee* (emphatic particle). Forms like *parayukaveenam* 'Must say', *kaanukaveenam* 'Must see' are attested in classical poetry. Liturgical language still makes use of forms like *vareenamee* 'May it come', *kaniyenamee* 'May it give mercy' etc. Present day spoken language uses only the contracted form.

2.1.2.3.8 Negative precative

(336) *mala peyyarutee*
rain fall-NEG-PREC
'May it not rain'

(337) *accan itu kaanarutee*
father this see-NEG-PREC
'May not father see this'

2.1.2.3.9 Desiderative mood

The desiderative mood is used to denote a situation where the speaker intends to say that a particular action which was not done should have been done.

(338) *avan varanamaayirunnu*
he come-IMP-be-CONT-FUT
'He should have come'

(339) *avan vareentataayirunnu*
he come-OBL-NOML-be-FUT

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‘He should have come’

2.1.2.3.10 Abilitative mood

(340) ii peṭṭi ninakkū eṭukkaavunnateē uḷḷuu
this box you-DAT take-ABLT be-INFN
‘This box is light enough for you to lift’

(341) avaruṭe taṅtram namukku manassilakkaavunnateē uḷḷuu
their-GEN strategy we-DAT understand-ABLT be-INFN
‘Their strategy is something which we can find out’

Purposive + abilitative verb construction

(342) atu ninakkū eṭukkan kaḷiyum
that you-DAT take-PURP INF able-FUT
‘You can lift that’

(343) jayakkū nannaayi imgliis samasaarikkaan saadhikkum
Jaya-DAT well English speak-PURP INF able-FUT
‘Jaya can speak English very well’

(344) itilee pooyaal peṭṭennū ettaan paṛṛum
this-through go-COND quickly reach-PURP INF able-FUT
‘If (we) go this way we can reach quickly’

2.1.2.3.11 Irrealis mood

The irrealis mood is conveyed by *past stem* + *-eene* following a conditional clause.

(345) maḷa ninneṅkil kaḷi tuṭaṅṅiyeene
rain stop-PAST-COND play start-PAST-IRLS
‘Had the rain stopped, play would have begun’

(346) jamaal ennooṭu coodicceṅkil ṅaanaṅ paṅam koṭutteene

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Jamal I-SOC ask-PAST-COND I money give-PAST-IRLS
'Had Jamaal asked me I would have given the money'

(347) avan vannerkil ñaan paraññeene
he come-PAST-COND I say-PAST-IRLS
'If he had come I could have told him'

2.1.2.3.12 Dubitative mood

(348) aval paṭhikkunnuṭoo entoo
she study-PRES-be-INTER what-DUB
'I don't know/I am not sure/I wonder if she is studying'

(349) meeri ikkaaryam ariññukaanumoo entoo
Mary this-matter know-PAST-see-PROB-INTR what-DUB
'I don't know/ I wonder if Mary has come to know of this matter'

2.1.2.3.13 Purposive Mood

(350) avan paataan pookunnu
he sing-PURP INFN go-PRES
'He is going to sing'

(351) maaneejar paṇam eṭukkaan tuṭaṇṇi
manager money take-PURP INFN begin-PAST
'The manager began to take money'

(352) paṇam koṭukkaan accaṇ paraññirunnu
money give-PURP INFN father say-PERF
'Father had told to give money'

2.1.2.3.14 Conditional mood

(353) amma vannal paṇam kiṭṭum
mother come-PAST-COND money get-FUT
'If mother comes will get money'

(354) aviṭe cennaal kaṇaṇ parṟum
there reach-PAST-COND see-PURP INFN be-able

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‘If we go there we can see’

2.1.2.3.15 Satisfactive Mood

(355) *nii vannalloo. atu mati*
you come-PAST-SATS that be-enough
‘You have come. That’s enough’

(356) *aval enne oorukkunnalloo*
she I-ACC remember-PAST-SATS
‘I am happy/satisfied that she remembers me’

(357) *ii kaar ippoolum ootunnuntalloo*
this car now-CONJ run-PRES-be-SATS
‘Its amazing that this car runs even now’

2.1.2.3.16 Monitory Mood

(358) *nii viilumee*
you fall-FUT-MON
‘Take care. You will fall’

(359) *suukšicillenkil paṇam naṣṭappetumee*
care-PAST-NEG-COND money lose-FUT-MON
‘If you are not careful you will lose the money’

(360) *maḷayattu kaḷiccaal paṇi piṭikkumee*
rain-LOC play-PAST-COND fever catch-FUT-MON
‘If you play in the rain you will catch fever’

2.1.2.4 Epistemic Modality

2.1.2.4.1 Evidential and Judgemental Modality:

The future tense form denotes evidential meaning while the suffix –aam marks judgemental modality.

(361a) *itu prśṇam aakum*
this problem be-FUT
‘This will become a problem’

(361b) *itu prśṇam aakaam*
this problem be- POSS
‘This may become a problem’

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(362a) ii maram maṛiñṅū viiḷum
this tree flop-PAST-PART fall-FUT
'This tree will fall down'

(362b) ii maram maṛiñṅū viiḷaam
this tree flop-PAST-PART fall-POSS
'This tree may fall down'

(363a) maḷa peyyunnuṅṅaakum
rain fall-PRES-be-FUT
'It must be raining'

(363b) maḷa peyyunnuṅṅaakaam
rain fall-PRES-be-POSS
'It may be raining'

2.1.2.4.2 Forms of evidential mood:

The evidential mood forms of Malayalam can be classified into alethic, quotative, reportive, deductive and assumptive forms.

- **Alethic** (general belief)

(364) keeraḷam kaṭalinū aṭiyil aayirunnu ennu karutappēṭunnu
kerala sea-DAT under-LOC be-PAST QUOT consider-PASS-PRES
'It is believed that Kerala was (once) under the sea'

(365) avar draaviḍar aaṅṅ ennu viśvasikkappēṭunnu
they Dravidians be-PRES QUOT believe-PASS-PRES
'It's believed that they are Dravidians'

- **Quotative**

(366) keeraḷattile janannaḷ draaviḍar aanaṭre
Kerala-LOC COP people Dravidians be-QT
'It's said that the people of Kerala are Dravidians'

(367) amitaveegam aanaṭṛee apakaṭakaaraṅam
Over-speed be-QT accident-reason
'It's said that the reason for the accident is over speed'

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- **Reportive**

(368) avaḷ innale aviṭe pooyi poolum
she yesterday there go-PAST RPT
'It seems/she says that she went there yesterday'

(369) avar ariṇṇupoolum
they know-PAST-RPT
'It seems /it has been said that they already know'

- **Deductive**

(370) ivaṅ malayaali aayirikkaṇam
this-he Malayali be-PERF-OBLG
'This man must be a Malayali'

(371) kaṭal aṭuttu aayirikkaṇam
sea near be-PERF-OBLG
'The sea must be near'

(372) avar ettiyirikkaṇam
they reach-PERF-OBLG
'They must have reached'

- **Assumptive**

(373) kaṭal aṭuttu aayirikkuṁ
sea near be-PAST-PERF-FUT
'The Sea may be near'

(374) ivaṅ malayaali aayirikkuṁ
this-he Malayali be-PAST-PERF-FUT
'This man may be a Malayali'

(375) avar ettiyirikkuṁ
they reach-PAST-PERF-FUT
'They may have reached'

Judgmental modality can be speculative or possibilitive.

- **Speculative**

(376) maram mariṇṇu viiḷaam
tree slant-PART fall-POSS
'The tree may fall down'

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(377) ma_la peyyaam
rain fall-POSS
'It may rain'

- **Possibilitive**

Possibilitive forms are formed by adding to the past stem, the marker *-eek* followed by the promissive mood form *-aam*.

(378) maram ma_riññu viñeekkaam
tree uproot-PCPL fall-PAST-POSS
'It's possible that the tree may fall down'

(379) ma_la peyteekkaam
rain fall-POSS
'It is possible that it may rain'

2.1.2.4 Negation

The negative verbs *alla* and *illa* express negation either by functioning as the main verbs or conjoining with lexical verbs.

(380a) siita adhyaapika aañũ
Sita teacher-FEM be-PRES
'Sita is a teacher'

(380b) siita adhyaapika alla
Sita teacher-FEM be-NEG-PRES
Sita is not (a) teacher

(381a) ñaan paṭhikkuka aañũ
I study-INFN be-PRES
'I am studying'

(381b) ñaan paṭhikkuka alla
I study-INFN be-NEG-PRES

(382a) acchan ooffiisil aañũ
father office-LOC be-PRES
'Father is in office'

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(382b) acchan̄ ooffiisil̄ alla
father office-LOC be-NEG-PRES
Father is not in office

(383a) keeraḷattil maḷa uṅṅū
Kerala-LOC rain be-PRES
'There is rain in Kerala'

(383b) keeraḷattil maḷa illa
Kerala-LOC rain be-NEG-PRES
There is no rain in Kerala

(384a) avan̄u paṇi uṅṅū
he-DAT fever be-PRES
'He has fever'

(384b) avan̄u paṇi illa
he-DAT fever be-NEG-PRES
'He has no fever'

(385a) pustakam meeśayil̄ uṅṅū
book table-LOC be-PRES
'The book is inside the table'

(385b) pustakam meeśayil̄ illa
book table-LOC be-NEG-PRES
'The book is not inside the table'

The finite verbs take *illa* as the marker of negation.

(386) raaju vannu
Raju come-PAST
'Raju came'

(387) raaju vannilla
Raju come-PAST-NEG
'Raju did not come'

(388) raaju varunnilla
Raju come-PRES-NEG
'Raju is not coming'

(389) raaju varilla
Raju come-FUT-NEG
'Raju will not come'

The infinitive form takes both the negative verbs to denote two different meanings.

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(390a) *śyaama paṭhikkuka alla*
Syama study-INFN be-NEG-PRES
'Syama is not studying'

(390b) *śyaama paṭhikkuka illa*
Syama study-INFN be-NEG-PRES
'Syama will not study'

(391a) *maḷa peyyuka alla*
rain fall-INFN be-NEG
'It is not raining'

(391b) *maḷa peyyuka illa*
rain fall-INFN be-NEG
'It will not rain'

In coordinate sentences with dummy verb, the negative verb is added to the dummy verb with each clause taking either the marker of conjunction or disjunction.

(392) *diipa paṭhikkukayoo jooli ceyyukayoo ceytilla*
Deepa study-INFN-DISJ work do-INFN-DISJ do-PAST-NEG
'Deepa did not study nor did she work'

(393) *kuñṅū aahaaram kaḷikkukayum uṛaṅṅukayum ceytilla*
baby food eat-INFN-CONJ sleep-INFN-CONJ do-PAST-NEG
'The baby did not sleeping and eating'

Alternately, *illa* can be attached to the verb in clause final position in both the clauses, with each clause taking the conjunctive suffix.

(394) *diipa paṭhikkunnumilla jooli ceyyunnumilla*
Deepa study-PRES-CONJ-NEG work do-PRES-CONJ-NEG
'Deepa is neither studying nor working'

(395) *kuñṅū uṛaṅṅunnukayum alla aahaaram kaḷikkukayum alla*
baby sleep-INFN-CONJ be-NEG-PRES food eat-INFN-CONJ be-NEG-PRES
'The baby is neither sleeping nor eating'

alla can itself function as a coordinating verb, thus deleting the dummy verb, when two clauses with infinitive verb are linked through the conjunctive suffix.

(396) *amma eḷutukayoo vaayikkukayoo alla*
mother write-INFN-DISJ read-INFN-DISJ be-NEG-PRES
'Mother is neither writing nor reading'

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(397) avaḷ varukayum samsaarikkukayum illa
she come-*INFN-CONJ* speak-*INFN-CONJ* be-*NEG-PRES*
'She will not come nor talk'

In sentential negation, *illa* is added directly to the main verb, while for constituent negation, it is added to the particular constituent, resulting in morphological changes in elements and sentence structure itself.

Nominals can be negated by adding *illa* followed by *aatta* (RP) or *aate* (VP).

(398) maḷa illaatta divasaṅṅaḷ
rain be-*NEG-PCPL* days
'Days without rain'

(399) viśramam illaatta jooli
rest be-*NEG-PART* job
'Job without any rest'

(400) deesyam illaate parañṅu
anger be-*NEG-PART* say-*PAST*
'Said without anger'

(401) aahaaram illaate kaliñṅu
food be-*NEG-PART* live-*PAST*
'Lived without food'

Adjectives can be negated by adding the negative verb directly to the nominalized form of the modifier.

(402a) avanū oru nalla pustakam kiṭṭi
he-*DAT* one good book get-*PAST*
'He got a good book'

(402b) avanū kiṭṭiya pustakam nallatū alla
he-*DAT* get-*PAST-PART* book good be-*NEG-PRES*
'The book that he got is not good'

The main verb becomes RP and the adjective is nominalized by neuter gender suffix *-atu*, and *alla* becomes the main verb of the sentence.

This can be contrasted with sentential negation;

(403) avanū oru nalla pustakam kiṭṭiyilla
he-*DAT* one good book get-*PAST-NEG*
'He did not get a good book'

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Another strategy is to attach *illa* to the modifier and shifting the modified noun to the front of this.

(404a) ramaṇikkū dhaaraaḷam paṇam uṇṭū
Ramani-DAT much money be-PRES
'Ramani has lot of money'

(404b) ramaṇikkū paṇam dharaaḷam illa
Ramani-DAT money much be-NEG-PRES
'Ramani has money, but not much'

The adverbials can be negated by adding *illa* directly to them and transforming the sentence into a cleft construction.

(405a) kaarukaḷ veegattil poyi
cars fast go-PAST
'The cars went fast'

(405b) kaarukaḷ veegattil alla pooyatū
cars fast be-NEG-PRES go-PAST-NOMNL
'The cars did not go in a fast manner'

(405c) kaarukaḷ veegattil pooyilla
car-PL fast go-PAST-NEG
'The cars did not go fast' [Sentential negation]

The purposive infinitive takes *illa* in cleft constructions.

(406a) amma appuvinooṭṭu paṭhikkaaṇ paraṇṇu
mother Appu-SOC study-PURP INFN say-PAST
'Mother told Appu to study'

(407b) amma appuvinooṭṭu paṭhikkaaṇalla paraṇṇatū
mother Appu-SOC study-PURP INFN-NEG say-PAST-NOMNL
'To study was not what mother asked Appu'

illa with the main verb in this sentence denotes sentential negation.

(407c) amma appuvinooṭṭu paṭhikkaaṇ paraṇṇilla
mother Appu-SOC study-PURP INFN say-PAST-NEG
'mother did not ask Appu to study'

With aspectual forms, *illa* can be added directly to the verb root before aspectual suffixes, or as the last element after the aspectual suffixes.

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(408a) nii viḷiccaal aval varillaayirunnu
you call-PAST-COND she come-FUT-be-IRREAS
'She would not have come, had you called'

(408b) nii viḷiccaal aval varumaayirunnilla
you call-PAST-COND she come-FUT-IRREAS-NEG
'She would not have come, had you called'

(409a) avan avite unṭaayirunnilla
he there be-PAST-NEG
'He was not there'

(409b) avan avite illaayirunnu
he there be-NEG-PAST
'He was not there'

2.1.2.5 Interrogation

Interrogative suffix *-oo* is added to the verb after all other suffixes to make a sentence into interrogative.

(410) riita kooḷeejil paṭhikkunoo
Rita college-LOC study-PRES-INTR
'Is Rita studying in the college?'

(411) kuṭṭikaḷ skuulil pooyoo
children school go-PAST-INTR
'Did the children go school?'

(412) naale maḷa peyyumoo
tomorrow rain fall-FUT-INTR
'Will it rain tomorrow?'

(413) maḷa peytukoṇṭirikkuka aaṇoo
rain fall-PRES-CONT-INFN be-PRES-INTR
'Is rain continuing to fall?'

To question the different elements in the sentence, *copula verb + interrogative suffix* is added to the questioned element in cleft construction.

(414) kuṭṭikaḷ skuulil aaṇoo pooyatū
children school-LOC be-PRES-INTR go-PRES-NOMNL
'Was it to school that the children went?'

(415) kuṭṭikaḷ aaṇoo skuulil pooyatū
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children be-PRES-INTR school-LOC go-PAST-NOMNL
'Was it the children who went to school?'

The negative verbs *alla* and *illa* take *-ee* to form confirmatory questions.

(416) atũ oru potu vaḷi allee
that one public road be-NEG-PRES-INTR
'Is that not a public road?'

(417) niṅṅaḷ innale allee vannatũ
you-PL yesterday be-NEG-PRES-INTR come-PAST-NOMNL
'Was it not yesterday that you came?'

(418) raajikkũ pustakam illee
Raji-DAT book be-NEG-PRES-INTR
'Does not Raji have a book?'

(419) iviṭe vellam illee
here water be-NEG-PRES-INTR
'Is there not water here?'

The conditional form of the verb (*past stem + aal*) takes the interrogative suffix to form a question, which is different from the above types of question. It is more like a question-word question and at the same time the information actually sought through the question is not fully expressed.

(420) maḷa peytaaloo
rain fall-PAST-COND-INTER
'(What) if it rains?' [What will we do if it rains?]

(421) acchane viḷikkaaṅ saar paraññaaloo
father-ACC call-PURP teacher say-PAST-COND-INTER
'What if the teacher asks to call father?' [What will happen if teacher asks us to call father?]

(422) bas kiṭṭiyillenkiloo
bus get-PAST-NEG-COND-INTER
'(What if we don't get a bus?' [What should be the course of action if we do not get the bus?]

This form of question can be used to make a suggestion or to elicit a response to suggestion when the subject is first person inclusive plural.

(423) namukku sinimaykku pooyaaloo
we-DAT cinema-DAT go-PAST-COND-INTER
'Shall we go for a film?' (What do you say?)

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- (424) namukku saarinootu coodiccaaloo
 we-DAT teacher-SOC ask-PAST-COND-INTER
 ‘Why don’t we ask the teacher?’ (‘What is your opinion?’)

2.1.2.5 Passive verb

The passive form of the verb forms two types of sentences. In the first type, the agent-subject of active sentence takes on the instrumental role and the object of the active sentence becomes the subject.

- (425a) raajaavũ atithikaḷe sviikariccu
 king guests-ACC receive-PAST
 ‘The king received the guests’
- (425b) atithikaḷ raajaaviṇaal sviikarikkappettu
 guests king-INSTR receive-PASS-PAST
 ‘The guests were received by the king’

In the second type, the agent is not specified or is unknown.

- (426) janaṇṇaḷ vañcikkappettu
 people cheat-PASS-PAST
 ‘People were cheated’
- (427) sarvatum naṣippikkappettu
 everything destroy-PASS-PAST
 ‘Everything was destroyed’

2.2 Non-finite verb

Malayalam has four non-finite verb forms; (1) the infinitive form *-uka*, (2) the purposive infinitive *-aan*, (3) the obligative infinitive form; *verb stem + -eenṭa*, (4) the simultaneous infinitive form; *verb stem + -e (e)*. These forms do not vary for tense and cannot normally occur as the only verb in the sentence.

2.2.1 Infinitive form

The *verb root + uka* construction is used as the citation form of the verb in Malayalam. It has been analyzed as a verbal noun by some grammarians. While it exhibits some syntactic features similar to nouns, there is strong morphologic and syntactic evidence to suggest a verbal nature.

The *-uka* forms occupy positions typical to nominals in the sentence structure.

that running end-PAST

‘That running has come to an end’

(434b) *aa ooṭuka avasaaniccu

(435a) ooṭṭam durantattil kalaasiiccu

running tragedy-LOC end-PAST

‘The run ended in tragedy’

(435b) *ooṭuka durantattil kalaasiiccu

That *-uka* forms are used in formal language to denote imperative meaning, also suggests a verbal nature.

(436) ii niṛdeeṣaṅṅaḷ vaayiccu nookkuka
these suggestions read-PCPL look-INFN
‘Read these suggestions’

(437) dayavaayi kyyu paalikkuka
kindness-be-PCPL queue maintain-INFN
‘Please queue up’

2.2.2 Purposive Infinitive

The purposive form of the verb functions as a complement to the main verb.

It denotes; (1) inchoative meaning (2) purposive meaning.

- **Inchoative**

(438) avar paataaṅ tuṭaṅṅi
they sing-PURP begin-PAST
‘They began to sing’

(439) kaaṟṟu viiṣaaṅ aarambhiccu
wind blow-PURP begin-PAST
‘The wind began to blow’

- **Purposive**

(440) jayan videeṣattu pookaan sṛmikkukayaanū
Jayan abroad-LOC go-PURP try-be-PRES
‘Jayan is trying to go abroad’

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(441) avite taamasikkaan enikku taalparyam illaayirunnu
there live-PURP I-DAT interest be-NEG-PAST
'I had no desire to live there'

2.2.3 Obligative Infinitive

The suffix *-eeṅṅa* added to the verb stem produces the obligative infinitive form which conveys the meaning of 'must/need to', etc.

(442) kuṭṭikaḷ ivite vareṅṅataayirunnu
children here come-OBL INF-be-IRLS
The children should have come here.

(443) kollattinu pookeṅṅa aḷukaḷ ivite kaattunilkkuka
Kollam go-OBL INF-NOMNL here wait-INFN
'Those who need to go to Kollam may wait here'

2.2.4 Simultaneous infinitive

The simultaneous infinitive marks the verb whose time frame forms the basis for another verb in the sentence which is finite.

(444) aḷukaḷ nookki nilkke paalam takarṅṅu
people look-stand-SIMUL INFN bridge collapse-PAST
'The bridge collapsed when the people were looking on'

(445) ṅaan avite irikke avar puṛattu pookum
I there sit-SIMUL INFN they outside go-FUT
'They will go outside while I sit there.'

CHAPTER III

Modifiers

3. MODIFIERS

3.1 Adjectives

3.1.1 Types of adjectives.

The adjectives of Malayalam can be divided into five types.

- **Relative participle form of the verb.**

(446) vanna aal
come-PAST-RP person
'The person who came'

(447) parañña kaaryam
say-PAST-RP matter
'The matter which was said'

(448) keelkkunna śabdham
hear-PRES-RP sound
'The sound which is being heard'

- **Noun+ participial form of the copular verbs**

(449) sukhamuḷla kaaryam
comfort-be-RP matter
'A pleasant matter'

(450) kaḷivuḷla kuṭṭi
ability-be-RP child
'The able child'

(451) miṭukkaṇaaya vidyaarṭhi
smart NOMNL-be-RP student
'The smart student'

- **Genitive form of nouns**

(452) raamanre pustakam
Raman-GEN book
'Raman's book'

(453) kuṭṭikaḷuṭe paripaati
children-GEN program
'Children's programme'

(454) avaruṭe aaśa
their-GEN hope
'Their hope'

- **Locative copula.**

(455) talayile puuvu
head-LOC COP flower
'The flower on the head'

(456) valiyile ceti
way-LOC COP plant
'The plant on the way side'

(457) kaiyile paṇam
hand-LOC COP money
'Money in hand'

- **Free adjectives**

(458) paḷaya pustakam
old book
'Old book'

(459) cila aalukaḷ
some people
'Some people'

(460) nalla maṇuṣyaṛ
good people
'Good people'

3.1.1.1 Relative participle form

Relative participle is the most productive adjectivization process in Malayalam. Any verb can be made into a modifier through this process. The past and present tense forms of the verb take the *-a* suffix to form the participle.

ooṭi + -a = ooṭiya ‘Who ran’
ooṭunnu + -a = ooṭunna ‘Who is running’

The verb in the future tense, when placed before a noun functions as a modifier without addition of any suffix.

(461) ooṭum kutira
run-FUT horse
‘Running horse’

(462) varum kaalam
come-FUT time
‘Coming times’

The future relative participle usually denotes habitual meaning.

(463) paṛakkum kutira
fly-FUT horse
‘The flying horse’

(464) kuraykkum paṭṭi
bark-FUT dog
‘Barking dog’

Negative and aspectual forms can be made into participle forms.

(465) ooṭaatta kuṭṭi
run-NEG-RP child
‘Child who does not run’

(466) paṛayeṇṭaatta kaaryam
say-NEG-OBL-RP matter
‘Matter which need not be said’

(467) aṛiyaatta rahasyam
know-NEG-RP secret
‘The unknown secret’

(468) ooṭikkoṇṭirikkunna vaahaṇam

run-ITER- be-PRES-RP vehicle
'The vehicle that is running'

(469) paraññukonṭirunna kaaryam
say-ITER- be-PAST-RP matter
'The matter which was being discussed'

By adding gender suffixes to relative participles, derived nouns are formed.

(470) vannavaṅ
come-PAST-RP-MASC
'He who came'

(471) varaattavaḷ
come-NEG-PAST-RP-FEM
'She who did not come'

(472) eṭuttatū
take-PAST-NOML
'That which was taken'

(473) koṭukkunnavar
give-PRES-RP-PL
'Those who will give'

3.1.1.2 Noun/ adverb/ purposive infinitive + participle form of copula verbs

The relative participial form of the copular verb *uṅṭū* forms attributive adjectives with nouns, adverbs and the purposive infinitive form of the verb.

• Nouns

(474) alivuḷḷa strii
kindness-be-RP woman
'Kind woman'

(475) niṛamuḷḷa svapṇam
colour-be-RP dream
'Colourful dream'

(476) paṇamuḷḷa maṇuṣyaṅ
Money-be-RP man
'Rich man'

This construction is derived from sentences with either a dative or locative subject.

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- (477) striikkũ alivũ unṭũ → alivuḷḷa strii ‘kind woman’
 woman-DAT kindness be-PRES
- (478) svapṇattinũ niṛam unṭũ → niṛamuḷḷa svapṇam ‘colourful dream’
 dream-DAT colour be-PRES
- (479) raatriyil nilaavũ unṭũ → nilaavuḷḷa raatri ‘Moonlit night’
 Night-LOC moonlight be-PRES

• **Adverbs**

- (480) neereyulla vaḷi
 straight-be-RP path
 ‘The straight path’
- (481) tuṭareyulla aakṛamaṇam
 continuous-be-RP attack
 ‘Continuous attack’
- (482) uṛakkeyulla ciri
 loud-be-RP laughter
 ‘Loud laughter’

• **Purposive Infinitive**

- (483) pookaanuḷḷa tiṭukkam
 go- PURP INF-be-RP haste
 ‘Haste to go’
- (484) ariyikkaanuḷḷa niṛdeeṣam
 inform-PURP INF-be-RP instruction
 ‘Instruction to inform’
- (485) keeḷkkaanuḷḷa taalparyam
 hear-PURP INF-be-RP interest
 ‘Interest to hear’

The participle form of the copular verb *aak-* also functions as modifier with equational meaning.

- (486) taṭiyānaaya maṇuṣyan
 fat-be-RP man
 ‘The fat man’

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(487) kruuranaaya raajaavu
cruel-be-RP king
'The cruel king'

(488) nallavanaaya sneehitan
good man-be-RP friend
'The good friend'

3.1.1.3 Genitive form of nouns

The genitive form of a noun links it semantically to another noun and makes it the modifier of the second noun. The genitive construction involves a wide variety of underlying semantic relations.

- **Possessive meaning**

(489) raaginiyute viitũ
Ragini-GEN house
'Ragini's house'

(490) avalute pustakam
she-GEN book
'Her book'

(491) ñaṅṅalute paṇam
we-GEN money
'Our money'

- **Genitive meaning**

(492) aaṣaanre kavita
Asan-GEN poetry
'Asan's poetry'

(493) ravivarṃmayute citram
Ravivarma-GEN picture
'Ravi Varma's picture'

(494) keeraḷattinre samskaaram
Kerala-GEN culture
'kerala's culture'

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- **Relational meaning**

- (495) raviyuṭe acchan
Ravi-GEN father
'Ravi's father'
- (496) enre adhyaapakan
I-GEN teacher
'My teacher'
- (497) siitayute makaḷ
Sita-GEN daughter
'Sita's daughter'

- **Agentive meaning**

- (498) enre varavũ [<ñaan vannu 'I came']
I-GEN coming
'My coming'
- (499) enre paṭhanam [< ñaan paṭhikkunnu 'I am studying']
I-GEN study
'My studies'
- (500) avaḷute prasmgam [< avaḷ prasamgiccu 'She made a speech']
she-GEN speech
'Her speech'

- **Point of reference**

- (501) vanmatilinre munnil
great wall-GEN front-LOC
'In front of the great wall'
- (502) enre aṭuttũ
I-GEN near
'Near me'
- (503) avaḷute curṛum
she-GEN around
'Around her'

- **Part-whole/ relational meaning**

- (504) valiyyute kaalbhaagam
path-GEN quarter part
'Quarter of the path'

(505) atinre pakuti
it-GEN half
'Half of that'

(506) talayute mukaḷil
head-GEN above-LOC
'On the head'

- **Identificatory meaning**

(507) bhaktiyute paata
devotion-GEN path
'The path of devotion'

(508) sahakaraṇattinre veedi
cooperation-GEN platform
'The platform of cooperation'

(509) yuddhattinre oorṃa
war-GEN memory
'The memory of war'

- **Cause- effect relationship**

(510) anugrahattinre śakti
blessing-GEN power
'The power of the blessing'

(511) vijayattinre lahari
victory-GEN inebriation
'Inebriation caused by the victory'

(512) saamiipyattinre aaśvaasam
nearness-GEN consolation
'The consolation of nearness'

- **Qualitative meaning**

(513) kaarṇinre śakti
wind-GEN power
'The power of the wind'

(514) maṇṇinre maṇam
earth-GEN smell
'The smell of earth'

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(515) avaluṭe sneeham
she-GEN love
'Her love'

3.1.1.4 Locative Copula

Locative copula forms which are derived by adding the suffix *-e* to the locative nouns, are similar to the adjectival forms derived from the participial form of *uṇṭū*.

[See 1.1.7.8]

3.1.1.5 Free adjectives

3.1.1.5.1 Characteristics of free adjectives

Most of the free adjectives were originally participial forms which later lost the participial nature and developed into free forms. Free adjectives demonstrate the following features:

- Free adjectives precede the noun. Only other modifiers can occupy the slot between the modifier and the noun.
- Cannot be converted into corresponding verbs (whereas verbal participles can be).

(516) vanna kuṭṭi → kuṭṭi vanṇu

(517) kaṇṭa kaaḷcca → kaaḷcca kaṇṭu

(518) nalla kuṭṭi → kuṭṭi-----?

(519) iḷaya kuṭṭi → kuṭṭi-----?

- Free adjectives semantically modify the noun that follows them.

(520) paḷaya pustakam 'Old book'

(521) iḷaya kuṭṭi 'Younger child'

(522) nalla paattū 'Good song'

- Free adjectives distinguish the noun from the members of the same set.

(523) cila kuṭṭikaḷ 'Some children'

(524) pala aaḷukaḷ 'Many people'

(525) kuṇṇe kuṭṭikaḷ 'Some children'

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- Free adjectives become derived nouns when gender suffixes are added.

(526) cila + atũ = cilatu ‘Some’

(527) pala + r̥ = palar̥ ‘many people’

(528) nalla + atũ = nallatũ ‘The good one’

3.1.1.5.2 Classification of free adjectives

Free adjectives can be classified into the following categories.

1. Adjectival bases
2. Quantitatives
3. Adjectival modifiers
4. Intensifiers
5. Enumeratives.
6. Determiners.

3.1.1.5.2.1 Adjectival bases

Adjectival bases become derived nouns on addition of nominal suffixes. They can function as modifiers without any change of form. They are derived from verbal participles, but either because the basic verb has gone out of use or because it has undergone morphologic changes, these words have ceased to be participial forms. Unlike true participial forms, they cannot be recast into the corresponding verbs. They are limited in number. They join with the neuter gender suffix and become nominals to function in the attributive position.

(529a) ñaan̄ oru putiya pustakam vaan̄iccu
 I one new book buy-PAST
 ‘I bought a new book’

(529b) ñaan̄ vaan̄icca pustakam putiyatũ aan̄ũ
 I buy-PAST-RP book new-NMNL be-PRES
 ‘The book that I bought is new’

(530a) yeeśudaas oru nalla paaṭṭu paaṭi
 Yesudas one good song sing-PAST
 ‘Yesudas sang a nice song’

(530b) yeeśudaas paaṭiya paaṭṭũ nallatũ aan̄ũ
 Yesudas sing-PAST-RP song good-NMNL be-PRES
 ‘The song that Yesudas sang is nice’

Adjectival bases are limited in number.

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putiya(new) , paḷaya(old) , kuṛiya(short) , neṭiya(long) , koṭiya, ceṛiya(small) , valiya(big) , neeriya(thin) , iḷaya(young) , muutta(old) , nalla(good), ciitta(bad) , urra(close).

3.1.1.5.2.2 Quantifiers

Quantifiers are free forms but unlike the adjectival bases, they do not take gender suffixes to become derived nouns. They function as pre modifier, post modifier and also as adverbial modifier.

- **Pre modifier**

- (531) kuṛee divasam ‘Some days’
(532) ittiri neeram ‘A little time’
(533) ottiri kaaryam ‘A lot of matters’

- **Post modifier**

- (534) divasaṅṅaḷ kuṛee kaḷiṅṅu ‘Some days passed’
(535) neeram ittiri baakki uṅṅu ‘A little time is left’
(536) vaṛsaṅṅaḷ eere kaṭannupooyi ‘Many years have passed’

- **Adverbial modifier**

- (537) ittiri pinnil ninnu ‘Stood a little behind’
(538) eere munnil etti ‘Reached much in front’
(539) vaḷare veegattil caliccu ‘Moved very quickly’

They function as adverbs also.

- (540) ittiri adhvaanikkaṅam ‘must labor a bit’
(541) svalppam aalociccu ‘Thought a little’
(542) kuṛaccu śaantam aayi ‘Became a little peaceful’

The following are the commonly used quantifiers of Malayalam.

ittiri , alpam , svalpam , alpasvalpam , irru , oṭṭu , kuṛaccu , ottiri , eere , kuṛacceere , orupaaṭṭu , mikkavaarum , vaḷare , vaḷareyeere , oṭṭumukkaal , kuṛe , eetaaṅṅu , eekadeesam , tellu , tiire, niravadhi, anavadhi, eetaanum.

3.1.1.5.2.3 Adjectival modifiers

They are basically quantifiers that modify other adjectives.

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- (543) vaḷare valiya muṛi ‘very big room’
 (544) tiire ceṛiya paatṛam ‘very small vessel’
 (545) eeṛe valiya ruupam ‘very big figure’
 (546) tellu taṭicca manuṣyan ‘a somewhat fat man’

3.1.1.5.2.4 Intensifiers

These adjectives are used to intensify the meaning of nouns.

- (547) veṛum samśayam ‘pure doubt’
 (548) kaṭum veenaḷ ‘strong summer’
 (549) koṭum śaityam ‘intense winter’
 (550) mahaa maṇṭattaram ‘great foolishness’
 (551) parama maṇṭan ‘great fool’
 (552) śuddha temmaṭi ‘pure scoundrel’
 (553) taṇi kiṛukkū ‘typical madness’

3.1.1.5.2.5 Enumeratives

- (554) śankaraṇ **enna** vedaanti ‘Sanakra the philosopher’
 (555) januvāri, februvāri, maārca **ennii** maasaṅgaḷ ‘The months of January, February and March’
 (556) kaamam, kṛoodham **tuṭaṅṅiya** vikaaraṅgaḷ ‘The emotions of lust and rage’
 (557) samskṛitam paali praakṛitam **mutalaaya** bhaaṣakaḷ ‘Languages such as Sanskrit, Pali and Prakrit.’

(558) jyootiṣam taṛkkam niruktam **ityaadi** viṣayaṅgaḷ ‘Subjects such as astrology, logic and etymology...’

Enumeratives form derived nouns when gender suffixes are added. (Except *ityaadi*, a purely Sanskrit loan.)

- enna + tū → ennatū ‘that which’
 tuṭaṅṅiya + ar → tuṭaṅṅiyavar ‘people such as’
 mutalaaya + ar → mutalaayavar ‘people such as’

3.1.1.5.2.6 Determiners

Determiners distinguish a noun from the members of a group. They can be classified into:

1. Pure determiners. 2. Indefinitives. 3. Cardinals. 4. Ordinals. 5. Positional determiners. 6. Demonstratives. 7. Distributives. 8. Qualitatives.

- **Pure determiners**

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- (559) cila kuṭṭikaḷ ‘some children’
- (560) pala tarakkaar ‘people of different types’
- (561) marre divasam ‘the other day’
- (562) marru aalkkaar ‘other people’
- (563) valla maṅṅanum ‘some idiot’
- (564) ellaa divasavum ‘all days’
- (565) piṛree aalcca ‘the next week’
- (566) mikka neeravum ‘most of the time’
- (567) vee e nagaraṅṅa ‘other towns’

- **Indefinitives**

Indefinitives are derived from interrogative bases by the addition of the suffix *-oo*.

- (568) etoo divasam ‘some (unknown) day’
- (569) entoo kaaryam ‘some (unknown) matter’

- **Cardinals**

Counting numbers other than *onnu* ‘one’ function as adjectives.

- (570) raṅṅu neeram ‘two times’
- (571) muunnu divasam ‘three days’
- (572) nuuru varṣaṅṅaḷ ‘hundred years’
- (573) aayiratti onnu raavukaḷ ‘thousand and one nights’

[The adjectival form for one is the base *oru*.

- (574) oru divasam ‘one day’
- (575) oru neeram ‘one time’]

- **Ordinals**

Ordinals are derived by adding the suffix *-aam* or *-aam + -attu - + -e* to the cardinals.

- (576) onnaam nila / onnaamate nila ‘first floor’
- (577) muunnaam / muunnaamate varṣam ‘third year’

- **Sequentials**

Sequentials are derived from the adverbs by adding the suffix *-e*.

Adverb

Adjective

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aadyam ‘first’	aadyatte ‘first one’
avasaanam ‘last’	avasaanatte ‘last one’
otukkam ‘finally’	otukkatte ‘final one’
pinnil ‘behind’	pinnile ‘the one behind’
ullil ‘inside’	ullile ‘the one inside’

- **Demonstratives**

- (578) aa vaḷi ‘that path’
(579) ii viiṭṭu ‘this house’
(580) itee divasam ‘the same day’
(581) atee samayam ‘the same time’
(582) annee divasam ‘that day’
(583) innee divasam ‘this day’

- **Distributives**

- (584) ooro manikkurum ‘each hour’
(585) oorooro kaaryavum ‘each matter’
(586) atatu sthaanam ‘position for each’

- **Qualitatives**

Qualitative adjectives are formed by two processes.

- (1) By adding the suffix *-an* to some verbs.

- (587) uruḷan paara ‘round stone’
(588) niḷan uṭuppū ‘long shirt’
(589) tuṭaran nooval ‘serial novel’

- (2) Many Sanskrit words nativized through the addition of the *-am* suffix, drop the suffix to become adjective.

- (590) prasiddham → prasiddha ‘famous’
(591) keṇḍram → keendra ‘central’
(592) praayoogikam → praayoogika ‘practical’
(593) trikooṇam → trikooṇa ‘triangular’

Some derived nouns function as adjectives without any change of form.

- (594) taṭiyaṇ ceṟukkan ‘big boy’

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(595) miṭukki kutṭi ‘smart girl’

Colour terms are also basically qualitative adjectives.

(596) niila niṛam ‘blue colour’

(597) mañña uṭuppū ‘yellow shirt’

(598) pacca veḷiccam ‘green light’

(599) cuvappu puu ‘red flower’

3.1.2 Coordination of adjectives

Adjectives being always bound to the nouns they modify, do not accept the markers of conjunction and disjunction directly. The marker of coordination is usually will be on the modified noun. This means that when two modifiers are to be coordinated with the same noun, the noun, with each modifier has to be repeated. The modifiers can be coordinated only when they are nominalized and separated into an independent phrase or clause by using the RP of the copula verb *aak*, to denote qualitative meaning.

(560) aviṭe **valiya** viiṭukaḷum **ceṛiya** viiṭukaḷum uṇṭū ‘There are big houses and small houses there.’

(561) aviṭe **valutum ceṛtum aaya viiṭukaḷ** uṇṭū ‘There are houses which are big and small there.’

(562) ñaan laibrariyil ninnu **putiya** pustakaṇṇaḷ eṭukkum allenkil **paḷaya** pustakaṇṇaḷ eṭukkum ‘I will take new books or old books from the library.’

(563) ñaan laibrariyil ninnu **putiya pustakaṇṇaḷoo paḷaya pustakaṇṇaḷoo** eṭukkum ‘I will take new books or old books from the library.’

(564) ñaan laibrariyil ninnu **putiyatoo paḷayatoo aaya pustakaṇṇaḷ** eṭukkum ‘I will take from the library both old and new books.’

Genitive forms however take the markers of coordination directly, and can be attached serially to the same noun.

(565) enṛeyoo ninṛeyoo pustakam ‘Mine or your book’

(566) avanṛeyum avaluṭeyum viiṭu ‘His and her house’

(567) ñaṇṇaḷuṭeeyum niṇṇaḷuṭeeyum tiirumaanam ‘Our and your decision’

3.2 ADVERBS

3.2.1 Characteristics of adverbs

Adverbs are comparatively independent forms which can occur independently. Adjectives are not free in this respect.

(568a) ayaaal eṅṅane pooyi? ‘how did he go?’

(568b) melle ‘slowly’

Adjectives permit only another modifier between themselves and the noun modified by them. Adverbs, on the other hand, take the existential verb *aak* to form cleft sentences.

(569) melle aaṅu pooyatũ ‘It was slowly that (he/she) went’

(570) taale aaṅu irunnatũ ‘It was on the ground that (he/she) sat’

Unlike adjectives, the adverbs take suffixes of conjunction and disjunction.

(571) miiteeyum kiileeyum ‘on top and below’

(572) munniloo pinniloo ‘in front or behind’

3.2.2 Classification of adverbs

Adverbs can be classified into the following categories.

1 Manner adverbs 2 Locative adverbs 3 Temporal adverbs 4 Sequential adverbs
5 Connective adverbs 6 Comparative adverbs 7 Repetitive adverbs 8 Quantitative
adverbs 9 Directional adverbs 10.Indefinitive adverbs 11 Emphatic adverbs 12
Inclusive adverbs 13 Degree adverbs 14 Progressive adverbs 15. Independent forms.

3.2.2.1 Manner Adverbs

The adverbs of manner can be free forms or those derived from the verb through various morphological processes. The free forms include single word forms and reduplicative forms. Single word forms are limited in number.

- **Single word forms**

melle (slowly), patukke(slowly) , peṭṭennũ (suddenly), poṭunnane(all of a sudden).

- **Reduplicative forms**

Reduplicative adverbs are commonly used in everyday language.

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turuturaa ‘descriptive of actions happening or repeated in quick succession’
paḷapaḷaa ‘descriptive of shine’
miṇumiṇaa ‘glittering’
veḷuveḷe ‘shining whiteness’

Morphological processes of adverbial formation.

- Verbal participle + postposition *koṇṭū*

(573) karaṇṇukoṇṭu paraṇṇu ‘said while crying’
(574) vaayiccukoṇṭu naṭannu ‘read while walking’
(575) nookkikoṇṭū irunnu ‘sat while looking’

- Noun + suffix *-ooṭe*

(576) dukhaattooṭe paraṇṇu ‘said sadly’
(577) kaṇṇiirooṭe apeekṣiccu ‘requested with tears’
(578) śaktiyooṭe kulukki ‘shook with force’

- Noun + locative suffix *-il*

(579) bhamgiyil aṭukki ‘arranged beautifully’
(580) iinaṭṭil paati ‘sang melodiously’
(581) veegattil ooṭi ‘ran fast’

- Noun + past participle form of *aak*

(582) bhamgiyaayi paati ‘sang beautifully’
(583) sukhmaayi uṛaṇṇi ‘slept well’
(584) santooṣamaayi tiriccupooyi ‘went back happily’

- Noun + *aayum/aayiṭṭum*

(585) niścayamaayum ‘surely’
(586) tiirccayaayum ‘definitely’
(587) uṛappaayum ‘certainly’

3.2.2.2 Locative Adverbs

Locative adverbs can be free forms, derived forms or discontinuous forms.

- **Free forms**

miite ‘above’

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kiile 'below'
purake 'behind'
munpe 'in front'
taale 'below'
aṭuttū 'near'
duure 'far'
kuuṭe 'with'
oppam 'with'

- **Derived forms** (Noun + locative suffix constructions)

muṛiyil 'in the room'
valiyil 'on the way'
delhiyil 'in Delhi'
aṛṛattū 'at the tip'
neṅcattū 'on the chest'
puṛattū 'outside'

- **Discontinuous forms**

(588) viiṭu mutal skuul̥ vare 'From house to school'
(589) kaṇyaakumaari mutal kaaśmiir̥ vare 'From kanyakumari to kashmir'
(590) tala tottu paadam vare 'From head to foot'

3.2.2.3 Temporal Adverbs

They are free forms and are comparatively more in number.

orikkal 'once'
annū 'that day'
innū 'this day'
innale 'yesterday'
naale 'tomorrow'
miniññaannū 'day before yesterday'
maṛṛannaal̥ 'day after tomorrow'
paṇṭū 'long back'
palappoḷum 'many times'
ennum 'all days'
ennenum 'ever'
talkṣaṇam 'right then'
talkkaalam 'for the time being'
uṭaṇ 'immediately'
uṭaṇaṭi 'immediately'

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The discontinuous locative adverbs function as temporal adverbs also.

(591) annu tottũ innu vare ‘From that day to today’

(592) pattu maṇi mutal aṅcu maṇi vare ‘From ten o’clock to five o’ clock’

3.2.2.4 Sequential Adverbs

- **Free forms**

aadyam ‘First’

pinniiṭũ ‘After’

tutaṛnnũ ‘In continuation’

oṭukkam ‘Finally’

avasaṅgam ‘Finally’

iṭaykkũ ‘In between’

- **Noun + -aam + -atu**

onnaamatũ ‘first’

raṅṅaamatũ ‘second’

muunnaamatũ ‘third’

3.2.2.5 Sentential Adverbs

Sentential adverbs are used to semantically connect a sentence with other sentences in the text.

atiṅaal ‘therefore’

atukoṅṅũ ‘because’

eṅkil ‘if’

ennaalum ‘even though’

eṅkilum ‘even if’

kuuṭaate ‘also’

maatṛamalla ‘not only’

maṛiccũ ‘on the contrary’

pinne ‘then’

enniṭṭũ ‘after that’

enniṭṭum ‘even then’

ennaal ‘but’

aayatiṅaal ‘therefore’

3.2.2.6 Comparative Adverbs

- (593) **enne poole** miṭukkaṅ aaṅṅ enre makan
I-ACC comp smart person be I-GEN son
'My son is smart like me'
(594) **mala peyyum poole vellam tericcu**
rain fall-FUT COMP water spill-PAST
'The water spilled like in a rain'

3.2.2.7 Repetitive Adverbs

- (595) **avaḷ viiṅṭum** nookkunnu
she again look-PRES
'she is looking again'
(596) **ṅṅaan iniyum** varum
I again come-FUT
'I will come again'
(597) **ayaal pinneeyum** coodiccu
he again ask-PAST
'he asked again'

3.2.2.8 Interactive Adverbs

- (598) **avaṅ tammil** eerṅumutṭi 'They fought each other'
(599) **ikkaaryam niṅṅaḷ tammil** caṅca ceyyuu 'Discuss this matter between yourselves'
(600) **avaṅ parsparam** nookki 'They looked at each other'
(601) **mantrimaṅ anyoonyam** vimarsikkaan tuṅṅaṅṅi 'The ministers began to criticize each other'

3.2.2.9 Directional Adverbs

- **Free forms**

neere 'straight'
kuṅṅuke 'opposite'
etire 'opposite'
cuṅṅum 'around'

- **Noun /adverb/particle + suffix constructions**

muṅṅiyileekkū 'to the room'
mukaḷileekkū 'upwards'
viṅṅiloottū 'to the house'

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itattattoottũ 'to the left'
natukkooottũ 'to the centre'
aṅṅooottũ 'to that place'
iṅṅooottũ 'to this place'

3.2.2.10 Quantitative Adverbs

aake 'all'
aakamaanam 'totally'
tiirttum 'totally'
appaate 'totally'
aakappaate 'totally'
tikaccum 'completely'
aṅṅeeyarṛam 'to the maximum extent'
oṭṭum 'not even a bit'
tiire 'not even a little'
tellum 'not even a little'
alpam 'a little'
ittiri 'a little'
ottiri 'a lot'
orupaatu 'much'
eetaañũ 'somewhat'
oṭṭũ 'a bit'
oṭṭokke 'a little'
eerekkuree 'mostly'
eekadeeśam 'somewhat'
kuree 'some'
kureeyokke 'some'
oṭṭumukkalum 'nearly one third'
kuuṭṭalum 'mostly'

Quantitative adverbs can be of the following types:

- **Denoting large quantity**

(602) ayaalute svattil **kuuṭṭalum** ayaal tanne naṣṭappettutti 'Of his assets, most were lost by himself'

(603) tanre pustakaṅṅaḷ **eereyumu** addeeham ceṛuppattil eḷutiyatũ aaṅũ 'Most of his books he wrote during his younger age'

(604) rajaniyuṭe samapṛaayakkaar **mikkavaarumu** vivaahitaraayirunnu 'Most of Rajani's age-mates had got married'

(eeriya paṅkum, simha bhaagavum,....)

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- **Denoting a small quantity**

- (605) keekkū **ittiri** baakkiyuṅṅū ‘A little of the cake is left’
 (606) enikkū **kuraccū** paṇam aavaśyamunṅṅū ‘I need a little money’
 (607) **śakalam** deesyam kuḷappam illa ‘A little anger will not be harmful’
 (608) simanṅṅil **alppam** upayoogiccukaliṅṅū ‘A little of the cement has already been used’
 (alppam, svalppam, leesam, oṭṭū,)

- **Denoting ‘not much’**

- (609) kaccavaṭṭil harikkū paṇam **orupaṭṭonnum** naṣṭappēṭṭilla ‘In the business Hari did not loose a great deal of money’
 (610) avaḷ **orupaṭṭonnum** paṭhicciṭṭilla ‘She has not studied a lot’
 (611) putiya vaagdaanaṅṅaḷil jaṅṅaṅṅalkkū **eeṛeyonnum** viśvaasamilla ‘The people do not have a great deal of belief in the new promises.’

- **Denoting ‘all’ or ‘the whole’**

- (612) svattū **muluvan** ayaalkkū naṣṭamaayi ‘He lost all his wealth’
 (613) peeppar **puuṅṅamaayum** pṛessil ettiyirunnu ‘The whole of the paper had reached the press’

- **Denoting ‘none’**

- (614) baṅṅkil paṇam **oṭṭum** baakkiyilla ‘There is no money left in the bank’
 (615) kaṭayil ari **alpavum** illaayirunnu ‘There was not any rice in the shop’
 (616) putiya pustakaṅṅaḷ **onnum** baakkiyilla ‘None of the new books are left’
 (617) enikkū viśappu **tiire** illa ‘I have no hunger’

3.2.2.11 Indefinitive Adverbs

Indefinitive adverbs are formed by adding the disjunctive clitic –oo to interrogative pronouns.

- (618) **entīnoo** ‘for some unknown matter’
 (619) **ennoo** ‘on some unknown date’
 (620) **eetoo** ‘unknown’
 (621) **eppooḷoo** ‘at some unknown time’
 (622) **eṅṅaneyoo** ‘by some unknown way’

3.2.2.12 Emphatic Adverbs

- (623) **ennee pooyi** ‘went long back’

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- (624) innalee pooyi ‘went yesterday itself’
 (625) annee vannu ‘came that day itself’
 (626) paṇṭee tannu ‘gave long back’
 (627) eppooḷee pooyi ‘left so far back’

3.2. 2.13 Inclusive Adverbs

Inclusives adverbs are derived by adding the conjunctive clitic *-um* to interrogative pronouns.

- (632) eviṭeyum pooyilla ‘did not go anywhere’
 (633) entum neeriṭum ‘will face anything’
 (eetum, engum..)

3.2.2.14 Degree Adverbs

- (634) vaḷare munn̄il etti ‘Reached much in front’
 (635) tiire mukaḷil kayaraṛutū ‘Dont climb too high’
 (636) eere pinn̄il ninnaal mati ‘(You) need to stand only far behind’

3.2.2.15 Progressive Adverbs

- (637) vaḷarum tooṛum praśṇaṇṇaḷ uṇṭaakki ‘created problems as (he) grew’
 (638) divasaṇṇaḷ kaḷiyum tooṛum praśṇam kuṭṭunnu ‘The problem increases as days go by’

3.2.2.16 Free forms

These are mostly Sanskrit loanwords.

- (639) samgatikaḷ saṛkkaṛ **sagauravam** parigaṇikkuka aanū ‘The government is considering the matter in all seriousness’
 (640) ii leekhaṇam ellaa vidyaarṭhikaḷum **saśṛaddham** paṭhikkaṇam ‘All students must study this article with utmost care’
 (641) sṭhitigatiḷ **sasuukṣmam** vilayiruttappetṭu ‘the situation was assessed very carefully’

3.2.3 Reduplication of adverbs

1.

- (642) kuṭṭikaḷe mummuunnaayi tarm tiriccu ‘Separated the children into threes’
 (643) appu citraṇṇaḷ onnonnaayi varaccu tiiṛṭtu ‘Appu finished the pictures drawing one by one’
 (644) avar nannaalaayi piriṇṇu ‘They divided into groups of four’

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- (645) pustakaṅṅaḷ ataatu sthaaṅattu vekkaṅam ‘Each book must be placed in its place’
 (646) niṅṅaḷ orṅaykkorṅaykku paatiyaal mati ‘Each one should sing separately’
 (647) eeteetu paatṭukalaanū ooroorttarum paatiyatū ‘Which song each of you sang?’
 (648) ellaa jooliyum annannu tiirṅkaṅam ‘Each task must be finished the same day’
 (649) avar purakeppurake nirannu ‘They lined up one behind the other’
 (650) kuttikaḷ aṭuttatuttu ninnu ‘Children stood close to each other’
 (651) pustakaṅṅaḷ taaḷettaale aṭukkaṅam ‘Books must be arranged one beneath the other’

2.

paḷapaḷaa
 karukaṅaa
 veḷuveḷe
 turuture
 turuturaa
 paṭapaṭaa
 maṭamaṭaa
 caṭapaṭaa
 kuṭukuṭe
 murumure
 cuḷucuḷe
 minumine
 paraparaa
 tuṭutuṭe
 pirupiraa
 kuṅkure

4.

- (652) vannuvannū avan pustakam tuṅakkaṅee illa
 (653) paraṅṅu paraṅṅu jayanū eṅtum paṅyaam ennaayi
 (654) kaṅṅukaṅṅu matiyaayi
 (655) oorttoorttu viṅamikkaṅam ennilla (All these repuplicative forms denote repetition of an action and culmination in an undesirable state of affairs)

3.2.4 Coordination of Adverbs

Unlike the adjectives, the adverbs take the markers of coordination directly.

- (656) kaar veegattiloo patukkeyoo pookaṅṅe ‘Let the car go fast or slowly’
 (657) aalukaḷ munnileekum pinnileekum taḷḷum ‘People will push to the front and to the back’

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(658) avar rahasyamaayum tuṭareeyum bandhappēṭṭirunnu ‘They contacted each other secretly and continuously’

3.3 Postpositions

3.3.1

Postpositions are verbal participles that have lost the link to the verb from which they are derived or grammaticalized forms. They follow nouns and serve to extend or modify the meaning of the case or semantically link the noun to other nouns or nominal groups. Except some postpositions which follow all cases, the postpositions are case specific.

3.3.2 Postpositions that follow all cases

- *okke* [Inclusive and additive meaning]

(659) kuṭṭikaḷum mutirṇnavarum okke sinima kaṇṇaan pooyi
children-CONJ adults-CONJ all film see-INFN go-PAST
‘Children and adults all have gone to see the film’

(660) itokke aṭukki veccukuṭṭee?
these-all arrange-PAST PCPL keep-NEG INTER
‘Cant you put these in order?’

(661) aarṅkokke caaya veṇam?
who-all tea need
‘Who all need tea?’

(662) avaṇootokke samsaarikkaruṭṭi
he-SOC-all speak-NEG IMP
‘Don’t speak to the likes of him’

(663) muṇṇiyilokke poṭiyaṇu
room-all dust-be
‘The whole room is dusty’

- *kuṭṭe/kuṭṭi* [Additive meaning]

(664) accanamamaar kuṭṭe ayaale kaiveṭṭiṇṇu
father-mother-PL even he-ACC abandon-PAST
‘Even his parents have cast him away’

(665) mahaasamaranṅale kuṭṭe addeeham nissaaramaayi kaṇṇunnu
great-struggle-PL ACC even he(HONR) unimportant-BE PART see-PRES
‘He views even great struggles as unimportant’

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(666) boomb sphootanattoṭu kuuṭi pṛśnam viiṇṭum tuṭaṇṇi
bomb explosion with problem again start-PAST
'With the bomb explosion, the problem started again'

- *tanne* [Emphatic meaning]

(667) aṭayanettanne viiṇṭum teraññeṭuttu
aṭayan-ACC-EMPH again select-take-PAST
'Aṭayan himself has been elected again'

(668) avaḷtanne pooliisil vivaram aṛiyiccu
she-EMPH police-LOC matter inform-PAST
'She herself informed the police'

(669) avanootu tanne kaaryam coodikkaam
he-SOC EMPH matter ask-PERM
'We can ask about the matter to him himself'

(670) ii pṛstaavaṇa maṇṭrikkku tanne talaveedana aakum
this statement minister-DAT EMPH headache be-FUT
'This statement will become a headache to the Minister himself'

- *maatṛam* [Exclusive meaning]

(671) adhyaapakar maṭṛam vicaariccaal ṛisaḷṭṭu meccappeṭilla
teacher-PL only try-PAST-COND result improve-NEG-FUT
'The result won't improve if teachers alone try'

(672) oru kuṭṭiye maṭṛam kḷaassil kayaṛaattatū śariyaayilla
one student-ACC only class-LOC enter-NEG-PART correct-BE NEG PAST
'Not allowing one student alone to enter the class was not proper.'

(673) avagaṇaṇa ii nagarattoṭu maṭṛam aaṇṅ
apathy this city -SOC alone BE-PRES
'Apathy is to this city only'

(674) keeraḷattil maṭṛam maḷa peytu
kerala-LOC alone rain fall-PAST
'It rained in Kerala alone'

- *poolum* [Specific emphatic meaning]

(675) pṛśnam tuṭaṇṇiyavar poolum ippool onnum paṛayunnilla
problem start-PAST-RP even now nothing say-PRES-NEG
'Even those who started the problem are not saying anything now'

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(676) keeralatteppolum ii samsthaanaṅṅaḷ pintaḷḷi
Kerala-ACC-even this states push back-PAST
'These states have outpaced even Kerala'

(678) vyaakaraṇam paṭhiccavaṛkku poolum ii niyamam maṇassilaakunnilla
grammar study-PAST-RP even this rule understand-be-NEG
'Even those who studied grammar do not understand this rule'

(679) acchaṇootupoolum aaloocikkaate avaḷ tiirumaanam eṭuttu
father-SOC-even consult-NEG-PART she decision take-PAST
'She took a decision without consulting even her father'

- *oppam* [Comitative meaning]

(680) adhyaapakanoppam kuṭṭikaḷum pooyi
teacher-with students-CONJ go-PAST
'With the teacher the students also left'

(681) ammaykoppam appu tiriccu pooyi
mother-with appu return go-PAST
'Appu went back with mother'

(682) itootoppam maṛṛu samara maargaṅṅaḷum aarambhikkum
this-SOC-with other strike methods-PL-CONJ begin-FUT
'With this other means of strike will begin'

[Note (1) The sociative and dative cases and the genitive form do not show any difference in meaning when used with this postposition. E.g. *avaḷkoppam/avaḷootoppam/avaḷuṭeyoppam* 'With her', *atinoppam/atinootoppam/atinṛeyoppam* 'With it'.
(2) This postposition does not follow accusative, instrumental and locative case forms.]

- *aayi* [Benefactive meaning, aim/goal]

(683) ayaal tanṛe makalkkaayi veccataaṅṅu ii viiṭṭu
he his-REFL-ACC daughter-be-PCPL make-PART-be-PRES this house
'This house was built by him for his daughter'

(684) oru kuṭṭikkaayi pariikṣa naṭattiyat ũ śariyaayilla
one child-DAT-PCPL exam conduct-PAST-NOMNL correct-be-PAST-NEG
'Excluding one child alone was not proper.'

(685) rajani kuuṭṭukaariyootaayi paraṅṅatū ellaarum keeṭṭu
rajani friend-SOC-be-PCPL say-NOMNL everybody hear-PAST
'What rajani said to her friend, everybody heard'

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[Note. *aayi* is the participial form of the existential verb *aak*. It is analyzed as a postposition as it does not have time reference and is used to extend the meaning of case forms.]

3.3.3 Postpositions following nominative case nouns

- *ooḷam* [Comparative meaning]

(686) *acchaṇooḷam miṭukkaṇalla avan*
father-as much smart-be-NEG he
'He is not as smart as his father'

(687) *sneehattoḷam nalla marunnū illa*
love-as much good medicine be-NEG
'There is no medicine as good as love'

(688) *enre kaaryattil śyaamaḷayooḷam taalparyam aarḱkum illa*
I-GEN matter-LOC syamala-as much interest none be-NEG
'In my matters no one has as much interest as Syamala'

[Note: Follows dative also in some instances, but no meaning difference is involved;
avaḷooḷam / avalḱkooḷam taalparyam aarḱkum illa 'No one has as much interest as her']

- *muulam* [Reason]

(689) *paṇimuṭakku muulam jiivitam sthambhiccu*
strike due to life stop-PAST
'Life has come to a standstill due to the strike'

(670) *maḷa muulam valiya naaśam uṇṭaayi*
rain due to big damage be-PAST
'Because of rain great damages have been made'

- *kaaraṇam* [Reason]

(671) *samaram karaṇam bass illa*
strike because bus be-NEG
'There is no bus due to the strike'

(672) *itukaaraṇam niṇṇaḷ piriyeenṭa*
this- because you-PL separate-NEG-IMP
'Because of this you need not fall out'

(673) *maḷa kaaraṇam kṛṣinaaśam uṇṭaayi*
rain because agricultural damage be-PAST

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‘Because of rains agriculture was damaged’

[Note: Follows accusative also, but there is no difference in meaning]

- oote [Comitative meaning]

(674) ii gaanattoote paripaati avasaanikkum
this song-with program end-FUT
‘The program will come to an end with this song’

(675) raamanaathanoote oru mahaa paaramparyam avasaaniccu
Ramanathan-with a great tradition end-PAST
‘With Ramanathan a great tradition ends’

3.3.4 Postpositions following accusative case forms

- poole [Comparative meaning]

(676) accaneppoole makanum eluttukaaran aaṇu
father-like son-CONJ writer be-PRES
‘Like father the son is also a writer’

(677) ninneppoole ninre ayalkkaaraṇeyyum sneehikkuka
You-ACC-like you-GEN neighbour-ACC-CONJ love-INTN
‘Love your neighbour as you love yourself’

(678) jaanakiyeppeole jamiilayum malayaalam paṭhikkunnu
Janaki-ACC-like Jamila-CONJ Malayalam study-PRES
‘Like Janaki, Jamila is also studying Malayalam’

[Note: paraṇṇa poole, itupoole, kaḷiṇṇa varṣatteetu poole]

- -kaa/ kaa|um [Comparative meaning]

(679) kuṭṭikaḷekkaal kaṣṭamaanalloo nii
children-than worse-be-EXCLM you
‘You are worse than children’

(680) uṣayekkaal miṭukki aaṇu laḷita
Usha-ACC-than smart-FEM be-PRES Lalitha
‘Lalitha is smarter than Usha’

- paṛi [Topical meaning]

(681) ninneppaṛi avalkkū aṛiyaam
you-ACC-about they know
‘They know about you’

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(682) gaandhiyeparri oru putiya pustakam vannirikkunnu
Gandhi-ACC-about one new book come-PAST-CONT-PERF
'A new book on Gandhi has come out'

- kuriccū [Topical meaning]

(683) videeśa nayatte kuriccū oru seminaar unṭaayirunnu
foreign policy-ACC about one seminar be-PAST
'There was a seminar about foreign policy'

(684) ii manṭrisabhayekkuriccū eṅṭaanū abhipraayam
this ministry-ACC-about what-be-PRES opinion
'What is (your) opinion about this ministry?'

- koṅṭū [Instrumental]

(685) avane koṅṭū viiṭṭukaarṅkū pṛyoojanvum illa
he-ACC with family-DAT benefit-CONJ be-NEG
'His family members have no benefit from him'

(686) kuṭṭikaḷekkoṅṭū jooli ceyyikkunnatu sariyaanoo
children-ACC-with work do-CAUS-NOMNL right-be-PRES-INTER
'Is it right to make children work?'

- colli [Theme]

(687) pooliisukaar aviṭe vannatine colli vaḷakkuṅṭaayi
police there come-PAST-NOMNL-ACC about fight-be-PAST
'there was a fight about police coming there'

(688) aaroo ceytatine colli nammaḷ eṅṭinu kalahikkaṅam
someone do-PAST-NOMNL-ACC about we-INCL why quarrel-DES
'Why should we quarrell over what someone did?'

[Note: *colli* is the participial form of *coll-* 'to say' in Old Malayalam. It is analyzed as a postposition here as it does not have time reference and denotes a meaning similar to *parri* and *kuriccu*.]

3.3.5 Postpositions following dative case forms

- veenti [Desiderative meaning]

(689) ayaaḷ alpam samaadhaanattinu veenti aagrahiccu
he some peace-DAT for yearn-PAST

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‘He yearned for some peace’

(690) avar vidyaabhyaasattinu veenti videesattu pooyi
they education-DAT for abroad go-PAST
‘They went to foreign countries for education’

- purame [Additive meaning]

(691) mantrikku purame sekraṭṭariyum ettiyirunnu
minister other than secretary-CONJ come-PAST-PERF
‘Other than the minister, the secretary had also come’

(692) vyaakaranattinu purame tarḱkaṣaastravum addeeham paṭhiccu
grammar-DAT other than logic-CONJ he study-PAST
‘Other than Grammar, he studied Logic also’

3.3.6 Postpositions following locative case forms

- eekku [Allative meaning]

(693) kuṭṭikaḷ muṛiyileekku caaṭi
children room-LOC-to jump-PAST
‘The children jumped into the room’

(694) eevarum maanaṭteekku nookki
all sky-LOC-to look-PAST
‘All looked towards the sky’

- ootṭu [Allative meaning]

(695) kuṭṭikaḷ skuuliloṭṭu kuticcu
children school-LOC-to rush-PAST
‘The children rushed to school’

(696) aḱḱkuuṭṭam valatuvaṣattoṭṭu maari
crowd right side-LOC-to move-PAST
‘The crowd moved to the right’

- kuṭe/uuṭe [Perlative meaning]

(697) enre munnilkkuṭe oru aana naṭakkunnu
I-GEN front-LOC-through one elephant walk-PRES
‘An elephant is walking in front of me’

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(698) periyar keeralattiluute o_lukunnu
Periyar Kerala-LOC-through flow-PRES
'Periyar flows through Kerala'

- ninnu [Ablative meaning]

(699) itil ninnu ninna!kkü entu manassilaayi
this from you-PL-DAT what understand-PAST
'What did you understand from this'

(700) aa kattü koottayattu ninnu aayirunnu
that letter Kottaym-LOC from be-PAST
'That letter was from Kottayam'

CHAPTER IV

Sentence

4. SENTENCE

4.1 Coordination

4.1.1 Coordination through the dummy verb *cey*

The dummy verb functions as a semantically neutral verb connecting two or more sentences into a single coordinate sentence, with each of the component sentence taking the coordinating suffix –um or the disjunctive suffix –oo in the final position.

(701) avar vaayikkukayum e_lutukayum ceytu
they read-INF-CONJ write-INF-CONJ do-PAST
'They read and wrote'

(702) avar vaayikkukayoo e_lutukayoo ceytu
they read-INF-DISJ write-INF-DISJ do-PAST
'They read or wrote'

Here the tense is marked through the dummy verb, the component clauses being in non-finite form. Aspectual and modal meanings can also be marked on the dummy verb in such sentences.

4.1.2 Coordination through 'or'

(703) nii paḥittam niṛttaṇam allenkil jooli upeekṣikkaṇam
you study stop-OBL or job discard-OBL
'You must either stop your studies or give your job'

4.1.3 Coordination through 'either---or'

(704) onnukil nii paḥittam niṛttaṇam allenkil jooli upeekṣikkaṇam
either you study stop-OBL or job discard-OBL
'You must either stop your studies or give your job'

4.1.4 Coordination through interrogative

(705) kuṭṭikaḷ paḥikkunnoo kaḷikkunnoo
children study-PRES-INTER play-PRES-INTER
'Are the children studying or playing?'

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(706) skuuḷ innu tuṛakkumoo naaḷe tuṛakkumoo
school today open-FUT-INTER tomorrow open-FUT-INTER
‘Will the school open today or tomorrow?’

4.1.5 Coordination through *atoo*

(707) kuṭṭikaḷ paṭhikkunnoo atoo kaḷikkunnoo
children study-PRES-INTER or play-PRES-INTER
‘Are the children studying or playing?’

(708) skuuḷ innu tuṛakkumoo atoo naaḷe tuṛakkumoo
school today open-FUT-INTER or tomorrow open-FUT-INTER
‘Does the school open today or tomorrow?’

4.1.5 Coordination through *paḷṣe*

(709) kuṭṭikaḷ skuuḷil ninnu etti, paḷṣe viiṭṭil aarum illaayirunnu
children school-LOC from reach-PAST but house-LOC no-one be-NEG-PRES
‘The children reached home, but no one was at home’

(710) jayanti ennum skuuḷil pookum, paḷṣe onnum paṭhikkilla
Jayanti all-days school-LOC go-FUT, but nothing study-be-NEG
‘Jayanti goes to school every day, but she does not learn anything’

4.1.6 Coordination through *ennaal*

(711) ivar keeraliiyaṛ aaṇu, ennal ivarḷkū malayaalam aṛiyilla
these-people Keralites be-PRES but they-DAT Malayalam know-be-NEG
‘These people are Keralites, but they do not know Malayalam’

(712) maḷa peytu ennaal uṣṇam kuṛayunnilla
rain fell but heat lessen-PRES-be-NEG
‘It rained, but the heat does not decrease’

4.2 Subordination

4.2.1 Nominal Clause

Nominal clauses are formed through three suffixes;

- Infinite suffix *-uka*
- Nominal suffix *-al*
- Neuter gender suffix *-atu*

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These suffixes basically perform other grammatical functions, but as the last element in a clause serve to mark subordination.

- **-uka**

(713) *kuṭṭikaḷe vaḷarṭtuka talaveedana aaṇu*
children-ACC grow-INF headache be-PRES
'Bringing up children is a difficult thing'

(714) *ṅaṇṅu pookaṇṭa ennaayirikkum avaṇ paṛayuka*
I go-NEG QUOT-be-FUT he say-INF
'What he would say is that I shouldn't go'

- **-al**

(715) *kuṭṭikaḷe vaḷarṭtal talaveedana aaṇu*
children-ACC grow-NOMNL headache be-PRES
'bringing up children is a headache'

(716) *itokke nookkinaṭṭal eḷuppamalla*
this-all look-supervise-NOMNL easy-be-NEG
'Overseeing all these is not easy'

- **-atu**

(717) *ṅaṇṅu vannatū avarkkū iṣṭamaayilla*
I come-PAST-NOMNL they-DAT like-be-PAST-NEG
'They did not like that I came (there)'

(718) *adhyaapakar viiṭṭileekku pookunnatū aaṇu ṅaṇṅu kaṇṭatū*
teachers house-LOC-ABL go-PRES-NOMNL be-PRES I see-NOMNL
'What I saw was teachers going home'

These three types of nominal clauses can function as subject, object or complement clause in a complex sentence.

(719) *avaṇ ettiyatū raavile aayirunnu*
he reach-PRES-NOMNL morning be-PRES
'It was in the morning that he reached' [Subject clause]

(720) *avaṇ taamasiccū ettiyatū vimaṛśikkappetṭu*
he late-PCPL reach-PRES-NOMNL criticise-PASS-PAST

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‘His late coming was criticized’ [Object clause]

- (721) *avaṅ taamasiccū ettiyatū avarḱkū anuḡḡham aayi*
he late-PCPL reach-PRES-NOMNL they-DAT blessing be-PAST
‘His late coming was a blessing to them. [Complement clause]

-*atu* is the most frequently used and most productive nominal clause formative in Malayalam. It takes case suffixes and the genitive form and consequently forms semantically complex structures.

Accusative

- (722) *avar paṇam coodiccatine colli vaḷakkū uṅṡaayi*
they money ask-PAST-NOMNL-ACC about quarrel be-PAST
‘There was a quarrel about thier demand for money’

Dative

- (723) *manṡri varunnatinū pala taṡassanṡaḷ uṅṡū*
minister come-PRES-NOMN-DAT many obstacles be-PRES
‘There are many obstacles for the minister coming’

(The dative clause also functions as the base for adverbial clauses by attaching adverbials immediately after the dative noun.

- (724) *avan vannatinu pinnaale bas vannu*
he come-PAST-NOMN-DAT after bus come-PAST
‘The bus came, after him’

- (725) *maḷa peyyunnatinu munṡu koyttū puurrttiyaakkaṇam*
rain fall-PRES-NOMN-DAT before harvest complete-OBL
‘Harvesting must be completed before it rains’

Sociative

- (726) *manṡri paṡannatinooṡū aarum yoojiccilla*
minister say-PAST-NOMN-SOC no-one agree-PAST-NEG
‘Nobody concurred with what the minister said’

Instrumental

- (728) *heḡmaasṡṡar vannatinaal pṡśnam avasaaniccu*
headmaster come-PAST-NOMN-INST problem end-PAST

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‘As the headmaster came, the problem got over’

Locative

(729) nii kaaryam tuṛannu paraññatil saṅtoṣam uṅṭu
you matter open-PCL say-PRES-NOMN-LOC happiness be-PRES
‘(I am) happy that you told it openly’

Genitive

The typical genitive clause is a complement clause.

(730) pooliis vannatinre kaaraṇam aarḱkum aṛiyilla
police come-PAST-NOMN-GEN reason no-one know-NEG
‘Nobody knows the reason behind the police coming’

The *VP* + *-atu* construction denotes both an action and the product of the action.

(731) murali samsaariccatū aarḱkum iṣṭappetṭilla
Murali speak-PRES-NOMN no-one like-NEG
‘That Murali spoke, nobody liked’

(732) murali samsaariccatū ikkaaryam aayirunnu
Murali speak-PRES-NOMN this-matter be-PAST
‘What Murali said was this matter’

(733) rajani citraṁ varacctū ñaan̄ kaṅṭu
rajani picture draw-PAST-NOMN I see-PAST
‘I saw Rajani drawing a picture’

(734) rajani varaccatū nannaayirunnu
rajani draw-PAST-NOMN good-be-PAST
‘What Rajani drew was good’

[Asher and Kumari (1997) consider the non-finite verbal noun suffixes *-al*, *-(p)p*, *-ttu* and *-ttam* as forming nominal clauses. The following are the examples cited;

avanre varavū ennaanū ‘When is his coming’
viitu vilkkal naṭattilla ‘Sale of house will not be held’
niṅre paṛaccil viśvasikka vayya ‘Your saying cannot be believed’
avanre nilppū kaṅṭuvoo? ‘Did you see his stance?’
ii paaṭatte koyttū naale aanū ‘The harvest in this field is tomorrow’

Except the second example, the others are best considered as phrases. They cannot be analyzed as *S* → *S* + *S* constructions. Nominal clauses formed with *-al*, *-uka* and *-atu*

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are semantically similar in that all these can substitute each other without resulting in a change of meaning.

(735) kuṭṭikaḷe vaḷarttal / vaḷarttuka /vaḷarttunnatū prayaasamuḷḷa kaaryamaanū
'Bringing up children is a difficult thing'

The examples cited by Asher and Kumari, except *-al*, cannot be rewritten using *-uka* or *-atu*.]

4.2.2 Adjective clause (Relative clause)

Any verb in Malayalam can be used as a modifier by adding the participial suffix *-a* to it, and shifting the subject to the post verbal position. This is the most productive method of forming relative clauses.

(736) kaaḷcca kaṇṭu 'Saw the sight' → kaṇṭa kaaḷcca 'The sight which was seen'

(737) kaaryam aṛiṇṇirunnu 'Knew the matter' → aṛiṇṇirunna kaaryam 'The matter that was known'

(738) paṇam kiṭṭi 'got money' → kiṭṭiya paṇam 'Money that was got'

Most of the aspectual and mood forms of the verb also can be converted into relative form.

(739) paṇam kiṭṭiyeekkaam 'money may be got' → kiṭṭiyeekkaavunna paṇam 'Money that may be got'

(740) yaatṛakkaṛ varumaayirunnu 'Travelers would have come' → varumaayirunna yaatṛakkaṛ 'Travelers who would have come'

(741) avaḷ paaṭikkoṇṭirunnu 'She continued to sing' → paaṭikkoṇṭirunna avaḷ 'She who continued to sing'

Four types of relative participle constructions are possible in Malayalam and each of them can form a subordinate clause.

- **Relative participle of *-aak***

This denotes equational meaning.

(742) raaghavan miṭukkaṇ aāṇū 'Ragahavan is smart' → miṭukkanaaya raaghavan
'Ragavan who is smart'

(743) avaḷ suṇdari aāṇū 'She is beautiful' → suṇdari aaya avaḷ 'She who is beautiful'

It has both finite and non-finite meaning.

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(744a) maṅṭri koopaakulaṅ aaṅṅ
minister angry-NOMNL-MASC be-PRES
'The minister is angry'

(744b) maṅṭri koopaakulaṅ aayi
minister angry-NOMNL-MASC be-PAST
'The minister became angry'

Both these sentences have the same participial form;

(745) koopaakulaṅ aaya maṅṭri 'The minister who became angry' / 'The minister who is angry'

- **Relative participle form of *uṅṅ***

The relative participle form of *uṅṅ* denotes meanings like possessive, genitive, part-whole, cause etc.

- **Relative participle form with *-ile***

These are derived from the participial construction *-il uḷḷa*.

(746) paraṅṅatile praṅṅaṅṅaḷ
say-PAST-NOMNL-LOC COP problems
'Problems in what was said'

(747) paṅṅikkunnatile apaakatakaḷ
teach-PRES-NOMNL-LOC COP shortcomings
'Short comings in what is being taught'

Relative participle form of regular verbs

Regular verbs form two types of relative participles. In the simple type, the verb takes the participial suffix and the subject is moved to the post-verbal position within one sentence. In the complex type of Relative participle the participial construction is derived from two sentences.

(748) maḷa niṅṅi. ('The rain cleared up') ikkaaryam ṅaan ariṅṅilla ('I did not know this')
→ maḷa niṅṅiya kaaryam ṅaan ariṅṅilla 'I did not know about the rain clearing up'

(749) śasi vanna ('sasi came') aa divasam ṅaanum vanna ('The same day I also came')
→ śasi vanna divasam ṅaanum vanna 'I came the same day that Sasi came'

4.2.3 ADVERBIAL CLAUSE

4.2.3.1 Temporal clause

(751) pariikṣayute kaaryam oorḱkumpoolḷ vallaatta peeti
examination-GEN matter remember-FUT-ADV terrible fear
'(I have) intense fear when (I) think of exam'

(752) kuṭṭikaḷ cennappoolḷ saarḱ cḷaassil uṅṭaayirunnu
students go-PAST-ADV teacher class-LOC be-PRES-CONT
'When the students reached, the teacher was in the class'

Participial verb + postposition/adverb is used to form adverbial clauses.

(753) kuṭṭikaḷ vanna uṭane namukku puṛappetaṇam
children come-PAST-PCPL immediately we-DAT start-OBL
'We must start as soon as the children come'

(754) maḷa tuṭaṅṅum munpu paṇi tiṛḱkaṇam
rain start-FUT before work finish-OBL
'Before rain starts, the work must be finished'

(755) vaarta keeṭṭa šeṣam ṅaanḱ pookum
news hear-PAST-PCP after I go-FUT
'After I hear the news, I will go'

(756) neeritṭu kaṇum vare itu viśvasikkarutū
direct-ADV see-FUT-PCP till this believe-NEG-IMP
'Till you see yourself don't believe this'

Nominal clause + postposition/ adverb also functions as adverbial clause.

(757) paṇam kiṭṭunnatiṇu munpū orukkaṅṅaḷ puṛṭṭiyaayi
money get-PRES-NOMN-DAT before arrangements complete-be-PAST
'The arrangements were ready before the money was received'

(758) kooḷeej aṭaccatiṇu šeṣam muraḷi naaṭṭil pooyi
College close-PAST-NOMN-DAT after Murali native place-LOC go-PAST
'After the college closed, Murali went to his native place'

(759) kooḷeejil paṭhikkunnatiṇu puṛame joosephinū oru preṣṣ uṅṭū
College-LOC study-PRES-NOMN-DAT other than Joseph-DAT one press be-PRES
'Other than studying in the college, Joseph has a press'

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4.2.3.2 Perfective clauses

(760) maḷa ninniṭṭū purattu pookaam
rain stop-PAST-PERF outside go-PERM
'(We) can go out after rain stops'

(761) skuul tuṛanniṭṭū pustakam vaanṇiyaal mati
school open-PAST-PERF book buy-PAST-COND enough
'The books need to be bought only after school opens'

4.2.3.3 Contemporaneous clauses

(762) kuṭṭikaḷ roodū muṛiccu kaṭakke bass vannu
children road across go-CONT bus come-PAST
'While the students were crossing the road, the bus came'

(763) jaṇaṇṇaḷ nookki nilkke apakaṭam uṇṭaayi
people look stand-CONT accident be-PRES
'While the people were looking on, the accident took place'

4.2.3.4 Instantaneous

(764) vannapaate ayaal elutaan tuṭaṇṇi
come-PAST-PRPL-INS he write-PURP INF begin-PAST
'He began writing as soon as he came'

(765) ammaye kaṇṭatum jaya karayaan tuṭaṇṇi
mother see-PAST-INS jaya cry-PURP INF begin-PAST
'The moment Jaya saw mother, she began to cry'

The same meaning can be conveyed by the *past participle form of the verb + adverbial (uṭan)* construction. (*vanna uṭan*, *kaṇṭa uṭan*...,etc.)

4.2.3.5 Conclusive

(766) ṇāan ettiyappooḷeekkum bas pooyi
I reach-PAST-CON bus go-PAST
'By the time I reached, the bus left'

(767) paṭram varumpooḷeekkum ayaal pooykkaliyum
news paper come-FUT-CON he go-PAST-PERF-FUT
'By the time the newspaper comes, he would have left.'

Infinitive + adverbial

(768) avan varaan neerattu maḷa peytu
he come-PURP INF time-LOC rain fell-PAST

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12 : 11 November 2012

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‘At the time of his coming, it rained’

(769) kuttikaḷ uṛaṅṅaan neerattu kaṛaṅṛru pookum
children sleep-PRP INF time-LOC electricity go-FUT
‘At the time of children going to sleep, power will go’

4.2.3.6 Manner Clauses

4.2.3.6.1 Participial form of *aak*

(770) avaḷ nannaayi jooli ceyyum
she good-be-PAST work do-FUT
‘She works very well’

(771) kuñṅu sukhamaayi uṛaṅṅuka aayirunnu
baby comfort-be-PAST-PRCP sleep-INF be-PAST
‘The baby was sleeping comfortably’

4.2.3.6.2 Locative noun

(772) sarkkaar praḥyaapicca vidhattil paripaati naṭappilaakki
government announce-PAST-PCP way-LOC program implement-PAST
‘The program was implemented as announced by the government’

(773) janaṅṅal titukkattil ellaam peṛukki eṭuttu
people hurry-LOC all pick take-PAST
‘People picked up everything in haste’

Negative participial form

(774) tiriñṅu nookkaate avaṛ pooyi
turn back-PAST-PCP look-NEG PCP they go-PAST
‘They went without looking back’

(775) ṅaan parañṅatu keelkkaate jamiila paṭhittam tutaṛnnu
I say-PAST-PCP hear-NEG PCP Jamila study continue-PAST
‘Jamila continued her studies without listening to me’

4.2.3.6.3 Manner clauses with postposition

(776) nii paṛayum vaṅṅam ṅaan ceyyaam
you say-FUT as I do-PERM
‘I will do as you say’

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(777) ennootu niṛdeeśicca prakaaram ñaan pravarṭticcu
I-SOC instruct-PAST-PCP manner I act-PAST
'I acted according the direction given to me'

(778) sarṅkaar niṛdeeśikkum vidham tanne paripaati naṭattanam
Government instruct-FUT manner EMPH program do-PAST-OBL
'The program must be carried out as suggested by the government'

4.2.3.7 Comitative clause

(779) janaṅṅaḷ kuuṭiyatoote praśnam tuṭaṅṅi
people crowd-PAST-COMIT problem begin-PAST
'The problem started with people crowding together'

(780) kaaryaṅṅaḷ sariyalla enna munvidhiyoote addeeham perumaari
matter correct-be-NEG QOT prejudice-COM he behave-PAST
'He behaved with the preconception that things are not proper'

4.2.3.8 Purpose clause

4.2.3.8.1 Infinitive form

(781) viitu vekkaan sthalam kaṇṭettanam
house build-INF land find out-OBL
'Land must be found out to build the house'

(782) ninaku kaḷikkaan entu veenam
you-DAT eat-INF what need-be
'What do you need to eat'

(783) ñaan uṛaṅṅaan pookunnu
I sleep-INF go-PRES
'I am going to sleep'

4.2.3.8.2 Infinitive + *aayi/ aayiṭṭ*

(784) bass varaanaayi ravi kaattu ninnu
bus come-INF-be-PAST Ravi wait stand-PAST
'Ravi stood waiting for the bus'

(785) paṭṭanam kaanaanaayi ñaṅṅaḷ yaatra tiriccu
city see-INF-be-PAST we journey begin-PAST
'We began the journey to see the city'

(*Infinitive+aak+iṭṭū* denotes a more specific meaning as in *pustakam vaayikkaanaayi* 'to read the book' and *pustakam vaayikkaanaayiṭṭū* 'only for reading the book')

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4.2.3.8.3 Purposive meaning with postpositions

(786) paṇattinu veenṭi avan entum ceyyum
money-DAT for he whatever do-FUT
'He will do anything for the sake of money'

(787) kuṛaccu laabhattinu veenṭi itṛayokke ceyyaamoo
a little profit-DAT for this-much do-DESI-INTER
'Should so much be done for a little profit?'

4.2.3.8.4 Nominal clause (*atū*) + dative

(788) viiṭu vekkunnatinu paṇam veenam
house build-PRES-NOM-DAT money need-be
'(You) need money to build house'

(789) iviṭe paarkkū ceyyunnatinū aṇuvaadam veenam
here park do-PRES-NOM-DAT permission need-be
'Permission is required to park here'

4.2.3.9 Cause clause

Participial form + *atū* + *-aal*

(790) janaṅṅaḷ etirttatinaal paddhati naṭappaayilla
people oppose-PAST-NOM- INSTR scheme implement-be-NEG-PAST
'The scheme was not implemented as people opposed it.'

(791) maḷa peyyunnatinaal puṛattu pookaan kaḷiyilla
rain fall-PRES-NOM-INSTR outside go-INFN-PURP able-be-NEG
'As it is raining, (we) can't go out'

4.2.3.9.1 Expression of cause with postpositions

(792) tirakku koṅṭu apakaṭam uṅṭaayi
rush because accident be-PAST
'Because of the rush the accident ocured'

(793) taamasiccu vannatu kaaraṇam jayakku ṭreyin kiṭṭiyilla
be late-PAST-PCPL come-PAST-NOMN reason Jaya-DAT train get-PAST-be-NEG
'As she was late Jaya did not get the train'

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(794) ellaavarum kuṭe śramiccatu muulam maidaanam vṛttiyaayi
all together try-PAST-NOMN reason ground clean-be-PAST
'As all tried together the ground became clean'

4.2.3.10 Condition clause

(795) paṭṭaṇattil vannaal sinima kaṇaam
town-LOC come-COND film see-PROM
'If (you) come to town, (you/we) can see film'

(796) nannaayi paṭhiccal aval jayicceekum
good-be study-COND she pass-POSSB-FUT
'If she studies well, she may pass'

(797) saar vannillenkil paripaati naṭakkilla
teacher come-PAST-COND program happen-be-NEG
'If the teacher does not come, the programme will not take place'

(798) nii varukayaanenkil ṇaanum varum
you come-INF-COND I-CONJ come-FUT
'If you come, I will also come'

(799) ninne viḷikkunnenkil nii poykkoo
you-ACC call-PRES-COND you go-PERM
'If you are called, you may go'

(800) nii varumennuṅkenkil enne ariyikkaṇam
you come-FUT-QOT-be-COND I-ACC inform-OBL
'In case you come, you must inform me'

4.2.3.10.1 Unfulfilled condition

(801) maḷa peytirunnenkil uṣṇam kuṛaṇṇeene
rain fall-PAST-PERF-COND heat decrease-PAST-POSSB
'Had it rained, the heat would decrease'

(802) kuṛaccenkilum paṭhiccirunnenkil aansī jayicceene
little-even study-PAST-PERF-COND Ancy pass-PAST-POSSB
'Ancy would have passed, had she studied even a little'

4.2.3.11 Concession clause

(803) eṭra paṭhiccaalum śoobha paassaakilla
much study-PAST-CONC-CONJ Sobha pass-be-NEG
'However much she studies, Sobha wont pass'

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(804) aaru paraññaalum jeekkab keelkillilla
whoever say-PAST-CONC-CONJ Jacob listen-be-NEG
'Whoever says, Jacob will not listen'

(805) orupaatu coodicciṭṭum rema satyam paraññilla
much ask-PAST-CONC-CONJ Rema truth say-PAST-NEG
'Even though she was asked many times, Rema did not tell the truth'

(806) palarum paraññekkilum ii vaartta ñaan viśvaśikkunnilla
many tell-PAST-CONC-CONJ this news I believe-PRES-be-NEG
'I do not believe this news, even though many told me'

The marker of concession can be placed on the dummy verb, with coordinated clauses preceding it being subordinated as a whole to the main clause.

(807) paṭhikkukayum śramikkukayum ceytaalum śoobha paassakaarilla
study-INF-CONJ try-INF-CONJ do-PAST-COND Sobha pass-HAB-be-NEG
'Even if she studies and tries hard, Sobha usually does not pass.'

4.2.3.11.1 Negative concession clause

(808) aarum viḷiccillenkilum ayaal yoogattinu pooyi
no one call-PAST-CONC-CONJ he meeting-DAT go-PAST
'Even though no one invited him, he went to the meeting.'

(809) paṭhiccillenkilum veenu pariikṣa jayikkum
study-be-NEG-CONC-CONJ Venu exam pass-FUT
'Even if he does not study, Venu will pass the exam'

(810) jooli ceyyatirunnaalum avanu praśnamilla
work do-NEG-PAST-CONC-CONJ he-DAT problem-be-NEG
'Even if he does not do any work, he has no problem'

4.2.3.12 Alternate condition-concession

(811) paṭhiccaalum paṭhiccilleṅkilum asiim jayikkum
study-PAST-CONC-CONJ study-be-NEG-PAST-CONJ Asim pass-FUT
'Asim will pass whether he studies or not'

(812) nii vannaalum vannilleṅkilum ñaan varum
you come-PAST-CONC-CONJ come-PAST-NEG-COND-CONJ I come-FUT
'Whether you come or not, I will come.'

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4.2.3.12.1 Coordination through participle + *-um/-oo*

(813) paaṭṭu keeṭṭum pustakam vaayiccum laḷita samayam taḷḷiniikkum
music listen-PAST-CONJ book read-PAST-CONJ Lalitha time spend-FUT
'By listening to music and reading books, Lalita will spend time'

(814) neeriṭṭu vannoo tapaal valiyoo baṇdhappetaam
directly come-PAST-DISJ post through-DISJ contact-PERM
'(We) can be contacted directly or through post.'

(815) kooḷeeḷil ceernnoo praiverṛu aayoo ninakku paṭhikkaam
college-LOC join-PAST-DISJ private be-PAST-DISJ you-DAT study-PERM
'You can study by joining the college or as private student'

4.2.3.12.2. Coordination through *aay + um/oo*

(816) paṇam naṣṭappettaayum upakaraṇaṅgaḷ naṣippiccataayum teḷiṇṇu
money lose-PAST-be-CONJ equipment destroy-PAST-be-CONJ prove-PAST
'It was proven that money was lost and that equipment were destroyed'

4.3 Quotative clauses

Quotative clauses are formed with *ennū*, the quotative particle as the final element of the subordinate clause. The subordinate clause may have a finite verb, infinitive verb or nominalised verb before the quotative particle, but when connected to the main clause by *ennū*, all of them function as a complement to it, rather than as a noun clause or relative clause or adverbial clause.

(817) maaṣ vannu ennū kuṭṭikaḷ paraṇṇu
teacher come-PAST QOT students say-PAST
'The students said that the teacher came'

(819) avaṇaayirikkum varuka ennū ṇaṇ uuhiccirunnu
he-be-PERF-FUT come-INF QOT I guess-PAST-PERF
'I had guessed that it would be him who comes'

(820) aaraṇu vannatū ennū suja aaloociccu
who-be come-NOMN QOT Suja think-PAST
'Suja thought who has come'

(821) ii stahlam barma ennū ariyappettirunnu
this place barma QOT know-PASS-PERF-PAST
'This place was known as Burma'

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This structure is used to form sentences in reported speech.

(822) ñaan siṇimaykku varunnoo ennū raajan coodiccu
I film-DAT come-PRES-INTER QOT Rajan ask-PAST
'Rajan asked me if I am coming for a film'

(823) kuṭṭikaḷ skuuliḷ pooyillee ennū acchan aṇveeṣikkunnu
children school-LOC go-NEG-INTER QOT father enquire-PRES
'Father is enquiring if the children have gone to school'

Alternatively, the subordinate clause in quotative sentences can take the nominalising suffix *-atu* followed by the adverbial formative *-aayi*.

(824) keeraḷam malsaraattil jayiccataayi refari prakhyaapiccu
kerala match-LOC win-PAST-NOMN-be-PAST referee declare-PAST
'The referee declared that Kerala had won the match.'

(825) kurṛavaalikale aṛṛeṣṛru ceytataayi pooliis aṛiyiccu
criminals-ACC arrest do-PAST police inform-PAST
'The police have informed that the criminals have been arrested'

4.4 Coordination through *ennū + um/-oo*

(826) raaji vannilla ennum pariikṣa eḷutiyilla ennum aṛiñṇu
raji come-PAST-NEG QOT-CONJ exam write-NEG-PAST QOT-CONJ know-PAST
'It was known that Raji did not come and she did not write the exam'

(827) mantri varum ennoo yoogattil paṅketukkum ennoo karutiyilla
minister come-FUT QOT-DISJ meeting-LOC attend-CONJ QOT-DISJ expect-PAST-NEG
'It was not expected that the minister will come or will take part in the meeting'

4.5 Interrogative Sentences

4.5.1 Neutral Yes-No questions:

Neutral yes-no questions are formed by questioning the verb, through the interrogative particle *-oo*. A positive answer is given by repeating the verb without the interrogative marker, and a negative answer takes the negative verb *illa* with the verb.

(828) niṇṇaḷ innū skuuliḷ pooyoo? 'Did you go to school today?'

(829a) pooyi '(we) went'

(829b) pooyilla '(we) did'nt go'

A more affirmative answer can be given by;

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- (830) ate, pooyi ‘Yes (we) went’
(831) illa, pooyilla ‘No (we) did not go’

The interrogative particle is the last element in interrogative verb and it follows all other suffixes; tense, aspect and mood.

- (832) raaman varunnoo ‘Is Raman coming?’
(833) raamanū varaamoo ‘Can Raman come?’
(834) raaaman varunnuṅṅaakumoo ‘Could it be that Raman may be coming?’
(835) raaman varaaruṅṅaayirunnoo ‘Was Raman in the habit of coming?’

The negative verbs take *-ee* as the marker of interrogation.

- (836) appu vannillee ‘Did not Appu come?’
(837) itū kollam allee ‘Is this not Kolam?’

Confirmatory questions expecting the reply, ‘yes’ are marked by;

(1) Interrogative form *alloo*.

- (838) nii innū varumalloo ‘You will come today, won’t you?’
(839) nannaayi paṭhiccalloo ‘(You) have studied well, haven’t you?’

(2) Sentence followed by *illee*.

- (840) nii innū varum illee ‘You will come today; is it not?’
(841) nannaayi paṭhiccu. illee ‘You have studied well. Is it not?’

Confirmatory questions expecting the answer ‘no’, are similarly marked by *alloo* or *allee* but with *illa* added to the verb.

- (842) nii innū varillaloo ‘You will not come today, is it not so?’
(843) nannaayi paṭhiccillallee ‘You have not studied well, is that not so?’

- (844) nii innū varilla. allee ‘You will not come today. Isn’t it?’
(845) niṅṅaḷ nannaayi paṭhiccilla. allee ‘You have not studied well. Isn’t it?’

4.5.2 Alternative questions

Alternative questions are formed by adding the interrogative particle to both the questioned elements.

- (846) raajiivan pariikṣayil jayiccoo tooṛṛoo

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Rajivan exam-LOC pass-PAST-INTR fail-PAST-INTR
'Did Rajivan pass or fail in the examination?'

(847) ninnal sinimakkũ pookunnoo naatakattinũ pookunnoo
you-PL cinema-DAT go-PRES-INTR dram-DAT go-PRES-INTR
'Are you going for cinema or drama?'

The coordinate construction with *atoo* can also be used to form alternative question.

(848) ivar innũ pookunnoo atoo naale pookunnoo
they today go-PRES-INTER or tomorrow go-PRES-INTER
'Are these people going today or tomorrow?'

4.5.3 Questioning individual elements

The different elements of a sentence can be questioned by attaching the copula verb *aanũ* + *interrogative particle* to the questioned element and making the sentence into a cleft construction.

(849) poolisukaar atiraavile tanne kooṭatikku munnil aṇirannu
policemen early morning itself court-DAT in front line-up-PAST
'The policemen lined up in front of the court early morning itself.'

(850) poolisukaar aaṇoo atiraavile tanne kooṭatikku munnil aṇirannatũ
policemen be-INTER early morning itself court-DAT in front line-up-PAST-NMNL
'Was it the policemen who lined up early morning itself before the court?'

(851) poolisukaar atraavilee tanne kooṭatikku munnil aaṇoo aṇirannatũ
policemen early morning itself court-DAT in front be-INTER line-up-PAST-NMNL
'Was it in front of the court that the policemen lined up early morning itself?'

(852) poolisukaar atiraavile tanne aaṇoo kooṭatikku munnil aṇirannatũ
policemen early morning itself be-INTER court-DAT in front line-up-PAST-NMNL
'Was it early morning itself that the policemen lined up in front of the court?'

4.5.4 Question word questions

Question words are of two types; *Who*-questions (derived from the interrogative base *aar-*) and *E* questions (derived from the interrogative base *e-*)
Who-questions take case suffixes and require the constituent that supplies the information that is sought to take the same case in the answer sentence. They refer to + *Human* entities.

(853a) acchan skuulil vannappool aarũ unṭaayirynnu

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father school-LOC come-PAST-ADVBL who be-PAST-CONT
'Who was there when father came to school?'

(853b) ninre **saar** unṭaayirunnu
you-GEN teacher be-PAST-CONT
'Your teacher was there' [Nominative]

(854a) acchan skuuḷil **aare** kaṇ ṭu
father school-LOC who-ACC see-PAST
'Whom did you (father) see in the school?'

(854b) ṅaan **saar**ine kaṇṭu
I teacher-ACC see-PAST
'I saw your teacher' [Accusative]

(855a) skuuḷil **aar**kku acchane aṛiyaam
school-LOC who-DAT father-ACC knows
'Who knows you (father) in the school?'

(856b) ninre **saar**inu enne aṛiyaam
you-GEN teacher-DAT I-ACC knows
'Your teacher knows me' [Dative]

(857a) skuuḷil acchan **aar**ooṭu samsaariccu
school-LOC father who-SOC speak-PAST
'In school, to whom did you (father) talk?'

(857b) ṅaan ninre **saar**inooṭu samsaariccu
I you-GEN teacher-SOC speak-PAST
'I spoke to your teacher' [Sociative]

4.5.5 E-questions

entu can refer to a –HUM entity or inanimate entity and also to actions and events. It takes case suffixes.

(858) aṇu entu ceyyunnu?
Anu what do-PRES?
'What is Anu doing?'

(859) laahooril entu sambhaviccu
Lahore-LOC what happen-PAST?
'What happened in Lahore?'

(860) ninre maṇassil entü aaṇü
You-GEN mind-LOC what be-PRES

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‘What is in your mind’

(861) paṅikkaar entū aaṅu cumakkunnatū
workers what be-PRES carry-PRES-NOMNL
‘What is it that the workers are carrying?’

(862) aa kaaṅunnatū entū
that see-PRES-NOMNL what ?
‘What is that seen there?’

(863) entine aaṅū marubhuumiyaile kappal ennū viḷikkunnatū
what-ACC be-PRES desert-LOC-be ship QOT call-PRES-NOMNL
‘What is called as the ship of the desert?’

(864) kavi kaarṛine entīnooṭū upamikkunnu
poet wind-ACC what-SOC compare-PRES
‘To what does the poet compare the wind?’

entīnū is an E-question that calls for the purpose or aim behind an action.

(865) siita entīnū tamīḷ paṭhikkunnu?
Sita why Tamil study-PRES
‘Why is Sita studying Tamil?’

(866) tiivṛavaadikaḷ entīnū indyaye lakṣyamīṭunnu?
terrorists why India-ACC target-PRES
‘Why are the terrorists targeting India?’

(867) tasliimaye raajyattinu puṛattaakkīyatū entīnū?
Taslīma-ACC country-DAT evict-PAST-NOMNL why
‘Why was Taslima evicted from the country?’

entū koṅṭū is used to elicit the cause or reason.

(868) rajani entū koṅṭu paṭhittam nīṛtti
Rajani why studies stop-PAST
‘Why did Rajani stop her studies?’

(869) entū koṅṭū orupaaṭu malayaalīkaḷ videeṣattu pookunnu?
why many Malayalis abroad go-PRES
‘Why is that many Malayalis go abroad?’

It also refers to the instrument used to perform an action and the material with which something is made of.

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eetũ is an identificatory question .

(870) *nii eetu divasam iviṭe varum?*
you which day here come-FUT
'On which day will you come here?'

(871) *eetũ aaṇu saariṇre viiṭũ?*
which be-PRES teacher-GEN house
'Which is the teacher's house?'

(872) *vimalykkũ eetu niṛam aaṇũ iṣṭam?*
Vimala-DAT which color be-PRES like
'Vimala likes Which color?'

(873) *niṇakkũ eetu pustakam veṇam?*
you-DAT which book need
'Which book do you need?'

(874) *eetu kuṭṭi aaṇũ onnaamatũ ?*
which student be-PRES first
'Which student is first?'

ennũ and *eppool* are questions with temporal meanings. *ennu* relates to dates and days, while *eppool* signifies time-when.

(875) *skuul ennu tuṛakkum?*
school when open-FUT
'On what day does the school open?'

(876) *niṇṇaḷ ennu varum ?*
you-PL when come-FUT
'On what day will you come?'

(877) *aṭutta malsaram ennũ aaṇũ ?*
next match when be-PRES
'On which day is the next match?'

(878) *kavita eppool vannu?*
Kavita when come-PAST
'When did Kavita come?'

(879) *nii eppool paṭhikkaaṇ tuṭaṇṇum?*
you when study-PURP INFN begin-FUT
'What time will you begin to study?'

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evite denotes locative meaning.

(880) kollam evite aanu?
kollam where be-PRES
'Where is Kollam?'

(881) nii evite pookunnu
You where go-PRES
'Where are you going?'

(882) enre kannata evite?
I-ACC glasses where
'Where are my glasses?'

etra is a quantifying interrogative.

(883) nii etra pustakam vaanpiccu ?
you how many books buy-PAST
'How many books did you buy?'

(884) bas varaanu etra neeram unnu?
bus come-PURP INF how much time be-PRES
'What time is left for the bus to come?'

(885) ii malsyattinu etra kiloo bhaaram unnu
this fish-DAT how much kilo weight be-PRES
'How many kilos does this fish weigh?'

(886) lataykkü etra bhaasakal ariyaam
Lata-DAT how many languages knows
'How many languages does Lata know?'

enpane refers to manner or way of doing.

(887) raani enpane paati ?
Rani how sing-PAST
'How did Rani sing?'
[aval nannaayi paati 'She sang well']

(889) jeekkab enpane pooyi
Jacob how go-PAST
'How did Jacob go?'

[jeekkab bassil pooyi 'Jacob went by bus']

4.6 Exclamatory sentences

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Exclamatory sentences are of two types. Exclamatory words and E-question words (with exclamatory meaning) are used in one type.

(890) haay! entu nalla puuvũ ‘What a beautiful flower!’

(891) eṭṭa valiya viitũ! ‘What a big house!’

(892) hoo! entoru poṅṅaccam ‘What a boast!’

In the second type the confirmatory question form is used with exclamatory meaning.

(893) ava| enne kaṇṇaan vanna|loo
she I-ACC see-PURP INF come-PAST-EXCLM
‘She came to see me!’ [I am happy that she came]

(894) sumanũ indyayil varaan ka|ññalloo
Suman-DAT India-LOC come-PURP INF able-PAST-EXCLM
‘Suman was able to come to India’

(895) meerikkũ enne vi|ikkaan toonniyalloo
Mary-DAT I-ACC call-PURP INF feel-PAST-EXCL
‘It’s wonderful that Mary thought of calling me’

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ISSN 1930-2940

12 : 11 November 2012

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A GRAMMAR OF MALAYALAM

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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Clustering of Disfluencies in 2.1 to 3 Year Old Kannada Speaking Children

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Disfluency – Definition and a Brief Review

Interruptions or breaks in the normal flow of speech are termed as disfluencies, i.e., disfluency is anything that impedes the forward movement of speech. The preschool child is developing vocabulary, grammatical structures and the ability to talk about abstract ideas and events. Because these skills are not yet fully developed, there is a lack of automaticity. Hence, the child might struggle to find the word he wants to say to communicate his idea. Hence, it appears that for most youngsters, disfluency is part of the developmental process.

In the period between two to three years, children start acquiring early syntactic skills as they learn to join two or more words together. It has been observed that normally speaking children exhibit interruptions or breaks in fluency even in these early utterances (Yairi, 1981, 1982; Colburn and Mysak, 1982).

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In the earlier studies, disfluency analyses were limited to defining and identifying only single instances of disfluencies (Johnson, Boehmler, Dahlstrom, Darley, Goodstein, Kools, Neelley, Prather, Sherman, Thurman, Trotter, Williams & Young) 1959; Haynes and Hood, 1977; Yairi, 1981, 1982). However, it can be noted that while some disfluencies appear to occur singly, there is a tendency for disfluencies to join or cluster together on same or adjacent words. Some studies have thrown light on the clustering phenomenon in preschoolers' speech (Silverman, 1973; Colburn, 1985, Logan and LaSelle, 1999; Korah, Manuel and Narayanan, 2011).

It can be presumed that disfluencies cluster together just as a matter of chance. In this view, various speech disfluencies that constitute a cluster would be seen as being unrelated to one another. This view cannot be considered because studies [Silverman (1973), Colburn (1985) Hubbard and Yairi (1988) LaSelle and Conture (1995)] have shown that speech disfluencies appear to cluster together at levels significantly greater than expected by chance.

Also, most studies focusing on disfluencies and their clusters have been predominantly carried out using English speaking children (e.g., Johnson et al., 1959; Silverman, 1973; Colburn, 1985; Ambrose and Yairi, 1999; Hubbard and Yairi, 1988; Logan and LaSalle, 1999). Since stuttering and disfluencies are observed across cultures and languages (Bloodstein, 1995; Cooper and Cooper, 1998; Shapiro, 1999, Carlo and Watson, 2003), studies involving children from culturally and linguistically diverse backgrounds becomes essential. Several studies on the disfluencies of Kannada speaking children have been carried out (Nagapoomima, 1990; Indu, 1990; Rajendraswamy, 1991; Yamini, 1990; Geetha, Karanth and Shetty, 2000; Korah, Manuel and Narayanan, 2011). However, most of these have focused on the measurement of single instances of disfluencies. Further, clustering phenomenon has been studied only in the disfluencies of 5-6 year old Kannada speaking children (Korah, Manuel and Narayanan 2011) and the authors suggest the need to probe into the cluster disfluencies of younger children. Also, none of the previous studies involving both English and Kannada speaking children have probed into the possible gender differences with respect to the clustering phenomenon.

Further, data on clustered disfluencies in typically developing children would be essential for the diagnosis of stuttering. Hence the following study investigated clustering of disfluencies in the speech of 2-3 year typically developing Kannada speaking children. Specifically, the extent of clustering, the disfluency types that cluster together more frequently, and gender differences in clustering were investigated.

Method

Subjects: Ten children (5 boys and 5 girls) in the age group of 2-3 years participated in the study. Only native speakers of Kannada and children with no history of speech, language or

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hearing problems, no orofacial abnormalities and no neurological problems were considered. Screening procedures were used to rule out voice, articulation, fluency and language anomalies. Oral mechanism examination and hearing screening was done to rule out any abnormality.

Material: Material was specially developed. It included pictures (common objects, body parts, vehicles, fruits, vegetables, vehicles, action verbs) and cartoons depicting simple stories.

Procedure: Speech samples were elicited using the material developed in conversation and narration task. Simple questions were asked to involve the child in conversation and for narration task, pictures and cartoons were used. Care was taken to ensure that the sample was no less than 5-minute duration of the child's talking. Conture (1990) noted that the sample size should be sufficient to permit averaging across several 100 word samples. Hence, a 1000 word sample from each child was considered for the study. The speech samples from the children were audio recorded using a digital sound recorder.

Analyses: The recorded speech samples were transcribed verbatim and the presence of the following disfluencies were analysed using the adaptations of classification systems given by DeJoy (1975), Yairi (1981), DeJoy and Gregory (1985), Campbell and Hill (1987) and Carlo and Watson (2003). Accordingly, the disfluencies analysed included: interjections (I), sound repetition, part-word repetition (PWR), word repetition (WR), Phrase repetition (PR), Revisions, Dysrhythmic phonation (DP) , Tense Pause (TP). The description of these disfluencies has been provided in Appendix A.

The disfluencies were further classified as Stuttering-like Disfluencies (SLD) and Other Disfluencies (OD) as stated by Young (1984) and Yairi and Ambrose (1992). Accordingly, Sound Repetitions, Single-syllable word repetitions, Dysrhythmic phonations were considered **Stuttering-like disfluencies** (SLD) (found more evidently in the speech of children with stuttering). Word repetitions, phrase repetitions, interjections and revisions were classified as **Other Disfluencies** (found more in typically developing children as part of the normal non fluency stage.)

A single instance of disfluency was defined as a disfluency within an utterance. For example, [da daddy dropped me to school] which comprises of one instance of part word repetition. Clustering was defined as "... the occurrence of two or more instances of disfluency on the same word and/or consecutive words" (Silverman, 1973). For example, [my dad mummy dr drops me to um school]. This comprises of Revision, Part word repetition and Interjection.

While calculating % disfluency for clusters each cluster was considered as one unit and added to the single instances to compute total % disfluency (e.g., in an utterance, my my mommy sent me to school dance class, WR has occurred as single instance and a cluster of R and PWR is seen.

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The percentage of each child's total frequency of utterances containing single instances of disfluency, and utterances containing clusters of two through four disfluencies were calculated using the following formulae.

$$\% \text{ disfluency} = \frac{\text{Total no. of disfluencies}}{\text{Total no. of syllables}} * 100$$

$$\% \text{ single disfluency} = \frac{\text{Total no. of single disfluencies}}{\text{Total no. of syllables}} * 100$$

$$\% \text{ clustered disfluency} = \frac{\text{Total no. of clustered disfluencies}}{\text{Total no. of syllables}} * 100$$

Results

Single vs. Clustered Disfluencies

Of the total number of subjects with 5 boys and 5 girls in the age group of 2-3 years, in a speech sample comprising of 1000 syllables, 2.5% occurred as single instances of disfluencies and 0.41% clustered disfluencies were observed.

The average percent of single disfluencies was six times more than the average percent of clustered disfluencies in the 10 children. Also, boys showed relatively higher percentage of disfluency compared to the girls with a ratio of 1.3 for overall disfluency and for single and clustered disfluencies. Table 1 shows the percent of single and clustered disfluencies.

Mean % disfluencies		
Mean	Single disfluencies	Clustered disfluencies

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Boys	3.34	2.88	0.46
Girls	2.52	2.16	0.36
Total	2.93	2.52	0.41

Table 1: Percent Disfluency for Single and Clustered instances

Within the disfluencies, around 14% of the disfluencies were clustered and 86% occurred as single instances as shown in **table 2**.

Subjects	% single disfluencies	% clustered disfluency
Boys	86.23	13.77
Girls	85.71	14.28
Total	86	13.99

Table 2: percentage of single vs. clustered disfluencies among total disfluencies

Analysis of Single disfluencies

Among the single disfluencies, Interjections were seen predominantly (31%), followed by part word repetitions (16%), Revisions (16%), Word Repetitions (14%), Dysrhythmic Phonations (8%), Phrase Repetition (6%), Tense Pause (6%) in the decreasing order of percent disfluency. The least frequently occurring disfluency was Sound Repetitions (3%). Thus overall, other disfluencies (interjections, part word repetitions –here predominantly multi syllabic part word repetitions, revisions and word repetitions) occurred with a greater frequency than Stuttering – Like Disfluencies (disrhythmic phonation, tense pause). Phrase repetitions were found less in speech of children between 2 to 3 years. Table 3 shows percent of each disfluencies.

Disfluency type	% disfluency (Total)	% disfluency	
		Girls	Boys
Interjection (I)	31.06	28.14	34.92
Sound repetition(SR)	3.41	2.99	3.97
Part-word repetition (PWR)	16.69	13.77	20.59
Word repetition(WR)	14.03	14.97	11.9
Phrase repetition(PR)	6.82	5.99	
Revision (R)	16.72	16.17	17.46
Dysrhythmic Phonation(DP)	8.29	11.98	4.96
Tense Pause(TP)	6.82	5	11.9

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Table 3: Percentage disfluency for each disfluency type.

Also, among the other disfluencies, girls showed a higher frequency of occurrence for interjections, part word repetitions and revisions. Word repetitions were found more in boys compared to those in girls. Phrase repetitions were not seen in girls. Results of Mann Whitney test showed significant difference between genders on Dysrhythmic Phonations. Boys showed more Dysrhythmic Phonations compared to girls. Figure 1 and tables 4 and 5 show mean frequency of disfluencies in both genders, and results of Mann Whitney test, respectively.

