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A Comparative Study Between Yogācāra Vijñānavāda with Berkeley's Subjective Idealism

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Abstract

Consciousness and Mind have always been in a debatable aspect in the world of philosophy. The aim of this article is to throw light on the similarity and differences on the concept of subjective idealism between *Yogācāra Vijñānavāda* and Berkeley.

The concepts of mind, senses and body are always debatable either in the western philosophy or in the Indian thoughts. Though, both Indian and western philosophy have different interpretations, origins, histories and purposes of philosophical enquiries.

According to both Indian and Western philosophy, one of the main components is the theory of mind and consciousness. As there has been always a debate concerning the reality of external world, the objective of this study is to expunge the misunderstanding of idealism and subjective idealism through evaluating the teachings of Berkeley's subjective idealism with Yogācāra school of Buddhism.

Keywords: subjective idealism, *Yogācāra Vijñānavāda*, Berkeley, consciousness

Introduction

Broadly speaking, the term 'idealism' can be defined in many ways. Idealism is likewise a theory, which critically demonstrates the relation between the mind, the senses and the sensible objects. Idealism is the representations of mental faculties. Reality is considered to be fundamentally mental or mentally constructed.

To understand it better, let us consider the two level of existence. It is firstly, the mental level and secondly the physical level. Moreover, Physical level consists of matter and idea and mental level consists of idea only. This mental level is known as idealism. For instance, according to an idealist, a material object is mind-dependent only. Besides, ideas are said to be eternal, beyond space and time and indestructible. Below is clearly demonstrated the two level of existence.

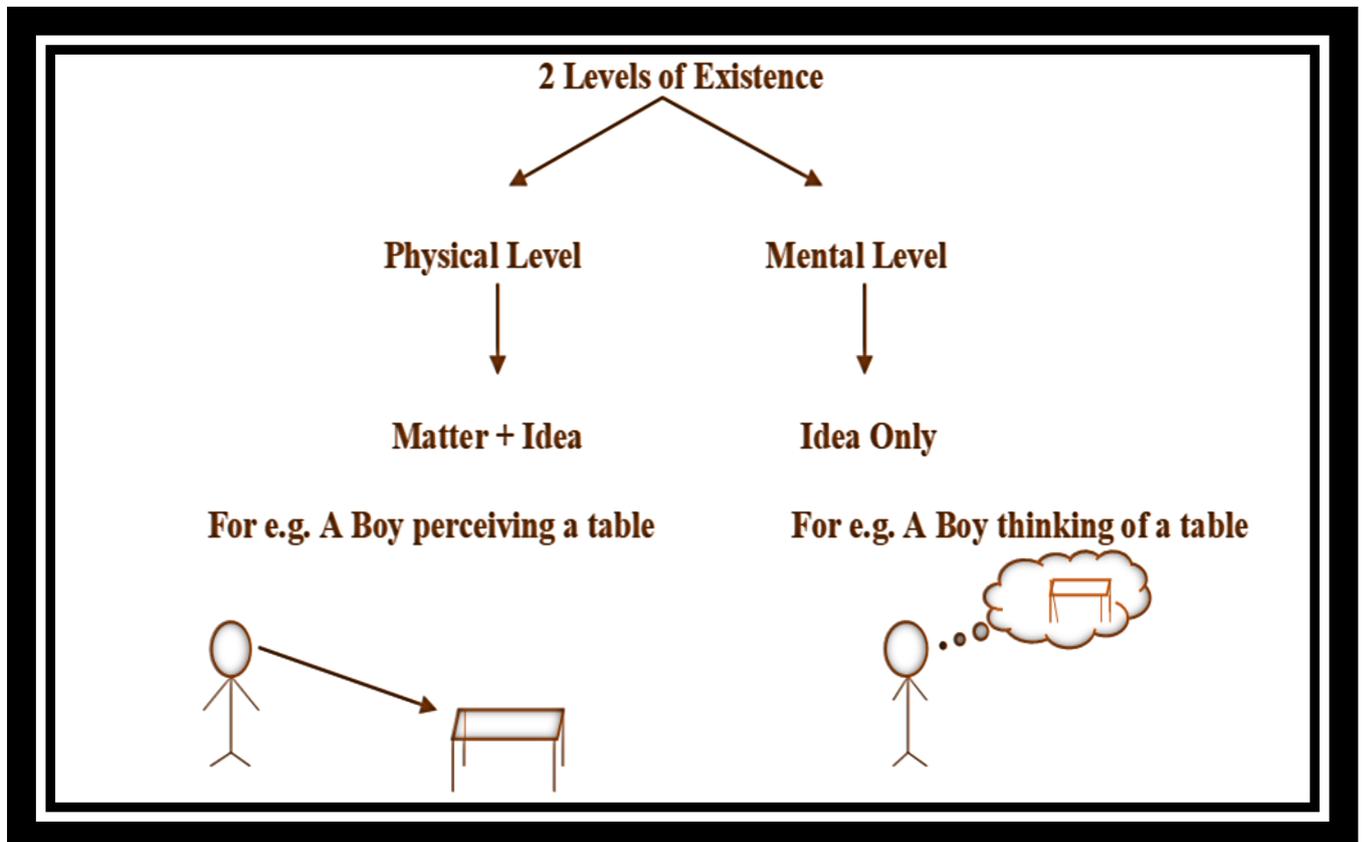


Figure 1: The 2-Levels of Existence

The concept of idealism is introduced by many philosophers. In relation to the western thought, we have a glimpse of Plato’s theory of idealism where he critically analyzes that reality that is eternal truth exist only in the mind. Even Socrates outlines the theory of idealism in his example of ‘beauty’ as an idea of beautiful things (Dunham, 2014, p. 4).

Idealism has immense contribution in the work of the empiricist philosophers like John Locke, George Berkeley, and David Hume. In this paper, the analysis is on Berkeley’s idealism, more specifically on ‘subjective idealism’. Basically, idealism is further divided into two types, which are *subjective* and *objective idealism*.

Furthermore, Asang, in his school of *Vijñānavāda*, has elaborately described the concept of idealism. According to (Conze, 2001, p. 167), ‘in reality all things and thought are but mind-only’.

Subjective Idealism

Idealism can be classified in many, but the 3 main types are subjective idealism, phenomenalism and objective idealism. According to a research, subjective idealism is known as reality, which exists only in the minds (Dunham, 2014, p. 73). This portrays that the idea that an individual acquires in his mind like, a 'bottle' or a 'cow', is known to be real and deny the existence of matter. This is known as subjective idealism. A diagram is shown to describe subjectivity of ideas, where a boy is thinking of an 'apple'.

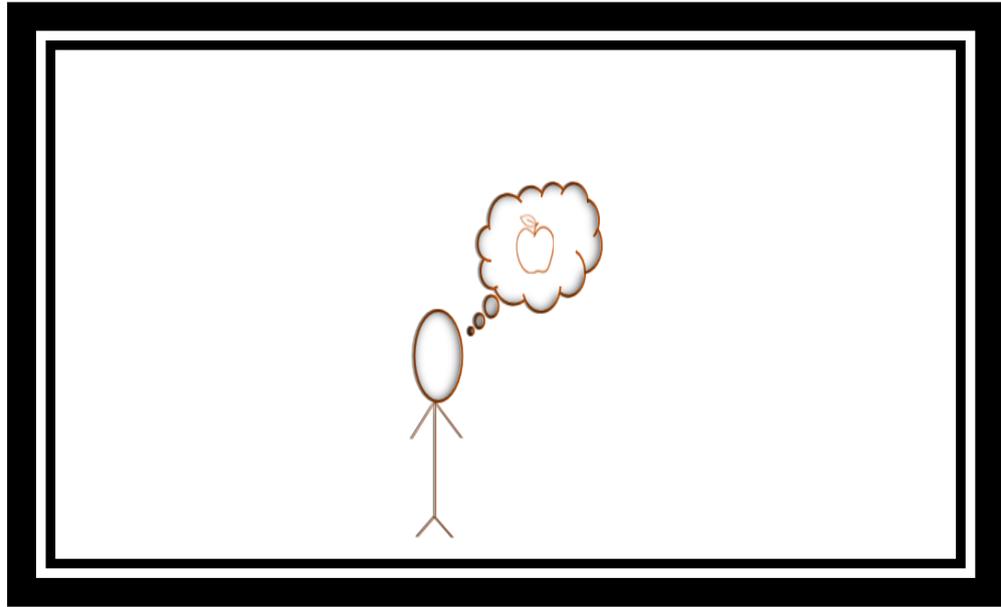


Figure 2: Subjective Idealism

Subjective idealism is merely known as a fundamental element. This idea is described systematically in this paper with close and specific references to Berkeley's theory and the doctrine of *Vijñānavāda*. In relation to Berkeley philosophy, Human experiences are categorized into two main facets. The two main components are idea and the mind. Both idea and mind are related to the mental faculty and thus, it is known as subjective idealism. In a deeper view, according to Berkeley, everything is denied except that which exists in the mind, the spirits and the object being perceived in terms of ideas (*Britannica*, 1998).

Objective Idealism

Objective idealism is defined as material objects exist independently of any subjects. According to objective idealism, materials objects exist but at the same time rejects the concept of naturalism which consists of the mind and spiritual values. This theory of Objectivity has been brought forward by the idealist German Philosopher Friedrich Schelling and is developed by Hegel. Hegel describes objective idealism in another sense and outlines that the ultimate reality is the eternal substance outside which nothing can exist (Dr N.N Banerjee and K.Singh, pp. 118-119).

Buddhist Schools

The two main schools of Buddhism are the *Mahāyāna* and the *Hināyāna*. The former developed beyond India and spread in the North in China, Korea, Tibet and so on, whereas the later flourished in Ceylon, Burma, and Siam (Prabhavananda, 2008, p. 194)

The difference between the two sects lies in *Nīrvāṇa*. The philosophy of Buddhism emerged into many schools, but the 4 main categorical schools are outlined as follows in the chart below (S.Radhakrishnan, 2008, pp. 526-550);



Figure 3: The 4 Categorical School of Buddhism

Yogācāra School and Vijñānavāda

The philosophy of Buddhism beautifully interprets the psychological nature of man. Buddha reveals the concept of mind and its relation to the external world in many sūtrās and sāstrās. The Yogācāra school is one of them, which analyses the concept of mind and the world. In the ‘Avatamsaka sūtra’, it is being highlighted:

“our perception of the three realms arise from the mind, so do the twelve links of dependent origination; a birth and death emanate from the mind, they are extinguished when the mind is put to rest”. (V.Nithyanendam, 2008, p. 1)

The Yogācāra school reflects the concept of Vijñānavāda, which means consciousness. According to this school, everything is based on consciousness and the focus is on the mind also known as the ‘cit’. Reality for them, is purely mental based on ideas. The theory of this school can have its similarity to the western philosopher Aristotle where the physical aspects are known as reflections and mental concepts as real ideas.

Besides, the *Yogācāra* rejects completely the validity of external objects in relation to the concept of momentariness. According to Aśaṅga, every material element is momentum as preached by Gautam Buddha. All living things and non-living things are subject to decay as the world is made up of the five elements. Therefore, the school of *Yogācāra* denies completely the existence of external things.

According to this school, the existent of external objects, for example ‘a bottle’, cannot be proved in relation to the consciousness of the object. Another classic example, is of the blue color which is known to be identical with blue itself:

“*sahopalambhaniyamād abhedo nīla-taddhiyoḥ*” (Chatterjee, 1962, p. 45)

On the other hand, the mind is the only reality, which produces ideas that are eternal, beyond space and time and indestructible. These concepts demarcate the theory of idealism and subjective idealism as everything is mental and it deals with the element of consciousness. That is why *Yogācāra* is also known as the *Vijñānavādins* which means ‘mind-only’.

Hence, from the main theories above, it marks an analysis that, according to Asaṅga, he shows that in order to realize pure consciousness, the practice of yoga is needed. This is why it is known as ‘*Yogācāra*’ in a practical way. The term ‘*Vijñānavāda*’ is expressed for this school, in relation to the concept of consciousness, in a metaphysical way.

Vijñānavāda: The Subjectivity of Perceiving the Mind

The *Yogācāra* school is also the upholder of *Vijñānavāda*. The theory of *Vijñānavāda* advocates the concept of momentariness of consciousness known as ‘*Vijñāna*’ and rejects the existence of all external objects. This is why this school also highlights a glimpse of the theory of subjective idealism. According to (S.Radhakrishnan, 2008, p. 539), it is being outlined: “*Sarvam buddhimayaṃ jagat*”. This means that the world is a utopian.

The mental faculty, that is consciousness is considered to be the sole reality only. Normally, whatever one has in one’s mind in term of thought is known as subjective. The *vijñānavādins* are said to be subjective idealism as they reject wholly the theory of existentialism of material things and accept them as a mind-dependent constructive idea. The mind is considered to be the only reality with multiples of ideas.

The term ‘*Vijñānavāda*’ is used in an extreme condition as to deny the existence of external objects. *Vijñānavāda* has come through the theory of *Vijñānamātra* as mentioned above in relation to the concept of mind and consciousness. This critically shows that the approach of the *Vijñānavādins* is not only on idealism but to some extent absolutism.

For the *Vijñānavādins*, everything happens in a momentariness awareness and not permanent. This is so because Gautam Buddha believes in the doctrine of ‘*śanika-vāda*’. Hence, consciousness is only momentary. In the *Mahāyānasūtralankara* of Asaṅga, the theory of absolute idealism and subjective idealism are revealed. *Asaṅga* relates the concept of absolutism with pure consciousness.

However, the theory of subjective idealism faces many difficulties to be admitted by many scholars. One difficulty is on the relativity of object and subject. The question asked is; if the

existence of a particular objects depend on the mind, then why the mind cannot create any object? (Datta, 2007, p. 138). Then to prove its existence, the *Vijñānavādins* demonstrate the theory of momentariness.

In relation to the concept of momentariness, the *Vijñānavādins* explain that:

- (i) First, the mind is regarded as a momentary conscious state.
- (ii) Secondly, there consists of impressions of all past actions or experiences known as '*samsāras*'.
- (iii) Thirdly, then in a time, the underlying impression come and the impression gains maturity called *paripāka*.
- (iv) Lastly, the mind gets acquainted with the past impressions through actual remembrance.

George Berkeley & Idealism

With Berkeley's doctrine of '*esse est percipi*', the theory of idealism and subjective idealism emerged. Firstly, his theory is known to be idealist, as he explores that reality of the world is of ideas and spirits only. Idealism in its broadest sense, relates to the mind only. As George Berkeley points out that sensible qualities are merely in the mind, automatically his theory became idealistic. According to (Y.Masih, 2016, p. 305); "*Idealism is that systematic philosophy which teaches the supremacy of spirits over matter*". In Berkeley's sense, spirits here consist of minds of individuals as well as the supreme individual, which is God. The concept of ideas is of three- fold (Connor, 1964):

1. *Ideas are 'imprinted on the senses'*,
2. *'Ideas of senses'*,
3. *Lastly, ideas are assembled by 'memory' and 'imagination'*.

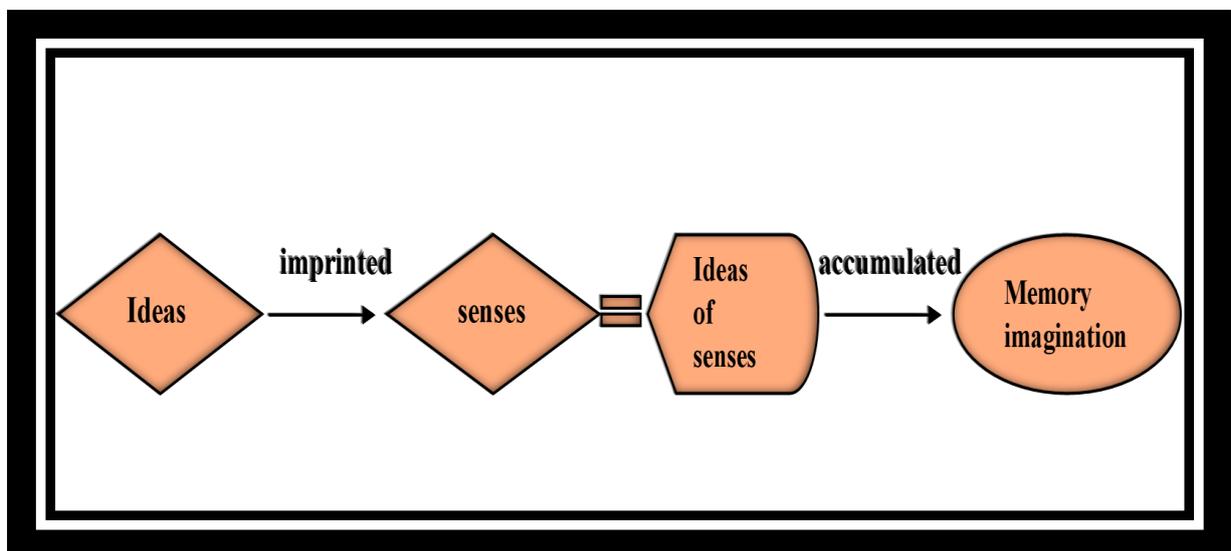


Figure 4: The 3-Fold Process of Ideas

At first, Berkeley's interpretation of senses and material objects directly relates to the theory of idealism, but gradually, when he analyzes the maxim '*esse est percipi*', his theory changes as the

concept becomes subjective rather than objective. He denies the objectivity of ideas by stating in the book *'the Dialogue between Hylas and Philonous'* by using the analogy of heat and cold. He argues that if the objectivity of heat and cold are being experienced, every individual would experience the same irrespective of time and place (Berkeley, 1999).

Thus, it is here that Berkeley highlights that by experiencing extension, colour, cold and all, they all vary accordingly to the person perceiving it. Hence, sensation is purely mental or mind dependent. This mental conception is known to be 'subjective idealism' in Berkeley 's philosophy.

Conception of Subjective Idealism according to Berkeley

Broadly speaking, the term subjective idealism refers to the ideas projected only in the mind of an individual. In relation to Berkeley' definition of subjective idealism, he holds that all objects of the world are dependent on the mind both finite or infinite (Dr N.N Banerjee and K.Singh, n.d., p. 125).

Below is a chart to understand Berkeley' subjective idealism.

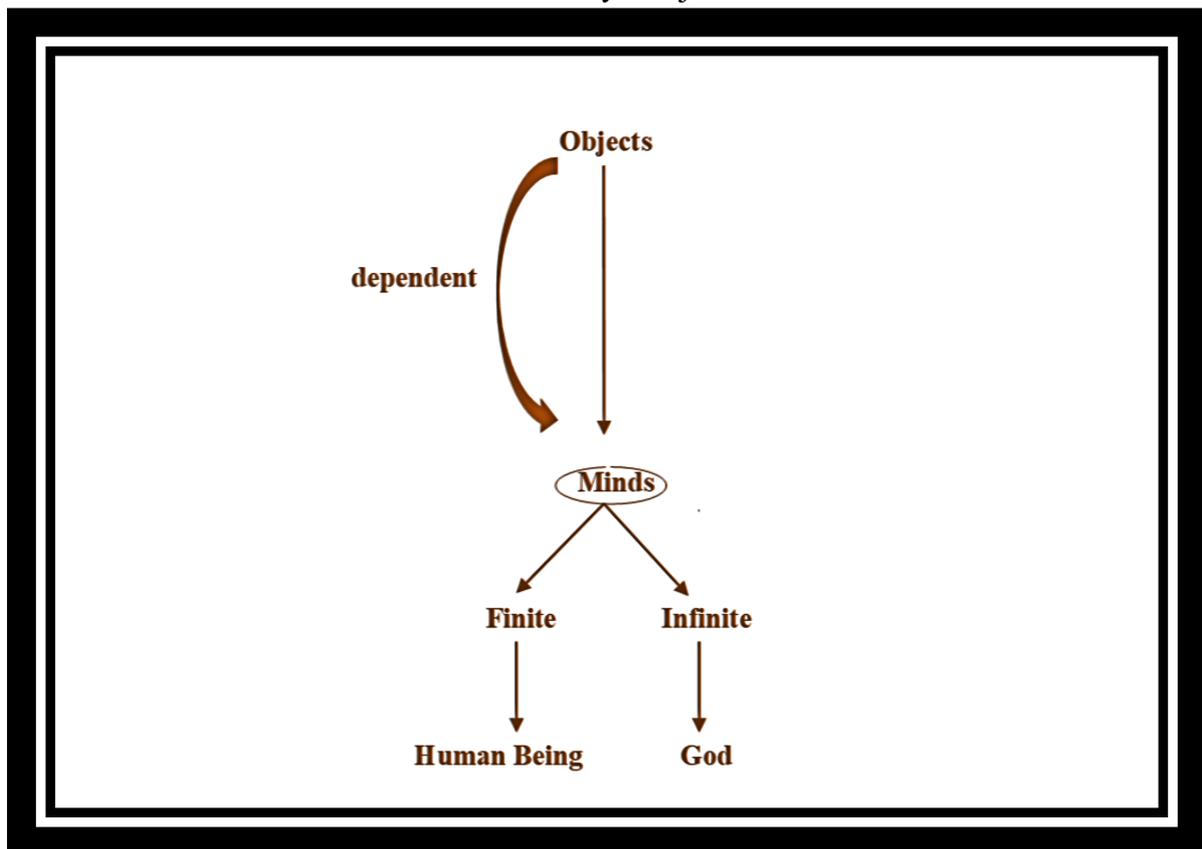


Figure 5: A Flow Chart of Subjective Idealism

Additionally, the finite spirits dwell in a relative independence as, they are themselves perceived as objects and at the same time the subjects who perceive other as objects (Roy, 1949, p. 187). Besides, Berkeley uses many arguments in his books to prove the subjectivity of ideas and

mind. One of the arguments are presented above in relation to the conception of idealism. Another argument that Berkeley relates is that of taste and food in his book: *'A Dialogue concerning the principles'*:

"...nothing can be plainer than that diverse persons perceive different tastes in the same food, since that which one man delights in, another abhors. And how could this be, if the taste was something really inherent in the food?" (Y.Masih, 2016, p. 305).

The above quote vividly marks an analysis that the aspect of taste and food vary depending on the individuals. Berkeley points out that taste cannot be similar for all persons and by this, he fades out the concept of objectivity of ideas and light on the concept of subjective idealism as the element of taste is something based on the mental aspect of an individual. A food can be sweet for one and bitter for others.

There are many examples that Berkeley highlights to prove the subjectivity and mental ideas, like that of pain, heat and cold, sweetness and bitterness, salty and non-salty in his book: *'The Three Dialogues Between Hylas and Philonous'*.

Moreover, it can be analyzed that for Berkeley, his philosophy is based on only perceptions and the mind relativity in terms of ideas (Speaks, 2018, p. 8). The philosophy of Berkeley' subjective idealism is based on the main concepts of spirits, nature, God and mind. Mind here, can also be regarded as consciousness and this element of consciousness is related to his subjective ideas. Berkeley does not deny or reject completely the external world as he is an empiricist. He only holds that the reality of the world is mind dependent.

The theory of subjective idealism of Berkeley in a deep analysis, can be reduced somehow into the conception of solipsism. The concept of solipsism demonstrates that only the mind is the reality and nothing else and the external world has no independent existence or simply non-existent (Mastin, 2009). Berkeley is not a solipsist, as he believes in the existence of other spirits and God. But Berkeley was not **only** a subjectivist, as he believes that there is a real world.

Berkeley believes that there is a distinction between the real world and the world of fancy. The real world is independent of the expressing aspect of perceivers, whereas the fancy world is dependent on perceivers. Berkeley makes it clear that he favors idea subjectivity because, while perception is changeable, God's perception is known to be eternal. This emphasizes that Divine perception is regarded as pure and eternal because God is devoid of all dualities of life.

For Berkeley, the concept of idealism and subjective idealism is the idea in the mind of the ultimate spirit, which is God. Berkeley highlights that beyond all sensations, there lies the ultimate cause, which is God. The existence of God is proved by both Berkeley and Locke by saying that if all human beings have a father, then there must be an ultimate one, who is considered to be as supreme (Connor, 1964, p. 245).

Berkeley prevails the existence of the ultimate and eternal spirit; God, which is therefore, the cause of all our sensations and sensible objects. Berkeley here, vividly comes to the *Vedānta* philosophy, where it related about the concept of *Jīva-śrīsti* and *Īśvara*. It says that imagination is less real, being only images of things copied, while the idea of sensation received from the eternal spirit is real.

Thus, it can be said that Berkeley Philosophy is partly subjective. Perception is known to be subjective, as it is depended on the mind and there is an existing personal God, that sustain the perception of finite ideas (Y.Masih, 2016, p. 311).

However, a comparison can be drawn to Buddhist school of *Yogācāra*, which is related to the objective of this research in respect of the idea of subjectivity and consciousness. Besides, if we relate this aspect of external world, God, mind and material objects, it joins hand with the Indian thought of *Vedānta*. In the philosophy of *Viśiṣṭa Advaita*, Rāmānuja highlights that the world is made up of two aspects; one is material objects known as '*prakṛti*' and the second one is embodied soul.

Yogācāra school and Berkeley Philosophy

The *Yogācārins*, which literally means one who practice *yoga*, also lay emphasis on the subjectivity of ideas. The *Vijñānavāda* school holds that reality is only mental. Physical existence is not to be taken as real. Then what is reality according to them? Reality, therefore, is only the ideas being implicated in the mind. In this school, subjective idealism is also related to consciousness also, where the mind is said to be a store of consciousness known as '*Ālayavijñāna*'.

The subjective idealism theory advanced by both the *Yogācāra* school and Berkeley Philosophy can be examined to determine the similarities and differences between Indian and Western thought. Berkeley's subjective idealism is similar to that of *Yogācāra*, where the *Vijñānavādins* explore the idea that everything is mental and everything that Human Beings perceive are only ideas imprinted in our souls. Both explain a subjective form of idealism that reveals the properties of external objects that are merely internal representations of the mind. However, both differ in their interpretation of mind.

The Concept of Consciousness

The *Vijñānavāda* school of Buddhism associates subjective idealism theory with the element of 'consciousness,' whereas Berkeley associates subjective idealism arguments with the elements of senses, qualities, mind, and spirit.

According to the *Vijñānavāda* theory, perception is exquisite and there is no duality of subject and object conception. The *Vijñānavāda* school of thought is known as '*Svasamvedan*,' which means self-awareness. Berkeley, on the other hand, believes that the self is eternal and spiritual. In contrast to the *Vijñānavāda*, Berkeley advocates the doctrine of subjective idealism with the relations of ideas and spirits (Sinha, 1999, p. 12).

Moreover, the theory of consciousness varies in both *Yogācāra* and Berkeley's philosophy. Consciousness is considered to the only reality for the *Vijñānavādins*. For them, the theory of

existentialism does not exist as material objects are accepted as mind-dependent constructive ideas only. On the other side, subjective idealism for Berkeley is not denying completely the external world, but holds that sensible objects are only in the minds and not present in the objects externally. The theory of consciousness generally, is very broad. As the *Yogācāra* school admits that consciousness is the only reality, yet, the way consciousness is being presented is totally different as compare to Berkeley. Berkeley uses the aspect of sensations to relate the theory of consciousness whereas for the *Yogācāra*, it is directly apprehended by the mind in a rational basis.

But both have a similarity in the conception of immediate consciousness. The essence of material objects in Berkeley's philosophy relies on the perception of the perceivers. This is why for the empiricism; they believe that knowledge is innate. The objects that are being perceived by senses cannot exist by themselves and are existed only in the mind. This element is also being presented in the *Yogācāra* school, where in the work of *sahopalambhaniyama*, it is being explained that senses act like as evident along with consciousness and any objects cannot be known without knowing its essence (Chatterjee, 1962, pp. 204-205).

Besides, the theory of consciousness and ideas cannot be regularized between Berkeley's idealism and *Yogācāra*. This is so because, according to the *Yogācāra*, the idea is known to be the creative element and there is no difference between consciousness and ideas. Both co-exists and by this, it marks an analysis that, there is no creator, as the relationship of ideas and consciousness are not separate. On the other hand, for Berkeley, there consists of an ultimate creator and the all knower, which is God. For Berkeley, God is the spirit governing the whole universe (Roy, 1949, p. 191).

Additionally, the main concept of idealism relies on the aspect of consciousness, which plays an important role in the metaphysical knowledge. For the *Yogācārans*, the will that reflects the world in the waking state is not empirical and this is known as the subjectivity for the *Vijñānavādins*. The way Berkeley accepts the concept of ideas and consciousness in relation to spirit is denied by the *Yogācāra* school.

The Representation of Ideas and Spirit

Berkeley maintains the two ways of representations of ideas and spirit, which are objective and subjective. For the idea of subjective, it relates to the existence for a mind (Ibid p 210). Ideas for Berkeley existed alone, and the ultimate idea is the idea of the ultimate spirit, which is God. Whereas for the *Yogācāra*, ideas are essentially self-caused, exist of its own and creates both ego and objects. Below is a chart to differentiate the theory of ideas and consciousness for Berkeley and *Vijñānavāda*.

<i>Yogācāra</i>	<i>Berkeley</i>
<ul style="list-style-type: none"> • Ideas are the creative act • Ideas and consciousness have no separate existence • Ideas exist for itself 	<ul style="list-style-type: none"> • Ideas are distinct from the creative act • Only the ideas exist • 2 ways of ideas: <ul style="list-style-type: none"> (i) objective (ii) subjective

Table 1: *Yogācāra* and Berkeley's Theory of Ideas and Consciousness

In the book of *The Principles of Human Knowledge*, Berkeley demarcates that the idea of spirit is not known by any form of ideas, but rather is known only as a 'notion' of it. On the other hand, in the *Yogācāra* school, the aspect of consciousness is viewed as diversified ideas, which portrays that every idea is unique of consciousness also known as '*svalakṣana*' (Chatterjee, 1962, p. 211). Thus, by the above differentiation, it marks an analysis that, the way the concept of consciousness is viewed by *Yogācāra* and Berkeley vary.

In Berkeley's philosophy, the theory of ideas can be represented into two facets. Firstly, it consists of sense perception, which is immediate and exist prior to mind. In this representation of ideas, ideas are differentiated from material objects and are known as subjective, as they have no real existence. Secondly, the theory of ideas can be represented, where ideas are discerned from subject.

The Relation to the External World

Furthermore, a similarity can also lie in between Berkeley's idealism with Vasubandhu. This is so, because both do not agree that the external objects can be proved and exist, as demonstrated in the dialogues of '*Dharmakīrti*'. Vasubandhu and Berkeley demarcate that, ideas existed in the mind is the sole reality, which becomes the theory of subjective idealism. Also, both agrees that firstly, ideas are the representations of our experiences and secondly, which ultimately reflects in our awareness.

In relation to the above point, *Vasubandhu* and Berkeley answer different questions in favour of the theory of subjective idealism. According to (Scharfstein, 1998, p. 463), he highlights in his book that, if there exists only ideas as the sole reality, then how is it possible that some individual witness a same place at the same time? Thus, the answer of this question is given by both *Vasubandhu* and Berkeley, but differently.

Vasubandhu argues that this can happen because these individuals are in the same '*Karmic*' state. The answer of *Vasubandhu* is so, because the Buddhist believe in the theory of cause and effect and *Karma*. On the other hand, Berkeley's reply for question is different as from *Vasubandhu*, with bringing along the idea of God and Soul (Siderits, 2016).

The similarities of ideas are not admitted by Berkeley. So, he points out, that only the place and time can be the same and that God interrelates the various ideas that the different individuals perceived and have (Ibid pp 463). Henceforth, this marks an analysis that the idea of subjective idealism is the same from Vasubandhu to Berkeley, but the difference lies in their Indian and Western perspective.

Additionally, as a critical analysis, the theory of subjective idealism, merges its similarity with *Yogācāra* and Berkeley, where, Berkeley holds that material objects can have no existence in terms of nature, unless from being perceived in the minds and from the Indian thought, the subjective idealism appears in the theory of impressions-only, known as '*Vijñāpati-mātra*' (Siderits, 2016, p. 280). Thus, the theory of mental states, ideas and minds, are highlighted in both *Yogācāra* *Vijñānavāda* and Berkeley's philosophy in different ways.

As for as for the *Yogācārans*, they do not reject completely external things, For example, chairs, house, trees etc. For them, the material objects can only appear in the form of consciousness. External elements are present but can be only perceived in form of consciousness and are mind-dependent things only. And Berkeley, being an empiricist, too represents this idea of subjectivity in a Western perspective by analyzing the concept of immaterialism.

However, though the doctrine of subjective idealism is well interpreted by both *Yogācāra* and Berkeley, yet the difference lies in their approaches. All the knowledge of subjective idealism for the *Vijñānavādins* are acquired by the Buddhist *Sūtrās* and *Sāstrās*. This means that the doctrines are all related to the form of Testimony and is an epistemological approach, whereas on the other hand, Berkeley's arguments of subjectivity are merely based on experiences as he belongs to the Modern Western Philosophers.

Overall Analysis

According to some philosophers and interpretations, they argue that the doctrine of *Vijñānavāda* is not right be compared to that of Berkeley's subjective idealism, as they are from two different approaches. To understand the approaches of both *Yogācāra* and Berkeley's subjective idealism in a more crystal way, below is a chart to summarize the whole of this research, where it consists of the relation of external nature, to that of senses, mind and consciousness. Both has a common aspect of subjectivity of external world and objects, but they differ in relation to ideas, qualities, and consciousness. Besides, the difference that is noted also is of the concept of the self, that is spirit, which is not applied for the *Vijñānavādins*.

