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Contents

Politeness Strategies in Jhumpa Lahiri: A Study

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Dr. Jayshree Chakraborty

Jhumpa Lahiri
Courtesy: https://www.randomhouse.com/kvpa/jhumpalahiri/bio.php

Abstract

Politeness is a social behavioral phenomenon reflected in all social activities, communication, and language. It is a matter of consideration for others. Usually, it is understood as the pragmatic application of good manners or etiquette. It can be communicated directly or indirectly with a verbal as well as non-verbal manifestation. The study intends to examine the notion of politeness in one of the short stories of Jhumpa Lahiri, 'When Mr Pirzada Came to

Dine'. Brown and Levinson's groundbreaking pragmatic theory of politeness (1978) provides the analytical tools to guide this analysis. The study finds that in the story the protagonists employ positive politeness strategies for showing their consideration for others and bringing harmony in their interpersonal relationships. Some of the positive politeness strategies are highlighted here, such as: self-denigration, exaggeration and intensification of interest, expression of concern and sympathy for the addressee, assumption of reciprocity. The analysis also intends to account for the politeness strategies that are expressed in the nonverbal expression of the protagonists.

Key words: Politeness, positive politeness, face, strategy, interpersonal relationship

Introduction

Politeness is a social behavioral phenomenon. It is essentially a matter of consideration for others. Very often, it is associated with terms like courtesy, modesty, hospitality, and so on. Brown and Levinson (1987) observe politeness as "basic to the production of social order, and a precondition of human cooperation. It is the foundation of social life." The essence of politeness lies in creating an amicable environment for the participants while avoiding every possible misunderstanding, conflict in interpersonal relationships. Lakoff (1973) too accounts that politeness are "those forms of behavior which have been developed in societies in order to reduce friction in personal interaction." In an interactive situation, its primary goal is to make the hearer feel relaxed and comfortable, so that a cooperative common ground emerges for the smooth functioning of activities or simply for pleasant social co-existence. Geoffrey Leech (1983) observes politeness as a form of behavior that establishes and maintains comity. According to him, "politeness is the ability of participants in a social interaction to engage in an atmosphere of relative harmony". Politeness is universal though it varies from culture to culture. It is universal because humans in every culture appear to share a very broad and complex form of politeness convention. It is culture specific because very often it is closely associated with a particular cultural norms and assumptions. The present study is an attempt to examine the use of positive politeness strategies in one of the stories of Jhumpa Lahiri, 'When Mr Pirzada Came to Dine'. For this purpose, the study takes a look at the research on politeness in general and Brown and Levinson's theory of politeness in particular.

Literature Review

The forms, functions, and uses of politeness constitute very important aspects of communication, discourse analysis, pragmatics, and sociolinguistic studies. It has been introduced into linguistics more than thirty years ago. Since then it has emerged as a vital and rapidly growing area. The field of politeness research has increased its scope and diversities under various views and opinions: linguistic politeness studies (Brown & Levinson, 1987[1978]; Lakoff, 1973; Leech, 1983) or post modern politeness studies (Eelen, 2001; Mills, 2003; Watts, 2003). It has been defined as 'face saving' (Brown and Levinson, 1987), 'appropriate behavior' (Watts, 2003), 'interpersonal commitment' (Leech 1983), 'relational work' (Locher and Watts, 2005), 'rapport management' (Spencer Oatey, 2000) and so on.

The theoretical beginning of the study of politeness phenomena is initiated with the works of Brown & Levinson 1987[1978]; Lakoff, 1973; Leech, 1983. The trio assumes that different cultures are homogeneous and have a common understanding of politeness comprising particular linguistic devices and strategies. Among these politeness trio, Brown and Levinson (1978) remains the most thought provoking and influential starting point for studying politeness across cultures and societies. Brown and Levinson's (1978 [1987]), theory of politeness which is also known as 'face saving' theory is based on three basic assumptions of politeness: (1) face, (2) face threatening acts, and (3) politeness strategies. They have drawn their idea of 'face' from that of Goffman in the late 50s. According to Goffman (1967), 'face' is a sacred thing for every human being, an essential factor all communicators have to pay attention to. Face wants are reciprocal, that is, if one wants his face cared for, he should care for other people's face (Goffman, 1967). This general notion of 'face' became much more specific in Brown and Levinson's theory of politeness. They define 'face' as an individual's self-esteem, and propose two kinds of face: 'positive face' and 'negative face'. While positive face is related to the desire to be appreciated and approved by others, 'negative face' related to the desire to be unimpeded and free from imposition. They claimed that face is something that is emotionally invested and it can be lost, maintained or enhanced. It must be constantly attended to in interaction. Normally everyone's face depends on everyone else's face being maintained. They continue while stating, "certain acts, verbal or non-verbal, inherently threaten the face needs of one or both participants and therefore they are face-threatening acts (FTAs)." FTAs vary in terms of the kind of threats

Devi Archana Mohanty, Research Scholar and Dr. Jayshree Chakraborty
Politeness Strategies in Jhumpa Lahiri: A Study   3

involved in interaction. Some threaten the hearer's negative face or hearer's autonomy by imposing on the hearer. They include requests, orders, offers, and instruction etc. Other FTAs threaten the hearer's positive face - the desire to be respected, by indicating the speaker's lack of concern for hearer's self-image. They include disagreeing, criticism, accusation, insults etc. Some FTAs are also speaker-oriented threatening the speaker's autonomy or independence (thanking, accepting offers) or his self-image (apologies, confessions).

The researchers propose certain strategies to mitigate these face threatening acts and argue that in any interactive situation participants can employ certain strategies so as to mitigate the imposition on others and thereby showing consideration for others. Brown and Levinson propose politeness strategies or redressive actions to satisfy the face wants and to mitigate or minimize face-threatening acts. The five such strategies are:

1. Bald-on
2. Positive politeness
3. Negative politeness
4. Off record
5. Avoiding FTA

Both bald-on record and positive politeness (strategies 1, 2) are the outcome of closeness between interlocutors while negative politeness and off-record strategies (strategies 3, 4) are the outcome of distance. Avoiding FTA (strategy 5) signifies silence. Bald-on action involves the act in the most direct, clear, and unambiguous way. There are circumstances they call for such direct ways. For instance, in a situation requiring immediate, urgent, and efficient action, verbal padding which is an essential ingredient of politeness, would be ridiculous and even seriously consequential.

Positive politeness strategies are attempts by a speaker to treat the hearer as a friend or as someone to be included in discourse. They are designed to enhance the politeness of those speech acts which are in themselves polite; for instance, offers are inherently polite. One major

way of being polite in a positive manner is to claim common ground with the hearer and try to fulfill his wants.

In its simplest form, positive politeness refers to being supportive and appreciative of whatever the hearer. It tries to make the hearer feel protected, cared for; reduces potential threat to hearer's positive face by treating the him/her as an in-group member. Some of the examples of positive politeness are: offering, promising, exaggerating, claiming common ground, showing sympathy, giving gifts to the hearer and so on.

Negative politeness lies in minimizing the impolite speech acts such as orders. Contrary to most of the positive politeness strategies, negative politeness strategies are based on non-interference. The speaker respects the privacy of the hearer and refrains from disturbing his independence. Some examples of negative politeness strategies are: being conventionally indirect, being pessimistic, using question forms or hedges, giving deference, apologizing, impersonalizing the speaker and the hearer and so on.

Brown and Levinson (1987) argue that three variables of interpersonal situations are universally related to politeness: (a) 'power' of the hearer over the speaker, (b) 'social distance' between the speaker and the hearer (c) the degree of imposition. According to them, speakers use more polite language when addressing individuals with high status than individuals with equal or low status, when asking for a big favor than a small favor, and when addressing strangers than familiar people. These social factors are shared by the participants and it is assumed to be mutually recognized by them. Depending on the amount of concern for face and the calculation of three variables, the speaker determines what face strategy s/he will use.

According to Eelen (2001), Brown and Levinson's politeness theory includes the assumption of conflict avoidance, reflecting the nature of daily conversation. In every day conversation, people generally try to avoid embarrassing the other person or making them feel uncomfortable. Speakers attempt to choose the most effective course of action to avoid conflict with the hearers while minimizing the imposition and the cost of losing their face. The theory

posits that maintaining the face of the speaker or the hearer is the primary concern of politeness strategies.

Data

Based in an intercultural setting, the story "When Mr Pirzada Came to Dine" the second story of Lahiri's Interpreter of Maladies (1999) provides a suitable ground for the analysis of politeness strategies. It is observed that protagonists in the story show their concern and consideration for each other while employing several positive politeness strategies and bring harmony in interpersonal relationship.

The study also observes that the polite concern of the participants is reflected not only in the linguistic expressions but also it is reflected in their nonlinguistic expressions. The researchers find that in her short stories, Lahiri presents politeness as the 'basic truth of human life'. In spite of an intercultural existence, Lahiri has been able to connect her characters in an eternal human bond, that is politeness. Her focus is mainly on solidarity in cultural multiplicity which is personified in the number of cross-cultural relationships. In spite of constant struggles in a chaotic multicultural environment, getting along with life with an optimistic attitude is the quintessence of all her short stories. In spite of all the confusion and turmoil, the people of Lahiri live their lives with hope and determination, merging the past with the present.
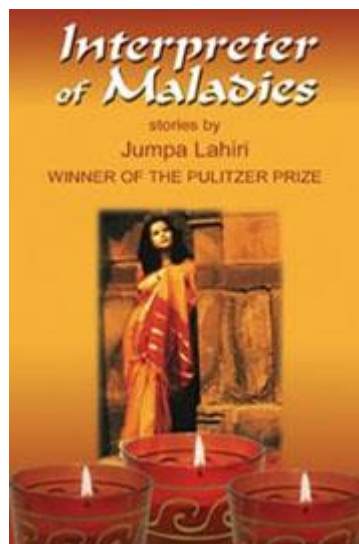
Though the frustration of diasporic realities is there, yet there is an urge to go back and reconnect to the past which is left for better prospects. There is always a sense of belongingness to the country and culture which is abandoned for better prospects in far off countries. For instance, in the story "When Mr Pirzada Came to Dine" Lahiri projects the growing bond between Mr Pirzada and Lilia's family in a partition time.

When Mr Pirzada Came to Dine

The story "When Mr Pirzada Came to Dine" is based during a time of war in 1971 between India and Pakistan. Basically from Calcutta, Lilia's family moves to the United States for a better, prosperous life in connection with job of Lilia'a father. In US, they meet Mr Pirzada, a professor from Bangladesh, who is on a study grant from the US Government. The story accounts for the friendship between these characters while sidelining their dilemma and insecurities that have been created as a result of their staying away from homeland. When their respective countries are at war with each other, these people, in an alien land strive for solidarity and companionship. The growing bond between the characters is observed by Lilia in the following way:

> Mr. Pirzada and my parents spoke the same language, laughed at the same jokes, looked more or less the same. They ate pickled mangoes with their meals, ate rice every night for supper with their hands. Like my parents, Mr. Pirzada took off his shoes before entering a room, chewed fennel seeds after meals as a digestive, drank no alcohol, for dessert dipped austere biscuits into successive cups of tea. (25)

The story reveals that the search for companionship, fellow feeling in a foreign, alien land, has brought Lilia's parents and Mr Pirzada closer. A vacuum created in their social life as a result of their profession compels the participants to search for a cozy, homelike atmosphere. The participants' urge for fellow-feeling, solidarity reminds us of Arndt and Janney's (1985) definition of politeness as "interpersonal supportiveness."

Analysis

Brown and Levinson (1987) explain that positive politeness strategy is employed to reduce the positive face threat of the hearer by treating him as a member of in-group. While employing these strategies, participant intends to make the co-participant feel that s/he likes him, approves of him and wants to be friendly with him. The study finds that the characters are aware of their face needs and for showing concern for the same, they take resort to various positive politeness strategies for bringing harmony and solidarity in their interpersonal relationships. Instances of positive politeness strategies such as, self-denigration, exaggeration of interest approval, showing concern and sympathy for the addressee, assumption of reciprocity are visible in the linguistic and nonlinguistic behavior of the participants. The instances of the politeness strategies found in the story are elaborated in the following section.

Self-denigration

It is a prominent politeness strategy where the speaker denigrates his own position and elevates the hearer's position. While employing this strategy, the speaker thinks least about his own interest and gives importance to the image of the hearer. In Indian context, it is a preferred politeness strategy. This also reflects the humbleness and obligation of the speaker towards the hearer. In the story under analysis, this strategy is prominently reflected in the activities of Mr Pirzada. Being a guest to Lilia's family, he remembers to acknowledge the help rendered by the host family and makes effort to humble himself in his interaction with them. Such an instance is reflected while he tells Lilia's father:

"Another refugee, I am afraid, on Indian territory." (Interpreter of Maladies 28)

The above utterance shows Mr Pirzada's modesty and humbleness as a guest. He denigrates his own position when he considers himself as a 'refugee' and elevates Lilia's father's position when he addresses his house as 'Indian territory.' He acknowledges the hospitality of Lilia's family towards him even if there is a war going on between their respective countries. The utterance shows his reverence towards Lilia's family since he feels that the family has given him support and solace in the time of a war like situation and more importantly when he is away from his family. Lilia's family has provided him an amicable atmosphere where he feels homely and at ease.

Another example of 'self denigration' is reflected in Mr Pirzada when he refuses to be thanked by Lilia. In the course of his visit, Mr Pirzada regularly brings some gifts or candy for Lilia. Whenever Lilia thanks him for those gifts, he mildly protests by saying:

> what is this thank you? The lady at the bank thanks me, the cashier at the shop thanks me, the librarian thanks me when I return an overdue book, the overseas operator thanks me as she tries to connect me to Dacca and fails. If I am buried in this country I will be thanked, no doubt, at my funeral. (*Interpreter of Maladies* 29)

The above utterance again shows Mr Pirzada's modesty and humbleness. He refuses to be thanked for his act of gifting and by his act of refusing, he maximizes cost to self and maximizes benefit to Lilia. In Leech's (1983) observation, politeness is communicated when the speaker maximizes cost to self and maximizes benefit for the hearer. Politeness entails stake to the speaker and benefit for the hearer. In the absence of his own family, staying away from his daughters, Mr Pirzada finds pleasure and comfort in Lilia's house and brings gift for Lilia as a token of affection; this is the way he would have acted had his daughters stayed with him. He shows his care and affection towards her by showering her with gifts and candies. In return, he does not need a thank as he feels that his act of giving gifts communicate his affection towards Lilia and the act of affection should not be thanked as thanks are given by outsiders. While saying this he considers Lilia as a family member and shows his concern for positive face (need for inclusion) of Lilia. In Indian context, family members do not expect an act of thanking from each other in response of their love and affection. It is considered as a formal and distancing expression. Similarly, Mr Pirzada intends to explain Lilia that expressions like 'thank you' are for outsiders not for family members and since he treats her like his daughter, he does not need a 'thank you' from her.

Exaggeration and Intensification of Interest

In interpersonal interaction, the speaker can establish a common ground by exaggerating interest with the hearer. S/he can do so by showing his/her involvement in the hearer's activity,

showing appreciation for hearer. In the story, Mr Pirzada, in spite of being an outsider, shows interest and involvement towards the celebration of Halloween in Lilia's family. His genuine interest is observed in his active participation in his act of offering help in the preparation of 'jack-o-lantern'. His intention for cooperation and fellow-feeling is visible when he follows Lilia's and her mother's instruction while cutting the pumpkin for the celebration of Halloween.

Expression of Concern and Sympathy for Hearer

Expression of concern for the welfare of the addressee is also considered as a positive politeness strategy. The speaker shows his/her concern when s/he displays worries towards the safety and security of the hearer. In the story, Mr Pirzada shows his concern for Lilia when he suggests that he should accompany Lilia in the time of Halloween:

> "Is there any danger?"
>
> "Perhaps I should accompany them."
>
> "But if it rains? If they loss their way?" (38)

The above utterances reveal Mr Pirzada's concern towards the safety of Lilia. He suggests that he would accompany her so that he can give her protection if anything unforeseen happens. Concern is seen with Lilia's family as well towards Mr Pirzada. Lilia's family is also worried about the effect of the war on Mr Pirzada's family. They try their best to give emotional support to Mr Pirzada. The concern is visible in Lilia's father's statement when he tries to reduce Mr Pirzada's frustration:

> "They are estimating nine million at the last count…" (28)

Lilia's father rightly recognizes the stress and tension of Mr Pirzada when he considers himself a 'refugee'. He tries to mitigate the frustration of Mr Pirzada while over-generalizing the fact saying it is not only his problem. Like him lot many people are suffering due to the war. Lilia's father intends to show his sympathy for the guest with this statement.

The concern for participants is not only expressed in linguistic behavior. It is also reflected in the nonlinguistic behavior of the participant. The concern is visible with Lilia's

Devi Archana Mohanty, Research Scholar and Dr. Jayshree Chakraborty
Politeness Strategies in Jhumpa Lahiri: A Study

prayer which is an example of nonlinguistic behavior. Lilia prays for the welfare of Mr Pirzada's family. Though she has not met them in person, though they are still strangers to her, still it is Lilia's concern for Mr Pirzada which persuades her to pray for his family:

> I prayed that Mr Pirzada's family was safe and sound. I had never prayed for anything before, had never been taught or told to, but I decided, given the circumstances, that it was something I should do. That night when I went to the bathroom I only pretended to brush my teeth, for I feared that I would somehow rinse the prayer out as well. I wet the brush and rearranged the tube of paste to prevent my parents from asking any questions, and fell asleep with sugar on my tongue. (32)

In spite of being a child, Lilia understands the plight of Mr Pirzada, who is away from his daughters, his wife. Lilia understands that although she cannot provide any solution to reduce the tension of the guest, with all her abilities at least she can pray for the welfare of the family. With her innocent mind, she fears that if she brushes her teeth, she would rinse her prayer in that process and she chooses not to brush so that her prayer for Mr Pirzada and his family would be intact. In spite of being a child, Lilia tries to show her consideration for Mr Pirzada with her own innocence.

Assumption of Reciprocity

The speaker can display his/her polite intent for the hearer by being reciprocal. S/he does so by providing support to the hearer, by approving the hearer's ideas, by helping hearer in achieving his goals and pursuits, avoiding disagreement and so on. In all these activities the motive of the speaker remains same – to make the hearer comfortable and at ease. This kind of attitude is seen in the story while the protagonists get together and actively involve themselves in the preparation of 'Halloween.' The polite intent of the protagonists are reciprocated when they ignore they turn off the TV which aired the news of war and indulge themselves in the festival. It can be symbolically pointed out that then consciously chose to ignore the darkness in their lives and opt for brightness in the form of solidarity, harmony in their interpersonal relationships.

Conclusion

The above analysis of the story 'When Mr Pirzada Came to Dine' unfolds the eternal saga of politeness as a 'precondition of human cooperation'. Protagonists in the story place more importance on group harmony, solidarity, fellow feeling against the backdrop of war like crisis. There is a visible growing interpersonal bond between Lilia's parents and Mr Pirzada, while the animosity in the war made no sense to them. As Lilia, the narrator of the story observes: "Most of all I remember the three of them operating during that time as if they were a single person, sharing a single meal, a single body, a single silence, and a single fear" (41). Such "group first" attitudes are considered by Brown and Levinson as positive politeness, that is, sharing common ground and having camaraderie. Consensus within the group overrides any hierarchical differences individuals in the group may have. The analysis shows a great amount of positive politeness strategies lead to reciprocity, familiarity and bring solidarity in the interpersonal relationship of the protagonists.

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Globalization and Literature

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Abstract

The present study analyses the relationship between post-colonialism and globalization, and why globalization is called neocolonialism, how do Ngugi wa Thiong'o, Arvind Adiga and other literary figures engage with neocolonialism and globalization. The present study is analytical and qualitative in nature.

Key Words: Colonialism, Globalization, literature, neocolonialism, and Post colonialism.

Introduction

Globalization is a concept very difficult to define, especially because the term or concept has come to refer to a gamut of variables interlocking and trends so much so that once the term 'Globalization' is mentioned it evokes a lot of passion and emotion. Whereas the perception of globalization dominant in Western Europe and North America is the existence of extensive opportunities for economic development of the world and significant contribution to make better the people's condition of existence. The Third World perception of globalization is that of a harmful process that maximizes inequality within and among states. We can say that globalization, Integrating and fragmenting the world, uniformity and localization, increased material prosperity and deepening misery and homogenization and hegemony, is a complex process and phenomenon of antinomies and dialectics.

Main Arguments

How does culture relate to globalization of markets and economies? Or how do the trends of money market affect literature and language? These issues have surged to prominence in the current social, economic and political scenario and should necessarily be addressed.

To social, political and economic pressures Literature has always been subject. The most recent phenomenon has been the outburst of the powerful post-colonial discourse writing back to the empire and asserting its own identity and cultural and national individuality. post-colonial times Literature reflected the increased flow of individuals from one country to the other mostly to the land of colonizer and dealt with consequent issues like migration, hybridity, multiculturalism, loss of identity and disappearance of rigid national identities.

Globalization hurried this process and resulted in the uniting of cultural practices and increased marketing of culture through influx of MacDonald's and Pizza Huts, etc., in all metropolitan cities and through the celebration of special days like Valentine's Day, Father's Day, etc. The visible impact of globalization can be found in the metropolises across the world which have suddenly become cosmopolitan and metro-cultural. This is neocolonisim making it felt not through violent political strategies, but by slowly and quietly confiscating the markets as well as culture.

Origin of Globalization

Some scholars place the origin of globalization in modern times; others trace its history long before the European age of discovery and voyages to the new world. Since the mid-1980's the term *globalization* has been in increasing use and especially since the mid-1990's and in literature especially much has been written on globalization and responses to globalization. On one hand, many researchers scrutinize and explore works of literature so as to find reflections of diverse globalization themes within the texts and contexts and also to verify the realities of globalization through literary forms. On the other hand, literature and literary studies are developed into a platform for supporting, evoking and interpreting different social, political, literary, and cultural concepts within the globalization realm.

Globalization, Westernization and Modernization

There are many literary figures especially from ex-colonies who have equated globalization with westernization or modernization. Following this idea globalization is changing whereby the social aspects of modernity (capitalism, rationalism, industrialism, bureaucracy, etc.) are spread the world over normally destroying pre-existent cultures and local self-determination in the process. Literary authors are convinced of the fact that

international companies have taken up the place of colonizers. They have spread their branches into the economies of all the nations. Sucking out the livelihoods of the downtrodden, unfortunately, they marginalized the have-nots of developing countries like India and Africa.

Globalization in India: Aravinda Adiga's *The White Tiger*
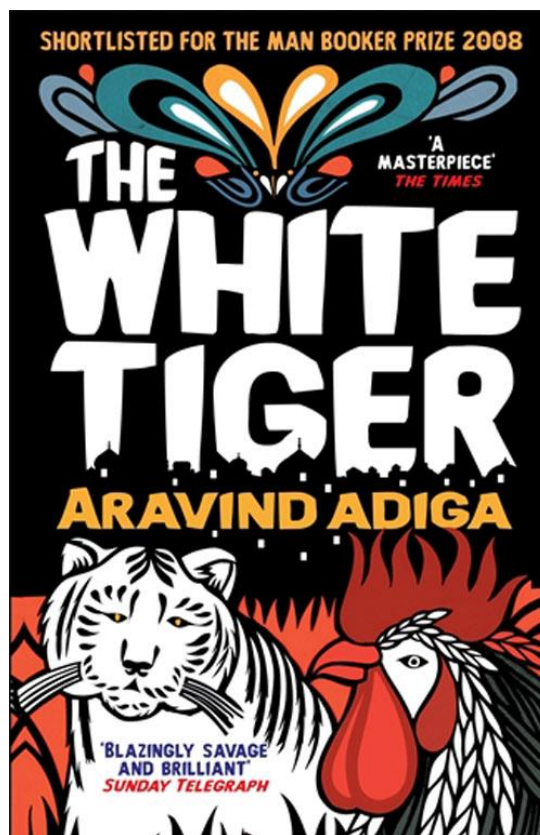
In India the process of globalization started with the introduction of New Economic Policy in 1991 after continuing the import substitution for nearly forty years. As an economic activity Globalization has not remained detached with other cultural aspects of the society. Aravinda Adiga's *The White Tiger* was published in 2008, and before, at the end of that year, it had made its author famous throughout world. I would like to explore it in the light of representation of modern India.

This 2008 Booker Prize winner novel *The White Tiger* studies the contrast between India's rise as a modern global economic giant and the protagonist, Balram, who comes from rural poverty background. Past six decades have witnessed changes in Indian society, and these changes, many of which are for the better, have overturned the traditional hierarchies,

and the old securities of life. A lot of poorer Indians are left disturbed and perplexed by the New India that is being formed around them. However fast Indian economy may be growing, the lives of the poor people still show the grim picture of rural India. Therefore it is clear that the major theme of the novel is to present the effects of globalization on Indian democracy.

Situation in Africa – Ngugi's Works

Couresy: https://abagond.wordpress.com/2011/12/28/ngugi-wa-thiongo-the-language-of-african-literature/

Similarly Africa is confronted by yet another phenomenon- globalization -that is of global dimension. In this continent as a whole, writers have been in the forefront among cultural producers in the fight for the survival and wellbeing of the prey - Africa. To them, the concern is with how cultural expression can be used as a tool of preserving cultural autonomy and identity in the face of globalization. Ngugi is such an author and his contribution to this project is enclosed in his novel, *Wizard of the Crow*.
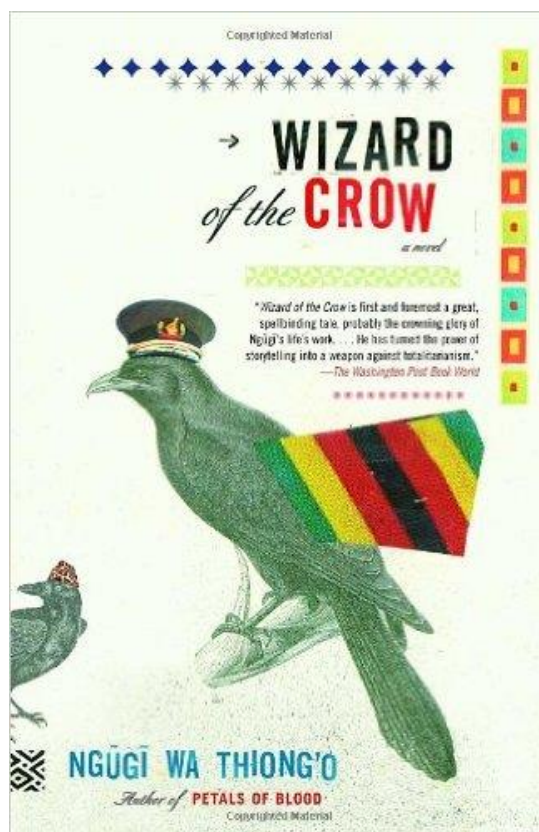
Ngugi's mind is busy with themes of colonialism and globalization and with life in a politically troubled Kenya. Ngugi attacks universalism and wants African unique elements to be identified and not to be clouded by globalization or universalism. His *Wizard of the Crow* permits an understanding of the over-determined origins of dictatorship: on the legacies of colonialism, the lingering interference of Western states and corporations, and the failures of national leadership.

Globalization's Effect
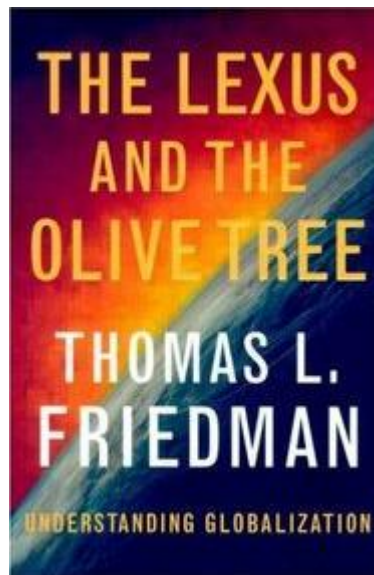
In *The Lexus and the Olive Tree*, Thomas L. Freidman tries to describe the forces that are globalizing the world at the end of the twentieth century and their effects on environment. Fredric Jameson in his essay **"***Notes on Globalization as a Philosophical Issue,***"** presents his explicit account on globalization. Through most part of his book *Globalization: Social Theory and Global Culture,* Robertson elaborates on various aspects of the sociologist's and social theorist's eye-catching concentration on culture and its relation to globalization from 1990s onwards.

Planetarity

In 2001 and at *The Globalicities Conference* held at Michigan State University Gayatri Spivak made her contribution on globalization debates. Her new concept of "planetarity" makes a different turn in social and cultural globalization debates. Another dignified authority on the subject of cultural aspect of globalization is undoubtedly Homi K Bhaba. Micheal Hardt and Antonio Negri's *Empire* (2000) is an influential account of the revolutionary potential of globalization. *Globalities: Terror and its Consequences* is the title of the paper Spivak presented at the Globalicities Conference held at Michigan State University in 2001, where she describes her stance on the politics of globalization.

English Literature and Globalization

The critic Gikandi, in his essay, explores the problems that arise in connection with reading globalization through English Literature, starting with the overly optimistic

assumption, bolstered by postcolonial theory, that globalization represents the end of the nation–states and the proliferation of cultural relationships characterized by difference and hybridity. Nico Israel says that globalization's impact on literature in many ways with both positive and negative associations. Anthony Pym's essay, *"Globalization and the Politics of Translation Studies,* is very important**.** Pym sees globalization as a consequence of technologies reducing the costs of communication.

The special issue of the journal *South Atlantic Quarterly* (summer 2001) focuses on the fate of literature as a discipline in the age globalization and connects its debates with established arguments linked to postcolonialism. The concern of Liam Connell's essay *Global Narratives: Globalisation & Literary Studies"* (2004) is to elaborate a prefatory account of how globalization can be understood as a textual characteristic. Some texts which deal with globalization are – Arundhati Roy's *The God of Small Things* (1997), Vikram Chandra's *Red Earth and Pouring Rain* (1995), Mohsin Hamids *Moth Smoke* (2000), Kiran Desai's *The Inheritance of Loss* (2006), Zadie Smith's *White Teeth* (2000).

Role of Pulp Fiction

Pulp-fiction has also taken globalization into consideration. Works like Neelish Misra's *Once upon Timezone* (2006), Swati Khushals' *Piece of Cake* (2004), and Brinda Narayan's *Banglore Calling* (2011), among others are consumed with the death of heterogeneous culture amid globalization. Cheetan Bhagat's *One Night @ the Cell Centre***,** is at once a Romantic Comedy, with spiritual undertones and a motivational management guide that critiques positive neoliberal narratives around globalization and capitalism just as it champions them with nationalistic rhetoric.

Conclusion

The term *globalization* term has been in increasing use since the mid-1980s. Many researchers explore works of literature so as to find reflections of diverse globalization themes within the texts and contexts and also to verify the realities of globalization through literary forms. Other literature / literary studies are developed into a platform for evoking, supporting and interpreting different social, political, literary, and cultural concepts within the realm of globalization.

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Cultural Amalgamation of Cosmopolitanism in Rita Dove's *The Yellow House on the Corner*

M. Kalai Nathiyal   and Dr. V. Malarkodi

Rita Dove
Courtesy: http://people.virginia.edu/~rfd4b/

Abstract

This paper presents a brief study of cultural amalgamation of cosmopolitanism as found in the *The Yellow House on the Corner* by Rita Dove. Cultural amalgamation describes not only race and culture, but it also focuses on contextualization of language and indigenous and international cultures. Cultural amalgamation happens when two cultures mix to form a new culture. Cosmopolitanism which involves unpacking the two entangled concepts, universality and personal experience, equally resonates with African American literature.