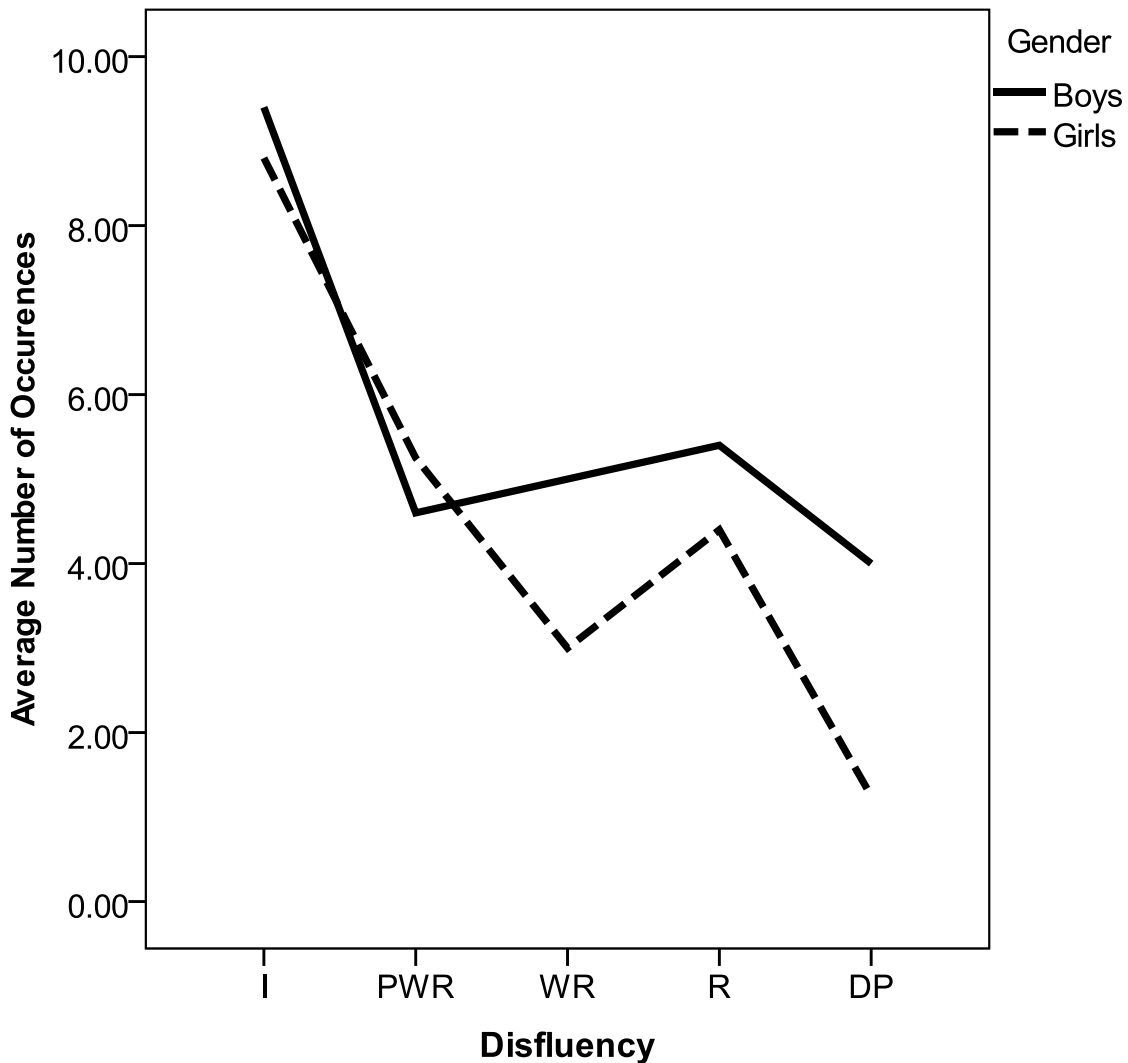


Fig. 1: Mean frequency of disfluency for boys and girls (I = interjection; PWR = part-word repetition; WR = word repetition; R = revisions; DP = dysrhythmic phonation)

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GENDER		N	Mean	Std. Deviation	Median	
dimension	Boy	I	5	9.4000	8.26438	6.0000
		PWR	5	4.6000	3.36155	4.0000
		WR	5	5.0000	2.54951	4.0000
		R	5	5.4000	2.96648	5.0000
		DP	3	4.0000	2.00000	4.0000
	Girl	I	5	8.8000	4.86826	8.0000
		PWR	4	5.2500	3.50000	5.5000
		WR	4	3.0000	1.41421	2.5000
		R	5	4.4000	2.60768	4.0000
		DP	4	1.2500	.50000	1.0000
	Total	I	10	9.1000	6.40226	7.0000
		PWR	9	4.8889	3.21887	4.0000
		WR	9	4.1111	2.26078	3.0000
		R	10	4.9000	2.68535	5.0000
		DP	7	2.4286	1.90238	2.0000

Table 4:

Mean frequency and Standard Deviation Values for the disfluency seen in majority of the subjects

	I	PWR	WR	R	DP
Z	-.105	-.247	-1.501	-.638	-2.038
Asymp. Sig. (2-tailed)	.916	.805	.133	.523	.042

b. Grouping Variable: GENDER

Table 5: Mann Whitney test results

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Analysis of Clustered Disfluencies

Of the total disfluencies approx., 86% disfluencies occurred as single instances while 14% appeared to be clustered. Among the clustered disfluencies, around 11.2% appeared as 2- cluster disfluencies, 2.05% appeared as 3 cluster disfluencies and 0.68 % appeared as 4 cluster disfluencies. Overall the girls showed higher percent of cluster disfluencies, specifically 2 cluster disfluencies compared to the boys. No 4 cluster disfluencies were seen in the girls. Table 6 shows distribution of clustered disfluencies.

Subjects	% cluster disfluencies	% 2 cluster disfluencies	% 3 cluster disfluencies	% 4 cluster disfluencies
Boys	13.77	10.18	2.39	1.2
Girls	14.28	12.69	1.59	
Total	13.99	11.26	2.05	0.68

Table 6: Distribution of clustered disfluencies

Interjections, Part word repetitions, Word Repetitions and Revisions tended to occur more frequently as singles than in clusters. This shows that the “Other Disfluencies” have a tendency to occur more as single instances though they can occur in combination with other types of disfluencies in clusters. Table 7 shows mean frequency of disfluency types occurring as single and clusters.

Disfluency	Mean frequency of single disfluencies			Mean frequency of clustered disfluencies		
	Total	Boys	Girls	Total	Boys	Girls
I	9.1	9.4	8.8	2.78	3.25	2.4
SR	1	1	1	1	1	
PWR	4.89	4.6	5.25	1.83	1.33	2.33
WR	4.11	5	3	2.25		2.25
PR	2	2		1	1	1
R	2	2		1	1	1
DP	2.43	2	1.25	1.67	1.67	
TP	2	1.67	3	1		1

Table 7: Mean Frequency of disfluency types occurring as singles and in clusters (I = interjection; SR = syllable repetition; PWR = part word repetition; WR = word repetition; PR = prolongation; R = revisions; DP = dysrhythmic phonation; TP = tense pause)

Discussion

The results of the study revealed several interesting points. First of all, ***all the children had less than 5% disfluency*** and hence could be considered as being only normally nonfluent as per the reports of several Western studies like Wexler and Mysak (1982), Haynes and Hood (1977), Yairi (1981), DeJoy and Gregory (1985, Pellowski and Conture (2002).

Second, the ***average percent of single disfluencies was six times more than the average percent of clustered disfluencies*** in the 10 children. Also, boys showed relatively higher percentage of disfluency compared to the girls with a ratio of 1.3 for overall disfluency and for single and clustered disfluencies. This is in congruence with Yairi (1981) who reports slightly higher disfluency values for 2-3 year old children, although this difference is not statistically significant.

Third, ***other disfluencies*** (interjections, part word repetitions –here predominantly multi syllabic part word repetitions, revisions and word repetitions) ***occurred with a greater frequency than Stuttering –Like Disfluencies*** (disrhythmic phonation, tense pause). This is in accordance with previous studies which have found occurrence of Stuttering like disfluencies to be lower than other disfluencies in typically developing preschool children (Ambrose and Yairi, 1995, 1999)

Fourth, ***phrase repetitions were found less in speech of children*** between 2 to 3 years. This is in congruence with the explanation given by DeJoy and Gregory (1985) that, 2 year olds may be relatively restricted in the structures they have available to use, i.e. as they are just beginning to use syntax in speech, they may not be formulating many combinations of words/phrases. Table 3 shows percent of each disfluencies.

Fifth, ***results of Mann Whitney test showed significant difference between genders on Dysrhythmic Phonations***. Boys showed more Dysrhythmic Phonations compared to girls. Since Dysrhythmic Phonations form an important part of Stuttering like disfluency, it can be assumed that boys produced more SLDs than the girls. This is in congruence with previous studies (Ambrose and Yairi, 1995, 1999).

Lastly, within the disfluencies, ***around 14% of the disfluencies were clustered and 86% occurred as single*** instances. Colburn (1985) however found 64% of disfluencies to be single and 36% to be clustered. Silverman (1973) also reported that her subjects (4 year old) produced 38% of their disfluencies in clusters. The ratio of single vs. clustered disfluencies obtained in the Language in India www.languageinindia.com

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present study is slightly higher owing to the subjects being from different cultural and linguistic background i.e., the previous studies were based on English speaking children, while the present study employed Kannada speaking children. The results of this study thus warrant the need for age and language specific analyses of clustered disfluencies. ***Among the clustered disfluencies, around 11.2% appeared as 2- cluster disfluencies, 2.05% appeared as 3 cluster disfluencies and 0.68 % appeared as 4 cluster disfluencies.*** This is in accordance with Colburn (1985) who reported high occurrence of 2 cluster disfluencies compared to the higher combinations. Overall the girls showed higher percent of cluster disfluencies, specifically 2 cluster disfluencies compared to the boys. This may be attributed to faster maturity and rate of speech and language development in girls in contrast to the boys i.e., the girls acquire syntactic skills (i.e. stringing words together) earlier than the boys (Colburn, 1985).

Conclusions and Implications

The study throws light upon the clustering phenomenon seen in the speech of very young typically developing Kannada speaking children in the age range of 2 to 3 years. Thus as children begin to use syntax they start exhibiting clustering phenomenon even in their normal disfluencies. Since it may not be worthwhile generalising findings from western studies, attempt was made to collect and analyse data from Indian population. This study thus provides a base for studying clustering phenomenon in other languages and for different age groups among the pre school population. Given that disfluencies are influenced by gender, an attempt was made to study gender differences in clustering phenomenon. Although statistically gender difference could not be computed, this study warrants the need for computing gender differences in the higher age groups. Also, employing a bigger sample would provide clear cut normative values for clustering phenomenon in the speech of preschool children and aid in better statistical computation.

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APPENDIX A

1. Interjection (I) - Insertion of sounds, syllables, words or phrases within an utterance. These insertions are not associated with the fluent or meaningful text and are not part of the intended message.

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2. Sound repetition (SR) - Repetition of a phoneme that does not stand alone as an intended syllable or word.
3. Word repetition (WR) – Repetition of whole words. I went to school school
4. Part word repetition (PWR) - Repetition of part of words.eg., mom mommy
5. Phrase repetition (PR) - Repetition of two or more words, with no revision or modification of content.eg., I have I have a book
6. Revision(R) - Modification in the content or grammatical form of an utterance. Revision also includes changes in the pronunciation of a word.eg., I went home I went to school
7. Dysrhythmic Phonation (DP) – it includes prolongations and broken words.
Broken word (BW)- Momentary cessation of phonation within words.
Prolongations (P) - Audible prolongation of sounds within or at the end of words that are judged to be not intended.
8. Tense Pause (TP)- Long pauses between words during which audible tense vocalizations are present.

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Language in India www.languageinindia.com

12 : 11 November 2012

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Clustering of Disfluencies in 2.1 to 3 Year Old Kannada Speaking Children

LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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Survival of Blacks A Study of Ralph Ellison's *Invisible Man*

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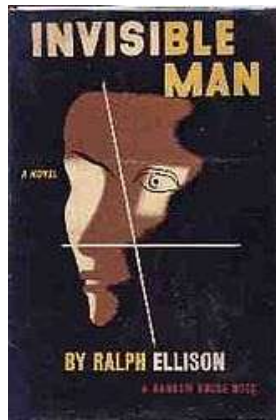


Ralph Waldo Ellison (1914-1994)

Courtesy: <http://macaulay.cuny.edu/eportfolios/drabik11/3-2/ralph-ellison/>

Ralph Waldo Ellison

Ralph Waldo Ellison (1914-1994), a celebrated black American novelist, portrays the travails of survival both of self and society. He was not a prolific writer but his only novel *Invisible Man* that appeared in 1952 has immortalized him. *Invisible Man* which won the National Book Award in 1952, is acclaimed by many critics as one of the best American novels which is concerned with the identity and humanity of a black individual.



Invisible Man – An American Classic

This novel has been heralded from the beginning as an American classic and polled as the most distinguished book in a Book-Week poll for the period of twenty years (Hassan, Contemporary 2). It has won many awards and accolades for the writer and has given him the distinction of being among “the most decorated of American writers” (Ellison, Going 45). The book has successfully presented the socio-cultural conditions in the form of a struggle of its nameless protagonist and this namelessness if metaphorically interpreted, itself raises the issue of identity and survival.

Neither Pessimistic Nor Cynical

Ellison belongs to the category of those writers who have not turned pessimistic or cynical in spite of living in the world of chaos, who reveals faith in the essential goodness of the human world, man’s capacity to transcend the limitations imposed by colour or race and hope to explore infinite possibilities of survival. He says, “When I write, I am trying to make a sense out of chaos” (Hassan, Contemporary 3). Although Ellison’s canon limits itself to just one novel and a number of literary essays, he reveals a wide range of concerns as a novelist. Ellison’s

avowed aim is “to create novels that celebrate human life and therefore are realistic and ceremonial at their core. Thus they would preserve as they destroy, affirm as they reject” (Hassan, Radical 3).

Effective Statement on the Predicament of Life

Invisible Man, Ellison’s masterpiece is a very effective statement on the predicament of life and what it means to be a Negro, as well as what it means to be an American undergoing the ugliness and brutality of the complex, varied American experience. In his writings Ralph Ellison created the conscience of his race which he himself claimed:

We are, we were born and became through our experience the “conscience” of the Negro people although they don’t fully recognize it yet. But our destiny is something more than that: it is to become the conscience of the United States. I know that now This is our country to an extent no one has yet set down. We might as well quit evading the issue and get busy breathing the breath of real life into its half-alive form (5).

The Protagonist

The protagonist in *Invisible Man* is a young black American whose story begins when he has already at the age of twenty. He receives his schooling in his native town and has been awarded a scholarship as a prize for his graduation speech and is admitted to the college for Negroes in the same state. There he is expelled from the institution by its black President, Dr. Bledsoe, for having taken one of the distinguished white trustees of the college, Norton, to the shabby and dilapidated Negro dwellings and to a house of ill-fame known as the Golden Day. He goes to the Northern city of New York, with the college president’s letters of recommendation with a vague promise that the young man would be readmitted to the institution after a time. In New York he gets a job at Liberty Paints, but is soon badly let down by his immediate boss, Lucius Brockway, a Negro himself.

After this the invisible man enlists himself as a member of an organization called the Brotherhood, an organization which works actively for a mutual understanding between the whites and the blacks in New York. The protagonist begins his work sincerely and zealously,

first in Harlem and later downtown. There he receives urgent summons from the headquarters and is informed that Brother Tod Clifton, has suddenly disappeared.

The protagonist goes back to Harlem and finds that the people have fallen considerably under the influence of Ras, the Exhorter who is a fanatical black man, opposed to the aims and purposes of the Brotherhood. Soon, the invisible man alienates the top leadership of the organization by his action in arranging funeral for Tod Clifton, who is shot down by a white policeman in a public street where he in the disguise of a hawker, had been found selling toy dolls, contrary to the regulations . Then he is directed by Brotherhood's theoretician, Brother Hambro, to do what the top leadership tells. Invisible man also comes to know about Rinehart, an imposter. He encounters Ras, the Exhorter, who orders to hang the invisible man. The invisible man escapes from the fury of the mob and takes shelter in a manhole in a sewer, and, falling asleep there because of sheer exhaustion and fatigue, sees a dream in which he is castrated by Dr.Bledsoe, Mr.Norton, Brother Jack, Brother Hambro, Ras and others.

Waking up he still hopes that some sort of understanding between the blacks and whites would emerge because America is one, though woven of many strands. Thus, in the end the only solution of racial problem is the harmonious interweaving of the diverse strands of various cultures, races, and beliefs, that a satisfactory living can be achieved by a nation as a whole. Therefore, we find that the novel embodies the progress of the protagonist from illusion to perception where this protagonist becomes the representative not merely of black American psyche but also of entire mankind, inclusive of social justice and equality, and of survival itself. Ellison was greatly aggrieved by the negative image of Negroes in fictional and non fictional writings. He lamented the fact that there was not an American Negro drawn "as that sensitively focused process of opposites, of good and evil, of instinct and intellect, of passion and spirituality, which great literary art has projected as the image of man" (Ellison, Twentieth 3). His effort in writing *Invisible Man* was directed towards the creation of a protagonist who possessed the full ambiguity of the human.

Novel in the Form of Episodes

The novel in the form of episodes covers the history of black Americans from the Reconstruction period to World War II, inclusive of the black-white relationships in pre war

south, the influence of Booker T. Washington's strategy for Negro development and the impact of large scale migration from the South to the North. Granville Hicks remarks, "What such a novel as *Invisible Man* does is to demonstrate that American Negro is deserving of not only political and economic but cultural equality" (60).

Since the novel covers a substantial part of the African American history, it deals with various modes of black survival in white America. These range from the physical survival to cultural and spiritual survival. Since survival essentially included entry into the main stream America, Ellison's attempt is to harmonize Negro culture with general American culture so that Americans at large can understand the tenor of Negro life. Since meaningful survival implies preservation of their primary identity as blacks and right to their identity as Americans, his survival is unity in the diversity of American life and civilization. This Ellison has shown in his novel very effectively.

Hero's Sensibility

Ellison has shown the great influence of black folklore, jazz and the blues on the hero's sensibility. Such artistic expressions have provided the rituals which give order to the chaos of black experience and become a base for survival. Ellison in his collection of essays *Shadow and Act* says, "Folklore projects the wisdom in symbols which express the group's will to survive; it embodies those values by which the group lives and dies" (Ellison, *The World* 171). Ellison was attracted towards jazz from his early youth. A jazz session is one where creation, reception, composition, and performance blend together. The emphasis on constant overcoming and transcendence through act has given not only a musical arrangement to the entire novel but has also celebrated the invisible man's struggle for survival against all odds. *Invisible Man* also shows a more direct influence of the blues.

The novel has many blue singers Tim Trueblood, Mary Rambo and the cart man Peter Wheatstraw. The novel is so enriched with blues that it has been called "a blues odyssey" and even "the literary extension of the blues" (Murray 167). The existence of this element strengthens their primary identity and thus helps them to survive under oppression.

Humour – Another Tool for Survival

Another tool of survival which Ellison opts in this novel is humour. He observed in an interview that white Americans depend upon blacks' ability to retain an optimistic or comic view of life: "if blacks can stay optimistic, how bad can things be for everybody else?" (O'Meally, *The Craft* 45) The novel is replete with examples of ethnic humour which is ironic in nature. An example of the use of a popular black rhyme is Lucius Brockway's motto for Liberty Paints: "If it's optic white, It's the Right White" that is based on

If you're white, you're right

If you're brown, turn around

If you're black, get back.

(O'Meally, *New* 11)

There is also a comic element when the grandfather advises the protagonist to, "undermine'em with grins" (13). Ellison has also provided opportunities for the whites to laugh at blacks and thus, blacks become buffoons to the white. Clearly it does not at all mean acceptance of Negro inferiority. Thus, in *Invisible Man* Ellison adopts the comic attitude towards life that facilitates survival.

Three Parts – Prologue, Narration and Epilogue: Meaning of Survival

Ellison has divided the novel into three parts- Prologue, Narration and Epilogue. Through these the writer shows how the protagonist begins his life, what he experiences and how he learns to be a survivor. The protagonist's idealism and ambition of becoming another Booker T. Washington makes him move on in life despite the contraries he faces. He completes his journey from victimhood to survival, from illusion to disillusion and invisibility to visibility learning from his personal experiences only. Survival means in the novel a movement from invisibility to visibility. His grandfather's words were the first attempt to make him see the reality:

Son, after I'm gone I want you to keep up the good fight. I never told you, but our life is a war and I have been traitor all my born days, a spy in the enemy's country ever since I give up my gun back in the Reconstruction. Live with your head in the lion's mouth. I want you to overcome'em with yeses, undermine'em with grins, agree'em to death and destruction, let'em swoller you till they vomit or bust wide open....Learn it to the youngguns (13-14).

In the above lines the phrases, “keep up the good fight”, “our life is a war” hints at aggression as the means of survival. We also get a hint of how to opt rebellious attitude when the grandfather says, “I have been traitor all my born days”, “a spy in the enemy’s country”, conveys secretive aggression and “agree’em to death and destruction”, is the grandfather’s message to substitute direct aggression with deceptive acceptance. Here, Ellison is clearly giving expression to the different modes of survival open for the blacks.

Recognizing the Ugly Reality

Ellison also shows various incidents and episodes to expose his protagonist’s sensibility to the ugly reality of the racial situations in America and particularly the inner conflict which black man suffers in his attempts to acquire some self-hood. When the protagonist gets an opportunity to speak before “a gathering of the town’s leading white citizens” (14), it is for him “a triumph for our whole community” (14). The mental image which he creates for the party is in stark contrast to the reality.

Ellison’s smoker episode clearly points towards the social status of blacks in the society. Each ordeal is designed for their mockery, yet the invisible man hardly recognizes the disparity between his expectations and the actual situation. He doesn’t like fighting in the battle royal not because the activity itself is degrading but because he will be detracted from the dignity of his speech. So, we see that he is only worried about his desire to speak before them: “I wanted to deliver my speech more than anything else in the world” (20). And towards the end of the evening when white guests ask him to speak, in spite of humiliation, physical pain and bleeding mouth, he is prepared to recite each word as he had practiced them. But the instant he utters the words “social equality”, silence descends on the noisy crowd who then make him disown the belief in the “social equality” repeatedly.

Irony of Life

Ironically, the mere possibility of a reward justifies any insult to which he may be subjected. At this point the invisible man does not recognize the reality of his being a victim. And his final prize makes him too happy to understand his real relationship with the whites. Here, for him survival depends on his reward.

Victimization and Vulgarization

Invisible man's experiences at college also reveal his victimization and vulgarization by both whites as well as blacks. Characters like Norton, Bledsoe, Trueblood and the veteran may serve as an eye-opener for him, but the invisible man refuses to see reality and remains a victim to whatever was around him. He even becomes blind to the distinction between the material rewards and the moral virtues. For him Bledsoe is, as he says, "the example of everything I hoped to be: influential with wealthy men all over the country, consulted in matters concerning the race, a leader of his people, the possessor of not one, but two Cadillacs, a good salary and a soft, good-looking and creamy-complexioned wife" (86). Survival here clearly implies wealth, influence, importance, good looks and a light-skinned wife. The implication is that he wants to be like the white.

Negation of primary identity, therefore, is indicative of survival through negation of the self. Desire to be like the white in the future implies lack of pride, or even self-hatred, which is the greatest stumbling block for a meaningful survival.

Music as Mode of Escape

Further in the novel we have Trueblood who strives hard to survive after he has impregnated his daughter. When he feels his head is about to burst, he finds himself singing the blues. The blues and the music he creates allow him to come to terms with what he has done. Here music has been presented as a medium to survive. Traditionally music is treated as a mode of escape as well as transcendence. In both cases it helps survival without changing the outer reality. Trueblood accepts his blackest sin transforms him from a villain into a hero. But he also becomes a thing of entertainment for whites when they are delighted to listen to his story. Whites use him for their satisfaction. But, we find that Trueblood has not only "looked upon chaos" (46) and survived, he has also established a new order. With Trueblood, fake morality of Norton is exposed and here the protagonist has two options for survival. But invisible man still needs to learn to survive with dignity in the multicultural American society.

The Need to Shatter Stereotypes

Ellison suggests that the only way to lead a dignified life is to shatter the stereotype Negro image of invisibility and discover selfhood, which he has shown in the case of Trueblood and Veteran, who were driven out of the city at mid-night and whipped for saving a human life. These incidents could very well have become invisible man's guiding spirit for survival, but his naiveté makes him ignore the truth. Veteran's words bring out the true character of invisible man, who comments on him when he leaves Golden Day: "Behold! a walking Zombie! Already he's learned to repress not only his emotions but his humanity. He's invisible, a walking personification of the Negative, the most perfect achievement of your dreams, Sir! Mechanical man!" (72).

Survival without Self Dignity

The image of Zombie implies survival without self dignity, an illusion, repression, negation of one's humanity and hence it is a death in life as conveyed through the words walking personification. Thus, after Golden Day incident we find that there is little hope of a meaningful life for the protagonist because he foolishly thinks that white man can be his savior.

But the invisible man becomes a victim of Bledsoe's politics, because he took Norton to Trueblood's shack and showed him that picture of ugly reality which is to be kept away from wealthy whites. Instead of realizing that the behaviour of his superiors might be full of contradictions, he makes himself relive the sequence of the day's events in such a way that he himself comes to own the responsibility for Norton's accident:

Somehow I convinced myself; I had violated the code and thus would have to submit to punishment. Dr. Bledsoe is right, I told myself, he's right; the school and what it stands for have to be protected. There was no other way, and no matter how much I suffered I would pay my debt as quickly as possible and return to building my career... (123)

Bledsoe expels him from the college; this has resulted because he follows the path shown by the victimizers. Instead of opposing or trying to break free, he convinces himself that the formula is right: "For despite my anguish and anger, I knew of no other way of living, nor other forms of success available to such as me. I was so completely a part of that existence, that in the end I had to make peace" (131).

Movement to North

The invisible man leaves the south as punishment for no fault of his; he is neither disillusioned nor are his convictions shaken up. Movement to the north can also be interpreted historically as a mode of survival. He moves to the north all prepared to redeem himself. He has seven letters of introduction from Bledsoe, and hopes to find employment immediately. In spite of his experiences he trusts the letters. But contrary to his hopes, the letters prove ineffective in getting him a job or even an interview. Seventh letter takes him to Mr. Emerson's office. Before this he stops for his breakfast, the counterman suggests the special breakfast of pork chop and grit to the "southern boy" but he orders toast and juice. It is his survival need which has compelled him to change his dress-code and even his food habits.

The Disparity between the Ideal and Reality

It is the job interview at Mr. Emerson's office that brings over to him the disparity between the ideal and the real. Here, he learns the bitter truth that his letter of introduction is framed to "keep this Nigger Boy Running." And while returning from Emerson's office he listens to somebody whistling blues, which reminds him of an old childhood lyric. This time he hums the song and identifies himself with the "poor Robin" that was "picked clean." Earlier, he would not have conceded to any knowledge contained in folk rituals but "now he admits that they contain the lessons that apply to his present condition" (41). This new self-acceptance can also be seen in the episode in which he buys and eats yams in public view. He can declare "I yam, what I am" (257) without fearing disapproval from any quarter. It is the protagonist's efforts to survive, to be the new Booker T. Washington which reveals his failure to deal with reality. Through the protagonist, a picture of economic, social and political exploitation of people from slavery to the great migration, and to the industrial north has been presented to us. Invisible man faces industrial society without any personal and cultural identity.

After this, the protagonist gets a job at Liberty Paints. Here also he becomes a victim of Kimbro's wrath and Lucius Brockway's jealousy which ultimately land him in the factory hospital. Here "inside a strange coffin-like machine he sees a vast stretch of clinical whiteness" (208); this is employed by Ellison to point out that in the industrial north the machine takes over the dehumanizing process. There, he even receives electric shocks till he does not know even

his name and knows “just...blackness and bewilderment and pain” (40). This dehumanization process has completely shaken his virtues of humility, equality and fellow- feeling. Thus, we see that invisible man tries to survive under cover of his humility, but this is not accepted by selfish and egotistic men like the people at the smoker, Bledsoe, Norton, Brockway and others. Here, he suffers emotional as well as physical deterioration. Only in Mary Rambo, who takes him as a paying guest, he finds a savior.

The Brotherhood

Then, the Brotherhood has a strong appeal for the protagonist as it provides him a strong platform for his speeches and a way to release his anger. It is his desire for a meaningful survival, but his inability to look beyond the surface of things makes him accept a new social role. And here too his ideologies are in contrast with the organization. Brother Jack tells the protagonist very categorically, “you mustn’t waste your emotions on individuals, they don’t count” (284). Here too, oblivious of the fact that the Brotherhood is trying to exploit him for its own end, the invisible man is once again ready to be the “new Booker T. Washington.” In his desire to be a survivor and a leader of the people, he becomes a tool in the hand of the Brotherhood and still remains a victim. His hopes arise again and he starts comparing himself to Frederick Douglass, who rose from slavery to attain a berth in the government ministry simply due to his oratorical skills. He is happy with his progress and finds himself “remembering and refusing to hear the echoes of his grandfather’s voice” (325).

Brother Tarp

In this organization there was another character named Brother Tarp, who struggled for survival in this country of whites. He spent nineteen years of his life tied to a chain for saying ‘no’ to a white man. In the meantime he lost all his family members, his land and all other things but not his life. Tarp presents the protagonist with an iron link that was a part of the chain he was tied to. This link lying on his table in his office brings against him serious charges which led to his sacking. He is once again victimized, this time by the party which was working for the uplift of his own race. After a few days the protagonist is again called to Harlem and assigned the task of finding Tod Clifton, another member of the organization. He finds Clifton on the

street selling Samba dolls, dancing obscenely on invisible threads. Clifton's killing in a minor dispute shows the unreliability of law and police in America. This incident provokes the protagonist to rethink about himself in relation to the Brotherhood and its ideology. As Thomas A. Vogler says, "Tod's death is one of the key turning points of the book". (133)

Invisible Enemy

Ellison clearly shows that when in the south, there was a clear visibility of the enemy in the white but the struggle for survival in the north becomes problematic and enigmatic because of the subtlety of the enemy or the antagonist. The protagonist experiences a constant undercurrent of violence against the core of the human self. Now he begins to see the antithesis between the professed unity and segregation of blacks as a race in reality. He realizes that his blind faith in the principles of Brotherhood has driven him away from the needs of his own people.

With the realization that the Brotherhood has never bothered about the interests of the race, he understands the significance of Clifton's Samba dolls. Here, the black puppets are the members of the brotherhood who are manipulated, by the white leadership. And when invisible man wishes to enlighten the Brotherhood about the real situation in Harlem, he learns that the only reality that exists is what the brotherhood chooses to call real. Brother Jack tells him, "You were not hired to think" (405). His assigned job is to talk and that too only what the committee decides. Here he realizes the wide gulf between his vision and the "leaders'" vision.

No Ideology is Reliable

The situation becomes even more complicated as Ras, the exhorter has become Ras, "the destroyer." To escape him the protagonist wears glasses and a wide hat. Now, he is mistaken for some Rinehart, a man with many identities. The invisible man's experience of betrayals have caused him to believe that no institution or no ideology is wholly reliable. Given his sense of a chimerical reality, the identity of Rinehart seems to suit him, for Rinehart is a consummate manipulator of surfaces, pimp, runner, lover, the preacher. He is all things to all people. The protagonist finds the idea of Rinehart appealing on two grounds. First, Rinehart provides him

with an identity into which he can escape with ease. Second and more important, the invisible man is compelled by the hustler because he is able to change identities at will and thereby turning the ephemeral nature of the world to his advantage. In the following passage, he remarks on the place of a Rinehart figure in a chaotic society:

What is real anyway? ... The world in which we lived was without boundaries. A vast seething, hot world of fluidity, and Rine, the rascal was at home. Perhaps only Rine the rascal was at home in it. It was unbelievable, but perhaps only the unbelievable could be believed. Perhaps the truth was always a lie (401).

Develop Your Own Self

But invisible man least realizes that to live a meaningful life and emerge a survivor he needs to set his limits and standards. Since he has always tried to enact a role, his real self is invisible to himself. And he can become a survivor only when he prepares himself to see the world truly and establish its relation to it. When on asking guidance from Hambro, he finds that he is also like others. He now realizes that he is being used. It forces him to realize that the blind acceptance of authority and ideology can reduce him to nothing but be a victim. His survival shall have to depend upon evolving his own self. His betrayal by Brother Jack makes him realize that each man sees only the image he projects:

Here I had thought (the Brotherhood) accepted me because they felt that colour made no difference, when in reality it, made no difference because they didn't see either colour or man.... [All the people who betrayed him] were very much the same, each attempting to force his picture of reality upon me and neither giving a hoot in hell for how things looked at me. I was simply a material, a natural resource to be used (409).

It is here in the novel that the protagonist decides to use his invisibility as the means for revenge. He decides to remain in the organization telling them what they wanted to hear until the reality of Harlem is shown to them: "For now I saw that I could agree with Jack without agreeing. And now I could tell Harlem to hope when there was no hope" (438). He becomes ready to use his grandfather's advice: "I didn't know what my grandfather had meant but I was ready to test his advice. I'd overcome'em with yeses and undermine'em with grins" (439). So, he tells the leaders only those things that please them and in general keeps a low profile. As the

leaders have never revealed the real nature of their plans, he has unknowingly become involved in conspiracy. He had desired to organize the black community; instead he has been involved unknowingly in the Brotherhood's effort to destroy it:

It was not suicide but murder. The committee had planned it. And I had helped, had been a tool. A tool just at the very moment I had thought myself free. By pretending to agree I had indeed agreed, had made myself responsible for that huddled form lighted by flame and gunfire in the street, and all the others whom now the might was making ripe for death (445).

A New Sense of Self and Knowing

After this he comes face to face with Ras feeling a new sense of self and knowing “he was now no worse than he nor any better” (482). It was the Brotherhood who spread riots and left Ras to shoulder the blame. The protagonist has now understood that both he and Ras have been victims of their own illusions. This riot is a demand for freedom and justice of his people. He has been a victim of his own illusion all his life. As Ras shouts, “Hang him!” the protagonist decides that it is “better to live out one's own absurdity than to die for that of others, whether for Ras's or Jack's” (484). Here he recognizes the absurdity of the American identity compounded of hope and desire, fear and hate that has kept him running:

I stood there, knowing that by being hanged by Ras on this street in this destructive night I would perhaps move them one fraction of a bloody step closer to a definition of who they were and of what I was and had been. But the definition would have been too narrow; I was invisible (546-47).

Seeking Meaningful Existence

In an attempt to escape from white hoodlums, he falls through an open manhole and lands in darkness on top of a pile of coal. Inside the manhole there is complete blackness. He is now not only in figurative darkness but is also surrounded by physical black space. Thus, we see that the protagonist has to wage a war first to be a survivor on physical level and then for a meaningful existence. When he lights the paper of his social identities, symbolically he divests himself of all the assumed identities and roles. He realizes that he cannot go to either of his old

homes but has to start a new life. It is here that we see the spiritual survival of the protagonist, when his body, soul and heart unite together. Thus, the fall into manhole is a movement away from society and into the self.

The grandfather's words still haunt him as he succeeds in understanding their significance. The protagonist has learnt to be self-reliant and confident. While going through the tortuous process of recalling the entire gamut of his experiences to put it down, he confesses that he can neither escape them nor can file or forget them. But the procedure of writing it down has mitigated his anger and bitterness and thus, become a mode of survival. Therefore, we find that the protagonist's way to survive is in a world which is "concrete, ornery, vile" but nevertheless "sublimely wonderful" is based on "understanding [his] relation to it and its to [him] (464). Thus, the protagonist rises above his own narrow concerns and sees diversity as the solution to tyrant states.

The basic problem is that nobody knows who he is and where he is headed and the world witnesses a "spectacle of the whites' busy escaping blackness and becoming blacker every day, and the blacks striving towards whiteness becoming quite dull and grey" (465) The protagonist declares: "Life is to be lived, not controlled; and humanity is won by continuing to play in face of certain defeat. Our fate is to become one, and yet many" (465).

Struggle for Spiritual Survival

Thus, his journey of survival involves his struggle for mere physical as well as spiritual survival; it is journey from innocence to a new wisdom and from ignorance to knowledge. One more thing which we notice in the case of invisible man is that he has not become a cynic and can still love: "in spite of all I find that I love, I have to love" (467). The protagonist reveals such moral virtues as honesty, truth, sincerity and integrity but never flaunts them. He is not only pretending but actually practicing them and still surviving in the world full of chaos. He tells the world that one can be virtuous and still survive facing odds and defeats. From the very beginning the emotional protagonist of *Invisible Man* reveals a desire and a capacity to transcend his state. He wishes to rise above the limitation imposed by his race and the colour of his skin. His struggle to transcend all difficulties, odds and adverse circumstances helps him emerge as a survivor. All along the protagonist has been trying to find transcendence and the

novel concludes with his final transcendence as he becomes the spokesman of entire humanity: “Who knows, but that, at the lower frequencies I speak for you?” (469) Thus we find the protagonist’s journey in the novel is a saga of survival, and he became a survivor. Robert Penn Warren declares the novel to be the “most powerful artistic representation of the negro under dehumanizing conditions and at the same time a statement of human triumph over these conditions” (25).

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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Inductive and Contextual Approaches to English Grammar Teaching

Md. Kawsar Uddin, M.A. in English, M.Phil. Scholar

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Abstract

This paper highlights that, for the acquisition of the second language, a learner requires to internalize grammar, for that it, essentially, should be taught in inductive and contextual approaches. However, in Bangladesh, English grammar is taught separately and deductively through rules memorization. Due to learning grammar in the deductive approach, a learner merely develops a receptive skill rather than the productive one. On the other hand, the inductive approach is a rule discovery, self-directed, learner centered and bottom-up teaching in which the new grammatical items are presented to learners in carefully selected intelligible linguistic data, in the context, illustrating the use of the particular grammatical point. Through this controlled and freer practice, on the basis of the model, learners try to arrive at some generalizations which

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assist them to recognize the underlying regularities in the data and to formulate their own explanation of the rules governing the material presented.

The paper also focuses on some lesson plans and classroom activities to show how the teachers can help the students to use the productive skills by generalizing the grammatical rules. For the study, the present paper will collect primary data from some of the renowned private universities of Bangladesh. The paper will obtain secondary data as well, that is already collected by some researchers, passed through the statistical process and published in various publications and newspapers.

1. Introduction

“Language acquisition does not require extensive use of conscious grammatical rules, and does not require tedious drill” (Krashen, 1987). It means that in language acquisition students don’t need to focus on grammar structure rather they require ‘meaningful interaction’ in the target language. According to Krashen (1987), acquisition requires natural communication; speakers don’t need to be conscious about structure of the language rather their basic concern should be the messages they are producing and comprehending. But in Bangladesh, one of the most common ways of learning English language is the study of the grammatical structure. Teachers announce the grammatical rules and structures, and students memorize and those rules and try to apply.

This approach of teaching is identified as deductive approach of teaching grammar, which according to David Nunan (1999) is ‘the process of learning in which one begins with rules and principles and then applies the rules to particular examples and instances. (p.305). In this approach of learning, students follow the examples which are not in context. Most of the cases they don’t bother about the meaning rather concentrate on the structures presented by the teachers. Long (1991) has labeled this approach as ‘focus on form’ (p.44). In this approach, the students don’t achieve the ability to discover new forms and can’t produce new sentences on

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their own. While the deductive approach of language teaching fails to achieve its goal, the inductive approach can be a fruitful one for the students of Bangladesh. Inductive learning, according to Nunan (1999), is ‘the process by which the learner arrives at rules and principles by studying examples and instances’ (p.309).

1.2 Objective and Thesis

Inductive and contextual approaches can prove to be helpful in learning English grammar for the students of Bangladesh. This paper examines the current research in teaching English grammar and the role of grammar in learning language. This paper also attempts to enquire the traditional way of language teaching in Bangladesh with a view to understanding how the deductive approach is proved to be a useless approach of teaching grammar, and, if and how it can be replaced by Inductive and contextual approaches; and, how and to what extent inductive and contextual approaches can be suitable for the students of Bangladesh.

1.3 Methodology

The concern of this paper is to examine the effect of inductive and contextual approaches in language teaching to understanding if and how they can be effective approaches in English language learning in the context of Bangladesh. This paper also includes a short survey to measure the impacts of inductive approach. The methodology includes field work and critical study for data collection and data analysis.

1.3.1 The design of the paper

The paper is divided into five chapters. The first chapter is the ‘**Introduction**’ which discusses the present scenario, objective and thesis of the paper, methodology, design and extent of the study. The second chapter ‘**Effective Approaches**’ explores and elaborates some influential terms and theories to explain the concept of inductive and contextual approach. The third chapter ‘**Internalizing English Grammar**’ analyzes how inductive and contextual approach help to internalize English grammar. The fourth chapter ‘**Theory in Practice**’ explores Language in India www.languageinindia.com

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the positive impacts of this approach on the students of Bangladesh. The last chapter, ‘**Conclusion**’ summarizes the paper as well as suggests scope for further research in the related area.

1.3.1.1 The extent of the study

The paper concentrates on the students of the Bangladeshi private university students. This is primarily a library research with a certain amount of empirical study. For theoretical discussion, this paper heavily relies on Chomsky and Steven Krashen.

2 Effective Approaches

As the paper explores the use of inductive and contextual approaches in the perspective of Bangladesh, this chapter elaborates and explicates the concept of inductive and contextual approaches. It also explores the concept of deductive approach in order to show the contrast.

2.1 Inductive Approach

An inductive approach comes from inductive reasoning stating that a reasoning progression proceeds from particulars(that is, observations, measurements, or data) to generalities (for example, rules, laws, concepts or theories) (Felder et al, 1995). In short in inductive approach we observe a number of specific examples and forms then we infer a general principle or concept. Inductive approach can also be called rule discovery learning. Learners learn the use of structure through practice of the language and later discover the rules from the examples. Eisentein (cited in Puji Widodo, 2006) states that the inductive approach tries to utilize the very strong reward value of bringing order, clarity and meaning to experience. In inductive approach of teaching the teacher presents samples (examples) of the language, and students discover rules from the sample through their prediction and intuition. This approach helps the students learn the grammar rules by themselves and student can know the appropriate use of forms in context. The students enjoy a learner centered environment.

2.2 Deductive Approach

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A deductive approach comes from deduction reasoning stating that a reasoning progression proceeds from generalities to particular. In this approach, rule, principles, concepts or theories are presented first, and then their applications are treated. The instruction is oriented to the perspective grammar, and the students face a teacher-centered environment. ‘Dealing with the teaching of grammar, the deductive approach can also be called rule driven learning’ (Puji Wdodo, 2000). Learners learn the rule and apply it only after they have been introduced to the rule. For example, if the teacher wants to teach past indefinite tense, he will outline the rules of the past indefinite and will instruct the students to complete exercises using the given rules. In this way students know and master the grammar rules and this way of explicit grammar teaching saves time. Though the students master the grammar rules, yet they can hardly use the language for the purpose of communication.

2.3 Contextual Approach

According to *Oxford Advanced Learner’s Dictionary* (2004), context means a ‘situation in which something happens and it helps you to understand it’. The basic concept of contextual approach is to help students understanding the lesson well by relating the material with their real life and their own experience. This is an approach that helps the student to get a better comprehension and lets the students to explore the material by themselves. In this approach teachers keep themselves more focused on arranging strategies rather than only giving information.

3 Internalizing English Grammar

Grammar is an integral part while using a language. It is often argued that to learn a language, grammar is not an essential factor to begin with. However the need for knowing the grammatical rules while mastering or learning a language cannot be denied. Grammar is specially needed for the learners of English language of our subcontinent as their learning style depend on knowing the grammar first then knowing the language.

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3.1 Grammar and Language Teaching

The study of the structure of the language is very common in second language learning. But it should be mentioned that ‘examining irregularities, formulating rules and teaching complex facts about the target language is not language teaching but rather is ‘language appreciation’ or linguistics’ (Schutz, 2007). Therefore, type of teaching of grammar cannot be fruitful in language acquisition. According to Krashen, ‘the only instance in which the teaching of grammar can result in language acquisition (and proficiency) is when the students are interested in the subject and the target language is used as a medium of instruction.’(Schutz, 2007). It means that structure can be internalized only when students learn structure without any conscious effort. Their conscious efforts are on the subject matter, not on the medium. In the process of learning an interesting subject they actually internalize the structure of the language. Once they internalize the hidden structure, they can easily produce unlimited number of grammatically correct sentences.

But in Bangladesh, the highest priority is always given on the teaching of grammar structure. Here most of the teachers and students are convinced that they need to learn grammar in order to be proficient in English. Teachers always keep their students busy in error analysis, finding irregularities and memorizing grammar rules. This type of traditional grammar teaching approach helps raising ‘affective filter’ and facilitates ‘affective variables’. Most of the cases it results in low motivation, low self-esteem, and anxiety which ultimately combine to raise the ‘affective filter’ and form ‘mental block’ that according to Krashen prevents comprehensible input from being used for acquisition.

3.2 Communicative Grammar

Grammar should not be the focus of the activity, but need to be addressed in order to communicate. However, in Bangladesh, grammar is the stated focus of an activity and teachers use deductive grammar explanations rather than using inductive and contextual presentations in the form of comprehensible input.

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According to Schwartz (1993), learner must 'have exposure to instances or examples of that particular language' (p. 148) in order to acquire grammatical competence. These instances and examples help the learner in internalizing the structure of that language which ultimately allows them to comprehend and produce the structure of the target language. In order to internalize a language a learner must have 'meaning bearing input' which according to Vanpatten (1996) is 'language that the learner hears or sees that is used to communicate a message' (P.5). Without this 'meaning bearing input' learner cannot achieve second language acquisition. Comprehensible input increases learner's ability to learn and speak the language.

'The best methods are therefore those that supply 'comprehensible input' in low anxiety situation, containing messages that students really want to hear'. (Krashen, 1987). According to Krashan's input hypothesis, the learner improves when s/he receives 'input' that is interesting and a little beyond their current level of linguistic competence. He suggests 'natural communicative input' as a key to designing a syllabus.

3.4 Teaching Grammar in a Class room

As the students of this continent are taught grammar in an isolated manner, they find it very difficult to relate it when the actual use of English takes place. In addition, they never get the chance to use the language enough which makes them conscious users of language while writing and specially while speaking. Consciousness stops a learner from becoming fluent in a language. In other words, the natural flow of speaking or using the language is hampered to a great extent the moment a learner gets conscious of its rules, forms and structures. Moreover, the learners of English language always try to think in Bengali first then translate them into English so their L1 interferes with their L2 to a large extent. For instance, in Bengali there are no several pronoun differences for him/her. So, one basic problem that our students face while using English is in the use of pronouns. In Bengali language there is no concept for adding s/es with verb followed by singular subject therefore another rampant error that the learners of English Language in India www.languageinindia.com

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language in Bangladesh make is they hardly add a s/es when a verb is followed by a singular subject. In other words, they have a problem in making the verb agree with the subject while using the English language. After long drill and repeated lessons they might start adding s/ es with verb followed by singular numbers or subjects but they will again fail to do so the moment they get more than one subject in a sentence. Another frequent grammatical error that learners of English make is in the use of prepositions. The reason behind the commitment of the error again lies in the fact that it is absent in the case of learner's L1. So as teachers we have to be cautious about these issues while teaching grammar to our students.

This paper would like to propose a procedure for teaching grammar which involves five steps:

- a) Exposure to the comprehensible literature containing a representative set of sentences about an area of English grammar.**
- b) Paying attention to grammatical features with a view to understanding and using them.**
- c) Generalizing a grammatical rule after negotiating with the teacher.**
- d) Checking the discovered rules against some other pieces of literature containing the same area of English grammar.**
- e) Producing sentences of their own applying the newly learned rules with a view to sharing some personal experiences, ideas and feelings.**

The paper will further elaborate each step with a model class room material, as an example, relating to teaching the past Indefinite tense to the students at the first semester university level.

3.4.1 Model class room material

When Natasha was a girl, she *loved* reading. She *had* three bothers and a younger sister and *lived* in Uttara, where her father *used to run* the local post office- he's retired now.

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She *had* a very happy childhood, and *was* very lucky to have a kind and talented teacher, Mr. Raihan, who *recognized* her ability. He *helped* her to achieve a good result in her HSC exam, and to get into the University of Dhaka. She *studied* English, and then *decided* to become a teacher. In 2005 she *joined* the University of Dhaka as a fulltime lecturer. After one year, she *left* Dhaka in order to get higher education in London. When Natasha was in London, she *missed* her country terribly. She *came* back to work in Dhaka when she *completed* her PhD.

First of all, students are given this comprehensible passage containing a representative set of sentences about the area of past indefinite tense. Students are instructed to read the passage again and again in order to understand the meaning. Comprehensible input can be both written and spoken form, but it's better for the beginners to start with the written form.

In the **second** step, students are expected to pay attention to italic words and phrases. This is called 'typographical input enhancement' (white, 1998, p. 85). Here texts are italicized so that students' attention is focused on a particular grammar structure. Though the teachers don't point out the italic words or ask them what they mean, yet students are expected to notice the italic portions expected to comprehend rules implicitly.

In the **third** step, students generalize some grammar structures for the italic texts. They discuss with the teacher and figure out the grammar rules. Here teacher provides different clues and ask question in order to let the students think aloud. Ellis (1997) terms this technique as 'consciousness-raising tasks'. Teacher gives immediate feedback in order to avoid students' construction of inaccurate grammar rules.

In the **fourth** step students are asked to read other pieces of comprehensible literature containing the structure of past indefinite tense. Here students get more exposure to the target

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language. They check and test the grammar structures against the new sentences. The more they get exposed to the structure the more they internalize it.

In the **final** step, students produce their own sentences. They are asked to write something applying all the newly learned rules. It's better to share their personal experience, ideas and feeling. In this case they are asked to write about their own childhood.

4. Theory in practice

So far this paper provides some theoretical evidence supporting the use of inductive and contextual approach and the right procedure to use them in the class room of Bangladesh. This chapter presents a practical example in order to check and support the theoretical discussion.

4.1 Survey

A survey was conducted in order to measure how much affective the inductive approach for the students of Bangladesh. The findings of the survey effectively helped to support the theoretical discussion of the paper. To conduct the survey a class of 30 students was divided into two groups titled 'Group A' and 'Group B'. They were first year student of basic composition attending the course of 'Basic Composition' in the Department of English.

4.1.1 Procedure

This was an experiment conducted in the semester of summer 2012. At the beginning of the semester a class of 30 students of the Department of English was asked to sit for a proficiency test. The result of the test was carefully preserved to be compared with the final test which was supposed to be conducted at the end of the semester. Then they were divided into two groups according to their learning style. Those who love to learn grammar through rules memorization are put into the same group. 'Group A' was formed with the students who don't prefer to learn grammatical structure and 'Group B' was formed with those who are deductive

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learners. In this way the class was divided into two classes and they were taken care of separately: 'Group A' with 'Inductive and Contextual Approach' and 'Group B' with 'Deductive Approach'.

4.1.2. Result

All the students reported having high motivation during the whole semester, first, because for the first time in their life they were under such an experiment, second, because each of the groups wanted to prove them more talented than the other.

The average score of 'Group A' in their first exam which they faced at the beginning of the semester was 35%. It means all of them scored between the parameter of 30-40 out of 100. On the other hand, the average score of Group B' was 52% and all of them scored between (38-65) out of 100.

At the end of the semester, when they had to sit for their final exam 'Group A' scored 65% while on the other hand, 'Group B' scored 63%. In case of 'Group A' all the students scored between the parameter of 45- 75 out of 100. One the other hand, all the students of 'Group B' scored within the parameter of 40-70 out of 100.

4.1.3 Discussion

The finding suggests that exposure to inductive and contextual approach can have a great impact in the internalization of English grammar. Though apparently for some students deductive approach seems to be fruitful but in the long run inductive approach helps in the process of internalization. Students taught in inductive approach feel more confident, motivated and anxiety free in performing all the four skills than the students those who attended the class of deductive approach.

4.2 Recommendation

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This paper analyzed the importance and application of inductive and contextual approach in learning English grammar. If we want to implement these approaches for the students of Bangladesh the following steps should be taken by the respective authority.

The national education board should take the first step. They should take necessary steps to introduce inductive and contextual approach in the text books. Secondly, school, college and university authorities can play vital role in the implementation of this approach. The authority needs to encourage teachers so that they understand the value of inductive approach and apply this approach in the class room in order to create a student centered environment. Thirdly, skilled, motivated and highly qualified teachers are required for the proper application of this approach. Educational institutes should increase the salary and other facilities for the teachers so that they are encouraged to work harder in their job. Finally, the teachers play the most vital role. They should be creative. They should always analyze the need of the students and should adapt their way of teaching according to the necessity of the students.

But, no matter, how much initiative the teachers, education board, colleges and universities take, it will not be fruitful unless the students are motivated. For the acquisition of any second language students need to be motivated, hardworking and determined.

5. Conclusion

The use of English is a point of paramount significance in Bangladesh. In all the universities of Bangladesh English language is used as a medium of instruction. However, the standard that the students have regarding the use of English even after 12 long years of learning English in schools and colleges are very poor. Most of the students are hesitant to even ask a glass of water in English. Some can write few grammatically correct sentences but most cannot construct a single error free sentence in English. What the students do throughout their school and colleges regarding English is blindly memorize rules without the knowledge of practical use of the rules and produce it in the exam scripts. They never write anything on their own in English so their analytical power is not triggered. For a student to master a language he/ she has to

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become the ‘user of the language’ rather than simply having the knowledge on the structure and form of the language. In order to reduce this problem, this paper refers to the use of inductive and contextual approach. This paper also proposes a five step procedure for the proper implementation of inductive approach. The technique for teaching grammar proposed here can be readily used at the university level grammar classes in Bangladesh.

5.1 Scope for further study

This paper basically explores how and why the learning of English grammar in an inductive and contextual approach can be fruitful for the students of university level in Bangladesh and proposes a five step procedure of teaching grammar. A further study can be done to enquire whether individual learning style has a relationship with language learning, if and how a deductive learner can internalize English grammar by using inductive approach of language learning.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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Errors in Second Language English - A Study of Errors Committed by Students with Tamil as Their Mother Tongue

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Influence of Mother Tongue in Using English

The influence of mother tongue on the second language (here, the mother tongue is Tamil and the second language is English) is felt in almost every second language learner, especially on those who are less fluent in English. This phenomenon is called 'Negative Transfer' (Yule, George 1997; p 194) or 'The gravitational pull of the mother tongue' (Krishnaswamy, et.al., 2008; p 93). The rules of Tamil language which they have imbibed first and which they keep on using for their day-to-day communications interfere with the system of English. This influence is felt in every level of the language: phonological, morphological, syntactical, semantic, pragmatic and cultural levels.

This paper studies the influence of Tamil grammar on the English grammatical system of some eighth standard Tamil medium students.

Motivation for the Study

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Having studied the book *Contrastive Linguistics and Language Teaching* (1973) by Deivanantham Pillai, I wanted to study the phenomenon of the influence of mother tongue over English. Contrastive analysis, as Verma. S.K and et.al 2011; p. 349 put, is not only predictive in nature but also is easily noticed in real language production of the learners. The teachers of Second Language can elicit data from the students and can analyse them to find out the influence of the mother tongue or first language. Based on the real data thus obtained, the remedial measures can be designed.

Research Questions

What are the major grammatical interferences found in the production of utterances in English in the speech of eighth standard Tamil medium students?

The students have enough time in writing during which they can avoid nervousness, false start and other similar drawbacks inherent in speech. Time is an influential factor in second language learning process. Does this time gap help them rectify their errors or make them prone to more errors?

Source of Data

The data is obtained from the students of eighth standard at a Government Higher Secondary School in Thiruvallur District. The mother tongue of these students is Tamil. Almost all of them are of the same age (from 13 to 14 years old). They are the beginners in learning English. They have certain exposure to reading and writing. But, they always hesitate to speak. To obtain the data, they were taught a portion of the lesson “A Mother’s Day Gift” from the present Samacheer Kalvi eighth standard textbook and their understanding was tested through several questions-answer series. Then, they were encouraged to narrate the story in their own language. Their narrations were recorded on cell-phone. They were then asked to write the same on paper. For that they were given enough time (that is, they were asked to present their papers the next day).

The students who participated in the narration were given serial numbers from 1 to 7. The names of the students are not given for the sake of confidentiality. The first four are female children and the last three are male children.

Method of Analysis

During the analysis of the data, care was taken to quote only the errors which are the results of mother tongue influence and hence others such as ‘intra-lingual errors’ were not considered. The errors of the spoken language and those of written language are kept in different axis and compared. The reasons for the errors are dealt with through proper explanation and their equivalence in written mode is also considered. Orthographic Errors

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and Pronunciation Errors are not considered for this study. The spelling errors of the students are given as they have written.

The negative influence is considered as per the guidance of J.P.B. Allen and S. Pit Coder (1975; p. 129). That is, the Target Language sentences are translated into First Language and again translation is done from First Language into Target Language. These errors are seen clearly from the data.

Uses of the Study

This study will be very useful to the teachers of schools. Based on these facts they can design their method of teaching. During teaching they can insist on these errors and thus encourage the students to get rid of them. This is also useful to the syllabus designers and textbook writers.

Analysis of Data

Word Order Influence

Tamil is an SOV language whereas English is an SVO language.

Example:

<u>Albert</u>	<u>bought</u>		<u>a new car.</u>
S	V		O
<u>/a:lba:t</u>	<u>oru putiya ka:r</u>		<u>va:ngina:n/</u>
S		O	V

The following eight sentences illustrate that the word order of Tamil gets reflected in the English of the students. In particular the object is posited before the verb.

Speech Errors

1. Apsara eighth standard joined the school. (Student 1)
Tamil: /Apsara: etta:m vagupp-il ce:r-nt-a:l/
Apsara eighth standard-loc join-past-3p.sg.f
Correct Sentence: Apsara joined eight standard.
2. Apsara to father going a principal meeting. (Student 1)
Tamil: /apsara:v-um aval-0 appa:v-um principa:l-ai pa:r-kka po:-n-a:rkal/
Apsara-incl her-gen father-incl principal-acc meet-inf go-past-3p.pl
Correct Sentence: Apsara and her father went to meet the principal.

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3. Apsara one day school join to the eighth standrard. (Student 5)
Tamil: /apsara: palliy-il ce:r-nt-a:l/
Apsara school-loc join-past-3p.sg.f
Correct Sentence: Apsara joined the school.
4. Apsara local school join to the class. (Student 5)
Tamil: /apsara: u:r-il ulla palliy-il-e:ye: ce:r-nt-a:l/
Apsara village-loc be school-loc-voc join-past-3p.sg.f
Correct Sentence: Apsara joined a local school.
5. Second day in corridor waiting in principal meet for room. (Student 6)
Tamil: /maruna:l pricipa:l-ai pa:r-kka vara:nta:v-il kart-iru-nt-a:rkal/
next day principa-acc meet-inf corridor-loc wait-be-past-3p.pl
Correct Sentence: Next day, Apsara is waiting to meet the principal.
6. Principal Mrs.Rose wait. (Student 2)
Tamil: /pricipa:l mises ro:su-kka:ka ka:tt-iru-nt-a:l/
Principal Mrs. Rose-dat wait-be-past-3p.sg.f
Correct Sentence: Apsara is waiting for the principal Mrs. Rose.
7. Principal waiting in a school.... (Student 3)
Tamil: /pricipa:l-ukka:ka kart-tuk-kond-iru-kkir-a:l/
Principal-dat wait-pp asp-con asp-be-pre-3p.sg.f
Correct Sentence: Apsara is waiting for the principal.
8. First day of Apsara's corner waiting... (Student 7)
Tamil: /mutal na:l apsara: mu:laiy-il ka:t-tiru-nt-a:l/
First day Apsara corner-loc wait-be-past-3p.sg.f
Correct Sentence: First day Apsara was waiting in the corner of the corridor.

Writing Errors

1. Apsara mother school come. (Student 2)
Tamil: /apsara:v-in amma: palli-kku va-nt-a:r/
Apsara-gen mother school-dat come-past-3p.hon
Correct Sentence: apsara's mother came / comes school.

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2. Second day waiting to principal meet. (Student 6)
 Tamil: /maru na:l prinsipa:l-ai pa:r-kka ka:tt-iru-nt-a:l/
 Next day principal-acc meet-inf wait-be-past-3p.sg.f
 Correct Sentence: Second day Apsara was waiting to meet the principal.
3. Apsara and mother school come. (Student 6)
 Tamil: /apsara:v-um amma:v-um palli-kku va-nt-anar/
 Apsara-incl mother-incl school-dat come-past-3p.pl
 Correct Sentence: Apsara and her mother came school.

Copula Omission

Tamil forms sentences without copula (i.e.) 'BE FORM OF VERBS'. Copula is understood in these sentences. This feature is carried on unconsciously to the second language English. The following sentences may be seen for the result.

My name is Robert.

/en peyar ø ra:bart/

But in reality the deep structure of the sentence should have the following form:

/en peyar ra:bart – a:ga ullatu/

Complement marker Verb

God is great.

/katavul ø nallavar/

The sentence deep structure is as follows:

/katavul nallavar – a:ga ulla:r/

Complement marker Verb

Speech Errors

1. Principal Mrs. Rose. (Student 1)
 Tamil: /prinsipa:l Mrs. Rose/
 Correct Sentence: The principal is Mrs. Rose.

2. Apsara is Selvi the best friend. (Student 1)
 Tamil: /apsara:v-um selviy-um nalla nanbar-kal/
 Apsara-incl Selvi-incl good friend-pl
 Correct Sentence: Apsara and Selvi are the best friends.
3. Apsara class friend Selvi. (Student 5)
 Tamil: /apsara:v-in vakuppu to:li Selvi/
 Apsara-gen class friend Selvi
 Correct Sentence: Apsara's class friend is Selvi.
4. Principal name Mrs.Rose. (Student 5)
 Tamil: /pricipa:l peyar Mrs.Rose/
 Principal name Mrs.Rose
 Correct Sentence: The Principal's name is Mrs. Rose.
5. Tomorrow mothers' day. (Student 6)
 Tamil: /na:lai annai-yar tinam/
 Tomorrow mother-pl day
 Correct Sentence: Tomorrow is mothers' day.
6. Tomorrow...tomorrow...mothers' day. (Student 2)
 Tamil: /na:lai annai-yar tinam/
 Tomorrow mother-pl day
 Correct Sentence: Tomorrow is mothers' day.
7. Apsara happy and sad. (Student 2)
 Tamil: /apsarav-ukku makilcciy-um tukkam-um/
 Apsara-dat happy-incl sad-incl
 Correct Sentence: Apsara was happy and as well as sad.
8. Apsara's best friend Selvi. (Student 3)
 Tamil: /apsara:v-in nerunkiya nanban selvi/
 Apsara-gen close friend Selvi
 Correct Sentence: Apsara's best friend is Selvi.
9. Principal name Mrs. Rose. (Student 4)
 Tamil: /principal peyar Mrs. rose/
 Principal name Mrs.Rose
 Correct Sentence: The principal's name is Mrs. Rose.

10. Apsara Selvi best friends. (Student 2)

Tamil: /apsarav-um selviy-um nalla nanpar-kal/
Apsara-incl Selvi-incl good friend-pl

Correct Sentence: Apsara and Selvi are the best friends.

Writing Errors

1. Pasara vare affsat. (Student 1)

Tamil: /apsara: mikavum tuyarap-pat-t-a:l/
Apsara very sad-feel-past-3p.sg.f

Correct Sentence: Apsara is/was very upset.

2. Mi mother vere putifull. (Student 1)

Tamil: /en amma: mikavum alak-a:na-v-al/
My mother very beauty-be-fut-3p.sg.f

Correct Sentence: My mother is very beautiful.

3. Principal Mrs. Rose. (Student 2)

Tamil: /prinsipa:l mrs ro:s/

Correct Sentence: The principal is Mrs. Rose.

4. Tomorrow mother's day. (Student 2)

Tamil: /na:lai annaiyar tinam/
Tomorrow mother's day

Correct Sentence: Tomorrow is mother's day.

5. Apsara very sad. (Student 2)

Tamil: /apsara: mikavum varuntu-kir-a:l/
Apsara very feel sorry-pre-3p.sg.f

Correct Sentence: Apsara is very sad.

6. Apsara best friend Selvi. (Student 3)

Tamil: /apsara:v-in nerunkiya nanban selvi/
Apsara-gen close friend Selvi

Correct Sentence: Apsara's best friend is Selvi.

7. Apsara very best friend Selvi. (Student 5)

Tamil: /apsara:v-in mika nerungiya nanban selvi/
Apsara-gen very close friend Selvi

Correct Sentence: Apsara's very best friend is Selvi.

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8. Apsara and Selvi best friend. (Student 6)
 Tamil: /apsara:v-um selviy-um nalla nanbar-kal/
 Apsara-incl Selvi-incl good friend-pl
 Correct Sentence: Apsara and Selvi are the best friends.
9. Half examination over. (Student 6)
 Tamil: /araiy-a:ndu te:rvu muti-nt-atu/
 Half-Yearly exam complete-past-3p.sg.n
 Correct Sentence: Half yearly examination is over.
10. Apsara mother very butiful. (Student 6)
 Tamil: /apsara:v-in amma: mikavum alak-a:na-v-al/
 Apsara-gen mother very beauty-be-pre-3p.sg.f
 Correct Sentence: Apsara's mother is very beautiful.

Genitive Case Errors

The relationship between the possessor and the possessed is complicated in English seen from the point of view of a Tamil speaker. Tamil has the simplified syntactic arrangement for this. The arrangement can be explained as:

‘Possessor – possessive marker + possessed’

The genitive is marked by a variety of cases and postpositions including a zero marker /-en/.

There are three possessive markers:

/ - udaiya/, /-atu/ and / - in/

/enn - udaiya vi:du/

/en - ø vi:du/

1p sg obl case – gen House

My house.

/avan- atu kai/

/avan - ø kai/

3p sg gen case hand.

His hand.

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/nanban – in	vaNDi/
/nanban – atu	vaNDi/
/nanban – utaiya	vaNDi/
friend – gen	bike

In case of pronouns, the genitive marker is optional. When nouns are used as possessors, the genitive case markers are obligatory. English forms possessive case using /-s/ or by the prepositions.

The following examples make the influence of Tamil clear. Here, the students have opted for the Tamil structure ‘possessor + possessed’. In example 1, the roundabout arrangement is compulsory.

Speech Errors

1. Principal Mrs. Rose announcement. (Student 6)
Tamil: /Principa:l misas ro:s-in arivippu/
Principal Mrs. Rose-gen announcement
Correct Sentence: The announcement of Mrs. Rose
2. Apsara is Selvi in the best friend. (Student 4)
Tamil: /apsara: selviy-in nerunkiya nanban/
Apsara Selvi-gen close friend
Correct Sentence: Apsara is Selvi’s best friend. (or) Apsara is the best friend of Selvi.

Writing Errors

Written document of the students do not show any genitive case error. One such error can be noted under the heading ‘Correct Sentence’. That shows the mastery of the circumlocution normally used in English.

Subject Omission

Tamil arranges the pronominal marker after verb and tense. The parametric variation is between Tamil and English is that the former allows the omission of Subject while the later does not. Hence, these sentences may be taken as examples.

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Speech Errors

1. Second day waiting in a principal (Student 7)
Tamil: /iranta:m na:l principa:l aria-aruke: ka:tt-iru – nt - a:l/
Second day Principal room-dat wait-be-past-3p.sg.f
Correct Sentence: The second day, Apsara was waiting near the principal's room.

Writing Errors

1. Metiehin a prinsipall. (Student 1)
Tamil: /apsara: prinsipa:l-ai par-tt-a:l/
Apsara principal-acc meet-past-3p.sg.f
Correct Sentence: Apsara met the principal.
2. Participated is telivisen compition. (Student 4)
Tamil: /tv po:ttiy-il pank-etu-tt-a:l/
TV box-loc part-take-past-3p.sg.f
Correct Sentence: She participated in the television competition.
3. Shifted a new neighbourhood. (Student 6)
Tamil: /putiya ita-ttir-kku ma:r-in-a:l/
New place-0-dat change-past-3p.sg.f
Correct Sentence: She shifted to a new neighbourhood.
4. Enjoyed in playing. (Student 6)
Tamil: /vilaiya:t-i makil-nt-a:l/
paly-inf enjoy-past-3p.sg.f
Correct Sentence: She enjoyed playing.
5. Participate in all activities school. (Student 6)
Tamil: /anaittu nikalcciy-il-um kala-nt-u-kon-t-a:l/
All activity-loc-incl participate-past-asp-be-past-3p.sg.f
Correct Sentence: She participated in all activities of the school.
6. Second day waiting to principal meet. (Student 6)
Tamil: /maru na:l prinsipa:l-ai pa:r-kka ka:tt-iru-nt-a:l/
Next day principal-acc meet-inf wait-be-past-3p.sg.f
Correct Sentence: Second day, she was waiting to meet the principal.

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Correct Sentences

These sentences are error free or these contain some minor errors and so convey the intended meaning to the hearers or the readers. They are not the result of negative influence of Tamil. Such sentences are also called 'Global Errors'.

Speech

1. Apsara's best friend of ... best friend is Selvi. (Student 7)

Tamil: /apsara: selviy-in nerunkiya nanban/
Apsara Selvi-gen close friend (or)

/apsara:v-in nerunkiya nanban selvi/
Apsara-gen close friend Selvi

Correct Sentence: Apsara's best friend is Selvi. (or)

Apsara is the best friend of Selvi.

Writing

The written story contains the following grammatically correct sentences.

1. The mother day announcement of Principal (Student 4)

Tamil: /prinsipal-in annaiyar tina arivippu/
Principal-gen mother's day announcement

Correct Sentence: The mothers' day announcement of the Principal

2. Apsara to meet the principal. (Student 7)

Tamil: /apsara: prinsipal-ai pa:r-kir-a:l (or) par-tt-a:l/
Apsara principal-acc meet-pre-3p.sg.f (or) meet-past-3p.sg.f

Correct Sentence: Apsara meets / met the principal.

3. Apsara is best friend Selvi. (Student 7)

Tamil: /apsara: selviy-in nerunkiya nanban/
Apsara Selvi-gen close friend

Correct Sentence: Apsara is the best friend of Selvi.

4. Pasara is a sonemall. (Student 1)

Correct Sentence: Apsara is a small girl.

5. Apsara sifted a house. (Student 2)

Correct Sentence: Apsara shifted the house.

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6. Salivi past frands paripates and all activities. (Student 2)
Correct Sentence: Selvi's best friends participated in all activities.
7. Apsara shifted a new nembueled. (Student 3)
Correct Sentence: Apsara shifted to a new neighbourhood.
8. The principal name is Mrs. Rose. (Student 3)
Correct Sentence: The principal's name is Mrs. Rose.
9. Apsara is a girl. (Student 3)
10. Grandmother participated in a television compitioionon. (Student 3)
Correct Sentence: Grandmother participated in a television competition.
11. Apsara is a girl. (Student 4)
12. Principal name is Mrs. Rose. (Student 4)
Correct Sentence: The Principal name is Mrs. Rose.
13. Apsara partipiced activits to school. (Student 4)
Correct Sentence: Apsara participated in all the activities of the school.
14. The teacher swich the TV on. (Student 4)
Correct Sentence: The teacher switches / switched the TV on.
15. Apsara go to the class room. (Student 5)
Correct Sentence: Apsara goes to the class room.
16. A principal name is Mrs. Rose. (Student 6)
Correct Sentence: The principal name is Mrs. Rose.
17. The principal Mrs. Rose annoused tomorrow mothers day. (Student 6)
Correct Sentence: The principal Mrs. Rose announced tomorrow as mothers' day.
18. My mother participate in television programme. (Student 6)
Correct Sentence: My mother participates / participated in a television programme.

19. The teacher switched TV on. (Student 6)
20. A student watched a movie with interest. (Student 6)
21. Apsara was a VIII std student. (Student 7)
22. Principal name is Mr. Rose. (Student 7)

The analysis of speech and writing is shown in the following table.

Sl.No	Types of Errors	Total No of Errors	
		Spoken	Written
1	Word Order Influence	8	3
2	Copula Omission	10	10
3	Genitive Case Errors	2	0
4	Subject Omission	1	6
5	Correct Sentences	1	22

Conclusions

Time plays a crucial role in framing grammatically correct sentences and that is evident from the more number of grammatically well-formed sentences written by the students. So, students may be allowed to write their compositions and tests at their own pace.

The data obtained shows that narration as a strategy has proved somewhat useful to encourage the students to speak out their mind. Simple stories can be provided and the most complicated concepts can be averted to this level of students.

Scope for Future Studies

Similar studies can be conducted with other levels of students and the data obtained thus may reveal errors of other grammatical levels.

Teachers can find out the real difficulties of the students instead of depending upon past scholastic studies.

Longitudinal research of a particular group of students will prove to be more effective in describing and remedying errors.

Teaching the same lesson again and again for a particular period of time, encouraging the students to read the same lesson and repeated questioning and answering on the same

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topic may give more exposure to the text and this may result in the reduction of errors at the final recording.

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Colophon:

I am very grateful to

1. Dr. S. Raja, Professor, Department of Linguistics, Annamalai Univeristy, Tamil Nadu, India.
2. Dr. G. Radha Krishna, Professor, Department of Linguistics and Foreign Culture, S.V. University, Tirupathi, Andhra Pradesh, India.

for their valuable guidance in preparing this paper. I alone am responsible for any content or grammatical errors found in this paper.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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Ordinal Regression Analysis of Students' Satisfaction with Academic Support Services Provided by Polytechnics in Ghana

Godfred Kwame Abledu, B.Ed., M.Phil., Ph.D.

ABSTRACT

The Student Satisfaction Survey was necessitated by the notion that students have needs and rights to participate in quality programmes and to receive satisfactory services. The main objective was to assess the satisfaction experienced by students in the various departments they are in contact with at the Polytechnic (Toshimori, et. al. 2011; Lester, 2006; Chau-Kuang and Hughes, 2004).

The outcome variable for student satisfaction with academic support services was measured on an ordered, categorical, and four-point Likert scale- 'very dissatisfied', 'dissatisfied', 'satisfied', and 'very satisfied'. Explanatory variables included two demographic variables: gender and departments, and 42 questionnaire items related to the satisfaction of department involvement, curriculum contents, support services, facilities, and extra-curricular activities at the polytechnic (Sarah and Charlene, 2010; Toshimori, et. al. 2011)

Proportional stratified sampling technique was used to select the sample of 1044 for the survey. In order to study the effects of explanatory variables on all levels of the ordered categorical outcome, an ordinal regression was used to model students' satisfaction derived from the academic support services provided by the polytechnic. The overall impression given by students was that they were highly satisfied with the services of all the departments they came in

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contact with at the Polytechnic. They were also highly satisfied with the quality of teaching and the helpfulness of library staff. However, they expressed low satisfaction about the non-availability of some books on their reading list in the library, lack of reading space in the library, late arrangement for examinations, and late release of examination results.

Recommendations have been made for the attention of departments and the intervention of management so that suitable action plans can be developed to address issues that give cause for respondents' low satisfaction

Keywords: sampling techniques, students' satisfaction, ordinal regression, academic support services, ordinal regression

INTRODUCTION

Organizations and institutions owe their existence to the customers they serve, and in an increasingly competitive environment, their survival and growth will depend on their orientation to customer satisfaction. It is for these reasons that most organizations and institutions engage in institutional priorities studies. Studies of institutional priorities are self-examinations that enable institutions to measure their effectiveness in meeting the expectations of their students.

Research findings indicate that Student Satisfaction Survey is one of institutional priorities (McGregor, 2006; Conklin, 2006; Chau-Kuang and Hughes, 2004). The satisfaction surveys provide colleges and universities with real pictures of the key issues perceived by their students. The creation and the delivery of superior customer value is pivotal in customer satisfaction (McGregor, 2006; Conklin, 2006).

Statement of the Problem

The Student Satisfaction Survey was necessitated by the notion that students have needs and rights to participate in quality programs and to receive satisfactory services. A comprehensive survey is needed in relation to all aspects of student life.

Purpose of the Study

The purpose of the survey was to assess student's rating of a number of factors such as the type and quality of the courses offered, in addition to operational and assessment aspects of the Institution.

Research Questions

The survey was to answer the following questions:

1. Are students satisfied with the Teaching, Learning and Assessment services the institutions provide for them?
2. Are students satisfied with the Library Services the institutions provide for them?

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3. How do students rate the attendance of lecturers to lectures?
4. How do students rate the services of lecturers?
5. Do students in the various Departments have the same satisfaction with services that the institution provides for them?
6. Do female and male students have the same satisfaction with the services that the institution provides for them?
7. Which academic support services significantly enhance students' satisfaction?

LITERATURE REVIEW

Most researchers have investigated student satisfaction items related to the occurrence of the educational events such as student retention and attrition (McGregor, 2006; Conklin, 2006; Chau-Kuang and Hughes, 2004). There has been a great deal of research examining the benefits of satisfaction in the college setting. For example, satisfaction has been linked to student performance among college students (Ehrenberg et al., 2009; Lavin and Wadmany, 2006). Toshimori et. al., (2011), argue that satisfaction is highly correlated with achievement motivation among both traditional and non-traditional students.

Other researchers have found an association between satisfaction and college student achievement (Ehrenberg et al., 2009; Lavin and Wadmany, 2006), satisfaction and school infrastructure (Toshimori et. al., 2011), the characteristics of students satisfaction and Library Sciences (Toshimori et. al., 2011). Grade point average (GPA) has been linked to student satisfaction. Student satisfaction has also been examined as a factor contributing to student retention and student attrition. Satisfaction and academic performance have also been viewed as intervening variables that affect student attrition. Apart from the academic benefits outlined above, satisfaction has also been correlated with students' progress in their intellectual and social development. Scholars have argued that satisfaction is a key psychological-affective outcome, which in turn leads to a direct measure of success in college

Ehrenberg et al, (2009) found that although overall satisfaction with doctoral experiences appears to be equivalent/similar across multiple disciplines, student satisfaction within disciplines varied significantly and consistently with respect to specific academic experiences. In the survey of Students' satisfaction with electrical hand pieces in an educational setting, Teich, et. al. (2012) found significant shift from those who were categorically against using electrical hand pieces after graduation towards those were 'not sure' regarding the adoption of electric technology in their practice . They concluded that improving the clinical setting of a control box for electrical hand pieces can influence overall student perception regarding the quality of hand pieces and their operation.

Survey Research

A survey is any activity that collects information in an organized and methodical manner about characteristics of interest from some or all units of a population using well-defined concepts, methods and procedures, and compiles such information into a useful summary form

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(Sarah and Charlene, 2010, Diana and Perri, 2010). Diana, et.al (2011) define survey as a group of research methods commonly used to determine the present status of a given phenomenon. The word survey literally means to look at or to see over or beyond or, in other words, to observe (McManus, 2006).

The word *survey* literally means to look at or to see over or beyond or, in other words, to observe. Observations made during the course of a survey are not limited to those of the physical type. As was just indicated, a key strength of survey research is that, if properly done, it allows one to generalize from a smaller group to a larger group from which the subgroup has been selected. The subgroup is referred to as the sample and the larger group is known as the population; it must be clearly defined, specifically delimited, and carefully chosen. The observations or measurements made during survey research, or any other kind of research, generate data or information. These data are particularly susceptible to bias introduced as a result of the research design and at other stages in the research process Toshimori et. al., (2011).

A key strength of survey research is that, if properly done, it allows one to generalize from a smaller group to a larger group from which the subgroup has been selected Connaway, 2010). The subgroup is referred to as the sample, and techniques for drawing samples will be treated in considerable detail later. The larger group is known as the population; it must be clearly defined, specifically delimited, and carefully chosen. The observations or measurements made during survey research, or any other kind of research, generate data or information. These data are particularly susceptible to bias introduced as a result of the research design and at other stages in the research process (Sarah and Charlene, 2010; Diana Diana et. al, 2011).

Population and Sample

The population for the study was students of Koforidua Polytechnic. Proportional stratified random sampling technique was used to select the subjects for the study. In all, 1044 students were selected at random from four departments to constitute the sample for the study (Table 1).

Instruments for Data Collection

A questionnaire (or form) is a group or sequence of questions designed to obtain information on a subject from a respondent. Questionnaires play a central role in the data collection process since they have a major impact on data quality and influence the image that the statistical agency projects to the public. (Sarah and Charlene, 2010). Questionnaires can either be in paper or computerized format. Questionnaire was designed to include items on feedback on teaching /learning and assessment. This was because teaching/learning is central to the students' experience and the fundamental reason for the establishment of the institution.

Data collection is the process of gathering the required information for each selected unit in the survey (Sarah and Charlene, 2010; Sahin and Shelley, 2008). Data from a pilot study was used to determine the reliability or the Cronbach's alpha of the instrument which is the internal consistency or reliability coefficient for an instrument. Cronbach's alpha scores range from zero

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through one, with a coefficient closer to one indicating higher reliability. Reliability coefficients should be at least .70 or higher to be considered reliable

The Student Satisfaction Survey instrument pilot study indicated a Cronbach's alpha of 0.90 and 0.94 for the satisfaction and importance questionnaire respectively. The survey items asked respondents to evaluate specific academic support services in terms of two criteria: "Importance to me"; and "My level of satisfaction". Each item consists of two independent Lickert scales—one for Importance, the other for Satisfaction—from which respondents chose from scales ranging from 1 ("Not important at all" and "Very Dissatisfied") to 5 ("Very important" and "Very satisfied").

Data Analysis

Data analysis involves summarizing the data and interpreting their meaning in a way that provides clear answers to questions that initiated the survey. Data analysis should relate the survey results to the questions and issues identified by the Statement of Objectives. It is one of the most crucial steps of a survey since the quality of the analysis can substantially affect the usefulness of the whole survey. Editing which is the application of checks to identify missing, invalid or inconsistent entries that point to data records that are potentially in error, was also conducted on the data (Sarah and Charlene, 2010,

Chau-Kuang & Hughes (2004), mentioned different statistical methods which are used to analyze satisfaction data. These methods include descriptive statistics, chi-square, linear regression analysis, multilevel modeling, and ordinal regression techniques. Descriptive statistics, e.g., means, frequencies, and proportions of student responses are often applied to detect the most and the least satisfaction items regarding college programs and services.

Regression methods such as linear, logistic, and ordinal regression are useful tools to analyze the relationship between multiple explanatory variables and student satisfaction results. The regression methods are capable of allowing researchers to identify explanatory variables related to academic programs and services that contribute to the overall college satisfaction.

Ordinal Regression: Conceptual and Mathematical Model

In ordinal regression modeling, two major link functions, the logit and the cloglog links, are used to build specific models. The logit link is generally suitable for analyzing the ordered categorical data evenly distributed among all categories. The cloglog link may be used to analyze the ordered categorical data when higher categories are more probable.

The fundamental model underlying multiple regression analysis (MRA) posits that a continuous outcome variable is, in theory, a linear combination of a set of predictors and error. Thus, for an outcome variable, Y , and a set of p predictor variables, X_1, \dots, X_p , the model is of the form: $Y = \alpha + \beta_1 X_1 + \beta_2 X_2 + \dots + \beta_p X_p + \varepsilon = \alpha + \sum_{j=1}^p \beta_j X_j + \varepsilon$, where α is the Y -intercept (i.e.,

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the expected value of Y when all X's are set to 0), β_j is a multiple (partial) regression coefficient (i.e., the expected change in Y per unit change in X_j assuming all other X's are held constant) and ε is the error of prediction. If error is omitted, the resulting model represents the expected, or predicted, value of Y is $E(Y | X_1, \dots, X_p) = Y' = \alpha + \sum_{j=1}^p \beta_j X_j$.

If the logit link is applied, the ordinal regression model may be written as follows:

$$f\{\gamma_j(X)\} = \log\left\{\frac{\gamma_j(X)}{(1-\gamma_j(X))}\right\} = \log\left\{\left[\frac{P(Y < y_j | X)}{P(Y > y_j | X)}\right]\right\} = a_j + \beta X, \quad j = 1, 2, \dots, k - 1, \text{ and}$$

$\gamma_j(X) = \frac{e^{(a_j + \beta X)}}{1 + e^{(a_j + \beta X)}}$, where j indexes the cut-off points for all categories (k) of the outcome variable. Using the cloglog link is used, the ordinal regression model may be written as follows:

$$f[\gamma_j(X)] = \log\{-\log\{[1-\gamma_j(X)]\}\} = \log\left\{-\log\left[\frac{P(Y = y_j | X)}{P(Y > y_j | X)}\right]\right\} = a_j + \beta X \text{ and}$$

$\gamma_j(X) = 1 - e^{-e^{(a_j + \beta X)}}$, where j = 1, 2, ..., k - 1 and j indexes the cut-off points for all categories of the outcome variable.

Grigoroudis and Siskos (2002) cited by Grigoroudis E. et al. (2010), proposed the MUSA model which is based on the principles of multicriteria analysis, using ordinal regression techniques. MUSA assesses global and partial satisfaction functions Y^* and X_i^* respectively, given customers' judgments Y and X_i . The method follows the principles of ordinal regression analysis under constraints using linear programming techniques. The ordinal regression analysis equation has the following form:

$$\begin{cases} Y^* = \sum_{i=1}^n b_i X_i^* \\ \sum_{i=1}^n b_i = 1 \end{cases}$$

where the value functions Y^* and X_i^* are normalized in the interval [0, 100], and b_i is the weight of the i-th criterion. The normalization constraints can be written as follows:

$$\begin{cases} y^* = 0, y^{*a} = 100 \\ x_i^* = 0, x_i^{*a_i} = 100, \text{ for } i = 1, 2, \dots, n \end{cases}$$

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Furthermore, because of the ordinal nature of Y and X_i the following preference conditions are assumed:

$$\begin{cases} y^{*m} \leq y^{*(m+1)} \Leftrightarrow y^m \leq y^{m+1}, \text{ for } m = 1, 2, \dots, a - 1 \\ x_i^{*k} = x_i^{*(k+1)} \Leftrightarrow x_i^k \leq x_i^{k+1}, \text{ for } k = 1, 2, \dots, a_i - 1 \end{cases}$$

where \leq means “less preferred or indifferent to”. Introducing a double-error variable, the ordinal regression equation becomes as follows: $\tilde{Y}^* = \sum_{i=1}^n b_i X_i^* - \sigma^+ + \sigma^-$, where \tilde{Y}^* is the estimation of the global value function Y^* , and σ^+ and σ^- are the overestimation and the underestimation error, respectively. The transformation equation can be written as follows

$$\begin{cases} z_m = y^{*(m+1)} - y^{*m}, \text{ for } m = 1, 2, \dots, a - 1 \\ w_{ik} = b_i x_i^{*(k+1)} - b_i x_i^{*k}, \text{ for } k = 1, 2, \dots, a_i - 1, \text{ and } i = 1, 2, \dots, n \end{cases}$$

Based on the aforementioned definitions and assumptions, the basic estimation model can be written in a linear program formulation as it follows: $(\min) F = \sum_{j=1}^M \sigma_j^+ + \sigma_j^-$ under the

constraints $\sum_{i=1}^n \sum_{k=1}^{t_{ij}-1} w_{ik} - \sum_{m=1}^{t_j-1} z_m - \sigma_j^+ + \sigma_j^- = 0, \text{ for } j = 1, 2, \dots, M; \sum_{i=1}^n \sum_{k=1}^{t_{ij}-1} w_{ik} = 100, \sum_{m=1}^{t_j-1} z_m = 100,$
 $z_m \geq 0, w_{ik} \geq 0, \forall m, i, k, \sigma^+ \geq 0, \sigma^- \geq 0, \text{ for } j = 1, 2, 3, \dots, M,$ where M is the number of customers.

Results of the Survey

Research Question 1: Are students satisfied with the Teaching, Learning and Assessment services the institutions provide for them?

Students’ responses to items relating to their satisfaction with Teaching, Learning and Assessment services are reported in Table 2.

The mean high satisfaction score for ten items is 54.8%, the mean mid-range score is 19.6% and the mean high dissatisfaction score is 25.6 %. “Quality of teaching” produced the highest satisfaction score of 83.7%, closely followed by “Extent to which the programme develops knowledge and skill” scoring 71%, and the “overall quality of the programme” scoring 68%. “Time end of semester examination results are released” produced the highest dissatisfaction score of 92.1%, followed “Time examination timetable is released” scoring 54.2%, and Learning resources scoring 30.4%.

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All items relating to Teaching, Learning and Assessment services were highly rated for importance. The high importance score of 96.7% for “Time end of semester examination results are released” is the highest followed by “Time examination timetable is released” with score of 95.6%. Another indication of the importance attributed to Teaching, Learning and Assessment is that an average of 98.6% of respondents answered each question in this Section (Table 2).

The mean high satisfaction score is 45%, the mean mid-range score is 30.9% and the mean high dissatisfaction score is 24.1% for all the seven items. “Helpfulness of library staff” produced the highest satisfaction score of 75.2% followed by “library opening hours” scoring 70.4%. “Availability of books on the students reading list” produced the highest dissatisfaction score of 43.1% for the respondents registering their dissatisfaction. “Provision of study space” has a dissatisfaction score 31.2% followed by “availability of journals” and “availability of photocopying machines” scoring 28.2% and 28.1% respectively. The items relating to “Availability of books on students’ reading list” and “Helpfulness of library staff” were highly rated for importance with score of 95.9% and 94.8% respectively (Table 3B).

Research Question 2: Are students satisfied with the Library Services the institutions provide for them?

Students’ responses to items relating to their satisfaction with Library Services are reported in Table 3A.

Research Question 3: How do students rate the attendance of lecturers to lectures?

Over 80% of students ranked lecturers/instructors’ punctuality to lectures as “excellent” or “very good” and only 7% rated it as only “fair” or “poor”. Similarly, over 90% of students ranked lecturers/instructors’ regularity to lectures as “excellent” or “very good”; and only 4% of the respondent rated it as only “fair” or “poor”. This is shown in the Table 4.

Research Question 4: How do students rate the services of lecturers?

Nearly 40 percent of students ranked instructors’ sensitivity to their needs as students as “excellent” or “very good”; about 20 percent rated it as only “fair” or “poor”. More than half of the students rated instructors’ availability outside of class as “excellent” or “very good” and 14 percent as only “fair” or “poor”. About one-third of students thought instructors’ feedback on their work was “excellent” or “very good” and only 28 percent rated it as “fair” or “poor”.(Table 5)

Research Question 5: Do students in the various departments have the same satisfaction with services that the institutions provide for them?

In order to answer this question, the following hypotheses were formulated

H_0 : There is no significant difference in the satisfaction with services that the institutions provide for students in the various Departments.

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H_A : There is significant difference in the satisfaction with services that the institutions provide for students in the various Departments.

A chi-square analysis was performed to test these hypotheses. The results are shown in Table 6. The chi-square test results for the three variables: the time examination timetable is released ($\chi^2=45.3$, $p=.135$), the facilities in the examination hall ($\chi^2=28.3$, $p=0.123$) and the time end of semester examination results are released ($\chi^2=34.1$, $p=.237$) did not produce any significant differences among the corresponding response of the students in the various departments. The null hypothesis is therefore accepted. It is therefore concluded that students in all Departments have equal satisfaction that the institutions render to them.

Research Question 6: Do female and male students have the same satisfaction with the services that the institutions provide for them?

In order to answer this question, the following hypotheses were formulated

H_0 : There is no significant difference in the satisfaction with the services that the institutions render between male and female students.

H_A : There is no significant difference in the satisfaction with the services that the institutions render between male and female students.

A t -test analysis was performed to test these hypotheses. The results are shown in Table7. The t test results for the three variables: satisfaction with the time examination timetable is released ($t = 65.3$ $p=0.28$), satisfaction with the facilities in the examination hall ($t = 58.3$, $p=0.24$) and satisfaction with the time end of semester examination results are released ($t = 44.1$, $p=0.17$) did not produce any significant differences among the corresponding response of the students in the various departments. The null hypothesis is therefore accepted. It is therefore concluded that male and female students have the same satisfaction with the services that the institutions render to them.

Research Question 7: Which academic support services significantly enhanced students' satisfaction?

The regression model was used to analyse student satisfaction questionnaire to identify the support services which significantly enhanced students' satisfaction. Data in Table 8 was obtained using the regression model with the cloglog link. Results of the analysis show that satisfaction of students with the overall polytechnic experience was significantly enhanced by five academic support services. These support services are lecturers/instructors' sensitivity ($p =0.02$), instructors' availability ($p = 0.012$), instructors' feedback ($p = 0.03$), support and advice received ($p = 0.01$) and helpfulness of the library staff ($p = 0.013$).

Findings and Discussion

In general, there was positive feedback from respondents in relation to the quality of teaching in the Polytechnics with high levels of satisfaction expressed for all areas of the

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research. More specifically, the availability of teaching staff, their punctuality, regularity and reliability and the level of enthusiasm displayed are rated high by the student respondents. General comments offered by respondents concentrated largely on the quality of lecturers with an equal number of respondents recording both positive and negative comments in this regard. This suggests that not all lectures played the role of creating the pleasant environment to facilitate student satisfaction. Student Satisfaction is a central and very effective element in a process of continuous quality improvement. Staff must be convinced that Student Satisfaction is part of the continuous quality improvement process and not a vehicle for recrimination.

The survey also focused on library facilities and services provided in the Polytechnics. It is a credit to the library staff that their helpfulness is rated so highly in such a vital and frequently used learning resource. This is all the more noteworthy given some of the difficulties encountered by respondents. However, respondents expressed a high degree of dissatisfaction with regard to the availability of recommended course material, more specifically; that there were insufficient copies of such course books. The non-availability of books on the reading list needs to be investigated because it has a high importance score which indicates that it is one of the most important issues in library services. Again, the respondents were dissatisfied with the number of copies of core books, suggesting that this issue needs to be addressed with every effort being made to provide additional copies for students.

The main issue among students was that, some of the libraries are not very big, in particular, that there were not enough library seats available to satisfy student demand at peak times throughout the academic year. This might have accounted for the low number of respondents who visited the library daily. Students also highlighted the issue of the library opening hours and expressed some dissatisfaction with the existing arrangements. This suggests that the library opening times are an area for future consideration. The research findings also indicated that explanatory variables such as staff sensitivity, availability feedback to students and student-staff relations were significantly associated with the satisfaction of the overall polytechnic experience. This finding suggests that Lecturers/Instructors played a major role in creating a pleasant environment to facilitate student satisfaction.

Conclusion

The majority of student respondents seemed to be satisfied with the polytechnic programmes and services regardless of gender and department. The research findings also indicated that explanatory variables such as staff sensitivity, availability feedback to students and student-staff relations were significantly associated with the satisfaction of the overall polytechnic experience. This finding suggests that Lecturers/Instructors played a major role in creating a pleasant environment to facilitate student satisfaction. However, they expressed low satisfaction about the non-availability of books on their reading list in the library, lack of reading space in the library, late arrangement for examinations, and late release of examination results.

Recommendation

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The following recommendations have been made for the attention of departments and the intervention of management.

1. Suitable action plans are to be developed to address issues that give cause for respondents' low satisfaction. Areas that are important to students but where students are dissatisfied, are priority areas for management intervention
2. There is the need to conduct a comprehensive survey to cover all aspects of the polytechnic. For example health, counselling, sports, administration among others. This could be done every year or two so that comparison (trend analysis) over the years can be made.

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Tables

Table 1: Sample for the Survey

DEPARTMENT	SEX		Total
	Male	Female	
Statistics	48	12	60
Accountancy	210	150	360
Purchasing	180	120	300
Marketing	192	132	324
Total	630	414	1044

Table 2: Students' Satisfaction with Teaching, Learning and Assessment

Item	Satisfied-Very Satisfied(%)	Mid-Range (%)	Dissatisfied-Very Dissatisfied (%)
Quality of teaching	83.7(874)	9.1(95)	7.2(75)
Assessment arrangements	53.1(554)	34.0(355)	12.9(135)
Extent to which the programme develops knowledge and skills	71.0(742)	23.7(247)	5.3(55)
General course organisation and management.	50.1(523)	31.0(324)	18.9(197)
Support and advice received	57.4(599)	30.8(322)	11.8(123)
Learning resources	50.3(525)	19.3(201)	30.4(317)

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Time examination timetable is released.	43.7(456)	2.1(22)	54.2(566)
Facilities in the examination hall.	65.2(681)	18.2(190)	16.6(173)
Time end of semester examination results are released.	5.9(61)	2.0(21)	92.1(962)
Overall quality of the programme	68.0(710)	25.9(270)	6.1(64)

Table 3A: Students' Satisfaction with Library Services

Item	Satisfied - Very Satisfied(%)	Mid-Range(%)	Dissatisfied - Very Dissatisfied(%)
Library opening hours	70.4(735)	17.8(186)	11.8(123)
Helpfulness of the library staff	75.2(785)	19.1(199)	5.7(60)
Availability of books on your reading list	28.7(302)	28.0(292)	43.1(450)
Availability of journals in your subject area	35.9(375)	35.9(375)	28.2(294)
Provision of study space	19.2(200)	49.6(528)	31.2(3260)
Training in using library resources	43.3(452)	36.2(378)	20.5(214)
Availability of photocopying machines	42.3(442)	29.6(309)	28.1(293)

Table 3B: Importance of Library Services to Students

Item	Important- Very Important(%)	Mid-Range(%)	Important - Not Important at all(%)
Library opening hours	87.5	6.8	5.7
Helpfulness of the library staff	94.8	1.8	3.4
Availability of books on your reading list	95.9	2.2	1.9
Availability of journals in your subject area	49.6	31.2	19.2

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Provision of study space	43.3	36.2	20.5
Training in using library resources	49.6	19.2	31.2
Availability of photocopying machines	42.3	29.6	28.1

Table 4: Lecturers/Instructors' Punctuality/Regularity to Lectures

Item	Excellent	Very good	Good	Fair	Poor
Punctuality	8.7	71.4	13.6	6.1	1.2
Regularity	10.3	81.4	4.0	2.9	1.4

Table 5: Lecturers/Instructors' Sensitivity, Availability and Feedback

Item	Excellent	Very good	Good	Fair	Poor
Sensitivity	8.0	31.4	40.8	16.8	2.9
Availability	15.0	38.1	32.9	11.9	2.0
Feedback	8.5	25.2	38.3	21.3	6.6

Table 6: Comparison of Satisfaction with Services among Students in the Various Departments

STATEMENT	Accountancy		Marketing		Purchasing		Statistics	
	Sat	Dissat	Sat	Dissat	Sat	Dissat	Sat	Dissat
Release of examination timetable($\chi^2=45.3$ p=.135)	40.1	59.9	41.4	58.6	46.7	53.3	49.7	50.3

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Facilities in the examination hall ($\chi^2=28.3$, p=0.123)	58.3	41.7	88.4	21.6	82.2	17.8	73.3	26.7
Release of end of Sem exam results ($\chi^2=34.1$, p=.237)	10.0	90.0	5.2	94.8	0.0	100.0	6.7	93.3

Table 7: Comparison of Satisfaction with Services of Male and Female Students in the Various Departments

STATEMENT	Male		Female		p- value
	Sat	Dissat	Sat	Dissat	
Satisfaction with the time examination timetable is released	45.8	54.2	43.6	56.4	0.28
Satisfaction with facilities in the examination hall	72.9	27.1	61.5	38.5	0.24
Satisfaction with the time end of semester examination results are released	8.3	91.7	0.0	100.0	0.17

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Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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Structure of Noun Phrase in Manipuri – A Study of Complex Structure

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Abstract

This paper highlights the structure of noun phrases in Manipuri. For the convenience of analysis, noun phrases are distinguished into two types - simple noun phrases and complex noun phrases. The present discussion focuses on the second type of noun phrases - the complex noun phrases. An attempt is made to study how noun phrases work at the level of phrase and clause. In genitive constructions, the possessor nouns precede the possessed nouns. The conjunctive suffixes are used in pairs repeatedly after each noun or pronoun; conjunctive words are used in narrative and written contexts. Noun Phrases have explicit head nouns; there are headless noun phrases but this involves an understood context.

Introduction

It is a study of the more complex sorts of noun phrases– how noun phrases work within a particular clause, genitive or possessive noun phrases, conjoined noun phrases, headless noun phrases and relative clauses.

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I. Noun Phrase within a particular clause

a. Intransitive clause: Intransitive clauses have one Noun Phrase functioning as the subject and no object. In the example, the Noun Phrase *əŋəŋ du* ‘the child’ is the subject of the predicate *p^həm-mi* ‘sit’.

1. *əŋəŋ du cəwkri də p^həm-mi*
child DET chair LOC sit-ASP
The child is sitting on the chair.

b. Transitive clause: In transitive clause both subject and object occur with the predicate.

The Noun Phrase *nupa məca ədu* ‘the boy’ functions as the subject, while the Noun Phrase *p^hurit əŋəwbə gə k^hoŋgrəw gə* ‘white shirt and trousers’ functions as the object of the predicate *set-li* ‘wear’.

2. *nupa məca ədu p^hurit əŋəwbə gə k^hoŋgrəw əmubə gə set-li*
man small DET shirt white and trousers black and wear-ASP
The boy is wearing white shirt and black trousers.

The subject Noun Phrase may be deleted in some transitive clauses. Here Noun Phrase *əynə* ‘I-NOM’ is deleted.

3. *əŋəŋ siŋ du ləmpak tə purəgə p^hutbol sanə-həl-li*
child-PL-DET ground-LOC take football play-CAUS-ASP
(I) Took the children to a field and let them play football.

c. Ditransitive clause: In ditransitive clauses, three Noun Phrases may occur with the predicate: a subject, a direct object, and an indirect object. *nupa məca du* ‘the boy’ functions as the subject, *nupi məca du* ‘the girl’ functions as the indirect object, and *ləy* ‘flower’ functions as the direct object of the predicate *pi* ‘give’ as in.

4. *nupa məca du nə nupi məca du də ləy əmə pi*
man small DET NOM woman small DET LOC flower one give
The boy gives the girl a flower.

d. Equational clause: In an equational clause the postposition phrase may function as the subject or as part of the predicate where temporal information is drawn. *noṅmayjiṅ numit tə* ‘(on) Sunday’ is the subject of the nominal predicate *irabot de ni* ‘Irabot Day’ in the equational clause ‘Sunday is Irabot Day’ as exemplified below.

5. *noṅmayjiṅ numit tə irabot de ni*
 sunday day LOC Irabot day COP
 Sunday is Irabot Day.

e. Locational clause: The locational information acts as a specifier of the verb. The location *tebəl mək^ha də* ‘under the table’ is an essential specifier of the verb *ləy* ‘to be’ as in

6. *təbəl mək^ha də huy əmə ləy*
 table under LOC dog one to be
 There is a dog under the table.

II. Genitive or Possessive Noun Phrases

The most common way in which nouns occur as modifiers of nouns is in genitive constructions, in which it is really a Noun Phrase rather than just a noun that is modifying the head noun. The terms *genitive* and *possessive* are both used for constructions in which a noun occurs with another noun phrase denoting a possessor. The noun that is modified by the genitive noun phrase can be called the head noun or the possessed noun. In Manipuri, the possessor precedes the possessed nouns in genitive constructions as shown in (7) and (8) below:

7. *tombə gi kar du p^həjəy*
 tomba-GEN car-det nice.
 Tomba’s car is nice.

Here, *kar* ‘car’ occurs as the head noun. It is preceded by a possessive *tombə gi* ‘Tomba’s’.

8. *əy gi kələm du pi-rək-u*
 my-GEN pen-DET give-DTC-COMD

Give my pen.

Here, *kələm* ‘pen’ occurs as the head noun. It is preceded by a possessive ‘my’.

The term ‘possessive’ is also applied to constructions, where possession is predicted at the clause level.

9. *p^hurit* *əŋəŋbə* *ədu* *əy-gi-ni*
 shirt red DET I-GEN-COP
 The red shirt is mine.

The different genitive relationships include possession or ownership, kinship relations, part-whole relations, materials and various abstract relations in different ways.

a. Possession and ownership:

The object Noun Phrase includes a genitive construction.

The pronoun ‘*ma*’ he modifies the head noun *səykəl* ‘cycle’ to form the possessive construction, *magi səykəl* ‘his cycle’. The possession is an alienable one where the relationship is conventional.

10. *məhak* *ma gi* *səykəl* *t^hi- ri*
 his he-GEN basket search-ASP
 He is searching for his cycle.

b. Kinship relations:

In the following example, the pronoun ‘*ma*’ ‘he’ modifies the head noun compound ‘*imuŋ-mənuŋ*’ ‘family’ to form the genitive kinship construction ‘*magi imuŋ-mənuŋ*’ ‘his family’. The relationship here is inalienable where the relationship is an inherent or a permanent one.

11. *tombə-nə* *ma gi* *imuŋ-mənuŋ* *də* *wahən-de*
 tomba-NOM he-GEN family LOC tired-NEG
 Tomba does not burden his family.

c. Part-whole relations:

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Here, the proper name Tomba modifies the head noun mək^hoŋ ‘legs’. The part-whole relations involve an inalienable possession which is a body part as in:

12. tombə gi mək^hoŋ sok-y
 Tomba-GEN legs hurt-ASP
 Tomba’s legs got hurt.

d. Materials:

The pre-head modifying noun specifies the material that the head noun is made of. The noun isiŋ ‘water’ precedes and modifies the noun mərik ‘drops’ as in:

13. məhak nə məsa gi məkok tə isiŋ mərik cay-səl-li
 he-NOM body-GEN head-LOC water drop sprinkle-DIR-ASP
 He sprinkled water drops on his head.

e. Abstract relations:

The proper name Rani is related to the abstract possession as in:

14. rani gi luhəŋbə numit
 Rani-GEN wedding day
 Rani’s wedding day.

f. Referential genitives:

When the referent is specific, it is particularised by the presence of the determiner ‘ədu’ ‘that’ as in:

15. nupi ədu gi muka sari
 woman DET-GEN silk saree
 That woman’s silk saree.

g. Non- referential genitives:

When the referent is non-specific, the genitive marker is attached to the nominal possessor as in nupi gi ‘woman’s’ (meaning the class of woman).

16. nupi gi muka sari
 woman-GEN silk saree
 The woman's silk saree.

Function of Genitives:

- a. Genitive constructions with nominal possessors.

The genitive construction is bounded in the case of body parts and abstract qualities of the mind showing human possession.

17. tombə gi mək^hoŋ
 Tomba-GEN leg
 Tomba's leg

18. tombə gi wak^həl
 Tomba-GEN idea
 Tomba's idea

19. tombə gi məwoŋ
 Tomba-GEN way
 Tomba's nature.

The possessiveness in case of others excluding human possessions can be indicated with or without the genitive construction.

- 20.i. yen gi mək^hoŋ
 chicken-GEN leg
 Chicken's leg.

- 20.ii. yen mək^hoŋ
 chicken leg
 Chicken's leg.

- 21.i. sən gi məməy
 cow-GEN tail
 Cow's tail.

21.ii. sən məməy
 cow tail
 Cow's tail.

22.i. k^huŋup ki məri
 shoe-GEN lace
 Shoe lace.

22.ii. k^huŋup məri
 shoe lace
 Shoe lace.

b. A nominal possessive co-occur with demonstrative with a genitive marker attached to it. Here, ədugi 'that' is used in the sense of identifying a particular book belonging to Tomba.

23. tombə gi ədu gi layrik
 Tomba-GEN DET-GEN book
 Tomba's that book.

c. The genitive construction shows not a genitive of origin but a descriptive genitive (the kind of milk obtained from a cow) or a subjective genitive (the cow provided the milk).

24. sən gi səŋgom
 cow-GEN milk
 cow's milk.

d. In post-position phrases, complex genitive constructions are often seen where the object Noun Phrase consists of a "possessed" localizer noun head and a Noun Phrase "possessor". The localizer noun mənuŋ-də 'inside' is possessed by the Noun Phrase ləykol 'garden' to form the post-position object ləykol mənuŋ-də 'inside the garden'.

25. ləykol mənuŋ-də nupi məca ani laydhibi sa-nə-ri
 garden inside-LOC. woman small two doll play-PRG-ASP

The two girls are playing dolls inside the garden.

e. Genitive construction can be expanded by derived nouns that modify the possessor. The modifying word intervenes between the possessor and the possessed noun.

26. nupa p^hətəbə gi məyum
 man bad-GEN house

The bad man's house.

f. Noun Phrase can be expanded by using the possessive or genitive marker to nouns that precede the head noun, indicating possession.

27. jon gi məpa gi məmanəbə gi layrik
 John-GEN father-GEN friend-GEN book

John's father's friend's book.

g. Noun Phrase formed by using possessive marker can be expanded to an infinite length by using possessive markers. The Noun Phrases thus formed would sound absurd if they got too long as in:

28. jon gi məpa gi məmanəbə gi mənaw nupa gi nupi gi
 John-GEN father-GEN friend-GEN brother-man-GEN woman-GEN
 məpa gi layrik
 father-GEN book

John's father's friend's brother's wife's father's book.

III. Conjoined Noun Phrases

Most languages allow Noun Phrases that are formed by conjoining or co-ordinating two noun phrases. Noun Phrases may consist of two or more constituent Noun Phrases that are linked by a conjunction.

a. Use of the connective suffix – su...su, gə...gə, ne...ne, rə~lə...rə~lə:

Connective suffix occur in pair and connect the grammatically equal clauses. They are attached to the noun and they occur repeatedly with every noun or pronoun or phrase or clause.

a.i. Coordinate Phrase:

Examples:

29. tombə su cawbə su lak-kəni
Tomba-CONJ chaoba-CONJ come-ASP
Tomba and Chaoba will both come.

30. tombə ne cawbə ne lak-kəni
Tomba-CONJ chaoba-CONJ come-ASP
Tomba and Chaoba will both come.

31. tombə gə cawbə gə lak-kəni
Tomba-CONJ chaoba-CONJ come-ASP
Tomba and Chaoba will both come.

32. isiŋ lə yu rə t^hək-li-du
water-CONJ wine-CONJ drink-PRG-DET
Is it water or wine that you are drinking?

a.ii. Possessive Phrases:

Examples:

33. nupa gi ka gə nupi gi ka gə toŋŋan-li
man-GEN room-CONJ woman-GEN room-CONJ different-ASP
Man and woman have different rooms.

34. nupa gi p^hirol su nupi gi p^hirol su yol-li
man-GEN dress-CONJ woman-GEN dress-CONJ sale-ASP
Man and woman's dress are sold.

35. əŋaŋ gi p^hurit ne əhəl gi p^hurit ne pu-rək-u
child-GEN shirt-CONJ old-GEN shirt-CONJ bring-DTC-COMD
Bring shirt both for children and for old.

a.iii. Adjectives:

Examples:

36. əp^hawbə nupa əmə gə əp^hawbə nupi əmə gə lak-ləm-mi
famous man one-CONJ famous woman one-CONJ come-SQL-ASP
A famous man and a famous woman came.

37. əpətpə həynəw ne əpətpə komla ne hun-dok-k^ho
rotten mango-CONJ rotten orange-CONJ throw-DIR-COMD
Throw the rotten mango and rotten orange.

38. əmunbə həynəw su əsəŋbə həynəw su hek-lək-u
ripe mango-CONJ green mango-CONJ pluck-DTC-COMD
Pluck both ripe and unripe mangoes.

b. The connective words like ədudəgi ‘then’, mərəmdunə ‘because’ conjoin two clauses that signal causal or logical connection. These words are used mainly in narrative and written context and not in day to day usage.

39. hənubi ədu tum-k^hre ədudəgi huranbə ədu cəŋ-lək-le
old woman DET sleep-ASP CONJ thief DET come-DTC-ASP
The old woman slept then the thief enters.

40. nupa məca du yamnə ŋaw-y mərəmdunə bordiŋ də t^həm-k^hre
man small DET very mad-ASP CONJ boarding-LOC keep-ASP
The boy is put in the boarding because he is naughty.

IV. Headless Noun Phrases

Noun Phrases that function as subjects or objects have head nouns that can be drawn explicitly. However, Noun Phrases sometimes lacks a head noun. This is possible only when the noun that is not overtly expressed is understood both by the speaker and the hearer i.e. when the speaker is referring to something they can identify.

Different types of constructions which lack a head noun, that is noun phrase with only modifying words are drawn as below:

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a. The Noun Phrase consists of an adjective plus a determiner.

41. əmubə ədu pi-rək-u
black DET give-DTC-COMD
Give that black one.

42. əp^həbə ədu pu
good DET take
Take the good one.

b. The adjective occurs with a possessive (which is also possible when the adjective is modifying a noun) and determiner.

43. ma gi əmubə ədu tum-mi
he-GEN black DET sleep-ASP
His black one is sleeping.

44. nəŋ gi əsəŋbə ədu set-lu
you-GEN green DET wear-COMD
Wear your green one.

c. The adjective occurs with numeral, demonstrative and a verb form with a command suffix. The statement thus formed expresses a kind of order or command. Adjectives here are used semantically to denote a set of words on the basis of their meaning, regardless of their grammatical properties.

45. p^həjəbə əni ədu pu-rək-u
beautiful two DET bring-DTC-COMD
Bring that two beautiful ones.

46. p^hətəbə əmə du hun-dok-k^ho
bad one DET throw-DIR-COMD
Throw the bad one.

47. segaybə əmə du sijənə-nu
tear one DET use-PHMK
Don't use the torn one.

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48. nəmt^hibə əmə du ləŋ-t^hok-k^ho
 stink one DET throw-DIR-COMD
 Throw the stinking one.

49. sat^hibə əni ədu pu-rək-kənu
 danger two DET bring-DTC-PHMK
 Don't bring those two dangerous ones.

d. The Noun Phrase consists of a derived adjective, determiner and a coordinate conjunction.

50.i. əwaŋbə ədu gə unə-rək-y
 Tall DET-CONJ meet-DTC-ASP
 Met with the tall one.

50.ii. əpikpə ədu gə unə-rək-pa
 small DET-CONJ meet-DIR-QMK
 Did you meet with the small one?

51.i. əcəwbə ədu su pu-rək-y
 big DET-CONJ bring-DTC-ASP
 Brought the big one too.

51.ii. ət^hibə ədu su yaw-bra
 ugly DET-CONJ participate-QMK
 Did the ugly one participate?

52. p^həjəbə ədu bu lak-pa
 nice DET-CONJ come DIR-QMK
 Has the nice one come?

Here, ədusu 'also/even' and ədu gə 'and' can be used both for asserting a statement and questioning an action for confirmation; ədu bu 'that one' can only be used in questioning an action.

e. Possessor Phrases without a noun to function as noun phrases. Here, in the second part of the compound statement, the head noun is deleted and the comparative marker –nə is placed after the possessor phrases.

53.i. jon gi kar du p^həjəy
 John-GEN car DET nice
 John's car is nice.

53.ii. tombə gi kar nə jon gi kar dəgi hennə p^həjəy
 Tomba-GEN car-COMP John-GEN car ABL more nice
 Tomba's car is nicer than John's.

53.iii. jon gi kar du p^həjəy ədubu tombə gi nə əmuk hennə p^həjəy
 John-GEN car DET nice CONJ Tomba-GEN-COMP EMPH more nice
 John's car is nice but Tomba's is nicer.

The head noun kar 'car' is deleted in the second part of the statement after tombə gi 'Tomba's'.

54.i. jon gi yum imp^hal də ləy
 John-GEN house Imphal-LOC to be
 John's house is at Imphal.

54.ii. tombə gi yum jiri də ləy
 Tomba-GEN house Jiri-LOC to be
 Tomba's house is at Jiri.

54.iii. jon gi yum imp^hal də ləy ədugə tombə gi nə jiri də ləy
 John-GEN house Imphal LOC to be and Tomba-GEN-COMP Jiri LOC to be
 John's house is at Imphal and Tomba's is at Jiri.

The head noun yum 'house' is deleted in the second part of the statement after tombə gi 'Tomba's'.

f. Noun Phrases without nouns can be used in contexts that are relatively infrequent, when the speaker does not know what the thing is. Here, the adjective is functioning as a noun as exemplified below.

55. məhak nə kərigumbə əcəwbə əməgə kərigumbə məca əməgə
 he NOM something big and something small and
 ciŋ mət^hək tə t^hɛŋnərək-y ədugə əcəwbə du leŋ-lək-y
 mountaintop-LOC meet-DIR-ASP and big-DET move-DIR-ASP
 He saw something big and something small on the mountain top and then he saw the big one moving.

56. tombə nə kənaɡumbə əwaŋbə əməgə kənaɡumbə əpikpə əməgə t^hɛŋnə-rək-y
 Tomba-NOM someone tall one someone small one meet-DTC-ASP
 Tomba met with someone tall and someone small.