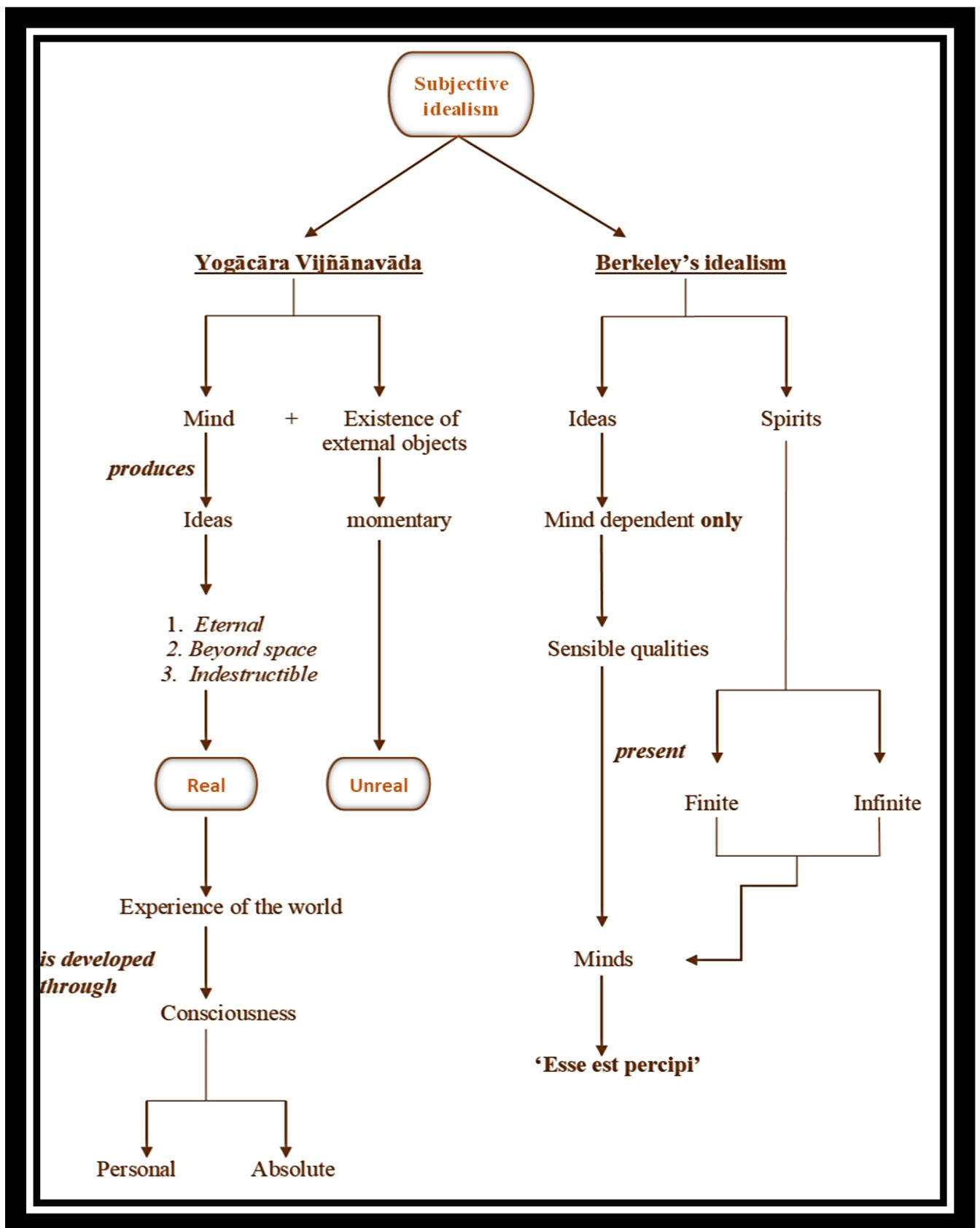


Figure 6: The doctrine of *Yogācāra* and Berkeley's Subjective idealism

From the above flowchart, it is critically asserted that the differences between the *Yogācāra* and Berkeley, lie in the idea of consciousness, senses and the theory of God, known as 'finite spirit'. In Berkeley's philosophy of immaterialism, the analysis of God, lies on the existence of external objects, which depend on the existence of God. Ultimately, God is the cause of things in the world.

Along with finite spirits of finite minds, there exists also a greater mind, which is infinite and that is **God's mind** in Berkeley's theory of subjective idealism. Critically, Berkeley's notion of God, gives a sense of *Advaita* Philosophy. Besides this, it also relates to that of *īśa Upanishad*, where it is being portrayed that *Brahman* is in every nook and corner of the universe. It gives a sense of atheism and immaterialism also.

The theory of subjective idealism is valid in the works of both *Yogācāra* and Berkeley, as it is explained and argued, that all the material objects and qualities are mind-dependent only. But in reality, all the experiences that Human being have, are believed to be caused by material objects of the world in the state of ignorance (M.Emmanuel, 2016, p. 155). In relation to the criticism, Moore and Luce observed that Berkeley's theory of ideas is lame by saying: 'according to the author, we drink ideas and eat ideas' (Roy, 1949, p. 191).

So, from a comparative study, several points of *Yogācāra Vijñānavāda* and Berkeley have been explained to examine properly the theory of subjective idealism. Though both advocate the doctrine of subjective idealism, yet it contains diverse views and approaches.

Idealism has always been a contentious theory in the world of philosophers. The idealism and subjective idealism theories are still relevant today. World is usually dominated by a materialistic mindset. Nonetheless, the understanding of mind and consciousness remains a mystery to the general public. For years, people have had a perception of reality, believing that the world is made up of the five physical elements.

According to (Fernando Tola, 2005), the theories of Buddhism help to get out of the illusory conception of the world, human existence, and the functions of the mind. Ultimately, when the empirical way of life starts to diminish, the perfect knowledge takes place, which is known as *Pariniṣpanna*.

In Berkeley's philosophy, it is clear that reality is entirely dependent on the mind; that is, if the mind perceives something in a certain way, reality will reflect the same. Thus, the distinctions made in this research call attention to the Indian and Western approaches to understanding the mind, ideas, consciousness, and senses.

Conclusion

First of all, it can be pointed out that, conventionally, the Buddhist school of *Yogācāra* is known to be metaphysical idealists. The school is metaphysical idealist, as it describes that all material objects that are perceived existed in our minds in terms of ideas and consciousness. But the extent to which the Buddhist school of *Yogācāra* is metaphysical idealism is still debatable, as compared to Berkeley's metaphysical idealism.

Besides, as an overall analysis, it can be noted that though *Yogācāra* school of Buddhism and Berkeley advocate the theory of idealism and subjective idealism, yet the way both

view the concept of ‘**consciousness**’ is not the same. The *Yogācāra Vijñānavāda* lays emphasis on consciousness more than ideas as compared to Berkeley.

Overall, though both have a similarity in terms of subjectivity of ideas, yet Berkeley differs with the notion of God and Soul. From a personal view, it can be analyzed that the idea of ideas come from the Ultimate spirit which is **God** for Berkeley, and this is how the subjective idealism became more accurate in his philosophy, whereas for the *Yogācārans*, ideas are only in the form of **consciousness** which is of prime importance.

Moreover, the theory of subjective idealism for the *Yogācāra* is debatable, as some philosophers argue that *Vijñānavāda* cannot merely be regarded in the aspect of idealism, just like Berkeley have presented in his philosophy, yet the way the *Yogācārans* describe the concept of ideas and consciousness, it automatically is related to the idea of subjective idealism. Vasubandhu highlights that the depiction of objects is given by our minds: ‘*Vijñāpti-mātram evaitad*’ (Kalupahana, 1994).

Berkeley’s philosophy, idealism and subjective idealism remain the central teachings in the history of Western idealism. It can be highlighted that though both *Yogācāra*’s and Berkeley’s theory of idealism are debated and questioned by many critics, yet both have their own unique place in the fields of Indian and Western philosophy, as idealism is a very deep and valuable theory in the field of philosophy.

Thus, it can be analyzed, that in Berkeley’s philosophy, physical or material objects are in reality ideas perceived in our minds and in the infinite mind, who is God (P.T.Raju, 1962, p. 54). Also, the *Vijñānavāda* theory of *Yogācāra* clearly depicts that material elements are real in terms of ideas in our minds or consciousness. Therefore, the sensible objects that are perceived in the mind and the external objects that do not have any real identity constitute the theory of **subjective idealism**.

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Awareness, Knowledge, and Attitude of Primary School Teachers on Students with Stuttering in Kerala

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Abstract

Purpose: The aim of the study was to assess the awareness, knowledge and attitude of primary school teachers on SWS and to compare the correlation among the objectives.

Method: A total of 40 schoolteachers who are currently working with primary school children were chosen randomly from Thrissur district of Kerala. The chosen participants were within the age range of 30 to 55. 18 closed end questions which was separated into 3 sections that focused on the teacher's awareness and knowledge of stuttering, their attitude and viewpoint of how people interact to SWS were performed and analysed among the participants.

Result: The result was obtained based on the analysis of the questionnaire responded by the participants. The average response rate for inquiries about teacher's awareness was 72.8%. A score of 73.67% on knowledge and a score of 68.01% on attitude was obtained respectively on stuttering.

Conclusion: Based on the findings of the current study it can be inferred that primary school teachers had approximately moderate level of awareness, knowledge and positive attitude on stuttering in school going children.

Introduction

Stuttering is a disorder in which the rhythm or fluency of speech is impaired by interruptions or blockages (Bloodstein,2007). It is a fluency disorder that affects the natural, forward flow of speech which is characterised by primary and secondary behaviours. Stuttering is a problem with the timing of speech. People who stutter have difficulty moving from one sound to the next in a word or have difficulty getting sound started after it has stopped. Van Riper (1982) defined stuttering as "when the forward flow of speech is interrupted by a motorically disrupted sound, syllable, word, or by the speaker's reaction.

Stuttering that has its onset in childhood is then sometimes called ‘developmental stuttering’. Early childhood stuttering is common, according to the American Speech-Language-Hearing Association (ASHA). Developmental stuttering is a stage that occurs in about 5% of children between the ages of 2 and 4 years old. This happens as kids acquire a lot of language and sort through different word pronunciations. While roughly 75% of children with developmental stuttering recover from it within the first year, others may require further therapy as they get older.

According to a national survey on the incidence and prevalence of various impairments for the year 2002, 387 people per 100,000 people (or around 0.4 percent) in the urban sector were reported to stutter nationwide (Government of India, 2003). According to an epidemiological study (Srinath, Girimaji, Gururaj and Seshadri, 2005) that included stuttering in a survey of child and adolescent psychiatric disorders, the prevalence of stuttering in Bangalore (Karnataka state, southern India) was 1.5 percent in the 4 to 16 age group across urban middle-class areas, urban slum areas, and rural areas. As result, there is documented evidence that stuttering exists in India, albeit at a stated prevalence that is lower than what may be predicted based on the results of western research.

People in the child's environment have a documented impact on the child's experiences with their stuttering, communication capacity, and therapeutic development (Bennett, 2003; Blood and Blood, 2004; Murphy, Yaruss and Quesal, 2007). Because the responses of peers, teachers, and family members might affect the child's fluency, the environment in which the children with stuttering (CWS) interacts must be taken into account (Yaruss and Reardon, 2002). The way parents react to the first signs of stuttering—whether they seek professional help right away, take a "wait and see approach" or just ignore the problem—may depend on their understanding and views about stuttering. Understanding how parents view the disorder can help researchers and speech language pathologists (SLPs) better cater education and therapy to the requirements of CWS. Parents are vital to the delivery of stuttering treatment.

Knowing and believing what causes stuttering can have an impact on a parent's decision about whether or not their child needs to get therapy (Al-Khaledi, Lincoln, McCabe, Packman and Alshatti (2009). When children start learning how to communicate effectively in elementary school, stuttering typically stops. A school-age child who still stammers is probably aware of the issue and may feel self-conscious about it. It might be brought up by classmates and friends, and they might even tease the child.

Teachers play an important role in the lives of their students and for those kids who are at a higher risk of developing social, emotional, and mental health issues, having a supportive and understanding relationship with their teachers can act as protection (Murray and Pianta, 2007). Understanding teacher's attitudes will help in formulating and planning the best interventions because they play a key role in the management of stuttering. Finding knowledge gaps in instructors could perhaps help foster more optimistic attitudes.

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Awareness, Knowledge, and Attitude of Primary School Teachers on Students with Stuttering in Kerala

As we know the preschool children spend majority of their time in school, it is predominant for the preschool teachers to gain knowledge on stuttering. To this extend, the teachers can suggest the preschool children in case of any medical condition. A study done by Kumar and Varghese (2018) on assessing awareness and attitude of teachers towards primary school children with stuttering in Dakshina Kannada inferred that teachers have moderate awareness about the development of speech and language patterns.

There is evidence that teachers are figures of authority who can have a substantial impact on a child's early years who spend a lot of time in school. When a child stutters in their class, teachers reported that they felt helpless or anxious (Plexico, Plumb and Beacham,2013). Unfavourable attitudes, preconceptions and lack of awareness regarding stuttering can harm a child especially during puberty, when a person seeks out their own identity (Hearne, Packman, Onslow and Quine, 2008). However, there is proof that teachers are eager to learn more about stuttering (Jenkins, 2010).

The studies also determined that providing teachers with education opportunities in the area of stuttering should increase the teacher's knowledge of stuttering, improving their perceptions towards student with stuttering (SWS). The research also shown that offering teacher's stuttering education chances should improve the teacher's perceptions of SWS and boost their knowledge of stuttering. SLPs should lead in-service trainings for teachers within the school system in order to educate them about stuttering (Ebert and Prelock,1994). It is interesting that, despite the need for such in-service training being recommended by the research that has been done little follow-up studies have been carried out. According to Lass, Ruscello, Schmitt and Pannbacker (1992), pre-service training and continuing education courses should address the stigmatising stereotypes of stuttering-related behaviour. The in-goal service's is to educate teachers about common misconceptions regarding stutterers and the reasons behind them. Crowe and Walton (1981) reported that a programme which paired teacher's education with assessment of their attitudes regarding stuttering could lay the groundwork for productive communicative relationships in the classroom.

It can be detrimental to teacher's perceptions of interactions with stuttering children if they have unsupported beliefs about the condition (Abdalla and St. Louis, 2012). Additionally, the empathy and conduct of teachers towards SWS can affect how peers perceive and treat these children (Boberg and Calder, 2012; Jenkins, 2010).

In terms of aetiology, statistics, facts and advice on how to engage with the SWS, including dos and don'ts, the SLPs can offer sufficient knowledge about stuttering. The SLP would be able to give specific information regarding stuttering such as causes, characteristics, types, methods of intervention etc. The current study aims to further explore the primary school teacher's awareness, knowledge and attitudes on stutterers. In particular, to find out if educating instructors on stuttering improves their understanding of the condition and results in more favourable attitudes toward the SWS.

Review of Literature

Stuttering was viewed as a disorder that develops gradually, with awareness occurring apparent only after overt speech and physical symptoms had been present for a considerable length of time. Although educating a student is a teacher's primary responsibility, it is possible that they are unaware of how their views or ideas regarding stuttering can dramatically affect or influence student performance and classroom management. (British Stammering Association, 2006; Pachigar, Stansfield and Goldbart, 2011; Lass, Ruscello, Schmitt and Pannbacker, (1992); Stewart and Turnbull, 2007).

Stuttering typically begins between the ages of 2 and 5 years. Some children show signs of stuttering as young as 18 months or show no signs until the age of 12 or 13 years. Many children go through a stage of development during which they repeat words and phrases, draw out sounds, or have other dysfluencies. In most cases, this "stuttering" is considered normal dysfluency. For some children however, seemingly normal dysfluencies are actually signs of early stuttering. In the other half of cases, the stuttering begins suddenly within about two weeks. Early stuttering may not progress smoothly, rather it comes and goes in cycle. SWS frequently struggle with a variety of issues, including poor communication with peers and teachers, anxiety during oral presentations, a lack of initiative in class discussions and a lack of a supportive peer group. A SWS may be compelled to engage in avoidance and/or non-adaptive behaviours, which may inhibit participation in day-to-day activities, interaction with peers, speaking up in class and ultimately academic achievement (O'Brian, Jones, Packman, Menzies, and Onslow, 2011; Williams, Melrose, and Woods, 1969).

Guitar (1998) offers a model of how stuttering develops and explains its requirement of various approaches depending on where it is in the process. There are five stages in the hierarchical model, with typical disfluency at the bottom. The following four levels are borderline stuttering, beginning stuttering, intermediate stuttering, and advanced stuttering which reflect the disorder's progression through its many phases of development.

Stuttering that begins during a child's intensive language-learning years and disappears naturally before puberty is referred to as "normal disfluency." It is considered to be a standard phase of language development. About 75 out of 100 kids who stutter improve on their own. In borderline stuttering there are more than two disfluencies per 100 words. At this level, part-word repetitions and whole-word repetitions with a single syllable are common. The disfluencies at this level are still loose and unstructured, but there may be more than two repetitions in a row. Beginning level stuttering is distinguished by the existence of stress and a sense of urgency in the stuttering as well as the development of prolongations.

During repetitions and prolongations, loudness and pitch climbs may be audible and the repetitions themselves may be swift and abrupt. The child may have stiff facial muscles and difficulty in breathing or speaking. Early on, the child will show signs of awareness of

the stuttering and may even grow highly frustrated by it. The young person may begin using escape mechanisms by nodding their head or with a blink of eye in an effort to stop stuttering. The child's rising negative response to being aware of their stuttering is a factor in the disorder's continual progression. All of the aforementioned characteristics, as well as avoidance behaviours are present in children who have intermediate stuttering. Stuttering experience conditioning starts to take effect at this point, and stuttering intolerance and situational avoidance start to emerge. Shame and anxiety also start to emerge at this point.

Children with advanced stuttering are typically older than 14 years old and their needs necessitate treatment strategies that are commonly geared toward adults. Especially to untrained listeners, it's important to keep in mind that a child may progress through these stages without it always being clear that their stuttering is getting worse.

Over the past several decades, there has been a gradual but definite shift in recognizing stuttering not only as a physiological disorder, but also as social disability (Yaruss and Quesal, 2004). The assessment, instruction, and educational development of students who stutter (SWS) in their classrooms may suffer as a result of classroom teacher's negative impressions of these students (Lass, Ruscello, Schmitt and Bradshaw, 1992). The educational progress of their students depends on teacher's perceptions because they play such a significant part in the educational process.

Stuttering is thought to have a hereditary component (Drayna and Kang, 2011; Felsenfeld, 1997; Kang, 2015; Packman and Attanasio, 2004) which may have a significant impact on a person's vulnerability to stuttering. In the same manner, twin and family studies (Suresh, Ambrose, Roe and Cox, 2006) seem to support the notion that there is a strong genetic component to stuttering, as evidenced by the finding that first-degree relatives are more likely to stutter. Stuttering in children may occur due to certain changes in the behaviour of parents particularly mothers and their action (such as stress, insecurity, self-centeredness, extreme cruelty, and high expectations) (Voulgari, 2012). In some conditions, brain damage, a syndrome that may be brought on by a stroke, severe brain injury, or other neurologic events in early life may be the root cause of stuttering susceptibility.

Teachers are in a unique position because the causes of anxiety are likely to begin throughout the school years (Hearne, Miles, Douglas and Nicholls ,2021). By fostering a supportive atmosphere for the child at school, they have the opportunity to influence the trajectory of that child's attitudes and beliefs about their own stuttering. But for teachers to have this beneficial impact, it is critical that they are knowledgeable about stuttering and have the necessary abilities to support a stuttering child. Crowe & Cooper (1977) found that having knowledge about specific communication disorders positively influences an individual's attitude toward that disorder. There are some encouraging accounts in the literature of adults who stammer reflecting on the benefits of teachers who had been supportive and sympathetic of them while they were in school (Rustin, Cook and Spence, 1995). Several participants

shared favourable experiences, saying that the teachers were fairly understanding about the whole matter and that the students "was treated as a normal person in class." (Klompas and Ross, 2004).

For a number of reasons, teacher's assessments of impact are particularly relevant and crucial to evaluate. First, teachers learn a great deal about how children communicate by seeing them interact with other kids over the course of several school days. Secondly a child's behaviour and functioning may be very situational. Teacher's reports can show whether stuttering has a varied effect in various contexts. Third, instructors may be more objective than parents because of their experience in comparison to a wider range of children (Eiser and Morse, 2001). Fourth, given the potential complicating element that parents themselves may be negatively impacted by their children's stuttering, it is crucial to evaluate the perspectives of this caregiver group (Langevin, Packman and Onslow, 2010; Millard and Davis, 2016; Wheeler, Fenton, and Millard, 2011).

A number of effects of stuttering in young children have been studied, including behavioural and emotional responses to stuttering (Clark, Conture, Frankel and Walden, 2012; Vanryckeghem, De Niels, and Vanrobaeys, 2015) and adverse communication attitudes on the part of the affected children (Boey, Heyning and Wuyts, 2009). Stuttering has a negative impact on self-confidence for certain kids (Langevin, Packman and Onslow, 2010).

According to studies, boys are more likely than girls to stutter (Drayna, Kilshaw and Kelly, 1999), but other research (Nippold and Rudzinski, 1995) tends to indicate that parental communication styles are another possible contributing factor to stuttering.

Research suggests people have varying perceptions towards stuttering across different countries (Louis, Sønsterud, Junuzović-Žunić and Tomaioli, 2016). A child's perception of their stuttering can be affected if people in their environment react badly to it (Blood and Blood, 2004). If teachers have inaccurate opinions about stuttering, it may negatively affect how they view CWS (Abdalla and St. Louis, 2012). Stuttering-related bad experiences might delay a child's therapeutic progress in addition to negatively affecting their ability to communicate (Murphy, Yaruss, and Quesal, 2007). Negative impressions can affect the dynamics of the school setting, putting the CWS at a disadvantage and possibly limiting the child's potential if they persist (Bennett, 2003).

To ensure a child's success in communicating in a variety of contexts, SLPs must comprehend the value of engaging closely with those in the child's surroundings, especially teachers (Yaruss and Reardon, 2002). SLP can assist teachers by working cooperatively with them to develop effective, well-organized teacher training in order to maximise the effectiveness for CWS in the classroom and in therapy (Bennett, 2003). Teachers may also help CWS have less communicative stress and more pleasant speaking experiences by

working with SLPs and parents to do so (Boberg, 2012). SLP must first comprehend the attitudes and beliefs teachers hold in order to develop treatments and resource materials that address concerns with stuttering and CWS. Little is known regarding teacher's attitudes or awareness about stuttering in the Indian context.

Western Studies

Crowe & Walton (1981) attempted to determine the attitudes of 100 teachers in Mississippi's elementary schools toward stuttering and to investigate the attitudes and knowledge of stuttering as a child or parent. The Alabama Stuttering Understanding Test (ASK) was used to gauge teacher's knowledge about stuttering in the classroom, while the TATS was used to gauge their attitudes. The findings revealed that teachers with wholesome attitude knew more about stuttering. Yeakle & Cooper (1986) conducted a study to assess teacher's perceptions of stuttering by creating a survey known as the Teacher's Perceptions of Stuttering Inventory (TPSI) to distribute to teachers in order to analyse their perceptions. The results suggested that the majority of the teachers hold unsubstantial beliefs concerning the aetiology of stuttering and personality traits who stutters.

According to Hearne, Packman, Onslow & Quine, (2008), teachers and parents don't understand stuttering, which has an impact on stuttering kids' self-perceptions and willingness to seek help. These studies showed that teacher's judgments of SWS in their classes are generally impacted by their lack of understanding about stuttering.

Irani, Abdalla & Gabel (2012) did a comparative study on Arab and American teacher's attitudes towards People Who Stutter (PWS). The comparison of the American and Arab teachers results indicated generally positive attitudes toward PWS; however, the American teachers reported significantly more positive attitudes on 11 of the 14 items in the scale.

In order to find out how instructors felt about stuttering both before and after receiving in-service training, Hobbs (2012) performed a study. Twenty-three educators from Wolfe County, Kentucky, who currently teach SWS, including elementary and high school teachers, participated. Before and after intervention, knowledge and attitudes towards stuttering were gauged using the Teacher Attitudes Toward Stuttering Survey (TATS) and the Alabama Stuttering Knowledge test (ASK) respectively. According to the study's findings, after receiving training, teacher's evaluations of their stuttering students and their general awareness of the condition were significantly different. It was concluded that there was a correlation between teacher's attitudes toward SWS in the classroom and their knowledge of the subject.

Abdalla & Louis (2012) conducted a study on Arab school teacher's knowledge, beliefs and reactions regarding stuttering. Major findings of this study suggest that many were misinformed about the causes of stuttering and held stereotypical views about PWS. Few

differences were noted between opinions of teachers who were still in training and those who were practicing for an average of 11 years.

Plexico, Plumb & Beacham (2013) investigated teachers knowledge and perceptions of stuttering and bullying in school-age children. The results from this investigation were mixed in that teachers demonstrated insight into some areas of stuttering and bullying, but decreased awareness or misperceptions in others. The findings highlighted the critical role of the SLP in the continued need for in-services and information provision on the nature and management of childhood stuttering as well as bullying.

Li & Arnold (2015) studied the reactions of teachers versus non-teachers toward PWS. Findings indicated that teachers use a greater number and variety of information sources about PWS than the general public and that male teachers do so even more than female teachers. Teacher's responses were not significantly different from their non-teaching counterparts.

Abrahams, Harty, Kathard & Thabane (2016) did a survey to examine primary school teachers' opinions and attitudes towards stuttering in two South African urban education districts. Overall positive attitudes towards stuttering were found, specifically related to the potential of PWS, although the result should be interpreted with caution as the sample was not homogenously positive. Teachers still had misconceptions about personality stereotypes and the cause of stuttering. The attitudes of the South African sample were slightly more positive compared with the samples in the current Public Opinion Survey of Human Attributes-Stuttering (POSHA-S) database.

Adriaensens (2016) studied secondary school teachers' beliefs, attitudes, and reactions to stuttering and their results suggest, teachers reported that they feel confident in how to deal with stuttering and although it is possible that SWS do not feel the need to talk about their stuttering, teachers could consult their students on this matter. This way, they would acknowledge the stuttering and likely encourage the students to approach them when they feel the need.

Most recently, utilising the newly modified Overall Assessment of the Speaker's Experience of Stuttering - Caregivers (OASES-C) for parents and teachers of young children, Guttormsen, Yaruss and Naess (2020) evaluated parents' views of overall impact in young children (aged 2.7-6.0 years). The OASES instruments are made to evaluate a number of elements that have been shown to reflect the various ways that stuttering may affect a person's life such as knowledge about stuttering and awareness of various aspects of the experience of stuttering; affective, behavioural, and cognitive reactions to stuttering; functional communication challenges in important contexts; and the negative impact of stuttering on overall quality of life (QoL). According to Guttormsen, Yaruss & Næss (2020), who used the OASES-C, parents believed that stuttering led to a range of emotions and communication

issues. Additionally, parents felt that stuttering had a minimal impact on the children's quality of life.

Katebe (2020) checked the attitudes of pre-service and in-service teachers towards SWS in selected Zambian schools. The study suggested significant differences in attitude toward stuttering and SWS were noted between practicing teachers and student teachers and between special education teachers and regular education teachers. However, no significant differences were observed in attitude of teachers based on gender and geographic location except for educational level.

Hearne, Miles, Douglas & Carr, (2021) investigated teachers attitudes, knowledge and classroom strategies for children who stutter in New Zealand. This study had positive attitudes but showed lack in knowledge. Their requirements of appropriate classroom strategies were limited. A short online education package can enable teachers to make a positive shift in attitudes, knowledge and reflect on new strategies to use in their current classrooms

Aghaz, Kashani & Shahriyari (2021) evaluated teachers' attitudes towards stuttering using the persian version of the teacher's attitudes towards stuttering inventory (TATS-Inventory). Their result suggested that the Persian version of the TATS inventory is a valid and simple tool for evaluating teachers' attitudes toward stuttering.

Khodair, Bataineh, Khawaldeh & Muhaidat (2022) performed an exploratory study of Jordanian resource-room teachers' knowledge about stuttering. The findings revealed that the extent of the participants knowledge about stuttering is low, and that there are statistically significant differences in the extent of the participants' knowledge which can be attributed to academic qualification and years of experience, in favour of holders of graduate degrees and participants with over five years of experience. The findings have given rise to several recommendations and pedagogical implications.

Indian Studies

Chandrabose, Louis, Pushpavathi & Raoof (2010) conducted a study on awareness of stuttering among prospective teachers of Mysore. Their study indicated that there is a need for SLPs to provide teachers with more information about stuttering. Hence, this study also helps SLP to understand the environment of PWS which play a significant role in the onset and maintenance of stuttering.

Pachigar, Stansfield & Goldbart (2011) studied on the attitudes of 58 Indian teachers in Mumbai about children with stuttering (CWS.) They reported that many teachers had had no formal information about stuttering and that they had little to no experience with CWS. The results of the survey revealed generally favourable sentiments regarding CWS.

Kumar & Varghese (2018) conducted a study to Assess Awareness and Attitudes of Teachers towards Primary School Children with Stuttering in Dakshina Kannada District, India. Their results inferred that teachers are aware about the development of speech and language patterns, the common errors that can occur during the developmental period which in turn helps them to differentiate stuttering from normal non-fluency. Therefore, understanding teacher's attitudes resolve them in mounting special consideration and making appropriate referral for intervention of the children.

Need for the Study

In summary, previous literature indicate that school experiences are important for SWS. However, it remains unknown whether teachers, who are central figures in the school experience have more accurate awareness and knowledge about stuttering in children than the general public. Therefore, the aim of the current study was to evaluate their awareness and knowledge about stuttering. In order to explain and anticipate behaviour their attitudes are crucial. Teachers' views affect how they see and judge situations, which has an effect on how they behave in the classroom. To improve teaching methods, it is essential to comprehend the teachers' beliefs and misconception towards SWS. There are only few or limited studies done regarding the same in Kerala. Therefore, we believe that our findings provide new and important information that will help design interventions for improving the degree to which the external environment encourages SWS to fully participate in the society. The aim of the present study is to assess the awareness, knowledge and attitude of the primary school teachers on SWS and to compare the correlation among the objectives.

Method

Aim:

- The aim of the study is to assess the awareness, knowledge, and attitude of primary school teachers on SWS.
- To compare the correlation among the objectives.
-

Participants: A total of 40 schoolteachers who are currently working with primary school children were chosen randomly from Thrissur district of Kerala. The chosen participants were within the age range of 30 to 55.

Inclusion Criteria

- Only native teachers were included in the study.
- Participants were included irrespective of their gender.

Exclusion Criteria

- Teachers who had working experience less than 3 years were excluded.
- Teachers above the age of 55 years have been excluded from the study.

The study was carried out in 2 phases.

Phase 1: PREPRATION OF QUESTIONNAIRE

A questionnaire was created with 18 closed end questions which was separated into 3 sections that focused on the teacher's awareness and knowledge of stuttering, their attitude and viewpoint of how people interact to SWS. The developed questionnaire was validated by 10 SLPs with more than 5 years of experience in the field of speech and hearing.

Phase 2: ADMINISTRATION OF QUESTIONNAIRE

The questionnaire was administered to primary school teachers. Participants were asked to read and understand the questions by providing appropriate responses.

Analysis

A yes / no response was recorded for each item and a credit point of one was given for each correct response and zero for each wrong response. Further data was statistically analysed for frequency and percentage.

Statistical Analysis

The collected data were summarised by using the descriptive statistics: frequency, percentage, mean and SD. To find the relation between awareness, knowledge and attitude Pearson correlation coefficient was used. Data were analysed by using SPSS software.

Result

The present study aims to assess the awareness, knowledge, and attitude of primary school teachers on stuttering. The result obtained are discussed below.

Awareness

Table 4.1

Awareness	Correct response		Wrong response	
	Frequency	%	Frequency	%
1) Do you think hereditary is a factor for stuttering?	25	62.5	15	37.5
2) Do you think stuttering can be caused due to imitation?	22	55	18	45
3) Do you believe a forceful change in right/ left handedness can cause stuttering?	14	35	26	65

4) Do you consider early diagnosis will prevent further complication?	36	90	4	10
5) Do children with stuttering shows behavioural issues?	27	67.5	13	32.5
6) Do you think stuttering can affect children's academic performance?	36	90	4	10

Showing the frequency and percentage regarding awareness in primary school teachers on stuttering

Figure 4.1

Showing the frequency and percentage of teacher's responses regarding awareness of stuttering.

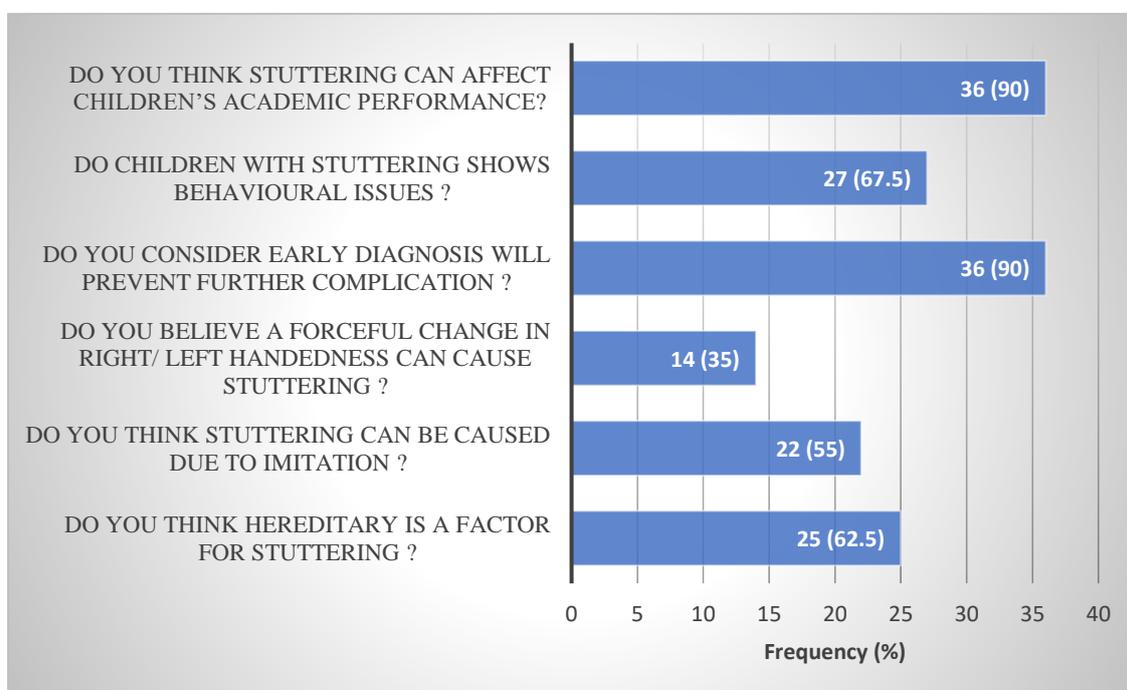


Table 4.1 and figure 4.1 indicate the responses and percentage score yielded for each question in the section of awareness. It shows 62.5% of teachers were aware regarding the hereditary factor of stuttering whereas 55% of the respondents were aware about stuttering that can be caused due to imitation. Similarly, a few teachers (35%) believed in forceful change with right/ left handedness that can cause stuttering. Almost 90% of responders consider early diagnosis as prevention measure to avoid further complication of stuttering. An average 67.5% of teachers believed that SWS shows behavioural issues. There is a strong assumption among teachers (90%) that stuttering can affect children's academic performance.

Knowledge

Table 4.2

Showing the frequency and percentage regarding knowledge in primary school teachers on stuttering

Figure 4.2

Knowledge	Correct response		Wrong response	
	Frequency	%	Frequency	%
7) Can babies be born with stuttering?	20	50	20	50
8) Can stress/excitement/fear cause stuttering?	36	90	4	10
9) Can brain damage cause stuttering?	35	87.5	5	12.5
10) Does medication help in resolving stuttering?	14	35	26	65
11) If you find a child with stuttering to which professional you will refer?	35	87.5	5	12.5
12) Do you consider boys are more prone to stuttering than girls?	14	35	26	65

Showing the frequency and percentage of teacher's responses regarding knowledge of stuttering.