Keywords: cultural amalgamation, cosmopolitanism, African American literature, Rita Dove, *The Yellow House on the Corner.*

Introduction

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
M. Kalai Nathiyal   and Dr. V. Malarkodi
Cultural Amalgamation of Cosmopolitanism in Rita Dove's *The Yellow House on the Corner*   22

Rita Dove is a poet and craftsman living in Ohio, who culturally intermingled with other ethnic groups. Cultural amalgamation involves not only race and culture, but it also focuses on contextualization of language and indigenous and international cultures. Cultural amalgamation happens when two cultures mix to form a new culture.
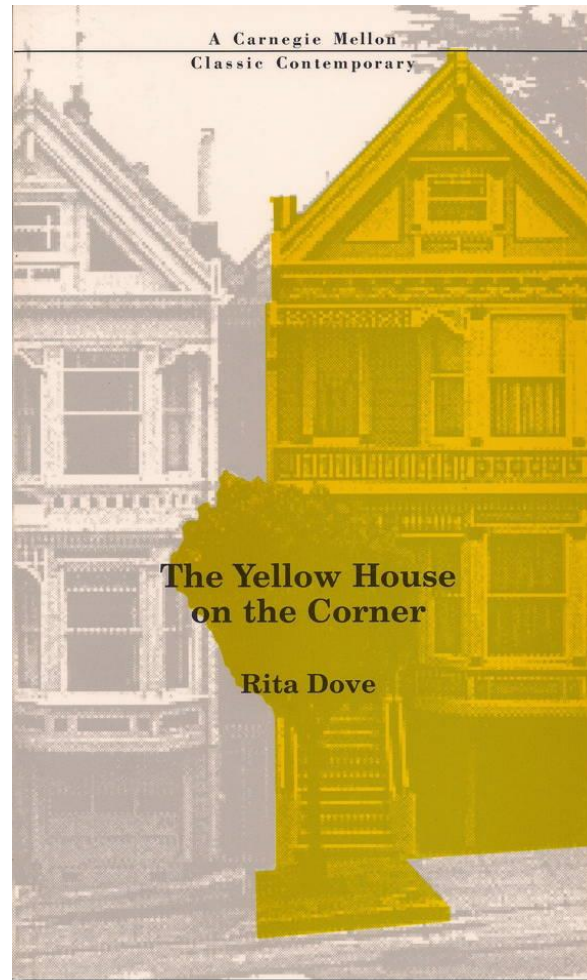
Cosmopolitanism

Cosmopolitanism is a term often used to describe a citizen of the world: an enlightened individual who believes he or she belongs to a common community or world order, rather than to a set of particular culture and traditions. Hannerz suggests that "The perspective of the cosmopolitan must entail relationships to a plurality of cultures" and that this entails "first of all an orientation, a willingness to engage with other" (Hannerz 1990: 239). It is an intellectual and aesthetic stance of openness towards diverse cultural experiences.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
M. Kalai Nathiyal   and Dr. V. Malarkodi
Cultural Amalgamation of Cosmopolitanism in Rita Dove's *The Yellow House on the Corner*   23

Cosmopolitanism here represents a desire for, and appreciation of, cultural diversity, which is termed 'heterophilia' by Pierre-Andre Tanguieff (citation).

The Yellow House on the Corner

Dove is an African American writer. Her first volume, *The Yellow House on the Corner* was published in 1980. She introduces her cosmopolitan poetry in the figure of the cultural mulatto. It is a collection of poems dealing with an assortment of terms and experiences such as *Cosmopolitanism, adolescence,* and *romantic encounters* as well as sights into slave history. It was acknowledged well by most critics and it compelled the attention of her peers.

Dove is indebted to the local culture and its tradition, yet seeks for an overarching Universalism that informs these localities, different as they may be. What ultimately counts for Dove is her retrieval of a united humanity.

The Yellow House on the Corner embodies various aspects of the key aesthetic features of the "new Black aesthetic" (NBA), one contemporary articulation of cosmopolitanism. Dove's volume *The Yellow House on the Corner,* both employs borrowing across race and class lines.

Dove's *The Yellow House on the Corner* presents poems about the universal experiences of female adolescence. She is intent on constructing and publicly presenting a poetic persona in the face of some interracial censure.

The Yellow House on the Corner is considered to be the addition to the thematic study regarding Cosmopolitanism which involves unraveling the two entangled concepts, universality and personal experience. This work equally resonates with African American literature and writers.

Intimate Spaces

The Persona of young Dove in her childhood lives in her home which is located in Akron, thinking of the outer world within the limitations of the house, which is seen to be floating around in her works. The house is our corner of the world. The house has always been

Language in India www.languageinindia.com ISSN 1930-2940 15:9 September 2015
M. Kalai Nathiyal and Dr. V. Malarkodi
Cultural Amalgamation of Cosmopolitanism in Rita Dove's *The Yellow House on the Corner* 24

seen as Universe, a real cosmos of the world which is described in *Poetics of Space* by Gaston Bachelard 1964, English translation) as:

> 'A house constitutes a body of images that give mankind proofs or illusions of stability. We are constantly re-imagining its reality: to distinguish all these images would be to describe the soul of the house; it would mean developing a veritable psychology of the house.'
>
> To bring order to these images … we should consider two principal connecting themes: 1) A house is imagined as a concentrated being. It appeals to our consciousness of centrality . . . Verticality is ensured by the polarity of cellar and attic . . . they open up two different perspectives for a phenomenology of the imagination." (Poetics of Space, p.17)

Juxtaposing Two Cultures

Dove juxtaposes the aspects of two cultures, European and American, in her poems that she posits as the habitation of taking their respective myths, perceiving them as survival strategies. *The Yellow House on the Corner* has won many prizes. She was very careful in handling her themes and structures of the poem, to satisfy her audiences, both mulatto and black. The first three poems of the volume give clear and exact details about the racial and national references but not particularly about African American culture. This makes her place among her peers to be judged by readers, as a Cosmopolitan writer, seeing the way she has depicted culture in the poems *This Life, The Bird Frau* and *Robert Schumann*.

The Poem *This Life*

The poem *This Life* expresses the pressure of expectation that strangers bring to one another. Travel seems to be the pleasure of life. Her adulthood has been promoted, as she was loved as a child. The Japanese woodcut engraved is a model of gendered behavior, of feminine passivity.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
M. Kalai Nathiyal   and Dr. V. Malarkodi
Cultural Amalgamation of Cosmopolitanism in Rita Dove's *The Yellow House on the Corner*   25

The female speaker in the poem loves Japanese woodcut and Dove does not mention the race of the speaker. She universalizes the cultures of the human race, as all resemble some unity in following their cultures. It is asserted:

> As a child, I fell in love
> With a Japanese woodcut
> Of a girl gazing at the moon
> I waited with her for her lover.
> . . .
> Your face, though I don't know it
> Our lives will be the same-(Sp)

The poet captures both the fantasy and the real-life uncertainty of the outsider in a situation charged with potential intimacy.

A Suite for Augustus

The final poem of *A Suite for Augustus* is about Black culture. This poem portrays clearly the feminine persona and Augustus in different ways in which they have lived, as it highlights the cosmopolitanism of the feminine persona's cultural identity, in contrast to Augustus' rigid and limited Americanism. The poem starts with the line "Three Years too late, I am scholarshipped / to Europe and back". Too late, that is, to arise to a sophistication that could match the genteelness of Augustus, whose International identifications are confirmed by his landing a year later in Kuwait, a political and business chance that outshines mere education. Lovers are now separated individually, only their memories have tried to rejoin them together. Travel has enabled the speaker to emulate Augustus, but even travel seems to have been more passive for the woman: "scholarshipped/to Europe and back," the pun makes her seem like a package. Her thoughts of Augustus on returning to the United States are mingled with the realization that he might not be thinking of her.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
M. Kalai Nathiyal   and Dr. V. Malarkodi
Cultural Amalgamation of Cosmopolitanism in Rita Dove's *The Yellow House on the Corner*   26

Even though the feminine persona and Augusta have international experiences, they are different in character and education. Because hers is more the educational type, he serves in the military. She has to do all things with culture, knowledge and self-development.

The Yellow House

In *The Yellow House*, Dove's speaker herself becomes the traveler, the one whose quest for understanding of origins and ending, demands that she set out to see things for herself. The result is a wandering poem, a walking tour of the fractured world, during which the speaker ruminates on and then postulates reasons for the unreasonable things she encounters.

Sightseeing

Sightseeing concerns a speaker who has come upon a European church and its inner courtyard of statues damaged during WW II. The villagers have chosen to leave the dismembered statues exactly as they found them after the Allies departed. "Come here," the speaker says to the reader at the poem's beginning, "I want to show you something: What a consort of broken dolls! Look, they were mounted at the four corners of the third floor terrace and the impact from the cobblestones snapped off wings and other appendages. The heads rolled the farthest."

Realizing the scene engenders strong, but various kinds of reactions, the speaker plays upon that ambiguity to establish a dialectic between the mongers of despair and belief, distrusting either extreme. The villagers who locked the gates in the face of this "terrible sign" overlook what the speaker does not: that "good" indeed did prevail over "evil" in the war, that civilization did indeed re-establish order over such chaos. To the speaker, it seems to be heavenly intervention, or heavenly retribution.

To Conclude

All the poems of Rita Dove focused on the issue of dual audience, mulatto cultural imagery, identity and freedom themes, which help her to announce her mulatto poetic persona and her future path as a poet leading the New Black Aesthetic for propelling the culture into her society.

Language in India www.languageinindia.com **ISSN 1930-2940** **15:9 September 2015**
M. Kalai Nathiyal   and Dr. V. Malarkodi
Cultural Amalgamation of Cosmopolitanism in Rita Dove's *The Yellow House on the Corner* 27

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Language in India www.languageinindia.com **ISSN 1930-2940** **15:9 September 2015**
M. Kalai Nathiyal   and Dr. V. Malarkodi
Cultural Amalgamation of Cosmopolitanism in Rita Dove's *The Yellow House on the Corner*   28

A Study of Change of Tenses in the Process of Translation from English into Persian

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Abstract

The present study has made an attempt to define the concept of proper grammatical structure such as tense system from different viewpoints in translation studies and to offer an analysis of language and tense in the process of translation. The present paper discusses the character of tense in English in contrast to Persian. In order to address this issue, an English novel *The Sound and the Fury* by William Faulkner (1929) and its Persian equivalent *Khashm va Hayahoo* by Bahman Sho'lehvar (1383 were taken into consideration to collate more information in relation to verb tenses of both languages. The purposes of this study were to consider the following: a) The tense of sentence is changed in the process of translation from English into Persian; and b) The change of tenses of sentences in the process of translation from English into Persian results in change in their meanings. Therefore, the data analysis revealed that there would be significant differences between tenses in English and Persian. The analysis of the collected data also indicated that (60%) of the English tenses and (55%) of the Persian tenses were translated into Simple Past Tense.

Keywords: Translation, tense, tense and time

Introduction

At first, there would be a brief discussion about translation and tense system in languages especially English and Persian. This will be followed by the study of the changes of meaning that occur in this process. The research questions are formulated as follows:

1. Is the tense of sentences changed in the process of translation from English into Persian?

2. Does the change of tenses of sentences in the process of translation from English into Persian result in change of their meanings?

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Leila Ghassemi and Mojtaba Maghsoudi
A Study of Change of Tenses in the Process of Translation from English into Persian   29

Translation is a complex dichotomous and cumulative process that involves a host of activities upon other disciplines relating to language, writing, linguistics and culture. This multi-disciplinary process suggests that three major activities run concomitantly (Darwish, 2003):

1) Transfer of data from the source language to the target language.

2) Synchro-analysis of text and translation and research of subject-matter; and

3) Continuous self-development and learning.

Translation is often regarded as a project for transferring meaning from one language to another. Translation is a form of inter lingual communication that involves a Source language and a Target language (Aiswarya, 2015).

Review of Related Literature

Background

Some experts in the field of translation (Lubis & Mono, 2007) believe that translation is a project that transfers messages from one language to another. And some others note translation is an art which needs enough knowledge of both source and target languages. Translating is a process of transferring both the lexical meanings and the cultural meanings of source language into target language. If only the linguistic meanings of the source text are transferred into the target text and the cultural meanings are disregarded, the translation only will be acceptable linguistically but it will be unacceptable culturally. This translation will be poor and unacceptable as a whole.

Translation is a process that transfers a text from one language to another. It is believed that a text is not only a paper, a poem, or a story, but it can be a single exchange of greetings or single sentences inserted in a clear nonverbal context. The translation is not done just using a bilingual dictionary in order to translate a word in a known context from one language into another language. In addition, this procedure is to understand a full text of source language to transfer the meaning of first language text to another one (cited in Alinezhad Rad, 2013).

Speakers of every language use all the means available in their language to convey their meaning. Because of the variety of such means in different languages, when translating a text from one language to another, it may not be possible to use the same capacities available in the source language. One of the structures which have been a cause of dispute among different grammarians and linguistics is Tense.

Language in India www.languageinindia.com **ISSN 1930-2940** **15:9 September 2015**
Leila Ghassemi and Mojtaba Maghsoudi
A Study of Change of Tenses in the Process of Translation from English into Persian   30

Tabatabaei (2011) believes, it is of more challenge when translating a text from English language to another one (Hajizadeh, 2013).

In English, tense is expressed by morphological changes to verb forms. However in some other languages tense and aspect may be reflected by overt morphology instead. Often times though, tense and aspect are conflated and it is difficult to distinguish between the two. Due to the close relationship between tense and aspect, in this paper, tense refers to morphological changes made to the verb, whereas aspect refers to lexical changes that do not alter the verb form (Alloway & Corley, 2004).

Languages are capable of expressing events happening in different times. Many languages, referred to as 'tense languages', build a number of time distinctions into their grammars. Thus, tense is said to be the 'grammaticalization' of time. One important thing which should be clarified is the essential difference between time and tense. Tense is a grammatical category, whereas time is an extra-linguistic universal concept. This has resulted in the fact that there is no one-to-one correspondence between time and tense, within a certain language, on the one hand, and between different languages, on the other. The recognition of the time-tense dichotomy plays a crucial role in language learning and translation. This article aims to shed light on differences between time and tense, especially in English and Persian, for the purpose of facilitating teaching English to Iranian EFL learners (Jabbari, 2013).

Tense and aspect are grammatical categories in a large number of languages. The form of the verb in languages which expresses these categories, usually indicates two main types of information: time relations and aspectual differences. Time relations have to do with locating an event in time. The usual distinction is between past, present, and future. Aspectual differences have to do with the temporal distribution of an event, for instance its completion or non-completion, continuation, or momentariness. In some languages, the tense and aspect system, or parts of it, may be highly developed, with several fine distinctions in temporal location or distribution. Although the main use of the grammatical categories of tense and aspect is to indicate time and aspectual relations, they do not necessarily perform the same function in all languages (Baker, 2011, cited in Alinezhad Rad, 2013).

The current study helps the translators to translate a text as natural as possible because if they know under what conditions it is mandatory to change the tense in the process of translation; consequently, they will produce the appearance that seems original. Therefore, the following hypotheses are formulated:

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Leila Ghassemi and Mojtaba Maghsoudi
A Study of Change of Tenses in the Process of Translation from English into Persian   31

1) There will be significant change of tenses from English to Persian in the process of translation from English into Persian.

2) The change of tenses of sentences in the process of translation from English into Persian results in change of their meanings.

Methodology

Materials

This is a comparative study concerning change of tenses in an English novel titled: *The Sound and the Fury* by William Faulkner (1929) and its Persian equivalent *Khashm va Hayahoo* by Bahman Sho'lehvar (1383 Please insert Common Era year) to meet significant data. These books have been randomly selected.

Procedures

During this research an English novel and its Persian equivalence were randomly selected. The data collection process took three months to be completed and all the sentences and clauses in English to be considered and compared with its equivalence, Persian, in the target language, to identify the change of tenses in the translation process. This analysis totally was led to 3193 clauses and sentences in these books. Totally 40 pages out of the English novel were taken as relevant sample for careful analysis. To make sure that all selected sentences and clauses have been followed the tense system to analyze the changes of tenses in the process of translation. The change of tenses in the sentences from English into Persian was analyzed completely.

Results and Discussion

In the contrastive analysis of tenses in English and Persian which would happen in the translation process, the following data of the findings in regard to the frequency of tenses has been considered. As mentioned above, this paper was an attempt to study the change of tenses in translation from English into Persian. Firstly, the researchers studied the book carefully and then the verb tenses were excluded from these books. Totally 40 pages, in English, were identified to compare these with their equivalence in the target language, Persian. In brief, this research comprised 3193 units of the found data in which 1925 sentences as (simple past tense) made about 60% of the analyzed data in English and 1695 sentences as (maziye sadeh) made about 55% of the analyzed data in Persian with highest frequencies. The findings of the data of the analytical verb structure, i.e. tense, are as follows (see table 1).

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Leila Ghassemi and Mojtaba Maghsoudi
A Study of Change of Tenses in the Process of Translation from English into Persian   32

Table 1. Change of tense (simple past) in the process of translation from English into Persian in the English book *The Sound and the Fury*.

Tense	Simple past		Tense	Frequency	Total
Frequency	1925	Translated into Persian as	Maziye sadeh	1695	
			Maziye estemrari	139	
			Maziye naghli	21	1925
			Mozare'e eltezami	36	
			Mozare'e ekhbari	12	
			Maziye baeed	19	
			Fe'le amri	1	
			Mozare'e sadeh	1	
			Maziye eltezami	1	

As shown in table 1, out of the total number of selected sentences (3193), Simple past tense (1925) made about 60% of the analyzed data and these were changed into other tenses in Persian: maziye sadeh/53%, maziye estemrari/4.35%, maziye naghli/0.65%, mozare'e eltezami/1.13%, mozare'e ekhbari/0.38 %, maziye baeed/0.60%, fe'le amri/0.031%, mozare'e sadeh/0.031%, and finally maziye eltezami/0.031%.

Table 2. Change of tense (Simple present) in the process of translation from English into Persian in the English book *The Sound and the Fury*.

Tense	Simple present		Tense	Frequency	Total
Frequency	822	Translated into Persian as	Maziye sadeh	35	
			Maziye estemrari	1	
			Maziye naghli	20	822
			Mozare'e eltezami	247	
			Mozare'e ekhbari	410	
			Maziye baeed	1	
			Fe'le amri	59	
			Mozare'e sadeh	46	
			Mozare'e mostamar	3	

As shown in table 2, out of a total number of selected sentences (3193), Simple present tense (822) made about 25% of the analyzed data. This illustrate the frequency of the analytical verb structure, i.e. tense that exist in the analysed texts, which have changed into other tenses in Persian: maziye sadeh/1.97%, maziye estemrari/0.031 %, maziye naghli/0.63%, mozare'e eltezami/7.74%, mozare'e ekhbari/12.84%, maziye baeed/0.031 %, fe'le amri/1.85%, mozare'e sadeh/1.44%, and finally mozare'e mostamar/0.094 %.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Leila Ghassemi and Mojtaba Maghsoudi
A Study of Change of Tenses in the Process of Translation from English into Persian   33

Table 3. Change of tense (Present continuous) in the process of translation from English into Persian in the English book *The Sound and the Fury*.

Tense	Present continuous		Tense	Frequency	Total
Frequency	75	Translated into Persian as	Mozar'e ekhbari	46	75
			Mozare'e mostamar	19	
			Mozare'e eltezami	7	
			Maziye naghli	2	
			Maziye sadeh	1	

As shown in table 3, out of a total number of selected sentences (3193), present continuous tense (75) made 2.35% of the analyzed data which have changed into other tenses in Persian: mozare'e ekhbari/1.44%, mozare'e mostamar/0.60%, mozare'e eltezami/0.22%, maziye naghli/0.063%, and finally maziye sadeh/0.031%.

Table 4. Change of tense (Simple future) in the process of translation from English into Persian in the English book *The Sound and the Fury*.

Tense	Simple future		Tense	Frequency	Total
Frequency	190	Translated into Persian as	Mozare'e ekhbari	145	190
			Mozare'e mostamar	1	
			Maziye eltezami	34	
			Maziye naghli	2	
			Maziye sadeh	4	
			Fe'le amri	4	

As shown in table 4, out of a total number of selected sentences (3193), simple future tense (190) made about 5.95% of the analyzed data which have changed into other tenses in Persian: mozare'e ekhbari/4.54%, mozare'e mostamar/0.031 %, maziye eltezami/1.065%, maziye naghli/0.063%, maziye sadeh/0.13%, and finally fe'le amri/0.13%.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Leila Ghassemi and Mojtaba Maghsoudi
A Study of Change of Tenses in the Process of Translation from English into Persian   34

Table 5. Change of tense (Future in the past) in the process of translation from English into Persian in the English book *The Sound and the Fury*.

Tense	Future in the past		Tense	Frequency	Total
Frequency	23	Translated into Persian as	Mozare'e ekhbari	8	23
			Maziye sadeh	7	
			Mozare'e eltezami	5	
			Maziye estemrari	3	

As shown in table 5, out of a total number of selected sentences (3193), future in the past tense (23) made about 0.72% of the analyzed data which have changed into other tenses in Persian: mozare'e ekhbari/0.25%, maziye sadeh/0.22%, mozare'e eltezami/0.16%, and finally maziye estemrari/0.094.

Table 6. Change of tense (Present perfect) in the process of translation from English into Persian in the English book *The Sound and the Fury*.

Tense	Present perfect		Tense	Frequency	Total
Frequency	44	Translated into Persian as	Mozare'e ekhbari	3	44
			Maziye sadeh	15	
			Maziye eltezami	1	
			Maziye naghli	25	

As shown in table 6, out of a total number of selected sentences (3193), present perfect tense (44) made about 1.38% of the analyzed data which have changed into other tenses in Persian: mozare'e ekhbari/0.094%, maziye sadeh/0.47%, maziye eltezami/0.031%, and maziye naghli/0.78%.

Table 7. Change of tense (Past continuous) in the process of translation from English into Persian in the English book *The Sound and the Fury*.

Tense	Past continuous		Tense	Frequency	Total
Frequency	105	Translated into Persian as	Maziye estemrari	41	105
			Maziye mostamar	52	
			Maziye naghli	9	
			Mozare'e ekhbari	1	
			Maziye sadeh	2	

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Leila Ghassemi and Mojtaba Maghsoudi
A Study of Change of Tenses in the Process of Translation from English into Persian   35

As shown in table 7, out of a total number of selected sentences (3193), past continuous tense (107) made about 3.29% of the analyzed data which have changed into other tenses in Persian: maziye estemrari/1.28%, maziye mostamar/1.63%, maziye naghli/0.28%, mozare'e ekhbari/0.031%, maziye sadeh/0.063%.

Table 8. Change of tense (Past perfect) in the process of translation from English into Persian in the English book *The Sound and the Fury.*

Tense	Past perfect	Translated into Persian as	Tense	Frequency	Total
			Maziye sadeh	1	
Frequency	4		Maziye baeed	3	4

As shown in table 8, out of a total number of selected sentences (3193), past perfect tense (4) made about 0.125% of the analyzed data which have changed into other tenses in Persian as follows: maziye sadeh/0.031%, and maziye baeed/0.094%.

Table 9. Change of tense (Future perfect in the past) in the process of translation from English into Persian in the English book *The Sound and the Fury.*

Tense	Future perfect in the past	Translated into Persian as	Tense	Frequency	Total
			Mozare'e eltezami	1	
Frequency	3		Maziye eltezami	1	3
			Maziye sadeh	1	

As shown in table 9, out of a total number of selected sentences (3193), future perfect in the past tense (3) made about 0.094% of the analyzed data which have changed into other tenses in Persian: mozare'e eltezami/0.031%, maziye eltezami/0.031%, and maziye sadeh/0.031%.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Leila Ghassemi and Mojtaba Maghsoudi
A Study of Change of Tenses in the Process of Translation from English into Persian   36

Tense	Present perfect continuous	Translated into Persian as	Tense	Frequency	Total
			Maziye naghli	1	2
Frequency	2		Maziye sadeh	1	

Table 10. Change of tense (Present perfect continuous) in the process of translation from English into Persian in the English book *The Sound and the Fury*.

As shown in table 10, out of the total number of selected sentences (3193), present perfect continuous tense (2) made about 0.063% of the analyzed data which have changed into other tenses in Persian: maziye naghli/0.031%, and maziye sadeh/0.031%.

Conclusion

In a quantitative study carried out on the frequency of the use of tenses in the English book ***The Sound and the Fury***, (simple past tense) made about 60% of the analyzed data and also according to its Persian equivalent *Khashm va Hayahoo*, (maziye sadeh) made about 55% of the analyzed data. It undoubtedly gave the same result in the tenses from English into Persian in the process of translation. This result suggests the high frequency of Simple past tense in both languages. This analysis also employed the correspondence between tenses in English and Persian because there would be some changes in the meaning of the verbs from English into Persian in the translation process. And therefore, the change of tenses in this process was taken into consideration.

Today, equivalence is the central issue in translation and it is undoubtedly one of the most problematic and controversial areas in the field of translation theory in the sense that one finds more than one definition, each one reflects a different perspective and a theoretical basis in which scholars seek the same goal. It is clear that from the grammatical point of view languages may differ from one another to a greater degree or lesser degree, therefore, the translators may face many problems not finding a suitable equivalent in the process of translation.

As indicated in the tables above, the Persian translator was more concerned with the meaning and appropriateness than about the form of the sentences from English into Persian in the translation process. That is, the translator preferred the naturalness of the language over accuracy. In other words, the form was

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Leila Ghassemi and Mojtaba Maghsoudi
A Study of Change of Tenses in the Process of Translation from English into Persian   37

not considered trustworthy for naturalness and clarity. There was a significant change of tense in translating from English into Persian.

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Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Leila Ghassemi and Mojtaba Maghsoudi
A Study of Change of Tenses in the Process of Translation from English into Persian   38

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Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Leila Ghassemi and Mojtaba Maghsoudi
A Study of Change of Tenses in the Process of Translation from English into Persian   39

The Horrors of Rape in *Nomad Diaries: Life, War, And America* by Yasmeen Maxamuud

Mansour Mohammed Ali Faraj, Ph.D. Scholar
Dr. K. Rajkumar
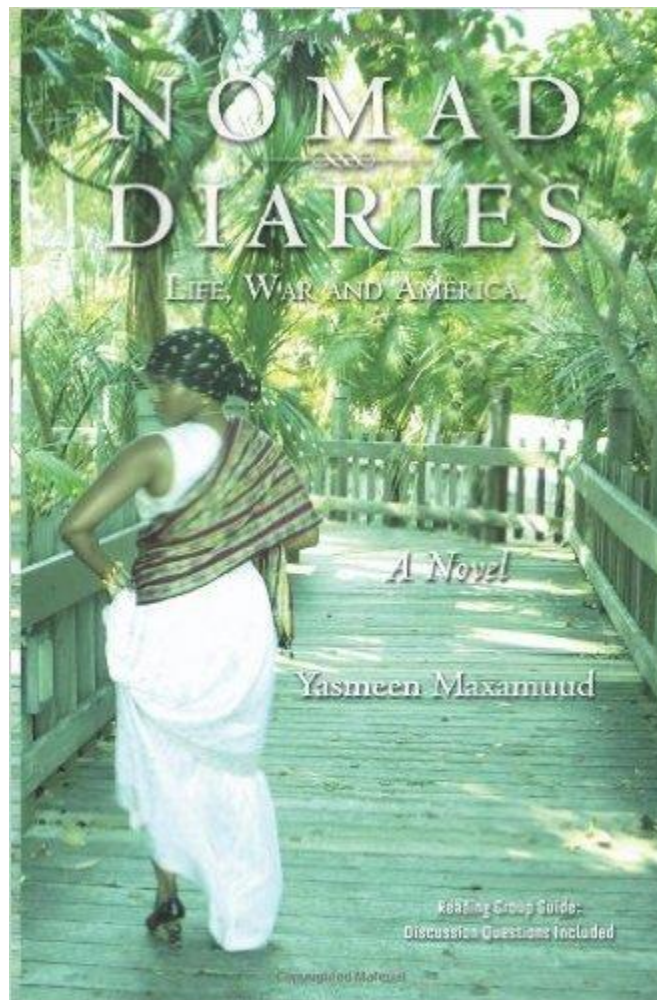
Abstract

Unfortunately, rape has become the most unreported atrocious crime that the Somali women face in the Somali Civil War, and for this reason, Maxamuud takes on the responsibility

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Mansour Mohammed Ali Faraj, Ph.D. Scholar and Dr. K. Rajkumar
The Horrors of Rape in *Nomad Diaries: Life, War, and America* by Yasmeen Maxamuud 40

to address and tackle this issue as she brilliantly creates space for the victims of rape and gives them a voice to articulate their suffering and pain resulting from the catastrophe of rape. Through the portrayal of such an experience, the novel attempts to increase the public awareness among people about rape as a crime of war committed against women. What follows is an endeavor to investigate the horrors of rape through the eyes of one of the female characters, Henna Gedi, and her shattered existence since she was gang-raped at the age of fourteen in Somalia, then her existence in both the refugee camps in Kenya and in America. Through tracing Henna's testimony, her accounts with explicit representation of sexual trauma, and its effects on her life, this paper attempts to examine rape as a tool used for the violation of human values and destruction of an individual's identity, a suitable approach for genocidal war.

Key Words: genocidal war, rape, trauma, pain, shame, guilt

Yasmeen Maxamuud
Courtesy: http://www.worldpulse.com/fr/node/19062

Introduction

Through a wide reading on women's issues, it is obvious that the rights of women are violated everywhere and every time. Not only are their rights of freedom, independence, property, equality with men through ensuring their equal access to, and equal chance in holding positions in both political and public life, and equal opportunities in education, health care and employment, but also their identities and their personhood are violated. And this is the most pervasive violation of rights of women in the world today because of widespread crimes of

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Mansour Mohammed Ali Faraj, Ph.D. Scholar and Dr. K. Rajkumar
The Horrors of Rape in *Nomad Diaries: Life, War, and America* by Yasmeen Maxamuud   41

gender-based violent acts that include murder, rape, sexual abuse and harassment, forced marriage, forced prostitution, and forced pregnancy.

These issues have become the hottest debated topics to investigate, explore and depict in all mass media, history, sociology, and feminist works. Everyone represents such issues from his or her own perspective without the full knowledge of the suffering, pain, and trauma that women experience all over the world. What they try to do is just to reveal what they watch, read, or listen about atrocities on women in the time of peace and conflict, and represent it in the form of facts and figures. Therefore, they do not cover the victim's real experience which they try to tackle. As Somali proverb says "*'Colka ninka soo arkay iyo kan loogo warama si ugama wada cararaan.* It can be translated as "the one who experiences conflict and the one who hears about it will have different fears". (Gardner and El Bushra : 21)

For example, the woman's experience of rape has been one of the worst experiences, which an outsider cannot catch a hold of it, with all of its real trauma. Though rape has become a crime occurring every day, it goes unreported because the victims, in the words of Ann Burton "fear that their families will blame them, communities will reject them or simply because they feel ashamed to talk about it" (Esipisu). In fact, rape has become an unspeakable atrocity that is too horrible to utter loudly as Judith Herman, in *Trauma and Recovery*, points out that "To speak about experiences in sexual or domestic life [is] to invite public humiliation, ridicule, and disbelief". (Herman: 28) Copelon further makes this point clear by saying:

> Women are terrified, at best, reluctant to come forward and charge rape. Admitting rape in a sexist society is a public dishonoring and has consequences for the ability to continue or build relationships with one's community and with male partner…To charge rape is to risk retaliation and death, a risk heightened by war and by knowing and being known to the rapist. To charge rape usually is to risk being raped again- figuratively at least - by the law enforcers. (Kaufman and Williams : 46)

Moreover, according to Heaven Crawley, the violent acts committed against women have "typically been considered outside the realm of international law" as such violent acts are "considered within the private sphere, and not the public sphere; international law has not adequately addressed these women's needs for protection". (Kaufman and Williams : 48) Thus, though both national and international laws began to address and recognize rape as a crime of

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Mansour Mohammed Ali Faraj, Ph.D. Scholar and Dr. K. Rajkumar
The Horrors of Rape in *Nomad Diaries: Life, War, and America* by Yasmeen Maxamuud   42

war, such international agreements and national courts failed to provide protection to the aggrieved because, "the effectiveness of such tribunals and international law to take action is limited by effective implementation and enforcement by the international community". (Kaufman and Williams : 46) "As a result, rape has reached epidemic proportions and run "virtually no risk of investigation let alone prosecution and punishment". (AFRICA-ASIA: Gender-based Violence: A Silent, Vicious Epidemic)

The failure of the international community results in putting women "into a position of having to take action by working together to publicize the situation," (Kaufman and Williams : 46) and of being the representatives whose role is to "lead, coordinate, and advocate for efforts to end conflict-related sexual violence" (Vogelstein) against women and children in order to increase the awareness of the need to implement the international resolutions that should have considered sexual violence against women, not as cultural, but as criminal, and not as a woman's issue, but as a human rights issue. Therefore, they gathered together and originated what is called 'consciousness – raising' group that aims at empowering women to breach and overcome the barriers of privacy, denial, and shame, to support one another, and to take collective action. It is also aimed at increasing levels of public awareness.