V. Relative clause

Relative clause is used when the reference of a noun cannot be clarified satisfactorily by any determiner. It is a sentence that is embedded into a noun phrase, and marked in some way as subordinate to the particular noun for which clarity of reference is sought.

In Manipuri, relative clause is used in a restrictive sense. It is formed by addition of the nominalizer (NZR) - pə~bə to the embedded verb and a determiner (DET)-du (ədu)~do(ədo)~si(əsi)~se(əse) is used as a correlative marker.

a. In relative clause with nominalizer - pə~bə, the verb of the embedded clause is not a finite verb but a nominalised form.

57.i. mək^hoy nə ləykəl də ləy t^ha-ri
 they-NOM garden-DET flower plant-PRG
 They are planting flowers in the garden.

57.ii. ləy siŋ ədu p^həjəy
 flower-PL DET nice

The flowers are nice.

57.iii. mək^hoy nə ləykol də t^ha-ri-bə ləy siŋ ədu p^həjəy
they NOM garden-LOC plant-PRG-NZR flower-PL DET nice
The flowers that they are planting in the garden are nice.

b. Relative clause with quotative has a relative marker (subordinate marker) ‘haybə’ (factive) which is formed by combining the verbal root hay ‘to say’ and the nominalizer bə. The verb of the embedded clause is a finite verb.

58.i. t^hoybi nə ədurgulab pam-mi
Thoibi-NOM rose want-ASP
Thoibi wants roses.

58.ii. ədurgulab ədu si də sat-le
Rose DET here-LOC bloom-ASP
Roses are blooming here.

58.iii. t^hoybi nə pam-mi hay-bə ədurgulab ədu sidə sat-le
Thoibi-NOM want-ASP to say-NZR rose-DET here bloom-ASP
The roses that Thoibi wants are blooming here.

c. Relative clause is also formed by the interrogative word and the verb in the embedded clause is a nominalized form.

59.i. məhak kədaydəno əmə ləy
he somewhere DET to be
He is staying somewhere.

59.ii. məp^həm ədu əy k^həŋ-ŋi
place DET I know-ASP
I know the place.

59.iii. məhak nə ləybə məp^həm kədaydəno əy k^həŋ-ŋi
he-NOM stay place where I know-ASP
I know the place where he lives.

d. Relative clauses can modify head nouns. The subject head noun *nupi mæca* ‘girl’ is modified by the relative clause *p^hurit əŋəŋbə gə iskət əmubə gə setpə*.

60. *nupi mæca p^hurit əŋəŋbə gə iskət əmubə gə setpə du ca t^hək-y*
 woman small shirt red-CONJ skirt black-CONJ wear-DET tea drink-ASP
 The girl wearing red shirt and black skirt is having tea.

e. There are cases in which there are two relative clauses embedded to a matrix sentence. When two relative clauses are there, only the nominalized verbal form of the second statement remains. The verbal form is then embedded into the first nominalized statement. The relativized clause thus formed by combination of the two relative clauses *nupi mæca məsəm saŋbi du nə paybə* ‘the girl with long hair is holding’ acts as a modifier of the Noun Phrase *sanəpot tu* ‘the toys’ in the matrix sentence as exemplified below.

61.i. *nupi mæca ədu məsəm saŋ-ŋi*
 woman small DET hair long-ASP
 The girl has long hair.

61.ii. *nupi mæca ədu sanəpot pay*
 woman small DET toys hold
 The girl is holding toys.

61.iii. *sanəpot tu nupa mæca mənək tə p^həmbə du də pi*
 toys-DET man small near-LOC sit -DET-LOC give
 Give the toys to the boy sitting nearby.

61.iv. *nupi mæca məsəm saŋbi du nə paybə sanəpot tu nupa mæca*
 woman small hair long DET-NOM hold toys-DET man small
mənək tə p^həmbə du də pi
 near-LOC sit-NZR-DET-LOC give
 The girl with long hair gives the toys to the boy sitting near her.

Conclusion

This paper is essentially an exploratory analysis of the structure of Complex Noun Phrase in Manipuri. These preliminary findings will hopefully serve as a basis for advancement of further studies.

Abbreviations

ABL	: Ablative
ASP	: Aspect
COMD	: Command
COMP	: Comparative
CONJ	: Conjunction
COP	: Copula
DET	: Determiner
DIR	: Directional
DTC	: Deictic
EMPH	: Emphatic
GEN	: Genitive
LOC	: Locative
NEG	: Negative
NOM	: Nominative
NZR	: Nominalizer
PHMK	: Prohibitive Marker
PL	: Plural
PRG	: Progressive
QMK	: Question Marker
SQL	: Sequential

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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Analysis of the Training Needs of Secondary School Teachers of District Kohat, Pakistan

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ABSTRACT

The research was conducted to analyze the training needs of secondary school teachers of district Kohat. The main objective of the study was to identify the pedagogical training needs of teachers of secondary schools and to identify the mode of in-service training suitable for the teachers' professional development and to identify the general framework of in-service professional development programs. It was basically a survey study in which opinion of teachers and head teachers were collected on a three point Likert scale along with some of the open ended questions. All secondary school teachers for boys of district Kohat constituted the population of the study. From the entire population of 42 schools, 16 schools were selected through simple random sampling technique. In these schools, 16 Heads and 64 teachers from government secondary schools of District Kohat were selected as sample of this study.

After pilot study, the research instrument was finalized and data was collected from the sample. Data was analyzed with the help of SPSS. The results indicated that teachers should be

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Analysis of the Training Needs of Secondary School Teachers of District Kohat, Pakistan

trained in pedagogical skills especially in lesson planning, use of technology, problem solving skills, professional grooming, management of classroom, dealing with conflict at individual and group levels, delegating the tasks, dealing with behavioural issues and communication skills. The research was significant as the results of the study will be used to effectively develop a qualitative professional development in-service program for teachers at secondary level institutions in order to make them effective in their instructional leadership skills.

Key Points: Training, Pedagogical, Development, Framework, Technology

INTRODUCTION

Teachers have been linked to artists, particularly when the literature refers to the process of teaching as being an art rather than a science. This idea was presented in 1891 by William James in his book *Talks to Teachers in Psychology* and still exists over a century later, despite the fact that little evidence has been gathered to support the concept of teaching being an art and that "little theoretical work [has been] devoted to analyzing what 'art' means in this widely used metaphor" (Delamont, 1995, p. 6). There are two points of interest raised by this metaphor: one being that it is usually employed by writers other than educational researchers (Trumbull, 1996); the other is that usually when the metaphor is used, there is no clarification as to what kind of artist the teacher is, whether he or she is executing his or her own production, or interpreting someone else's.

Different authors (for example, Grosso de Leon, 2001; Reynolds, 1992; Jegede, Taplin and Chan, 2000; Borko and Putnam, 1995; Glaser, 1987) have proposed different kinds of skills, knowledge, dispositions, and values in which effective teachers must be proficient. These include:

- General pedagogical knowledge: this includes knowledge of learning environments and instructional strategies; classroom management; and knowledge of learners and learning.
- Subject-matter knowledge: this includes knowledge of content and substantive structures; and syntactic structures (equivalent to knowledge of a discipline).
- Pedagogical content-knowledge: a conceptual map of how to teach a subject; knowledge of instructional strategies and representations; knowledge of students' understanding and potential misunderstandings; and knowledge of curriculum and curricular materials.
- Knowledge of student context and a disposition to find out more about students, their families and their schools. Knowledge and disposition towards families involved in the day-to-day work of the schools (Morales, 1998).
- A repertoire of metaphors (to be able to bridge theory and practice).
- External evaluation of learning.
- Clinical training.
- Knowledge of strategies, techniques and tools to create and sustain a learning environment/community, and the ability to use them effectively.

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- Knowledge, skills and dispositions to work with children of diverse cultural, social and linguistic backgrounds (Alidou, 2000; Gay and Howard, 2000).
- Knowledge and attitudes that support political and social justice, as social realities make teachers very important agents of social change.
- Knowledge and skills on how to implement technology in the curriculum.

Management in education sector is leadership, which has multidimensional responsibilities. It cannot be run on strict bureaucratic principles of administration. If flexibility and adaptation are the key words in today's management goals, then these skills must surely be found in our approach to the support services that we can provide for pupils and students. (Ian Lawrence, 1994).

Teachers need advice and interaction from supervisors that can help them develop into more confident teachers. Heads should provide systematic and adequate pedagogical support to teachers. School heads play an important role in establishing good parents-teachers relations. The head must support and uphold teachers' professional status and at the same time encourage parents to have a greater say in school level decision-making. (Cathy Gaynor, 1998)

A head of educational institution deals with scores of students, parents, teachers and senior and junior staff. This whole set up is established to ensure personality development and good academic performance of students. This goal can be achieved through effective management for which good managers rather champions are needed.

High performance does not happen by itself. It must be carefully planned, and experience indicates that it needs a 'champion' who provides leadership and organizational support. Some one has to decide and convince others that it is possible to be the best. (Howard Risher, Charles Fay, 1995).

McQueen (1999) stated that four out of five teachers said that they were not prepared to teach in today's schools. Almost one-third were teaching outside their subject area. "In 1998, the U.S. Department of Education found that fewer than 75% of teachers could be considered fully qualified (that is, have studied child development, learning, and teaching methods; hold a degree in their subject areas; and have passed state licensing requirements)" (Schargel et.al, 2001, p. 143).

The National Board for Professional Teaching Standards (NBPTS) (1999) identified five characteristics of high-quality teachers:

- Teachers are committed to students and their learning.
- Teachers know the subjects they teach and how to teach those subjects to students.
- Teachers are responsible for managing and monitoring student learning.
- Teachers think systematically about their practice and learn from experience.
- Teachers are members of learning communities.

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The problem is that very few of these activities are effective in changing teaching practices. Most professional development is fragmented and short-term, and rarely focused on curriculum for students. State and local recertification or continuing education requirements are very broad; and in many cases, the experiences do not have to be relevant to curriculum content or teaching practice (Cohen & Hill, 1998). Only 30% of teachers participated in professional development activities that required in-depth study of a specific field. Content and duration are very important for effective professional development.

REVIEW OF LITERATURE

Education is an integral force in our social order. Since society is changing, new problems constantly appear. A dynamic school program is needed to keep children abreast of the time. This places on the teacher the responsibility to become conversant with social and economic problems and plans for changes. Only effective in-service problem can help the heads and teachers to equip themselves to shoulder these responsibilities.

In a country where education is expanding at a rapid rate, a shortage of adequately prepared head teacher is bound to be felt for a number of years. It will not be possible for hundreds of heads and teachers to enter the training colleges before entering the school. The program of in-service education is required to prepare the individuals practicing as teachers.

Haycock (1998) discovered that low-achieving students increased their achievement level by as much as 53% when taught by a highly effective teacher.

Wenglinisky (2000) found that certain types of professional development may have an impact on student achievement. Students whose teachers receive professional development in working with different student populations are 107% of a grade level ahead of their peers in math. Students whose teachers receive professional development in higher-order thinking skills are 40% of a grade level ahead of students whose teachers lack such training in mathematics. Students whose teachers receive professional development in laboratory skills are 44% of a grade level ahead of those whose teachers lack such training in science (p. 26). Professional development can bridge some of the gaps in education for classroom teachers.

Key Components of Effective Teachers Training Programs

Teachers' in-service training can have a very positive impact on student achievement. The Council for School Performance (1998) has identified the following characteristics of effective professional development programs:

- Long-term programs embedded in the school year
- Active learning activities such as demonstration, practice, and feedback
- Collaborative study of student learning
- Administrative support for continuing collaboration to improve teaching and learning.

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Darling-Hamond (1998) made a strong argument for quality professional development by stating that each dollar spent on improving teachers' qualifications nets greater gains in student learning than any other used of an education dollar. Professional development is a valuable tool in improving teacher competency, but it cannot stand alone. It is most effective when used in conjunction with the other 14 strategies (Reimer, 2004).

Training

The aim of training is to develop new skills, knowledge or expertise. The view is reflected in definitions of training. According to the Oxford Dictionary training means:

Discipline and instruction directed to development of powers or formation of character; education, fearing, brings up, systematic instruction and exercise in some art, profession, or occupation, with a view of proficiency in it.

The main purpose of training of teachers are to enable them to meet the new challenges of school needs. As well as training provides the teachers the knowledge about the new concepts and new practices that can be applied in school.

Khatoon (2007) cited, Truelove, S (1995):

“Training endeavors to impart knowledge, skills, and attitudes necessary to perform jobs related tasks. It aims to improve jobs performance in a direct way”.

The above-mention definition of training explains that training increases the individual's knowledge, skills and attitude and perception for the job, which he/she is performing. It means when a person is trained he can improve his/her job skills in related tasks.

The need for in-service education for teachers is based mainly on the need to reconstruct education. It is supported by the conviction that the teacher is the point and then key-point in the process of educational reconstruction.

In the past it was believed that once the teacher or head teacher goes through the training program, he/she develops all the necessary skills and competencies for teaching. This is no longer hold true. New developments in educational technology, new curricula and development in pedagogy, acceptance of the need, for providing for individual difference makes it imperative to re-orient the teachers already trained. In service education appears to be the only answers to this problem.

It is now accepted that pre-service education does not and cannot fully prepare a person to function effectively as a teacher and that it is always necessary and possible for a practicing teacher to become a better teacher.

Needs of In-service Training

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Man is living in a dynamic complex, modern world in the horizon of human knowledge is widening rapidly. The science and technology have brought swift change and affected all ways of life. Educationist is feeling that old knowledge and practices are becoming out dated. They have realized that the day have gone when a teacher who had one received training could claim professional perfection. Teacher's knowledge would become absolute with in short span of time. So they are discovering and advocating the adoption of new trends and methods. A. K. Shah said that training is the part of learning that essentially improves job related knowledge, skills and attitude in a person and in concerned with work life of human being.

Training at Secondary Level

For the management of educational institution and to face the challenges of 21st century, teachers and heads of school must have a relevant experiences as well as knowledge of management of educational institutions. According to Aremines, (2003) following are the needs of training at secondary level. So the heads and teachers must get training to fulfill the following needs.

- An adequate academic and professional qualification
- Knowledge and understanding about the methods and techniques of educational practices
- An ability to provide professional leadership to the school community
- An ability to plan, to communicate to motivate the various sections of school community to work in the interest of the school.
- A capacity to work effectively and efficiently with all the school members.
- A full understanding of both the national goals in education as well as the mission of the school.

The main purpose of training for teachers and heads are to enable them to meet the new challenges of school needs.

RESEARCH METHODOLOGY

Pilot Testing

The questionnaire was pilot tested for refining the items and statements related to the research. It provided an insight into how respondents completed the questionnaire. The major aim of the pilot testing was to evaluate the content and format of the research tool. For this purpose five government secondary schools were used. The researcher personally visited and administrated questionnaire among head teachers and teachers in each schools. The respondents were requested to give their suggestion freely for improvement of the questionnaire. They were also requested to change wording of the questionnaire, if required to make the questionnaire simple and understandable. Accordingly, the questionnaire was revised with some changes and then final version was developed.

Research Design

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This is a survey study aiming at the training needs analysis of the secondary school teachers and head teachers for exhibiting better performance in the classrooms and in their leadership roles. The researcher investigated about the ways and means of conducting the in-service training programs for the teachers.

Research Approach

Research approach used for this study was both qualitative and quantitative. It was qualitative because it had open-ended questions asked to know the views of teachers and heads, moreover majority of the questions were based on close ended responses in order to ascertain the needs of the professional training in view of teachers.. The close ended responses were limited to three point scale i.e., direly needed, if possible, and not needed.

POPULATION

The population of the study included all the Government Secondary Schools for Boys of district Kohat. In all these schools the teachers and Principals of Boys Secondary Schools constituted the population of this study.

SAMPLE

From the entire population of 42 schools, 16 schools were selected through simple random sampling technique. All the schools were listed and using a table of random numbers 16 schools were selected. In these schools, 16 Heads and 64 teachers from government secondary schools of boys district Kohat were selected as sample of this study.

RESEARCH INSTRUMENT

After going through the related literature the research instrument was prepared. The three-point scale was used as an instrument for the data collection for this research that consisted of 30 closed items and three open-ended questions. All items were developed three-point scale except three open-ended questions. Each question has 1-3 rating in which 03 was the option of not needed, 02 was if possible and 01 was direly needed rating. Participants were requested to tick the most suitable option against each statement according to their own training needs which was based on their personal assessments. For accurate information, questions used in questionnaire were same to all sampled school.

DATA COLLECTION

The researcher visited the sample schools for data collection. The researcher gave the instructions to all participants regarding the research purpose. 64 questionnaires were distributed among teachers and 16 questionnaires were distributed among head teachers of government secondary school. In some cases the participants requested for some time preferably one weekend to be given to fill in the questionnaire, therefore they were requested to send their questionnaires by post. For interviewing the head teachers the researcher got appointment from

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the 16 heads and it was most of the time after office hours, this helped very much in having detailed discussion with the heads regarding different dimensions of training needs of teachers as from their own perspective.

DATA ANALYSIS

After scoring the data was statistically analyzed. Data analysis was done with the help of SPSS database to calculate percentages. The analysis of open-ended questions was done through coding and then through the discussion of responses made by respondents.

PROCEDURE

The researcher visited the schools one by one and collected the data personally. The research instrument was pilot tested and amended according to the suggestion of participant of the pilot study. The researcher distributed the questionnaire to the sample schools.

After data collection, data were analyzed with the help of SPSS base for calculating percentage. Conclusion and recommendations have been drawn on the basis of suggestions of respondents and results of study.

RESULTS AND DISCUSSION

Results from School Head teachers

Table 1: Assistance in giving Performance Feedback to the students

Responses	Frequency	Percent
direly needed	4	25.0
if possible	10	62.5
not needed	2	12.5
Total	16	100.0

Options	Frequency	Percent
direly needed	4	25.0
if possible	10	62.5
not needed	2	12.5
Total	16	100.0

There were 25 percent respondents heads who said that teachers direly need training in assistance in giving performance feed back to students. 62.5 percent respondents said that if possible than they get and 12.5 percent respondents said that teachers do not need training in giving performance feed back to student.

Table 2: Skill enhancement training for developing Creativity in the instructional process

Options	Frequency	Percent
direly needed	13	81.3
if possible	2	12.5
not needed	1	6.3
Total	16	100.0

81.3 percent heads said that teachers are deficient in developing creativity in the instructional process therefore they direly need training for developing creativity. 12.5 percent respondents said that if possible and 6.3 percent respondents said that teachers do not need training for developing creativity in the instructional process.

Table 3: Enabling how to delegate tasks properly

Options	Frequency	Percent
direly needed	5	31.3
if possible	7	43.8
not needed	4	25.0
Total	16	100.0

There were 31.3 percent respondents who said that teachers should be trained for delegating tasks properly. 43.8 percent respondents said that if possible and 25 percent respondents said that teachers do not need training for delegating tasks properly.

Table 4: Training in instructional planning or lesson planning

Options	Frequency	Percent
direly needed	14	87.5
if possible	2	12.5
Total	16	100.0

This table shows that 87.5 percent heads said that teachers are deficient in instructional planning or lesson planning, so they direly need training in lesson planning. 12.5 percent respondents said that if possible and no one said that teachers do not need training in lesson planning.

Table 5: Assistance in fostering critical thinking skills in students

Options	Frequency	Percent
direly needed	11	68.8
if possible	3	18.8
not needed	2	12.5

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Total	16	100.0
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There were 68.8 percent respondents who said that teachers need training assistance in fostering critical thinking skills in students. 18.8 percent respondents said that if possible and 12.5 said that they do not need training assistance in fostering critical thinking skills in students.

Table 6: Training in the use of technology in classroom

Options	Frequency	Percent
direly needed	16	100.0

This table shows that 100 percent respondents said that teachers direly need training in the use of technology in classroom. Technology is very important now a day and teachers of government schools are lack of knowledge about technology, therefore they should be trained in use of technology in classrooms.

Table 7: Development of skills in managing the change situation

Options	Frequency	Percent
direly needed	10	62.5
if possible	3	18.8
not needed	3	18.8
Total	16	100.0

62.5 percent heads said that teachers should be trained in development of skills in managing the change situation. 18.8 percent respondents said that if possible and 18.8 said that they do not need training in development of skills in managing the change situation.

Table 8: Training in the alternative assessments strategies for students right placement

Options	Frequency	Percent
direly needed	12	75.0
if possible	2	12.5
not needed	2	12.5
Total	16	100.0

There were 75 percent respondents who said that teachers are direly needed training in alternative assessments strategies for students' right placement. 12.5 percent respondents said that if possible and 12.5 said that teachers do not need training in alternative assessments strategies for students' right placement.

Table 9: Development of skills in conducting effective Parent teacher meetings

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Options	Frequency	Percent
direly needed	6	37.5
if possible	2	12.5
not needed	8	50.0
Total	16	100.0

This table shows that 37.5 percent respondents said that teachers should be trained in development of skills in conducting effective parents teaching meetings. 12.5 percent respondents said that if possible and 50 percent said that they do not need training in training in developing of skills in conducting effective parents teacher meetings. The result shows that mostly heads thought that teachers do not need training for conducting effective parent teacher meeting because they have this skill already.

Table 10: Development of skills in conducting effective staff meetings

Options	Frequency	Percent
direly needed	7	23.8
if possible	2	12.5
not needed	7	63.8
Total	16	100.0

There were 23.8 percent heads said that teachers direly needed training in development of skills in conducting effective staff meetings. 12.5 percent respondents said that if possible and 63.8 percent said that they do not need training in training in developing of skills in conducting effective staff meetings. The result shows that mostly heads are not in favor of training for conducting effective staff meeting, because mostly teachers have skills for conducting effective staff meeting.

Data from teachers

Table 1: Assistance in giving Performance Feedback to the students

Options	Frequency	Percent
direly needed	20	31.3
if possible	30	46.9
not needed	14	21.9
Total	64	100.0

There were 31.3 percent teachers said that they direly need training in assistance in giving performance feed back to students. 49.9 percent respondents said that if possible than they get and 21.9 percent respondents said that they do not need training in giving performance feed back to student.

Table2: Skill enhancement training for developing Creativity in the instructional process

Options	Frequency	Percent
direly needed	29	45.3
if possible	25	39.1
not needed	10	15.6
Total	64	100.0

45.3 percent respondents said they should be trained for developing creativity in the instructional process. 39.1 percent respondents said that if possible and 15.6 percent respondents said that they do not need training for developing creativity in the instructional process.

Table 3: Enabling how to delegate tasks properly

Options	Frequency	Percent
direly needed	40	62.5
if possible	14	21.9
not needed	10	15.6
Total	64	100.0

The table shows that 62.5 percent respondents said that they direly need training for delegate tasks properly. 21.4 percent respondents said that if possible and 15.6 percent respondents said that they do not need training for delegate tasks properly.

Table 4: Training in instructional planning or lesson planning

Options	Frequency	Percent
direly needed	60	93.8
if possible	2	3.1
not needed	2	3.1
Total	64	100.0

According to 93.8 percent teachers, they should be trained for instructional planning or lesson planning. 3.1 percent respondents said that if possible and 3.1 said that they do not need training for lesson planning. In government schools mostly teachers face difficulty in lesson planning so that they direly needed training in lesson planning.

Table 5: Assistance in fostering critical thinking skills in students

Options	Frequency	Percent
direly needed	48	75.0
if possible	11	17.2
not needed	5	7.8

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Total	64	100.0
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There were 75 percent respondents said that they direly need training assistance in fostering critical thinking skills in students. 17.2 percent respondents said that if possible and 7.8 said that they do not need training assistance in fostering critical thinking skills in students.

Table 6: Training in the use of technology in classroom

Options	Frequency	Percent
direly needed	64	100.0

100 percent respondents said that they direly need training in the use of technology in classroom. Technology is very important now a day so that there were direly need in use of technology in classrooms. Most of the teachers have less knowledge about use of technology in classroom so that they should be trained in use of technology.

Table 7: Development of skills in managing the change situation

Options	Frequency	Percent
direly needed	40	62.5
if possible	17	26.6
not needed	7	10.9
Total	64	100.0

The table shows that 62.5 percent teachers said that they should be trained in development of skills in managing the change situation. 26.6 percent respondents said that if possible and 10.9 percent respondents said that they do not need training in development of skills in managing the change situation.

Table 8: Training in the alternative assessments strategies for students right placement

Options	Frequency	Percent
direly needed	41	64.1
if possible	15	23.4
not needed	8	12.5
Total	64	100.0

According to 64.1 percent respondents in favor of training in alternative assessments strategies for students' right placement. 23.4 percent respondents said that if possible and 12.5 percent said that they do not need training in alternative assessments strategies for students' right placement.

Table 9: Development of skills in conducting effective Parent teaching meetings

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Options	Frequency	Percent
direly needed	34	53.1
if possible	17	26.6
not needed	13	20.3
Total	64	100.0

There were 53.1 percent respondents who said that they direly need training in development of skills in conducting effective parents teaching meetings. 26.6 percent respondents said that if possible and 20 percent said that they do not need training in training in developing of skills in conducting effective parents teaching meetings

Table 10: Development of skills in conducting effective staff meetings

Options	Frequency	Percent
direly needed	34	53.1
if possible	15	23.4
not needed	15	23.4
Total	64	100.0

53.1 percent respondents who said that they should be trained in development of skills in conducting effective staff meetings. 23.4 percent respondents said that if possible and 23.4 percent said that they do not need training in training in developing of skills in conducting effective staff meetings..

CONCLUSIONS

The study revealed that the teachers of Government Secondary Schools in Kohat need training in different pedagogical skills. The need analysis shows that these areas include:

1. Instructional and Lesson Planning,
2. Communication skills,
3. Delegating tasks,
4. Managing Change Situation,
5. Conflict resolution,
6. Use of technology,
7. Classroom management,
8. Subject area training needs,
9. Preparing additional resources,
10. Training in dealing with parents and support staff,
11. Dealing with behavior issues of students,
12. Professional grooming,
13. Special educational needs,
14. Classroom presentation skills,
15. Critical thinking and Problem Solving skills etc.

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The study also revealed that there was no regular system or programmes for teachers' in-service training. Short-term training workshops were held occasionally. The workshops were not compulsory and only the senior teachers had attended those workshops. There was a need for long term, intensive training for all teachers according to their class level. In the present condition, mostly the teachers try to update their job related knowledge personally. Though they feel no resistance in applying new technology and techniques, but majority of teachers are not well equipped with latest management techniques and technology. Therefore, training may be given to teachers in management techniques and job related knowledge. There should be proper arrangement of training for teachers according to their class level.

RECOMMENDATIONS

Following recommendations are made from the study:

- There must be regular training programmes for teachers in the form of courses, workshop and seminars.
- Duration of the training should be more than one month in order to make it more effective because sometimes it is short to learn something.
- Competent resource persons may be involved in the training programmes.
- Training material should be developed and provided to the teachers so that they can refer to them when needed.
- Training should be organized within the district. Sometimes training is arranged in far off places so it is difficult especially, for female teachers to attend.
- Training should be conducting during summer vacation so that the teachers could participate fully since during vacations they have more free time.
- Continuous evaluation of the existing teachers' training programs should be conducted in order to analyze the training needs.

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Analysis of the Training Needs of Secondary School Teachers of District Kohat, Pakistan

LANGUAGE IN INDIA
Strength for Today and Bright Hope for Tomorrow
Volume 12 : 11 November 2012
ISSN 1930-2940

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Conjunctive Verbs in Malayalam

Ravi Sankar S. Nair, Ph.D.

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Introduction – Conjunctive Verbs

Conjunctive verbs (also referred to as copular verbs or existential verbs) in Malayalam are capable of functioning as the main verb, but are grammatically and semantically different from action verbs. They do not take an agent noun as their subject. The semantic role associated with the subjects of conjunctive verbs is that of experiencer . They denote a state of being and not an action.

Traditional grammars of Malayalam like Rajaraja Varma (1917), Gundert (1868), Mathen (1863) and Seshagiri Prabhu (1898) have discussed the morphological aspects and in a limited way, the syntactic aspects of *aak* and *uṅṅū*, the two conjunctive verbs in Malayalam. Later grammarians like Asher (1968), Venugopala Panikkar (1980), Rajasekharan Nair (1990), Asher and Kumari (1997) and Prabhakara Variyar (1998) have analyzed different syntactic and semantic features of the conjunctive verbs of Malayalam. Ravi Sankar S Nair (2011) presents an elaborate analysis of the syntax and semantics of *aak* and *uṅṅū*.

The present paper attempts to provide a descriptive analysis of the syntactic and semantic differences and similarities of the two forms.

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aak

aak is used as non action verb and to form cleft constructions.

It has the full range of tense forms- *aayirunnu*(past) , *aakunnu*(present) ,and *aayirikkum*(future).The present tense form has however been replaced by *aanũ* in modern day spoken language. The form *aakunnu* is now limited to formal and ritual language.

- (1) niṅṅaḷ keettaṭũ daiva vacanam aakunnu
you-pl hear-PAST-PART-NOMN God- speech be-PRES
'What you heard was the word of God'
- (2) svargaraajyam niṅṅaḷkkullaṭũ aakunnu
heaven You-PL-DAT-be PART-NOMN be-PRES
'Heaven is for you'

It is similar to the be-verb *uṅṅũ* in many contexts.

- (3) eṅṅiḱku paṅi aanũ/eṅṅiḱkũ paṅi uṅṅũ 'I have fever'
- (4) eṅṅiḱkũ deesyam aanũ/eṅṅiḱkũ deesyam uṅṅũ 'I am angry'

Meanings Denoted by aak

The basic meanings denoted by *aak* are:

- **Identity**

- (5) ñaan meeri aanũ
I(sg) Mary be-PRES
'I am Mary'
- (6) itu keeraḷam aanũ
this Kerala be-PRES
'This is kerala'
- (7) ñaṅṅaḷ vidyaarthikaḷ aayirunnu
we student(pl) be-PAST
'We were students'
- (8) jaya adhyaapika aanũ
Jaya teacher-FEM be-PRES
'Jaya is a teacher'

- **State**

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- (9) enikkũ paṇi aaṇũ
I-DAT fever be-PRES
'I have fever'
- (10) avanũ ennootũ veruppũ aaṇũ
he-DAT I-SOC hatred be-PRES
'He has hatred for me'
- (11) avaraṅkũ enṇe viśvaasam aaṇũ
they-DAT I-ACC trust be-PRES
'They have trust in me'

- **Existential**

- (12) keeraḷattil maḷa aaṇũ
Kerala-LOC rain be-PRES
'It's rain in kerala'
- (13) aṇṇe ulsavam aaṇũ
there festival be-PRES
'Its festival there'
- (14) veḷiyil nalla taṇuppũ aaṇũ
outside-LOC good cold be-PRES
'Its very cold outside'

- **Attributive**

- (15) aṇṇe śabdham madhuraṁ aaṇũ
she-GEN voice sweet be-PRES
'Her voice is sweet'
- (16) raviyṇṇe naṭṭa patukke aaṇũ
Ravi-GEN walk slow be-PRES
'Ravi's walk is slow'
- (17) aa viiṭṭu valutũ aaṇũ
that house big be-PRES
'That house is big'

- **Locative**

- (18) enṇe viiṭṭu kootṭayattũ aaṇũ
I-GEN house Kottayam-LOC be-PRES

‘My house is at kottayam’

(19) pustakakkaṭa aa valiyil aaṅṅ
book shop that street-LOC be-PRES

‘The book shop is in that street’

(Sentences expressing existential and stative meanings through *aak* can be rewritten using *unṅṅ*.)

***aak* as Lexical Verb**

aak, functioning as lexical verb conveys the meanings of ‘to have’, ‘to take place’, ‘be able to’ and ‘to spread over’.

(20) paarṅṅi innū aayaaloo?
party today be-PAST-COND-INTER
‘Can we have the party today?’

(21) avanū atū ceyyaanaayi
he-DAT that do-PURP INF-be-PAST
‘He was able to do that’

(22) muṅṅi muḷuvan eṅṅa aayi
hair all oil be-PAST
‘Oil has spread all over the hair’

Cleft Constructions

The present tense form of *aak* forms cleft sentences with the main verb taking the nominal suffix *-atū*.

(23) hassan ooṅṅi → hassan ooṅṅukayaaṅṅ ceytataū
Hasan run-PAST Hasan run-INF-be-PRES do-NOMNL PCPL
‘Hasan ran’ ‘What Hasan did was to run’

(24) siita paṅam puuṅṅii veccu→ siita paṅam puuṅṅi aaṅṅ veccatū
Sita money lock-PAST-PCPL keep-PAST Sita money lock-PAST be-PRES
keep-PAST- PCPL

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‘Sita locked up the money’.

‘What Sita did was to lock up the money’

Aspectual Form

aak denotes the continuous aspect when it follows the infinite form of the verb.

(25) maḷa peyyuka aaṅṅ
rain fall-*INFN* be-*PRES*
‘Its raining’

(26) ṅaṅṅaḷ poovuka aaṅṅ
we go-*INF* be-*PRES*
‘We are going’

Emphasizing Different Elements in the Sentence

aak is an extremely mobile form which can be attached to almost any element or group in the sentence producing differences in emphasis .

(27) itaaṅṅ eṅṅre viiṅṅ
this-be-*PRES* I-*GEN* house
‘This is my house’ [Emphasis on ‘this’]

(28) ii viiṅṅ eṅṅre aaṅṅ
this house I-*GEN* be-*PRES*
‘This is my house’ [Emphasis on ‘me’]

(29) ii viiṅṅ aaṅṅ eṅṅreetṅṅ
this house be-*PRE* I-*GEN-NOMNL*
‘This house is mine’ [Emphasis on ‘house’]

The stative verb *uṅṅṅ* does not have similar mobility.

uṅṅṅ

As noted above, *uṅṅṅ* is similar to *aak* in many respects and the two forms can be interchanged without change in meaning in many sentences. However, *uṅṅṅ* has a basic possessive meaning which is absent in *aak*.

Meanings Denoted by *uṅṅṅ*.

- Possessive meaning.

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(30) enikku kaar unṭũ
I-DAT car be-PRES
'I have (a) car'

(31) avarṅṅku valiya viiṭu unṭũ
they-DAT big house be-PRES
'They have a big house'

(32) janaṅṅaṅṅaṅṅku dhaaraaṅṅam paṅṅam unṭũ
people-DAT much money be-PRES
'People have a lot of money'

- **Stative**

(33) avanũ samśayam unṭũ
he-DAT suspicion be-PRES
'He has suspicion'

(34) avaṅṅku sneeham unṭũ
she-DAT love be-PRES
'She has love'

(35) avanu pani unṭũ
he-Dat fever be-PRES
'He has fever'

- **Locative meaning**

(36) keeraṅṅattil maṅṅa unṭũ
Kerala-LOC rain be-PRES
'There is rain in Kerala'

(37) aviṅṅe malakaṅṅal unṭũ
there hill-PL be-PRES
'There are mountains (there)'

(38) jooṅ viiṭṭil unṭũ
John house-LOC be-PRES
'John is at home'

Aspectual Usage

Combined with the present tense form of verbs, *unṭũ* denotes the continuous aspect.

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(39) ravi paṭhikkunnunṭū
Ravi study-PRES-be-PRES
'Ravi is studying'

(40) avaḷ varunnunṭū
she come-PRES-be-PRES
'She is coming'

Differences between *aak* and *unṭū*

In many sentences *aak* and *unṭū* are interchangeable, but there are subtle semantic differences between them. *aak* denotes a general truth or habitual state while *unṭū* denotes a specific incident or one time occurrence.

(41) keeraḷattil maḷa aaṅṅ
keeraḷattil maḷa unṭū
'There is rain in Kerala'

(42) kaṭalooranṅalil paṭṭini aaṅṅ
kaṭalooranṅalil paṭṭini unṭū

Participial forms

The relative participle of *aak* is an extremely productive construction. It converts derived nouns and Sanskrit loans into adjectival forms.

(43) miṭukkaṅṅaaya kuṭṭi
smart-MASC-be-PCPL boy
'Smart boy'

(44) paraṅṅataaya kaaryam
say-PAST-PCPL matter
'Matter that was said'

(45) bhiiruvaaya naayakan
coward-be-PCPL hero
'Cowardly hero'

(46) vicitramaaya bhaavana
strange-be-PCPL imagination
'Strange imagination'

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The relative participle form of *unṭū* combines with nouns and adverbials. With nouns it denotes possessive meaning.

(47) vanṇamuḷḷa kuṭṭi
fat-be-PCPL child
'The fat child'

(48) vellamuḷḷa kiṇar
water-be-PCPL well
'Well with water'

With adverbs, *uḷḷa* denotes manner or a meaning similar to the locative copula.

- **Manner**

(49) neereyuḷḷa nooṭṭam
straight-be-PCPL look
'A straight look'

(50) veegattiluḷḷa pookku
fast-ADV-be-PCPL going
'A fast going'

- **Locative copula.**

(51) avanre ippooluḷḷa varavu
he-GEN now-be-PART coming
'His coming at this time'
(= avanre ippoolatte varavũ)

(52) innuḷḷa paripaati
today-be-PART program
'Today's program'
(= innatte paripaati)

Verbal Participle of *aak*

The verbal participle of *aak* when added to nouns semantically extends the meaning of cases like postpositions.

- **Exclusive meaning.**

(53) penkuṭṭikalḷkaayi oru skuul uyarunnu
girls-be-PCPL one school come-up-PRES
'A school for girls is being built'

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(54) kuraccu paṇam avarṅkaayi maarṛiveccu
some money they-DAT-be-PCPL put aside-PAST
'Some money was set apart for them'

- **Benefactive meaning**

(55) avar svaatanṛyattinaayi pooraṭuka aayirunnu
they independence-DAT-be-PCPL fight-INFN be-PRES
'They were fighting for independence'

(56) jantukkaḷ vellattinaayi alaṅṅu
animals water-DAT-be-PCPL wander-PAST
'The animals wandered for water'

- **Distributive meaning**

(57) sainyam raṅṭu karakaḷilaayi nirannu
army two banks-LOC-be-PCPL spread-PAST
'The army spread over the two banks'

(58) maṅsuṅ pala maasaṅṅalaayi peyyum
monsoon many months-LOC-be-PCPL fall-FUT
'The monsoon will fall over many months'

- **Extensive meaning**

(59) ninne kaṅṅaan maasaṅṅalaayi kaattirikkunnu
you-ACC see-PURP INFN months-be-PCPL wait-PRES
'(I am) waiting for months to see you'

(60) ii skuḷ varṅṅalaayi aṭaṅṅu kiṭakkunnu
this school year-PL-be-PCPL close-PAST-PCPL remain-PRES
'This school has remained closed for many years'

- **Comitative meaning**

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(61) avan̄ paṇavumaayi ippoolettum
he money-be-PCPL now-come-FUT
'He will come now with the money'

(62) taṇupumaayi vaṭakkaṇ̄ kaarū ettum
coldness-CONJ-be-PCPL north-NOMNL wind come-FUT
'The North wind will come with chilliness'

- **Manner**

(63) ii viśadiikaraṇam puṇṇamaayi śariyaanū
this explanation complete- be-PCPL correct-be-PRES
'This explanation is completely correct'

(64) ceyyunna kaaryam nannaayi ceyyaṇam
do-PRES-PCPL matter well-be-PCPL do-must
'Things that (you) do must be done well'

- **Sociative Meaning**

(65) ayaal̄ kuṭṭikaḷumaayi samsaariccu
he children-CONJ-be-PCPL speak-PAST
'He spoke with the children'

(66) ellaarumaayi itu caṛcca ceyyaam
all-people-be-PCPL this discussion do-HORT
'We can discuss this with all'

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LANGUAGE IN INDIA

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Volume 12 : 11 November 2012

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Female Higher Education and Elders' Role among Pakistani Migrated Communities in United Kingdom

Muhammad Mushtaq, Ph.D. Scholar

Abstract

Europe made tremendous material, technological and social development during the last century. People from all over the world, especially from the poorer countries, migrated legally or illegally in the wake of a better, secured and safe future for them and their children. The force of money and material things made some of them forget their culture and tradition but still a vast majority of them cling to their own culture and traditions. The interpretation of values and traditions, religious teaching and practices vary in detail but, in general, they are derived from five sources of religion.

There are deep divisions between parents and their children about the danger of assimilation. Traditions and beliefs are varied and dynamic, constantly reinterpreted according to circumstances. The major focus of religion is that there should be purity of heart rather than "window purity" (apparent practice). They place

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more emphasis on that apparent part of the physical disposition rather than internal and deep rooted purity of the heart.

The study identifies the current situation in the Stoke On Trent area where a large number of Muslims population lives. They have enough control on their children particularly female children. The issues related to their origin in Pakistan, their qualifications, their employment, the number of children they have, female children qualification and ratio of females in university level education have been analysed and evaluated through a survey which is conducted at different place of the region.

Keywords: Female, higher education, elders' role, migrated, communities, UK

Introduction

The Parekh Report (2000) declares that the Asian communities are highly concerned to maintain cultural and religious tradition, although the meanings of traditions vary widely in practice. The interpretation of values and traditions, religious teaching and practices varies in great detail but in general, they are derived from five sources of religion. Traditions of origin and religion are strongest in familial, personal, domestic and religious contexts where there is a strong sense of extended kinship. A stereotype has arisen of Asian being distinctively conservative, but, in fact, there is internal diversity in Asian communities.

There are deep divisions between parents and their children about the danger of assimilation. Traditions and beliefs are varied and dynamic, constantly reinterpreted according to circumstances. Consider, for example, the diversity of interpretation of Islam among British Muslims. The report further says that for entry into university the national average is exceeded by Indian, Pakistani and Bangladeshi men rather than women.

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The report points out four factors that play very important role in the lives of this particular group: traditions, religion, sense of identity and extended kinship. The factors that I intend to explore are closely linked to them.

This study is concerned with the particular Muslim group of people who have migrated from Pakistan for a better and prosperous future. The particular Muslim group has been studied is mostly from Pakistani eastern districts of Jehlum, Mirpure and Kotli. They consider themselves as religious, practicing Muslims. They believe religion as most dear to them and they can even sacrifice their life to save their religion. They believe strongly in life hereafter and consider themselves as answerable to Allah for what they have done in this world. Therefore, they perform various religious activities rather than recreational functions to achieve purity and closeness to All Mighty Allah. They sometimes might not have performed religious duties in their youth but still demand and expect from their offspring to have complete dedication to religion. They have strong roots and relations in their own native areas and help many needy and deprived people to earn Allah's generosity and grandeur. They do performs duties to their fellow beings more attentively inform of monetary help.

Historical Background

The Indian subcontinent is a vast area comparable in size to the whole of Europe excluding former Soviet Union. The two sovereign states, India and Pakistan, came into existence when the British left the Indian subcontinent in 1947. Both are nuclear powers now but many people of the subcontinent live in poverty as economic indicators show. Bangladesh was part of Pakistan but in 1971 it was separated and got the status of an independent country. It has a population of 120 million. According to

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the Census of Pakistan, the estimated population of Pakistan on October 16, 2012 is 181068295 (181 million) persons (<http://www.census.gov.pk/>). India has the population of 1.2 billion people (<http://defenceforumindia.com/forum/politics-society/30771-indias-population-2012-a.html>). Poverty and inadequate job opportunities, among other factors, drive people out of these countries mostly to Europe, Middle East and America. They get better paying jobs to improve their economic condition and future security for themselves and for their children. So majority of the people want to go abroad to meet these ends. Majority of the people from Pakistan and Bangladesh are Muslim.

In the census of 2001 the ratio of Pakistan based ethnic minorities in United Kingdom is almost 1.3 %, of the total population. Commission for Racial Equality (CRE 2000) statistics shows that almost two million Muslims are resident in Britain compared to 400,000 Hindus and 400,000 Sikhs. Majority of the Pakistani Muslims are concentrated in the West Midlands (21%) and in Yorkshire and Humberside (20%) while in other areas their ratio is significantly low.

Literature Review

Demack (1998) presented an analysis of gender, ethnic and social class differences in General Certificate of Secondary Education (GCSE) results from 1988-93 and concludes that Pakistani and Bangladeshi groups showed a decline in comparison to the white groups. The gap between social groups remained as large as ever. Later Youth Cohort Study (YCS) data from 1988 -95 suggests continuation of the trend and placed Pakistani students at the lower cluster but they claimed that

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ethnic differences were larger than the gender differences but social class difference was the largest of all.

Gilby, Ormston, Parfremment and Payne (2011) claim that based on the 2001 census, there are 167,763 Muslim students in the UK, making up 6 per cent of the total student population. Most Muslim students (56%) are males, the (44%) are females.

Mirza (2002) concludes that Pakistani children, who were lagging 30 points behind their white peers in 1991, have fallen behind by additional 3 points. It shows that the eagerness and thirst for knowledge has decreased and the students take less interest in their studies. This analysis is for the males.

Memon (2004) made a very good analysis of the educational achievements of ethnic minorities in 'Race and Class'. He showed relative performance of boys and girls from 1991 to 2001 in rank order and proved that the Asian girls' performance is the highest (64%) in the table as compared to other groups.

It can be agreed that the girls' achievement at GCSE level is all right, they do perform well at this level but my point has two-fold direction: one is that my focus is Pakistani Muslim girls and the reports consider all the Asian girls. Secondly, the papers show performance at GCSE level of exams. Girls do go to school at this level, but do they go to colleges and universities and perform there as well? Here my question does not get the right answer. So I will try to find it out. The commentary shows a certain trend at GCSE level but it does not present any analysis of higher education. Secondly, the issue of class is also important. The reports present overall view of education without class identification. We need to identify the social and economic conditions of the parents who live in rich areas and the parents who live in deprived areas.

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Memon 2004 concludes that the report of YCS shows that only 3% of Pakistani youth attend independent schools. That is very low if it is compared to other black communities. It is due to the lower income of the parents that keep their aspiration and motivation low.

Shain (1996) said that the young women were found predominantly in low academic sets within the school and they did not expect to study beyond compulsory schooling. In the interview question when they were asked about what they would do in next ten years, the answer was uncertain. Some of them intended to get married, and others depended on what their parents would advise them. Shain advocates that the racism and teacher behaviour are the two factors that are not encouraging the young girls to go for further education. In her research paper she selected eight schools to check the parents' status and majority of the parents were unskilled and only the parents of the school 'A' had better jobs than the rest three D, F, and H which were doing lower level of jobs like retailers, shop owners, waiters, and factory workers. On the other hand, majority of the mothers work as homemakers and do only domestic chores at home.

Hamyoun (2003) wrote that the home set up is controlled by their men. Parmar further says that Asian girls have least freedom in the selection of their career and choice of marriage, but these claims were contradicted by Shain. On the general level, many researches on ethnic minorities had conducted research during the last couple of decades. The subjects that were covered in the studies are more related to social adjustment and social behaviour, their job placement and political contribution in the United Kingdom.

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Modood (1998) was one of the pioneers in research on the Caribbean and Asian communities. He writes about black communities and concludes that among respondents aged 16-24, those of Chinese, African Asian, and Indian origin were the best qualified followed by whites, Caribbean, and Pakistanis, with Bangladeshis at the bottom of the qualification league. He further adds that the Pakistani and Bangladeshi women were significantly less well qualified than women of all other groups, with an additional note that the Pakistani women were well represented at the degree level. The statement needs some clarification as to who were the respondents. Secondly, the representation is measured as per their population or as compared to only other Asian countries.

Shaw (1994) confirms that racism against and harassment of non-white children is very prominent in school. Most of the time, directly or indirectly racism exists in primary schools and even children face it when they are not in the school premises. Moreover, their findings reveal strong dynamics of racial egalitarianism within children's cultures due to two factors: one is growing awareness of the significance of racial discrimination in society and its injustice. The other is the development of relationships among children on a basis of equality of treatment and an ability to take the viewpoints of others. In the book 'Racism in children,' they also suggest that this process is later overridden and reversed.

This study is concerned with the particular Muslim group of people who have migrated from south Asia for better and prosperous future. The particular Muslim group that I intend to focus is mostly from Pakistani eastern districts of Jehlum, Mirpure and Kotli. They consider themselves religious and practicing Muslims. They believe religion as most dear to them and they can sacrifice anything even life for that.

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They believe in life hereafter and consider themselves as answerable to Allah for what they have done in this world. Therefore, they perform various religious activities like Juma congregation, sermon, speeches and Mahafil-e-Naat and Zikr ullah rather than participating in recreational functions like pubs, discos and clubs to achieve purity and closeness to All Mighty Allah.

Their children get two different environments in school and home. They survive but their opinion is not considered because they themselves are shy and hesitant to communicate due to the lack of communication skills in English.

Objectives

The major concern is to explore the migrants' original district, their education, their children's education, their business and the ratio of male and female education.

The study is delimited to the people who are religious minded. This means they regularly go to mosque and offer religious services regularly. Secondly, they are not economically well off. Thirdly, they do not have enough formal education. Fourthly, they mostly have more than three children. They live in small houses.

The second phase is about the hypothesis. So the following hypotheses have been tested in the pilot study.

1. Majority of them are from three districts (specified above) in Pakistan.
2. They have low level of education.
3. Their employment is not satisfactory.
4. They have many children.
5. Their male children are more qualified than their female children.
6. Very few males and female children go to university.
7. Their satisfaction about 16+ educations in Britain.
8. They do have more females than male children.

Research Methodology

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Methodology is a systematic way or certain pattern and procedures to carry out some particular function and activity. This research is conducted by selecting a sample out of the Muslim population in United Kingdom first. The sample is based on those who have migrated from three districts of Pakistan, Jhelum, Mirpur and Kotli. The randomly selected sample are given questionnaire. Individual help is provided to respond the questions if necessary. The sample consists of entire Muslim population of males and females with the ratio of 70/30 who are now British citizens but they migrated from their respective districts to the town of Stoke on Trent 15 years ago. Another assumption is that the sample is based on those who consider themselves as religious people and adhere to their own tradition and values.

Data collection in the mosque can be labelled as biased but I believe that as the research is based on particular social ethnic subgroup, it is better to conduct the research in the mosque because Muslim communities respect and regard mosque as a place of worship and truth and fair play is highly esteemed in it. So I still believe that I was able to get the valid data.

Sampling Technique

The sample is selected for various purposes. There is a vast population to conduct this research but at the first phase of the study only the parents of the pupils were selected.

These parents included only males. There can be different samples like the students themselves or only female students, ex-students, the teachers and educational administrators of the higher educational institutes. The next phase of the research will take into account these factors. These people in this phase were selected randomly. They volunteered to respond to the questionnaire..

Data Collection

The data is collected in two ways: through the questionnaire by individuals in English. As it is intended to elicit responses to the questionnaire in the mosque so

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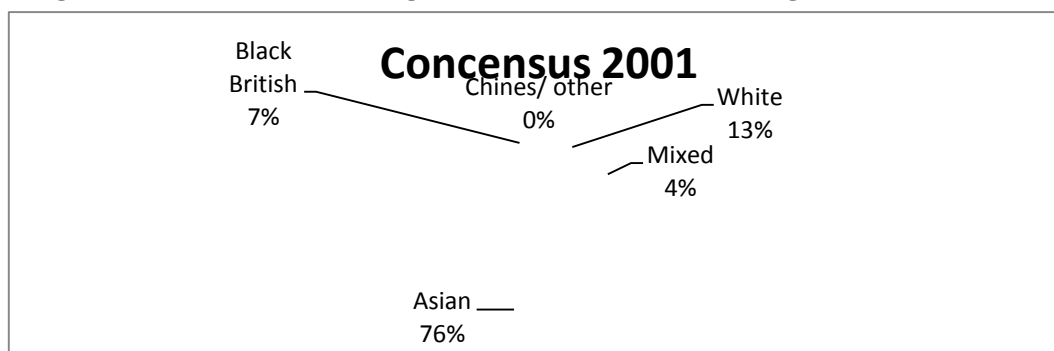
individual help will be provide to them if they require it. Questionnaire has been selected as a research tool which is comparatively easy to administer and less time consuming as other research tools require many days and perhaps many months to gather the data. Secondly, this research instrument is more reliable than any other to find solution to the problem.

Data Analysis

In the study only 100 respondents out of 1000 population were selected and their responses are included in the data set. In the first phase, every item in the questionnaire has been presented in the form of charts and its implication and its various responses has been evaluated separately.

The data collected through questionnaire has been presented in the form of graphs that will show the ratio of the responses that the reseacher intends to measure or test about diferent hypotheses built in the beginning of the research. The factors that constrain the female education and the ratio of getting higher education among females as compared to males are to be judged.

Figure 1 The ratio of Asian orgin british students in United Kingdom



The above pie chart shows that there are large number of students from Asian origin particularly belonging to India, Pakistan and Bangladesh. 7% belong to Black British, 13 % are White, and 4 % are mixed while quite a large number 76% are from Asian orgin. This respresentation shows that a large number of Asian students are studying in UK.

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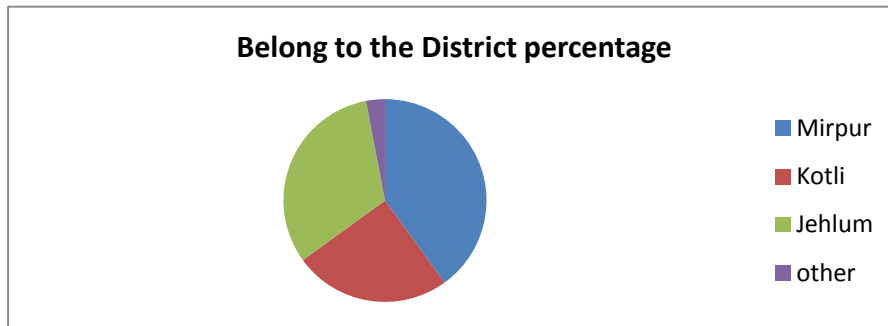
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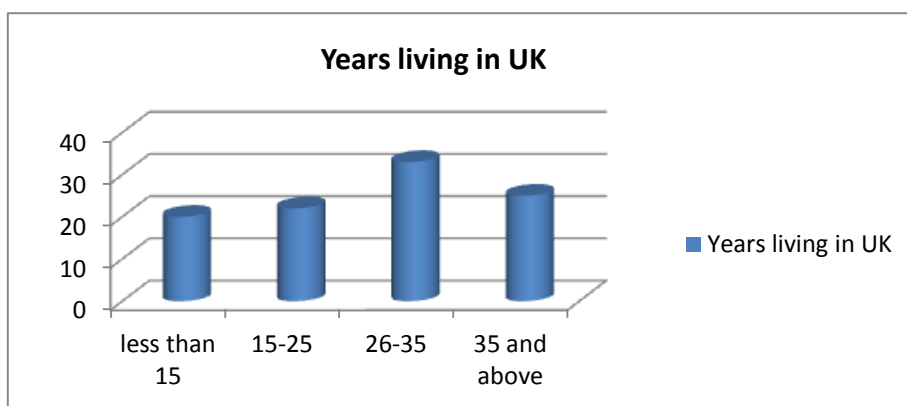
Do all of them belong to Pakistan? The data shows that all of them are Pakistani. As all the respondents marked that they belong to the Pakistani district which is shown in pie chart. So 100% ratio is shown in the table

Figure 2 *The respondents belonging to the following districts of Pakistan*



The majority of them belong to the three districts of Pakistan. These districts are Mirpure, Jehlum and Kotli. The ratio here shown is that 40% belong to Mirpur and 32 % belong to Jelum 25 % are from Kotli and 3% are from other places.

Figure 3 **Duration of stay in United Kingdom**



They have been staying there for a long time. So the different pairs of years are grouped. The first pair which is less than 15 years is 20% of the whole population, the second pair consists of 15 to 25 years which make 22% of the respondents, and the majority of them 33% have been staying there for 25 to 36 years. There were enough numbers staying more than 25 which constitute 25%. The figure shows that all of the people have been staying in United Kingdom for many years.

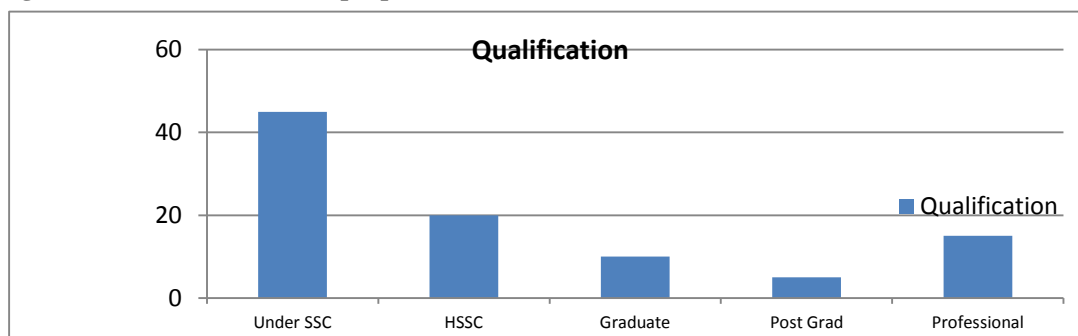
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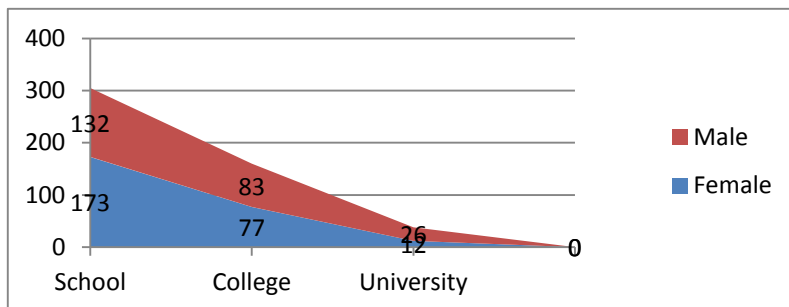
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Figure 4 Education of the people



This chart shows the qualification of the people. The first column shows under secondary school certificate which makes 45 % of the respondents while Higher secondary school certificate holders were 20% . There were only 10% graduates and 5 % postgraduates. Here professional qualification falls under the experience of the respondents. They have long years of experience in the relevant fields like restaurants, taxi cabs and grocery shops. This does not mean professional formal qualification.

Figure 5 Gender wise ratio of the students in different Educational Institutes



The figure shows that there are more females than males in high schools while it drops down in college and further drops down in university. There is an overall trend to decrease in numbers but female ratio is falling more rapidly than in the case of males which shows that beliefs of the parents affect their educational career.

Conclusion

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Finally, it is concluded that the majority of the people migrated to United Kingdom are Asians, particularly those living in Stoke On Trent are from three Pakistani Districts. They have many children. Their own education level was mostly undermatric. Males are more educated than females. They have different businesses like hoteling, taxi cabs, grocery stores, etc.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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Influence that Fictional Characters in English Literature Can Have on an Individual Psyche

Fizza Peerbhoy Nambiar, B.Ed., M.A.

Abstract

This paper on the influence that fictional characters in English literature can have on an individual psyche is aimed at honoring fictional legends. Oscar Wilde rightly says in his quote: “It is what you read when you don't have to that determines what you will be when you can't help it.” It is the truth behind these words that the paper has endeavored to illuminate. Reading educates us without us knowing or forecasting its full learning and impact. Having said this, it is only right to acknowledge the tools through which we so rightly become literate – Characters!

This paper is a tribute to all fictional characters in the mystical history of English literature who have touched our lives in their own unique and permanent way. The relevance of a paper on a topic like the one selected will cease to die out as long as there is a single person left who appreciates the art of reading. From the oratory, inspiring and heroic monologues of Mark
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Anthony to the heart wrenching please, cries and transformations of the innocent Edmond Dantes, literary characters have in the past and will continue in the future to teach us lessons. Lessons whose impact the readers may not feel immediately or consciously, but will learn from, use and carry with them for a lifetime. The relevance of a paper titled thus is simple: It celebrates literary characters and gives us a glimpse into what made them who they are.

On a deeper level, the relevance of this paper becomes more complex yet easier to understand. If reading the legendary story of Cinderella has influenced you in the slightest and smallest way – this paper is relevant. If you have ever felt like admonishing the goblins while reading ‘The Tales of Noddy’, this paper has demonstrated its relevance. If you have felt like fighting alongside Harry Potter to defeat Voldemort or putting out cookies and milk to welcome Santa Clause, then this paper has only begun to illuminate the depth of its relevance. As mentioned above, this paper on the influence of literary characters is aimed at honoring fictional legends and the silent impact they have had on the lives of readers from the beginning of time. Characters have been chosen keeping in mind their appeal and the special place they enjoy in the hearts of their readers: Through this paper and its characters like Albus Dumbledore, Cinderella and Sherlock Holmes, the author has attempted to make people conscious of the roles they play and the vast treasures of knowledge and experience we can learn from if we are consciously looking for and learning from what they endeavor to teach us. A sincere attempt has been made to reiterate and share their vast wisdom by quoting select inspirational quotes and dialogues.

Key Words:

1. Shroud – To cover, to blanket. Like a cloak
2. Magnanimity – Generosity of Spirit, fairness
3. Closure - Finality, Conclusion
4. Paradigm – Exemplar, Prototype
5. Disintegrate – Split Up, Fall Apart
6. Disposition – Temperament. Nature, character
7. Penance – Atonement, self-punishment
8. Repentance – Regret, apologies, feel sorrow

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9. Vanity – Narcissism, egotism, conceit, arrogance
10. Prerequisite – Precondition, requirement, qualification

Learning From the Characters in Literature

Literature is as old as man itself and in scientific cases; its records are older than human life. Hence it is apparent and imperative that we derive and seek lessons from it as much as we look to History or Science as life changing focal points. All fictional characters, whether villains or heroes, have touched us in ways we consciously may not fathom, but subconsciously we are grateful for. They have all taught us life lessons through their fictional experiences which we take to and have imbibed during our ever changing and ever colorful moods and phases. A few fictional characters and the invaluable lessons they have taught have been listed below. Care has been taken to specifically chose those literary characters which people of all ages, traditions, regions, genres and cultural backgrounds have read can identify with. Hence, it is safe to say that their influence and teachings surpasses all physical and emotional boundaries and partitions.

Just like how every individual is different and unique, the learning's we take away from each of them differs as well. So let us dwell together in how they have played a role in who we are and will help guide us to becoming who we want to be!

Characters on Focus in This Paper

<u>Sl. No</u>	<u>Characters</u>	<u>Orientation</u>	<u>Books/ Films</u>
1	Albus Dumbledore	Positive	Harry Potter Series
2	Cinderella	Positive	Grimms Fairy Tales
3	Sherlock Holmes	Positive	Sherlock Holmes Series
4	John Galt & Dagny Taggart	Positive	Atlas Shrugged
5	Mulan	Positive	Mulan
6	Edmond Dantes	Positive	Count of Monte Cristo
7	Emma Harte	Positive	A Woman of Substance

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8	Voldemort	Negative	Harry Potter Series
9	Carlisle Cullen	Positive	Twilight Series
10	Step Mother – Snow White	Negative	Snow White & the 7 Dwarfs
11	Severus Snape	Both	Harry Potter Series
12	Scrooge	Both	A Christmas Carol
13	Portia	Positive	Merchant of Venice

1. Albus Dumbledore

Albus Percival Wulfric Brian Dumbledore is a fictional character for whom I have immense respect. He is a man of enormous power, self control and righteousness. He is also tremendously secure in who he is. When I think of a fictional Role Model, his name comes first to mind. This being the case, Harry Potter and I have something in common, we are both Dumbledore’s men (in my case women) through and through.

There are a few quotes which would help throw light on why that is the case. However, these quotes are just a few among the many attributes that enshroud him. That make him who he is and by so doing, assist us in becoming who we, would one day, want to be.

- “It is our choices, Harry, that show what we truly are, far more than our abilities”.

Book: Harry Potter and the Chamber of Secrets

Page No: 285

Author: J. K Rowling

Publisher: Bloomsbury

Date of Publication: 1998

This saying by Albus Dumbledore throws light on a few ideas that would do us well to reflect on.

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- We are all born with talents and abilities – Precious gifts from God. But how many of us make the choices to use these abilities to fulfill our purpose in life?

People across the world and across ages have wasted away their abilities. So very many do not even know what their abilities are or where they lie! You have the most beautiful voice and have always wanted to become a singer, but have you fought for this dream? Have you done all in your power to make the choices that will enable to achieve this life purpose you think you were born for?

If you haven't made that choice, you haven't done justice to your ability. You haven't done justice to who you are. You have succumbed to all that you thought was compromise, but in reality, that which was nothing but fear!

And in this world which prides itself on creating an environment for the survival of the fittest, you have proved your incompetence. And this is your downfall!

So don't blame the circumstances, society, responsibilities, environment and God for your unhappiness. You are its creator and only you can be its destroyer!

- The flip side of the coin or the more extreme scenario, gives us some more food for thought and takes us on a different path of reflection and better understanding of ourselves. There are people who make the choices to utilize their abilities. By so doing, they reach a point where they are aware of the fact that they have created their own destiny. This realization is extremely powerful. Its like a drug. But drugs are harmful and they kill you from within.

Before we move further, it is imperative for us to understand that the feeling we receive from attaining power and from the consummation of drugs is not the same.

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Because to let power rule our life is again, completely our choice. Do we have the ability to practice restraint? Do we have what it takes to let our conscience rule our power as opposed to the other way round?

Throughout the pages of history, we see innumerable examples of people who have let their power run away with them. They have made the choices to use their abilities to negatively change the course of History! – Adolf Hitler, George Bush Jr., Stalin, Napoleon Bonaparte, Osama Bin Laden and so many more!

Then again, there are those who have made the powerful choice to channelize their abilities for the greater good – Mahatma Gandhi, Mother Teresa, Helen Keller, Abraham Lincoln, APJ Abdul Kalam, King Asoka, to name a few.

This brings us to the realization that using our abilities as tools of mass destruction or as Messiahs of positive change is our choice and ours alone!

- “It does not do to dwell on dreams and forget to live, remember that”.

Book: Harry Potter and the Sorcerer’s Stone

Page No: 125

Author: J. K Rowling

Publisher: Bloomsbury

Date of Publication: 1998

Dreams are a very integral part of our lives. They provide the fuel to continue even in the darkest of times.

However, it is extremely important for us to realize that dreams and reality do not coexist in the same realm until such time that we convert our dreams into reality.

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Therefore, we must dream but also have a firm grasp on reality. It is the real world and the changes associated with it which will help us make the quick decisions to take our dreams forward.

Reality provides us with opportunities to realize our dreams. Unless we focus on the real world and what it entails, we will miss ceasing them.

So keep your eyes on the goal but do not lose sight of today because the present will never return. And if we do not live this and every moment, it will take longer for us to live our dream!

After all, it is not our real life experiences which provide the fodder for the dreams we hold so dear?

2. Cinderella

- “No matter how your heart is grieving, if you keep on believing, the dreams that you wish, will come true”. “Well, there is one thing. They can’t order me to stop dreaming”.

Film: Cinderella

Director: Clyde Geronimi, Hamilton Luske and Wilfred Jackson

Production House: Walt Disney

Written By: Ken Anderson, Perce Pearce, Homer Brightman, Winston Hibler, Bill Peet,

Erdman Penner, Harry Reeves, Joe Rinaldi and Ted Sears

Date of Release: March 4th1950

It is deliberate that the last quote of Dumbledore mentioned above and the quotes by Cinderella have been placed together.

The reason for this is to give an example how dreams and reality can co-exist wonderfully.

Cinderella is a loved book and a film! People across the world have marveled at this fairy tale and what it teaches is: That importance of dreams, hope, perseverance, faith and belief!

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- Cinderella is a kind girl who has always held her dreams very close to her heart. In fact, it is her dreams that make her who she is. But all the while, Cinderella is never free from reality. At every step, she is faced with such harsh realities that her dreams help her surpass them.
- She has taught children and adults alike the world over that every choice you make is yours alone and the resulting consequences are ours to face. If we meet hatred with hate and evil with its equal, then the vicious cycle never ends.

Whether the circumstances are easy or difficult, our happiness is in our own hands. And happiness is a choice, just like sadness or depression. We can choose to be happy regardless of difficulties and with that attitude we find that even the most unpleasant of tasks become bearable and easy to complete.

It follows then that our choice to be happy does not result in consequences but in situations and environments which are so much easier to live in.

Cinderella's ethics, optimism and disposition coupled with her faith, hope and belief, shift the unpleasantness to the background, thereby making happiness her primary emotion.

- Cinderella lives in the moment. This is demonstrated wonderfully when she attends the royal ball. All her worries, unhappiness and difficulties are not at the forefront of her mind. She enjoys the moment, committing it to memory forever!
- In the story, we also look at how we have to take things in to our own hands if we want them to be accomplished. If we believe in what we want, we go to any extents to see it become a reality. This attribute was demonstrated by the Prince. The glass slipper was the only clue he had to go on in order to find what he was looking for all of his life – His true Love.

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Hence the story of Cinderella beautifully depicts the intricacies between dreams and reality!

3. Sherlock Holmes

- “There is nothing like first-hand evidence.

It is a capital mistake to theorize before one has data. Insensibly one begins to twist facts to suit theories, instead of theories to suit facts”.

Book: A Study in Scarlet and A Scandal in Bohemia

Page No: 19 and 4

Author: Sir Arthur Conan Doyle

Publisher: Ward Lock and Co. and The Strand Magazine

Date of Publication: 1890 and 1891

This quote brings to mind another saying that I had heard a very long time ago... ‘Don’t believe everything you see because the eyes can be deceptive’.

As humans, it is in our nature to be gullible. We trust easily especially that which we have seen.

Therefore, it is very interesting to realize that this nature makes us jump to conclusions before we have strong evidence. Our conclusions are nothing but theories. And most theories do not have a factual basis.

How can we then justify newspaper articles which claim that Aishwarya Rai was married to a tree? That Katrina Kaif was married in a hushed ceremony early one morning? All these are theories which have no basis in fact.

Here the reality is that a fact has been twisted and turned so much to suit the theory of someone’s fancies, that after separating all that engulfs it, we can still hardly discern it!

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The term senseless used in the quote is very exacting in its usage. For surely, there cannot be a truly sensible reason for twisting facts!

A twisted fact clouds judgment. It diverts us from our path. It affects our reasoning and observation. It corrupts our thinking. Therefore, no matter how hard to hear or believe, we must stick to unaltered facts. After all, twisting facts to suit theories, has never helped solve a Sherlock Holmes Murder Mystery!

- “You see, but you do not observe. The distinction in clear”.

Book: A Scandal in Bohemia

Page No: 4

Author: Sir Arthur Conan Doyle

Publisher: The Strand Magazine

Date of Publication: 1891

Seeing and observing are two faculties of the mind which have nothing in common except for the fact that are distantly related synonyms.

Having said that, observation offers a joy, power and control over a situation like few other mental faculties do.

Observation helps clear the rubble. It’s like looking through a spying glass focused only on that which is needed.

If we were to observe our environment and work with the reverence that Sherlock Holmes exhibits, we will come to realize that nothing slips or seeps through our consciousness.

Observation makes us more alert. It sharpens our reflexes. It answers an un-asked and un-answered question. It makes us catch the nuances of a scenario. It makes our mind clearer to process all the things we observe and their consequences.

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Observation helps us concentrate thoroughly on one aspect of a challenge at a time.

In short when you simply see, it's like looking through a murky glass window.

When you observe, it's like looking out through a mirrored ocean in to the miraculous life hidden away in its depths!

4. Dagny Taggart and John Galt

- “You don't have to see through the eyes of others, hold onto yours, stand on your own judgment, you know that what is, is—say it aloud, like the holiest of prayers, and don't let anyone tell you otherwise.” – Dagny Taggart
- Jim: “Well, whose opinion did you take?”
Dagny: “I don't ask for opinions.”
Jim: “What do you go by?”
Dagny: “Judgment.”
Jim: “Well, whose judgment did you take?”
Dagny: “Mine”.

Book: Atlas Shrugged

Page No: 678

Author: Ayn Rand

Publisher: A Signet Book

Date of Publication: 1957

Edition: 50th Anniversary Edition

Book: Atlas Shrugged Please indicate the page in appropriate place above.

Page No: 17

Author: Ayn Rand

Publisher: A Signet Book

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Influence that Fictional Characters in English Literature Can Have on an Individual Psyche

Date of Publication: 1957

Edition: 50th Anniversary Edition

These words of Dagny Taggart – The Vice President of a Transcontinental Railroad throw light on a few extremely fundamental points.

Firstly, we do not need anyone to warrant our judgment or opinion. Our opinions are ours and they have been derived from our personal experiences. Hence, to discard them would be to discard our experiences. And to discard our experiences would mean to not place any value on our life!

We have a mind of our own which gives rise to our personal reasoning.

This reasoning stems from our rational judgment and our moral and ethical code.

Is it worth it to give up the standards and principals of our life?

Is it worth it to disintegrate from our morals and ethics just for someone else's stamp of approval? If it is worth it then what about my self respect? My self esteem? My standing? My individuality? Does it count for nothing?

I don't think so!

- "I swear -- by my life and my love of it -- that I will never live for the sake of another man, nor ask another man to live for mine." – John Galt

Book: Atlas Shrugged

Page No: 672

Author: Ayn Rand

Publisher: A Signet Book

Date of Publication: 1957

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If I respect myself, if I have ever valued myself, I will never ask someone else to live for me. If I do then I have never held a purpose... Never had a dream and never nurtured a passion. Asking someone else to live for me would be asking them to give up their life for my sake.

What kind of a sacrifice actually compels a man to give up himself? Is it not criminal to expect that of someone because it details killing a man without bloodshed or a funeral!

By asking them to give up their life for you, you are taking away from them everything they hold dear. And if they agree and are living without anything that constitutes a life worth living, then what is the point in life at all?

So I swear - by my life and my love of it - that I will never live for the sake of another man, nor ask another man to live for mine.

5. Voldemort / Quirrel

- “There is no good and evil. There is only power, and those too weak to seek it.”
- “From this day forth, you put your faith... in me”.

Book: Harry Potter and Sorcerer’s Stone

Page No: 169

Author: J. K Rowling

Publisher: Bloomsbury

Date of Publication: 1998

Film: Harry Potter and the Deathly Hallows – Part 2

Director: David Yates

Production House: Warner Bros.

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Written By: J.K Rowling (Author) and Steve Kloves (Screenplay)

Date of Release: 15th July 2011

No man is an island. No man stands alone.

For those who believe the contrary stand to delude themselves.

Voldemort, one of the most popular villains in recent literary history falls under the latter category.

Alone and an orphan, Voldemort always shunned close relationships. He loathed the society he wanted to rule and dictate. And where did that land him?

He was left without power, he was left weak and left with no faith – The very things he feared, fought and rebelled.

The biggest learning from Voldemort is that if you don't make true friends, rather keep friends because of your use for them or because they fear you or because you are popular... then there is no one to guide, advice and counsel you.

There is no one to tell you when and where you are going wrong. There will be no one to help you walk through your bad times.

Voldemort didn't look for friendships and well-wishers amongst humans. He treated them servants. Like tools and weapons. Humans to him were like pawns in a chess game, whose sole purpose is to be directed without asking questions and without using their minds to question right and wrong.

Voldemort sought to dictate people and demanded their respect by instilling fear.

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Can respect be attained through fear? Through dictatorship? Can power be eternal when the subjects it is used over are a rebellion and a revolution waiting to happen?

Voldemort's truest friends were his greatest enemies – Power, Immortality, Over Confidence and his assumption that he knows everything.

These vices led him to overlook the most wonderful and important aspects in life – trust, faith, hope, friendship, family, goodness and love.

These vices cost him his life!

He went against nature. He defied its laws, only to live a life and meet an end which rendered him neither natural nor man made!

6. Carlisle Cullen

- "Like everything in life, I just had to decide what to do with what I was given."

Book: New Moon

Page No: 29

Author: Stephenie Meyer

Publisher: Little, Brown

Date of Publication: September 6th 2006

People say that life is not fair. So then, must we use this excuse for all our incompetence?

I use the word incompetence because our downfalls hardly ever stem from unconscious mistakes. Life is a learning process. All the days we spend living have been specifically designed to teach us something which will help us achieve our true purpose here. Hence, we cannot blame the unfairness of life for our inabilities. We cannot hold them as an excuse to not rise above our adversities.

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After all, just because I have been dealt certain hand in cards, does not mean I cannot change the rules and the game and by so doing, rise above my opponents to emerge victorious!

For a true leader, finds opportunity in every difficulty! Instead of ‘Why’, they ask of themselves... ‘Why Not’?

7. Edmond Dantes

- “Life is a storm, my young friend. You will bask in the sunlight one moment, be shattered on the rocks the next. What makes you a man is what you do when that storm comes.”

Film: The Count of Monte Cristo

Director: Kevin Reynolds

Produced By: Gary Barber, Jerry Bruckheimer, Roger Birnbaum and Jonathan Glickman

Written By: Alexandre Dumas (Author) and Jay Wolpert (Screenplay)

Date of Release: January 23rd 2002

When the going gets tough, the tough get going! We have heard and experienced that happiness and sadness, good times and bad ones are never permanent. In fact nothing is permanent except change!

So what so we do when we are faced with a storm? Do we rise above our expectations to stand true to our beliefs? Do we give in and take the easy way out?

Trying times genuinely and thoroughly try us in ways we cannot fathom. They bring to the fore front, abilities we never knew we possessed.

It is these storms that constitute our biggest learning’s. They alter us in ways which leave us stronger and more invincible than before.

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We discover reserves of courage and strength if only we make the effort to rise above the temporary misery which engulfs us and discern the bigger picture.

And truly, what makes you special is what you do when that storm comes!

After all, diamonds are found in muck! And they do have to undergo immense transformations before their brilliance stuns the world!

- Abbe Faria: God said, Vengeance is mine.
Edmond Dantes: I don't believe in God.

Abbe Faria: It doesn't matter. He believes in you. ”

Film: The Count of Monte Cristo

Director: Kevin Reynolds

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God will never let us fail! He gives us only as much pain as we can handle.

So do your best and you will be surprised by how graciously he does the rest!

You may think, God does not answer prayers. You may wonder how long you will have to wait for justice, but always remember that there is a bigger and better design which will unfold.

Nothing happens by chance or by the means of luck. Everything occurs to test the limits of the soul.

God see's the truth... but waits. And the reasons and consequences for his wait are apparent in their wonder once they begin to unfold!

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It is said that God's whip does not have a sound. But when it falls on someone, neither human nor angel will be able to protect the strongest and the most powerful.

So believe in him as he believes in you. Because we are after all, his most prized creations!

8. Mulan

- "Maybe I just wanted to look in the mirror and see someone worthwhile... Why is my reflection someone I don't know?" by Mulan

Film: Mulan

Director: Tony Bancroft and Barry Cook

Production House: Walt Disney Feature Animation

Story By: Robert D. San Souci

Date of Release: June 19th 1998

People speak about the power of self reflection. It is said that its importance parallels no other. Have we ever wondered why self reflection is given this status? Perhaps the saying that, 'A genius learns from the mistakes of others', could shed some light on this phenomenon. Self reflection assists us in learning from experiences – ours and those of others as well. Experience is the best teacher because it stems from real life lessons and the only way to learn from experiences is by self-reflection.

Sometimes we feel depressed. We feel we have let ourselves down in a way which is very intrinsic to who we are. We feel that we have murdered or ventured to murder that, which celebrated our uniqueness as an individual.

This pronouncement brings us to wonder, how many of us have had the courage to stand in front of a mirror and view the reflection objectively? Are we happy with what we see? Do we look at ourselves and feel proud of what our actions and this day's experiences have made us?

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If yes, we should congratulate ourselves because we have passed in the assessment of life. If not, we should thank ourselves for giving ourselves the chance to acknowledge that and make a renewed effort to work on our experiences from this moment forth.

After all, we can take the step towards change only once we have realized that change is in order!

Like Mulan, if you want to see someone worthwhile in the mirror... If you want to see someone you recognize, someone who truly lives and has the right and capability to exist, then nothing and no one can stop you. After all, who can stop your conscience from living and experiencing all that it was created to accomplish, save for you yourself?

- "Now I see, that if I were truly to be myself, I would break my family's heart" Mulan

Film: Mulan

Director: Tony Bancroft and Barry Cook

Production House: Walt Disney Feature Animation

Story By: Robert D. San Souci

Date of Release: June 19th 1998

Many a times we sacrifice the deepest and most precious desires of our hearts for those we love and cherish. We do so because we do not want to hurt them.

We are justified in thinking so simply because those we love have our best interests at heart. They love us and are our well wishers.

But let's just stop for a moment and think. If you were to live your life according to what others thought right how they want you to, then when will you have the time to live your life the way you want to?

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Yes, achieving what you want most is difficult. After all, if it was easy, we wouldn't want it. Yes it involves risks. Yes it involves delving in to the unknown. But will you ever be truly happy if you didn't make that journey?

Once you make that journey armed with nothing but your belief in yourself, you will be successful. And the ones who matter will welcome you with open arms because they prayed for the very same thing you prayed for. Everything will be great in the end. If it's not great, it's not the end!

9. Step Mother

- “Magic Mirror on the Wall... Who is the fairest of them all”?

Film: Snow White and the Seven Dwarfs

Director: David Hand, William Cottrell, Wilfred Jackson, Larry Morey, Perce Pearce and Ben Sharpsteen

Produced By: Walt Disney

Written By: Ted Sears, Richard Creedon, Otto Englander, Dick Rickard, Earl Hurd, Merrill De Maris, Dorothy Ann Blank and Webb Smith

Based On: Snow White by The Grimm Brothers

Date of Release: February 4th 1938

The wicked step mother in Snow White is an amazing example of how vanity and arrogance leads to insecurity and ultimately self destruction and death.

It makes us realize that can we put so much trust on a physical and materialistic attribute which never was nor ever will be eternal?

She thought her beauty and power will last forever. However, she forgot to consider the impact of the fact that forever is a very very long time.

All dictators in the history of the world have met a dismal ending.

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The more despotic they were, the more brutal their end.

This makes me wonder why would they want to subject themselves to the waves of hatred which emanate from the people they rule? Is the final price worth it?

Does this desire stem out of insecurity and jealousy? Don't they see that the people who advise them say exactly what they want them to say?

Are they blind to the fact that people only agree with them because they either want a favor or out of fear?

I think not. The step mother knew exactly what was going on and the reasons behind it. Nevertheless, she felt that the end justified the means.

And her end... is history!

10. Scrooge

- “Some people laughed to see the alteration in him, but he let them laugh, and little heeded them, for he was wise enough to know that nothing ever happened on this globe, for good, at which some people did not have their fill of laughter in the outset; and knowing that such as these would be blind anyway, he thought it quite as well that they should wrinkle up their eyes in grins, as have the malady in less attractive forms.

His own heart laughed: and that was quite enough for him”

Book: A Christmas Carol

Page No: 137

Author: Charles Dickens

Publisher: Chapman and Hall

Date of Publication: 19th December 1843

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This understanding of Mr. Scrooge has made me realize that it does not benefit at all for us to give importance to what people will think about us. Because in reality, what does it matter? It matters only what I think about myself!

So what if the world laughs at me? My heart is filled with joy and that is enough!

So what if the world thinks my dreams are not worth achieving? I have achieved them and fulfilled my purpose in life and that is enough!

The world may not know why they stop me. They may not know why they laugh at me. I know that it is because they are insecure. I know that it is because they want to have what fuels me. I know that it is because I have a dream and the conviction to see it through. And that is enough!

11. Severus Snape

- “I wish... I wish I were dead...”
Book: Harry Potter and the Deathly Hallows
Page No: 544
Author: J. K Rowling
Publisher: Bloomsbury
Date of Publication: 21st July 2007

The character of Severus Snape, has taught me a lesson which I will carry with me.

The harsh lessons his character has to go through brings to light the fact that you always live with the consequences of what you have done.

Your past will never leave you. Time will heal the wounds but some scars are too deeply embedded to be erased into oblivion.

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The skeletons in your closet will always haunt you.

But it's never too late.

Make amends and repent for your actions even though the repentance may seem endless and long drawn.

This repentance is more for the soul than it is for the asking of forgiveness from the ones who were let down.

Because the character of Snape has lead me to believe that when you truly ask for forgiveness, the intent itself forgives you! It becomes he means and the end of forgiveness.

Very few in the Harry Potter Series have suffered more than Snape has. His suffering becomes his penance and solace. In it, he finds redemption and deliverance!

12. Emma Harte

- “Blackie: Tell me, did you discover anything special along the way that you would like to impart to your old friend?
Emma: Yes, Blackie, I did. I believe I learned the secret of life.”
Blackie: “And what is that, Mavourneen”?
Emma: “It is to endure!”
Book: A Woman of Substance
Page No: 905 and 906
Author: Barbara Taylor Bradford
Publisher: Doubleday
Date of Publication: 1979

Endurance! If you look up the word, there are various synonyms for it. The ones that appeal most are... ‘Carry On, Continue and Go On!’

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If you look at the pages of History, more often than not, the people who succeed are the ones who did not give up. They labored on simply because they believed in their dreams irrespective of the odds against them.

If it rained, they made their dreams remember its fragrance.

If they didn't have clothes to put on their back, they clothed themselves with their will power.

If they didn't have food to eat, they instead turned their focus and fuelled their imagination.

If they didn't have a roof over their heads, they lived amongst their dreams in a future they knew would be theirs.

In short, they continued... they carried on... they moved ahead.

If the blisters and tattered slippers made taking a simple step painful, they let their will power, faith, determination and endurance scale mountains!

Those who endure simply on the conviction of who they are, are heroes. And heroes are a breed apart. They defy the given. They challenge the equilibrium. They subvert the paradigm.

Giving up is an easy option. People should retire at 60? Amitabh Bachchan was voted the youth icon at 60! He is India's busiest superstar.

An individual can never make a difference they say? Mahatma Gandhi was one man. It was one man who stood against the British Empire. It was one man who was christened the father of the Independent Indian nation!

Success comes with experience they say? Sachin Tendulkar and rocked the cricket world with his bat when he was 16!

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To go places in the corporate world, first get an education they say? Bill Gates does not have a college degree. Dhirubhai Ambani has never attended college. He is 10th pass.

So, imagine what would happen if each one of us endured?

If you believe you can fly, you will. Yesterday you were poised for big things. Today, take flight!

13. Portia

- “The quality of mercy is not strain'd,

It droppeth as the gentle rain from heaven

Upon the place beneath: it is twice blest;

It blesseth him that gives and him that takes:

'Tis mightiest in the mightiest: it becomes

The throned monarch better than his crown;

His sceptre shows the force of temporal power,

The attribute to awe and majesty,

Wherein doth sit the dread and fear of kings;

But mercy is above this sceptred sway;

It is enthroned in the hearts of kings,

It is an attribute to God himself;

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And earthly power doth then show likest God's
When mercy seasons justice. Therefore, Jew,
Though justice be thy plea, consider this,
That, in the course of justice, none of us
Should see salvation: we do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy. I have spoke thus much
To mitigate the justice of thy plea;
Which if thou follow, this strict court of Venice
Must needs give sentence 'gainst the merchant there”.

Play: The Merchant of Venice

Act: Act IV, Scene 1

Playwright: William Shakespeare

Publisher: Wordsworth Editions

Written Between: 1596 and 1598

First Performance: 1605

I have experienced that when a person forgives, they truly let themselves heal.

The first prerequisite for forgiveness is mercy.

As said wonderfully by Portia, mercy is twice blessed. It blesses the one who seeks it and the one who delivers it.

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When I ask for forgiveness and mercy, it is a clear indication of the fact that I feel remorse. I want closure. I want to heal. The exact same thing applies for the one who delivers mercy as well.

When you choose revenge over mercy and forgiveness you become like the person you hate. Revenge never lets you move on and you are never peaceful even after you take revenge for it fills you with hatred and destroys you.

Hence for our own selfish reasons – peace of mind, we must be merciful.

We must let go for forgive leads to happiness.

The power and force of mercy is such that we see it in its deliverance. It erases the guilt, eradicates the pain, heals the wounds and reseals the heart.

Mercy is an attribute of God... The Almighty! It is to him we beseech.

So is it not fitting to reflect on the fact that maybe God grants mercy to people through us?

That he channels a part of his judgment, power and magnanimity through the acts of mercy that mortals demonstrate?

After all, we must realize that if we pray for mercy, then that same prayer teaches us all to render the deeds of mercy as well.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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Problems of Spelling in Common English Learners of Saudi Arabia and Strategies for Improvement: A Case Study in Preparatory Year College, Najran University, KSA

Irshad Ahmad Khan, M.A. (Linguistics)

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ABSTRACT

Learning and teaching of foreign language is a challenging task and the task is learnt through skills of language i.e. writing, listening/speaking, and reading with the help of the rules of grammar. The problems to spell the words in English for FLL (foreign language learner) lie behind lack of learning these skills and practicing it. The purpose of this study is to review the literature on spelling problems and try to find out strategically specific point of solution that can help our student of CPY. Moreover, that one point problem solving factor should cover a wide range of solutions of Preparatory year college English language learners, Najran University, Najran, KSA or in a wider sense; Arab EFL learners. The study aims to know the reasons that lie behind these problems among the students of CPY. In other words, we can say that the aim of this study is to search and adapt the practice that can help our students to improve the spellings while they write in classes or in exams.

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Problems of Spelling in Common English Learners of Saudi Arabia and Strategies for Improvement: A Case Study in Preparatory Year, Najran University, Kingdom of Saudi Arabia

A. INTRODUCTION

This is a widely accepted fact that the *Second Language learning/Foreign Language Learning* (SLL/FLL) is always a difficult task than our own mother tongue. Language learning or language acquisition is skill based learning process that can only be acquired by practicing of skills just like any other skills. Learning other skills like driving, swimming, playing gymnastic games etc. are the skills that cannot be forgotten in whole life once acquired, so as language. However, the parameter of learning skills goes up and down according to the level of practice. For this reason, language proficiency tests all over the world (for example; IELTS and TOEFL) have their own validity of time because the language learners can lose some mastery over the language they have learned if not practiced/used according to the required level of knowledge and skills.

It has been observed through the long period of teaching that some particular language speakers learn and pronounce English language well than the Arab language learners of English. On the other hand, the Arab language learners are able to pronounce some of the sounds of English more accurately than the sub-continent language learners. Obviously, some conditions must be applied on the learners' ability to pronounce English language if we compare these subcontinent-Arab learners' ability to learn the target language as a whole and pronunciation in particular. Here, the aim is not to compare these two different language speakers' learning or the pronunciation correctness, but it leads us on one observation. That is, *the variations of phonetic sounds between the target language and the mother tongue affect the learners' ability to learn, and it needs the different strategies of teaching and learning. Language that has more similar sounds and orthographical system with target language may learn the target language more accurately than those who do not have.* However, these hypotheses are just the observations that have been observed through the long period of teaching and do not have any evidence of literature in our knowledge and this is the matter of a different research and enquiry.

Furthermore, with reference to a wide known fact that the mother tongue has its own impact and influence on the target language such as; semantics, orthography, sentence construction, pronunciation, grammar, phonology, morphology, culture, and the tendency of direct translation from mother tongue to target languages etc. The relation between writing, reading/pronunciation of written text and oral use of target language/spoken form of target language in day-today life with its' effect of mother tongue leads us to have enquiry about the problems as a case study of spellings in CPY and have some strategies to cope with the problems. *The importance of this study can be understood with the fact that spelling is not merely a representation of writing skill/phonetic sound combination of letters; moreover, it is a bridge between writing words and their creative command to spell words through the judgement of phonetic sound order of words.* Because spellings in English language have some rules, some

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irregular forms, and some has different construction with reference to pronunciation and vice-versa. Therefore, the English spelling system has both regularities and irregularities which can be problematic for non-native speakers learning English. But it is very much possible for the teachers to know them and teach students the inconsistencies. This paper tends to have a survey on the similarities and differences between English and Arabic sound-spelling and identifies the problematic area for CPY students/Arab learners.

B. BACKGROUND

The subjects of the study are students of two classes. These two sections of students are very new in the College of Preparatory year. They just have completed their secondary school education. Almost all of these students face writing/spelling problems in their study during one year or two semester education. College of Preparatory year is the pre-university college that every student has to admit for their bachelor degree in different disciplines like Engineering, medical sciences, Arts and Sciences etc. English is the medium of instruction in universities officially, but like any other country it has native language impact on the students. But this impact seems stronger like any other Arab nation because the use of English language outside university campuses i.e. in public places doesn't seem welcome. Institutions like banks, government offices and multinational private companies are the places where English language is serving as a common language among different nationality including Kingdom of Saudi Arabia.

C. DATA AND TEACHING AIDS

The data has been collected from the two different classes of first semester students of year 2011-2012. These two classes had 16 and 20 students respectively. We have collected the data after two weeks of classes and before two weeks of first mid-term examination so that the students got familiar with the teachers and could freely talk to teachers about their problems. The reason of timing to collect the data just after two weeks of classes is that the students we got in CPY are new, and they should be trained in English language as they can understand and grasp the future course of study well in target language. Thus, CPY study is very much crucial for the universities in Saudi Arabia. So this is a very challenging task for the EFL teachers or the teachers of the ELC (English Language Centres) in Saudi Arabia. It was decided that data should be collected through paragraph writing test, so that the students can have the opportunity to use their mental vocabulary of target language. It helped us to understand the previous knowledge of words they are familiar with and their spellings. Total students were 36 in two groups. After giving two weeks supplementary classes to both the groups, researchers have got the following results that are mentioned here forth. Only 10 sample papers are given in the form of *Appendixes 1-10* and the results are mentioned in *A-J Tables of Appendixes*. Among 36 participants /

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informants, 6 students were absent when data was collected. Only 5 students have not made any error. Additional data is mentioned below under the heading *Statistical Data Analysis*.

Regarding teaching aids, the students have been given four line notebooks to practice English words and alphabets to know the root level cause because they usually make mistakes while they write similar morphemes/phonemes. The students were asked to write two pages of writing/dictation everyday strictly as a home assignment in the form of given fables and short stories. This task has shown great interest among students. Black board, power point presentations and the use of four line notebook have played a very important role in teaching aids.

D. REVIEW OF LITERATURE

Several researches have been conducted on different areas of language skills viz. listening, speaking, reading and writing but a very few works have been done on the area of spelling. In each and every language, spelling matters especially English in the context of Arab EFL learners. As far as spelling is concerned, the writing is difficult to imagine without spelling in English. "While it's true that we learn a lot of what we know about spelling from reading and writing, I think we now know that for many children spelling is not caught-it must be taught. Certainly, we know from research and from experience in the classroom that for many children reading and writing alone are not sufficient for learning to spell" (Hughes and Searle, 1996).

One of the good works is Margaret Peters' little classic, *Spelling: Caught or Taught*. According to Peters "most people don't realize that the incidental versus systematic teaching of spelling controversy has been going on for over a century" (Peters, 1985). Early spelling emerges in developmental stages. It is very natural for the emerging speller to go through a "babbling" stage of spelling, a stage of abbreviated spelling (CT for cat), a stage of spelling by ear (EGL for eagle), and a stage of spelling by eye (FRIDE for fried) (Gentry, 1996). These stages are the foundation of later spelling competency (Gentry, 1987; Gentry and Gillet, 1993; Wilde, 1992). "I think it's important to remember that, for many children, spelling must be taught" (Gentry, 1996). "It's important to remember that spelling must be individualized. Spelling cuts across the curriculum. It should be connected to writing and reading. The goal of a spelling program should be to develop writers and readers who have spelling consciousness and good spelling habits" (Hillerich, 1977). It's easy to judge if a good spelling program is part of an elementary classroom, secondary classroom or a higher secondary classroom. Simply ask, "Are children in this classroom engaged in the spelling process: finding words, inspecting words, mastering words, and developing good spelling habits?" (Gentry, 1995).

In (1957) Lado hypothesized that errors in the second language (L2) are caused by the interference of the student's native language. Such errors reflect the student's inability to separate L1 and L2. Therefore, a contrastive analysis of L1 and L2, he thought, will help predict the areas

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of difficulty in L2. Odlin (1989); James (1980); Brown (1987) pointed out that students' errors in L2 are caused by several processes. These include transfer, overgeneralization and communication strategies. Transfer refers to the effect of L1 on the learning of L2. In transfer, patterns from L1 are borrowed. Two types of language transfer were identified: negative transfer and positive transfer. In negative transfer (interference) the use of an L1 pattern or rule leads to an error or inappropriate form in L2. Positive transfer occurs when L1 and L2 have the same form. Positive transfer makes L2 learning easier. In Overgeneralization, patterns may be extended from L2 by analogy. Overgeneralization is a process common in both L1 and L2 learning in which the student extends the use of a grammatical rule of linguistic item beyond its accepted uses, generally by making words or structures follow a more regular pattern. A communication strategy is used to express meanings using the words and grammar which are already known (Ellis 1985; Davies, Cripser, & Howatt 1984; Selinker 1972). A review of the L2 spelling literature has indicated that the acquisition of spelling by elementary students from different language backgrounds who are learning English as- a-second language was the focus of several studies

Cook (1999) also discusses spelling difficulties and suggests three main problems which are single words, pronunciation-based, and spelling correspondence problems. Single word problems come from the fact that English consists of many individual words and so learners have to study some words individually. Pronunciation-based problems occur when learners do not know the English sound system and therefore use the wrong letters. Spelling correspondence problems, Cook argues, are "the most difficult aspects of English spelling for many students". This is true for native speakers of English too – words are harder to spell when the sequence of letters has to be remembered because it does not correspond to the sounds. Cook also highlights four types of spelling errors that learners of English commonly make. These are omissions (leaving letters out), substitutions (replacing letters with incorrect ones), transpositions (reversing the position of letters), and insertion/additions (including extra letters). With specific reference to Arabic, Cook suggests that the most common spelling errors relate to pronunciation and that this is shown through substituted vowels and phonological mistakes. Arabic learners' problems in spelling English also stem from the differences between the writing systems of Arabic and English (e.g. no capitalisation in Arabic and generally regular correspondence between sounds and letters). These kinds of spelling problems which Arabic speakers have are discussed in more detail in Swan & Smith (1987) and Kharma & Hajjaj (1989). The former, for example, highlight problems Arabic learners of English have with the 'mirror' shaped letters (e.g. p and q) and comment on the difficulties which stem from the fact that Arabic is written from right to left (thus learners may write crwon rather than crown).

Many researchers have investigated various problems encountered by Arab EFL learners, (e. g. Mourtaga 2004; Abdul Haq 1982; Wahba 1998; Abbad 1988; Rabab'ah 2003). In addition,

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many studies have been conducted in Arab countries to investigate lexical, phonological, and syntactic errors made by Arab EFL learners (e.g., Abdul Haq 1982; Wahba 1998; Zughoul/Taminian 1984). Furthermore, many researchers such as: Abdul Haq (1982), Wahba (1998), and Abbad (1988), state that Arab learners of English encounter problems in both speaking and writing. But little has been done on spelling problems. This area of study and research is almost ignored at different levels, for example; at the level of curriculum in universities, syllabi, teaching methods, academic activities like spelling competition in universities, homework, course assignments, dictionary consultation and so on so forth.

E. STUDY

This study covers the following steps:

1. Classification of Spelling Errors

Spelling problems can be classified into phonological and orthographic problems. Phonological problems refer to errors in which the misspelled word does not sound like the target word because the whole word, a consonant, a vowel, a syllable, a prefix, a suffix, a grapheme or a grapheme cluster is not heard at all, is misheard, is added or reversed with another. Here the written symbol does not correspond with the spoken sound, syllable or word (Al-Jarf, R. 2010).

But here we are mainly concerned with orthographical problems because phonological errors are more related with spoken form that can be dealt with other kinds of courses like reading skill and pronunciation. Spelling errors are classified into whole word errors, faulty graphemes and faulty phonemes. Thus the unit of analysis is the whole word, faulty grapheme and faulty phoneme (excluded), each of which is defined below.

- (1) Whole word errors are those in which the student does not write anything in the gap (in dictations) or in which the target word is substituted by an extraneous word, or by a partially or a fully invented word.
- (2) Faulty graphemes or grapheme clusters are those where the misspelled word does not look like the printed target word because a grapheme is deleted, added, substituted by another or reversed with another. A faulty grapheme can be a deleted, added, reversed or substituted written vowel, consonant, vowel or consonant digraph, phonogram, morpheme, suffix or prefix.
- (3) Faulty phonemes are those in which the misspelled word does not sound like the target word because a consonant, a vowel, a syllable, a prefix, a suffix, a grapheme or a grapheme cluster is deleted, substituted by faulty ones, added, or reversed with other. Here the written form does not correspond with the spoken sound as in writing “rember” or “member” instead of “remember” (Al-Jarf, R. 2010).

2. Identifying Spelling Errors

Students' responses are marked individually. Any word that does not match the target

word in part or in full is marked as a misspelling. Any faulty words, faulty graphemes (single vowel, single consonant, vowel, digraphs, consonant digraphs, phonogram, suffix or prefix) within a word are counted as an error. Any graphemes that are added, deleted, substituted by another or reversed are counted as misspellings (Al-Jarf, R. 2010).

So the process of identification of errors in spellings is marked on the basis of four major areas of problems. These are as follows: *Addition, Deletion, Substitution and Reversal*. The researchers go through the students' papers one by one, recording the faulty forms given by each student for each target piece of writing. Thus in each target piece of writing, all misspelled forms given by all the participants are recorded. Each faulty phoneme and/or grapheme in each misspelled word is encircled. The spelling error corpus is then divided into the following groups: Addition Deletion, Substitution and Reversal as a faulty grapheme or a faulty phoneme.

3. Identifying spelling strategies

A strategy refers to the conscious or unconscious processes which students employ in learning and using a second language. It is the way in which a student attempts to figure out the meanings and uses of words, grammatical or spelling rules. A learning strategy may be applied to simple tasks, such as learning a list of new words, or more complex involving language comprehension and production (Richards, Platt & Platt, 1992).

An omission or deletion strategy is used when the student deletes a word, a vowel, a consonant, a syllable or a suffix or more from the target word. Examples of omission strategies are: Leaving out the target word, deleting silent vowels, reducing double consonants into one consonant, reducing a vowel digraph into one vowel, deleting a morpheme, deleting a vowel, deleting a silent consonant, deleting a vowel digraph, deleting a consonant, deleting a middle or a final syllable, or deleting a hidden consonant.

An insertion or addition strategy is used when the student adds a vowel, a consonant, a syllable or a word that is not part of the target word. Examples of the insertion strategy are: filling the blank with any unrelated word, with a word that forms with the target word a minimal pair, with a rhyming word, with a rhyming invented word, with a homophone, with an invented word that begins with the same initial consonant, with a similar word, with a real word beginning with the same initial consonant or syllable, with a synonym, with any invented word, with a derivative, with an invented word that has the same final or middle syllable; adding a morpheme; adding a vowel; adding a final vowel; adding a consonant or adding a silent digraph.

A substitution strategy is used when the student substitutes a word by another real or invented word, substitutes a vowel by one or more vowels, substitutes a consonant by one or more consonants or substitutes a syllable or a suffix by another. Examples of substitution strategies at the grapheme level are: changing a vowel, changing a vowel digraph, changing a single vowel into a digraph, changing a consonant digraph into another, changing a morpheme

into another, changing a phonogram, changing a consonant or replacing a consonant by another consonant with the same sound.

A reversal or transposition strategy is used when the student reverses the order of two target words, two vowels, two consonants or a vowel and a consonant in the target word. Examples of reversal strategies in dictations are: filling a gap with the word that the student was supposed to write in a previous gap, filling a gap with the word that the student was supposed to write in a following gap or reversing two vowels, reversing two consonants or a consonant and a vowel in the target word.

Table 1 is a sample of the specific problems of orthographical errors that shows consonant, vowel, consonant-vowel and other errors made by participants/informants throughout the period of drilling and observation. Table 2 shows the list of phonograms and their variants that the students have been made aware about, and it helped the students to realize the possible areas of committing mistakes while they spell. Table 2 also shows the list of phonograms, their variants with examples to make them understand better.

Table1: Examples of orthographical problems

Orthographical problems	Target words	Errors
1. C Problem Double C Silent C C digraph C forms Hidden C	Middle Excellent Brought Economical Question	Midle Exlelant Brout Echonomical Equesion
2. V Problem V digraph Silent V Remembering VV sequence	Cheapest Relatives Break	Cheepest Relativs Braek
3. CV Problem CV sequence Confusing homophones	Use Hall	Ues whole
4. Other Problems 4.1 Confusion to spell In one piece of writing same word has right and wrong spellings 4.2 confusion in letters and alphabates Phonogram Silent digraph	Grass p, b,t, l, r, v, m, n connects neat	Gras, Grace and so many connex or coneckt or connect neaght

Table2: Example of the Phonograms and their Variants

Phonogram	Variants	Examples
<i>I</i>	/i/ie/ee	<i>Ski</i>
<i>n</i>	/n/ng/	<i>ink</i>
<i>u</i>	/u/ue/oo/oul/	<i>truth</i>
<i>y</i>	/ee/ie/i/	<i>happy</i>
<i>er</i>	/er/err/	<i>very, marry</i>
<i>ar</i>	/ar/or/er/err	<i>solar, error, supper, terror</i>
<i>or</i>	/or/er/	<i>work</i>
<i>ie</i>	/ie/ee/ and/i/dropped	<i>pie, greet</i>
<i>ui</i>	/ue/ to /oo/	<i>quit, suit</i>
<i>ough</i>	/uf/of/ or /ow/oe/oo/aw/	<i>dough, plough, through</i>
<i>ey</i>	/i/ dropped so its /ee/ae/.	<i>key, prey</i>
<i>ei</i>	/ee/ae/e/	<i>receipt,</i>
<i>ed</i>	/d/t/	<i>played, dropped</i>

Table of Appendix A

Wrong Spelling	SET	Right Spelling
1. Sothern	D	1. Southern
2. Araubi	A	2. Arabia
3. Parkes	A	3. Parks
4. Pleas	D	4. Places
5. Cefeteria	S	5. Cafeteria

Note: SET= Spelling Error Type

Table of Appendix B

Wrong Spelling	SET	Right Spelling
1. Butful	D	1. Beautiful
2. Trae	S	2. Tree
3. Nise	S	3. Nice
4. Cafetria	D	4. Cafeteria
5. Prayer hell	S	5. Prayer hall
6. Greun	S	6. Green
7. Grouds	D	7. Grounds
8. Chidren	D	8. Children
9. Vist	D	9. Visit
10. Lov	D	10. Love

Table of Appendix C

Wrong Spelling	SET	Right Spelling
1. Cabal	S	1. Gabal
2. Playerounds	R	2. Playgrounds

Table of Appendix D

Wrong spelling	SET	Right spelling
1. Pasketball	R	1. Basketball
2. Global park	S	2. Gabal park
3. Cafeteria	D	3. Cafeteria
4. Pest place	S	4. Best place

Table of Appendix E

Wrong spelling	SET	Right spelling
1. Ary	S	1. Are
2. Chidren	D	2. Children
3. Butefull	R	3. Beautiful
4. Kapsa	S	4. Kabsa
5. Juse	S	5. Juce
6. Sanduch	R	6. Sandwich
7. Cafeteria	D	7. Cafeteria

Table of Appendix F

Wrong spelling	SET	Right spelling
1. Barks	S	1. Parks
2. Speding	D	2. Spending
3. Weakends	S	3. Weekends
4. Slibes	S	4. Slides
5. Pepple	R	5. People

Table of Appendix G

Wrong Spelling	SET	Right spelling
1. Vare	S	1. Very
2. Plantes	A	2. Plants
3. Rectrint	R	3. Restaurant
4. Kodo	S	4. Kudu
5. Kentaki	R	5. Cantucky
6. Hardise	S	6. Hardese
7. Mousk	R	7. Mosque
8. Bathrom	D	8. Bath room
9. Weekind	R	9. Weekends
10. Hapy	D	10. Happy
11. Beautiful	D	11. Beautiful

Table of Appendix H

Wrong Spelling	SET	Right Spelling
1. Parkes	A	1. Parks
2. Outen	R	2. Unknown
3. Set	S	3. Sit
4. Friends	R	4. Friends
5. Parkes	A	5. Parks
6. Cafetria	D	6. Cafeteria

Table of Appendix I

Wrong Spelling	SET	Right Spelling
1. Her	R	1. Park
2. Chidren	D	2. Children
3. Ther	R	3. There
4. Gems	D	4. Games
5. Shoping	D	5. Shopping

Table of Appendix J

Wrong Spelling	SET	Right Spelling
1. Satch	R	1. Such
2. Satch	R	2. Such
3. Prayerhell	S	3. Prayer hall
4. Satch	R	4. Such
5. Larg	D	5. Large

4. Statistical Data Analysis:

Four spelling strategies have been adopted to categorize the errors made by participants namely *addition, deletion, substitution and reversal*. All these types of errors are mentioned in Table No-3. Total spelling errors are 150 i.e. 100% of total mistakes in above mentioned four categories. Addition, Deletion, Substitution and Reversal consist 19 errors i.e. 12.66%, 51 errors i.e. 34%, 44 errors i.e. 29.33% and 36 errors i.e. 24% out of 150 errors respectively. Above data has been shown in pie chart also (Figure 1).

Table3: Table Shows Statistical Analysis of Participants 1-30.

Participants/TOA	Addition	Deletion	Substitution	Reversal	Total mistakes
1	2	2	1	0	5
2	0	6	4	0	10
3	0	0	1	1	2
4	0	1	2	1	4
5	0	2	3	2	7
6	0	1	3	1	5
7	1	3	3	4	11
8	2	1	1	2	6
9	0	3	0	2	5
10	0	1	1	3	5
11	2	1	0	1	4
12	0	2	1	0	3
13	1	3	2	1	7
14	1	2	0	1	4
15	1	4	3	1	9
16	1	1	2	2	6
17	0	0	0	0	0
18	0	0	0	0	0
19	1	0	2	2	5
20	3	2	2	1	8
21	1	4	3	2	10
22	0	0	0	0	0
23	0	0	2	1	3
24	1	1	1	0	3
25	0	0	0	0	0
26	0	3	3	1	7
27	1	4	3	4	12
28	1	3	0	1	5
29	0	1	1	2	4
30	0	0	0	0	0
	19	51	44	36	150

Findings:

In short, as statistical data in *Table No. 3* shows clearly that *deletion* is a main cause of concern i.e. most students delete a word, a vowel, a consonant, a syllable or a suffix or more from the target word. Second most practiced type of error is *substitution* i.e. the student substitutes a word by another real or invented word, substitutes a vowel by one or more vowels, substitutes a consonant by one or more consonants or substitutes a syllable or a suffix by another. Percentagewise, Reversal constitutes the third major area of error i.e. the student reverses the order of two target words, two vowels, two consonants or a vowel and a consonant in the target word. *Addition* error appears minimal area of concern as compare to above three where the student adds a vowel, a consonant, a syllable or a word that is not part of the target word.

% of Errors

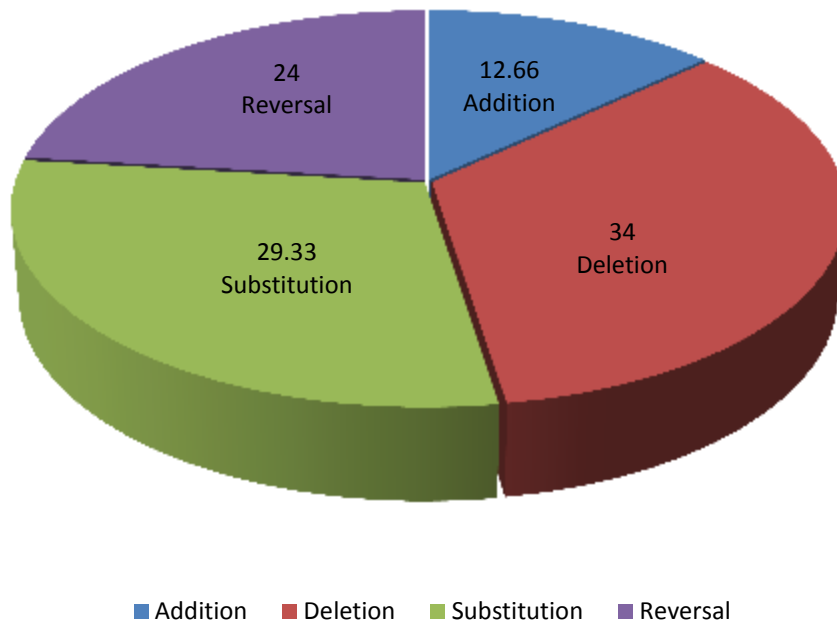


Figure1: Pie chart showing percentage of errors in spelling among 30 participants.

F. CONCLUSION

It is already said and the fact that spelling is not merely a representation of writing skill/phonetic sound combination of letters, moreover it is a bridge between writing words and their creative command to spell words through the judgement of phonetic sound order of words. It seems that Language programs of schools in particular and universities in general do not provide enough opportunity for writing practice i.e. writing home assignments, oral dictation or copying the text by hand etc. English language curriculum in universities does not offer any special program or contact hours for the study of spellings. The study of spellings should have contact hours in colleges. Since many Saudi college students are poor spellers, a spelling course can be developed and integrated into the teaching of listening, reading, writing, grammar, and vocabulary and dictionary skills courses. The aims of such a course are to provide students with

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the basics of English spelling and to help them associate the spoken sounds with the written forms. English language programs of the universities may have two ways to cope with this challenge i.e. either award contact hours or organize student centred rigorous workshops for the respective challenge. Finally, we conclude and recommend that the students should be given enough opportunity to write through different mediums; however this is a traditional one but suits and works well.

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APPENDIX 1

Q.6. Use the following words and phrases to write a paragraph on 'Parks' (75 words):

7 6.5



Parks

2.5 Najran is southern of Saudi Arabia. It has historical region. It has many parks. The parks are places and people rest and enjoy free time in it. There are green, swings, slides, playgrounds for children.

3 It has Gabal park in Najran. Najran is very large, trees, green and grounds. There are cafeteria, prayer hall. Najran is very nice.

.5 + .5 + 2.5 + 3 = 6.5

APPENDIX 2

2.6. Use the following words and phrases to write a paragraph on 'Parks' (75 words):

7 4.5



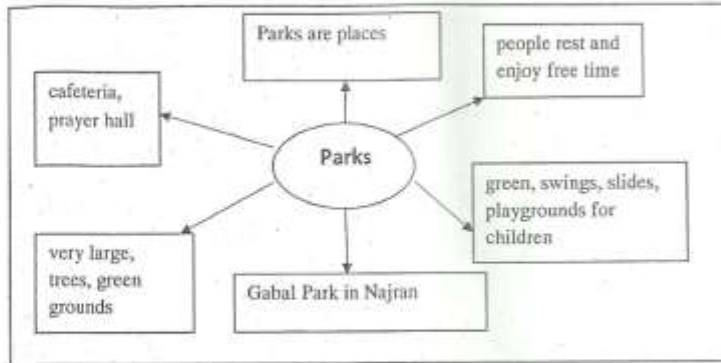
5 Parks

5
 The park The parks in Najran is very
 2 big & Fun. It is very large, tree, green, and
 grounds, people rest and enjoy free time
 + park are nice places. It is cafeteria and
 prayer hall. It is green, swings, slides and
 playgrounds for children. Gabal park in
 Najran - If you visit Najran you see the good
 parks. I love Najran city

APPENDIX 3

6. Use the following words and phrases to write a paragraph on 'Parks' (75 words):

7	8
---	---



Parks

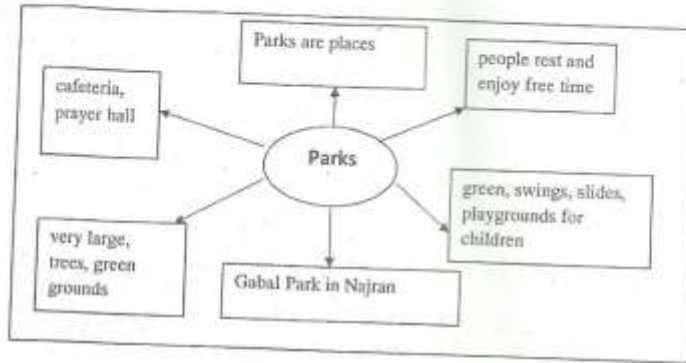
Parks are places people rest and enjoy free time. Gabal park in Najran. The parks very large, trees, green grounds. It is cafeteria prayer hall. The green, swings, slider, playgrounds for children.