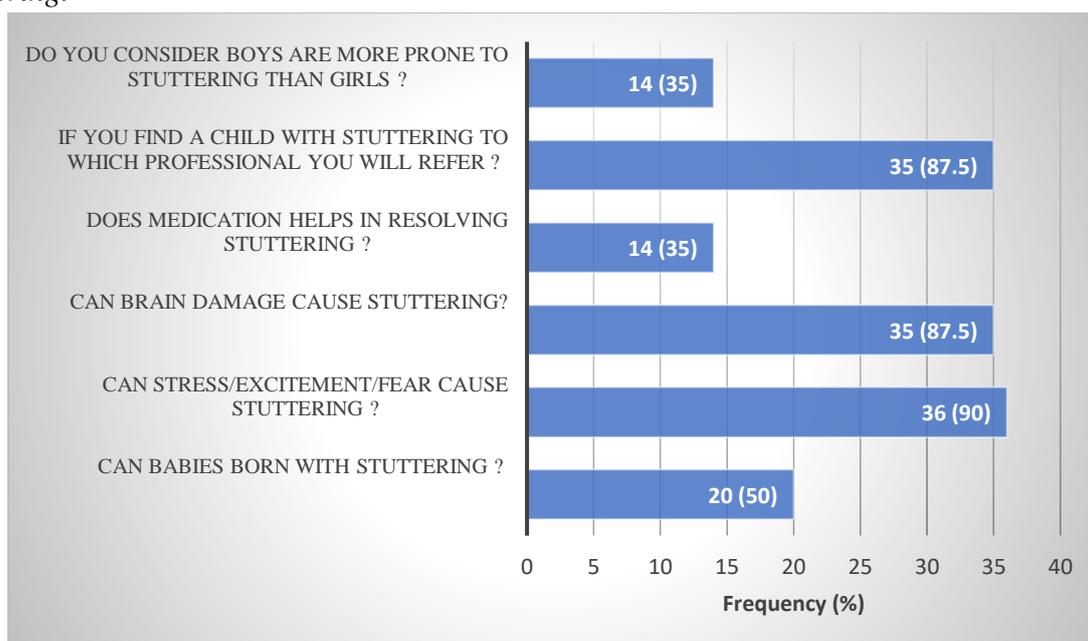


Table 4.2 and figure 4.2 indicate the responses and percentage score yielded for each question regarding section: knowledge. The result suggests that only half of the respondents had knowledge on question no 7. Majority (90%) of the respondents knew about the stress and excitement that can cause stuttering. 87.5% of them have the knowledge that brain damage can cause stuttering. It was shown that a large number of respondents (65%) were unlearnt that medication can't resolve stuttering. Greater number (87.5%) of respondents have the knowledge about the professional to refer for a SWS. Regarding the question whether boys are more prone to stuttering than girls, only 35% of them had knowledge about it.

Attitude

Table 4.3

Showing the frequency and percentage regarding attitude in primary school teachers on stuttering

Attitude	Correct response		Wrong response	
	Frequency	%	Frequency	%
13) Do you think stuttering will increase when correcting child's speech errors?	25	62.5	15	37.5
14) Do children with stuttering should go to special school?	27	67.5	13	32.5
15) Do you think children with stuttering feel isolated from other children of their age group?	28	70	12	30
16) Is stuttering completely curable?	9	22.5	31	77.5
17) Do you provide a special care for children with stuttering in the class?	36	90	4	10
18) Do you think children with stuttering are introverts and less socially interactive?	22	55	18	45

Figure 4.3

Showing the frequency and percentage of teacher's responses regarding attitude towards stuttering.

ATTITUDE

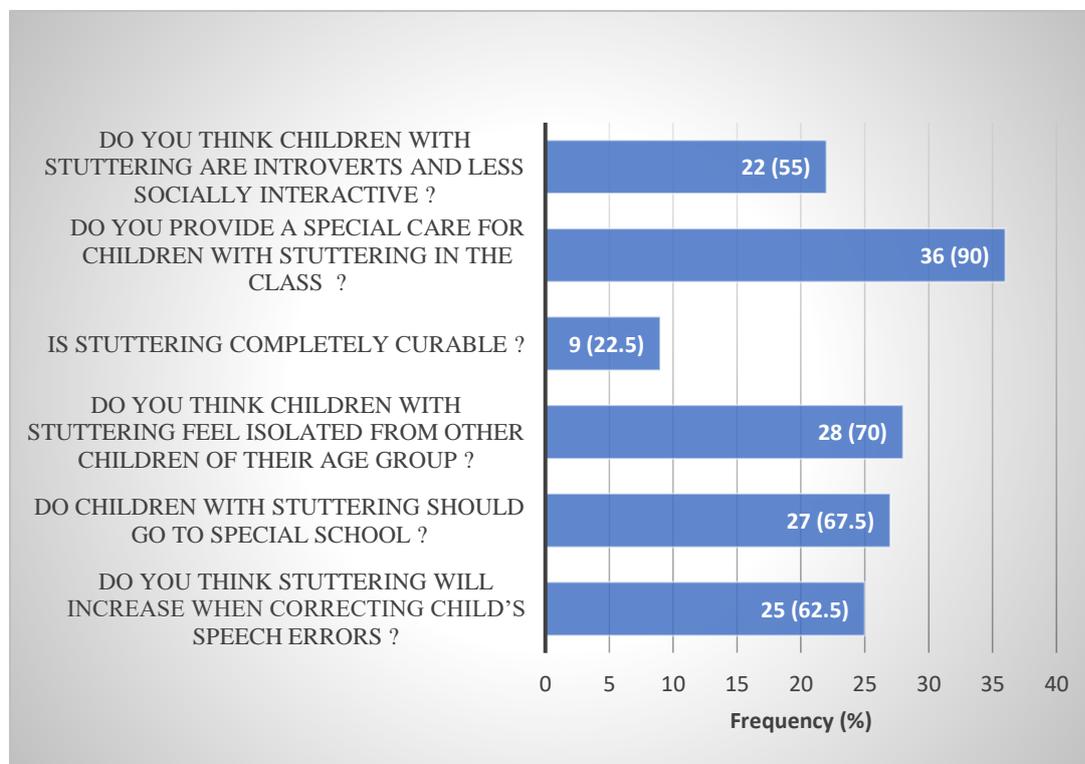


Table 4.3 and figure 4.3 reveal the responses and percentage for each question of the section: attitude. It is found that 62.5% of the respondents are aware that stuttering can increase by correcting child's speech errors. 67.5% of them had a positive attitude towards question no. 14. 70% of the respondents are aware that SWS feel isolated from other children of their age group. Only 22.5% of the teachers are aware that stuttering is not curable. 90% of them were supporting on providing special care. 55% of the teachers realises that SWS are introverts and less socially interactive

Correlation Between Awareness, Knowledge, and Attitude

Table 4.4

Showing the correlation between awareness, knowledge and attitude of teachers on SWS

	Mean	S.D.	P value	%	Significance
Awareness	4	1.40	0.062	72.28	NS
Knowledge	3.85	0.86	0.093	73.67	NS
Attitude	3.68	1.23	0.071	68.01	NS

- NS – Nonsignificant

Figure 4.4

Showing overall awareness, knowledge, and attitude of primary school teachers on stuttering.

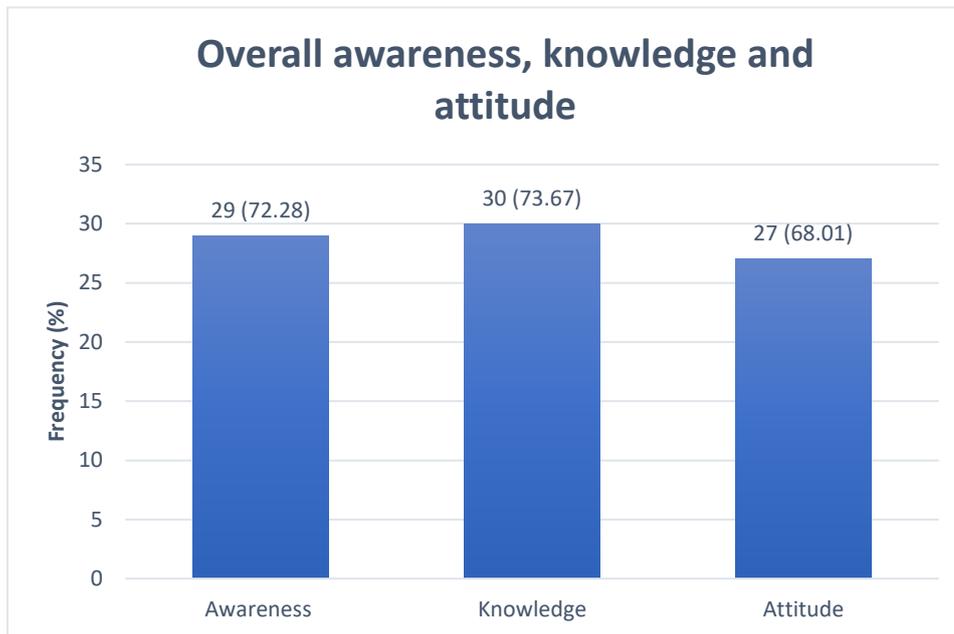


Table 4.4 and figure 4.4 reveal that teachers had an overall awareness (72.8%), knowledge (73.67%) and positive attitude (68.01%) respectively on stuttering. No significant statistical difference was noticed among them.

Discussion

Stuttering is the interruption to the forward flow of speech (Van Riper,1982). Teachers play an important role in the lives of their students and for those kids who are at a higher risk of developing social, emotional, and mental health issues. Understanding teachers' attitudes will help in formulating and planning the best interventions.

Based on the findings of the current study it can be inferred that primary school teachers have approximately moderate level of awareness, knowledge, and positive attitude on stuttering in school going children. It was found that the level of awareness was about 73.67% and the knowledge was about 72.28% among the teachers. Similar findings were reported by Kumar and Varghese (2018) on teachers' awareness about the development of speech and language patterns in Dakshina Kannada District. The attitude of teachers about stuttering were positive with a response of 68.01% which is in accordance with the study by Abraham (2016) which reported that overall positive attitude was found by the preschool teachers towards stutterers in South Africa.

Government of Kerala has initiated different awareness programmes in hospitals and institutions about stuttering for teachers in state and district levels. Significantly more programmes such as campaigns, documentaries/ short films, advertisements, poster cards/pamphlets etc are being conducted to increase common people's knowledge on stuttering. The idea of adding up national stuttering awareness week in institutions also helped in obtaining awareness on stuttering.

Communication is important between SLPs and teachers. SLPs works efficiently to reduce the severity of stuttering. The interaction between them will help the teachers to be highly aware on SWS.

Summary and Conclusion

Stuttering is a fluency disorder that affects the natural, forward flow of speech which is characterised by primary and secondary behaviours. People in the child's environment have a documented impact on the child's experiences with their stutter, communication capacity, and therapeutic development (Bennett, 2003; Blood and Blood, 2004). (Murphy, Yaruss and Quesal, 2007). There is evidence that teachers are figures of authority who can have a substantial impact on a child's early years who spend a lot of time in school. Understanding teachers' awareness, knowledge and attitudes will help in formulating and planning the best interventions because they play a key role in the management of stuttering.

The current investigation aimed to assess the awareness, knowledge, and attitude of the primary school teachers on SWS and to compare the correlation among the objectives. The chosen participants were 40 primary school teachers, who were randomly selected from government/private schools and were provided with a questionnaire of 18 closed end questions that were developed and verified by SLPs in phase 1 and demonstrated on teachers in phase 2. Based on the questionnaire response, it appears that most of the teachers hold a moderate awareness, knowledge, and a positive attitude towards SWS in Kerala.

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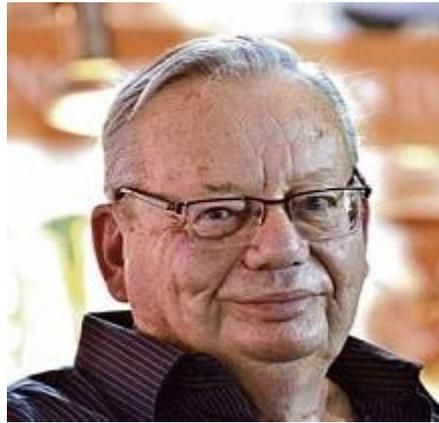
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Ecocriticism: A Study of Environmental Issues in Select Short Stories of Ruskin Bond

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Ruskin Bond

Courtesy: https://www.business-standard.com/article/current-affairs/ruskin-bond-81-and-still-rocking-115051901257_1.html

Abstract

In all the nations of the world nature and literature have constantly shared intimacy and it is represented by the writers in their works. Now, literary critics are trying to understand how the relationship is incorporated in literature by the writers. Even though India is blessed with diverse ecosystem from the north to the south and from the east to the west, it is under threat due to the growing population and greed of human beings.

Ecology is another part of fiction that portrays the relationship of individuals and climate. The bond is perplexing to such an extent that any deviation in one can influence the other. Subsequently, concern for environmentalism is extraordinary compared to other discussed subjects these days and has become set up idea around the world. But Ecocriticism has gone through shifts in its methodology and course since its development. This paper attempts to analyse Ruskin Bond's short stories from the Pastoral Approach of Ecocriticism.

Keywords: Ecocriticism, Pastoral approach, Ruskin Bond, Nature, Behaviour, Relationship,

Introduction

Literature is well recognized by readers as it represents the present issues. It is full of works that deal with the ecstasy of nature. But the apprehension for ecosystem and the danger

that the Environment put forth on human race, freshly caught the consideration of the writers. This intellect has given scope to a new literary theory, which is Ecocriticism. 'Ecocriticism' is a word first presented in William Rueckert's essay "Literature and Ecology: An Experiment in Ecocriticism" in 1978. But it stayed idle in critical terminology until the Western Literature Association meeting (in Loeur d' Alene) 1989.

At that period, Cheryll Glotfelty was a student and concentrated on the vocabulary and its usage in the field of literature which later became 'the study of nature writing'. At present he is an Assistant Professor of Literature and Environment at the University of Nevada, Reno. Glen Love who is a professor of English at the University of Oregon also supported the sound of 'ecocriticism' in WLA meeting. Then the practice of the word 'ecocriticism' has flourished. In his collection *The Ecocriticism Reader*, Glotfelty elucidates:

"Ecocriticism is the study of the relationship between literature and the physical environment. Just as feminist criticism examines language and literature from a gender-conscious perspective, and Marxist criticism brings an awareness of modes of production and economic class to its readings of the texts, ecocriticism takes an earth-centered approach to literary studies". (1996: xviii).

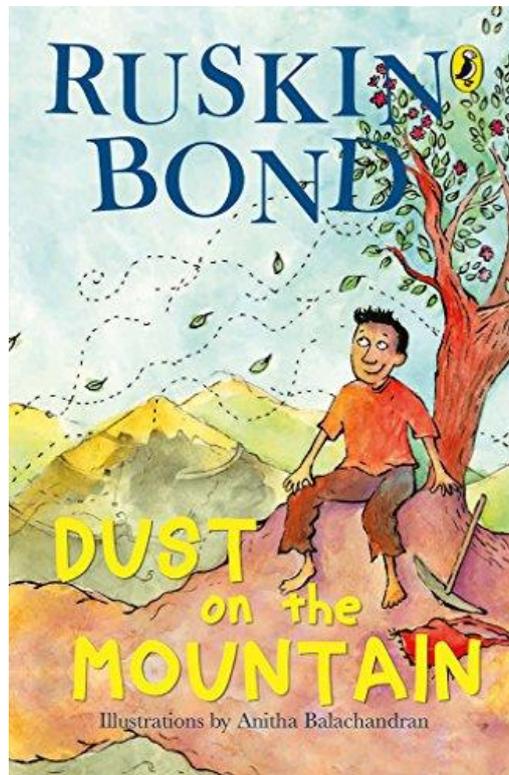
Pastoral Approach in Ruskin Bond's Stories

In general, *pastoral* is associated with concepts like simplicity, charisma, serenity in country life, or description of rural people's nature and activities. Pastoral works represent dazzling view, merry shepherds, alluring pixies, country melodies and moves. Bond's short stories began from Dehradun district with delineation of backwoods, individuals around mountain runs, their traditions, and customs. Thus, his works are marked as writing with local shadings that weigh on the views and conduct of a regular Himalayan area. His accounts present both extraordinary and little things of the world. Appropriately, his short stories are a copy of society. Bond's greatness lies in the moderate depiction of scenery, customs, and attitudes of the society. He also represents sensitive moods like desire, greed, departure, agony, sympathy, and virtuousness in his stories. His characters grab the attention of readers for their closeness to reality. He even addresses delicate states of mind like longing, eagerness, flight, misery, compassion, and excellence in his accounts. His characters grab the attention of readers for their closeness to the real world.

Bond's philosophy understands the spirit in plants and animals. The glorious depiction of pastoral component in his short stories is a guide to consider him a Natural Author. Nature is an overwhelming topic in his works and his compositions are adages of average folks. His accounts offer an answer not exclusively to the issue of hero yet in addition to the reader. In a large portion of his accounts, characters discover comfort in nature like the author. He has a significant relationship with Dehradun and the environmental factors of Uttarakhand as he remained there for quite a while. Human beings cannot separate themselves from their sense of belonging. Environment has played a major role in modeling the nature of Sita and the other

characters in Bond's stories. Ruskin Bond and Wright make a comparison between harmony of trees and immoral behaviors of human beings. Ruskin Bond as an environmentalist does not like mechanical worship and expresses sincere gratitude to the Almighty for giving a chance to associate with nature. He feels alienated whenever life deploys him from the lands of Northern India. Man lives near nature in specific spots, as Bond says in his Book of Nature.

“Living in the hills, or near the great forests, or near the sea, does, of course, makes it easier to engage with the natural world. At every bend the entire vista is altered, and our perspective changes too. When we walk close to nature, we come to a better understanding of life; for it is from the natural world that we first emerge and to which we still belong’. (Bond: 1988: 60).



Courtesy: www.amazon.com

In most of his stories, Dehra is set as a location because he stayed there with his grandparents. We find first person narrative technique in most of his stories. *Dust on the Mountains* is a collection of stories written by Bond. Bond in the short story *In Creatures Great and Small*, states:

“Instead of having brothers and sisters to grow up with in India, I had as my companions an odd assortment of pets, which included a monkey, a tortoise, a python, and a Great Indian Hornbill. The person responsible for all this wildlife was my grandfather.” (Bond: 2009: 147).

He goes on to narrate in great detail about the interesting life led by him in this household. A pair of Great Danes, who had to be given away because of their “enormous appetites”, gave young Bond rides on their backs. Toto, the monkey was full of mischief. When Toto was left to catch the mice in the larder, he finished off grandmother’s homemade jams. Grandfather next came home with a four-foot-long python curled around his neck. The python loves the dressing table, “enamored of his own reflection” (152), and ultimately a cage with a mirror is prepared for him. Buffaloes and frogs in the pond were a source of fun to Ramu. Grandfather says:

“It is also important that we respect them”, said grandfather.” We must acknowledge their rights. Everywhere birds and animals are finding it difficult to survive, because we are trying to destroy both them and their forests. They have to keep moving as the trees disappear.” (Bond: 2009 :156).

In his childhood he nurtured abundant love for nature, and he added it in his stories as a background. As his mind is packed with pastoral element of his childhood, he constantly suggests it to the reader through his short stories.

The Tiger in the Tunnel is a small poignant story of a night watchman. His work is to see whether the tunnel is clear or not without any obstruction. Baldeo is very much happy for the job he got. He feels that he can feed his child a full meal with the salary he gets. Here Bond describes the pathetic condition of their tribal village which is located on the outskirts of the forest. Tembu is the irresponsible child of the Baldeo. One day Baldeo observed the signal light condition and drag the chain of lamp to set right. If the problem is lack of the oil, he would have to walk three miles all the way to the hut to fetch more. As he was preoccupied with tension, he heard an animal’s roar from nearby. Baldeo is now worried as to it was moving towards the tunnel or in the direction of the hut, in which the child would lie undefended. But within one minute the tiger advanced towards him. Baldeo fought with the tiger and injured the tiger, but he was slayed by it unfortunately. Now, Tembu along with his family plunged in grief for some days, but life is a cycle it had to continue its journey for the rest. After three days Tembu stood as a watchman at the tunnel. Bond touches our emotions by the heart-breaking final scene of the story. Tembu is now ready to face any threat or menace; if he had fear in mind he wouldn’t come to the tunnel to take his father’s axe and duty. The axe in Tembu’s hand becomes a sign of devotion towards occupation and stands as a symbol of everlasting war of man against forces of nature.

Bond’s eco-friendly story *My Father’s Trees in Dehra* relates his second visit to favourite place Dehra after a long time. Dehra is known for its peaceful landscape and splendid greenery. His father planted many trees and spent his life joyfully among them. Bond observed once a tendril plant sliding from his side and moved towards his father’s feet like his friend on the steps of veranda. Bond’s father interestingly planted trees even around the woodlands of Dehra. He recalls his father’s hands that are all the time busy planting trees.

“Armed with cuttings and saplings”, into the jungle, “planting flowering shrubs between the sal and sheesham trees.” (Bond:1988 :145).

His father had stated:

“If people keep cutting trees, instead of planting them, there’ll soon be no forests left at all, and the world will be just one vast desert. “The young Bond spends an entire day, planting trees on a small rocky island, and his father tells him that the trees used to move. and they will move again. “See how they reach out with their arms.” (Bond: 1988 :145).

Bond’s father passed away within three months of planting trees and Bond was sent to a boarding school. After that he moved to Britain and spent quite a while there. When he came to India, he is the unparalleled individual from the family in the country. He recalls his dad sayings in isolation:

“They’ve been standing still for thousands of years. There was a time which they could walk about like people, but someone cast a spell on them and rooted them to one place. But they’re always trying to move – see how they reach out with their arms!” (Bond:1988:145).

As he moved across the dry watercourse, his eyes caught the spectacular red plumes of the coral blossom. In contrast to that on the other side he observed dry rocky riverbed. And he appreciates the trees have sprung up under the protection of the trees they planted. Trees seem to know him but a koel – bird challenges him with a rising tone “who – are – you, who – are – you... (Bond: 1988:146). Finally, he says “my father’s dreams are coming true, and the trees are moving again”.

Ruskin Bond analyses condition of Terai forests in the story *Copperfield in the Jungle* and expresses disinterest of hunting in the jungle with guns. Through this touching story Bond informs about pitiable conditions of nature and animals. Bond in his story *Dust on the Mountains* focuses on the theme of exploitation of nature for utilitarianism. He writes:

The skeletons of a few trees remained on the lower slopes. Almost everything had gone grass, flowers, shrubs, birds, butterflies, grasshoppers, and ladybird. A rock lizard popped its head out of a crevice to look at the intruders. Then, like some prehistoric survivor, it scuttled back into its underground shelter. (Bond: 2009:496)

Bond became the ultimate environmentalist, growing up so in Dehra, with a father and grandfather who are close to nature and who protected both plant and animal life in the region. Planting trees is necessary, and it is the moral duty of man to nurture this love of trees and

impart it to their children. This is going beyond one's own garden, and beautifying the world at large, and creating shelter for birds, butterflies, and animals, is the largesse that Bond gives out to the world.

Ruskin Bond's greatness lies in the characterization that shows typical interdependent relationship between the natural world and human beings' misconceptions. He succeeds in representing the actuality of human sentiment and the changes in individual perception in the fight towards individuality. Bond initiates a state of awareness that plays a vital role in changing the human mind and false prestige as he considers that a theme has to disclose the inward authenticity of a character in order to stand as an ideal one. Bond's protagonists act genuinely but witness disastrous events in life, not as a consequence of rivalry, but for their own uncontrollable emotions. He discloses that human deeds like sin or sense of guilt act as triggers of transformation in their future. Though the theme of depression is recurrent in most of his stories, he also presents hope as a tool for success.

Death of the Trees reveals Bond's worry about the pitiable conditions of nature by the cruelty of human beings. In this story he sketches the treachery of human beings on the trees and roads. He says:

“Twenty oaks have been felled. Just in this small stretch near the cottage. By the time this bypass reaches Jabarkhet, about six miles from here, over a thousand oaks will have been slaughtered, besides many other fine trees – maples, deodars and pines – most of them unnecessarily, as they grew some fifty to sixty yards from the roadside”. (Bond: 1991 : 93-94).

He laments as an Environmentalist for the scenario of forest birds, as human beings are destroying their shelters. The trees that he lived with for more than ten years are being killed by PWD, and the truck of his brother. He even says the explosions are continually shattering the silence of the mountains, as thousand- year- old rocks are dynamited, frightening even the most valiant of birds and animals. Sound of dynamite has scared away the other animals too. But the writer ends the story with a ray of hope. “Men come and go, the mountains remain.” (Bond: 94)

The hero of the story *Bus Stop Pipalnagar* expresses his joy of touching the earth. His sensuous touch of the earth and grass is clearly depicting the writer's opinion. Through the protagonist, Bond focuses on the scenario of the Pipalnagar. The clear-cut exposures of things in the house reveal the pathetic conditions of villagers. The hero woke up in the morning with a stiff back due to the bed strings. Apart from the boys of teashop no one would dare to sleep outside.

“Apart from them there were lizards on the walls and ceilings –friends these- and a large rat – definitely an enemy –who got in and out of the window and who sometimes carried away manuscripts and clothing”. (Bond: 1988 :59).

Bond, in his stories repetitively writes about the risk and pollution of natural resources. The planned destruction of trees on mountain slopes in the name of progress and development is the theme in many of his stories. The story *Dust on the Mountains* narrates how money-mongers lure hill simpletons. The story unravels the sordid picture of 'green' massacre:

“There were trees here once, but the contractors took the deodars for furniture. And the pines were trapped to death for resin, and the oaks were stripped off their leaves to feed cattle”. (Bond: 291: 1990).

In this story, Bond designed a boy called Bisnu, and exposed his endless love for trees. The Environment changed a lot due to the deforestation. The consequence of that is noticed by Bisnu's mother in the story. This situation affects severely the monsoon of that region. Here, the writer unleashes another reason for the climatic changes, that is, negligent attitude of human beings to the planted trees. The campers make a fire and forget to down it as they leave. The writer himself experienced the gentleness on the hills of the Himalayas since his childhood which enabled him to become a supporter of nature. His experiences and people's behaviour deeds of human beings are unfolded in most of his stories. Being a true lover of wildlife and natural creatures, he wants to defend them from the explosion of human beings.

At present, eco-critics inspire writers to work on the ecological issues to suggest remedial methods through literature. The similar approach in the hands of Ruskin Bond has taken a new form. We can find explorations of most of his protagonists in wilderness and finally, their expedition ends with pleasure. In most of his stories, lovely Himalayas and Mussorie establish the background and the setting reveals his love and faith in the soothing powers of nature. The alarming state of nature was not a comfortable one for any nature lover and especially we find this version in Bond's stories. Though considerable emphasis was given to save the trees, the actual implementation is neglected by both the people and the society. Ruskin Bond exhibits his worry through the protagonists' susceptibility.

Conclusion

Ruskin Bond clearly states that human beings can progress only with the help of nature, otherwise their progress lands in vain. In his writings we can find constant images and recurrent themes and through writings he leaves an open message to the readers of the world. Bond's themes are of a surprising and pleasant variety. His creative world has been built around plots drawn from love, pets, animals, orphans and disabled children, Indianness, nature and contemporary life. Bond's thematic base is the landscape and social milieu of the region that he frequented in his early years molded by his experience. He establishes a correlation between nature and humans. The locale chosen for the stories is recognizably Indian. They either add to our knowledge of life or give us a fresh, sweetly qualified, and vividly dramatized ideas. The tone of Bond's stories is moral and didactic. Nature is a major thematic occupation in Bond's short stories. He emphasizes on the great affinity between trees and men. It is not simply a

matter of nature description as a narrative technique, but a genuine feeling for the natural world, which has a Wordsworthian quality about it, making him an environmentalist writer.

This article presents a conclusion arguing for a prominent place to Ruskin Bond in Green literature and attempts to outline the characteristics of environmentalist writers in Indian context. In conclusion, it can be said that the term “Ecological Indian Writer” is really appropriate to Ruskin Bond, in addition to being a promoter of modern feminism as his women characters play different roles like a traditional wife, innocent mother, sweet lover, caring sister and many others.

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Digital Technologies as an Integral Part of the Process of Language Teaching and Learning

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Abstract

The present article discusses digital technologies as an integral part of the process of language teaching and learning from the students’ perspective. In order to achieve the aim of the study we conducted an online survey. The prevailing part of the survey takers viewed digital technologies as an integral part of the language learning process (58,6%). Very few of the respondents considered digital technologies as a dispensable part of the process of language acquisition (9%). In the context of the “new normal”, requiring constant changes in all areas of life, despite the challenges we all faced, e-learning was an opportunity in disguise rather than a daunting task. Firstly, it was the only way to fulfill the educational needs of language learners at tertiary level. Furthermore, it facilitated the development of soft skills such as responsibility, decisiveness, and self-motivation, the main drivers of students’ performance and success.

Keywords: digital technologies, students, language acquisition, e-learning, education

Background

Digitalization has affected all fields of life including education and has become a distinctive feature of the contemporary reality. The rapid development of computer technologies results into their implementation into the learning environment. The educational setting of language acquisition and teaching has also changed over the years. In the past, the only tools of the language teacher were the chalk, the blackboard, the textbook and learners’ curiosity. Nowadays, both teachers and learners take advantage of interactive whiteboards, E-textbooks in a completely different learning environment where the roles of the teacher and the learner have changed.

Self-education and self-development are achieved through information technologies, which are the optimal means for attracting learners’ interest and have become an integral part of the educational process. Moreover, to enhance learner autonomy, language teachers can create collaborative atmosphere, promote a life-long learning habit, and encourage peer- or self- assessment. The educational process itself has a multifaceted nature, which is in line with the diversity of language teachers and learners.

Marc Prensky coined the term “digital natives” to highlight the difference between the computer generation and all the previous generations. “Digital natives are comfortable with technology and computers at an early age and consider technology to be an integral and necessary part of their lives” [9]. “On the contrary, a digital immigrant is a person who grew up before the internet and other digital computing devices were ubiquitous - and so have had to adapt and learn these technologies” [9].

Today’s tech-savvy students process and obtain information in a completely different way. The new generation requires significant changes in the learning environment and new teaching methods and approaches. Another term that has been put into use is “adaptive learning”. It was introduced on the educational scene in the 1950s by the behaviorist Skinner. “The basic premise of adaptive learning is using technology to improve education and training by providing individualized learning programs to students based on data that is gathered both before and throughout the learning process. The best adaptive learning platforms use some form of data mining to put together learning content for students that is optimized for their learning needs” [10]. Adaptive learning is above all an educational approach with its components (Fig. 1).



Fig. 1. Adaptive learning process components

The adaptive learning process is based on a wide range of factors. Motivation, which is vital in language learning, is also part of it. A highly motivated individual will aspire to learn and succeed in language acquisition. According to Gardner (1985) [5], “an integratively oriented learner would likely have a stronger desire to learn the language, have more positive attitudes towards the learning situation, and be more likely to expend more effort in learning the language”. Delving deep down

into the depths of motivation raises the topic of the most difficult task of language teachers – to motivate and inspire their students. It is a whole process, which should be sustained by positive emotions and long-term support. Demotivation is easier and effortless – sometimes a single look can make students’ enthusiasm and interest fade away.

Advancement and achievement are significant motivational factors in language learning and they are directly proportional. Improved learning outcomes and the sense of achievement increase learners’ self-confidence and self-esteem. Acquiring autonomy and independent learning skills is the highest level of learners’ achievement. Kesten (1987) points out that “Independent Learning is defined as that learning in which the learner, in conjunction with relevant others, can make the decisions necessary to meet the learners’ own learning needs. These decisions ought to be made within the bounds of social acceptability and by self-directed, self-motivated, willing learners...” [6]. Education or language learning, in particular, is a twofold process in this context, which comprises responsive teachers and receptive learners. The language teacher gives impetus to the students and serves as the driving force of success. Effort should be put into mastering motivational techniques in order to transform from an educator into a motivator.

The degree of acceptance of online instruction is closely related to learners’ fluency in the digital world. Digital natives are more likely to accept and utilize technologies in the realm of language learning than digital immigrants because they live immersed in technology-rich environments. Technological literacy is a prerequisite for overcoming the restrictions of online courses.

The efficiency of language classes is dictated by positive attitude. Initially, it provides the primary reason to start learning a language and later, the driving force that sustains the learning process and turns it into a life-long habit. Adopting a positive attitude helps to relieve tension and creates a productive and stress-free atmosphere in the EL classroom.

The web of adaptive learning is weaved by constructive feedback – the core of successful teaching. The balance between criticism and encouragement is essential for teacher’s performance. The purpose of feedback is to identify the ways in which learners can advance and to encourage self-criticism. Another aspect of constructive feedback is shifting from particular to general principles applicable to a cohort of language learners.

Personalized learning is at the heart of educational programmes around the world and there appears to be general agreement that “how to personalize learning and how to differentiate instruction for diverse classrooms are two of the great educational challenges of the 21st century”. (Trilling & Fadel 2009, p. 33) [8]. Personalization means different approaches to different people, including individualized learning objectives, instructional methods, additional resources and pace. Language teachers should put their efforts in learner-centered teaching tailored to the needs of the individual. This would be impossible without their secret weapon – digital technology.

Aim

The present study aimed to assess the students' attitudes towards the application of digital technologies in language learning.

Materials and methods

The study is based on a questionnaire, which consisted of 9 open-ended and closed-ended questions. The different questions reflected the students' attitudes to digital technologies and their implementation in the process of language learning. All the participants (n=78) were first- and second-year student nurses and student midwives. The survey was created as a Google Forms document and distributed to students via email between January-March 2021. Data were collected and processed with Microsoft® Excel (2013). Evaluation and analysis of data were backed by quantitative methods of research that allowed for graphic representation of the information gathered.

Results and discussion

The survey inquired into the types of digital devices used by the students in language learning (Fig. 2).

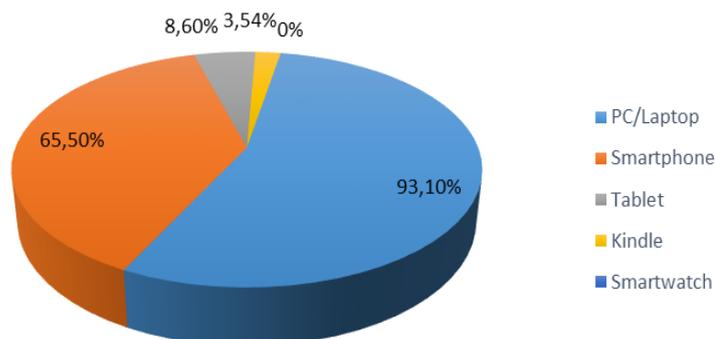


Fig. 2. Types of digital devices used in language learning (multiple response item)

An absolute majority of survey takers used either a personal computer/laptop (93,1%) or a smartphone (65,5%) in their language studies. Living in the digital age has resulted in the use of a multitude of smart devices. The arrival of the smartphone some time ago revolutionized every aspect of our lives providing easy and ubiquitous access to education, information, and entertainment. At the same time, digital literacy is a prerequisite for both language students and teachers to avoid distracting from the main point, i.e., language acquisition.

The respondents were asked to identify the purposes for which they used digital technology in language learning (Fig.3)

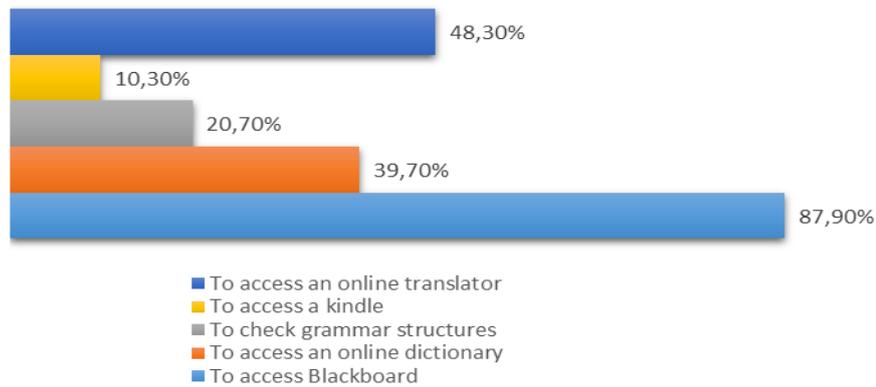


Fig. 3. Practical application of digital technology in language learning (multiple response item)

The findings suggest, not surprisingly, that students viewed digital technology as a way to access *Blackboard* (87,9%) and an online translator (48,3%), followed by access to an online dictionary (39,7%). Our institution has adopted *Blackboard Learn+* as its virtual learning environment. The benefits of the platform include a multitude of options for both educators and students with its tools for synchronous and asynchronous e-learning. The lecturers are provided with ample opportunities to deliver live lectures and to interact with students using assignments or to discuss the material through discussions, to test students' knowledge safely, especially in the context of a pandemic. The shift from onsite to online education through *Blackboard* was the only variant to ensure an effective teaching-learning process.