Moreover, due to such a failure and powerlessness to intervene, represent and end rape, it falls to the tenets of literature to be the umbrella under which such violations are to be addressed, represented and publicized. It is literature that offers a sole means for an explicit representation for rape, in which a woman's voice can be heard, her feelings can be felt, and her experience of trauma, pain and suffering can be shared. Indeed, it is literature through which one freely can investigate women's perspectives on rape, explore and examine their psychological trauma.

In *Nomad Diaries: Life, War, And America*, Yasmeen Maxamuud, the Somali novelist, takes on the responsibility to address and tackle the horrors of rape that Somali women face during and after the Civil War. She brilliantly creates space for the victims and gives them a voice to articulate their sufferings and pain resulting from the catastrophe of rape. Through such experiences, the novel tries to increase public awareness towards rape as a crime of war committed against women.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Mansour Mohammed Ali Faraj, Ph.D. Scholar and Dr. K. Rajkumar
The Horrors of Rape in *Nomad Diaries: Life, War, and America* by Yasmeen Maxamuud   43

What follows is an endeavour to investigate the horrors of rape through the voice of one of the female characters, Henna Gedi. Henna belongs to an elite family. She is the daughter of Cartan, the Foreign Minister of Somalia. The novel captures her shattered existence since she was gang-raped at the age of fourteen in Somalia, then her existence in both the refugee camps in Kenya and in her resettlement in America.

Due to the fact that the understanding of the experiences of Somali women who were raped during Civil War has been largely unexplored, the current paper attempts to examine rape as a tool of violation and destruction of individual identity and a suitable approach for genocidal war.

Rape: Definition and Function

In most societies, especially the Eastern ones, a woman's chastity is considered more valuable than her life itself; it is chastity that defines what a woman is. It is "the veracity of honor". (Maxamuud : 65) This is to say that "the identity of the proper woman is thus distilled to her sexual honor, which provides a woman with self-esteem and standing in a society". (Wingfield and Bucur : 210) To put it differently, by losing her virginity, not only does a woman lose her honor, but she also violates the most important cultural code that is the basis of family honor, especially the honor of men "whose masculinity is reflected in its control of female sexuality". (Cohen-Mor : 33) When a woman is raped, she is seen a dishonorable person who deserves not only to be physically punished, but to be also killed in the name of honor. In Shakespeare's *Othello*, for example, Othello, as an eastern moor, suffers a Hegelian conflict, a conflict between two rights, love and honor. He loves Desdemona strongly. However, misled by Iago through using her handkerchief as proof that Desdemona deceived him through her love affair with Cassio, Othello kills her only to avenge his honor as he believes that she has brought dishonor to him. Thus, the greatest dishonor that ruins a man results from the sexual misconduct of his wife, sister, daughter, or even mother.

Rape is the most tragic catastrophe women and girls hear about and fear from. It is also the most important topic they are warned about. In most of the societies, especially the Eastern ones, the fear of being raped is instilled on girls from an early age. In this sense, rape "haunts the lives of women on a daily basis: it is the stranger approaching on the street; the violent husband or partner at home". (Niarchos : 270) In fear of becoming victims of rape, they are "instructed to

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Mansour Mohammed Ali Faraj, Ph.D. Scholar and Dr. K. Rajkumar
The Horrors of Rape in *Nomad Diaries: Life, War, and America* by Yasmeen Maxamuud   44

shield [their] purity", (Maxamuud : 65) to control their sexuality and keep their virginity safe. They are also taught and socially conditioned to be wary of being raped as Catherine N. Niarchos confirms that:

> We learn to adjust from an early age: from fairy tales to the classics, we are conditioned to the fact that we are vulnerable to attack at any time because of our gender. We arrange our lives accordingly; rape is an effective means of social control. (Niarchos : 270)

It seems difficult to define rape because of the various varied contexts in which rape functions. Basically, according to the American law, rape can be defined as "an act of enforced intercourse by a man of a woman without her consent". (Hubbard : 6) It is solely defined as an act that is forced, manipulated, or coerced on women by men. According to the Oxford English Dictionary, it is defined as "the act or crime, committed by a man, of forcing a woman to have sexual intercourse with him against her will, especially by means of threats or violence; the abduction of a woman, usually for the purpose of sexual violation". (Milionis : 2) According to The Explanatory Note of the Rome Statute, rape refers to the rapist's invasion of the woman's body by a sexual intercourse that results in the penetration of the rapist's sexual organ, penis, into the victim's anus or vagina. (No Hiding Place: Politically Motivated Rape of Women in Zimbabwe : 5)

It is worth noting that regardless of her consent or willingness, a woman can be easily raped when she is "impaired, intoxicated, drugged, underage, mentally challenged, unconscious, or asleep". For instance, little young girls can be seduced, and then, be raped by men. In Maya Angelou's *I Know Why the Caged Bird Sings*, the Southern, African - American Marguerite, of eight years old, for example, is seduced and raped by her mother's boyfriend, Mr. Freeman. Similarly, Bone, in Dorothy Allison's *Bastard Out of Carolina*, is also physically and sexually raped since the age of five by her stepfather, Daddy Glen.

In this kind of rape, rape is motivated by the rapists' sexual desires. While for the rapist, committing rape is such a pleasant sex, for the victims, it is nothing but an act of violence and violation. As Ann J. Cahill states, "we may perhaps aver that by the act of rape itself, the assailant has had sex with the victim, but the victim has not had sex with the assailant". (140) According to Jocelynne Scutt, rape is generally relevant to sex; however, it is not based on

Language in India www.languageinindia.com ISSN 1930-2940 15:9 September 2015
Mansour Mohammed Ali Faraj, Ph.D. Scholar and Dr. K. Rajkumar
The Horrors of Rape in *Nomad Diaries: Life, War, and America* by Yasmeen Maxamuud   45

sexuality warmly linked with loving, caring, consideration that is seen in consensual sex, love affairs, for instance. In the act of the rapist, it is the sex act that is basically committed with power and violence. So Scutt concludes that rape is "a manifestation of power, aggression, violence and brutality specifically directed *through* sex. It is not 'not sex'". (Jordan : 15 - 16) Moreover, according to the International Criminal Tribunal for Rwanda (ICTR), it is not about sex, but an act of torture aimed at "intimidation, degradation, humiliation, discrimination, punishment, control, or destruction of a person". (Carey : 72) Judith Herman also states that rape leads to psychological destruction and ruin of the woman's life. Herman further, highlights:

> The essential element of rape is the physical, psychological, and moral violation of the person. Violation is, in fact, a synonym for rape. The purpose of the rape is to terrorize, dominate, and humiliate his victim to render her utterly helpless. Thus rape, by its nature, is intentionally designed to produce psychological trauma. (Herman: 57)

To be raped is, therefore, to be personally and psychologically violated, humiliated, dominated, and destroyed. Rape, then, constructs male's domination and female's subordination. According to Superson, it is believed that it is natural for a woman to be raped. From the male's perspective, she is an object to be enjoyed and used for his profit. Thus, it validates that a female is "for men: to be used, dominated, and treated as objects" (Superson : 191) with a purely sexual function. As a result, it is best understood as a violation and a denial of the woman's personhood and utter subjectivity. As Garolyn M. Shafer and Marilyn Frye point out that when being raped, the woman is violated at the center of her personal domain, the traits and properties that make one a person. It translates her into "a being who is in someone's domain with no control of her own domain". (Don E. Marietta : 119) For the rapist, the woman is a "mere object who [is] there to be used whenever the rapist feels the need to do so". (Hampton : 135) Jean Hampton further indicates that, "it is the expressive content of the action - both of its commission and results - representing the rapist as master and the victim as inferior object". (Hampton : 135).

On the other hand, rape can also be motivated by resentment, enmity, and revenge oriented not only toward the victim, but toward her family and community as a whole. Such a kind of rape increasingly takes place in the armed conflicts and wars. Unlike the rape taking place in peace, rape, in wartime, or conflict, is not an act of accident resulting from the fact that a victim finds herself in the wrong place at the wrong time, but a skillfully and deliberately

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Mansour Mohammed Ali Faraj, Ph.D. Scholar and Dr. K. Rajkumar
The Horrors of Rape in *Nomad Diaries: Life, War, and America* by Yasmeen Maxamuud   46

organized act committed against women to gain goals that have nothing to do with sexuality. In short, it is a strategic and systematic weapon of war intended to terrorize, humiliate, and destroy a community and to sustain power through the destruction of its females.

To put it differently, in patriarchal societies where male's honor and pride depends on the woman's sexual virtue, according to Human Rights Watch, rape becomes more and more successful "to translate an attack against one woman into an attack against an entire community or ethnic group". (Shanks and Schull) According to Berman at el., the females' bodies "become a battlefield where men communicate their rage to other men, because women's bodies have been the implicit political battlefields all along". (Kurytnik : 159) In this sense, the strategic function the rape serves is to demoralize and dominate the community of the enemy through sexual domination and controlling the enemy's females, and that is a clear message to signify the weakness, inadequacy, and powerlessness of men, who are unable to protect their women from rape. This is to say that when women are gang-raped in public, in front of their families, neighbors, villagers, the rape is considered a direct attack against their male relatives.

Rape is also seen as an approach of genocide. It is used as an instrument of genocide because of its effectiveness in destroying not only the victim's family, but also "that aspect of the group as a whole that is more than the sum of its individual parts … the substance and glue of community that lives on when individual members die". (MacKinnon : 225) Genocidal rape is defined as:

> a systematically organized military tactic of terror and genocide. Used to (1) generate fear in the subdued population, (2) humiliate the population (both men and women), (3) derogation of women (spoilage of identity), (4) create a cohort of mixed-ethnic children to maintain the humiliation /spoilage/ domination. Such a use of sexual assault is an orchestrated tactic of warfare. (Mullins and Rothe : 21)

The genocidal rape is used to impregnate women to produce ethnically cleansed children. They are recognized as children of the enemy and subjected to stigma, maternal rejection, statelessness, and abandonment. Such a pregnancy is used as "a form of ethnic cleansing, because the woman is forced to bear a child that has been "ethnically cleansed" by the blood of the rapist". (Shanks and Schull) MacKinnon gives a complete description of the genocidal rape:

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Mansour Mohammed Ali Faraj, Ph.D. Scholar and Dr. K. Rajkumar
The Horrors of Rape in *Nomad Diaries: Life, War, and America* by Yasmeen Maxamuud   47

This is ethnic rape as an official policy of war in a genocidal campaign for political control . . . It is specifically rape under orders. This is not rape out of control. It is rape under control. It is also rape unto death, rape as massacre, rape to kill and to make the victim wish they were dead. It is rape as an instrument of forced exile, rape to make you leave your home and never want to go back. It is rape to be seen and heard and watched and told to others: rape as spectacle. It is rape to drive a wedge through a community, to shatter a society, to destroy a people. It is rape as genocide. (MacKinnon : 187)

Situation in Somalia

In Somalia, where the conflict was defined by the clan-based division, rape became an effective tool to advance the goal of ethnic cleansing there. It was the worst means the warring factions used; rapists tended to target female members of opposing factions. The militiamen "had violated mothers, wives, grandmothers, and pregnant women, indiscriminately". (Maxamuud : 69) For them, "it was the women's bodies which provided perfect vehicles for revenge". (Maxamuud : 69) During the conflict, women were raped in front of their husbands, children and relatives. According to UNHCR reports, about sixteen women were raped over the body of their dead husband, child, sibling or other relative. Almost in all the attacks, women were raped by more than one rapist. Sometimes as many as ten men took turns in a gang-rape. Others were abducted, imprisoned in apartments where they were subjected to rape multiple times and gang-rape.

After fleeing the violence, women were in danger of being gang-raped in the refugee camps, where they became more and more vulnerable, especially "those who leave the camps in search of fuel with which to cook - predominantly women and girls - are at risk of being attack" (Kaufman and Williams : 47) as it is stated that "more than 80 percent of the rapes occurred when women left in search of water, firewood or grass for animal fodder". (Kaufman and Williams : 47) The number of Somali refugee women who were raped in Kenyan camps before 1993 was not known, but it was likely to have been in the high hundreds or even thousands. Between February to August 1993, about 192 victims of rape were interviewed in the Kenyan refugee camps as it is stated that:

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Mansour Mohammed Ali Faraj, Ph.D. Scholar and Dr. K. Rajkumar
The Horrors of Rape in *Nomad Diaries: Life, War, and America* by Yasmeen Maxamuud   48

Just over 100 incidents had occurred after the refugees had crossed into Kenya, while 85 had occurred in Somali territory. The age-span of the victims was from four years old to 56. In August 1993 alone 42 additional cases of rape were reported. All of these occurred in the camps in the North Eastern Province, in the Dadaab area. (Gardner and El Bushra : 71)

Fowzia Musse, in 'War Crimes Against Women and Girls', deals with Somali women victims of rape in Kenyan camps through interviewing some of these victims. Among these interviewers were Maryam and Hibaq. Maryam was 38 years old, from of the Marehan clan. In the hut at Ifo camp, she was raped by six of the nine unknown attackers. In the interview, she tells her painful story:

> They came into the house with guns and knives and told us to give them our money. We didn't know them. . . We were so scared, we gave them everything. Then they began to beat me. They beat me for hours and then six men raped me. After the rape I was in so much pain I could not walk. (Gardner and El Bushra : 74)

Hibaq, a 40-year-old woman, was another old one who was gang raped by three strange assailants in at Liboi camp in March 1993. While sleeping with her family, she was:

> dragged me out of the house and then searched the house for money. They couldn't find any so they dragged me back inside and began beating me...'They slapped me on my ears and even now I can't hear in one ear. No one came to help me. They were too scared. Then all three raped me in my own house while my children were there. One of them held a gun at my throat while the other raped me and then they changed places. For one hour they raped me and then they went to another house. (Gardner and El Bushra : 74 - 75)

Asalim's story is another evidence. She was a 20-year-old Ogadeni woman. When sleeping with her husband two unknown men entered their house, intimidating them and taking all of their possessions in the hut. She explains:

> They took me to the bush outside the camp. I was so scared that no sound was coming from my mouth. They asked me what clan I was and then told me to remove my clothes. Both men raped me – each twice. (Gardner and El Bushra : 74)

Yasmeen Maxammuud also sheds light on what the women faced in Kenyan camps. Shirwac, as a keen observer, witnessed the depression and horror the Somali women refugees faced in the camp there. For instance, Sulekha, his favorite Eeddo (fraternal aunt) was victimized with great brutality that caused her death. When she was gathering "wood from Dhuxul Cad"

Mansour Mohammed Ali Faraj, Ph.D. Scholar and Dr. K. Rajkumar

(Maxamuud : 170) and a "very homely looking man attacked her with great cruelty". (Maxamuud : 170) After many efforts, he captured her with the help of other man who "wrestled her to the ground". (Maxamuud : 170) This cruel man "salivated with excitement as he violently tore her clothes off, revealing her willowy, and shivering frame. He violated her with the speed only much practice can bring". (Maxamuud : 170) Other assailants, in Shirwac's words:

> ……caught up with the homely man and took turns. Three men had raped her when her wide-open eyes fogged with death, her unrelenting body went stiff, and a trickle of body discharge, escaped from her screaming jaws. She had ducked similar death before. They finally took her the way she had prayed not to go. (Maxamuud : 171)

Henna as a Victim of a Genocidal Rape

In *Nomad Diaries: Life, War, And America*, Yasmeen Maxamuud invites us to witness the atrocities perpetrated against women in Somalia and the personal violation of Henna, a 14- year old girl, is a testimony to it. Henna, being innocent and unalarmed at the adverse situation during the Civil War in 1990, was gang-raped by her own fellow Somali men. The novel effectively portrays the brutalization of rape that scares her mind, soul and body for ever through tracing three separate moments of her identity disruption: the moment of the conflict and her being forced to leave her home to escape persecution; the moment of encampment in Kenya; and the moment of refuge in the United States. These three moments showcase a painful portrayal of Henna; a journey full of misery, pain, despair, depression, shame, alienation, and deep psychological trauma.

Somalia is a patriarchal society where "*women are considered the upholders of the honour of the family and it is their behaviour which becomes the mark of family honour*" (Shipway : 47). It is, therefore, mothers' "responsibly to keep these girls in line" (Maxamuud : 222). Since her childhood, a girl is "instructed to shield her purity… No other topic was as important as her j purity" (Maxamuud : 65). In such a society, the family pride and honor strongly depended on the girl's sexual purity as the narrator confirms that "*Keep your purity and your honor your family*" (Maxamuud : 65). For a Somali family, such honor is the only true treasure family posses. It is the honor that makes her "*male relatives* [...] *walk tall, knowing* [she is] *a pure girl*" (Maxamuud

Language in India www.languageinindia.com **ISSN 1930-2940** **15:9 September 2015**
Mansour Mohammed Ali Faraj, Ph.D. Scholar and Dr. K. Rajkumar
The Horrors of Rape in *Nomad Diaries: Life, War, and America* by Yasmeen Maxamuud   50

: 65). It also allows "some mothers to walk tall while others slouched in embarrassment because of their daughters". (Maxamuud : 222)

Moreover, as it is emphasized in the text that in the Somali society, a woman is valued for the bride-wealth, payment called '*gabaati*', she will bring to her family. In her comparison between an American women with Somali ones, Nadifo, in her conversation with Amy, highlights that the value of a pure woman is through her gabaati, dowry, for her family as she points out that men do not like those who have lost their chastity in adultery or rape:

> "He touch you, another man touch you, then no money for you when marry."
> …"Yes, when girl pure, no man touch. Money do a lot. But when girl go with this and that one, no money for her family and everybody say she no good".
> (Maxamuud : 161 - 162)

Thus, when being raped, women are stripped "not only of their economic assets (food, clothing, jewelry, money and household furnishings) … but also of their political assets, which are their virtue and their reputation". (Gardner and El Bushra : 80) Hence, one of the consequences of rape is that a girl's social status is shattered in the eyes of the community when she loses her honour. She also becomes rejected by suitors. It is reputation that makes "revered families […] compete for [their] purity". (Maxamuud : 65) "Good reputation," for Nadifo, "means great marriage proposals and prosperity for a family". (Maxamuud : 222)

These cultural norms have their negative impact on women and girls. Indeed, in the civil war, Somalia became a living hell for women as they were subjected to gender-based violence, as Dorothy Q. Thomas and Regan E. Ralph, in 'Rape in War: Challenging the Tradition of Impunity', argue that in a patriarchal society where a family puts a great importance on the woman's honor and becomes stigmatized when its woman's honor is violated by rape, the rape seems to be more and more an effective tool to achieve the goal of destroying the victim and her family as it is stated that, during the time of armed conflicts, the armed men, by rape, "can succeed in translating the attack upon an individual woman into an assault upon her community". (Hubbard : 2)

In the novel under the study, due to Cartan's ties to Barre's corrupt and brutal regime, not only did the parents, become the victims of the new social and political order resulting from a tortuous civil war, but their daughter, Henna, was also targeted by the attackers. In the attack

Language in India www.languageinindia.com **ISSN 1930-2940** **15:9 September 2015**
Mansour Mohammed Ali Faraj, Ph.D. Scholar and Dr. K. Rajkumar
The Horrors of Rape in *Nomad Diaries: Life, War, and America* by Yasmeen Maxamuud   51

against his mansion, while some of the attackers were killing men with their Guns and AK-47, others were looking for Henna through whom they intended to use their manhood as a weapon to cause a permanent impact on Cartan's family and clan. This became apparent through the attackers' leader's conversation with Nadifo. When she offered herself in place of her daughter by saying, "Take me, please!" Nadifo screamed. "She is innocent! Don't destroy her life"! (Maxamuud : 61) The leader, Mahad, ensures her that she was useless as a married woman while her pure "daughter is enough to teach [her] whole clan lesson"! (Maxamuud : 61)

In spite of all Nadifo's appeals, Henna was brought and came under the mercy of men who never show any sense of mercy or humanity. She was but a "captured prey" (Herman : 42) captured by wild wolves. She was terrorized and gang-raped by all of them. Liban Culusow, whose appalling hands appear everywhere on her body, was the first to attack her. Then, one by one they raped her, emptying their hatred into her. (Maxamuud : 64) Her predators made her powerless, helpless, and hopeless. For her, neither resistance nor escape was possible, her system of self-defense became overwhelmed and disorganized. In her overwhelming sense of helplessness, she adopted a position of complete surrender as Herman, further explains:

> When a person is completely powerless, and any form of resistance is futile, she may go into a state of surrender. The system of self-defense shuts down entirely. The helpless person escapes from her situation not by action in the real world but rather by altering her state of consciousness. Analogous states are observed in animals, who sometimes "freeze" when they are attacked. These are the responses of captured prey toward a predator, or of a defeated contestant in battle. (Herman : 31)

From the beginning, Henna, bounded by helplessness and paralyzed by fear, lacking her family's protection, showed no response. She coped with her trauma by covering "her eyes with palms that trembled, refusing to recognize their presence, hiding in a darkness she hoped would remain". (Maxamuud : 61) During the attack, she looked like a rabbit, surrendering to her predators. She became frozen in silence, and totally destroyed as the narrator notes:

> With the first, pain ripped through Henna, but by the time others had finished taking their turns she felt nothing. Her tears gave way to silence. The growing ….ravaged her....they chose to violate her. She did not plead with them. She kept the pleas for herself. In the midst of it all, she wanted to keep some dignity for herself, something besides the confusion and revulsion, something besides the hurt. (Maxamuud : 64)

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Mansour Mohammed Ali Faraj, Ph.D. Scholar and Dr. K. Rajkumar
The Horrors of Rape in *Nomad Diaries: Life, War, and America* by Yasmeen Maxamuud   52

Thus, Henna was gang-raped by a number of men in front of her family and neighbors. In this situation as Folnegovic - Smalc states, "when gang rapes take place in large numbers, they represent a systematic attempt to break and annihilate the political and military enemy". (Hubbard : 31) This is to say that she was raped not out of sexual desire, but out of hatred and revenge. Her rape was a genocidal one intended for ethnic cleansing as the narrator affirms that these armed men raped Henna because they:

> wanted to destroy their enemies through her body. They wanted to permanently mark her, impregnate her with a hateful reminder, a vendetta. Her body would become a causality of war, a pillage of virtues, and a place to hold an enemy child until birth. (Maxamuud : 64)

Here, it is worth mentioning that Henna was not attacked by strange assailants. Her attackers were well-known to her and her family. They were friends, neighbors, and respected elders. Their leader, who now stood in the middle of their living room, ordering their deaths, is well-known to all of them. His name was Mahad, the brother of Henna's best friend, Intisar. He was, furthermore, Geelle's best friend. According to the narration, it was just six hours Mahad and other assailants had celebrated with the family in Geelle's wedding, "eating and dancing into the wee hours of the morning […] Hideously giddy, he busied himself snapping photos, dancing and greeting guests at the wedding". (Maxamuud : 34)

Now, he was ordering his men to destroy Henna's beauty that his mother, Khadija, had helped create for her. How ironical was it! While the mother patted lipstick onto Henna's cute lips in order to make her skin vibrant, her son now damaged it. While she tried to bring Henna happiness, her son brought her only destruction and pain that would change her life forever. He as well as his heartless men succeeded to create a torturous moment in Henna's life; a moment of transformation from joy to misery, from delight to darkness, from happiness to sadness, and from acceptance to rejection. It was the moment that she could not forget all her life. "I swear we will make you remember this moment for years to come!", as one of her perpetrators ensures her, "You will not forget us. Our sons will be in your bellies, we will multiple through you - your men are cowards who cannot protect you"! (Maxamuud : 64) With these words, she was left "in a pool of blood, naked, shivering and frail". (Maxamuud : 64) Nothing could console her or clothe her shaky unclothed body. Like any victim of rape, she desired nothing, but death. Only death could console her soul and mind as her pain was not only physical, but emotional. She lost

Language in India www.languageinindia.com **ISSN 1930-2940** **15:9 September 2015**
Mansour Mohammed Ali Faraj, Ph.D. Scholar and Dr. K. Rajkumar
The Horrors of Rape in *Nomad Diaries: Life, War, and America* by Yasmeen Maxamuud   53

the most significant jewel she "had grown up safeguarding"; (Maxamuud : 65) her dignity and purity that she could not get back, were violently taken away from her.

Her psychological trauma did end after she fled Somalia. However, it just began to color her life with a feeling of "intense fear, helplessness, loss of control, and threat of annihilation". (Herman : 24) She suffered from what is called: 'self injury', embodied in her feelings of guilt, shame, isolation, anxiety, despair and humiliation. As the structure of her own self and identity was totally shattered and damaged, her faith in herself in relation to her community was destroyed, and the confidence in herself was lost, too. Immediately after being attacked, she felt "the change was astounding". (Maxamuud : 66) The narration further describes her psycho:

> Her eyes buzzed with the chaos in the room-the immense debt she owed her family for losing her purity. Violence, guilt, weakness and pain clamored in her head. The tearing of the skin, the loud obnoxious hilarity, the casual conversations, the sobs, the moans, the loathing and the stench, each left anguish in its wake. (Maxamuud : 66)

As a traumatized person, she was no longer Henna, the beautiful girl with a beautiful smile, who was beautifully dancing in Geelle's wedding a few hours before the attack. She became another person, miserable, distressed, and guilty. She lost her sense of self. Her body, which had once "been admired, loved, and cared for" (Maxamuud : 72) and considered "as a special prize" (Maxamuud : 72) for the whole family, was now invaded, injured, and defiled to the extent that she was no longer able to recognize her ankles or arms as she states: "If cracked mirror reveals my face, I turn my head quickly. I am no longer able to recognize myself". (Maxamuud : 71) Her beauty that her mother once "admired to the point of embarrassment" has become "nothing but a vessel of shame". (Maxamuud : 72) Such a loss of self is further testified by another rape victim, Nancy Ziegenmayer: "The person that I was on the morning of November 19, 1988, was taken from me and my family. I will never be the same for the rest of my life". (Herman : 41)

Having been consumed by her inner pain, Henna lost her efficacy to sustain life and regain the sense of continuity of self. Her physical pain of both the rape and the pregnancy were never felt as she no longer possessed the ability to feel it. Since those dirty men delivered her to an early death, she was not physically but spiritually dead. She became an empty shell, barely existing, not knowing how to resume the normal course of her life since she lived a life-in-

Language in India www.languageinindia.com **ISSN 1930-2940** **15:9 September 2015**
Mansour Mohammed Ali Faraj, Ph.D. Scholar and Dr. K. Rajkumar
The Horrors of Rape in *Nomad Diaries: Life, War, and America* by Yasmeen Maxamuud   54

death! This is to say that when losing her chastity, she almost lost her life. Thus, at the moment of her trauma, her sense of life filled with happiness, enjoyment, hopes, and dreams, was stopped, her feeling of belonging was lost, and her view of life together with trust in the world around her was totally destroyed. Hence, she also felt socially dead as Herman affirms that "When trust is lost, traumatized people feel that they belong more to the dead than to the living". (Herman : 37) To show how the trauma disrupts a victim's bonds with others, Herman quotes a rape victim's description:

> There's no way to describe what was going on inside me. I was losing control and I'd never been so terrified and helpless in my life. I felt as if my whole world had been kicked out from under me and I had been left to drift alone in the darkness. (Herman : 40)

A rape victim, according to Herman, goes on to be in dire need of her family's assistance and support in her struggle to overcome her shame and to arrive at a fair assessment of her conduct, to avoid these traumatizing sequences of the rape and to rebuild self-esteem and renew self-respect. A supportive response from other people may mitigate the negative effects of the attack, while a hostile or negative response may compound the damage and aggravate the traumatic syndrome.

From the moment of her tragedy, Henna tried to cry for her mother so as to gain her support and sympathy. However, her cry was not answered and that increased her feeling of being abandoned, encountering her trauma alone as a scapegoat living at the margin of the community. Nadifo, seeing her daughter in the hands of the hardened men, showed no sign of awareness about her daughter's destruction. However, her mind was fully aware of the severe consequences this would have on the entire family. She busied herself only with the trauma of the family's dishonor.

Furthermore, during the encampment in the camps in both Fadhi Xun and in Kenya, she experienced shame, guilt, and marginalization, particularly when she became pregnant. These issues were exacerbated by her family's cruel and hostile attitude. Since she realized that she became pregnant, she never found any sympathizer who might help her relieve her soul of its trauma. Instead, she received only stares of hate and blame. As such a pregnancy of a child of the enemy was seen as a horrendous shame, they began stigmatizing and hating her, treating her as

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Mansour Mohammed Ali Faraj, Ph.D. Scholar and Dr. K. Rajkumar
The Horrors of Rape in *Nomad Diaries: Life, War, and America* by Yasmeen Maxamuud   55

guilty. They continuously blamed her for bringing shame on the family. Her mother, for example, began to talk differently as she was stooped with shame as she repeatedly reminded her daughter, "In six more months you [would] shame the family further, people [would] whisper about us once again". (Maxamuud : 68) Thus, instead of helping Henna, her mother talked about family shame from the entire ordeal and added burden and worry to the sickness Henna felt. Here, Henna was left displaced: "No one ever acknowledged [her] pain. No one ask(ed) how [she was]. How painful it was. It [was] as if people forgot the attack and now remember only the disgrace". (Maxamuud : 72)

Even during her labor, they seemed so cruel. Her aunt, Qorsho, attacked her with her cruel, rough hands, inflicting more pain. Everyone was no longer aware of her pain; even the mother, instead of sharing Henna's pain, her "stares and scrutiny were as unbearable as the pain". (Maxamuud : 75) Indeed, Henna felt appalled by their cruelty, mentally paralyzed by their hostile response to her trauma. Here, she wondered "How [could] they think of disgrace and honor when my entire life was in danger of slipping through their hateful hands? Their only objective was to preserve appearance". (Maxamuud : 76)

In addition, due to the pressure of the cultural norms that reinforced male members of Cartan's clan and family and the fear of the gossip, in the camp, which might damage the reputation, they also victimized Henna through imprisoning her in a small shack till her labor. They believed that the family's honor and their own masculinity were on the line. And since they "lost the war once, they were not about to lose it again with Henna's disgrace". (Maxamuud : 69) As a result, she was alienated, not allowed to be in touch with or even to talk to anyone in the camp, even her family, who she met only at meal times.