.5 + .5 + 2 + 2 = 5

APPENDIX 4

Use the following words and phrases to write a paragraph on 'Parks' (75 words):

7	
---	--



Parks

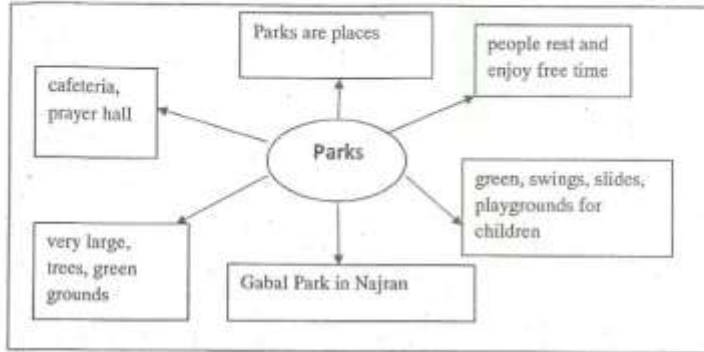
~~Parks are places for relax and play. People rest and enjoy free time with family and friends in the parks. It has many thing in the park green, swings, slides, playgrounds for children. The children can play any things in the park. ~~we~~ we can play football, basketball, handball and volleyball. The parks there are any place in najran the Gabal park in Al-faislah. The parks is always very large and many trees and green grounds. There are cafeteria and prayak hall and many plays. Finally the parks is the best place for enjoy the live.~~

$$0.5 + 0.5 + 2 + 2 = 5$$

APPENDIX 5

Use the following words and phrases to write a paragraph on 'Parks' (75 words):

7	5
---	---



Parks

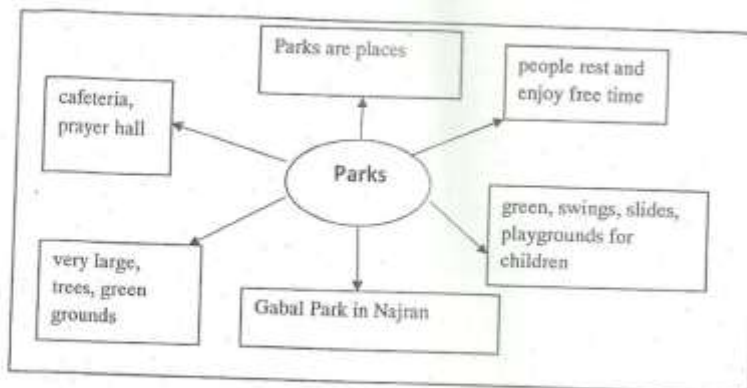
⁵ park are ~~places~~ places. The peopple rest and enjoy
 freetime. ⁵ Gabal park in Najran is very huge. There are
 many trees and green grounds. There are 2 cafeteria, and
 prayer hall. The children is very happy, we come everyday.
 The trees is very big and ~~beute full~~ beute full. The cafeteria
 There are kapsa, juse and sanduch in the cafeteria.

5 + 2 + 2 = 5

APPENDIX 6

Q.6. Use the following words and phrases to write a paragraph on 'Parks' (75 words):

7 4



parks ✓ 0.5

~~The~~ Parks are a good place to ^{1/2} spending time with family. There are many places in the park, such as cafeteria, ~~prayer~~ prayer hall and other. So the park is a good place for anything. There are very large trees, green grounds in the park to ~~interest~~ interesting in the park. There are many parks in Saudi Arabia. For example, Gabal park in Najran. It is a best place in Najran for interesting at the weekend and vacation. ~~But~~ There are many things in parks such as swings, slides, playgrounds for children. Finally, people rest and enjoy free time in the many places and the parks are of a good place to rest in free time.

APPENDIX 7

Use the following words and phrases to write a paragraph on 'Parks' (75 words):

7	3
	5.5

Parks

- Parks are places
- people rest and enjoy free time
- green, swings, slides, playgrounds for children
- Gabal Park in Najran
- very large, trees, green grounds
- cafeteria, prayer hall

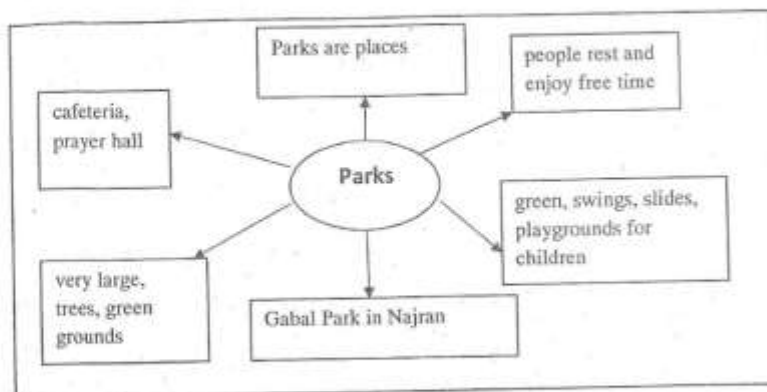
Parks

Parks are places very good. There are green ^{Plantes} swings, slides, playgrounds for children. In parks people rest and enjoy free time. There are ^{many} ~~very~~ large trees ~~ix~~ very large and green grounds. There are also, cafeteria big and many restrant ~~sush~~ ^{sech} as kodo, kentaki, and harbise. There are prayer hall. There are mausk and bath rom. In weekind the Parks ~~are~~ full. The children like go to Parks. ~~with~~ ~~to~~ When you go to Parks you will nos happy the park is good places and ~~but~~ beutifut

APPENDIX 8

Q.6. Use the following words and phrases to write a paragraph on 'Parks' (75 words):

7 5/2



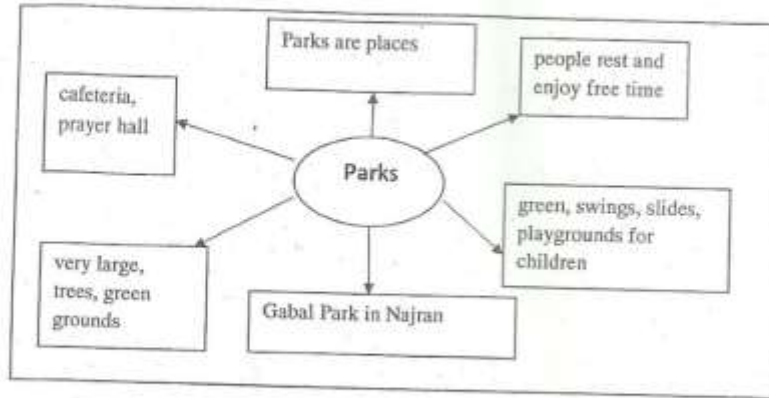
Parks

Parks are places have trees and flowers, ^{often} ~~are~~. We can set and play in it. ~~see~~ People enjoy free time in parks and take with their ~~family~~ friends and families. ~~There are~~ In Parks, ~~there are~~ there are green flowers, swings, slides, ^{and} playgrounds for children. For example, Gabal Park in Najran. It is a largest ~~at~~ park in Saudi Arabia. It is very large ~~green~~ trees, and green grounds. Gabal Park has a cafeteria and prayer hall. I like ~~the~~ parks very much.

APPENDIX 9

Use the following words and phrases to write a paragraph on 'Parks' (75 words):

7 6



parks 0.5

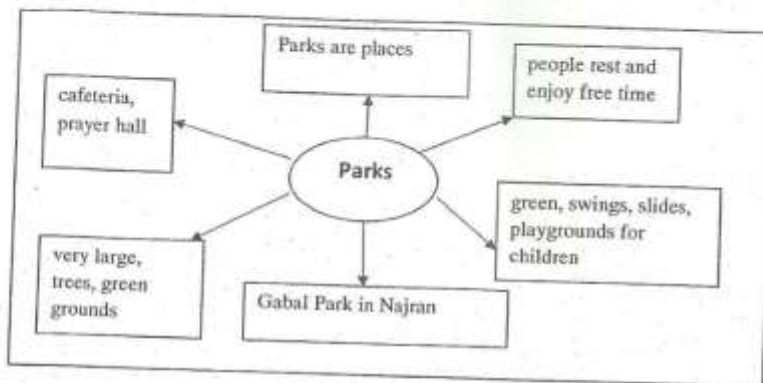
It is no ^{of} doubt that parks plays an important part in our daily life. It is ~~the~~ very large, trees and green grounds. Its name Gabal park in Najran her in Najran. There are in the park a cafeteria and prayer hall. Also, there are playgrounds for children. It has swings and slides. There are in the park alot of gamis that like children. Finally, If you shoping, you will enjoy free time.

0.5 + 0.5 + 1.5 + 1.5 /

APPENDIX 10

Use the following words and phrases to write a paragraph on 'Parks' (75 words):

7 | 3.5



0.5 Parks

Q.5 A Parks are places. People rest and enjoy Free time.
 And have many parks Satchias, Gabal park in Najran.
 Q.5 And have ~~as~~ parks for men Satchias, cafeteria prayer hall
 The parks And have many parks Satchias, very large, trees, green
 grounds, green, swings, slides, playgrounds for children

0.5 + 0 + 0 + 0.5 = 2

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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The Arabic Origins of Determiners in English and European Languages: A Lexical Root Theory Approach

Zaidan Ali Jassem, Ph.D.

Abstract

This paper examines the genetic relationship between determiners such as the definite and indefinite articles and demonstrative pronouns in Arabic and English mainly as well as German, French, and Latin secondarily. Converse to traditional views in comparative historical linguistics in which Arabic and English, for example, are classified as members of different language families, it shows how such determiners are

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related to and derived from one another, where Arabic may be their end origin. The paper applies the principles and tools of the lexical root theory according to which the determiners are shown to be true cognates in having the same or similar forms and meanings with slight phonetic, morphological and semantic changes. For example, the definite articles in English and German are demonstrative pronouns in essence, whose true Arabic cognate is *tha* 'this'; the indefinite articles derive from *one*, whose Arabic cognate is *awwal/oola* 'one (m/f)' where /l/ turned into /n/; the definite articles *al* in Arabic, *le/la* in French, *el/la* in Spanish, and Italian are identical cognates to which English *all* and German *alle* are similar.

Keywords: Determiners, Arabic, English, German, French, Latin, comparative historical linguistics, lexical root theory

1. Introduction

The languages of the world are classified by comparative historical linguists into families and subfamilies on the basis of formal and semantic similarities between words, known as *cognates*, which are defined as words of the same or similar forms and meanings in two or more languages such as *mother, father* in English and *Mutter, Vater* in German (e.g., Pyles and Algeo 1993: 76-77; Crowley 1997: 88-90, 175-178; Campbell 2004: 126-128; Yule 2010: 226; Crystal 2010: 301). Cognates make up the universal core or basic vocabulary of language which cannot be borrowed across languages, including pronouns, numerals, certain body parts, geographical features and phenomena, certain plant and animal names, basic actions,

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basic states, certain cultural terms, and taboo words for sex and excretion (Pyles and Algeo 1993: 76-77; Crowley 1997: 88-90, 175-178). General or peripheral vocabulary comprise non-cognates, which express culture-specific concepts that may be borrowed from other tongues (Crowley 1997: 171-172).

Glottochronologists or lexicostatisticians differ in the total number of core cognates in such classifications, which varies between 100-1000 (e.g., Crowley 1997: 173; Campbell 2004: 201-211). For example, Swadesh suggested a list of 200 core words (e.g., Crowley 1997: 174), later reduced to 100 (e.g., Campbell 2004: 201-202). Based on the 100-word list, Crowley (1997: 173, 182) classified languages into five sub-groups, of which the most important are languages of a family and dialects of a language. For languages of a family, the percentage of shared core vocabulary should be between 36-81% while for dialects of a language between 81-100%. For example, English and French share a core vocabulary of 6% (or 6/100 words) against a peripheral vocabulary of 50% (Crowley 1997: 172). Then that percentage was used in dating their separation, which does not concern us here. However, Jassem (2012b), Campbell (2004: 204-211), and Crowley (1997: 175-187) severely attacked such lists and criteria on various grounds which lie beyond the scope of this work.

English and Arabic are categorized as members of entirely different language families. The former is Germanic, which is affiliated to the Indo-European family which is split into five sub-families: viz., the Germanic family (e.g., English, German), the Italic (e.g., French, Italian), the Hellenic

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(e.g., Greek), the Slavic (e.g., Russian), and the Indic (e.g., Sanskrit, Kurdish, Persian). The latter is a member of the Semitic family, which is divided into several branches which include Arabic, Hebrew, Syriac, Aramaic, etc., with Arabic being the largest living language in the group (for a survey, see Crystal 2010: 308; Campbell 2006: 190-191; Crowley 1997: 22-25, 110-111; Pyles and Algeo 1993: 61-94; Ruhlen 1987, 1994).

However, Jassem (2012a, 2012b, 2012c) contested and rejected such taxonomy by showing that Arabic is more than genetically related to such languages. More precisely, in his (2012a) investigation of all the numeral words from *one* to *trillion* (excepting the *zero* for being already recognized as an Arabic loan into all such languages) in Arabic, English, German, French, Latin, Greek and Sanskrit, he found that they all use the same or similar words, broadly speaking. In other words, all the numeral words were found to have true Arabic cognates, considered to be their end origin. Jassem (2012b) provided further evidence by examining in such languages select common religious terms such as *Hallelujah*, *God*, *ruthful*, *welcome*, *worship*, *bead*, *solemnity*, *salutation*, *evolution*, *vigour*, *exacerbation*, *superiority*, *Anno Domini*, *dominion*, *Christianity*, *Judaism*, and so on, which were found to have true Arabic cognates. The interesting thing in this paper was presenting such expressions in context in the form of phrases and sentences, every single word of which had a true Arabic cognate. For example, *Anno Domini* is cognate to Arabic *3aam* 'year' *daiyaan*, *daana* (v) 'dominator, to be subdued to' through different sound changes: in the former, /3/, a voiced pharyngeal fricative, was deleted and /m/ turned into /n/ while /n/ split into /m & n/ in the latter. *Hallelujah* derives from a

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reversed and reduced form of the Arabic phrase *la ilaha illa Allah* 'There's no god but Allah (God)' where *Halle* corresponds exactly to the Arabic word *Allah* in reverse- i.e., *Allah* → *Halla* (*Halle* 'God') (for further detail, see Jassem 2012b). Jassem (2012c) showed that personal pronouns, both independent and suffixed, in Arabic, English, German, French, Latin and related languages are true cognates, which descend from Arabic directly. The present paper offers further evidence in this regard. More precisely, it extends and applies the same principles, tools and techniques of the lexical root theory proposed in Jassem (2012a, 2012b, 2012c) to the investigation of determiners in Arabic and English (and, in consequence, all European languages) to show not only their genetic relationship to each other but also their descent and/or derivation from Arabic cognates, which may be their end origin. The paper has five sections: section one is introductory, section two introduces the data, section three deals with data analysis and the results, section four provides a discussion, and section five is a conclusion.

2. The Data: The Determiners

Determiners are grammatical words like the definite and indefinite articles, demonstrative pronouns, quantifiers (e.g., *many*, *much*, *each*, *all*, *every*), and intensifiers (e.g., *very*), which usually occur before nouns (e.g., *the/this/a* man), verbs (e.g., I *quite/rather* like it), adverbs (e.g., *very/quite* easily), and adjectives (e.g., *very* good). The most common ones will be tackled here.

2.1 The Definite Article

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In English, the definite article *the* is the most common word, which is invariant for gender, number and case. For example,

The boy(s), *the* girl(s), and *the* cat(s) came;

I saw *the* boy(s), *the* girl(s), and *the* cat(s).

The definite article in German has different forms as it inflects for gender, number, and case. For example,

Der Man (*die* Frau, *das* Kind) kommt.

'The man (the woman, the child) comes.'

In Latin, the definite article inflects for gender, number, and case. Masculine nouns in the nominative end in *-us* (e.g., *filius*, *fili* (pl.) 'the son'), feminine nouns in *-a* (e.g., *femina*, *feminae* (pl.) 'the female') and neutral nouns in *-um* (e.g., *pomum*, *pomas* (pl.) 'the apple'). In Romance languages like French, Spanish, and Italian, the definite articles are similar in form and function where they are marked for gender and number. For example, French uses *le* 'the (m)', *la* 'the (f)', and *les* 'the (pl.)' while Spanish *el* 'the (m)', *la* 'the (f)', and *los* 'the (pl.)'. Furthermore, the French articles may combine with the demonstrative pronoun as in *celui/celle* 'this/that one (m/f)' and the preposition *de* as in *dela* or *du* 'of'. In Italian, the same happens as in *della* 'of the'.

In Arabic, the definite article is *al-* 'the', which is invariant for gender, number and case, as in

al-walad 'the boy', *al-bint* 'the girl', *al-kitab* 'the book'.

In some old and even current Southern (Saudi and Yemeni) Arabic dialects, *am* is used instead, for example, *am-walad*, *am-bint*, *am-kitab*. In speech, the pronunciation of *al-* is two types: one with /l/ as in *al-bait* 'the house', *al-*

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meezaan 'the scale' and one without /l/ which merges or assimilates into certain consonants after it, such as *al-shams* (pronounced *ash-shams*) 'the sun', *al-zait* 'the oil' (pronounced *az-zait*) (see Jassem et al (1995) for a fuller picture). In addition, *al-* may combine with the demonstrative pronouns to produce the relative pronouns (see 2.2 below).

2.2 The Demonstrative Pronouns

In Modern English, the demonstrative pronouns are four according to number (*this/that* v. *these/those*) and/or distance (*this/these* v. *that/those*). Old English had twenty such forms according to number (singular and plural), gender (masculine, feminine and neuter) and case (nominative, accusative, genitive, dative and instrumental) (Pyles and Algeo 1993: 114), which became far too less in Middle English (Pyles and Algeo 1993: 157). Nonetheless, all these variants can actually be reduced to one, being hypothetical **tha* or something similar. To these one can add the prefix *to-* 'this' as in *tonight, tomorrow*; also *deixis, deictics, indicate, indication*, and (*identity*) share the same root.

That may also be used as a general relative pronoun as in *the man (the woman, the child, the dog, the table) that ...* and as a complementizer as in *I hope that you like it*. When followed by *have/has* as in *the girl that has a flower...*, it indicates the genitive (i.e., *the girl with the flower, the flower of the girl*).

In German, the definite articles may be used as demonstrative pronouns although other variants are possible like *dieser* 'this (m)' and *diese*

'this (f)', which have various forms depending on number, case and gender. For example,

Was ist das? 'What is this?'

Das Kind... 'This child'

Diese Frau ... 'This woman'

Dieser Mann ... 'This man'

The same or similar forms may be used as relative and genitive pronouns also.

In French, *ce* 'this (m)' and *cette* 'this (f)' are used. In Russian, the demonstrative pronouns are *eto* 'this (m)', *etot* 'this (f)', and *etoj* 'those (pl.)'. In Latin, a wide host of demonstratives are used according to number, gender, and case such as *hic/haec/hac* 'this (m/f/n)', *ille/illa/illud* 'that (m/f/n)', *iste/ista/istud* 'this (contemptuous)', and *is/ia/id* 'he/she/it' in the nominative (Gill 2012).

As to Arabic, a wider range of demonstrative pronouns are used, which vary according to gender, number, case, person, and distance (near v. far) as follows.

	Near	Far
Masculine:	Singular: (<i>ha</i>) <i>dha</i> 'this'	<i>dhaka, dhalika</i> 'that'
	Plural: (<i>ha</i>) <i>ulaa</i> 'these'	<i>ulai(ka)</i> 'those'
Feminine:	Singular: (<i>ha</i>) <i>dhi(hi)</i> ,	<i>teeka, tilka, dheeka</i>
	(<i>ha</i>) <i>ti(hi)</i> ,	
	Plural: <i>hadhihi, (ha)ulaa</i>	<i>ulai(ka)</i>

For example,

((*ha*)*dha*) al-rajul ((*ha*)*dha*)

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'This the-man (this) = this man';
 (*hadhihi*) al-bint (*hadhihi / dhihi/ dhi*)
 'this the-girl (this) = This girl';
 al-bint *hatihi / hati/ tihi / ti*
 'the-girl this = This girl'.

Although there are many more forms for the demonstrative pronoun in Arabic, most can be reduced to *tha/thi* 'this (m/f)' or *tih* 'this (f)'. The first syllable *ha-* signals attention and can be deleted whereas the suffix *-ka* indicates the second person singular. The demonstrative pronoun can occur before or after the noun it modifies. In addition, the pronunciation of /dh/ varies with /d/ or /z/ in various spoken Arabic accents in Egypt and the Levant, for example, /dhi, di, & zi/ 'this'.

In Arabic, demonstratives may have other functions. First, they may be used to emphasize the definite article, thus giving double definite. For example,

(*dha*) kitaab (*dha*).
 '(this) book (this) = This is a book.'
 (*dha*) al-kitab (*dha*).
 '(this) the-book (this) = This is the book'.

Secondly, they may indicate the genitive as in

al-kitab *dh(a/u/i)* al-laun al-aswad
 'the-book of the-colour the-black'
 'The book of the black colour'.
 al-bint *dhat* al-laun ...
 'the-girl of the-colour....' = 'The girl of the ... colour'.

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Finally, they may be used as relative pronouns which consist of the definite article *al* 'the' plus *dhi/ti* 'this (m/f)' as in

al-wald <i>alla-dhi</i> ...	v.	al-bint <i>alla-ti</i> ...
'the-boy the-this...		'the-girl the-this...'
'the boy who...		'the girl who...'

In short, Arabic *dh(a/u/i)/dhat* may function as a demonstrative, relative, and genitive pronoun.

2.3 The Indefinite Articles

In English, the indefinite article is *a(n)* as in

a man, a book, a table, a horse;
an orange, an apple, an idea.

A is used before singular, consonant-initial nouns while *an* before vowel-initial ones. Historically, the indefinite article is derived from *one*, which has been simplified to *an* and further to *a* (Pyles and Algeo 1993: 128; Harper 2012.)

In French and German, the indefinite articles are *un(e)* 'one' and *ein(e/es)* 'one' respectively. All derive from the numeral word itself, which may vary depending on gender and case.

In Arabic, the indefinite article is zero, which is simply expressed by removing the definite article *al-* 'the' from the noun concerned, for example, *al-rajul* 'the man' v. *rajul* '(a) man'.

2.4 Quantifiers and Intensifiers

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Quantifiers are words that signal quantity or number such as *all, each, every, some, any, both, many, few, a lot, several, such*. Some are synonymous like *all, each, every*; *some* and *any* usually go together. All may substitute for each other as in:

all (many, both, few, some, any, such) men and women,

each (very, both) man and woman,

I have seen *some* birds but he hasn't seen *any*.

Intensifiers are words that emphasize or exaggerate meaning such as *very* and *quite* as in:

I'm *quite/very* happy; I *quite* like it; he's *quite* a man.

All have Arabic cognates as shall be seen below.

3. Data Analysis

3.1 Theoretical Framework: Lexical Root Theory

In the analysis of determiners, the lexical root theory will be used as the theoretical framework, which has been proposed by Jassem (2012a, 2012b, 2012c) to establish the genetic relationship between Arabic and English, in particular, and all other (Indo-) European languages in the field of the above-mentioned numeral words, common religious terms, and personal pronouns. It is so called because it is founded on using the lexical root of the word in examining genetic relationships between words such as the derivation of *written, writer, underwriting, overwritten* from *write* (or simply *wrt*) and *kitaabat* 'writing', *maktoob* 'written', *iktitaab/istiktaab* 'subscription' from *katab (ktb)* 'write'. It comprises a principle or construct and four practical procedures. The theoretical principle states that Arabic

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and English as well as (Indo-)European languages of all branches are not only genetically related but also are directly descended from Arabic in the end. In fact, it claims in its strongest version that they are dialects of the same language. The procedures constitute the applied steps of analyzing lexical roots, including (i) a lexicological procedure, (ii) a linguistic procedure, (iii) a relational procedure, and (iv) a comparative historical procedure, all of which are described briefly below.

First, the lexicological procedure is dictionary-based according to which words are analyzed by (i) deleting affixes (e.g., *overwritten* → *write*), (ii) using primarily consonantal roots (e.g., *write* → *wrt*), (iii) selecting semantic fields (determiners in the present case), and (iv) search for correspondence in meaning. For instance, relating *fourthly* or *uniquely* to their Arabic cognates must start with reducing them to the roots *four* and *one* first, after which the search for related cognates begins on the basis of word etymologies and origins as recorded in standard works in the field such as Harper (2012) (for further detail, see Jassem 2012a.)

Secondly, the linguistic procedure deals with the analysis of the phonetic, morphological, grammatical and semantic structure and differences between words. The phonetic analysis is crucial, the main tenet of which is that all 'paired' sounds may change within and across categories, from back to front or front to back, top to bottom or bottom to top, left to right or right to left. Put more simply, consonants may change their place and manner of articulation as well as voicing. For instance, at the level of place, bilabial consonants ↔ labio-dental ↔ dental ↔ alveolar ↔ palatal ↔ velar ↔ uvular ↔ pharyngeal ↔ glottal (where ↔ signals change in both

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directions); at the level of manner, stops ↔ fricatives ↔ affricates ↔ nasals ↔ laterals ↔ approximants; and at the level of voice, voiced consonants ↔ voiceless. Similarly, vowels may change as well. The basic vowels in this research are the three long vowels /a: (aa), i: (ee), & u: (oo)/ and their short versions (besides the two diphthongs /ai (ay)/ and /au (aw)/ which are a kind of /i:/ and /u:/ respectively). All may change according to any of the four dimensions of their production, including (i) tongue part (e.g., front ↔ centre ↔ back), (ii) tongue height (e.g., high ↔ mid ↔ low), (iii) length (e.g., long ↔ short), and (iv) lip shape (e.g., round ↔ spread or unround). It will be seen later that vowels are marginal in significance and can be ignored in the analysis. All these changes result in sound processes usually known as assimilation, dissimilation, deletion, merger, insertion, split, syllable loss, resyllabification, consonant cluster reduction or creation and so on. In addition, some changes may be more natural than others while others are plausible; for example, the change from /k/, a voiceless velar stop, to /ch/, a voiceless palatal affricate, is more natural than to /s/, a voiceless alveolar fricative, as the first two are closer by place and manner; the last is plausible.

Sound change, it has to be noted, may proceed in three different courses (Jassem 2012a, 2012b, 2012c). It may be multi-directional which means that a particular sound may change in different directions at the same time such as the different pronunciations of /th/, a voiceless interdental fricative, as in *three* in Arabic, English, French, Latin and so on (Jassem 1993, 1994a, 1994b, 2012a). It may be cyclic where more than one process may be involved in any given case such as the differences between the

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words for *three* in Arabic, English, German, French, etc. (see Jassem 2012a). Finally, it may be lexical where words may be affected by the change in different ways. That is, a particular sound change may (i) complete its course in some words, (ii) may vary in others, and (iii) may stall in some others still. For example, in the different words or forms for *three* in English, which derives from Arabic *thalath* 'three', (i) /th/ has not changed in *three*, (ii) varies with /d/ in *third* and /s/ in *thrice*, and (iii) changed to /t/ in *tri-*, *trio*, *tertiary*. This kind of change is known as lexical diffusion (see Jassem 1993, 1994a, 1994b, below).

The morphological and grammatical analyses interlink and overlap in many ways. The former examines the inflectional and derivational aspects of the grammar such as the use of prefixes, suffixes, and infixes in general; the latter handles grammatical categories like nouns and verbs and their functions like subject and object. Because they do not influence the basic meaning of the lexical root, they can be ignored, therefore.

The semantic analysis looks at meaning relationships between words, including lexical stability, multiplicity, convergence, divergence, shift, split, and change (Jassem 2012a, 2012b, 2012c). Stability means that word meanings have remained constant such as the numeral words for *one-seven* in Arabic and English (Jassem 2012a), basic religious terms (Jassem 2012b), and most personal pronouns (Jassem 2012c). Multiplicity denotes that words might have two or more meanings like *fold* as in *ten-fold*, *folded paper* (Jassem 2012a) and *ship* as in *worship*, *warship*, *friendship* (Jassem 2012b). Convergence means two or more formally and semantically similar Arabic words might have yielded the same cognate in English such as the

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cognate words for *thousand* in English (Jassem 2012a). Similarly, *she* derives from Arabic *ki* 'you (f)' in which /k/ became /sh/ or *tha* 'this' in which /th/ became /sh/ (Jassem 2012c). Divergence signals that words have become opposites or antonyms of one another such as *nice* in English and Arabic, which may derive from (i) *na2s* 'sinister' in which /2/ and /s/ merged into /s/, (ii) *shain* 'bad' in reverse in which /sh/ became /s/, or (iii) a reversed *zain* 'nice' where /z/ turned into /s/. Shift indicates that words have switched their sense within the same field; for example, the numeral words *eight* and *nine* are the other way round in Arabic, English, and all European languages. Lexical split means a word led to two different cognates such as Arabic *hind(eed)* '100' from which *hundred* and *thousand* stemmed (Jassem 2012a); Arabic *Diya/Dau* 'light' produced *Deus*, *Zeus*, *deity*, *divine*, *day*, etc. (Jassem 2012b). *They*, *their(s)*, and *there* split from *tha* 'this' (Jassem 2012c; see below). Change means a new meaning developed such as *four* in English, *quatre* in French and Latin, *chattiere* in Russian, all of which have true Arabic cognates. (For further details, see Jassem 2012a, 2012b, 2012c, and below.)

The relational procedure examines the relationship between form and meaning from three perspectives (Jassem 2012a, 2012b, 2012c). First, words may be similar in form and meaning such as *three*, *third*, *tertiary* and Arabic *thalath* 'three' (pronounced *talaat/tilt/taalit* in Damascus Arabic or *salaas* in other urban varieties of Arabic), *twin* and *thintan* (or *thani*) 'two, second' (*tinten/tnen* in Damascus Arabic) (see Jassem 2012a). Secondly, other words may be similar in form but different in meaning like *eleven* (*elf* in German) and *alf* 'thousand' in Arabic or *ship* and *sheep* (see Jassem

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2012b). Finally, still others may be different in form but similar in meaning such as *quarter*, *quadrant* and *cadre*; *size* and *gauge*; or *measure* and *rate* (see Jassem 2012a). All are generally accounted for in the lexical root theory.

Finally, the method of describing and analyzing the genetic relationship between determiners is comparative historical. It is comparative in the sense that every 'determiner' in English in particular and German, French, and Latin in general will be compared with its Arabic counterpart phonetically, morphologically, and semantically. It is historical in considering language development central to the analysis as all words may change, swap or reverse their forms and meanings across languages altogether. Indeed, disregarding word origin, history, and meaning makes the whole task almost impossible to handle. The sources of such meanings are English etymological dictionaries and grammars (e.g., Harper 2012; Pyles and Algeo 1993; Algeo 2010) and Arabic dictionaries and grammars (e.g., Ibn Manzour 1974; Ibn Seedah 1996; Al-Ghalayeeni 2010) besides the author's knowledge of both Arabic as a mother tongue and English as a second language and specialty.

In the following analysis, all the above procedures will be utilized with different degrees of focus, though.

3.2 *The Results*

3.2.1 The Definite Articles and Demonstratives

The data shows that the English and German definite articles are closely related formally and semantically to the demonstrative pronouns *this*

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and/or *that*, from which they actually stemmed (Pyles and Algeo 1993: 114, 128, 157; Baugh and Cable 1993: 57; Harper 2012). Later, they split into two functions: one as definite articles and one as demonstratives with slight phonetic changes such as dropping /-s/ in English *the*. Likewise, the definite articles *der* 'the (m)', *die* 'the (f)', and *das* 'the (n)' in German may also function as demonstrative, relative and genitive pronouns.

Compared to Arabic, it can be clearly seen that the English and German definite articles are not definitely related to Arabic *al-* 'the'. However, a closer scrutiny reveals that they really are through form and meaning, not use. As the English and German definite articles (*the* v. *der*, *die*, *das*) and the relative pronouns (*that* v. *das*, *dieser*, and *diese*) are demonstrative pronouns in essence, they are genetically related to and can be considered further developments of the Arabic demonstrative pronoun *dha* 'this' and its variants described above. Thus, one can state that the origins of the English, German, French, and Russian demonstratives lie in the Arabic demonstrative pronouns *dha*, *dhihi*, *tihī*, etc. Different courses of sound change resulted in their different forms in these languages. More precisely, initial /dh/ became /d/ in German *das* 'this' and /s/ in French *ce* 'this'; final /h/ in Arabic *dhih* changed to /s/ in English *this* and German *das*, which may be due to the instability and absence of final /h/ in English and European languages, in which it was either deleted or replaced by similar sounds like /s/. Lexical shift was applied later, resulting in two or more functions for demonstratives in such languages.

As for the Latin and Arabic articles, their genetic relationship will be discussed more fully separately for overlap with gender in the former.

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Nevertheless, it can be safely said that all have Arabic cognates. For example, the feminine suffixes in Arabic and Latin are real cognates, both of which have /-a/ in common although Arabic has several other feminine forms as well. The suffix *-us* might have developed from the nominal suffix *-at* (pronounced /a(h)/ at pause) in which /t/ or /h/ became /s/. Usually feminine in nature as in *lughat* 'language', it can sometimes be used to indicate the masculine as in *fahhamat* 'great scholar (m/f)', *3allamat* 'great scientist (m/f)', etc. The suffix *-um* could have evolved from the definite article *am* as used in certain southern Arabic dialects. All Latin and Arabic demonstrative pronouns are true cognates in the first of which /h/ was deleted in some while /dh/ became /k, s, st, d or Ø/. Interestingly, the forms for that *ille/illa/illud* are the same as the demonstrative plurals *ula(ik)* 'these (those)' in Arabic (see 2.2. above).

Now what happened to Arabic *al* 'the'? Has it disappeared altogether in English and European languages? No. In English, it exists in the use of *all* and *alle* 'all' in German as determiners, which signal plurality and genericness as in:

all books = *the* books,
alle Bücher = *the* books, and
al-kutub 'the books = all books'.

Harper (2012) derives *all* from *agelik* 'all' in Old English. Although this word ultimately comes from Arabic *kull* 'all', in which /k/ split into /k & g/, that may not be the case. Since in all three languages *all*, *alle* and *al*- have the same form and function, all are true cognates, with Arabic *al*- being the origin from which they have developed. Grammatical shift led to

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its use as a definite article in Arabic and as a determiner in English and German. Thus it seems that English and German grammars have to be reanalyzed, taking this finding into consideration. In other words, the definite article in all such languages is *al-* or a variant thereof. This is the most plausible scenario of evolution.

Such a view is corroborated by the definite articles in French, Spanish, and Italian, which have the same form and meaning as it does in Arabic. Romanian, the closest ever to Latin, uses a suffixed *-ul* as the definite article (Trudgill 2001: 161). Furthermore, the combination of the definite articles with the demonstrative pronoun *ce* (*celui/celle*) in French and *de* (*dela = du, della*) in French and Italian is a mirror-image of the Arabic relative pronoun *alla(dh/t)i* 'who (m/f)' in which /dh/ became /s or /d/ coupled with lexical shift (see 2.2 above). Thus all are true cognates.

3.2.2 The Indefinite Articles

The indefinite articles in English, German and French are all derived from the numeral *one* in English or are explicitly the numeral *one* itself in French and German. Jassem (2012a: 216) showed that *one* (also French *un*, German *eins*) and their derivatives like *unique*, *unity*, *union*, *Unitarian*, *once*, *any*, etc. (Harper 2012), are derived from the Arabic ordinal numeral word *awwal/oola* 'first, one (m/f)', (f), *awallani* (adj.) via initial syllable deletion *aw-* and /l/-passage into /n/. Schematically, *awwal* (*awwalani*) → *wal* (*wallani*) → *wan(i)* (one) or *oola* (*oolanie*) → *wan(i)*. This way the relationship with Arabic is settled via form and meaning, but not use.

3.2.3 The Quantifiers and Intensifiers

As to the quantifiers and intensifiers, here are brief notes about their Arabic cognates.

Any consists of *one* + *y* and so is related to (*one, a(n), unique, unity, union, Unitarian, once, inch,* etc.) (Harper 2012). In my view, however, it may derive from (i) a reordered Arabic *ai(yama)* 'any' in which /m/ became /n/, (ii) a reordered Arabic *ai* or *aiy(a/i)n* 'any', or (iii) (Syrian) Arabic *anu* 'any, which' as in *anu kitaab* 'which/any book?'

Each comes from *ælc* 'any, every, all, each' in Old English (Harper 2012), which derives from a reversed form of Arabic *kull* 'all' in which /k/ became /ch/ and /l/ was deleted. (Cf. *Chew* from Arabic *akal, kull* (imp.) 'eat' in which /k/ became /ch/ and /l/ turned into /w/; *itch(y)* from Arabic *2akk(at)* 'itchiness' where /2/ was deleted and /k/ turned into /ch/.)

Every is a combination of *each* + *ever* 'always, ever, at any time' (Harper 2012). *Ever* may come from either (i) Arabic *dahr* 'time' in which /d & h/ merged into /v/ or (ii) *idh(in)* 'then, time' in which /dh & n/ became /v & r/ each.. However, *every* might have other Arabic alternatives: (i) *fard* 'person' when repeated as in *fard(an) fard(an)* 'every one' in which /f/ and /d/ merged into /v/ and (ii) *nafar* 'person' in which /n & f/ merged into /v/;

Some developed from Old English *sum* (a certain) (Pyles and Algeo 1993: 128), whose Arabic cognate is *kam* 'how many, some, quantity', in

which /k/ passed into /s/. (In a great many Arabic accents, it is pronounced /cham, tsam/.) For example,

kam bint shuf-ta?

'how many girl saw-you = How many girls did you see?'

Shuf-tu kam bint.

'saw-I some girl = I saw some girls.'

Another likely Arabic cognate is *jamee3* 'all' in which /j/ passed into /s/ and /3/ was dropped together with lexical shift. (Cf. *sum*, *same*, *syn-*, and *some*, which are formally similar but semantically different; all have similar Arabic cognates: *sum* and *jam3* 'sum, total' are almost identical cognates in which /j/ passed into /s/ and /3/ was dropped; *same* and *syn-* are identical cognates to Arabic *siyan* 'same' in one of which /n/ became /m/.)

Quite, which means 'free, leave, thoroughly' in Middle English (Harper 2012), derives from Arabic *qad* 'could, maybe, size, quantity, posture, grandeur'. As a particle, it may indicate a range of meanings from uncertainty, reduction and possibility to emphasis and certainty. For example,

a) *qad* ta-ktub.

'could she-write = She could/might write.'

b) *qad* katab-at.

'*certainly* wrote-she= She has written/did write.'

c) anta *qad*ha.

'you size-her= You can do it; you're as old as she is.'

In a), *qad* means *could, possible to* because it is followed by a present tense form. However, when a past tense form follows as in b), it indicates emphasis and certainty. In c), it indicates ability and/or sameness in age. The second meaning survived into *quite* where /d/ became /t/.

In English, two other words emanated from *qad*. The first is modal *could* 'possible, probable' as in *It could rain*, where /l/ is an insertion. In addition, *could* may derive from a reordered *laqad* 'certainly' which is synonymous with *qad*. The second is emphatic *do (does, did)* as in *It did rain* in which /q/ and /d/ merged. So it is all the more likely that *quite, do (does, did)* and *could* are cognates of *qad* in view of their similarity in form and meaning.

What about the formally similar *quit* and *quiet*? *Quit*, which means 'repay, reward, answer, acquit, stop, give up' (Harper 2012), has two formally similar but semantically different Arabic cognates, which are (i) *qaDa* 'pay back, leave' where /D/ became /t/ and (ii) a reversed *a3taqa* 'acquit, set free' in which /3/ was deleted. Likewise, *quiet* (Latin *quies*) comes from Arabic *qa3id* 'sitting, quiet' in which /3/ was dropped and /d/ became /t/ or *sakit* 'silent, quiet' in which /s & k/ merged into /k/.

Very (*verity, verify, verification, verily*), which originally means *true, truth* (Harper 2012), derives from Arabic *2aqq* 'truth' and related derivatives like *2aqeeqa(t)* 'truth, fact', *2aqeeq(i)* 'real', in which /2/, a voiceless pharyngeal fricative, passed into /v/ and /q/, a voiceless uvular stop, into /r/.

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Both (*beide* in German), the only form that expresses duality in present-day English, is cognate to Arabic *ba3D* 'some, 3-9' or *bid3* 'some, 3-9, piece, cut' in which /ʒ/, a voiced pharyngeal fricative, was deleted and /D/, a voiced alveolar-pharyngealized (emphatic) stop, passed into /θ/ in English and /d/ in German. In addition, semantic shift was applied by narrowing down its meaning to 'two' in English and German.

Bit (*a bit, bite*) derives also from *biD3* 'piece, cut' above in which /D/ became /t/ and /ʒ/ was deleted.

Few (*feawe* 'few, seldom, even a little' in Old English (Harper 2012) may be derived from Arabic *biD3* 'few' in which /b/ and /D/ merged into /f/ while /ʒ/ passed into /w/. It might also be derived from Arabic *shai* (dim. *shuwai*) 'thing, a little' in which /sh/ became /f/.

Many (*much, more, most*) are grammatically related although they are used with different kinds of nouns such as count nouns (e.g., *many* books) and non-count nouns (e.g., *much* water). *More* and *Most* are used in the comparative and superlative degrees with adjectives, adverbs, and nouns as in *more/most* books, *more/most* beautiful, *more/most* quickly. Etymologically, these words are different (Harper 2012). *Many* (Old English *m(a/o)nig* 'much, crowd, multitude') derives from a reordered Arabic *majmoo3* 'collected, crowd' in which /j, m, & 3// became /g, n, & Ø/ in that order or from related derivatives such as a reversed *jam3, jamee3* (adj.) 'group, crowd, all', in which /j & 3/ merged into /g/ and /m/ split into /m & n/. *Much* (Old English *micel*, Middle English *muchel, mickle* 'great in amount or extent') may

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come from (i) a reordered Arabic *kamil* 'complete' in which /k/ turned into /ch/ or (ii) a reversed *jam* 'much' or *kam* 'many, quantity', in which /j/ or /k/ passed into /ch/. *More* (*most* in the superlative), which means 'greater, more, stronger, mightier' in Old English, is a direct and true cognate to Arabic *murr* 'strong, bitter'. Another possible Arabic cognate is *marra(t)*, pl. *miraar* 'once, time' as in *jameel marra* 'very/more beautiful' in Saudi Arabic.

Less (*least, little, belittle*), which comes from *laes* 'small' in Old English (Harper 2012), derives from either (i) a reversed Arabic *qaleel/aqal* 'little, small/less' in which /q/ passed into /s/ or (ii) a reversed Arabic *Saghir* 'small' in which /S/ passed into /s/ and /gh & r/ merged into /l/. As a negative suffix, *-less* (e.g., *helpless*) and the Arabic negative particle *laisa* 'not' are identical cognates; as a numerical expression, it derives from either (i) a reversed Arabic *aqal qaleel/aqal* 'little, small' in which /q/ passed into /s/ or (ii) *naqiS* 'minus, reduced' in which /n/ became /l/ while /q & S/ merged into /s/.

Little, which is unrelated to *less* (Harper 2012), derives from a reordered Arabic *qaleel* 'little, small' in which /q/ passed into /t/. In various Arabic accents, *qaleel* may be pronounced /ʔaleel, ghaleel, gileel, kaleel, jileel or dzileel/, which are commonly heard.

Such comes from its reversed Arabic cognate *kadha* 'such' in which /k & dh/ turned into /ch & s/ each. In spoken Arabic, the regional pronunciations *kaza* and *kida* are used in Syrian and Egyptian Arabic

whereas *chidh(e/i)* and *tsidhe* are common in various Syrian, Iraqi and Gulf Arabic accents.

Several comes from *separate* in Old English (Harper 2012), whose Arabic cognate is a reordered *faSal*, *faSeel* (n) 'separate, a group' where /r/ split from /l/. However, by analogy to *seven* (Jassem 2012a), it might derive from Arabic *sab3(at/een)* '7/70' in which /b & 3/ merged into /v/ while /n/ split into /r & l/; *seven(ty)* is often used to indicate multiplicity and frequency in Arabic, thus making it more likely.

A lot (*hlot* 'a chip or piece of wood used in drawing lots, luck' in Old English) is cognate to a reordered Arabic *al-3ood* 'a stick, a piece of wood' where /3 & d/ became /h & t/ each. Another possible cognate is (*al-*)*3iddat* 'several, number' in which /3/ turned into /h/ and /d & t/ merged.

4. Discussion and Conclusion

The above description and analysis has shown the adequacy of the lexical root theory for the analysis of the genetic relationship between determiners in Arabic, English, German, and French, all of which were found to be genetically related. With a shared vocabulary of 100%, this percentage means that they are dialects of the same language according to Cowley's classification. As a consequence, the main principle that states that Arabic and English are not only genetically related but also are dialects of the same language holds true. For example, the demonstrative pronouns *this/that* and the definite article *the*, the relative pronoun *that* were easily traced back to Arabic demonstrative *dha* 'this', which may function as a

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definite, demonstrative, relative and genitive pronoun. Besides, the personal pronouns *they/it* stem from the same source as well (see Jassem 2012c). The indefinite articles in English, German and French, which derive from the numeral *one*, were also traced back to their Arabic cognate *awwal/oola* 'first, one'. Finally, *all* and *alle* in German as well as *(e)l(e)/la* in French, Spanish, and Italian were found to be true cognates to Arabic *al-* 'the'. All the other determiners had Arabic cognates also. The minor differences between such determiners are due to normal causes of phonetic, morphological and semantic change, especially lexical shift.

Thus, these findings agree with Jassem's (2012a) description of numeral words in Arabic, English, German, French, Latin, Greek, and Sanskrit which were found to belong not only to the same family but also to be rather dialects of the same language. It also supports his investigation of common religious terms (Jassem 2012b) and pronouns (Jassem 2012c) in such languages where the same patterns were replicated. In all, the percentage of shared vocabulary between Arabic and English, for instance, was 100%, which, according to Cowley's classification, means that they belong to or are dialects of the same language.

The last point warrants the question as to why such languages are not mutually intelligible. Jassem (2012a, 2012b, 2012c) discussed it at some length, to which this work lends further support. The main reasons for that were multidirectionality, cyclicity, and irregularity of sound change. Multidirectional sound change implies that, for example, the interdental consonant /th/ in Arabic *tha* 'this' turned into different sounds in different languages such as /θ/ in English *the*, /d/ in German *die* 'the, this', /t/ in

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Russian *eto* 'this (m)', and /s/ in French *ce(tte)* 'this (m/f)' (see 3.2.1 above) (for Arabic variants, see Jassem 1993, 1994a, 1994b). Cyclic sound change signals that a particular word like *an* underwent more than one sound change in the course of its journey from its Arabic cognate *awwal/oola* 'one, first' to its current state in English, including (a) initial syllable deletion, (b) turning /l/ into /n/, and c) shortening or /n/-deletion (see 3.2.2 above). Irregular or lexical change entails that words were affected by the change differently. For example, the different forms of Arabic *tha/thih* 'the (m/f)' underwent different sound changes as far as /th & h/ are concerned (see 3.2.1 above). That is, /h/ became Ø in *the*, /s/ in *this*, and /k/ in *indicate*, *deixis*, *deictcs* while /th/ turned into /t/ in *tonight* and /d/ in *indicate*. In French, /h/ became /v/ as in *voici* 'here is/are' from Arabic *hatha* 'this' and *voila* 'there is/are' from Arabic *hauila* 'these are'. To this one can add lexical or semantic shift, a common linguistic process and a very significant factor as in the last French examples, where words shifted their reference or sense within the same domain (see below).

In relation to the applied procedures of analysis, they worked nicely and smoothly. First, the lexicological procedure showed that the lexical root was an adequate, analytic tool in relating determiners to each other. For instance, *the* (*this*, *that*, *these*, *those*, *indicate*, *indication*; also *they/it*) have been successfully traced back to their Arabic cognate *tha* 'this' by isolating the root *the* and ignoring the affixes *-t*, *-s*, and *-ation*. The etymology or historical origin and meaning of lexical items was found indispensable also. For example, *the* was originally a demonstrative pronoun *thai* 'this' (Harper 2012; Pyles and Algeo 1993: 157), whose Arabic cognate is *tha* 'this'.

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Moreover, it showed the primacy of consonants and the marginality of vowels because the former are essential for meaning whereas the latter are rather phonetic and morphological in function. On the one hand, vowels link consonants to each other without which they would be impossible to pronounce; on the other, they signal grammatical categories such as number (singular and plural), case (nominative, accusative, genitive) and so on. For example, the vowels in *this*, *that*, *these*, and *those* in Modern English change to indicate number while the consonants remain constant. The same happens in Arabic such as *tha* 'this-mas.' and *thi(h)* 'this-fem.', etc.

The phonetic analysis was extremely important in relating determiners to each other because of the enormous changes which impacted Arabic consonants in particular in English and European languages as well as old and modern mainstream Arabic varieties themselves (e.g., Jassem 1993, 1994a, 1994b). The main sound changes that affected Arabic consonants here can be summed up as follows:

- (a) /dh/, a voiced interdental fricative, in Arabic *tha* 'this' changed to (i) /d/ in English *indication*, *deictics*, German *der*, *die*, *das* 'the, this', and French *du*, (ii) /s/ in *such* and French *ce(ette)* 'this (m/f)', and (iii) /f/ in *of*, *if* (see 3.2.1 above);
- (b) /ʔ/, a voiceless glottal stop, which was not shown in the transcription *awwal/oola* 'first', *ai* 'any', and *al* 'the' for being automatically used before every Arabic vowel and usually deleted in connected speech, was dropped in *a(an, any)*, *all* (and *alle* in German) (see 3.2.1-3 above);

- (c) /k/, a voiceless velar stop, in Arabic *thak* 'that' passed into (i) /t/ in *that*, (ii) /s/ in *those*, and (iii) /c(h)/, a voiceless palatal affricate, in *each*, *such* (see 3.2.1, 3.2.3 above);
- (d) /q/, a voiceless uvular stop, passed into (i) /k/ in *quite*, *could* (ii) /d/ in *do*, (iii) /s/ in *less*, (iv) /t/ in *little*, and (v) /r/ in *very* (see 3.2.3 above);
- (e) /h/, a voiceless glottal fricative, in Arabic *thih* 'this' changed to (i) /s/ in *this*, *these*, *those*, (ii) /v/ in French *voici* 'here is/are' and *voilà* 'there is/are', and (iii) Ø in *the* and in German and French demonstrative pronouns (see 3.2.1 above);
- (f) /ʕ/, a voiceless pharyngeal fricative, passed into /v/ in *very* (see 3.2.3 above);
- (g) /ʕ/, a voiced pharyngeal fricative, passed into (i) /g & y/ as in *many*, (ii) /v/ in *several*, and (iii) Ø in *acquit* (see 3.2.3 above);
- (h) /j/, a voiced palatal affricate, passed into /s/ as in *some* and /t/ as in *a lot* (see 3.2.3 above);
- (i) /D/, a voiced alveolar-pharyngealized (emphatic) stop, passed into (i) /th/ as in *both*, (ii) /f/ as in *few*, both from Arabic *ba3D* 'some', and (iii) /t/ as in *quit* and *a bit* (see 3.2.3 above);
- (j) /T/, a voiceless alveolar-pharyngealized (emphatic) stop, passed into /t/ as in *a lot* (see 3.2.3 above);
- (k) /d/ passed into /t/ as in *quite* (see 3.2.3 above);
- (l) /b/ passed into /f/ as in *few* (see 3.2.3 above).

All such sound changes occurred at all articulation dimensions of place, manner, and voice. That is, some consonants changed place, some manner,

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some voice while others changed two or all features. For instance, the change from /dh/ to /d/ in *indicate*, *indication* and German *die* from Arabic *dha* 'this' involved place (from interdental to alveolar) and manner (from fricative to stop). The change of /k/ to /s/ in *those* from Arabic *thak* (*thok*) 'that (those)' included place (from velar to alveolar), manner (from stop to fricative), and voice (from voiceless to voiced). The change of /h/ to /s/ in English *this* from Arabic *thih* 'this' centred on place (from glottal to alveolar).

As to the vowels, all underwent different sound changes by exchanging values amongst one another, including fronting, backing, raising, lowering, centering, lengthening, shortening, diphthongization and smoothing. In fact, vocalic changes are very much simpler and less significant than the consonantal ones, which are the primary focus of this research (see 3.1 above).

Suprasegmentally, there was syllable deletion as in *the* from *hadhih/hadha* 'this' (see 3.2.1 above) and *a(n)* from *awwal* (or *oola*) 'one, first' (see 3.2.2 above),.

The above changes resulted in different kinds of sound change like assimilation, dissimilation, deletion, insertion, reversal, reordering, merger, split, duplication, mutation, shift, and so on. In addition, the operation of all the above sound changes was multidirectional, cyclic and irregular or lexical (see 3.1 above). All this entailed that the different forms of Arabic determiners in both classical and modern European languages such as *the/this* in English, *die* 'this (f.)' in German, *ce* 'this' in French, and *eto* 'this

(m)' in Russian are due to different courses of sound change. Jassem (2012a, 2012b, 2012c) reported similar processes.

Morphologically and grammatically, all such differences can be ignored altogether here without impacting the results of the final analysis adversely because affixes and categories do not alter the basic meaning of the root itself. For example, Arabic and English definite articles do not inflect for gender, number and case whereas German, French, and Spanish ones do. In all, the meaning is the same. However, the most important point is morphological and grammatical shift such as Arabic *tha* 'this (m)' which shifted to or split into *the* and *this* in English. Another interesting example is the shift of Arabic relative pronouns to demonstrative pronouns and genitive particles in French and Italian (see 3.2.3 above).

Finally, semantically, certain lexical patterns were noted. Semantic stability was evident in most determiners such as *a(n)* (French *un(e)*, German *ein(e/s)*), *this* (*that, these, those*), the cognates of all of which still retain the same or similar meanings in Arabic, English, German, and French. Semantic shift was noted in *the*, whose meaning or function shifted from 'this' to 'the'; in *a(n)* from 'one' to 'a/an'; in *all/alle* from Arabic 'the' to 'all' in English and German. In French *voici* 'here is' from Arabic *hadha* 'this' and *voilà* 'there is/are' from Arabic *hauila* 'these are' are such examples also. Lexical split took place in words like *the, this, that, these, those*, all of which came from Arabic *tha/thih* 'this'. To these can also be added *they, them, there, it* (German *es*, Latin *id*), and *she* (Jassem 2012c). Furthermore, the genitive or possessive prepositions *of* in English and *du* in French belong to the same group. That is, some are used as demonstratives whereas

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some as pronouns. *Few* and *both* are another example which split from Arabic *ba3D* 'some' (see 3.2.3 above). *Quite*, *could*, and emphatic *do* all split from Arabic *qad*, which are all nearly identical in form and meaning (see 3.2.3 above). Lexical convergence was attested in *the* which might derive from either Arabic *tha* 'this (m)' or *thi(hi)/ti(hi)* 'the (f)' in which /h/ became Ø. Lexical multiplicity was attested in *the* from Old English *thai* 'this' which means (i) *they/it*, (ii) *this, these, those*, and (iii) *the*, which all derive from Arabic *tha* (also *thih*) 'this' in which /h/ became /s/ (see 3.2.1 above). *Some* derives from either Arabic *kam* 'many, some' or *jamee3* 'all' (see 3.2.3 above). Lexical change was evident in the use of *all* as a determiner in Modern English (see 3.2.3 above). Finally, lexical variability was manifested in the presence of variant or alternative words, which are utilized in different ways. For example, the determiners *the, this, these, and those* (also *to-* as in *tonight, tomorrow; indicate, deixis*) in English vary in their final consonants and vowels due to their different Arabic cognates from which they came (see 3.2.3 above). Jassem (2012a, 2012b, 2012c) reported similar patterns.

As regards the relational procedure which concerns the relationship between form and meaning, all the cognates of the above determiners are similar in both form and meaning: i.e., true cognates. For example, *the, this, that, these, those*, (also *they, it them, their, there*) are all related, which derive from the same Arabic source *tha/thih* 'this', to some of which lexical shift was applied. Some, however, are formally different but semantically similar such as *few, both* and *bit*, all of which derive from Arabic *bid3/ba3D* 'some, 3-9, piece, cut' (see 3.2.3 above). Another example is *all* v. *ail* and *ill*

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in English, which all derive from similar Arabic cognates. That is, *all* is from Arabic *al* 'the', *ail* and *ill* are from Arabic *3aleel* 'ill', *3ill(at)* (n) 'illness' in which /3/ was deleted. Notice how all such words have /l/ in common in both languages in addition to being monosyllabic. *Quite*, *could*, and *do* are a further example, all of which came from Arabic *qad* (see 3.2.3 above). *That*, *of*, and *with* stem from the same Arabic cognate *dhu/dhat* 'of, with, that has (m/f)': in *with* and *of*, there is reversal and the passage of /dh/ into /f/; *that* corresponds to the Arabic feminine genitive form, which are identical cognates (see 2.2, 3.2.1 above). Like *of*, *if* derives from Arabic *idh* 'if', which becomes *si* (cf. *ce* 'this') in French where /dh/ became /f/ in one and /s/ in the other. Some, however, are formally similar but semantically different such as *quite*, *quit* and *acquit*, which derive from Arabic cognates with the same qualities (see 3.2.3 above). Thus it can be seen that the formal similarities and/or differences between English words reflect those of their Arabic cognates.

5. Conclusion and Recommendations

The main points of this paper can be summed up as follows. First, the definite articles in English and German, the demonstrative pronouns in English, German, Latin, French, and Russian, the English relative pronoun *that* and personal pronouns *they/it*, the genitive prepositions *of* and *with* in English and *du/della* in French and Italian emanate from the same source—i.e., the demonstrative pronoun *tha*, whose identical Arabic cognate is *tha* 'this'. Furthermore, the definite article and demonstrative pronouns may combine in Arabic, French, and Italian. Secondly, the definite articles in

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Arabic, French, Spanish, and Italian are real cognates. Thirdly, the indefinite articles in English, German, and French derive from the numeral *one*, which is cognate to a reduced Arabic *awwal/oola* 'one, first (m/f)' where /l/ became /n/. All the other determiners have true Arabic cognates. Therefore, all the above determiners in Arabic, English, German, French, and related languages are true cognates in the sense of having similar forms and meanings. Arabic can be safely said to be the origin of all such determiners in these languages. Jassem (2012a, 2012b, 2012c) offered some equally valid reasons for that to which the curious reader can be referred.

In conclusion, the lexical root theory has been found again applicable to and adequate for the analysis of the genetic relationship between determiners in Arabic, English, German, and French where Arabic was found to be their origin, indeed. To further consolidate this finding, this work agrees with Jassem's (2012a, 2012b, 2012c) calls for more and more research into all language levels and the application of such findings to grammar and language teaching, lexicography, translation, cultural (including anthropological and historical) awareness and understanding. This research area is an immensely huge and limitlessly fertile and virgin territory that may be investigated linguistically and non-linguistically. The results of such research will be extremely useful for the promotion of cross-cultural and international understanding and cooperation in enshrining and fostering a culture of peace, security, stability, harmony, and unity in the world through positive diversity, as a matter of fact.

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Acknowledgements

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I wish to thank everyone who contributed directly or indirectly to this research, especially my colleagues and students in Syria, U.K., Malaysia, and KSA. My wife, Mandie Mufleh Ibrahim, is special for her inspiration, understanding, enthusiasm, and tolerance.

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LANGUAGE IN INDIA

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Volume 12 : 11 November 2012

ISSN 1930-2940

Managing Editor: M. S. Thirumalai, Ph.D.

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Level of Achievement of Higher Secondary School Students in English

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Abstract

The present study aims at finding out the level of achievement of Higher Secondary School students in English with respect to certain variables. The achievement test constructed and standardized by the investigator was administered to a random sample of 950 Higher Secondary School students studying in different schools of Cuddalore educational district. This study clearly indicates that the Higher Secondary School students' achievement in English is good (High). There is no significant difference in achievement of male and female students. Rural and urban students differ significantly in their achievement in English. Students studying in government and private schools differ significantly in their achievement in English.

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Introduction

According to Thorndike (1913), “an achievement test refers to any test that measures the attainments or accomplishments of an individual after a period of learning and training”. Researchers in India and abroad have tried to find out the correlates of achievement and the quantum of influence of various factors on academic achievement, as it is the prime concern of the students, teachers, parents, administrators and educational researchers. Some of the studies carried out in the field of achievement uniformly showed the influence of certain variables like gender, locality and type of management on achievement. The present study is an attempt study the influence of various factors on academic achievement of students in English.

Objectives of the Study

The study has been undertaken to find out the following

1. To find out the level of achievement in English of the students of standard XI.
2. To find out the whether there is any significant difference in the achievement of male and female students.
3. To find out the whether there is any significant difference in the achievement of rural students and urban students.
4. To find out the whether there is any significant difference in the achievement of students studying in government schools and private schools.

Hypotheses of the Study

In the light of the above objectives the following research hypotheses have been formulated:

1. The level of achievement in English of the XI standard students is low.
2. There is a significant difference in the achievement in English of the male and female students.
3. There is a significant difference in the achievement in English of the rural and urban students.

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4. There is a significant difference in the achievement in English of the students studying in government schools and those studying in private schools.

Method of Study

The normative survey method was used. The achievement test constructed and standardized by the investigator was administered to a random sample of 950 XI standard students studying in different schools of Cuddalore educational district of Tamilnadu. The independent variables taken into consideration for the study were (1) Gender (2) Locality and (3) Type of Management.

Statistical Techniques Used

Descriptive analysis and Discriminative analysis have been used to analyze the data.

Descriptive Analysis of the Data

In order to find out the level of achievement in English of the total population, the investigator has calculated the Mean and Standard Deviation of the achievement scores of the whole sample and they were found to be 34.80 and 8.54. The calculated Mean value i.e. 34.80 is greater than 50% of the highest score in the achievement test i.e.25.00. The above value clearly indicates that the XI Standard student's achievement in English is High.

Academic Achievement — High Achievers/ Average Achievers/ Low Achievers

In order to divide the whole sample into three groups namely, High Achievers (HA), Average Achievers (AA)and Low Achievers (LA) on the basis of their achievement scores, the investigator assumed normality of distribution of academic

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achievement scores and followed the conventional procedure of using **sigma (σ) distance**. In order to divide the sample into the above stated three groups, the base line of the normal curve representing the distribution to extend from a distance -3σ to $+3\sigma$ i.e. over a range of 6, a range of 2σ was allotted to each group. The subjects whose achievement in English falls in between $M-1\sigma$ and $M+1\sigma$ are classified as average achievers. Those subjects whose achievement scores fall below $M-1\sigma$ were regarded as low achievers while subjects were above $M+1\sigma$ were classified as high achievers. Table 1 reveals the number of subjects in each group and their percentage in the sample.

Table-1
High Achievers /Average Achievers/Low Achievers %

Group	Method	Whole Sample		Score	Population N	%
		Mean	SD			
High	$M+1\sigma$	46.18	1.41	Above 43	192	20.21
Average	in between scores	35.02	4.68	Between 27 and 43	578	60.84
Low	$M-1\sigma$	21.93	3.72	Less than 27	180	18.95
Total					950	100

Table 2 reveals that the mean scores of high, average and low achievers are 46.18, 35.02 and 21.93 respectively The SD values for these three groups are respectively 1.41, 4.68 and 3.72.

Table-2
High Achievers /Average Achievers/Low Achievers

S.No	Groups	N	M	SD
1.	Whole	950	34.80	8.54
2.	High	192	46.18	1.41
3.	Average	578	35.02	4.68
4.	Low	180	21.93	3.72

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Discriminative Analysis

The investigator applied 't' value to find out the differences if any, between two groups under investigation to arrive at meaningful conclusions.

Table-3
Comparison of Mean Achievement Scores of Male and Female Students

S.No.	Sex	Mean	S.D	Mean D	t value	S/NS	Level
1	Male	34.98	9.22	0.31	0.56	NS	0.05
2	Female	34.67	8.02				

In order to find out if there is any significant difference between male and female students in respect of English achievement, t-value is calculated and it is found to be 0.56. The calculated

t- value 0.56 is less than table value (1.96) at 0.05level and it is not significant . Hence there is no significant difference between male and female students achievement in English. So the null hypothesis is accepted.

Table-4

Comparison of Mean Achievement Scores of Government and Private School Students

SL.No.	Type	Mean	S.D	Mean D	t value	S/NS	Level
1	Government	34.53	8.68	0.77	1.32	NS	0.05
2	Private	35.30	8.27				

In order to find out if there is any significant difference between Government and Private Higher Secondary School students in respect of English achievement, t-value is calculated and it is found to be 1.32. The calculated t-value 1.32 is less than table value (1.96) at 0.05 level and it is not significant. Hence there is no significant difference between Government and Private School students' achievement in English. So the null hypothesis is accepted.

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Table-5
Comparison of Mean Achievement Scores of Rural and Urban Students

S .No.	Type	Mean	S.D	Mean D	t value	S/NS	Level
1	Rural	33.99	8.37	2.75	4.58	S	0.01
2	Urban	36.74	8.65				

In order to find out if there is any significant difference between Rural and Urban students in respect of English achievement, t-value is calculated and it is found to be 4.58. The calculated t-value 4.58 is more than the table value (2.58) at 0.01 level and it is significant. Hence there is significant difference between the rural and urban student's achievement in English. So the null hypothesis is rejected.

Conclusion

1. The level of achievement of students in English is good (high).
2. There is no significant difference in achievement of male and female students.
3. Rural and urban students differ significantly in their achievement in English.
4. .Students studying in government and private schools differ significantly in their achievement in English.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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The Global Changing Economy and English Language Teaching in the State of Madhya Pradesh, India

Jyoti Taneja, Ph.D.

Aim of English Language Teaching and English Language Learning

The ultimate aim of language teaching is to develop communicative competence. Development of communication skills is the most urgent requirement of the students today. Schools, which give emphasis to English speaking and writing, are considered better. In higher education it is still a prestigious language, all the good books are found in English. At the undergraduate level the disinterest of the student in classroom lectures is visible.

Communicative language learning can prepare the students for the future and they may find their language classes more interesting. Unfortunately, the curricula at the undergraduate level in our Universities the stress is more on reading and writing. With the changing times and the changing requirements, the task of teaching English in India is definitely going to be more challenging and rewarding.

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The Global Changing Economy and English Language Teaching in the State of Madhya Pradesh, India

Out of the four basic communication skills, i.e., reading, writing, speaking and listening, it is the latter two which are neglected the most in our classrooms. But the irony is that these are the two most frequently required and applied skills in this real and practical world. ‘Fast-food restaurants, coffee shops, large departmental stores and telemarketing firms as delivery boys and sales staff are hiring even plain graduates’ (Malani Gopal,30-42). It is not just in the retail market, these skills also enable services in BPOs, KPOs, and Call Centers. Unfortunately in our courses there is no stress given to improving these two skills.

The Ups and Downs of English Teaching in Madhya Pradesh

Madhya Pradesh is in the Hindi-speaking belt. We find number of other languages being used here, yet, Hindi remains the main link language. Hindi is the official language of M.P. English, as known is the associate official language of India and the most preferred and dominant language of the country. Schools in which English is the medium of instruction are a ‘growth industry’. In Madhya Pradesh English has always been there, whether optional or compulsory; it has remained in the curriculum in school and in college. The Three Language Formula was enunciated in the National Policy Resolution of 1968 and reiterated in the National Policy on Education in 1986. Linguistic competence is directly related to the quality of education and it should be considered most important.

The then state government led by Mr. D. P. Mishra took the decision not to implement the national Three Language Formula and declared English as an optional language after 1966 in schools and colleges, and very few opted for the language as I was told by Mr. Hemant Sharma, ELTI, Bhopal. He further said- “children found it easy to pass their exams without English. The students had started passing their Higher Secondary School Examination without English. In 1972, it was given the place of second language starting from class VI in government schools, but the private schools had English from class I.”

In 1998-1999, the State Government felt the importance of the language at the national and international level and took the decision to introduce English language from class III. The introduction of English from class III facilitated the formation of new strategic methodology for ESL pedagogy and curriculum (Sharma, Personal Interview). The visit of the chairman of the Language in India www.languageinindia.com

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software giant Microsoft made the Madhya Pradesh government announce plans to modernize both the infrastructure and the methodology of English teaching in MP to better reflect the current socio-economic requirements. The government then took the decision of implementing English from class I in 2000.

In 1955 when the State came into being there were only two universities. Late Dr. Shankar Dayal Sharma, as an education minister in 1958, opened colleges in every district and made higher education reach even the remote areas of this backward State. The extensive use of English as a medium of instruction in the earlier days made the students competent enough to use English in everyday life, but did not make them good writers or even good readers.

The very first suicidal attack on language was made when our state said no to the Three Language Formula. In 1967 Mr.D. P. Mishra, the then Chief Minister of Madhya Pradesh, made English optional in schools and colleges; whatever English was left was wiped out and the result was devastating. The quality of education declined as good books in most of the subjects were in English. In the 1980s English was made compulsory, but different books were followed by different universities, for example, ‘*A Design for Reading*’ an Anthology of Prose or a book of *Short stories*. Some universities had an abridged form of some novel. A separate book of grammar was always there like W.S. Allen’s *Living English Structure*. In mid-eighties again when the importance of English grew with time, the dismal situation alarmed the government.

The University Grants Commission (UGC), provided grants to introduce a package of foundation courses in which English language formed the most important part. Quaiser Zoha Alam in his book ‘English Language Teaching in India: Problems and Issues’ talks about the courses before 1950 and their shift according to the demands of the users of English Language in the country. The emphasis accordingly shifted from subject content to language content. The syllabus was designed to improve the skills of reading, writing and speaking.

Changes in 1990’s

The beginning of the nineties brought a change in the syllabus once again; the courses changed again and the three formula foundation courses merged and formed two papers of

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English and Hindi. The third paper of General Awareness saw its way into the two languages. This book had a special section of speech skills; content of the general awareness paper merged into the language paper and made it more difficult and uninteresting for the students especially for those who come from a background of little English.

Thanks to the IT call center-BPO boom, an ‘anglophone’ tide has swept India; and the ‘Speak English’ centers are mushrooming all over in M.P. also. The students are not able to perform well in the campus interviews if they are not able to communicate in English. Multinationals are called by the placement officers of various institutions and they want candidates with good communication skills apart from their professional knowledge. Bhoj Open University introduced courses like ‘Diploma in Communicative English’, ‘Certificate course in communicative English’ and ‘Advanced Certificate in Communicative English’. Autonomous colleges all over the state have their own short courses and programmes on spoken or communicative or functional English. An institute to teach English at CRISP, Shyamla Hills for graduates who would like to go in for jobs to call centers was set up in 2000.

Clamour for English Grows

Places like Indore, Gwalior, and Bhopal are coming up with multiplexes and jobs in retailing and sales. Our students need to develop increasingly sophisticated abilities to be able to make their future in national and international companies. ‘Educational Qualifications alone sometimes doesn’t guarantee a job. For example, call centers look for fluency in ‘spoken English’ (Tadanki, India Today). The increasing demand for English made the British Council organize Business English Certificate training in Bhopal between 1996 and 2000. Tata Holset and Tata International in Dewas, the OTG group, Airtel in Indore, called the British Council people to have classes in English communication skills for their employees. M.P. Wind Farms, M.P. Nagar, even M.P. Warehousing Corporation, Procter and Gamble, and Mandideep are a few names who have organized such classes for their employees. It confirms the fact that these organizations also want to train their employees in this universal language.

Employment was much easier earlier and was limited to one’s own town or state. Now, with the increase in population there is a lot of competition in seeking jobs, and one has to

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develop himself in a manner to fit into this competitive world anywhere, said Dr. Jayantilal Bhandari, the then director of Swami Vivekanand Career Guidance Scheme, while addressing students in a gathering of M.P. government school students.(HT, Indore Live,p.2)

What is Required by Students Today?

Teaching English language has changed tremendously, and it is evident that people require language for different purposes; therefore, we as educators should try to establish optimal environmental and psychological climates that foster learning of this global language by providing the students with what is required most today. Students after graduation should have the ability to not only apply the grammatical rules of a language in order to form grammatically correct sentences, but also to know when and where to use the sentences to express and understand different functions.

Findings from a Survey

I had made a survey and found interesting things which the students had to say about their needs, about teachers as facilitators of learning and employees of various organizations as former students using their acquired knowledge in real situations. I analyzed the survey data and arrived at certain conclusions based on the face value of the responses obtained from all the informants, i.e., the employees of business organizations. The survey yielded the workplace requirements of the language, target situation needs of the language, and the required qualifications of the teachers teaching in colleges as facilitators and the students who would go after their degrees for jobs. The aim was to assess the present situation and bridge the gap between the achievement and the need/skill required.

The employees of business organizations surveyed in the 'Malwa' region gave very clear answers. The employees who are professionally qualified say that all the language skills, i.e., writing, reading, listening and speaking are equally important in their work place. Some of them lack the required language skills, and expressed their desire to want to learn as soon as possible. Right from writing bio-data/CV to meetings, seminars, negotiations in business dealings, writing

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reports, giving presentations, etc., all require adequate knowledge of language skills to be used in any business organization or industry.

Demand for Oral Skills

It was found the most required skill in business as shown by many was oral skills, thereby showing the priority of oral communication, not only when holding a post, but even before getting the job, that is, during the interviews which are the means of selection. Written communication for business purposes brought 100% results; this is another important skill to be mastered. Importance of the new technologies in communication through fax or e-mail or the Internet is clearly seen in the survey. The employees feel the knowledge of English language skills which they received in schools and colleges did not help them much. Perhaps a lot of informants had Hindi as their medium of instruction in school and hence did not get the opportunity to learn English.

Important Sub-skills

The two groups, the students and English teachers, perceive a number of sub skills important for the future. They perceived the English language as one thing very important for academic purposes, i.e., higher studies and for this they give importance to activities including reading text books, magazines, solving text based exercises, grammar exercises, speaking at seminars, etc. Thereafter for jobs and advancement in career, writing bio-data/CV, giving presentations and seminars, listening and speaking on the telephone were also considered important by both groups. Students failed to communicate effectively, and lacked confidence in writing, reading and listening. The most difficult for most of the students was oral communication, and they were weak in vocabulary and solving grammar exercises. Reading English newspapers, reading text in English, conversations, making sentences, proper pronunciation, translations from English and to English were all considered important for the students by both groups. They realized they should learn all the above by the end of their graduation, for their future careers.

Findings of Needs Analysis

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The needs analysis revealed that we have to prepare our students to be able to communicate in English to be capable of international communication without facing textual or contextual ambiguities. Efficient language skills had been considered advantageous by all, i.e., the employees, the students - the future job seekers, the teachers of language. True communicative competence makes future job seekers more marketable.

The data helped to take into account the target situation needs of the language to be used by the employees, the present situation needs of the students and their preferences along with the views of the teachers running parallel to it. The results revealed that the requirements of the students and the needs of the employees of various business organizations and industries are almost the same. And the English courses undertaken at the university level lay the ground work for the later practical application of acquired language skills, thereby contextualizing how teaching and learning of English language should take place and increase the likelihood that the English courses are perceived as relevant and practical.

Opinions of Those Already in Jobs

The survey gave an insight into the use of the language for the people already in jobs. There seems little doubt that the respondents investigated required communication skills, and realized that they would be at a disadvantage in the job opportunities or in their workplaces if they lack in these skills.

Opinions of Teachers and Students

The issues which become important for the undergraduate English language courses emerging from the responses given by the teachers are that the students require experience and instruction in all the language skills to face the competitive world and hence those should be emphasized.

By the end of their school education students are quite familiar with at least this much of English, so that now, in college, they can continue with language courses integrating occupational and social skills in order to prepare themselves for work and life.

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Conclusion

Thus, it can be like introducing students to the kind of English they will meet in real situations in their future professions, or need for their further education. In this way, teaching and learning can become an important step towards the development of learner autonomy which should help the students to transfer the knowledge ‘from study to work’.

Considering the extent of changes going on in the world today, it is not surprising that changes should also be brought in teaching; the needs of the students are becoming more pressing in the light of globalization, diminishing resources and the increasing trend towards competitiveness. We therefore need to become a better, more informed, more interested person, so that we come in touch with our students’ real needs and concerns. The challenge of improving communication in the workplace is worth taking up so as to help lay the groundwork for future professions or studies.

Language is easier to learn when it is real and natural, when it is whole, sensible and relevant. It is easier when it belongs to the learner and he/she has a purpose to use it. The analysis brought forth a learner and learning-centered approach, emphasis on developing language skills and strategies, better preparation for study or work, intensive use of modern language in the classrooms to develop language awareness, use of information technology, e-mail, etc.

From the results it was deduced that students after their graduation are ready for work, but are not so prepared to apply their knowledge of English in their workplace; evidently that is more specific and such a situation should be avoided as far as possible. As a consequence, we need to prepare our students to communicate; starting from the students’ previous knowledge and experience it would be easier to transmit the basic language skills. Students at all levels must be prepared to employ their language skills for purposes of immediate and lifelong value.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12: 11 November 2012

ISSN 1930-2940

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The Role of the Directorate of Staff Development (DSD) in Teacher Training in Pakistan in the Public Sector Schools

Muhammad Javed, M.Phil.

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Abstract

An extremely large quantity of problems; including insufficient financial support, dearth of competent teachers, out dated curriculum, lack of facilities and inadequate programs for teacher training are impediments in the quality of school education in Pakistan. An organized and well-managed system of Teacher Training is required to impart the innovative, pedagogical, andragogical and profession skills & strategies for the improvement of teaching methodologies.

The Directorate of Staff Development (DSD) Training Program is an initiative for in-service teacher training for public sector schoolteachers in Pakistan. It is rendering meritorious services in the field of teacher training since last 50 years. Teacher Training through DSD programs has its pivotal role in improving quality education, pedagogy, and professional skills of in-service teachers. Drawing upon the basic concepts, procedure and philosophy of teacher training, this paper describes the role and achievements of the Directorate of Staff Development regarding teacher training in the Punjab. Through documentary analysis, the parameters and mechanism adopted by DSD regarding teacher training has been examined. Thousand of schoolteachers and head teachers have been imparted training up till now through the Directorate of Staff Development. Some recommendations like; to re-evaluate and reorganize the attitude of trainees, lengthen the duration of teacher training, stimulate the learning, enhance critical thinking, develop personality, develop for self expression, facilitate self

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actualization and extend human potentialities for the enhancement and development of teachers' professional competencies through teacher training have also been given.

Key Words: *Teacher Training, DSD, Pedagogy, and Professional Development. Mechanism, Parameters, Contributions, Achievements, Measures*

Note: The Preliminary results of this study were presented and discussed in the '3rd International Conference on Education: Issues, Challenges and Reforms' organized by University of the Punjab Lahore, Pakistan held on 21-23 October, 2010.

Introduction

Education is the revolutionary force for the development and progress of any nation. The education puts multidimensional effects especially on policy makers in the developing countries (Brookfield, 1990).

Education is considered a tool to bring changes in socio-cultural life of human beings. The teachers who play a crucial role in the system of education constitute the educational set up. The teaching profession needs commitment and continuous professional development (Hussain, 2004).

Megginson (2006) stated that the teachers having a good quality of pedagogical and profession skillfulness are more successful. Saks, Wright, and Wright (2000) described that the teacher education helps to improve the profession of teaching and the enrichment in teachers' attitude promotes their proficiency in imparting the education (Govt. of Pakistan, 2000, 2005, 2007b).

The efficiency of teachers' pedagogical and professional approach depends upon the teacher-training program. Therefore, an effective teacher-training program is essential for the successful teaching learning process (Merriam, 2001). The teacher training should be imparted so effectively using new methods and techniques so that the students and teachers may be able to perform in a better way in the practical situation (Peterson, 1990).

Yeomans and Sampson (1994) criticized the present system of teacher training in Pakistan for its failure to arouse delight in students in what they do. Race (2000) also complained against teachers for ignoring the teaching practices long known to be desired. The teacher training programs in Pakistan also have been continuously the objects of dissatisfaction. Xhaferri and Iqbal (2010) added that our

teachers are unaware of modern teaching strategies and techniques. The government must provide affordable education as well as training opportunities for teachers.

In this perspective, the painstaking and scrupulous efforts are required to develop the professional behavior of the teachers. The competent, professional, skilled, and knowledgeable teachers are needed for the profession of teaching.

Therefore, a little effort has been made in this study to measure the teacher training programs' effectiveness in building up the professional attitude of teachers organized by the Director of Staff Development in the province of the Punjab.

Significance of the Study

This study will be helpful to boost up teachers' professional attitude. It will also realize the teachers' responsibilities to pay maximum attention to their profession; that is the dire need of the day for all education institutions especially for public sector schools in Pakistan. This study will be useful for DSD in developing appropriate mechanism and parameters for teacher training programs. The present study may assist the educational institutions lagging behind in developing a professional attitude and other weak areas. This study will also be helpful for administration, policy makers, and teachers to improve the teacher training programs. This study may provide bases for further research.

Objectives of the Study

Following were the objectives for the present study:

1. To analyze the worth and significance of teacher training programs organized by DSD and professional attitude of teachers.
2. To assess the teacher training programs and their effectiveness in developing the teachers' professional approach.
3. To suggest suitable measures for the betterment of teacher training programs.

Review of the Related Literature

Rogers (2002) elaborated that teacher training helps the teachers to develop their professional approach. He further stated that the teacher training programs create competency amongst trainees to teach courses in a well-organized manner in the context of the implemented school curriculum. It develops the understanding, interest, and attitude that would enable the teachers to promote their pedagogical skills. It also develops the perception of psychological principles of development,

cognitive, affective, psychomotor and attitudinal learning. Carter and Francis (2001) also described the objectives of the teacher training developed based on the survey of training institutions in England, Wales, and Northern Ireland. The training programs provide opportunities for teachers to acquire and improve teaching skills. These training sessions facilitate the teachers to develop lesson plans effectively.

Proponents of effective teacher education suggest that the vast majority of teacher training focuses solely on the development of teachers' knowledge, teaching skills or both. Previous research carried out by Hussain (2004) highlighted that two questions may be raised concerning the effectiveness of effective teacher training programs; first to what extent the teachers acquire the appropriate interpersonal skills as the result of participating in teacher training programs? Secondly, to what extent are the teachers, who participate in such programs, more effective in their classroom than those teachers who do not participate in these programs? The Teachers are considered as the key elements in educational set up.

Historical Background and Importance of Teacher Training in the Light of Educational Policies (1947 to 2009)

The First Educational Conference 1947 determined that the teacher training is the most significant in the process of teaching and learning. It also suggested that central and provincial government should facilitate in terms of financial assistance. It promised regular training for stakeholders. This policy assured to set up an educational training center for female teachers of nursery and primary classes to provide them first-rate training (Govt. of Pakistan, 1947).

The Second Educational Conference 1951 laid stress to uplift the social status of the teachers. According to this policy, 101 teacher-training institutions will be established for primary school teachers and 26 institutions will be set up for secondary school teachers (Govt. of Pakistan, 1951).

The National Education Commission 1959, did not mention the need of teacher training, but stated that the schoolteachers should regulate and monitor themselves because they have many free days; summer and winter vacation (Govt. of Pakistan, 1959).

The Commission on Students' Problems and Welfare 1966 did not propose any solid teacher training programs to improve the teachers' professional skills (Govt. of Pakistan, 1966).

The educational policy of 1969-70 suggested that separate Directorates, as autonomous governing bodies, be established and these Directorates should be headed by Director General for recruitments and teacher training programs (Govt. of Pakistan, 1969).

The Education Policy 1972 assured to improve the schoolteacher training structure. The Central Superior Service (CSS) pattern should be followed for teachers' selection and training programs. The policy proposed to establish an Academy of Educational Planning and Management (AEPM) to accomplish it. District Education Councils should accelerate the process of recruitments, training and departmental promotion of the schoolteachers (Govt. of Pakistan, 1972).

The National Education Policy and Implementation Program 1979 were clear, categorical, and emphatic. It promised to launch gigantic teacher training programs. It also suggested upgrading all Elementary Training Institutes for College of Elementary Teachers. This policy also proposed to establish AEPM for in-service teacher training (Govt. of Pakistan, 1979).

The National Education Policy 1992 proposed to enhance the teacher training curricula. This policy also proposed for strengthening the AEPM. It also suggested that the authority of District Education Officers regarding financial matters should be increased so that the process of recruitments and teacher training may be streamlined (Govt. of Pakistan, 1992).

The National Education Policy 1998 continued emphasis on the reorientation of teacher training programs. It proposed an Education Public Service Commission for the teachers' recruitments. This policy also proposed to establish the new National Institute of Teacher Education to train the schoolteachers. This policy also suggested setting up Teachers' Foundation to organize teachers' conferences. Short and long-term courses for teacher training will be offered by AEPM to improve teachers' pedagogical skills (Govt. of Pakistan, 1998).

National Education Policy 2009 depicted the picture that the quality of teachers at public sector school is below the satisfactory level. It is due to the outdated pre-service and in-service teacher training patterns. The government should take the initiative for solid reforms in this respect for teachers' professional development. Diverse areas such as pedagogical skills, assessment, evaluation, and monitoring should be covered under the umbrella of in-service training sessions to enable the teachers to tackle the issues related to education and training (Govt. of Pakistan, 2009 p-32, 34, 35).

Introduction of Directorate of Staff Development (DSD)

The Directorate of Staff Development, as an apex organization, is rendering meritorious services in the field of teacher training for more than a half century. The institution was established with the name of the Education Extension Center (EEC) in the year 1959. Since its inception, it has contributed positively in the progression of education in the province of the Punjab by working as the change agent. This Directorate is solely responsible for public school teacher training in the province. Historical Perspective of DSD and its plans in chronological order have been mentioned here as follows:

- 1959** Education Extension Centre (EEC) was established for training education staff of West Pakistan
- 1968** EEC chosen for modernization of Curricula in Math and Science from Elementary to Degree levels
- 1970** Jurisdiction was limited to the province of the Punjab
- 1993** Renamed as Directorate of Staff Development (DSD)
- 2000** Provincial Institute of Teacher Education (PITE) was established in the province of the Punjab
- 2004** DSD was delinked from the University of Education Lahore under Punjab Education Sector Reforms Program (PESRP) initiative
- 2006** Continuous Professional Development (CPD) Framework was approved
- 2006** Support Network for Primary School Teachers (PSTs) was established
- 2006** PITE and 33 GCETs (being called normal schools) were given under the managerial umbrella of DSD
- 2009** PITE was merged with DSD

Mission of DSD

The DSD aims to establish a concrete and a solid system of in-service training for public sector schoolteachers to enhance their professional approach with collaborative partners; US Embassy in Pakistan, the Department of Education, Government of the Punjab, Institute of Professionals Learning (Shipley) and Asian Development Bank.

Vision of DSD

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The vision of DSD is to develop competent, skilled, proficient, and trained teachers to ensure the quality of education at public sector schools in the province of the Punjab. The Institute for Professional Learning (Shipley), under the banner of Idara-e-Taleem-o-Aagahi (ITA) through its partnership and synergy model by liaising with the DSD, conducts training workshops for teachers and head teachers of Secondary and Middle schools. English Language Fellows (ELFs) from the US Embassy Islamabad contribute their services for DSD workshops too.

Paradigm Shifts in Teacher Development (2004 to date)

The major paradigms developed by DSD for professional development of the teachers are as follows:

- Rationalization of all teacher development agencies in the Punjab
- Major shift in conceptual structure and decentralized delivery structure
- The new functional role of DSD after revised and organized structure
- Trainers-on-call (equitable district wise resource base)
- Established linkages at the district level (district govt. and the field)
- Innovation in DSD practice, coordination with stakeholders, public private partnerships (PPP)
- Certification of trainers and trainees
- Computer assisted technology, quality assurance mechanism at field level
- Training of English Language (ELT) through critical exploration

The Role of DSD and Procedure of Training Workshops

The DSD provides training by focusing on the basic mechanism of training like; a) critical thinking, b) strategies to make reading engaging for learners and c) academic writing and creating argumentative essays. The training is mainly interactive. The trainees get firsthand experience of learner-centered teaching as they perform the reading and writing tasks through various group work strategies. Every training workshop is reviewed at the end of each module. The participants complete a planning guide with questions on how they would apply these strategies in their own classrooms. Specific cross-questioning and answering from participants is encouraged in order to help them clarify thoughts on how the strategies were introduced during the workshop. As the training progresses, the participants shed of their inhibitions and freely interact with the trainers in English. Their performance on tasks assigned; such as the exercise where they have to develop an

argumentative essay or critical statement clearly reflect that the benefit from the workshop and learn how to refine and present their thoughts in English Language.

The IPL is playing a pivotal role in coordinating training workshops and providing continuous support to the trainers and trainees to develop professional classroom skills. It is also looking forward to other projects. Nominations and selection of mentors and mentees from various districts of the Punjab is made to the cluster of training sessions. Separate trainings are also conducted on 'English as a Second Language' for Least Qualified Teachers (LQTs) at primary school level. Several alumni members of the Plymouth State University (PSU) USA and Summer Institute supported by the US state Department are also engaged in the training and its preparations (Govt. of the Punjab; Directorate of Staff Development, 2007a, 2007b, 2008).

Course Contents for in-service Training for Primary School Teachers (PSTs)

The DSD has framed the major course contents as prescribed below:

- Introduction to CPD Framework and Basic Foundation Module (BFM:1-5)
- Introduction to lesson planning and students' assessment
- Bloom's, MUD (Memorizing-Understanding-Doing) and SOLO (Structure of Observed Learning Outcomes) taxonomies
- Preparation and use of low cost/no cost materials, classroom management and interactive activities
- Teaching of English, Math and Science for primary and Elementary levels
- Teaching of Biology, Chemistry, Physics for High and Higher Secondary Levels

Continuous Professional Development Support Network for Teachers

For effective implementation of CPD Framework, a decentralized approach is adopted by DSD. Contrary to this practice, whereby trainings were centralized in a few randomly selected schools, each district is envisioned as a self-sufficient unit to plan and undertake professional development activities for its schoolteachers. A District Training and Support Centre (DTSCs) has been established with the mandate to plan, facilitate, coordinate and implement in-service training and professional developmental activities at the district level for the Primary, Elementary, Secondary and Higher Secondary school teachers.

The DTSCs are housed in the existing Government College for Elementary Teachers (GCETs) and High or Higher Secondary Schools headed by the principal of GCETs. GCETs don't exist in 12 districts. The location of DTSCs within the GCETs is expected to bridge the gap between pre-service and in-service education. Furthermore, the measure will optimize existing resources, as no new infrastructure will be required. Each DTSC will be responsible for all activities in its respective district (Govt. of Pakistan, 2007a, p-84-85). The specific roles of DTSCs are:

- To analyze training needs of primary, elementary, secondary, and higher secondary school teachers based on the Punjab Examination Commission (PEC) results.
- To organize resonant action plans for diverse CPD activities with the collaboration of DSD.
- To coordinate with different stakeholders in implementing CPD activities at each district level.
- To organize crash programs for in-service training in order to provide professional support for all schoolteachers and master trainers.
- To coordinate with different stakeholders to ensure the quality of training through a systematic evaluation and monitoring system.

DTSCs are essentially an outreach for CPD implementation at the district level. It is hoped that with the passage of time and developed capacity DTSCs will empower them and take up increased role for CPD at district level. DSD is focusing on decentralized with ownership of the programmed by the respective district with the support of an additional staff of four Teachers Educators (TEs). Old and new models of conceptual structure, in this respect, are worthwhile (see *Appendix 'A'*).

Concept of Clustering

Each district is divided into 40-86 Cluster Centres (<16 Km radius). One school in the area is notified as CTSC. 25-30 Primary Schools (80-120 PSTs) are attached with each CTSC. 01-03 DTEs remain full time at each CTSC and all PSTs in each school are to be mentored twice a month. DSD has targeted to train more than 03 laces population including teachers, head teachers and education managers by 2015 (see *Table 1, at Appendix 'B'*).

IT Training of Teachers

The importance and the use of Information and Communication Technology is increasing day by day. (Engeström & Office, 1994). DSD, in this respect, has launched a plan to impart ICT training to

teachers also. Moreover, DSD has planned to recruit only the computer literate personnel in this organization.

Internet access is provided to all 35DTSCs and all 1989 Cluster Training Support Centres (CTSCs). Multimedia is also used in training seminars at DSD. In the near future ICT will be made an essential element for training modules (Directorate of Staff Development and UNESCO, 2010).

DSD Quality Policy

Directorate of Staff Development has specified the following quality policy (Govt. of the Punjab, 2006).

- The DSD is committed to impart pedagogical and andragogical skills to public sector school teachers in the Punjab through a systematic teacher training program.
- One of the major objectives is to enhance the quality of education by providing well-organized training.
- To establish a close relationship with national and international organizations in order to fulfill its basic goals.
- To uplift the standard of ‘The Quality Management System’ so that the mentoring, monitoring, and assessment be transparent.
- To satisfy its stakeholders such as parents and students etc.

Training Courses

The DSD is committed to improve the quality of education at public sector with the collaboration of its partners. One of the main areas of emphasis is capacity building of staff at all institutions of teachers’ professional development, i.e. DSD, PITE, GCETs, DTSCs and CTSCs. DSD came into existence in 2004 with a restructured organizational structure and redefined roles and functions. It became imperative for DSD to develop the expertise of trainers and other involved in the professional development of teachers. Improvement in students’ learning is the principal criterion while determining effective professional development (Guskey, 1997).

The DSD salutes the untiring efforts of different organizations in developing the profession and pedagogical skills, experiential learning of children and creating conducive, physical, emotional, social environment required for quality of Early Childhood Education (ECC). Different organizations such as UNESCO, Institute of Education and Research (IER) University of the Punjab, PTB Lahore, Language in India www.languageinindia.com

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University of Education Lahore, Ali Institute of Education Lahore, GTZ Lahore, Society for Advancement of Education (SAHE), Beacon House School System Lahore, The Educators, Teachers' Resource Centre Karachi, Nation Commission for Human Development (NCHD) and GCETs are playing their roles in developing and promoting professional attitude of mentors and mentees. DSD focuses on the developing child's key element of Early Childhood Education (Govt. of the Punjab and UNESCO, 2007b).

Training of Lead Teacher Educators (LTEs)

Basic Foundation Modules particularly put focus on the right use of teaching plans developed by DSD for Primary School Teachers (PTEs). It furnishes the skills of LTEs for devising workable teaching plans. Modules guarantee a smooth transfer of information to LTEs regarding all subjects taught at Primary level for cascading to DTEs who ensure its effective use by PSTs (Van Driel, Beijaard, & Verloop, 2001). Training as a system is incorporated in the module for an enhanced understanding. Udelhofen and Larson (2003) have reported five major principles in this respect too:

- Prepare lesson plans effectively for all subjects for better presentation and management.
- Explore new vistas for each subject especially for English Language Teaching (ELT).
- Outline interesting ways of teaching and develop activities to make teaching effective.
- Use Bloom's, MUD, and SOLO Taxonomies with the proper application of Audio Visual Aids.
- Develop tests and apply assessment and evaluation techniques (Govt. of the Punjab, 2007a).

Training Needs Assessment (TNA)

The DSD develops TNA; a tool utilized to identify what development courses or activities should be provided to professionals to improve their work productivity. TNA helps to shape the courses. It provides the necessary information to identify difficulties. It also helps to increase the management and supervisory involvement that helps to establish interaction with mentors and mentees (Sheal, 1994).

Discussion and Conclusion

The major objective of this study was to analyze the role of DSD in the provision of teacher training to the teachers of public schools. It is an admitted fact that the teachers play a pivotal role in developing the standard of education. So, if the teachers are well equipped with pedagogical skills, of course, the standard of education will be high. Therefore, it was concluded that teacher-training programs organized by the DSD are doing a lot in developing professional attitudes towards the teaching profession. It is doing well in enhancing the quality of education at all levels. It is also nurturing the teaching cadre as well administration simultaneously, which is the core objective of DSD. The interaction of national and international organizations with DSD is useful for the fulfillment of prescribed goals. The Quality Management System of the Directorate imparts training, motivates available human resources, monitors, and evaluates all processes of professional and continuous development of teachers.

Findings

The DSD is playing a key role in the professional development of the mentors and mentees in the province of the Punjab for more than 50 years but over the past 5 years it has paid special attention to offer opportunities for professional growth to the staff of teacher training institutions especially trainers, heads of GCETs and DTSCs, LTEs, DTEs, material developers, quality managers, educational managers and District Governments/EDOs. Teachers and heads are also sent abroad for training. More than hundred trainees have been sent abroad for the last five years and 106,189 teachers, head teachers and administrators have been imparted training in the year 2010 (Directorate of Staff Development and UNESCO, 2010). DSD has established a research network to provide credible and sound analysis. It helps to create a research-oriented group in order to gather and process data. It is contributing to the development of PITE as an institution that provides courses and educational development for teachers, teacher trainers and other researchers at every level (Govt. of the Punjab & UNESCO, 2007b).

Recommendations

Pakistan is lagging behind in educational attainment for the last two decades. An educational emergency needs to be declared. The focus should be on the standards and quality of teaching at school, rather than enrollments. Innovative teaching methods, effective teacher training, revision of

curriculum, etc. are the indispensable elements for uplifting the standards of education. Classroom methodology and an improvement in teacher training are essential for this purpose.

Teacher training programs should be re-evaluated and re-organized so that the deficiencies may be removed. The trainers/resource persons for teacher training programs need to refine their professional approach.

Standardized teacher training should be conducted in those provinces and 12 remaining districts where it has not already been done. Innovative pedagogical and andragogical skills should be imparted to the trainees through well-organized training session. Novel strategies of assessment and evaluation, English language and ICT training should be introduced as well.

Trainings should also emphasize to develop the school administrators' professional approach. It can be concluded through the documentary analysis that the efforts of DSD are appreciable in providing teacher training to the teachers. Therefore, it is the dire need to bring further improvements. Additional recommendations have been made here in this respect.

- Studies for determining the causes of deterioration in the professional attitude of teachers are urgently needed so that remedial measures could be adopted to improve the situation for the restoration of the dignity of the teachers and the teaching profession.
- The selection criteria for the trainers and the trainees should be reviewed because the trainers are selected on the nomination/recommendation of the relevant heads whereas the professional approach is required feature of trainers and trainees. It should be evaluated through demonstration / interviews with the experts, so that the aptitude or inclination towards teaching profession may be identified. Moreover, the selection of trainees for a cluster should be formulated keeping in mind the qualification levels, subject, experience, results, zero/low drop out students, and casual leaves at all levels.
- The majority of the trainees is willing to attend training workshops because of getting honorarium/TA, DA. Such materialistic attitude should be changed.
- The duration of teacher training workshops should be increased. It is also proposed that such training workshops should be conducted in vacations so that the teaching process may not suffer/affect.

- The fundamental functions of teacher training should be; to stimulate learning, to enhance thinking, to develop personality, to develop for self-expression, to facilitate self-actualization and to extend potentialities.
- The core objectives of teacher training should be aimed to enhance and develop the professional competencies such as confidence, command over topic/subject, readiness, motivation, and cross-questioning techniques.
- DSD should publish its reports on a monthly basis and replicate at district level too.
- The teacher-training workshops should be arranged to face the supreme challenges that could be met by the real sacrifice of the teachers in the form of our tradition not by material gain.

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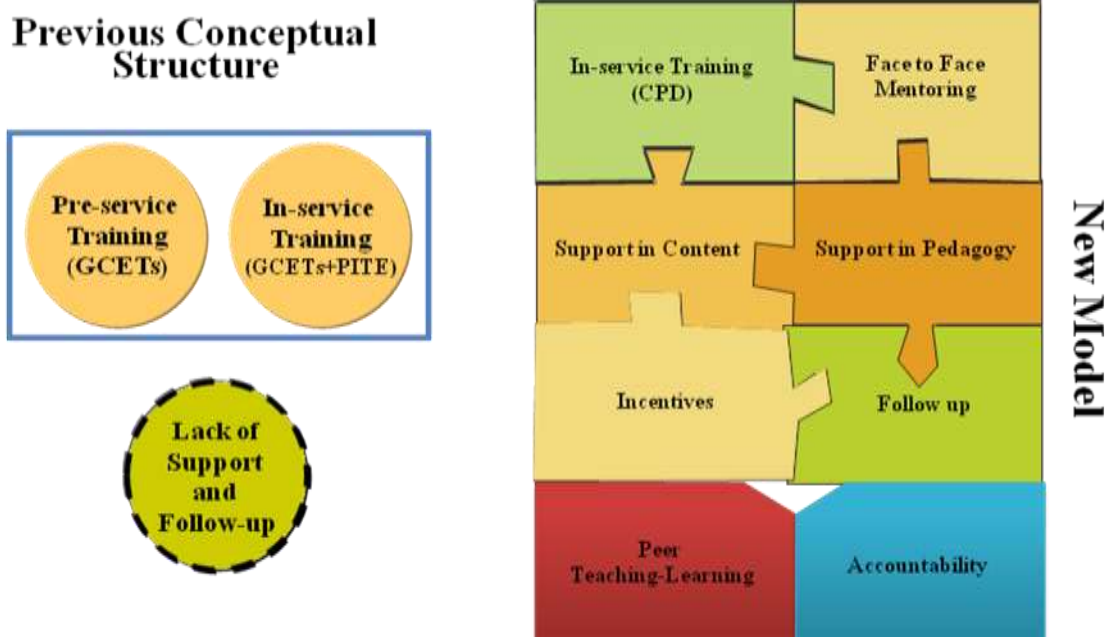


Figure: 1: Comparison of Old and New Model on Conceptual Structure

Table 1
Target Population for Training by 2015

Primary School Teachers (PSTs)	179,558
Elementary School Teachers (ESTs)	86,245
Secondary School Teachers (SSTs)	27,257
Subject Specialists (SSs)	4,573
Head Teachers of High Schools	4,946
Educational Managers	3,000
Total	3,05,579

Source: Directorate of Staff Development report 2009

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LANGUAGE IN INDIA
Strength for Today and Bright Hope for Tomorrow
Volume 12 : 11 November 2012
ISSN 1930-2940

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The Advantages and Barriers of Using Internet in Teaching and Learning

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ABSTRACT

Internet provides easy entrance to electronic world of knowledge on different topics contributed by people throughout the world. It has revolutionized every aspect of human life, especially the field of education and training. This study was conducted to investigate (i) teachers' attitude towards the use of Internet technology, (ii) instructional use of this technology, and (iii) barriers/problems in the effective use of this technology. A sample of 80 under-training student teachers of M.Ed. of Spring 2012 in Wah Cantt. of Rawalpindi Region of Allama Iqbal Open University Islamabad, Pakistan was considered for this study. A questionnaire was used as a research tool.

Collected data were analyzed through mean score and percentage. Main findings of the study revealed that teachers' attitude towards this technology was positive. Though teachers were frequently using this technology in their instructions yet, they need intensive training for the effective use of this technology. Hence, a holistic model for the training of these teachers so that teachers may face the challenges of information era.

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Key Words: Internet, Teaching, Learning, Technology, Barriers, Education

INTRODUCTION

The internet offers a new opening for old fashioned education, and better yet, old fashioned education available in a novel way - potentially available to the many rather than to the few. An old fashioned education (liberal arts) consists in information, critical thinking, creativity, and communication. The Internet augments all four of these components and thus offers at least four different educational benefits. This is the reason that students can do so much with the Internet. Not only can they communicate with international students, they can gain from others' knowledge and experiences, participate in chatrooms, share ideas and solutions and learn about the many diverse cultures out there.

While the Internet does a lot for the benefit of students, parents and teachers, the interactive learning that the Internet provides can help students and parents with little or no skills to learn. Parents can become more involved in their children's education by connecting the school with homes, libraries or other access ports. Teachers can adjust to the different learning styles and in the classroom. They can also set their own pace of teaching. Individual teaching techniques can become more available, which has been proven to be a factor in student achievement. Teachers have the chance to be able to teach at more than one place simultaneously. They may be in a small town but through the Internet, they can be linked to students in more populated areas.

Also, the Internet enables administrators and teachers to spend less time on administration and recordkeeping. This would also give them more time to spend with their students.

Traditional and E-learning approaches		
	Traditional Classroom	E-Learning
Classroom	<ul style="list-style-type: none"> • Physical – limited size • Synchronous 	<ul style="list-style-type: none"> • Unlimited • Anytime, anywhere
Content	<ul style="list-style-type: none"> • PowerPoint/transparency/etc • Textbooks/library • Video • Collaboration 	<ul style="list-style-type: none"> • Multimedia / simulation • Digital library • On demand • Syn & Asyn. Communication
Personalisation	<ul style="list-style-type: none"> • One learning path 	<ul style="list-style-type: none"> • Learning path and pace determined by learner

Source: <http://www.cisco.com>

Internet's Impact on Education

As more and more students gained access to the internet in the 1990's, they soon saw it as a tool for the advancement of learning. Textbooks in some schools were out of date, computer-based courses were often called monotonous, whereas research on the internet moved quickly, was up to date, and included a wide variety of international sources. Students were among the first to realize the impact of the internet on their education—barriers to learning had been removed. Computer-literate teachers, researchers, and scholars saw the opportunity at the same time. **Online education** was born.

Now “learners and Teachers are expected to use ICT for teaching and administration in today's educational systems” (Haydn & Barton 2008). “They also act as change agents for technology integration in their schools” (Zhao et al 2001). “A study on student teachers' beliefs about teaching and learning and technology use found a positive and strong correlation between teachers' beliefs in constructivist teaching and constructivist (or user-centered) use of technology” (Teo et al 2008).

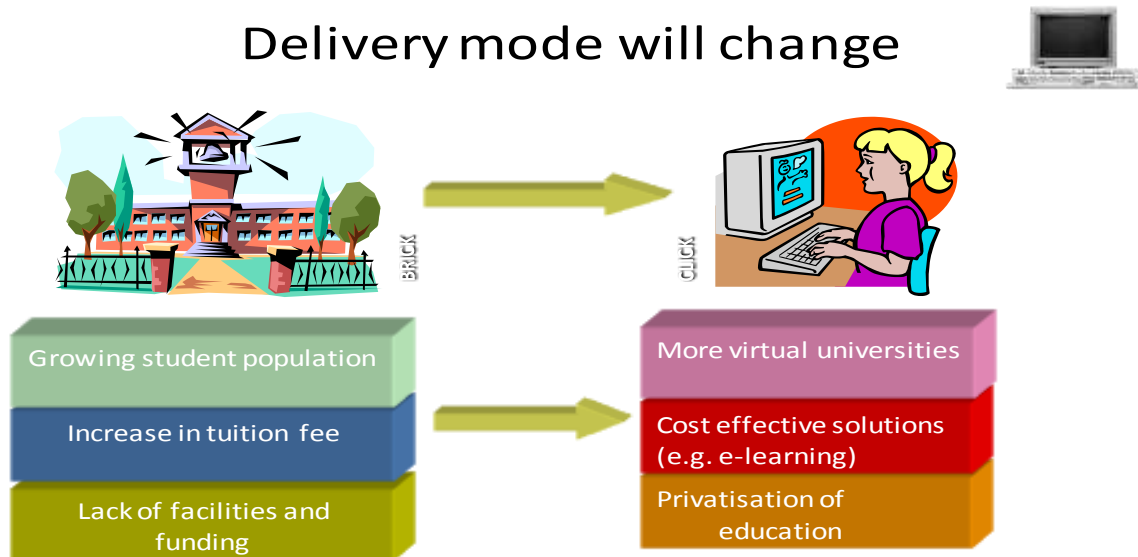
“Teachers are generally open-minded about integrating technology into their teaching” (Zhao & Frank 2003), but it has been observed that their” technology adoption has been slow and below Expectations” (Selwyn 2003) “Research studies have found that teachers' external work Environments” (Ertmer 2005) or “teachers' attitude towards computer use” (Teo 2010; Teo et al Language in India www.languageinindia.com

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2008) may influence how they use technology for teaching. However, Ertmer (2005) argued that although the environmental conditions affecting technology use (e.g. technology infrastructure) have improved, few studies have examined how personal factors such as teachers' beliefs affect technology use in teaching. From their study, Zhao and Cziko (2001) identified that "teachers' perceived ability to use technology, i.e. computer self-efficacy affects their technology use. It is a significant predictor of the intention to use technology" (Teo 2009a). In other words, "teachers' beliefs about their ability to use technology play an important part in shaping their responses to instructional reforms, including technology integration for teaching and learning" (Selwyn et al 2001). It is therefore worthwhile to examine the dimensions underlying their computer self-efficacy, so as to devise strategies to better scaffold their technology adoption process.

Albion (2001) has noted that "teachers' computer self-efficacy is a significant factor determining their patterns of computer use". For pre-service teachers, "their computer self-efficacy significantly predicted their ability to integrate technology use in the classroom" (Litterell et al 2005; Zhao et al 2002).



Source: <http://www.cisco.com>

Benefits of the internet

There are several advantages to using the internet for education like as: Flexibility and variety in mode and appearance, Ease and low cost of access for learners worldwide, Ease of putting student information online, Ease of updating course information, Increasing ubiquity and indispensability. Access to interactive and dynamic material, A million new web pages / day, 200 million people with e-mail - "infinite" resource, Easy to "publish" on the web, Access to people from all over the world, Can be a liberator and give rise to independent learning, Can provide a solid platform for group and/or "real world" projects.

Flexibility and Variety

The flexibility of the internet is perhaps the greatest advantage for online education. At first, some college courses attempted to replicate the traditional college experience: lectures were videotapes so that students off campus could watch them. But, as Bernadette Howlett of ISU so deftly pointed out, it was already apparent that lectures were not the most successful way to impart information to students. Trying to "... replicate classroom teaching in the online environment..." would cause educators to "fail to take advantage of the capabilities of the medium. Some situations may call for video, but not simply to replace the face-to-face lecture."

With the ease of creating websites, including interactive activities, chatrooms, and blogs, online education students and their professors can interact in ways that are familiar to them. For those new to the internet, the online course activities are assimilated easily due to reliance on user-friendly approaches. Even those new to the internet will learn to use it as they progress in their online coursework, finding themselves more and more comfortable as time goes on.

At least one MBA course has been created in which a corporate environment is simulated so effectively that students gain real practice accessing typical documents, attending simulated meetings, creating "real-world" assignments, and essentially gaining on-the-job experience as they learn online.

Ease and Low Cost of Access

Perhaps one of the greatest impacts of the internet on education is the removal of barriers to gaining knowledge. It is no longer imperative that a student move or even travel in order to take a class or earn a degree from the right college. Working professionals who had to travel to and from classes after work now use those travel hours as study hours. For those with disabilities, online study is an even greater equalizer.

With enrollment in an online course and the motivation and responsibility required, a student in a rural area can stay at home and learn online, for example, programming or database administrator skills. Live in rural Idaho and want to study Italian or Principles of International Business? Doable. Retired and want to learn oil painting from your living room? You have only

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to find the right online art course for you. Don't have the funds to attend an ivy-league school? Take an online course for a fraction of the cost.

Working professionals, by far the majority of enrollees in online course enrollment, continue to work full time, raise families, and take necessary courses and, if desired, earn the degrees or credentials they need for advancement and/or salary increases at work. Both they and their employers benefit from this win/win approach: business meetings are attended, business trips are taken, and coursework is completed—at the student's convenience, albeit at 11:00 PM or 5:00 AM in pajamas and slippers. The employer retains the employee's contribution to the organization and benefits from the gain in information and skill. The employee retains his or her job, learns what is needed for advancement, and enjoys family life while being at home.

One area that still requires attention is high-speed access in some rural areas. While most enrollees have such access, many rural areas are still on dialup and students find that some interactive courses that utilize videoconferencing are not possible for them.

Ease and Low Cost of Putting Information Line

Online course technology is constantly improving. Colleges that utilize available, tested technologies from proven vendors find it much easier to move into the online arena quickly than do those who try to invent a new approach.

Online classes now revolve around the faculty and students ease of using chat, email, and interactive meetings to gain and share information. Shy students who might not speak up in class find it easy to key in their ideas during their online class. And the records are retained so those who could not attend are able access the information at a time convenient for them. Students for whom English is a second language (ESL) have multiple chances to review the information and ensure they understood it so they can keep up with their online class.

Ease of Updating Information

Unlike revising a textbook, online course changes can be easily made or new material added to existing online courses. Online class enrollees may receive instantly the results of their exams instead of having to wait for days to know how they did. Student papers can be offered online for review by peers. A new source of information, perhaps a research paper or an editorial, is easily added to the online syllabus.

A major misconception then about education is that it is a formal and distant means to other ends - a means to money, a means to jobs, a means to "success", a means to obtaining skills or at least to obtaining a piece of paper that alleges those skills. Education is often misconceived to the extent that it may appear at the bottom of a chain leading to any or all of those things. That sort of means is not education at all, but rather training, or at best, glorified "voc. ed."

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Education in the context of the worldwide web doesn't mean simply "taking classes on the Internet", nor does it mean learning a set of skills, but rather is a much broader and deeper phenomenon; it is education understood as liberating process. Above and beyond formal "educational settings" on the internet, such as virtual classrooms and the like, the Internet itself is an educational setting. Whereas the ancient Greeks had the polis, Socrates wandering about, and Plato's Academy, today we have the Internet.

Information as Benefit

Information and its distribution are the most obvious educational aspects of the Internet. On the web we can find information that runs as "deep" as physics and philosophy to as trivial as the name of a celebrity's pet hamster. Concrete example of information distribution on the internet ranges from the informality of instant messaging to the formality of online degree programs. Information is available via email, via voice, via online "movies," and through the various blogs and forums now peppering the web. Popular tools such as Google and Wikipedia offer information rapidly, if not always comprehensively. Of course, there are also countless other websites, from library card catalogs to virtual museums that may be researched.

Education may be about liberation, but basic information is required to provide a framework for a truly liberating education. "Knowledge is power", goes the adage. For example, the First Amendment to the U.S. Constitution speaks to freedom of speech and freedom of the press for the same reasons that various regimes (sometimes even including American regimes) try to censor information - knowledge in the hands of the people is "power to the people".

As such, the power of the Internet to put information in the hands of the people cannot be overstated. According to internetworldstats.com, as of 2008, nearly 22% of the world's population were internet users - not a majority, but a growing minority, as the percentage more than tripled from 2000-2008. So, one educational benefit of the internet is then its contribution to the growing availability of information.

Critical Thinking as Benefit

"China now has over 160 million Internet users, making it the second largest market for Internet access globally, after the United States. Adoption of the internet is having a profound effect on the formation and dissemination of culture and even political ideologies since it enables access to widely different kinds of information, news coverage and debate. From the government's perspective, some of these effects are harmful to society, which has underpinned and galvanized a long-term policy of Internet censorship. The government continues to pursue a vision of absolute internet censorship, in which the network is sanitized of subversive concepts, words, debates and events". Source: International Herald Tribune

The case of China illustrates how informational aspects of the Internet jibe with critical thinking aspects and thus education. Critical thinking is the backbone of education as it liberates us by exposing and thus destroying prejudices. Critical thinking is about evaluating truth claims and value claims. In order for critical thinking to effectively occur though, a knowledge base (reference point) is required, a knowledge base that is available on the Internet.

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Thus a second educational benefit of the Internet is its ability to facilitate critical thinking.

Creativity as Benefit

If it is true that in order to create, one must first destroy, then at the very least the Internet offers the destruction (via critical thinking) necessary for creation. Art involves the questioning and/or creating of values, and thus it is at least as much a part of education - liberation as is critical thinking.

The Internet is as much a gaping void of knowledge and values as it is a vast repository of such. The invalid is what provides the Internet with its dynamism. No empty space, no change. For every gap, there is an opportunity to create. For each thesis and antithesis, there is a synthesis hatching. In turn, each synthesis is ripe for destruction followed by creation anew. This process is none other than the educational process writ large. So its provision of opportunities for creativity then is a third educational benefit of the internet.