Asynchronous and synchronous learning can be defined this way:

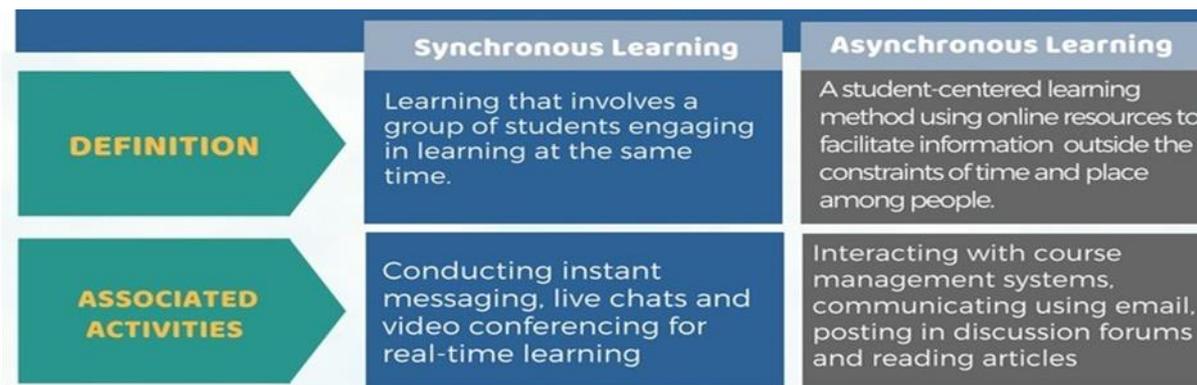


Fig. 4. Source: <https://quizlet.com/507796639/synchronous-and-asynchronous-learning-diagram/>

Another key finding is that reliable online translating tools are the best way for students to decode the message of a text. Not surprisingly, they benefit from this timesaving and easily accessible

online option for easier learning and expanding their language knowledge. Although machine translation is faster, the results are doubtful and unreliable from the teacher's perspective.

The next finding in a row demonstrates the students' opinion on the use of online dictionaries. The habit of looking up a new word in the dictionary guarantees that you will learn its precise meaning and collocations. This analysis supports the idea that a reliable dictionary is the primary method to enrich your vocabulary, which in turn contributes to improving the four basic language skills.

The topic of the students' satisfaction with the language training in the digital environment triggered unambiguous answers (Fig. 5).

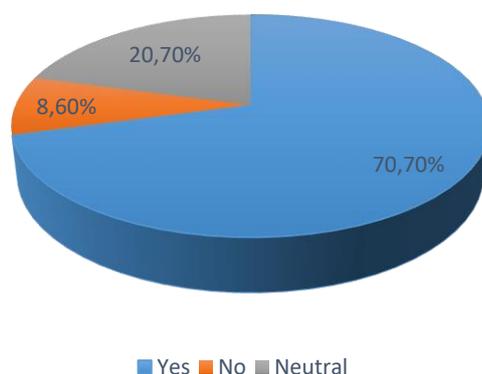


Fig. 5. Students' satisfaction with the language training in the digital environment

A large proportion of the respondents demonstrated high levels of satisfaction with the online language course (70,7%). A few factors affect the level of satisfaction with the language training in the new domain. This analysis supports the theory of Barbera et al. (2013) that "the content of the course and the level of its difficulty along with teachers' support and performance are the most essential aspects of online courses that affect students' satisfaction" [1]. In line with the above mentioned, students' academic performance also has an impact on their level of satisfaction. The fact that student nurses and midwives study English for Specific Purposes determines their positive attitude to the course and their motivation. Intrinsically motivated students enhance their chances for better results, which in turn affects their level of motivation.

We attempted to identify the main difference between onsite and online learning from the students' perspective (Fig. 6).

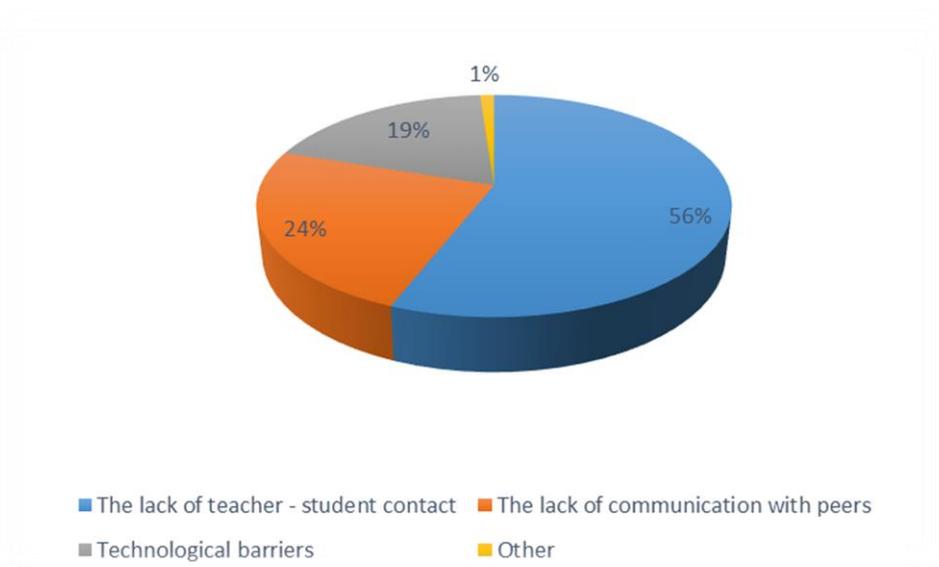


Fig. 6. *Difference between onsite and online learning*

In the closed-ended format of the question, more than half of the survey takers were unanimous that the main difference between onsite and distance learning is the lack of teacher-student contact (56%), followed by the lack of communication with peers (24%). In the open-ended format, only two respondents expressed completely polarized opinions. One of the respondents stated that the lecturer’s teaching methods made the difference between onsite and online learning insignificant (0,5%). The second opinion supported the idea that the course learning objectives could be achieved successfully through digital technologies without the physical presence of a teacher (0,5%).

The survey also inquired into the advantages of online learning (Fig. 7).

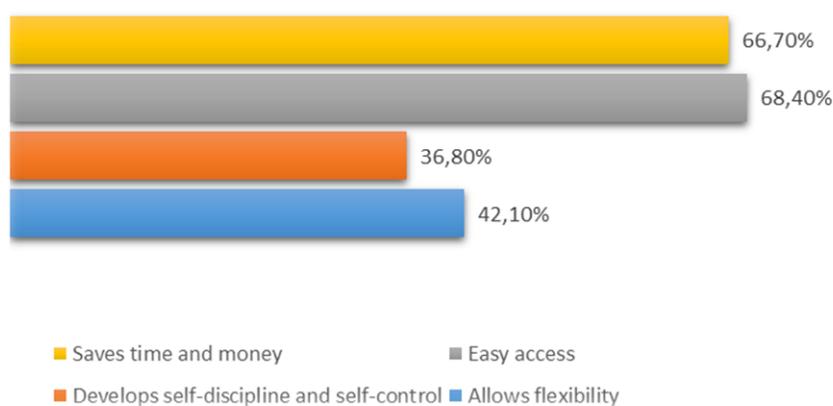


Fig. 7. *Advantages of online learning (multiple response item)*

The educational experience of the respondents clearly outlines the two main advantages of online learning. The first one is that it is easily accessible (68,4%) and the second is that it saves time and money (66,7%). According to students, the easy access to content and instruction from any place at any time was the main advantage. Time is an invaluable resource, which is also highly appreciated by the survey takers. Piotrowski and Vodanovich (2000) contend that online instruction significantly impacts on teacher education programmes by providing students with access to education without the inconvenience of traveling to campus for all classes. Beard and Harper (2004) conclude that despite students' concerns about the lack of interaction with faculty and fellow students, they were quite supportive of online instruction. Extending this discussion Braun (2008) concludes that flexibility is a key factor influencing students' preferences for online courses" [7,2,3].

The subject of the previous question inevitably raised the issue of the disadvantages of online learning (Fig. 8).

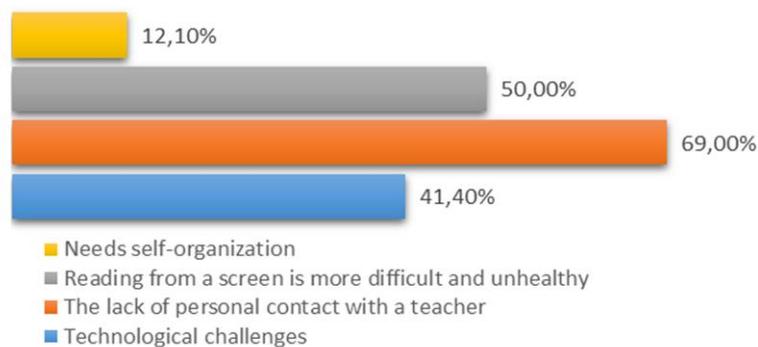


Fig. 8. *Disadvantages of online learning (multiple response item)*

According to the respondents, the main drawback of online learning was the lack of personal contact with the teacher (69%). Half of the students considered reading from a screen unhealthy and more difficult (50%), while very few of the survey takers considered the need for self-organization (12,1%) a disadvantage. These findings support the idea of Conrad, Dennis and Pedro, Joan (2009) that “Traditionally instructors thrive on face-to-face communication which allows more opportunities to gauge student reactions, obtain feedback, and modify pedagogy.” [4]

From the teacher's point of view, developing communication skills and teamwork are not suitable and more difficult for this kind of training. Developing receptive skills is easier than developing productive skills in the digital environment. In addition, the teacher needs to be ingenious and to adopt new methodological strategies tailored to the students' needs in the new language setting. It might also be challenging to conduct a large deal of the practical Midwifery and Nursing training online. Yet, in a state of emergency, online learning was the only option for the future nurses and midwives.

We tried to identify the most preferable type of learning for the survey takers (Fig. 9).

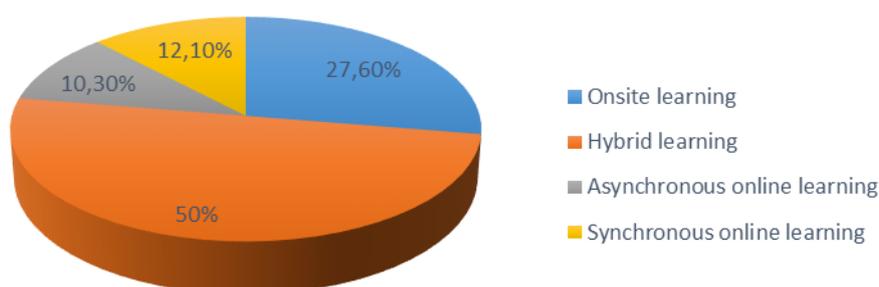


Fig. 9. The most preferable type of learning according to students

The findings reflect the students' attitude to the four course delivery modalities. Half of the survey takers were in favour of hybrid learning (50%). Hybrid learning is a combination of simultaneously taught in-person lessons and online activities. This educational model is beneficial for both educators and learners in achieving their ultimate goals. In the context of a global pandemic, this option allows for a flexible and safe teaching, learning and assessment process. Web-based testing is a safe and quick way to evaluate the students' knowledge as long as a lockdown browser is applied. Respondus LockDown Browser™ was utilized at our institution to avoid cheating and increase the security during the exam session.

We attempted to evaluate the efficiency of the online English language course using a 5-point Likert scale (Fig.10).

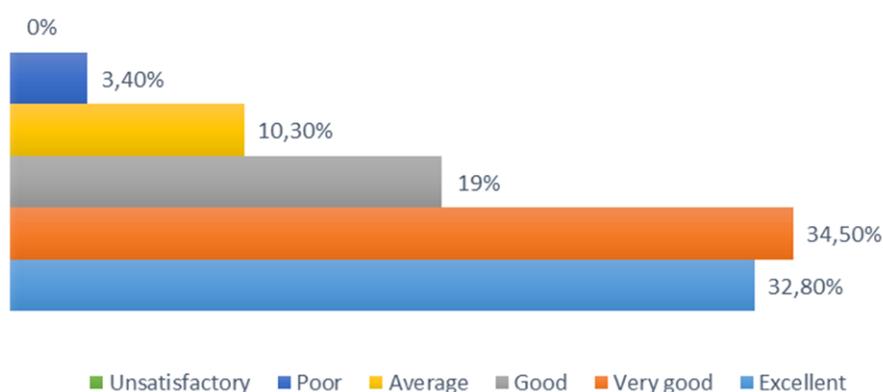


Fig. 10. Efficiency of the online language course

A notable number of survey takers gave either a very good (34,5%) or an excellent grade (32,8%) of the online language course efficiency. The online teaching mode is marked by a variety of distinctive features such as professional experience, excellent presentation skills, positive attitude to students, and patience. All these peculiarities were highly rated by the students.

We investigated the students' opinion on the implementation of digital technologies in the process of foreign language learning (Fig. 11).

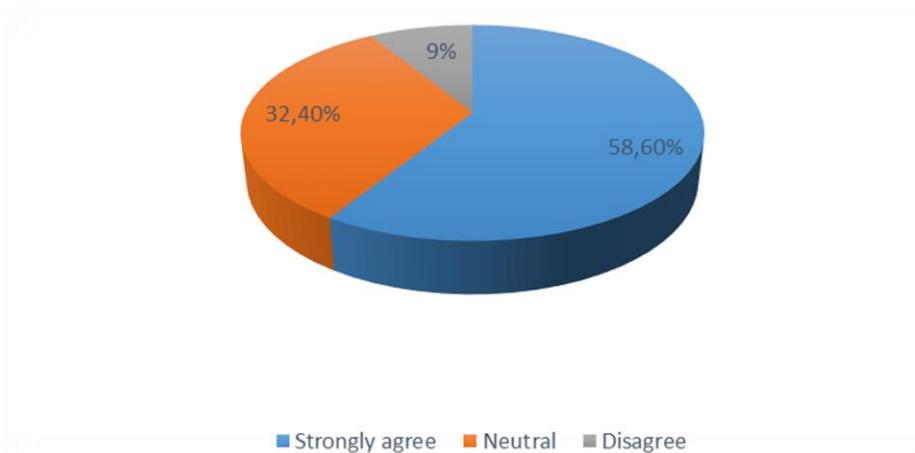


Fig. 11. Students' opinion on digital technology implementation in the process of language learning

The prevailing part of the survey takers viewed digital technologies as an integral part of the language learning process (58,6%). Very few of the respondents considered digital technologies as a dispensable part of the process of language acquisition (9%).

We attempted to analyze e-learning through a SWOT Matrix.

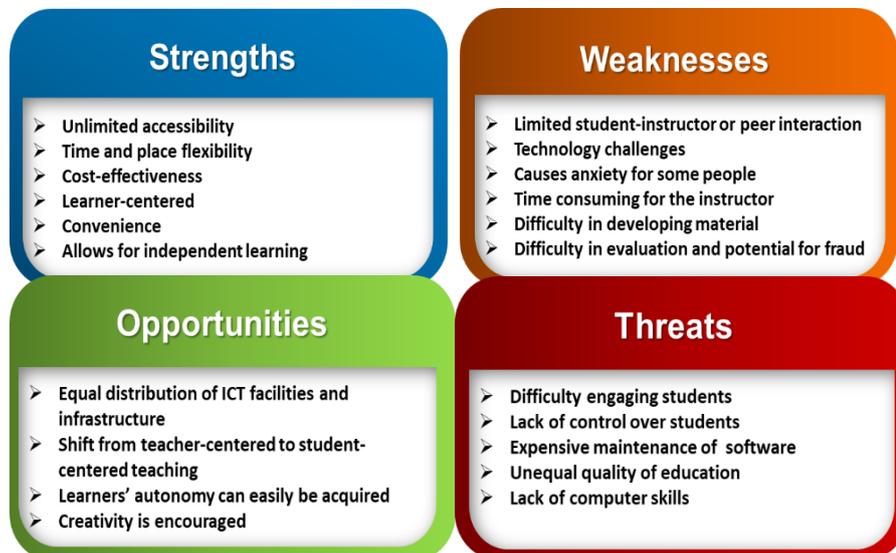


Fig. 12. SWOT analysis of E-learning

Language teachers are in a constant search for independent, learner-centered learning, which was effortlessly achieved through digital technology. Educator's creativity was encouraged, which resulted in developing new methodologies and piloting new projects. The greatest threat is due to the

lack of physical engagement, which could lead to difficulty engaging students. That danger is more obvious among young learners, who can easily be distracted.

Conclusion

In the context of the “new normal”, requiring constant changes in all areas of life, despite the challenges we all faced, e-learning was an opportunity in disguise rather than a daunting task. Firstly, it was the only way to fulfill the educational needs of language learners at tertiary level. Furthermore, it facilitated the development of soft skills such as responsibility, decisiveness, and self-motivation, the main drivers of students’ performance and success.

To achieve the language course objectives and better learning outcomes educationalists will have to deal with the complexity of online education. One thing is for sure, when the coronavirus ends its deadly march and universities resume in-person classes, education will never be the same. It will be transformed in a more beneficial and relevant hybrid form with much in-person time allocated to interaction with students and video instructions or lectures distributed earlier. The 2019-2022 pandemic clearly outlined the future of education, which would be adaptive, flexible, and innovative.

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Socio-Political Origins of Linguistic Inequality in Indian Education

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Abstract

The paper delves into the origins for Linguistic Inequality in India which persists despite various efforts to support multilingualism especially in the context of education. It enquires into the socio-political and theoretical basis for the present situation of language use in educational context.

It begins by examining some theories of linguistic analysis with their strengths and shortcomings, and then demonstrates how some of these can assist in understanding the complex linguistic situation and resulting marginalization of languages and associated communities in a multilingual set up such as India.

A generalized theory of language synthesizing different perspectives is elusive till now, but appropriating the structure of power hierarchies, derived from the usage of language in social context by sociologist Pierre Bourdieu, I've tried to make sense of the issue dominant languages in a multilingual set up and how these interact with the socio-political discourse of power. Analysing the linguistic situation from this socio-linguistic theoretical framework and touching upon the interaction of education and other 'significant domains' through brief outlines from the constituent assembly debates, the constitution itself and subsequent educational policies and their implementation, I've attempted to arrive at a basis for the inequality that we witness today in Indian education in terms of language.

Keywords: Linguistic Inequality, Education and Multilingualism, Language and Education.

Language used as means of communication comes laden with several other functions; it is a repository of cultural wealth and knowledge. Some scholars have argued that language constructs reality¹, while others have listed the structure of language as a major determining factor in shaping the perception and experience of its native speakers, such as the Sapir-Whorf hypothesis by American Linguists stating that structure of language determines or

¹ Bhartrhari, the Indian poet and philosopher who propounded the theory of '*shabda-brahma*' – Absolute word

greatly influences the modes of thought and behaviour characteristic of the culture in which it is spoken. The latter idea is closely related to ‘Linguistic Determinism’ or ‘Linguistic Relativity’. “Language is not only a rule-governed system of communication but also a phenomenon that to a great extent structures our thought and defines our social relationships in terms of both power and equality.” (NCERT, 2006)

Elaborating upon the profound relationship between language and culture, and the role that they play in shaping an individual’s worldview, Ngũgĩ wa Thiong’o (1986) states-

“Language as communication and as culture are then products of each other. Communication creates culture: culture is a means of communication. Language carries culture, and culture carries, particularly through orature and literature, the entire body of values by which we come to perceive ourselves and our place in the world.”

Thus, language and culture together play a crucial part in defining an individual’s identity and their role in the social context. Lyons says, “*Language interpenetrates with almost all walks of life and varieties of experience. It does not exist ‘for its own sake’. Nor does it exist mainly for the sake of broadly referential communication.*” (Lyons, 1968, p. 3). Language thus can be analysed from a thousand different lenses depending upon where one stands whilst looking at it. Language and its development have therefore been studied in various ways by several scholars belonging to different fields of enquiry.

The designated field of language study is ‘Linguistics’ whose specific branches deal with the study of specific features of language. There has not been any theory so far that can study language ‘macrolinguistically’ from a sociological, cultural, psychological, and biological viewpoint (Lyons, 1981). There have been interdisciplinary approaches though, mainly psycholinguistics and ethnolinguistics. An important interdisciplinary branch is sociolinguistics, ‘the study of language in relation to society’ (Hudson, 1980/2001). Though many scholars including French sociologist Pierre Bourdieu have argued that sociolinguistics became increasingly preoccupied with variations in usage and accents of language in the social context, rather than studying the complex interplay between language and society.

While Bourdieu believed that by studying the relationship between units, rather than the units themselves, a comprehensible generalized meaning can be arrived at, language as studied by the linguists in isolation will not be able to provide a holistic picture, unless viewed in its relationship with other fields. The study of language in isolation was criticized by Bourdieu on several other grounds including the hegemonic influence of one language model in socio-cultural analysis, the neglect of the socio-historical conditions in which the language or the text emerged, and the disregard of the analyser’s own context and his/her relationship with the object of analysis, i.e., language. The last is a major contributing factor in any linguistic analysis since language shapes thoughts and perceptions so an analyst’s own

position cannot be completely overlooked. The dangers of one language or language model's hegemony over socio-cultural analysis are also vast, evident in the effects of English being projected as language of international academic exchange and learning, especially in countries such as India; this will be further elaborated upon later.

Bourdieu also had reservations with the way the linguists regarded the social aspect of language to be limited to it being an equally accessible resource and their projection of an objective common language that exists out there. This has been elaborated through the work of linguists such as Saussure and Chomsky, that presupposes an ideal objective language, described by the terms '*langue*' and '*competence*' respectively; while there is no homogeneous common form of language which a speaker can draw from. This illusion of an objective, completely homogeneous common language which lends itself to linguistic analysis is what Bourdieu refers to as the '*illusion of linguistic communism*' (1991). One can also equate the standard form of language as the homogeneous language which such theories presuppose. Furthermore, linguists regard language to be an equally accessible resource shared by all. Whereas language is not an autonomous isolated element, it is affected by the social and political context in which it is embedded that is marred by hierarchies, which makes language a site of power and hierarchy as well. In specific contexts languages are also used as 'mechanism of power' (Bourdieu, 1991) their multiple interpretations therefore have cultural, sociological, economic, and psychological repercussions for the stakeholders.

Bourdieu's own theory of symbolic power and violence was rooted in concrete social practices of power and hierarchy rather than abstract conceptions of social life. He argued that language itself is a socio-historic phenomenon and needs no outside theories for its analysis, therefore instead of applying any outside theory to language, he derived a theory from language usage which combines theoretical and empirical details, a '*theory of practice*', and elaborated that everyday language use, has bearing of social structures that it expresses as well as helps to reproduce.

Bourdieu's work was based upon the dominant language variety, especially in the context of the French language, appropriating this structure of power hierarchies, I have tried to make sense of the issue of dominant languages in a multilingual set up and how these interact with the social and political discourse of power; along with examining the linguistic situation of India from this socio-linguistic theoretical framework and touching upon the interaction of education and other 'significant domains' with it.

Lyons suggests that the 'so-called language problems' are infact a representation of much bigger issues of cultural and social domination and discrimination (Lyons, 1981) which is evident in the fact that in spite of promotion of multilingualism being widely accepted as one of the goals of the Indian education, the marginalization and discrimination against the native languages continue in the language policies of the country, which favour a select few languages.

Indian society has been multilingual since its very conception. The linguistic space in India today comprises of four major language families - the Indo-Aryan, the Dravidian, the Austric, and the Tibeto-Burman, and several minor ones such as Tai Kadai. This huge diversity is attributed to several factors including the migration of people and races of different ethnic descent, multiple invasions, and the process of colonization. The linguistic scene is further complicated by the fact that apart from the major languages in every state, several minor languages exist, many of which have been termed as ‘dialects’ of the major variety. Some of these ‘dialects’ have their own scripts while some do not. Due to the lack of consensus among linguists about formal delineation of languages and dialects, it is very hard to determine the exact number of languages spoken in India. Prior to the Indian Independence, Sir George Grierson’s *Linguistic Survey of India* (1903-1923) spread over twelve volumes enlisted 179 languages and 544 dialects. Post-independence the various population censuses have recorded different numbers of languages, mother-tongues, and dialects. The 2011 census lists 121 languages and 270 mother tongues (with 10,000 or more speakers) while the 2021 census has been delayed due to COVID-19. Ganesh Devy’s *People’s Linguistic Survey of India* (PLSI), a non-government effort conducted by Bhasha Research and Publication Centre between 2010 and 2013, identified 780 languages and surmised there could be another 100 more. With such a vast variety, the question naturally arises - why only a select few languages find recognition and space in significant domains such as law, education, and administration?

Pattanayak states that ‘Western nationalism, based on dominant monolingualism and dominant mono-culturalism, is naturally distrustful of multilingual, multi-ethnic, and multi-cultural societies such as India.’ (Pattanayak, 1984, p. 125) and therefore a numerosity of languages is feared. Language has also historically proven to be one of the means of consolidation of political power. With rise of modern nation states it was thus no surprise that the idea of one unified language was sought as a tool for the consolidation and political identification of the masses with their newly formed states, thus arose the idea of a national language. ‘Linguistic diversity, it is claimed, aggravates political sectionalism; hinders inter-group co-operation, national unity, and regional multinational co-operation; impedes political enculturation, political support for the authorities and the regime, and political participation; and holds down governmental effectiveness and political stability’ (Pool, 1972, p. 86) thus, ‘the search for a single language as a symbol of unity is typical of most modern nation states’ (Krishna, 1991, p. 44).

A national or official language not only gains recognition and sanction, it gains political patronage where resources are dedicated for its development and growth. Education, job market, books, and texts, even the language of law and justice are monopolized, at the cost of the other languages. On the surface, this appears to be arbitrary, political processes playing its part in the rise of power and dominance of a select few languages, but which languages are to be conferred with this honour? This question is fraught with sociological

implications. As ‘the hegemony enjoyed by the standard languages of the state is part and parcel of the cultural hegemony of the ruling elite’ (Saxena and Mahendroo, 1993, p. 2446). Bourdieu demonstrates this through the example of French Revolution that “the upper classes had everything to gain from the policy of linguistic unification” and this was a ‘gradual process of normalization’ through collective effects of social and political processes that induced the lower-class people “to collaborate in the destruction of their instruments of expression” (Thompson, 1991, p. 6-7).

The national language or official language debate when viewed from this lens is not a debate of mutual intelligibility amongst the population, not even of convenience or political unification through identification, but a tussle for dominance of linguistic capital that can be interchanged into economic and social benefits.

At the time of formation of the Indian Union, the search for a national language as a symbolic aspect of national integration was an important task before the Constituent Assembly. The founding fathers were aware of the dichotomy - the necessity of unification symbols as well as the necessity of preservation of diversity for safeguarding the rights of the people from various backgrounds. Therefore, when it came down to the issue of a national language the debates ranged from Hindi to Sanskrit to Hindustani, which is combination of Hindi and Urdu. Hindi was favoured by many, so was Hindustani, however, no consensus could be reached. Hindi was opposed by several representatives of non-Hindi speaking regions, the most vehement oppositions came from the speakers of Bengali and Tamil, who felt that Hindi was a more recent language compared to their languages. The search for a national language ended in two official languages and the Eighth Schedule under Article 344(1) and 351 listing down the major Indian languages. Initially there were 14; these were of course amended and added to later and stand at 22 as of date. There were a number of other ‘safeguards’ ensuring the preservation of the culture and languages of the so-called minorities, which together constituted the majority of the Indian population - the Fundamental Rights gave the citizens the right to conserve its language, script or culture, under Article 29, Article 30 provided the linguistic and religious minorities to establish their own educational institutions. But these were rights that were granted to individuals and communities, as far as the nation’s responsibility was concerned for the preservation of the linguistic and cultural diversity in a manner that will promote their sustenance and further development, nothing was said. At the same time stressing upon the requirement of one unifying language and passing on the responsibility of dealing with this very complex and complicated linguistic and cultural situation to the next generation, the Constituent Assembly suggested revision of official languages after 15 years.

Language planning should be future oriented (Dua, 1990) but Jawaharlal Nehru opined that the free nation will decide for itself, and that the Constituent Assembly needs to hurry up in framing the constitution considering the precarious condition of the population of the newly independent nation. He stated, “Some people imagine, that what we do now, may

not be touched for 10 years or 20 years; if we do not do it today, we will not be able to do it later. That seems to me a complete misapprehension” (1947). Nehru and the other founding fathers of the nation had the foresight to see the necessity of preservation of diversity or plurality amongst the masses, but in the effort of framing a constitution within a small period of time postponed one of the very crucial decisions in the shape of an undefined stance on the issue of language or languages of the Union. D.P. Pattanayak sums it up very powerfully when he says that “in the name of pragmatics of the situation, the will and the courage to take bold action were wilfully blunted” (Pattanayak, 1984, p. 128). Constituent Assembly thus passed on the burden of decision to the future generations to avoid present conflicts, with a fifteen-year review policy as a saving grace, which did not harbour much affect till date. E. Annamalai very rightly points out that though the Constitution specifically prescribes language for administration, legislature and judiciary, and a review timetable for use of English language, it is silent on the issue of language of education, except for the 7th amendment that recommends use of mother tongue for primary education, article 350-A (Annamalai, 1995).

Apart from the national language debate and English being an established official language, the listing down of the major languages in the eighth schedule also posed problems, many languages such as Rajasthani were rejected as being dialects, this opened up the language-dialect debate as well as the issue of standard language. The term ‘standard language’, ‘national language’ and ‘official language’ are not synonymous, but there is a close connection between them. Any language that is accepted by its speakers as a symbol of nationhood or is designated by government for official use will tend to be standardized, whether deliberately or not, as a precondition or a consequence of this very fact (Lyons, 1981).

A major shift also emerged with the reorganization of states on linguistic basis in the 1950s. In British India, the provinces were divided on the basis of administration, but in Independent India the linguistic reorganization of states was more or less in sync with the listing of languages of the eighth schedule (Krishna, 1991). This lent one regional language or language variety more authority than the rest on the state level, a situation that led to what Mohanty (2009) refers to as the ‘Double Divide Framework’, which will be discussed in detail in a while. Krishnamurti elaborates that the languages which were already dominant before independence, had their scripts and literature and were used in newspapers and radio, were the natural and undisputed candidates for inclusion in the Eighth Schedule (Krishnamurti, 1995). Constituent Assembly members thus unintentionally helped forwarding the cause of the elite classes, in “giving recognition to a single language as the language of education, administration and mass communication in plurilingual society bestows advantages on the speakers of that language” (Pattanayak, 1990, p. v). As Prof. Mohanty would say the native languages were ‘pushed out’ of the significant domains; including education, which leads to a dwindling effect on the use, spread and status of the native languages (Mohanty, 2009). Mohanty terms this as the ‘Double Divide Framework’ where

English, on the top of the hierarchy, pushes Hindi and other vernacular languages down, and in turn the vernacular languages push out other languages of the region. He also states that, “In most multilingual societies of the world the languages that are spoken and not spoken are related to power and hierarchy and access to resources” (Mohanty et. al., 2009, p. 282).

The languages or the language variety that thus emerges out has a capital, a ‘*linguistic capital*’, a subdomain of cultural capital², that the upper classes now possess by default, owing to the political and social position that their language or language variety occupies. But capital needs to have a market too, since where would the capital derive its value from if it does not have a market? Words don’t have a value of their own, political, and social institutions are the markets where linguistic capital derives its value from. “In the process which leads to construction, legitimation and imposition of an official language, the educational system plays a decisive role”, as the “educational market is strictly dominated by the linguistic products of the dominant class and tends to sanction the pre-existing differences in capital” (Bourdieu, 1991, p. 48).

Let us take a brief look at some of the educational policies of India with regard to language, in the light of this statement. Even before Independence, Macaulay was of the view that English education was necessary for the Indian Education system. Indians also at the time demanded for an English education as it could provide them with jobs in the British government. Macaulay’s Minute 1853 and Wood’s Dispatch 1854 both laid the foundation for English Education in India. After independence only the elite, who had access to English education before, benefitted and stood to profit from its continuation. Subsequent policies based on the recommendations of various commissions upheld the established norms. Warning against which Nehru had already remarked in the educational conference 1948 that, “Whenever conferences were called to form a plan for education in India, the tendency, as a rule, was to maintain the existing system with slight modification. This must not happen now...The entire basis of education must be revolutionized”.

The first amongst these was the report of the University Education Commission (1950) a result of the Radhakrishnan Commission (1948), referring to the issue of language, it mentioned that students ‘should be familiar with three languages-regional, federal and English at the university stage and that English be replaced as early as possible by an Indian language’. Though most of the recommendations were considered by CIBE (Central Advisory Board of Education) in 1950 and adopted, the ones dealing with the issue of language were said to lack practical applicability. The next major and perhaps the most important commission on Indian education was the Kothari Commission (1964-1966) under the chairmanship of Dr. D. S. Kothari, which recommended the three-language formula on the issue of medium of educational instruction in schools, most of its recommendations were adopted under the National Policy on Education (NPE) 1986. However, the three-language

² Bourdieu argues that capital is not just limited to economic arena, there are various forms of capital such as social and cultural, and one form of capital can be converted into another

formula was watered down and manipulated at every stage of implementation due to the loopholes left in the policy. Several other policies and commissions fleetingly mentioned the issue of language in education, the recommendations of the commissions were either based upon the previous ones, or they were mellowed down during implementation. Thus, the situation of language education as well as the medium of educational instruction remained more or less unaltered as far as policies were concerned.

When states were reorganised on the basis of linguistic lines under the seventh amendment in 1956, the constitution had directed the states under article 350A to provide for adequate facilities for mother tongue as a medium of instruction to children belonging to linguistic minorities up to the primary stage. This was again emphasized under the Right to Education Act in 2009, but primary educational instruction in mother tongue still remains a distant dream.

One of the chief reasons behind this being the vested political, economic, and social interests of the mainstream elite who had been enjoying the benefits of development as a result of the exclusive access to educational and other resources. Education is not only the source of awareness but also grants access to resources and opportunities. And medium of educational exchange and instruction is the key through which these doors are opened. Thus, the majority of the population whose languages had not found representation in the constitution and therefore in the subsequent policies remained devoid of the benefits of the socio-economic development of the country.

The implementation of policies on the grass root level was even sparser when it came to diversity in language, there were and are loopholes in the three-language formula (for details see Krishna 1991), higher education lacks clarity upon the issue of medium of education, educational instruction in mother tongue has hardly been practised on the scale on which it was envisaged. “There is evidence to show that teachers, like most educated members of the community whatever their own social origins, are prejudiced, in various ways, against non-standard regional and social dialects. They may even, unwittingly, judge a child to be of lower intelligence simply because of his dialect” (Lyons, 1981, p. 287).

Bernstein’s work on restricted code and elaborated code highlights the so-called language-deficit that children from working class homes face in educational setup. But his work is controversial from the sociolinguistic point of view and he himself warned that these two codes are not to be equated with standard and non-standard varieties of a language. Regardless of the differences in the underlying reasons and theoretical explanations, “No one denies, however, that, as things are at present, children who come to school speaking a dialect that differs significantly from the standard face a problem that speakers of the standard do not have” (Lyons, 1981, p. 289). The same applies in case of preferred languages in education vs. the regional languages as well. It has also been demonstrated that the higher one scales on the

educational ladder, “the greater is the demand for lesser number of languages” (Pattanayak, 1981, p. xv).