Her feelings of shame and guilt were also aggravated by the moral judgment of others. In the Somali culture, it is the unmarried woman or girl that should bear the burden of rape. A raped girl is seen as dishonored, regardless of the cruelty of the rapist and the victim's innocence and weakness. People can recount and mourn only their tragedies, their loss of wealth, and their loss of lives, but not the issue of genocidal rape, as whatever they recount, the girl is dishonorable when she is raped; they do not show any sympathy for the dishonored females as if they "forgot the attack and now remember only the disgrace". (Maxamuud : 72) In the other words, in the

Language in India www.languageinindia.com ISSN 1930-2940 15:9 September 2015
Mansour Mohammed Ali Faraj, Ph.D. Scholar and Dr. K. Rajkumar
The Horrors of Rape in *Nomad Diaries: Life, War, and America* by Yasmeen Maxamuud   56

ethnic cleansing of 1990, all Somali females of different ages and social status, mothers, wives, grandmothers, and pregnant women, were all indiscriminately violated by the militia. Yet, "it was the adolescent victims who were blamed, shamed for not fighting harder. The stomachs of pregnant women were gutted to eliminate future enemies, yet it was the girls who did not show firm resistance". (Maxamuud : 69)

Henna was gang raped because of the lack of her family's protection. It was out of her hands as she repeatedly affirmed that "it is not my fault. No, it is not my fault"! (Maxamuud : 72) However, she felt disrespected in the eyes of others. She became anxious and afraid that people, especially, elderly women, would gossip about her, only to defile her reputation. Therefore, she:

> …..grew suspicious of any congregation she saw around her. She assumed all conversations were about her, to disparage, and lament her situation. She grew away of any hushed talk. Any misplaced glance confirmed her worst fears. (Maxamuud : 69)

While Henna failed to gain fairness, relief, and hope from her mother as well as others, it was only her father, who had handled it better. He was willing to recognize her innocence. Henna, in more details, explained her father's supportive response and its impact on her:

> Each of his merciful glances fills me with hope. The injustice of the violence against me is ever present in his eyes. He makes me feel safe. He assures me that I am not at fault, that he was to blame for it all. His silence nurses my wounds. (Maxamuud : 71)

In America, moreover, Henna expected that such an awful life would be changed. However, her life, in Minneapolis, was again marked by extreme shame, guilt, and insecurity as "she felt judged, despised, and underappreciated". (Maxamuud : 77) Her misery was also resulted from her mother's stubbornness and relentlessness that hindered any relationship between them. Therefore, to escape her home and overcome the feelings of alienation, she wanted to move to the campus at the University of Minneapolis. However, her parents rejected her request. In this case, she had no choice but to go on living in her parents' apartment as if she were living in a jail.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Mansour Mohammed Ali Faraj, Ph.D. Scholar and Dr. K. Rajkumar
The Horrors of Rape in *Nomad Diaries: Life, War, and America* by Yasmeen Maxamuud   57

In such an unfriendly environment, Henna had crafted an atmosphere for herself to dodge life existing in her home; she spent most of her time in reading literary books. It was through her literary experience, she tried to heal her wounds. As the narrator points out that:

> She found the romance books so profound. It was as though the words pounced from the pages directly into her soul. She dreamed of an existence similar to the women in these books. Their lives appeared perfect, and they lived every woman's dream. She inhaled the fabricated lines and carefully orchestrated scenes of each engrossing tale. (Maxamuud : 79 - 80)

Her dream was to live fully and be accepted regardless of her past. Fortunately, her dream came true through her relationship with an American man, named Braine, her senior at the college. She defied her family traditions and religion and married him. For her, Brain was the most suitable husband as she described him, "as generous, handsome, kind, and fun". (Maxamuud : 249) With him, she had found bliss, acceptance, and safety. The narrator further describes him as:

> …. attentive and romantic, playful and ambitious. She was whole in his presence. He never made her feel inadequate or imperfect. When her past was painful, he offered open arms and a listening ear, constantly reminding her that he loved her. (Maxamuud : 250)

Unfortunately, Henna's dream did not last forever. It began evaporating because of her husband's obsession with the Somali community in Devon Woods, a suburb of Los Angles, which became a bit excessive for her. She did not want him to associate with them because of her past. According to her, her people "had a way of outing people's business without permission". (Maxamuud : 262) Therefore, she "felt vulnerable, considering her past. She always approached the community with caution, knowing full well she did not want them to pass judgment on her". (Maxamuud : 262) For this reason, "She avoided ceremonies which forced images she had fought hard to forget. She often wondered if her attackers were present in the same room". (Maxamuud : 263)

As a result, she ran away from her life with her American husband, and moved to New York. Her journey to New York was a journey to her final destiny, her death. In New York, she married Naif al Ali, a prince from Khuzamyah Saqr Island. Unlike Braine, Naif was aloof and abusive. His treatment of her was marked by force and violence as he began to beat her

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Mansour Mohammed Ali Faraj, Ph.D. Scholar and Dr. K. Rajkumar
The Horrors of Rape in *Nomad Diaries: Life, War, and America* by Yasmeen Maxamuud   58

regularly. As a result, it was unbearable for her to continue, and, therefore, she decided to leave and return to Minneapolis.

Her decision to return to her family was an indication that she had realized that her miserable life was due to her running away from her destructive past as the narrator points out that, "Tired of running, she was ready to embrace her past, and erase the illusion that had become her present". (Maxamuud : 369) She was courageous enough to face the challenges and create normalcy. However, such a decision was nonsense. When her husband knew of her decision to leave, he saw her as a disobedient wife, and He shot her dead, and fled the country.

Conclusion

Yasmeen Maxamuud successfully offers an explicit representation of the crime of rape that the Somali women faced during the Civil War in 1990. Henna's traumatic experience is a testimony to how the Somali militia used rape as an approach of genocide war using it to violate and destroy their enemy through the bodies of females. In war, rape functions as an instrument for male humiliation and defeat. Henna's male relatives are wounded in their masculinity as they have not been able to protect their honour. Through rape as a strategic and systematic weapon of war, the rapists motivated by enmity and revenge intent to impregnate Henna in order to destroy their enemies through her body. In the patriarchal society, such "a stray implantation" (Maxamuud : 71) will be a hateful reminder of the loss of honour of the family in the future.

Through Henna's voice, Maxamuud emphasizes that the traumatic impact of rape should be understood on the individual level rather than on its applying to the family. In this case, Henna's emotional and physical destruction in the course of her life is not only due to her being gang-raped, but also to the silence and the negative attitudes of her family and society toward her as a dishonored woman. Lacking family support in her trauma, Henna is unable to heal her wounds; her life is severely marked by loss of dignity and self esteem, shame, and guilt. Even after leaving Somalia for America, she cannot forget her past. Fearing the past that would engulf her, she becomes alienated from her community, moving from place to place to run away from her destructive past. She realizes she has to go back to the same Minneapolis community to survive, but her cruel husband puts an end to her final flight. Rape of any kind, is not something

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Mansour Mohammed Ali Faraj, Ph.D. Scholar and Dr. K. Rajkumar
The Horrors of Rape in *Nomad Diaries: Life, War, and America* by Yasmeen Maxamuud   59

a woman can easily release herself from without some serious, sympathetic understanding and help!

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Mansour Mohammed Ali Faraj, Ph.D. Scholar and Dr. K. Rajkumar
The Horrors of Rape in *Nomad Diaries: Life, War, and America* by Yasmeen Maxamuud   60

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Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Mansour Mohammed Ali Faraj, Ph.D. Scholar and Dr. K. Rajkumar
The Horrors of Rape in *Nomad Diaries: Life, War, and America* by Yasmeen Maxamuud   61

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Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Mansour Mohammed Ali Faraj, Ph.D. Scholar and Dr. K. Rajkumar
The Horrors of Rape in *Nomad Diaries: Life, War, and America* by Yasmeen Maxamuud   62

Countering Culture Shock in Bangladeshi EFL/ESL Classroom

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Mohammad Abu Nayeem, M.A.

Akhtaruzzaman Elias (1943-1997)
Courtesy: http://boipremi.com/akhtaruzzaman-elias-books-download/

Abstract

This article aims at presenting a connection between second language learners and their native cultures. In this regard, a text must represent history, traditions and values of the respective culture. This article also focuses on creating a historical and cultural consciousness among second language learners of English about their glorious past. To serve this purpose a text that showcases the glorious past of Bangladesh is explored, *The Raincoat* by Akhtaruzzaman Elias. In this text the historical past of the glorious liberation war of Bangladesh is explored. Making such connections is more significant in countries like Bangladesh or those which were colonized by the British. It becomes significant to make such connections in countries where two modes of education exist - one in the native language and other in English, as in many multilingual countries. Due to the difference in

the curriculum, learners not only learn texts in a different language, but at the same time, might lose touch with their own culture and history. To make learners aware of this fact a common thread is needed. This can be achieved by adding a translated text written in the native language in the curriculum. Using this type of texts is also going to reduce the effects of culture shock or alienating factor that second language learners often face, due to the huge cultural gap between their native culture and the culture of their texts. This article also offers a scope for the use any text that creates cultural and historical awareness among second language learners.

Key words: English Language, Liberation, Values, Native Culture, Second Language Learners, ESL, Native Text

1. Introduction

Culture is an amalgamation of different elements or aspects. Among these various aspects language is one. It is one of the chief bearers of a culture. Through language, customs and literature of a specific culture are expressed. So a specific culture and its respective language exist in harmony or a perfect balance. But this harmony is disrupted when a second language is learned. There are two possible reasons for this disruption; firstly, and obviously exposure to a foreign language and secondly, exposure to materials or texts which cannot be related to the learner's culture and society. This article aims at exploring ways of restoring this disrupted harmony between culture and language in the lives of second language learners. It seeks to create a connection between the second language learner and his/her respective culture.

For this purpose a short story in Bangla, *The Raincoat* by Akhtaruzzaman Elias which is translated into English by Khaliquzzaman Elias, is explored. This text is chosen as it is culturally appropriate and as such it can be used in a second language class room to aid second language acquisition and reduce culture shock.

2. Acculturation Model

In this regard Schumann's Acculturation Model is of much importance. "In SLA, the **Acculturation Model** is a theory proposed by John Schumann. The main suggestion of the theory is that the acquisition of a second language is directly linked to the acculturation process, and learners' success is determined by the extent to which they can orient themselves to the target language culture. The process of acculturation was defined by Brown as "the process of being adapted to a new culture which involves a new orientation of thinking and feeling on the part of an L2 learner. According to Brown, as culture is an integral part of a human being, the process of acculturation takes a deeper turn when the issue of language is brought on the scene". (Wikipedia)

"Schumann based his Acculturation Model on two sets of factors: social and psychological. Schumann asserts that the degree to which the second-language learners acculturate themselves towards the culture of target-language (TL) group generally depends on social and psychological factors; and these two sorts of factors will determine respectively, the level of *social distance* and *psychological distance* an L2 learner is having in the course of his learning the target-language. Social distance, as Ellis notes, concerns the extent to which individual learners can identify themselves with members of TL group and, thereby, can achieve contact with them. Psychological distance is the extent to which individual learners are at ease with their target-language learning task." (Wikipedia)

As most Second Language Learners find it difficult to orient themselves to the target language's culture, second language learners' language acquisition becomes slow. Native translated texts can play a useful role in solving and aiding the aforementioned issues. (Native here suggests a text that is not produced by native speakers of English, or in other words, texts produced by non-native speakers of English).

3. English as a Second language: The Difficulties

As mentioned above, the disruption in harmony between a culture and its respective language is visible when English is the target language. Now, a question may arise why is learning English as a second language more difficult than any other language? It is because, most countries which teach or take English as second language, were once colonies of Britain.

This situation is more acute in countries like Bangladesh, a country with a history of fighting not only for liberation but also for language. Despite the fact that English was the language of the colonizers, the 'oppressors', its significance in today's world cannot be overlooked. It has become a lingua franca of the world. English is recognized, in many countries, including the former colonies of England as an official or second language. In many third world countries knowing English is considered as a 'status symbol'. In today's world, English indeed has hegemony over most other languages. So for the progress of an individual, community or country and for communicating with other individuals, communities and countries learning English is a must. However, in doing so, learners of English must not get detached form their own culture and historical past. Therefore, efforts are needed to avoid disruption between learning English and the culture of the respective learner. These efforts are especially needed in today's Bangladesh. Bangladeshi English medium schools and colleges offer little scope for native texts (native here suggests a text that is not produced by native speakers of English or in other words texts produced by non-native speakers of English) for their students to learn about the culture and history of Bangladesh, since most English medium schools and colleges of Bangladesh follow a British curriculum.

4. Exploring the Text: Why and How?

Over the centuries, much emphasis has been given to the use of literary texts to aid second language acquisition. So, in this regard this paper is not suggesting anything new. However, using a translated text from a particular learner's own literary circle can be of much use. For example, this paper uses a translated Bangla short story. Myuskens (1983) suggested that, instructors can use literary texts for language practice, reading comprehension and possible aesthetic appreciation. Research shows many good reasons for using short stories in a language classroom. A few among them are:

- Motivating
- Cultural value
- Encouraging language acquisition
- Teaching critical thinking (Lazar, 2002)

The above mentioned points suggest why a short story should be incorporated in a language classroom. But another question that needs to be answered is, why is this article using this (*The Raincoat)* particular short story? The English translation of *The Raincoat* equates with what Achebe refers to as "New English" (1975) - English that not only reflects the culture of the native people, but also represents the history and literature of the native culture to the world. Translations of native literature are therefore the best texts to teach second language learners in the classroom. This approach would reduce the chances of Thiongo's fear that, "Thus language and literature were taking us further and further from ourselves to others selves, form our worlds to other worlds". (1993)

Generally, in the ESL classroom, the reality of the learners and the textual materials do not match. So they get distant from their own culture whilst acquiring the second language. This article aims at presenting learners with a way in which they can relate to their history and culture and learn the second language at the same time. This approach is more applicable in countries like Bangladesh, where two modes of education exist, one in the native language and another in English. The different modes of education give rise to two different problems. Firstly, students of English medium (the language of instruction is English) are getting detached from their own culture and history.

Secondly, due to the two modes of education, English is often viewed as a status symbol. Texts like *The Raincoat* will be able to bridge the gap that exists between the two modes of education.

The Raincoat is a short story which is set in 1971 during the liberation war of Bangladesh. The story is about a timid and shy lecturer named Nurul Huda. Apparently Nurul Huda seems like an ordinary person devoid of any heroism, a person who is concerned with only his and his family's safety during the liberation war of Bangladesh. However, Nurul Huda's brother-in-law is a freedom fighter and so he is the one who is supposed to be the 'hero' of the story. But, at the end of the story readers come to know about the fact that though Nurul Huda did not participate in the liberation war directly, he had been helping freedom fighters secretly. At the end of the story when Nurul Huda endures tortures from the hands of the Pakistani army and faces death, he still doesn't disclose any information about the freedom fighters and their whereabouts to the Pakistani army. So Nurul Huda provides the readers with another definition of heroism (Elias, 2001). *The Raincoat* is thus a perfect story to be

used in a Bangladeshi ESL classroom. This article aims at exploring the text through three stages, pre-reading, while reading and post reading. A sample lesson plan for teachers and a worksheet for students are carried out in the latter part of this article. The lesson plan and worksheet support the arguments that were mentioned above in this article.

5. Literature Review

Over the years researchers have strongly recommended the use of Literature in ESL class room, especially, the use of short stories can be highly beneficial for second language acquisition. In this regard Murdoch (2002) observes, short stories can provide quality text content which will greatly enhance ELT courses for learners. He explains how instructors can design activities that include writing, or acting out a dialogue. Ostar (1989) points out that literature helps learners to write more creatively. Elliot (1990) states that literature motivates advanced students if they can genuinely engage with its thought and emotions and appreciate its aesthetic qualities. Lazar (2002) suggests that using literature in a language class room encourages language acquisition. She also suggests that literature promotes activities where students need to share their feelings and opinions, such as discussion and group work. She also says that literature is a particularly good source for developing students' abilities to infer meaning and to make interpretations

6. Obstacle that may come

In the earlier part of the paper the advantage of using a translated short story has been discussed. However, this paper does not turn a blind eye to some of the obstacles that may come along. The second language learners and their instructors may face some of the problems mentioned below:

- Appreciating the style
- Motivation
- Compression
- Making interpretations
- Inadequate reading strategies

Another danger is that, teachers and learners may get comfortable in using translated texts only. As a result, ESL learners would get deprived from the vast realm of English literature or English literature from other countries. Although, the aim of this article is to make a connection between ESL learners and their respective cultures, yet it does not suggest elimination of English literature from the ESL classroom. ESL learners need to realize the true meaning of Achebe's "New English" (1975) and learn English to represent their culture in the second language. Hence, the practice of reading native English texts and writing in English is encouraged.

6. Recommendations

A text written in the native language (Bangla) and translated in English is explored in this paper. This can be done with texts written in other native languages as well. Now, a question may arise, why is translating native texts necessary? Why cannot they be read as they are? There are two reasons for recommending translated native texts. Firstly, in this approach ESL texts will not only teach language, but also will make the learners aware of their own culture, customs, values and history. Secondly, it will showcase the literature written in the native language, about the native culture to the entire world. It would do so because of English's wide reception in today's world.

7. Sample Lesson Plan

Target Learners: Undergraduate students

Topic: A short story (selected by the instructors. While selecting the text, the instructor should keep in mind that the story should have rich historical and cultural content as well as different linguistic aspects that the instructors aim to teach in class).

Aim

Reading skill: Understanding the plot.

Listening skill: listening to other learners.

Writing skill: Answering questions (open ended and critical).

Speaking skill: Taking part in discussions.

Total Class: Three, one hour each.

Lesson 1

Pre-reading Activities
- Brainstorming with the title.
- Giving learners paragraphs in boxes to guess or make a story.
- Identifying difficult words and discussing them.
- Giving learners reading homework.

Lesson 2

Teacher will give feedback on home reading. Students will answer reading comprehension questions.

- Correction.
- Commenting on characters and incidents that were discussed or identified in the previous lesson.
- Inviting student discussion.
- Discussing plot, theme, character and such.
- Giving reading home work.

Lesson 3
- Feedback session.
- Writing activity.
- Assignment or project work.

8. Conclusion

The aim of ESL teaching is to make the learners communicate in English fluently and teach them the four skills - Reading, Listing, Speaking and writing. In addition to language learning this paper offers the instructors a scope to teach the native culture and history to the learners. Thus incorporating texts like *The Raincoat* will enable instructors to connect history and culture with language in the ESL class room. The learners will come to know about liberation - a glorious past and learn English as a second language – the present demand, at the same time, therefore, restoring the harmony between culture and language.

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Appendix

(Students worksheet)

Topic- short story

Title- *The Raincoat* by Aktharuzzaman Elias

Task -1 (Brainstorming activity)

    a.   Analyze the title : Learners will try to guess the story from the title and take part in discussion

    b.

> It had been raining since
> Last night.
> Oh, what a continuous
> rhythmic pattern!

--

> All was spoiled now.
> The army was right at
> the door. O God, No!

> Honey, The umbrella
> alone won't be enough

Learners will be asked to make their own story from the lines mention in the boxes.

Task-2

Write whether the sentences a true or false. If false, write the correct answer.

    a.   It had been raining for three days.

    b.   The peon said to the lecturer "you have been greeted by our sir".

    c.   The lecturer's wife asked him to take the major's rain coat.

    d.   Mintu had disappeared on 23rd June.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Vikarun Nessa, M.A. and Mohammad Abu Nayeem, M.A.
Countering Culture Shock in Bangladeshi EFL/ESL Classroom   72

e. The children said "Abbu has become our little uncle".

Task -3

Answer the following questions.

1. What year do you think the story is set in?
2. What do you understand by the words "Gujab and Gazab "? Replace these words with appropriate English words.
3. Which part of speech do you think the word "Razakar" is? Which English word can best replace this word?
4. Who gave up Nurul Huda's name to the military?
5. Why do you think Nurul Huda shivered?

Task-4

Change the following sentences from active to passive voice or vice versa

1. They killed people at random.
2. But would she share the principal's chiding?
3. His wife's coaxing voice could be heard again.
4. Not a single Rickshaw could be seen in the street?
5. Both he and Mridha were blind folded.

Task-5

Character analysis: pick adjectives from the box to describe the characters of the story.

Brave, malicious, cowardly, patriotic, coaxing, betrayer, liar, just.

Task-6(Individual Work)

What would have you done if you were in Nurul Huda's position?

Task-7(Debate/group work)

Who do you think is more heroic- Nurul Huda or Mintu?

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Life in the Prison as a New Kind of Freedom in *Goat Days*

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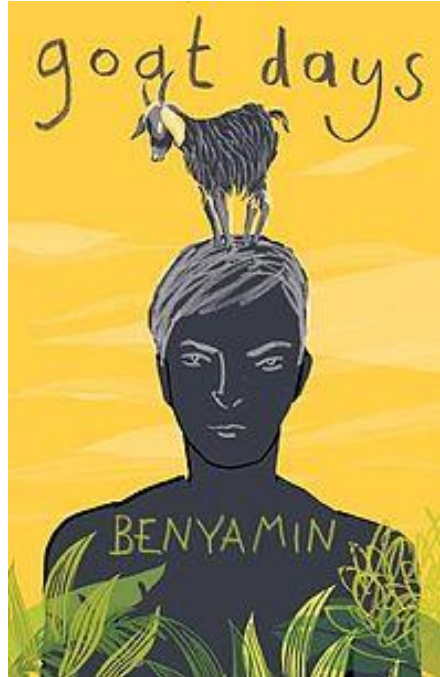
Abstract

The objective of this paper is to portray how being imprisoned has become a kind of opportunity to enjoy a new kind of freedom for Najeeb, the protagonist of the novel *Goat Days* written by Benyamin, a leading Malayalam novelist. The treatment of some immigrant labourers in the hands of *arababs* is really harsh and cruel, and the present paper explores how the redemption of Najeeb from the arabab's custody to prison becomes a journey from the bondage of slavery to freedom. The paper also gives vivid detalis of the mental agony of immigrant labourers.

Keywords: Imprisonment, Harsh cruel treatment, Immigrant labourers, freedom

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. V. Rajasekaran, Ph.D. and Jasmine Jose, M.A.
Life in the Prison as a New Kind of Freedom in *Goat Days*   75

Introduction

"The closest thing to hell on earth is prison. It's the worst experience I've ever had in my life, besides death." Duane Chapman.

Benyamin
Courtesy: http://onlinestore.dcbooks.com/authors

The word "freedom" by itself can bring an image of prison in the listener's mind. The general idea of a prison is a place where there is no freedom. Therefore, prison as a source of freedom would be puzzling, ambiguous as well as paradoxical. The present paper is an attempt to study the concept of freedom in the view of Najeeb, the protagonist of *Goat Days*. The novel describes the pathetic conditions of immigrants in terms of the physical as well as the psychological state of mind and how slavery is still prevalent in different forms.

In a thesis entitled "Beyond the Sob Stories: Delusions and Realities Behind the Lives of Malayalee (Indians from Kerala) Expatriates in the Middle East", Miss Aida Thenu analyses how economically under-privileged immigrants are constantly exploited and physically threatened in the hands of the Arabs. In a study by Yazmin Thattil, titled "Crafting One's Own Aesthetics: A Study of the Diaspora Fiction of Uma Parameswaran and Shyam Selvadurai", there is a discussion on the concept of "home" and "exile", both of which are fundamental to any study in the field of diaspora studies.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. V. Rajasekaran, Ph.D. and Jasmine Jose, M.A.
Life in the Prison as a New Kind of Freedom in *Goat Days*   76

In an article titled "Goat Days: A Study in Existentialism" written by Jasmine Fernandez, the critic analyses how Najeeb is in an existential crisis because he is alien to the land and he is new to the profession of a shepherd, tending goats in a desert land. Thus she analyses the modern element of existential crisis in the postcolonial scenario. The present paper analyses how the dormant seeds of slavery are still cultivated in the Gulf countries, in the guise of jobs and how insecure and uncertain are the lives of the workers in these countries, as portrayed in the novel *Goat Days*.

Goat Days: An Overview

Goat Days (2012) is a novel written by Benyamin in Malayalam as "Aadujeevitham" and translated into English by Dr. Joseph Koyipally as *Goat Days* in 2012. The novel is from the real life excerpt of a young immigrant who has faced a lot of bitter experiences as a part of his diasporic life. The novel explores the fundamental truth of leaving home and of the despair in the new world. In an interview to *Vanitha,* a Malayalam magazine, the author has discussed how his own experiences as an expartriate have helped him to write the novel from a personal level. Unlike many common problems of migrants like alienation, nostalgia, homelessness, and so on, Benyamin discloses the harsh realities of slavery and the further psychic disposition of Najeeb, the protagonist of the novel. Najeeb represents the innocent and exploited immigrants and narrates the story - an extract from his life in a sardonic tone. The setting of the story is in an isolated desert in Saudi Arabia, where Najeeb is forced to be a slave and a shepherd.

Najeeb, like many other youngsters in Kerala decides to go to a Gulf country for improving the quality of life and to meet the increasing demands of life. The Gulf dream which is similar to that of the American dream, has sown the seeds of dreams of an ideal land in his and his companion Hakeem's mind. But everything turns upside down when they are taken from the airport to be slaves. As the novel proceeds, Benyamin describes how he is constantly tortured and threatened to death by a merciless arabab in his work place. Finally Najeeb manages to escape from the masara with the help of Ibrahim Khadiri, a virtuous person, a godsend, who helps Najeeb and Hakeem to escape from the masara. The long weary journey through the desert takes the life of Hakeem. Finally Najeeb reaches the jail and from there to his homeland. The novel analyses things like the insecurity of life of an immigrant

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. V. Rajasekaran, Ph.D. and Jasmine Jose, M.A.
Life in the Prison as a New Kind of Freedom in *Goat Days*   77

and the pitiable conditions that are waiting for some of the immigrants at the hands of narrow-minded arababs.

Arababs' Treatment of Labourers as Slaves

Slavery had been legally abolished long before in different parts of the world in the nineteenth century, but the saddest thing is that it still continues in different forms in different places. Brian Keely in his article *International Migration*: *The Human Face of Globalisation Discourse* analyses how diaspora becomes a new form of slavery. He examines how a number of indentured labourers in different parts of the world are suffering nothing less than the fate of slaves. The element of uncertainty that is clouding over the life of an immigrant is depicted in *Goat Days* in a conspicuous manner.

When Najeeb and Hakeem reach the airport, they are kidnapped, entrapped and are forced to live as the slaves of some arababs. Since there are no laws to organize immigrant workers' duties, his life is like a puppet in the hands of an arabab. An arabab can kill him or beat him and no one would question the arabab; Najeeb lives in such a pathetic condition. When 'the scary figure', another immigrant labourer, tries to escape from the masara, he is killed and buried in the desert by the arabab. No one realises or values the life or the death of these immigrants.

No master would bother whether the slave knows the work or not, but he is expected to do it without any talking back. Even though the given duties are strange to Najeeb, he is tamed by his master and is forced to do the works. Najeeb says, "The arabab cared only about my work, not my discomforts". (94) He is willing to adjust a lot to survive in a new situation, and yet the arabab persecutes him as if to discipline him to be an obedient servant. This can be seen as a tension between an individual who is flexible and willing to mould himself and the master who is not interested in the individual, except as a creature that works unconditionally, which would eventually lead to chronic depression and despair. Thus Najeeb's individuality is totally effaced in the masara, where we can witness and be a part of slavery.

The arabab cares little for the health or basic needs of his servant. He is not treated like a human being nor does he have even the minimum facilities necessary for a man to

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. V. Rajasekaran, Ph.D. and Jasmine Jose, M.A.
Life in the Prison as a New Kind of Freedom in *Goat Days*   78

survive. The arabab is an insular man who exploits Najeeb for the purpose of labour and the only reward is the 'khubub' he eats twice a day. The humiliating conditions and the beatings he receives, subject to the mood of the arabab, are terrible. He is left without any choice and cannot help obeying the arabab.

Animal Life

The title of the novel "Goat Days" itself suggests the animal-like life the protagonist has in the desert, which is completely controlled by the arabab's gun and binoculars. His life in the masara hence becomes a big challenge for him. The only human being he sees every day is the cruel arabab, who is tough like a thunder, and his only friends are the sheep.

The restriction and repression that is imposed upon him using the gun and binoculars limit him even from seeing Hakeem, who is also working for another arabab under similar condition. So, his life becomes apparently meaningless and is left without any freedom or choice. He obeys the arabab like a faithful and fearful dog and like a machine, he works from dawn till dusk deprived of any rest and with only minimum food. Without knowing the language or place, the chance of escape is very little.

Najeeb's Journey from Solitary Confinement to Freedom

The 'wantedness' versus 'unwantedness' of the individual is evident in the novel. His physical work is wanted to look after the sheep; whereas he is unwanted as an individual who talks, feels or who has emotions. He has to do the back- breaking work and is not supported with enough food for carrying out the works, or even water at least for washing. He shares about an incident when he has been sick but cared for by none. He thus says "Fatigue sunk in, and my running stomach made it worse. I complained to the scary figure and to the arabab, nevertheless, my work load was unaffected". (94) In another occasion he says when he is attacked by a furious goat, how he is not only neglected by the arabab but also scolded by him. His mental agony can be understood when he says:

> "I saw fumes coming out of its nostrils. The next moment, it charged at me,
> and without giving me a chance to evade, hit me right on the chest... Then,
> when I opened my eyes, the arabab was in front of me. All that the arabab did

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. V. Rajasekaran, Ph.D. and Jasmine Jose, M.A.
Life in the Prison as a New Kind of Freedom in *Goat Days* 79

was pour some hot water on my face. Then he called me himar and shouted something. (117)

The wretched condition of his life is again emphasised when Najeeb describes an incident, when he has been dead tired and stops to drink some water, the arabab hits on him hard and has snatched the cup of water from him just to fling it away. He has been forced to return to work thirsty and panting. Once when he is physically too weak, he goes near the arabab crying and begs him, to be taken to some hospital; it is not only that he does not pay any attention but also the very next day asks him to milk the goats. In another instance, Najeeb talks about the reaction of arabab when he showed his injured hand, "I got a smack on my head as a reply". (120) Like this there are number of instances in the novel that show how he is unheard, unnoticed, exploited and persecuted in the work place. It is very well evident that he is yearning for both psychological and physical freedom.

Psychological Effect

Apart from the physical atrocities, the psychological effect of this life in masara is equally unavoidable. As a social being, man always wishes for the company of another man, or has urges for social interactions. The extreme isolation would surely have a mental toll on an individual. Solitary confinement can lead to several psychological challenges including depression and suicidal tendencies. Even though Najeeb is not behind any bar, but in a dessert, a place of endlessness, his circumstances are not better than that of an individual under solitary confinement. The only thing is that he is expected to work like a machine which needs very little fuel. There is no occasion to speak to another person, no one to help and no hope of escaping from gun-point and binocular.

Loneliness, Isolation and Melancholy

Loneliness, isolation and melancholy are the other key concepts of solitary confinement, the three wrappers that cover Najeeb's life in the masara. He says how he has felt when he realised 'the scary figure' has gone from the masara. Even though he did not know that man's name or native place, he felt the anguish of intense loneliness when the acquaintance had escaped. The melancholic mood that overcame him often has made him more helpless. It is evident when he expresses his happiness when two men come to his masara for some jobs, he says, "One day when the winter was coming to an end, two men

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. V. Rajasekaran, Ph.D. and Jasmine Jose, M.A.
Life in the Prison as a New Kind of Freedom in *Goat Days* 80

came to sheer the sheep... Filled with the joy of meeting people after a long time, I followed them around like a puppy". (142) These people do not even talk or smile at him, but just the presence of a third person has the ability to bring positive energy and thoughts to his mind. These experiences of Najeeb and Hakeem show how painful it is for human beings to be alone, especially when taken away from the midst of relatives and friends and dumped into the desert like small creatures from another world.

Loss of the Meaning of the Word *Freedom*

Consequently his idea of freedom reduces its scope and finally loses the original meaning itself. He puts it ironically how the new world has made his old familiar world an alien one: "My thoughts were not of my home country, home, Sainu, Umma, my unborn son/daughter, my sorrows and anxieties or my fate, as one would imagine...They only delayed the process of realization that we've lost out to circumstances and there is no going back". (95) He also says how the masara and goats replaced all his memories. Subsequently his ideologies and concept of the world itself change. As the French linguist Saussure emphasised that the meaning of a word is relational, Najeeb's idea of freedom is also purely relational. Thus his idea of freedom is just the freedom to talk, walk, to have good food and the chance to meet other people.

Haggard Emancipation

The haggard processes involved in the emancipation suggest the helplessness of the migrant in an alien land where he is not familiar even with the space or persons. On their way to the emancipation, even the indifferent desert crushes and gobbles them. It is not only the arabab but the desert, the physical space, also drains away their energy. The long weary journey through the desert without any water or food pushes Hakeem in to the hands of death.

Enjoying "Freedom" in Prison

Finally when Najeeb reaches the prison, he enjoys a kind of freedom there. This shows how his life of the past three years has subverted his idea of freedom and confinement: "I had desperately craved for this in the past three or four years – the chance to talk to someone". (15) So this life in the prison is a new kind of freedom he enjoys with Hameed. His days in jail also help him to realise that he is not the only one who has been a victim of this other side of the migration.