Communications as Benefit

Nearly as obvious as the informational aspects of the internet are its communications aspects. In fact, the two are inseparable. Information is only good insofar as it is communicated, and communication is only communication as such where information is exchanged. Dialogue can be viewed very roughly as thesis, antithesis, and synthesis. Ideas are put forth, they are scrutinized, and new ideas flow from this.

Concrete examples of give-and-take (dialogical) communication via the internet include email, instant messaging, voice chat, internet phone, blogs, forums, tutoring/coursework, and even webcams, since body language is an underrated type of communication.

Finally, the Internet's contribution to the ease and growing availability of communications comprises yet a fourth educational benefit.

Actionable

Praxis, or pragmatic action, in a sociopolitical framework, can be inferred from the four preceding components of education as offered by the internet. The internet offers a means for education that can be advanced in order to attain the benefit of liberation for individuals. Individuals may in turn act to spur the liberation of entire peoples.

With the help of the internet, barriers can be destroyed and fetters broken by taking critical stances toward social structures. Then through art (broadly understood) and communication (again with the help of the internet) liberation can be won.

Building an e-learning culture



Source: <http://www.cisco.com>

Barriers to internet

The barriers inhibiting the practice of Computer-assisted Language Learning can be classified in these common categories (a) financial barriers, (b) availability of computer hardware and software, (c) technical and theoretical knowledge, and (d) acceptance of the technology.

Financial Barriers

Financial barriers are mentioned most frequently in the literature by language education practitioners. They include the cost of hardware, software, maintenance (particular of the most advanced equipment), and extend to some staff development. Froke (1994b) said, "concerning the money, the challenge was unique because of the nature of the technology." Existing universities policies and procedures for budgeting and accounting were well advanced for classroom instruction. The costs of media were accounted for in the university as a part of the cost of instruction. Though the initial investment in hardware is high, inhibiting institutions' introduction of advance technologies; but Hooper (1995) recommends that the cost of computers will be so low that they will be available in most schools and homes in the future.

Lewis et al. (1994) indicate three conditions under which Computer-assisted Learning and other technologies can be cost-effectiveness: Computer-assisted Learning costs the same as conventional instruction but ends up with producing higher achievement in the same amount of instructional time, it results in students achieving the same level but in less time. These authors indicate that in examples where costs of using technologies in education are calculated, they are usually understand because the value of factors, such as faculty time and cost of equipment utilization, is ignored (McClelland, 1996).

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Herschbach (1994) argues firmly that new technologies are add-on expenses and will not, in many cases, lower the cost of providing educational services. He stated that the new technologies probably will not replace the teachers, but will supplement their efforts, as has been the pattern with other technologies. The technologies will not decrease educational costs or increase teacher productivity as currently used. Low usage causes the cost barrier. Computers, interactive instruction TV, and other devices are used very few hours of the day, week, or month. Either the number of learners or the amount of time learners apply the technology must be increased substantially to approach the concept of cost-effectiveness. There are other more quick and less expensive ways of reducing costs, no matter how inexpensive the technology being used (Kincaid, McEachron, & McKinney, 1994).

Availability of Computer Hardware and Software

The most significant aspects of computer are hardware and software. Availability of high quality software is the most pressing challenge in applying the new technologies in education (Herschbach, 1994; Miller, 1997; Office of Technology Assessment, 1995; Noreburg & Lundblad, 1997). Underlying this problem is a lack of knowledge of what elements in software will promote different kinds of learning. There are few educators skilled in designing it because software development is costly and time-consuming (McClelland, 1996).

McClelland (1996) indicated having sufficient hardware in locations where learners have access to it problematic and is, of course, partly a financial problem. Computer hardware and software compatibility goes on to be a significant problem. Choosing hardware is difficult because of the many choices of systems to be used in delivering education, the delivery of equipment, and the rapid changes in technology.

Technical and Theoretical Knowledge

A lack of technical and theoretical knowledge is another barrier to the use of Computer-assisted Language Learning technology. Not only is there a shortage of knowledge about developing software to promote learning, as shown above, but many instructors do not understand how to use the new technologies. Furthermore, little is known about integrating these new means of learning into an overall plan. In the communication between McClelland and C. Dede (1995), Dede indicated the more powerful technologies, such as artificial intelligence in computers, might promote learning of higher-order cognitive skills that are difficult to access with today's evaluation procedures and, therefore, the resulting pedagogical gains may be under-valued. Improper use of technologies can affect both the teacher and learner negatively (Office of Technical Assessment, 1995).

Acceptance of Technologies

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We live in a time change. Gelatt (1995) stated that change itself has changed. Change has become so rapid, so turbulent, and so unpredictable that is now called "white water" change (p.10). Murphy & Terry (1998a) indicated the current of change move so quickly that they destroy what was considered the norm in the past, and by doing so, create new opportunities. But, there is a natural tendency for organizations to resist change. Wrong conceptions about the use of technology limit innovation and threaten teachers' job and security (Zuber-Skerritt, 1994). Instructors are tend not to use technologies that require substantially more preparation time, and it is tough to provide instructors and learners access to technologies that are easy to use (Herschbach, 1994).

Engaging in Computer-assisted Language Learning is a continuing challenge that requires time and commitment. In 21st century, we realize that technology as such is not the answer to all our problems. What really matters is how we use technology. Computers can/will never substitute teachers but they offer new opportunities for better practice. They may actually make the process of learning significantly richer and play a key role in the reform of a country's educational system. The next generation of students will feel a lot more confident with information technology than we do. As a result, they will also be able to use the Internet to communicate more effectively, practice skills more thoroughly and solve learning problems more easily.

It is hard to overcome historical barriers and resistance to change in learning technology. Instructor-led training is popular and has the advantage that it is often personal (not high tech but high-touch!). Many people still see the classroom as best for cutting-edge advanced skills, group and teamwork activity, and instruction in which face-to-face interaction is crucial. It's safe and predictable. Change to new methods represents risk, uncertainty and instability. The implementation of classroom-based training is easy and something we know how to do, whereas e-learning provides a different level of complexity.

At an organizational level the following barriers to implementation exist, for example persuading management to invest in e-learning, making the case for e-learning, ensuring there is the technical capability to deliver e-learning and there is no difficulty for learners to access the material, overcoming workplace constraints that can impact e-learning, such as supervisors not providing sufficient time for the learning to occur, equipping learners with the skills to participate in e-learning, engaging learners in using e-learning and linking this to employability (making the learning exciting and relevant), measuring the effectiveness of e-learning outcomes and linking them with business targets, overcoming negative perceptions of e-learning (for example, that it is impersonal, or not as good as classroom training, or that the medium is seen as a threat).

At an employee level these are the main predictors of barriers in using e-learning like as organizational–lack of proper policy and planning and supportive culture (for example, time for training, incentives, resources), self-efficacy–lack of behavioral skills such as taking responsibility for learning and time management, computer competence–insufficient computer and Internet skills, and fear of exposure in a new environment.

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MAIN PURPOSE

The main purpose of this study was to see how and how much computer and internet is used in teaching and learning process. The advantages of the internet in education was also evaluated and the barriers in using internet for teaching and learning process was also identified.

OBJECTIVES

To investigate the

- (i) Teachers' attitude towards the use of Internet technology.
- (ii) Instructional use of this technology and
- (iii) barriers/problems in the effective use of this technology

DELIMITATION

This study was delimited to

- 1- Allama Iqbal Open University Islamabad
- 2- Rawalpindi Region i.e Wah Cantt
- 3- M.Ed Programme of spring 2012

METHODOLOGY

It was a descriptive in nature therefore; survey was approach was adopted for data collection.

Population

All the students of M.Ed programme enrolled in spring 2012 in Wah Cantt

Sample

80 students of M.Ed. programme enrolled in spring 2012 in Wah Cantt were taken randomly as a sample.

Data Collection

A questionnaire (on Three point Likert Scale) was administered for data collection.

Analysis of Data

Collected data were analyzed through SPSS XIV by running mean score and percentage.

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Table 1: Advantages of internet assisted learning

Q.No	Statements	A	UNC	DA	Percentage	Mean score
1.	ICT education training is necessary.	80	0	0	100	3.75
2.	The institute delivers ICT resources.	60	5	15	75	2.56
3.	Internet enhances teachers' knowledge and skills.	80	0	0	100	3.75
4.	Internet utilizes the institutes' equipments and facilities.	60	20	0	75	3.12
5.	Internet encourages educational leaders and teacher trainers.	80	0	0	100	3.75
6.	Internet saves time and efforts of both teachers and students.	80	0	0	100	3.75
7.	Technological infrastructure is essential for e-learning.	80	0	0	100	3.75
8.	Internet Provides rich resources.	80	0	0	100	3.75
9.	E-learning Needs well prepared online materials.	80	0	0	100	3.75
10.	E-learning Needs sufficient training courses for implementation.	70	0	10	87	2.75
11.	E-education provides evaluation method.	60	20	0	75	3.12
12.	E-teaching provides efficiency in teaching.	70	10	0	87	2.87
13.	E-teaching Establishes support service such as multimedia.	80	0	0	100	3.75
14.	Variant teaching strategies are required for learning teaching process.	80	0	0	100	3.75
15.	Internet provides standardized content of course materials.	80	0	0	100	3.75
16.	Internet minimizes costs of teaching and learning.	80	0	0	100	3.75
17.	Difficulty in monitoring online evaluation process.	70	10	0	87	2.87

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18.	Easy to monitor teaching and learning process through internet.	70	10	0	87	2.87
19.	Result in decline in online learners achievement.	75	5	0	93	2.93
20.	Internet Causes disintegration of work and loss of consistency in learning.	80	0	0	100	3.75
21.	Internet Reduces teamwork and collaboration between students.	75	5	0	93	2.93

Scale value for this table is, A (Agreed) =2, UNC (Uncertain) =2, DA (Disagreed) =1

- 100% respondents agreed that ICT education training is necessary and Internet enhances teachers' knowledge and skills,
- Most of the respondents agreed that Internet encourage educational leaders and teacher trainers, it saves time and efforts of both teachers and students.
- Many of the respondents agreed that Internet provides rich resources, e-learning needs well prepared online materials, e-teaching establishes support service such as multimedia, variant teaching strategies are required for learning teaching process, provides standardized content of course materials,
- 75% respondents agreed that institute delivers ICT resources and Internet utilize the institutes' equipments and facilities and e-education provides evaluation method.
- 100% respondents agreed that costs of teaching and learning, Internet causes disintegration of work and loss of consistency in learning.
- 100% respondents agreed that Technological infrastructure is essential for e-learning,
- 87% e-learning Needs sufficient training courses for implementation, it Provides efficiency in teaching but Difficulty in monitoring online evaluation process. They also agreed that it is easy to monitor teaching and learning process through internet.
- 93% respond that result in decline in online learners achievement and Internet reduces teamwork and collaboration between students.

Major findings of the study were ICT is need of education. Teachers enhance their teaching skills through information communication technology. 100% respondents agreed with the majority of statements.

Table 2: Barriers to use of internet

Q.No	Statements	A	UNC	DA	Percentage	Mean score
1.	The use computer is complicated	70	5	5	87	2.87
2.	I have no time to learn about the Internet	5	5	70	87	2.87
3.	I have time problem to use it.	60	0	20	75	2.93

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4.	I have lack of facilities	60	0	20	75	2.5
5.	E-learning is difficult due to high cost of Internet access	60	0	20	75	2.5
6.	My connection-speed is too slow	20	0	60	75	2.5
7.	I need to pay to get most academic materials	80	0	0	100	3.75
8.	Often I suffer too many hits for a particular topic	70	0	10	87	2.75
9.	I have lack of knowledge on using the Internet professionally	70	0	10	87	2.75
10.	Please specify any other barrier in using internet for teaching and learning.	-----				
11.	Kindly provide some suggestions for using internet in teaching and learning.	-----				

Scale value for this table is, A (Agreed) =2, UNC (Uncertain) =2, DA (Disagreed) =1

- 87% respondents agreed that use computer is complicated. they have no time to learn about the Internet,
- Many of the respondents agreed that they often suffer too many hits for a particular topic, and they have lack of knowledge on using the Internet professionally.
- 75% respondents agreed with they have time problem to use it. They have lack of facilities, e-learning is difficult due to high cost of Internet access and connection-speed is too slow,
- 100% respondents agreed that they need to pay to get academic materials.

CONCLUSION

- Internet is very useful tool for enriching teaching learning process especially for enhancing research output
- An easy access to electronic ocean of knowledge provides opportunity of intensive and extensive study of subject matter
- Teachers have positive attitude towards the use of Internet.
- Teachers are frequently using this technology for the preparation of their presentations, preparation of handouts for students, saving students' records and searching conferences.
- They are fluent user of this technology for preparing conference papers, giving feedback to the students, communicating with their students, publishing research papers and assessing students' assignments.
- However, they feel some problems in the proper use of Internet for teaching due to lack of hardware, lack of training, lack of software, power failure and lack of technical support.
- The growth of the internet has changed significantly the way we learn.

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- Online education has made it possible for most of us to learn online, to become masters of subject areas, to develop business skills, even to learn meditation from anywhere, any time.
- Online education has a flexibility that enables those enrolled to learn and earn, never missing a meeting, a class, or time with families.
- Working professionals are motivated to learn and to earn online degrees essential for on-the-job advancement, particularly single mothers with children who might have found it impossible to move ahead two decades ago.
- A major advantage of the Internet is the ability to access all types of information from library resources all over the world, including magazines, books, newspapers and journal publications, instantaneously.
- This information increases the learning potential by providing students with the latest information.
- It also expands the resources of a smaller library tremendously.
- Students using search engines can find information quicker and more tailored to their specific needs
- As a disadvantage, educators may consider this information overload. With all of the information available to students, they may find it difficult to choose which information is most important to a topic and also when to stop looking.
- In addition, the validity of Internet sources varies considerably from website to website, which means students can very easily acquire inaccurate or out-dated information online.

THE FUTURE WORLD

Like everything has a trade-in, and so is the use of the internet in education then why not to take the chance of challenging self to a new world of more promising than a few requirements as needed. All it takes for the change no more than the few clicks to have what you want without the cost of time and traveling. And yet, the promising of the future is much more than that.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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Elementary Education in India: Minimum Learning Outcomes

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ABSTRACT

All educational programs not only ensure more effective implementation, but also help in building learning capacities at the grassroots for providing quality education to the children all over the country. However, sadly enough, the revelations by ASER (2008) which focused on children's activities related to basic reading, comprehension and arithmetic of the primary school children studying in various rural schools remain a cause of concern to all the educationists at large, in addition to the parent community.

This paper focuses on various factors that are responsible for minimum levels of learning among primary school children studying in rural schools in India. Hence, in order to improve level of learning of children, three things must be given due consideration:

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- (i) Employing fully motivated people with right attitude and aptitude towards teaching
- (ii) Developing them into effective teachers and multi-facilitators and
- (iii) Ensuring that the system is able to provide the best possible learning environment to every child.

This paper also suggests that decentralization of planning, decision making and meticulous implementation of government policies in the primary education must be given utmost priority to maximise the learning levels of children studying in primary schools in India.

Role of Government in Promoting UEE

The Government of India and the State Governments in India aim at providing Universal Elementary Education to all children of India and has grown both in scope and geographical coverage to reach out millions of children living in both rural and urban areas through a range of interventions. All educational programs are designed to ensure that

- Enrolment in schools increases
- Learning in schools and communities increases
- The education net reaches children who are unable to attend school
- Models are replicated and scaled up to serve large numbers of children to achieve a large scale impact.

All educational programs are aimed at not only ensuring more effective implementation, but also helping in building learning capacities at the grassroots for providing quality education to the children all over the country. However, the recent surveys conducted by various non-profit organizations reveal a shocking state of the current levels of learning among the primary school children studying in various rural schools in India.

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The Annual Status of Education Report (ASER)

The Annual Status of Education Report (ASER) is referred to by the Central and State Governments for formulating various plans and policies. It has become a powerful voice in the area of educational reform. ASER (2008) had focused on children's activities related to basic reading, comprehension and arithmetic. Sadly enough, the rudimentary learning levels of the primary school children in rural schools remain a cause of concern. The ASER¹ report reveals that --

- In 2007, 38.2% children in class I cannot even identify either alphabets or numbers.
- Mothers of 50% of children cannot read texts even in their mother tongue.
- Nearly 40% children at class V level cannot read a class II text, while around 60 % at that level are unable to carry out simple divisions.
- India-wide situation shows that in the middle of the class III academic year, only 50 % children can read a class I text.
- In the middle of the class IV academic year, only 40% children can read a class II text.
- What should be more worrying though is the fact that in class II, only 9% children can read the text appropriate to them, and 60% cannot even recognize numbers between 10 and 99.
- This would seem consistent with NCERT's ² own learning achievement surveys that indicate a mean achievement level of 58.5 % in language and 46.5% in Arithmetic at the class V level.

Given this background, the big question is: “What is the basic learning achievement level with respect to Reading, Arithmetic and Comprehension of the primary school children in India?” The following data gives a clear picture of the learning profile of the primary children of rural areas as reported by ASER (2008).

INDIA-RUDIMENTARY LEARNING LEVEL IN RURAL AREAS

Reading level: Percentage of Children who can read

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Std.	Nothing	Letter	Word	Level 1 (Std. 1 text)	Level 2 (Std. 2 text)	Total
I	31.8	44.2	17.0	3.9	3.0	100
II	11.2	31.6	34.4	13.8	9.0	100
III	5.3	16.8	29.0	27.4	21.6	100
IV	2.9	8.9	18.1	27.6	42.5	100
V	1.9	5.3	11.9	22.2	58.7	100
VI	1.2	3.0	6.9	17.2	71.7	100
VII	1.0	2.1	4.2	12.9	79.7	100
VIII	0.7	1.4	2.7	8.6	86.6	100

INDIA-RUDIMENTARY LEARNING LEVEL IN RURAL AREAS

Arithmetic Level: Percentage of Children who can

Std.	Do Nothing	Recognize numbers 1-9	Recognize numbers 10-99	Subtract	Divide	Total
I	31.7	42.9	20.1	3.9	1.5	100
II	11.7	31.8	38.8	14.2	3.7	100
III	5.6	18.4	33.7	31.1	11.2	100
IV	3.3	10.4	24.1	34.7	27.6	100
V	2.1	6.5	17.1	31.9	42.4	100
VI	1.5	3.8	12.8	27.8	54.2	100
VII	1.2	2.8	9.9	23.4	62.8	100
VIII	0.9	1.8	7.4	18.3	71.6	100

INDIA- -RUDIMENTARY LEARNING LEVEL IN RURAL AREAS (ENGLISH)

Percentage of Children who

Std.	Cannot read capital letters	Can Read capital letters	Can Read Small Letters	Can read simple words	Can read Easy Sentences	Total
I	60.9	22.9	9.4	4.6	2.2	100
II	38.5	30.3	17.4	9.6	4.2	100
III	23.2	26.3	23.4	19.3	7.8	100
IV	14.1	19.7	21.9	28.1	16.2	100
V	8.2	3.9	18.6	31.4	27.9	100
VI	4.8	9.0	13.8	30.1	42.4	100
VII	3.6	6.3	10.2	26.3	53.7	100
VIII	2.4	4.0	7.37	20.3	65.9	100

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INDIA- -RUDIMENTARY LEARNING LEVEL IN RURAL AREAS

English Comprehension; Percentage of Children who can

Std.	Of those who can read words, % who can tell meaning of the words	Of those who can read sentences, % who can tell meaning of sentences
I	50.2	70.2
II	53.7	73.0
III	54.6	76.8
IV	59.9	74.1
V	62.0	78.2
VI	65.3	81.7
VII	66.5	82.7
VIII	67.1	86.1

Factors Responsible for Minimum Level of Learning Among Primary School Children

There are many factors responsible for the poor learning outcome among the primary school children, out of which the following are the most vital.

1. Ignorance of Parents - Often parents do not know what their children can or cannot do. Sometimes children are confused themselves. Parents become restless when the children fail to possess rudimentary knowledge in Reading, Arithmetic and Comprehension.

2. Introducing English in the Primary School Level - In the domain of policy and politics, there have been wide-ranging debates about the implications of introducing English in primary school. The growing demand for English at all levels is undeniable and to deliver basic English to millions of children is a Herculean task. This is fuelled to a large extent by the perception that knowledge of English pays off in terms of improving access to better jobs and opportunities.

3. Dearth of Trained Teachers - In the development of the National Curriculum Framework 2006, a great deal of attention was paid to the teaching of English which stresses on "communicative competence"³ and argues that teachers should aim to encourage the use of English language in meaningful contexts and develop children's ability to use the language in a variety of contexts spontaneously and appropriately.

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However, the teachers need more training, motivation and involvement for handling the current situation in teaching the rudiments of language

4. Too many Discrepancies - All around us, in cities and in villages, we can see children engaged in doing many kinds of activities that need cognitive ability and calculations as well. We see children in the market - both buying and selling. We see children helping parents and family members with many tasks. In our country in the elementary school age group, some children can read and some cannot; some can do numerical calculations and computations on paper and some cannot.

5. Lack of Detention - The policy of the government to promote UEE seems to affect the teaching-learning environment and the organizational climate of the primary schools. So, although more children are going to school today than ever before, it must be accepted that they are learning very little, not even the rudiments.

Conclusion

Thus, in order to improve level of learning of children, three things must be given due consideration. These are: (i) employing fully motivated people with right attitude and aptitude towards teaching, (ii) developing them into effective teachers and multi-facilitators and (iii) ensuring that the system is able to provide the best possible learning environment to every child. In addition, to the above, decentralization of planning, decision-making and meticulous implementation of government policies in the primary education must be given utmost priority to maximise the learning levels of children studying in primary schools in India.

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12 : 11 November 2012

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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Greeting Patterns in Jordanian Arabic

Omar Mohammad-Ameen Ahmad Hazaymeh

Abstract

Greetings are one of the most important social phenomena. Every human society has various forms and ways of greeting. Jordanian society is governed by many social norms, which regulate the daily relations between its members. One of these norms is the patterns that Jordanians use to greet each other. The present study aims at studying the different greeting patterns that are used by people of Jordan. There will be a review of related literature and then the paper will present ways in which these greetings are formed in Jordanian Arabic . The paper will also study and analyze the different social factors that stand beyond using such patterns.

Keywords: Greetings, patterns, formation, factors for using greetings.

1. Introduction

One of the most important social and daily customs in any human society is greeting. Different spoken expressions of greeting are within the vernacular of any community

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and they have a high social position due to their importance in enhancing and promoting the relations between the society members. In this paper, there will be a discussion and an investigation of the greeting patterns that are adopted by people of Jordan in their everyday Arabic for different social occasions. The study will concentrate on the types of these patterns, their formation, and factors that stand beyond using them.

2. Review of Related Literature

Different studies have been conducted on greetings in various cultures. Ferguson (1967) considers greeting expressions as an example of "a politeness formula". He said that these expressions are used in different contexts. He also added that greeting expressions are important for their presence or absence in a certain context rather than the specific meaning their constituent parts convey.

Ibrahim (1983) uses the term "minor sentences" to refer to utterances of different types such as salutations, felicitations and invocations. He pointed out that salutations are used in order to show politeness and respect in order to have a lovely level of social discourse.

Lungstrum (1987) studied two paradigms for hailing in Kekchi (Mayan) in Pueblo Viejo, Belize. He discussed the nature and use of greeting in that particular culture in India. He found that the form of greeting that was used by people would indicate special social reference to the status of the speaker and addressee, the period of the meeting and the degree of friendliness.

Chen Song-Cen (1991) pointed out that greeting expressions form an important part of the polite language. He said that by greeting the speaker would indicate his attitudes toward the addressee or would start a conversation with him. He emphasized in his study on the expressions of greeting in China.

El-Hassan (1991) studied the linguistic etiquette at Jordanian shops. He aimed at investigating the Arabic patterns of speech that are used by Jordanian shopkeepers or shop assistant and their customers. He gathered data from a number of Jordanian shops using tape recorders. The researcher divided his paper into four parts:

1. Greeting on arrival.
2. Enquiring about the availability of goods.
3. Ordering (and paying) 4. Leave-taking.

He also mentioned different forms of greeting.

Al-Abdul Halim (1994) studied greetings in Jordanian Arabic that are used to create an intimate social relation between the speakers of this vernacular. As he pointed out data was collected from different places such as hospitals and universities. He concluded that there is more than one form for each greeting and that certain greetings are used among people more than other greetings. He also found that the relation between the speaker and the addressee affects the choosing of the suitable greeting as when students greet their doctors with longer greetings than doctors in order to show respect politeness towards their professors.

3. Types of Greeting Patterns

Different types and forms are used in Jordanian Arabic for greeting as the following.

3.1. Religious Patterns. The most prominent religious term of greeting in Jordan is assalamu a'laykum warahmatu illahi wabarakatuh, may the peace, mercy and blessing of Allah 'God' be upon you because it is the main greeting of Islam. This greeting might be shortened into various forms, which are also widely used in Jordanian Arabic such as assalamu a'laykum warahmatu illah, may the peace and mercy of Allah be upon you, assalamu a'laykum peace be upon you, salam, peace. The reply would also be by using these patterns with the Arabic conjunction ' wa, and '. Such patterns include wa a'laykum issalam warahmatu illahi wabarakauh, and may the peace, mercy and blessing of God be upon you, wa a'laykum issalam warahmatu illah , and the peace and mercy of Allah be upon you, wa a'laykum issalam, and may the peace be upon you and wa

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a'laykum, and also be upon you. The denotative meaning in the last form of greeting is that may the peace be also being upon you.

3.2. Rural Patterns. Certain greeting patterns are related to the farmers who used to work from the sunrise until the sunset in their fields. When someone visits them while they are plowing or harvesting, he would greet them with patterns as a'la'afyah May you have good health, sah badanuh May your body is healthy, sah badanak May your body be in health, sah badanhum, May your (for a group of farmers or workers) bodies are healthy. Other patterns are quwwah power, qawwak May you have a power, ya'teek ila'fyah May Allah give you the good health. The replies would be Allah ea'afeek May Allah give you the power too or qweet May you have a strong body. Such patterns are not only limited to farmers but they also extended to be used as patterns of greeting for any one who does a hard job that needs a power and strong body so the greeter would greet such people seeking good health for their bodies so that they can work and perform their hard missions.

3.3. Morning / Evening. A number of expressions have been used as patterns of greeting in Jordanian Arabic. They are based on the two words sabah 'morning' and masa'a 'evening'. One would greet another person whether he knows him/her or not with one of the following greetings sabah ilkhear good morning, masa'a ilkhear good evening. Other patterns are also formed such as sabah ilnoor a lighten morning, masa'a ilnoor a lighten evening. Moreover, certain kinds of flowers are used with the words sabah 'morning' and masa'a 'evening' to have greeting expressions in Jordanian Arabic. Such greetings include sabah ilward the morning of roses, sabah ilyasmeen the morning of jasmine, masaa' ilward the evening of roses, masaa' ilful the evening of Arabian jasmine, masaa' ilward wilyasmeen the evening of roses and Arabian jasmine, masaa' lqrunful the evening of carnation and masaa' ilful wilyasmeen the evening of Arabian jasmine and jasmine. These flowers are used in order to form a good and beautiful term of greeting that shows the respect, intimacy and love of the speaker towards the addressees. Other greetings are derived from the two words sabah 'morning' and masaa' 'evening' such as sabhu. i.e. have a good morning, sabhu bilkhear have a good morning, sabbihum good morning for all of you, sabbahak allah bilkhear May

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Allah make your morning full of welfare. Other similar expressions include sabhak I wish you a good morning, ysa'id hal sabah May your morning is a happy one, massihum bilkhear good evening for all of you, massak allah bilkhear may Allah make your evening full of welfare, massak bilkhear may 'Allah' make your evening a good one, masseeku bilkhear I wish a good evening for all of you.

3.4. English Patterns. A limited number of English greeting expressions have found their easy way in Jordanian Arabic. These greetings are mainly used among the young and close friends. They were assimilated in Jordanian Arabic due to mass media (English movies and serieses on Jordanian and neighbouring TVs), and direct contact with English native speakers through living, working and studying in English-speaking countries. Such English greetings include hello, hi, good morning, and welcome.

3.5. The Words 'Marhaba and Ahlan'. The Arabic words marhaba and ahlan 'welcome' are among the regular greetings in Jordan. All Jordanians with no consideration for age, gender, social class or position use them. Different forms are derived from these words such as marhaba greeting, marhaban greeting, marhaba'n' biiku greeting everybody. In addition to these forms , Jordanians use other greeting expressions which are accompanied with certain numbers in order to show the intimacy of the greeter towards those being greeted such as marhabtean two greetings, meet marhaba, one hundred greeting, a'shar maraheb ten greetings , marhabtean wunos two greetings and half. They also use the expression maraheb greetings which means greeting with unlimited number.

Other greetings are hala wemaraheb greeting and greeting, ahlan greeting, ahlan wa sahlam most greeting, ahlean greetings, ahlean wesahlean two greetings, halalta ahlan wawatea'ta sahlam your are most welcome, hala welcome, hala wemaraheb many greetings, yah ala Oh, welcome .

3. 6. Silent Greetings. Jordanians use certain body movements and gestures as greetings in their daily life. Hands, fingers, eyebrows and head form the tools for these greetings. In many cases such movements and gestures are used as forms of greeting

when the one being greeted is far away or that the greeter is driving a car or any vehicle and passing near a person that he may know or not . Also such gestures might be accompanied by one of the expressions that are mentioned previously in order to give assurance for the greeting and to reflect the intimate feeling of the greeter towards the one being greeted .Many people would raise their hands particularly the right one with their palm is completely opened to greet others. Others would raise their forefinger as a greeting when they are driving and cannot left their hand of the steering wheel. Besides these gestures, Jordanians use their eyebrows and head to have greeting. They raise their eyebrows up or move their head with a little movement backward.

3.7. Miscellaneous. Other greeting patterns are also used in Jordanian Arabic such as keaf ilhal how are you, keafak how are you, shlunakhow do you do, hayyak allah may God greet you, Allah yehayeek may Allah greet you, hayyak allah webayyak may God greet you a lot, hayyak webayyak may God greet you a lot.

The one who wants to greet a person that he meets him/her for the first time would use such expressions. Other greetings are tehya weddoom may you live and last for a long time, tahyyati waashwaqi my greetings and yearnings, tahyyati my greetings, meet wardeh one hundred roses for you.

Expressions as kefak ilyaom how are you today, keaf asbaht how is your morning, keaf akhbarak how is your news, shu akhbarak what is your news and shu u'luumak what is your news are also used.

4. The Formation of Greeting Patterns. The greeting patterns are formed in Jordanian Arabic as the following.

1. Many of these patterns are composed of two nouns such as sabah likhear 'good morning'.
2. Certain greetings are formed of a verb followed by a noun as ysa'id sabahak 'may your morning is a happy one'.
3. Some greetings consist of one noun as marhaba 'welcome' or salam 'peace'.

4. A number of greetings consist of a preposition followed by a noun as a'la ila'afya 'have a good health'.

5. Certain patterns of greetings are composed of the Arabic vocative particle ya 'Oh' with a noun after it as ya marhaba or ya ahlan Oh. welcome.

6. Some greeting expressions are formed by using a number with a noun such as meet marhaba one hundred greeting.

7. It is also worth mentioning that a considerable number of greetings are derivative ones as 'sabhu', which is a derivative, form of the word sabah 'morning'.

5. Factors Affecting the Choosing of Greeting Patterns

Certain social factors play a considerable part in choosing the expressions of greeting in Jordan.

5.1. Environment. A number of greetings are related to the rural region where farmers work for a long time in their fields. People would greet them with patterns that reflect the desire to have strong and healthy body for them. The expressions that are used in this environment would include qwwah 'a'la ila'fya

5.2. Islam. It is the religion of the great majority of Jordanians and as a result, people use the main greeting of Islam assalamu 'alaykum warahmatu illahi wabarakatuh.

5.3. Education. It is noted that educated people use expressions as sabah ilkhear good morning, masaa' ilkhear good evening and they try not to use common expressions as massa' ilful the evening of Arabian jasmine.

5.4. Media and Contact with the west support the spread of some English greeting expressions as hello.

5.5. Relations. The type, depth and intimacy of relation between members of the society affect the choosing of the greeting expressions in Jordanian Arabic. To greet a

close friend it is accepted to use the English greeting expression hello or the Arabic one marhabtean two welcomes but it is not accepted to greet people with high positions such as professors, ministers, princes or the king with such greetings. Patterns such as ahlan wasahlan most welcome, assalamu a'laikum peace be upon you, sabah ilkhear good morning are most welcome and accepted among others to greet such people.

6. Conclusion

Patterns of greeting have a prominent role in enhancing and promoting relations among people. In Jordan, they are very important and such importance is embodied in many expressions and forms that are used for greeting. These expressions are of different types and they are formed in various ways. It is hoped that this simple paper will shed light on this sociolinguistic phenomenon and it is hoped that it will open the door for other similar studies.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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An Analysis of Code-Mixing in Television Commercials

Hammad Mushtaq, M.S. English

Taskeen Zahra, M.A. English

Abstract

This study sought to analyze the extent and impact of code-mixing in various advertisements shown on widely seen channels of Pakistan. Data for this quantitative research was taken from three Pakistani channels: Geo TV, ARY Digital and Hum TV. The recorded data ranged over the duration of three days. The data was first recorded from the channels and then analyzed in order to determine the extent of code-mixing in the commercials; later a questionnaire was devised and then distributed among a sample of thirty students, and the data thus was analyzed in order to determine the impact of code-mixing on the viewers of Television Commercials. The population selected for this research was one hundred and thirteen students belonging to the undergraduate programs of English and Mass Communication Departments of Foundation University, while the sample consisted of thirty students. The sample was selected through convenience sampling. After analyzing the questionnaire and the response of the audience, it was concluded that code mixing is prevalent in advertisements to a great extent and it leaves a very strong impact on the viewers and serves the purpose of effective communication. The results show that code-mixing is being accepted by the youngsters as an important aspect of linguistic communication. This study plays a very important role in a society like ours, which has people belonging to different regions, who tend to speak a variety of languages, and where code hybridization is a common factor.

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Key words: code-mixing, Television Commercials, extent and impact of code-mixing, convenience sampling, linguistic communication.

Introduction

Code-mixing is the moving from one language to another within the similar statement, utterance or within the same oral or written text. Sometimes more than two languages are mixed up and code mixing becomes a common feature of language usage. In linguistics, the term code mixing is often used interchangeably with code-switching that creates confusion. It is, however, necessary to understand that unlike code-mixing, code-switching refers to the switch or shift from one language to the other which involves longer stretches of language as the clause or sentence boundary; while generally code-mixing does not involve shifts beyond smaller units of language such as words or phrases (Milroy, 1987; Wei, 1998; Swigart, 1992; Goyvaerts and Zembele 1992).

In the previous three decades there has been broad research done on language and culture communication or interchange. Myers-Scotton, Gumperz, Auer, Stacks and Poplack are some of the names of the scholars that have influenced literature. There is a considerable quantity of literature on the topic of mixing languages, but there are no unchanging definitions of these notions that clarify these conditions. Code-mixing may be defined as shifting back and forth between two languages, especially in a solitary discourse (Crystal, 47; Skiba, 1997). Code-mixing plays a very significant role in language and language variation, and also provides an insight into the socio-cultural phenomena taking place in that area or region, through the linguistic choices of people. In most of the languages of the world, code-mixing is done.

Kachru (1986) asserted that ‘mixing’ means the transfer of the units of code A into code B at intersentential and intrasentential levels”, and thus evolving a new code of linguistic interaction. The advent of English as lingua franca in the modern years has resulted in the rise of the practice of code-mixing of English with the local languages all over the world. As far as the phenomenon of code mixing in Urdu is concerned, it is not new as a linguistic process; it dates back to the partition of the subcontinent. Through this process new language emerged from the old ones. Grierson’s 1991 census report on the mother tongues spoken in India mentioned the situations in which the natives blended the phrases and words of English in their own language. The Urdu language is said to be a mixture or amalgamation of various languages with comparatively dominant role of Hindi, Arabic and Persian (Grierson 2005).

The reactions and opposition towards code mixing also exist in the form of condemnation and approval. Wardhaugh (1992) asserted that monolinguals are very critical of code-mixing. They even use peculiar expressions to describe the supposed results, that is, Spanglish (Spanish and English), Frananglais (French and English) and Tex-Mex (English and Mexican Spanish in Texas).

Indeed, many linguists view code-mixing as an unavoidable by-product of language interaction and evolution, and consider it a natural consequence of language contact. Chan (1998) asserted the same view and claimed that as far as code-mixing is concerned, there is little

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or no conscious learning. Citing other linguists (Myers-Scotton 1993 and Romaine 1995) supporting this point of view he writes that code mixing is a kind of impulsive behavior of bilinguals and it is uncertain whether bilingual consciously makes a choice before he or she mixes code. They ought to take into consideration the point that code mixing is one of the expected consequences of language communication. As far as Pakistan is concerned, mixing of English words in Urdu language is a prominent feature of the present sociolinguistic scenario.

McChesney (1997) asserted that the scope of communication has broadened very much in the modern-day societies through the help of media. The advent of new technologies has facilitated man's life to a great extent. Kasturirangan and Rangarajan (2000) summarized the communication requirements of modern societies as 'instantaneous connectivity with anybody, anywhere, at any time'. Media and advertisements go side by side. Advertising is any salaried form of non-personal demonstration of ideas, goods and services by a recognized sponsor, as defined by the American Marketing Association, Chicago. It is the work of television advertisement sponsors to create advertisements that can interrupt the chaos of television programs in order to get attention, to communicate the exclusive marketing plan of a product that is being advertised (Currie 1995). These commercials are very important in making use of various codes and the phenomenon of code-mixing is common in them.

The purpose and aim of this research is to identify the extent of code-mixing in the television commercials on Pakistani channels, and to analyze the impact of code mixing on the viewers of these channels. Due to British rule in the subcontinent, the prestige factor attached to English has been on the rise, and television advancements have brought a striking and notable transformation in the linguistic image of Pakistan. The national language of Pakistan, Urdu, is gradually losing its prestige and vitality. English has been embraced as a replacement for Urdu in various fields. The occurrence of the mixing of English words in everyday Urdu discourse is increasing day by day. The mingling or hybridization of language cannot be labeled as a mere linguistic modification; it is rather a socio-cultural phenomenon that needs to be studied.

Research Objective

The objective of the research is to find out the magnitude of code-mixing done in the television commercials on Pakistani channels, and also to determine the impact of code-mixing on the viewers of these channels.

Sampling

From the population of 113 students belonging to the undergraduate programs of English and Mass Communication Departments of Foundation University College of Liberal Arts and Sciences, the sample of thirty students was selected through convenience sampling and the questionnaire was distributed among them. Convenience sampling involves the sample being drawn from that part of the population which is close to hand, and it includes people who are easy to reach.

Significance of the Study

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The phenomenon of code-mixing is very common in all the bilingual and multilingual countries, like our own country. This study related to the phenomenon of code-mixing, plays a very important role in a society like ours, which has people belonging to different regions speaking a variety of languages, where code hybridization is a common factor. This research also highlights the fact that the electronic media in Pakistan does not seem to have any firm rules about the use of language. Channels have their own policies regarding the use of language. Thus this study reflects on the extent of code-mixing present in the advertisements of Pakistani Channels and provides awareness about the impact of code-mixing on the viewers of various code-mixed advertisements on the television channels. The results of this study are helpful in finding answers to the questions that are hard to obtain through interviews and observations.

Procedure

The data collection procedure took three days. Data for this research was taken from three Pakistani channels, Geo TV, ARY Digital and Hum TV. The advertisements showed various instances of code-mixing recorded between 8 pm to 9 pm. The data was obtained in two phases. The data was recorded first from the channels and then analyzed; in the second phase, questionnaires were devised and then distributed among the sample of thirty students from the population of the undergraduate students of Foundation University College of Liberal Arts and Sciences; and thus data was generated and analyzed. The students were asked to fill the questionnaires based on three-point rating scale and give their opinions about the use of code-mixing on media for a detailed insight into the code-mixing phenomenon. They were also told that their answers and responses would only be utilized for the purpose of research and their names will not be publicized. After collection of data, the responses were analyzed and the results were generated.

Research Questions

- i. To what extent, code-mixing is prevalent in advertisements?
- ii. What is the impact of code-mixing on the viewers?

First Phase

In the 1st phase, data was collected from three different channels and then analyzed in order to determine the extent and scope of code-mixing in advertisements.

Number of commercials shown on Hum TV	number of code-mixed commercials	Total No. of Words in all the commercials	No. of English words	Percentage of English words
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9	6	289	33	11.42%
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On Hum TV, out of 9 advertisements, 3 had no code-mixing of English language in Urdu and the overall percentage of English words was 11.42%.

Number of commercials shown on ARY Digital	number of code-mixed commercials	Total No. of Words in all the commercials	No. of English words	Percentage of English words
10	7	322	29	9.01%

On ARY Digital, out of 10 advertisements, 3 had no code-mixing of English language in Urdu and percentage of English words was 9.01%.

Number of commercials shown on Geo TV	number of code-mixed commercials	Total No. of Words in all the commercials	No. of English words	Percentage of English words
9	7	435	63	14.48%

On Geo TV, out of 9 advertisements, 2 had no code-mixing of English language in Urdu and percentage of English words was 14.48%. This analysis shows that code-mixing of English words in Urdu language is prevalent and frequently existent in the commercials of Pakistani channels.

Second Phase

In the second phase of the research, a questionnaire based on three-point rating scale was distributed among the sample of thirty students belonging to Foundation University Islamabad. The purpose and aim of devising this questionnaire was to determine the impact of code-mixing on the viewers of these channels. The questionnaire consisted of twenty-five items in which twenty-four questions were close-ended questions while the last question was open-ended, asking about the general views of the selected sample. All the thirty questionnaires were received back and were valid. Due to space limitation, only some of the important questions and their results are shown in the bar-graphs below.

Fig. 1. Code-mixing usually happens in advertisements of every Pakistani Channel.

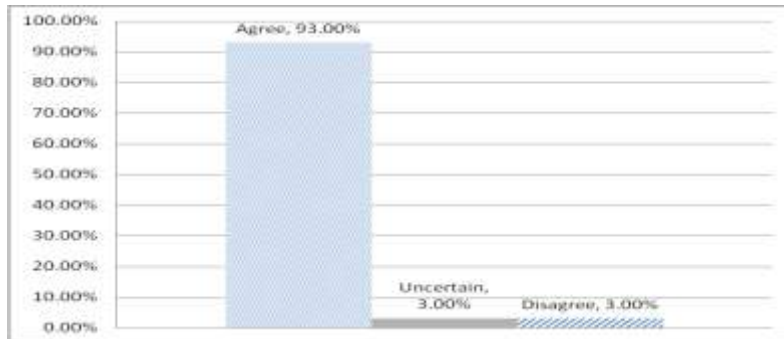


Fig. 2. Code-mixing is a strong communicative tool.

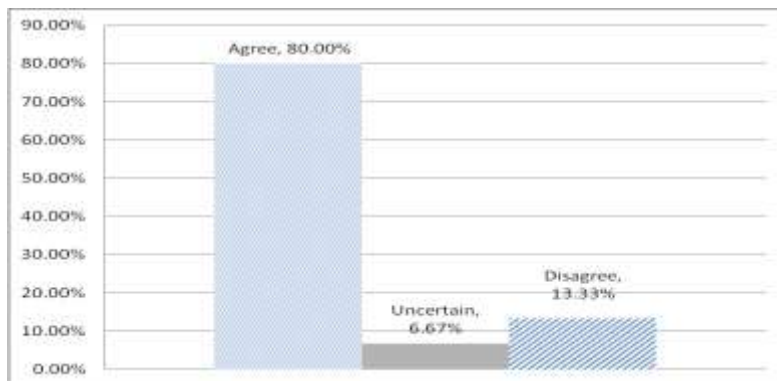


Fig.3. Code-mixing helps the viewers to memorize the commercials.

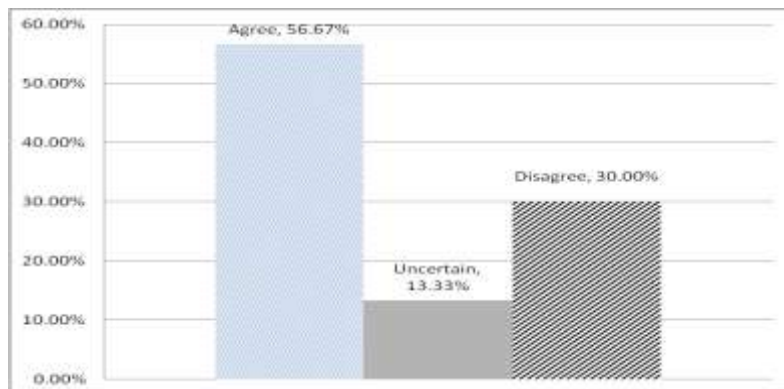


Fig.4. Code-mixing gives a person an educated outlook.

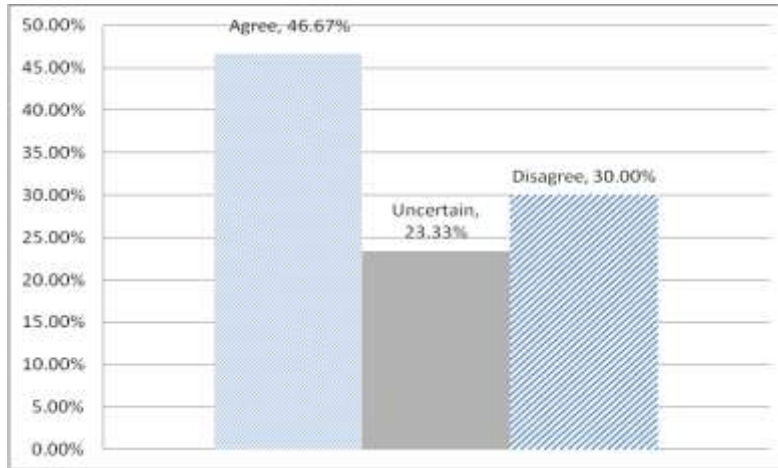


Fig. 5. Viewers are generally impressed by those advertisements which make use of Code-mixing.

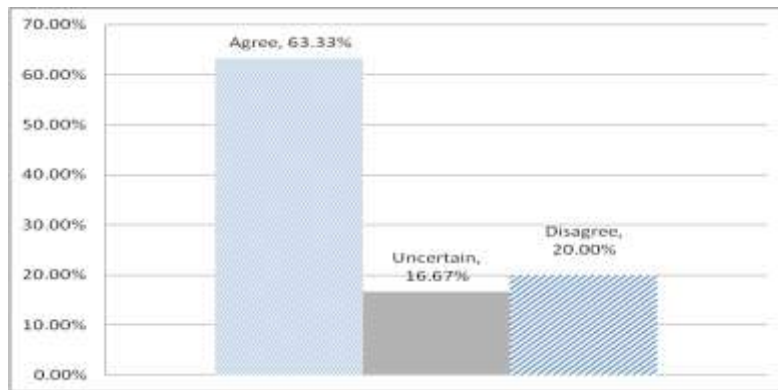


Fig. 6. Code-mixing makes language convincing

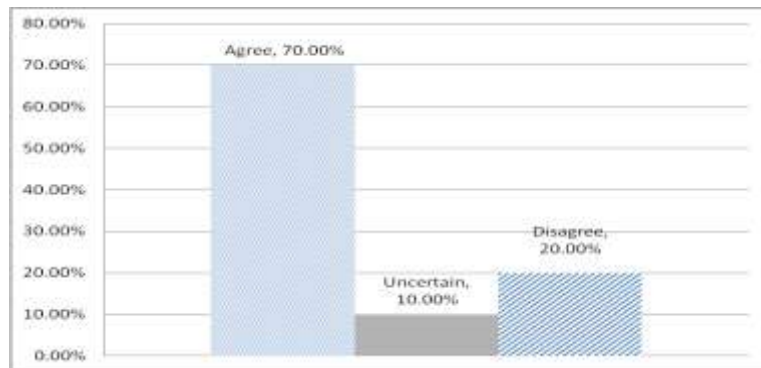


Fig. 7. Code-mixing creates a strong impact on the mind

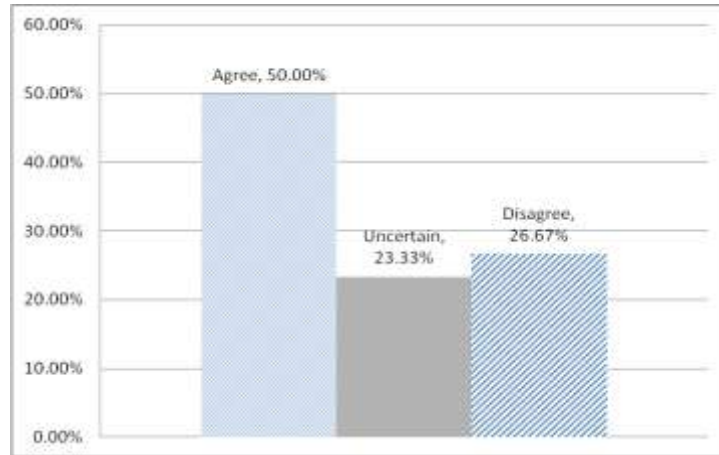


Fig. 8. Code-mixing is a sign of inter-cultural harmony

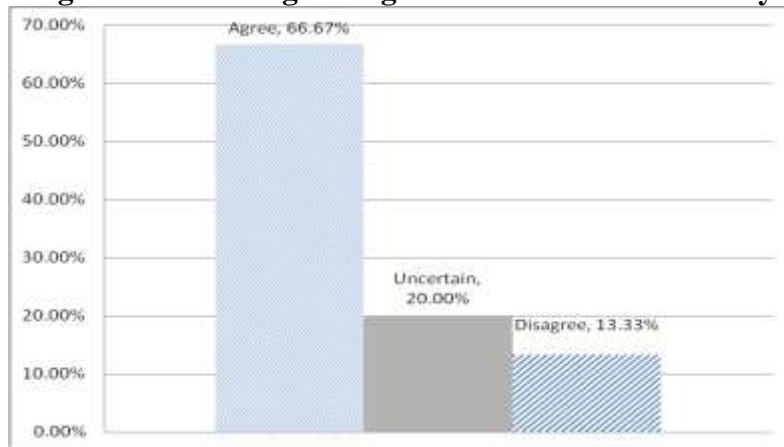


Fig. 9. Code-mixing brings novelty to advertisements

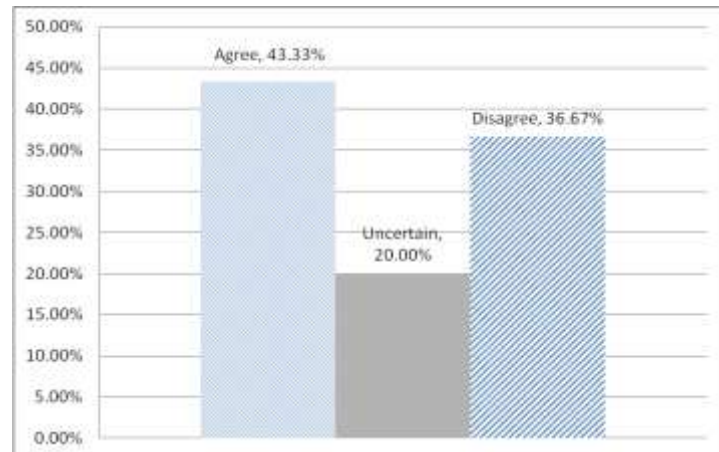


Fig. 10. Because of Code- mixing, people are forgetting the vocabulary of their mother tongues

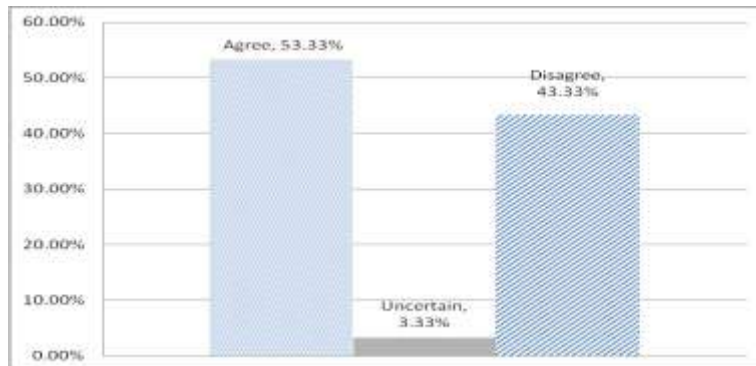


Fig. 11. Code-mixing is leaving a negative impact on our culture

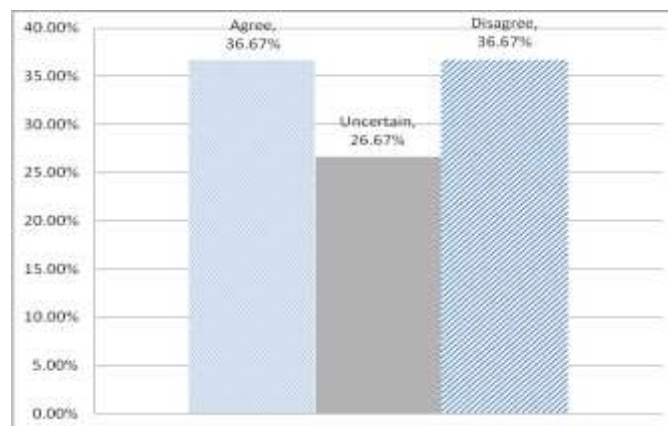


Fig. 12. Code-mixing leaves negative impact on our language

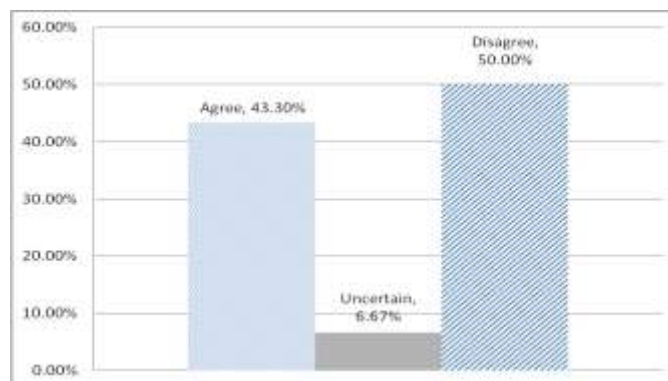
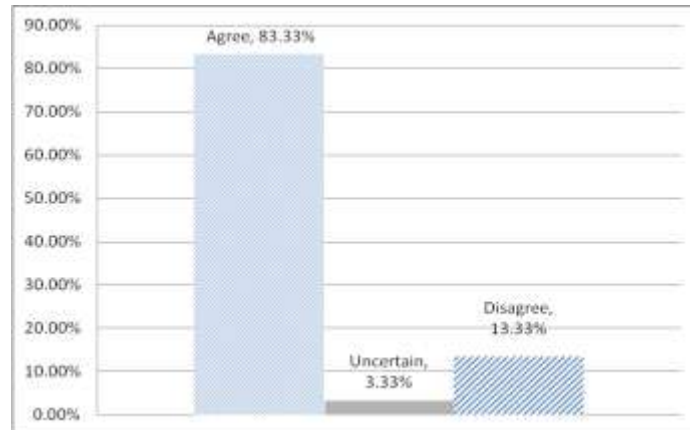


Fig. 13. Code-mixing in Pakistani advertisements promotes values of the Western culture.



Findings

After analyzing the instances of code-mixing in the commercials in the first phase, it was observed that code-mixing of English language in Urdu occurs very frequently in these advertisements, despite the fact that the English code mixed words had alternatives in Urdu language. In these advertisements, code-mixing was intensively employed to a large extent.

In the second stage of the research, the responses of the questionnaire are as follows:

1. 93% of the students agreed that code-mixing usually happens in advertisements of every Pakistani Channel.
2. 80% students agreed that code-mixing is a strong communicative tool.
3. 56.6% students agreed that code-mixing helps the viewers to memorize the commercials.
4. 46.6% students agreed that code-mixing gives a person an educated outlook.
5. 63.3% students agreed that viewers are generally impressed by those advertisements which make use of code-mixing.
6. 66.6% students agreed that code-mixing makes a language convincing.
7. 50% students agreed that code-mixing creates a strong impact on the mind of the viewer.
8. 66.6% students agreed that code-mixing is a sign of inter-cultural harmony.
9. 43.3% students agreed that code-mixing brings novelty to advertisements.
10. 53.3% people agreed that because of code-mixing, people are forgetting the vocabulary of their mother tongue languages.
11. Survey shows that the percentage of students who agreed and those who disagreed is the same i.e. 36.67% about the statement that code-mixing is leaving a negative impact on our culture.
12. 43.3% of the students agreed to the notion that code-mixing leaves negative impact on our language.
13. 83.3% of students agreed to the notion that code mixing in commercials promotes the values of Western culture.

Conclusion

The data collected through the advertisements from the three drama channels of Pakistan showed that out of ten advertisements, approximately seven are using code-mixing in them and it was analyzed that code-mixing is prevalent in advertisements to a great extent. Similarly, the result of the questionnaire based survey showed that code-mixing leaves a very strong impact on the viewers as it helps the viewers to memorize the commercials easily and serves the purpose of effective communication. The impact of code-mixing in advertisements on the younger generation is quite significant, as shown through the survey taken from the students of undergraduate studies. During the research it was also noted that majority of the students believed that code-mixing is a very useful tool for making language more effective and it is right to use any language other than Urdu in commercials since it attracts the viewers' attention. As the influence of English language in Pakistan is growing to a great extent, code-mixing is being accepted by the general public as a normal aspect of linguistic communication. It is being used very frequently and has become a part of the routine discourse.

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12 : 11 November 2012

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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Language Choice of Malaysian Chindians

Ainun Rozana Mohd Zaid, M.A., Mac Yin Mee, M.Ed., Kuang Ching Hei, Ph.D.

Abstract

This paper focuses on a minority group of Malaysians called *Chindians*, a group comprising children of mixed marriages between mainstream Chinese and Indians. This paper aims to identify the language choice of the *Chindians* in four domains: family, education, employment and religion. In particular, this paper examines where *Chindians* are likely to use their native languages such as Chinese (including dialects) and Tamil (including sub-varieties) which are linguistically passed on by their parents and the two other languages of official status: Malay and English. Interlocutors involved, domains and their reasons for using or refraining from using these languages are explored. Little research has been done on *Chindians* due to their small demography in this country. In this study selected respondents were 18 children aged from 10 to 31 and 11 parents who are 6 Chinese and 5 Indians respectively. All are from an urban area located in the Klang Valley of Selangor, the biggest state of peninsular Malaysia. A questionnaire that has been refined from a pilot study was then administered. A structured interview was also conducted with the parents to validate the findings. Analysis of data was done based on the items of the questionnaire and these were then presented in percentages. Findings suggest that *Chindians*' main choice of language rests on English.

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Key words: domains, Chindians, interlocutors, language choice, minority, code-switch, Chinese, Tamil

1. Introduction

Research focusing on people of mixed cultural heritage, like the *Chindians*, is far in between in Malaysia and this is probably because they are of a very small minority group. In general, *Chindians* are descendants of mixed marriages between mainstream Chinese and Indians. A search on the internet indicates that the term has not even been classified as an ethnic minority although it is used broadly by Malaysians in the peninsular. A preliminary study of the *Chindian* community (see Ainun Rozana & Mac, 2009) suggests that *Chindians* use English mainly among themselves and with their parents with 47.4% of them using it most of the time while only 26.3% claim to use Chinese most of the time, and 15.8% claim that Tamil is used most of the time and only 10.5% claim that Malay is used most of the time. Although their reasons for saying so have yet to be verified, this particular study shows that 69.2% of the *Chindians* regard English as their native language. The same respondents also claim that they are unaffected by how other ethnic groups view them when using English. This is because they regard English as an important language that is used for communicative purposes with family, friends as well as for job applications. This paper aims to explore the domains other languages, including their parents' native languages, are used and it is hoped that the findings will fill in a gap that is rarely explored.

2. Aim

The aim of this study is thus to examine the language choice of *Chindians* in four different domains: family, education, employment and religion. The interlocutors involved in the respective domains are identified and their reasons for using/refraining from using other languages available to them are examined. The research questions formulated are:

1. In what domains do *Chindians* use English, Malay and their parents' respective native languages?
2. Who are the interlocutors in these domains?
3. What are their reasons for using/refraining from using their parents' native languages?

3. Background of *Chindian*

A term known only to Malaysians, *Chindian* is a coined word derived from Chinese and Indian. This is because parents of *Chindians* are mainstream Chinese or Indians who have been brought up and possibly educated in a different cultural environment including cultural practices

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and languages used. It is also a fact that many Malaysian Chinese and Malaysian Indians, depending on which part of the country they come from, may be ethnically inclined but may not be linguistically inclined in using their respective native languages. Some Malaysian Chinese people (see Kuang, 2012) are Chinese educated and speak Mandarin and dialects of the language. Others may be Chinese educated but only speak Mandarin. Another group of Chinese can be English educated and they speak only English (see Pillai, 2003). The same also applies to Malaysian Indians who may be of different ethnic groups with respective ethnic languages like Tamil, Malayalam, Telugu, Gujarati, and Ceylonese. Some Indians are also from mixed parentage and they too have a different set of language use. Nonetheless, as official languages with particular prestige and status in this country, Malay and English are languages all Malaysians would have acquired through the education system in the country, thus it should be commonly used by majority of the people.

4. Definition of terms

Different studies have used various terms in language choice studies with slight variations. This paper will expand on the terms used by providing the definitions.

- a. Domain:
According to Fishman (1972, pp82) domain refers to “...a socio-cultural construct abstracted from topics of communication, relationships and interactions between communicators and locales of communication in accord with the institutions of a society...” and we adopt this term for our paper.
- b. Native language
Native language refers to the main language acquired and used in childhood (Gupta, 1998) and in the context of this paper it refers to the language of their parents who come from mainstream Chinese or Indian homes.
- c. Attitude
Attitude refers to the viewpoints and opinions of Chindian as well as their parents towards the children’s language use in different domains.

5. Methodology

This study is qualitative in nature and data are derived from a questionnaire. Data presented are generally descriptive and findings are presented in percentages. The domains identified are: family, education, employment and religion because they are more common among individuals and language use. A questionnaire that has been refined from a pilot study was administered on 18 *Chindian* children who were between 10 to 31 of age and 11 parents who were made up of six mothers and five fathers. Four were mainstream Chinese and seven were mainstream Indians. Their educational qualifications ranged from doctorate holders to secondary education. Majority were professionals working in the education, medical, business

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and religious sector and only one was a housewife. Their ages ranged between 30 to 54. All were recruited from the Klang Valley, Selangor. A structured interview was also conducted with the parents of the *Chindians* to validate the responses retrieved from the questionnaire. Consent was acquired via a letter and through the email. Questionnaires (see Appendix) were then dispatched to the respondents electronically. Telephone and face to face interviews with the parents were then conducted subsequently.

5.1 Pilot study

The questionnaire was first pilot tested on 3 *Chindians* and the interview on 2 parents (1 Chinese and 1 Indian). After some feedback from the piloted respondents, amendments were made to the questionnaire. The questionnaire comprises three main sections which include information on biodata, language choice and domains. Under domain, questions on family, education, employment and religion are included. The total number of questions in the questionnaire is 48. The questions are a combination of structured and open ended questions.

The structured interviews were only for the parents and it was based on 17 open ended questions pertaining to their background and perception toward their children's use of native language.

The responses acquired from the questionnaires and interviews were analysed in terms of frequency counts and percentages. This served as our quantitative responses. Data from the open ended questions were then used to further support or explain the responses chosen by the *Chindians*. Responses from the parents were further explicated to supplement data acquired from the questionnaires. Based on the analysis, findings and conclusions were presented.

6. Literature review

Malaysia is a multiracial country comprising different ethnic groups, languages and cultures. The official and national language is Malay (Bahasa Melayu) with English serving as the second most important language. Both languages are taught in all Malaysian schools where those attending government schools are exposed to and expected to acquire. However, here are also vernacular schools which focus mainly on the vernacular languages of Chinese Mandarin and Tamil. Such schools are confined to only the primary level. For some interested in pursuing a tertiary education through Chinese, there are private Chinese schools which cater to their needs and these schools use Mandarin as its medium of instruction.

In a multiethnic community, mixed marriages are inevitable. Harding-Esch & Riley (2003) mention that there has been an increase in mixed marriages both nationwide and across international borders. This phenomenon has led to an increase in children of mixed parentages. Consequently, the younger generation of mixed marriages may grow up speaking many different

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languages and dialects. Malave (1997) points out that there are many families where children are at minimum, at least bilingual. Children from inter-ethnic marriages can pick up two different languages spoken by their parents, if parents use these languages with them on a daily basis. Nadarajan (1994) and Arumugam (1990) have indicated that the *Chindians* in Malaysia tend to be multilingual as a result of being exposed to languages like Malay, English, Tamil and Chinese by family members (Arumugam 1990).

David (2008) mentions that the general tendency for children of mixed parentage is to acquire the language of their mothers adding that the place of residence may also determine which of the two groups of languages the mixed children tend to identify more strongly with. As a minority group, some *Chindians* feel that there is a need to become assimilated into the majority group so that their sense of belonging is stronger i.e. as part of the 1Malaysia concept (see Datuk Seri Najib Abdul Razak, <http://www.bernama.com/bernama/v3/newslite.php?id=418020>). It appears that the perception of other majority groups and the *Chindians'* own perception of their mixed ethnicity have led to a very complex situation for these children because of the difference in ethnicity. Thus, it is important that as the minority, *Chindians* can develop a sense of security and belonging which could be accomplished through the use of a particular language in order to develop that sense of identity.

Being of a different parentage, where there is the native language of their parents and the languages learnt at school, it is therefore important to locate where each of these languages are likely to be used and with whom hence locating the specific domains would be helpful.

Domain refers to the particular environment or area of activity or interest where respondents are exposed to in their daily lives. Fishman and Greenfield (1970) use the term domain as a concept in their study of the Puerto Rican community in New York. Their subjects were asked about the language they would use given a number of variables and it was found that Spanish was more regularly used in the family domain while English was used in the education and employment domain.

Besides identifying domains, the choice of using which language or native language(s) may also depend on the interlocutors in different settings. The Speech Accommodation Theory introduced by Giles (1977) has shown that interlocutors from varied ethnic backgrounds may be influenced by various factors when making a language choice. Giles (ibid.) explains that speakers tend to accommodate their speech partners for purposes of narrowing the relationship distance or for solidarity. In contrast, some speakers may seek to distance themselves through another language choice. Other times, a specific language choice is determined by their proficiency level or for gaining a particular communicative effect. More often, people like to speak in a language they are more proficient in because this not only eases communication but also provides confidence.

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Brown and Levinson's (1987) politeness theory mentions that the relationship of speakers can determine their level of linguistic politeness saying that the closer the participants, the more 'bald on record' the requests made. The relationship between interlocutors can impact how they speak to each other but in the Asian context, the power difference between parents and children may be another factor which can determine how children talk to parents. For example, children may be required to use only the parents' preferred language within the home domain but in school, the same children may prefer the language of their friends. Thus, it can be seen that not only are relationships a factor determining a language choice, the setting like home or classroom in school may affect language choice. In the religion domain which is more somber, it is likely that children may have no choice but to resort to the common language used in such settings. David's (2001) study has shown how the older, middle and younger generation of Sindhi speakers shift in their use of language. In looking at the language choice of three generation of Sindhis, also a minority group in Malaysia, David (1996) found that the older generation (G1) tend to use their native language with their children (G2) who in return use only English with their children (G3). Their language choices were determined by various factors encompassing social status and economy.

In a study of urban Kenyans, it was reported that the mother tongue was more used at home or with members of the same ethnic group (Myers-Scotton, 1990). This is important as it was seen as way of maintaining their ethnic identity. Gumperz (1982) mentions that one reason for using a minority language is to 'code' with the others, and this is usually done with in-group and in informal activities.

In her work, Ervin-Tripp (1964) suggests that sociological attributes like one's status in the society such as at the workplace, places of worship and the education field may likely contribute to the interlocutors' choice of language. It seems that the status of a particular language in certain domains may also help to promote or discourage the use of the minority group's native language. For example, the language choice at work place for Kenyans with people of the same ethnic group is their mother tongue but Swahili is used with people from other groups (Myers-Scotton, 1990).

Language choice can also be linked to education. In the Malaysian context, more emphasis is given to the country's official and second language. These languages are usually associated with more formal, public interactions. Hence, native language usage is less commonly heard in the education domain as compared to the home domain. Nonetheless, in vernacular schools, it may be required to use the specific vernacular language such as Mandarin or Tamil. It cannot be denied that Malay is the official language, hence it is used in government agencies whereas in international functions, English tend to serve as the language of preference (see Asmah Haji Omar, 1997). Myers-Scotton (1990) mentions that a group of Kenyans identified Swahili and English as the two main languages that were more frequently used in the education

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domain compared to their own mother tongue. Likewise, most countries have a diglossia situation where some languages have a higher status than others and Malaysia cannot be excluded as it has a multilingual environment.

Within a population, minorities have had to succumb to change by using the dominant language of the country and this is often driven by the prestige associated with particular languages. It has also been found that speakers' low proficiency level in their native language can contribute to their refraining from using specific languages. During interactions, many may prefer to speak in the neutral language first unless their interlocutors are not proficient in it as strangers often do before finding a common ground. For instance, in Malaysia, English is seen as the neutral language because it is a language of the colonial days. A study by Gill (1983) revealed that the variety commonly used among English-speaking partners with their interlocutors depends mainly on the ability of the interlocutors to speak English. Only then is the native language chosen to ease communication. In short, the use of a particular native language is seen as unimportant unless necessity bounds and even when it is called upon it is often done for the purpose of seeking solidarity or to distance others (Gumperz, 1982).

7. Findings and discussion

This section discusses the language choice in general before moving on to the different domains identified.

7.1 Language choices of *Chindians*

In general, most *Chindians* claim to be using several languages when speaking at home. Among the respondents, 88.8% of the majority claim to use English as their common language and this is followed by 55.5% who claim to use Chinese (inclusive of dialects). Of the other languages spoken, 33.3% claim to use Malay and only 16.7% claim to use Tamil (16.7%).

Of the 4 languages identified, majority of the *Chindians* i.e. 77.7% of them say that they often speak English and only 16.7% claim that they sometimes speak the language with 5.5% claiming that they seldom speak English. None indicate that they have never spoken English. In addition, the study also revealed that about half or 44.4% of the *Chindian* respondents reported that they would use Chinese dialects while 22.2% say they speak the language, Chinese, sometimes. Only 11.1% say they seldom speak Chinese and 22.2 say they have never used the language. Of the Malay language, 33.3% claim that they would use it often and 38.9 claim to use it sometimes in their daily communication. In comparison, 66.7% of the *Chindians* claim that they have never spoken Tamil while 5.6% of them claim they may use Tamil in their communication. Others either use it sometimes (16.7) or seldom (11.1%) in their communication.

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Our data also indicate that 45% of the parents speak to their children in Tamil or Chinese but more *Chindians* (55%) respond to their parents in Chinese than in Tamil. In fact, 28% of parents indicate that their children may use either Tamil or Chinese for the purpose of excluding one parent during a conversation. This was done either to tease or to make jokes at the expense of one parent. However, this is not performed on grandparents or siblings. The majority of parents (75%) do not have any problem which language(s) their children speak. What is important to them is the effective communication so their *Chindian* children have the liberty to choose their own language(s) of communication.

The parents also reported that they are not worried about English being the first language of their *Chindian* children as it is an international language. They mention that they welcome the fact that their children can speak more than one language. In the report, 63.6% of parents mention that they made attempts to teach their children their respective native language(s) so that their children will not forget their roots. Half of the parents (50%) interviewed feel that their own attitude towards their native languages has not influenced their children. Majority of the parents speak English and they would like their children to be as multilingual as possible.

7.2 English as a mother tongue

In this study, half (55.6%) of the *Chindians* consider English to be their mother tongue. Another 38.9% regard Chinese as their mother tongue and only 5.6% regard Tamil as their mother tongue. Statistics show that 50% are uncertain if they were given the choice to select the languages spoken earlier. Half or 50% of the *Chindians* say they were given a choice in the selection of the languages spoken whereas the other half says that they were not. However, if given a choice, all (100%) claim that they would choose English while only 27.8% would choose Chinese. Malay is a choice for about a quarter or 22.2% of them and Tamil is the least chosen with only 5.6%. Reasons were provided by the respondents for choosing either English or other languages as their mother tongue.

Of the reasons cited, English was seen as their first language or mother tongue. They are also used to speaking it from young having grown up speaking the language thus they are more proficient in it. This made English a language which they are comfortable with when interacting with family members and friends as most of their family members also speak English. For this group, English cannot be divorced from their lives because they speak the language, breathe in the language and they learn, read and write in English. This seems to give them a certain sense of prestige since English is also an international language.

Majority of the respondents (88.9%) say that they have no problems deciding which language(s) to speak in. Only 11.1% say that they are unsure. Of these respondents, 83.3% are most confident that their choice of language or languages has not been influenced by other people. Only 11.1% say others influenced them while only 5.6% are uncertain about it. Half of

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them (50%) also say that even their parents do not influence their choice in the language(s) used while 33.3% think that their parents have some influence in their choice of language(s) and 16.7% is not sure.

7.3 Domains

I. Language in the family domain

Respondents were asked to identify one language that is mostly spoken at the home domain. Consistent to their choice of language indicated earlier, English was identified as the language mostly used and 72.2% of them substantiated this claim. Only 22.2% of *Chindians* speak Chinese while only 5.6% speak Tamil. Of the same respondents, 55.5% agree that their language choice depends on who their interlocutors are and what topics are being discussed.

In looking at the two native languages of Chinese and Tamil, 86.7% *Chindians* claim that they are most proficient in Chinese while only 13.3% claim to be proficient in Tamil.

The respondents were also asked for their reasons. Table 1 below summarizes their responses in their reasons for speaking the native language(s).

Table 1: Reasons why you choose to speak in Chinese or Tamil

Reasons	%
It's the language that my relatives speak in	86.7%
It's the language that my grandparent(s) speak in	66.7%
It makes me closer to one parent/grandparent	60%
I need to accommodate and get better rapport with my own family	60%
It's the language that my siblings speak in	53.3%
It's the only language that my parent(s) speak in	46.7%
I am more comfortable speaking the native language chosen	40%
To scold someone	33.3%
It's the only language spoken at home	26.7%
To make fun of other people	20%
To exclude certain family members from jokes or discussion	20%
It's important for me to show my cultural roots	13.3%
To keep secrets from my family members	13.3%
It's the only language that I can speak	0%

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As the figures illustrate, more than half of the respondents (86.7%) choose to speak the native language because their other relatives speak the language. Majority of them (66.7%) feel it is important to be able to interact with their grandparents in their native language.

In the home domain, *Chindians* were also asked about the importance of their native language. Less than half or 44.4% of the respondents regarded Chinese as important. *Chindians* equally treat Chinese as either very important (27.8%) or unimportant (27.8%). Majority of the *Chindians* or 72.2% do not regard Tamil as an important native language.

Code switching

Majority of the *Chindians* or 66.7% say that they code-switch when communicating with their family members at home. Among the people they code switch with are their mothers, siblings and both parents. However, there was more tendency to code switch with their mothers and this instance of switching was not confined to the native language alone as they may also interface their spoken native languages with English. Throughout their entire contact with their interlocutors, *Chindians* consistently use more English as the section below helps to substantiate.

Depending on the ethnic descent of their fathers, *Chindians* may choose to speak in Chinese, Tamil or English. Of *Chindians* whose fathers are Chinese, the paternal language is used with their fathers simply because their fathers speak the language fluently. Only one respondent whose father's native language is Tamil says that he would speak to his father in Tamil. The majority of *Chindians* claim that they use English to speak to their fathers because their fathers themselves cannot speak Tamil or Chinese. One *Chindian*, however, says that he had become confused as a result of his Tamil father's multilingual abilities in various Chinese dialects. Consequently, he would use only English with his father.

Our survey suggests that more *Chindians* are using Chinese to speak to their Chinese mothers as opposed to their Chinese fathers. Among the reason cited is because their mothers are more fluent in Chinese. In addition, their mothers also use Chinese with them. A few *Chindians* speak to their Indian mothers in Tamil because Tamil is used as a secret code whenever they are sharing a secret or whenever they do not want others to know about their linguistic exchange. When faced by other handicaps such as poor vocabulary, these *Chindians* may resort to English.

Of two *Chindians* whose parents have separated for many years, it was found that prior and after the separation the two respondents would use Chinese with their mother in their father's presence. This was used as a strategy to exclude their father from their interactions. The respondents also mentioned that it was used as a strategy to show disapproval of Tamil (father's native language) and to indirectly distance the father. They also mentioned that they identified more with their mother. As a result of the long exposure to the Chinese mother, the *Chindian* children reported that they refrained from using English with their mother. Occasionally, if they

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do not have the appropriate Chinese vocabulary, they may code-switch between English and Chinese. However, as they become more engrossed with work life, both *Chindians* have reverted to using English in most of their interactions.

This study also revealed that when *Chindians* are among their siblings, they could choose to speak more Chinese than Tamil. Their reasons for doing so include the reason that Chinese served as their habitual language in the family domain. Another reason cited is that they share solidarity when discussing trivial matters and jokes in Chinese. However, they use English when they argue or have any major disagreements. They may also code-switch from English to Chinese or Malay depending on what they are arguing about. Only one respondent reported using Tamil with her sibling and it was also because she was more proficient in the language.

One *Chindian* child mentions that he would not use Chinese when he is in the company of his younger brother and his younger brother's Chinese girlfriend. He would instead use English to distance himself from the brother's girlfriend. However, when in the company of his younger brother only, the *Chindian* respondent will speak in Chinese or alternate between Chinese and English. Likewise, the language choice of the younger brother when in the company of his Chinese girlfriend is Chinese but when he is with his Chinese mother who speaks English, he code-switches between both languages.

It appears that between the native languages of Chinese and Tamil, the former is preferred more as compared to Tamil when *Chindians* interact with their relatives. It is very likely that this has something to do with the mother whose native language carries more weight since she is the one raising the children. It is very unlikely that a Chinese speaking mother would raise her children speaking her husband's native language unless it is a language that she herself has proficiency in. This study revealed that contacts with relatives who speak a particular native language can help to increase awareness of the importance of that native language. Where one parent spends less time within the family, it is most likely that his/her native language will be neglected. In addition, language choice may be due to convenience when it serves speakers well. For instance, when a speaker of Chinese or Tamil finds him/herself more proficient in English, it is far easier to use this language with one's children although using all three languages would be more beneficial for the younger generation. However, as Anderssen (1992) says, it has to be a conscious effort of both parents in exposing their very young children to all languages accessible to them from a very young age.

II. Language in the education domain

This study revealed that 83.3% of the *Chindians* had their early education in English and 72.2% had their early education in Malay. Only 22.2% had their early education in Chinese and only 5.6% had their early education in Tamil. Of those who pursued higher education 72.2%

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claim that they were taught through English while only 27.8% claim to have been taught in Malay.

Most *Chindians* agree that the language they use at the school, college or university depends on their interlocutors and the topic of conversations and this is supported by 92.3% who were of this opinion. Only 52.9% *Chindians* agree that it may be dependent on topic alone whereas 47.1% disagree that the determining factor is the topic.

This study also revealed that 100% of the *Chindians* use mainly English with university of college friends and 55.6% claim that they would use Malay with their friends in the education domain followed by 38.9% who may use Chinese and 27.8% may use Tamil. Our study also found that *Chindians* have more Chinese friends (83.3%) as compared to Indian friends (50%) at school or college. Nonetheless, English is still their preferred language when speaking to their Chinese or Indian friends. Sometimes they may use a mixture of English, Chinese and Tamil and 77.8% of the *Chindians* affirmed this phenomenon.

While half of the respondents speak in either native language because of their intention to demonstrate their cultural roots, half also claim doing it because this is the language they are more proficient in. All disagreed that speaking their native language is the key to a good education. Many claim that their inability to speak in either native language is the main reason why they chose not to use it. Apart from that a lack of opportunity to use the language, in schools, they have also been advised by their teachers to use more English or Malay.

These reasons mentioned above illustrate the *Chindians*' perception of the importance of the native language in the education domain. In general, most of them (55.6%) feel that the native language is not important. Others feel that it is important (33.3%) or very important (11.1%). They also do not feel that by using their native language, they are able to identify more with their teachers or peers. This is reflected in the number of responses with 66.7% saying no and the other 33.3% feeling uncertain about it. Most of them (50%) also feel that using Chinese or Tamil with their friends will make their peers accept them more. Of these respondents, 31.3% feel that their peers accept them more because they use their native language to interact and only 18.8% *Chindians* are unsure of the influence of using the native language in their interaction with their peers.

III. Language in the employment domain

It appears that the language commonly used at work by *Chindians* is not their respective native languages. First, Tamil is not a language spoken to any of the interlocutors at their workplace. In fact, English is identified as the language most used when interacting with their interlocutors. To their superiors, 50% of the *Chindians* use English as a common language of communication. Malay is used 41.7% of the time and Chinese is spoken the least with only

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8.3%. This is similar to when they interact with their colleagues and deal with their clients as 63.7% choose to speak in English while only 27.3% use Malay to talk to their colleagues. Chinese is used only by 9.1% of the *Chindians*. However, when their interlocutors are the office support staff, Chindians indicate that they use more Malay (50%) than English (40%) and only 10% Chindians use the native language(s).

The *Chindians* are in complete agreement (100%) when saying that their language choice depends on who they interact with at work while 85.7% say that the choice of topic also helps to determine which language to choose from.

Most of the *Chindians* have almost an equal number of friends who are of Chinese and Indians. When speaking to their friends, they speak more Chinese (50%) than Tamil (33.3%) while others use English (16.7%) to interact with their friends. They, however, code switch mainly in English and Malay at their workplace. According to them, their respective native languages may only be called upon if they need it for interacting with their clients and 42.9% of them vouched for this and if it is to establish a better rapport with their colleagues and employers, 42.9% would also use it. For 14.3% of the *Chindians*, showing one's cultural roots is unimportant especially at one's work place. Of the total respondents, 57.1% claim that they do not have the opportunity to use their respective native languages is because they themselves are not proficient in their native language and 28.6% vouched for this). Also, 14.3% think that it is not a formal affair to use either Chinese or Tamil at the work place. In fact, the majority of them or 77.8% think that Chinese or Tamil is really not important at all at the work place.

IV. Language in the religion domain

Most *Chindians* (85.7%) identified English as the language most used at places of worship and not their native language. A very small percentage says that it is Tamil (7.1%) or Chinese (7.1%) that they mostly use at the church or temple they go to. This is mainly due to the fact that several languages are spoken at their place of worship. This occurs as they interact with own family, friends and church or temple congregations. However, to their friends, 53.8% would still use more English (53.8%) than those who would use more Chinese (25%). Occasionally, Tamil (2.5%) and Malay (2.5%) may also be used at the place of worship.

At the places of worship, they indicate that they have more Chinese friends (87.5%) than Indians (46.2%). In situations where the native language is used, *Chindians* are of the opinion (28.6%) that it is important to establish a better rapport with the congregation and to show their cultural roots (28.6%). For some (21.4%) it is also because the native language is the only language used at the worship place. Other than that, whatever choice of language they use at the place of worship is because that particular language is the only one they can speak in (14.3%). For a small percentage (7.1%), such a practice allows them to identify with the religious authorities.

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On the other hand, those who choose not to speak in either Chinese or Tamil is due to the reason that they are not proficient in their native languages and 45% of them vouched for this. Others claim that the native language is not used because religious rituals are conducted in mostly English (30%). Some (20%) also say that they feel embarrassed when having to speak Chinese or Tamil at the worship place. Another reason is that it is considered informal to use either native language at places of worship and 5% support this.

Of the *Chindians* who do use their respective native language such as Tamil at the place of worships, most say that this was evoked by the need to sing religious songs which are in Tamil. However, when praying, prayers can be performed in either Chinese or Tamil. Chanting is done in Tamil only but when making confessions, they admit to using the Chinese language more. Other *Chindians* use mostly English to pray, chant or make confessions. Finally, as shown in other domains, most *Chindians* or 55.6% of them feel that the respective native language is not important at places of worship. However, 27.8% of them think that it could be very important and only 16.7% think it is important.

8. Conclusion/Recommendations

The focus of this study is on the language choice made by *Chindians* in four different domains. Their reasons for doing so were examined and this was accomplished by looking at their reasons for using or refraining from using their respective native languages accessible to them.

The findings indicate that *Chindians* may use their ‘inherited’ languages that are both Chinese and Tamil or either one in all the four domains of family, education, employment and religion. There are however, some variations in the use. In the family domain, *Chindians* use either Chinese or Tamil for the purpose of excluding a family member or to establish rapport with relatives or to accommodate grandparents in their interactions. In the education domain, *Chindians* use either Chinese or Tamil specifically or they may code switch between Chinese and English and this occurs mostly among peers or friends. In the employment domain, the language choice depends on the situation, the topics discussed and formality of the setting. In places of worship, it was revealed that the *Chindians* use both Chinese and Tamil as well as English.

It also appears that language choice is dependent on interlocutors as well as setting. The *Chindians* clearly are discreet and they use whatever is appropriate for the purpose of communicating effectively with others.

The findings of this exploratory study also revealed that some *Chindians* could use or refrain from using their respective native language in particular domains in their need to adapt to the prevailing situation. Generally, using English is a common practice of the *Chindians* especially in the education and workplace domain.

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As there is a high possibility that parents influence their children's language choice, it is highly recommended that in mixed marriages, parents should be encouraged to use their respective native languages, if they know them, with their young from an early age so that their children can become more multilingual and this helps their respective native languages to be spread and learnt. In addition, as *Chindian* children do not seem to have an identity of their own since they are of mixed parentages, it is also recommended that the Malaysian government do not make emphasis on 'race' in all forms seeking the biodata of Malaysians since *Chindians* would find it difficult to position themselves in the national demography. This can encourage them to have a stronger sense of belonging and identity like all mainstream ethnic communities. The findings of this study are useful in that they shed insights into the language choice of the minority *Chindians*. The study has also highlighted that the *Chindians* need to be provided with more linguistic and cultural support so that they know where they belong to and that as a consequent of their mixed parentages, they should not be made to feel isolated. Instead, their rich background should serve as a model for multilingualism and multiculturalism to become more researched in this country. In the search of answers to the four research questions provided above, data show that *Chindians* use English predominantly in the workplace domain. They may alternate between Chinese and English in the home domain. In some rare cases, Tamil may be used rarely in the religion domain. Malay is hardly used in any of the four domains. As has been explained, interlocutors determine the language choice which is also dependent on the topics discussed. The reasons for selecting the various language choice of use such as English is primarily because *Chindians* are more proficient in it than their respective native languages such as Chinese and Tamil. Nonetheless, *Chindians* are more inclined towards using more Chinese than Tamil.

This study is small in comparison and so a bigger study involving *Chindian* participants from urban and rural areas should be conducted. Participants could be audio taped or videotaped for a more extensive interview into identity as this can provide a more in depth understanding of *Chindians'* perceptions of the nation, values, individual identity and their linguistic vitality.

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APPENDIX A

QUESTIONNAIRE

Dear Sir/Madam/Children,

The purpose of this questionnaire is to identify the different domains where Chindians use their heritage language (Chinese/Tamil) and why. The study also attempts to identify the interlocutors. Your data will be used for the purpose of this study only.

Your kind cooperation in completing the questionnaire is highly appreciated.

Thank you.

Shana & Mac
Senior Lecturers
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QUESTIONNAIRE

Please answer the questions and tick (✓) the appropriate answer(s). For each question, you can tick (✓) more than one answer.

BI ODATA

Name: _____

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Handphone: _____ Email: _____

Age: () 10 years & below () 11-20 years () 21-30 years () 31 years & above

Sex : () Male () Female

Race : () Father's race () Indian () Chinese

() Mother's race () Indian () Chinese

Profession / Employment : () Student () Working

1. Do you see yourself as mostly: () Chinese () Indian () Chindian

() Other (Please state) _____

2. How do you react to the term 'Chindian?' () Like () Dislike () Neutral

Why? (Please elaborate) _____

3. Are you conscious of being a 'Chindian'? () Yes () No () Sometimes

LANGUAGE CHOICE

1. What language(s) do you speak at home? (*you can tick (✓) more than one answer*)

() Tamil () Chinese () English () Malay

2. How often do you speak the language(s)?

Tamil: () Often () Sometimes () Seldom () Never

Chinese: () Often () Sometimes () Seldom () Never

English: () Often () Sometimes () Seldom () Never

Malay: () Often () Sometimes () Seldom () Never

3. Which language do you consider as your mother tongue?

() Tamil () Chinese () English () Malay

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4. Were you given a choice in selecting the language(s)?

Yes No Not sure

5. Given a choice, which language(s) will you choose to speak in?

Tamil Chinese English Malay

Why? _____

6. Do you have any problem(s) deciding which language(s) to speak in?

Yes No Not sure

7. Do what other people think of you influence your language choice?

Yes No Not sure

8. Does your father or mother or both parents influence you in your language choice?

Yes No Not sure

LANGUAGE DOMAINS

FAMILY

1. What language do you speak **MOST** at home? (TICK ONE ONLY)

Tamil Chinese English Malay

2. The language you use **MOST** at home depends on

a. **Who** you are speaking with Yes No

b. **What** you are talking about Yes No

3. Which heritage language (Chinese or Tamil) are you **MOST** proficient in?

Tamil Chinese

4. Why do you choose **TO SPEAK MOSTLY** in Chinese or Tamil?

Reasons why you choose TO SPEAK in Chinese or Tamil	Tick √	Reasons why you choose NOT TO SPEAK in Chinese or Tamil	Tick √
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It's the only language that my parent(s) speak in		It's the only language that my parent(s) speak in	
It's the language that my siblings speak in		It's the language that my siblings speak in	
It's the language that my grandparent(s) speak in		It's the language that my grandparent(s) speak in	
It's the language that my relatives speak in		It's the language that my relatives speak in	
It's the only language spoken at home		It's the only language spoken at home	
I need to accommodate my own family		I need to accommodate my own family	
I am more comfortable speaking the heritage language chosen		I am more comfortable speaking the heritage language chosen	
It's the only language that I can speak		It's the only language that I can speak	
It's important for me to show my cultural heritage		It's important for me to show my cultural heritage	
It's important to gain better rapport with family members		It's important to gain better rapport with family members	
It makes me closer to one parent/grandparent		It makes me closer to one parent/grandparent	
To make fun of other people		To make fun of other people	
To keep secrets from my family members		To keep secrets from my family members	
To exclude certain family members from jokes or discussion		To exclude certain family members from jokes or discussion	
To scold someone		To scold someone	

5. How will you rate the importance of Chinese or Tamil in the home domain?

Chinese () Very Important () Important () Not important

Tamil () Very Important () Important () Not important

6. Do you code-switch (use a mixture of different languages) at home?

If yes, to whom? _____

(State language) _____

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7. Which is the main heritage language (Chinese/Tamil) that you speak to the following people?

Father: Language(s) Used: Chinese / Tamil (Circle one)

Reason(s) : _____

Mother: Language(s) Used: Chinese / Tamil (Circle one)

Reason(s) : _____

Siblings: Language(s) Used: Chinese / Tamil (Circle one)

Reason(s) : _____

Relatives: Language(s) Used: Chinese / Tamil (Circle one)

Reason(s) : _____

Domestic Helper: Language(s) Used: Chinese / Tamil (Circle one)

Reason(s) : _____

8. Does speaking in Chinese or Tamil make you feel more accepted by your:

parents () Yes () No () Not sure

siblings () Yes () No () Not sure

grandparents () Yes () No () Not sure

relatives () Yes () No () Not sure

domestic helpers () Yes () No () Not sure

EDUCATION

1. Which language were you taught in

Primary /Secondary School () Tamil () Chinese () English () Malay

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College/university () Tamil () Chinese () English () Malay

2. The language you use at school/college/university depends on
 - a. Who you are speaking with Yes () No ()
 - b. What you are talking about Yes () No ()

3. What language(s) do you speak with your friends?
() Tamil () Chinese () English () Malay

4. Are most of your friends:
Chinese Yes () No ()
Indians Yes () No ()

5. What language do you speak to your Chinese/Indian friends?
Chinese () Tamil ()

6. Do you code-switch (use a mixture of different languages) at school /college/university?
If yes, to whom? _____
(State language) _____

7. Why do you choose **TO SPEAK** in Chinese or Tamil?
() It's the main language spoken at school / college / university
() I am more proficient in Chinese or Tamil
() It's the only language that I am fluent in
() It's important for me to show my cultural heritage
() It's important for me to get good education

8. Why do you choose **NOT TO SPEAK** in Chinese or Tamil?
() I am not proficient in either Chinese or Tamil
() I've been advised to speak English or Malay by my teachers
() I've no opportunity to use Chinese or Tamil
() I feel embarrassed when I speak Chinese or Tamil

9. How will you rate the importance of Chinese and Tamil in school?
() Very Important () Important () Not important

10. Speaking in Chinese or Tamil enable(s) me to identify with my teachers/lecturers.

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Yes No Not sure

11. Does speaking in Chinese or Tamil make you feel more accepted by your peers?

Yes No Not sure

EMPLOYMENT

1. What language(s) do you speak **most** at work?

To your employer Tamil Chinese English Malay

To your colleagues Tamil Chinese English Malay

To your customers Tamil Chinese English Malay

To your support staff Tamil Chinese English Malay

2. The language you use at work depends on

a. Who you are speaking with Yes No

b. What you are talking about Yes No

3. What language(s) do you speak with your colleagues?

Tamil Chinese English Malay

4. Are most of your friends:

Chinese Yes No

Indians Yes No

5. What language do you speak to your Chinese/Indian friends?

Chinese Tamil

6. Do you code-switch (use a mixture of different languages) at school /college /university? If yes, to whom? _____

(State language) _____

7. Why do you choose **TO SPEAK** in Chinese or Tamil?

It's the only language spoken at work

I am more proficient in Chinese or Tamil

It's the only language that I can speak

It's important for me to show my cultural heritage

I need to speak the language in order to get a good job

To communicate with my clients

To establish better rapport with my colleagues/employer

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8. Why do you choose **NOT TO SPEAK** in Chinese or Tamil?
- I am not proficient in either Chinese or Tamil
 - I've been advised to speak English or Malay by my employers
 - My company policy prohibits me from using Chinese or Tamil
 - I've no opportunity to use Chinese or Tamil with my colleagues
 - I feel embarrassed when I speak Chinese or Tamil
 - I want to impress people with my fluent command of English/Malay
 - It's considered informal to speak in Chinese or Tamil
9. How will you rate the importance of Chinese or Tamil at work?
- Very Important Important Not important

RELIGION

1. What language do you speak **MOST** at places of worship? (TICK ONE ONLY)
- Tamil Chinese English Malay
2. Is there more than **ONE** language spoken at the places of worship?
- Yes No (Please specify language spoken: _____)
3. Do you code-switch (use a mixture of different languages) at place of worship?
- If yes, to whom? _____
- (State language) _____
4. What language(s) do you speak with your friends?
- Tamil Chinese English Malay
5. Are most of your friends:
- Chinese Yes No
- Indians Yes No
6. Why do you choose **TO SPEAK** in Chinese or Tamil?
- It's the only language spoken at places of worship
 - I am more proficient in Chinese or Tamil
 - It's the only language that I can speak in
 - It's important for me to show my cultural heritage
 - It's establishes better rapport with the congregation

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It enables me to identify with religious authorities

7. Why do you choose **NOT TO SPEAK** in Chinese or Tamil?

- I am not proficient in either Chinese or Tamil
- The religious rituals are conducted in English or Malay
- I feel embarrassed when I speak Chinese or Tamil
- I want to impress people with my fluent command of English or Malay
- It's considered informal to speak in Chinese or Tamil

8. What language do you generally use when:

- | | | |
|--------------------|----------------------------------|--------------------------------|
| Singing | Chinese <input type="checkbox"/> | Tamil <input type="checkbox"/> |
| Praying | Chinese <input type="checkbox"/> | Tamil <input type="checkbox"/> |
| Chanting | Chinese <input type="checkbox"/> | Tamil <input type="checkbox"/> |
| Making confessions | Chinese <input type="checkbox"/> | Tamil <input type="checkbox"/> |

9. How will you rate the importance of Chinese and Tamil at places of worship?

- Very Important Important Not important

Thank you

STRUCTURED INTERVIEW QUESTIONS (FOR PARENTS)

Name: _____

Parent of : _____

Hand phone No.: _____ E-mail address: _____

Sex : Male Female

Race : Chinese Indian

Highest Education level: _____

Profession / Employment : _____

1. How many children do you have? _____

2. What race do your children come under? _____

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3. What language(s) do you speak to your children?
() Tamil () Chinese () English () Malay

4. What language(s) do they speak to you?
() Tamil () Chinese () English () Malay

5. What language(s) do they respond to you?
() Tamil () Chinese () English () Malay

6. Do they use another language(s) when speaking/responding to your spouse?
() Yes () No () Sometimes

7. Do they use Chinese/Tamil in order to exclude:
Your spouse () Yes () No () Sometimes If Yes, why _____
Your parents () Yes () No () Sometimes If Yes, why _____
Your other children () Yes () No () Sometimes If Yes, why _____
Your domestic helper () Yes () No () Sometimes If Yes, why _____

8. Do they use Chinese/Tamil in order to tease or make jokes:
Your spouse () Yes () No () Sometimes If Yes, why _____
Your parents () Yes () No () Sometimes If Yes, why _____
Your other children () Yes () No () Sometimes If Yes, why _____
Your domestic helper () Yes () No () Sometimes If Yes, why _____

9. Do you consider your children 'chindian'? () Yes () No () Sometimes
Why? (Please elaborate) _____

10. How do you react to the term 'chindian'? () Like () Dislike () Neutral
Why? (Please elaborate) _____

11. Do you perceive your children as being conscious about being 'chindians'?
() Yes () No () Sometimes

12. Do you have problems deciding which language(s) your children should speak in?
() Yes () No () Sometimes
Why? (Please elaborate) _____

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13. Are you worried if you children use a neutral language (English/Malay)?

Yes No Sometimes

Why? (Please elaborate) _____

14. Do you make a conscious effort to teach your children in your native language?

Yes No Sometimes

Why? (Please elaborate) _____

15. Do you think your attitude towards language choice has affected your children's choice of spoken language?

If yes, why? _____

If no, why? _____

16. If the child uses neither the parent's language, do you consider it as a loss of self identity?

If yes, why? _____

If no, why? _____

17. Do you consider it rude, if the child purposely uses Chinese/Tamil to exclude other family members?

If yes, why? _____

If no, why? _____

***** THANK YOU *****

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LANGUAGE IN INDIA
Strength for Today and Bright Hope for Tomorrow
Volume 12 : 11 November 2012
ISSN 1930-2940

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**Pricing Policy of Engineering Education –
A Study in Tamilnadu State**

A. Pradhip Babu, M.A., M.Phil. & N. Malathi, M.Sc., M.A., M.Phil., Ph.D.
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Abstract

In India, during the last three decades, the government is gradually receding from financing the institutions of higher learning and the private enterprises are coming up to meet the demand for higher education. An in-depth study of the issue of pricing policy has assumed importance, as private institutions work and charge prices on market principle. Their main objective is profit maximization, which may be attained in various ways like charging higher admission fees, tuition fees, hostel-mess fees, rent, etc. The paper focuses on the pricing cost and in terms of its revenue of self-financing engineering education in Tamilnadu state.

Introduction and Statement of the Problem

Higher education has a critical role to play particularly in the developing countries in the context of globalization. However, emphasis on markets and creation of new activities and services to impart good quality basic and secondary education are insufficient. This is because knowledge and skills required to perform different activities are provided mostly at the tertiary level through courses in engineering,

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technology and applied sciences. India has the potential to be a leader of global technology as its growing industries can increase its global market share. A critical factor in this forward movement rests on the support the technical education system in India receives from various quarters (Geetha Rani, 2010).

In India, during the last three decades, while the government is gradually receding from financing, the institutions of higher learning and the private enterprises are coming up to meet the demand for higher education. An in-depth study of the issue of pricing and product policy has assumed importance, as private institutions work and charge prices on market principles.

The fast growth in the private sector is an account of the fact during the Sixth Five Year Plan (1980-85), when the central and state governments were finding it difficult to expand technical education in the country, a few state governments, especially the governments of Andhra Pradesh, Tamilnadu, Maharashtra and Karnataka, took a bold decision to permit private registered societies and trusts to establish and run technical institutions on self-financing basis. These are institutions of a new generation are unlike the previous set of private institutions which came into existence in the above four states in the early 1980's or earlier (AICTE, 1999).

The expansion in engineering education in Tamilnadu has been only in the private sector from the middle of 1990's. Even though private initiative in education is an old phenomenon in the state with the initiatives of Christian missions and Nattukottai Chettiar community, in the 1980's, it was the turn of politicians, industrialists and other individuals. This trend has led the self-financing colleges to occupy a share of three-fourth of the total engineering colleges in the State.

In Tamilnadu, in the year 2009-10, out of 456 engineering colleges, 431 are self-financing engineering colleges (94.5 percent). The government and private aided colleges are merely 25 in number and constitute 5.5 percent of the total engineering colleges. The managements of the private engineering institution collect additional funds from students in the form of donation and capitation fees. The money collected in the form of donation is not used entirely towards either infrastructural developments or payment to the staff. This aspect was abhorrent to many in the

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country, including the central and some governments, since education begun to assume the form of business.

National Board of Accreditation (NBA), India was established by All India Council for Technical Education (AICTE) as an autonomous body for periodic evaluation of technical institutions and to specify norms and standard as recommended by AICTE.

Research Issues

Rao Committee (2003) recommended the slashing of engineering seats from the current 3,50,000 to 50,000 as there is 20 percent unemployment and more under employment among engineers. The Committee pointed out that many technical institutes lack equipment and facilities to train students properly. It is a grave problem with the Indian education system and needs urgent amelioration.

The high cost of technical education is a major issue. The norms for the fixation of fees are not adhered to, and the quantum of fees charged has no rational basis. It is an attempt to cover more than the full cost of engineering education. While the illegal capitation fees range from Rs.2 to 8 lakhs for some of the engineering majors, the regular fees also vary considerably for various courses and across colleges as well (Anandakrishnan, 2006).

Methodology

This paper deals with the per unit institutional costs which are financed by self-financing engineering colleges in Tamilnadu. The study has the following objective:

“To analyse the cost and revenue of engineering education in Tamilnadu”.

In Tamilnadu, there are 456 higher engineering colleges in 2009-10, and among them, 431 are self-financing engineering colleges (94.5 %). Out of 32 districts of Tamilnadu, two districts, namely, Kancheepuram and Tiruvallur have 109 self-financing engineering colleges (35%) and hence these districts are selected for the present study. 50 self-financing engineering colleges from these two districts are selected by adopting disproportionate stratified random sampling method. All 109

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colleges are grouped into 5 categories (Group A, B, C, D and E) and from each group 10 colleges are randomly selected to get a representative sample of 50 self-financing engineering colleges in Tamilnadu. The stratification of groups is based on admission and tuition fees as Group-A (Rs.80000); Group-B (Rs.72000); Group-C (Rs.65000); Group-D (Rs.58000) and Group-E (Rs.32000). Apart from variation in fees charged, these colleges are found to have different student strength and pass percentage.

According to the government order, the fee per annum for B.E., B.Tech., M.E., M.Tech., and MCA in self-financing engineering colleges were Rs.15,250 (Rs.12,250 for tuition fees and Rs.3000 for development fees) for free seat category and Rs.49,750 per annum (Rs.41,750 as tuition fees for accredited branch and Rs.32,500 for non-accredited branch and Rs.8000 for development fees) for the payment category. The details of fee, as approved by the State Fee Committee for the self-financing engineering colleges amount to Rs.52,500. It comprises admission and tuition fees Rs.40,000; textbooks, Rs.3000; insurance and postage charge Rs.4500; self-development course Rs.1000 and caution deposit Rs.4000.

An analysis of education cost is a highly valuable and powerful tool in the hands of decision makers to evaluate the efficiency of educational institutions in terms of resources allocation and productivity. It is also held that the unit cost analysis of education has become a useful technique by which one can measure internal as well as external efficiencies of an educational institution in terms of productivity and allocation of resources (Coombs, 1972).

Unit Cost of Engineering Education

The study assumes that the institutional cost is sum of the recurring cost and non-recurring costs. By adding unit recurring and non-recurring costs, one can find per unit institutional cost of engineering education. Recurring costs are simply those costs which re-occur frequently to run any development activity or production process. The non-recurring (or) capital costs are costs incurred on the purchase of land, buildings, furniture, fixtures, equipment, etc., to be used in the production of goods or the rendering of services (Coomb, 1972).

The recurring cost in the engineering institutions consists of fourteen different components with their average share as follows; (1) Teacher salary (32.4 %); (2) Office and administration cost (13.6 %); (3) Electricity and fuels charges (12.4 %); (4) Repair and maintenance cost (6.1 %); (5) Conduct of examinations (1.0 %); (6) Extra-mural activities (3.7 %); (7) Expenditure on communication (1.7 %); (8) Purchase of consumables (12.8 %); (9) Transport cost (3.7 %); (10) Legal expenses (0.2 %); (11) Faculty improvement (2.0 %); (12) Publicity expenses (4.0 %); (13) Scholarship and fee concession (1.5 %) and (14) Miscellaneous cost (4.9 %).

Table – 1 gives institutional cost of different groups of colleges. Per student recurring cost is the lowest in group-A.

Table – 1
Average Institutional Cost of Sample Self-Financing Engineering College in Tamilnadu (2009-10)

(in Rs. Per student)

Category of Engineering College	Recurring Cost	Non-Recurring Cost	Total
Group – A	28625 (60.3)	18825 (39.7)	47450 (100)
Group – B	34530 (67.2)	16885 (32.8)	51415 (100)
Group – C	37180 (70.1)	15825 (29.9)	53005 (100)
Group – D	39095 (70.1)	15220 (29.9)	54315 (100)
Group – E	31175 (69.7)	13550 (30.3)	44725 (100)

Source: Computed.

Websites of sample self-financing engineering colleges, Tamilnadu.

Note: Figures in parentheses are percentage to respective total.

Recurring cost of other groups in ascending order are Group-B (Rs.34530); Group-C (Rs.37180); and Group-D (Rs.38095). However, Group-E has low recurring cost (Rs.31175) because Group-E colleges are mostly running with loss due to very poor student strength, very low pass percentage, lack of facilities.

Non-recurring cost consists of six different components whose share on an average includes (1) building (63.5 %); (2) furniture and fixtures (27.3 %); (3) plant and equipments (1.5 %); (4) books (3.1 %); (5) transport equipments (3.7 %) and (6) others (0.8 %). The non-recurring cost per student was the highest for Group-A

(Rs.18825). The infrastructural facilities in group-A are well developed to attract the students. It is followed by Group-B (Rs.16885); Group-D (Rs.16220) and Group-C (Rs.15825). Group-E has the lowest (Rs.13550).

As expected from the fee structure, the institutional cost per student in the self-financing engineering colleges increases from Group-A (Rs.47450) to Group-B (Rs.51415), Group-C (Rs.53005), Group-D (Rs.54315) and Group-E (Rs.44725). Irrespective of the category of the engineering institutions, 60.3 to 71.1 percent of institutional cost is recurring.

Unit Revenue from the Engineering Education

Engineering education needs bulk financial resources. The group-wise composition of revenue generated in sample colleges is given in Table – 2. The data reveal that in Group-A, an average revenue Rs.87720 is generated per student and in Group-B it is Rs.77670, in Group-C (Rs.66780), in Group-D (Rs.60925) and in Group-E (Rs.43730). Fees and funds charged by the institutions are the main source of income to run the programmes of engineering colleges. On an average, more than 99 percent of rent is collected from students in the form of fees, donations and charges. The other sources of revenue for the institutions are negligible. The sampled colleges do not to receive any kind of grants-in-aid either from the central or state government.

Table – 2
Sources of Unit Revenue of Sample Self-Financing Engineering Colleges in Tamilnadu (2009-10)

(in Rs. Per student)

Category of Engineering colleges	Sources of Revenue				Total
	Student fee	Voluntary agencies	Rent from property	Miscellaneous	
Group – A	87155 (99.4)	215 (0.2)	165 (0.2)	185 (0.2)	87720 (100)
Group – B	77270 (99.5)	135 (0.2)	110 (0.1)	155 (0.2)	77670 (100)
Group – C	66470 (99.5))	105 (0.2)	80 (0.1)	125 (0.2)	66780 (100)
Group – D	60640	65	75	145	60925

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	(99.5)	(0.1)	(0.1)	(0.3)	(100)
Group – E	43500 (99.5)	90 (0.2)	-	140 (0.3)	43730 (100)

Source: Computed.

Note: 1. All charges related to education paid by students.

2. NRIs / Alumni, MPs, MLAs, individual charity.

3. UGC, AICTE, and any other State / Central Government.

4. Figures in parentheses are percentage to respective total.

The analysis reveals that student-centric financing of self-financing engineering education programmes in Tamilnadu state may not be reachable for the students belonging to weaker sections of the society who may be otherwise meritorious. In the absence of state support in the form of public grants and liberal scholarships, alternative modes of financing and cost recovery have been followed in the state, where the full cost recovery from the student has become an over-riding compulsion (Sapna, 2007). Even though the colleges charge the students according to various facilities, these charges are much higher than the institutional cost of engineering education in self-financing colleges.

Unit Return from Engineering Education

Pricing policy of the self-financing engineering colleges is designed with the motivation of maximizing profit from the institutions. The extent to which these institutions are getting returns from recurring engineering programmes is exhibited in Table 3. Table 3 reveals that in Group – A, per unit institutional cost as the proportion of per unit receipts is 54.1 percent and it is found to be the lowest in the sample engineering colleges. This may be due to the filling up of sanctioned enrollment of students in all programmes comprising different branches of U.G. and P.G. programmes in engineering education.

Table – 3
Average Price of Sample Self-Financing Engineering Colleges / Institutes in Tamilnadu (2009-10)

Category of Engineering College	(in Rs. per student)		
	Student Fees and Charges	Institutional Cost	Surplus / Loss
Group – A	87155 (100)	47450 (54.4)	39705 (45.6)
Group – B	77270 (100)	51415 (66.5)	25855 (33.5)
Group – C	66470 (100)	53005 (79.7)	13465 (20.3)

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Group – D	60640	(100)	54315 (89.6)	6325 (10.4)
Group – E	43500	(100)	44725 (102.8)	-1225 (- 2.8)

Source: Computed.

Note: Figures in parentheses denote percentage to respective total.

In other colleges, the share of institutional costs to receipts decreases with 33.5 percent in Group-B, 20.3 in Group-C, 10.4 in Group-D and -2.8 in Group-E.

According to Table 3, the extent of surplus generated in Group-A engineering colleges is the highest percent of 45.6. It may be due to the fact that per unit institutional cost being the lowest because of more number of engineering programmes and enrollment of students. The remaining Groups – B, C, and D get 33.5 percent, 20.3 percent, and 10.4 percent as surplus respectively. But Group-E colleges get –2 percent or loss due to lesser enrollment of students. Because of these sizeable returns from engineering education, large number of private entrepreneurs is expected to enter this business of education, which may lead to reduction in student charges due to more competition.

Conclusion

The Group-A colleges have the lion's share of net revenue as compared to other group of self-financing engineering colleges. Group-A colleges command larger market share and overcrowding is also observed in these colleges. However, the pricing policy is not fully dependent on academic performance. As institutional cost is minimal and personal cost is maximal, the situation may lead to the degeneration in quality maintenance in self-financing engineering colleges.

These self-financing engineering colleges do not offer a perfect model of competition as they manifest oligopolistic behaviour. Due to the heterogeneity of services to students, several price bands (fees charge) are observed.

Autonomy of self-financing engineering colleges should be effectively regulated, especially in relation to fees charged, admission policy, and staff recruitment policy. Teaching-learning process should be strictly provided under the guidelines of the government and National Board of Accreditation should visit these colleges every year.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

Managing Editor: M. S. Thirumalai, Ph.D.

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She Does Exist

Dr. Naseem Achakzai, Ph.D.

Abstract

It was one of the most repeatedly asked questions from students and from a majority of the young teaching staff at University level - 'what is feminism?' This is still a growing part of literary and social criticism that needs to be explored, more seriously and authentically on an empirical ground. One of my teaching colleagues from Gender Studies Department regularly inquired about Feminism, and after studying and teaching in Gender Studies, he felt confused and it complicated his entire stream of studies and knowledge with which he had to perform as a well equipped University teacher, as demanded by university standards.

Actually, Feminism as a technical tool does not exist in several main technical concerns, but is being patched up, linked, embedded, and is wedded to a scientific theoretical science and poetics that requires the polishing-and-finishing touch of Linguistics. It was a matter of great surprise to go through different books of scientific theories used in Gender Studies Course, to find out that the entire portion of theoretical essays or quotations were totally borrowed, either from Linguistics or Modern Criticism, which neither the teaching staff, nor the students could absorb without its Linguistics and Literary explanations that is one of the biggest as well as dangerous gaps in Asian Educational system. Speaking particularly of the situation in Pakistan, this gap must be filled to wed Arts or Humanities with Science Faculties, particularly with Linguistics. The theoretical book, used in Gender Studies, cannot ever be understood or taught without a Linguistic approach.

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Despite my being extremely busy, I felt responsible for sharing my piece of comprehension as a patching-device to promote a sort of understanding that could fill the above mentioned gap that must be acted upon as an activity of academic level in Asia.

Keywords: **Political voice, equalization, historical movement, cultural figure, cultural ground.**

Introduction

As a consciousness, and a stream of awareness, Feminism at the very beginning of this paper can be called a Political voice¹ that needs to be justified, and to be equalized as a force for its very rights; and dealing with this topic as a technical thread on an academic level, makes demands on one to find and catch its first stream from the mechanism of classic-structuralism which the student and the teaching staff of all social sciences must be introduced to. Secondly, feminism, includes the historical background of 'feminist movements', from social, cultural, political, traditional, and critical points of view, or that can be treated as feminist approaches as seen in literary, social and political studies that also envelop Fine Arts from Movies, Theater, Painting and Sculpture.

Feminism, as a quantitative or qualitative treatment can be used on different theoretical levels and their requirements, either in the form of a 'figure' or a 'fore-ground', because 'feminism' as a 'figure' can also be turned into a 'fore-ground' in its cultural, social activists' movements and development.

For instance, to capture an image, or an effect, how she acts when she gives or takes. How she acts when she *becomes* a character in action and movement from social, sexual locations of mind, to body positions. She is a 'figure' as well as a 'fore-ground' of bodily, mentally, to psychological axis, from political, cultural to social activities, to be accepted as she *is* or as she performs in a *state* and position, as she is *becoming*.

She is not only *becoming*, but 'is made' *in*, or *of*, what she '*has become*'. One of the best ways of treating the feminist approach on a binary level is to trace out the reasons when and why she is *included* or *excluded*. The paste and cut will define her existing position well from social, political and literary dynamics:

Why did she do it?

Why didn't she do it?

Why did she write it?

Why didn't she write it?

Why did, or why didn't she reveal it?

Why didn't she conceal it? - So on and so forth, and there can be thousands of negative and positive levels that will enhance her theoretical position in all binary levels in the main current of our 21st century. Why *did* or why *didn't* or why *was* or why *wasn't* she, will certainly explore the similarities and dissimilarities in its cognitive, thoughtful

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dimensions to strengthen or equip her, while the term 'equality' claims to encompass her from Aristotle to Derrida.