In a democratic setup like India, this is catastrophic to say the least, especially in the context of education, since “It is difficult to separate education and literacy from the struggle for rights and self-determination” (López and Sichra, 2008, p. 295). The impacts on the marginalized population range from widespread illiteracy to unemployment, resulting in the unequal distribution of the nation’s advancement benefits, be it in the area of technology, economy or knowledge. Pattanayak (1981) argues that such an approach of elitist monopolisation of culture and education in a democratic set up is opposed to the democratic goals of the nation. Dua sums it up the larger implications of this, “The language-status decisions about language allocation and use in the domain of education have far-reaching consequences for the developing multilingual countries. They determine not only the function, status and development of indigenous languages but also the pattern of communication and socio-economic and political processes of change and modernisation since patterns of language choice and use are related to distribution of knowledge, resources and power in the society” (Dua, 1990, p. 87).

The survival of a language also depends upon its functionality and usage in the social context. As mentioned earlier, education has a say in this ‘market’, it is in itself a market for creating value of a language. The unification of labour market gave education an even larger share in the power to decide access to jobs and resources. The position which the educational system gives to the different languages is such an important issue only because this institution has the monopoly in the large-scale production of producers/consumers, and therefore in the reproduction of the market without which the social value of linguistic competence, its capacity to function as linguistic capital would cease to exist (Bourdieu, 1991).

The educational set up goes a step beyond acting as a market for linguistic capital, it instils a sense of inherent value in its own product. Bourdieu expounds that there is an overt relationship between educational qualifications and access to resources, but covert one when it comes to defining the relationship between educational qualifications and cultural capital³. The beneficiaries of the system thus can justify to themselves and others, the logical basis of their privilege through the former and the deprived sections cannot understand the basis of their deprivation due to the latter concealment. The basis of the power and domination itself is thus veiled from the eyes of both the dominant classes and the dominated ones. The dominated thus have a firm belief not only in the superiority of the dominant languages and the standard variety of language, but also in the system and the institutions which provide the language with this power; Institutions such as education. This is ‘Symbolic power’ because it does not require any external force or violence, it manifests itself through beliefs. Bourdieu explains symbolic power as “that invisible power which can be exercised only with the complicity of those who do not want to know that they are subject to it or even that they

³ linguistic capital is a part of cultural capital

themselves exercise it” (Bourdieu, 1991, p. 164). No form of ‘Symbolic power’ thus can be exercised without the compliance of those who are subjected to it, it “requires, as a condition of its success that those subjected to it believe in the legitimacy of power and the legitimacy of those who wield it” (Thompson, 1991, p. 23). Thus, when there is a demand for English medium education the desire of moving up the socio-economic ladder to claim a share in the power is being manifested. The ‘*silent violence*’ in the context of standard language, manifests itself most when the dominated group tries to imitate the sanctioned diction, fails and feels devoid of voice. This violence is silent and “all the more absolute and undisputed for not having to be stated” (Bourdieu, 1991, p.52). Antonio Gramsci’s concept of ‘hegemony’ also highlights the non-coercive aspects of power, where people submit under the pressure of an invisible cultural power. “This non-coercive power penetrates consciousness itself, so that the dominated become accomplices in their own domination” (Corson, 1997, p. 18).

Moreover, as we use language to make sense of our world when that itself becomes the site of politics and a resource, then our very ability to claim our rights or even make sense of our world becomes severely limited. The power wielded by language and other domains is thus a power of constructing reality since the ideologies of the dominant class and their language define the nature of social transactions and the world in general. These ideologies and languages are not only produced and reproduced by the dominant communities through usage, but also by specialists of the field, who came with the rise of division of labour and took the ‘instruments of symbolic production’ out of reach of the layman. In the context of language, the field specialists being intellectuals, writers, teachers, lexicographers and so on, who define the validity and lend power to the dominant language or forms of language.

The ‘process of continuous creation’ too lends the dominant and legitimate languages the power to continue. The field of written word especially accords a kind of sacrosanct value to the languages in its domain, be it one dominant language or a dominant form of a language, and instruments such as educational texts and dictionaries contribute towards this value creation. The circle continues as Bourdieu explains with “the devaluation of the common language which results from the very existence of a literary language” and thus “those who operate in the literary field contribute to symbolic domination” whether by conscious or unconscious association (Bourdieu, 1991, p. 60).

The resultant effects on the linguistic communities thus marginalized, and largely unaware of the domination exercised over them, are not limited to linguistic, sociological, economic or political dimension, it extends on to the psychological as well, since languages are not just medium of education or communication, language is “an organic process through which the visions and values of a society are passed on...People’s social, cultural and political identity is bound by the language that they speak, and hear, that they think in and that they use to communicate” (Saxena & Mahendroo, 1993, p. 2445).

Regarding the consequences of this for linguistic diversity, Dua (1990) states that if language-education planning decisions are not made on an unbiased and balanced basis then the whole structure of a multilingual set up will collapse and smaller native languages will disappear completely. In the context of Indian linguistic situation this is already evident by the dwindling number of languages used in education, as indicated by the data supplied by NCERT over the years, as well as the languages used in communication, shown by the census data.

Indian linguists have suggested some relevant innovative solutions for the inclusion of multiple languages in education. Prof. Agnihotri talks about developing multilingual classrooms on the school level which will provide the learner with varied knowledge of multiple languages and their respective vocabulary, thus developing the languages along with or rather through the process of language instruction itself. But the problem lies in the fact that language is not a value neutral resource. Outside the classroom especially when the social relationship between languages is a hierarchical one, when the constitution and the language policies grant a legal base for this hierarchy, the struggle to make languages a part of value free instruction becomes an impossible one to win. Khubchandani states, that “the battle over the role of language in education and other privileges has been fought largely in the political arena. Often language has been used as a weapon in the struggle for political power” (Khubchandani, 1995, p. 38). Therefore, the efforts such as the formation of Central Institute of Indian Languages (CIIL) for the development of languages, the three-language formula, the additions of more languages to the 8th Schedule and the recent efforts for revival of Sanskrit and Hindi through the school education system and university education courses respectively, have not brought about any considerable results.

A further complication is added by the prestige accorded to English (Sridhar, 1996). Some have argued for English as a link language, while the most potent argument posited for English medium education has been Globalization. But arguing in favour of an education which is global, in its perspective of looking at other discourses apart from its own, Spivak underlines that such an education does not necessarily mean sacrificing the wealth of world languages in the name of global communication. She says, “one of the primary dangers that result from globalization is the creation of monolithic categories that erase difference, ignore unique identities, and minimize the importance of diversities” (Spivak, 2012, p. 2).

The argument that English is an International language of communication and is therefore desirable, does not pose well for the development of the native languages in education also, since “by acknowledging English as the international language, the language of science and technology, and the neutral language, a climate is sought to be created where Indian languages are relegated to the background. They are labelled regional, if not local, unfit for science and technology, and representative of vested interests” (Pattanayak, 1984, p. 127) thus demonstrating the effects of Mohanty’s Double divide framework. “Moreover people have to participate in a wider society within a national framework before they join the

wider international society. English which is confined to a minority elite may not measure up to the challenges of national integration” (Pattanayak, 1981, p. 10).

With a dwindling situation at hand in terms of linguistic diversity, education’s role as preserver of equality, and the inequality meted out to the communities whose languages are not provided with their due recognition and fair share in nation’s development, the solution cannot be limited to either political, social, educational, or linguistic front alone. Still a good start will be being aware of the arbitrary nature of this symbolic violence. As the power wielded by the dominant languages, and the communities who use them, is dependent on sanction by the dominant and the dominated classes through silent participation, its obliteration, therefore, depends on being aware of its arbitrary nature, and destruction of the belief in its inherent value.

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Causative Constructions in Pnar

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Abstract

Pnar is a dialect of Khasi belonging to the Mon-Khmer group of the Austro-Asiatic language family, spoken in the West and East Jaintia Hills district of Meghalaya and a few pockets of the neighbouring state of Assam and neighbouring country of Bangladesh. The study of causatives in Pnar demonstrates that Pnar has only one type of causative i.e., morphological causative which is derived by attaching the prefix *pən-* or *tən-* to the main verb. Morphological causatives according to Payne, 1997, p.176 “are one kind of ‘valence increasing’ operations formed on the basis of intransitive or transitive events.” This paper looks into the valency properties of the causatives in Pnar, thereby focussing on the argument structure of the causative constructions found in Pnar.

Keywords: Causatives, Valency, Pnar, Khasi, Mon-Khmer, Austro-Asiatic.

1.1. Introduction: The Language

The Pnars are one of the sub-tribes of the Khasi residing in the districts of West Jaintia Hills and East Jaintia Hills of Meghalaya. A small minority of Pnar speakers also reside in the bordering state of Assam and the neighbouring country of Bangladesh. The Pnars are commonly referred to as the Jaintias which is incorrect. Many people consider Jaintia as one of the tribes of Meghalaya. But ‘Jaintia’ is not a tribe, but the home of the Pnar speaking community along with some of the other sub-tribes of Khasi - the Wars and the Bhois. The Pnar speakers of the Jaintia Hills reside in the central region of Jaintia Hills district, the Wars cover the southern region, whereas the Bhois are found in the northern regions. All three sub-tribes are collectively called “the Jaintias” because they all call this area home. Pnar is the most widely spoken language in the Jaintia Hills region, with Jowai Pnar being the language of communication amongst the various communities residing here. Pnar also has other varieties spoken all over the region. Most of the Pnar speaking villages in Jaintia Hills have their own varieties of Pnar which are mutually intelligible. Although the language is widely spoken, it does not have a script, and thus has very limited written literature.

1.2 Genetic Classification of Khasi and its dialects

Khasi according to Bareh, 1977 is an off-shoot of the Mon-Khmer language, a group belonging to the Austro-Asiatic family of the Austric super family. Khasi is the only Mon-Khmer language found in the North East India frontier. According to Bareh, 1977, Khasi forms an isolated Austric island in the midst of other languages found in the region. Khasi is the only Austro-Asiatic language in India which retains its basic word order SVO in spite of being surrounded by many other SOV languages. Grierson, 1903 was the first person who discussed the dialect situation. He divided Khasi into four dialects – Khasi, Lyngngam, Synteng or Pnar and War. Diffloth, 1974, 1989 and Sidwell, 2009, all group Khasi under the Northern branch of Mon-Khmer with Pnar as one of its dialects. Figure 1 is the classification of the Mon-Khmer branch of Austro-Asiatic Languages by Sidwell, 2005.

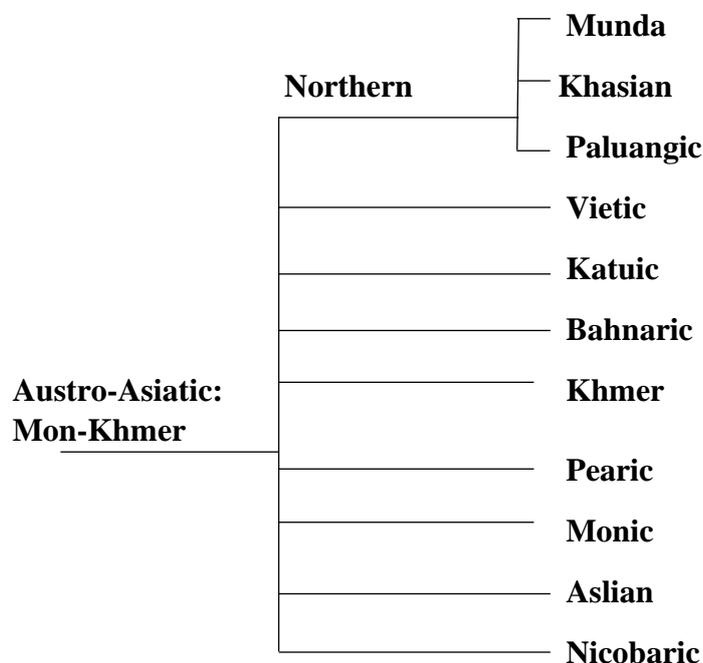


Fig. 1 Classification of Mon-Khmer branch of Austro-Asiatic languages by Sidwell (2005)

1.3 Pnar and its Varieties

Pnar, a dialect of Khasi, belongs to the Mon-Khmer group of Austro-Asiatic language families. According to Grierson, 1903 and Nagaraja, 1977 Khasi has four dialects – Pnar, Lyngngam, War and Khasi proper. Nagaraja, 1977 also mentioned Bhoi Khasi as one of the dialects of Khasi. Bareh, 1977 stated that Khasi has a number of dialectal variations of which most of them are mutually intelligible. According to him, there are eleven dialects of Khasi. These dialects include – 1. Amwi 2. Shella 3. Warding 4. Myriaw, Nongkhlaw Nongspung, Maram, Mawiang 5. Cherra 6. Nongkrem, Myllem, Laitlyngkot Lyniong-Khasi 7. Jowai 8. Bhoi 9. Manar, Nongwah, Jirang 10. Khadar Blang and 11. Nongstoin, Langrin. Most of the Austro-Asiatic

experts classify Khasi into four varieties –Khasi Standard, War, Pnar and Lyngngam, but some of them look at these four varieties as different languages. Some previous studies propound that Khasi is an umbrella term for all the Khasi languages spoken in Meghalaya.

By Jowai, Bareh, 1977 means the Pnar spoken in Jowai, the variety which is used for this study. According to Daladier, 2011, p.175 “Pnar appears to be the main language spoken in Meghalaya as it is even closer to Lyngngam and War than Khasi” and thus claims that Pnar is the central language of the Khasi group, not Khasi. According to her “There are two groups of Pnar, the Pnar East group and the Pnar West group. The Pnar East group is found in the Jaintia Hills region, a few isolated regions in Assam (in the Karbi anglong area), while some are in the North Cachar Hills and in Jaintiapur, Bangladesh. The main sub-groups of East Pnar are - 1) Sutnga, Narpuh, Lakadong, 2) Raliang, Shanpung, 3) Jowai, Rymbai, 4) Nongbah, Nongjingi, Nartiang, 5) Mynso, Thadbamon. Pnar West group is found in the western regions of Meghalaya and have different loan words from Lyngngam which are now influenced by Standard Khasi. The Pnar West group consists of - 1) Rambrai, Myriaw, Mawiang, 2) Nobosopoh; 3) Maram (Maharam).”

According to Bareh, 2019 Pnar has more than twelve varieties. Some of them include – (1) Jowai (2) Rymbai-Pnar (3) Shangpung-Mookaiaw-Pnar (4) Tuber –Pnar (5) Bataw-Pnar (6) Sutnga-Pnar (7) Narwan-Pnar and other varieties which are identified by him as - Chiehruphi-Pnar, Iapmala-Rngad, Mynsoo-Chiliang, Myntang, Nongbah and a few others.

1.4 Two Varieties of Jowai Pnar – Pohchnong and Pohskur

Lyngdoh, War & Dkhar, 2018 discusses the two varieties of Pnar found spoken in Jowai – the Pohchnong and the Pohskur, of which they found that there are variants in socio-cultural and linguistic behaviour of the people. The difference between the two varieties is brought about by the religious language genres spoken in their particular areas. Jowai is a very small town with almost all of the population speaking Pnar. The concept of Pohchnong and Pohskur was not present prior to the coming of Christianity to the region. In the Jaintia Hills region, ‘chnong’ refers to those who are still following the indigenous tradition and religion and ‘skur’ refers to those who have already converted to Christianity. The birth of these distinctions comes from the time when some of the people from Jowai who converted to Christianity were thrown or driven away from their house by their family and were given shelter by the Welsh missionaries. They started residing in the Mission Compound area of Jowai, which thus led to the name ‘Pohchnong’ meaning those who reside in the region with indigenous beliefs and ‘Pohskur’ meaning those who reside in the missionary area. Thus, the names ‘Pohskur’ and ‘Pohchnong’ came into existence. The division between the Pohskur and Pohchnong is found not only in Jowai but in other villages in the Jaintia Hills region as well. According to Lamare, 2005, p. 82, “The coming of the Christian missionaries into this region coincided with British rule, and in consequence the emergence among the hill people of new social, psychological and religious needs.” Thus, the arrival of Christianity in the Khasi and Jaintia hills region in the 1800’s has

not only changed and uplifted the link language of the tribe to a written status but also catered to the striking vitality within the group since then.

According to War & Dkhar, 2018, “In Jaintia Hills the division between the Christian group and indigenous group has, ever since the arrival of Christianity, been very prominent, that the two groups are demarcated by their areas of location. The spread of Christianity has had a tremendous impact and influence on the traditional socio-cultural and linguistic practices of the Pnars in Jowai. It has brought about a transformation in the cultural practices and traditional belief of the people so much so that it surfaces in the language behaviour and etiquettes of those who embraced Christianity.”

1.5 Area of Study

The present study focuses on the Pohskur variety of Jowai Pnar. This variety is spoken all over Jowai particularly in Pohskur, Chutwakhu, Mynthong, Iawmusiang and Khimusniang. Primary data is collected from the native speakers of Pnar from Jowai town. Secondary data is collected from different sources like books, journals, e-newspapers, etc. The main objective of this paper is to highlight the valency properties of the causatives in construction with causative verbs and how it changes the argument structure of the verb from the input verb.

1.6 Theoretical Background

Causative is defined by Crystal, 1980, p.70 as “a term used in grammatical descriptions to refer to the causal relationship between alternative versions of a sentence.” Causative constructions on the other hand according to Hasan, 2009, p.118, “refers to any grammatical device that encodes causation which can be classified into two types based on the productivity and regularity of causative forms, namely – productive causatives and lexical causatives.” Causative constructions (or causatives) according to Payne, 1997, p.175 are “the linguistic instantiations of the conceptual notion of causation.” Causative constructions generally are classified into three types - Lexical, Morphological and Analytic or Periphrastic. Pnar exhibits morphological causatives which according to Hasan, 2009 are causations expressed by means of a productive suffix. According to Payne, 1997 they are a one-of-a-kind valence increasing operation. Baker, 1988 refers to a morphological causatives’ derivation as verb incorporation as he believes that a single verb cannot respond to a single verb and a noun but rather to two verbs. As cited in M.K. Hasan, 2009, p. 126, Dixon, 2000, p.31 describes the process of forming a causative construction as “an involvement of an additional argument, i.e., a causer, onto a basic cause.” From the above arguments, it can be seen that causative constructions can occur as follows –

- (1) Causative construction occurs when there is an addition of a new argument in the structure.
- (2) The additional argument is mostly the cause of the event
- (3) While the original sentence without the causative verbs has one event happening in the structure, in causative constructions there exists two events – (i) the caused event and (ii) the causing event which is performed by the causer.

The study on causative constructions in Khasi and its dialects is found to be limited but not non-existing. Nagaraja, 1993, p.5 briefly analyses the causative constructions of two dialects of Khasi – Standard Khasi and Bhoi Khasi. According to him “Standard Khasi forms a causative sentence by putting a causative prefix on the verb ‘to be’, and putting an infinite marker before the main verb while Bhoi simply put causative prefix on the main verb” as illustrated in (1) and (2) where (1) is a sentence in Standard Khasi and (2) in Bhoi.

(As cited in Nagaraja, 1993)

(1) ḡan p̄in-ləŋ ya u ban ban bam
I CAUS-be OBJ him Ban INF eat
 ‘I made him eat.’

(2) pan-deyt ḡa u
CAUS-drink I him
 ‘I made him drink.’

Temsen and Koshy, 2011, p.243, gives a detailed discussion on causative constructions in Khasi highlighting both the syntactic and semantic issues of causatives. According to them, causativization in Khasi morphology is “indicated with the use of morphological markers *p̄in-* and *p^haʔ* as “first degree causatives” and *p^haʔ-p̄in-* as ‘second-degree causatives’ prefixed to the verb and thereby increased the valency of the verb. They make the argument that causations are more than just valency increasing operations. The semantic property of the verb classes in the language can also determine formal usage of the causatives with particular classes of verbs. Thus, according to them, Khasi verbs are of two types – those that allow both *p̄in-* and *p^haʔ* as first-degree causatives and those that allows only for *p̄in-*.

Thus, from the above discussions, it may be noted that although causativization may occur as valency changing operations in many languages, its semantic properties may help us in determining the formal usage of some of the verbs in the language based on the classes to which it belongs.

1.7 Causative Constructions in Pnar

Causative constructions in Pnar are formed by having causative verbs as predicates. Causative verbs in Pnar are derived from the caused verbs by attaching prefixes p̄ən- or t̄ən- to the main verb. According to Temsen & Koshy, 2011, p.244, “causativization in Khasi is indicated with the use of morphological markers *p̄in-* or *p^haʔ-* as ‘first degree causatives’ and *p^haʔ-p̄in-* as ‘second degree causative’”. Pnar also exhibits a similar pattern of constructions for causations as shown in (3) – (5).

(3) da p̄ən-t^hiaʔ kə o u manʃien
PST CAUS-sleep 3FSG 3MSG 3MSG Manshean
 ‘She put Manshean to sleep.’

(4) da p^haʔ t^hiaʔ kə o
PST send sleep 3FSG 3MSG
 ‘She sent him to sleep.’

(5) da p^haʔ pən-t^hiaʔ kə o u manʃien
PST ask CAUS-sleep 3FSG 3MSG 3MSG Manshean
 ‘She asked (someone) to put Manshean to sleep.’

From the constructions above, it is clear that causatives in Pnar increase the valency of the predicates when derived into causatives. With first degree causatives, one additional argument is added in the structure but with second-degree causatives, the valency of the verb increases by two arguments. According to Temsen & Koshy, 2011, p.245, “when two arguments are added to the constructions in second-degree causative constructions, the load of initiation of the action rests on the newly introduced argument syntactically occupying the subject position (the first causer, the initiator of the act) and the load of execution of the action rests on the other newly introduced argument (the second causer, the executor of the act). This is the prototypical instance of indirect causation.”

In these kinds of constructions, the newly added argument performing the role of the second causer, even if not found in the structure explicitly, can occur implicitly as in (3). In (3) although, only two arguments are found in the structure, it is understood that there is another individual that exists performing the role of the one who puts the object to sleep. Thus, it can occur implicitly making the third argument an implicit argument in Pnar.

1.7.1 Verbal Predicates in Pnar

Verbs in Pnar are categorised into three types – intransitive verb, transitive verb and ditransitive verb. Table.1 shows the three types of verbs in Pnar and the types of arguments they take. Intransitive verbs take one core subject NP argument abbreviated as S. Transitive verbs take two core NP arguments - subject and object arguments abbreviated as A and O. Ditransitive verbs take three core NP arguments – subject, direct object and indirect object conveniently abbreviated as A, T and R. It is also found that Pnar exhibits zero valence verbs especially weather verbs that can occur only with *p^haʔ* in order to form causative constructions.

As mentioned earlier, causatives increase the valency of the verb by one argument when derived with first-degree causatives and when derived with second-degree causatives increases the valency of the verb by two arguments. The next section of the article will look into the number of arguments the verb takes when derived into causatives with zero valence, one valence, two valence and three valence verbs and how it changes the argument structure of the said verbs.

Sl. No	Verbs	No. of Arguments	Grammatical Relations	Abbreviation
1.	Intransitive Verbs	NP	Subject	S
2.	Transitive Verbs/Mono-transitive Verbs	NP, NP	Subject, object	A, O
3.	Di-transitive Verbs	NP NP NP	Subject, Direct Object and Indirect Object	A, T, R

Table 1. Types of Verbs in Pnar

(6) is an intransitive sentence with the verb *jap* ‘die’ taking only one argument. The verb *jap* ‘die’, when derived into causative form as in (7) becomes *pən-jap* ‘to kill’, a two-valence verb by adding one argument into the internal argument position of the argument structure playing the role of patient as shown in (8).

6. da jap u ksau ɔ
PST die 3MSG dog 1PSG
 ‘My dog died.’

7. da tən-jap ki o u ksau ɔ
PST CAUS-die 3PL 3MSG 3MSG dog 1PSG
 ‘They killed my dog.’

8. a. *jap* ‘die’: (EXPERIENCER)
 b. *pən-jap* ‘to kill’: (AGENT, PATIENT)

(9) is a transitive construction with the verb *yo* ‘see’ taking two arguments. When derived into a causative verb turned into a ditransitive verb *pən-yo* ‘to show’, the verb adds one more internal argument into the structure portraying the role of experiencer and thus changes into a di-transitive verb as illustrated in (10). The argument structure of both the input and output verb is illustrated as given in (11).

9. da jo ɔ ka
PST see 1PSG 3FSG
 ‘I saw her.’

10. da *pən-jo* u nɛt ka ja ɲa
PST CAUS-see 3MSG Neth 3FSG ACC 1PSG
 ‘Neth showed her to me.’

11. a. jo ‘see’: (Agent, theme)
 b. pən-jo ‘to kill’: (Agent, theme, experiencer)

(12) is a ditransitive construction in Pnar with the verb *e* ‘give’ taking three arguments. Pnar can only take up to three arguments in its structure, when the grammatical morpheme *pən-* is attached to the verb *e* ‘give’, the sentence becomes ungrammatical as shown in (13) and can only occur with second degree causative *pʰaʔ* as shown in (14). The argument structure for the verb *e* ‘give’ and its derived form *pʰaʔ-e* ‘send’ is illustrated in (15) –

12. e pɔisa ka bɛ ja ɲa
give money 3FSG bea ACC 1PSG
 ‘Bea gives money to me.’

*13. da *pən-e* pɔisa ka bɛ ja ɲa
PST CAUS-give money 3FSG bea ACC 1PSG
 ‘Bea gives money to me.’

14. da *pʰaʔ-e* pɔisa ka bɛ ja ɲa
PST CAUS-give money 3FSG bea ACC 1PSG
 ‘Bea sent money to me (by someone).’

15. a. e ‘give’: (AGENT, THEME, RECIPIENT)
 b. pʰaʔ-e ‘to send’: (AGENT, THEME, BENEFACTOR)

1.6.1.1 Zero Valence Predicates

Zero valence clauses according to Dryer, 2007 are clauses which semantically do not involve any arguments but depending on the syntax of the language are treated as clauses. These types of sentences normally involve describing the environmental conditions, typically weather conditions. According to Dryer, 1985, there are different strategies followed by languages in forming these zero argument clauses. One of the strategies in a forming zero argument clause is to not express the occurrence of any argument overtly.

In Pnar, there are two ways of forming a zero-argument clause, the first one is when the weather verb describes the environment or weather conditions occurring all by itself with no subject in the argument as shown in (16) – (17).

16. da slap
PST rain
 ‘It rained.’
17. kjam
Cold
 ‘It is cold.’

The second way is by incorporating a verb into the noun itself in order to form a conjunct verb. The verb does not embody its real semantic function but only to convert the noun into a constituent predicate as shown in (16) – (17).

18. hier slap
climb rain
 ‘It rains. [Literally: Rain is climbing down]
19. da hap jor
PST fall snow
 ‘It is snowing.’ [Literally: Snow has fallen]

Zero valence verb like *c^{hit}* ‘hot’, *kjam* ‘cold’, *hier-slap* ‘rain is falling’ and other weather verbs only allow causation with the marker *pən-* as illustrated in (20) and (21) not with *p^{ha?}* as it will make the constructions ungrammatical like in (22) and (23). The argument structure in both (20) and (21) are found to have changed from zero valence to one valence with the argument occurring in the external argument position as subject argument.

20. da *pən-c^{hit}* i
PST CAUS-hot 3PL
 ‘We made ourselves warm.’
21. dao *pən-hier-slap* u blai
FUT CAUS-fall-rain 3MSG god
 ‘God will make it rain.’
- *22. dao *p^{ha?}-hier-slap* u blai
FUT CAUS-fall-rain 3MSG god
 ‘God will make it rain.’
- *23. da *p^{ha?}-c^{hit}* i
PST CAUS-hot 3PL
 ‘We made ourselves warm.’

The second-degree causatives *p^haʔ-pən-* on the other hand is allowed to occur only with zero argument clauses like *c^hit* ‘hot’, *kjam* ‘cold’ etc as in (24) but not with the second type of second argument clause as it will cause ungrammaticality in the structure as in (25). As mentioned earlier, second degree causatives increase the valency of the predicate by two arguments, the structure in (24) is found to have both subject and object argument added in the structure when the predicate is causativized.

24. da **p^haʔ-pən-c^hit** ɔ ki
 PST CAUS-CAUS-hot 1PSG 3PL
 ‘I asked them to make themselves warm.’

*25. dao **p^haʔ-pən-hier-slap** u blai
 FUT CAUS-CAUS-fall-rain 3MSG god
 ‘God will make it rain.’

The valency of causative constructions with zero valence verb thus increases by one argument when occurring with first-degree causatives and by two arguments when derived with second degree causatives. The argument structure for the causatives given in (18), (19) and (22) illustrates this as given in (26) –

- (26) a. pən-chit ‘to make oneself warm’: (AGENT)
 b. pən-hierslap ‘to make the rain come.’: (AGENT)
 c. p^haʔ-pən-cit ‘ask to make warm’: (AGENT, BENEFACTIVE)

Causative marker *pən-* or *tən-* in Pnar can operate and function with almost all the intransitive and transitive verbs in Pnar through the process of derivation. It is found that, when these markers are attached to some of the di-transitive verbs in Pnar, the sentences become ungrammatical while the same operation is allowed in standard Khasi as illustrated in (27) and (28). It is assumed that *pən-* is not used as a causative but as an element which indicates politeness while telling someone to do the particular act of giving or keeping and thus, no extra argument is added to the sentence as *pən-* does not function as a cause of event. In Pnar, the verbs for the same structure occur normally as di-transitive verbs without using any causative marker. Thus, causatives in di-transitive constructions for Pnar can only occur with what Temsen & Koshy, 2011 considered as second-degree causative markers, not with first degree causative marker *pən-*.

*27a. **pən-e** bam ka bət ja ɲa
 CAUS-give food 3FSG Beth ACC 1PSG
 ‘Beth gives me food.’ (Pnar)

- 27b. **pin-ai** jɪŋbam i bet ja ɲa
CAUS-give food 3FSG Beth ACC 1PSG
 ‘Beth gives me food.’ (Std. Khasi)
- *28a. **pən-bu?** kət ka bet ha-ɟrəŋ meɟ
CAUS-keep book 3FSG Beth LOC-up table
 ‘Beth keeps the book on the table’ (Pnar)
- 28b. **pin-bu?** i bet ja ka kət
CAUS-keep 3FSG Beth ACC 3FSG book
 ha-ɟrəŋ meɟ
LOC-up table
 ‘Beth keeps the book on the table’ (Std. Khasi)

1.8 Conclusion

This paper is a brief attempt at exploring the causative constructions that occur in Pnar. It is seen that Pnar only has morphological causatives which come in the form of prefixes *tən-* or *pən-* attached to the root verbs. While *pən-* and *tən-* are derived through prefixing, another causative found in Pnar is *p^ha?* which is incorporated into the root verb through the process of verb incorporation. These causatives when they occur increases the valency of the verb by one or two arguments as discussed above. Therefore, causatives in Pnar are considered to be valency increasing operations that not only change the syntactical properties of the constructions but also the semantic properties of the sentence too.

ABBREVIATION

1	-	First Person
2	-	Second Person
3	-	Third Person
SG	-	Singular
PL	-	Plural
CAUS	-	Causative marker
M	-	Masculine
F	-	Feminine
ACC	-	Accusative
LOC	-	Locative

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A Study on the Impact of Foreign Influences on Old English

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The Old English period is followed by Middle English (12th to 15th century), Early Modern English (ca 1480 to 1650) and finally Modern English (after 1650). Old English was not merely the product of the dialects brought to England by the Angles, Saxons, and Jutes. These dialects only formed the basis of the grammar of Old English and the source of the larger part of its vocabulary. But other elements entered into Old English in the course of the first 700 years of its existence in England. It was brought into contact with three other languages, namely, those of the Celts, the Romans, and the Scandinavians. Old English showed certain effects from each of these contacts, especially in the form of additions to its vocabulary. The three influences are discussed in some detail in the sections I, II, and III below.

I. The Celtic Influence on Old English

The invasion of the Celtic population of Britain by the Anglo-Saxons led to the mixture of the two peoples and the two languages. Old English vocabulary had numerous words that the Anglo-Saxons adopted from the speech of the Celts. In parts of England, contact between the two peoples was constant for several generations.

The evidence for this contact in the English language is found chiefly in placenames. Also, a number of important centers in the Roman period have names with Celtic elements. The name

London itself most likely goes back to Celtic. The greatest number of Celtic names survive in the names of rivers and hills and places near them. Thus, the Thames is a Celtic river name, and several Celtic words for river or water are preserved in the names Avon, Dover, and Wye, among others.

Outside of placenames, the influence of Celtic on English is almost negligible, since no more than ten OE words can be traced to a Celtic source with certainty.

Not many of the abovementioned Celtic words attained a permanent place in the English language. Some words soon disappeared, and others were used only locally. The kind of relation between the Celtic and Anglo-Saxon peoples did not bring about any considerable influence on English life or speech. The Celts were a conquered people, and the Anglo-Saxons had little occasion to adopt Celtic modes of expression. Thus, the Celtic influence on Old English remains the least of the early influences that affected the English language.

II. The Three Latin Influences on Old English

The second influence exerted on English, the Latin influence, was great, unlike that of Celtic. This is because Latin was not the language of a conquered people, but the language of an advanced civilization from which the Anglo-Saxons wanted to benefit. Contact with that civilization extended over many centuries, and began long before the Anglo-Saxons came to England and continued all through the Old English period. For hundreds of years, the Germanic tribes who later became the English, had various relations with the Romans, from whom they acquired a large number of Latin words. When these Germanic tribes came to England later, they saw the evidence of the long Roman rule in England and learned additional Latin words from the Celts, who had previously acquired them from the Romans. A century and a half after the coming of the Germanic tribes to England, Roman missionaries reintroduced Christianity into England, and the result was an additional adoption of Latin words into English.

Thus, there were three distinct occasions on which English borrowed from Latin before the end of the Old English period. It is interesting to consider the character and extent of each of these borrowings.

A. Latin Influence of the Zero Period

This influence can also be referred to as "continental borrowing," i.e., borrowing that took place before the Germanic tribes came to England, when they were still in their continental (or European) homes. During this period several hundred Latin words entered the various Germanic dialects as a result of the extensive contact between the two peoples. By the fourth century, the

Germanic population within the Roman Empire was several million people, who were found in all classes of society.

About fifty Latin words can be credited to the Germanic tribes, the ancestors of the English when they were still occupying their homes in Europe, before coming to the British Isles. These words indicate the new conceptions that the Germanic peoples learned from their contact with a higher civilization. In addition to agriculture, the chief occupation of the Germanic tribes in the Roman Empire was war. This experience is reflected in words borrowed from Latin like camp (battle), segn (banner), pīl (javelin), weall (wall), pytt (pit), straeligt (street), and mīl (mile).

Larger in number are the words related to trade, e.g., cēap (bargain); mangian (to trade) with some of its derivatives, like mangunghūs (shop); pund (pound); sēam (loan); mynet (coin), from which Old English formed the words mynetian (to mint, to coin) and mynetere (moneychanger); and eced (vinegar).

A number of the new words related to domestic life, household articles, and clothing. Examples include: cytel (kettle), mēse (table), scamol (bench), teped (carpet, curtain), pyle (pillow), sigel (necklace), and probably cycene (kitchen), cuppe (cup), disc (dish), cucler (spoon), line (rope), and gimm (gem).