Language in India www.languageinindia.com **ISSN 1930-2940** **15:9 September 2015**
Dr. V. Rajasekaran, Ph.D. and Jasmine Jose, M.A.
Life in the Prison as a New Kind of Freedom in *Goat Days*   81

He says, "Everyone who ended up in the jail had a similar story like mine to tell–of pain, sorrow, suffering, tears, innocence, and helplessness". (20) When he understands this fact, he feels a relief and psychologically enjoys the freedom he has gained in the prison. It is a kind of liberation for Najeeb, where his individual sorrow becomes a part of the collective experience.

Conclusion

Nobody wants to be in a prison, but Najeeb enjoys his life in the prison because he got trapped physically, mentally and emotionally in the masara, which is worse than the life in the prison. And he has a fair chance of being released from the prison, whereas in the masara, the chance to come out of the place is almost impossible, and also the fearful presence of uncertainity gives him a lot of psychological stress. He enjoys being in a prison as a new kind of freedom, because he has gone through conditions that are worse than those in a prison. As a result, the haggard journey from the desert to the prison becomes a journey from the bondage of slavery to freedom.

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Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. V. Rajasekaran, Ph.D. and Jasmine Jose, M.A.
Life in the Prison as a New Kind of Freedom in *Goat Days*   82

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Dr. V. Rajasekaran, Ph.D. and Jasmine Jose, M.A.
Life in the Prison as a New Kind of Freedom in *Goat Days*   83

Phonology of Syriem

Ashangbam Samani Devi, Ph.D. Scholar

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Abstract

Syriem is a member of the Kuki-Chin subgroup of the Tibeto-Burman family spoken approximately by 700 speakers in five villages of Barak Valley (Southern Assam), viz. Balisor (Kuki Punji), Noksa (Nengpur), Bagbahar, Syriem Kho and Nagathol. Nothing substantial is known about the language/tribe either from the colonial writers or from any other anthropological sources. The present paper discusses the phonological structure of the language.

Key words: Syriem language, Kuki-Chin, Assam

Introduction

Syriem (a.k.a) *Fyriem* is a Tibeto-Burman language of the Kuki-Chin sub group spoken in five villages of Barak valley (Southern Assam), namely, Balisor (Kuki Punji), Noksa (Nengpur), Bagbaar, Syriem Kho and Nagathol. The language is spoken roughly by 600-700 speakers. The speakers of Syriem are composed of various Kuki-Chin languages/dialects: Aimol, Changsen (Thadou), Chongloi (Thadou), Kholang, Rangkhol, Tollai, etc. who no longer speak their ancestor languages/dialect or have given up using their languages in favour of Syriem which is believed by the speakers to have evolved out of the mixture of many Kuki-Chin languages/dialects who have come to live together in their present day settlement over hundred years ago. The language is facing a severe threat from the dominant Bengali which is widely spoken all around the Barak Valley and in the adjoining regions.

Syriem Syllable Structure

Syriem words are largely monosyllabic. There is one-to-one correspondence between the syllable and the morpheme boundary, especially for function morphemes. But it is not to say that words are entirely monosyllabic. The bisyllabic stem consists of two units. Usually the first

functions as a prefix and the other as a root. A large number of words are recorded which contain both the prefix and the root. The most commonly recorded bisyllabic stems include the person markers which occur before a noun, verbs and adjectives.

noun	*verb*	*adjective*
kà pá 'my father'	à tʰák 'to itch'	à sên 'red
à pǔu 'your grandfather'	à tʰîɪ 'to die'	à dǔm 'blue'
à pîɪ 'his/her grandmother'	à lǔut 'to enter'	à bǎŋ 'black'

As shown below, different morphemes may function as a prefix for the same category of semantic field or the same semantic field may be represented by the same grammatical morpheme (prefix).

Prefix   words   kinds of prefix

ɪn-	ìn vâan	'sky'	celestial body prefix
	ìn klîŋ	'earthquake'	------------------------
	în ɬîŋ	'thorn'	plant prefix
sa-	sâ kôor	'horse'	animal prefix
	sâ lôoy	'buffalo'	……………
	sâ râat	'cow'	....
sɪ-	sì ǎal	'fox'	animal prefix
hrɪ-	hrì méy	'tail'	------------------
	hrì mǎŋ	'dream'	noun prefix
	hrì bǎal	'flower'	....
ka-	kà bêeŋ	'cheek'	body part prefix
	kà zâaŋ kôm	'back'	....
	kà dâar	'shoulder'	....
ki-	kì zù	'rat'	animal prefix
	kì rùul	'snake'	....
	kì rěel	'hail'	
kʰe-	kʰè mál	'thigh'	body prefix

	kʰè bûur	'knee'	....
	kʰè tôot	'foot'	....
an-	àn nêm	'low'	stative verb prefix
	àn sâaŋ	'high'	....
	àn vôoy	'withered'	....
va-	và bù	'nest'	bird prefix
	và tsé rîk	'sparrow'	....
	và took	'duck'	....
a-	à kôŋ	'to be thin'	stative verb prefix
	à dǒŋ	'shallow'	....
	à tʰâay	'to be fat'	....
ro-	rò tòoy	'bamboo shoot'	plant prefix
aa-	àa hǔu	'wet'	stative verb
	àa ŋěey	'sharp'	....
	áa pà lôŋ	'uncle'	kinship prefix

Contrary to the above bisyllabic stem in which the first constituent is a root, Syriem bisyllabic stem can also have a stem cluster in which the second constituent functions as a suffix. In most commonly encountered bisyllabic stem, the second constituent usually the post verbal morpheme *-roo* functions as imperative marker. In isolation, all the verbs are capable of taking the post verbal suffix *–roo*. Some examples are given below.

tàp roo	'to cry'		ʰnûuy roo	'to smile'
în roo	'to drink'		hǎay roo	'to breath'
dǒon roo	'to answer'		pâay roo	'to carry'

Numeral System

The numeral system of Syriem with the exception of *seven, nine* and *ten* is formed with numeral classifiers which function as prefixes to the root numeral as shown below.

ìn kʰàt 'one'   kì rùk 'six'

Ashangbam Samani Devi, Ph.D. Scholar
Phonology of Syriem   86

pʰà nîɪ	'two'	sàrǐ	'seven'
în tʰùm	'three'	kì rîet	'eight'
în lîɪ	'four'	kǒ	'nine'
rî ŋâ	'five'	sôm	'ten'

Note that the *sa* in *sari* is not treated as a numeral classifier because if the word is split into two, neither of the parts carries any meaning or grammatical function.

Vowel Length

Like many other Kuki-Chin languages, Syriem too has the contrast for short and long vowel in closed syllable. All vowels are generally long in open syllable but never contrastive. Short and long vowel contrasts are found both in smooth and stopped syllable. Syllables which end either vowel or sonorant are termed as smooth syllable. On the other hand, syllables which end in unreleased stops are termed as stopped syllable. The contrasts between short and long vowel in smooth syllables are provided with help of minimal and near minimal pair.

Smooth Syllable		**Closed Syllables**	
sàm	'hair'	pǒp	'wound'
sâaŋ	'paddy rice'	tsǒop	'suck'
lòy	'not'	ʈàp	'weep'
lôoy	'to take'	ʈrâap	'to winnow'

Consonant Phonemes

There are twenty-six consonant phonemes in Syriem representing seven distinctive places of articulation and six distinctive manners of articulation. Syriem has four series of plosives, three series fricatives and nasals, two glides and one affricate, lateral and trill. Syriem has the retroflex /ʈ/. The consonant phonemes are listed in Table 1 below according to place and manner of articulation. Phonemic symbols are presented in plain face; orthographic symbols used in the text and in language examples are given in italic face, in parentheses.

	BILABIAL	LABIO-DENTAL	ALVEOLAR	RETROFLEX	PALATAL	VELAR	GLOTTAL
Plosivevl.	p *(p)*		t *(t)*	ʈ		k *(k)*	ʔ *(q)*
vl.asp	pʰ*(ph)*		tʰ*(ph)*			kʰ*(kh)*	
vd.	b		d				
Affricate			ts				
Fricativevl.		v *(v)*	s				h
vd.			z				
Nasalvl.	m̥ *(hm)*		n̥ *(hn)*				
vd.	m *(m)*		n *(n)*			ŋ *(ng)*	
Lateral vl.			l̥ *(hl)*				
vl.			l				
Trillvl.			r̥ *(hr)*				
vd.			r				
Approximant	w				J		

Table 1. Consonant system of Syriem

Stops

The stops series occurs at five distinctive places of articulation: bilabial, alveolar, retroflex, velar and glottal. The voiceless unaspirated and aspirated stops are maintained only in bilabial, alveolar and velar places of articulation. Except the retroflex and glottal stop, the rest of the stops series have a contrast between aspirated and unaspirated phonemes. The contrasts between the voiceless unaspirated stops and voiceless aspirated stops are given below with minimal and near minimal pairs:

/p/ /pʰ/

pâa   'father'   pʰàa   'spread'

/t/ /tʰ/

tûu   'grandchildren'   tʰûu   'word'

/k/ /kʰ/

kò   'nine'   kʰò   'village'

Voicing is restricted to bilabial and alveolar stops. The contrast between unaspirated and aspirated stops also contrasts with voiced stops as in the examples below:

p/pʰ/b		t/tʰ/d	
pôuŋ	'increase'	tàm	'many'
pʰôuŋ	'spreading news'	tʰĕm	'touch'
bôuŋ	'milky white'	dĕmrò	'to oppose'

Only the voiceless unaspirated stops /p, t, k, ʔ/ occur in final position. The voiceless unaspirated stops are always unreleased in coda position. The contrast between unaspirated and aspirated voiceless stops with the exception of /ʔ/ is shown in the example below:

kʰàp	'block'	sàp	'cleaning'
ìnkʰàt	'one'	sàt	'pull/drag'
kʰăk	'throat'	sàk	'to sing'

A glottal stop is analysed as a phoneme even though it is restricted to coda position as the final element of a word. In word final position the glottal stop has complete closure and full articulation and is significant, e.g. *kìlôʔ* 'to vomit', *vàăʔ* 'crow', *vàaypʰòʔ* 'umbrella', *tàksŏʔ* 'smallpox'

Fricatives and affricate

Syriem has one affricate and five fricatives. The alveolar affricate is analyzed as forming a separate series from the stops, because unlike the stops, affricate does not occur in coda position. In the case of this affricate, the phoneme /ts/ occurs as a unit even though these two phonemes /t/ and /s/ occur as separate phonemes elsewhere. The fricatives on the other hand demonstrate three distinctive places of articulation, viz. labio-dental, alveolar and glottal.

Voicing in fricative series is limited to labio-dental and alveolar fricatives. The voiced fricative /v/ lacks it voiceless counterpart /f/. Though the term 'glottal fricative' is somewhat misleadingly used as historical label, it is used in this paper to describe a voiceless segment that is unspecified for place of articulation and occurs only in onset position. In terms of occurrence

Ashangbam Samani Devi, Ph.D. Scholar
Phonology of Syriem   89

too, the voiceless glottal fricative /h/ occurs relatively infrequent compared to other consonant phonemes.

The contrast between fricatives with affricate in major syllable is illustrated below.

s/z		s/v		ts/z		s/h	
sǒoŋ	'to cook'	sûun	'day'	tsàaŋ	'in motion'	sâa	'animal'
zôoŋ	'monkey'	vúun	'skin'	àzàaŋ	'light weight'	hàa	'teeth'

Nasal

As shown in Table 1, Syriem has three nasals which occur in three places of articulation: labial, alveolar and velar places of articulation. The nasals occur initially and finally as onset and coda. Minimal pairs that contrast the three nasals in onset and coda positions are given below:

Onset position		**Coda position**	
mâay	'pumpkin'	łâam	'to dance'
nâay	'child'	łâan	'sweat'
ŋâay	'longing for'	łâaŋ	'mountain'

In addition to three nasals, Syriem has pre-aspirated nasals at bilabial and alveolar places of articulation, e.g. *ʰmìŋ* 'name', *ʰnàar* 'smell'.

Lateral and Trill

Syriem has one lateral /l/ and one trill /r/ both of which occur in the alveolar region. Both of these contrasts with the voiceless fricative /ł/, e.g. *lǎa* 'song', *ròtôy* 'bamboo', *łǎa* 'wing'.

Approximants

In this analysis, the front high unrounded vowel /i/ is treated as an approximant glide /y/ which is found to occur only in final position. Some examples are: *hèey* 'language', *têy* 'to sit', *pʰûuy* 'to launder', and *kʰôoy* 'bee'.

Vowel Phonemes

There are five vowel phonemes which may appear both short and long. In this paper long vowels are written as double. As shown in the table below, the vowel phonemes fall neatly in three height positions high, mid and low.

High	i		u
Mid	e		o
Low		a	

Table 2. Vowel System of Syriem

Again in terms of the position of the tongue and lip, the vowel phonemes may be divided into round and spread (unrounded) respectively. Thus the vowel phonemes, *i, ii, e, ee* are front unrounded vowels while the vowels *u, uu, o, oo* are back unrounded vowels. The short a and long *aa* are central low vowels. The high front unrounded vowels *i, ii* and high back rounded vowels, *u, uu* are pronounced in the same way they would be pronounced in the phonemic chart. The front mid unrounded vowels, *e, ee* and back rounded vowels *o, oo* on the other hand are phonetically realized as [ɛ], [ɛː], [ɔ], and [ɔː]. The short central low vowel a is phonetically realized as [ʌ] except before glottal stop and long central low vowel *aa* is phonetically realized as [aː]. Syriem has two diphthongs, *ie* [ye] and *uo* [wo],e.g. *kî rîet* 'eight', *sùksîen* 'reduce', *àtsîer* 'skinny'; *pûon* 'cloth' *hûon* 'garden', etc.

Syriem has five vowels which may appear either as short or long. Long vowels are written here as double, e.g. *aa*. The contrasts for each of the vowels in different syllables are provided below with the help of minimal and near minimal pairs.

	Open syllable	**Closed syllable** (sonorants)	**Closed syllables** (stops)
i/ii	tʰȋ̀ɩ 'blood/to die'	ahı̆ɩŋ 'foul smell'	kʰı̀t 'tie'
e/ee	tʰȇe 'spilling'	hĕem 'beating'	kʰèk 'peeling(beans)'
u/uu	tʰùu 'rotten'	ahûum 'solid'	kʰùt 'hand'

o/oo   tʰòo 'to do'   hòom 'punctual'   kʰòk 'peeling(skin of

animal or tree)

a/aa   tʰǎa 'strength'   hàam 'to yawn'   inkʰàt 'one'

Tone

Syriem is a tonal language in which every syllable carries one of the three underlying tones. In isolation, three tones have been established: rising (low to high rise), falling (high to low fall) and low tone (fairly level but downslide before a pause). The three tones are marked over the vowel, e.g. [ǎ]=rising tone, [â]=falling tone and [à]=low tone. The occurrences of each of the three contrastive tones are provided below.

lîɪ 'wind'   în 'house'   ŋǎ 'fish'

alĭɪ 'pus'   ìn 'drink'   rɪŋŋâ 'five'

lì   'to obstruct'   ĭntsûŋ 'type of instrument'   ŋàak 'to wait'

Low Tone

Low tone occurs in both open and closed syllables.

Open rhyme	Nasals	Liquid	Stopped syllables
bùu 'cooked rice'	kùm 'year'	kʰùur 'cave'	nàp 'mucus'
kʰò 'village'	sòlàm 'east'	pʰùuy 'dry'	mìt 'eye'
tʰùu 'rotten'	ʰmìŋ 'name'	ŋàay 'to hear'	kʰùt 'hand'

Rising Tone

Rising tone occurs both in open and closed syllable. The open syllable has no restriction on the types of vowel. In closed syllables both short and long vowels can be found with nasals and stopped syllables.

Open rhyme	Nasals	Liquid	Stopped syllables
rŭu 'bone'	săm 'hair'	ŭy 'dog'	vŏk 'pig'
nŭu 'mother'	vŭun 'skin'	mŭul 'feather'	tsŏp 'suck'

łǎa   'wing'   tʰɪ̌iŋ 'wood'   tʰɪ̌ɪr 'iron'   lǔut 'enter'

In closed syllables with rising tone, the final consonant is restricted to voiceless stop series *p, t, k*, the nasal series *m, n, ŋ* lateral *l*, trill *r* and approximant *y*.

Falling tone

Falling tone can occur with both open and closed syllables. In closed syllables both short and long vowel can occur with nasals and stopped syllables.

Open rhyme	Nasal	Liquid	Stopped syllable
sâa 'animal'	zôoŋ 'monkey'	kʰ ôoy 'bee'	łôk 'brain'
tʰûu 'word'	anthêŋ 'clear'	tsîɪl 'saliva'	êk 'excreta'
tʰîɪ 'blood'	ɪndôn 'to ask'	nâar 'nose'	tûum 'who'

Conclusion

The Kuki Chin people originally migrated from China centuries ago and settled around the plain areas, and then moved around the Chin Hills. Syriem belongs to the Tibeto-Burman language family, Kuki-Chin Sub-group.

Syriem includes twenty-six consonant phonemes and five vowel phonemes. Vowel length is contrastive only in closed syllables. All consonants can occur word initially, but only ten can occur word finally. There are two diphthongs, /ua/ and /ia/. Monophthongs can occur word initially, word medially, and word finally but diphthongs can only occur medially and finally. There is no heavy restriction on the co-occurrence of initial consonants with vowels. Almost all consonant phonemes can appear in a syllable initial position with monophthongs as well as diphthongs except the glottal stop. The phoneme /ts/ occupies a single consonant position. Syriem does not permit consonant clusters. Open syllables which have long vowels become short when they attach to another syllable to create a compound word.

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An Empirically Tested Contrastive Error Analysis of Tense Errors Committed by Punjabi Learners of English

Dr. Shivani, M.A., Ph.D., NET
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Abstract

The role of transfer or cross linguistic influence in second language learning is irrefutable. The learners of a second language (L2) always have an inherent tendency to fall back on their first language (L1) while learning the structures of target language. This transfer may have positive or negative influence on learning a L2. The present article attempts to study the tense errors committed by learners of English due to the influence of their L1 (Punjabi). The methodology used in this study is contrastive error analysis of the written data (in English) of learners. In other words, this study involves a complementary amalgamation of contrastive and error analyses to analyze and explain the tense errors committed by learners of English due to transfer. It will help to discover how learners of English at the undergraduate level use their L1 as they learn, write and develop academic English.

Keywords: Transfer; Cross linguistic influence; First language (L1); Second language (L2); Contrastive Error Analysis

Introduction

Transfer or cross linguistic influence is a universal phenomenon which is indispensable in second language learning. There is little doubt that what the language learner already knows is the first language, through which, more or less consciously, s/he tries to perceive and assimilate the elements of the second language. This leads to language transfer which considers how the learner's existing knowledge influences the course of L2 development.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. Shivani, M.A., Ph.D., NET
An Empirically Tested Contrastive Error Analysis of Tense Errors Committed by Punjabi Learners of English								95

Transfer effects can be examined in terms of either reception (listening and reading) or production (speaking and writing). Ellis (2008) gave a comprehensive definition of transfer:

> Language transfer refers to any instance of learner data where a statistically significant correlation (probability-based relation) is shown to exist between some feature of the target language and any other language that has been previously acquired.

This paper examines the role of transfer by studying the tense errors in the written data of learners of English as a second language. It is focussed on those errors which are committed by learners due to the influence of their language (here Punjabi).

The setup of the study is Post Graduate Government College for Girls, Chandigarh, India where Punjabi undergraduates were chosen as the subjects of the study. The present contrastive study seeks to find out the components of L1 (Punjabi) grammar that Punjabi undergraduates use frequently in their daily writing in the L2 (English). This research hopes to seek further understanding regarding the theoretical debate on inter-language grammar influence.

Present Study: A Contrastive Error Analysis

The present study is a juxtaposition of contrastive as well as error analyses (where EA leads to CA) as the focus of the study lies in the overlapped area where contrastive analysis and errors analysis complement each other rather than acting as foes. This study conducts a contrastive error analysis of the errors in the written compositions (in English) of learners at the undergraduate level.

Both Contrastive and Error Analyses have a vital role to play in accounting for L2 learning problems. They should be viewed as complementing each other rather than as competitors for some procedural pride of place (James 1980). There is little gain in adopting an exclusive 'either-or' approach and the results of doing so can be positively debilitating.

Contrastive Analysis is normally considered as a predictive device. Wardhaugh (1970) suggests that the 'CA Hypothesis' exists in two versions, a strong version and a weak version. While the two versions are equally based on the assumption of L1 interference, they

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. Shivani, M.A., Ph.D., NET
An Empirically Tested Contrastive Error Analysis of Tense Errors Committed by Punjabi Learners of English 96

differ in that the strong claims predictive power while the weak, less ambitiously, claims merely to have the power to diagnose errors that have been committed. The strong version is *a priori,* the weak version *ex post facto* in its treatment of errors.

Wardhaugh suggests that predictive CA is really a sham in that no contrastivist has ever really predicted solely on the basis of the CA. It is also, he claims, a 'pseudo-procedure', which is to say a procedure that could in theory be put to use, if enough time were available, but in reality never resorted to. But let us not throw the baby with the bath water. Let us have both CA and EA exist in a harmonizing existence with each other.

Purpose of the Study

The objective of this study is to study the grammatical influence of the first language of the learners of English in the writing of English in the form of learners' errors in depiction of tenses in writing English. It will help to discover how learners of English at the undergraduate level use their first language as they learn, write and develop academic English.

In order to diagnose the grammatical influence of the first language in the writing of the learners of English, contrastive error analysis of the written compositions of the L2 learners was conducted. This contrastive error analysis is focussed on the tense errors committed by the learners due to the influence of their first language (Punjabi).

Analytical Procedure

Sample

The present study is conducted with a random sample of one hundred and five students with thirty five students each from B.A. (Bachelor of Arts), B.Sc. (Bachelor of Science) and B.Com (Bachelor of Commerce). The subjects were selected taking into consideration that all of them must have a common first language (in this case Punjabi).

Analysis of the Sample Written Compositions of Students

The written work of the students was read and analyzed to identify the syntactic transfer errors made by them in their daily writing activities. The students were asked to write an English composition each of 100-150 words. They were given some topics for

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. Shivani, M.A., Ph.D., NET
An Empirically Tested Contrastive Error Analysis of Tense Errors Committed by Punjabi Learners of English   97

composition writing and they were instructed to choose any one topic. Such topics were chosen that are related to their daily life experiences, feelings and current affairs so that they do not have any problem in expressing themselves.

The results of the errors analysis were classified and categorized according to linguistic items. This written data provided valuable information pertaining to students' L1 influence on their L2 writing. The tabulated items were compared and corroborated to substantiate the theoretical arguments in the field of language transfer. It helped to find out the frequency of tense errors which are made due to the influence of the first language of the learners, thereby establishing a hierarchy of difficulty of grammatical features under investigation.

The error analysis conducted in this study is purely contrastive in nature as the analysis of the data collected in this study includes identification, categorization and description of those syntactic deviations from the target language which are caused due to the influence of the first language. In other words, the error analysis is exclusively based on the tense errors made due to the transfer of linguistic items of L1 to second language writing.

Some of the errors which are shown as transfer errors here may have some other sources of errors too. For example, some of the transfer errors are sometimes termed as overgeneralization errors or developmental errors. Over-use or overgeneralization can also result from transfer-often as a consequence of the avoidance or underproduction of difficult structures (Ellis 2008). There are many instances when it is not possible to decide whether over-generalization or transfer is the cause of a specific error. Over-generalization and transfer can be seen as forms of simplification. Transfer and overgeneralization are not distinct processes. Indeed they represent aspects of the same underlying strategy. Both result from the fact that the learner uses what s/he already knows about language, in order to make sense of new experience.

Since this study is purely contrastive in nature, the other sources of errors are not taken into account as they are beyond the scope of this study.

Tense Errors

The choice and application of a correct tense in an English construction seems to be a hard task for the learners of all groups as quite a large number of errors are observed in this

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. Shivani, M.A., Ph.D., NET
An Empirically Tested Contrastive Error Analysis of Tense Errors Committed by Punjabi Learners of English 98

area. It is quite obvious from the analysis of the written compositions of the learners that they face a great difficulty in selecting the correct tense and then using it in a correct manner. There are many such errors which are transfer-induced. The frequency of different kinds of tense errors induced by the knowledge of L1 is given in the following table:

Types of Tense Errors	Number of Errors		
	B.A. group	B.Sc. group	B.Com. group
Incorrect use of Simple Present and Past Tenses	32	29	30
Incorrect use of '-s' inflection	40	41	24
Incorrect use of Future Tense	9	6	2
Incorrect use of Progressive Tenses	12	5	5
Total	93	81	61

Table 7: Frequency of Tense Errors

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. Shivani, M.A., Ph.D., NET
An Empirically Tested Contrastive Error Analysis of Tense Errors Committed by Punjabi Learners of English
99
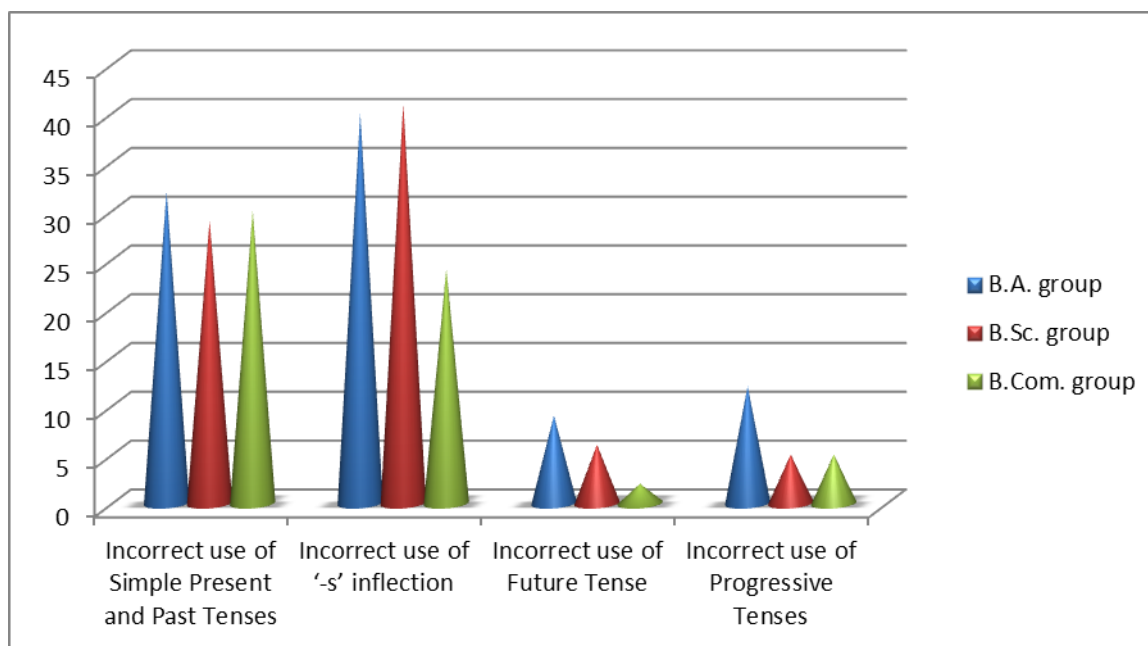
Figure 5: Frequency of Tense Errors

Incorrect Use of Simple Present and Past Tenses

The verbs in Punjabi take forms for future tense only and for present and past tense, an appropriate auxiliary verb form is used. While in English, different forms of the main verb as well as auxiliary verb are used for depicting present, past and future tense.

For example, 'ਜਾਂਦਾ ਹੈ' – '(he) goes' for simple present tense

'ਜਾਂਦਾ ਸੀ' – '(he) was going' for past tense

Due to this contrast, learners always tend to believe that the depiction of present and past tense is possible only with the help of auxiliary in both the languages (Punjabi and English) which always leads to faulty sentence constructions in English by the learners.

1. She is *teach* me good lessons of life. (B.A. group; She teaches me good lessons of life)
2. I was *help* her to locate the room. (B.Sc. group; I helped her to locate the room.)
3. She is *go* to temple daily. (B.Com. group; She goes to the temple daily.)

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. Shivani, M.A., Ph.D., NET
An Empirically Tested Contrastive Error Analysis of Tense Errors Committed by Punjabi Learners of English   100

The possible reason for these errors is that while in English, different forms of the auxiliary verb and the main verb are used for depicting various tenses, in Punjabi, only appropriate forms of the auxiliary verb is used for the depiction of present and past tenses.

Incorrect Use of '-s' Inflection

Another contrast of form in the verb system is the occurrence in the English simple present tense of the '-s' inflection in the third person singular. Apart from the auxiliary, the only verb forms that inflect for person and number in Punjabi are the future and the subjunctive forms. In other words, the verb forms do not inflect for person and number in present and past in Punjabi. It is only the operators that inflect for number and person in Punjabi. This contrast leads to following kinds of errors:

1. She always *help* her to do any kind of work. (B.A. group; She always helps her to do any kind of work.)
2. We *spends* good time together. (B.Sc. group; We spend good time together.)
3. She *get* up at 5 o'clock in the morning. (B.Com group; She gets up at 5 o'clock in the morning.)

The learners are quite aware of the usage of '-s' inflection in English but these errors are made by the learners because they are confused over the use of '-s' inflection in English as no such kind of inflection exists in Punjabi especially in the present tense. The researcher has felt in her teaching experience that the learners just sprinkle the '-s' inflection randomly over different verbs in any piece of writing in English just to show that they have a good knowledge of English.

Incorrect Use of Future Tense

As already mentioned, the verbs in Punjabi take forms for future tense only. No auxiliary verb is used for future tense which is in sharp contrast to the depiction of future in English as an auxiliary (will, shall, would) is used with the main verb to show the action taking place in future. For example, ਜਾਵੇਗਾ – (he) will go, ਕਰੇਗਾ – (he) will do, ਲਿਖੇਗਾ – (he) will write.

This makes learners to omit auxiliary verb in the sentences having actions taking place in future.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. Shivani, M.A., Ph.D., NET
An Empirically Tested Contrastive Error Analysis of Tense Errors Committed by Punjabi Learners of English 101

1. She *go* to her workplace. (B.A. group; She will go to her workplace.)
2. I *become* a social worker. (B.Sc. group; I shall become a social worker.)
3. My brother *bring* me a new bag. (B.Com. group; My brother will bring me a new bag.)

Incorrect Use of Progressive Tenses

English and Punjabi are the same in that they in they both have progressive and non-progressive tenses as in:

ਮੈਂ ਚੱਲ ਰਿਹਾ ਹਾਂ।   I walk or I am walking.

They differ, however, in that the form of the present progressive tense in English is the same as that of the simple present tense in Punjabi, except for the order.

English Present Progressive: Auxiliary + Present participle

Punjabi Simple Present: Present Participle + Auxiliary

The present and past progressive in Punjabi are formed with: Verb root + Progressive particle (ਰਿਹਾ) +Auxiliary, thus having some similarities with the English present and past progressive form, for example presence of 'auxiliary'. These contrasts are a source of interference errors and clearly explain the following kinds of errors:

1. The girls are *enjoy* in the college. (B.A. group; The girls are enjoying in the college.)
2. I am *wait* for the right time. (B.Sc. group; I am waiting for the right time.)
3. She was *wait* for her parents. (B.Com group; She was waiting for her parents.)

This is again a transfer-induced error as the formation of progressive tenses in English and Punjabi is not the same.

English progressive tenses- Auxiliary + Present participle

Punjabi progressive tenses- Verb root + Progressive particle + Auxiliary

By and large, results of the contrastive error analysis carried out in this study show that there is a considerable amount of influence of L1 in the L2 writing of undergraduates. Teachers of English as a second language need to be aware of the "transfers" and "borrowings" that students may make as they acquire a new language.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. Shivani, M.A., Ph.D., NET
An Empirically Tested Contrastive Error Analysis of Tense Errors Committed by Punjabi Learners of English   102

Conclusion

It may be concluded from the results of the empirically tested contrastive error analysis that a significant number of tense errors committed by the learners of English are due to L1 influence. This again confirms the fact that the cross-linguistic influence in L2 learning cannot be denied. Rather than trying to overcome the influence of first language, teachers as well as learners of English should make the judicious use of L1 in English classrooms. This study further gave an insight into the components of Punjabi grammar which are transferred while learning English as second language.