Challenging Portions

One of the most important portions of feminism, now-a-days has come to be the 'reading' portion: a piece of writing a woman reads, and secondly to read a piece of writing by female writers. Feminism must be activated and explored in:

Reading

Writing, and

Speaking, from *Syntax*, and *Semantics*, to *Pragmatics* technologies, in all kinds of political, social, and literary grounds, not how, nor why not, a woman acts as an actant, but what she has been, to what she is becoming into, from an act of poetry to an *act* of Assembly bill, she is portrayed as 'being an actant in.

Her images of becoming from either 'effects' or 'projectors' can scientifically be captured in her synchronic and syntagmatic sequences in combination with the 'Female Act Theory' as a fore-ground. She can also be captured, or interpreted as a figure on her paradigmatic and vertical axis in her *Selections*. She can be the *Selection* as well as the *Combination* of her social, traditional and behavioural standards, to develop the degrees of *Similarity*, *Proximity*, *Continuity*, and *Closure*, to record what her social, political and behavioural *choices* are as an actant, to achieve her very icon from dance to the mixture of spices within their timings, if that is either stage or a kitchen she acts and behaves 'in'.

Her inward trajectory moves are the descriptions of her 'self' that communicates to the deconstructed mirror of her mounting on realities, even these course-directed moves as *figures* can also be depicted on different bodies from a car, a washing machine to a man's body.

She is not only the demand of life (figure), but demands life (fore-ground) too. She is not only a 'mystery herself (figure), but faces (fore-ground) life as a mystery that must be tamed and timed within the digital frames of Structural lines and requirements like a musical tune. She has not been brought up as a tuned and known figure on Planet Earth yet. Her beauty as a body from her focused choices to moving steps must be redefined via theoretical and methodological strings, to look at her with a properly measured time and distance. She was only exaggerated as a poetical figure, but has not clearly been composed as one of the important axis of *poetics* to shift her as a *radiant figure* from 'form' to 'structure', or from 'body' as 'sign' to 'meanings' to record her 'effects', because the 'idea' of female action exists, or can be found in her 'presenting effects' as 'signifier' on Post-structural or Postmodern system, or as an assessment.

Feminism can also be a 'sign' from 'delusion' to 'play' signifying part of an 'element' through processing signification of a mechanism called Structure as a fore-ground from theology to psychoanalysis, that is evolutionized by science and is certainly

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revolutionized by ideologies in different social and traditional levels, either to include or exclude her play, from her body to her synchronic actions.

- Classical Ages dealt with her as a sign, but without Structural treatment.
- Present scientific² treatment deals with her using structural tools, from pure sciences, exploring her from Myth to Linguistics as well as from imitation to a signified image.

A figure as well as fore-ground

One of the scientific curves called cognitive poetics³ can deal with her as a 'figure': sign/signifier as a fore-ground of mind, body, soul, individuality, demand, and on the other hand as a 'fore-ground' she projects, creates, facilitates life, love, hatred, revenge and possesses or expresses as a container to shed the meanings of fore-and-back-grounds to shed meanings-with-effects of Political, Social, Mythological, Psychoanalytical, Marxist, Socialist, Colonial, Postcolonial structures within and without principles. She finds her deserved space and time in all spheres of life though she was considered as an inferior part and particle of the reality of life. ' . . . The inferior term is always associated with the feminine, while the term that occupies the privileged position is associated with masculinity. As we will see in a moment, this opposition, interpreted from a psychoanalytical perspective, plays a prominent role in, for instance, one form of ecologically inspired criticism.'⁴

But presently she has become more complicated the way Hollywood and Bollywood, or European and Russian films or theaters portray her within the frame of the 'effects' they want to produce to give meanings in our Post-structural-or-modern technologies.

It is a matter of aesthetic to assess 'feminism' more delicately or sophisticatedly with care and 'manner' so far as her mind within her body or her body within her mind is concerned if she is a dancer, or film-or-drama character, or if she is a vessel of dream or production.

As an axis she is approachable being an activist,⁵ a novelist in her political and historical synchronic-frames as a body and mind, generating social and cultural thoughts, if she is dealt as a topic with a synchronizing proper methodology.

Feminism,⁶ as a research topic has always been confused and misled, when a selected theory⁷ had been dealt by an improper and wrong methodology and most of the teaching staff mix and confuse methodologies with theories that turn the topic into a puzzle; so it can easily and implicitly be graphed out that if theory is dealt as a vertical axis, then the specific methodology must be maintained as a horizontal axis, or its sequence can be altered accordingly, to award clarity from readers' point of view.

One of the confusions that mostly occur in many great researchers' undertaken tasks, mostly in 'Feminism' is that they mix Philosophy with History, History with Psychology

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that prevents the function of scientific approach called methodology. If this kind of mixture had been allowed academically then there would have been no difference between New-historicism and Cognitive Poetics in Postmodernism. A single point of an ambiguity or complication can destroy the whole body of an undertaken academic text in Feminism that needs years and years to be healed, redone, recomposed or restored again from the very beginning, which a scholar cannot afford in this short and valuable time and space.

Conclusion

To conclude 'Feminism' succinctly and purely is a scientific track from classic-structuralism to post-modernism from two dimensional treatments to the 'effect of meanings', either to capture its reality or an image from her language to her body in a synchronic frame of work. Or if 'Feminism' is dealt as a Social task on Semantic graph, or explored on a Pragmatic axis, even then its theoretical authenticity and purity must be **protected by a single relevant methodology as a password or an interwoven code. An art** of a scholar is not to broaden, but to narrow the topic.

On an empirical level it is clear worldwide that theory is a scientific treatment to achieve a targeted purpose clearly within the frame of Internationally shared values, from Marxism to Psychoanalytical grounds to work inside or outside feminist questions and solutions, either in the form of a 'figure' or a 'fore-ground' to entertain Feminism in its Structural images and their 'effects'.

Notes and references:

¹ ' . . . For liberal modernity could be said to be founded on a fundamental split between the private and the public which relegates women to the demesne of domesticity and deprives them of a political voice while requiring that men identify with a discourse of rationality which splits off and denies the importance of feeling. Were there not inadequacies and flaws in those political discourses of modernity which had already begun to be exposed by thinkers such as Marx and Freud? Although the discourses of feminism clearly arise out of and are made possible by those of Enlightened modernity and its models of reason, justice and autonomous subjectivity as universal categories, feminism has been one of the most powerful movements in thought to expose some of the contradictions and inadequacies of this political legacy. Simply by raising the issue of sexual difference and its construction, feminism weakens the rootedness of Enlightenment thought in the principle of sameness and universality. Feminism has thoroughly exposed the ways in which this 'universal' principle is contradicted by the construction of public/private split which consigns women to the 'private' realm of feeling, nurturance, intuition, domesticity and the body, in order to clarify a 'public' realm of reason, efficiency and objectivity as masculine. (*Modern Literary Theory: A READER*, Fourth Edition, Edited by Philip Rice and Patricia Waugh. pp.143-44)

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² Dr. Y. K. Singh in the Preface of his *Research Methodology* accepts that ‘Human beings’ desire to know more about their world has led them from primitive superstition to modern scientific knowledge. From mysticism, dogma, and the limitations of unsystematic observation based upon personal experience, they have examined the process of thinking itself to develop the method of deductive-inductive thinking, which has become the foundation of scientific method.’ (*Research Methodology*, p. v)

³ ‘An alternative view would suggest that the process of engaging in cognitive poetic analysis offers a raised awareness of certain patterns that might have been subconscious or not even noticed at all. Cognitive poetics in this view has a productive power in at least suggesting a new interpretation. This perspective is more attractively radical but its challenge is that it seems to suggest that some interpretations are only available to analysts who have a knowledge of cognitive poetics.’ (*Cognitive Poetics: an introduction*, p. 7.)

⁴ (*Literary Theory: The Basic*, POSTSTRUCTURALISM CONTINUED, by Hans Bertens. P.165)

⁵ ‘Modern political discourses have been concerned, in particular, with issues of rights, agency, freedom and equality. As earlier writers such as Mary Wollstencraft and Virginia Woolf had recognized, however, many of the political discourses which developed such concept claimed to be universal but actually excluded women from full citizenship and sovereignty. One of the questions already raised by earlier feminists such as Woolf (in *Three Guineas*, 1938) was whether it was possible to extend to women a system whose very premises involve the naming of femininity as irrational and the exclusion of women from its structures.’ (Modern Literary Theory: A READER, Fourth Edition, Edited by Philip Rice and Patricia Waugh. p.143)

⁶ ‘Perhaps more than any other mode of criticism, feminist theory has cut across and drawn on multiple and contradictory traditions while presenting what is arguably one of the most fundamental challenges to previous critical orthodoxies in its revaluation of subjectivity and the category of ‘experience’. Like Marxism, feminism is rooted in the political discourses of modernity, inheriting but also challenging its ideas of sovereignty, equality, liberty, rights and rationality. Feminism begins as an Enlightenment discourse founded in the Kantian idea of an autonomous and rational self who is free to choose; in the liberal concept of rights and ownership, and in the idea of citizenship and consensus in the social contract tradition of Hobbes, Rousseau and Locke. Feminism, however, has also been instrumental in exposing some of the contradictions of this legacy and has substantially contributed both to its current development and crisis.’ (Modern Literary Theory: A READER, Fourth Edition, Edited by Philip Rice and Patricia Waugh. p.143)

⁷ ‘Gradually what emerged in feminist theory in the 1970s, therefore, was a recognition on the part of feminists of a central contradiction in attempts to define an epistemology and foundation for its politics: that women seek equality and recognition of a gendered identity which has been constructed through the very culture and ideological formations which feminists were seeking to challenge and dismantle. Woolf herself had begun to articulate this perception in the 1920s, recognizing that if being shut out of a masculine public demesne was frustrating and demeaning, being shut into it might not be the solution either. The aim of feminism must be to break down the public/private split and the binaries of masculinity/femininity, mind/body, reason/feeling and

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begin to discover a language of politics which might articulate a radically different vision of gender and society.’ (*Modern Literary Theory: A READER*, Fourth Edition, Edited by Philip Rice and Patricia Waugh. p.144)

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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Disfluencies in Typically Developing Tamil Speaking Children between 4 - 8 Years

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Introduction

“Fluency” means flow of speech smoothly and continuously (Starkweather, 1987). Disfluencies refer to some form of break in that smooth flow of speech. Normal disfluency occurs throughout childhood and it may begin earlier than 18 months of age, with its peak between 2 to 3 ½ years. Children also swing back and forth in their degree of disfluency. The development of language (DeJoy & Gregory, 1985; Gordon, Luper & Peterson, 1986; Pearl & Bernthal, 1980; Meyers & Freeman, 1985a), speech motor control (Starkweather, 1987) and episodic stresses in the child’s environment may temporarily increase normal disfluency.

Knowledge of type and frequency of disfluency is paramount in understanding disfluencies especially in young children, as the age periods between 2 – 5 years, it is

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difficult to know whether the child is developing stuttering (or) simply going through this normal period of developing fluency (Starkweather, 1987; Ambrose & Yairi, 1995). On an average, a normally disfluent preschool child has about 10 disfluencies per 100 words (Yairi, 1982). As the complexity of language increases, so does the disfluencies.

Some attempts have been made in the past to study the development of fluency in various languages. Western studies (Yairi & Clifton, 1972; Kowal, O'Connell & Sabin, 1975; Yairi, 1981; Pellowski & Contoure, 2002; Carlo & Watson, 2003) have documented the percentage & types of disfluencies emitted by children in their respective age groups. These studies have revealed that, the types of disfluencies emitted were similar, with the percentage of disfluencies varying across languages, implicating the need for language and culture specific norms for fluency development (Cooper, 1972; Yairi & Ambrose, 1992b).

In India, studies have been done in Kannada (Nagapoornima, Indu & Yamini, 1990; Rajendraswamy, 1991); Hindi (Sharma, 1991); Malayalam (Joby, 1998 & Umarajan, 2000) and Tamil (Paulene & Boominathan, 2008). Although there are studies describing early speech disfluencies across the Indian subcontinent (Nagapoornima, Indu & Yamini, 1990; Rajendraswamy, 1991; Sharma, 1991; Joby, 1998; Umarajan, 2000; Paulene & Boominathan, 2008), the data provided by them are diversified. Since stuttering and related fluency disorders are observed universally across culture and languages, there is a need to study the developmental trends in fluency in children belonging to culturally and linguistically diverse backgrounds (Brutten & Miller, 1988; Carlo & Watson, 2003).

According to Steever (1987), 48 million speakers use Tamil as their first language. It is also estimated that one in every hundred children stutter at some point of time during the school age (Boominathan, Dheepa & Smitha, 2003). For early identification and intervention of stuttering, acquisition of data on aspects of disfluencies

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in Tamil is crucial. In this regard, an attempt was made to study the disfluencies in children between 3 – 4 years kindergarten children (Paulene & Boominathan, 2008).

This paper is a report of the study of the disfluencies in terms of their type, individual and total percentage of disfluencies for Tamil speaking children between 4-8 years.

Method

Participants

Employing a Cross sectional study design, this study comprised of 48 participants in the age range of 4 to 8 years, with 12 in each age group. The participants were divided into four groups i.e. Group I (4 to 4.11 years); Group II (5 to 5.11 years); Group III (6 to 6.11 years) and Group IV (7 to 7.11 years). They were matched for gender at every two months interval within the same group.

Source of data collection

Children from two schools affiliated to Tamilnadu State board of education formed the study group. Only native speakers of Tamil language, with no family history of speech, language or hearing disorders or abnormal performance in academics and conduct (as reported by the class teacher) were considered for the study.

Material

For the age group of 4 – 6 years, a picture description task was used, and for higher age groups, i.e. 6 – 8 years, it was storytelling. Pictures were taken from “With a little bit of help” - The Early Language Training Manual (Karanth, Manjula, Geetha & Prema, 1999). The story included a choice of eight wordless moral stories depicted in six picture sequences. For e.g. the thirsty crow, the greedy dog, the fox and the grapes, the hare and the tortoise, and the clever cap seller.

Procedure

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In general, the experimenter first described few pictures or gave a description of any one story in order to familiarize the child with the task. The child was then encouraged to describe / narrate stories in a complete sentence form. Speech samples of children performing the tasks were audio recorded using a Philips digital recorder in a relatively quiet room at the school premises itself. The total recording time varied depending on the age groups, with younger ones requiring more than 20 minutes to record as compared to the older ones.

Analysis

All the recorded samples were transcribed orthographically (verbatim). The initial 10 second data from the transcribed speech was not considered for analysis to avoid inclusion of probable irregular speech behaviors elicited due to initial test anxiety of recording. Care was taken to ensure that the analyzed samples were representative of the child's speech only. Any other observations regarding any atypical manifestation of disfluencies other than those mentioned above were noted during recording and documented separately.

Calculation

The total percentage of disfluencies, individual percentage of disfluencies and rate of speech were calculated for the all tasks separately. The formulas used were

- a. Types of disfluencies:** In all seven types of disfluencies were noted. They were *Filled pauses* (Pauses filled with sounds like “mm”...”um” etc); *Unfilled pauses* (Silent pauses having duration greater than 300 msec); *Repetition* (Repetition of sounds). This category involves Syllable Repetition (Repetition of syllable); Part-word repetition (Repetition of part of the word); Whole word repetition (repetition of whole word); Phrase repetition (repetitions of phrases). *Parenthetical Remark* (adding explanatory or seemingly unrelated words or phrases), *False Starts* (disfluencies which represent changes in pronunciation, word, grammatical structure (or) content of what is said); *Audible Inspiration* (Audible inspiration during speech. It exists between words, part-words and

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utterances); and *Prolongation* (extended phonation of words/utterances wherein the phonation disturbs the normal rhythm / flow of speech).

b. Total percentage of disfluencies = $\frac{\text{Total no. of disfluencies}}{\text{Total number of words spoken}} \times 100$

c. Percentage of individual disfluencies = $\frac{\text{Total no. of individual disfluency}}{\text{Total number of disfluencies}} \times 100$

Results

The data was subjected to descriptive statistical analysis, to describe the type of disfluencies, the number of children exhibiting disfluencies, mean individual percentage, and total percentage of disfluencies across various age groups.

Type and individual percentage of disfluencies

The type of disfluencies and mean individual percentage of disfluencies across age groups are depicted in Table 1.

Table 1: Individual percentage of disfluencies across age groups

Types of disfluencies (%)	Age group (Years)			
	4 – 5	5 – 6	6 – 7	7 – 8
SR	1.5	2.1	2.5	2.4
PWR	2	3.45	1.83	2
WWR	2.66	3.75	2	1.8
PHR	1	1.5	1.66	1.3
Prol	-	1	-	-
FP	3.87	8.6	3.58	2.5
UFP	8.33	5.58	3	2.2
FS	2.4	1.4	1.3	1
AI	-	2.5	2.5	2.6
PR	-	-	3	1.3
Average %	3.10	3.32	2.37	1.9

Syllable repetition – SR; Part-word repetition - PWR; Whole word repetition - WWR; Phrase repetition - PHR; Prolongation- Prol; Filled pauses – FP; Unfilled pauses – UFP; False Starts – FS; Audible Inspiration – AI; Parenthetical Remark – PR.

4-5 years

The type of disfluencies seen in 4 - 5 years age group were, Unfilled pauses – (12/12 children); Whole word repetitions – (9/12 children); Filled pauses – (8/12 children); Part word repetitions – (6/12 children); Syllable repetitions – (6/12 children); False start – (5/12 children); and Phrase repetitions- (1/12 children).

The mean individual percentages for various types of disfluencies for the group were: 8.33% (Unfilled pauses), 3.87% (Filled pauses), 2.66% (Whole word repetitions), 2.4% (False start), 2% (Part word repetitions), 1.5% (Syllable repetitions) and 1% (Phrase repetitions).

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It is to be noted that, Audible inspirations, Parenthetical remarks, and Prolongation were not seen in this age group.

5-6 years

The type of disfluencies seen in 5 - 6 years age group were, Unfilled pauses – (12/12 children); Filled pauses – (10/12 children); Syllable repetition – (10/12 children); Part-word repetitions – (11/12 children); False start – (9/12 children); Whole word repetitions – (8/12 children); Audible inspiration – (4/12 children); Phrase repetitions – (6/12 children); and Prolongation – (1/12 children).

The mean individual percentage for various types of disfluencies for 5 - 6 years age are: Filled pauses – 8.6%, Unfilled pauses – 5.58%, Whole word repetitions – 3.75%, Part-word repetitions – 3.45%, Audible inspiration – 2.5%, Syllable repetitions – 2.5%, Phrase repetitions – 1.5%, False start – 1.44%, and Prolongation – 1%.

In this group, disfluencies like Parenthetical remarks were not observed.

6-7 years

The type of disfluencies seen in this age groups were, Filled pauses – (12/12 children); Unfilled pauses – (10/12 children); Whole word repetitions – (9/12 children); Part-word repetitions - (6/12 children); False starts – (6/12 children); Parenthetical remarks, Syllable repetitions and Audible inspiration – (4/12 children); and Phrase repetitions – (3/12 children).

The mean individual percentage for various the types of disfluencies for the group were: Filled pause – 3.58%; Unfilled pauses – 3%; Parenthetical remarks – 3%; Syllable

repetitions and Audible inspirations – 2.5%; Whole word repetition – 2%; Part-word repetitions - 1.83%; Phrase repetitions – 1.66%; and False start – 1.3%.

However, disfluencies like Prolongation were not observed in this age group.

7- 8 years

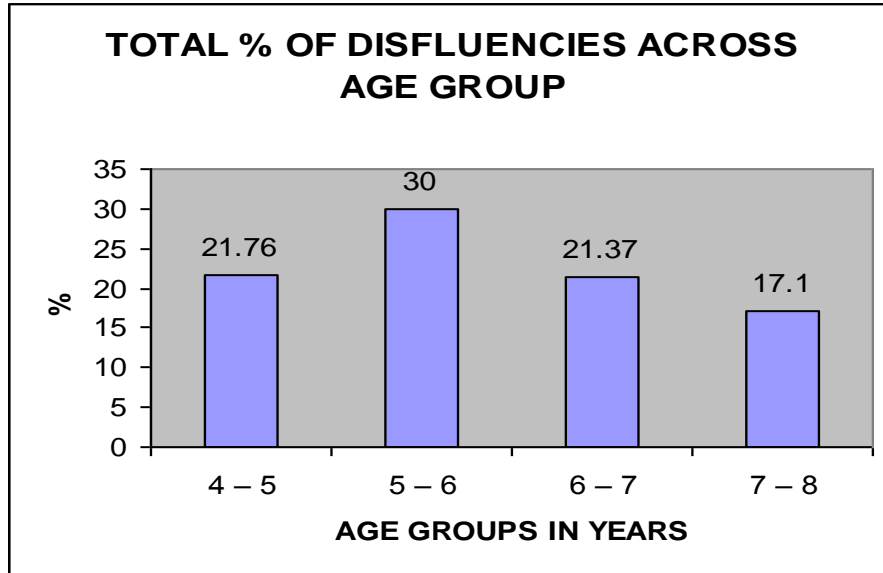
The type of disfluencies seen in the 7-8 years age group were, Filled pauses, Unfilled pauses & Whole word repetition – (11/12 children); Part-word repetitions – (10/11 children); Phrase repetitions – (6/12 children); Audible inspirations & Syllable repetitions – (5/12 children); Parenthetical remarks – (3/12 children); and False starts – (1/12 children).

The mean individual percentage for various types of disfluencies for 7 - 8 years age are: Audible inspirations – 2.6%, Filled pauses – 2.5%, Syllable repetitions – 2.4%, Unfilled pauses – 2.2%, Part-word repetitions – 2%, Whole word repetitions – 1.8%, Phrase repetitions – 1.3%, Parenthetical remarks – 1.3%, and False start – 1%.

Disfluencies like Prolongations were not observed in this age group.

Total Percentage of disfluencies across age groups

The mean total percentage of disfluencies across age groups of 4-8 years is depicted in Graph 1.

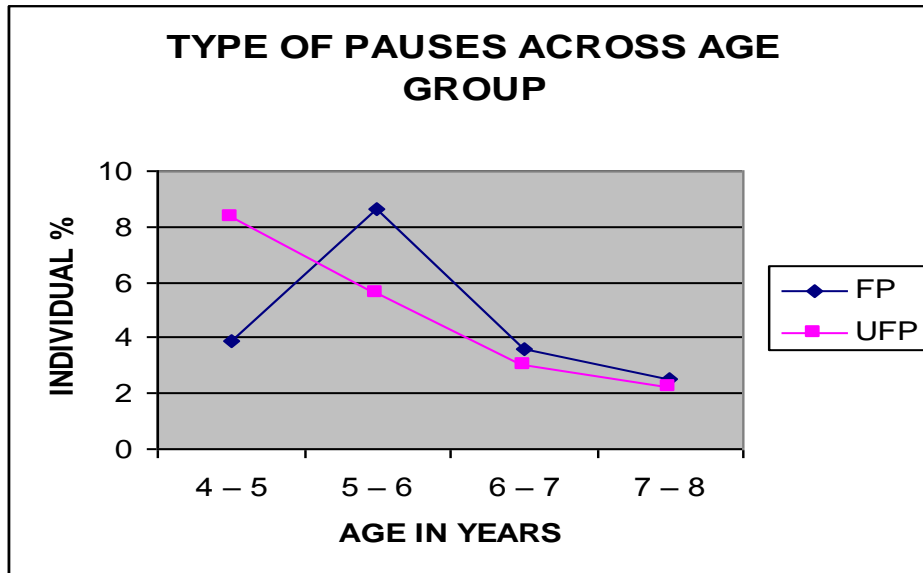


Graph 1: Mean total percentage of disfluencies across age groups

From the Graph 1, it is evident that the mean total percentage of disfluencies were 21.76% (4 – 5 years), 30% (5 – 6 years), 21.37% (6-7years) and 17.1% (7 – 8 years).

Discussion

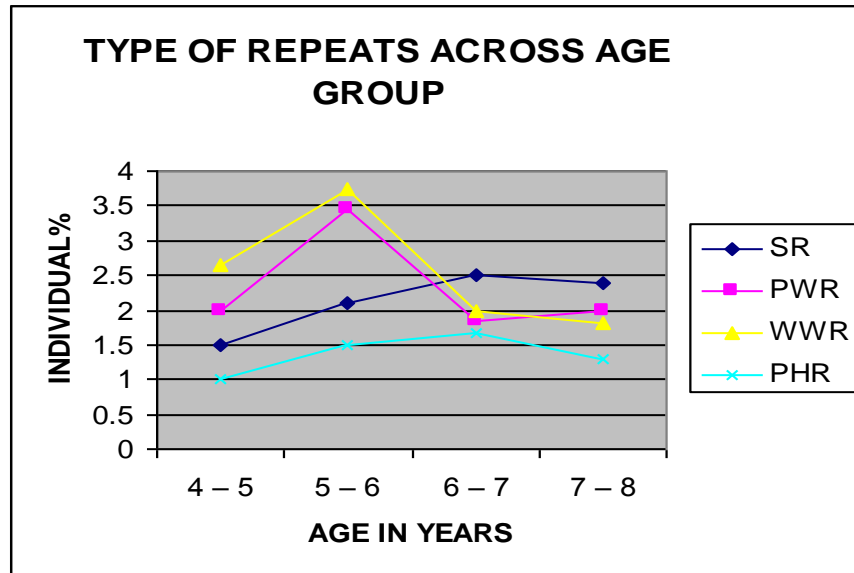
Among the disfluencies, *pauses* had the maximum percentage across all the age groups (Graph 2). Within pauses, the UFP were around 8% followed by FP (4%) in the 4-5 years age groups. However, by 5 years, FP was greater (9%) than UFP (6%). From 6 years to 8 years, both UFP and FP declined from around 3.5% to 2%.



Graph 2: Trend in Pauses (Filled & Unfilled pauses) across age group

Although a decreasing trend was observed among pauses, this decline was not very much evident in the age group of 5 to 8 years. This is in agreement with the study conducted by DeJoy and Gregory (1985), who reported that 5 year old age group did not exhibit a very drastic decline in the occurrence of unfilled pauses. Similar findings were reported by others too (Kowal et al, 1975; DeJoy et al 1985; Nagapoornima, Indu & Yamini, 1990; Rajendraswamy, 1991; Sharma, 1991; Joby, 1998; Umarajan, 2000). These researchers considered pauses as sophisticated disfluencies which persisted even in the speech of older aged children. The reason for the increase in the pauses may be attributed to them being used during the planning time, required for the production of the content word (Silverman, 1973).

The second most frequent form of disfluency in this study after pauses were *whole word repetitions*. This was around 3% between 4-5 years, and increased to 4% by 6 years and then, declined to 2% by 8 years. This trend is reflected with the studies in literature.



Graph 3: Trend in Repetition across age group

Among the other type of repetitions (Graph 3), *phrase repetitions* were the least form of disfluencies. Phrase Repetition gradually increased from 1% to 1.6% by 7 years and then reduced to 1.3% by 8 years. *Syllable repetition* also showed a similar pattern like Phrase Repetition (increased from 1.5 to 2.5 % by 7 years and then decreased to 2.4 % by 8 years); however, its percentage of disfluency was slightly greater than phrase repetition. The *part word repetition* increased from 2% to 3.5 % by 6 years and then gradually decreased to 2% by 8 years.

Wexler and Mysak (1982) stated that, among the repeats category, whole word repetition followed by syllable repetition were the most frequently occurring in all the age groups. However, part-word types followed by phrase word repetition were the least observed repeat types in all the age groups. Similar findings were reported by Kowal, O’Connel and Sabin (1975); and Haynes and Hood (1977).

It needs to be stated that many western studies are not in agreement with the findings of the present study with respect to the developmental trends in part-word and phrase repetitions. This could be attributed to the fact that the present study considered Language in India www.languageinindia.com

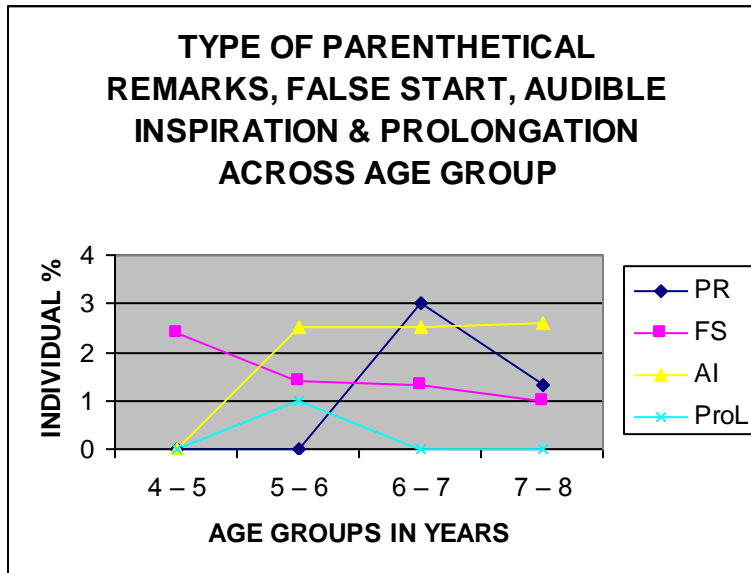
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each iteration as one unit of disfluency and each iteration of a SR or PWR made a meaningful word in most of the Indian languages, including Tamil, thus, resulting in more number of WWR and SR. Studies (Bjerkas, 1980; Wexler & Mysak, 1982) have reported that the motor factor could be responsible for disfluencies like part word repetitions and that the frequency of word repetition decreasing with age coincided with the increase of mean length of utterance.

Prolongation is the only form of disfluency which was not observed in any age group (from 4-8 years). However, one child (1%) exhibited this feature in the 5-6 years age group. Though prolongation is considered as a sophisticated form of disfluency in literature (Kowal, O Connell & Sabin, 1975), it was not exhibited by Tamil speaking children. This is in contrast to the findings of Paulene and Boominathan (2008), who reported that Tamil speaking children in the age group of 3 – 4 years exhibited more prolongations (average percentage of 11.30) as compared to other forms of disfluencies. The duration of prolongation in their study was reported to be 1.5 – 2 sec.

False Start was found to decrease with age from 2.4 % to 1% by 8 years. **Parenthetical remark** was first observed in the age of 6 years with the percentage of disfluency being 3%; however, by 8 years of age the PR decreased to 1.3%. This decrease in the use of PR and False start can be explained by the use of increased matured language.



Graph 4: Trend in Parenthetical remarks, False start, Audible inspiration & Prolongation across age group

Audible Inspiration (AI) was first noticed at 5 years of age and was persistent till 8 years of age. The percentage of the AI remained at 3% across the age range. Haynes and Hood (1977) have reported of similar findings. However, most of the studies indicated a usually decreasing trend with age in disrhythmic phonations. Study by Wexler and Mysak (1982) suggested that disrhythmic phonation may be the motor factors affecting frequency of audible inspiration that resulted in its decrease with increase in age.

The maximum percentage of disfluency was seen between 5-6 years (30%) and then there was a decreasing trend in the percentage of disfluency by 8 years (17%). This finding was in agreement with the English studies who also observed a similar decline from ages 3 to 7 years (Yairi & Clifton, 1972; Haynes & Hood, 1977; Wexler & Mysak, 1982; Yairi, 1981; DeJoy & Gregory, 1985). In terms of comparison of the present study with other Indian studies in reporting total % disfluency, this study correlates with the trends observed in Kannada language (Nagapoornima, Indu, Yamini, 1990; Rajendraswamy, 1991). In Tamil, the percentage of disfluencies in the 3 -4 year age Language in India www.languageinindia.com

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group ranged between 7 – 8% (Paulene & Boominathan, 2008). No co-existing physical concomitants were observed in the current study. It is felt that the secondary behaviors could have been missed out due to non- video recording.

Conclusion

This study provided the “normal expectation of disfluencies” in Tamil speaking children between 4 to 8 years. It is obvious that the findings of the present study did not conform to its western counterparts. However, it is certain that there is a general trend of fluency development seen which is specific for each language. Hence, the findings of the present study are meant to give some insight into the normal disfluencies in Tamil Language, presumed to help in the early identification and appropriate management decisions in this group.

The results of the present study are summarized as follows:

- Pauses exhibited greatest percentage of disfluencies
- Among the repetitions, whole word repetitions were the greatest, followed by part word repetition. Syllable and phrase repetition were showing an increased trend till 7 years with age and then reduced by 8 years.
- Prolongation is the only disfluency that was not seen in any of the children between 4-8 years (only one child exhibited between 5-6 years)
- The total percentage of disfluencies ranged from 17.1 (7-8 years) to 30 (5-6 years)

The effect of various tasks and gender differences was not addressed in this study and warrants future studies.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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Economics of Gender Disparity in Education in Tamil Nadu

K. Thamayanthi, Ph.D. Scholar and T. S. Kalyani, Ph.D.

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ABSTRACT

This paper presents the literacy performance of people in Tamil Nadu. The literacy rate of Tamil Nadu was almost comparable to the All India position in 1941, the state has inched ahead of All India in the decades following independence. The results of the 2001 census show that Tamil Nadu has attained third position behind Kerala and Maharashtra among major states, both in terms of overall and female literacy. While the literacy rate has gone up from 62.7 percent in 1991 to 73.47 percent in 2001, the male literacy rate has increased from 73.75 to 82.33 percent. What is encouraging is that the female literacy rate has gone up by more than 13 percentage points from 50.49 per cent in 1991 to 63.15 per cent in 2001. The ratio of male literacy to female literacy has come

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down from 1.4 in 1991 to 1.27 in 2001, revealing the narrowing of gender inequality in the state.

The state average female literacy rate is 63.15% which is less than the total rural literacy rate of 66.66%. 8 districts excel the state average literacy rate by more than 6%. Kanniyakumari and Thoothukkudi districts literacy rates are 15% higher than state average female literacy rate of 63.15%. In urban female literacy, Kanniyakumari district is ranked first with 86.06% literacy rate. Next to Kanniyakumari, Tiruchirapalli district is ranked second according to the literacy rate (84.65%). The literacy rates vary between 17.53% and 86.06%. Ariyalur district ranks last in urban female literacy rate. Only 5 districts are having literacy by more than 80%. 19 districts have literacy rates more than 70% but less than 80%. All the other districts except Ariyalur have literacy between 60% and 69%. Narrowing the gender gap in education in primary and secondary at the high school and higher secondary levels, calls for a multi pronged strategy that includes (a) educating parents about the economic and social benefits of girls, education. (b) lowering the opportunity cost of girls, education. (c) free education, (d) providing scholarships to girls to encourage them to continue in secondary school. (e) providing day care facilities to look after the young ones (f) involving the community in planning and development of education, (g) making the curriculum more gender sensitive and (h) recruiting more female teachers. Ultimately teachers should be trained to create an enabling environment whereby parents feel comfortable sending their girl children to school.

Introduction and Statement of the Problem

This paper presents the literacy performance of people in Tamil Nadu. The literacy rate of Tamil Nadu was almost comparable to the All India position in 1941, the state has inched ahead of All India in the decades following independence. The results of the 2001 census show that Tamil Nadu has attained third position behind Kerala and

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Maharashtra among major states, both in terms of overall and female literacy. While the literacy rate has gone up from 62.7 percent in 1991 to 73.47 percent in 2001, the male literacy rate has increased from 73.75 to 82.33 percent. What is encouraging is that the female literacy rate has gone up by more than 13 percentage points from 51.33 per cent in 1991 to 64.55 per cent in 2001. The ratio of male literacy to female literacy has come down from 1.4 in 1991 to 1.27 in 2001, revealing the narrowing of gender inequality in the state.

International Comparison

International comparisons are useful to contextualize Tamil Nadu's performance amongst other developing countries. While Tamil Nadu's position in 1991 was significantly better than that of Pakistan and Bangladesh on literacy indicators, the state has not yet attained the average level of developing countries. The literacy levels of China, Indonesia and Sri Lanka are much higher, having marginally surpassed the average attainment levels of medium human development countries as defined in the United Nations HDR. The gender inequity index for Tamil Nadu also follows the same trend, being lower than that of Pakistan, Bangladesh and India as a whole, but yet to reach the levels attained by other countries. Within the Asian region, Sri Lanka, South Korea, China and Indonesia have made impressive strides.

Inter-State Comparison

Tamilnadu comes a close third (45 percent) to Kerala (51% percent) in terms of girls enrolments, ahead of Haryana, Punjab and Himachal Pradesh (Sixth Educational Survey 1993). In terms of social group-wise enrolment the percentage of SC girls enrolment is 43.7 percent of the total SC enrolled, which is quite close to the states for overall girls enrolment. The state stands second only to Punjab in SC enrolment in classes IX-X, while in classes XI-XII, Tamil Nadu ranks first. The rural – urban differential at the state level is very narrow (6 percent) for high schools, while it shoots up sharply at

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the higher secondary level where the gap is as much as 23 percent indicating the reluctance among parents in rural Tamil Nadu to send their children to schools beyond class X.

Female Literacy, Enrolment, Poverty and Gender Gap

The link between poverty, female literacy and the gender gap has been a subject of intense debate for quite some time now. A comparison of high and low performing states shows a definite link between poverty and female illiteracy. The logic can be extended to girls' enrolment as well (World Bank, 1998).

In 20 out of 30 districts in Tamil Nadu, there is correlation between poverty, female literacy and enrolment. The indication is that poverty has a significant impact on the education of girls. The reverse is also true, that high education levels can have a positive impact on reducing poverty. As household income is limited, boys tend to get preference over girls for schooling. A World Bank study (1996) reports that willingness to educate their daughters, decreases faster than their willingness to educate sons.

Out of the 20 districts in 13 districts girls suffer from educational deprivation. Educating girls does not get the highest priority among the family's survival concerns in a state of poverty. Even when education is free, there are other costs such as transport, learning materials and participation in extra-curricular activities at school. This is compounded with the opportunity cost of sending girls to school when they could be helping with household work or with income earning activities. This also partly explains the higher school drop out rate among the order girls since their opportunity cost becomes higher.

The supply side factors, such as lack of conveniently located schools, non-availability of female teachers and the absence of single-sex schools, play an even greater role in preventing girls from enrolling in high schools. Many parents, particularly in rural

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areas, fear the social risk of sending adolescent girls to schools which are co-educational and which lack female teachers. A common apprehension among parents is that it is an unnecessary risk that may later damage their daughter's marriage prospects, and perhaps even force them to give a larger dowry so as to compensate for the loss of reputation. There have been apprehensions that education makes a girl independent and less submissive to her natal family and subsequently after marriage, to the husband's family. Parents also feel that investment in girls' education brings them no return when the girls have to be married off early, since once married, the reciprocal support to her natal household is not possible because of social restrictions on her mobility and choice. In spite of all these impediments, it is pertinent to note that literate mothers are increasingly influencing their daughters to go to school, as is evident from the higher enrolment of girls seen in districts such as Coimbatore, Tiruchirappalli, Nagapattinam, Tiruvarur and Virudhunagar.

Reviews

Agarwal (2002) in his article explained that the right to education is one of the most important means of empowering women with the knowledge, skill and self confidence necessary to participate full in the development process. Education enables women to respond to opportunities to change their traditional roles, and to change their life circumstances. Promoting the education of women and girls contribute to postponement of their age of marriage and to reduction in the size of their families. Education builds life skills for acquiring timely and relevant information. Functional literacy and basic education are pre-requisites for accessing information and services for good health and raising the functional literacy level of a community lead to a demonstrable decline in fertility and infant mortality rate. Educational interventions through formal and non-formal education are investments for population stabilization and for ensuring human rights, including reproductive rights.

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Duraisamy (2002) observed that higher education increases probability of women entering regular salaried government or private sector wage work. Returns to women's education are higher than men's education at the middle and secondary level. Between 1983 and 1994 returns to middle level schooling declined for both sexes but the change is stronger for women.

Kambhampati and Pal (2001) assessed that as mother's literacy increases the chances of daughters being educated in terms of being enrolled in school and attaining primary schooling, but has no impact on boys. Newman (2001) expressed that education does not have a significant negative impact in reducing housework share for women and men.

Mammen and Paxson (2000) stated that post- secondary schooling is strongly associated with participation in the labourforce. More educated women are more likely to work as "employees". In non – manual jobs, secondary education has a stronger effect.

Rakesh Dashora and Anushree Sharme (2003) in their study on "Role of rural women in education" have expressed that, the rural female literacy rate is very low but with the efforts of modernization and urbanization and due to the effects of various missionaries and social workers, education is being spread over rural area through constant motivation.

Suddhasil Siddhanta and Debasish Nandy (2004) in their article titled, "Disaggregate pattern of Gender Gap in Education in Indian Population: A Fresh Exploration", analysed (1) the pattern of gender disparity in the literacy rate in the urban and rural segments of different states of India (2) Gender gap in average years of schooling and gender differential in education Gini are calculated by using NSSO 55th round data on education. (3) Education Deprivation index as a function of average years

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of schooling and education Gini co-efficient is also worked out by the authors for Indian states (4) The relation between these deprivation indices and monthly per capita expenditure is seen to examine the nature of the association between economic affluence and gender inequality in education in India and also at the state level.

Usha Ram Kumar (2002) in their study on women's education in Western Ghats regions explained that the role of decentralization of education administration is significant for spreading women's education. Before re-organisation of the state, the regions which formed parts of the provinces and states differed in terms of patterns of education and in terms of curriculum. The vital role played by NGOs in empowering women through literacy campaigns has facilitated the spread of literacy among women. However, regional variations exist in facilities extended to girls education as well as female participation rates, in school education.

Based on the reviews, the following objectives are framed.

Objectives

- I. To study the gender disparity in literacy in Tamilnadu.
- II. To make a comparison of gender disparity in urban literacy and rural literacy in Tamil Nadu.
- III. To make policy suggestions to improve the literacy rate in Tamil Nadu.

Rationale for the Study

According to 2001 census, Tamil Nadu attains third position behind Kerala and Maharashtra among major states, both in terms of overall and female literacy. While overall literacy rate has gone up from 62.7 percent in 1991 to 73.47 percent in 2001, the male literacy rate has increased from 73.75 to 82.33 percent during the same period and female literacy rate has gone up by more than 13 percentage points from 51.33 percent in 1991 to 64.55 percent in 2001. The ratio of male literacy to female literacy, which serves

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as a measure of gender inequity has come down from 1.4 in 1991 to 1.27 in 2001 revealing the narrowing of gender inequality in the state. The gender inequity index for Tamil Nadu is lower than that of the Indian average and countries like Pakistan, Bangladesh, etc. and yet to reach the level attained by other developed countries. There are urban – rural differentials in literacy rate; the male-female literacy ratio, for urban areas is 1.2 while that for rural area is 1.6 showing more gender divide in the rural literacy rate. Hence a probe into the gender divide in literacy in Tamil Nadu is attempted by analysing the following variables.

1. Male-female literacy ratio
2. Urban male and urban female literacy ratio
3. Rural male and rural female literacy ratio
4. Urban – rural differentials in literacy for both male and female and
5. District level educational attainment of boys and girls in different educational levels.

These analyses will be of much use to suggest policies to bring gender equality in literacy in Tamil Nadu.

Methodology

The study used secondary data from the census report 2001. The literacy levels of male and female for different educational levels are collected from census reports, and Ministry of Education and Tamil Nadu government website.

Concept

Gender disparity - Gender gap between male and female literacy rates.

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Delimitation

The study pertains to the gender disparity in educational attainment of male and female upto senior secondary level education in Tamil Nadu.

Gender Disparity in the Educational Attainment of Rural Population In Tamil Nadu

The gender disparity in the educational attainment of rural population is calculated by finding the difference between educated male population and educated female population and the gender disparities are presented in **Table Nos. 1 & 2** with different levels.

Table – 1

Gender Disparity in the Educational Attainment of Rural Population: Absolute Numbers

Sl. NO.	District	M-F (BP)	M-F (P)	M-F (M)	M-F (S)	M-F (SS)	M-F (AYS)
1	Thiruvallur	5937	19911	18837	47127	23029	1.59315226
2	Chennai	0	0	0	0	0	0
3	Kancheepuram	10553	32069	20485	33018	12916	1.19711108
4	Vellore	20029	56063	32971	64311	28692	1.43481692
5	Dharmapuri	40466	87836	30722	57368	36025	1.29153101
6	Tiruvannamalai	14079	50080	25837	39295	21678	1.26366343
7	Viluppuram	29790	93038	43508	65246	32641	1.47193699
8	Salem	31563	65342	24370	39412	25593	1.30754794
9	Namakkal *	13316	28550	13276	23535	18771	1.44143798
10	Erode	25424	49845	20874	28789	16411	1.28873519
11	The Nilgiris	256	5617	4219	7062	7257	1.54504765

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12	Coimbatore	14085	31978	14103	18844	9250	0.7765175
13	Dindigul	17023	48742	23732	24705	12142	1.34577692
14	Karur *	8721	21314	10226	16401	8646	1.55905881
15	Tiruchirappalli	11489	33157	17034	36851	21305	1.50527807
16	Perambalur *	4440	12820	5795	10368	7832	1.55374402
17	Ariyalur *	5442	20837	10280	20382	10448	1.7297553
18	Cuddalore	8852	43824	27136	57310	25650	1.69119021
19	Nagapattinam *	1872	16149	12245	27262	13024	1.0975164
20	Thiruvarur	1275	12298	11491	26833	11589	1.25410488
21	Thanjavur	5836	17680	12316	24081	13116	0.87395836
22	Pudukkottai	7908	35721	18289	23361	13509	1.2768181
23	Sivaganga	4917	25178	13397	19009	8949	1.47849256
24	Madurai	9417	35751	19035	23616	14662	1.2855867
25	Theni *	5321	11406	5044	6775	4716	0.86475263
26	Virudhunagar	4820	30927	15314	19515	10184	1.30358708
27	Ramanathapuram	4997	20872	10095	18375	12167	1.34236983
28	Thoothukkudi	-1454	8354	5040	13595	4063	0.81845787
29	Tirunelveli	2894	23067	16811	23459	9991	1.04748389
30	Kanniyakumari	1662	2039	437	6245	-1812	0.25007816
31	Tamilnadu	310930	940465	482919	822150	432444	1.27618318

Source: BP-Below Primary, P-Primary level, M- Middle level, S- Secondary level,

SS - Senior Secondary level, AYS – Average years of schooling

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Table - 2
Gender Disparity in the Educational Attainment of Urban Population: Absolute Numbers

Sl. No.	District	M-F (BP)	M-F (P)	M-F (M)	M-F (S)	M-F (SS)	M-F (AYS)
1	Thiruvallur	1211	-2965	7181	70667	34386	1.269068708
2	Chennai	4140	-14575	11149	139189	125272	1.073178237
3	Kancheepuram	4777	5602	4730	44678	30259	0.976255934
4	Vellore	4071	7449	7344	36827	23018	1.16314535
5	Dharmapuri	3290	6134	2457	14835	9170	1.145707582
6	Tiruvannamalai	1343	3041	1006	8375	4685	0.840295582
7	Viluppuram	2053	3376	2771	14506	8527	1.291859521
8	Salem	12328	27259	8656	38213	28611	1.165016248
9	Namakkal*	3783	12276	4528	14237	10877	1.240111821
10	Erode	8976	26139	13560	32254	17258	1.221219636
11	The Nilgiris	-122	4120	4565	11877	5947	1.126395984
12	Coimbatore	9806	33703	25443	50046	19971	0.63727706
13	Dindigul	2982	10592	7110	16022	7935	1.039988584
14	Karur *	655	1918	1979	10387	5821	1.355188178
15	Tiruchirappalli	-872	-4079	-1288	39535	24396	1.143197417
16	Perambalur *	272	513	31	2296	1294	1.131511095
17	Ariyalur *	209	610	145	2468	1615	1.334530342
18	Cuddalore	795	266	1836	30272	10039	1.1180308
19	Nagapattinam *	-194	-1489	307	8385	4391	0.906590165
20	Thiruvarur	-624	-2596	-206	7917	4558	1.107475148

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21	Thanjavur	288	-3009	993	17079	9977	0.857102754
22	Pudukkottai	-31	-835	433	6583	3557	0.895383843
23	Sivaganga	-473	-1575	194	11744	5193	1.137206704
24	Madurai	1241	5850	6677	30495	19278	0.760859964
25	Theni *	3237	8554	5159	10388	7250	0.911962968
26	Virudhunagar	649	7892	5904	13685	7538	0.828155707
27	Ramanathapuram	-1085	-1696	936	9407	6504	1.189557854
28	Thoothukkudi	-1918	-1223	781	12877	3820	0.643054327
29	Tirunelveli	-915	7551	11338	35228	15436	1.137395053
30	Kanniyakumari	581	226	1098	13920	-1616	0.317416723
31	Tamilnadu	60453	139029	136817	754392	454967	0.996029499

Source: BP-Below Primary, P-Primary level, M- Middle level, S- Secondary level, SS - Senior Secondary level, AYS – Average years of schooling

Gender disparity in Below Primary Level Education Attainment

In below primary level education, Dharmapuri district tops the list with the maximum difference between male and female educational attainment. The difference stands at 40, 466. Next is Salem district with a difference of 31,563. Villupuram, Erode and Vellore districts have the maximum differences of more than 20,000 in the educational attainment. The actual differences of the above districts are 29790, 25424 and 20029 respectively. Dindigul, Coimbatore, Tiruvannamalai, Tiruchirapalli and Kancheepuram districts are in the third place with maximum gender gap in the below primary level educational attainment and the differences are 17023, 14085, 14079, 11489 and 10553 for the above districts respectively. The least difference between male and female educational attainment at below primary level is found in the Nilgiris (256). Thoothukkudi district has more female educated population than male educated

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population at below primary level. The difference is, -1454. Even in Kanniyakumari district the difference is to the extent of 1,662. Madurai, Cuddalore, Pudukkottai and Karur districts have the differences of more than 7000 and in all others are between the range of 1800 and 6000.

Thus it is inferred from the table that, at the below primary level educational attainment, the least difference or gendergap is found in the Nilgiris district and maximum difference is found in Dharmapuri district.

Gender Disparity in Primary Level Educational Attainment

In the primary level educational attainment, the difference in Tamilnadu between male and female is 9,40,465. Villuppuram tops the list with the maximum difference in the educational attainment of the male and female population and the difference is 93,038. Next to Villuppuram, Dharmapuri district is found with the difference of 87,836. Tiruvannamalai and Vellore districts have the maximum differences of more than 50,080 in the educational attainment. The actual differences of above districts are 28550, 251781 and 56,063 respectively. Thanjavur, Nagapattinam, Thiruvarur, Theni and Perambalur, districts are in the third with maximum gendergap in the below primary level educational attainment and the differences are 17680, 16149, 12298, 11046 and 12820 for the above districts. The least difference between male and female education attainment at below primary level is found in the Kanniyakumari (2039). Thoothukkudi district has more female educated population than male educated population at primary level. Hence the difference is 8,354. Madurai, Cuddalore, Pudukkottai and Karur districts have the difference more than 15000, and in all other districts, the differences are between the range of 4000 and 16000.

Thus it is inferred from the table that, at the below primary level educational attainment the least difference or gender gap is found in the Kanniyakumari district and maximum difference is in Villupuram district.

Gender Disparity in Middle Level Education Attainment

In the middle level educational attainment, the difference in Tamilnadu between male and female is 4,82,919. Villuppuram tops the list with the maximum difference in the educational attainment of the male and female population and the difference is 43,508. Next to Villuppuram, Vellore district is found with the difference of 32,971. Tiruvanannamalai and Cuddalore districts have the maximum difference of more than 25,000 in the educational attainment. The actual differences of the above districts are 25,837 and 27,136 respectively. Salem, Dindugal and Erode have the differences of 24,370, 23,732 and 20,874 respectively. Kancheepuram, Madurai and Thiruvallur are in the third place with maximum gender gap in the middle level educational attainment and the differences are 20485, 19035 and 18837 for the above districts. The least difference between male and female educational attainment at middle level is found in the Kanniyakumari (1,437). Villuppuram district has more female educated population than male educated population at middle level. Hence the difference is 5794. Even in the Nilgiris district, the difference is to the extent of 4,219. Namakkal, Cimbatores, Virudhunagar and Thoothukkudi districts have the difference of more than 15,000 and in all other districts the differences are between the range of 5,000 and 17,100.

Thus it is inferred from the table that at the middle level educational attainment the least difference or gender gap is found in the Nilgiris district and maximum difference is found in Villupuram district.

Gender Disparity in Secondary Level Educational Attainment

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In the secondary level educational attainment, the difference in Tamilnadu between male and female is 8,22,150, Villuppuram tops the list with the maximum difference in the educational attainment of the male and female population and the difference is 65,246. Next to Villuppuram, Vellore district is found with the difference of 64,311. Thiruvallur, Kancheepuram, Cuddalore, Salem and Tiruchirapalli have the maximum difference of more than 36,000 in the educational attainment. The actual differences of above districts are, 47127, 33018, 57310, 39412 and 36851 respectively. Erode is in the third place with maximum gender gap in the secondary level educational attainment and the difference is 28,789 for the above district. The least difference between male and female educational attainment at secondary level is found in the Kanniyakumari (6,245). In Nilgiris district, the difference is to the extent of 6,775. In Thiruvarur, Nagapattiam and Erode the differences are more than 29,000 and in all other districts the differences are between the range of 40,000 and 42,000.

Thus it is inferred from the table, at the secondary level educational attainment. The least difference or gender gap is found in the Villuppuram district and maximum difference is found in Kanniyakumari.

Gender Disparity in Senior Secondary Level Educational Attainment

In the senior secondary educational attainment, the difference in Tamilnadu between male and female is 4,32,444. Dharampuri tops the list with the maximum difference in the educational attainment of the male and female population and the difference is 36,025. Next Villuppuram and Vellore districts are found with the differences of 32,641 and 28,692 respectively. Salem and Cuddalore have the maximum differences of more than 23,000 in the educational attainment. The actual differences of above districts are 25,593 and 25,650 respectively. Madurai, Nagapattinam, Erode, Namakkal districts are in the third place with maximum gender gap in the senior secondary level education attainment and the differences are 18,771, 1,644, 14,662 and

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13,024 for the above districts. The least difference between male and female educational attainment at senior secondary level is found in Kanniyakumari (-1,812). Dharmapuri district has more female educated population than male educated population at senior secondary level. In Nilgris the difference is to the extent of 7,800. In Perambalur, Thiruvallur, Thiruvannamalai, Namakkal, Erode districts the differences are more than 1,700, and in all other districts the differences are between the range of 4,100 and 7,300.

Thus, it is inferred from the table that at the senior secondary level education attainment, the least difference or gender gap is found in the Dharmapuri district and maximum difference is found in Kanniyakumari district.

The percentages of rural and urban female population with different levels of educational attainment are presented in the **Tables Nos. 3 to 4**.

Table No. 3
PERCENTAGE OF RURAL FEMALE POPULATION IN DIFFERENT LEVELS
OF EDUCATIONAL ATTAINMENT

District Code	District	% OF LILLITERATE	% OF BP	% OF P	% OF M	% OF S	% OF SS
1	Thiruvallur	52.49	9.55	16.33	10.84	7.24	3.54
2	Chennai	#DIV/0!	#DIV/0!	#DIV/0!	#DIV/0!	#DIV/0!	#DIV/0!
3	Kancheepuram	55.00	10.62	16.33	10.49	5.08	2.48
4	Vellore	51.86	10.45	17.91	11.05	6.01	2.71
5	Dharmapuri	60.54	10.16	14.24	7.10	5.30	2.66
6	Tiruvannamalai	62.36	9.49	14.62	7.76	3.89	1.88

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7	Viluppuram	58.94	10.44	15.76	8.08	4.75	2.04
8	Salem	61.27	9.09	14.49	7.27	5.08	2.80
9	Namakkal *	56.30	9.18	15.14	7.46	6.56	5.35
10	Erode	60.92	9.51	14.91	6.82	4.63	3.21
11	The Nilgiris	43.86	11.23	17.03	10.78	11.09	6.00
12	Coimbatore	65.68	8.90	12.38	6.25	3.93	2.86
13	Dindigul	56.33	10.40	16.44	8.63	4.92	3.28
14	Karur *	57.12	10.45	15.70	7.90	5.38	3.45
15	Tiruchirappalli	49.60	10.84	17.68	10.48	7.01	4.39
16	Perambalur *	56.88	10.88	15.81	8.53	5.25	2.65
17	Ariyalur *	59.06	10.32	14.75	8.08	5.09	2.70
18	Cuddalore	55.98	9.81	16.41	9.48	5.56	2.77
19	Nagapattinam *	50.31	10.67	19.31	11.13	5.51	3.07
20	Thiruvarur	46.63	10.72	20.88	12.14	6.65	2.98
21	Thanjavur	61.28	8.19	14.44	8.96	4.30	2.82
22	Pudukkottai	56.90	10.71	16.16	8.56	4.82	2.84
23	Sivaganga	53.65	9.35	17.07	10.62	5.80	3.52
24	Madurai	58.85	9.67	15.86	8.29	4.41	2.93
25	Theni *	69.14	8.90	11.48	6.13	2.73	1.63
26	Virudhunagar	55.71	11.56	17.83	7.28	4.14	3.49
27	Ramanathapuram	50.81	11.83	19.63	9.73	5.14	2.86
28	Thoothukkudi	44.41	12.56	23.14	10.83	5.06	4.00
29	Tirunelveli	50.60	11.90	20.95	9.13	4.17	3.25

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30	Kanniyakumari	34.93	12.17	20.41	12.22	11.59	8.69
31	Tamilnadu	56.00	10.22	16.49	8.91	5.29	3.09

	Illiterate	Bp	P	M	S	SS
0-10%	0	24	0	26	28	30
11-20%	0	6	29	4	2	0
21-30%	0	0	1	0	0	0
31-40%	1	0	0	0	0	0
41-50%	7	0	0	0	0	0
>50%	22	0	0	0	0	0

Source: Computed

Note : BP-Below Primary, P-Primary level, M- Middle level, S- Secondary level, SS - Senior Secondary level,

AYS – Average years of schooling

Table No. 4
PERCENTAGE OF URBAN FEMALE IN DIFFERENT LEVELS OF
EDUCATIONAL ATTAINMENT

District Code	District	% OF LILLITERATE	% OF BP	% OF P	% OF M	% OF S	% OF SS
1	Thiruvallur	33.32	8.21	17.08	13.66	14.82	12.91
2	Chennai	30.37	7.74	16.12	13.17	15.41	17.19
3	Kancheepuram	37.67	9.88	17.37	13.00	11.36	10.71
4	Vellore	36.76	10.67	20.53	12.71	11.14	8.19
5	Dharmapuri	39.31	9.62	17.23	10.45	12.55	10.83
6	Tiruvannamalai	54.05	8.76	16.02	9.33	7.10	4.74
7	Viluppuram	37.52	10.50	19.52	12.96	11.11	8.38
8	Salem	42.65	9.31	17.43	10.55	10.67	9.40
9	Namakkal *	42.84	10.84	18.33	9.65	9.90	8.44
10	Erode	42.78	10.64	19.25	10.03	9.18	8.12
11	The Nilgiris	33.06	10.84	18.37	12.63	14.24	10.86
12	Coimbatore	51.11	8.59	14.62	9.09	8.51	8.07
13	Dindigul	40.73	10.08	19.25	12.25	9.62	8.07
14	Karur *	38.47	10.54	19.77	11.68	10.39	9.15
15	Tiruchirappalli	29.07	9.06	18.44	14.12	14.80	14.51
16	Perambalur *	37.97	9.49	17.51	12.42	12.20	10.41
17	Ariyalur *	40.31	10.25	18.04	11.90	11.10	8.40
18	Cuddalore	38.51	9.64	18.18	12.38	11.66	9.62

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19	Nagapattinam *	42.57	9.42	18.39	12.35	9.04	8.24
20	Thiruvarur	34.51	10.17	21.89	14.58	11.01	7.84
21	Thanjavur	43.47	8.63	18.24	12.40	9.34	7.92
22	Pudukkottai	45.72	8.87	16.88	10.99	9.35	8.19
23	Sivaganga	32.61	9.37	20.14	14.19	12.40	11.29
24	Madurai	44.27	8.46	16.95	12.09	9.28	8.94
25	Theni *	54.45	9.21	15.37	10.40	5.98	4.59
26	Virudhunagar	54.19	9.76	15.89	9.03	5.85	5.28
27	Ramanathapuram	33.04	11.70	22.97	13.81	10.40	8.08
28	Thoothukkudi	38.27	11.02	20.68	13.06	8.32	8.64
29	Tirunelveli	40.15	11.60	21.97	12.36	7.31	6.62
30	Kanniyakumari	32.38	11.75	19.64	12.12	12.85	11.25
31	Tamilnadu	39.39	9.43	17.77	11.94	11.12	10.36

	Illiterate	Bp	P	M	S	SS
0-10%	0	26	0	8	16	25
11-20%	0	4	27	22	14	5
21-30%	2	0	3	0	0	0
31-40%	17	0	0	0	0	0
41-50%	8	0	0	0	0	0
>50%	3	0	0	0	0	0

Source: Computed

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Note : BP-Below Primary, P-Primary level, M- Middle level, S- Secondary level, SS - Senior Secondary level,

AYS – Average years of schooling

The educational attainment of the population is divided into 6 ranges as 0-10%, 11-20%, 21-30%, 31-40%, 41-50%, and >50%.

In rural female population between 0-10%, 24 districts are found in below primary. In middle level education, 26 districts are found in 0-10%. In 0-10% 28 districts with senior – secondary level educational attainment are found. In 11-20%, 6 districts are found in below primary level and 29 districts are seen in primary level. In 4 district middle level education is attained by 11-20% of the population. In 6 districts, 21-30% of the female population is found with primary level education. In 31-40%, 1 district is found in below primary level educational attainment. Only in 7 districts 41-50% of the population is found in below primary level.

In urban female population between 0-10%, 26 districts are found in below primary level. In middle level education, 8 districts are found in 0-10%. 25 districts with senior – secondary level educational attainment are found. In 11-20%, 4 districts are found in below primary level and 27 districts are seen in primary level. In 27 districts middle level education is attained by 11-20% of the population. In 31-40% 17 districts are found in below primary level educational attainment. Only in 8 districts 41-50% of the population is found in below primary level.

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Average Years of Schooling of Rural Female Population

Table No. 5

AVERAGE YEARS OF SCHOOLING OF RURAL FEMALE POPULATION

<i>District Code</i>	District	TP	Illiterate	YS_BP	YS_P	YS_M	YS_S	YS_SS	AYS
1	Thiruvallur	625622	328417	149425	510760	542432	453250	265848	3.071687
2	Chennai	0	0	0	0	0	0	0	0
3	Kancheepuram	666407	366529	176905	544105	559280	338260	198708	2.726949
4	Vellore	1081229	560774	282390	968485	956056	649980	351564	2.967433
5	Dharmapuri	1160232	702368	294602.5	826195	658664	615330	371016	2.38384
6	Tiruvannamalai	889626	554784	211020	650400	552064	346470	200388	2.203557
7	Viluppuram	1256041	740317	327827.5	989520	811496	596050	307764	2.414457
8	Salem	773709	474086	175765	560415	450256	392990	259836	2.377201
9	Namakkal *	465865	262292	106950	352600	278208	305810	298992	2.881865
10	Erode	682101	415513	162132.5	508500	372384	315850	262824	2.377493
11	The Nilgiris	155658	68278	43705	132515	134240	172700	112140	3.82441
12	Coimbatore	716954	470929	159485	443840	358608	281610	245712	2.077197
13	Dindigul	620689	349645	161312.5	510280	428384	305490	244392	2.658108
14	Karur *	313508	179066	81885	246140	198056	168740	129948	2.630775
15	Tiruchirappalli	640587	317717	173602.5	566150	537088	449220	337692	3.221658
16	Perambalur *	207619	118104	56460	164105	141672	109060	65940	2.58761
17	Ariyalur *	308869	182409	79700	227765	199640	157220	100200	2.47524
18	Cuddalore	759248	424990	186292.5	622840	575672	422060	252096	2.711842
19	Nagapattinam *	582547	293085	155327.5	562455	518672	321260	214560	3.042286
20	Thiruvarur	468729	218584	125637.5	489340	455312	311560	167424	3.305265
21	Thanjavur	741084	454151	151687.5	535175	531440	318790	250968	2.412764

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22	Pudukkottai	610706	347515	163590	493535	418088	294630	207888	2.583454
23	Sivaganga	424179	227555	99132.5	362045	360312	245880	179220	2.938829
24	Madurai	560989	330136	135647.5	444740	371944	247220	197172	2.489752
25	Theni *	246957	170737	54935	141760	121016	67390	48336	1.755111
26	Virudhunagar	491330	273717	141937.5	437965	285960	203420	205896	2.595361
27	Ramanathapuram	451920	229607	133647.5	443665	351664	232480	154980	2.912986
28	Thoothukkudi	468246	207941	147032.5	541830	405792	236720	224760	3.323327
29	Tirunelveli	726945	367846	216210	761320	531168	303490	283272	2.882556
30	Kanniyakumari	292591	102190	88997.5	298540	286048	339140	305088	4.503944
31	Tamilnadu	17390187	9739282	4443243	14336985	12391616	9202070	6444624	2.692239

Source: Computed

Note : BP-Below Primary, P-Primary level, M- Middle level, S- Secondary level, SS - Senior Secondary level, AYS – Average years of schooling

Table No 5 presents the average years of schooling of rural female population. The total years of schooling at below primary level is the highest for the Villuppuram district and the least for the Nilgiris district being 3,27,827.5 years and the 43,705 years respectively. At primary level education the total years of schooling of the population is the highest for Villuppuram district being 9,89,520 years and its is the least for Nilgiris district 1,32,515 years of schooling of the population. The total years of schooling of the population for Vellore district in middle level education is (9,56,056) and Theni district has 1,21,016 years of schooling which is the least among all the districts. At secondary level of education, Vellore district ranks first with 6,49,980 years of schooling and. Theni there has the least number of years of schooling of 67,390 years respectively. At senior secondary level, Dharmapuri district ranks first with 3,71,016 years of schooling and Theni district ranks least with 48,336 years of schooling respectively. The average years

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of schooling is the highest for Kanniyakumari district with 4.5 years and it is the least for Theni district with 1.7 average years of schooling. The Nilgiris, Tiruchirappalli, Nagapattinam, Thanjavur, Thoothukkudi districts have an average years of schooling of 2.7 years approximately. Kancheepuram, Vellore, Dharampuri, Tiruvannamalai, Villuppuram, Salem, Erode, Namakkal, Coimbatore, Dindigul, Karur, Perambalur, Ariyalur, Cuddalore, Thanjavur, Pudukkottai, Sivaganga, Virudhunagar, Ramanathapuram, Tirunelveli district have on an average 3.4 years of schooling of their respective population. From this table, it is inferred that the districts Kanniyakumari stands first with more average years of schooling (4.5 years) and the district Theni ranks least with 1.7 years of average years of schooling.

Average Years of Schooling of Urban Female Population

Table No. 6

AVERAGE YEARS OF SCHOOLING OF URBAN FEMALE POPULATION

District Code	District	TP	YS_Illiterate	YS_BP	YS_P	YS_M	YS_S	YS_SS	AYS
1	Thiruvallur	731727	243814	150148	624935	799552	1084420	1133772	5.1834
2	Chennai	2124106	645110	410760	1712305	2238112	3274060	4380732	5.657
3	Kancheepuram	753819	283985	186255	654830	783856	856480	968832	4.577
4	Vellore	655005	240810	174780	672310	665936	729460	643596	4.4062
5	Dharmapuri	222471	87457	53512.5	191620	186032	279270	289248	4.4935
6	Tiruvannamalai	200640	108454	43932.5	160710	149768	142430	114084	3.0449
7	Viluppuram	211890	79510	55600	206850	219648	235510	213156	4.3927
8	Salem	679004	289590	158000	591735	573000	724360	765672	4.1425
9	Namakkal *	268046	114825	72665	245670	206968	265350	271380	3.9621
10	Erode	590121	252454	156973	568130	473544	541590	574800	3.923
11	The Nilgiris	228132	75419	61845	209560	230496	324810	297240	4.9268

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12	Coimbatore	1378871	704790	296255	1007880	1003096	1173130	1335636	3.4927
13	Dindigul	334188	136108	84215	321735	327568	321430	323496	4.1248
14	Karur *	156640	60252	41260	154830	146392	162800	172068	4.3242
15	Tiruchirappalli	569245	165493	128933	524855	642992	842420	991104	5.499
16	Perambalur *	39886	15143	9462.5	34925	39632	48680	49812	4.5758
17	Ariyalur *	39892	16082	10217.5	35990	37968	44270	40224	4.2282
18	Cuddalore	375239	144518	90470	341035	371648	437600	433320	4.4614
19	Nagapattinam *	167218	71177	39362.5	153750	165184	151170	165372	4.0357
20	Thiruvarur	119961	41395	30492.5	131315	139928	132110	112848	4.5573
21	Thanjavur	378416	164495	81670	345035	375312	353610	359652	4.0043
22	Pudukkottai	124595	56966	27627.5	105170	109576	116450	122424	3.8625
23	Sivaganga	164230	53558	38467.5	165420	186376	203670	222444	4.9709
24	Madurai	713849	315998	150983	605020	690656	662710	766212	4.0283
25	Theni *	294007	160094	67720	225965	244504	175740	161940	2.9791
26	Virudhunagar	389595	211106	95092.5	309610	281568	227720	246744	2.9793
27	Ramanathapuram	152308	50323	44550	174900	168256	158460	147684	4.5556
28	Thoothukkudi	337204	129043	92917.5	348725	352432	280600	349620	4.2238
29	Tirunelveli	663104	266210	192248	728275	655800	484490	526992	3.9026
30	Kanniyakumari	551174	178456	161975	541340	534344	708430	744288	4.8812
31	Tamilnadu	13614583	5362635	3208388	12094430	13000144	15143230	16924392	4.4343

Source: Computed

Note : BP-Below Primary, P-Primary level, M- Middle level, S- Secondary level,
SS - Senior Secondary level, AYS – Average years of schooling

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Table No. 6 exhibits the average years of schooling of urban female population. The total years of schooling at below primary level is the highest for Chennai district being 4,10,760 years and the lowest for Perambalur 9,462.5 years respectively. In primary level education, the total years of schooling is found to be high for Chennai with 17,12,305 years and it is the least for Perambalur district with 34,925 years respectively. Likewise for middle level education, the total years of schooling is the highest for Chennai district (22,38,112) it is the lowest for Ariyalur district with 37,968 years respectively. In secondary level education, the total years of schooling of the population is the highest for Chennai district with 32,74,060 years and the least for Ariyalur district with 44,270 years respectively. Chennai district ranks first with highest total years of schooling in senior secondary level also being 43,80,732 years Ariyalur ranks the lowest years of schooling of 40, 224 respectively. The average years of schooling is found to be the highest for Chennai district with 5.65 years Thirvallur, Tiruchirappalli, districts also have around 5.4 average years of schooling of their population. From this table, it is inferred that among all the districts Chennai tops the districts in total and average years of schooling. Ariyalur district is found with least total years of schooling at all educational levels but Kancheepuram district ranks the least in average years of schooling with 4.57 years.

Ranking of Districts by Rural Female Literacy Rate – 2001

Table – 7

Ranking of Districts by Rural Female Literacy Rate (2001 Census)

Rank in literacy rate	State / District	Percentage of female literates
1	Kanniyakumari	84.11

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2	Thoothukkudi	70.66
3	The Nilgiris	67.18
4	Nagapattinam	65.70
5	Thiruvarur	65.47
6	Tiruneveli	64.04
7	Thanjavur	61.13
8	Tiruchirappali	59.27
9	Virudhunagar	57.54
10	Ramanathapuram	58.65
11	Pudukkottai	57.04
12	Thiruvallur	57.96
13	Madurai	56.05
14	Vellore	57.26
15	Kancheepuram	58.65
16	Sivaganga	55.34
17	Theni	54.26
18	Cuddalore	53.36
19	Tiruvannamalai	52.80
20	Coimbatore	56.16
21	Dindigal	52.85
22	Perambalur	51.41
23	Namakkal	51.63
24	Ariyalur	49.63
25	Karur	50.27
26	Villupuram	49.72
27	Erode	46.70

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28	Salem	46.11
29	Dharmapuri	44.79
30	Chennai	-
	Tamilnadu	55.84

Source : Census Repot 2001, Government of India

Table – 8
Ranking of Districts by Urban Female Literacy (2001 Census)

Rank in literacy rate	State / District	Literacy rate
1	Kanniyakumari	86.06
2	Tiruchirappalli	84.65
3	Thirunelveli	83.66
4	Thoothukkudi	82.58
5	Madurai	8.78
6	Kancheepuram	80.20
7	Sivagangai	79.64
8	Thiruvallur	79.56
9	Thiruvarur	79.56
10	Thanjavur	78.30
11	Ramanathapuram	78.21
12	The Nilgiris	77.66
13	Nagapattinam	77.49
14	Coimbatore	76.92
15	Cuddalore	75.87
16	Chennai	75.32
17	Vellore	73.68
18	Viluppuram	73.50
19	Virudhunagar	72.78
20	Dharmapuri	71.77
21	Karur	71.77

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22	Thiruvannamalai	71.75
23	Dindigal	71.72
24	Perambalur	70.68
25	Pudukkottai	68.09
26	Theni	67.41
27	Namakkal	66.39
28	Salem	66.36
29	Erode	65.60
30	Ariyalur	17.53

Source : Census Repot 2001, Government of India

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The state average female literacy rate is 55.19% which is less than the total rural literacy rate of 66.66%. 8 districts excel the state average literacy rate by more than 6%. Kanniyakumari and Thoothukkudi districts literacy rates are 15% higher than state average female literacy rate of 55.19%. The Niligiris, Nagapattinam, Thiruvavarur, Tirunelveli, Thanjavur, Tiruchirapalli, Virudhunagar, Ramanathapuram, Pudukkottai, Thiruvallur, Madurai and Vellore districts literacy rates are higher than state average literacy rate by more than 3%. Sivaganga, Theni, Cuddalore, Tiruvannamalai, Coimbalore, Dindigul, Perambalur, Namakkal, Ariyalur, Karur, Villupuram, Erode, Salem and Dharmapuri district have literacy rates ranging from 44.79 to 55.34%.

Ranking of Districts by Urban Female Literacy Rate – 2001

In urban female literacy, Kanniyakumari district is ranked first with 86.06% literacy rate. Next to Kanniyakumari, Tiruchirapalli district is ranked second according to the literacy rate (84.65%). The literacy rates vary between 17.53% and 86.06%. Ariyalur district ranks last in urban female literacy rate. Only 5 districts are having literacy by more than 80%. 19 districts have literacy rates more than 70% but less than 80%. All the other districts except Ariyalur have literacy between 60% and 69%. From the table, it is inferred that urban female literacy is better in all the districts except Ariyalur.

SUMMARY

This paper attempted to find out the gender divide in the educational attainment of the population of Tamilnadu. The gender divides in rural and urban population is measured by finding the gap in the educational attainment of the population at different levels viz., below primary, primary, middle, secondary and senior secondary levels. The

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gender gaps in rural and urban female population in educational attainment are summarised below.

1. Educational Attainment of Rural Female Population

The total female population of Tamilnadu is 1, 73, 90, 187 and 78.55% of the rural female population in the state is belonging to the illiterate's category. 10.22% of the population has the below primary level educational attainment. 16.48% of the population is with the primary level education. 89.07% is found to be having the middle level education. 5.31% is found to be with senior secondary level education. The rural female population's average year of schooling is 4.5 years. It is the highest for Kanniyakumari district (4.5 years) and lowest for Theni district (1.7 years). Dharmapuri district tops with more population with the highest number of persons in senior secondary level and Theni district ranks low with less number of persons in the senior secondary level (4.028%).

2. Educational Attainment of Urban Female Population in Tamilnadu

The total urban female population is 1,36,14,585, and 39.4% of the female population are illiterates. 9.4% of the female population is found with below primary level education. 17.76% of the population has primary level education. 11.94% has middle level education. 11.12% and 10.36% have attained the secondary level and senior secondary level of education respectively. In Chennai district, the average years of schooling of the female population is found to be 5.66 years. Besides Chennai, Tiruchirapalli and Thiruvallur districts are found with 5.5 years of schooling approximately. Theni and Virudhunagar districts are found with only 2.9 average years of schooling of the population. All the other districts are found with approximately 4.5 average years of schooling.

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3. Gender Disparity in Rural Literacy Rate

The gender gap in rural literacy rate varies in the range of 5% to 26% between the districts and Dindigul. In Karur districts the gender disparity is found to be the highest (25.84%). (Table 9).

Table – 9
Gender Disparity in Literacy (Rural)

Year District	2001		
	Rural Male literacy	Rural female literacy	Difference
Thiruvallur	78.72	57.96	20.76
Chennai	-	-	-
Kanceepuram	76.65	58.69	17.96
Vellore	79.03	57.26	21.71
Dharmapuri	65.46	44.79	20.67
Tiruvannamalai	78.14	52.80	25.34
Villupuram	72.76	49.72	23.12
Salem	69.23	46.11	23.12
Namakkal	74.70	51.63	23.07
Erode	69.53	46.70	22.77
The Nilgiris	86.88	67.18	19.7
Coimbatore	73.81	56.16	17.65
Dindigul	76.74	52.27	25.84
Karur	76.11	50.27	25.84
Tiruchirappalli	81.99	59.27	22.72
Perambalur	76.27	51.41	24.86

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Ariyalur	79.03	53.36	25.67
Cuddalore	84.05	65.70	18.35
Nagapattinam	84.06	65.47	18.59
Tiruvarur	84.06	65.47	18.59
Thanjavur	81.83	61.13	20.7
Pudukkottai	81.22	57.04	24.18
Sivaganga	80.13	55.34	24.79
Madurai	80.32	56.05	24.27
Theni	78.69	54.26	24.43
Virudhunagar	81.36	57.54	23.82
Ramanathapuram	80.21	56.65	21.56
Thoothukkudi	86.22	70.66	15.56
Tirunelveli	82.61	64.04	18.57
Kanniyakumari	89.36	84.11	5.25

Source : Census Report 2001, Government of India

4. Gender Disparity in Urban Literacy Rate

The gender gap in urban literacy varies in the range of 5.5% to 17% between the districts. Theni district has the maximum gender gap of 18.34% in literacy rate. It is to be noted that gender disparity in rural and urban literacy rates are the highest in Karur district. In Kanniyakumari district, least gender disparity in urban literacy is found (5.64). Chennai and Thoothukkudi districts have gender gap below 10%. (Table 10).

Table – 10
Gender Disparity in Literacy (Urban)

Year	2001
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District	Rural Male literacy	Rural female literacy	Difference
Thiruvallur	89.37	76.87	12.5
Chennai	84.71	75.32	9.39
Kanceepuram	91.75	80.20	11.55
Vellore	88.58	73.68	14.9
Dharmapuri	86.65	71.77	14.88
Tiruvannamalai	89.01	71.75	17.26
Villupuram	89.23	73.15	16.08
Salem	82.27	66.36	15.91
Namakkal	83.75	66.39	17.33
Erode	82.49	77.66	13.83
The Nilgiris	88.93	76.92	12.01
Coimbatore	86.85	71.25	15.6
Dindigul	89.09	71.38	17.71
Karur	93.02	84.65	8.37
Tiruchirappalli	93.02	84.65	8.37
Perambalur	85.89	70.68	15.21
Ariyalur	87.18	70.53	16.65
Cuddalore	90.25	75.87	14.38
Nagapattinam	91.09	77.49	13.6
Tiruvarur	91.59	79.56	12.03
Thanjavur	92.43	78.13	14.3
Pudukkottai	92.89	80.08	12.81
Sivaganga	92.66	79.64	13.02
Madurai	92.58	80.78	11.8

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Theni	85.75	67.41	18.34
Virudhunagar	88.49	72.28	16.21
Ramanathapuram	90.94	98.21	12.73
Thoothukkudi	91.91	82.58	9.33
Tirunelveli	89.57	73.66	15.95
Kanniyakumari	91.70	86.06	5.64

Source : Census Report 2001, Government of India

SUGGESTIONS

Narrowing the gender disparity in education at the primary, secondary, high school and higher secondary levels, calls for a multi pronged strategy that includes (a) educating parents about the economic and social benefits of girls, education.

(b) Lowering the opportunity cost of girls, education. (c) free education, (d) providing scholarships to girls to encourage them to continue in secondary school, (e) providing day care facilities to look after the young ones (f) involving the community in planning and development of education, (g) making the curriculum more gender sensitive and (h) recruiting more female teachers. Ultimately teachers should be trained to create an enabling environment whereby parents feel comfortable sending their girl children to school.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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Patterns of Code Switching in Children

Mili Mary Mathew, M.Sc. Speech Language Pathology

Abstract

Two types of code switching have been recognized by most researchers: Intra-sentential code switching used for switches within sentences, and inter-sentential code switching for switches between sentences (Schmitt, 2004). India being a country with a rich merge of different languages, essentially most children across the country are exposed to two or more languages. Depending on the socioeconomic status and geographical location, children can be either sequential or simultaneous bilinguals or multi-linguals. Since inter-sentential and intra-sentential patterns of code switching are used by proficient adult speakers, it is necessary to see if the same patterns are seen in children also. 8 children, 4 males and 4 females within the age range of 14-16 years participated in the study. They were instructed to describe a picture, depicting a farm, in two languages Kannada and English separately. The result revealed that code switching to English was present in all the participants (13 %), while speaking in Kannada. All the participants showed only intra-sentential switch. The location of the switch was on semantic

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structures, namely concrete nouns and action words. It was concluded that the patterns of code switching in the studied children were not similar to previous accounts on children and adults from other linguistic backgrounds

INTRODUCTION

In many situations of languages in contact, constituents of one language can be found with the constituents of another language in a number of linguistic phenomena, namely lexical borrowing, transferring, interference, calquing, diffusion, reflexification, code switching/mixing, etc. (Annamalai 1989). Code switching and code mixing are the two linguistic phenomena claimed to be the most prevalent and common modes of interaction among bilingual speakers.

The earliest understanding of code switching defined bilingual people as individuals who switch “from one language to the other according to appropriate changes in speech situation” (Naseh 1997: 202). In recent literature, there has been some variation in defining this term in comparison to code mixing. Muysken (2000) refers to code switching as the rapid succession of several languages in a single speech event, and refers to code mixing as all cases where lexical items and grammatical features from two languages appear in one sentence. Few others comment that switching is normally done for the duration of a unit of discourse, but mixing is not normally done with full sentences from another language with its grammar (Annamalai, 1989). According to Bentahila and Davies (1983) the act of choosing one code rather than another must be distinguished from the act of mixing the two codes together to produce something which might itself be called a third code. Therefore, code mixing is referred to as the process of mixing of elements from two languages in one utterance, and code switching as the product of this mix.

Language experts across the globe have investigated in their experiments the causes, functions, characteristics and effects of code-switching and code-mixing. Such investigations on the causes of the phenomena, for instance, have revealed sociolinguistic and psycholinguistic factors. One reason maybe bilingualism or language contact which results in lexical borrowings and mixture of a new language and vernacular expression (Cheng & Butler, 1989). Some others are status, integrity, self-pride, comfortability and prestige (Akere, 1977; Bokamba, 1989; Language in India www.languageinindia.com
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Hymes, 1962; Kachru, 1989; Kamwangamalu, 1989). Other causes include modernisation, westernization, efficiency, professionalism and social advancement (Kachru, 1989; Kamwangamalu, 1989). According to these scholars, some of the functions of code-switching and code-mixing are intra-group identity (Gumperz, 1982); poetic creativity (Kachru, 1989) and the expression of modernization (Kamwangamalu, 1989).

One of the major characteristics of both phenomena is their imposition as the norm of language use in the most bilingual communities (Kamwangamalu, 1989). Among their effects, however, are undermining of certain traditional values (Kachru, 1989), innovations in the structure of one of the other of the languages code-switched and code-mixed (Kamwangamalu, 1989) and making one language to be more dominant than the other, thereby causing the individual to switch always to the dominant language (Cheng & Butler, 1989).

Also, two types of code switching have been recognized by most researchers: Intra-sentential code switching used for switches within sentences, and inter-sentential code switching for switches between sentences. Intra-sentential code switching is divided into four types: single word switches [hosa box]; mazed switches [because uh hogi]; phrase switches [nanu kote to him]; and, hybrid switches [enjoy madofying]. Inter-sentential coding occurs when the speaker changes language between sentences in relation to their own previous utterance in a conversation, or the use of tags [ok, ok , maduthini]

Most of the studies done in code switching has focused on adults and remain silent on the implication this phenomena has on language acquisition right from childhood. Becoming a bilingual is a formidable task for children. Developing the communicative competence to achieve success in conveying and understanding meaning in its many aspects is a time-consuming, highly complex process that reaches far beyond surface assessments of sounds, words and sentences. The process of becoming a bilingual is a dynamic one, engaging and challenging children's ability to use two language systems for communication with speakers of differing languages and culture.

Becoming bilingual is further compounded for children by the timing for the acquisition of the two languages. For some children the process begins at or nearly at the onset of language, in infancy, as a result of dual language input from parents. The result is first-language bilingualism, a process of simultaneously acquiring two languages (Swain, 1972). This type of developmental bilingualism is described for the acquisition of two languages before age 3. When the process of acquiring another language begins after this point, sequential or successive bilingualism occurs in which one language follows the first in the acquisition order.

Need for the Study

India being a country with a rich merge of different languages, essentially most children across the country are exposed to two or more languages. Depending on the socioeconomic status and geographical location, children can be either sequential or simultaneous bilinguals or multilinguals. Few studies have been done on the pattern of code switching seen in simultaneous and sequential bilingual children. One such study done on multilingual children (Swiss-German, English and standard German) revealed that there were no differences in the usage of both inter-sentential and intra-sentential patterns of code switching in both groups. Within the intra-sentential type 'hybrids' were observed in not-so-proficient speakers (Hubbell-Weinhold, 2004). Müller & Cantone (2008) suggest that future studies should examine types of acquisition separately, to have a better knowledge on the patterns of code switching seen in children. This justifies the need for this study, in that; one has to have knowledge on the patterns of code switching used by the children, which might also reflect on the proficiency of usage of languages.

Objectives of the Study

This study aimed to understand code switching in sequential multilingual children, with respect to the types of code switching, i.e. whether both inter-sentential and intra-sentential types are present as reported in bilinguals. It also was intended to provide information on the pattern of linguistic encoding for the instances of code switching observed.

METHOD

Participants:

8 children, 4 males and 4 females participated in the study. All the children were within the age range of 14-16 years. They were from multilingual, middle socio-economic backgrounds and studying in a Government English medium school, in the city of Mangalore. The language backgrounds of the children were noted. They were all screened for communication and hearing abilities.

Material

A scene depicting activities in a farm was selected for the study. This was presented as a black and white picture card.

Instrumentation

A Sony handy cam, with a steady shot, good optical zoom and built-in surround microphone was used for recording the task.

Procedure

The participants were interviewed individually in a quiet room. They were provided with the picture card and encouraged to describe the picture in Kannada as well as in English. They were seated facing a bilingual listener who was unaware of the contents of the picture. The recording was done after 1 minute of the introduction of the picture.

Analysis

The following analysis was carried out separately in Kannada and English:

- a) The presence of code switching was noted
- b) The types of code switching was noted
- c) The linguistic encoding at the instance of code switch was noted

RESULTS

The analysis of the recorded samples in Kannada and English revealed the following results which are as summarized in Table 1.

Table 1: The frequency, types and location code switching behaviours in TICHl Kannada and English

S no:	Gender	Languages known (years of exposure)				CS in K			CS in E		
		T	K	E	H	% (total no of words)	Type	Location	%	Type	Location
1	F	10	8	8	5	28.12(32)	IAS	9names	0	IAS	0
2	F	10	10	10	5	20.00(45)	IAS	8 names 1 action word	0	IAS	0
3	F	12	10	10	5	14.63(41)	IAS	4 names 2 action words	0	IAS	0
4	F	12	10	10	5	20.52(39)	IAS	6 names 2 action words	0	IAS	0
5	M	13	12	12	10	4.25(47)	IAS	2 names	0	IAS	0
6	M	12	10	10	5	9.30(43)	IAS	4 names	0	IAS	0
7	M	-	13	11	5	12.5(32)	IAS	4 names	0	IAS	0
8	M	4	13	10	5	7.69(39)	IAS	3 names	4.34(46)	IAS	2 names

NOTE:

T –TULU

K-KANNADA

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H-HINDI

E-ENGLISH

CS- CODE SWITCHING

IAS-INTRASENTENTIAL

From the above table it can be seen that, code switching to English was present in all the participants on an average of 14.62% (range: 28.12% to 7.69%) of the time, predominantly while speaking in Kannada. All participants, except for one, did not code switch while speaking in English. All the participants showed only intra-sentential code switch. The location of the code switch was on semantic structures, namely concrete nouns and action words.

DISCUSSION

This study done on 8 multilingual children has revealed a few interesting findings in the context of nature of use of multiple languages.

From the observation of the data it can be understood that though code switching was present in all the children (average 14.62%), there were individual variations seen (ranged from 28.12% - 7.69%). These differences were also evident in the samples of male and female children. Females (20.81%) used more instances of switching than males (8.43%). But, since the sample size was small it would be too early to comment on gender differences in these children. But there have been studies done on adults stating that females tend to code switch more than males. The reason attributed to this observation is that females are inclined to be better in their mastery and usage of multiple languages than males (Miller, 1984).

Another finding was the rigidity in the usage of English. All, except one child, did not code switch to any language while speaking in English. Also none of the children switched to other languages like Tulu or Hindi in spite of their exposure to these languages. This could be because of sociolinguistic factors, which points out that since these children are being brought up in a society which considers English as a language used for educational and occupational purposes, it is possible that English takes the stance of the dominant language. This is also reported in other cultures (Cheng & Butler, 1989).

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The analysis of the types of code switching revealed that all the children used intra-sentential pattern. Previous studies have commented that proficient language users, both adults and children, show both inter-sentential and intra-sentential patterns (Schmitt, 2004; Hubbell-Weinhold, 2004). The findings in this study may be a reflection on the fact that though these children have been attending an English medium school with exposure to the language for a good number of years, they still were not proficient users. The reason for this could be the fact that they were all from middle socioeconomic status families and the usage of English was restricted to school environment.

It was also noted that all the children used only single-word switches within the intra-sentential type. Studies have revealed that proficient speakers show a combination of single-word switches, phrase switches, mazed switches and hybrid switches (Hubbell-Weinhold, 2004). This could again be a reflection of the possible effects of the environment that limits the use of English in these children.

The analysis of the linguistic encoding of the single-word switch also revealed that most children switched to the dominant language only to represent concrete nouns. Few children code switched for action words. Previous literature has provided evidence that bilinguals code switch on different linguistic categories, like nouns, pronouns, action words, prepositions etc. (Miller, 1984). The rigidity in the switching behaviours of the children in the study could again be reflective of the lack of proficient use of the dominant language in these children.

CONCLUSION

This study revealed that the patterns of code switching in the multilingual children are not the same. Moreover there might be many socio-linguistic factors at play that prevent these children from being proficient speakers. The sample under consideration in this study does reflect on factors of socioeconomic status, levels of exposure to English, gender etc., that might interact and affect the language learning proficiency in children. Further studies have to be undertaken to understand the variables that might affect code switching on larger groups of children, which will yield valuable information on the trends of acquisition of multiple languages.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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Exploration of forms and functions of Tag Questions in Pakistani English

Muhammad Asim Mahmood, Ph.D. and Zahida Hussain, M.Phil.

Abstract

The present research contributes in the exploration of the similarity or difference among Pakistani English and the native varieties. The study observes the formal and functional features of tag questions in Pakistani Written English Corpus. It follows the model used and presented by Axelsson for the analysis of tag questions. The results reveal that, in terms of form, Pakistani writers avoid the non-standard tags and follow the set patterns of the native English writers. Most of the tags are used with the declarative anchors; however, imperative anchors are also found, but interrogative and exclamative anchors are avoided. Both constant and reversed polarities are found, however, the latter with higher frequency. In terms of functions, the writers have used to mitigate the intensity of command or the event. Tag questions perform the similar functions as in

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the native varieties of English. The study reveals that Pakistani English conforms to the native varieties in some features such as in tag questions.

Introduction

The voices of ‘World Englishes’ cannot remain unheard in the present age. Researchers across the world are contributing in this comparatively new-emerging field. Many non-native varieties of English have been acknowledged as separate varieties which have been indigenized in the course of time. The same efforts are in progress in Pakistan where scholars are trying to highlight the linguistic and cultural differences among the native English varieties and the one used in Pakistan. Their remarkable efforts are to bring these differences to the conscious level of common people who may feel at home while using the indigenized variety of English. The present study contributes in this field by exploring the formal and functional features of tag questions found in Pakistani English.

Tag questions or question tags have been the focus of attention since the last two decades. Scholars have consumed their energies to explore the formal and functional uses of tag questions and their relative uses. A Tag Question normally has the following structure:

It’s hot today, isn’t it?

It consists of two parts, i.e. anchor and the tag. The first statement (its hot today) is called anchor and the attached question that consists of the relative subject and the operator is called tag.

Axelsson (2001) observes tag questions and says that a tag question consists of an anchor and a tag (as defined above). The anchor of the TQ may be declarative, imperative, interrogative or exclamative and tag is an interrogative clause whose subject (personal pronoun and *there*) and operator correspond to that of anchor. There may be enclitic or non-enclitic negation in the tag.

The present study limits itself to the general purpose corpus of Pakistani Written English (compiled by Mahmood & Mahmood, 2008).

The present study takes written corpus into account because Pakistani English has been the focus of attention for the indigenous scholars and efforts are being made to standardize this variety and there is a general tendency to rely on published writings for the purpose. The present study will contribute in this campaign by exploring the tilt of the usage of tag questions. (cf. Holmes, 1982; 1984; 1995; Algeo, 1990; Roesle, 2001; Axelsson, 2011). The study will lead other researchers to explore the spoken corpus of Pakistani English. The main purpose of the study is to check the formal and functional features of TQs found in PWE. The study observes whether the subject and operators in anchor and tag correspond to each other or there are deviations. And if there are functional deviations how they affect the functions of TQs and if not, what are the functions that writers want TQs to perform in PWE.

Literature Review

Scholars have been trying to find out the inter and intra variety differences in englishes using various approaches and methods. They have consumed energies to find differences on phonological, syntactic and sociolinguistic basis. Pakistani English has got attention in the last decade and researchers are putting their efforts in the acknowledgment of PakE as a different standardized variety.

The syntactic variations in PakE have been observed by many scholars. Baumgardner (1987) points out that the English in Pakistan is being contextualized in the native setting and observes that to get thorough understanding of Pakistani newspaper, the reader must be familiar with Urdu language and Islamic context as they both are in use in local newspapers. Rehman (1990) compares PakE with standard British English and discusses the differences, however, his research was not based on sophisticated methodology and large data (Baumgardner, 1993). Baumgardner (1993) discusses the grammatical innovations and points out that there are differences in verb complementation in PakE.

Tag questions have been a focus of attention since last two decades. Several studies have been conducted on the form and functions of TQs. Holmes (1982) conducted a study on 43,000 words spoken corpus New Zealand and extracted 73 variant tags and 17 invariant tags. She studied canonical tags in terms of solidarity i.e. positive politeness devices (cf. Brown & Levinson, 1987). Holmes furthers her study in 1984 and differentiates between the men's and women's use of tag questions. She comes up with the conclusion that women use more tags "expressing speaker's solidarity with, or positive attitude to addressee" (1984: 54). Holmes (1995) extends the corpus data and confines her research to variant tags, the frequency of which is not mentioned by Holmes but can be estimated to round about 100. Her results showed that women use more facilitative tags than men and the reason she implicates is that women have a tendency "to adopt a supportive and facilitative role in conversation" (1995: 83). Throughout her works, Holmes's focus remains to be on the politeness strategies.

Algeo (1990) finds different uses of politeness strategies in BrE and AmE. He developed a model for analyzing politeness strategies. He categorizes TQs in terms of functions and observes that impolite uses of TQs would not be found in AmE: "the impolite types are distinctively British" (1990: 449). Later in 2001, Roesle applied Algeo's categories to larger spoken corpora of BrE and AmE and after analysis modified Algeo's (1990) categories and extended the model from five to eight categories. She concludes that "British and American English differ in terms of frequency, pronunciation, grammar and pragmatics" (Roesle, 2001: 86). Her work contributed impressively in the field of corpus based research on tag questions.

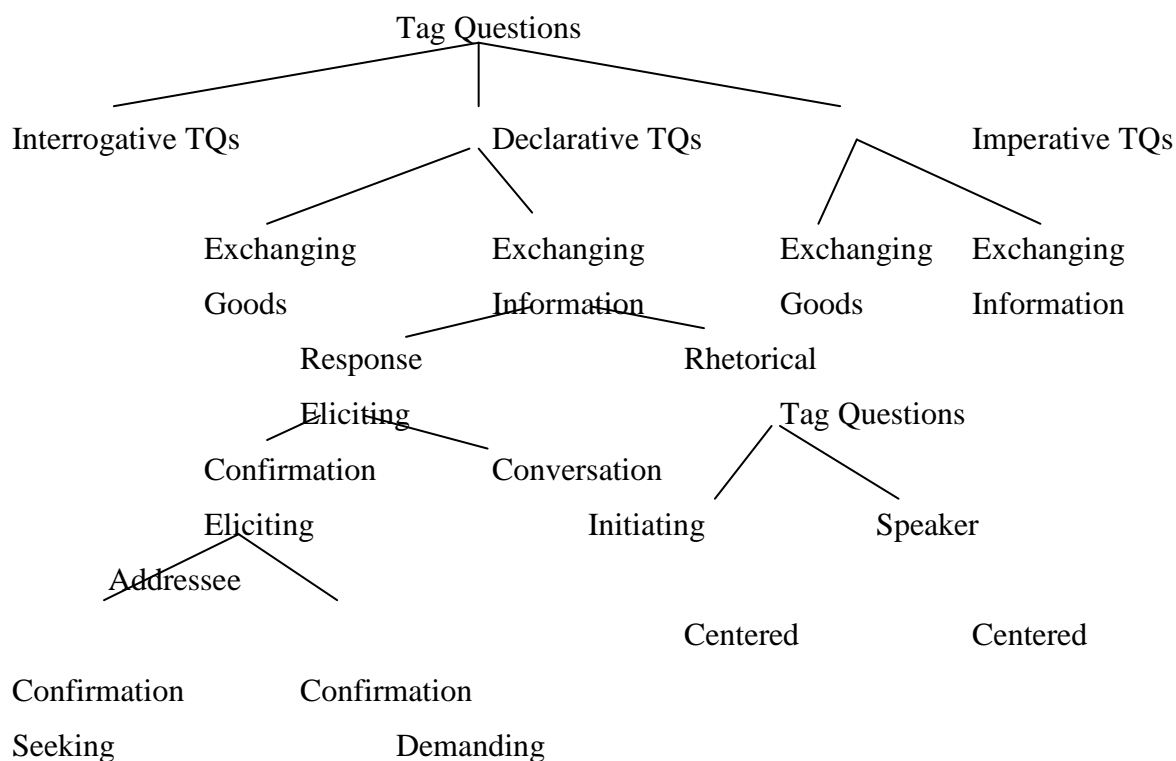
The comparison and analysis of tag questions has not been limited to inter-varieties corpora. The researchers have also put their energies on the analysis of intra-variety corpora. Axelsson (2011) conducted a research on the formal and functional differences of TQs in the two subcorpora of BNC i.e. fiction dialogue corpus and spoken demographic subcorpus. Her major aim remains to compare TQs in fiction dialogue, their frequency, formal features and pragmatic functions. She finds that form and functions of TQs differ in terms of frequency, form and function. For the functional analysis of TQs, she develops a model based on fiction sub-corpus quoted below:

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(Adapted from: Axelsson 2011, p. 87)

The same model would be applied in the functional analysis of the present study as the present work also deals with written corpus.

Methodology

The present study is a corpus based work; the general purpose corpus of 2.1 million words of Pakistani Written English (compiled by Mahmood & Mahmood, 2008) has been used in the present study. The corpus analysis software 3.2.4 has been used for the data extraction. However, the checklist prepared and used by Axelsson (2011) for the extraction of tag questions from the data has been used.

After extracting the data from the PWE, their syntactic form and polarity is observed to determine whether they follow the traditional grammar or there are variations on the basis of

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variety. Moreover, an attempt is made to determine their functions using the model presented by Axellson (2011: p. 87) and to observe whether their functions differ on the basis of their syntactic forms.

Data Analysis

The following table shows the basic categorization of tag questions found in PWE.

Size of Corpus Used	Tag Questions in Corpus			Total
	Declarative TQs	Interrogative TQs	Imperative TQs	
2.1 million	44	1	4	49

The results show that tag questions with declarative anchor are larger in number than any other type of anchor. Only two anchors are found with imperative statements (1, 2 & 3) and one with the interrogative anchor (3).

- 1) Now please let me eat; will you?
- 2) Just help Aalia, will you?
- 3) Saleem, you'll bring your stamps, will you?
- 4) Let's not talk about religion, shall we?
- 5) Would you like any of your friends and relatives to have seen her as she appeared today?
Would you. Begum?

The sections below deal with the formal functions of tag questions.

Formal Features of Tag Questions

The following section deals with the formal features of tag questions.

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1. Polarity

The tag operators and anchor operators have been observed in terms of polarity in anchor and the tag. The formal definition of tag questions prefers that there should be the reversed polarity. However, the constant polarity is also acceptable. The results reveal that 40 out of 49 instances follow the preference in polarity, i.e. they have reversed polarity as in (5, 6 & 7) below:

- 6) You didn't read the email I sent, did you?
- 7) You're not Arab, are you?
- 8) He resembles Aftab, doesn't he?

The only instance with interrogative anchor follows the constant polarity as in (5 above). The imperative tag questions also follow the constant polarity with positive anchor and positive tag as in (1, 2, 3 & 4 above).

Total TQs	Positive/Negative	Negative/Positive	Positive/Positive	Total Reversed Polarity	Total Constant Polarity
49	28	12	9	40	9
100%	57.1%	24.4 %	18.3 %	81.6 %	18.4%

There is greater preference for the reversed polarity. The results show that there is higher tendency to use the tag questions with positive/negative polarity. However, the TQs whose anchor is imperative or interrogative use the same polarity and that is positive/positive, as in (5, 6, 7, 8 & 9 above).

The other deviated pattern that occurs in the corpus is a positive/positive polarity with the addition of *or* with the tag. It can be observed in (9, 10 & 11)

- 9) They are geometric shapes only. Or are they?
- 10) How skewed our perception might be is another issue, or is it?

11) They were keen, focused, and far more nationalist to accomplish their goals. Or were they?

In the normal way (9) should have been like this: *they are geometric shapes only. Aren't they?* or with non enclitic negation i.e. ...*Are they not?* But the pattern is disturbed when the writers of these three instances include *or* with the tag and use the constant polarity in the tag. This might refer to a special pattern of Pakistani English as all the three instances have been written by three different writers. However, no generalizations can be made on such a small data.

2 Negation (enclitic & non-enclitic) in tags

Both enclitic and non-enclitic negation are found in the tags. However, the enclitic (e.g. *hasn't*) negation is more frequent than non-enclitic (e.g. *has it not*) negation. Only three non-enclitic instances are found out of total 28 instances of negative tags. These are (12, 13 & 14):

12) 'You were thinking of me, were you not?

13) But he went down fighting, did he not?

14) Just a few girls wearing skirts and flimsy blouses dancing away and staring at you. Just your average harmless voyeuristic fun, is it not?

3 Tag Operators

The only non-standard instance that has been found in the total of 49 instances is

Tag Operators	Frequency	Percentage
You	20	40.8
It	11	22.4
We	7	14.2
They	3	6.1
I	3	6.1

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He	3	6.1
She	2	4.0
Total	49	100

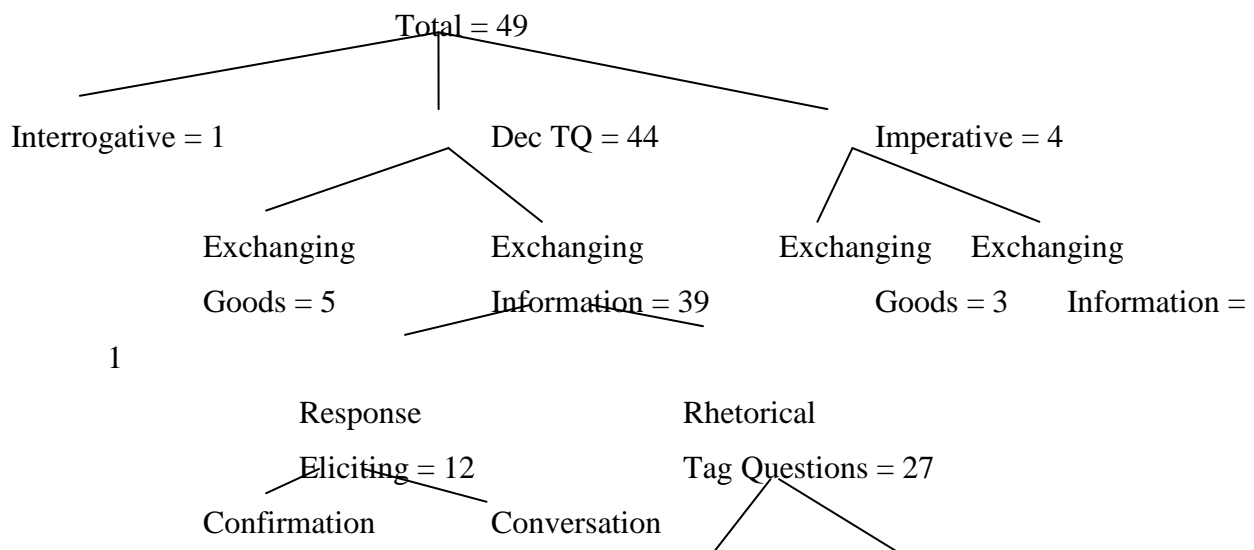
The results show that the most frequent tag subject is *you* with the highest frequency of 20. 3 out of 4 tags with imperative anchors also have the tag subject *you* and only 1 with *we* as a subject in imperative tag question. Lower to that is *it* with the frequency occurrence of 11. The least instances are found with the subject of *he* and *she* with frequency 3 and 2 respectively.

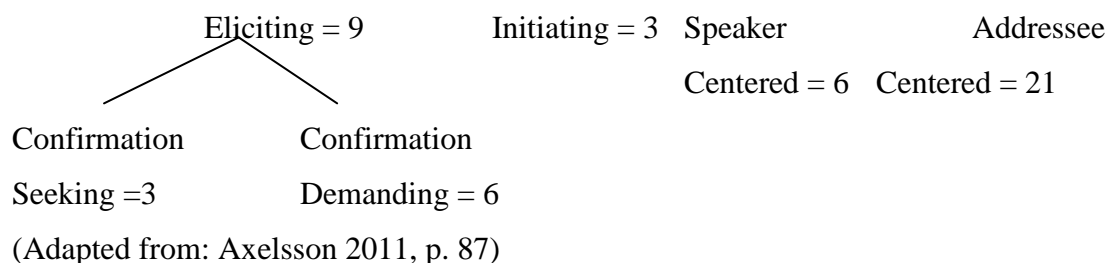
Functional Features of Tag Questions

The table below shows the frequency and percentage of all the three types of tag questions.

Total Tag Questions	Declarative TQs	Imperative TQs	Interrogative TQs
49	44	4	1
100%	89.7%	8.16%	2.04%

The above results show that declarative tag questions are most frequent in Pakistani English, imperative TQs possess 8.16% of the total tags and the only interrogative tag question is found in the data.





The following sections discuss the functional analysis of the Tag Questions according to the model given above.

1. Imperative Tag Questions

Three out of four imp TQs fall in the category of exchanging goods and services and the one in the exchanging of information. In the category of exchanging goods and services the speaker commands the addressee to do some specific task, and the tags are used to lessen the intensity of commands. In (15), the speaker is demanding service from the addressee to help Aalia, and the use of tag *will you* lessens the intensity of the command, on the one hand, and demands confirmation from the addressee that the command will be obeyed.

15) 'That's fine. Just help Aalia will you?

In (16) the speaker is a teacher and Saleem is the student. The speaker is ordering the addressee to bring the stamps and becomes polite by using the tag *will you*, also he demands confirmation and the addressee, in its reply, says, 'yes, sir'. In (17), again, the speaker tries to mitigate the intensity of the command.

16) Saleem, you'll bring your stamps, will you?

17) Now please let me eat; will you?

18) I only believe in Allah and his one last messenger Mohammad. Let's not talk about religion, shall we? Gives me indigestion.

Phew! Yes yaar, we should not discuss things that we do not know about.

In (18), a proposal is given to the addressee, not to talk about religion and explains that it gives him some indigestion. The addressee then accepts the proposal not to talk about religion as they lack knowledge in that.

2. Declarative Tag Questions

This section deals with the functions of declarative tag questions.

2.1 Exchanging Goods or services/ Exchanging Information

Declarative tag questions are further categorized in ‘TQs exchanging information’ and ‘TQs exchanging goods or services’ the former with higher frequency.

Exchanging Goods or Services

Declarative tag question exchanging goods or services are less in use as there are only 5 instances in the total of 44 declarative tag questions. The primary function of the exchanging goods and services is either offering or commanding something.

19) You do want to eat dont you?

20) We want to provide our little girls a worry-free childhood and an intact future. Don't we?

21) I think we should order now or the waiter is gonna kill us with his stares... shouldn't we?

22) I could not lend my horse to a complete stranger. Could I?

In (19 & 20) above, the service has been offered; while in (21) the speaker is quite uncertain or wants the confirmation from the addressee to get the services. In (22) the speaker is explaining that he could not exchange his good i.e. *horse*. All the instances that come under the category of *exchanging goods and services* follow the reversed polarity.

Declarative Tag Questions Exchanging Information

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This category has been further subdivided in *rhetorical tag questions* and *response eliciting tag question*. These categories have been dealt under separate headings

2.1.1. Rhetorical Tag Questions

The rhetorical TQs are further subcategorized in ‘*Addressee centered*’ and ‘*Speaker centered*’.

2.1.1.a. Speaker-Centered Rhetorical TQs

The rhetorical TQs that deal with the events which are only known to the speaker are categorized as speaker centered TQs and the events with which are known to the speaker only are known as ‘A-events’. For example

23) A: "I'm so sorry love. He whispered in her ear as his hand moved over her body. "I am such a jerk aren't I, forgetting our anniversary! He felt her body shudder under his touch. He smiled as she turned to look at him and before she could complain, he put his lips on her.

In the example given above, the speaker knows that his forgetfulness can create a problem for him in his conjugal life. He confesses his fault before he could get any complaint.

2.1.1.b. Addressee-Centered Rhetorical TQs

The rhetorical questions that deal with the events that are known to the addressee only are called Addressee centered and such events i.e. events known to the addressee only are known as ‘B-events’. For example in (24)

24) S
he felt like screaming and crying loudly and running to embrace Dadi Anna's corpse opening her mouth, kissing her pale lips, and asking her, 'You were thinking of me, were you not? See, I'm here, why are you now lying quietly with your eyes closed...

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A few other instances have been found where the addressee is not participant in the conversation, as they are the writings in mags, news etc. In such places the tag questions are, off course, addressee centered whose function is to let the reader think for the proposition made in the anchor. As in (25 & 26) below:

25) There's no sex, there's no physical interaction, there's no stripping or lap dances. Just a few girls wearing skirts and flimsy blouses dancing away and staring at you. Just your average harmless voyeuristic fun, is it not?

26) The traffic was stopped including an ambulance carrying a man in a critical state, who breathed his last when he was unable to reach the hospital on time. The life of any human being is equally precious as that of a President or a high ranking government official. Isn't it?

These tags function as a station on the road where the reader stops for a while to think over the propositions which are made in the anchors before he goes on.

2.1.2 Response Eliciting TQs

Response eliciting TQs are subdivided in conversation initiating and confirmation eliciting categories.

Conversation initiating

The three instances are found in the data where the intention of addressee is to initiate a conversation. In (27 & 28) below, the aim of the speaker is to initiate a conversation and the addressee is required to answer.

27) He felt the coolness of the apple's touch on his hands and face, and fixed his eyes on the door. 'You're not upset, are you?' Rasheed asked his wife, rubbing his fingers on her cheeks as she lay beside him in bed. 'Why should I be?'

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28) Mianji felt pity for the man. Looking through his pockets, he asked the beggar, 'The four annas weren't enough, were they?' The beggar answered him in a choked voice, as though he was barely managing to hold back a falling roof on his raised hands. He said, 'Sir, I am not a beggar.'

Confirmation Seeking

Confirmation eliciting category has been categorized in Confirmation seeking and confirmation demanding.

A. Confirmation Seeking

The situation where the speaker is uncertain about the event being discussed, he seeks confirmation from the addressee. Three instances of such situations have been found in the data. These are (29 & 30) below:

29) 'That's kind of scary, Nani,' Saira interrupts me. 'I mean, it's weird to have real stories about witches and all. I always read that stuff in books, but it's not real, is it?' I pat her shoulder. 'Well, we were very young and so the story felt real to us. Do you want to hear what happens next?'

30) 'To draw boundaries between his demands and my needs without feeling like I'm a bad person for having needs in the first place. It makes me a bad person, doesn't it?' 'No Sara, it just makes you real,

B. Confirmation Demanding

Confirmation demanding TQs are used where the speaker is certain about the event and knows the situation under discussion and still wants a confirmation from the addressee. Below are the instances which have been found in the data demanding confirmation.

31) 'Sain . . . please, for God's sake, forgive and release us.'

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'You have eloped with this girl, haven't you?' thundered Rais Ahmad Khan, thumping on the ground with one foot.

'Yes, Sain,' confessed Mahmud.

32) 'So, how long before you head off to the homeland?' Samia asked, following me into the bedroom.

'Tomorrow morning. You didn't read the e-mail I sent, did you?' I yanked my shirt over my head and tossed it at Samia.

'Not with any kind of obsessive attention to detail.'

33) "I can see there's something in your mind. Come on now, out with it.

"I don't know, uncle."

"But I do. You're smoking with your friends, aren't you?'"

Nina almost screamed, "How did you know that?" "I didn't, but now I do,"

In the instances above, the speaker knows the event and so does the addressee. Thus, the confirmation demanding tag questions deal with the *AB-event* i.e. the event known to both addressee and the speaker. The intention of the speaker might be to mitigate the bad-sounding of the event (as in 33), or the speaker wants to influence the addressee and thus wants to come over the situation (as in 31).

Conclusion

The present research focuses on the forms and functions of the tag questions in the corpus of Pakistani Written Corpus. The results reveal that the writers in Pakistan do incorporate with the grammar as far as the tag questions are concerned. Non-standard tags (i.e. *innit*, which has replaced *isn't it* or *is it*) have been avoided. The reversed polarity is more frequent than the constant polarity. However, one deviated pattern has been found as far as the formal features are concerned; the constant polarity is found with the addition of *or* in the tag. Tag questions perform almost the similar functions in Pakistani English as they perform in native varieties of English. However, no generalizations can be made on such a small amount of data but the

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present research is a door which may open the new horizons for the upcoming researchers to find out the formal and functional features of tag question in larger data and in the spoken corpus.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

Managing Editor: M. S. Thirumalai, Ph.D.

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Internet-Age and Quick Learning Process (QLP) for Learning English Language

J. Rachel Bhuvaneshwari, M.A., M.Phil.

Abstract

In today's world of Internet, people from different walks of life want to learn English as quickly as possible in order to make the world turn towards them. As a result of this, most of them sign up for English classes thinking that they could speak English fluently within a short period of time. Unfortunately, these typical and traditional English classes are not an effective way to learn English since they are very slow in progress. After years of attending classes, most learners from rural background are not able to converse in English without making any mistakes in grammar, vocabulary and pronunciation.

Now-a-days, learning English becomes very easy, interactive and effective if there is some self-motivation. In addition to self-motivation, learners should take charge of the self-learning activities based on their own interest since the learning materials like Newspapers, magazines, Television, storybooks, novels, and movies are available in the Internet. In this Internet era, if anyone wants to learn English in a short period of time, one cannot wait for teachers to put knowledge into their head. Instead, learners always involve themselves in Quick Learning Process (QLP).