The speakers of the Germanic dialects also adopted Roman words for some foods, such as cīese (cheese), spelt (wheat), pipor (pepper), senep (mustard), cisten (chestnut tree), and cires or ciresbēam (cherry tree), and probably the words butere (butter), ynne or ynnelēac (onion), plūme (plum), pise (pea), and minte (mint).

Latin words related to the building arts include such words as cealc (chalk), copor (copper), pic (pitch), and tigele (tile).

There were also some miscellaneous words such as mūl (mule), draca (dragon), pāwa (peacock), the adjectives sicor (safe) and calu (bold), pīpe (pīpe = musical instrument), cāsere (emperor), and Sæternesdæg (Saturday).

B. Latin Influence of the First Period

This influence may also be referred to as Latin through Celtic transmission. The Latin influence that resulted from the period of the Roman occupation of Britain was slight. A very few words (about 5) and a small number of Latin elements in placenames owe their presence in English to this period, since there was no opportunity for direct contact between Latin and Old English in England. It is true that the Celts had adopted more than 600 Latin words but these

words were not passed on due to the lack of relations between the Celts and the English. Among the few Latin words that the Anglo-Saxons have acquired after setting in England is ceaster (town), which forms an element in English placenames such as Chester, Colchester, Dorchester, Manchester, Winchester, Lancaster, Doncaster, Gloucester, Worcester, and many others.

Other Latin words that belong to this period are port (harbor, town), munt (mountain), torr (tower), and wīc (village). These words are also found as parts of placenames.

The Latin influence of the First Period remains the slightest of all the influences that Old English owed to contact with Roman civilization.

C. Latin Influence of the Second Period

By the Second Period we mean the period during which the Christianizing of Britain took place. The greatest influence of Latin on Old English came as a result of the conversion of Britain to Roman Christianity, which began towards the close of the sixth century in the year 597. Numerous traces of the influence of Christianity were seen in the vocabulary of Old English. This influence on the vocabulary is discussed in subsections 1 and 2 below.

1. The Earlier Influence of Christianity on the Vocabulary

The period between the introduction of Christianity in 597 to the end of Old English extended for more than five centuries. During this time Latin words gradually entered English. There were many new conceptions that resulted from the new religion and demanded expression but the resources of the English language were inadequate. The borrowed words include abbot, alms, altar, angel, anthem, ark, candle, canon, cleric, deacon, disciple, epistle, hymn, litany, manna, martyr, mass, minister, noon, nun, offer, organ, palm, pope, priest, psalm, relic, rule, shrine, synod, and temple.

The new religion also exercised a profound influence on domestic life, such as the names of article of clothing and household use. Examples include cap, sock, silk, purple, chest, and sack.

Borrowed words denoting food included beet, caul (cabbage), lentil, pear, radish, doe, oyster, and lobster.

Names of trees, plants, and herbs included pine, aloes, balsam, lily, mallow, marshmallow, and plant.

Words related to education and learning comprise school, master, Latin, grammatic(al), verse,

meter, gloss, and notary (a scribe).

Miscellaneous words include anchor, fan (for winnowing), fever, place (as in marketplace), sponge, elephant, phoenix, and mancus (a coin).

Learned or literary words include circle, legion, giant, consul, and talent.

Although the abovementioned words are mostly nouns, Old English also borrowed a number of verbs and adjectives, e.g. the verbs *āspendan* (to spend), *bemūtian* (to exchange), *dihtan* (to compose), *pīnian* (to torture), *pinsian* (to weigh), *sealtian* (to dance), *trifolian* (to grind), *tyrnan* (to turn), and the adjective *crisp*.

2. The Influence of the Church Reform on the Vocabulary

The flourishing state of the church that led to the abovementioned additions to the English language did not continue uninterrupted, and reform had to be made. This reform is sometimes called the Benedictine Reform, after the name of St. Benedict. As a result of this reform and the improved state of learning connected with it a new series of Latin borrowings took place. These were words of a less popular kind than the ones borrowed earlier, and were often scientific and learned words.

However, as in the earlier borrowings, a large number of words were related to religious matters, e.g., *Antichrist*, *apostle*, *cell*, *collect*, *creed*, *demon*, *font*, *idol*, *prime*, *prophet*, *sabbath*, and *synagogue*.

Literary words predominated, among which were *accent*, *brief* (v.), *decline* (as a grammatical term), *history*, *paper*, and *title*.

A large number of plant and herb names were introduced in this period, including *coriander*, *cucumber*, *ginger*, *petersili* (parsley), among others.

A few names of trees were borrowed, such as *cedar*, *fig*, *laurel*, and *magdāla* (almond).

Medical terms included *cancer*, *paralysis*, *plaster*, and other.

Words relating to the animal kingdom included *camel*, *scorpion*, and *tiger*.

To sum up, as a result of the Christianizing of Britain about 450 words appeared in English writings before the end of the Old English period, in addition to the many derivatives and

biblical proper names. However, about 100 of these 450 words were either purely learned or retained their foreign character so that they could hardly be considered part of the English vocabulary. Among the remaining 350 words, some did not make their way into general use until later, when they were reintroduced. But a large number of them were fully incorporated into the language. Examples of such words include plant (n.) which was later made into a verb, fersian (to versify), glēsan (to gloss), and crispian (to curl), to mention only a few.

III. The Scandinavian Influence on Old English

Near the end of the Old English period the English language underwent a third foreign influence, namely the Scandinavian influence. For some centuries the Scandinavians remained quietly in their home, but in the eighth century they began a series of attacks on all the lands near to the North Sea and the Baltic. While the Swedes established a kingdom in Russia, the Norwegians colonized parts of Britain, the Faroes, and Iceland. And the Danes founded the dukedom of Normandy and finally conquered England. In the beginning of the eleventh century Cnut, king of Denmark obtained the throne of England. The daring sea-rovers who made these unusual achievements were known as the Vikings, and their period, extending from the middle of the eighth century to the beginning of the eleventh is known as the Viking Age. The Scandinavian conquest of England resulted in the third foreign influence on Old English.

Large numbers of Scandinavians settled in England. An indication of their number is the fact that more than 1,400 places in England bear Scandinavian names. Most of the settlers were Danes, and there was a considerable number of Norwegians in the southwest and north. Scandinavian farmers intermarried with the English. And in the districts where peaceful settlement took place, conditions were favorable for an extensive Scandinavian influence on Old English.

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Myth and Reality of Online Tools in Education

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Abstract

The internet era makes it difficult to imagine any aspect of contemporary society without technology. The outbreak of COVID 19 made the situation even more severe and created a drastic change in many fields of the country. As the World Health Organization has declared COVID 19 as a pandemic, mandatory shut down of educational institutions modified traditional classrooms into digital platforms to keep education going. The schools and colleges had to change the pedagogy halfway through the curriculum and prepare the students to face their exams by the end of the academic year. This situation made the teachers and students confront a sudden shift in the mode of the teaching-learning process. Academic institutions, which followed the traditional chalk and talk (Face to face) method for decades, are totally abandoned and shifted to online teaching pedagogy. In this situation, online technological tools stood as a propitious aide to help them. This paper discusses the role of Edtech in education during the pandemic, its strength, weakness, and challenges faced by students.

Keywords: Edtech tools, pedagogy, Edtech, online teaching, online learning, technology.

Introduction

COVID 19 led billions of students worldwide deprived of going to schools and colleges because of the lockdown insisted by the government to control the spread of coronavirus. This pandemic made the task of getting students into the classroom more complex than educating them. The teachers should confirm various safety aspects among students like social distance, physical health, nutrition, proper sanitation, etc. Since it was impossible for the teachers to monitor those aspects, the online teaching and learning approach is considered a safe solution to ensure health and education simultaneously. “Several arguments are associated with e-learning. Accessibility,

affordability, flexibility, learning pedagogy, life-long learning, and policy are some of the arguments related to online pedagogy. It is said that online mode of learning is easily accessible and can even reach to rural and remote areas.” (Dhawan, 2020)

Innovative technology and Edtech tools create brilliant ways for the teachers to deliver the content and monitor the students in the online platform. As the online teaching atmosphere is new for many students, Edtech tools provide ease in the teaching-learning process with more study materials and room for interaction with other students. Modern educational tools like EDMODO, Class craft, Seesaw, YouTube, Whiteboard, Adobe spark video, Google classroom, Nearpod, etc., stimulate the creativity, critical thinking, and problem-solving skills of the students and accentuate education in a fruitful way.

Due to the advancement of modern technology and the fast-paced world, online learning and Edtech tools gained more significance in the field of education and their importance thrives day by day. The year 2020 witnessed that online learning and Edtech tools play vital role in the education sector, and it is widely accepted by the people. This led to heavy competition in the Edtech start-up sector and resulted in high-quality study materials. Some of the leading Edtech start-ups like Talentedge, Eruditus, Vedantu, Byjus, etc., aim to replicate the traditional classroom with the digital world and provide out-come-based education to the students. The content and the study materials are designed with the objective to satisfy the need of the learners at different grade levels from kindergarten to university.

Edtech: Need of the Hour

The closure of schools and colleges raised many questions in the mind of educators, parents, and students regarding the continuance of education and pedagogy. Technology and e-learning stood as an obstinate answer to those questions. The sway of technology over education is expected to be increased over the past few decades. The outbreak of COVID19 fosters technology-based education to bridge the gap between expectation and demand. Schools and Universities adapted themselves to digitalized teaching processes to combat the situation and provide quality education to the students. Technology remains the only source to recover education from the negative impact created by COVID19. Since a major part of the country was in quarantine the government, academicians, and educational institutions prioritized to online mode of education and sought the support of Edtech tools to continue the process of teaching and learning during the lockdown. This created the year 2020 as a great transition period for schools and colleges to rely completely on technology in the teaching-learning process at all levels.

Though Edtech tools are easily accessible, institutions need to conduct many professional development programs to enhance the educators to master these tools to make the teaching process effective. Online mode of teaching is also considered as a parameter in defining the quality of the

education, so the organizations have adapted it to maintain their market condition and withstand the quandary.

Advantages in Embracing Edtech Tools in Education

The fundamental structure of the teaching-learning process which was adhered to for centuries underwent a breakthrough by integrating technology and attained significant improvement in productivity at the end of the process. Edtech tools redefine the teaching and learning process and reveal new insights in adapting digital platform which provides visualization and presentation that enables the students to educate themselves at their own pace. Self-exploration of the wide range of online tools and resources helps them to find the answer to their questions at different levels. Edtech tools destroy the limitation created by textbooks and traditional classrooms. Simultaneously, they transform the teaching and learning platforms into discussion forums. Innovative education startups impart the responsibility of the teachers in their academic roles like lesson plans, worksheets, recording of attendance, assessment, etc. and they also aim to train the students for vocational and corporate sectors. “Startups in this sector have rolled out offerings such as personalized assessments, VR content, parent engagement, gamification, soft skills development, digital libraries, student networking, test preparation, procurement marketplaces, learning analytics, language tools, internship location, and real-time scenario engagement.”(Y.S Team, 2018). Edtech tools open doors for newly upgraded pedagogy and make the students cultivate the habit of structuring their own learning habits. “Empowered by Artificial Intelligence, these systems can also observe how students learn. Besides, they can discover what kind of tasks and thinking interests them the most, and what kind of problems they find boring or difficult. These systems can then adapt the learning process to accommodate individual students’ learning styles. And, most important of all, they can do this with much more precision than any traditional classroom setting could ever achieve” (Janssen, 2021) Another major advantage of Edtech tools is going paperless. By exploiting online resources like the internet, mobile applications, and software both teachers and students can save time and money by recording the details and files on online or electronic devices. The process of teaching and learning can be done 24X7 without being physically present. Interaction, discussion, and guidance can be made in-classroom and in-home with the advanced and well-designed tools in the digital platform.

Drawbacks of Adapting Edtech Tools

Self-motivation is the most important factor that every learner should possess in the context of online education. Students should be committed to their goals and able to work without the influence of other people. Though Edtech tools engage the students with videos, animations, and other features to gain the attention of the students, they lag in providing practical education to the students. Startups and Edtech tools cannot meet all the needs in the teaching-learning process. They are limited to certain disciplines where theory and practice are given equal importance.

Another biggest disadvantage of using Edtech tools is distraction. As the internet is the social medium of communication advertisements and other pop-ups distract the users and deviate them. The availability of lecture notes, resources, and lessons tempts the students to procrastinate their work. The prevalent availability of resources and recorded lectures on the internet makes the students take advantage of the situation and postpone their work. Accessing the internet and electronic gadgets is another challenging factor in online platforms. Limitation of bandwidth or internet access may be limited to some students, which prohibits them from participating in live sessions for the whole day. Prolonged usage of gadgets for hours can create some technical issues and cause interruption when attending class or doing assignments. Indolent students may pretend as if they have technical issues, or the device got hung to skip classes and exams.

The curriculum is framed with the objective of improving the knowledge and skills of the students. Assessments are widely accepted as the only mode to test the level of achievement. But academic integrity remains a big question mark in the online platform. Online exams cannot be completely relied on to determine the ability or knowledge of the students. Edtech tools focus on the theoretical approach to teaching, with the help of podcasts, videos, and slide presentations. Students can observe and understand the concepts, but the practical approach or hands-on experience is not possible through e-learning. The Digital generation who grew up with technology is more proficient in using the Edtech tools and they develop an attitude towards their teachers who are new to accessing technology in the classroom. In case of any technical issues or inability to access the tools in the classroom, then the teacher has to cut a sorry figure in front of the students. Edtech tools require the students to spend hours together in front of a monitor or tablet in the whole process of teaching and learning. Continuous exposure to gadgets, sitting posture, and other psychological factors affect the users physically and mentally.

Challenges Faced in the Implementation of Edtech Tools

Integrating Edtech inside the classroom affects the psychological aspects of both teachers and students. The prevalent availability of new technological tools does not guarantee effective teaching pedagogy. The teachers have to build proficient technological knowledge in order to use them confidentially inside the classroom. Digital technology with its designed hardware and software supports the teachers to get the desired course outcome but involves lifelong learning. In relation to the use of mobile technology in international development, many ICT-based education projects still have a narrow focus on hardware and software. “Educational research shows that resource-based interventions alone have limited impact on student learning, and that technology itself does not add value to education.” (Haßler. B, 2016).

Incorporating digital media and education stipulates a number of inter-disciplinary skills and a deeper understanding of the complex intricacies between technology and pedagogy in the task of blending face-to-face approach with Edtech tools. Inconsistency in gadgets and inability to

use the tools properly may lead to technical errors or if the teacher is not able to access the tool effectively in the classroom, then it leads to embarrassment. Extensive care should be taken when designing the framework of the course to various core subjects, assignments, and assessments.

The wide variety of online resources leads the educators to take up the moral responsibility to check the credibility of the resources on the internet, which may be fallible and may muddle the learners from understanding the concepts. The educators have to analyze and synthesize the authentic materials collected from the internet and produce them for the students in a comprehensible way. Using gadgets and applications in regular life is totally different from exploring the modules and features in software applications. People who are accustomed to regular usage of software and apps can make elegant access to applications. Others may find it difficult to use the application till they become used to it. The structure of the internet and media is not a complete safe zone for the students to access seamlessly. Awareness should be created among the students about the jeopardy of sharing personal information with unknown apps.

Suggestions to Increase Acceptance of Edtech Tools

In an online platform, unethical practices in assessments and assignments are quite common. Educators can use multiple ways for conducting the assessments like live online quizzes. Questions can be randomized with a short duration to avoid plagiarism. The online platform allows to access ample software to check the plagiarism of assignments. Apt software which serves their need can be used to control plagiarism.

Distance education or e-learning does not provide the same experience to everyone. It differs from every individual on various conditions like bandwidth, gadgets, etc. Limited bandwidth or internet connectivity deprives the students to attend live sessions throughout the day and those students may tend to lose their classes. In such cases, educators can provide, recorded videos of live lectures to those students. So that, they may get added chance to listen to the lecture and write up the important points from the lecture to overcome the limitations. The monotonous role of the students and teachers in the teaching-learning process may lead to tediousness. Engaging in polling, live quizzes, comments, chatbot, etc. during the lecture will make the class hours more interactive and interesting on the online platform.

Technologies like Facebook, blogs, email, etc. can be employed for the tasks of assignment and assessment to encourage the students to wallow in the ocean of the internet to explore knowledge and also to evade monotony. “Implementing hands-on student projects in conjunction with 1:1 mentorship are some of the most effective ways of developing practical skills in online students. There are several examples of successful practice-based online courses on platforms such as Udacity and Springboard.” (Sander, 2020)

Conclusion

The growth of technology and the use of the internet increase the demand for advancement in study materials and related sources. Technology and Edtech tools grab the attention of educators at all levels to prove them ahead of others by facilitating e-learning to make certain that they have the competence to educate their students at all circumstances. Most students are aware of the importance of e-learning and acquaint themselves with various Edtech tools, software, and applications to integrate technology into their learning process. Web-based learning module improves the independence and self-discipline among the students and motivates interaction with teachers as well as with other students in the virtual classroom. The consequence of COVID 19 made different impressions on different classes of people in the society, where some people with all advanced resources and gadgets have smooth conduct of classes, whereas on the other hand people from rural areas or remote places lack network connectivity, proper gadgets, and struggle to pursue their education. The objective of educators and students may be the same, but certain factors like network coverage, affordability over advanced gadgets, cost of applications, etc. impede the students and teachers to move forward to achieve their goals.

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A Study of Qurratulain Hyder's Selected Works

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Qurratulain Hyder (1927-2007)

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

Abstract

The cartography of North-East India had been changed twice in fifty years first, in 1905 (Bengal Division) and secondly in 1947 (the Great Divide). Over time, it has been confronted with many upheavals and has a great facelift in the case of culture, history, and polity and passed it on to literature. This paper discusses the post-colonial period depicted in the famous works of Qurratulain Hyder *River of Fire*; *My temples too*; and *Fireflies in the Mist*.

Keywords: Qurratulain Hyder, *River of Fire*, *My temples too*, *Fireflies in the Mist*, colonial India, post-colonial India.

Introduction

Many foreign rulers invaded India and brought a lot of complexity in culture, ethnicity, and civilization before the British started ruling. The impact left by British culture and language was huge on Indian history. The literature set in contexts of the national movement and Pre-Partition and Post-Partition delineated the mayhem of Partition, and migration of masses across the border was the popular theme of post-colonial literature in India.

Many authors wrote about Partition focused on the events that happened during and after Partition. Qurratulain Hyder's works depicted the story of characters from the Colonial era to the Post-partition period. She depicted the history of the Indian subcontinent through her life-like characters implanting them in a plot developed in the colonial period. Her characters were mostly from a middle and upper middle class educated elite, who believed themselves different from others. In her novels, central characters bear chaos and upheaval for their entire life to reach salvation.

United and Parted Indian Societal Framework in Novels: *River of Fire*

Qurratulain Hyder's work *River of Fire* depicts Indian history from the Vedic era to modern India. It wraps every prominent personality of Indian history in its folds whereas the novel *My Temples too* holds Indian society in a weathered colonial period. And the third novel *Fireflies in the Mist* discovers Bengal society in both colonial and post-colonial India.

The views held by many historians like Upendra Singh and Sailendranath are reflected in Hyder's delineation in *River of Fire*. In the novel *River of Fire*, the protagonist Gautam openly criticized the principles of Chanakya. Power, the vital aspect of history is depicted and showcased carefully through real-life characters like Chanakya, Chandragupta Maurya, Sikander Lodi, etc.

The novel holds kings living in riches and enjoying their sports in forests and courts and patronizing artists and priests. They fought for power and glory. Society of Vedic era was divided into five strata, and it has been evidenced through many historical proofs. The Brahmin caste celebrated and enjoyed its hierarchy in society. A Brahmin scholar Gautam ventured to seek the hand of royal bride Champak, showing that Brahmin was valued even in royal families. Among all remaining castes, Panchamas were looked down on in society. With time these divisions of Indian society found transformed in several ways.

The Medieval period in India had given a great scope to evolve many religions and sub-castes. Many movements like Bhakti Movement, Sufism, and Guru Nanak preaching had greatly vitalized native masses. People from lower strata of society and outcasts from society were enticed by these religious movements to gain respect, esteem, and approbation. In the novel *River of Fire* Sujatha, a sudra girl married Kamaluddin and became a Muslim.

The end of the medieval period in India was marked by the entry of the English. India had been slowly drawn into the hands of the East India Company giving ultimate powers to the British. Many colonizers found their way into Indian society. Cyril is one of such Englishmen found in the novel with great love and passion for Indian women.

Men and Women

Marriages between the English/Europeans and Indians gave a new stream into society namely Anglo-Indians or Eurasians. Anglo-Indian women were leading wretched life as cabaret dancers, etc., in colonial Indian society. In the novel *My Temples too*, Queen Rose (an Anglo-Indian woman) and her brother lived since their childhood an insecure and unsettled life, and disgrace. Queen Rose's brother ran away to build his career and she remained alone with her parents.

Feudal Society

In Hyder's novels, many young men and women with different ideologies found clashing with one another. Hyder is much engrossed in feudal society in her novels (*River of fire, My Temples too, Fireflies in the Mist*). In colonial India, feudalism strengthened its roots. The novel *My Temples too* also referred to the feudal society in colonial rule. Old feudal lords, who were enjoying the fruits of the feudal system and benefits of their lands strongly willed to live in colonial rule. But the younger generation of these feudal landlords disliked continuing under the British flag. This clash between generations soured with meditated partition and freedom.

In the last part of the novels *River of Fire* and *My Temples too*, many upper-middle-class feudal families were in dilemma choosing between Pakistan and India. Kamal belonged to one such family. He was a passionate nationalist and never dreamt of leaving his country India. But finally he had to leave India after taking many trails from Indian government and fellow Indians

In *Contemporary Indian Writing in English: Critical Perceptions*, N. D. R. Chandra noticed "Nineteenth century intellectuals began to question the orthodox prejudices, dogmas and superstitions that prevailed in India. The impact of western learning embarked Indian Renaissance. Indian society was undergoing transformation (5)." He opined that many English-educated young men and women who started living in different and novel spheres of the world became self-conscious about their culture and heritage. Their understanding and education instigated them to revolt against age-old systems and colonial rule.

Newly-born Middle Class

Society in pre-colonial India was stained with communal riots and disbelief towards their neighbours. The downfall of feudalism was marked strongly by the newly born middle-class. A significantly educated middle class that was coming into existence firmly laid its marks on the new

country. This middle class viewed young people from feudal society as their enemies. This scenario was noticed in both the novels *My Temples too* and *River of Fire* through a character like Dr. Saleem and Chapa Ahemad respectively. These clashes between classes and communities had thrown Rakshanda Begum in great danger; the danger of losing her own identity in the novel *My Temples too* and in the novel *River of Fire* Kamal endured the same problem.

Partition

British bestowed independence along with never healing wound to Indian society, Partition. It was an unforgettable nightmare for many who were directly connected to those regions which were torn apart overnight. Many people witnessed that villages were strained with blood and roadsides, railway tracks and train platforms were heaped with dead bodies. It was evident that, after announcing Independence and Partition, the British grew apathetic and unconcerned towards the safety and security of Indians. British acted inhumanly by withdrawing its troops from delicate regions after partition resulted in great tragedy.

Partition served as a subject matter for many fiction makers and many authors like Khushwant Singh (*Train to Pakistan*) and Bapsi Sidwa (*The Pakistani Bride* and *Ice Candy Man*) concentrated on the happenings during partition and the immediate catastrophic events happened after it. In *My Temples Too* also Hyder focused more on the consequences of partition. In *My Temples Too*, Qurratulain Hyder through the characters Rakshanda (a Muslim) and Kiran (a Hindu) sensitize the harmony among the rival community people. Hyder wanted to show that the partition was the objective of a handful of people who wished for their better political career, but it had troubled many.

Focus on Bengal

Partition had torn many states of India in both directions, the East and the West. Hyder put her novel *Fireflies in the Mist* in the backdrop of Bengal during colonial and post-colonial Bengal amidst two partitions one in colonial India and later at the time of freedom in 1947.

Bidyut Chakrabarty in *The Partition of Bengal and Assam, 1932-1947: Contour of Freedom* noticed how the society of colonial Bengal constituted and Muslim and Hindu communities related with each other. In a conversation at Arjumand Manjil, Deepali was informed by Nawab that half of Bengali literature was accumulated by Urdu literature and language.

In Bengal, the Hindu and Muslim relations in colonial Indian society were defined by their socio-economic equations of those times.

1947 Partition was a bitter reality of south Asian history that made many Muslims and Hindus migrate from their lands and homes to an alien land. Some people left both countries and

migrated to more alien lands like England, France, or America. In *Britain through Muslim eyes - Literary Representations, 1780-1988*, Claire Chambers described such happenings. In the novel *River of Fire*, educated upper-middle-class characters parted after partition and found their dwelling in London exhibiting racial tolerance.

Hyder, through her soft narration, presented the vast and tolerant Indian culture before the reader through the novels which was later compromised at separation.

Indian Historical Transition and Political Configuration in Novels

Through the novel *River of Fire* Qurratulain Hyder established a historical shift that happened in India from the Vedic era to the post-partition period. In ancient India, many local dynasties Kasha, Anga, Kosala, Magadha fought among themselves for power and Magadha emerged as a victorious star in the sixth century BC. The Mauryan dynasty celebrated the great fame and wealth of the country and the Mauryan period was considered a golden period in Indian history. During the Mauryan era, many foreign elements entered the country and even Mauryan kings developed friendships through marriage. The first king of the Mauryan dynasty Chandragupta Maurya defeated Dhan Nand. In that serious war many common men lost their lives. Every war is marked with the bloodshed of common men, still, people were interested in warfare to get or sustain their power.

Guptas' establishment in India could be studied through works like Travelogues, biographies, and local chronicles about the history of ancient India. The most famous Kavya was Bana's *Harsha-charita*. Buddhism and Jainism advocated self-control and asceticism as the only way for the salvation of the human race. The nucleus of these two religions was the Gangetic valley where civilization flourished.

Hyder put her first part of the novel *River of Fire* in the backdrop of the Muryan dynasty taking Shravasti, (present U.P.) Pataliputra (present Patna, Bihar) as background for storytelling. The political and social conditions were set in clear observation. Gautam, the main protagonist of the novel presented as a student of Forest University (Gurukul) in Shravsti in the first part. Hyder depicted the realistic political systems of that era such as learners staying in Gurukuls, serving their Gurus.

In the novel *River of Fire*, medieval India was presented from the Lodi dynasty to the end of the Mughal Empire. 1857's sepoy mutiny was considered the first freedom struggle. As Albert Memmi argued in his *The Colonizer and The Colonized*, colonized rejects the situation one day or other though how powerful the colonizer could be.

If one chooses to understand the colonial system, he must admit that it is unstable, and its equilibrium constantly threatened. One can be reconciled to every situation, and the colonized can wait a long time to live. But, regardless of how soon or how violently the colonized rejects his situation, he will one day begin to overthrow his unlivable existence with the whole force of his oppressed personality. (164)

Colonizer Attitude

Albert Memmi opined that the colonizer wished to live in his colony forever, but he would remain there until his colonized could tolerate him. Albert also added that the stability of the colony is always in jeopardy. It has been noted in many historiographies that to some level colonized would tolerate the domination of colonizers after that they will certainly revolt against them. The same happened in the history of India. Although for many centuries Indians had borne the supremacy of other races, finally they revolted for freedom.

First World War marked the severity of colonialism in India with highly levied taxes to meet warfare and many Indians lost their lives in war. The early twentieth century was marked with intense colonialism and at the same time newly born nationalism ideology. *My Temples too* focuses on the period immediately after the First World War. The novel thus is found in whirlpools of the socially unsettled and emotionally confused period. India was spotted in fighting with external as well as internal enemies. Political and religious cleavage among national leaders threw common people in dilemma about national movement.

Polarization Between the Muslim League and Indian National Congress

Newly born many political parties galvanized young masses into different directions. In *River of Fire*, *My Temples too* and *Fireflies in the Mist*, main characters are found polarized between Muslim League and Indian National Congress. Every group was a strong believer in their party policy. This polarity led the country towards Partition.

1947's divide was recorded as the greatest partition ever happened in the history of South Asia. Millions of people migrated across the country and a lot of genocide happened. Hyder's *My Temples too* described the heart-rending story of partition. In this novel, the protagonist, being romantic about the unreal ideology, bore all the pains of partition. The novel focused on the momentous events of pre- and post-partition.

In *The Great Partition: The Making of India and Pakistan*, Yasmin Khan observed that still after a few years of Partition and becoming independent, nations both India and Pakistan faced inexorable and unlimited difficulties in the form of refugees. Political leadership was not enough powerful to consolidate this problem (28). Partition and followed massacre, violence, and humiliation eclipsed much other great loss of both newly formed nations and citizens.

In the novel *My Temples too*, Rakshanda and Kiran helping at rehabilitation centres heard the stirring stories of people who managed to escape death and reached India. The situation was not different from the other side of the border. Peechu who chose to remain in the Indian Army and serve the Indian government had to prove his loyalty to his fellow soldiers. He was ardently discharging his duties at the border and helped many to cross the borders and had witnessed soul-stirring incidents happening across the border. Finally, he was shot dead by a rioters mob while he was policing a caravan across the border.

Gyanendra Pandey noted in *Remembering Partition: Violence, Nationalism, and History in India* that there were three levels of ‘historical’ discourses, primary, secondary, and tertiary. The primary level refers to the reports from the front, the secondary level from the commentaries and memories that aspire to the status of history; the third level might be described as historic. Remembering history happened through discussing it with next generations which would be possible through historical discourses.

Gyanendra Pandey accurately noted in the above-cited work that understanding Indian history is easy in comparison with many other nations’ histories. It seems recording history had been stopped in 1947 after independence; afterward, it turned into political science and economics. He also argued that historians in India, draw a line between the history of nationalism which led to Independence, and the history of communalism leading to Partition.

For Indians, remembering Partition means, remembering the dark side of Independence, a moment of loss, a moment of despair, loss of lives, properties and more, which cannot be articulated said Butalia. It is true even after seven decades, we, Indians have still not found a way of memorializing Partition, acknowledging what people lived through as Butalia felt memories became more complex.

What Pandey and Butalia mentioned above about histories of nationalism and communalism is true. Furthermore, they were greatly depicted in creative and imaginative works that attracted many with their great capacity of evoking and igniting interest. Social and political shifts in history lead to cultural flux and thereby define multiple facets of societies.

Political Uncertainties and Apprehensions

In Hyder’s novels, political uncertainties and apprehensions were illustrated through different characters.

Three novels of Qurratulain Hyder discussed here depict the practices and religions and cultures that were established in the progression of Indian history. These novels ascertain the

mayhem that happened during partition, by putting more concentration on consequences than happenings. She succeeded in establishing almost all events and incidents that happened in Indian history from the ancient era to the post-partition period and reflected the cultural and historical progression of India.

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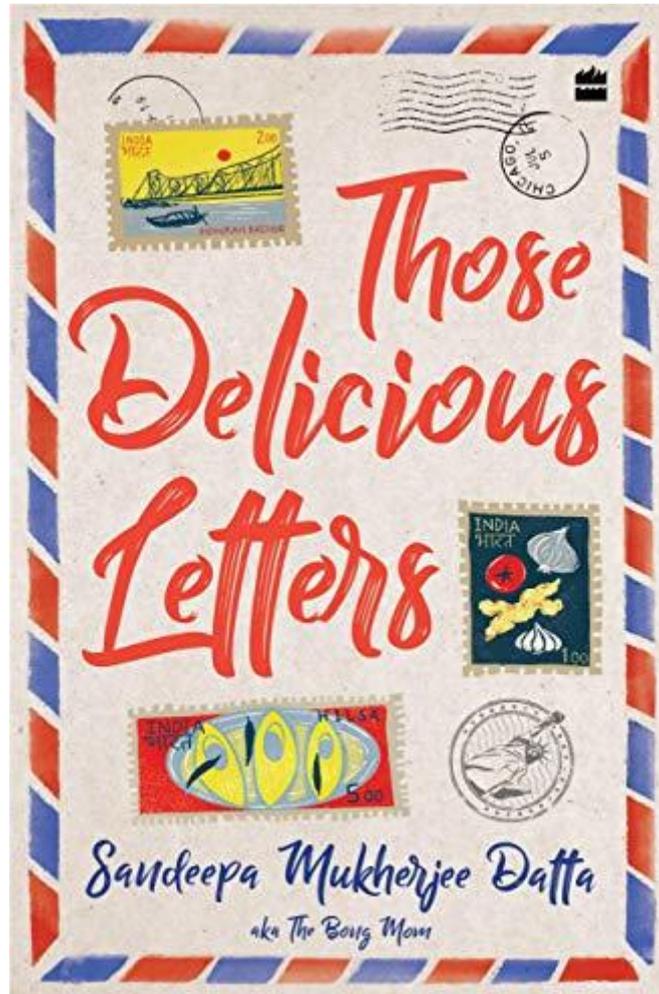
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Collective Food Memories in a Transnational Space: A Study of Sandeepa Mukherjee Datta's *Those Delicious Letters*

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Courtesy: www.amazon.com

Abstract

Academicians have been curious about the ways in which people of different cultures communicate with one another in the context of diaspora ever since globalization first started to gain a foothold around the world. The intensity of people's voices increased as a result of their proximity to one another, which was powered by subsequent causes such as migration and trade that brought people together.

Food, a vital aspect of culture, has also gone through such discursive transformations as civilizations merged and overlapped with one another. This allows a cultural and anthropological approach to food studies, which diverges from the extant scientific and nutritional approaches taken to food to a great extent.

Memory Studies, on the other hand, has broadened its scope beyond a purely physiological one and has stepped into the psychological and sociological realms on account of recent discoveries and studies in the subject area.

Conducive to both these developments in the respective disciplines, this article presents a reading of the novel *Those Delicious Letters* by Sandeepa Mukherjee Datta, set in a transnational diasporic setting that unravels the role of collective food memory in Bengali culture. The expressions of transnational collective memory are investigated by examining the gastronomic elements present in the story of the Bengali American author. It is accomplished via the negotiation of unique personal experiences of characters in the novel and a collective understanding of natives of the culture, both of which confirm one another.

Keywords: Sandeepa Mukherjee Datta, *Those Delicious Letters*, cuisine, culture, collective memory, diaspora, transnational, family, and recipes.

Food in Diasporic Literature

Literary depictions of immigrant life, cultural transitions, nostalgia, feelings of alienation, the sense of home, homelessness, and other related subjects have been studied by academics working in the field of Diaspora Studies for several decades. Anita Desai, Bharati Mukherjee, Shauna Singh Baldwin, Amitav Ghosh, Sunetra Gupta, Anita Nair, Jhumpa Lahiri, and Chitra Banerjee Divakaruni are some of the well-known Indian authors who have contributed to this literary tradition. Other authors in this tradition include Amitav Ghosh, Sunetra Gupta, and Anita Nair. Migration, marginalization, homesickness, conflict, identity crisis, racial, cultural, and gender bias, cross-cultural encounter, and disintegration are some of the topics that are discussed. Many of these issues have their roots in culture. Each of these subjects is analyzed considering its relationship to the others.