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Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. Shivani, M.A., Ph.D., NET
An Empirically Tested Contrastive Error Analysis of Tense Errors Committed by Punjabi Learners of English 103

Auditory Working Memory in Monolinguals and Bilinguals – A Comparison Using Auditory "N" Back Test

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Anjali Aravind K.A, Nayana Benny, Afnaz Niloofer M.P
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Abstract

Introduction: Auditory working memory is the ability to process information presented orally, analyze it mentally and store it to be recalled later. There are various methods to measure auditory memory skills. **Auditory n-back** is one of the frequently used methods to measure auditory working memory. Studies on the impact of bilingualism on cognitive development point out that bilingualism in children is associated with increased metacognitive skills and superior divergent thinking ability and with better performance on some perceptual tasks and classification tasks. The present study was taken up to investigate the auditory working memory in bilingual children using auditory 2 back task and to compare with that of monolingual children.

Method: A total of 60 subjects, which consisted of both monolingual and bilingual children, participated in the study. Stimuli for the study was prepared by using 7 common bi-syllabic words in Malayalam, out of which 5 words were repeated twice to make a string of 12 words. Children were instructed to say "yes" if the stimulus was repeated 2 steps back and say "no" if the stimulus was not repeated.

Results: The result indicated that bilingual children performed significantly better than monolingual children in auditory 2 back task (p>0.05) suggesting that the processing capacity for bilingual children is better than that of monolingual children.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Theaja Kuriakose, M.Sc. Speech and Hearing
Anjali Aravind K.A, Nayana Benny, Afnaz Niloofer M.P. III B.Sc. Students
Auditory Working Memory in Monolinguals and Bilinguals – A Comparison Using Auditory "N" Back Test
104

Conclusion: Results of the present study indicated a better performance in auditory working memory for bilingual children than that of monolinguals. There may be a positive effect on the formation of cognitive processes in early bilinguals.

Key words:

Introduction

"Working memory" (WM) refers to the ability to hold on to pieces of information until the pieces blend into a full thought or concept, i.e., it refers to the limited capacity system that allows simultaneous storage and processing of temporary information (Baddeley, 1974). Based on the type of stimuli, working memory can be classified as visual working memory and auditory working memory. Auditory working memory is the ability to process information presented orally, analyze it mentally and store it to be recalled later. Visual memory and auditory memory are different categories of the broader concept of memory, the recollection of information. Visual memory refers to the recollection of visual information whereas auditory memory is the recollection of things that were heard.

Based on linguality, a person can be classified as monolingual, bilingual or multilingual. A person who speaks and comprehends only one language is called monolingual; a person who speaks and comprehends two languages is a bilingual, and person who can speak and comprehend more than two languages is called a multilingual. Bloomfield (1933) argues that a bilingual should possess "native-like control of two or more languages. Types of bilingualism in relation to language acquisition are as follows: successive bilingualism, also known as consecutive bilingualism, which includes anyone that started to acquire a second language after knowing another language already. Simultaneous bilingualism is considered to occur when two languages are acquired from birth or prior to one year of age (De Houwer , 2005) .

Studies on the impact of bilingualism on cognitive development point out that bilingualism in children is associated with increased metacognitive skills and superior divergent

Theaja Kuriakose, M.Sc. Speech and Hearing
Anjali Aravind K.A, Nayana Benny, Afnaz Niloofer M.P. III B.Sc. Students
Auditory Working Memory in Monolinguals and Bilinguals – A Comparison Using Auditory "N" Back Test   105

thinking ability and with better performance on some perceptual tasks and classification tasks- (Bialystok, 2001; Cummins, 1976; Diaz, 1983, 1985). According to Julia Morales (2013), bilingual children develop a better working memory which holds processes and updates information over short periods of time than monolingual children. The working memory plays a major role in the execution of wide range of activities, such as mental calculation or reading comprehension. This may be due to enhanced frontal executive processes in the brain.

There are various methods to measure auditory memory skills. Auditory n-back is one of the frequently used methods to measure auditory working memory. This test requires codification, temporary storage and response, as it is necessary for the individual to update and maintain information continuously in the WM to readily access it. In this test, a series of stimuli are presented, and the subject must signal whenever the current stimulus matches the one that was presented n-steps back in the list. Variation in the 'n' can be used to assess individual's levels of processing capacity.

Need for the Study

The review of literature indicated that bilingual children are better than monolingual children in various aspects. There are various studies done in bilinguals on verbal working memory (Bialystok, 2001; Cummins,1976; Diaz,1983,1985). However, these are limited studies on auditory working memory and bilingualism. Hence, there is a need to determine the performance of auditory working memory in bilinguals. Auditory n-back is one of the frequently used methods to measure auditory working memory. Hence the present study was taken up to investigate the auditory working memory in bilingual children using auditory 2 back task and to compare with that of monolingual children.

Aim of the Study

To compare the auditory working memory in bilingual children and monolingual children using auditory 2 back task.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Theaja Kuriakose, M.Sc. Speech and Hearing
Anjali Aravind K.A, Nayana Benny, Afnaz Niloofer M.P. III B.Sc. Students
Auditory Working Memory in Monolinguals and Bilinguals – A Comparison Using Auditory "N" Back Test   106

Method

Participants: A total of 60 subjects participated in the study. Based on their linguality, the children were divided into two groups. Group 1 consisted of 30 monolingual children (15-M, 15-F) with Malayalam as Language 1 (L1) and Group 2 consisted of 30 sequential bilingual children with Malayalam as Language 1 (L1) and English as Language 2 (L2). The subjects in Group 2 were selected based on the responses obtained for International Second Language Proficiency Rating Scale (E. Wylie 2006). All the children had normal hearing sensitivity, intelligence, and no history of speech and language problems. All the subjects were having average and above average academic performance.

Stimuli used: Stimuli for the study was prepared by using 7 common bi-syllabic words in Malayalam, out of which 5 words were repeated twice to make a string of 12 words. A native female Malayalam speaker read these sequences of words with an inter-stimulus sequence interval of 2 seconds and they were recorded using a digital voice recorder. The recorded stimuli were presented to each of the subject at their most comfortable level through loudspeaker, which was connected to Dell laptop.

Procedure: The subjects were presented with a sequence of stimuli and the task consisted of indicating when the current stimulus matches the one from 2 steps earlier in the sequence. After presentation of 3rd word, the child had to start responding for each word. The child had to remember the position of the word, two turns back and so on. Children were instructed to say "yes" if the stimulus was repeated 2 steps back and say "no" if the stimulus was not repeated. A score of "1" was awarded for each correct response and "0" score for incorrect or no response.

Results and Discussion

The scores obtained on auditory 2 back task by monolingual children and bilingual children were subjected to statistical analysis using SPSS version 17 software. Descriptive statistics were obtained for both groups. The mean score obtained for monolingual children was 5.7 with a standard deviation of 1.2 and for bilingual children it was 6.7 with a standard deviation of 0.9. Gender comparison was done on performance of auditory 2 back task for both

Theaja Kuriakose, M.Sc. Speech and Hearing
Anjali Aravind K.A, Nayana Benny, Afnaz Niloofer M.P. III B.Sc. Students
Auditory Working Memory in Monolinguals and Bilinguals – A Comparison Using Auditory "N" Back Test   107

monolingual and bilingual children using paired sample t-test. The result revealed that there were no statistically significant differences between males and females in both the groups (p <0.05). Hence the data obtained for males and females were clubbed in both the groups for further analysis. The scores obtained by monolingual children and bilingual children were compared using independent sample t-test. The result indicated that bilingual children performed significantly better than monolingual children in auditory 2 back task (p>0.05) suggesting that the processing capacity of bilingual children is better than that of monolingual children. Empirical evidence suggests that bilingualism in children is associated with increased meta-cognitive skills and superior divergent thinking ability (Bialystok,2001; Cummins,1976; Diaz,1983, 1985). A bilingual advantage is found in WM, suggesting that bilinguals have an advantage in set maintenance (Colzato, et al., 2008) and in the related abilities of monitoring (Cost, et al., 2009).

Conclusion

Results of the present study indicated a better performance in auditory working memory for bilingual children than that of monolinguals. There may be a positive effect on the formation of cognitive processes in early bilinguals. Variations in language experience may also alter brain

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Theaja Kuriakose, M.Sc. Speech and Hearing
Anjali Aravind K.A, Nayana Benny, Afnaz Niloofer M.P. III B.Sc. Students
Auditory Working Memory in Monolinguals and Bilinguals – A Comparison Using Auditory "N" Back Test   108

organization. Thus, bilingualism provides a fertile testing ground for questions about neural flexibility or brain plasticity.

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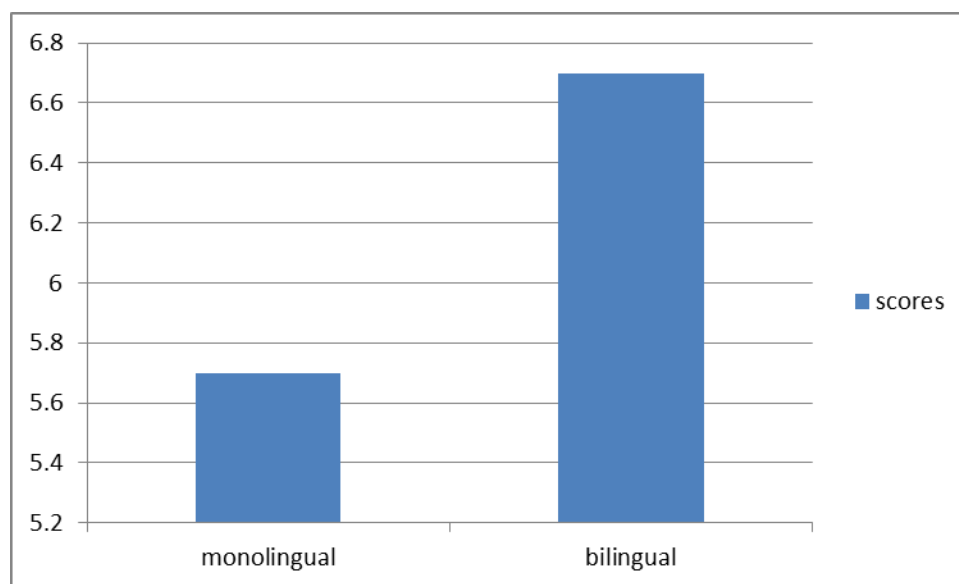Anjali Aravind
K.A, Nayana Benny
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Language in India www.languageinindia.com **ISSN 1930-2940** **15:9 September 2015**
Theaja Kuriakose, M.Sc. Speech and Hearing
Anjali Aravind K.A, Nayana Benny, Afnaz Niloofer M.P. III B.Sc. Students
Auditory Working Memory in Monolinguals and Bilinguals – A Comparison Using Auditory
"N" Back Test   109

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Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Theaja Kuriakose, M.Sc. Speech and Hearing
Anjali Aravind K.A, Nayana Benny, Afnaz Niloofer M.P. III B.Sc. Students
Auditory Working Memory in Monolinguals and Bilinguals – A Comparison Using Auditory
"N" Back Test   110

Retrieval of Inter-Lingual Homophones among Tamil Native Bilinguals

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Abstract

Need and Aim of the Study

Inter-lingual homophones are words that have similar pronunciation but different meanings across languages. The processing of this may vary with languages. Hence, there was a need to study the retrieval of semantics of the perceived inter-lingual homophones. The present study aims at investigating the inter-lingual homophone retrieval abilities in normal bilinguals.

Methods and Material

Data were collected from a total of 60 participants (9-45 yrs) who are bilinguals (native speakers of Tamil and have acquired English as their second language). The participants were sub grouped into: Group I= 9-18 yrs; II= 19-28 yrs; and III= 29-45 yrs. Twenty paired words which consisted of inter-lingual homophones were presented. The participants were asked to listen carefully to the pairs of words which were in two different languages that they knew and were asked to write the meaning of each word.

Statistical Analysis Used

Repeated measures ANOVA, Bonferroni pairwise comparison and Paired t-tests were carried out using SPSS software, version 17.0.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Palaniappan Vinodhini, M.Sc. Audiology
Senthilkumar Ramya, M.Sc. Speech Language Pathology
Rajan, N.D., M.Sc. Speech and Hearing
Retrieval of Inter-Lingual Homophones among Tamil Native Bilinguals   111

Results

Irrespective of the medium of instruction taken in school, native language (L1) was more dominant for retrieval of the meanings of the words for group II and III. Hence results reveal that younger subjects of group I exhibit a shared lexicon and Subjects of group II and group III show a selective lexical-access.

Conclusions

The study has its implications for the assessment, diagnosis and planning of intervention programs. For subjects belonging to group I, either L1 or L2 can be considered as a medium of instruction during remediation, but care should be taken about the choice of language used while planning out intervention for subjects of the other two groups.

Introduction

Inter-lingual homophones refer to words that sound the same or very similar but do not have the same meaning in both the languages. The retrieval has been debated through different models by various authors, but still remains to be controversial. Content plays a role in accessing words in one language or another, and bilinguals have more difficulty in processing mixed sequences of words than sentences presented only in a single language. This finding reflects that the opening word of the sentence 'switches on' the lexicon in either of the bilingual's languages, and that all lexical searching takes place initially in that particular lexicon (Grainger, 1994). The less proficient learners exhibit bilingualism of the sub-ordinative type, whereas the highly proficient and near-native learners exhibit bilingualism of the compound type, concluding that an individual lexical organization moves from the former category to the latter as proficiency increases (Woutersen, 1996 & Woutersen, 1997).

It has been suggested that bilingual's storage is shared, but organized and retrieved primarily through his first language (L1) (Curtis, 1978). A lexicon-specific access has been reported to exist (i.e., Access to one language at a time) in a bilingual's mental lexicon, in contrast to some authors who have suggested a non-selective access (i.e., access to both the languages simultaneously) (Gerard & Scarborough, 1989). Lexical access can be language

Palaniappan Vinodhini, M.Sc. Audiology
Senthilkumar Ramya, M.Sc. Speech Language Pathology
Rajan, N.D., M.Sc. Speech and Hearing

specific and is achieved by considering only the activation level of the lexical modes (Costa & Carmazza, 1999). Bilinguals have also been reported to perform superior on cognitive tasks than when compared to monolinguals (Groot, 1992).

The revised hierarchical model (RHM) as shown in Figure 1 was proposed to capture the implications of early reliance on L1 for the form of word-to-concept connections (Kroll & Stewart, 1994). The model merges the word association and concept mediation alternatives into a single model in which the strength of the connections between words in L1 and L2 and concepts is proposed to take on different values.

Figure: 1 The revised hierarchical model (RHM). (Kroll & Stewart, 1994).
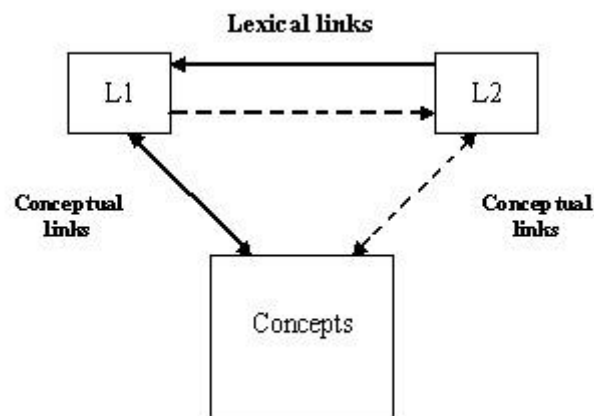
The model assumes that connections between words and concepts are stronger for L1 than for L2. More critically, only translation from L1 to L2 was influenced by the presence of semantic information. The absence of semantic effects in the L2 to L1 direction of translation suggests that it was possible for bilinguals to translate directly at a lexical level. According to the model, the translation equivalents are connected both through concept-mediation and through direct associative links. However, the strengths of these links differ as a function of language.

Studies have reported that when a person has a reasonable command of two languages, lexical items are subconsciously activated in both the languages, those in the

Palaniappan Vinodhini, M.Sc. Audiology
Senthilkumar Ramya, M.Sc. Speech Language Pathology
Rajan, N.D., M.Sc. Speech and Hearing

language not required being suppressed (Green, 2003). The usage of only a single language at a time by a bilingual indicates the separation of the respective lexicons. The studies of language loss due to brain damage in bilingual/multilingual also support the representation of different lexicons. In such instances of language loss, often all languages known to the individuals are effaced and are then recovered one by one (the L1 not necessarily appearing first). Semantic–lexical task would show gender differences with females performing better than males (Frost et al., 1999).

In monolinguals, phonology plays a considerable role in visual word recognition (Frost, 1998). The meaning of words is represented in terms of distributed semantic features. The cross-linguistic semantic similarity present in cognate items will then lead to facilitation relative to controls because both readings of a cognate to a large extent activate the same semantic features (Groot, 1992).

Need and Aim of the Study

Tamil is a Dravidian language spoken in the southern part of India, in the State of Tamil Nadu. English is an alphabetical language and is spoken and learnt as a second language by the Tamil natives. In Tamil Nadu, the medium of education could also be considered as a variation as this contributes majorly to the amount of exposure to the second language (L2). Individuals educated in Tamil medium schools learn their curriculum in Tamil and have English as one of the subjects, whereas individuals educated in English medium schools learn all their subjects in English except the Indian language subject. Hence, it is clear that individuals educated in English medium schools have greater exposure to English language than when compared the individuals educated in Tamil medium schools.

Hence, there is a need to understand whether bilinguals process language sequentially or simultaneously and to understand the language dominance and its pattern in bilinguals. Inter-lingual homophones are words having similar sounds common to both the languages. Hence, to fulfill the needs of the study, the task of semantic retrieval of inter- lingual homophones in both first (L1) and second (L2) language were used using the following methodology.

Palaniappan Vinodhini, M.Sc. Audiology
Senthilkumar Ramya, M.Sc. Speech Language Pathology
Rajan, N.D., M.Sc. Speech and Hearing

Method

A total of 60 participants (30 males and 30 females) participated in the study. The education level of all the participants ranged from 5th grade to graduate level. The participants of the present study were native speakers of Tamil. 30 participants had Tamil as their medium of instruction. 30 participants had English as their medium of instruction. Tamil (30 participants) and English (30 participants). Participants were divided into three groups based on their age. They are:

Group I: Participants in the age range of 9 to 18 years.
Group II: Participants in the age range of 19 to 28 years.
Group III: Participants in the age range of 29 to 45 years.

All the Participants have undergone hearing screening and the participants who had their hearing sensitivity within normal limits were selected for the study. LEAP-Q was administered to all the participants. The participants who had a minimum of vocational level proficiency were selected for the study. The following were the selection criteria used to choose subjects:

Group I: The participants had their native language as Tamil and L2 as English with a minimum exposure for 4 years and a maximum of 13 years.

Group II: The participants had their native language as Tamil and L2 as English with a minimum exposure of 14 years and a maximum of 23 years.

Group III: The participants had their native language as Tamil and L2 as English with a minimum exposure of 25 years and a maximum of 40 years.

The participants were proficient and comfortable in using both the languages and those who used their native language (L1) for day-to-day communication and their second language (L2) for academic purposes were selected for the study.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Palaniappan Vinodhini, M.Sc. Audiology
Senthilkumar Ramya, M.Sc. Speech Language Pathology
Rajan, N.D., M.Sc. Speech and Hearing
Retrieval of Inter-Lingual Homophones among Tamil Native Bilinguals   115

Test stimuli consisted of a total of 20 paired non-standardized words. Words belonging to both the languages (Tamil and English), having the same structure but different meanings (e.g.:/maɪ/ meant 'cosmetic used in the eye' in Tamil and 'mine' in English) were selected for the study. Commonly used words in Tamil and English which use homophones were chosen for the study. These words were judged to be familiar by three native speakers of Tamil. The pair of words was recorded by a native speaker of Tamil using a laptop. Recording was done as naturally as possible, with an interval of 1 sec. between the words of a pair and with an inter-stimulus interval of 1minute.

The final test material was presented to all the participants in an individual set-up in a quiet environment under headphones. Before the actual administration of the test, two words were presented as practice trial to all the participants. The participants were asked to listen carefully to the pairs of words which were in two different languages that they knew and were asked to write the meaning of each word in both the languages separately. The participants were scored with one mark for each correct response. So a total of 20 were given as a maximum score to all the participants in both L1 and L2.

Results

Statistical analysis was carried out using SPSS version 17.0. Mean and standard deviation of the results obtained are tabulated in Table 1 and Table 2. As shown in Table 1 and Table 2, descriptive statistics showed a gradual increase in the trend of scores obtained as age increased. The same trend was observed in Tamil and English words for subjects belonging to both Tamil and English medium. When compared to male subjects, female subjects exhibited an increase in scores for the task of semantic retrieval of inter-lingual homophones.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Palaniappan Vinodhini, M.Sc. Audiology
Senthilkumar Ramya, M.Sc. Speech Language Pathology
Rajan, N.D., M.Sc. Speech and Hearing
Retrieval of Inter-Lingual Homophones among Tamil Native Bilinguals 116

Table 1: The mean and SD of scores obtained for correct retrieval of meaning across age

Age in years	Medium	Tamil words		English words	
		Mean	SD	Mean	SD
9-18 yrs	Tamil	11.0	2.87	8.8	3.58
	English	14.4	3.92	12.2	3.79
19-28 yrs	Tamil	15.2	3.08	9.9	4.58
	English	16.2	2.82	13.0	3.09
29-40 yrs	Tamil	16.1	2.56	11.4	5.56
	English	17.6	1.43	14.2	2.04

Table 2: Mean and SD of scores obtained for correct retrieval of meaning across gender

Gender	Medium	Words	Mean	SD
Male	Tamil	Tamil	13.4	3.40
		English	9.4	4.91
	English	Tamil	15.6	4.17
		English	12.9	3.61
Female	Tamil	Tamil	14.1	4.63
		English	10.6	4.37
	English	Tamil	16.4	1.51
		English	14.0	2.80

Comparison of Age Group

Repeated measures ANOVA was carried out for the comparison of age groups separately for Tamil medium and English medium subjects. Results revealed that for Tamil medium subjects, a statistically significant difference was observed (F= 16.044, df= 2, p<0.001) among ages for Tamil words. As shown in Table 3, Bonferoni pairwise comparison revealed that groups I and II & group I and group III are significantly different from one another. Whereas group II and group III are not significantly different from one another. Hence the performance of group II

Palaniappan Vinodhini, M.Sc. Audiology
Senthilkumar Ramya, M.Sc. Speech Language Pathology
Rajan, N.D., M.Sc. Speech and Hearing
Retrieval of Inter-Lingual Homophones among Tamil Native Bilinguals 117

and group III was better than group I in their L1 with not much of a difference between group II and III. However, no significant difference was observed across the three age groups for the retrieval of English words (F= 1.489, df= 2, p>0.05).

Table 3: Results of Bonferoni pairwise comparison of the three Groups

(I) Group	(J) Group	Mean Difference (I-J)
I	II	-4.200*
	III	-5.100*
II	I	4.200*
	III	-.900
III	I	5.100*
	II	.900

Note: $*p < 0.05$

Among English medium subjects, no significant difference was seen in Tamil words (F= 3.161, df=2, p>0.05) and English words (F= 2.940, df=2, p>0.05) across the three age groups. However, there is a difference in performance between all three groups. But the difference is not significant.

Comparison of L1 and L2

To study the significant difference between the two languages, paired t-test was carried out separately for all 3 age groups. It was observed that among the Tamil medium subjects, there is significant difference was observed for the retrieval between Tamil and English words by subjects belonging to group I, group II and group III. The performance was observed to be better in their native language (L1) as shown in Table 4.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Palaniappan Vinodhini, M.Sc. Audiology
Senthilkumar Ramya, M.Sc. Speech Language Pathology
Rajan, N.D., M.Sc. Speech and Hearing
Retrieval of Inter-Lingual Homophones among Tamil Native Bilinguals   118

Table 4: Results of paired t- test for the scores of 3 groups of Tamil medium subjects between Tamil and English words

Pairs	df	t
Tamil vs English word (Group I)	9	2.703*
Tamil vs English word (Group II)	9	4.077*
Tamil vs English word (Group III)	9	3.481*

Note: *p < 0.05

Among the English medium subjects, significant differences were observed for the retrieval between Tamil and English words by subjects belonging to group I, group II and group III. English medium subjects performed better in Tamil than in English. The performance was observed to be better in their native language (L1) as shown in Table 5.

Table 5: Results of paired t- test for the scores of 3 groups of English medium subjects between Tamil and English words

Pairs	df	t
Tamil vs English medium (Group I)	9	4.975*
Tamil vs English medium (Group II)	9	4.226*
Tamil vs English medium (Group III)	9	4.431*

Note: *p < 0.05

Comparison of Tamil and English Medium Subjects

To study the significant difference between Tamil and English medium subjects, independent t-test was carried out separately for all 3 age groups. As given in Table 6, it was observed that for L1 (Tamil), significant difference was observed between Tamil and English medium subjects of group I with no significant difference across the medium for group II and

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Palaniappan Vinodhini, M.Sc. Audiology
Senthilkumar Ramya, M.Sc. Speech Language Pathology
Rajan, N.D., M.Sc. Speech and Hearing
Retrieval of Inter-Lingual Homophones among Tamil Native Bilinguals   119

group III. In group I the performance in L1 was better by English medium subjects when compared to Tamil medium subjects.

Table 6: Results of independent t- test for the scores of 3 groups for semantic retrieval of Tamil words between Tamil and English medium subjects

Pairs	df	t
Tamil vs English medium (Group I)	9	-2.245*
Tamil vs English medium (Group II)	9	-.667
Tamil vs English medium (Group III)	9	-1.354

Note: *$p < 0.05$

For L2 (English), no significant difference was observed in the retrieval between Tamil and English medium subjects belonging to group I, group II and group III. In group I the performance of English medium subjects in L2 was better when compared to Tamil medium subjects. Hence there was no influence of medium in the retrieval of English (L2) among the subjects of group II and group III.

Palaniappan Vinodhini, M.Sc. Audiology
Senthilkumar Ramya, M.Sc. Speech Language Pathology
Rajan, N.D., M.Sc. Speech and Hearing
Retrieval of Inter-Lingual Homophones among Tamil Native Bilinguals   120

Comparison of Gender

Figure 2: Scores for semantic retrieval in Tamil between male and female participants in Tamil and English medium
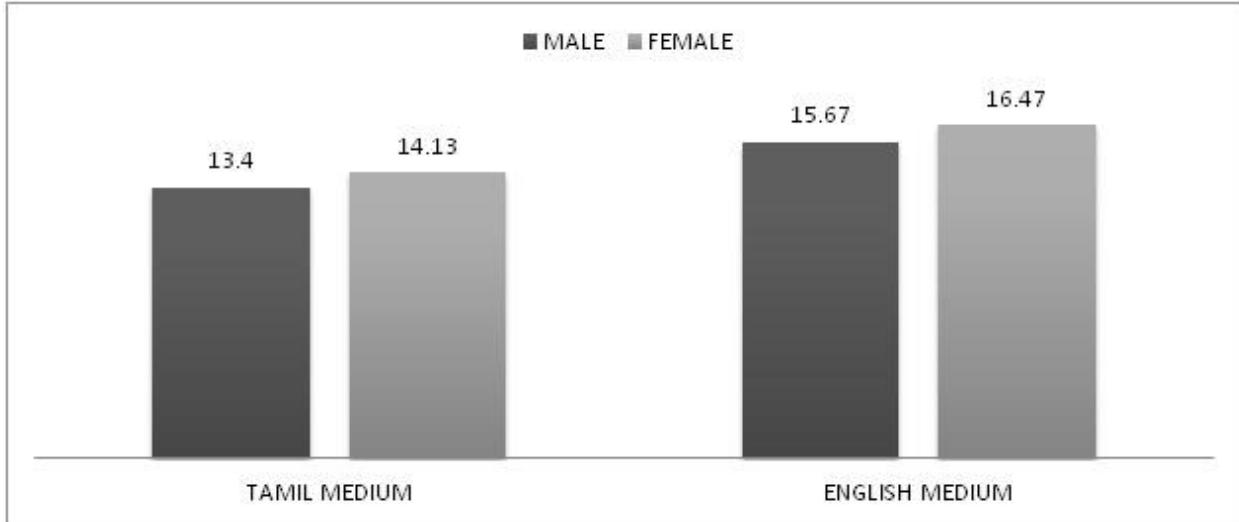
Figure 3: Scores for semantic retrieval in English between male and female participants in Tamil and English medium
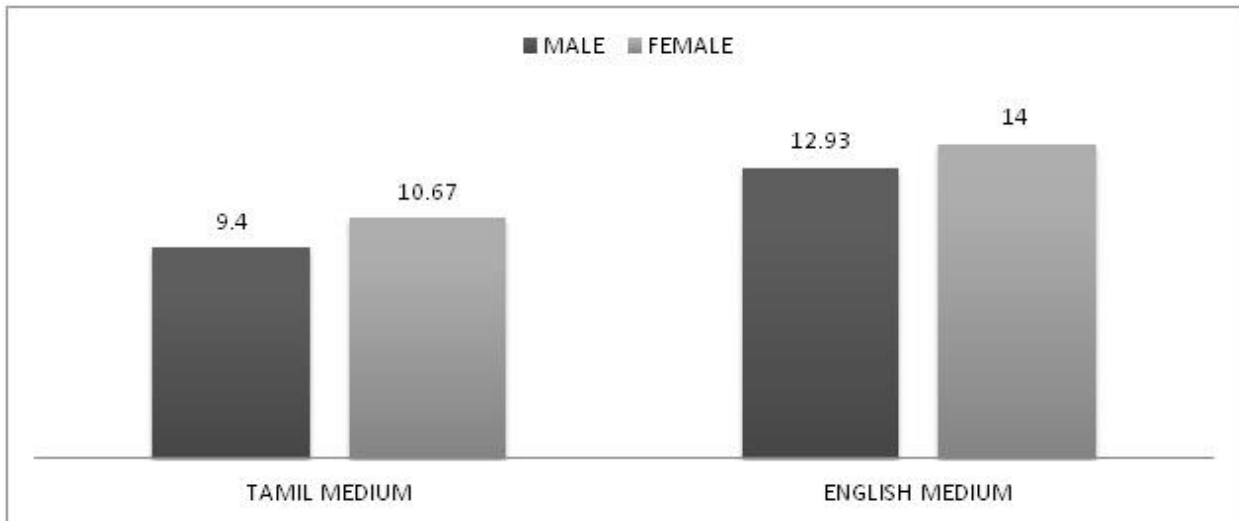
To study the significant difference between subjects, paired t-test was carried out.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Palaniappan Vinodhini, M.Sc. Audiology
Senthilkumar Ramya, M.Sc. Speech Language Pathology
Rajan, N.D., M.Sc. Speech and Hearing
Retrieval of Inter-Lingual Homophones among Tamil Native Bilinguals   121

Males

To study the difference in performance across L1 and L2 within the same medium males, paired t-test was carried out. As shown in Table 7, male subjects belonging to Tamil medium and English medium had a significant difference in their performance between L1 and L2 (i.e., Tamil and English). Participants belonging to both the medium performed better in L1 than in L2.

Table 7: Results of paired t- test for the scores of males for semantic retrieval between Tamil and English words among Tamil and English medium subjects

Pair	df	t
Tamil – English word (Tamil medium)	14	3.416*
Tamil – English word (English medium)	14	5.160*

Note: *$p < 0.05$

To study the difference in performance across medium within the same language, independent t-test was carried out. No significant difference ($p>0.05$) was observed in the semantic retrieval between Tamil medium and English medium male subjects for L1 and L2.