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This article explores how Internet sources and QLP help people learn English in a fast, fun and effective way.

Introduction: The problems beginners face when they begin to learn

A beginner will easily get disappointed whenever he/she tries to adopt the learning processes because of their inadequate control over and comprehension of vocabulary and English grammar. Reading books in English or watching movies is becomes difficult for them. They are unable to understand the concepts presented in English. While trying to understand the meaning of words and sentences they come across, they get frustrated and they lose interest in any activity related to learning English. Even if the content is extremely fun, the number of unknown words may make it impossible for them to enjoy it. In order to enjoy the fun, you need input which will teach you novel things, but not input in which everything is new.

Reading Simplified Books and Watching Kid's Channels regularly will help the beginners to learn more vocabulary and develop better comprehension of sentences and the content presented to them.

Self-Motivation for Beginners

Self-motivation and actions that follow play a vital role in Quick Learning Processes (QLP) when they start learning. In addition to self-motivation, the learner should always engage themselves in any one of the Quick Learning Processes (QLP) which include the activities related to LSRW (Listening Speaking Reading and Writing). The following Self-motivation tips will help the learners to take the QLP more interestingly.

Beginners should:

- ❖ Treat the time spent on QLP as time for pleasure and relaxation.
- ❖ Enjoy learning new words, terms, and feel proud of what they have learnt regularly.
- ❖ Always use or share the new words they learnt within a day while they speak or write.
- ❖ Learning does not mean that one need to sit in one place and learn new words or sentences. They can learn from everywhere. For example, names of grocery can be easily learned by reading the printed labels of the grocery item. Or we can find out the name from the cash receipt given to us. Advertisements in TV, printed posters, and newspaper advertisements, etc., usually show the object and give the name of the object.
- ❖ Learners should keep their minds and eyes open to receive new words/sentences from anywhere.

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- ❖ Start thinking of all actions in English when you do any action (such as typing, playing, watching movies, cooking, singing, taking bath, etc.).

Some Examples:

We collected the information yesterday.

I'm typing the text now.

QLP and Some Fun Modern Input Ideas

QLP helps acquiring LSRW skills through some interesting activities that involve our day-to-day life. English-language culture offers many enjoyable sources of input. If a learner gets bored with one activity, he or she can switch to other activities according to their moods and interests. But you should enjoy doing various activities. When you begin speaking and writing in English, you also learn how things are said and written in English. You do this by getting input— reading and listening to the correct English sentences through various sources and channels including native speakers.

Most English learners get their input from English classes. However I find that English classes simply do not give you enough input to speak English fluently and you need to get English input outside of the classroom if you want to be fluent. There are plenty of sources available through the Internet.

Most of the time, English classes will not teach you good and appropriate pronunciation (which is simply necessary for communication). Most teachers completely ignore pronunciation drills at the college level for various reasons. They themselves may have difficulty with pronouncing words and sentences appropriately. Some teachers will correct your mistakes when you speak. But very few teachers will tell you how you can avoid making the same mistakes again. Very few teachers will tell you about the sounds of English and how to use a dictionary to learn about the pronunciation of words. Many hold the view that these are matters that a college student is expected to have mastered in her or his high and higher secondary schools.

Because they have to complete the syllabus before examinations begin, most teachers may not find time to encourage you to read in English, to buy a good English to English dictionary, and to listen to English-language recordings on your own. They will just do their textbook lessons and the exercises in them. All teaching in the class is syllabus and mark oriented teaching.

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This is what most English classes look like. Think about your classes you may not get adequate and appropriate training to speak and write English fluently and correctly. You need to find ways to do interesting things which will really improve your English

Here are some examples of content that you might possibly enjoy while learning:

Reading (Input)

Instead of working only with your textbook, read something that interests you personally. There are so many interesting texts in English! Surf to English-language sites on the Web. Read a good book in English. Simply, read something that interests you. Here are some useful self-learning methods

- ❖ Grammar Rules and its Usages (Available in INTERNET)

Example: www.englishforeveryone.com, www.perfectenglish.com and so many other sites like these.

- ❖ Take one grammar topic every day. For this there are many books that deal with remedial lessons.
- ❖ Read Simplified books.
- ❖ When you read simplified books, try to analyse the grammar rule which you read on that day.
- ❖ Read model E-mail messages.
- ❖ Books: Harry Potter, The Da Vinci Code, Lord of the Rings, other current bestsellers ...
- ❖ Wikipedias: English Wikipedia, Simple English Wikipedia
- ❖ Newspaper, novels, story books, magazines; browse the Internet and read some article which you feel like reading (Supplements like Young World, Metro Plus, Education Plus, Cinema Plus, Health Plus etc.).
- ❖ Make use of online dictionary to refer to the meaning of new words. For example, make it a habit to check www.dictionary.com for new words that you come across.

Listening (Input)

Listening to incorrect English in the classroom leads you to learn incorrect English. To overcome this situation, turn on your TV and watch CNN International, BBC world, HBO or

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another English-language channel. Also, switch on the computer and internet and you will get a lot more similar activities in the YOU TUBE. You will get lots of perfect sentences in excellent English when you do the following modern fun input.

- ❖ All are available in the YOU TUBE and in a click of the internet
- ❖ Watch English movies, Animated serials, Episodes like (Hannah & Montana, Chotabheem, Thambelina and the Tulib bee) etc.,
- ❖ Listen to English songs and watch movies help them improve pronunciation
- ❖ Listen to Internet Radio station which is from different parts of world
- ❖ Listen to the live Broadcast of any programme from the INTERNET RADIO STATION
- ❖ News: Google News, BBC, CNN, The Independent ...
- ❖ Movies: The Matrix, Star Wars, Lord of the Rings, Shrek, current DVD bestsellers ...
- ❖ Movie reviews: Roger Ebert, IMDB ...
- ❖ Internet discussion: Reddit, Digg, Antimoon Forum ...
- ❖ Video games with a lot of dialogue: Grand Theft Auto, The Secret of Monkey Island...
- ❖ TV shows: talk shows (Leno, Letterman, Conan O'Brien), Top Gear, The Colbert Report ...
- ❖ TV series: Desperate Housewives, House MD, Dexter, Futurama, The Simpsons, Californication, ...
- ❖ Humor sites: The Onion, Dilbert, Something Awful ...

Writing (Output)

In addition to writing compositions about the subject that your teacher has given you, try to write about something that you care about. For example, write some e-mail in English. Don't write for your teacher — write it for yourself!

- ❖ Make use of blogs, forums, chat available in INTERNET
- ❖ Take up online test - Grammar exercise, Grammar Exercise Games, etc.

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- ❖ Send emails to your close friends explaining your experiences in any difficult situation you faced
- ❖ Send SMS to your friends but type these in complete sentences!
- ❖ Join in any social networking sites to chat with your friends
- ❖ Make use of blogs and forums to type your questions and get answers from any language experts or others.
- ❖ Write a diary journal explaining your day-to-day happenings in simple language
- ❖ Write to any of the newspaper columns like Letter to the Editor, Voice your views (The Hindu), Readers Mail (The Hindu)...

Speaking (Output)

In addition to your English classes, sign up for a conversation class. Or start speaking English with your best friend.

- ❖ Talk to your friends about a movie you have seen recently in English making use of the words you learnt newly
- ❖ Talk to a customer care executive explaining about your technical issues concerning the material you bought recently from their company.
- ❖ Talk to any one of your friends who is abroad using Skype or Tango.
- ❖ Before going to bed pray to God in English.
- ❖ Record your own speech in mobile or any other mode and listen to it

How to Read Simplified Books and Build Your Vocabulary

There are popular books re-written in simple English especially for English learners. Thousands of titles are available at various difficulty levels. A well-known series is the Penguin Readers, available in online-bookstores worldwide.

I believe these books will help beginners to quickly develop their vocabulary and grammar skills. For building vocabulary, whenever you come across a new difficult word, try to guess the meaning of the word in the context in which it is used and then find out the meaning from a dictionary and note it down in a notebook or *above the word using pencil*. The later will

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be helpful to refer the meaning without turning the pages of a dictionary whenever you read the text and the meaning will get registered in your mind easily.

A Few Easy Steps

First, you can choose something you love to read. If you choose an unknown topic, you may face some difficulty in understanding the topic and the vocabulary presented. If the topic is interesting to you, your motivation to complete reading the text will remain intact.

Second, you will not get frustrated, because the number of new words and phrases will be limited. If you read these books regularly using the “pause and think” method, the progress you can make will be amazing.

Thirdly, you learn simple sentence structure and its grammar. Whenever you frame sentences on your own, your mind will automatically think for the similar kind of simple sentences.

Refer to any online dictionary (www.thefreedictionary.com, www.dictionary.com) to know the meanings and usage conventions of difficult words which you come across while reading the above.

Think of situations where you can make use of those words and frame sentences of your own (in order not to forget the meaning of those new words).

Use those words within 24 hours or within a few days in a related situation while speaking or writing.

Always murmur words which are very difficult to pronounce.

Learn words which are used in some specific situations.

The Importance of Learning Grammar Rules

Usually, the rules of grammar were taught in the primary schools. Today, due to the mark-oriented education, most of the teachers instead of teaching grammar rules properly, they teach a few tips how to fill the answers and get more marks in the board exams. They do not teach grammar rules to use in the day-to-day life to communicate effectively. Because of mark-oriented teaching, the students are not aware of the importance of learning grammar rules. After the students finish their education and jump into the competitive world for job hunt they realize the importance of English and its grammar rules. Finally, they decide to learn English in a short period of time in order to get job. Now-a-days, education is not for pursuing knowledge, it is meant for job hunt.

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Setbacks due to poor grammar

- ❖ When receivers misinterpret the message, it leads to incorrect responses and actions.
- ❖ Receivers waste time trying to check the intended meaning.
- ❖ Errors give a negative impression of the sender, who appears poorly educated, careless and unprofessional.

(Richard Blundel, *Effective Organisational Communication*, 2004)

Benefits of using perfect Grammar

On a more positive note, there are benefits to be gained from learning more about grammar and the use of words:

- ❖ With a better understanding of its underlying laws, communicators can employ language in more focused, flexible and creative ways.
- ❖ Fluency in language is also associated with clear thinking, which benefits individuals, organizations and the wider public.

(Richard Blundel, *Effective Organisational Communication*, 2004)

How to learn English Grammar Rules

There are plenty of websites available in the internet especially for English Grammar rules. Now, learners may type the grammar topic in the search engines (Google, Yahoo, Babylon, Bing, etc.), they will get explanation of the topic with example and so many exercises. Also, at the end of the learning process, you can take up the online test related to the topic. There are Grammar Lessons available in You Tube in which they can watch the topic explained by a native speaker or any other language Specialist. Once you finish learning the grammar topic, for recap, you can make use of the PPT presentation of any topic available in the Internet.

To check on the current state of your grammatical knowledge, complete the following 'Pretest' exercise.

Pretest on grammar: helps you find out your level of learning whether the learner is beginner or not.

(a) Write down a brief definition and two examples of eight parts of speeches: Noun, Pronoun, Adjective, Verb, Adverb, Preposition, Conjunction, and Interjection.

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(b) Find out the tense and transform of the following sentence into the passive form:

John broke the glass bowl while he was trying to push the chair yesterday.

(c) Identify the following 'parts of speech' in the sentence above:

- ❖ the subject
- ❖ the object
- ❖ the main (or 'independent') clause
- ❖ the subordinate (or 'dependent') clause

A Quick explanation on Grammar Terminology

Noun : 'naming word', of which there are four main varieties.

Concrete nouns e.g. book, alligator, sunglasses, bicycle

Abstract nouns e.g. Anger, beauty, love, etc

Proper nouns e.g. Madurai, Chennai, New York, etc

Collective nouns e.g. herd, flock, bouquet, etc

Pronoun: replaces a noun, often when referring to it a second time.

Personal pronouns e.g. he, she, us, them, it

Demonstrative pronouns e.g. this, that, these, those

Relative pronoun e.g. who, which, whom, whose

Possessive pronoun e.g. mine, yours, hers, theirs

Adjective: words that describe or explain a noun or a pronoun.

Descriptive adjective e.g. the panoramic view, the black board

Possessive adjective e.g. our college, her favorite movie, 'Titanic'

Quantitative adjective e.g. six hundred students, the second prize

Verb: is an 'Action word' that brings the sentence to life, and appear in various guises. Also called nuclear part of a sentence

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Adverb: words that describe or modify a verb, an adjective, or another adverb in various ways, answering questions such as:

How? e.g. the Latha Mangesker sings mellifluously.

When? e.g. Our shop is kept opened on Government holidays

Where? e.g. They were going to meet the Chairman in his office.

Preposition: word that shows the relationship between its object and some other word in a sentence

The bag is inside the drawer.

The cat is jumping from the wall.

Conjunction: 'linking word' which links words, phrases and the clauses of a sentence, in two ways

Co-ordinate conjunction: For, and, nor, but, or, yet, so (FANBOYS)

A coordinating conjunction joins words that are equally important in a sentence.

Example: The pelican ate a fish and flew away.

In this example, the pelican did two things that are equally important, but not necessarily related. It ate a fish. It also flew away.

Sub-ordinate conjunction: because, when, while, before, unless, as, etc...

A subordinating conjunction joins words, but also shows a relationship between the words.

Example: The sky became dark because a storm was rolling in.

How to Build Simple Sentences

The easiest way to understand the various ways that sentences can be written is to construct one from scratch. The raw material of any sentence is a selection of words and prefabricated phrases. These can be assembled into a series of simple sentences, or alternatively into one compound or complex sentence.

Phrase s: In the morning

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Simple sentence: It is time for work

Simple sentence: George gets out of bed

Simple sentence: George gets dressed

Compound sentence: In the morning, George gets out of bed and gets dressed.

Complex sentence: In the morning, George gets out of bed and gets dressed because it is time for work.

Simple sentences are short, clear and easy to understand. However, to give the language greater interest and dramatic effect, it is important to use a variety of sentence constructions. Compound sentences are created by combining 'free-standing' clauses using conjunctions ('and' and 'because' in the examples above). Complex sentences are similar, but consist of one main (or 'independent') clause and one or more subordinate (or 'dependent') clauses. Hence, 'It is time for work' depends on the preceding clause for its meaning.

Active and Passive Forms

Sentences can be expressed in active or passive forms. In the active form, the subject does something to the object. In the passive form, this order is reversed. The subject of the sentence has something done to it by the object:

Active: Isabel (subject) threw (verb) the armchair (object) but it (subject) missed (verb) her timid husband (object) ...

Passive: The armchair (subject) was thrown (verb) by Isabel (object) but her timid husband (subject) was missed (verb) by it (object) ...

(Richard Blundel, *Effective Organisational Communication*, 2004)

Use of Better Sentence Structure

Once you have learnt to identify the various elements in a sentence, it is possible to write more varied and interesting prose. For example, you might want to introduce shorter sentences by replacing selected conjunctions with full stops. Other effects can be created by changing the order of main and subordinate clauses. You should also find it easier to edit other people's text, in order to make it more readable and appropriate to its target readership.

To Conclude

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To conclude, there are plenty of sources, related to grammar rules and pronunciation available in the Internet. A learner needs to self-motivate himself or herself to adopt QLP in a regular and dedicated manner to learn English as quick as possible.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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The Economic and Environmental Impact of Shrimp Farming in Nagapattinam District, Tamilnadu

D. Sivakumar, M.A., M.Phil. and S. Vijayan, Ph.D.

Introduction

The trade policies of tariff reduction and export promotion coupled with the surging global demand and rising unit values of marine products boosted marine product trade particularly shrimp exports from India since the initiation of economic reforms in 1991. The frozen shrimps alone account for 42 percent of marine product exports by value, and in 2009-10 the sector earned foreign exchange of Rs 4,182 crore (US \$ 0.88 billion). Shrimp is cultivated in an area of 200,000 hectares largely in the states of Andhra Pradesh, West Bengal, Kerala, Orissa, Maharashtra and Tamil Nadu and exported in diversified forms to Japan, USA, Europe and elsewhere. Shrimp production grew steadily during the period 2000-2001 to 2008-2010 with scientifically managed shrimp farming expanding in acreage by 8.7 percent per year and in production by 8.4 percent per year (Kumar et al, 2011).

The short-term financial returns from shrimp farming are high but intensive method of shrimp farming has an environmental impact that extends beyond the immediate farming zone. The use of sea water along with fresh water for shrimp culture can cause salinisation of

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land and groundwater and affect the productivity of agricultural crops and quality of groundwater. Legislations to reduce the adverse impact of shrimp farming exist in India but only rarely has it been enforced. Of current concern to many environmentalists is the Aquaculture Authority Bill which is designed to regulate coastal aquaculture activities. If approved, the bill will give legal status to the industry and promote large-scale growth of shrimp farming in India.

The environmental externalities of shrimp farming on rice growing lands have been reported in India (Primavera, 1997), Thailand (Flaherty et al., 1999), Vietnam (Thanh et al., 1999) and Bangladesh (Bhattacharya et al., 1999). But estimates of shrimp salinity that integrate economic and soil aspects are not available for India. The study estimates the external cost of shrimp farm-induced salinisation of land on paddy productivity by comparing paddy yields in two similar villages in southern India, one affected by shrimp farms and the other located further away from the shrimp farms.

Study Area

Shrimp is a major enterprise in the coastal tracts of Nagapattinam in Tamilnadu. Paddy is the major crop grown during samba season (October-February). Shrimp is cultivated in summer (February-June) and during monsoon (October-January). Currently, modified extensive and semi-intensive methods of shrimp farming are practiced in this area. Chandrapadi in Nagapattinam district was the study village. There are 14 shrimp farms in the in this village along the Nandalaru tertiary and have a combined pond area of 65 ha. The shrimp farms in Chandrapadi are located on the Tamilnadu-Puducherry boundary. The adjacent paddy village is Poovam and next is Thiruvettakudy. These two villages were chosen as the treatment and control villages for the study. These are homogenous villages with an average annual rainfall of 1350 mm, 70 percent of which is received during north-east monsoon which coincides with the second season. Paddy is the major crop cultivated during samba and rotated with gingelly or black gram. Canal water is the major source of irrigation, although supply from the canal is very erratic as both the villages are located at the tail end of the deltaic zone. Soil texture varies from sandy to sandy clay and sub-surface texture is sandy throughout.

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All farm households that had cultivated paddy during 2011 rabi were surveyed. In Poovam, paddy was cultivated in 49.36 ha. The land holding per household is 1.27 ha and fallow land area accounts for 29 percent of the total land area of 70 ha. The survey of 110 farm households in Thiruvettakudy revealed that land holding per household is 2.08 ha and the total land area is 228.84 ha. Paddy accounts for 88 percent of gross cropped area, which is 218 ha. Farmers of this village are all members of Farmer's Irrigation Society (FIS) which maintains canals and temple ponds operate sluice gates to regulate canal water supply and settle disputes between farmers. In 2009-2010 about 88 ha of land was bought by a private firm to set up shrimp farms. But as FIS opposed, shrimp farming could not proceed and this parcel of land has since remained fallow.

Data

Secondary data on agro-climatic features, land use and cropping details for the study villages during 2000-2001 to 2010-2011 were collected from Directorate of Economics and Statistics at Karaikal to confirm the homogeneity of paddy villages prior to the establishment of shrimp farms. Secondary data on soil salinity for the villages were collected from the Soil Testing Laboratory at Karaikal to record the salinity during pre-shrimp period (2004-2005) in the paddy villages. Primary data from paddy farmers was collected using interview schedule for 2010 rabi season for farm fragments. The final sample size includes 165 paddy households covering 257 fragments. Of the total sample, 55 farms and 48 fragments are from Poovam and 110 farms and 209 fragments are from Thiruvettakudy. In addition, surface soil samples upto 30 cm depth were taken from the villages during September and October 2011. A total of 314 and 577 soil samples were collected from Poovam and Thiruvettakudy respectively. The salinity indicator, electrical conductivity was measured after processing the soil samples.

Homogeneity of Paddy Villages

Poovam is adjacent to shrimp farms whereas Thiruvettakudy is physically separate from them. In the pre-shrimp period, Poovam had 48 percent of its GCA under paddy while it was 59 percent for Thiruvettakudy. Their cropping and irrigation intensity were similar and so was the ratio of net sown area to total land area. In the post-shrimp period, area under paddy as a percentage of GCA remained stagnant in Poovam, while it increased to 83 per

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cent in Thiruvettakudy as Poovam encountered greater levels of soil salinity due to shrimp farms. There was a decline in GCA in both the villages, mainly due to the problem of water scarcity.

Soil characteristics

An EC value less than 1 indicates that soils are highly suitable for cultivation, EC value of 1-3 is injurious to crop growth, EC values between 3 and 4 will definitely cause yield reduction and soils with EC value more than 4 are designated as saline soils and need reclamation to restore them for cultivation. In the pre-shrimp period (Table 1), salinity levels were below one in both the villages. Further, the point estimates of means are the same, which provides evidence that the selected paddy villages were similar with regard to soil salinity at this time. In Thiruvettakudy, EC values ranged from 0.01 to 0.96 (Table 3), implying normal soils. To know the current salinity level, soil samples were taken from cultivated lands and fallow lands in Poovam in 2011 and they showed EC values ranging from 0.02 to 6.60. In areas adjacent to shrimp farm, EC levels were very high ranging from 4.95-15.89. In the cultivated lands, the EC ranged from 0.02-2.13 (Table 2).

Graph-1: Externality Effect of Decline in Soil Quality

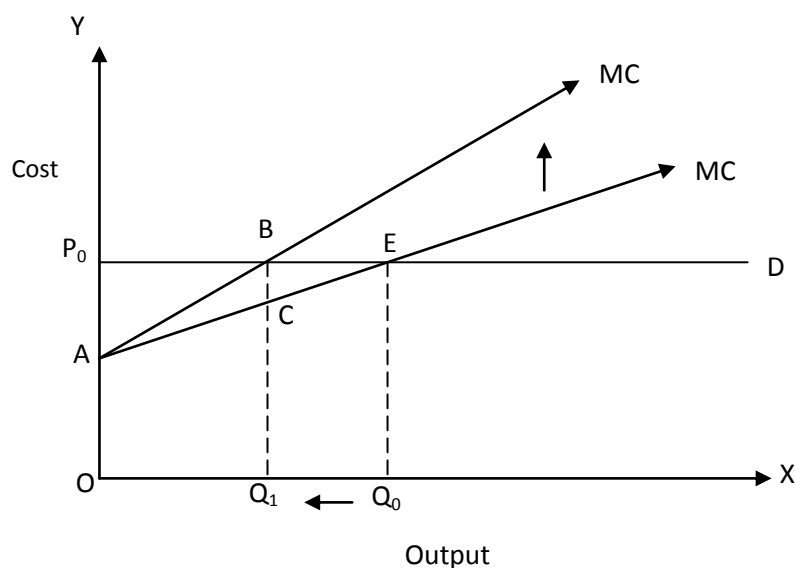


Table-1: Soil Salinity during Pre-shrimp Period (2009-2010)

Soil Status	Soil EC (dS m^{-1})			
	Min	Max	SD	Means ⁺
Poovam	0.1	0.4	0.125	0.23

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Thiruvettakudy	0.1	0.7	0.136	0.23
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Source: Soil Testing Laboratory, Karaikal. * t test: p value= 0.461.

Table-2: Range of EC Values for Poovam Soil Samples

S.No.	Category of Land	Soil Samples (no)	EC range (dSm ⁻¹)
1.	Cultivated lands	215	0.02-2.13
2.	Current fallows	36	0.20-3.90
3.	Permanent fallows	17	1.70-6.60
4.	Near shrimp farms	18	5.64-15.89
a)	Distance of 100 ft	28	4.95-11.09
b)	Distance of 200 ft	314	0.02-15.89

Table- 3: Range of EC values for Thiruvettakudy Soil Samples

Soil salinity indicator	Range
EC in dS m ⁻¹	0.01-0.96
Total soil samples	577

Economics of Paddy Cultivation

The chief difference between the paddy economics of the two villages is seen in the net returns figures; per hectare net returns is Rs 5348 for Thiruvettakudy farmers versus a loss of Rs 5058 per ha for Poovam farmers. Although the variable cost per hectare is higher in Thiruvettakudy (Rs 16930 as against Rs 14796 in Poovam) it is the large gap in productivity between the two villages that makes the significant difference. In Thiruvettakudy the yield is 3519 kg ha⁻¹, which is 86 % more than Poovam's 1888 kg ha⁻¹ (Table 4).

Theoretical Framework for the Study

Shrimp farming in agricultural lands causes two kinds of externalities (i) An intra-generational externality borne by the current generation due to decline in crop yields caused by increasing salinization of land and water resources and the associated adverse socio-economic effects in the region. By adopting reclamation measures and better water management, salinity could be reversed or minimized; (ii) An inter-generational externality

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that will be borne by future generations because of environmental damage to land and groundwater resources. In this study, we value the intra-generational externality cost of salinization of land.

The externality effect of decline in soil quality is depicted in Graph 1. Given the market price P_0 and MC, the marginal cost of production (i.e. the supply curve), TR is the total revenue obtained from sale of the main produce of paddy. TVC is total variable cost, which includes costs of seeds, manures, fertilizers, plant protection chemicals, human labour and machinery. Output is Q_0 . OP_0EQ_0 is TR; $OAEQ_0$ is TVC; AP_0E is producers' surplus, which equals the sum of fixed costs and profit. With externality, MC shifts to MC' , output falls and Q_1BEQ_0 is the loss in TR; ABE is both loss in profit and loss in producer surplus, because fixed costs are fixed. The externality cost ABE caused by salinity is valued using change in productivity method by a comparison of salinity affected and unaffected paddy villages.

Estimation of Externality Cost

In order to assess the salinity externality on paddy yields, a production function was estimated with soil salinity as one of the independent variables affecting paddy cultivation.

$$Y = \alpha + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \beta_5 X_5 + e_u \quad (1)$$

where,

Y = Paddy yield (kg ha⁻¹)

X_1 = Human labour cost (Rs ha⁻¹)

X_2 = Machinery cost (Rs ha⁻¹)

X_3 = Quantity of Urea + DAP (kg ha⁻¹)

X_4 = Mean EC (dS m⁻¹)

D : Village dummy variable (1=affected village)

X_5 = Quantity of Urea + DAP (kg ha⁻¹) x Mean EC (dS m⁻¹) e_u = error term

β 's are the regression coefficients of respective variables.

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In order to estimate the production function, pooled regressions of paddy yield in both control and treatment villages on input variables were used. Yield is measured as kg of paddy per hectare. The model is a Cobb-Douglas production function and includes all the variable inputs identified in equation 1 in log form. Also included is a village dummy, and takes a value of 1 if the farm is a Poovam (shrimp-affected) farm and 0, if the farm is from the shrimp-unaaffected village. The model showed that salinity had significant influence on paddy yield. The estimates from various specifications showed that there is non-linear relationship between salinity and land productivity explained by either logarithmic or exponential functions (Table 5).

Welfare Gains from salinity Reduction

The next step is to estimate welfare gains from decreases in salinity or equivalently the welfare losses accruing to villagers as a result of increased salinity using different methods of estimation (Table 6). Estimates of welfare gains are obtained by comparing predicted yields per hectare corresponding to the salinity levels of 1 and 3, given the sample mean values of all other variables in the production function. The productivity gain with the Cobb-Douglas specification of production function (method 1) is 172 kgs of paddy per hectare. With the production function considering the synergistic effects of fertilizers and salinity, the production gain falls to 141 kg per hectare. In the case of production function that considers the exponential relationship between paddy yield and salinity, a change in salinity from the maximum level of 3 to the safe level of 1 result in a gain of 836 kg per hectare. Method IV estimates the gains that would accrue if salinity decreases by comparing the productivity in the controlled farms with the salinity affected farms as is often done in the cost-benefit. The predicted per hectare yield of unaffected and affected farms are 3252 kg and 1606 kg respectively. These estimates are obtained by substituting mean values of input variables for unaffected and affected villages into the estimated Cobb-Douglas production function. Using this method, the average per hectare gain from reducing salinity is estimated to be 1647 kgs.

There are indeed welfare gains that range from Rs. 1000 to potentially Rs. 5000 per hectare depending on the specification of the production function. It should be noted that these are the maximum average gains that can be obtained from reducing salinity.

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Interestingly, an examination of the controlled means in the affected and un-affected villages suggests that the losses could be as high as Rs 10,000 per hectare.

Conclusions

The study examines the externality effect of shrimp-induced salinity on productivity of paddy. The data collected shows that soil salinity status was normal in both the currently affected and unaffected villages in the pre-shrimp period (2004-2005). Also, analysis of soil samples taken during 2010 shows that soil salinity is in the normal range in the unaffected village. However, in the salinity-affected village, a spatial pattern in soil salinity is observed. In the lands adjoining shrimp farms, the mean EC level is very high ranging from 4.95 to 15.89 dS m⁻¹, while cultivated lands have an EC range of 0.02 to 3.0 dS m⁻¹. The farm budget analysis shows that the net returns in Poovam (the affected village) are negative at Rs -5058 per ha. In the un-affected village, net returns are positive and it is Rs 5348 per ha. This situation has forced few farmers in Poovam to sell their lands. By estimating paddy production functions with different specifications, we find that salinity has a negative and statistically significant influence on paddy yield. In the case of the Cobb-Douglas specification, a one percent increase in EC is associated with a 0.063 percent decrease in paddy yields. It is also clear that the relationship between paddy production and land salinity is non-linear. The estimates of gains in paddy yield from reduced salinity increase with the more non-linear specifications of production function.

What are the likely gains to Poovam from a reduction in soil salinity? Observed data from the cropped areas in Poovam show a maximum salinity level of 3 in cropped areas. For those farms that are bordering on this salinity level, the average gain would be Rs 1000 to Rs 5000 per hectare depending on the specification of the production function. This amounts to an increase in yield of 172 to 836 kgs per hectare. There are many farms that have not reached this level of salinity – however, with continued exposure to shrimp neighborhood effects, they may well do so. Also, we note that the non-cropped areas in Poovam are much more saline, with the maximum salinity in the permanent fallows being 6.60. Some of this land may have previously been agricultural land and farmers have had to make them into fallows because they were no longer productive.

Thiruvettakudy, the un-affected village, has been transformed into a prosperous agricultural tract partly because of the role played by the Farmer's Irrigation Society in water

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management. Such an institutional mechanism with farmer's participation in salinity management may be the answer for managing agriculture elsewhere in the coastal tracts. Salinity can be decreased in Poovam as well. This will require maintenance and regulation of shutters, adoption of the recommended salinity control activities such as rainwater harvesting, leaching and drainage and soil test based application of amendments like gypsum. Proper monitoring of soil and water salinity is necessary for effective implementation of the reclamation measures to prevent a further build-up of salinity in the long run. The study suggests the need to internalize the costs of externality the shrimp farmers generate by salinizing land and water resources. A regulatory framework for taxing externalities can be developed for sustainable agricultural development in the region.

Table -4 Descriptive Statistics for Paddy

S. No.	Items	Poovam (n=48)		Thiruvettakudy (n=209)		t test p-value
		Mean	CV%	Mean	CV%	
1	Seeds (kg ha ⁻¹)	139.32	39.48	127.27	15.02	0.140
2	Organic manure (kg ha ⁻¹)	9111.28	95.43	5594.61	62.36	0.008
3	Urea fertilizer (kg ha ⁻¹)	241.82	117.95	300.65	99.65	0.205
4	DAP fertilizer (kg ha ⁻¹)	68.43	126.01	119.02	89.28	0.000
5	MOP fertilizer (kg ha ⁻¹)	83.79	167.95	42.59	269.80	0.063
6	Plant protection cost (Rs ha ⁻¹)	284.64	147.96	84.01	365.56	0.002
7	Human labour (Rs ha ⁻¹)	7517.46	42.69	8770.39	33.94	0.016
8	Machinery charges (Rs ha ⁻¹)	1884.20	62.35	2375.29	54.68	0.012
9	Variable cost (Rs ha ⁻¹)	14796.35	40.14	16930.53	37.21	0.029
10	Productivity of paddy (Kg ha ⁻¹)	1888.28	49.59	3519.79	44.65	0.000
11	Price (Rs ha ⁻¹)	5.42	8.15	6.29	11.28	0.000
12	Gross returns (Rs ha ⁻¹)	9737.78	54.55	22278.63	49.66	0.000
13	Net returns (Rs ha ⁻¹)	-5058.57	147.03	5348.09	202.03	0.000

Table -5 Estimates of Production Function

Dependent Variable LnY	Model I		Model		Model III	
	Coefficient	T Statistics	Coefficient	T Statistics	Coefficient	T Statistics
Ln X ₁	0.1372*	1.827	0.1340*	1.788	0.1343*	1.790
Ln X ₂	0.0949	1.424	0.1086*	1.613	0.1094*	1.629
Ln X ₃	0.1422***	3.986	0.1838***	3.894	0.1305***	3.517
Ln X ₄	-0.0628**	-2.031	-0.1952*	-1.889	---	--
D	-0.4860***	-6.297	-0.4765***	-6.158	-0.4953***	-6.600
X ₄	--	--	--	--	-0.1981**	-2.084
X ₅ -Ln X ₃ * Ln X ₄	--	--	0.0244	1.343	--	--
Constant	5.1194	7.414	4.829	6.683	5.294	7.670
R ²	0.3963		0.4007		0.3968	
Adjusted R ²	0.3843		0.3863		0.3848	
F	32.957		27.853		33.029	
N	257		257		257	

Notes: ***, ** and * denote significance at 1% level, 5% and 10% levels.

Table 6: Estimates of Losses for Hectare from Increased Salinity Obtained Using Different Methods

Estimate	Per Hectare Land Productivity (Mean EC=1 in dS m ⁻¹)	Per Hectare Land Productivity (Mean EC=3 in dS m ⁻¹)	Loss per hectare (kgs)	Loss per hectare (Rs)
I	2582	2410	172	1008
II	2681	2540	141	826
III	2557	1721	836	4899
IV	-	-	1647	9651

Note: Estimates, I, II and III use different production function specifications and the estimate IV is obtained by comparing farm productivity of affected and unaffected villages. Losses in Rs are calculated by assuming an average paddy price of 5.86 per kg.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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Significance of Language Laboratory and Its implications in Indian Classrooms

Rushmeet Kaur Arneja , Ph.D., M.A. (English)

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Abstract

Language laboratory is an essentiality in today's language classrooms. As teachers and teacher educators, we should always focus on enhancing the LSRW Skills of students. In this paper we are trying to unveil the importance of usage of language labs in our Language teaching ,along with highlighting how pertinent is the role of teachers in guiding students for effective Language Learning. The paper also throws light on the challenges faced by teachers and students in the teaching-learning process of language through language laboratories.

Keywords: Language Laboratory, English language skills, Teacher, Student

Introduction

For a good and reflective communication, there has to be proficiency in the English language. This proficiency is not easy and is not acquired in a day. There has to be constant practice and urge to learn English language comprehensively. For motivating students, a teacher or trainer should have some interesting propositions for the students to keep their interest permanent and on –going. English language acquisition and learning is becoming important for Indian students today, owing to their great demand in the world.

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But the question arises that whether the English language can be taught through lectures only? Whether we can generate interest among students to permanently motivate them to learn English? Whether we actually train students in English language or mere provide translation and some sort of skills to acquire? Whether we integrate new methods and techniques to actually train them?

All these questions need to be answered in the context that we as teachers and teacher educators should generate interests among students towards English language learning by understanding the dynamics of English language but practically and skillfully. The four core skills of English language, i.e., Listening, Speaking, Reading and Writing have to be continuously practiced. This can only be done when we integrate technology in English language learning. This can best be done through Language Labs, which are gaining importance in India over a period of time.

The language laboratory plays an important role in the language learning process.

Features of the English Language laboratory are given below:

- It is mainly for enhancing the four skills of English language accurately.
- It is designed for teaching English language skillfully and comprehensively.
- It encourages students to get correct pronunciation, accent, intonation, pitch and stress.
- It is essential in today's competitive world.
- The language laboratory enables students as well as faculty to experiment and analyze language.

The Significance and Relevance of the English Language Laboratory

Everyone in today's world is acquainted with the fact that any language cannot be taught until and unless it is practically trained. For this reason, language labs are very relevant in today's classrooms where a student has many subjects to study, along with identifying the innate importance of each subject. There are interview sessions for the students, competitions within and inter schools etc., i.e., a whole lot of activities for them to shine, but what is essentially required is good communication skill. This is possible if a student is allowed to practically concentrate and learn that language.

Languages cannot be rote-memorized with certain rules but they need to be gradually acquired and imbibed in the personality of the child. For all this English language labs are very important where a student gets practice sessions, can experiment with the usage of the language, self-learn and self-analyze, record his/her pronunciation and self-introspect. So there is enormous scope for the child to actually acquire the language at his/her own speed, which is not really possible in the traditional classroom.

The Need for a Language Laboratory in the Educational Institution

- It is essential as a learner has to have a good command of the language i.e clarity and accuracy.(D. David Wilson & Dr. V. Thayalan 2007)
- It gives confidence to the learner.
- It equips students with understanding the essentialities of English language.

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- It continuously generates interest among students to learn the language.
- It does not discourage students to understand the language.
- It facilitates the students as well as teachers to understand the concepts of the language in the actual sense, otherwise there is focus on rote-memorization
- It provides a strong platform to practically get trained in the language.
- Language laboratory's importance lies in its skillful developing the language skills of students along with assessing their speed of learning.
- Students get acquainted to the many pronunciation styles that are essential in everyday usage of language in today's competitive world.

The language laboratory includes online material like software, language games etc., in the English language. Hence, the language laboratory is an essentiality in today's educational Institutions.

Challenges Faced by a Language Teacher and Students in the Indian Classrooms

- In many instances, proper facilities are not provided by the Institutions.
- Language teachers are not properly trained as there is a dearth of 'train- the-trainer' programs.
- Teachers are not competent enough in aspects of phonetics.
- There is sometimes lack of coordination in terms of speed, comprehending information and providing remedial, among teachers and students while conducting training sessions to students.
- As there is a large group of students that needs to be catered to by the teacher at the same time, it becomes difficult for him/her to provide remedial guidance to the individual student.
- Mostly the teaching focuses on lecture than infusing techniques to be used in language labs; therefore, very limited time is devoted to the actual training of the four language skills: LSRW.
- The speed of perfection in acquiring the speaking skill of the English language is sometimes slow, as there are individual differences among language students.
- There is a fear of being ridiculed by the classmates, so mostly the learner prefers to remain silent.
- Since most students are not comfortable with the English language, they hesitate to participate and self reflect on their own learning of language.
- Moreover, many students do not use computers in their learning, therefore it becomes difficult for a teacher to continuously motivate them to learn and practice simultaneously the language skills.
- Students lose interest as there is less scope of practicing at home.

Suggestions to enhance teaching of English through language laboratory:

- A teacher should possess good linguistic competence through accuracy in Grammar and phonetic competence through proficiency in pronunciation. (www.articlesbase.com)
- She/He should try to develop competence by making the students understand the dynamics of language.
- The teacher should keep a control over the students by constantly guiding and supervising them when they are analyzing and thus self- acquiring the language. (www.articlesbase.com)

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- The teacher should continuously motivate and coordinate with students for efficiently acquiring the language. This is to say that the presence of the teacher should be felt in the lab.
- The teacher should clear the doubts of the students as and when they occur in the language labs.
- The teacher should communicate the importance of language labs for the students and make it sure that students understand the time allotted in the language lab is well utilized.
- The main perspective of a language teacher is to ensure the acquisition of English language by the learner and motivate the students to continuously upgrade their language skills, to make the learning permanent.
- The supplementary material to be used in any of the session in the lab should be well placed for the students.

Conclusion

Many language teachers are adapted to the traditional teaching methods but it is high time that our teaching methodologies and techniques should be changed and modified. Unless we as teachers welcome these new technologies in English language teaching, we cannot impart language skills to our learners to match their excellence with the rate of growing competition in the world today. According to us, these are a few of the whole lot of strategies which can be used to improve language skills through technology in the present generation.

It will be more effective if technology is introduced from the elementary level at the school level. Therefore, language lab serves as an effective tool for language enhancement, but there are some challenges that teachers as well as learners pose in implementing language skills effectively that have been discussed earlier.

It is true that students in India need to communicate well in English as there is lot of scope for them on the world stage. Academicians and language experts assume that exposing students to the authentic English language labs, would meet this need to make the learners proficient in the language. There should also be the inclusion of various methods and techniques that are required to be used in the language labs, to enable students to integrate skills into their acquisition of English language .

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LANGUAGE IN INDIA

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The Investigation of Phonological Processes in Mashhadi Dialect

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Abstract

The present study intends to investigate, describe and elucidate the existing phonological processes in Mashhadi dialect through applying a descriptive-analytic approach. Assimilation (adaptation of two consonants or two vowels), dissimilation, elision, addition, metathesis, and alternation are processes which have been assessed in this article. These processes are only discussed at the phonological level and do not make semantic shifts. They are mostly the consequence of people's tendency to have more facility and fluency in using language. The achieved findings indicate that elision and alteration are the most frequent processes which occur in Mashhadi dialect. On the other hand, dissimilation is the least frequent one.

Keywords: phonological process, assimilation, elision, addition, alternation, metathesis

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Introduction

Mashhad is the second largest city in Iran and the center of Razavi Khorasan Province. Khorasan was pronounced Khurasan in Pahlavi language and meant the sun's place or the place where sun rises.

Mashhad, which back in time to more than a thousand years ago, was a major oasis along the ancient Kashaf Rood River. At the end of the 10th century A.H. and the beginning of 11th century A.H., Mashhad was captured by Uzbeks during the rule of Shah Abbas I, and after 10 years Shah Abbas could regain it after a severe struggle. At the beginning of 12th century A.H., Mashhad was also attacked by Afghans until it was conquered again by Nader Shah. Mashhad saw its greatest glory under Nader Shah.

Mashhad is located at 36.20° North latitude and 59.35° East longitude with the total population of almost 2.5 million. It covers an area of 270 km² and is in an altitude of 1050m above sea level.

Mashhadi dialect was one of the most important dialects of Fārsī-ye Darī language which was spoken in Tous. It is also so similar to the language of Shahnameh by Ferdowsi. Mashhadi people have a unique dialect with a specific way of pronouncing vocabularies.

The present study aims to investigate and describe the phonological processes existing in Mashhadi dialect. Phonemes may affect each other during the process of making a syllable, word or combining words, so they may change. These phonetic shifts and effects are called phonological processes (Meshkatoddini, 1995), and possible processes which may occur are as follows: assimilation, dissimilation, elision, addition, alternation and metathesis. This study appraised the adverted processes in Mashhadi dialect.

Review of Literature

Due to the fact that Mashhad city is the center of Khorasan province, it is some decades that people's dialect has been affected by standard language of Iran, media, organizations, state offices and universities; therefore, Mashhadi dialect has been gradually changed and has become similar to the Persian standard language. Also, every dialect is consisting of some linguistic varieties which are dependent upon the informants' occupation, education, age and gender. For example, an educated Mashhadi person talks in a different dialect from an uneducated Mashhadi person and also a young Mashhadi man's dialect does not have much in common with an old one. Occupation and gender are other characteristics which affect an informant's dialect and make linguistic varieties.

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On the basis of accomplished researches, Mashhadi dialect is mostly used by uneducated people in friendly and familial occasions. Few researches have been done to assess this issue apropos of Mashhadi dialect. So, the following synopsis has been reported related to the aforementioned topic.

Shabani and Zafaranlou (1999) investigated phonological processes of Gilaki dialect existing in Roudsar province based on a descriptive-analytic approach. They listed the phonological processes as follows: assimilation (adaptation of consonants or assonance), elision (final consonant ellipsis or middle consonant elision), and conversion of consonant cluster [-nn] into [-nd], weakening, inversion, compensatory, conversion of consonant /r/ into consonant /L/, and conversion of vowel /a/ into /o/. According to their study, assimilation, elision and weakening are the most frequent processes in Gilaki dialect (Shabani & Zafaranlou, 1999, p. 37).

Zafaranlou (2002) investigated the phonological processes in four different dialects of Kermani, Zarandi, Bardsiri and Sirjani in Kerman province. The achieved results indicate that weakening process is generally used more than strengthening process. The existing identical processes between these four dialects show their linguistic, historical and geographical affinity (Zafaranlou, 2002, p. 11).

Aghagolzade (2005), in another study, assessed some active phonetic characteristics and phonological processes of Mazandarani dialect applying a descriptive-analytic approach. Active phonetic characteristics refer to phonological processes such as extrinsic germination (resonance), assimilation, weakening or lenition. According to his research, some phonetic shifts are more active in Mazandarani dialect for instance, the usage of /L/ in Mazandarani dialect in proportion to /r/ in Farsi. Among phonological processes, weakening and assimilation were more active than others (Aghagolzade, 2005, p. 4).

In addition to the aforementioned studies, many researchers have described the phonological processes in their theses which will be discussed. It should be pointed out that in these researches, phonological processes beside other characteristics have been investigated as a part of the research, not its whole.

Irani Nezhad (1996) assessed the dialect of Khaf and assembled some data which indicates that phonological processes are classified in three groups of assimilation, dissimilation and syllable structure rules. He described these groups and compared them with phonological processes of standard language (Irani Nezhad, 1996, p. 87).

Kazemi (2000) exemplified Taibadi dialect in his thesis. He examined the processes of assimilation, neutralization of phonological oppositions, syllable structure rules. Syllable

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structure rules are divided into two classes of elision and addition. After describing these processes, he gave some examples of Taibadi dialect to depict its difference with standard language (Kazemi, 2000, p. 63).

Attari (2000) grouped Tabasi dialect adaptation into three categories of 1) assimilation of two consonants, 2) assimilation of two vowels and 3) assimilation of a consonant and a vowel. He also appraised some other processes of dissimilation, neutralization and syllable structure rules. Syllable structure rules were themselves classified into subcategories of elision, addition, conversion and metathesis. Through some examples, he explained how these phonological processes happen in Tabasi dialect (Attari, 2000, p. 109).

As it was adverted, many researches have been accomplished apropos of describing various dialects of Iran such as Birjand, Torbat-e Jam, Ragheh, Ferdows, Gonbad-e Kavoos, Kashmar, Ramsar, Gorgan, etc., but none of them paid much attention to describing Mashhadi dialect; therefore, the present study intends to exemplify phonological processes occurring in Mashhadi dialect.

Data Analysis

Phonological processes indicate a structural shift in phonemic characteristics of a language (Bijan Khan, 2005, p. 185). Phonetic units may happen as a result of co-occurrence, and these shifts are named phonetic processes. Most of phonetic processes are considered as the phonetic universals (Haghshenas, 1977, p. 147).

This article has applied a descriptive-analytic approach to elucidate some characteristics of phonological processes in Mashhadi dialect. Required data have been collected to compare it with standard language through interviewing some uneducated Mashhadi adults or people educated at primary level for two hours. Other resources of getting information were books and poems which were written about Mashhadi dialect. After collecting needed data, they were classified into different groups to determine the phonetic and phonological processes. It should be mentioned that words' phonetic transcription is on the basis of IPA table. To describe the phonological processes of Mashhadi dialect, first, they have been defined and then, they have been compared with the existing phonological processes of Persian standard language.

In this study, just the most significant processes have been investigated which are as follows: assimilation, dissimilation, elision, addition, conversion, and metathesis. Although the adverted processes are only brought up at the phonetic level, they do not make any semantic change. They are just to make more facility and fluency in using language.

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1. Assimilation

One of the most prevalent phonological processes is assimilation. There are also many definitions for it which are mostly similar to each other. For instance, Arlato (2005) states that assimilation is the act of adapting a vowel to another one. It is a kind of alteration in structure of an organ to make a word production possible for us. From the viewpoint of articulatory phonetics, in the assimilation of two consonants, one consonant usually becomes similar to another one's location, place of articulation and voicing (Arlato, 2005, p. 93-94).

By and large, we can define assimilation as adapting two consonants or two vowels.

1.1. The Assimilation of Two Consonants

Assimilation process usually occurs between two adjacent consonants if two consonants are in common in two or more characteristics.

Vocabulary	Mashhadi dialect	Persian standard language
Cotton	[pamba]	/panbe/
Breeches	[tomun]	/tonban/
Garner	[?ambâr]	/anbâr/
Tail	[domba]	/donbe/
Sunday	[yakšamba]	/yekšanbe/

As it is indicated in the above table, the nasal phoneme /n/ is affected by the bilabial consonant /b/; therefore, it has been changed into the consonant /m/.

Another example of assimilation of two consonants is in the below table:

Vocabulary	Mashhadi dialect	Persian standard language
record	[sapt]	/sabt/

In the above example, consonants /b/ and /t/ are adapted, so /b/ is pronounced /p/. In another words, voiced consonant /b/ is affected by /t/ and becomes unvoiced.

Two adjacent consonants may influence each other and naturalize one of them.

Vocabulary	Mashhadi dialect	Persian standard language
Horse	[?asp]	/asb/
Ball	[tub]	/tup/

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Mojtaba ¹	[moʃtabâ]	/mojtabâ/
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In these examples, two consonants /t/ and /j/ have been changed and pronounced /ʃ/ and /s/ to make more facility and fluency. In another words, voiced consonant /j/ is affected by /t/ and has been changed into /s/.

Vocabulary	Mashhadi dialect	Persian standard language
wooden	[ʔa ʃub]	/az ʃub/

In this example, consonant /z/ is allocated to the phoneme /ʃ/ and all of its characteristics have been altered; therefore, adaptation has occurred.

1.2. Assimilation of Two Vowels

It may happen that the vowel of one syllable be adapted by the vowel of another syllable. This event happens in many Iranian dialects. It also appears in Mashhadi dialect in abundance.

Vocabulary	Mashhadi dialect	Persian standard language
I take it	[moborom]	/mibaram/
I eat it	[moxorom]	/mixoram/
I want it	[moxâbom]	/mixâbam/
I do it	[mokonon]	/mikonam/
Read it	[boxun]	/bexân/
Burn	[bosuz]	/besuz/
He has it	[dere]	/dârad/
He was telling	[mogoft]	/migoft/
He is going	[mere]	/miravad/
Take it	[bigir]	/begir/
He is telling	[mege]	/miguyad/
I am running	[bodovom]	/bedavam/
Spring	[bâhâr]	/bahâr/
Wash it	[boʃur]	/beʃur/

¹ - It is a proper noun

It should be pointed out that assimilation of two vowels has high frequency in Mashhadi dialect especially in verbs and their inflection and sometimes it just happens to make more fluency, so there is no other justification for that.

2. Dissimilation

Adaptation and dissimilation are in opposition. In dissimilation process, two phonemes are allocated to each other and the former loses those characteristics which are in common with the latter and gains the characteristics of the latter.

Vocabulary	Mashhadi dialect	Persian standard language
when	[vaxte]	/vaqti/

In this example, phoneme /q/ has been altered into its fricative pair /x/.

Vocabulary	Mashhadi dialect	Persian standard language
Mosque	[mačət]	/masjed/

In this example, more complicated processes have been occurred to phonemes /j/ and /s/. First, voiced /j/ has been changed into its unvoiced pair and then, fricative consonant /s/ has been altered into /č/.

Vocabulary	Mashhadi dialect	Persian standard language
horse	[?asp]	/asb/

In this word, both phonemes /s/ and /p/ are unvoiced. To make more fluency, /p/ has been transformed into the voiced phoneme /b/. This example has been also mentioned in Mehri Bagheri's "Introduction to Linguistics" as a dissimilation.

Vocabulary	Mashhadi dialect	Persian standard language
May be	[monkena]	/momken ast/

In this example, two phonemes /m/ has appeared near to each other; therefore, the latter bilabial /m/ has been adapted to the alveolar /n/ to show their contrast.

Vocabulary	Mashhadi dialect	Persian standard language
Difficult	[mošgel]	/moškel/

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In this word, two phonemes /š/ and /k/ are both unvoiced, but the latter has been changed into the voiced phoneme /g/ which is an indicative of dissimilation.

3. Elision

Sometimes, a segmental unit such as a consonant, vowel or syllable may be left out to make the word pronounce easier. This process is widely used in Mashhadi dialect and occurs in different ways.

3.1. Final Consonant Elision

In Mashhadi dialect, the final consonant of long or moderate syllables is usually omitted to make it more convenient in pronunciation.

Vocabulary	Mashhadi dialect	Persian standard language
Light bulb	[lâm]	/lâmp/
Bomb	[bom]	/bomb/
Thief	[doz]	/dozd/
Eye	[čaš]	/čašm/
Wool	[paš]	/pašm/
Key	[kili]	/kelid/

In these examples, final consonant /m/ is omitted in two consonantal clusters. In Mashhadi dialect, consonant /t/ does not pronounced after any other consonant and so, ellipsis occurs in these cases.

Vocabulary	Mashhadi dialect	Persian standard language
Fist	[moš]	/mošt/
Thick	[kolof]	/koloft/
Friend	[dus]	/dust/
Yogurt	[mâs]	/mâst/
Skin	[pus]	/pust/

In Mashhadi dialect, glottic consonants /h/ and /ʔ/ are mostly skipped in the final syllable of words. This ellipsis usually makes compensatory lengthening in the previous vowel or sometimes does not have any effect.

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Vocabulary	Mashhadi dialect	Persian standard language
Path	[râ:]	/râh/
King	[ša:]	/šah/
Morning	[sob]	/sobh/
Candle	[ša:m]	/šam? /
Moon	[mâ:]	/mâh/

It seems that ellipsis process, occurring in oral language, is a result of economy principle which has not still appeared in writing.

3.2. Middle Consonant Elision

Vocabulary	Mashhadi dialect	Persian standard language
Bead	[more]	/mohre/
Handkerchief	[desmâ:]	/dastmâ:/
Waiting	[mata]	/ma?tal/
Cure	[mâleje]	/mo? âleje/
Needy	[motâ:]	/mohtâ:/
Sha?ban ²	[šabun]	/ša?bân/
Better	[be :tar]	/behtar/
Mahdi ³	[medi]	/mahdi/
alone	[tana]	/tanhâ/

Data analysis indicates that consonant /t/ is left out at the end of the following consonantal clusters: št – ft – st – xt

Vocabulary	Mashhadi dialect	Persian standard language
He wove	[băf]	/bâft/
He closed	[bas]	/bast/
He killed	[koš]	/košt/
He poured	[rix]	/rixt/

² - It is a proper noun, and also a month of the Islamic calendar

³ - It is a proper noun, and also the name of the prophesized redeemer of Islam who will save the world from injustice and tyranny.

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The above data shows that in Mashhadi dialect, informants are more interested in short syllables rather than long ones. And this tendency can be simply met through ellipsis.

Other samples of elision in Mashhadi dialect are as follows:

Vocabulary	Mashhadi dialect	Persian standard language
I don't want	[nomoxâ ^h m]	/nemixâ ^h ham/
They don't come	[nemiyan]	/nemiâ ^h yand/
This	[hamire]	/hamin râ ^h /
I fall it	[mendâ ^h zom]	/miandâ ^h zam/
Let's go	[berem]	/beravim/
Because	[bereke]	/barâ ^h ye inke/
You want	[moxâ ^h y]	/mixâ ^h hi/
They come	[biyan]	/biâ ^h yand/
Ourselves	[xodmâ ^h]	/xodemân/
He goes	[mere]	/miravad/
Time	[vax]	/vaqt/
Mashhad	[mešâ ^h d]	/maš ^h had/
Income	[deslâ ^h f]	/dastlâ ^h f/
It	[?i:]	/in/
For him	[bareš]	/barâ ^h yaš/
This much	[hamenqad]	/haminqadr]

As it can be easily understood through the examples, ellipsis process occurs a lot in Mashhadi dialect.

4. Addition

Addition is one of the phonological processes. In speech chain, when two syllables are juxtaposed with each other and these two syllables cannot be easily pronounced, a phonetic unit added as the intermediate phoneme. Some examples in which this process has happened are as follows:

Vocabulary	Mashhadi dialect	Persian standard language
Blankets	[patuâ ^h]	/patu/+/â ^h / → /patuhâ ^h /
Works	[kârâ ^h]	/kâr/ + /â ^h / → /kârâ ^h /

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Hands	[dastâ]	/dast/ + /â/ → /dasthâ/
Berries	[tutâ]	/tut/ + /â/ → /tuthâ/
Meats	[guštâ]	/gušt/ + /â/ → /guštâ/

In Mashhadi dialect, plural suffix appears as /â/ at the end of the word.

- If the final consonant is unvoiced, no phonetic shift will happen at the time of adding the plural suffix.
- If there is an ellipsis consonant at the end of the word, the plural suffix will make it apparent.

If two vowels collocate with each other, a consonant will emerge between them. This characteristic of Mashhadi dialect is similar to the Persian standard language.

Vocabulary	Mashhadi dialect	Persian standard language
Domestic	[xânagi]	/xâne/ + /i/ → /xânegi/
Madness	[divânegi]	divâne/ + /i/ → /divânegi/

Sometimes, when there are two consonants at the syllable boundary, they will become double.

Vocabulary	Mashhadi dialect	Persian standard language
Dig it	[bekkan]	/bekan/
Jump	[beppar]	/bepar/
Two	[dotta]	/dota/

5. Alternation

Alternation occurs when a segmental unit is altered into another segmental unit and there is no justification for this process in the framework of assimilation, dissimilation or any phonological processes. In Mashhadi dialect, alternation process has a high frequency.

Vocabulary	Mashhadi dialect	Persian standard language
Leaf	[balk]	/barg/
Wall	[difâl]	/divâr/
Salad	[sâlât]	/sâlâd/
Cucumber	[xiyâl]	/xiyâr/
He has	[dere]	/dârad/

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One	[yag]	/yek/
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In this dialect, vowel /â/ at the initial syllable is changed into /a/, providing there is no u/o or /â/ at the second syllable.

Vocabulary	Mashhadi dialect	Persian standard language
Maternal aunt	[xâla]	/xâle/
Home	[xana]	/xâne/
Circle	[dayra]	/dayere/
Paternal aunt	[?ama]	/ame/

Progressive affix /mi/ is pronounced /mo/ or /me/ in Mashhadi dialect.

Vocabulary	Mashhadi dialect	Persian standard language
He is reading	[moxâne]	/mixânad/
He is laughing	[mexande]	/mixandad/
You want it	[moxây]	/mixâhi/
He is going	[mere]	/miravad/

It should be mentioned that sometimes there is no reason for alternation process, for instance there is no basis for the shift from /man/ to /mo/. There are other samples of alternation in Mashhadi dialect which can be seen below.

Vocabulary	Mashhadi dialect	Persian standard language
Take it	[bigir]	/begir/
We went	[raftem]	/raftim/
We ate	[xordem]	/xordim/
Objective preposition	[re]	/râ/
I did	[kerdom]	/kardam/
He has dropped it	[?endâxte]	/andâxte ast/
It is possible	[meše]	/mišavad/
He has taken it	[girifta]	/gerefte/

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Ship	[kiʃti]	/keʃti/
For	[bere]	/barāye/
Here	[ʔinjɛ]	/injâ/
Hole	[selâx]	/surâx/
Pus	[čelk]	/čerk/
Light	[sobok]	32) /sabok/

It can be concluded that if there is a consonant /r/ in the middle or at the end of a word, it will be altered into the lateral consonant /L/. Consonants /L/ and /r/ have all characteristics in common except being lateral, so they may share some phonological processes.

Vocabulary	Mashhadi dialect	Persian standard language
Coconut	[nâlgil]	/nârgil/
Soak	[telit]	/terit/
Pool	[ʔestalx]	/estaxr/

6. Metathesis

In metathesis process, two juxtaposed consonants are inverted. This process is mostly seen between old or unsociable informants and its principal reason is making more fluency and facility in pronunciation. Some examples of this process in Mashhadi dialect are in the below table.

Vocabulary	Mashhadi dialect	Persian standard language
Lock	[qolf]	/qofl/
Picture	[ʔask]	/aks/
Diet	[pahriz]	/parhiz/
Flask	[felâks]	/felâsk/
Match	[kerbit]	/kebrit/

It should be pointed out that in metathesis process may happen in every dialect, so the same words can exist in different dialects. Therefore, these words may not be specific to Mashhadi dialect.

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Conclusion

Due to the fact that there are various processes and environmental circumstances in producing a dialect, different types of dialects can be seen in a country. These dialects may differ in phonetic or phonological level. Based on the achieved data, Mashhadi dialect is different from Persian standard language at phonological level.

Mashhadi dialect consists of some linguistic varieties which are dependent upon the informants' occupation, education, age and gender. Owing to the fact that Mashhad city is the center of Khorasan province, its people's dialect has been affected by Persian standard language and media; therefore, Mashhadi dialect has been gradually changed and lost its characteristics and it is only used by uneducated people in friendly and familial communities. Needed data have been achieved through interviewing some uneducated Mashhadi adults and written resources. Based on the collected data, phonological processes have been classified into the following subcategories: assimilation (adaptation of two consonants or two vowels), dissimilation, elision (final consonant ellipsis or middle consonant ellipsis), addition, alternation, and metathesis.

Considering the assembled data in this research, it can be concluded that assimilation, elision and alternation processes have higher frequency in Mashhadi dialect, and dissimilation has the lowest frequency in this dialect.

This dialect possesses various phonological and phonetic processes and there is no time to evaluate all of them in this article and just some restricted samples have been adverted. Further aspects of Mashhadi dialect can be examined in other researches.

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Appendix

Some examples of phonological processes in Mashhadi dialect

Phonological process	Vocabulary	Mashhadi dialect	Persian standard language
Alternation, assimilation	A lot	[xeyle]	/keyli/
Elision	How much	[čeqad]	/čeqadr/
Elision, alternation	Short	[kotâ]	/kutâh/
Assimilation two vowels	It remained	[momund]	/mimând/
Alternation, elision	From that	[?azu]	/az ân/
Elision, alternation	Cookie	[kolča]	/koluče/
Alternation	Laugh	[xende]	/xande/
Alternation	On	[var]	/bar/
Alternation	Cry	[giryā]	/gerye/
Elision, alternation	Because	[bereke]	/barâye inke/
Elision, alternation	Over there	[?usar]	/ânсар/
Elision	These	[?inâr]	/in hâ râ/
Elision, alternation	Me	[more]	/man râ/
Alternation	Sheep	[gosband]	/gusfand/
Elision	Seven	[haf]	/haft/
Alternation	He wrote	[nivišt]	/nevešt/
Elision	Brother	[berâr]	/barâdar/
Elision, alternation	In this way	[?ijura]	Injurie
Elision, alternation	Handkerchief	[desmâl]	/dastmâl/
Assimilation of two consonants	Cotton	[pamba]	/panbe
Elision, alternation	Back	[puštâ]	/poštâh/
Alternation	It was broken	[lombid]	/rombid/
Assimilation of two vowels	Comb	[š _a na]	/šâne/
Elision	joints	[bandâ]	/bandhâ/
Assimilation of two vowels	Heel	[pâšna]	/pâšne/
Alternation	One	[yag]	/yek/
Elision	They entrusted	[mespordan]	/mispordand/
Alternation	Number	[šemara]	šomâre

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Assimilation of two vowels	Gateway	[dervâza]	/darvâze
Assimilation of two vowels	Slave	[qolum]	/qolâm/
Assimilation of two vowels	Again	[dobâra]	/dobâre/
Alternation	Shoes	[kabš]	/kafš/
Elision, alternation	You don't know	[nemdeni]	/nemidâni/
Alternation	People	[merdom]	/mârdom/
Alternation	Body	[bedan]	/badan/
Elision, alternation	Himself	[xodšâ]	/xodaš ra/
Alternation	Open	[vâ]	/bâz/
Assimilation of two vowels	He doesn't have	[nedere]	/nadârad/
Addition	Hoof	[somb]	/som/
Assimilation of two vowels	Shop	[dokun]	/dokân/
Assimilation of two vowels	He was doing	[mekerd]	/mikard/
Addition	Stain	[lokka]	Loke
Assimilation of two vowels	He was pouring	[merext]	/mirixt/
Alternation	Hole	[selâx]	/surâx/
Elision, alternation	We were falling down	[moftâdem]	/mioftâdim/
Addition	Tail	[domb]	/dom/
Alternation	Stand up	[vaxez]	/barxiz/
Alternation, elision	Other	[dega]	/digar/
Assimilation of two vowels	pillar	[pâya]	/pâye/

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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Resistance through Parody and Humour: a Study of George C. Wolfe's *The Colored Museum*

Jyoti Puri, M.A. (Gold Medalist), M.Phil. in English



Postmodernism for postmodernism, politics for politics,
I'd rather be an ironist than a terrorist (Suleiman 197).

Focus of This Paper

The present research paper discusses the theme of resistance against racial oppression and shows how parody and humour are used as theoretical, theatrical

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strategies and practical tools to deal with some of the socio-political problems. George Costello Wolfe is a renowned African-American playwright, director and producer.

Wolfe's works overtly deal with the continuing presence of racial discrimination in the United States. His significant play, *The Colored Museum* (1985) has been selected for analysis in the discussion.



George C. Wolfe

Courtesy: http://siyanor.com/495_George-C-Wolfe/

Wolfe has won an Obie Award and two Tony Awards for some of his best directed plays like *Spunk*, Bertolt Brecht's *The Caucasian Chalk Circle*, *Angels in America: Millennium Approaches*, *Bring in 'da Noise/Bring in 'da Funk*. From 1993 to 2004, Wolfe has served as artistic director and producer of the New York Shakespeare Festival/Public Theater. Wolfe also directed Suzan-Lori Parks' Pulitzer Prize-winning play *Topdog/Underdog*. He has also directed a new translation of Bertolt Brecht's *Mother Courage and Her Children* ("George C. Wolfe" Wikipedia). As a director, Wolfe believes that parody is a literary device that helps its characters and the audience

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to actively contribute in the making of the social discourse called theatre. Linda Hutcheon in her text, *A Theory of Parody* (1985) says, 'Brecht's dramatic technique of distance and critical analysis, Verfremdungseffekt is quite similar in its approach to parody. It is so because both the techniques heavily rely on the audience's knowledge and critique of the subject matter' (92).

Humour, Irony, Satire and Parody

G. C. Wolfe uses resistance, humour, irony and satire to register a note of protest against the unequal power relations in the U.S. Wolfe's plays manifest resistance practices that cannot be seen as organized collective movement aiming at an ideal state of affairs. But his plays are a mode of intervention, political and aesthetic, into a world that sought to subjectively define a fixed identity of the African-Americans.

For centuries parody has been a significant style and genre of literature. "In Aristotle's *Poetics* (ii. 5) Hegemon of Thasos was the inventor of a kind of parody by slightly altering the wording in well-known poems he transformed the sublime into the ridiculous" ("Parody"). In ancient Greek literature, a *parodia* was a narrative poem imitating the style and prosody of epics, "but treating light, satirical or mock-heroic subjects" ("Parody").

Margaret Rose defines parody as, "comic refunctioning performed on linguistic or artistic material" (Mikkonen 5). Similarly, Rossen-Knill and Henry argue that, "parody re-presents the object and then flaunts that re-presentation in order to criticize the object in a humorous way" (Mikkonen 5). Parody is also used to pay tribute to the target but it is more used for protest purposes. As aptly conveyed by Röhrich and quoted in Mikkonen:

Parodies are determined by the negative tendency

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towards the transmitted text. They have a tendency towards opposition. A protest is made against that which has been transmitted. Boredom, satiation, or lack of belief unburden themselves in laughter (5).

According to Linda Hutcheon, “parody and satire are *genres*, or forms of expression, while irony refers to a *rhetorical tactic* that both forms often utilize” (6). Like parody, satire is also highly critical, satire ridicules, “the vices and follies of humanity, with an eye to their correction” (6). Generally, parodies are satirical in tone and offer critical social commentary on a wider scale.

Hutcheon in her essay, “Politics of Postmodernism” writes that parody should not be seen as, “ridiculing imitation of the standard theories and definitions. . .” (185). Rather parody should be understood as, “repetition with critical distance that allows ironic signalling of difference at the very heart of similarity” (185). Through parody there is a constant process of adaptation, subversion and re-inscription of dominant discourses by individuals.

Portrayal of Multi-faceted Forms of Oppression – Use of Bathos

The play, *The Colored Museum* has been written and performed with a playful rejection of the conventional anti-racist plays. In contrast to the usual African-American playwriting where the race is presented as a victim of various forms of subalternism, this play wittily and humorously criticizes the centuries old colonialism of the black community by parodying inhuman practices like slavery. The play demonstrates oppression’s multi-faceted forms – economic, cultural, lingual, psychological, physical and political.

By taking the alternative path of comedy and bathos, Wolfe hits in two directions at the same time; he deconstructs the discourse of African-American playwriting that could turn into a closed structure, as he touches the serious subject of continued forms of oppressions in the contemporary world.

The Colored Museum was premiered in 1986 and it won Wolfe the Dramatists Guild Award. A televised version of the play appeared on PBS-TV's "Great Performances" in 1991. Many critics viewed the playwright's work as anti-black because of the satiric and parodying tone of its contents. There is bitter irony and mockery that ridicule and question the inhuman practices of slavery and the forceful migration of the African-Americans in the historic journey of the 'middle passage'. The play does more by showing the repercussions of the oppression on the black community – mimicry of the non-blacks, economic depravity and cultural annihilation. However, it is not only the political issues that are parodied in the text. (Keene "George C. Wolfe: A Brief Biography" 593 and Gordon "Humour in African-American Discourse" 260).

Eleven Stories

The play is a satirical exhibit of eleven stories that illuminate the past and contemporary race relations in America. "Git on Board" is the first exhibit that has Miss Pat, an intentionally created dumb flight attendant as the commentator. She mocks at the confinement of the black slaves who are forcibly taken through the 'middle passage'. Miss Pat is, "black, pert and cute. She has a flip to her hair and wears a hot pink mini-skirt stewardess uniform" (*The Colored Museum* 1). She appears to be a parodied self of the figure of Jezebel (the seductive temptress) the usual black, fashionable and mindless air hostesses that are projected everywhere in films and T. V shows. She welcomes her

passengers aboard by saying, “Celebrity Slaveship, departing the Gold Coast and making short stops at Bahia, Port Au Prince, and Havana (1)”

The Journey of the Audience

The audience experiences the journey across, “the middle passage” by, “wearing their shackles at all times” (1). She says, “Please refrain from call-and-response singing as that sort of thing can lead to rebellion. And, of course, no drums are allowed on board” (2). Miss Pat proceeds to single out individual passengers/ audience members and in a prophetic tone telling them that they would have to work in cotton fields, suffer for a few hundred years and from this pain will come, “a culture so complex” (3). She directs them, “on your right you will see the American Revolution, on your left, the Civil war . . . and now we’re passing over the Great Depression . . . That was World War I not to be confused with World War II, the Korean or the Vietnam War, all of which you will play a major role in” (5). The exhibit ends when the passengers’ luggage begins to revolve onstage from offstage left. Along with the luggage are two males and a woman slave with I.Ds fastened around their necks.

Cookin’ with Aunt Ethel

In the second exhibit, “Cookin’ with Aunt Ethel” the slave passengers are greeted by Aunt Ethel, a satiric presentation of the cooking show chefs. She wears a bandana and stirs up a mysterious batch of, “colored cuisine” (7) in her big black kettle. Her ironic method of teaching evokes laughter as she, “explores the magic and mysteries” and comments, “I’m not gonna tell you what it is till after you done cooked it” (7). The ingredients are highly meaningful, “a heap of survival and humility, just a touch and some attitude” in order to have, “baked yourself a batch of negroes” (8).

In the article, “The Satirical Self”, Wyatt Mason (2006) has highlighted the prevalence of parody and satire in contemporary consumer culture suggesting media trends. Mason writes:

For the tools of satire, the sharp knives of sarcasm and the pointy shivs of irony and the toy hammer of lampoon are being wielded with widespread enthusiasm, and not merely by cunning builders of satirical speeches and stories. Rather, they are being lent to us all, to enable every possible construction.

The Photo Session

The third exhibit, “The Photo Session” ironically reveals a glamorous and gorgeous black couple wearing the best of everything and perfect smiles. The educated, employed and nouveau rich man and his wife, “live inside *Ebony Magazine*” (9). The background music, “we are fabulous” adds artificial zest to the consumerism and instills fake confidence in the middle class that ends up spending more than their needs. They reveal the actual lives of the celebrities who live more in the pictures than in their homes. The couple says, “We live inside a world where everyone is beautiful, and wears fabulous clothes” (9). The most touching line comes when the guy says, “everything is rehearsed including this other kind of pain we’re starting to feel” (10). The weary couple offers solution to the contradictions of everyday life by offering the audience to become lifeless like them and “smile/click, smile/click for no pain” (10).

A Soldier with a Secret

The fourth exhibit is, “A Soldier with a Secret”. The stage walls project the faces of black soldiers – from the Spanish-American through to the Vietnam War. The protagonist is, “Junie Robinson, a black combat soldier, posed on an onyx plinth. He

comes to life and smiles at the audience”(11). Junie appears to be a parodied version of Gabriel Maxson in August Wilson’s *Fences* who was wounded in World War II and had a metal plate installed in his head. Because of his head injury, Gabriel thought he is his own Biblical namesake – the archangel Gabriel himself. In “A Soldier with a Secret” Junie is a character that was terribly hurt in a war explosion. On getting injured, he ironically feels that he should, “expectin’ to see white clouds, Jesus, and my Mama, only all I saw was more war” (11). He thinks he has come back to life because he has a philanthropist mission like that of Jesus who went about, “healin’ the sick, the hurtin’ all these colored boys wearin from the war” (13). Through Junie, Wolfe lays bare the hegemony that instills false confidence in the black soldiers who are made sacrificial lambs in the war fields and afterwards lead a terrible life without any governmental assistance.

The Gospel According to Miss Roj

“The Gospel According to Miss Roj” is the fifth exhibit that shows a transgender character Miss Roj who appears in striped patio pants, white go-go boots, a halter top and, and cat-shaped sunglasses. She is full of arrogance and says, “God created black people and black people created style” (14). Miss Roj is assertive and unabashed, she says, “I ain’t just your regular oppressed American Negro. No-no-no! I am an extra-terrestrial” (15). The character seems to be the reincarnation of the 1970s T.V anchor Flip Wilson's woman role of Geraldine Jones, Miss Roj’s character too allows her to enter a space that is fluid, abstract and therefore opens possibilities of critiquing the conventional and socially acceptable gender roles.

The Hairpiece

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“The Hairpiece” is the sixth exhibit that aptly captures the dilemma of the young African-American girls who are convinced into believing that the white women’s hair texture and skin color are the parameters against which their beauty should be measured. The African-American girls want their hair to become smooth hair by undergoing extensive and expensive hair re-do’s (not treatment). In this part, two hairpieces; Janine –an Afro wig and La Wanda – the long, flowing wig come to life and fight for the possession of a black woman’s bald head who has, “done fried, dyed, de-chemicalized her shit to death” (19). Janine ridicules the protagonist, the Woman’s style of living - who has been a fool according to them and a, “political quick-change artist. Everytime the nigga went and changed his ideology, she went and changed her hair to fit the occasion” (20).

The Last Mama-on-the-Couch - Parody of a Celebrated African-American Play

Wolfe parodies one of the most celebrated African-American plays, Lorraine Hansberry’s 1959 play, *A Raisin in the Sun* in the seventh exhibit, “The Last Mama-on-the-Couch Play”. Other works that have been parodied are Ntozake Shange’s *For Colored Girls Who Have Considered Suicide / When the Rainbow is Enuf*. “The Last Mama-on-the-Couch” play is explained by its narrator as, “a searing domestic drama that tears at the very fabric of racist America” (24). A world-weary Mama clutches her Bible and tells her angry 30-year-old son Walter-Lee-Beau-Willie-Jones whose, “brow is heavy from three hundred years of oppression” to let God settle his grievances with “The Man” (24).

The play has a moment where the narrator consciously interrupts the progress of the plot and ceremoniously gives an award to Mama for her performance. Mama appears

to be the parody of the black woman stereotype, Aunt Jemima (the sexless, long-suffering nurturer, the black nanny on the southern plantation). Walter-Lee-Beau-Willie-Jones' wife, Lady is described as, "a creature of regal beauty who in ancient times graced the temples of the Nile" (26). Mama's daughter Medea, is a character who has, "escaped from a Greek tragedy" (27). Her dialogue ridicules the epic convention of lofty language. She tells her brother, "if with your thoughts and words we could cast thine oppressors into the lowest bowels of wretched hell, would that make us like the gods or more like our oppressors" (28).

The ending of *A Raisin in the Sun* is celebratory because the Youngers decide to make an English neighbourhood (Clybourne Park) their home. Walter rises in audience's estimate by refusing Mr. Linder's money and defeating his racist intentions. In this exhibit, Walter commits suicide because he "has been committed for overacting" (29). This part ends when the dead Walter and everyone around him, "get up, sing and dance" (31).

Symbiosis

"Symbiosis" is the eighth exhibit. It has two characters, a Black Man and The Kid. The Black Man is wearing an executive's office dress and is seen standing before a large trash can. In contrast, The Kid is dressed in a late-sixties street style. The Black Man with contained emotions confesses about his loss of, "first pair of Afro-comb, first dashiki, autographed pictures of Jomo Kenyatta, first can of Afro-sheen, first box of curl relaxer and Eldridge Cleaver's *Soul on Ice*" (33). The Kid is horrified at the loss and the Man tells him that, "anything and everything that connects me to you, to who I was, to what we were, is out of my life" (34). The Man tells the Kid that mere clinging to

African roots is not enough for survival as, “the climate is changing, and either you adjust or you end up extinct, a sociological dinosaur” (34).

A scuffle follows between the representatives of the two generations. At first, the Kid emerges victorious who shouts, “Jai! Jai! Jai!”. These words in the Hindi language mean a glorious victory. Soon, The Man denounces his community’s painful history as he feels, “Being black is too emotionally taxing; therefore I will be black only on the weekends and holidays” (36). At the end, the Kid fetches the Man from inside the trash can, and he smilingly emerges from the can saying, “What’s happenin’?” (37).

“Lala’s Opening” is the ninth exhibit and it has echoes of August Wilson’s *Ma Rainey’s Black Bottom*. In this part, Lala Lamazing Grace is a big singing star who talks about her fame in Rome, Rangoon, Paris, Prague, France. She has with her, “overweight black maid Admonia and her white masked lover, Flo’rance” (41). Upon discovering Flo’rance’s betrayal she stabs him and re-phrases Ophelia’s (*Hamlet*) feelings, “Love can drive a woman to madness, to pain and sadness” (42).

Permutations

“Permutations” is the tenth exhibit and it has Normal Jean Reynolds as a southern/country young girl who sits with her dress covering, “a white egg” laying between her legs. Normal had relations with a garbage collector and his character seems to have been drawn from August Wilson’s character of Troy Maxson in the *Fences*. In *Fences*, Troy develops an illicit affair with Alberta and she gives birth to their daughter. In “Permutations”, Normal also wants to give birth to her “bunch of babies”. (49+) She is too young to understand her situation and rather lives in an unreal world where she hopes for her babies to transcend the mundane realities and she tells the infants to, “Fly! Fly! Fly! Fly” (49), and escape from the human world.

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The Party

The last exhibit, “The Party” has madness as a strong theme. Topsy Wasington who loves to party, makes fun of the Sabbath narrative by commenting, “when God created the world, on the seventh day, he didn’t rest. No child, he P-A-R-T-I-E-D” (50). Topsy has attended a gathering where she saw Malcolm X discussing existentialism, Nat Turner, Bert Williams, Aunt Jemima and Angela Davies. Topsy narrates the events of the party by inventing her own ideas about the distinguished gathering. She says that when the party gained momentum, “the whole place just took off and went flying through space –defying logic and limitations” (51). This exhibit shows many characters from previous exhibits turned into sculptures like: Lala, The Man, Miss Roj, and Miss Pat. They sing and everything turns to a vocal and visual cacophony when Topsy yells at them and directs them to be quiet. Topsy has the final word by saying that her power lies in her, “colored contradictions” (53), and that she does not want to resolve them as they give meaning to her life.

Wolfe’s Worldview

What emerges from Wolfe’s writing is that he does not perceive playwriting as a neutral and apolitical activity. His characters are created with a thought provoking sense of being what they present or parody. Wolfe has also mentioned that, “[He] tries to write characters with an outrageous sense of [his] self because in their presence, they’re the opposite of oppressed” (*Jelly’s Last Jam* x). As an African-American playwright, Wolfe writes as a representative of his race and he believes that:

People carry their power, arrogance, humility, anger and
passion with them all the time because they didn’t have

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time to pack the first time around. So that the next time,
if somebody tries to take it away, they'll have it
all with them (Jelly's Last Jam x).

Permeable Nature of Ideology

A contemporary critic, Slavoj Žižek has written about the permeable nature of ideology and the difficulties associated with contesting the deep imbedded ideological structures of power. Žižek says any attempts made to understand the contemporary era as a state of “post-ideological” condition are irrelevant. He says, “this denial only provides the ultimate proof that we are more than ever embedded in ideology”:

On account of its all-pervasiveness, ideology appears as its own
opposite, as non-ideology, as the core of our human identity
underneath all ideological labels (Žižek 39).

Post-modernist Parody

Wolfe has a distinct and foreseeable goal and it involves an absolute erasure – of constructed signification attached to African-Americans and of the ‘given’ and hierarchical order of identities. *The Colored Museum* addresses the issue of oppression as well as the literary resistance and response to it. According to Linda Hutcheon:

The paradox of postmodernist parody is that
it is *not* essentially depthless, trivial kitsch, as

Eagleton and Jameson both believe, but rather that it can
and does lead to a vision of interconnectedness (“The Politics” 182).

Fredric Jameson’s argument about parody in postmodernism is that, “parody finds itself without a vocation” (Jameson 65). To which Hutcheon argues that, “there is

absolutely nothing random or without principle in the parodic recall and re-examination of the past . . . to include irony and play is never necessarily to exclude seriousness and purpose in postmodernist art” (Hutcheon “The Politics” 186).

Postmodernist parody has been lately and extensively felt in architecture, literature, painting, film, or music. Inversion and intervention appear to be its basic features and it is with such qualities that Linda Hutcheon considers parody, “to have become the mode of the marginalized or of those who are fighting marginalization by a dominant ideology” (“The Politics” 206). She further suggests that parody has the potential to become a counter strategy for, “black, ethnic, and feminist artists” who must resist, “the predominantly white, Anglo, male culture in which they find themselves” (206).

Parody evokes humor through a constructive and playful reworking of the target. Resistance also emerges from the parodic treatment of the object or situation. The non-serious tone sets the ball rolling by setting a space where critical analysis of the social discourses and forms can be done without any severe opposition.

Although funny on the surface, *The Colored Museum* attempts to engross black and white audiences as witnesses, accomplices and participants in the proceedings. This play offers us exhibits so that black people are not only seen as victims of history but seen as a people who are responsible for and capable of defining their own future without having to deny their past.

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Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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The Metaphor of Nature in the Holy Quran: A Critical Metaphor Analysis

Mostapha Thabit Mohamed, Ph.D. in Linguistics

Abstract

The present study investigates the metaphors of natural phenomena in the Holy Quran. These metaphors fall into five major classifications: 1- metaphors of rain, 2- metaphors of mountain, 3- metaphors of wind, 4- metaphors of light, and 5- metaphors of darkness. The analysis in this study is conducted within the framework of Charteris-Black's theory of Critical Metaphor Analysis (CMA) (2005). Based on this theory, the study assigns a conceptual metaphor for each classification of metaphors. The study ends up with a key metaphor that relates all the conceptual metaphors resulted from the analysis of different classifications of these metaphors.

Keywords: metaphor, metaphors of nature , metaphors in the Holy Quran.

1. Introduction

Metaphor has been traditionally studied and analyzed within the framework of rhetorics, literary works and literary studies. It has been related to figurative language and has been regarded as "just a kind of artistic embellishment", or something that is "divorced and isolated from everyday language" (Murray & Moon, 2006). Moreover, traditional teaching of metaphors

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presents language as an unusual or deviant way of using language" (Goatly, 1997). In addition, as Goatly has put it philosophers have wanted metaphor strictly confined to "literature, rhetoric and art" (1997). To sum up, metaphor is regarded as something that belongs to literary forms which is more concerned with novel or interesting uses of words (see Goatly,1997; Murray & Moon, 2006).

Lakoff & Johnson (1980) (henceforth, L & J) introduced a different concept and view of metaphor which is known as "conceptual metaphor analysis". The hypothesis underlying this new approach is that the conceptual metaphors penetrate our understanding of the world around us and they shape our attitude of it. Accordingly, as expressed by L & J (1980), metaphor is present in everyday speech, in every language, and is to a certain extent, has become culture-specific. Moreover they argue that metaphors pervade our way of conceiving of the world and are found extensively in many of our languages, thoughts and actions (p.3)

Since then, this new approach has dragged the metaphor analysis from the genre of literature to a wider domain of language use in general. The interest in metaphor analysis has attracted the attention of linguists of different linguistic genres and has become the subject matter of linguistics branches such as pragmatics, psycholinguistics, discourse analysis and critical discourse analysis.(see Gibbs, 2008; Lakoff ,2008; Punter, 2007; Kövecses, 2010 for further details).

The purpose of this study is to investigate and analyze natural phenomena in the Holy Quran as they are used in many different Quranic verses in the form of metaphors.

The investigation conducted in study is based on the theory of Charteris-Black of Critical Metaphor Analysis (CMA) as outlined in his works (2004, 2005, 2006). Within the frame of his theory, Charteris-Black (2004) has stressed the influential power of metaphor as it is a way of "viewing the world" (p.xii). For him, the use of metaphor can be explained by a system that comprises a pragmatic dimension as well as the linguistic, semantic and cognitive dimensions. The study endeavors to shed light on the metaphors of natural phenomena in the Holy Quran and to provide an analysis and understanding of these metaphors within the framework of the theory of the (CMA).

2. Research Problem

The present study sets to investigate the use of nature phenomena as metaphors in the Holy Quran within Charteris-Blak' s framework. According to this framework, metaphors are analyzed and in a hierarchical systematic classification. Metaphors are classified as i- linguistic metaphors, ii- conceptual metaphors, and finally as iii- key metaphors. In addition, the framework of analysis is a composite of linguistic, semantic, psychological, and pragmatic

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components. The purpose of this composition is to provide interpretations, explanations and functions of metaphors use in different genres.

The study adopts this framework to find out how far metaphors of nature in the Holy Quran follow this hierarchical classification. Moreover, the study seeks to provide interpretations, explanations and functions for the use of metaphors of nature in the Holy Quran.

3. Objectives of the Research

The metaphors of the natural phenomena are varied in types and are different in their functions.

These metaphors are used in the Holy Quran as a persuasive tool for both believers and unbelievers. They are used to persuade disbelievers to have faith in God and, at the same time, to strengthen the faith of believers in God. The metaphors of the natural phenomena fulfill two opposing functions. On one hand, metaphors act as heralds of goodness for those who believe in God and have strong faith in Him, His messages and His messengers. On the other hand, they act as a source of punishment for those who disbelieve in Him and deny His messages and His messengers.

The term "natural phenomena" refers to those phenomena such as the wind, rain, mountain, light and darkness. The present study aims to achieve the following objectives:

- 1- To identify the linguistic metaphors related to natural phenomena in the Holy Quran.
- 2- To classify these linguistic metaphors into groups according to the natural phenomena they belong to.
- 3- To determine the conceptual metaphor for each group of these linguistic metaphors.
- 4- To combine these conceptual metaphors with one key metaphor.
- 4- To specify the different persuasive functions achieved by these metaphors.

4. Literature Review

4.1 Definition of Metaphor

The word metaphor is derived from the Greek word "metaphora" which means "to transfer" or to "carry over" (Montgomery et. al, 1992). The same definition is stressed by Oxford English Dictionary, 1989, where the word "metaphor" refers to its power of "transfer" or "carrying between". In Webster`s Dictionary (1992), metaphor is defined as:

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A figure of speech in which one thing is linked to another; different thing by being spoken of as if it were that other; implied comparison in which a word or phrase ordinarily and primarily used of one thing is applied to another

Similarly, metaphor is defined in Longman Dictionary (1995) as " a figure of speech in which a word or phrase is literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy between them".

It can be concluded that metaphor is regarded as a means of "meaning transfer" , or as Charteris-Black describes it, as a medium through which "meanings are transferred" (2004,19)

4.2 Functions of Metaphor

The definition of metaphor as a "medium of transfer" has been used by linguists, semanticists and discourse analysts to achieve many different functions. L & J (1980) introduced an approach to metaphor analysis which is known as the theory of "conceptual metaphor", and was developed in their later works (Lakoff 1988, 1993; Lakoff, 2008; Lakoff & Tuner, 1989). L & J asserted the fact that metaphor is a matter of experience of everyday life rather than a matter of language and argued that metaphor pervades "our way of conceiving the world" and is reflected in our "language, thoughts, and actions" and has influence on how people think and act. They stress the fact that metaphor is "present in everyday life and they regard metaphor as an approach to understanding the world (1980, 3) . For them, metaphor is a tool that is used automatically and unconsciously. Moreover, they stress the fact that the conceptual experience should be grasped and comprehended through another conceptual experience.

Kövecses (2002) develops further the idea of the conceptual metaphor. For him, a domain of experience of something is understood through another conceptual domain. Furthermore, he sees that the conceptual metaphor helps to understand the non-physical by contrasting it with physical reality (p.4).

On the other hand, other linguists criticize the cognitive semantics as an inadequate approach to provide an accurate account of metaphor. Sadock (1993) argues that metaphor is beyond the scope of semantics as "it relies on conflict between what is said and what is intended" (p.110).

Searle (1979) adopts the view that metaphor has a pragmatic function as it deals with what is intended by the speaker not the semantic reference of the utterance mentioned by the speaker.

The same attitude is followed by Levinson (1983) as he argues that metaphor has a function that cannot be derived by principles of semantic interpretation, but rather pragmatics can provide the metaphorical interpretation" (p.11)

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Hunston and Thompson (2000) extends the function of metaphor to be an expression of one's point of view. They see that metaphor is concerned with the "articulation of the points of view and how we feel about them" (p.11).

The same line of thought is stressed by Chilton (1996, 2004), Chilton and Ilyin (1993), and Charteris-Black (2004, 2005, 2006). Charteris-Black stresses the metaphor function of persuasion. When one uses a metaphor, he wants to persuade others by his idea. Accordingly, persuasion should be integrated in the broader cognitive views of metaphor.

The above survey of the functions of metaphor stresses the following points:

- 1- Metaphor is a means of transferring our experience of the world and affects our language use, thoughts and actions.
- 2- Metaphor helps to understand what is non-physically figured by contrasting it with what is physically figures.
- 3- Metaphor is used as a device to persuade others by one's ideas.
- 4- Metaphor has to be investigated within the domain of pragmatics to interpret not what is said but what is intended.
- 5- Metaphor helps to articulate one's point of view as it affects our experience of the world and how to transfer them to others.
- 6- Metaphor is used classically as a means of decoration.

To summarize the functions of metaphor, it can be said that there are two traditional views with regard to the study of the metaphor: the classical view and the romantic view (Saeed, 2007). The classical view regards the metaphor as "decorative and does not relate the metaphor to thought (Deignan, 1999, 2005). The romantic view of the metaphor regards the metaphor as an integral part to thought and as a way of experiencing the world (Saeed, 2007). Moreover, the concept of the metaphor as a means of transferring meaning continues to be its principal function in current linguistic theories.

4.3 Charteris-Black's Critical Metaphor Analysis (CMA)

The theory of Critical Metaphor analysis (CMA) , as outlined by Charteris-Black, is adopted in the analysis of metaphors of natural phenomena in The Holy Quran, Charteris-Black adopts the view that metaphor investigation must include linguistic, semantic, cognitive, and pragmatic Language in India www.languageinindia.com

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criteria because metaphor cannot be explained by means of only semantic, cognitive, linguistics or pragmatic theory. In other words, the theory adopted to analyze metaphor must make use of the following four components: linguistics, semantics, cognitive, and pragmatics. Each component is not individually and separately adequate to account for the different aspects of metaphor. He refers to this integration as "Critical Metaphor Analysis" (CMA).

Charteris-Black has made use of the concept of "domain" as defined by Langacker (1987) and Croft (1993) as a "semantic unit" or "semantic structures". Charteris-Black has divided domains into abstract domains and basic domains. Basic domains represent our human experience which acts as the source input for more abstract target domains. In other words, the basic domains "are used to reflect in language how we experience more abstract target domains" (Charteris-Black 2004:15).

To explain the relationship between source and target domains, Charteris-Black uses the two terms : "the conceptual metaphor " and "the conceptual key". The conceptual metaphor is "a formal statement of any idea that is hidden in a figure of speech... that can be inferred from a number of metaphorical expressions". The conceptual key is "inferred from a number of conceptual metaphors" (p.16). In this way, the conceptual key is a higher level metaphor that explains how "several conceptual metaphors are related"(p.15).

Charteris-Black theory to the analysis of metaphor provides definitions of prominent key words that are mainly used in his (CMA) and represent the core of his theory. These key definitions are as follows (2004,15):

1- A metaphor is a linguistic representation that results from the shift in the use of a word or phrase from the context or domain in which it is expected to occur to another context or domain where it is not expected to occur, thereby causing semantic tension. It may have any or all of the pragmatic and cognitive characteristics that are specified above.

2- A conceptual metaphor is a statement that resolves the semantic tension of a set of metaphors by showing them to be related.

3- A conceptual key is a statement that resolves the semantic tension of a set of conceptual metaphors by showing them to be related.

These key definitions will be used throughout the analysis conducted in this study for metaphors of natural phenomena.

Charteris-Black specifies three stages for the analysis of metaphor. These stages can be summarized as follows: (p.34 for further details)

1- Metaphor identification.

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2- Metaphor interpretation.

3- Metaphor explanation.

4.4 Data Collection and Classification

The present study investigates the metaphors of nature in the Holy Quran. Metaphors of nature refer to the existence of different natural features such as wind, rain, rocks, light, and darkness. These features are used in the Holy Quran in metaphorical as well as non-metaphorical contexts. The present study focuses on the use of these phenomena as metaphors and they are classified as follows:

1- Metaphors of rain, 2- Metaphors of mountains, 3- Metaphors of mountain, 4- Metaphors of light, and finally 5-Metaphos of darkness.

This classification is shown in table (1).

Table 1

Classification of Metaphors in the Holy Quran

Number of Metaphors	Type of Metaphor
12	Wind
16	Rain
27	Light and Dark
6	Mountains

The distinction between what is metaphor and what is non-metaphor is based on Charteris-Black (CMA) approach. The working definition of metaphor, as stated by him is strictly followed: whenever the meaning of meaning of a word is used in a context that is different from its contemporary meaning, it is taken as a linguistic metaphor. This can be clarified in the following example:

-And We turned (the Cities) Upside down, and rained down On them brimstones

Hard as baked clay

(74 : الحجر)

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It can be noticed in the above example that the rains which are normally drops of water have become drops of stones. Accordingly, the concept of rains as a source of water and fertility changes to be a source of punishment. The meaning of the word *rain* is moved to be used in a different context which is "stones", the rain which is always used within the context of water is used in this example in the domain of stones.

The data investigated in this study consist of 61 metaphors. The English version of the Holy Quran is based on the translation of Yusuf Ali. This version is taken in this study because it is the "most popular translation" (Kidawi, 1987, 67). The translation of Yusuf Ali is downloaded from the following website: <http://www.sacred-texts.com/isl/quran/index.htm>. There are two websites which are referred to in this study for the interpretation of the verse of the Holy Quran. The first is <http://www.altafsir.com/indexArabic.asp> and the second website is <http://www.moysar.com/searchq.php>.

The present study is a corpus-based study. It is based on the collection of metaphors related to nature from the Holy Quran. The main advantage of this approach is that the linguistic investigation conducted allows for the tools of descriptive linguistics to be applied to end up with results that can be scientifically justified and proved. As opposed to the tools of prescriptive linguistics analysis, the results and conclusions derived from the application of the descriptive tools of investigation are theoretically deduced and cannot be scientifically investigated. (See for example Semino 2008; Deignan 2005; Wikberg 2008; Charteris-Black 2004.)

5. Findings and Discussion

The following section will provide an analysis of the metaphors of the Holy Quran. In each section of this part an account and detailed discussion of the different types of metaphors, as they are surveyed in table (1), will be provided. Moreover, an account of the objectives will be provided.

5.1 Metaphors of Rain

The word rain ((مطر) is used sixteen (16) times as metaphors in the Holy Quran. As table (2) shows, rain is used metaphorically in (7) domains as a tool for giving pain and torture as well as punishment and curse for disbelievers to render them to have faith and belief in God 's teachings, religions, and messengers. The conceptual metaphor that can be generalized for these linguistic metaphors is "rain is divine punishment for disbelievers". The following analysis and discussion will give an account of these metaphors related to rain.

Table2

Number of Rain Metaphors Used in the Holy Quran

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Source Domain

Wind with Stones	Thunder	Plague	Parts of Sky	Evil	Punishment	Rocks	Target
------------------	---------	--------	--------------	------	------------	-------	--------

1	1	3	2	4	2	3	
---	---	---	---	---	---	---	--

Rain

5.1.1 Rain as Rocks (الاحجارة)

The use of rocks as a source domain for the target domain of rain is repeated three (3) times. One time, rain is referred to as rocks, and two other times rain is referred to as (clay, or cooked cay). In all these metaphors, "rain" is used in many different domains to render punishment on disbelievers. The conceptual metaphor referred to above is repeated here for convenience "rain is a divine punishment for disbelievers". In all these linguistic metaphors rain is used to perform the divine punishment in many different forms. In the following verse:

-Remember how they said: "O God! if this is indeed The Truth from Thee, Rain down on as a shower Of stones from the sky, Or send us a grievous Penalty. (32: الاند فال)

Rain which is commonly known as a sign of blessing, life-giving and fertility is replaced by rocks which are falling on disbelievers' heads.

5.1.2 Rain as Plague (الرجز)

In another verse, rain has become a kind of punishment, it is metaphorically referred to as plague, which is sent by God for those who have changed HIS words. This can be shown in the following Quanic verse:

-But the transgressors Changed the word from that Which had been given them; So We sent on the transgressors A plague from heaven, For that they infringed (Our command) repeatedly. (59: ال بدقرة)

The same kind of punishment is repeated in (162: الاعراف) for those who have changed the words of God. The word (رجزا) is interpreted as a punishment or plague sent by God from heaven. Rain in these verses instead of being drops of water has become punishment and as plague.

5.2 Metaphor of the Mountain (الجدبال)

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The word “the mountains” (الْجِبَالُ) is repeated 33 times and the word “the mountain” (الْجَبَلُ) is repeated 5 times in the Holy Quran . However, they are used in metaphorical situations only in 4 different situations. First, the mountain is metaphorically referred to as a moving cloud ((الْجَبَلُ سَحَابٌ)). Second, it is referred to as a mirage (الْجَبَلُ سَرَابٌ). Third it is referred to as very light wool ((الْجَبَلُ عَيْشَانٌ)). Finally, it is referred to as a moving object ((الْجَبَلُ سَيْرٌ)). These different uses of mountain as metaphors are shown in the following table:

Table 3

Number of Mountain Metaphors Used in the Holy Quran

The Target Domain

A moving Object

(الْجَبَلُ سَيْرٌ) Light Wool

(الْجَبَلُ عَيْشَانٌ) Clouds

(الْجَبَلُ سَحَابٌ) Mirage

(الْجَبَلُ سَرَابٌ) Source Domain

2 2 1 1

Mountain

These different linguistic metaphors can be combined under the following conceptual metaphor "Mountain is movement". The following sections will provide detailed explanation for each of these metaphors and how far they are related to the conceptual metaphor referred to above.

5.2.1 Mountain as Mirage (سَرَابٌ)

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The metaphor of Mountain as mirage is used in the Holy Quran as a sign of the day of Resurrection. As mentioned above, whenever something is used out of its domain and is attributed to another domain it is regarded as a metaphor. This will be discussed in the following example:

-And the mountains Shall vanish, as if They were a mirage. (الذنبأ: 20)

Mountains which are steady and deeply rooted in earth are described in this verse as mirage. The word "سراب" (mirage) is used to describe moving objects and in the context where these objects are in high and unimaginable speed and cannot be seen or followed. Accordingly, the word (mirage) is used in a domain where it is not expected to be used.

This verse is used in the context of the day of Resurrection where everything in the universe is in upheaval. The appearance of mountains as mirage conceptualizes the high speed of mountains though they are too heavy and too solid. This metaphor is closely related to the conceptual metaphor that "mountain is movement"

5.2.2 Mountain as Clouds

Another metaphor in the Holy Quran stresses the conceptual metaphor that "mountain is movement" can be observed in the following verse:

-Thou seest the mountains And thinkest them firmly fixed: But they shall pass away As the clouds pass away: (Such is) the artistry of God, Who disposes of all things In perfect order: for He is

(نمل:88)Well acquainted with all that ye do.

The metaphor here reflects the contrast between two objects, mainly clouds and mountains. On one hand, the word "cloud" refers to an object which is light and moving. The use of "cloud" to describe "mountain" shows the use of a word in a context which is unexpected to exist in. The metaphor deepens the contrast between what we see of mountains as firm and standstill objects and what they actually are as moving objects like clouds. Here, the metaphor is created as a result of the combination between "clouds" and "mountains" it relates to the conceptual metaphor referred to above that "mountain is movement".

5.2.3 Mountain is a Moving Object

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The linguistic metaphor "mountain is a moving object" is repeated two times in the Holy Quran. In both metaphors, mountain is represented as an object that can be moved from one place to another. In the following verse, the conceptual metaphor "mountain is movement" is stressed again:

(3:3) -When the mountains vanish (Like a mirage);

The linguistic metaphor in this verse relates two contrasting domains. "Mountain", the target domain, which is known as being heavy, solid, and firm is compared to an object which can be moved as the source domain. The description of mountain as an object that can be moved stresses the conceptual metaphor that "mountain is movement".

5.2.4. Mountain as Light Wool

Another linguistic metaphor that can also be justified by the conceptual metaphor is the one that describes mountain as wool and in another metaphor as carded wool. In the following Quranic verse:

(9:9) - And the mountains will be Like wool

(wool) which is known as being so light that it can be (العهن) Mountain is compared to blown or easily stirred by wind. In another Quranic verse, mountain is described as carded wool which signifies something light, weightless and can be easily moved from one place to another. The common image of mountain is something that is firm, solid, and deeply rooted in earth. However, the comparison of mountain to wool in one metaphor and to carded wool in another metaphor signifies its slightness, weightlessness, and gives a message for believers and disbelievers to have faith in the greatness and almighty of God.

5.3 Metaphors of Wind

Another natural phenomenon which is used in the Holy Quran in a metaphorical concept is wind which is used as a metaphor 12 times.

Wind in the verse of the Holy Quran is used to achieve two opposing functions. First, wind is referred to as a source of welfare, fertility, and goodness. Second, wind is used as a source of punishment and evil.

These two opposing functions can be shown in the following table:

Table 4

Number of Wind Metaphors Used in the Holy Quran

The target domain

Punishment Welfare

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sterile

(ال ع ق يم) Furious person

(

punishment

(عذاب) fertilizing

(ل و اق ح) heralds

(م ب شر ات) Source domain

1 3 4 1 3

wind

On one hand, wind is referred to metaphorically as heralds of goodness and a cause of fertility and vegetation. On the other hand, wind is metaphorically referred to as a source of punishment and evil for unbelievers. These two contradictory functions of wind in the Holy Quran can be subsumed in the following conceptual metaphor “wind is a condition of both goodness and punishment” These opposing functions will be explained in detail in the following sections.

5.3.1 Wind as a Source of Welfare and Fertility

The Metaphor of wind as a source of welfare and goodness is repeated four times. In three metaphors, wind is referred to as “heralds of welfare”. In these metaphors, wind is personified as someone who gives good news for others. This can be shown in the following Quranic verse:

-It is He Who sendeth The Winds like heralds Of glad tidings, going before His Mercy: when they have Carried the heavy-laden Clouds, We drive them To a land that is dead, Make rain to descend thereon, And produce every kind Of harvest therewith: thus Shall We raise up the dead:.
(الاعراف: 57) Perchance ye may remember

Wind carries clouds to dry or dead land to produce plants and vegetation. Doing this action, wind resembles somebody who is sent with good news to hopeless people in order to renew their hope in life. This linguistic metaphor which figures wind as heralds of life – giving copes with the conceptual metaphor that wind is a condition of goodness.

5.3.2 Wind as a Source of Fertilizing

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The second function of wind in the Holy Quran as a source of goodness is observed in the following Quranic verse:

-And We send the fecundating winds, Then cause the rain to descend From the sky, therewith providing You with water (in abundance), Though ye are not the guardians

Of its stores.

(22: الحجر)

Wind in the above verse is metaphorically introduced as a fertilizing factor (لواقح). Wind carries pollens and while moving it spreads them on plants of different kinds to cause them to reproduce. As humans can procreate to keep human race, wind fulfills the same function too grow plants and different forms of vegetation to recreate. The metaphor above stresses the similarity between mankind and wind as both fulfill the common function of keeping permanent life. The linguistic metaphor in this Quranic verse shows that we have a human feature that is attributed to an inanimate object; that is the capability of wind to reproduce and give life to plants and vegetation. This linguistic metaphor can be linked and explained under the conceptual which states that "wind is a condition of goodness and punishment". As is shown in the above Quranic verse, wind can act life-supplier for plants and vegetation.

5.3.3 Wind as a Source of Punishment

The second function of wind as table (3) shows is its capability of being a source of punishment and evil for those who disbelieve in God and disobey His principles or religions. As the table shows, the metaphors of wind as a source of punishment and evil are repeated (8) times, and they are varied in their source domains. Wind is described as carrying painful penalty and evil ((عذابيم). Wind is also described as carrying stones (حاصبا), and as a destroyer or causing devastation(قاصفا). Moreover, wind is described as a person who is very furious and who is producing loud voices ((صصرا). All these metaphors emphasize the second function of wind as a source of punishment and evil.

This function illustrated in the following Quranic verse:

- Then, when they saw The (Penalty in the shape of) A cloud traversing the sky, Corning to meet their valleys, They said, "This cloud Will give us rain!" "Nay, it is the (calamity) Ye were asking to be Hastened!—a wind Wherein is a Grievous Penalty! (24: الاحقاف)

Wind commonly moves clouds to dry and barren places to give life becomes a carrier of grievous penalty ((يمعذاب...)). The contrast is quite obvious in the above verse between the true function of wind as assign of rain and the metaphorical use of it as a carrier of punishment for unbelievers and disobedient.

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Another metaphorical use of wind as a source of penalty can be observed in the following Quranic verse:

-Or do ye feel secure That He will not send you Back a second time To sea and send against you

A heavy gale to drown you Because of your ingratitude, So that ye find no helper

Therein against Us?

(الأ:69 سراء)

Wind is described above as something tangible that has the power of destruction and giving punishment. Wind is so strong that it is similar to a supernatural creature that destroys boats in the sea and drowns them.

The two metaphors, as surveyed above, in addition to other metaphors that are listed in the table (40), can be related to the conceptual metaphor that combines these metaphors as a whole. Wind as a natural phenomenon that can embody the two opposing functions. For those who have faith in God and have belief in His religions, wind is a blessing and a source of goodness and welfare. On the other hand, those who have unbelief in God and unfaith in His religions wind for them is a curse and a source of penalty and punishment.

5.4 Metaphors of Light and Darkness

The words of light and darkness are used alternatively in the Holy Quran to indicate the difference between faith and unfaith, belief and unbelief. Whenever reference is made to “God”, “faith in God”, “teaching of God”, or “Divine Books” the word "light" is used. On the other hand, whenever a reference is made to unfaith, unbelief, and the wrong path the word "darkness" is made use of.

In the following sections, an analysis of the metaphors of light and darkness will be provided. In addition, these linguistic metaphors of light and darkness will be discussed in relation to the conceptual metaphor that can combine all these linguistic metaphors.

5.4.1 Metaphors of Light

"light" is repeated 25 times in the Holy Quran, but it is used as a (ال نور) metaphor for 20 times. The word "light" is used metaphorically to refer to many different domains. All metaphors of "light" revolve round the idea that whenever one has spiritual belief in God, His religion, and His books, he will live in light. This can be shown in the following table:

Table 5

Number of Light Metaphors Used in the Holy Quran

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The Target Domain

The Book Faith

(الأية مان) Islam

(الأسلام) God

(اللة) Source Domain

Quran

(القران) New Testaments

(الأندجيل) Old Testaments

(التوراة)

8 2 3 Light

4 1 2

Metaphors of light are taken from many different domains. As the table shows, Light is used metaphorically to refer to faith in God eight times, to Islam two times, and to the Heavenly Books seven times. God Himself is metaphorized as light and as a source of light. This metaphor is repeated three times.

All metaphors, as shown above, relate light and to enjoy living in light to the condition that one has to believe in God as God himself is light and He is the source of light. Moreover, to enjoy living in light, one must have faith in Islam, God's religions and all His Books as the following example shows:

-He is the One Who Sends to His Servant Manifest Signs, that He May lead you from

The depths of Darkness Into the Light And verily, God is to you

Most kind and Merciful.

(9:الحديد)

The Quranic verse stresses that to believe in God and His signs is to be out of darkness and to enjoy living in light.

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Enjoying living in light is equated is not confined only to having belief in the Holy Quran but one also must have faith in God's messages and religions. In the following verse, having belief in Moses' book will lead man to enjoy living in the light of God.

-No just estimate of God Do they make when they say: "Nothing doth God send down

To man (by way of revelation)": Say: "Who then sent down The Book which Moses brought?—

A light and guidance to man: But ye make it into (Separate) sheets for show, While ye conceal much

(Of its contents): therein Were ye taught that Which ye knew not Neither ye nor your fathers."

Say: "God (sent it down)": Then leave them to plunge In vain discourse and trifling. ((الأند:91)

The Quranic verse states that the verses that were sent to Moses are described as light for those who believe in them.

The conceptual metaphor that can link and explain these different linguistic metaphors can be as follows, "Belief in God is light". As faith and belief in God implies that one should have faith and belief in all religions and different Books, accordingly, these linguistic metaphors can be combined by this conceptual metaphor.

5.4.2 Metaphors of Darkness

Darkness (الظلام) exists in the Holy Quran in collocation with Light. In every Quranic verse every mention of light is followed in the same verse by the mention of darkness. As light metaphorizes faith and belief in God, His religions, and His Books, Darkness metaphorizes unbelief and unfaith in God. The conceptual metaphor that can combine these linguistic metaphors is "Disbelief in God is darkness". An example of this collocation between light and darkness can be shown in the following Quranic verse:

- An Apostle, who rehearses To you the Signs of God Containing clear explanations,

That he may lead forth Those who believe And do righteous deeds From the depths of Darkness

Into Light. And those who Believe in God and work Righteousness, He will admit

To Gardens beneath which rivers Flow, to dwell therein Forever: God has indeed

Granted for them A most excellent provision.

(11:الاطلاق)

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The following table shows the distributions of metaphors of darkness in the Holy Quran

Table 6

Number of Darkness Metaphors used in the Holy Quran

Target Domain

Source Domain Unfaith / Unbelief Pieces of Night

Darkness 8 1

The total use of the word (ظلمات) (darkness) is repeated 22 in the Holy Quran. However, as the above table shows, it is used 9 times as metaphors. In 8 metaphors, the word "darkness" is used to refer to unfaith /unbelief in God, as the following example shows:

- God is the Protector Of those who have faith: From the depths of darkness He will lead them forth Into light. Of those Who reject faith the patrons Are the Evil Ones: from light They will lead them forth Into the depths of darkness. They will be Companions Of the fire, to dwell therein

(For ever).

(257:البقرة)

Those who follow The God's teachings and have faith in Him will enjoy light, whereas those who do not believe in God will be led to live in darkness.

In a different metaphor, the word "darkness" has another domain and is used differently. Darkness is used to describe the faces of those people who do not trust God's teachings and do evil, as the following Quranic shows:

- . But those who have earned Evil will have a reward Of like evil: ignominy Will cover their (faces): No defender will Their faces will be covered, As it were, with pieces From the depth of the darkness Of Night: they are Companions Of the Fire: they will Abide therein (for aye)! (27:يونس)

As the verse shows, those people who do not follow the right path of God and commit wrong doings for others their faces resemble pieces of dark night, awfully dark.

5.5 The Key Metaphor

As the above discussion shows, each group of the linguistic metaphors of natural phenomena is explained by a higher conceptual metaphor that can combine all of them. As the discussion above shows, there are five conceptual metaphors that have been suggested from the analysis of natural phenomena. These conceptual metaphors are: 1- Rain is a divine punishment for

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unbelievers, 2- Mountain is a movement, 3- Wind is a condition of both goodness and punishment, 4- Belief in God is light, and finally 5- Unbelief in God is darkness. To complete this hierarchal model, a key metaphor should be suggested. The key metaphor suggested in this study to fulfill this job can be as follows: “Natural phenomena are conditions for having faith in God”. This key metaphor shows that all phenomena of nature in the Holy Quran reflect God’s greatness. Whenever one has faith in God he will enjoy life which is full of light and goodness. However, if one loses faith, does not believe in God, he will live in darkness suffer punishment.

6. Conclusion

The present study has investigated metaphors of natural phenomena in the Holly Quran. The investigation has been conducted within the framework of (CMA) as outlined by Charteris-Black (2004; 2005; 2006). The study has arrived at a number of conclusions that are surveyed below.

The analysis conducted in this study has proved the validity of the application of (CMA) in the analysis of metaphors of natural phenomena in the Holy Quran and its adequacy to provide detailed description of the use of natural phenomena metaphors in the Holy Quran.

The pragmatic component added to (CMA) is essential for the analysis of metaphor in general. As stated by Charteris-Black, the linguistic, semantic, and psychological components are not adequate to provide a comprehensive explanation and analysis for the role of metaphor in discourse. Whereas the pragmatic component involved in (CMA) can deal with the underlying reasons for the use of a metaphor in a specific context and accordingly can provide an explanation and a justification for its use.

The study has assigned 5 classifications for metaphors of natural phenomena in the Holy Quran. They are metaphors of rain, metaphors of mountain, metaphors of wind, metaphors of light, and metaphors of darkness. For each set of metaphors, a conceptual metaphor is assigned to combine the different linguistic metaphors of each set.

The study has ended up with a key metaphor that combines the all different conceptual metaphors suggested in this study.

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Appendix

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

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Interpersonal Skills – A Pragmatic Approach to Promote Multi-faceted Personality among Engineering Students Employing *Role Play* as a Tool – A Report

K. Venkata Ramana M.A., Ph.D. Scholar
Parvathi V., Ph.D.

Abstract

Interpersonal skills are a pre-requisite for engineering students as they work in teams. A professional, working in a team needs technical expertise along with the ability to move with the members of the team to accomplish the project. It is important to balance technical expertise on one hand and orient the team on the other to accomplish the project. It requires team spirit and interpersonal skills. Unfortunately, majority of the engineering students lack interpersonal skills as they are trained to work individually while preparing for entrance examinations to seek admission. Hence, they are suffering both in their career and personal life, “Studies say 90 percent of executive failures are attributable to interpersonal competencies” (Patricia A. Wheeler, 2005). The present paper made use of a student centric activity employing *role play* as a tool to develop interpersonal skills while promoting multi-faceted personality of the engineering students.

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Key words: Interpersonal Skills, technical expertise, role play, multi-faceted personality.

Introduction

Majority of the engineers work in teams and hence Interpersonal skills have become a pre-requisite. They have to develop interpersonal skills to accomplish the project on hand as they need “goal-directed behaviours used in face-to-face interactions which are effective in bringing about a desired state of affairs” (Hayes, 2000: p.291). According to Rungapadiachy, interpersonal skills may be defined broadly as “those skills which one needs in order to communicate effectively with another person or a group of people” (1999, p.193).