Food, which is a crucial component of these cultural challenges, has also been investigated in the works of several of the authors that have been mentioned above, such as

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Collective Food Memories in a Transnational Space: A Study of Sandeepa Mukherjee Datta's *Those Delicious Letters*

The Mistress of Spices, Interpreter of Maladies, Fasting Feasting, Wife, Jasmine, Moonlight into Marzipan, and other works. Sandeepa Mukherjee Datta's *Those Delicious Letters* is a contemporary novel. Owing to her articles and blogs on the internet under the penname "The Bong Mom," Datta has gained some reputation.



Sandeepa Mukherjee Datta

Courtesy: www.amazon.com

Following the popularity of her food blogs, she moved on to write this novel, which once again interweaves a narrative about culinary customs, childhood memories, romantic relationships, and the ties that bind families together. Food memory plays a significant role in the plot of the novel, which propels the events from one to the next, unveiling layers of ties and the interplays of two cultures in a transnational environment that is present throughout the entirety of the work.

Memory and its Collective visage

Irrespective of when or where they were born or how old they are, humans remain inexorably tied to the recollections they make throughout their life. This is true regardless of how long they've lived too, be it a child or an elderly person. In the book titled *How Societies Remember*, the British social anthropologist Paul Connerton makes the following observation: "Concerning memories as such, we may note that our experience of the present largely depends on our knowledge of the past. We experience our present world in a context which is causally connected with past events and objects..." (2).

Memories show that things that happened in the past do not remain in the past forever; they are recalled and brought into the present scenario by people, which in a sense defies the limitations of time and space. Memories are a testament to the fact that people can bring the past into the present. It is also vulnerable to reconstruction because of the process by which the mind recalls and evaluates past events. Memory serves as a mode of transmission; it provides a means of transferring a colonial past that may have been buried, and it has the power to reshape the future. Consequently, "acts of personal remembering are fundamentally social and

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collective.” (Smith and Watson 21)

Collective Food Memory as evoked in *Those Delicious Letters*

Carol Bardenstein, an expert in comparative literature, writes about "how the earliest and most persistently retained sense memories are profoundly incorporated into the creation and structuring of collective memory and cultural identity" in her article titled *Transmissions Interrupted* (356). According to his theory, the act of eating cannot be restrained to the fundamental activity of satiating one's hunger or maintaining one's health; rather, it must be seen as an essential component in the process of reconstructing collective memories. They reveal reflections of the psyche of the individual in context of his or her participation in a larger group, such as a family or a larger cultural setting.

Sandeepa Mukherjee Datta in her novel *Those Delicious Letters* represents food memories in such a way that it reflects on the familial ties, culinary habits, cultural pasts, nostalgia and corresponding emotions. A scroll.in article that reviewed the book said so:

"And the soothing and heartwarming presence of food is woven into that story of coming into one's own and returning home (..) Through the lens of their love of food and their fondness for food-related memories, the people in this region tell stories about courtship, about how children remember their mothers and grandmothers, about the changing seasons, and about how people rediscover themselves and find a new calling in their lives through the food that they eat. These stories include tales about how people rediscover themselves and find a new calling in their lives." (Gooptu)

The protagonist, Shubhalaxmi Sengupta, runs a publishing company that she and her friends founded together. The company faces many adversities which Shubha and the other stakeholders try to overturn. Sameer who is married to Shubha is a successful businessman. He is very devoted to his work and has a lot of passion for what he does. They have two daughters Riya and Piyu. When Shubha reached the age of forty, she started to question the purpose of her life. That is when she began receiving letters from an unknown woman who claimed to be her grandmother and addressed her as Moni. Although Shubha is certain that she does not share any familial ties with her, she begins to develop a respect for the letters and the recipes that she sends along with each of them, which Shubha then attempts to recreate. The story unfolds to reveal who the woman is, how Shubha finds her, how she resurrects the dying flame in her marriage with Sameer after his termination at work, and how she achieves profit at the publication house she and her friends run.

Shubha is able to retrieve and solidify her memories of food through the process of learning to cook through long distance correspondence of letters from Didan. She then documents and disseminates these recollections by sharing those recipes and experiences of food in a book that she aspires to have published someday. Over the course of several years,

Shubha has reoriented herself to accept her new home, its culinary traditions, and its culture. Nevertheless, she goes on to say that she has continued difficulty with the following:

“Twenty-five years since my mother passed away. All that remains now is, as the Portuguese say, ‘saudade’- presence of an absence. In the beginning, it was too painful to cook those same dishes that she conjured with such love (..) Over the years, I’ve painstakingly learnt to cook foreign flavours, food that does not carry the aroma of my mother’s kitchen.” (Datta 10)

These lines are the first indication that the letters she is about to receive from a mystery grandmother have the potential to rekindle her memories of food, bottled up emotions they carry and manifestations of the same in her everyday activities. The first letter Shubha receives from the mystery grandmother ‘Didan,’ has mentions of how Shubha used to tug on her saree and ask for *hing kochuris* and *aloor tarkari* when the rest of her friends would cry over heavy rains during playtime, and she goes on to point out that food was the solution to all her problems. Reading this, Shubha notes, her stomach rumbling with “this tiny shard of pain at not having Dida around,” her real grandmother. (17)

Likewise, when Jai talks about cloudy Sundays back in India when his mum would cook mutton curry and *khichuris*, the descriptions carry Shubha to her past memories: “...his words evaporated and spun a picture around me. It was like a hologram and I could see Baba in our kitchen on such rainy evenings...” and she goes on to recounting specific events. (63)

This nostalgic sentiment attached to food and other cultural markers often idealizes the past. ‘Gastro-nostalgia’ is a complex experience, combining “private remembrance, public displays of historically validated identity, an intense experience of an epochal historical shift” (Holtzman 372)

The same kind of feeling is evoked at Jai’s home when Shubha reads a letter from Didan which elaborates the recipe of *mishti basanti pulao* that is “straight from Ma’s kitchen.” (Datta 127) Later in the novel, Shubha’s husband Sameer plans on preparing sixteen delicacies for Piyu’s sixteenth birthday, of which some dishes are neither solely Indian or American.

He comes up with dishes like *Khichuri weds Risotto*, Morrocon Lentil Soup tempered with *Panch Phoron*, *Maggi* with bits of bacon and green onion, Roasted Asparagus with *Pesto Kashundi*. This reflects on how collective memory is carried on in a transnational space, not just from one’s own familial past or experiences but from the present experiences of one’s own or of close kins.

In a transnational space, the same food can be perceived differently by different people, even those of the same family like in the case of Shubha and her daughter Piyu. Shubha tries

making *Kochuris* and her daughter remarks that they contain oil which could clog arteries. This upsets Shubha; she says “That is not how I had ever looked at *Kochuri*. It clogs my heart no doubt, but with the weight of its love.” (22) There is an instance when Shubha talks of Claire’s great-grandmother’s lava cake: “as if I am eating some precious antique, steeped in age and stories as it is passed from one generation to the next,” wherein it is seen how nostalgia need not necessarily come from food belonging to personal past but one that has a similar cultural value. (103)

Food scholars like Tulasi Srinivas emphasize the importance of cooking food “as mother made it” since “the familial link of mother and grandmother are mentioned to authenticate and legitimate the recipes and the food” (Srinivas 211). One of Didan’s letters elaborates on *Hilsa* fish curry which brings about a gush of memories in Shubha. She starts ruminating on how days at her Dida’s were when *Hilsa* or *Ilish* fish was cooked, the kitchen space; the neem tree just outside; the crows cawing away for a taste; the neighbourhood cats waiting for pieces after feasting on scales etc. Hearing about a similar memory that embodies common familial recipes bring about collective memories that trigger emotions alike.

“Memories can be deeply social in the sense of being shaped by our interactions with the humans, objects, and institutions that make up society, without necessarily needing to be widely shared,” opines Anthropologist David Sutton in his article *A Tale of Easter Ovens: Food and Collective Memory*. (158) True to these lines is the experience Didan has had in Madurai where she developed love for *Sambar* and *Kari Dosa*. Though her roots do not produce that nostalgia, Didan’s interactions with that society taught her the dishes and allowed her to engender a strong bond with them.

Shubha, after myriad attempts to uncover truths about Didan, decides to leave Kolkatta. She stays with her aunt, Pishi during her stay in India. While departing, aunt Pishi presents her with Shubha’s old diary which had in them notes her mother put together on her own recipes, culinary tips, and foreign recipes cut out from old magazines. Shobha recounts how the diary smelled like the turmeric stained on her mother’s cotton saree as she cooks and casually wipes it on her saree. It is pure coincidence that Diden penned the final letter during the latter days of her life, which also happened to be the time when her amnesia was at its worst. It had mentions of her witnessing two people who had passed away, her spouse and her ex-fiancé. Both the deceased individuals held a significant place in her life. On seeing them, Diden responds by saying that she is willing to go with them and accept death. She says she would take *Sondesh* with her for the two of them while accompanying them on their path to demise.

Such is the impact that food has had on the woman, and it is something that she takes with her to the place where she will be laid to rest. This juxtaposition of food and feelings reveals how deeply ingrained her memories were with regard to food, despite the fact that she

was experiencing a decline in her memory. “She was losing her memory... She started writing letters to save what was most precious to her: her recipes and the story of her life.” (Datta 234)

Conclusion

In David Sutton’s words:

“...the power of these memories is that they unite very different levels of experience, whether we think of them as mind and body or sensory and social, or something else; they move seamlessly between taste and social relationships, and this wholeness allows them to stand for and powerfully evoke entire periods of time.” (178)

Culinary elements in Datta’s works, the novel *Those Delicious Letters* and the blog *The Bong Mom* hold the baton to intrinsic attributes of collective food memories and transnational culture considering the lives of Indian immigrants in America. Apart from culture, it is a mirror to human relationships, emotions and the associations culinary traditions have with them, that they move the readers who relate to the plot irrespective of their roots.

Memories of food have the capacity to nurture or famish humans in every which way, not just physically but emotionally, psychologically, and spiritually depending on the medium through which the reminiscences are made.

Cultural subjectivities on personal and collective levels are brought out through the assertions, obscurities and inconsistencies memories make, and analyzed. This analysis helps in decoding the operations of memory; sensory, chronic, rational, or dialogic, that food entails. Therefore, food memory transactions in any narrative form are often heavily loaded with simple yet lucid observations of human experience.

In fictional tales like that of *Those Delicious Letters* which are set in a transnational space, the dynamics between food memory and cultural identities make revelatory exchanges between people and societies in a sense. These dynamics also pave to further investigations into the individual psyches and a collective acclimatizing that takes place in both the home culture and the borrowed culture.

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Inner Conflict and Transformation: Unveiling the Trauma of Arumugam in Iyayam's Novel *Arumugam*

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Courtesy: www.amazon.com

Abstract

Iyayam is a well-known Indian novelist, and his works are primarily found in the Tamil literary canon. Recently, he was honoured with the Sahitya Academy Award for his novel "*Sellatha Panam*" (Invalid Money), in addition to receiving numerous accolades for his work. The purpose of this paper is to shed light on the anguish and trauma experienced by a young Dalit boy named Arumugam. Arumugam's life is filled with unending anguish, and this paper will explore how he fights to come to terms with his own history while also attempting to put

some distance between himself and that history. Arumugam is described as a robust child who also has a kind disposition. However, he is helpless to stop the transformation of his flourishing life into a tragedy brought on by outside forces, and as a result, the boy is deprived of a happier upbringing.

In due time, he was compelled to find himself in the position of becoming a victim of the stubborn and indecisive actions of others. Children are even more sensitive than adults to experiencing pain and suffering; Arumugam did not have time to realise what had happened to him. Also, how difficult circumstances and his inability to alter anything about his life suffocate him and his life all the way through his boyhood, which ultimately results in traumatic experiences. In addition, the narrative gives a realistic image of both the rural life and the city life, as well as how Arumugam adapts to making a better living in a city he has never been to before and develops into a mature and responsible boy because of this experience.

Keywords: *Arumugam*, Inner conflict, Dalit studies, childhood trauma, an unheard voice, self-identity

Introduction

A tragic event, such as seeing a death or witnessing a natural disaster, can cause an emotional response known as trauma. It is both disturbing and painful to experience this happen. "Essentially, past trauma and traumatic memories affect the mind of the characters. Confusion and insecurity cause trauma; typical causes of psychoanalysis trauma are sexual abuse, employment discrimination, police brutality, bullying, domestic violence, and particularly childhood experiences (Heidarizadeh, 789)".

The novel *Arumugam* recounts a terrifying experience dealing with a traumatic event throughout childhood. However, the experiences of marginalised children around the world would be different from those of children living in rich cultures because of the fact that these children are neglected on first-order racial or geographical grounds. Children of migrants are frequently exposed to traumatic experiences.

People who are unable to escape the effects of early trauma usually squander their human potential by indulging in unlawful lifestyles, which ultimately results in behaviour that is damaging to themselves. They typically suffer from some insufficient skills, which prevents them from becoming successful. Some people might be able to overcome the trauma response, while others might not. "Childhood trauma has been linked to the development of anxiety and depression in later life," and "a history of abuse may be more identifiable by adulthood as emotional and behavioural patterns have evolved by this period," "Childhood trauma has been linked to the development of anxiety and depression in later life" (Hovens, et al., 2010).

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Inner Conflict and Transformation: Unveiling the Trauma of Arumugam in Imayam's Novel *Arumugam* 115



V. Annamalai (Imayam) (Courtesy Niyogi Books)

Courtesy: <https://www.hindustantimes.com/books/review-beasts-of-burden-by-imayam/story-pFtClnCyKa95XLbcc0KzFO.html>

Imayam is a well-known author in the Tamil language. In his writings, he focuses on the life and treatment of the impoverished, portraying the unfairness that subalterns face in societies that are structured according to caste systems. The topics of caste, horrific injustice, subalternity, and segregation are prevalent in most of his texts. His works address topics related to the caste-based cruelty that Dalits in rural and urban areas of Tamil Nadu endure. According to the author, looking back on those trying days can now provide a sense of "solace." He is an authority in Dalit narrative, and as such, he believes that Dalit literature encompasses more than just the tragic experiences of a single individual. Instead, the story of the struggle of the Dalits and how it interacted with those in authority should be conveyed, which will result in a political response.

Imayam stands out among Tamil authors in that he has put himself through meticulous editing. He allows characters to emerge through conversation while paying close attention to the linguistic variety of the spoken language which is why his texts rarely have authorial interventions. The most complex events are rendered in the readers' imaginations through the thought processes of the character, the words they use and also the context description. Arumugam is expertly translated by D. Krishna Ayyar. He meticulously analysed the original structure of the text and effectively reproduced it and the author's intention as well. He retains the authenticity of Imayam's works undoubtedly.

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Arumugam

The significance of *Arumugam* in engaging the readers' imaginations to the point where they can empathise with the mental suffering that the people in the book are going through cannot be overstated. It is conveyed effectively as the author uses a colloquial and conversational style in a formal tone, documenting the incidents with zero restraint. In the beginning of the book, we are introduced to Arumugam as a little child who lives in a village in Tamil Nadu. He is a happy and upbeat young boy who takes great delight in spending time with his friends and exploring the world around him. His unexpected father's death and his beloved grandfather's suicide both traumatised him, and he is currently going through psychological turmoil, which causes him to suffer from separation anxiety.

Separation anxiety is characterised by excessive stress and worry about being separated from loved ones. This ailment can cause a great deal of emotional distress and make it difficult to carry out routine responsibilities. The transformation of the protagonist from a child into an adult reveal that throughout his life, he had a lot of trouble accepting even the most trivial of inconvenient circumstances. His seemingly perfect upbringing, on the other hand, was suddenly shattered when his mother passed away in the later portion of his life. This experience has a profound effect on Arumugam, and as a result, he is forced to grow up much more quickly. He moves to the city and immediately starts walking about aimlessly.

Impact of Inner Conflict and Traumatic Experiences

In the first scene of the book, Arumugam is talking to his mother, Dhanabhagam, and he is continually bugging her with questions like "Where are we going, Amma? Our village? Amma, do you know of any other villages? Where is the Temple? (7)" And in addition to that, he answers to her with his naughty replies, demonstrating his endearing personality that is suited for his age. This inquisitive temperament of Arumugam's is passed down to his grandpa Muthukizhavar, his lone company in his home country of Tamil Nadu. After Arumugam's father Raman passed away, Dhanabhagam, made the decision to relocate their family far away from their hometown of Pooothurai.

He delights in spending time in his grandfather's presence at all times. The fact that his grandpa took his own life is quite upsetting to him because it was not expected. He never stops thinking about the countless stories that Muthukizhavar has to tell. Before he can comprehend the domino effect that these two deaths in quick succession have on the world, he is forced to remain in the fresh atmosphere of Auroville. He did not have the opportunity to recognise it, and he was confused by the fact that the reason of death and transference was unknown. His mother's relationship with another guy provides the next rude awakening for him before he can fully heal from the previous one.

Arumugam races to every nook and corner of the streets in Pondicherry in an effort to appear from nowhere. The terrified child went completely insane as a result of the shocking incident. His screams went unnoticed, and then all of a sudden, one day, he realises his

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predicament in the midst of the crisis that is occurring in his life, and he comprehends the unpredictability of his destiny. His inquisitive temperament at the very start of the book, reflects the acts he will do and the path he will follow throughout his life "I'll run away if you don't tell me (7)".

When Arumugam visits Chekkumedu, he frequently thinks about the insensitive statement that Dhanabhagyam made there. Although Arumugam takes after his father in terms of his physical size, he is most like his mother Dhanabhagyam, when it comes to his demeanour. Despite this, his mother constantly refers to him as the "son of the murderer" so that she can vent her animosity towards her late husband. Arumugam is left with a resentful impression because of this, and as a result, he continuously questions and doubts his own abilities. This is despite the fact that Dhanabhagyam conveys this sentiment in a more light-hearted and humorous manner by referring to him as tiny Raman. The emotional turbulence and the effect of each occurrence had a significant and profound effect on this sensitive soul.

Concern At Being Left Alone

Arumugam had a muddled perception of who he was because he was frequently portrayed as a poor young man who had neither an education nor a job. Sometimes he is surrounded by people who show him an abundance of love, but he believes that either they will suddenly abandon him without warning, or he will run away from them, in which case they will perish. He is guilty of shifting all of his love to a motherly figure named Chinnaponnu, and he is unable to love Dhanabhagyam. This causes his dreams of acquiring an appropriate education to become distorted. He is unable to experience the maternal affection that he once received from his birth mother. He is concerned that the individuals who are currently travelling with him would abandon him as a consequence of their separation from his mother. As a result of the cultural shift that occurred during his relocation from poonthurai to Auroville and then to Chekkumedu, he frequently experiences anxiety due to the fact that his way of life has been altered. He had the impression that he had lost his sense of who he was as a person. Because he is afraid of being abandoned and of losing his identity, he is unable to form attachments to people whose company he enjoys and whose judgement he values.

Arumugam's move from rural life to that of an urban centre presents him with an undeniable opportunity to actualize his full potential. Despite the fact that he was travelling for a miserable reason, he learned a lot about himself through the ordeals he went through and the people he met along the way. But in order to go through with such an experience, he had to internalise the suffering of those closest to him as well as those further away. He has a hard time making it through life in a society that relentlessly abuses and punishes those who have no voice. He does not understand the concept of independence, and his life is governed by the choices made by his elders, regardless of whether or not those choices are appropriate.

According to Arundhati Roy, "the social status of an individual by itself often becomes a source of power and authority," as can be seen as proven by the hold that the Mahatmas had over the ordinary man (*The Doctor and the Saint* 132). Be it a child from a marginalised community or a man from the same community who has to face a similar kind of irreverent and unkind treatment. But for the child, it is more of a burden to be unnoticed and ignored. However, his knowledge and smartness shine through in certain locations, despite the fact that he cannot modify his environment to better demonstrate his capacity. His demeanour shifts with every obstacle that he encounters.

Realization of Oneself and Progress Toward Goals

In this particular scenario, destiny serves as the adversary and primary challenger to him. Arumugam's way of life and his means of making a living shift drastically with each passing of one of his relatives in the blink of an eye. When he is working at the factory that makes cardboard, he has a conduct that is completely different from the Arumugam that is presented in the first few episodes of the novel. He is sincere, dedicated, and focused when he is working there. As more time passed, he gradually transformed into a boy who was more responsible and mature. He acquired money and gave it to Chinnaponnu, who he regards to be the replacement for his mother, and she performed the responsibilities necessary to satisfy the requirements of a mother.

Arumugam fulfilled every goal he had to live a life of integrity. When he was working in the cardboard factory, he captured the heart of his manager with his dedication within a week. This demonstrates his ability to work effectively from a young age, which is very admirable. Though his co-worker Vasantha requests him to take a break from his job, Arumugam never failed to finish what he started. He never distracted himself from his duties in the factory like the other employees did by staring in awe at the ice, buttermilk, and fig merchants who passed by. "What should I do next?" was a question that he often posed (113).

The manager had taken note of Arumugam's contributions to the company and had stated at one point that he was a model employee. Although he possessed a number of admirable characteristics, all of his efforts to demonstrate his full potential were in vain because he was required to leave that place of employment for the sake of Vasantha, who had followed him to the factory. Even though he was not aware that Vasantha had been harassed there, he was prepared to leave his job for her sake even if she was leaving her job. He has reached the point where he is accustomed to being let down.

The death of his mother and the appalling condition in which her mother was found, both of which were linked to a White guy whom he despises and whom he saw in his house just before he fled were the most significant traumatic events that occurred to him.

He cried, “I won’t come over there”, he screamed, beating the floor violently.... that body died a long ago.... Why must I see a corpse that’s given up its life- that’s died without anybody to mourn it, without anybody to bathe it- no one to follow it to the cremation ground? Nothing’s ever happened in my life the way I wanted it to – nothing that I hated stopping happening. What’s going to stop happening if I am not there? Tell me, tell me... (235).

After he ran away from home, he developed a strong hatred for his mother. He is given shelter by a rickshawala man in Chekkumedu, and it is through his subsequent contacts with the prostitutes that he gains knowledge about the ways of the world. When the men that approached Chinnaponnu in Chekkumedu residence, he was forced to listen to them curse in an unpleasant manner at times. The following statements made by her illustrate the unfortunate circumstances in which a lady living in Chekkumedu finds herself: “Arumugam, go outside and stand guard. Thrash any cur that walks with your chappals and chase them away. Their mothers also have what they want. Tell them to get it there (116)”. As soon as he is confronted with the harsh truth of a woman's life without her husband, he goes looking for his mother in the hopes that they might rebuild their relationship.

Arumugam voiced his sorrow, but he couldn't bring himself to despise her all of a sudden. Every day, without fail, he would bemoan his situation, wish to be reunited with his mother, and feel ashamed for having walked away from home. He never went a single day without bemoaning. One day, when he was watching a parade of the dead, thoughts of his mother began to resurface in his head. The thought struck him with the pain like a lightning bolt; he wailed and prayed frantically to Mailam Murugan,

"Muruga, my mother is everything to me. Please help me. If you can bring her back to me unharmed, alive, and in good health, I will smash ten coconuts in your sacred temple. On the day of the event, I will go so far as to shave my head. He screamed out loud, Please, please guide me to where my mother is..., but might his mother have already passed away? Why, oh why, did I decide to run away from home? More importantly, why did my mother leave that house? And after that, she came looking for me...I can only imagine how much she must have cried and how hard she must have looked for me! (98).

Arumugam comes to understand the horrible realities of life and the ruthlessness of people. Arumugam eventually achieves his goal of overcoming all of the obstacles and is content with his decision to live a more straightforward life. At the end of the novel, he discovers that he has, at long last, become an adult and evolved into a mature and responsible young man.

Conclusion

The themes of victimhood and suffering are ingrained in Dalit writing, and there is no doubt that bringing attention to these themes contributes to the process of social transformation. The sudden death of every member of his family left him with horrific experiences that he carried with him throughout his boyhood and made him feel like he had a wound that would never heal. Those who suffer from poor self-esteem, hopelessness, and anxiety often experienced childhood trauma. Chekkumedu is where Arumugam gains his knowledge of life and realises that sorrow and suffering are an inevitable component of human existence, but that the severity of these experiences varies greatly depending on a person's place in life and their surrounding environment. Arumugam's state of bliss is precarious since, after each defeat, he is confronted with a fresh challenge, and his joy no longer endures for an extended period of time. He fights to keep the smile and happiness on his face, as well as the company of those who have been with him. When he was going through a difficult time, he became estranged from the individuals he regarded to be his guard or his loves. In the long term, he became accustomed to being in the same circumstances, which caused him significant emotional distress.

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Inner Conflict and Transformation: Unveiling the Trauma of Arumugam in Imayam's Novel *Arumugam*

Tracing Sports Psychology in Sports Literature

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Abstract

The term *Sport* has been profoundly entwined with its intrinsic facets: physical fitness, performance, and competence. It incorporates multiple components such as physical activity, exercise, gym workouts, rigorous training sessions, mental health, well-being, motivation, fun and enjoyment. Over the years, Sport has witnessed enormous growth in the field of study throughout the world since it is well-known for its diverse nature. Sport is one of the main fields of study in academics, which comprises many other sub disciplines such as sports science, sports medicine, sports management, sports psychology, sports nutrition, sports literature, and so on. Among the various subfields of study, the integration of sports literature and sports psychology has been taken together for this paper.

This in-depth analysis serves as a tool to explore the commonalities and differences between these two study dimensions; as sports studies have evolved as one of the prominent areas of study in the current scenario, the combination of these two sub disciplines attempts to propose a new perspective which considers the main objective for the optimal performance of athletes. Furthermore, this paper also aims to scrutinize sports literature and psychology in detail and conclusively, how these two different sub disciplines serve together for a common purpose, which adds more value, interpretation and meaning to sports and for athletes.

Keywords: sports literature, sports psychology, athlete, integration, new perspective, sports studies

Introduction

In general, Sport is strongly associated with physical exertion and performance measures about any form of competitive physical activity that aims to maintain or improve physical ability and skills while giving enjoyment to participants and, most importantly, entertainment to

spectators ("Definition of Sport"). Understanding the term sport is quite easier in context, but the underlying interpretations have been boundless since it draws a profound connection with several disciplines because of their multifaceted nature.

Though Sport is one of the main disciplines of study, it has been in collaboration with other main streams. It entails integrating with another field of study, thereby providing the overall development of sporting activities, helping athletes to attain growth, and in the end, bringing out players' full potential to prepare them to perform well in a sport setting. "What we perceive as 'sport' in one instance may not be in another; Sport takes on many forms and is constantly changing based upon societal norms, trends, and new directions" (May). Thus, sports studies can be considered an interdisciplinary area of study that draws knowledge from other disciplines such as health science, psychology, nutrition, yoga and meditation, literature, culture, history, management, marketing, and so on.

A burgeoning area of sports studies has been associated with other disciplines through which several new sub disciplines have emerged. Sports Science, Sports Medicine, Sports Communication, Sports Management, Sports and Exercise Medicine, Sports History, Sports Culture, Sports Marketing and Sponsorship, Sports Psychology, Sports Humanities, Sport, Exercise, Performance Psychology, Sports Nutrition, Sports Literature, and so on. Thus, this paper attempts to integrate the two main subdivisions, Sports Psychology and Sports Literature, to highlight the commonalities and differences in detail to help athletes fathom sports and achieve their goals (Gratton and Jones).

To better understand the term *sport* and its functions, all sub disciplines can be classified into two main categories: sport-in-practice and sport-as-text. These two categories are interwoven into psychology and literature. Literature and psychology have been taken from distinct disciplines, but both play a substantial role in Sports. At the same time, sport psychology can be understood as sport-in-practice, whereas sports literature personifies itself as sport-as-text. Every physical activity, psychological, and mental aspect on-field have been associated with sport-in-practice. Sports in a written form, such as sports fiction, stories, autobiographies, etc., have been in alliance with sport-as-text. Michael Jordan, a Former Professional American Baseball player, quotes "I've missed more than 9,000 shots in my career. I've lost almost 300 games. Twenty-six times I've been trusted to take the game-winning shot and missed. I've failed over and over and over again in my life. And that is why I succeed" ("Michael Jordan Quotes"). It explicitly states that sport is not only limited to winning or losing, but it also goes beyond boundaries that are learning the art of failure, wherein the real success of life lies.

Lessons from athletes are being expressed or written in their biographies or through stories, serving as a great motivation for everyone. Hence, this paper explains how the divisions of study can be blended to attain a common goal of building mental strength through practice and text. It further explains the analysis of the emergence of sports literature and sports psychology in detail. In addition, the commonalities and connection between them and how could be well utilized for understanding Sports much better or clearer. Thus, it is helpful for athletes to get into the depth of

sports, which eventually improvise their performance. This study also aims to represent the reading public to understand sports-in-practice through sports-as-text better.

Sport Literature

Sport literature is a flourishing field of study that focuses on the core themes of sports and athletics and revolves around athletes and games. It encompasses sports fiction, essays, poetry, stories, novels, autobiographies, biographies, plays and graphic novels regarding sporting heroes.

The protagonist of sports stories or fiction is typically athletes with often involved in on-field competitions representing complexities of life through games. Sports has always been a part of every culture from ancient times. For example, in Greek mythology, the Poem contains one of the earliest accounts of organized Sporting competitions – the funeral games were held in honour of the slain Greek hero Patroclus.

Many of the sports featured have been part of the ancient Olympic Games, which were four years from 776 B.C at the sacred site of Olympia, in Greece. Running, the discus, the javelin, boxing, archery, and wrestling are still part of modern Olympic Games. At the same time, with its reckless manoeuvres, the chariot race echoes today's highly competitive Formula 1 races. There has even been a post-race inquiry and a hint of crowd trouble, too (Durant 5).

In the history of Sports literature, Iliad is thought to have been written in 700 B.C. Attributed to a blind poet named Homer, it described the bitter war between the Greeks and The Trojans. Even in the great epic of Mahabharata, the great warriors excelled in martial arts, for instance, archery, Mace, and so on.

Sports has always been a celebration and joy for those involved and participating. During Ramayana, hunting, archery, horse riding, and swimming were considered royal games. "Lord Ram was known for his mastery in archery, horse and chariot-riding. Ayodhya, Kishkindha and Lanka were the centres of many games and sports" (Sawai).

In addition, there are various Indian ancient games which includes Kapadi, Bull fighting, Silambam, Rekla Race, Cycle race, Jallikattu played by youngsters in both villages and urban side along with cultural programmes during the celebration of Indian festivals. During the period of British rule from 1858 to 1947, cricket has been brought into the cultures of India by the colonisers. Thereafter, cricket has evolved as one of the favorite games of India and it has been widely accepted by its people till today.

Further, the evolution of sports has been strongly rooted in western culture; as a result, some eminent writers such as Ernest Hemingway, Willa Cather, Norman Mailer, Don DeLillo, Tom Stoppard, Joyce Carol Oates, David Foster Wallace have made their immense contribution to sports ("Evolution of sports").

On the other hand, sports magazine and sports columns in the newspapers have also made an immense contribution in the development of sports. It offers analysis, news reports, interviews, feature, stories and opinion on sports news, trends, events and competitions. Moreover, the narrative style of sport writing is significant since it aims at the concept of what-happens-next.

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Tracing Sports Psychology in Sports Literature

Sport should aspire to the same sort of narrative excitement includes triumph and disaster remain in play until the climax of the game.

Great literary piece of writings in sports captures ambitions, goals, challenges, disappointments, failures, success, hope, mental strength, resilience, and courage through narrative techniques which demonstrates life lessons through literature. The written documents about physical activities by having sport setting as a background of the plot and players as the soul of the story; sports literature transcends sport from merely considered as an entertainment factor to a greater extent of being taken into the realm wherein the human mind brings out their full potential. All prominent themes are typically portrayed as motivational factors aiming at the realization of human dreams, individual growth, and transformation as an athlete by facing challenges, overcoming obstacles, and, at last, becoming a hardworking enthralling young personality who is driven by dreams and goals.

As discoveries such as this help reveal, understanding limits or expectations for sports literature can be achieved by discussing what we mean when we use the seemingly common terms "sport," "literature," and "sports literature." One of the reasons this can be such a useful starting point is that "sports literature" is a hybrid genre that draws from two highly contested concepts: Sport and literature (Reid).

Hence, the growing field of Sport literature has been termed as a hybrid genre by binding two highly contested concepts together: sport and literature. Sport undoubtedly plays a quite significant role in people's lives, whether as participants, spectators, or supporters, which is why sports stories have such resonance. The well-written stories of sports always give the best experience and bestow the enthralling, exciting and dramatic feeling as ever. Sometimes, watching sports with involvement induces an emotional roller coaster ride for the spectators for a while, and in the end, it leaves them satisfied or disappointed with the lessons learnt. In the same way, reading sports provides the same feeling if the story has been greatly written or well-narrated.

Despite heartbreaking and successful stories of sports, the important lessons learnt or achieved by both the players and spectators should go beyond the limits of mere winning trophies.

Thus, the stories must be narrated or presented in a way that often depicts sportsmanship, self-esteem, respect, growth, courage, confidence, focus and, finally, positive outcomes for everyone. It often should teach everyone how to handle failures, celebrate success with a balanced mindset, and focus on the game's process. By considering this motive, sports psychology, as another main study stream, has made its way into sports ("Sports Fiction").

Sports Psychology

Sports Psychology was defined by the European Federation of Sport in 1996 ("Home"). Sports psychology is a scientific study of how psychological factors influence athletic performance, exercise, physical activities and sports (Cherry). In the history of sport psychology, Norman Triplett, a psychologist from Indiana University, made his initial contribution by conducting the first study on athletic performance in 1898 (Triplett). Later on, Coleman Griffith,

known as the father of sport psychology, established the first sports psychology laboratory in the United States.

According to American Psychological Association, "Sport psychology is a proficiency that uses psychological knowledge and skills to address optimal performance and well-being of athletes, developmental and social aspects of sports participation, and systemic issues associated with sports settings and organizations" ("Sports Psychology"). It is an interdisciplinary area that integrates health science, medicine, and exercise. It encompasses psychological knowledge and skills utilized for optimal performance in sports. Sports psychologists mainly investigate how participating in sports can improve health and well-being. They also help athletes utilize psychology to improve their athletic performance and mental wellness.

Although Sport psychology has been one of the subdisciplines, it has played a vital role in sports. Sports psychology initially intervened in its roots in sports with an assumption that the concept of mind over body. In general terms, physical fitness has been given greater importance over mental fitness in sports. Players who are professionals have spent most of their time building their physical strength through diet, exercise, practices and gym workouts to bring flexibility into their muscles and better control over their bodies. While professional players have shown their involvement through extraordinary efforts for physical preparation every day to mould their physical bodies into athletic figures, sports psychology argues and highlights the important role that the mind plays on-field.

Matt McGorry, the American writer, quotes that "The mind is the most important part of achieving any fitness goal. Mental change always comes before physical change" ("Matt McGorry Quotes"). Henceforth, the primary aim or motive of sport psychology is to provide training for mental fitness which most often decides the results of the game either winning or losing. Moreover, it often bestows mental strength to have a positive attitude and balanced mindset every player should have as part of one challenging field called sports (Prince).

Sports psychologists use techniques to focus on numerous psychological attributes, including positive attitude, confidence, focus, resilience, mental toughness, emotional intelligence, self-development, personal growth, awareness, motivation, self-management, adaptability, coordination, and self-control. Mental conditioning coaches often come up with predominant techniques such as visualization, meditation, yoga, self-talk, goal-setting, imagery, etc. "Of course, a sports psychologist can help – it's certainly helped me. People think you must be crackers if you've got a psychologist, but psychology is part of the building bricks to make a top athlete" ("David James"). It shows the key role psychology plays in an individual's life journey of becoming the so-called athlete. Usually, an effective psychologist considers a player as an individual personality, analyzes their unique nature, understands their strengths and weaknesses, and then works accordingly to inculcate the desirable qualities into them to transform them into a sporting personality (Ghildiyal).