Females

Among the female subjects belonging to Tamil medium, a significant difference was observed in the performance between L1 and L2 (i.e., Tamil and English). Among the female subjects of English medium, significant difference was observed between the performance in L1 and L2. For both Tamil and English medium subjects, performance was better in their L1 as given in Table 8.

Table 8: Results of paired t- test for the scores of females for semantic retrieval between Tamil and English words among Tamil and English medium subjects

Pair	df	t

Palaniappan Vinodhini, M.Sc. Audiology
Senthilkumar Ramya, M.Sc. Speech Language Pathology
Rajan, N.D., M.Sc. Speech and Hearing
Retrieval of Inter-Lingual Homophones among Tamil Native Bilinguals   122

Tamil – English word (Tamil medium)	14	4.000**
Tamil – English word (English medium)	14	5.533**

Note: *p < 0.01

No significant difference (p>0.05) was observed in the semantic retrieval between Tamil medium and English medium female subjects for L1. The significant difference [t (14) = -2.615, p<0.05] was observed in the semantic retrieval between Tamil medium and English medium female subjects for L2. The performance was better in L2 by English medium female subjects.

Males and Females

Comparative results of male and female subjects revealed that in Tamil medium subjects the performance of males and females in Tamil (p>0.05) and English (p>0.05) had no significant difference. No significant difference was observed for Tamil (p>0.05) and English (p>0.05) between male and female subjects of English medium. Hence the gender difference was not observed for the semantic retrieval of inter lingual homophones.

Discussion

The above results show that the retrieval of the meanings of the inter-lingual homophones is better in the native language (L1) in all the 3 age groups. This was seen both for Tamil and English medium subjects. These results are in accordance with the studies done earlier stating that the bilinguals organize and retrieve words mainly in their dominant language (Curtis, 1978). This difference of better retrieval abilities in the native language, i.e., L1 can also be well explained with the help of the Revised Hierarchical Model (Kroll & Stewart, 1994). Based on this model it can be assumed that the word-concept association has stronger links when the word belongs to L1 than in L2. This is indicative of the fact that L1 has a stronger base compared to L2 while processing inter-lingual homophones. Hence, the same model can be employed to explain the processing of homophones when presented through the auditory modality.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Palaniappan Vinodhini, M.Sc. Audiology
Senthilkumar Ramya, M.Sc. Speech Language Pathology
Rajan, N.D., M.Sc. Speech and Hearing
Retrieval of Inter-Lingual Homophones among Tamil Native Bilinguals 123

The use of L1 in all the age groups, more effectively is due to the greater exposure to the first language. L1 becomes stronger compared to L2 and in order to establish a connection between the word and meaning in L2, the bilingual needs to access the conceptual level through L1. The findings of the present study also suggest that one can perform better in first language (L1) without the interference of the other (L2) effectively, giving the picture of two separate lexicons for both the languages. They show a selective lexical-access (i.e., Only one language is stimulated at a time) and this is in accordance with the earlier findings (Gerard & Scarborough, 1989). This was against the study in which it was stated that when a person has a reasonable command of both the languages, lexical items are subconsciously activated in both the languages (Green, 1986). All groups exhibited a selective lexical access (i.e., Both the languages are non-simultaneously accessed) as suggested by earlier researchers. Both the Tamil medium and English medium were more dominant in retrieving meaning in their native language (L1). This can be attributed to the greater exposure to Tamil (social communication).

The phonological activation in bilinguals is also influenced by an individual's language proficiency (Haigh & Jared, 2007). The results of the present study suggest that even when exposure to L2 varied to a large extent, the performance was superior in L1 (Tamil). This was common to subjects belonging to both the medium. As exposure increases in L1, the lexical access is becoming strong across age, as the dominance of the native language increased. Hence, the processing of the dominant language would not have been interfered due to the other language. Irrespective of the proficiency and exposure to L2, performance was better seen in L1. This result contradicts the position suggested by Green's Convergence Hypothesis (Green, 2003) For the task of semantic retrieval of inter-lingual homophones, the gender difference was not observed between the males and the females of both Tamil medium and English medium. This is against the findings of a study which states that gender difference exists and females perform better for semantic- lexical tasks (Frost et al., 1999).

Summary and Conclusion

The results of the present study suggest that the retrieval is better for both Tamil and English medium subjects. Exposure to L2 did not influence the subject's performance in L1.

Palaniappan Vinodhini, M.Sc. Audiology
Senthilkumar Ramya, M.Sc. Speech Language Pathology
Rajan, N.D., M.Sc. Speech and Hearing
Retrieval of Inter-Lingual Homophones among Tamil Native Bilinguals   124

Even though formal education is observed in all the three age groups in English (L2), semantic retrieval was good in Tamil (L1).

Thus, while assessing and managing language related disorders, the role of L1 and L2 becomes a variable especially at the semantic level.

Inter-lingual homophones are words that have similar pronunciation but different meaning across languages. Across the three different age groups, the performance of the semantic retrieval varied. Subjects exhibited a better performance in their native language, L1 (Tamil) irrespective of the medium learnt in school. Subjects in all the three age groups exhibited a non- selective lexical access. The task is complex involving auditory vigilance, attention, memory, thinking, ability to inhibit the other activated lexicon, dual inhibition and graphical abilities. The study has its implications for the assessment, diagnosis and planning   of intervention programs.   For subjects belonging to all the three age groups, L1 should be considered as a medium of instruction during remediation.

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Palaniappan Vinodhini, M.Sc. Audiology
Senthilkumar Ramya, M.Sc. Speech Language Pathology
Rajan, N.D., M.Sc. Speech and Hearing
Retrieval of Inter-Lingual Homophones among Tamil Native Bilinguals   125

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Palaniappan Vinodhini, M.Sc. Audiology
Senthilkumar Ramya, M.Sc. Speech Language Pathology
Rajan, N.D., M.Sc. Speech and Hearing
Retrieval of Inter-Lingual Homophones among Tamil Native Bilinguals   126

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Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Palaniappan Vinodhini, M.Sc. Audiology
Senthilkumar Ramya, M.Sc. Speech Language Pathology
Rajan, N.D., M.Sc. Speech and Hearing
Retrieval of Inter-Lingual Homophones among Tamil Native Bilinguals   127

Acquisition of Plural Markers in Typically Developing Malayalam Speaking Children

Vishnu V. K., Sreelakshmi R., Nandhu S Mohan, and Satish Kumaraswamy

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Abstract

This study aims at establishing a descriptive data on acquisition of plural markers in typically developing 3-8 years old Malayalam speaking children. Fifty normal school going children were grouped according to age basis and provided with the picture description task. Picture stimuli of each plural marker were used. Responses were marked on work sheet separately and analyzed. Result indicated that the children in older group performed well compared to younger group in all plural markers. In the current study it is been found that as the age increased, the ability to use correct plural marker improved.

Key words: Typically developing children, plural markers, Malayalam

Introduction

Morpho-syntax is the study of grammatical categories or linguistic units that have both morphological and syntactic properties which includes case markers, plural markers, tense markers, person markers, number markers, gender markers, etc. A Plural Marker is a suffix or prefix which is attached to a word to modify meaning or relates to other words in a sentence.

India is a country of diversity; hence we have variety of languages which can be classified under different language families, namely, Indo-Aryan, Dravidian, Austroasiatic, and Tibeto-Burman. Morpho-syntactic markers are more in Indian languages compared to western languages. Malayalam is a Dravidian language, spoken predominantly in the state of Kerala.

Review of Literature

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Vishnu V. K., Sreelakshmi R., Nandhu S Mohan, and Satish Kumaraswamy
Acquisition of Plural Markers in Typically Developing Malayalam Speaking Children   128

The acquisition of language is multi-pronged research issue with biological, genetic, evolution and psychology based explanations.

Theodore, Demuth, & Shattuck (2011) studied Acoustic Evidence for Positional and Complexity Effects on Children's Production of Plural -s and found that plural production was more robust in utterance-final versus utterance-medial position.

Rice & Oetting (1993) studied Plural Acquisition in Children with Specific Language Impairment. The findings suggest that by 5 years of age, children with SLI demonstrate productive and differentiated plural systems.

Kumaraswamy, Sreelakshmi & Mohan (2015) studied the acquisition of case markers as well as tense markers in typically developing Malayalam speaking children and correlated the increase in acquisition with age.

Plural markers can be classified as irregular as well as regular plural markers. Regular plural markers are the frequently used markers in Tamil like /kal/ whereas irregular plural markers are less commonly used markers (e.g. /ayal-avar/)

The major plural markers and their significance as well as the morphemes used in Malayalam for representing each case marker are presented below.

PLURAL MARKERS – REGULAR MARKERS	Exampless
/kal/	/Pu:ve/- /pu:kal/
/ngal/	/maram/ - /marangal/
/ma:r/	/sundari/- /sundarima:r
/ka:r/	/kadaka:ran/-/kadaka:r/
PLURAL MARKERS – IRREGULAR MARKERS	Examples

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Vishnu V. K., Sreelakshmi R., Nandhu S Mohan, and Satish Kumaraswamy
Acquisition of Plural Markers in Typically Developing Malayalam Speaking Children   129

/r/	/manuʃan/ - /manuʃar/
/ayal-avar/	/ayal-avar/
/athe-ava/	/athe-ava/

Table 1: showing various plural markers in Malayalam

Need of the Study

      Morpho-syntactical studies in the Indian context would help in assessment as well as establishing the baseline to set goals for morphological intervention in disabled children. The lack of acquisition data has hampered the development of any standardized tests in Malayalam. There is a need for more normative data of acquisition of grammatical aspects in Malayalam language. The present study attempts to understand the plural markers in Malayalam speaking typically developing children.

Aim of the Study

      The aim of the present study was to report on the acquisition of plural markers in typically developing Malayalam speaking children in the age range of 3-8 years.

Subjects

      50 typically developing Malayalam speaking children in the age ranges 3-4 years, 4-5 years, 5-6 years, 6-7 years and 7-8 years with 10 members in each groups participated in the present study. To each group equal number of males and females were assigned.

Inclusion criteria

- Age range 3-8 years according to school register
- Attending Malayalam medium school
- Malayalam as first language

Exclusion criteria

- No speech and language problem
- No neurological problems

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Vishnu V. K., Sreelakshmi R., Nandhu S Mohan, and Satish Kumaraswamy
Acquisition of Plural Markers in Typically Developing Malayalam Speaking Children   130

- No hearing abnormality
- No known disease or disorders

Stimulus Used

Picture description task was used. Common plural markers in Malayalam were identified and appropriate picture stimuli were used for each plural marker.

Recording Environment

The entire session was audio recorded using microphone attached to Micromax Unit A206 smart phone. The recording environment was a quiet room in the school building.

Data Collection

The data was collected from each individual by presenting picture stimuli via PowerPoint presentation in Dell Inspiron N5040 laptop and were instructed to describe the picture in sentences. Responses with appropriate plural markers were considered as correct response. Inappropriate plural markers as well as omission of plural markers were considered as incorrect response.

Analysis

The study envisioned obtaining an audiotaped conversational sample from normal speaking children. The audiotaped samples were analyzed at syntactic levels primarily focusing on plural markers. The presence of unit of analysis was noted and marked as '1' and absence or usage of inappropriate plural marker was noted and marked as '0'. The total number of each plural marker were tabulated

Results and Discussion

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Vishnu V. K., Sreelakshmi R., Nandhu S Mohan, and Satish Kumaraswamy
Acquisition of Plural Markers in Typically Developing Malayalam Speaking Children   131
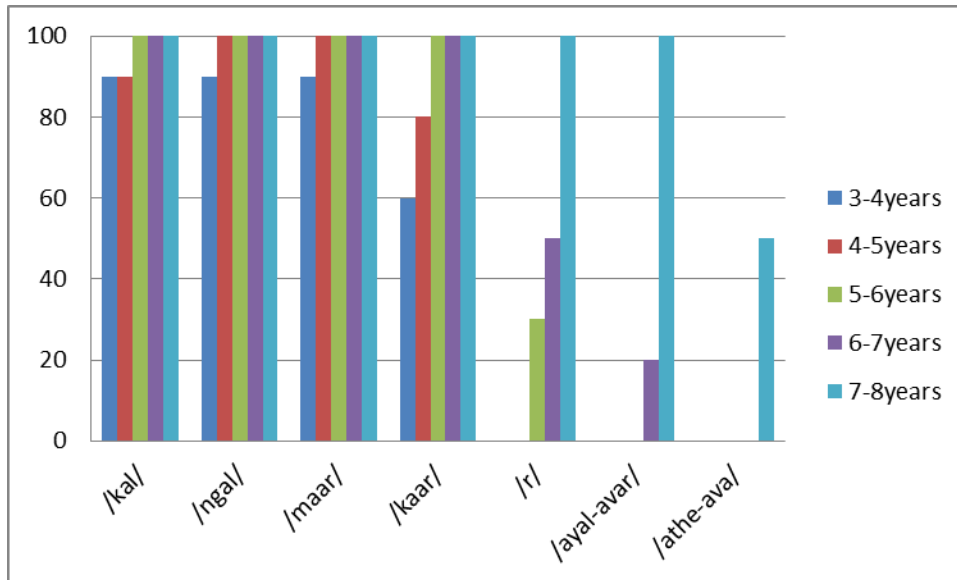
Fig 1: Acquisition of plural markers (in percentage) in typically developing Malayalam speaking children of age range 3-8years

Plural markers like /kal/, /ma:r/ etc. are regular markers while /aja:l/-/avar/ are irregular markers. Most of the regular plural markers showed 100% acquisition above the age of 5 years whereas irregular plurals were 100% acquired only by 7-8 years old children. Above 60% acquisition of regular markers were shown by all the age groups.

Summary and Conclusion

An agglutinative language like Malayalam is rich in morphological aspects in which identifying the morphological suffixes of verbs and nouns is a tough task.

The present study aimed at identifying the acquisition of plural markers in typically developing Malayalam speaking children in the age range of 3-8 years. The results revealed that there is a general increase in the acquisition as well as frequency of usage of any type of plural markers with increase in age of the children.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Vishnu V. K., Sreelakshmi R., Nandhu S Mohan, and Satish Kumaraswamy
Acquisition of Plural Markers in Typically Developing Malayalam Speaking Children   132

Normative data is essential as this acts as the data for control group when determining the acquisition of morpho-syntax in clinical populations like Down syndrome, Specific language impairment, Austism spectrum disorders, etc.

Limitation of the Present Study

The small sample size taken as well as the subject taken from the similar community, i.e., from a single dialectal population, is the limitation of the study as it affects the generalization of the study to the whole Kerala Malayalam-speaking population.

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Language in India www.languageinindia.com **ISSN 1930-2940** **15:9 September 2015**
Vishnu V. K., Sreelakshmi R., Nandhu S Mohan, and Satish Kumaraswamy
Acquisition of Plural Markers in Typically Developing Malayalam Speaking Children   133

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Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Vishnu V. K., Sreelakshmi R., Nandhu S Mohan, and Satish Kumaraswamy
Acquisition of Plural Markers in Typically Developing Malayalam Speaking Children   134

The Language of Matrimonial Columns

Juhi Yasmeen, Ph.D. Scholar

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Abstract

Newspapers occupy a significant place in the life of a modern civilized man. They have evolved in due course, to create a distinctive language of their own which, while sharing core features with the language of common use, has different ways of conveying messages. The language used in newspapers is also different from literary language but sometimes of a higher standard than the day to day language of communication. Fowler *et al*. (1979:3) regarded newspapers as exemplifying instances of 'real' language by which they mean "linguistic structures …. Used to explore, systematize, transform, and often obscure analysis of reality, to regulate the ideas about behaviour of other people, to classify and rank people, events and objects, to assert institutional or personal status". It clearly shows the actual expectations of society. No other parts of newspapers illustrate these features more clearly than matrimonial ads. They express our expectations in a creative but simple way.

The main objective of this paper is to discuss the language of matrimonial columns. With a view to explore the data for this paper, material was collected directly from English newspapers which publish a separate column for matrimonial adverts.

Keywords: Newspaper Language, Matrimonial Columns, English Newspapers, Classify and Rank People

Introduction

In the various sections of this paper, we highlight the history and development of matrimonial   columns and a brief review of literature, followed by some light on the linguistic aspects of the type of language used in the matrimonial columns, that is to say, the adjectives and their classification have been done. The fourth section explores some innovations in the

matrimonial columns which are followed by concluding remarks on matrimonial columns in the last section.

Marriage as an Institution

Marriage as an institution has been defined by various sociologists. The following are some of the important definitions given by eminent sociologists and social anthropologists.

Radhakrishnan (1956) remarks, "marriage is not a mere convention but an implicit condition of human society. It is an adjustment between the biological purposes of nature and the sociological purposes of man". (Flickr)

The processes of individualization and urbanization, however, have brought about significant changes in the attitude and values of present day generation of Indians, especially for those from urban areas. Marriage to them is a contract entered into, primarily for the good of the individual – for his personal happiness and satisfaction. Women's movements offering greater opportunities of financial independence for woman have accelerated the change in perception.

History and Development of Marriage

History of marriage includes all traditional ways of match making & performing marriage. Historically we started shifting the ways and ideas of marriage according to our own choice.

Swayamvar

In Indian classical literature we see that in the early days, life partners were chosen in *swayamvar*. Many cultures have legends concerning the origins of marriage. *Swayamvar* was the process through which people chose their life partners. In this practice the place, date, time and bride were pre-decided; it was open for all hopeful young men to come and participate, possibly within their own caste gaherings. *Swayamvar* played an important role in Hindu marriages for a long time.

Pundits

After the practice of *swyamvar* died down, the role of "pundits" in match making became more prominent and perhaps the only standard procedure. They would suggest proper and suitable matches to interested families. In this context the role of "relatives" was also very significant, because they were also suggesting good matches according to need and compatibility.

Matrimonial Columns

Newspapers are publishing classified "matrimonial columns". In recent times, with the advancement in electronic and print media, the choice of finding a perfect match has increased manifold. In the field of "ELECTRONIC MEDIA" we have unlimited number of matrimonial sites e.g.: *jeevansathi.com*, *shadi.com*, *community matrimonial.com* and so on, which help people to search for suitable matches by providing basic information about both the genders.

Marriage Bureaus

Marriage Bureaus also contribute a lot in the marriage settlement process. To get a suitable match people go there and submit their bio-data to agents. The process requires good communication between the agent and party who is looking for a match. In recent times, however we are witness to many new developments in this field which have cropped up in the form of classified "matrimonial columns" that appear regularly in newspapers.

History of Publishing Matrimonial Ads

History of publishing matrimonial ads in newspapers is 85yrs (flickr) old, but the fashion of publishing advertisements in newspapers is still very demanding. On a particular day of every week various newspapers like (Times of India, Hindustan Times, Dainik Jagran, Aaj and so on) publish a separate section of matrimonial columns.

Research on Language of Matrimonial Ads

According to R.S Pathak (*South Asian Language Review*, vol. XV. No. 2, June 2005), in south Asia many studies have been conducted on the language of Newspapers (e.g., Leech 1966;

Pandyas 1977; Dubey 1989, etc.), but very little empirical research has been done on the language of matrimonial ads. The two studies that have come into to existence are: Mehrota (1975) and Dubey (1989), though the latter is not devoted exclusively to the analysis of matrimonial ads. R.S. Pathak's article about "Matrimonial advertisements in India" deserves a special mention in this context. His article focused on the sociolinguistic aspect of the language of matrimonial ads.   The values of a systematic in-depth study of this particular use of English in India can thus be hardly overemphasized.

Developments in Matrimonial Columns

In the 1930s and 1940s, a typical matrimonial ad consisted of a desire to find a "**slim and extremely fair girl**". For example:

Wanted a very beautiful, gori…… girl (HINDUSTAN TIMES)

Seeking alliance for a factory owner, looking for a slim and fair girl from a cultured family. (THE TIMES OF INDIA)

In the 1960s a "**family with connections**" was a popular request, along with "**grooms in government service**".(flickr) For example:

Wanted groom for a slim and homely girl from a reputed family, looking for a boy from a High Status family with political connections. (R.S., *South Asian Language Review*, vol. XV. No. 2, June 2005)

"The 1970s and 1980s saw many ads for "**fair, tall, homely, and convent educated" girls (ie. ones who could speak English)".** (flickr)

For example:
Seeking alliance for a very handsome engineer boy looking for a convent educated, smart, tall & slim girl. (THE TIMES OF INDIA)

Many females started becoming well educated, and these girls were in high demand from educated men, such as engineers and doctors.

By 1990, social status became determined not by caste but by education, and whether the family owned a house. Well-to-do families started becoming very fussy about prospective grooms, and started making demands of their own! Non Resident Indian grooms were highly sought after. Ads such as the following were very common. For example:

"Delhi based reputed Gupta Medico family seeks alliance for their beautiful, fair, smart, slim daughter 23/5'5 MBA (U.S.), pursuing CPA from US, and working in respected bank in US. Looking for tall, handsome, below 28, well placed professional. Preferably qualified Medico. Match from Status family only". **(HINDUSTAN TIMES)**

Type of Language used in Matrimonial Columns

Language of matrimonial ads should be very catchy to attract the reader's attention, but at the same time it should be to the point. The language of matrimonial ads, like that of other advertisements, aims at precise, clear, glamorous and catchy communication. Matrimonial ads bank heavily on synonyms or polysemous expressions which express a range of meanings, often suggesting what is left unsaid or partially said. These meanings are expressed not only by the lexical items but also by the ways in which sentences are made to present the message. In matrimonial advertising, getting the message across is of prime importance, and the advertiser cannot afford to be lax or uncritical. As Walter Weir (1960:26) says, "The heart and soul of advertising are, and, in my opinion, will remain the creation of effective communication between producer and customer". Further, there is a close link between the use of language and the economic aspect. Since the ads are paid in terms of cost per word, large sentences and full word are avoided. Therefore it is better to adopt abbreviations (short forms) to highlight the important aspects in the ads. Attractive words should be used, which communicate superbly.

Presuppositions and Short Forms

The messages should be very brief. Concept of brevity goes with "PRESUPPOSITION" which is to say, so many things are assumed that the reader already knows about all those things in the advertisement.

For example: **short forms for handsome**. We have *(H'some), very beautiful (vb'ful), working(wkng)   educated (edu)* and so on. Some short forms which we generally find in matrimonial ads are as follows:

- **M4:** match for
- **PQM:** perfect qualified match
- **RJPT:** rajput
- **PQ:** perfectly qualified
- **MGLK:** manglik
- **SM4:** seeking match for
- **S'BLE:** suitable etc.
- **DIV:** divorcee

It is assumed that the readers already have some exposure to these short forms. But however, sometimes a person can face difficulties in the interpretation of these short forms. Matrimonial advertisement is one type of communication. It is just a proposal for marriage which may be accepted or rejected, so it comes under the category of NON-PERSUASIVE advertisement. If we want to make it persuasive then we have to add some adjectives to attract the people towards the advertisement. Probably the most remarkable aspect of language of matrimonial advertising is its use of high-power adjectives, which are in fact most effective tools in all kinds of advertising. A fair dose of adjectives make an advertisement more attractive and appealing. The superlative description of bride/groom would not be possible without them: e.g., [Wanted] extremely beautiful, tall, slim, fair, traditional, good natured, educated, attractive, sincere, charming …. girl (HINDUSTAN TIMES).

Adjectives Used

All the adjectives used in matrimonial ads are positive adjectives. Hence the language of matrimonial advertisements is full of creativity, new and catchy words being used to attract the

attention of readers. More adjectives are used as compared to noun and verbs. The use of verbs in these advertisements is relatively few in number. Some popular adjectives are as follows:

Handsome, good looking, tall, fair, beautiful, charming, cultured, social, religious, slim, etc. Whenever a string of adjectives seems to be less effective, intensifiers such as *really*, *actually*, *very, exceptionally,* and so on are used. Sometimes highly expressive adjectives are coined: *convented, ex-convented, wheatish, modernite, greencarder a*nd so on. If the term *"fair"* fails to convey what the advertiser wishes to convey "*gori" (meaning 'of fair complexion'),* with all its associations in the Indian context, is added to the list of the attributes of the bride.

These adjectives can be broadly classified into two categories:

(a) Adjectives for girls

(b) Adjectives for boys

Adjectives for Girls: beautiful, fair, adjustable nature, home loving, working woman, convent educated, gentle and submissive, religious and so on.

Adjectives for Boys: Handsome, well settled, qualified, non smoker, well established, earning six digits salary, financially sound, honest, N.R.I and so on.

Apart from this, adjectives can be divided on the basis of:

- **Religion**

For non-Muslims: manglik, non-manglik (It's a feature of horoscope. According to Hindu mythology, a person with *mangal dosh* (fault) is considered as unlucky for marriage and faces many difficulties in getting good match from a non-manglik or a person without magal or manglik fault in his or her horoscope.)

For Muslims: pardah (one who wears gown or wears scarf on head), non-pardah and strictly Islamic family, etc.

- **Region**

Himachali girl, Gujarati boy and so on.

- **Caste/Sect**

For non-Muslims: Rajput boy, Vaishya family, Punjabi boy, Brahmin girl.

For Muslims: Sunni girl, Shia boy, sayed family, and so on.

Thus we can clearly see that the use of adjectives play a significant role in the language of matrimonial ads. They are exclusively used to bring about creativity in these ads. Some examples of matrimonial ads are cited below to mark the above mentioned features in the matrimonial ads.

For Hindu Groom

(Jaisawal) Hindu "suitable match for 30yrs /5'2'' MBA fair & b'ful convent edu girl wkng in MNC bank. (21dec. 2014, The Times of India)

Similarly:

PQM4 fair B'ful slim 31/5'6' Msc wkng as Asst. Manager in well-known MNC, caste no bar. (21dec. 2014, The Times of India)

For Hindu Bride

Seek Agrawal / Gupta girl pref. work for S/W Engg. Boy 27/ 5'8 B.Tech MBA. (21dec. 2014, The Times of India)

Similarly,

V'B'Ful PQM4 Gaur Br feb 84/174cm Madhya nandi, B.Tech, P.O in SBI father ex AGM in bank. (21dec. 2014, The Times of India)

For Muslim Groom

Alliance for SM, sheikh 25/ 5'3 career oriented homely b'ful girl wkng in rptd financial co. in Chennai for only career oriented boy of high status family, father rtd class 1 officer, Bihar. (21dec. 2014, The Times of India)

Similarly,

Shia Sayed 26/5'4' B.Sc. M.C.A fair religious working girl. Seeks qulfd. & settld. Boy. (21dec. 2014, The Times of India)

For Muslim Bride

SM for 31/ 5'4" Ansari boy MBA Delhi based own business in UAE. (21dec2014, The Times of India)

Similarly,

Muslim sunni fair h'some boy own factory, Lucknow based family seeks B'ful, edu. Girl. (21dec. 2014, The Times of India).

From the above examples it can be discerned that the language of matrimonial columns is very different and creative. Abbreviated forms are used aplenty, usually verb phrases are avoided. We focus on the point of economy because payments for these ads are made in terms of cost per words.

Innovations in the Language of Matrimonial Columns

In historical times women were not allowed to live after the death of their husbands. That trend of burning wife with husband's dead body was known as "SATI *PRATHA*" or *"SATI PRACTICE"*.

'*Sati pratha* or practice' was a social funeral practice among some Indian communities in which a recently widowed woman would immolate herself on her husband's funeral pyre. But with the passage of time this *pratha* or practice was abolished from our society. In modern era things are developing and people's thoughts are also taking shape; primitive customs have faded and women are more independent and progressive and empowered than before. Nowadays the trend of second marriage is growing increasingly in our society. Hence matrimonial ads appear under the separate heading which deals with ads for divorcees, widows and widowers. Examples for such ads are presented below:

Advertisement for Divorcee

SM4 fair b'ful Bengoli girl born 71/5'2' MA' B.ED wkng EB kayastha issueless DIV. caste no bar. (21dec. 2014, The Times of India).

Advertisement for Widower

Well settld turbaned Sikh businessman in USA 59yrs age widower seeking suitable match for himself lady should be around 40yrs of age (divorcee not allowed).

(21dec2014, The Times Of India).

Advertisements from Different Regions

These days some separate headings are also published for different regions. For example: Himachali boy, Kumauni girl, Gujrati boy, etc.

For example:

HIMACHALI BOY

1981 born Himachali Bahti Choudhary girl, fair, slim, beautiful 5'3' M.ED MBA HR manager. Caste no bar. (21dec2014, The Times Of India)

KUMAUNI GIRL

Well settld. Kum Brahmin girl 32/5 M. Phil caste no bar. (21dec2014, The Times Of India)

Conclusion

The fashion of writing matrimonial ads is developing day by day because it has proved very helpful in finding perfect and suitable match easily. Many people get a match of their choice through these matrimonial columns. Matrimonial columns are drafted to fulfill the need of suitable matches, provide various options to select a life partner by choice. A successful matrimonial column achieves its target at the destination of "marriage". It is a union of two surnames, two different cultures and families.

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Managing Effective Monitoring System through Primary School Heads Teachers Involvement in District Peshawar, Pakistan

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Abstract

The study was descriptive in nature. The study was an attempt to find the role of existing monitoring system at primary level in district Peshawar Khyberphtunkhwa. The objectives of the study were: To define the term monitoring in education system. To analyze the involvement of Schools Heads in existing monitoring system. To give suggestions and recommendations for the improvement of the schools monitoring system. The key questions of the study were: What is the current status of monitoring in district Peshawar? What is the importance of monitoring in local as well as in global prospective? What recommendations the study made for effective monitoring system.

The study found out that there was dire need to introduce modern and effective monitoring system mechanism in the main stream of education at primary level in Khyber Pakhtunkhwa. Many gaps were found which included lack of proper monitoring system, need of professional support to the prospective teachers, poor performance of supervisors in the field and lack of opportunity to explore their career. There was no formal system of monitoring in vogue in primary education system at Government level. The studies recommended the following recommendations: 1.There should be the addition of modern technology like clip cards, close circuit cameras and interactive boards should be introduced and link with Auditor general's and District Manager's offices. 2. Community should be motivated, mobilized and encourage to participate in the process of monitoring.3.There must be a High level training should be arranged for monitoring staff for capacity building to make the process further good and effective.4.The

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Nasrullah Khan, Dr Zakia Ali, Dr Maher Bano and Kiramat Shah
Managing Effective Monitoring System through Primary School Heads Teachers Involvement in District Peshawar, Pakistan   147

numbers of the schools should be less than 40 under the jurisdiction of an Assistant Sub Divisional Education Officer.

Key Words: Primary Schools, Heads Teachers, Monitoring, Effectiveness.

Introduction

Education plays the role of leadership, guide and light in the societies. The functions of the educational institutions is to develop peoples physically, mentally, psychologically and socially as well as economical and morally. Monitoring is a periodical phenomenon of checking and assessing the programme during its execution or implementation stage on regular basis that will enable identification of problems and solutions during the implementation process. It also provides feedback to planners about the progress of the programme in the implementation stage and keeping them abreast with the progress of the project or scheme.

An efficient management system offers to the partners, facilities for combining information and a picture of performance body to governing body ultimately, thus facilitating the decision makers and partners, using systematic collection of data. It is continuous process highlighting to the stake holders and management, the input of funds and corresponding output through output through various indicators. Monitoring is a periodical phenomenon of checking and assessing the program during it execution stage on regular basis that will enable identification of problems and it solution during the implementation process. It provides feedback to the planners about the progress of the program in the implementation stage and keeping them abreast with the progress of the project. Carron (1998) describes that Methodical and continued monitoring is a useful organ of effective education system enabling the teachers to conceive the most clause-able strategies for teaching, reading, writing and understanding helping the teachers to take care of student's learning problems before any impediment arises for the student's achievements'.

Methodical planning of monitoring program can be summarized in addressing four questions. Why we are monitoring/supervising/evaluating? What are we monitoring? How are we monitoring? And how will have we monitored? A monitoring program comprises of three

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Nasrullah Khan, Dr Zakia Ali, Dr Maher Bano and Kiramat Shah
Managing Effective Monitoring System through Primary School Heads Teachers Involvement in District Peshawar, Pakistan   148

basic components, collecting information on regular basis, analyzing and evaluating that information and taking action to improve student's performance. These components may be articulated by other activities such as, determining gaps, framing questions on which to focus monitoring. The key monitoring tools used by the government are the school supervision is rather meaningless.