Therefore, interpersonal skills are essential ingredients that every engineering graduate should possess as their work involves working in teams all through their career. Unfortunately they are trained to work individually when they work for entrance exams like EAMCET, AIEEE and IITJEE before their admission into engineering stream. The concept of working all alone was infused at a tender age so deeply that it becomes a major hurdle at every step in their work and career as professionals, if it is not addressed during their engineering course.

The concept of ‘I’ was infused rather than the concept of ‘We’, which is a primary requirement to work and flourish in career and in a team. The shortfall may be met with Interpersonal Skills. The skills may be infused among students with a student centric activity employing role play as a tool. According to http://www.skillsyouneed.co.uk/interpersonal_skills.html (2011), “Interpersonal skills are the life skills we use every day to communicate and interact with other people, individually and in groups.” Hence, interpersonal skills are the need of the hour for engineering students to succeed in their life and career.

The Focus of This Paper

This research paper presents the proceedings of the role play which includes; selection of teaching material, identifying role play scenes, dialogue writing, the role of the faculty; practice and performance of the scenes by students, evaluation of

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student's comprehension with outcome of the activity which proved to be a joyful learning experience while imbibing interpersonal skills.

The role play activity is being planned to employ to achieve the following objectives. The objectives help engineering students to develop interpersonal skills while promoting multi-faceted personality.

Objectives of the Role Play

1. To develop initiative to interact with others
2. To advance the ability to share opinions with others
3. To improve the ability to work in groups
4. To promote ability to move sociably
5. To enhance the team spirit to achieve desired results in a group

To accomplish the desired objectives as stated above, the following methodology is being employed:

Methodology

1. Selection of teaching material
2. Extensive reading
3. Vocabulary discussion
4. Story outline discussion
5. Identifying the situations to role play
6. Dialogue writing
7. Practice and performance of role play
8. Evaluation of students' comprehension

Selection of Teaching Material

The short story 'Like the Sun' from the collection of "*Under The Banyan Tree & Other Stories*" (Narayan, 2009) is being adopted as the teaching material for role play while making use of the open ended Jawaharlal Nehru Technological University of

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Hyderabad syllabus 'Role Play'. The reasons for the selection of short story written by R.K. Narayan are:

- 1) The story presents a critical, realistic and practicable situation showcasing how important the interpersonal skills are.
- 2) The diction, syntax and writing style are intelligible to students and the themes of narratives are applicable at all times.
- 3) It provides an opportunity to develop questionnaire to seek individual responses.
- 4) It helps students to showcase their talent, realize the importance and hone the interpersonal skills.

The selection fulfills all the requirements according to Brown (2001) as cited in Huang (2008), "role-play minimally involves (a) giving a role to one or more members of a group and (b) assigning an objective or purpose that participants must accomplish."

Target Group of Students

The subjects for the activity are undergraduate students of Mahatma Gandhi Institute of Technology, Gandipet, Hyderabad – 500 075, studying I B.Tech. Electronics & Communication Engineering (ECE). The class of 60 students is divided into two batches of 30 each for the English Language & Communication Skills (ELCS) Lab. The activity continued for 2 – 3 lab sessions for both the batches.

Extensive Reading Activity

A handout (extract of short story) "Like the Sun" was given to undertake extensive reading. The outline of the story is;

Sekhar is a school teacher and is known as best music critic. On a particular day he feels that Truth is like 'Sun' very difficult to practice and receive. 'Life is spent meaningful' if only one practices truth at least for a day in a year. He encounters three incidents on the given day where he has chosen to practice and give truth irrespective of consequences. The incidents are; 1) the morning meal prepared by his wife, he

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could not swallow and says ‘it is not good’ and saw her face wince. 2) In the common room when his colleague informs that so and so died and extends pity stating that such a fine man- Sekhar cuts him short and says far from it and also says that the person passed away always appeared to him as a mean and selfish hypocrite. 3) Sekhar suggests Headmaster to stop practicing music after witnessing his full dress performance. Headmaster thanks Sekhar for free and frank suggestion. Headmaster informs Sekhar to evaluate all 100 answer booklets by the next day morning thoroughly, whereas he has given 10 days time before music performance. Sekhar feels that if I practice truth for a week, I will be left with no friend. Sekhar pays the small price of correcting 100 answer booklets in a day spending all night for practicing truth for a day.

Vocabulary Discussion

Based on the context, students were encouraged to infer the meaning of the difficult words. The response was quite encouraging and major part of the vocabulary was deduced correctly by students and the rest was discussed by the faculty giving some more clues to infer the meanings without directly giving the meaning of the words.

Story Outline Discussion

The story outline was discussed as it helps the students to comprehend the narrative better, understand how characters behaved differently in various situations and to empathize with the characters. This discussion helped them while undertaking role play of scenes from the narrative.

Identifying the Situations to Role Play

Based on the discussion of the story outline, the narrative was divided into five major scenes by students to undertake role play enactment in consensus with faculty.

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Scene 1 - the reflection of the thoughts of the Sekhar and a secret Resolution to give and receive the 'Truth' as it is for that day.

Scene 2 – the wife of Sekhar serves morning meal and the Sekhar speaks out plainly that 'it is not good' and the response of the wife.

Scene 3 – Sekhar gives truth plainly about the character of a dead person, rather bluntly, during the conversation over lunch at school with colleagues.

Scene 4 – Full dress performance of the Headmaster to Sekhar; where Sekhar, a well-known best music critic available in the town, was forced to deliver his judgment frankly and immediately.

Scene 5 – At home, at the end of the day, recollection of events by Sekhar and the response of the wife.

Dialogue Writing

Dialogues for the characters in role play are written based on the situation, text in the narrative, peer group discussion, and under the guidance of the faculty. The faculty appraised the first draft of dialogues, suggested modifications and encouraged them to undertake a revision. This activity enabled the students to furthermore empathize with the characters and comprehend the Scene thoroughly to undertake the role play in total agreement.

Role Play of the Scenes

Students are suggested to practice role play of the scenes before they actually perform it for the class. Practice of role play helps them to imbibe the feelings, behaviour of the characters, and understand the situation. It in turn helps them to perform role play and present the behaviour of the character with ease and joy as presented in the narrative.

Practice of Role Play

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To begin with, students are instructed to read the dialogues aloud for few times. In the second round they are asked to practice the dialogues as if they are delivering them in real life situation to their counterparts. Then, they are instructed to exchange the roles and practice dialogues in order to have thorough understanding of the scene and all the characters there in. Later, they are suggested to come back to their original roles and practice them again and again till they gain the confidence to perform in front of the class. In the process, the faculty practically demonstrated to students as to how to deliver the dialogues with modulation of voice, body language while exuding the spirit of the character and so on.

During the practice, students developed good rapport among the group and gave suggestions to one another to improve their performance. They started sharing their thoughts overtly and seeking feedback from the peer group. The spirits of the students were high. They have put in their sincere and best efforts to come up with the best performance. They were quite enthusiastic during and after the practice of role play.

Performance of Role Play

Students gathered all the articles required along with the costumes to take-up the role play for performance in front of the class. The event took place on 23rd January 2012. Initially, they were bit nervous. Within a span of 10 minutes they are ready for role play with the support and motivation extended by the peer group and faculty.

Performance of the role play took place while presenting the scenes meticulously from scene 1 to scene 5. All the students are engrossed in the characters and their behavior reflected the characters as described in the narrative. Delivery of dialogues reflected the feel of character with articulation. Students also took care of body language to communicate feelings, attitude and behaviour of the character. Students presented scenes actively and enthusiastically. It's a wonderful opportunity to present their innate talent. The mood was upbeat all through the session. Scene after scene was presented with joy and gusto. It was a joyful, memorable and learning experience to one and all.

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Evaluation of Students' Comprehension

In order to evaluate the student's comprehension and their improvement of abilities in terms of interpersonal skills a questionnaire was designed while collecting the details of the students. Faculty evaluated the performance of each and every student based on the following parameters (questionnaire) before, during and after the enactment of role play. The questionnaire is as follows:

For each comment, please circle one number on each line.

	Poor	Fair	Good	Very Good	Excellent
Before the Role Play					
1. Initiative to interact with others	1	2	3	4	5
2. Ability to share your opinions with others	1	2	3	4	5
3. Ability to work with others	1	2	3	4	5
4. Ability to achieve the desired objective in a group	1	2	3	4	5
During the practice of Role Play					
1. Initiative to interact with others	1	2	3	4	5
2. Ability to share your opinions with others	1	2	3	4	5
3. Ability to work with others	1	2	3	4	5
4. Ability to achieve the desired objective in a group	1	2	3	4	5
After the Performance of Role Play					
1. Initiative to interact with others	1	2	3	4	5
2. Ability to share your opinions with others	1	2	3	4	5
3. Ability to work with others	1	2	3	4	5
4. Ability to achieve the desired objective in a group	1	2	3	4	5

Figure: Characteristics to measure improvement of interpersonal skills

The response of the questionnaire indicated the improvement of their interpersonal skills. The outcome of the role play based on the questionnaire is as follows:

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Outcome

- Students started interacting with one another sharing the opinions openly.
- Improved ability to initiate a talk and share thoughts.
- Started seeking the feedback while working on the limitations.
- Improved group dynamics to work in a team to some extent.
- Understood the importance of empathizing.
- Improved the ability to move with others without conflict.
- Improved the ability to achieve desired objective even while working in a team.
- Role Play is a joyful learning experience.

Conclusion

This paper looked into one of the prerequisites of the engineering students i.e., interpersonal skills to develop multi-faceted personality. It helped them on one hand to match with the requirements of the industry and on the other to succeed in their life and career. The paper discussed an activity conducted in the ELCS Lab session using role play as a tool. The activity penetrated majority of the students including introverts. As the activity is student centric, it demanded their personal attention and performance. The outcome of the activity is encouraging and yielded good results in overcoming the inhibitions of the students to some extent. It helped them to take initiative, emerge out of their limitations to hone interpersonal skills and overcome emotional shackles while developing multi-faceted personality meeting the objectives of this paper.

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LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 11 November 2012

ISSN 1930-2940

Managing Editor: M. S. Thirumalai, Ph.D.

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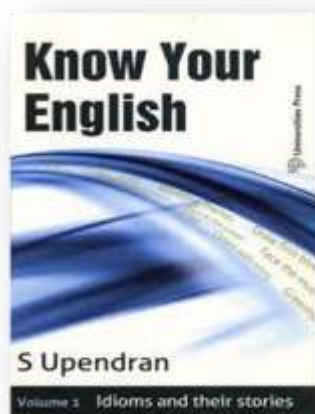
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Know Your English, Volume 1 Idioms and Their Stories by S. Upendran – A Review

Much Sought-after Details of Idioms

Know your English, Volume 1 Idioms and their stories is the first volume in the series that emerged out of the selection of idioms from the weekly column ‘Know your English’ published in *The Hindu* between 1992 and 2009. The weekly column ‘Know your English’ clarifies readers’ doubts related to English vocabulary, phrases, idioms, usage, pronunciation, etc. This book is a compact dictionary which gives the much sought-after details of idioms. It caters to the needs of general readers who come across the idioms in written and spoken language. In the preface, the author says that anyone at the age of 16 or more than that can enjoy and find the book useful.

Organization of This Volume of Idioms

The alphabetically arranged idioms with their page numbers are clearly listed in content page. The idioms are organized in three columns: meaning, examples, origin and pronunciation. The meanings of idioms along with the examples are given in simple language. Origin of idioms provides the background of the idioms. The pronunciation details enhance the articulation of difficult and infrequent words. This comprehensive arrangement of details ensures readability of the book.

Real Life Usage

The examples for each idiom are taken from real life contexts (not necessarily for the present situations only), and they help understand the idioms easily. Two examples are given for each idiom except for “chuck 22” (p. 51).

History and Story of the Idiom

The author narrates the story or the history of the origin of each and every idiom. Some idioms like “damp squid”, and “nook and cranny” (p. 70 & 179) are provided with word by word clarification. The change in word meaning is identified through such clarification. However, stories of the origin of the idioms may make the idioms easy to commit to memory, a common practice at the various levels of education such as high school, higher secondary school and college. One wonders when we will focus more on the active use of current idioms than memorizing old as well as present-day idioms. Some additional and more adequate tips in this regard may be added in the reprints or revised editions of the present volume.

The Pronunciation and Meanings

The pronunciation of the unfamiliar words in a few idioms such as “Achilles heel, Albatross around the neck, Gobbledygook” (p. 1, 5 & 112 respectively) is an extra detail. The author also comments on the formal and informal use of some idioms. The common mistakes committed in India is also made note of in idioms like “neck and neck” (p. 176) and not “neck to neck.” I’d suggest much stronger focus on this point in subsequent reprints and

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revised editions. The idioms with the same meaning but with alternative expressions are also pointed out. The differences become clearer when their origins are described. This is a good technique adopted by the author of this volume.

Aid for Understanding English Classics

Many idioms contributed by Shakespeare, Defoe, Aesop, mythology, etc., are listed in the volume. The idioms “hoist with one’s own petard”, “give a dog a bad/ill name and hang him” (p.126, 104 respectively) are from Shakespeare’s plays. The story behind the origin of “hoist with one’s own petard” is from the expression used in ‘Hamlet.’ The idiom means creating a problem for oneself. “Give a dog a bad/ill name and hang him” means once bad reputation acquired by a person will stick with him the rest of the life, and this idiom is from ‘Othello.’ At the same time, the idiom “Man Friday” has originated from a character in Daniel Defoe’s *Robinson Crusoe*. Likewise “one swallow does not make a summer,” “lion’s share,” “don’t count your chickens before they hatch” are from Aesop’s Fable. As part of Greek/Roman mythology, “Apple of discord,” and “Pandora’s Box” are the idioms in the list. The other idioms such as “lose face,” “love me, love my dog” (p. 162 & 163) are taken from translated Latin phrases. Similarly “murder someone in cold blood” (p.175) is from Joseph Addison’s *The Spectator*. These fascinating facts behind the origin of idioms are meticulously presented. Exciting stories and facts like these kindle the spirit of reading. Such interesting information holds one’s attention completely.

Yet one may raise the question whether this focus on history and classical English literature will help teach current idiom. English spoken and written by Indians is heavily influenced by the use of idioms of the past centuries. Current conversations would demand currently used idioms. There is need to transition from rote-learning of idioms to active use of the idioms, and this is possible if idioms are seen very relevant to our day-to-day, technical and business communications.

A Good Resource for Teaching and Learning English as a Second Language

The book is a resource for English teachers who teach English as a Second Language, even though many idioms are from the past. The book will help the teachers introduce the idioms to the students. The original meaning of the idioms has the ability to motivate extensive reading. Activities based on the idioms listed will be of great fun to the learners.

One of the activities is to ask the learners to predict the origin of the idioms in pairs before they come to know the actual origin. On the other hand, the learners can write a story based on the idiom that they learned recently. Later, a learner can narrate the story and so the others can find out the actual idiom after listening to the story. These activities will stimulate creative thinking as well as writing.

Useful for Culture Learning

The cultural relevance and differences are apparent from the meaning and the story behind the origin. In the same way, cultural uniqueness also plays an important role in the

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perception of some idioms. For example, the word ‘blue’, in general, means colour to most people but in the idiom “feeling blue and Monday morning blue” (p. 90 & 170), it refers to the ‘blues music’ of African Americans. Sad themes are the signature tune of those songs. Similarly, one should know the English person’s belief and low regard for the Dutch to understand the idioms “Dutch act/cure,” and “Dutch courage” (p. 80 & 81).

Avoidable Proofreading Errors

There are only a few errors not caught in the proofreading. For instance, “he needed to how many ropes there were” (p. 145) instead of ‘he needed to know how many ropes there were.’ Whereas “he made the many slaves” (p.168) is given for ‘he made the slaves.’ These could be corrected in the next edition.

To Conclude

The book irons out the wrinkles of the readers when they come across a confusing idiom. The author traces the origin and explanations of the idioms from various sources and presents them in an orderly fashion and this is a lot of help for the readers. This perhaps is the kind of extraordinary book which a reader can get once in a blue moon!

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LANGUAGE IN INDIA
Strength for Today and Bright Hope for Tomorrow
Volume 12 : 11 November 2012
ISSN 1930-2940

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Adab Literature ki Tapashiya

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Abstract

This qualitative hermeneutic paper comes with some “mead of in-spiration” (Kraemer, 2000) ... and imagination... in attending to *adab* literature and its trigonometry of *adib* (creator of literature), *tahdib* (educative culture) and *adaab* (manners), and with its related trigonometry of reading, creativity and criticism, calls literature as the ‘educare’ of human life. The hope of education is that such a mode of being will manifest the word in the world with affection, and let us live well together in the living world. For that matter, it encourages us to take our children to the cultural texts of literature and begin to live and speak from within it. Such transformational praxis will disrupt reductionism, essentialism, and alienation, and initiate a discourse of possibility in these distressing times.

Sensibility of Literature to Life

The co-creative dynamism of literature and life opens us to their symbiotic relationship, and their being together with humanity. Their humanness evokes a family resemblance, images the sensibility of literature to life, and opens us to their existential unity. Necessity brings them together in touching and

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creating impact upon our souls. Where life is manifestation of Creation, literature mediates between creation and life, and thus becomes the concrete of co-Creation, another Real besides life. To read and see life, read this Real as we are impacted, that is influenced, changed, and directed subtly, in silence. Kuang-Ming Wu (1998) quotes Confucius when telling us to “follow what heart desires without trespassing regulations,” and know something about ourselves through these life-expressions. (Dilthey, 1985). The powerful reality is its capacity to interest us, its ability to alter life, and augment our *amour propre*.

Human Meaning of Self and the World

With ideas represented as life’s reflections and myriad meanings in another trigonometry of creativity with writing, reading and critical reflection, literature relates meaning, and more than ever, human meaning of Self and the World. For an intuitive sense of meaning, and a sense of ‘sense,’ we read and see literature as our mirror, and so affirm our co-existence and our reality. We impact each other’s being, and uniquely facilitate the conveyance of the impact (Kuang-Ming Wu, 1998), and so mutually see *each other* as literature, the next living text. Literature moves to make a difference in the real world that confronts us and surrounds us. We are literature, and become ourselves by making literature, and by being re-created by literature. As creative coexistents, we dance our mutuality, and move out to warm up the world for our new beginning, and our new present and future. And where we may go for the beginning of our future with futuristic fervour is an imaginative re-enactment of our lives as human being. We will see ourselves as “the paragon of animals” (Shakespeare, *Hamlet*) with *pure transparent humanness* as our personal integrity; a repository of human commUnity, where we all meet and are re-born.

Othering – The Concept of Inclusivity

Here self-realization comes with Othering¹ (an alternate concept of inclusivity) in literary experiences, and inspires self to shape and refine itself, and then, be Itself. Finding another self in the literary mirroring, stretches our knowing to that which is different from first, experiencing this another as we co-respond with the living world that is also another, as we begin to imagine what it might be, its imaginative co-relative in the concrete. This is literature’s existential imperative, its *amor fati*. Its creatively ontological being excites the creative drive in us, and thus becomes Necessity to our living creatively in the élan of all others. This is living un-dividual lives with humanity, in quiescence with all others. In fact, that is what constitutes the human un-dividual, brought out by the sensibility and sensitive

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ethos of literature. The unidirectionality of this human person is toward the fullness, integrity and dignity of humanity, of human subjectivity that *adab*² literature as cultural hermeneutics so wonderfully addresses. This is the actual horizon of the world, and wants us to understand, and become available to its creative touch and aesthetic impact, in Real.

The Meaning and Purpose of Human Existence

It brings us finally to a metaphysical question: What is the meaning and purpose of human existence? Such questioning naturally takes us to self-realization through others that distinguishes us from the beasts. But there is more to it than that. Our understanding of human suffering transcends all meaning, and reminds us of Nietzsche's teaching that pain is the authentic origin of human memory (in Roemer, 1995). Pain, as a significant teaching besides pleasure, takes us beyond mere existence to living meaningfully. Its meaning becomes clear in a letter written by a man who suffered immensely and who, in so doing, came to understand the meaning of suffering (in *Aesthetics Today*, 1980, pp. 284-285). The letter, dated February 14, 1819, is by John Keats.

Man [sic] is originally a poor forked creature subject to the mischances as the beasts of the forest, destined to hardships and disquietude of some kind or other ... The common cognomen of this world among the misguided and superstitious is "a vale of tears" from which we are to be redeemed by a certain arbitrary interposition of God and taken to heaven. What a little circumscribed notion! Call the world if you please "the vale of Soul-making." Then you will find out the use of the world.... I say "*soul making*"--Soul as distinguished from Intelligence. There may be intelligences or sparks of divinity in millions--but they are not souls till they acquire identities, till each one is personally itself.... How then are Souls made? How but by the medium of the world like this?... I will call the *world* a School instituted for the purpose of teaching little children how to read--I will call the *human heart* the *horn book* read in that school--and I will call the *Child* able to read, the Soul made from that *School* and its *horn book*. Do you not see how necessary a World of Pains and troubles is to school an Intelligence and make it a soul? A place where the heart must feel and suffer in a thousand diverse ways As various as the Lives of Men are--so various become their souls, and thus does God make

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individual beings.

Herein lies literature's significance as a soul-making resource, second to faith, our dependent origination in life, and our vocation to which we respond as human beings. This kind of culture experienced through literary texts makes literature a provocative curriculum that comes with much metamorphic wind as Bloom claims (1998), and with creative processes of transcendence and inclusion, of continuum and change, of safety and salvation, facilitates the process of becoming through literature.

The Creative Play of Self-conscious Art: Ideological Expression and Aesthetic Ethos

All fine imaginative work is self-conscious and deliberate.

No poet sings because he must sing. At least, no great poet does. It is so now.... There is no fine art without self-consciousness. (Wilde, cited in Rank, 1932, p. 89)

Oscar Wilde's play impulse immediately draws us to creation in 'pathic' texts of literature, as self-inspired text, creation of inspired *adibs* (creators of *adab*), that abound with humans and human experiences, and step us into the heart of humanity, giving

a living picture of all the most minute and secret artifices by which a feeling steals into our souls, of all the imperceptible advantages which it there gains, of all the stratagems by which every other passion is made subservient to it, till it becomes the sole tyrant of our desires and our aversion. (Schlegel, 1840, ii, p. 137)

Such knowing text has power to tap responses deep within our hearts; and according to Schlegel, these are responses that consciously we might prefer to deny, but our desires, springing from the deepest source, create aversion for that is bad and reprehensible, and love for that is good and beautiful. Such soulful desire takes us into this educative ethos to fulfill its need of culturing the spirit for that seems to be its greatest desire, first and unceasingly. This desire works toward harmonizing our love for creation with our compulsive act of creativity.

Domains or Centers of Caring

Noddings (1992) too, considers academic subjects in this spirit as “domains or centers of caring.” “There clearly are connections that can be made here to the subjects we call history, geography, literature, and science, but I would like those subjects to contribute to centers of care, not to substitute for them” (p. 49). These subjects live and enjoy an in-built camaraderie with the actual world of living beings. Here learners at all stages of learning will learn about “caring for the self, for others (strangers and distant others), for animals, plants and the earth, for the human-made world and for the world of ideas” (p. 49).

This comes in as Noddings’ immediate response to her own question: Can we make caring the center of our educational efforts? (p. 14), which immediately takes us to a field of knowledge, deeply stirred by issues that challenge the contemporary world, drawn to the dilemmas and potentials of the young people who come into class each day. This knowing subject has the powerful educational potential for creating and enacting a vision of Education as a culturing discipline, centered around caring relationships that “promote the growth of students as competent, caring, loving, and lovable people” (p. 154).

From Heart to Soul

Eisner (1985) in his own sensitive way commits us to genuine knowing: If to cognize is to know, then to have a feeling and not to know it is not to have it (p.20). Passionately agreeing with Eisner, I contend that the biggest challenge is to have affection, and have no affective activity in the classroom or any other room. This is an affront to human emotional potential that decapacitates us of a human right: loving each other. Such a potential begins its flow from the palpitating heart and reaches the soul that would want no other. Literary texts and our experiences overflow with such plain human living, and gifts of joy and sorrow, our hopes and desires amidst much unhoping. This is Life contextualized in our texts that open up new meanings in the world of the work, surprisingly connected to our own in the real life context around us. And in connecting, William (1981) says that we become the living prodigy of so many learnt hopes and desires that we know from our poems and prose texts. So we learn from the ever opened world pages and these opening pages of texts, of life and lives which we read with a more imaginative love that may teach us a better service. Soon we aspire to delve into text to know more, search more and research most for helpful metaphors that will help us to open ourselves more to explore the perfectly magical-perfectly ordinary living for the present ‘now.’

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To Imagine is to be True

What works this miracle is that miraculous “Queen of the faculties” (in Madison, 1988), the imagining functioning power, revered by the great mystic philosopher Ibn al Arabi as *khayal*, and Shakespeare, Poe and Baudelaire’s creative imagination. Its creativity is the power of Imagining; its compelling dynamism further develops and whets our aptitude for meaningful action. It is a mental, metaphoric act that opens the door of productivity, and “mirrors” the creation in Wordsworth, Coleridge and Goethe, for example, and that lets, in Ricoeur’s view (1981) “new worlds shape our understanding of ourselves” “by the emergent meanings in our language.”

Imagined Meanings

Entering through this “half-open door,” and the self-opened contemplative Eye, the lumen superior of this poetic I, the reflective subject of connected knowing searches open texts for meaning that the living language of imagination inhabits. By virtue of habit and action, this creative being, divers to the roots, sees into “the internal dynamic” of these “autonomous linguistic entities called literary texts” (whose meaning is not to be explained subjectively, in terms of authorial intention, says Ricoeur). Imagined meanings are simply ways in which, by means of language, we relate to, take up an existential attitude toward what Ricoeur calls “the world of the work.” New or unusual usages of words as *metaphors* help us find new meanings and ways of relating to things, and making text what the literary hermeneut Stanley Fish (1980) calls “not a spatial object but the occasion for “a temporal experience” (p. 3). By linking imagination with language, we take up the hermeneutic view toward imagination and language, and its centrality in the “life of the mind,” and its expression in the text. The presence of such a text in our minds and our reactions to it is the way by which we “animate the meaning of the text as a reality.” It is thus that the imaginative texts, through the dimension of language, open up a world for imaginative activity, much interpretation and understanding, and creative being outside the text.

Dimension of Subjectivity

Believing that there is nothing fixed, determinate, and so hidden as not to be known, imaginative thinking allows the reader to subject her/his being to the original author’s dimension of subjectivity. Of course, fiction is a fundamental dimension of the reference of the text, the world in the work, and it would

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be unfictive of the reader as not to realize the very *being* of text's subject, and experience imaginatively what had gone into the making of that text. Just to have a relish of the original experience is itself a stepping into the unknown, unfamiliar, hidden. Being open to everything robs life of curiosity and wonder that lie between concealment and illumination. But, reading something of the writer's soul is itself another experience, another understanding. This is relating with a being with another perspective, another dimension from another culture not known to the reader. Keeping one's own dimension under check, it becomes the reader to enter the text's world, as a new site, and by means of the dimensions of language and culture, inhabit it. It opens up new domains, new cultures, and other worlds for new experiences. The text's meaning and understanding allows the interplay of creativity "for what we essentially are is what we can become, the being 'otherwise' and being 'more' that are the objects of effort and desire, the two basic characteristics of the act of existing" (Ricoeur, 1981, p. 96). What more can the reading egos want but Desire's desire that is self-understanding, and a way of shaping, cultivating, and refining the higher self within us?

I think this is a noble task that reading performs: introducing reader to "imaginative variations of the ego. The metamorphosis of the world in play [in the text] is also the playful metamorphosis of the ego" (Ricoeur, in Madison, 1988, p. 168). Furthering Ricoeur's observation, I contend that such reading also directs us to the metamorphosis of the world we inhabit as an act of existing, and the effort and desire needed for actualizing this understanding. But what is paramount for the reader is to "unrealize" self, and lose the subjectivity as "radical origin, if it is to be recovered in a more modest role." This is also the original Word's content that came to humanity from the First Hermeneut in an Inspirational text with *Read*, and the moral and ethical action desired for the metamorphosis of the world we are connected with. In opening wor(l)ds which express possibilities of being and becoming in a new way, as also Ricoeur, the sufi mystic of phenomenological hermeneutics states, texts become express desires and hopes of a veritable change that may come. Only if we desire...

Chiaroscuro of Scenes, Images of "Magical Instantaneity"

The inspiring texts of literature offer chiaroscuro of scenes, images of "magical instantaneity" that fascinate us by their awe and beauty, and make us look at them and find in them, as Kenneth Clarke (1949) suggests:

recognizable experience-recognizable views, the kind one
meets in routine, which raises the humble to the memorable

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with suggestive strokes of brush and pen that elevate the
ordinary to the condition of art. (p. 45)

Here you may find, according to Clarke, a sensitive juxtaposition of ideas, diverse images complementing each other, enhancing the general scheme, and bringing the general and personal views into “a compositional unity.”

Communicates more than the Visual through the Visual

So standing on the peripheral parts of the page, the poetic teacher communicates more than the visual through the visual, and so leads the readers into many consensual landscapes. This is the call of the consensual, exciting sensibilities and inflaming them with aspiration to see more, understand more, share more, and simultaneously, enriching them with its meaning and significance to them. They return with reasons which motivate their choice, as Cardinal Newman might say, with the “grammar of assent” (in Donnelly, 1938) to the purity of the creative impulse, of painting, of poetry or prose, that is music of love for the creation, and returning creative acts as expression of our soul. They understand Alexander Pope’s conspicuous point of view:

Little learning is a dang’rous thing,
Drink deep--or taste not the Pier’ean spring;

and so prepare for repeated dips into the lure these painters’ paintings present, and in one intent moment, stretch their imagination to the creation, now embodied in texts before us which includes us, creatives and noncreatives all. The painters’ keen sense awakens this pathic team--teacher and students to a deep, positive, and illuminating response. This is the abode of what Madison (1988) calls phenomenological hermeneutics, where both “enter to make a choice, produce something or educe a course of action, the outcome of which is contingent in that it depends precisely on the subject oneself” (Prologue, p. xiii). For both, textual meaning has “a temporal mode of being,” which is not fixed or determinate, and in its interplay with ambiguity, uncertainty, unmeaning, lends reality to experience, making reading an act of courage, a space of generative possibility. It is, in fact, the desire for meaning that stretches our imagination, moves our potentiality into actuality, alters Intelligence into Soul or Active Intellect, and overwhelms non-sense in our lives with sense and soul perception that essential, meaningful experiences bring.

Eternal Feature of Human Predicament

So spiritual knight-errants, the knights of hiddenness, do not turn back but march breast forward, taking a comprehensive view of life with dauntless courage, will and effort, strife and struggle as the eternal feature of human predicament. So Robert Browning persevered as T.S.Eliot did as did Walter de la Mare, Shakespeare and John Keats, Rumi, Assadullah Khan Ghalib, Tagore and Muhammed Iqbal, and so many spirited fortes in all disciplines before and after them, with their belief in Robert Browning's: The best is yet to be.

Thus academic life can be a well-directed chiaroscuro of colors and visions in the world, arousing sensuous appetite for work and fulfillment that brings academic joy, and awakens meaningful action. This is a gift of soulful living, awakened by desire of consensual beings for more sensitive thinking about education with rich possibilities of throbbing pain and pleasure. This is a poetic response to life, the temptress. Is not then, aspiration a joy forever, awakening academic communities to full living that act of reading literature promises and the outlining in education of a true *poetique du possible!* (Ricoeur, in Madison, 1988)

Same act, Another End - The Beginning of Critical Understanding

The beginning of critical understanding as the end of reading is a possibility that enables us to see “the impressive constitutive authority in a powerful textuality as that of a broadly based cultural discipline,” in Foucault's (1965, p. 119) sense of the word. This is literature's natural habit, the comprehensive authorization it inherits from life itself. Texts are open, non-constitutive things, deconstructing borderlines and tethering coextensive webs of relationships that defy non-culture, non-spirit, non-sense. This Foucaultian propensity, if properly dispensed with, can open borders and build the necessary, valuable connection between the affirmative powers of Western discourse, and affirmation and inclusion of everything designated as nonwhite. Non-affirming and excluding everything that is beyond the hegemony of an imperialistic culture is the third dimension--the thing that speaks of itself, never spoken to, never heard but always there, waiting to be heard, reaffirming its unheard profundity and timeless density. This silent viable necessity is the cultural one for all to hear and absorb before it diffuses or disseminates as a difference, and thus restricts the culturing of scholarship. Even then, is this difference negligible?

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A Non-divisive Approach

A non-divisive approach to texts, whose goal is to understand and overcome, is needed for releasing the imaginative and intellectual abilities from prison houses of disciplined authority. These are, therefore, relentless to *human understanding* that will release intellectual discourse from white or nonwhite hegemony, and give a new cultural adage to education.

Seeing literature as a collective traversal of all forms of human experiences in any language, and the trend of my inner energies toward ‘doing literature’ or more philosophically ‘doing education’ or more specifically ‘a doing humanistic pedagogy,’ brings a sense and feel of joy and freedom. You enjoy being on wings of your own, and like Iqbal’s Eagle have no fixed destinal points: *tu Shaheen hei, pervaaaz hei urraan teri.*

Mysticism and Mystics

Texts, unlike the firmly entrenched philosophical disciplines, have “fine invincible strategic lines” (Foucault, 1965, p. 120) that define their own unity and purpose, and therefore like aesthetics, give ample charge to those who dispense with these texts to be free and open. Unlike modern trends, traverse through textual spaces is, in the classic sense, ‘healthy,’ and it represents an action that is properly human. For those who do not see it as such, it is environmental blindness and augurs the ills of humanity, most properly “man’s inhumanity to man” (Shakespeare, *King Lear*). This is, however, not a novel situation. There certainly has been a horrendous tapping of the human soul, heard and tapped forth by Rabia and Rumi (sufi mystics), Bulleh Shah (Punjabi poet of the Indian sub-continent), Shakespeare, Wordsworth and William Blake, John Keats, Browning, T.S.Eliot, de la Mare, Ruskin, Carlyle, Tagore, Muhammed Iqbal and Assadullah Ghalib (Urdu poet), Faiz (Urdu poet), all social constructs in the spiritual sense. They are philosophers to their heart’s core, taking in their own way the problem of philosophical textuality and reading, that is not without metaphysical being and mystical sensibility. Can any intellectual engagement be vulnerable to proper limits?

The in-between of Reading

As a self-conscious activity, I think, closures would be impossible here, making reading ‘unreadable,’ presenting literary text as *text within text within text*. The in-between spaces that are beyond the closure of beginning and end leave ‘between’ the text, a gap always there, always meaning something,

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and keeping us between concealment and illumination (Gadamer, 1983). For if it did not mean, reading would become redundant, really unreadable. Thereby leaving reading to a kind of reading autonomy that thereby renders the teacher effaceable. Reading as a textual discipline of knowledge is like knowledge contentious, too. Its illimitable expanses and in-between gaps as “erasures” are open for disclosure with their being and becoming more autonomy, making reading like any human activity autonomous, meaningful, cooperative and, most importantly institutionally non-restrictive, even if it is found in individual texts. This *more* has immensities for esoteric or hermeneutic probing, and thus makes *criticism* a hermeneutic additive to critical understanding of literature, and teacher’s presence, a necessity. Then, does literature need so many supplementary words of criticism?

The answer lies, Paul Gudel and Stephen Melville (1980) say, in our recognition of “the inner discontinuity in literature which demands (and also repels) the supplementary language of criticism.” The “critical Fall” that it takes us to after some “Paradise of literature” is, in fact, not a fall but an encounter with reality. If this is so, criticism and literature coexist in a deeply relational domain with criticism as the fruition of this knowledge. Their understanding is that following the logic of reading, literature must find its completion in what is “not literature” (pp. 1-5). Teachers then, would like to enter the new dimensions that criticism brings to literature-- “a critical understanding” that Northrop Frye rightly considered “the end of reading or listening,” in fact, all learning. And what of its applicability, then?

Reading literature as philosophy allows in the bold union of reason and revelation, a defiance of all boundaries that open texts educe for teachers and students alike, makes this team of knowers vulnerable to experience, and to answer the human needs which reading as philosophy would like to answer. But can reading like any philosophical ‘theoria’ be separated from any ‘practice’?

The “purification” attempt at philosophy in the twentieth century by the tools “analytical” and “existential” has separated theory from practice. Gudel and Melville (1980), the co-Editors of *Aesthetics Today* (1980) engage Heidegger’s critique in their understanding of philosophy: “to be *sophia* without the *philia*, replacing the idea of the philosopher as the highest form of life (as in Plato) with the pathetic image of the fly in the bottle” (p. 7). The ills of humanity seem to be issuing forth in this separation of theory and practice of any philosophy or belief. Any activity if it is ‘cognitive’ and connected with ‘knowledge’ is bound to be emotive and contemplative, and will inspire a course of action as a (w)holistic package. And like all knowings in Knowledge, reading too as a branch of knowledge is contentious. With its in-depth hermeneutic element and critical understanding as its end, what will this *sophia* do without

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the *philia*. It has the revelatory, plasmic intent that begins with the initial impetus *Read*, and opens up a universe of discourse, which would use mind and heart and soul to talk about meaning, and joining these knowings into one big theory of Knowledge. It also miraculously conjoins the one ‘who’ taught and ‘what’ as philosophy in education. And for what purposes?

Why Read, Think, and Write Literature?

This question at once answers the impossibility of separation between theory and practice, and brings in doing philosophy as practice that is a living pedagogy of any branch of knowledge. As human knowers, we can see no contention in the investment of the larger contexts in which literary texts are embedded. This is then, inextricably linked to a perennial textual connection with the larger context, namely, the human and other than human as well. Through these textual discussions, what I see emerging is the description of text as *praxis* and that is how it can complete literature with “what is not literature.” Its existence, as Edward Said (in *The Problem of Text: Two Exemplary Positions*, in *Aesthetics Today*, 1980), taking Foucault’s position, wisely affirms is “associated not with the univocal authority of the author but with a discourse constituting author, text, and subject which gives them a very precise intelligibility and effectiveness” (pp. 87-129).

The meaning of this collision can be significantly understood by the co-creative combine of teacher and students, when using Foucault’s project of cultural hermeneutics, they can be accounted for reading texts, that like writing is:

no private exercise of a free scriptive will but rather the activation of an immense complex tissue of forces for which a text is a place among other places (including the body) where the strategies of control in society are conducted. (Foucault, in *Aesthetics Today*, 1980, pp. 87-129)

Here is Edward Said’s implemented, effective power of textual statement, and the huge unbinding engagement that can emerge between teacher and students on matters pertaining to discovery and knowledge, freedom, oppression, or injustice. The very exclusive matter of differences between classes, people, positions, discourses, ideologies, Said supposes, can be finely addressed here “without the power of making decisions about the finally reconciling element of textuality” (p. 115). If the teacher is able to address to the human community’s silent victims, and create the actuality of discourse that makes visible the repressed voice of its subjects everywhere, s/he’ll be putting *theoria into practice*, becoming

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educational philosopher and elevating teaching to onement point of knowing being and beingknowing. This is an ensemble of relationships done from the perspective of an engaged worker for whom power lies in what is shared within the human community. This discourse, like all discourses, is a moment of revelation for Foucault, being as he says:

composed of signs; but what they (discourses) do is more than use these signs to designate things. It is this 'more' that renders them irreducible to the language and to speech. It is this 'more' that we must reveal and describe. (Foucault, 1972, p. 53)

Entwines Texts and Reading

The '*more*' in any living discourse entwines texts and reading as a context for hermeneutic understanding and critical consciousness. This reading discourse takes readers on a traversal of human experiences along open borders to 'more' cultures that inspires:

a situated and responsible adversary position for itself, this consciousness begins its meaningful cognitive activity in attempting to account for, and rationally to discover and know, the force of statements in texts: statements and texts, that is, as doing something more or less effective, with consequences that criticism makes its business to reveal.

(Edward Said, *Critical Inquiry*, 1978, Vol. 4, No.4)

These texts, adopting a revelatory and reconciling function in many if not all cases, become a form of *impressive* human activity, in correlation with other texts of their own kind. These adopt the quality of being distinct too. Text alone then, is not a provincial domain for use of criticism or even hermeneutics. Both elements of functional use, starting from the initial text, inhabit a cultural space that goes beyond historical conditions to connect to the contemporary world context that guarantees the closure of beginning and end. These (extra) terrestrials of imaginative and concrete experiences, while sustaining our thought and our existence, contain the continuity and transmission of knowledge as an event that has left lasting traces upon the human subject. Once we take that view, Edward Said portends, then literature, like any other intense and inspired text, is beyond historicity and exists in the broad cultural field, not as "an isolated paddock" but as an intertwining humanistic pedagogy. We are ready for a cultural interchange in a broadly based cultural field, taking the cognitive acts of *read, think and write*

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with what Edward Said (1978) portends “a sense of the greater stake in historical and political effectiveness that literary, as well as all other, texts have had.” (p. 129)

This is the kind of literary engagement that can recover the possibility of meaning, intention and significance of knowledge in Education, and liberate “folly from its forcible enclosure” (Edward Said) inside any culture. This is a gesture that promises continuity to all cultures in the recovery of positiveness, and the possibility of meaning in general for the human community, withal. But what is paramount to this recovery is the emergence of something ‘more’ in education.

Reflection on Necessity: The Moving Impulses - Why be Literature?

Serious reflections on literature, culture and society anywhere, in academic and non-academic portals of Earth, begin and culminate with movements of criticism and creativity, emanating from reflections on the human condition as Necessity. The urge and desire to respond to this age’s urgent necessities cannot be without openness to human condition, and service to one’s conscience and action that is, as Hannah Arendt tells us, “on the basis of keeping promises, mutually binding one another, covenanting” (Cohen and Arato, 1992, p. 178).

The challenge is to remoralize our lives by discovering our essential nature (Heidegger, 1968) that to Varela is our dependent origination. From here, we can reconstruct our identities and intersubjectivities on the ground of the dignity of our human nature... on the basis of our human belongingness. On this firm foundation, even the most alien person becomes a member of our community. This is not a wild conjecture or a veiled abstraction and extravagance, but a warm pleasant response to their sitting in our sacred heart with our love and reverence for them as the only becoming expression. Rejecting power over others as the aim of dialectic, our dialectical move and striving as conscious human beings, is to enhance human functioning and facilitate human flourishing (Giri, 2002), and actuate the *tapashya* of human becoming.

The project of a good life, of humanness for everyone is possible only when we see the dawn of a more dignified Relationship on Earth in contrast to the present death and darkness. The striving for such a Kingdom (or *Kindom*) of ends, as Kant calls it, does not bind human beings in the chains of possessive and annihilating Individualism. Rather, it creates a creative and transformative point for both self and all others that is beyond a “demeaning narcissism.” This for Gandhi “consists not in outward ceremonial but

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an ever-growing inward response to the highest impulses that man is capable of.” And to be true to all practicing believers, “one has to lose oneself in continuous and continuing service of all” (in Iyer, 1990, p. 159).

This is not the reflection of a solitary individual, but the conscious decision of the human person who makes a law, and then obeys this law which has been enacted and which is good in itself. It ascribes for the Latin *vocare*, and “our vocation to better ourselves (both individually and collectively)” (Wood, 1992, p. 408), and then will ourselves to “Act as if the maxims of your action were to become through your will a universal law of nature” (Guyer, 1992, p. 320). The horizon of this vision moves the hearer to touch both the within and without, and be a seeker in this great pilgrimage of life. To connect to this humanitas, we have to feel this as Kant (1964) describes a “duty sui generis” not as “a duty to oneself but a duty of the human race to itself to fulfill its common vocation to progress as a species.” We have to feel this not only as a “duty generis” but a joy of the seeking souls that have “capacities for inner perfection which form part of nature’s purpose for human in one person” (pp. 407-408). The promotion of this end, (in)deed, depends upon our strivings, and if it is full of true joy, Gandhi would prompt “Such life is the source of ever fresh springs of joy which never dry up and never satiate” (in Iyer, 1990, p. 382).

Such a life adorns self-willed sacrifice for the human community as “a people of God under the laws of virtue” (Gandhi quoted in Wood, 1992, p. 407), joyfully inspiring us to act for welfare of others without desiring recompense, only moral and aesthetic relish. Such an inspiring relation with *all* stems from the belief that every place is God’s, and action comes from the belief that “God sits in the hearts of all and that there should be no fear in the presence of God” (in Iyer, 1990, p. 273).

Silent Enactment

Silent enactment of this ideal in terms of self-chosen ethical preferences urges spiritual empiricists to walk the way which we know to be true, and that which is true is our conscience that dwells in our hearts, and after a heart realization, becomes an intellectual belief in our conscience. Gandhi writes, “... the etymological meaning of conscience is true knowledge. Conscience means listening to the inner voice” (in Iyer, 1990, p. 212). Trusting the little voice of our heart, we open our ears and eyes, and arms to suffering.... “Suffering that is infinitely more powerful... for converting the opponent and opening his ears, which are otherwise shut to the voice of reason” (Gandhi quoted in Narayan, 1968, p. 202). Such

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enlightenment must issue forth from someone who knows the heart so as to touch each individual's inner disposition for bringing it to perpetuate peace and end suffering as the best ethical ideal.

The pursuit of such an ideal can have intrinsic significance as a star of our life if it is pursued with the morality and ethology of an example, not an ideology. It has to be an idealology of passion that is an invocation to compassionate construction for "The day humanity ceases to believe in ideals, it will descend to the level of beasts" (Iyer, 1990, p. 131).

Herein lies the task of creative literature and criticism to step into human lives, and create an integral link between strong transcendental idealization and the aesthetic development of individuals. Literature, as expression of aesthetic sensibilities, goes beyond mere possession of creativity to sensitizing us to our moral and spiritual elevation. Moreover, just having taste is not like having an extra sense, nor like exercising a special intellectual power. For Kant, it is the:

ability to respond with immediate pleasure and unclouded vision to beauty in nature and in art, and further, to communicate this pleasure to others who are capable of sharing it. Communicable pleasure, moreover, informs an attitude of wonder to the world, and he who feels it does not satisfy to possess the objects of pleasure. (Schaper, 1992, pp. 371-372)

This brings us to the aestheticization of ethics that is the ideal here as we begin the primary task of ethical engagement: Being-for-oneself that in the project of self-cultivation and self-fulfillment is not without being-for-others. The radical here is to socialize the aestheticizing of life that is through the beautiful. A dialogue with the beautiful rejuvenates us, fluoresces us, and places us in the foreground with ethics, where we continuously make, and also recreate ourselves. Here the ideal of Karl Philip Moritz (in Dumont, 1994) ushers us on making life a work of art for which "man [sic] must reach beyond himself," and in the process of transformation that is all-inclusive:

For man [sic] as an individual it is clear that the beautiful replaces God as transcendence. We subordinate ourselves or we "sacrifice" ourselves to a higher existence in order to attain beauty ... aesthetic unselfishness requires the same abandon toward the beautiful that pietism required toward God. (p. 78)

For myself, satisfaction and fulfillment lie in co-responding with all from the axis of combination and communication, in matters of art and literature, and spirit that fills form of relationships, imagination, and creativity, and transmits true joy. Transfusion of pure joy is the pinnacle of art and artistic performance that pirouettes a practitioner of literature in aesthetic ethics (Giri, 2002), in her/his silent process of transformation that is continuously directed toward the strength of the ideal, and is drawn by the ideal: Keep Moving! This is possible while making our life a heaven of freedom and joy, and while striving to transform the world, not condemning ourselves and others to hell, but submitting and surrendering to each other in love as our primary identity and perennial presence before God and humanity at large. Such artistic creation, where understanding our world and our being with Being as an original creation is the paradigm mode, widens and strengthens the horizons of meaning and meaningful existence.

Literature as a *Tapashya*: Literati's *Weltanschauung*

*Tapashya*³ as a way of being in the world, and with poet Robert Browning's co-responsive cry: Strive and/ Thrive, literature can raise the plane of consciousness to a comprehensive and higher stage, while contributing to a more dignified and qualitative relationship to the present world. Experiencing literature as a *tapashya* of self-transformation, one walks beyond techniques and technicians to more into literature for experimenting with truth in our life as the only additive to true knowledge and being-in-truth. A surge of palpable joy and addition of beauty to truth simultaneously leads us to transforming of the world--its ugliness and many indignities which literature unveils, and at the same time, points to a more dignified place as a transcending vision where we can arrive to be and become. A foundational shift in world education with the human person at the centre of world consciousness, and with literature as the *humanitas*, can continuously transform consciousness and this earth into a heavenly abode, "a fit home for thee" (William Wordsworth, To the Cuckoo).

Living Language of the Heart

Seeing in literature a life-affirmative love, the poets and writers, as genuinely committed creators, become people's leaders. They see themselves with Chittaranjan Das (1982a) always on the side of man, of the future and of truth in spite of the pretensions that seem to rule all around, always on the side of affirmation, on the side of love (in Giri, 2002, p. 71). This love gets expressed in the living language of the heart and soul, the language of literature that arises in moments when the writer presents a new

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language to the people in order to describe the emergent world s/he has envisioned, strives to create, or has created. This is the people's language that answers the calling of the universal self within us as we reach out to experiences in literature that forever shows people in struggle, their pangs, aspirations, and their striving for a more dignified future for others than just self. This is an additional seeing opportunity that insightful experiences, without expressing "lethargies and eccentricities of skilful artists," as Das proclaims, take us into the heart of suffering humanity, and connect us to the real issues and real privations experienced by people in literature. This is the life of self and all others that literature can provide as an alternative to technicians' skills: ornamentation, gimmicks, and style technicalities. Without exaggeration, literature has a leadership and alternate performance in confronting the existing dehumanization of people with its self-conscious aesthetic ethics⁴, imagining potential, and literati's supreme courage to love.

O Literature, Creative Companion and Re-creation *ki Tapashya!*

Brimming with the creative instinct, imagination, and insight, literature goes beyond parochialism, and becomes meditation, a prayer, a *mantra* on life, poets and creativity (Das, 1982a). The aspirations of creator here abound with an intimacy for life and creation. Here there is an alternate consciousness, an alternate vision of the world and an alternate way of expression. The expansion of consciousness that happens with creative imagination knows no bounds, accepts and acknowledges no limit. This expanding urge brings to self-consciousness an intimacy when we feel at home with the entire world. At that time all our fears vanish. There is also no hatred, and no threat of terror. The aspiration of living in love then, becomes a mode of being, a way of life, and creativity a compulsory action. It takes writer to the stage of 'self-creation' in this life where one strives to continually re/create oneself. This insight IS transformation.

Here the creator knows no ends and means, but surrendering self continually to creation, gives expression to an intimacy with all the cumulative aspirations and urges of her/his life. The creative travel, beginning as immersion, absolves distinction between prose and poetry with the openness of language for the maker of literature. Responding to intimacy for life, the writer discovers the poet within, and once this outpouring begins, spontaneous expression emerges itself in poetry or prose. Then all is poetry or *mantra* emerging as the living language of imagination and soul, a rhythm composed from the axis of combination, with even criticism realized so beginning in a self-reflective mood, in its urge for critical expression and its intimacy for life.

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A Vision, a Perception of Creation

Poetry then, is not primarily a work, literary text: this is a vision, a perception, way of looking at oneself and the world. *Takhaiyul* (Vision) gives rise to creation (*Takhleeq*). This creation is fundamentally meant to take us from what we are to what we ought to be, from being to becoming what we are. Vision wins the creator over hesitations and hopelessness to consent for creation in reality. Here poetry itself is *sur* (music), a *Sruti*, a rhythm of the Wor(l)d that begins by itself becoming an associative link, assenting to hope and affirmative love for affirmation of life. After this, everything looks beautiful here---- Once we clamber over, loneliness departs and the unreachable reaches us as our very own. The poetic eye sees the future as a beyond, and yet lives in continuous touch with what psychologists call the peak experience of one's life (Giri, 2000).

Seeing is believing in peak experience, a spiritual experience when we touch Being in us that makes the poet a traveler, and 'art and poetry' as embodiment of this integral experience, the peak of creative literature. It is in creative companionship of Literature that this creative person is warmly present, and s/he affirms creative subjectivity on the promise that s/he is to exist in association and intimacy of life and light, and thus consciously averts death and darkness.

The very simplicity and comprehensiveness of its context and love expression selects the axis of combination for you and me in the communication situation. This becomes a basis for a context-oriented understanding of poetic activity, and also an active poetic quest that is not only to communicate with a pre-existing community, but to re/create that community, and elicit a compassionate response. Such a select and progressive community that includes all is beyond limited selection and rejection, and constantly remains in the recreational mood, so that 'I' never loses the touch of the one in the play of the many.

About Recreativity

Literati's palpable presence and presentness to life in literature is not creativity if one does not also create one's life. Creativity is one long spiritual expansion, and in the integral unfolding of one's life, one is continuously in the recreational mood. Otherwise, "a divided life is a diseased life and a diseased life can never be creative" (Das, 1989 a, p. 157). For the creative then, literature or creation in literature alone

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is not enough; it is a means to leading a more dignified and qualitatively different life that is otherwise than mere being, antithesis to creativity and Creation.

It has a relational approach to aesthetics where aesthetics is an essential part of the quality of life that constitutes the total context (Giri, 1998). Only true adoration for beauty and truth makes life truly artistic, and creates desire for making life artistic. The aesthetically alert artist elevates and expands to such a level that s/he sees both truth and beauty inside “one gestalt plane” (Chittaranjan, p. 133), and simultaneously creates an in-built *beqarari*⁵ to begin the *tapashya* against ugliness and untruth.

A *Tapashya* of Transformation

For fearless and progressive aesthetics, mere knowing of “beauty is truth and truth beauty” (Keats: *Ode to Grecian Urn*) is not enough. For aesthetics faithful to beauty and truth, that is what you need to be and become, and with courage and struggle to protect, preserve, and nurture both. Literature as the *tapashya* of transformation takes creative travelers beyond Harvey’s (1989) “aestheticization of life” to bring aestheticization in life. Literature and creative composition of beautiful life thus made more beautiful when fought through literature against alienation and suffering in life and society. In literature, there is a commitment to truth, beauty, and the wider relationship with open totalities where these are manifested. Commitment to journeying through literature with co-partners of life, and bringing to them the vision of beautiful life and the promise of recreating that beauty in life, makes literature and making of literature a transcendence. For Chittaranjan Das (1989a): In the process of transcending from one step to the next in the inner path of our life, literature can become at once a means as well as companion (p. 183).

Literature in its relational domain becomes *tapashya*, adoring and enhancing human dignity in its creative immersion and intimacy with the total context that is a global cosmography (Giri, 2002). Literature, as said earlier, is beyond parochialism, against boundaries, beyond discrimination. It is one with life and one with the creation and Creator of us all. Inspired by the culture of Spirituality, literature wants to tell us something, and as creative beings, our primary task is to listen and understand this voice rather than only be obsessed with how this voice has been constituted and determined by culture, history, and society, as Das (1989a) proclaims. Our primary task as creative critics is to understand the meaning of the text and the voice of the author, and the experimental/experiential subjectivity that it asks of us. Instead of contaminating ourselves with what Chittaranjan (1989a) calls “the disease of determining

sources” in literature, we need to understand the emergent world and consciousness as it relates the text to the creator.

Literature in its existential making is for understanding. It is textual hermeneutics where even critical encounters with texts and authors are creative engagements in understanding and dialogue, and becomes a global conversation in its engaging talk with authors of universal dimension. Literary hermeneutics begin their travel with the statement and world-view of the texts and authors concerned, and describe their points of view. Then slowly and step by step, raise probing and transforming questions which are a starting point for a subsequent exploration (Das, in Giri, 2002). It points to a move from description of the author’s world-view to widening discourse to the present world in reality. What is striking is the dialogical nature of the move itself, and the intimate connectedness and fellowship this experience embodies and unfolds. Encountering inmates of this universe, and conversing with them and their author, deepens and widens the Universe to become an all-encountering and all-embracing Relationship with the contemporary society, and the questions of the present. It is about feeling the need of a perennial seeking of human value, and a striving for dignified human relationships in the Real, so Das, like all creative literateurs, portends.

This is literature’s significance as a soul-making resource, second to faith, our dependent origination in life, and our vocation to which we respond as human beings. This kind of culture learnt and experienced through literary texts makes literature an aspiration of change, and it is in contexts where literature as provocative curriculum is the practice that insight becomes transformational, and silently inducts change as permanent in Education.

Endnotes

1. Othering. As an alternate mode of thinking to exclusive self-thinking with supremacy, othering comes in deep reflective practices, as in self-reflection, when devoid of self, we are capable of alterity and alternative modes of human existence. That is by transcending ‘I’, we open self to the concept that ‘I am nought without the Other’, transfiguring our sense of self to understanding ‘self and others’ as “participant integrals” (Lex Hixon, 1988) of the widening universe within and without. Othering then, comes as a natural emotional accompaniment of Self, and with this feeling imperative, we find ourselves in a culturally diverse world whose “Content is otherness” (Huebner, 1999), and self becomes empathetically open, available, and vulnerable to not only difference and the different, but to something “higher” as well. With this spiritual attitude, we will look to accepting others to confirm our humanity and our human individuality, and also enlighten the understanding of knowing and being in diverse modes, and “hence inform and enlighten the understanding of education” (Huebner, 1999).

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2. *Adab*. An Arabic term that, as a rich cultural heritage, ascribes to an immense literature, including history, literary history, and lengthy discussions of politics (Kraemer, 1986). The term commonly applied in classical Arabic to these writings is *adab*, which initially expresses political culture, but later acquires an ethical and practical content. In the first sense, it has a connotation of good breeding, courtesy, and urbanity; in the latter sense, of civility, etiquette, and correct behaviour in both social and political contexts. In order to meet these requirements, the *adib*, the creator of *adab*, must exemplify the arts of elegance and intellectual sophistication that his writings express. For further nourishment and acculturation of the mind, knowledge of Arabic poetry, letters, history, and antiquities, as well as of the increasingly ramified non-religious literature is an added embellishment. The ancients accredited learning more than mere gathering of knowledge, and then, not mere possession of it, but actualizing it for being in “an affective state” (Levinas, 1996) by personal example. This was the truth and worth of learning in its practice and experience, its use and value—the real of reality and their constant relation to the realm of *acts* and not just ideas. By the ninth century, *adab* comes close to expressing meaning that is ascribed to ‘literature’ in the present day. Familiarity with *adab* and its ethos of educativeness, openness to vast human culture, alive with the *adab* (respect) and art of humanity, and the multiplural diversity it represents and extends into being *literature* today, is the next creative resource and imago of educative existence.

3. *Tapashya*. A Hindi word that carries Sanskrit implication of self-renunciation and austerity--though not for the sake of escapism or world-denial but to return to the world with altruistic fervour (Giri, 2002). It is the discipline of meditation, one of the ‘technologies of the self’ that carries the Beyond spirit, and enables the concentration of consciousness and action in order to transcend the narrow limit that is given to oneself. For me it means living life for a more enriching intimacy, a qualitatively different kind of togetherness in society and the larger world. It thus becomes a deeper engagement, a continued seeking and striving as a movement for transformation, with immense transforming potential. It is spiritual praxis, in effect, a life-long commitment reminding us of Browning’s promise of Strive and Thrive.

4. Aesthetic ethics. As a theme of normative conversation, aesthetic ethics asks for broadening and deepening the project of human development. Its moral imperative is transformation of both self and world society, and that engages self in a limitless “round of exchanges with the other, and a system of reciprocal obligations” (Foucault, 1986). Taking self as the subject of human action, aesthetic ethics vows for unselfishness and self-commitment as the ideal of highest morality, and self-cultivation and self-fulfillment as the primary task for ethical engagement through artistic creation. Both intentions focus attention to responsibility towards others and require unconditional relationships and moral demands beyond the self in same forms (Taylor, 1991). Our spiritual imagination calls us to infuse our ethical sensibility with love so that a supplement of both reason and love animates our conversations and relationships with self and others. The inclusion of love will transform an otherwise impartial and narrow ethical perspective to human relationships, inspiring us to bring caring as a manifestation of love and concern for then, one is deeply moved to taking caring for the genuine well-being of the peoples of the world (Sunder Rajan, 1998). Such a spiritual supplement will transfigure aesthetic ethics as leadership, will make us avoid the trap of “Self’s work on itself” (Foucault, 1986), and engage us willingly in our holistic human development. This new ethics, once activated, will inspire our participation as in a movement that will put us spontaneously in an ethos of relationship and shared responsibility, of awakening and inspiring both to see our life as an artistic creation and then, work on it as a subject of art. Recreating human living on a new pedestal of aesthetic existence, will confer greater reverence for life and all life forms, and restore joyous being to humans. As a rich experience in the grand project of human development that already includes self-reflection and self-cultivation as part of self-development, aesthetic ethics, as a conscious way of artistic being-in-the-world, becomes an urgent need if we are to live differently in the present and future.

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5. *Beqarari*. Word in the Urdu language expressing anxious spiritual tension and excitement, and to me, it carries an insisting desire for *qurb* (nearness) and *qarar* (peace and calm).

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LANGUAGE IN INDIA
Strength for Today and Bright Hope for Tomorrow
Volume 12 : 11 November 2012
ISSN 1930-2940

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**Query Optimization:
A Solution for Low Recall Problem in Hindi Language Information Retrieval**

**Kumar Sourabh
Vibhakar Mansotra**

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Abstract

While information retrieval (IR) has been an active field of research for decades, for much of its history it has had a very strong bias towards English as the language of choice for research and evaluation purposes. Whatever they may have been, over the years, many of the motivations for an almost exclusive focus on English as the language of choice in IR have lost their validity. The Internet is no longer monolingual, as the non- English content is growing rapidly. Hindi is the third most widely spoken language in the world (after English and Mandarin): an estimated 500-600 million people speak this language. Information Retrieval in Hindi language is getting popularity and IR systems face low recall if existing systems are used as-is. Certain characteristics of Indian languages cause the existing algorithms to become unable to match relevant keywords in the documents for retrieval. Some of the major characteristics that affect Indian language IR are due to language morphology, compound word formations, word

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spelling variations, ambiguity, word synonym, foreign language influence, and lack of standards for spelling words. Taking into consideration the aforesaid issues we introduce Hindi Query Optimization technique (design and development) which solved the problem of recall up to a great extent.

Keywords: Information retrieval, Hindi, Monolingual, Query optimization, Interface, Hindi WordNet.

1. Introduction

The World Wide Web, or simply the *web* may be seen as a huge collection of documents freely produced and published by a very large number of people, without any solid editorial control. This is probably the most democratic – and anarchic –widespread means for anyone to express feelings, comments, convictions and ideas, independently of ethnics, sex, religion or any other characteristic of human societies. The web constitutes a comprehensive, dynamic, up-to-date repository of information regarding most of the areas of human knowledge; and, it supports an increasingly important part of commercial, artistic, scientific and personal transactions, which gives rise to a very strong interest from individuals, as well as from institutions, at a universal scale. However, the web also exhibits some characteristics that are adverse to the process of collecting information from it in order to satisfy specific needs; some of the characteristics are: the large volume of data it contains, its dynamic nature, constituted by unstructured or semi-structured data, content and format heterogeneity and irregular data quality. End-users also introduce some additional difficulties in the retrieval process. Information needs are often imprecisely defined, generating a semantic gap between user needs and their specifications. The satisfaction of a specific information need on the web is supported by search engines and other tools, aimed at helping users to gather information from the web.

While information retrieval (IR) has been an active field of research for decades, for much of its history it has had a very strong bias towards English as the language of choice for research and evaluation purposes. Over the years other languages have made some inroads in IR. The Internet shows more inclination toward the use of plurality of languages, as the non- English content is growing rapidly. Asia is the largest and the most culturally and linguistically diverse Language in India www.languageinindia.com

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continent. It covers 39 million square kilometers, about 60% of land area of the world, and has an estimated 3.8 billion population, which is approximately 60% of the world's population. There are more than 50 countries and roughly 2200 languages spoken in Asia.

Hindi is the third most widely-spoken language in the world (after English and Mandarin): an estimated 500-600 million people speak this language. A direct descendant of Sanskrit through Prakrit and Apabhramsha, Hindi belongs to the Indo-Aryan group of languages, a subset of the Indo-European family. Rise of Hindi, Urdu and other Indian languages on the Web, has lead millions of non-English speaking Indians to discover uses of the Internet in their daily lives. More people have begun to send and receive e-mails, searching for information, reading e-papers, blogging and launching web sites in their own languages. Two American IT companies, Microsoft and Google, have played a big role in making this possible.

A decade ago, there were many problems involved in using Indian languages on the Internet. "There was mismatch of fonts and keyboard layouts, which made it impossible to read any Hindi document if the user did not have the same fonts .There was chaos, more than 50 fonts and 20 types of keyboards were being used and if two users were following different styles, there was no way to read the other person's documents. But the advent of Unicode support for Hindi and Urdu has changed the scenario.

Realizing the potential of Indian languages, Microsoft and Google have launched various products in the past two years. With Google Hindi and Urdu search engines, one can search all the Hindi and Urdu Web pages available on the Internet, including those that are not in Unicode font. Google also provides transliteration in Bengali, Gujarati, Hindi, Kannada, Malayalam, Marathi, Nepali, Punjabi, Tamil, Telugu and Urdu and offers searching in 13 languages, Hindi, Tamil, Kannada, Malayalam and Telugu, to name a few. [1].

India-centric localized search engines market is growing fast. In last year alone there have been more than 10-15 Indian local search engines launched. This space has become so crowded right now that it is difficult to know who is really winning. However, we attempt to put forth a brief overview of the current scenario.

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Here are some of the search engines who fall into the localized Indian search engine category. Guruji, Raftaar Hinkhoj, Hindi Search Engine, Yanthram, Justdial, Tolmolbol, burrrp, Dwaar, onyomo, khoj, nirantar, bhramara, gladoo, lemmefind.in along with Ask Laila which have been launched a couple of months back. Also, we do have localized versions of those big giants Google, Yahoo and MSN. Each of these Indian search engines have come forward with some or the other USP (Unique Selling Proposition). However, it is too early to pass a judgment on any of them as these are in testing stages and every start-up is adding new features and making their services better.

Many information seekers use a search engine to begin their Web activity. In this case, users submit a query, typically a list of keywords, and receive a list of Web pages that may be relevant, typically pages that contain the keywords. Today though considerable amount of content is available in Indian languages, users are unable to search for such content.

Information Retrieval in Hindi language is getting popularity and IR systems face low recall if existing systems are used as is. Certain characteristics of Indian languages cause the existing algorithms to become unable to match relevant keywords in the documents for retrieval. Some of the major characteristics that affect Indian language IR are due to language *morphology*, *compound word formations*, *word spelling variations*, *Ambiguity*, *Word Synonym*, *foreign language influence*, *lack of standards for spelling words*.

Taking into consideration the aforesaid issues we introduce Hindi Query Optimization technique as a database-oriented approach by bringing morphological variants, spelling variations, synonyms and English equivalent Hindi words under one platform. The data base can be accessed via an Interface which serves as an input platform for user queries. The query entered by user is then fed to database to fetch the Morphological variants, spelling variations, Synonyms and English- equivalent Hindi words. The rephrased variations of the query generated by the interface are then fed to search engine/s via interface to obtain search results. The interface uses database as backend for matching and retrieval of Hindi keywords. Search engines like Google, Yahoo, Bing and Guruji can be used as selections for information retrieval which makes the interface as Meta search platform. The queries supplied by the user are saved in query Language in India www.languageinindia.com

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log which is a separate database used for processing the keywords for their further optimization. To accomplish this purpose we used the keyword ranking and explicit relevance feed-back method. A Hindi keyboard and transliterator has also been provided for query input.

The interface addresses all the monolingual search issues and provides a better platform for Hindi users to search Hindi information on web. Query optimization and Interface is one in its own kind. It is the first initiative taken in the field of monolingual Hindi IR. Almost all phonetic, synonym English equivalent Hindi keywords, phonetic variations of proper nouns and wrongly transliterated keywords converted to correct form are at their disposal and the optimized version of the query is suggested to the user so that effective process of Hindi IR can be carried out. The interface provides wide range of options to the users to choose correct keyword against the keyword supplied by him/her which saves time and effort and also gives the ability to search variety of information without changing the basic nature/meaning of their query. Interface helps users to mine the Hindi information from web and hence chances of retrieving relevant information can be increased.

2. A brief literature review

As far as development in IR with respect to Indian languages is concerned, a lot work is going on particularly in the field of information retrieval. Research is also going on in other related areas as well such as NLP machine translation etc. Various regional languages have been taken into consideration by researchers for IR. Even government organization like TDIL (Technology Development for Indian Languages) has made significant contributions for standardization of Indian Languages on the web. In the following section we present the various developments in Indian IR and NLP system.

2.1 Developments in Indian Language IR system

2.1.1 Bengali and Hindi to English CLIR

Debasis Mandal, Mayank Gupta, Sandipan Dandapat, Pratyush Banerjee, and Sudeshna Sarkar Department of Computer Science and Engineering IIT Kharagpur, India presented a Language in India www.languageinindia.com

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cross-language retrieval system for the retrieval of English documents in response to queries in Bengali and Hindi, as part of their participation in CLEF1 2007 Ad-hoc bilingual track. They followed the dictionary-based Machine Translation approach to generate the equivalent English query out of Indian language topics. [2]

2.1.2 Hindi and Marathi to English Cross Language Information Retrieval

Manoj Kumar Chinnakotla, Sagar Ranadive, Pushpak Bhattacharyya and Om P. Damani Department of CSE IIT Bombay presented Hindi -> English and Marathi->English CLIR systems developed as part of their participation in the CLEF 2007 Ad-Hoc Bilingual task. They took a query translation-based approach using bi-lingual dictionaries. Query words not found in the dictionary are transliterated using a simple rule-based approach which utilizes the corpus to return the 'k' closest English transliterations of the given Hindi/Marathi word. The resulting multiple translation/transliteration choices for each query word are disambiguated using an iterative page-rank style algorithm, which based on term-term co-occurrence statistics, produces the final translated query. [3].

2.1.3 Hindi and Telugu to English Cross Language Information Retrieval

Prasad Pingali and Vasudeva Varma Language Technologies Research Centre IIIT, Hyderabad presented the experiments of Language Technologies Research Centre (LTRC) as part of their participation in CLEF 2006 ad-hoc document retrieval task. They focused on Afaan Oromo, Hindi and Telugu as query languages for retrieval from English document collection and contributed to Hindi and Telugu to English CLIR system with the experiments at CLEF. [4]

2.1.4 English-Hindi CLIR

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Tan Xu and Douglas W.Oard College of Information Studies and CLIP Lab, Institute for Advanced Computer Studies, University of Maryland. Forum for Information Retrieval Evaluation (FIRE), the University of Maryland participated in the Ad-hoc task cross-language document retrieval task, with English queries and Hindi documents. Their experiments focused on evaluating the effectiveness of a “meaning matching” approach based on translation probabilities [5].

2.1.5 English to Kannada / Telugu Name Transliteration in CLIR

Mallamma v reddy, Hanumanthappa Department of Computer Science and Applications, Bangalore University, They present a method for automatically learning a transliteration model from a sample of name pairs in two languages. However, they faced the problem of translating Names and Technical Terms from English to Kannada/Telugu. [6].

2.1.6 Kannada and Telugu Native Languages to English Cross Language Information Retrieval

Mallamma V. Reddy, Hanumanthappa Department of Computer Science and Applications, Bangalore University conducted experiments on translated queries. One of the crucial challenges in cross lingual information retrieval is the retrieval of relevant information for a query expressed in a native language. While retrieval of relevant documents is slightly easier, analyzing the relevance of the retrieved documents and the presentation of the results to the users are not trivial tasks. To accomplish the above task, they present their Kannada English and Telugu English CLIR systems as part of Ad-Hoc Bilingual task by translation based approach using bi-lingual dictionaries. [7]

2.1.7 Bilingual Information Retrieval System for English and Tamil

Dr.S.Saraswathi, Asma Siddhiqaa.M, Kalaimagal.K, Kalaiyarasi.M address the design and implementation of BiLingual Information Retrieval system on the domain, Festivals. A generic platform is built for BiLingual Information retrieval which can be extended to any

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foreign or Indian language working with the same efficiency. Search for the solution of the query is not done in a specific predefined set of standard languages, but is chosen dynamically on processing the user's query. Their research deals with Indian language Tamil apart from English. [8].

2.1.8 Recall Oriented Approaches for improved Indian Language Information Access

Pingali V.V. Prasad Rao Language Technologies Research Centre International Institute of Information Technology Hyderabad:

Their research is an investigation into Indian language information access. The investigation shows that Indian language information access technologies face severe recall problem when using conventional IR techniques (used for English-like languages). During this investigation they crawled the web extensively for Indian languages, characterized the Indian language web and in the process came up with some solutions for the low recall problem. [9]

2.1.9 English Bengali Ad-hoc Monolingual Information Retrieval Task Result at FIRE 2008

Sivaji Bandhyopadhyay, Amitava Das, Pinaki Bhaskar Department of Computer Science and Engineering Jadavpur University, Kolkata.

Their experiments suggest that simple TFIDF based ranking algorithms with positional information may not result in effective ad-hoc mono-lingual IR systems for Indian language queries. [10]

2.1.10 Using Morphology to Improve Marathi Monolingual Information Retrieval

Ashish Almeida, Pushpak Bhattacharyya IIT Bombay. They study the effects of lexical analysis on Marathi monolingual search over the news domain corpus (obtained through FIRE-2008) and observe the effect of processes such as lemmatization, inclusion of suffixes in indexing and stop-words elimination on the retrieval performance. Their results show that

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lemmatization significantly improves the retrieval performance of languages like Marathi which is agglutinative in nature. [11].

2.1.11 Om: One tool for many (Indian) languages

Ganpathiraju, Madhavi, Balakraishnan, Mini Balakrishnan, N., Reddy Raj (Language Technologies Institute, Carnegie Mellon University, Pittsburgh) (Supercomputer Education and Research Centre, Indian Institute of Science, Bangalore 560 012, India)

They describe the development of a transliteration scheme Om which exploits this phonetic nature of the alphabet. Om uses ASCII characters to represent Indian language alphabets, and thus can be read directly in English, by a large number of users who cannot read script in other Indian languages than their mother tongue. It is also useful in computer applications where local language tools such as email and chat are not yet available. Another significant contribution presented in their research is the development of a text editor for Indian languages that integrates the Om input for many Indian languages into a word processor such as Microsoft WinWord. The text editor is also developed on Java platform that can run on UNIX machines as well. They propose this transliteration scheme as a possible standard for Indian language transliteration and keyboard entry [12].

2.1.12 Post Translation Query Expansion using Hindi Word-Net for English-Hindi CLIR System

Sujoy Das, Anurag Seetha, M. Kumar, and J.L. Rana have investigated impact of query expansion using Hindi WordNet in the context of English-Hindi CLIR system. The WordNet is a lexical database, machine readable thesaurus for Hindi language. They have translated English query using Shabdanjali dictionary. The translated queries have been expanded using Hindi WordNet and nine query expansion strategies have been formulated. In these runs title field of topic was used for query formulation and expansion and in one run title + description field was used for query formulation and expansion. The queries are translated, then expanded and are

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submitted to the retrieval system to retrieve documents from the Fire Hindi Test collection. Their observations suggest that simple query expansion using Hindi WordNet is not effective for English- Hindi CLIR system [13].

2.2 Machine Translation in India

Although Translation in India is old, Machine Translation is comparatively young. Earlier efforts in this field have been noticed since 1980, involving different prominent Institutions such as **IIT Kanpur**, **University of Hyderabad**, **NCST Mumbai** and **CDAC Pune**. During late 1990 many new projects initiated by **IIT Mumbai**, **IIT Hyderabad**, **AU-KBC Centre**, Chennai and **Jadavpur University**, Kolkata were undertaken. **TDIL** has started a consortium mode project since April 2008, for building computational tools and Sanskrit-Hindi MT under the leadership of Amba Kulkarni (University of Hyderabad). The goal of this Project is to build children's stories using multimedia and e-learning content.

2.2.1 Anglabharati

IIT Kanpur has developed the Anglabharti Machine Translator technology from English to Indian languages under the leadership of Prof. R.M.K Sinha. It is a rule-based system and has approximately 1750 rules, 54000 lexical words divided into 46 to 58 paradigms. It uses pseudo Interlingua named as PLIL (Pseudo Lingua for Indian Language) as an intermediate language.

The architecture of **Anglabharti** has six modules: Morphological analyzer, Parser, Pseudo code generator, Sense disambiguator, Target text generators, and Post-editor. The Hindi version of Anglabharti is **AnglaHindi** which is web- based application which is also available for use at <http://anglahindi.iitk.ac.in>. To develop automated translator system for regional languages, Anglabharti architecture has been adopted by various Indian institutes for example, IIT Guwahati.

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2.2.2 Anubharti

Prof. R.M.K. Sinha developed **Anubharti** during 1995 at IIT Kanpur. **Anubharti** is based on hybridized example-based approach. The Second phase of both the projects (Anlabharti II and Anubharti II) has started from 2004 with new approaches and some structural changes.

2.2.3 Anusaaraka

Anusaaraka is a Natural Language Processing (NLP) Research and Development project for Indian languages and English undertaken by CIF (Chinmaya International Foundation). It is fully-automatic general-purpose high-quality machine translation systems (FGH-MT). It has software which can translate the text of any Indian language(s) into another Indian Language(s), based on Panini Ashtadhyayi (Grammar rules). It is developed at the International Institute of Information Technology, Hyderabad (IIIT-H) and Department of Sanskrit Studies, University of Hyderabad.

2.2.4 Mantra

Machine Assisted Translation Tool (**Mantra**) is a brain child of Indian Government during 1996 for translation of Government orders, notifications, circulars and legal documents from English to Hindi. The main goal was to provide the translation tools to government agencies. Mantra software is available in all forms such as desktop, network and web based. It is based on **Lexicalized Tree Adjoining Grammar (LTAG)** formalism to represent the English as well as the Hindi grammar. Initially, it was domain specific such as Personal Administration, specifically Gazette Notifications, Office Orders, Office Memorandums and Circulars, gradually the domains were expanded. At present, it also covers domains like Banking, Transportation and Agriculture etc. Earlier Mantra technology was only for English to Hindi translation, but currently it is also available for English to other Indian Languages such as Gujarati, Bengali and

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Telugu. **MANTRA-Rajyasabha** is a system for translating the parliament proceedings such as papers to be laid on the Table [PLOT], Bulletin Part-I, Bulletin Part- II, List of Business [LOB] and Synopsis. Rajya Sabha Secretariat of Rajya Sabha (the upper house of the Parliament of India) provides funds for updating the **MANTRARajyasabha** system.

2.2.5 UNL-based MT System between English Hindi and Marathi

IIT Bombay has developed the Universal Networking Language (UNL) based machine translation system for English to Hindi Language. **UNL** is United Nations project for developing the Interlingua for world's languages. **UNL**-based machine translation is being developed under the leadership of Prof. Pushpak Bhattacharya IIT Bombay.

2.2.6 English-Kannada MT System

Department of Computer and Information Sciences of Hyderabad University has developed an **English-Kannada MT system**. It is based on the transfer approach and Universal Clause Structure Grammar (UCSG). This project is funded by the Karnataka Government and it is applicable in the domain of government circulars

2.2.7 SHIVA and SHAKTI MT

Shiva is an Example-based system. It provides the feed-back facility to the user. Therefore, if the user is not satisfied with the system generated, translated sentence, then the user can provide the feedback of new words, phrases and sentences to the system and can obtain the newly interpretive translated sentence. Shiva MT system is available at (<http://ebmt.serc.iisc.ernet.in/mt/login.html>).

Shakti is a statistical approach based rule-based system. It is used for the translation of English to Indian languages (Hindi, Marathi and Telugu). Users can access the **Shakti** MT system at (<http://shakti.iiit.net>).

2.2.8 Tamil-Hindi MAT System

K B Chandrasekhar Research Centre of Anna University, Chennai has developed the machine-aided Tamil to Hindi translation system. The translation system is based on *Anusaaraka* Machine Translation System and follows lexicon translation approach. It also has small sets of transfer rules. Users can access the system at http://www.aukbc.org/research_areas/nlp/demo/mat/

2.2.9 Anubadok

Anubadok is a software system for machine translation from English to Bengali. It is developed in Perl programming language which supports processing of Unicode encoded and text for text manipulations. The system uses the Penn Treebank annotation system for part-of-speech tagging. It translates the English sentence into Unicode based Bengali text. Users can access the system at <http://bengalinux.sourceforge.net/cgi-bin/anubadok/index.pl>

2.2.10 Punjabi to Hindi Machine Translation System

During 2007, Josan and Lehal at the Punjab University, Patiala, designed Punjabi to Hindi machine translation system. The system is built on the paradigm of foreign machine translation systems such as RUSLAN and CESILKO. The system architecture consists of three processing modules: Pre Processing, Translation Engine and Post Processing.

2.3 Contribution of Private Companies in Evolving the ILT – Indian language Search Engine

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2.3.1 Guruji

Guruji.com is the first Indian language search engine founded by the two IIT Delhi graduates Anurag Dod and Gaurav Mishra, assisted by the Sequoia Capital. guruji.com uses crawl technology, based on propriety algorithms. For any query, it goes into Indian languages contents deep and tries to return the appropriate output. Guruji search engine covers a range of specific content news, entertainment, travel, astrology, literature, business, education and more.

2.3.2 Google

Internet searching giant Google also supports major Indian Languages such as Hindi, Bengali, Telugu, Marathi, Tamil, Gujarati, Kannada, Malayalam, and Punjabi and also provides the automated translation facility from English to Indian Languages. Google Transliteration Input Method Editor is currently available for different languages such as Bengali, Gujarati, Hindi, Kannada, Malayalam, Marathi, Nepali, Punjabi, Tamil, Telugu and Urdu.

2.3.3 Microsoft Indic Input Tool

Microsoft has developed the Indic Input Tool for Indianization of computer applications. The tool supports major Indian languages such as Bengali, Hindi, Kannada, Malayalam, Tamil and Telugu. It is based on a syllable-based conversion model. WikiBhasha is Microsoft multilingual content creation tool for translating Wikipedia pages into multilingual pages. So, source language in WikiBhasha will be English and Target language can be any Indian local language(s).

2.3.4 Webdunia

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Webdunia is an important private player which assists the development of Indian language technology in different areas such as text translation, software Localization, and Website localizations. It is also involved in research and development of Corpus creation/collection, and Content Syndication. Moreover, it provides the facility of language consultancy. It has developed various applications in Indian Languages such as My Webdunia, Searching, Language Portals, 24 Dunia, Games, Dosti, Mail, Greetings, Classifieds, Quiz, Quest, Calendar etc.

2.3.5 Modular InfoTech

Modular InfoTech Pvt. Ltd. is a pioneer private company for development of Indian Languages software. It provides the Indian language enablement technology to many state governments and central government in e-governance programs. It has developed the software for multilingual content creation for publishing newspapers and also has developed the qualitative Unicode based Fonts for major Indian languages. It has specifically developed the Shree-Lipi Gurjrati package for the Gujarati language which is useful in DTP sector, corporate offices and e-Governance program of the Government of Gujarat.

2.4 Government Effort for Evolving Language Technology

Indian government was aware about this fact. Since 1970, the Department of Electronics and the Department of Official Language were involved in developing the Indian language Technology. Consequently ISCII (Indian Script Code for Information Interchange) is developed for Indian languages on the pattern of ASCII (American Standard Code for Information Interchange). Also "Indian languages **Transliteration**" (**ITRANS**) developed by Avinash Chopde and ITRANS represents Indian language alphabets in terms of ASCII (Madhavi et al, 2005). The Department of Information Technology under Ministry of Communication and Information Technology is also putting the efforts for proliferation of Language Technology in India, And other Indian government ministries, departments and agencies such as the Ministry of

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Human Resource, DRDO (Defense Research and Development Organization), Department of Atomic Energy, All India Council of Technical Education, UGC (Union Grants Commission) are also involved directly and indirectly in research and development of Language Technology. All these agencies help develop important areas of research and provide funds for research to development agencies. As an end-result IndoWordNet was developed for the Indian languages on the pattern of English WordNet.

2.4.1 TDIL Program

Government of India launched TDIL (Technology Development for Indian Language) program. TDIL decides the major and minor goal for Indian Language Technology and provide the standard for language technology TDIL journal *Vishvabharata* (Jan 2010) outlined short-term, intermediate, and long-term goals for developing Language Technology in India.

From the above literature study it can be clearly analyzed that a good amount of research work has been done and is still going on in the field of CLIR, NLP etc but at the same time very much less work has been done in the field of monolingual IR for Hindi language in particular. It seems that Hindi language which is the national language of India and widely used worldwide, has not been given much importance.

Indian Search engines like Guruji, Raftaar etc. are now present for Hindi IR but the monolingual issues are not well addressed by any of them. The objective of our research work is to highlight various issues involved in monolingual IR and suggest ways and means to solve those issues through the design and development of a specialized tool which will take care of such issues. [14]

3. Issues in Information Retrieval for Hindi Language

The preliminary investigation into typical information access technologies by applying present day popular Techniques show a severe problem of low recall while accessing Language in India www.languageinindia.com

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information using Indian language queries. For instance, many times popular web search engines such as Google, Yahoo and Guruji result in `0' search results for Indian language queries giving an impression that no documents containing this information exist. In reality these search engines face a low recall problem while dealing with Indian languages. Table 1 illustrates a few such cases. For example, a Hindi query for “world trade center aatank-waadi hamlaa” “वर्ल्ड ट्रेड सेन्टर आतंकवादी हलमा “ “Terrorist attack on World Trade Center” is shown to result in `0' documents in table 1, however a small rephrasing of the query in table 2 shows that these keywords exist in second search result. But just saying we have a recall problem may not be sufficient. The next obvious question that follows would be `how much is it a problem?'

वर्ल्ड ट्रेड सेन्टर आतंकी हमला	8,820	92	12
वर्ल्ड ट्रेड सेन्टर आतंकीअटैक	331	10	1
इंडियनइंस्टिट्यूटस्वास्थ्य शिक्षा और रिसर्च	708	50	1
भारतीय संस्थान स्वास्थ्य शिक्षा और शोध	37,100	7400	93

Table 1: Problems faced while search in Hindi / Low recall

Table 2: Improved Recall

Keyword	Spelling Variant	English Equivalent expected	Synonym Mostly Used
आरक्षण	आरक्षन	रिजर्वेशन/ रिज़र्वेशन	
लाभ	N/A	N/A	फायदा/फ़ायदा

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4. Factors responsible for low recall in Hindi information retrieval

Many information seekers use a search engine to begin their Web activity. In this case, users submit a query, typically a list of keywords, and receive a list of Web pages that may be relevant, typically pages that contain the keywords. Today though considerable amount of content is available in Indian languages, users are unable to search such content. Information Retrieval in Hindi language is getting popularity and IR systems face low recall if existing systems are used as-is. Some characteristics which affect Indian language IR are due to language morphology, compound word formations, word spelling variations, Ambiguity, Word Synonym, foreign language influence, lack of standards for spelling words. We conducted many experiments to show importance of these parameters in Hindi information searching on web [15] [16].

Relevant information can be mined out by transforming the Hindi queries. Search engines neither make transformations of the query nor find keyword equivalents. We present an interface to the search engine called Hindi Query Optimizer which helps improve low recall in Hindi IR. In this paper we focus on the Design and development of the Hindi Query Optimizer and show how the recall problem for Hindi Language is solved up to a certain level for Monolingual IR.

5. The Hindi Query Optimization

We introduce Hindi Query Optimization technique as a database oriented approach by bringing morphological variants, spelling variations, synonyms and English equivalent Hindi words under one large scale database. The data base can be accessed via an Interface which serves as an input platform for user queries. The query entered by user is then fed to database to fetch the Morphological variants, spelling variations, Synonyms and English equivalent Hindi words. The variations of the query generated by the interface are then fed to search engine/s via interface to obtain search results. Users provide input to search systems at their own

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convenience. No particular standard is followed for writing Hindi on web. Hindi is India's official language which is further under the influence of regional and foreign languages particularly English [16] and this result in synonym and spelling variation of Hindi keywords. Below we present an example table 3 that shows how different results of the same nature can be obtained by making variations of Hindi query based on the above factors. For Query आरक्षण से लाभ.

Table 3: Query organization

S.No	Hindi Query	Google Results
1	आरक्षण से लाभ	891,000
2	आरक्षन (Spelling Variation) से लाभ	31
3	रिजर्वेशन (Reservation)से लाभ	24,900
4	रिज़र्वेशन (Reservation) से लाभ	1,090

Table 4: Spelling Variation of at least one keyword of the query

S.No	Hindi Query	Google Results
1	आरक्षण से फायदा	365,000
2	आरक्षन (Spelling Variation) से फायदा	25
3	रिजर्वेशन (Reservation)से फायदा	15,100
4	रिज़र्वेशन (Reservation) से फायदा	1,150

Table 5: Synonym Variation of at least one keyword of the query

S.No	Hindi Query	Google Results
1	आरक्षण से फ़ायदा	13,800

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2	आरक्षण (Spelling Variation) से फ़ायदा	1
3	रिजर्वेशन (Reservation)से फ़ायदा	371
4	रिजर्वेशन (Reservation) से फ़ायदा	426

Table 6: Phonetic difference in Synonym Variation of at least one keyword of the query

S.NO	New Data Base Entries of Popular Keywords and their phonetic equivalent
1	:अजन्मा:अजात:अनुत्पन्न:अनुद्धूत:अप्रादुर्भूत:अज:अजन:अजन्म:अनन्यभव:अनागत:अयोनि:उ न्बोर्ण:अन-बोर्ण:
2	:घोटेला:गोलमाल:घपला:धाँधली:हेराफेरी:हेरफेर:स्कैम:स्कैम:करपशन:करपशन:कोरपशन:कोर प्तिओन:भ्रष्टाचार:भ्रष्टाचार:
3	:शेरनी:मादा_बाघ:मादा_व्याघ्र:बाघिन:व्याघ्री:टाइग्रेस:टाइग्रेस:
4	:प्रवीण:निपुण:पारंगत:दक्ष:माहिर:अभ्यस्त:क्राबिल:कुशल:होशियार:पक्का:सिद्धहस्त:शातिर:पटु: पका:निष्णात:परिपक्व:कार्यकुशल:विचक्षण:अभिज्ञ:अभ्यासी:आप्त:धौंताल:अवसित:संसिद्ध:आ कर:आगर:प्रवण:आढ़: केपेबल:कैपेबल:
5	:योजना:आयोजना:अभिकल्पन:स्कीम:प्लान:पलैन: प्लैन: पॉलिसी: पालिसी:पोलिसी:पोलिस्य
6	:स्वास्थ्य:तंदरुस्ती:सेहत:तबीयत:तबियत:आरोगिता:अरोग्यता:अरोगिता:स्वास्थ्य: हेअलथ:हैलथ: हैलथ:हैलथ:
7	:बीमा:इंश्योरेंस:इन्श्योरेन्स: इन्सुरांस:

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9	:विश्वविद्यालय:यूनिवर्सिटी:युनिवर्सिटी:उनिवर्सिटी:
10	:मित्र:दोस्त:साथी:संगी:सखा:यार:सहचर:संगाती:संगतिया:बंधु:मीत:बांधव:बान्धव:बाँधव:मितवा: दोस्तदार:हितैशी:अभिसर:अविरोधी:असामी:इयारा:इष्ट:ईठ:फ़ंड: फ़रेंड: फ़्रेंड:

By observing the above example tables a Hindi query can find its variations in different forms and in each case different set of search results can be obtained. The major problem for Hindi data retrieval is due to spelling variations. Not only basic Hindi keywords have spelling variations but synonyms and English equivalent Hindi keywords also suffer from spelling variations. In the light of above example the keyword आरक्षण (AARAKSHAN) is a basic keyword having आरक्षन (AARAKSHAN) as a spelling / Phonetic variation, the English equivalent Hindi keyword for (AARAKSHAN) (आरक्षण/आरक्षन) is (रिजर्वेशन) (RESERVATION) and it further has a spelling variation (रिज़र्वेशन) (RESERVATION). Similarly the basic keyword लाभ has a synonym (फायदा) (FAAYDA) which finds its frequent use in the context of the query and has one more phonetic variation (फ़ायदा) (FAAYDA).

In the above table we present the google results against different forms of the query and observe that for each semantically equivalent query we get a different quantity of results which is due to spelling / phonetics, synonyms and English Hindi equivalent keywords. The phonetic difference between the keywords (रिज़र्वेशन) / (रिजर्वेशन) and (फायदा) / (फ़ायदा) is because of pronunciation. In both the keywords the dot under the letter ज (J) and फ (PH) brings a huge change in web results. Keyword (रिजर्वेशन) containing letter ज is pronounced as REJESRVATION and letter ज़ as REZERVATION which is more appropriate similarly

Keyword (फायदा) containing letter फ is pronounced as PHAAYDA and letter फ़ as FAAYDA which is more appropriate.

Without changing the semantic nature of query search results can be mined out by including the spelling variations, synonyms and English equivalent Hindi Keywords in the query. We also used keyword/query ranking system to suggest the users so that one can pick the highly ranked query to pursue the search. Detailed description of the keyword/query ranking system is explained later in this paper. Search engines do not include these factors in searching. To facilitate users we attempt to develop an interface which acts as a query optimizer, supported with large scale Hindi database different from Query expansion. Query expansion uses different techniques and methods which have least role in query optimization.

6. Database

The Hindi Query Optimizer interface has been developed by using a Database Approach. The study of the structure of Hindi language and its importance in Hindi IR suggests a need of Database which could help in handling of Morphology, Spelling Variations, Word Synonyms and Foreign Language words that directly influence Hindi Language on a wider Scale. The portion data for development of database has been obtained from Hindi Wordnet and subsequent modifications and additions have been made to the database as per the interface and language *platform* requirements.

6.1 Hindi Wordnet a brief introduction

The Hindi WordNet is a system for bringing together different lexical and semantic relations between the Hindi words. It organizes the lexical information in terms of word meanings and can be termed as a lexicon based on psycholinguistic principles. The design of the Hindi WordNet is inspired by the famous English WordNet.

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In the Hindi WordNet the words are grouped together according to the similarity of their meaning. Two words that can be interchanged in a context are synonymous in that context. For each word there is a synonym set, or synset, in the Hindi WordNet, representing one lexical concept. This is done to remove ambiguity in cases where a single word has multiple meanings. Synsets are the basic building blocks of WordNet. The Hindi WordNet deals with the content words, or open class category of words. Thus, the Hindi WordNet contains the following category of words- Noun, Verb, Adjective and Adverb.

Each entry in the Hindi WordNet consists of the following elements

Synset: It is a set of synonymous words. For example, “विद्यालय, पाठशाला, स्कूल” (vidyaalay, paaThshaalaa, skuul) represents the concept of school as an educational institution. The words in the synset are arranged according to the frequency of usage.

Gloss: It describes the concept. It consists of two parts:

Text definition: It explains the concept denoted by the synset. For example, “वह स्थान जहाँ प्राथमिक या माध्यमिक स्तर की औपचारिक शिक्षा दी जाती है” (vah sthaan jahaan praathamik yaa maadhyamik star kii aupachaarik sikshaa dii jaatii hai) explains the concept of school as an educational institution.

Example sentence: It gives the usage of the words in the sentence. Generally, the words in a synset are replaceable in the sentence. For example, “इस विद्यालय में पहली से पाँचवी तक की शिक्षा दी जाती है” (is vidyaalay men pahalii se paanchaviin tak kii shikshaa dii jaatii hai) gives the usage for the words in the synset representing school as an educational institution [17]

The Hindi Wordnet API is available online at <http://www.cfilt.iitb.ac.in/wordnet/webhwn/> and has no direct application to information retrieval. We also focus on exploring the usage of Hindi Wordnet for its application to Hindi IR. Below we present a snapshot of Hindi database offered by WordNet.

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:अजन्मा:अजात:अनुत्पन्न:अनुद्धृत:अप्रादुर्भूत:अज:अज...	जिसने जन्म न लिया हो: "ब्रह्म अजन्मा है"
:अशुभ:अमांगतिक:अमाङ्गतिक:अक्षेम:अमंगल:अमङ्गत:अरिष्...	जो शुभ न हो: "बिल्ली का रास्ता काटना अशुभ माना जात..."
:अप्रविष्ट:	जो प्रविष्ट न हुआ हो: "अप्रविष्ट अतिथियों को शीघ्र..."
:पवित्र_स्थान:चैत्य_स्थान:पुण्य_भूमि:पुण्य-स्थल:पु...	वह स्थान जो पवित्र माना जाता हो: "हिंदुओं के लिए क..."
:शिवालय:शिव_मंदिर:शिवाला:सिवाला:सौधाल:शिवायतन:	वह मंदिर जिसमें भगवान शिव की मूर्ति स्थापित की गय...
:अपवित्र_स्थान:अपूण्य_भूमि:अपवित्र_स्थली:	वह स्थान जो पवित्र न हो: "धार्मिक मान्यता है कि भू..."
:आगत:समागत:	जो आया हुआ हो: "आगत व्यक्तियों का

The Modified Database is a two column database first column holds the keywords with all their morphological, phonetic, synonyms and English equivalent Hindi variants and second column holds the text definition.

6.2 Additions in the database

The Wordnet database includes the variants of the keywords up to a certain level. On closely observing almost all entries in the database we found that there is a need for inclusion of more English equivalent Hindi keywords along with their phonetic variants (which are least in the Wordnet version of the database under use) and more phonetic variations of existing Hindi keywords. Since the synonyms and English equivalent keywords have more phonetic variations, we have added those keyword variations up to a certain level. Below we present the examples of appropriate additions (highlighted) to the Hindi Wordnet database table 7. Keywords highlighted

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in bold are English Equivalent Hindi keywords, and those highlighted in bold and italicized are phonetic variations. All highlighted entries are new additions to the existing Wordnet and the process of adding new entries and new keywords will be a continuous process.

Table7: Appropriate additions (highlighted)

English Word	Transliteration	Actual Hindi	Google results: Number of documents returned for Transliterated words
Policy	पोलिस्य	पॉलिसी	625
Corruption	कोरुप्तिओन	करप्शन	2,280
Insurance	इन्सुरांस	इंश्योरेंस	460
Health	हेअलथ	हैल्थ	871
University	उनिवेर्सित्य	यूनिवर्सिटी	870

Hindi web developers make use of the transliteration software. The most popular and freely available transliterator is Google Transliteration software. As it is quite clear that now-a-days Hindi data available on the web is influenced with English Language and many commonly used English keywords written in Hindi are used in the web pages. Some of the common words are Policy, Corruption, Insurance, Health, University etc. The Transliteration of these words yields non-standard and wrong Hindi output and the web pages are affected due to this and hence the need for retrieval. To make our point clear we present an example table 8 below.

Table 8: Results obtained for wrongly transliterated Hindi words

Medical Terms	Hindi	Spelling Variant/s
Antiretroviral	एंटीरेट्रोवाइरल	एन्टीरेट्रोवाइरल

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campylobacter	कैम्पाइलोबैक्टर	काम्प्य्लोबक्टेर
Dyspepsia	डिसपेप्सिया	डिस्पेप्सिया
Filariasis	फाइलेरिएसिस	फिलारिअसिस
Hepatitis	हिपेटाइटिस	हैपेटाइटिस / हिपैटाइटिस
Impetigo	इम्पेटिगो	इम्पेटीगो
Tuberculosis	ट्यूबर्क्युलोसिस	टुबेर्कुलोसिस

The data retrieved against these keywords is relevant in the context of the keywords. But the question is how a native Hindi user will be able to fetch this kind of available data from the web. To ensure the retrieval of such data we include keywords like these in our database as additional entries as shown in table above.

6.3 Domain Specific Database approach

As the Hindi literature is growing on web it becomes very important to focus on the various domains. Hindi information on domains like agriculture, medicine including Ayurveda, tourism, etc., is now available on the web. Therefore it becomes very important to make this information available to the users. Hindi Wordnet does not include domain specific keywords on larger scale. We take into consideration the inclusion of domain specific keywords into our database. The development of all domain specific databases is a time consuming process. However the process of inclusion of medical domain based keywords in the database has been started which includes names of the diseases and names of the medicines along with the phonetic variations of the keywords. As Hindi language is concerned the Medical terms in English Language are often misspelled in Hindi. We attempt to include in our database the correct senses of such words in Hindi by including a separate domain with dictionary look up style. Some of the (medical terms) keywords are listed below in the table.

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Table 9: Addition of medical domain specific keywords in Hindi

Users	Keyword Frequency
User 1	बीमा
User 2	इंश्योरेंस
User 3	इन्श्योरेन्स
User 4	इंश्योरेंस
User 5	इन्श्योरेन्स
User 6	इंश्योरेंस
User 7	इंश्योरेंस

7. The Interface Design

The interface has been designed to carry out the Hindi Search activity where Hindi query can be issued by the user either by typing from keyboard or using transliteration API. We have also provided a standard soft Hindi keyboard for the query input. The interface uses database as backend for matching and retrieval of Hindi keywords. Search engines like Google, Yahoo, Bing and Guruji can be used as selections for information retrieval which makes the interface a Meta search platform. The queries supplied by the user are saved in query-log which is a separate database used for processing the keywords for their further optimization. To accomplish this purpose we used the keyword ranking approach. The process of keyword ranking is simple to use and implement. The generalized working model of the system is shown below as a graphical layout.

Figure 3: The General Model

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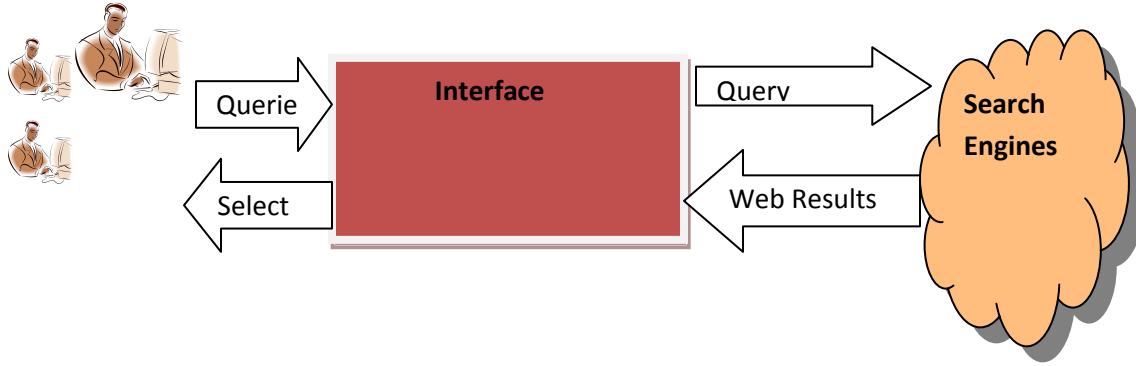
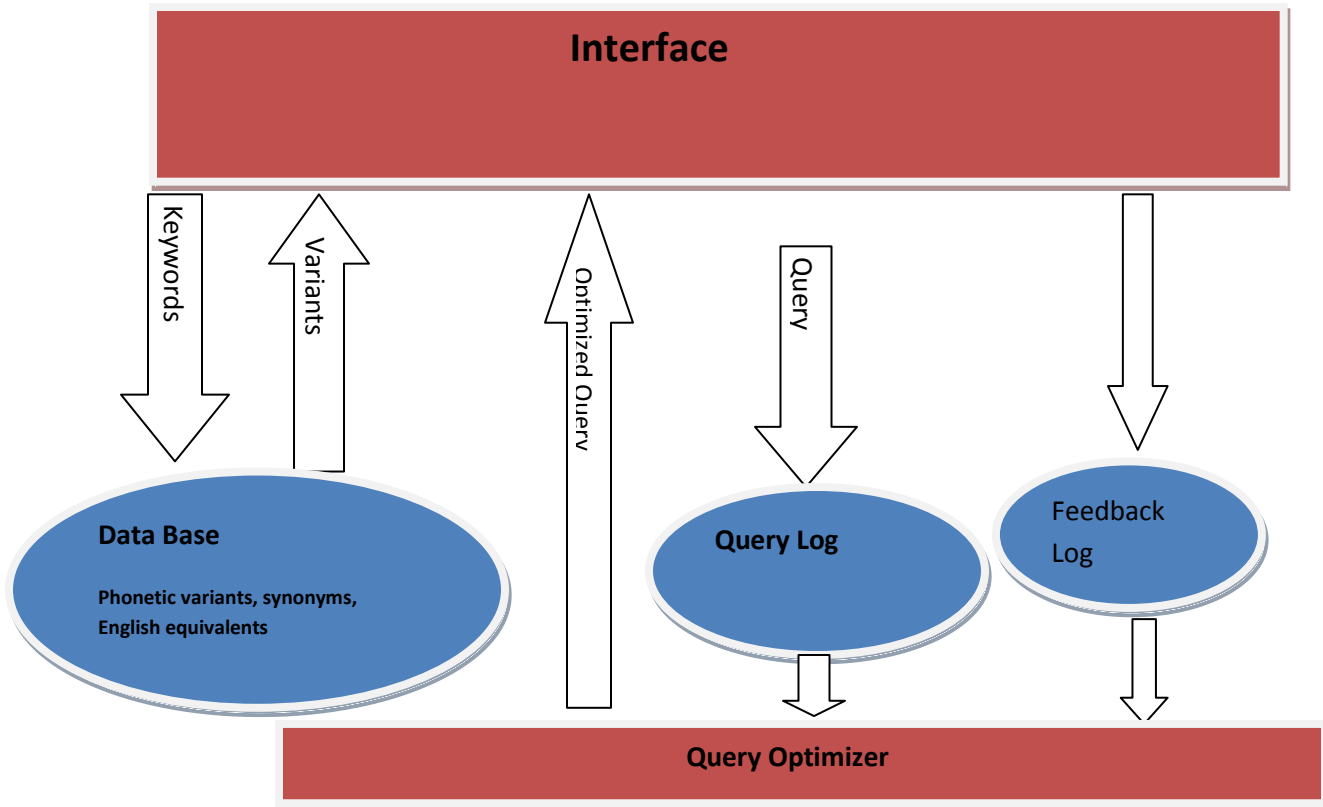


Figure 4: The working model of the query interface/optimization system



7.1 Keyword Ranking

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The Hindi keywords are present in the database with their variants as a group. The maximum usage of a particular keyword in a group gives it a high score. Example: The keyword insurance has following variants: बीमा:इंश्योरेंस:इन्श्योरेन्स:इन्सुरांस. The maximum usage of a particular keyword will be suggested for its use.

Table 10: Frequency of word

Users	Keyword Frequency
User 1	बीमा
User 2	इंश्योरेंस
User 3	इन्श्योरेन्स
User 4	इंश्योरेंस
User 5	इन्श्योरेन्स
User 6	इंश्योरेंस
User 7	इंश्योरेंस

Since the keyword इंश्योरेंस has been used more frequently in its group; it is recommended for use in search.

7.2 Query Optimization

The query optimization can be done on the basis of keyword ranking. When multiple keywords are supplied as a query each winning keyword from its group is arranged in an order and is suggested as an optimized query. The example below throws light on this procedure.

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Let a Hindi query be भारत में विदेशी निवेश (Foreign investment in India). The keywords have following variants associated with them. Variants are phonetic, synonyms and English equivalent keywords in Hindi.

Table 11: Multiple keywords in a group

Keywords	Variants in Database
भारत	हिंदुस्तान:हिन्दुस्तान:भारत_वर्ष:हिंदोस्ताँ:हिंद:हिंदोस्तान:भारतवर्ष:हिन्दोस्तान: हिन्द:नरभू:इण्डिया:इंडिया:
में	:के_अंदर:के_अन्दर:के_भीतर:
विदेशी	:परदेशी:परदेसी:बिदेशी:गैरमुल्की:गैरमुल्की:विलायती:अजनबी:अजन:अन्यदेशी य:अन्यराष्ट्रीय:देसावरी:फारन:फारेन:फारेनर:
निवेश	:पूँजी_निवेश:पूँजी- निवेश:निवेश:इन्वेस्टमेंट:इन्वेस्टमेन्ट:इन्वेस्टमैन्ट:इन्वेस्टमेंट:

Depending upon the number of hits on the particular selected keyword, the ranking procedure will generate the combination of the most frequently used keywords into different queries in ascending order. The following queries can be generated by using the keyword ranking method.

Table 12: Number of queries that can be generated

S.NO	Order of suggested queries
1	इंडिया में विदेशी पूँजी-निवेश
2	भारत में फारेन इन्वेस्टमेंट
3	हिन्दुस्तान के_अंदर गैरमुल्की निवेश
4	And so on

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By using the aforesaid approach the problem of recall and precision in Hindi language has improved up to a significant level. The original query can have its variants without changing the sense of the query thus reducing the efforts of users to pursue search. Not only the recall and precision have been impacted but the scope of search for user has become easy and simple. The database oriented approach saves time and efforts of user for making searches as all possible variations are provided to user for his reference. User is benefited in two possible ways first he/she can use his own selections for query generation second he/she can use the suggested queries which are generated by the interface.

To facilitate the Hindi input the transliteration service along with soft Hindi keyboard is also provided to the novice Hindi users to submit their queries. The keywords supplied by the users are sent to the database to fetch their phonetic variants, synonyms and English equivalent keywords. Users can select the keywords from the list and proceed with further search. Below we present a brief demo example of the working of the Interface. A Hindi query is supplied to the interface, Hindi Query: युवा वैज्ञानिक पुरस्कार which means *Young scientist award*. The result provided by interface is the select list of the keywords obtained from the database. The select list contains the possible variations of the keywords in the query which can be selected for further search. The example is explained below in the figure. Snapshot of the interface

Figure 5: Snapshot of the Interface

» Type your Query below » Check performance of query results

युवा वैज्ञानिक पुरस्कार |

Yahoo Google Bing Guruji Dictionary

» Other Suggestion

युवा ▼ वैज्ञानिक ▼ अवार्ड ▼

» Optimized Query

युवा साइंटिस्ट अवार्ड

» Recent log

युवा	साइंटिस्ट	अवार्ड
यूथ	वैज्ञानिक	पुरस्कार
युवक	विज्ञानवेत्ता	इनाम

New User? Register | Sign In

YAHOO! युवा साइंटिस्ट अवार्ड

WEB IMAGES VIDEO

FILTER BY TIME

Anytime
Past day
Past week
Past month

[स्कॉप्स यंग साइंटिस्ट ...](#)
स्कॉप्स यंग साइंटिस्ट ... 55 जून-मई
www.jagran.com/punjab/chandig

[सैनी संवाद \(Saini Sanvaad\)](#)
विक्रम सेनी को युवा ... सेनी को यंग र
saini-sanvaad.blogspot.com/fe

[राजस्थान के विविध रंग ...](#)
... कैटेगरी अवार्ड पर ... राजस्थान के :
rajasthanstudy.blogspot.com/2/

[जोजो \(गायिका ...\)](#)
पारम्पिक जीवन और कैरियर | संगीत :
... वह ऐसी सबसे युवा ... मंड साइंटि
[hi.wikipedia.org/wiki/जोजो_\(गायि](http://hi.wikipedia.org/wiki/जोजो_(गायि)

युवा ▼

- युवा
- युवक
- जवान
- तरुण
- तलुन
- मुटियार
- वयोधा
- यूथ
- युथ
- यंग
- युवन्यु
- अबाल
- अपोगंड

वैज्ञानिक ▼

- साइंटिस्ट
- वैज्ञानिक
- विज्ञानवेत्ता
- विज्ञानी
- सायंटिस्ट

अवार्ड ▼

- अवार्ड
- पुरस्कार
- इनाम
- पारितोषिक
- निष्क्रय
- इकराम

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7.3 The query log and optimization

As we discussed above, using keyword ranking method, the query can be optimized to the highest level. To accomplish this, the interface maintains a query log so that the queries submitted by the users can be recorded and optimized. The number of hits on a particular keyword decides its score. The major factor that influences the Hindi language is its phonetic nature. A keyword can have various spelling variations. Hindi users make use of different spellings for the same keyword. Our approach to keyword ranking depends on the probability of the selection of the phonetically right keyword, right synonym and right English equivalent keyword. An example below shows how the query optimization can be implemented and be helpful to the Hindi web users to search the web.

For query युवा वैज्ञानिक पुरस्कार most frequent searches have been made for साइंटिस्ट (scientist) as compared to वैज्ञानिक and अवार्ड (award) as compared to पुरस्कार which is recorded in the log. Therefore the optimized query against युवा वैज्ञानिक पुरस्कार becomes युवा साइंटिस्ट अवार्ड and meaning of the query remains the same. The optimized query can be seen encircled in the figure above.

7.4 Relevance Feedback

Measuring the information retrieval effectiveness of Web search engines can be expensive if human relevance judgments are required to evaluate search results. Using implicit and explicit user feedback for search engine evaluation provides a cost and time effective manner of addressing this problem. Web search engines can use human evaluation of search results without the expense of human evaluators. An additional advantage of this approach is the availability of real time data regarding system performance. We use the explicit feedback to

calculate performance metrics, such as precision. We show that the presentation of relevance feedback to the user is important in the success of relevance feedback.

To observe the relevance of the search results the feedback feature has been provided with the following parameters:

1. Average
2. Good
3. Very Good
4. Excellent

The feedback provided by the users is saved in a separate log to analyze information on how users are searching. Below we present a snapshot of the interface where the working of the feature of the feedback module is shown. Also it can be seen that a query भ्रष्टाचार इंडिया मुक्त is optimized as करप्शन भारत मुक्त. In figure 6 it can be clearly seen that feedback results for the query करप्शन भारत मुक्त are better than the former; therefore, the feedback feature plays an important role for optimizing the query.

Figure 6: Feedback for query करप्शन भारत मुक्त



7.5 Interface as a source of word look up dictionary

The database has been organized as a two column data source first column being the keyword/s source and second being the text description. It can be used as an online dictionary at the interface level as shown below in the snapshot.

As discussed above we also have included a dictionary feature so that meanings of complex Hindi words can be understood. In the Database section of the paper we discussed, the two column arrangement of the database where the first column holds the keyword/s variant/s etc and second holds the explained meaning of that keyword. A sample snapshot of the interface with dictionary feature is shown below.

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Figure 7: Dictionary feature with the meaning of the keyword along with the related words.



We conducted experiments related to monolingual IR and web IR in the context of Hindi language. 1245 Queries received by users were organized into various domains namely “Agriculture”, “Science and Technology”, “Medical”, “General” and “Tourism”. Some additional experiments on the effect of phonetics and transliteration on proper nouns (names of individuals and places) were also conducted. The primary objective of the experiments was to study the impact of rephrasing and optimization of query in improving the problem of recall for Hindi language by using our interface. In our experiments we concluded that the query optimization helped to solve the low recall problem up to a great extent. However, keeping in consideration the length of the present paper the experiments will be reported shortly.

8. Conclusion: Query Optimization as solution

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All the issues discussed above lead to low recall in Hindi search process and are needed to be addressed. In our work we addressed all these problems and found that the problem of recall can be solved by including these parameters in Hindi search.

The Interface supported with large scale database designed by us handles all these issues and thus solves the problem of recall in Hindi search.

In our database Keywords are provided with their morphological, phonetic, synonym, English equivalent Hindi variants. We also include wrongly transliterated keywords and their correct forms. Database also includes keywords related to various domains and proper nouns (names of famous persons and places) with their phonetic equivalents.

The interface has been developed to provide wide range options to the users to choose correct keyword against the keyword supplied by him/her which saves time and effort and also gives them ability to search variety of information without changing the basic nature/meaning of their query. The queries supplied by the user are saved in query log which is a separate database used for processing the keywords for their further optimization. To accomplish this purpose we used the keyword ranking approach. The Hindi keywords are present in the database with their variants as a group. The maximum usage of a particular keyword in a group gives it a high score.

When multiple keywords are supplied as a query each winning keyword from its group is arranged in an order and is suggested as an optimized query. The optimized query is further suggested to the user to use as it contains optimized keywords which have been searched most of the times. Interface helps users to mine the Hindi information from web and hence chances of retrieving relevant information are increased. The query optimization has solved the problem of low recall for Hindi IR up to a great extent.

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