In addition, sports psychology highly focuses on the self-growth and realization of individual player. As a result, it leads to coordination and provides desired results when each

unique individuals are being part of the team. Thus, it eventually increases the spirit of the game as team spirit is an important attribute in sports.

Integration of Literature and Psychology in Sport

Even though sports is considered a scientific study of physical activity, games, athletic practice and exercise, it is still an interdisciplinary study by nature. The medium of sport prerequisites other disciplines to obtain an intended result from athletes. Consequently, some prominent subdisciplines, such as sports medicine, sports psychology, sports literature, sports nutrition, and sports management, have allied with other major areas of study.

To a greater extent, literature and psychology naturally have common elements that bind them together. The major theme of these two subdivisions of study is to explore the psyche of the characters or athletes. In addition, it also examines the nature of sports or games to understand greater outcomes, including a new power of human capacities and potential through involvement in sporting competitions. While sports literature documents texts as a primary source of portraying or depicting the challenges of athletes, sport psychology mainly utilizes verbal communication, observations, and one-on-one sessions to examine the personality of athletes. In the end, both divisions have been aimed at the performance of athletes in the competition levels and the individual growth as a matured player to have greater mental strength through texts and guidance ("Literature and Sport").

There are numerous sporting literary books available about sports literature that cover genres such as sports fiction, autobiographies and biographies of eminent sports personalities, stories, poems, essays, and journalistic pieces. Some of the well-known writings are **The Sport of Kings** by C. E. Morgan, **The Art of Fielding** by Chad Harbach, **Bleachers** by John Grisham, **Playing It My Way** by Sachin Tendulkar, **The Test of My Life** by Yuvraj Singh, **Ace Against Odds** by Sania Mirza, **The Poetry of Sport** by Andrew Lang, and **The Crossover** by Kwame Alexander (Noel).

Numerous autobiographies written by great athletes act as a guide for young or budding athletes to follow in their footsteps. Reading these phenomenal works enriches the knowledge of athletes who seek motivation and inspiration to evolve as unique sports players and for every individual who struggles to move forward in their life journey. These texts can be prescribed for the athletes to boost their confidence and positive approach to international competitions. Sports literature texts can also be taken as academic texts for sports psychologists and coaches to expand their knowledge and experiences. Hence, sport psychology and literature go hand-in-hand since both aim at the common theme of understanding psychological factors.

Sports psychologist helps athletes to understand themselves and the game better and motivate them internally, and the off-field communication or conversation between them is kept secret on most occasions. There are very fewer possibilities for spectators or for other young athletes to get to know the entire process of building an athlete who they are as a player with very few interviews and telecasts on digital platforms until or unless the concerned players write their autobiographies, wherein many players have revealed the complete truth beyond the boundaries.

Every experience of athletes, their success, failures, struggles, hard work, motivation, and personalities have been written in literary works concerning psychological factors. Henceforth, sports and sports stories manifest human capacities and cross beyond the limitations of the human mind.

However, the lessons from these extraordinary stories are not only meant for young athletes alone; they instill hope and inspiration for every human who thrives on moving ahead in their respective fields and life in general. Nelson Mandela, the first and former president of South Africa, may not be an athlete but his appreciation of the games at the inaugural Laureus World Sports Awards in 2000 in Monaco sounds great about sports of all time. He quotes

Sport has the power to change the world. It has the power to inspire; it has the power to unite people in a way that little else does. It speaks to youth in a language they understand. Sport can create hope, where once there was only despair. It is more powerful than governments in breaking down racial barriers. It laughs in the face of all types of discrimination (Fraser).

In addition, the core attribute of mental fitness in sports psychology still needs recognition compared to physical fitness in sports. Moreover, psychology should not be merely related to mental illness; instead, it has to be connected with motivation for optimal performance of players. Therefore, there is a probability that players would be open and involved in psychological training and physical training equally.

Both authors of sports and sports psychologists perform as a mentor for athletes either through their writing or counselling. On the other hand, sports psychologists can also be considered writers as they have the power to rewrite their stories with proper guidance and motivation through the power of speech and words. Sometimes, the great stories narrate the arduous path of the protagonist, an athlete, filled with hurdles and challenges, and finally, how the protagonist faces those with the courage to achieve their dreams. Their stories convey to the readers how important mental strength is in sports as physical strength, at times revealing the truth of mind over body in sports. Thus, sports literature paves the way for understanding athletes and sports in-depth through its narration and varied genre of writing. Thus, literature acts as a lens here to look at sports from different perspectives to bring out its multifaceted nature and also to better understand this discipline to limelight its interdisciplinary nature in academics.

Conclusion

This study discussed the way for a better understanding of the term *sport* and its subdisciplines, bringing forth a new perspective by incorporating literature and psychology in sports. Furthermore, it provides multiple interpretations, meanings, commonalities, and differences to sports about sports psychology and sports literature. Though the integration of literature and psychology proposes a new perspective in sports, the primary aim is to utilize this concept for the better performance of athletes. Sports has a deep-rooted connection with mental strength, the same way it has to do with physical strength. In addition, it bestows numerous life lessons and motivating factors for everyone. An American Soccer player, Alex Morgan, quotes,

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Tracing Sports Psychology in Sports Literature

"Always work hard, never give up, and fight until the end because it's never really over until the whistle blows." Various psychological attributes have been associated with sports which improvise their mental strength and teach us an important life lesson: never give up on anything until people are alive. In this paper, sport literature acts as a medium of narrating psychology through literature texts by scrutinizing psychological factors.

Further, this study has aimed to synthesize the extant literature to gain insights into the overall impact of sport psychology on athletic performance. Henceforth, sport literature also serves as a resource for sports lovers and athletes curious to know more about the game and their favourite heroes, their off-field and on-field participation, and the preparation of their favourite game. This paper conveys that both sports psychologists and writers are considered mentors who rewrite the story of athletes by analysing them keenly, instilling hope, and providing motivation to them.

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Numeral System in Dukpa

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Abstract

The purpose of this work is to discuss some of the morpho-syntactic features of Dukpa numerals (mainly focus on the language spoken in Kalchini block of Alipurduar district of West Bengal, India). The numeral system is exclusively decimal. In terms of structure, there are seven main categories of numerals in the language: (i) cardinal numerals, (ii) ordinal numerals, (iii) fractional numerals, (iv) multiplicative numerals, (v) distributive numerals, (vi) restricted numerals and (vii) approximate numerals. As in other SOV languages, the numerals often come after the head nouns in this language.

Keywords: Dukpa, Tibeto-Burman, Alipurduar, West Bengal, Numerals System.

1. Introduction

The Dukpas are considered to be significant ethnic community in West Bengal's Alipurduar District. The Tibetan word Drugpa is where the word Dukpa first appeared. Drug denotes a "dragon", and pa denotes a "resident", therefore defining the phrase "the resident of the dragon country", in literary terms. Despite various changes in socio-political and religious factors, this group of people has lived in the middle of Nepali and Bengali people for many years, preserving their traditional socio-cultural traits unaffected. The word Dukpa is used to refer to both the community's name and its language. Dukpa is a member TB (Tibeto-Burman) language family's Central Bodish group (Bradley, 1997:5). According to the 2011 census in Kalchini block, there were 1951 Dukpas living in the Buxa hill forest of the Alipurduar district of West Bengal. They are a small and less well-known tribe.

2. Objectives

The major goal of this study is to investigate the nominal morphological component of numerals system in Dukpa, a language spoken primarily in the Kalchini block of Alipurduar district (West Bengal).

3. Methodology

Data were collected from both the primary and secondary sources. Primary data were categorized based on literacy, age group, dwelling places, etc. Extensive field work was conducted for data collection and it was mainly done in the Buxa hill forest area of Alipurduar district, West Bengal, India where majority of Dukpa population inhabits. For primary data collection, interview and observation method were applied. Interview of the

informants were conducted and for this purpose questionnaires were prepared in advance. For primary collection of data, voice recorder was used and recorded the data. The collected data were further analyzed. For secondary sources of data, books, magazine, journals, and other available literary works were used.

4. Numerals

The numeral is a term that denotes a number (e.g. forty-two in English). In human languages, numbers plays an important role. In Dukpa, numerals are a subcategory of nouns, and their primary function is to alter a noun. The decimal system is used to represent numbers. The majority of the numerical roots are monosyllabic. Compounding is highly useful in the Dukpa numeral system for forming higher numerals. The following is a list of Dukpa numeral classifications:

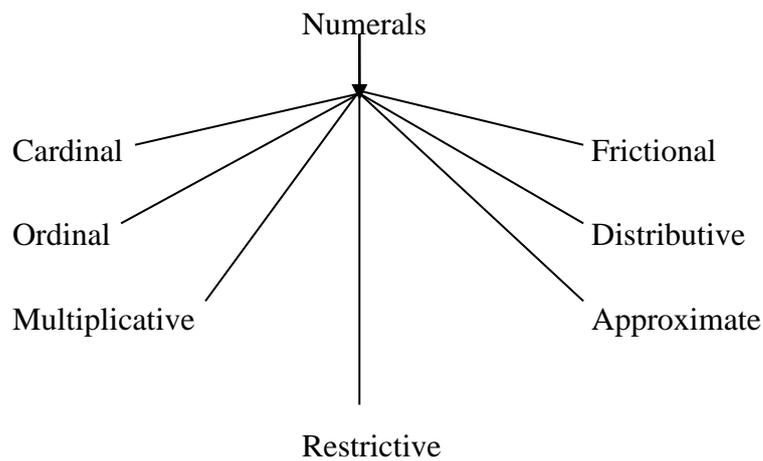


Chart 1: Types on Numeral

4.1. Cardinal Numeral

There are two types of cardinal numeral i.e., (i) Basic cardinal numerals and (ii) compound numerals.

4.2. Basic Cardinal Numerals Form

The following are the cardinal numerals:

Table No 1: Basic Cardinal Numerals

Value	Numerals	Gloss
1	ci	'one'
2	ni	'two'
3	sum	'three'
4	zi	'four'
5	ŋa	'five'
6	dru	'six'
7	duen	'seven'

8	ge	‘eight’
9	gu	‘nine’
10	cu	‘ten’
100	za	‘hundred’
1000	t ^h on	‘thousand’

4.3. Compound Cardinal Numerals Forms

Compound cardinal numerals are divided into three categories. They are as follows:

- (i) Additive compound numerals
- (ii) Multiplicative compound numerals
- (iii) Additive cum Multiplicative numerals

4.4. Additive Compound Numerals

From eleven/11 through nineteen/19 the numerals are additive. They are created by adding fundamental cardinal numerals to the decade root cu ‘ten,’ as seen below:

Table No 2: Additive Compound Numerals

Additive rule	Dukpa	Gloss
[10+1=11]	cu-ci	‘eleven’
[10+2=12]	cu-ni	‘twelve’
[10+3=13]	cu-sum	‘thirteen’
[10+4=14]	cu-zi	‘fourteen’
[10+5=15]	cu-ŋa	‘fifteen’
[10+6=16]	cu-dru	‘sixteen’
[10+7=17]	cu-duen	‘seventeen’
[10+8=18]	cu-ge	‘eighteen’
[10+9=19]	cu-gu	‘nineteen’

4.5. Multiplicative Compound Numerals

The twenty, thirty, forty, fifty, sixty, seventy, eighty and ninety are the multiplicative numbers in Dukpa. They are created by multiplying fundamental cardinal numerals by the decade root of ten.

Table No 3: Multiplicative Compound Numerals

Multiplicative rule	Dukpa	Gloss
[2X10=20]	ni-cu	‘twenty’
[3X10=30]	sum-cu	‘thirty’
[4X10=40]	zi-cu	‘forty’
[5X10=50]	ŋa-cu	‘fifty’

[6X10=60]	dru-cu	‘sixty’
[7X10=70]	duen-cu	‘seventy’
[8X10=80]	ge-cu	‘eighty’
[9X10=90]	gu-cu	‘ninety’

4.6. Additive-cum-Multiplicative Numerals

Numerals ranging from ‘twenty-one’ to ‘twenty-nine’, ‘thirty-one’ to thirty-nine’, ‘forty-one’ to ‘forty-nine’, ‘fifty-one’ to fifty-nine’, ‘sixty-one’ to ‘sixty-nine’. They are made up of the first two numerals multiplied by the numeral formative suffixes *-ca*, *-so*, *-se*, *-na*, *-re* and *-ko* with the addition of the third one, as seen below:

Table No 4: Additive-cum-Multiplicative Numerals

Additive cum Multiplicative rule	Dukpa	Gloss
[2X10-ca(+) ¹ =21]	ni-cu-ca-ci	‘twenty one’
[2X10-ca (+) 5=25]	ni-cu-ca-ŋa	‘twenty five’
[2X10-ca (+) 9=29]	ni-cu-ca-gu	‘twenty nine’
[3X10-so (+) 1=31]	sum-cu-so-ci	‘thirty one’
[3X10-so (+) 5=35]	sum-cu-so-ŋa	‘thirty five’
[3X10-so (+) 9=39]	sum-cu-so-gu	‘thirty nine’
[4X10 -se (+) 1=41]	zi-cu-se-ci	‘forty one’
[4X10 -se (+) 5=45]	zi-cu-se-ŋa	‘forty five’
[4X10 -se (+) 9=49]	zi-cu-se-gu	‘forty nine’
[5X10-na (+) 1=51]	ŋa-cu-na-ci	‘fifty one’
[5X10-na (+) 5=55]	ŋa-cu-na-ŋa	‘fifty five’
[5X10-na (+) 9=59]	ŋa-cu-na-gu	‘fifty nine’
[6X10 -re (+) 1=61]	dru-cu-re-ci	‘sixty one’
[6X10 -re (+) 5=65]	dru-cu-re-ŋa	‘sixty five’
[6X10 -re (+) 9=69]	dru-cu-re-gu	‘sixty nine’
[7X10 -re (+) 1=71]	duen-cu-re-ci	‘seventy one’
[7X10 -re (+) 5=75]	duen-cu-re-ŋa	‘seventy five’
[7X10 -re (+) 9=79]	duen-cu-re-gu	‘seventy nine’
[8X10-ca (+) 1=81]	ge-cu-ca-ci	‘eighty one’
[8X10-ca (+) 5=85]	ge-cu-ca-ŋa	‘eighty five’
[8X10-ca (+) 9=89]	ge-cu-ca-gu	‘eighty nine’
[9X10-ko (+) 1=91]	gu-cu-ko-ci	‘ninety one’
[9X10-ko (+) 5=95]	gu-cu-ko-ŋa	‘ninety five’
[9X10-ko (+) 9=99]	gu-cu-ko-gu	‘ninety nine’

5. Ordinal Numerals

The ordinal numeral *daŋ-pa* ‘first’ the ordinal numerals in Dukpa are produced from the cardinal numerals by suffixing *-pa* to the basic cardinal numerals. It is important to understand that the *daŋ* is not a cardinal numeral signifying ‘one’ but rather a verb that means ‘to begin.’ When the suffix *-pa* is added to the verb *daŋ*, the result is *daŋ-pa*, which means ‘first’. Ordinal numerals can be seen in the following examples:

Table No 5: Ordinal Numerals

Value	Dukpa	Gloss
1 st	daŋ-pa	‘first’
2 nd	ni-pa	‘second’
3 rd	sum-pa	‘third’
4 th	zi-pa	‘fourth’
5 th	ŋa-pa	‘fifth’
6 th	dru-pa	‘sixth’
7 th	duen-pa	‘seventh’
8 th	ge-pa	‘eighth’
9 th	gu-pa	‘ninth’
10 th	cu-pa	‘tenth’

6. Multiplicative Numerals

The multiplicative are created by prefixing the basic cardinal numbers with the prefix ‘*t^hen-*’. The multiplicative numeral examples are given below:

Table No 6: Multiplicative Numerals

Dukpa	Gloss
t ^h en-ci	‘once’
t ^h en-ni	‘twice’
t ^h en-sum	‘thrice’
t ^h en-zi	‘four times’
t ^h en-ŋa	‘five times’
t ^h en-dru	‘six times’
t ^h en-duen	‘seven times’
t ^h en-ge	‘eight times’
t ^h en-gu	‘nine times’
t ^h en-cu	‘ten times’

7. Fractional Numerals

In Dukpa, frictional numerals are *cek^ha* ‘half’. It is the sole frictional numeral in the language that plays a key role in generating other frictional numerals, as seen in the following examples:

Table No 7: Fractional Numerals

Dukpa	Gloss
cek ^h a	‘half’
ci da cek ^h a	‘one and half’
ni da cek ^h a	‘two and half’
sum da cek ^h a	‘three and half’
cek ^h a-gi-cek ^h a	‘quarter’

8. Distributive Numerals

The basic cardinal numerals are repeated to generate the distributive numerals in the language. The distributive numerals in Dukpa are seen in the examples below:

Table No 8: Distributive Numerals

Dukpa	Gloss
ci-ci	‘one each’
ni-ni	‘two each’
sum-sum	‘three each’
zi-zi	‘four each’
ŋa-ŋa	‘five each’
dru-dru	‘six each’
duen-duen	‘seven each’
ge-ge	‘eight each’
gu-gu	‘nine each’
cu-cu	‘ten each’

9. Restrictive Numerals

The restrictive numerals in Dukpa formed by suffixation of *camci*- ‘only’ to the cardinal numerals. The restrictive numerals as seen below the table:

Table No 9: Restrictive Numerals

Dukpa	Gloss
ci-camci	‘only one’
ni-camci	‘only two’
sum-camci	‘only three’
zi-camci	‘only four’
ŋa-camci	‘only five’
dru-camci	‘only six’

duen-camci	‘only seven’
ge-camci	‘only eight’
gu-camci	‘only nine’
cu-camci	‘only ten’

10. Approximate Numerals

The term approximate numerals refer to numbers that are close but not exact. These forms of numerals are created by prefixing *p^hudo-* to the languages basic cardinal numerals, as seen below the table:

Table No 10: Approximate Numerals

Dukpa	Gloss
p ^h udo-ci	‘about one’
p ^h udo-ni	‘about two’
p ^h udo-sum	‘about three’
p ^h udo-zi	‘about four’
p ^h udo-ŋa	‘about five’
p ^h udo-dru	‘about six’
p ^h udo-duen	‘about seven’
p ^h udo-ge	‘about eight’
p ^h udo-gu	‘about nine’
p ^h udo-cu	‘about ten’

11. A Summary of Dukpa’s Typology

- Dukpa is a tonal language, like many of the TB languages.
- The presence of /ŋ/ in the first position of a word has also been noted in the language.
- The majority of the words in the language are monosyllabic, but there are some di-syllabic and tri-syllabic terms as well.
- In Dukpa, the gender distinction is natural.
- Dukpa has common plural suffix *-disu*. The suffix *-disu* is used to pluralise animate nouns and inanimate nouns in the language.
- The SOV word order is followed by the Dukpa language.
- In language, the numerals come after the head noun.

12. Conclusions

Based on the above analysis, it may be determined that Dukpa numerals are mostly decimal in nature. There is no vigesimal numeral system in the language. As in *amsuk^huli ci* ‘one mango,’ the numerals in the language follow the head noun. The majority of the numerals are monosyllabic. Dukpa uses compounding to create higher form of numerals in the language. The development of ordinal is the most significant element. The ordinal numerals in Dukpa are created by appending *-pa* to the cardinal numerals. Finally, it can be

observed that all of the numerals listed above are commonly used in everyday communication.

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The Renaissance and Kerala's Project of Modernity

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Abstract

This paper critically evaluates the process of cultural renewal that took place in Kerala in the late 19th and the early 20th centuries, especially Kerala's engagement with modernity, modern culture and modern forms of subjectivity manifested chiefly in the unfolding of the reform movements and renaissance intellectual activities.

Keywords: Kerala, renaissance, modernity, cultural renewal, 19th and 20th centuries.

The aim of this paper is to present and critically evaluate the discourse of modernity in the late 19th and 20th century Kerala, especially in the light of the new understanding of the concept of 'culture'. Most contemporary scholars have recognized the need to integrate the issue of 'cultural differences' into the theorization of the concept of modernity (Chatterjee 18). That is, current scholarship discards the universality of modernity as a rationalised institutional and cultural order by asking whether 'the culture of modernity' is a generic experience that leads to common expressions and cultural forms all over the world. In his article titled "Multiple Modernities", S.N. Eisenstadt writes:

They all (Classical sociologists such as Marx, Durkheim and Weber) assumed... that the cultural program of modernity as it developed in modern Europe and the basic institutional constellations that emerged there would ultimately take over in all modernizing and modern societies....

The reality that emerged after the so-called beginning of modernity... failed to bear out these assumptions. The actual developments in modernizing societies have refuted the homogenizing and hegemonic assumptions of this Western program of modernity (1).

The term 'multiple modernities' suggests that 'modernity' can no longer be conceptualized in the singular. That is, modernity has given rise to multiple and diverse institutional and ideological patterns in different parts of the world. Accordingly, Eisenstadt proposes the idea of 'multiple modernities' developing in parallel in different parts of the world "for which the original western project constituted the crucial (and usually ambivalent) reference point" (2). These multiple modernities, developing alongside each other, were

“greatly influenced by specific cultural premises, traditions, and historical experiences”, but yet all of them were “distinctively modern” (2).

The problem of linking ‘modernity’ to the cultural specificities of the West is that it reinforces a view of the West as inherently modern and progressive and Third world societies such as Kerala as tradition bound. Dichotomous representations of the East and West imply that the cultural capital for the transition from ‘primitive’ to ‘modern’ is exclusively located in the West. European civilization was the model which “other” societies should emulate in order to take part in modernity. In this dichotomous model, the scientific, progressive, industrial, and rational West is contrasted with a mystic and tradition bound East. Furthermore, a dichotomous model often conceals and negates the internal heterogeneity of the East and the West. As a corrective, Eisenstadt proposes the notion of ‘multiple modernities’ as a more effective means of evaluating encounters with ‘modernity’ outside the West.

Thus, today modernity as a theoretical construct constitutes a far more challenging issue to its critics and defenders alike than the earlier conventional theories of modernization. The notion of difference is quite essential to an understanding of the current notion of modernity, or more correctly, modernities. Contemporary thinking challenges the concealed Eurocentrism of conventional theories of modernization and refutes the hegemonic and homogenizing assumptions of Western intellectual dominance; it focuses rather on localized phenomena concealed from the West by many factors. This has led to renewed efforts to appreciate differing trajectories of contemporary socio-cultural development.

A quick glance at the historical literature of the late 19th and the early 20th centuries would testify to the fact that the intellectual and institutional precursors to modernity in Kerala and Europe are significantly different. This fact highlights the need for redefining modernity in the Kerala context. In his article titled “The Intellectual Movements and Anti-caste Struggles in Kerala”, historian K.K.N. Kurup writes:

Since the latter half of the nineteenth century there had been an intellectual movement against the caste system and struggles for ameliorating its social evils. The intellectuals who had initiated a renaissance in the existing society were not western educated, but oriented with traditional knowledge.... In these struggles the native intellectuals had played a role of prominence and their teachings along with material developments in the society inaugurated major transformation (673)

Kurup’s words represent an attempt to emphasize the centrality of “traditional knowledge” and “native intellectuals” in materializing modern and progressive ideals in Kerala. In the case of Kerala, social reform movements led by leaders like Narayana Guru, Ayyankali, Poykayil Yohannan, Makti Thangal, Vakkom Moulavi, Kuriakose Elias Chavara,

Mannathu Padmanabha Pillai, V.T. Bhattathiripadu and so on had substantial role to play in inculcating modern outlook on matters of social life. Most of these reformers except a few like V.T. Bhattathiripadu belonged to caste groups considered lower in the social setting of the 19th and 20th century Kerala and in contrast with their North Indian counterparts they have emphasized on the need for the abolition of caste system rather than the reformation of castes.

Modernity in Kerala achieved its full potential by engaging in critical dialogue with social issues like caste discrimination, untouchability, colonial oppression and so on. This indicates that post-colonial societies like Kerala can potentially open up new perspectives on the notion of modernity. At the same time, Kerala should not be taken as an unproblematised, unified entity; Kerala modernity is not a single, monolithic construct.

The Kerala Renaissance marks the era when certain traits of the new modern Kerala started to manifest themselves, animated by a spirit of rational inquiry combined with humanism. The organic intellectuals of the period believed in applying a spirit of rational criticism to all things including religion and politics.

Such ideological and intellectual transformation did not occur without serving a larger political function. They created profound disruptions in traditional social hierarchies as well as power and authority relations leading to democracy and the formation of a modern nation state.

Renaissance leaders perceived the liberating potential of modernity for freeing the historically oppressed and marginalized social groups from the injustice and exploitation by a centuries old hegemonic, patriarchal, caste-oriented feudal system.

The radical social reform movements led by leaders like Narayana Guru and Ayyankali challenged the conservatism of the caste-based social orthodoxy through counter-cultural practices. They rejected many discriminatory customs and social practices and advocated scientific rationalism over religious dogma. Also, nationalism, as an aspect of modernity, played a “liberating” role in Kerala society. The discourse of nationalism allowed the people of Kerala to imagine themselves outside their fixed identities and roles set by society based on caste, religion, region of birth and so on.

The socio-economic restructuring that occurred in Kerala under the impact of colonial capital and socio-religious reform movement led to the rise of modernity in Kerala. This also resulted in a significant re-evaluation of the idealized aesthetic of traditional literary forms. Renaissance literature marked a radical departure from previous literary practices and functioned as a subaltern social reform manifesto, bringing subalterns voice into the mainstream. Literature of the period served as counter-texts to the traditional Malayalam literary culture which had silenced the voice of the untouchable and rendered their presence invisible.

The emergence of anti-caste reform movement resulted in the inclusion of hitherto excluded social groups into the state's political and cultural process. The anti-caste social reform movement such as the upper caste reform movement such as Sree Narayana Dharma Paripalana Yogam, Sadhujana Paripalana Sangham, Prathyaksha Raksha Daiva Sabha as well as the upper-caste reform movements such as the Nair Service Society, Namboothiri Yuvajana Sangham, Yogakshema Sabha and so on were vital for the creation and development of a democratic culture in Kerala. This also has substantially contributed to the inclusion of hitherto underrepresented social groups in the Kerala public sphere.

Thus, the Renaissance and reform movements contained the seeds of the institutional reforms that took place after the formation of the state in 1956. That is, modern Kerala is part of a continuum and the result of an ideological reorientation of the Kerala intelligentsia since the advent of the Renaissance period. This indicates the need for redefining modernity in the Kerala context and envisioning a Kerala modernity, responsive to and informed by the specificities and nuances of Kerala's cultural and political history.

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Understanding Social and Emotional Intelligence Skills Development of Undergraduate Students Through Virtual Classes: An Analytical Study

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Abstract

The Covid-19 pandemic swept the whole world like a storm and greatly affected the mankind on various fronts, especially on economy, psychological and social aspects, health, and education. One of the badly affected areas is education system across the world which had undergone several changes. The pandemic has forced the academic sector to a paradigm shift from the offline learning to the virtual learning. Though, the virtual learning is not a new to the world, the implementation of the forced learning has several gaps to be discussed and addressed. At this point, the present study focused on the impact of virtual learning to develop soft skills such as social and emotional intelligence skills. The present paper aims to analyse the learning behaviour of the students and their opinion towards virtual learning related to socializing and developing emotional intelligence skills during the online classes. The study found that soft skills can be effectively learned and improved in the classroom environment rather virtually (Thi Thu and Hong, 2021). The findings of the study suggest to review about impact of the teaching and learning process; especially in soft skills through virtual learning is questionable because the soft skills are as a part of socializing and emotional intelligence skills rather information sharing. As a result, the students opined that they need more interaction with trainers and peers to understand and develop their socializing and emotional intelligence.

Keywords: emotional intelligence skills, students' opinions, virtual and offline learning, social interaction.

1. Introduction

The sudden outbreak of the Covid-19 has changed the entire scenario of the world. The pandemic has stalled physical activities of almost all business across the world; such as public services and education sector. Due to the pandemic, governments responded with strict lock downs and restrictions to save the lives of people. And the world shifted quickly to virtual working and learning method. The impact is very visible on the education sector; after

the lockdown of the schools, colleges, and universities; millions of the students and teachers (UN, 2020) around the world try to adopt new learning reality i.e., virtual learning or online learning. Since the pandemic outbreak, teachers and students prepared for virtual experience for long hours to avoid the infection. Virtual platform such as Zoom, Micro Soft Teams, Webex, Google meet, etc is very popular for the community of teachers and students. To transfer the knowledge, virtual learning is regarded as flexible and user friendly and it is recognised as necessary transition for the beneficiaries.

Despite benefits of the virtual learning to teach and transfer knowledge to the students; there are practical problems such as difficulty in conducting online examination and assessing the performance of the students and practical assessment in laboratories found to be impractical with virtual flat forms. Moreover, a course like Soft Skills cannot be taught virtually because students need social interaction and sharing their emotional intelligence in Group Discussions, SWOC Analysis and JOHARI window. According to Vygotsky "the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem-solving under adult guidance, or in collaboration with more capable peers" (Vygotsky, 1978, p. 86). It emphasizes child's knowledge and psychological development are connected with interaction in peers.

2. Review of Literature

Soft skills are gaining momentum in the 21st century than hard skills; the skills are highly required for any undergraduate and post graduate students of universities to succeed in their career (Pew Research Centre, 2017; Dellot, 2017; Chute, 2012; Ellis, Kisling, & Hackworth, 2014; Rasul, Rauf, & Mansor, 2013; Robles, 2012; Wahl et al., 2012). At corporate level, companies are expecting the graduates professionally trained and ready to join on a job at entry level. Recognising importance of the soft skills; Universities across the world incorporated soft skills as a course in their curriculum and training their students intensively to acquire certain soft skills and etiquettes and to enhance their job opportunities. Some of the soft skills, such as, group discussion, JOHARI Window, SWOC analysis, and team building tasks need peer and trainer support and interaction to get feedback to enhance their skill set.

Generally, group discussion requires certain complex skill set like reasoning, analysing and critical thinking regarding the society and world. Knowledge also plays a crucial role in this regard. In addition to this, students require to exhibit appropriate body language and facial expressions appropriately and effectively. JOHARI window and SWOC analysis need introspection and retrospection of individuals and peers to reflect on others and self to receive and share feedback from them.

However, the unexpected outbreak of covid-19 forced the students' and teachers' community caused self or social isolation forced them to learn through virtually. Apart from

the benefits of virtual learning, there are practical problems to enhance soft skills. The problems are lack of sensory immersion to interact with one and other, feeling isolation, lack of opportunity to understand emotional intelligence, lack of individualised attention from the trainer, virtual distractions and other potential problems may not be suitable to enhance students' social and emotional intelligence skills with virtual mode.

Kunal Shah (2022), the founder of fintech company CRED, rightly said that “Impact of work from home on youth is the same as the impact of children who study at home. No real bonds. No real social or network skills. Illusion of understanding and learning. No osmosis. Comfortable but damaging in the long run.”

According to Vygotsky's (1978) social constructivist theory, social interaction is inevitable to between the various capacities of the children. It is an opportunity for the children learns from one and other than isolation or individualised learning. Essentially, virtual learning cannot provide better opportunity for the students to interact and understand their emotional intelligence unless they provided face to face facilities.

3. Research Questions

The following research questions are framed in order to understand the impact of virtual learning on the students' social, communication and emotional intelligence skills. Further, the present study tries to understand their opinions and experiences during the virtual learning.

1. What extent does the virtual learning impacted on the UG students to develop social and emotional intelligence skills?
2. What are the students' opinions and experiences towards soft skills learning through virtual method?

4. Objectives of the Study

The present study aimed at analysing the impact of virtual learning on the students' social, communication and emotional intelligence skills. In this regard, the study directed to understand specific objectives of the following:

1. To analyse emotional intelligence of the students through feedback: Self awareness, recognizing strengths, self-confidence, emotional balance through JOHARI window and SWOC analysis topics
2. To find out students' social skills development: communication, discussion and decision making and teamwork
3. To understand students' opinions towards learning soft skills through Online Learning flat form

5. Method and Tool

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Internet survey method using Google forms well suits to carry forward this study and get the information from the students. A survey questionnaire was prepared as a tool collect the responses from the sample students. Later, the questionnaire was administered to the students through Google forms where the students responded immediately.

6. Sample Description

The samples of the study are under-graduates, studying 3rd year Bio-Technology Engineering at Vignans' Foundation for Science and Research Deemed to be University. Due to the Covid-19 in the first and second waves, the students underwent virtual learning mode and completed their course work. Apart from their regular subjects, the students also study one credit Soft Skills course. After completion of the Soft Skills course, the researchers collected the sample responses. About 43 students participated in the survey, consisting of both male and female students.

7. Questionnaire

The present study followed a survey method to understand the research problem. The questionnaire consisted of 11 questions classified into three parts which reflects objectives of the study.

Part-1 consists of four questions and probes enhancement of the students' emotional intelligence skills through JOHARI window and SWOC analysis topics in virtual method

Part-2 framed with four questions and tries to analyse students' social and communication skills through Group Discussion activities.

Part-3 is dealing with three questions to understand students' opinion towards virtual learning.

8. Data Description and Analysis

The data was obtained and analysed diagrammatically in the following areas:

- Emotional Intelligence skills: Self-awareness through JOHARI Window and SWOC Analysis Topics
- Communication skills, discussion, decision making and feedback through Group Discussion
- Students' opinions towards virtual learning

In addition to the above information the students were asked to share 'Any other points/issues' in order to get students' opinions related to virtual teaching and learning environment.

9. Findings of the Study

1. The students' response for the Questions 1 and 4; elevate that virtual mode is effective to understand the Soft Skills topics such as JOHARI Window, SWOC Analysis and Group Discussion. 97% of the students were positive towards their teacher explanation of the topics and found to be effective. In this regard, it was understood that virtual mode has created broader understanding of the topics. And the students were also comfortable to learn through virtual mode. However, the students strongly felt that virtual learning is not suitable to develop social, communication and emotional intelligence skills such as interaction with the classmates, getting feedback from the peers as well as teacher. Further, students also felt that virtual flat form is not a good choice to share their opinions and improve their communications skills. Because, a lot of confusion, and lack of personal care and attention from the teacher to learners. As a result, the students lacked attention, self recognition and interaction in the Group Discussion.
2. Though majority of the students were positive towards virtual teaching; 95% students opined that application part of building relations and social interaction through JOHARI Window has been missed out. Additionally, technical glitches and limitations such as one way communication and one person at a time are reasons for not receiving appropriate feedback from their classmates. In this regard, 97% of the students responded that they did not get enough time to interact with their classmates in order to get feedback from the peers.
3. Generally, group discussions are meant for understanding and to improve the students' body language, team, and communication skills and to receive individualised feedback from their teacher. However, 98% of the students felt that virtual learning did not help them to build their team skills and improve their body language as well as to maintain emotional balance in group discussion. As a result, students looking for sensory immersion to improve their emotional intelligence and social skills.
4. Finally, 97% of the students opined that virtual learning not suitable for the soft skills which can learn to improve their skills in the classroom with the support of the peers and teacher. 95% of the students felt that they were isolated from their friends and learning environment in the classroom.

10. Conclusion

From the responses of the students, it was found that that virtual method is suitable to transfer knowledge rather to teach Soft Skills to improve students' social skills such as decision making, team skills, and communication skills in Group Discussion.

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