The study was significant and was needed because it would add to the treasure of knowledge concerning the role of existing monitoring system at primary level in district swat. Monitoring is a periodical phenomenon of checking and assessing the programme during its execution or implementation stage on regular basis that will enable identification of problems and solutions during the implementation process.

District administration of Education Department of Khyber Pakhtunkhwa carried out monitoring of primary public schools through surprise as well as annual/planned visits. This was being undertaken with a view and evaluated the regular attendance of the staff, the rate of dropout of the students and overall performance of the institutions.

Types of Monitoring System

a- **Compliance Monitoring System:** This type of monitoring deals with the school inputs, students' achievements and particularly teachers and physical and human resources. It involves with the average class size, students teachers ratio, expenses on instructional materials, standard of the new and the library, teacher qualifications, numbers of supporting staff or the proportion of pupils receiving special education.

b- **Diagnostic Monitoring:** This emphasizes of the outcome of the or outside results of the education system and process. The input-output model, particularly those students result oriented or academic outcomes. Determination of specified aspects of the curriculum where most of learners becomes master, the weak students identify to take measures.

c- **Performance Monitoring:** This included measures of both schools inputs and its and where curriculum tests are given covering less curriculum and broader domain of skills. It motivated competition among the pupils and motivates educators to provide better education

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Nasrullah Khan, Dr Zakia Ali, Dr Maher Bano and Kiramat Shah
Managing Effective Monitoring System through Primary School Heads Teachers Involvement in District Peshawar, Pakistan   149

Objectives of the Study

The major objectives of the study were:

1. To evaluates the extent to which proper monitoring and evaluation system is exercised by monitors.

2. To evaluate the existing monitoring system role in schools. 3. To analyze the involvement of Schools Heads in existing monitoring system. 4. To give recommendations and suggestions for the improvement of the system.

Research Questions of the Study

1-What is the current status of monitoring in district Peshawar?

2. What is the importance of monitoring in local as well as in global prospective?

3. What recommendations the study made for effective monitoring system?

Review of Literature

Anon (2008) classified management into three levels.

1. The top level managers are connected with planning and conceptual problem for the future rather than the present, they set only goals and objectives to be achieved.

2. The middle level management is responsible for monitoring daily and routine matters and keeping track on the input and output of goods and services. They are responsible for motivating supervises training co-ordination with subordinates.

3. The lower level management particularly supervises the activities of lower staff decisions, co ordination, close link, communication and bridging or important ingredients for efficient supervision.

According to Lugaz (2006) impact is mainly due to three factors including the number of schools to be monitored in a single time. The greatest of number of schools to be and much

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Nasrullah Khan, Dr Zakia Ali, Dr Maher Bano and Kiramat Shah
Managing Effective Monitoring System through Primary School Heads Teachers Involvement in District Peshawar, Pakistan   150

teachers who the working of the struggle spaces who are allocated to for supervision and daily matters be increased the number of new schools and the number of supervisors remain will be the same. In more than ten teachers who were supervised by a simple and single supervisor by five and South African systems where the status was observed as that in the west world.

Barroux (2000) stated that more than two hundreds teachers were supervised by a single person in France. In other many countries in the world including Ireland, the supervision is very weak and not standardized.

Wanzare (2003) stated that supervision was started to upgrade the potentials of the teachers but due to lack of staff interest and few numbers of the supervisor it became not good and unsatisfactory. No feedback was provided of the supervisors during and after their inspections and making their role very less credible in the front of school's staff and teachers.

De Grauwe (2005) stated that (Organization for Economic Cooperation and Development) internal evaluation was a good strategy adopted by most of the developing countries, but it was short in the process to a sample demanded for the ministries of by from in school to prepare a plan for any guidance or assistance to get mixed success.

Hendricks et al., (2001) stated that schools are legally bound for a yearly plan of project for the prospects highlighting the objectives as wel as goals in Netherlands since 1998, and involving the parents and the public complaints. Some gaps exit in the politics and implementation programs due to many factors.

Baeza and Fuentes (2003) and Avalos (2004) stated that a specific course of administrative controllers must be developed to see and monitor the total system in the shape of a whole system and placement, after the administration will save time for the supervisor to spend on academic checking and evaluation in chili after the Pinochet regime the purist form of this model was developed when the democratic government assumed power despite the improvement

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Nasrullah Khan, Dr Zakia Ali, Dr Maher Bano and Kiramat Shah
Managing Effective Monitoring System through Primary School Heads Teachers Involvement in District Peshawar, Pakistan   151

performance of the education system under the Pinochet regime to the overall scenario, the system.

Methodology of the Study

The study had the population of three strata i-e District Educational Officer, Deputy Director Educational Officer and Heads of the primary schools as internal monitors. The study was descriptive because the data collection tools were questionnaires. Random sample techniques were used for sample selection. Primary sources of data collection were used as papers, books, researches and online search engines. The data was collected both from primary as well as secondary sources. The study would describe the facts about given population systematically and accurately.

Sample of the study: Sample 1- Total 300 Head Teachers was selected randomly as sample. **Tool of the Research:** Questionnaire for Head teachers.

DATA ANANLYSIS AND INTERPRETATIONS
RESPONSES FROM HEAD TEACHERS

1. **Head teacher manages the teaching learning process in the School.**

S.NO	ITEMS	SA	A	UD	DA	SDA	M.SCORE
1	Head teacher manages the teaching learning process in the School.	154	101	20	5	20	4.2
2	Head Teacher is responsible for keeping the school record	230	66	4	0	0	4.7
3	Head teacher knows well how to manage the PTC Account for better financial management.	170	108	14	7	1	**4.4**
4	Head teacher facilitates the School improvement plan for the provision of teacher	130	125	23	9	13	**4.1**
5	The monthly reports are shared with the	100	90	69	24	17	**3.7**

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Nasrullah Khan, Dr Zakia Ali, Dr Maher Bano and Kiramat Shah
Managing Effective Monitoring System through Primary School Heads Teachers Involvement in District Peshawar, Pakistan   152

	District Education office					
6	The existing monitoring system supports the Head Teacher	45	90	43	36	86	**2.9**
7	Monitoring System supports the teaching learning process	52	66	39	55	88	**2.7**
8	The existing monitoring system agrees with the education policy	60	85	42	40	73	**3.0**
9	The PTC member cooperates with the Head Teacher	60	130	40	49	21	**3.53**
10	The staff members interfere in the responsibilities of the H/T which creates hurdles in the quality of Education	88	75	40	46	51	**3.3**
11	The monitoring system promotes relation among School, Department and community	41	67	50	62	80	**2.7**
12	The existing monitoring system proves to be effective in favor of the students	45	84	50	52	69	**2.9**
13	The lesson plans are practically adopted at the School level for achievement of Education objectives.	70	137	40	30	23	**3.6**
14	The Head Teacher discusses Schools problems in staff meeting for its solution	182	85	15	15	3	**4.4**
15	The existing monitoring system help the Head teacher to set an example for working	36	100	60	64	40	**3.2**

Discussion

Majority of the respondent agreed with the statement that Head teacher manages the teaching learning process in the School hence mean score is in 1. Mean score shows that majority is supporting the statement. Majority of the respondent agreed with the statement that

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Nasrullah Khan, Dr Zakia Ali, Dr Maher Bano and Kiramat Shah
Managing Effective Monitoring System through Primary School Heads Teachers Involvement in District Peshawar, Pakistan   153

Head Teacher is responsible for keeping the record of School in proper way hence mean score is in 2. Majority of the respondent agreed with the statement that Head teacher knows well how to manage the PTC Account for better financial management hence mean score is in 3. Majority of the respondent agreed with the statement that Head teacher facilitates the School improvement plan for provision of feasible teacher learning environment in the School hence mean score is in 4. 5. Majority of the respondent agreed with the statement that The monthly reports are shared timely with the District Education office to provide a pin picture of improvement hence mean score is 3.7. Majority of the respondent did not agreed with the statement that. The existing monitoring system supports the Head Teacher hence mean score is 2.9. Majority of the respondent did not agreed with the statement that Monitoring System supports the teaching learning process hence mean score is 2.7. Majority of the respondent agreed with the statement that. The existing monitoring system did not agree but neutral with the education policy hence mean score is 3.0. Majority of the respondent agreed with the statement that The PTC member cooperates with the H/T to improve teaching learning process hence mean score is 3.5. Majority of the respondent agreed with the statement that .The staff members interfere in the responsibilities of the H/T which creates hurdles in the quality of Education hence mean score 3.3. Majority of the respondent did not agreed with the statement that The monitoring system promotes better relation among School, Department and public hence mean score is 2.7. Majority of the respondent did not agreed with the statement that .The existing monitoring system at primary level proves to be effective in favor of the students hence mean score is 2.9. Majority of the respondent agreed with the statement that. The lesson plans are practically adopted at the School level for achievement of Education objectives hence mean score is 3.67. Majority of the respondent agreed with the statement that The Head Teacher discusses primary Schools problems in staff meeting to find out ways and means for their solution hence mean score is 4.4. Majority of the respondent agreed with the statement that. The existing monitoring system go a long way to help the Head teacher to set an example for working himself hence mean score is 3.2.

Most of the respondents supported the idea of incorporating new technology in the monitoring system. Teachers, Head Teachers and District Managers were of the view that

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Nasrullah Khan, Dr Zakia Ali, Dr Maher Bano and Kiramat Shah
Managing Effective Monitoring System through Primary School Heads Teachers Involvement in District Peshawar, Pakistan   154

community must be involved in the monitoring process. Most of the replies were found to be satisfied with the system and frequency of visit and admitted the positive changes were possible through existing monitoring system. Most of the answers were of the view of separating the management and teaching cadre providing the supervisors/Monitors the requisite clerical staff, office facilities and necessary transport. The present monitoring system provide positive feedback, help in attendance and regularity of teachers and problems evaluation. Majority of the respondents agreed with the provision of in-service training for the monitors and also agreed that the Monitors visits enhanced performance of teachers and Head Teachers. Nearly half of the respondents were of the view that the existing monitoring system is effective because it involved in reward and punishment. Most of the respondents were of the view that the present staff was qualified and trained and they also were in the favor of centralized monitoring system.

Recommendations

The studies recommended the following recommendations:

1. There should be the addition of modern technology like clip cards, close circuit cameras and interactive boards should be introduced and link with Auditor general's and District Manager's offices.

2. Community should be motivated, mobilized and encourage to participate in the process of monitoring and play a role of watch dog and necessary equipment..

3. There must be a High level training should be arranged for monitoring staff for capacity building to make the process further good and effective.

4. The numbers of the schools should be less than 40 under the jurisdiction of an Assistant Sub Divisional Education Officer and the numbers of supervisors should be increased to nearly double.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Nasrullah Khan, Dr Zakia Ali, Dr Maher Bano and Kiramat Shah
Managing Effective Monitoring System through Primary School Heads Teachers Involvement in District Peshawar, Pakistan   155

5. District Peshawar should be divided into four separate zones and each zone should have a set of district level.

6. The teaching and management cadres should be bifurcated and separated.

7. There should be complete computerized record of each teacher and school performance and appraisal of the staff.

8. There should be neutral and a proper mechanism for the assessment of input and output in primary schools and its progress.

9. Facilities like transport, allowances to officers and other needed materials and staff should be provided to the monitors and they should be secured.

10. Monitoring staff should be empowered to execute their job description and taking decisions on the spot and will have the power.

11. Reward and punishment mechanism should be introduced and implemented.

12. Government should develop national performance indicators for teachers and schools and staff as wel as students.

13. Donors should be invited for finance cost effective tasks to make the process easy.

14. A comprehensive check list may be designed for monitor that can cover aspects of the visit of a school, teachers, students and classrooms and other facilities.

15. On the base of attendance and performance of teacher reward and punishment system should be introduced and brought to the front.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Nasrullah Khan, Dr Zakia Ali, Dr Maher Bano and Kiramat Shah
Managing Effective Monitoring System through Primary School Heads Teachers Involvement in District Peshawar, Pakistan   156

16. To enhance the leadership qualities, management skills and administrative abilities of the Head Teachers and monitoring staff through a reasonably comprehensive job oriented training course executing up to one month and subsequently refresher courses up to two weeks at district level.

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Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Nasrullah Khan, Dr Zakia Ali, Dr Maher Bano and Kiramat Shah
Managing Effective Monitoring System through Primary School Heads Teachers Involvement in District Peshawar, Pakistan   157

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Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Nasrullah Khan, Dr Zakia Ali, Dr Maher Bano and Kiramat Shah
Managing Effective Monitoring System through Primary School Heads Teachers Involvement in
District Peshawar, Pakistan   158

Effectiveness of Extrinsic Motivation in the Teaching of English Language in Government Girls High Schools of Khyber Pakhtunkhwa, Pakistan

Dr. Sajjad Hayat Akhtar
Dr. Hamida Zafar
Nasrullah Khan

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Abstract

The study looked in to experimental research to analyze the Effectiveness of Extrinsic Motivation in the Teaching of English Language at Secondary Level. It has defined the aptitude of English Language of the learners, inspiration for learning, motivation level and Lerner's achievements. The main objectives of the study were to recognize the needs regarding the proficiency of English language for the students of secondary level, to find out the effective ways of motivation in the classroom, to identify the attitudes of teachers using motivational techniques and analyze the performance of student when taught by experimental method. The results were drawn by the researcher in the light of the analysis of the data.. The achievement level of Control Group, taught by traditional method, was better. The students in the controlled Group were not improved their average score while the students of the Experimental Group were improved their average score in Post-Test as compared to Pre-Test.

Key Words: Extrinsic Motivation, English Language, Secondary Level,
   inspiration for learning and Lerner's achievement

Introduction

Education is a process of learning and teaching at a healthy and positive change in the behavior of individual. It enables them to distinguish between right and wrong and to lead a comfortable and respectable life by learning the art of living in a society. Islam favors education as is clear from the first revelation in the Holy Quran (Sura, Aalaq)

Teachers at the secondary level do not provide enough motivation to make the teaching and learning environment. But they must be aware of the fact that motivation plays important role to enhance

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. Sajjad Hayat Akhtar, Dr. Hamida Zafar and Nasrullah Khan
Effectiveness of Extrinsic Motivation in the Teaching of English Language in Government Girls High Schools of Khyber Pakhtunkhwa, Pakistan   159

the learning, interest and individual's attitude and to utilize their creative skills. They always show readiness to achieve their goals. Motivation is studied under two types Intrinsic Motivation and Extrinsic Motivation. The first one comes from inside while the second one depends on the surrounding environment.

Keeping the above role of the teacher and learner in view, the provision of motivation to satisfy their needs is to be sought, investigated and studied for assuring the degree and importance of the psychological impact on the way and style of the learning. Each learner is privileged and entitled to have freedoms in a natural environment but in Pakistan, there is always a problem in the satisfaction of learners' needs in various educational institutions which has created an alarming situation which adversely affects the learners' behavioral ability.

Review of Literature

The status of English in Pakistan has been a subject of heated controversy ever since independence. When Pakistan attained independence on August 14 1947, there was a natural reaction against the study of English. On the other hand, there are people who plead for the retention of English on plausible ground. On the other, there are persons who want to banish English from the country lock, stock and barrel.

"The status of Urdu as a national language cannot be called in question. But instead of being misled by catchy words and high-flown slogans, we must adopt a pragmatic approach in the pure light of reason.

As a developing country, we in Pakistan should not fall into glorified vision of being self-sufficient in all respects. It may appear to be news to some readers but the fact is that today 70 percent of all technical and professional publications are initially published in English and are later a translated into other languages." Saif. M. (2000, Pp. 4-5)

Students learning strategies are affected by many factors. Students approach learning in different ways and their approach to a particular course or activity exercise is affected by its context and by their motivation. To help students learn in the strongest sense, teachers of English will want to encourage them to try to understand the material at a deep level.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. Sajjad Hayat Akhtar, Dr. Hamida Zafar and Nasrullah Khan
Effectiveness of Extrinsic Motivation in the Teaching of English Language in Government Girls
High Schools of Khyber Pakhtunkhwa, Pakistan   160

Ausubel (1963) identified a difference between meaningful and rote learning, "He mentioned that students motivation was an important factor for inducing meaningful learning" (p.2). This is similar to (but not the same as) the difference between deep and surface learning. Entwistle (1988, p.2) identifies three possible approaches:

1. A surface approach, where the students aim is to simply reproduce the material necessary to complete their course;
2. A deep approach, where the students aim is to reach a personal understanding of the material.
3. A strategic approach, where the students aim is to be successful by whatever means are necessary.

Obviously, these approaches tend to lead to different learning strategies and hence different outcomes. A surface approach leads to rote learning, a deep approach can lead to the student examining evidence and relating it to their ideas in a constructive way, and a student with a strategic approach will use whichever strategy they perceive will result in the best marks.

The strategies students use affect what they learn, rote learning at best results in a substantial knowledge of factual information, but a deep approach can result in a deep level of understanding. Rossum and Schenk (1984) pointed out that, "High quality learning requires a deep approach". (p.73)

Inertia is a property of matter by which it remains at rest or in uniform motion in the same straight line unless acted upon by some external force. Motivation helps individuals overcome inertia. External forces can influence behavior but ultimately it is the internal force of motivation that sustains behavior.

"Academic achievement is more a product of appropriate placement of priorities and responsible behavior that it is of intelligence" (Peter, 2000, p.4). Intelligent students are often our performed by less bright students with high motivation. If a student is motivated enough he can accomplish learning of any scale. "The main idea of motivation is to capture the students' attention and curisosity and channel their energy towards learning" (Lile, 2002, p.1).

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. Sajjad Hayat Akhtar, Dr. Hamida Zafar and Nasrullah Khan
Effectiveness of Extrinsic Motivation in the Teaching of English Language in Government Girls
High Schools of Khyber Pakhtunkhwa, Pakistan   161

Any experienced teacher knows that without the proper motivation for students to engage in a learning experience, will be unsuccessful. Many instructors consider the motivation level of learners the most important factor in successful instruction.

The key to understanding the process of motivation lies in the meaning of and relationship among needs, drives, and incentives. Needs set up drives aimed at incentives, this is what the basic process of motivation all about.

Needs ⟶ Drives ⟶ Incentives

Kochhar (2001) has explained the process of motivation as motivational cycle, "needs-----wants----satisfaction chain" (p.50).

| Needs | → | Give Rise To | → | Wants | → | Which Cause | → | Tensions |

| Which Give Rise | → | Actions | → | Which Result | → | Satisfaction |
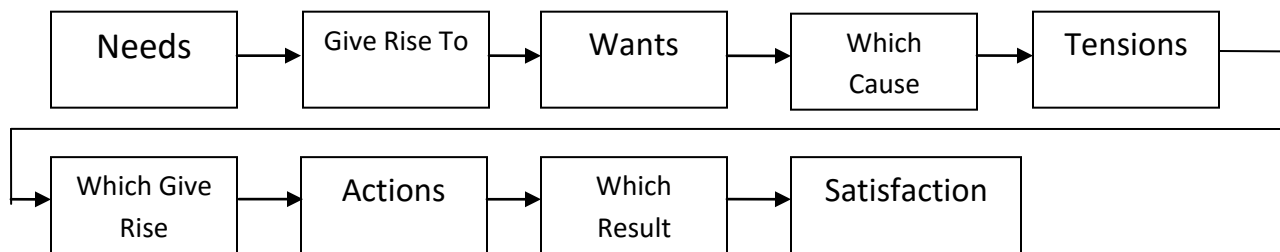
Figure 4: Process of Motivation.

Source: Kochhar, S.K. (2001, p.50). Methods and Techniques of Teaching. New Delhi: sterling Publishers Limited.

The unmotivated students present a problem in the classroom setting. According to Brown (2002), "Overall classroom morale can be at shake due to the unmotivated students. Behavior becomes a problem because they may not respect the classroom, the sanctuary of learning. Learning is boring and a task that the students feel is forced upon them. As a result, these students cannot thriven the classrooms causing low grades and low achievement" (P.5).

Most importantly, the unmotivated student does not have a chance to attain that personal comprehension of the material being taught. Jones (1995) stated as cited by Brown (2002) that, "These students are less able to decipher, interpret, and apply learning in the classroom to them every day lives out side of the classroom".

Objectives

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. Sajjad Hayat Akhtar, Dr. Hamida Zafar and Nasrullah Khan
Effectiveness of Extrinsic Motivation in the Teaching of English Language in Government Girls
High Schools of Khyber Pakhtunkhwa, Pakistan   162

i. To identify the needs regarding the proficiency of English language for the students of secondary level.

ii. To find out the effective ways of motivation in the classroom.

iii. To identify the attitudes of teachers using motivational techniques.

Methodology

This research is going quantitatively and qualitatively. The method of research was experimental. Single group was taken and they were given a treatment for a particular time. Then were taken a post test and the comparison was analyzed to find the effectiveness of motivation.

One group and posttest design

O	X	O
Protest	Treatment	Posttest

Statistical analysis was done to find whether the motivation worked or not.

The population of this study represents all Government Girls High Schools of District Mardan, KPK,(Pakistan). However, data for the study was collected from the randomly selected respondents of Government Girls High Schools of Tehsil Mardan, KPK,(Pakistan). Fifty (50) students of secondary level class out of 40 secondary schools of district Mardan were selected randomly and were divided into two groups of 25 students each. **Result**

Table No 1: COMPARISON OF RESULTS OF PRE-TEST AND POST-TEST FOR THE CONTROLLED GROUP

S. No	Name of Student	Scores of Pre-Test	Percentage	Scores of Post-Test	Percentage
1.	Khush Bakht	17	42.5	16	40
2.	Rashida	14	35	15	37.5
3.	Ambreen	21	52.5	23	57.5

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. Sajjad Hayat Akhtar, Dr. Hamida Zafar and Nasrullah Khan
Effectiveness of Extrinsic Motivation in the Teaching of English Language in Government Girls
High Schools of Khyber Pakhtunkhwa, Pakistan				163

4.	Nida	24	60	22	55
5.	Noreen	22	55	20	50
6.	Uzma	19	47.5	21	52.5
7.	Samina	18	45	14	35
8.	Saima	17	42.5	18	45
9.	Neelum	12	30	13	32.5
10.	Gul Rukh	17	42.5	18	45
11.	Fatima	18	45	17	42.5
12.	Perveen	16	40	16	40
13.	Tabassum Ara	14	35	15	37.5
14.	Naila	14	35	16	40
15.	Shabeena	17	42.5	17	42.5
16.	Shama	16	40	20	50
17.	Bushra	22	55	18	45
18.	Ambreen	17	42.5	16	40
19.	Samon	14	35	21	52.5
20.	Mehreen	20	50	21	52.5
21.	Aqeela	17	42.5	19	47.5
22.	Dilshad	18	45	16	40
23.	Irshad	14	35	18	45
24.	Begum	16	40	19	47.5

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. Sajjad Hayat Akhtar, Dr. Hamida Zafar and Nasrullah Khan
Effectiveness of Extrinsic Motivation in the Teaching of English Language in Government Girls
High Schools of Khyber Pakhtunkhwa, Pakistan   164

S. No	Name of Student	Scores of Pre-Test	Percentage	Scores of Post-Test	Percentage
25.	Zubaida	19	47.5	16	40
	Average	**17.3**	**43.25**	**17.8**	**44.5**

Table No: 2

COMPARISON OF RESULTS OF PRE-TEST AND POST-TEST FOR THE EXPERIMENTAL GROUP

S. No	Name of Student	Scores of Pre-Test	Percentage	Scores of Post-Test	Percentage
1.	Tabassum	24	60	35	87.5
2.	Shazia	22	55	30	75
3.	Naila	25	62.5	36	90
4.	Aneela	20	50	32	80
5.	Aalia	19	47.5	29	72.5
6.	Zareena	22	55	30	75
7.	Razia	17	42.5	31	77.5
8.	Palwasha	18	45	34	85
9.	Alezbat	17	42.5	30	75
10.	Irshad Begum	20	50	31	77.5
11.	Uzma	19	47.5	29	72.5
12.	Nabeela	18	45	32	80
13.	Nowsheen	20	50	33	82.5

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. Sajjad Hayat Akhtar, Dr. Hamida Zafar and Nasrullah Khan
Effectiveness of Extrinsic Motivation in the Teaching of English Language in Government Girls
High Schools of Khyber Pakhtunkhwa, Pakistan   165

14.	Samia Zaib	21	52.5	32	80
15.	Tazkira	19	47.5	34	85
16.	Gulshan	16	40	28	70
17.	Shazma	15	37.5	29	72.5
18.	Shazia	18	45	31	77.5
19.	Raheela	21	52.5	32	80
20.	Zakia Bibi	17	42.5	27	67.5
21.	Basmin	16	40	26	65
22.	Chand Bibi	16	40	27	67.5
23.	Anjum	22	55	33	82.5
24.	Alina	20	50	30	75
25.	Shahida	21	52.5	33	82.5
Average		**19.3**	**48.25**	**30.9**	**77.25**

Discussion

The researcher compared the scores of the pre-test and the post-test for the 50 students of secondary level. The first table shows that the students in the controlled group were not improved their average score while the students of the experimental group shown high average score in post-test as compare to pre-test.

Their scores in all cases are significantly greater than their respective score of the pre-test.The students of secondary level were taught by researcher. Nine lesson plans exploiting various texts, some authentic material, others specially designed which were motivating and interesting and provided the students several opportunities to improve their language skills, grammar and phonology of English. These lesson plans became more interesting because the researcher had used flash cards, pictures, wall charts. Initially most of the students of the experimental group did not want to participate but with the passage

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. Sajjad Hayat Akhtar, Dr. Hamida Zafar and Nasrullah Khan
Effectiveness of Extrinsic Motivation in the Teaching of English Language in Government Girls
High Schools of Khyber Paktunkhwa, Pakistan 166

almost every student participated in the activities. Sometimes they themselves initiated the activity and also became motivators for the weak students. Cooperation and coordination were seemed amongst the students while going group discussion and role play. The researcher role in initial stage was more like an initiator but later she acted just like the director instructed the students who easily and successfully performed the activities in the right way. Verbal encouragement was given to the students frequently and their errors were corrected without any reference to any individual's name. This further generated confidence in the students and they freely started participating in the activities class.The researcher also observed the English language of Group-B and noted their performance. The researcher found that class was dull and having because the same lecture method of teaching was followed daily, Moreover the students did not get enough opportunities to participate actively and develop confidence and improve their command of English language.

Recommendations

On the basis of findings and conclusions following recommendations were made,

1. A variety of instructional methods may be used in order to arouse interest of the students in English subject at secondary level.
2. Well-prepared demonstrations may be used by English teachers and students' involvement may be ensured in demonstration activities.
3. Group work activities may be arranged by the teachers to enhance the potential of students.
4. To create interest and to gain better results of the students various A.V aids may be used.
5. At the beginning of the lesson presentation questions may be asked to the students to produce curiosity.
6. Competition between students may be followed by the teachers in the classroom learning for obtaining high scores.
7. Quiz and project activities provide opportunities in English teaching to engage students in small group cooperative interactions; these may be used by the teachers.
8. Teachers should use rewards from time to time to encourage the students.
9. Students out comes may be continuously assessed by the teachers and feedback be regularly conveyed to the students.
10. Motivational techniques have positive effects on students learning therefore the teachers must use them.

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Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. Sajjad Hayat Akhtar, Dr. Hamida Zafar and Nasrullah Khan
Effectiveness of Extrinsic Motivation in the Teaching of English Language in Government Girls High Schools of Khyber Pakhtunkhwa, Pakistan   167

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Dr. Sajjad Hayat Akhtar, Dr. Hamida Zafar and Nasrullah Khan
Effectiveness of Extrinsic Motivation in the Teaching of English Language in Government Girls
High Schools of Khyber Pakhtunkhwa, Pakistan   168

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Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
Dr. Sajjad Hayat Akhtar, Dr. Hamida Zafar and Nasrullah Khan
Effectiveness of Extrinsic Motivation in the Teaching of English Language in Government Girls High Schools of Khyber Pakhtunkhwa, Pakistan 169

Protest Writing in South Africa

M. Habib, Research Scholar

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Abstract

The proposed study shall primarily attempt to explore the Literature of Protest in South Africa and how it subverts the notion of white supremacy as an unquestionable fact of life. To explore how Nadine Gordimer's novels *My Son's Story, The Conservationist, July's People,* and *The Pickup* challenge representations of black South African people by the white supremacists. To bring out clearly how the anti-apartheid discourse stimulates writers to formulate a canon that will somehow be more open, more realistic than what is found in racial discourse. To observe how the select novels of Nadine Gordimer explore the possibilities of social, political and cultural transformation in South Africa. Attempt will be made to analyze critically the psychological dilemma/predicament faced by the black colonized and marginalized South African black people as depicted in the anti- apartheid South African literature in general and the novels of Nadine Gordimer in particular.

Key issues: Black African, Nadine Gordimer, Protest writing, postcolonial fiction, South Africa, and White Supremacy.

Introduction

Postcolonial fiction makes available an alternative discourse for the recovery of a literature lost or 'subaltern' told from the point of view of those who are subjugated and unheard rather than those who are at the centre of any society(the ruling class). With post-colonialism and deconstructionism radically raising issues and revising the concept of the original and simultaneously rejecting the authority of the authorship, protest writing has destabilized the web of power relations aimed at convincing the colonized subject that the colonizer's culture is at the centre.

Main Arguments

In tune with this, the South African anti-apartheid literature has emerged as a new genre of writing. The famous quote "What is socially peripheral is often symbolically central'' by Babcock serves as the underlying basis for the new writing. This alternate discourse assumes importance for it provides culture specific perspectives and insights into the disparaged and demeaned denizens of colonized South Africa. It brings to front and explores the tensions, contradictions, identity crisis, mental dilemma and a psychological chaos that surrounds the issue of colored identity. The protest writing attempt to convincing the colonized populace that their stratification into colored or black is an administration invention, an attempt by the white supremacist state to preserve white racial purity by treating non-whites/black as a separate, coherent and homogenous race. Marginalized and victimized as they are, these authors use their writings to explore a legacy of oppression and injustice and to reclaim their lost inheritance.

Works iconic to anti-apartheid South African literature like J. M. Coetzee's *Waiting for the Barbarians, Disgrace* and *The Life and Times of Michael K* set in an imagined future provide a critical insight into the actual situation of a life in a country, under an oppressive regime, an insightful and scathingly sensitive interrogation of the South African political and social conditions. Andre Brink's *A Dry White Season* (1982) focuses on the death in detention of a black activist and hence causes great irritation to the apartheid state. Bessie Head gains prominence from the novels *When Rain Cloud Gather*, followed by *The Collection of Treasures* and *A Game of Power*. Bessie Head as she undertakes the double task of dismantling not only the racist discourse of the apartheid but also the racist or masculine elements of the available anti-apartheid discourses of her time in an attempt to adjust her dissident identity as an anti-apartheid author.

Similarly Nadine Gordimer, the Geiger counter of apartheid, appropriates factual and fictional materials, fearless characterization in the narrative which functions as the corroborative evidence, a counterweight to the colonizer's regime propaganda. Her novels like *July's People, The Conservationist, The Pickup* and *My Son's Story* are instrumental to penetrate a society that protects itself against scrutiny, hides in censorship and where capitalism, liberalism and Marxism mean the same thing; an onslaught on the yolk. The Protest writing is characterized by the

encouragement of the image of debasement, the colonial subject perceived as sophisticated white men caricatures. As such Nadine Gordimer is writing the "History from the inside" to make palpable the pernicious, all-pervasive outcome of South African race laws. The precise detail to evoke both the physical landscape of South Africa and the human predicament of a society racially polarized so as to voice the intransigent anti-apartheid opposition forges her considerable oeuvre out of circumstances that combine embattlement and privilege. The scrutiny of the movement from the repression enforced order of apartheid through the chaotic interregnum as evident in Nadine Gordimer's above mentioned novels reveals prejudices and ideologies, the tension and mental anguish and pain of life, the defeat of tolerance and humanism in a racially divided society. She sensitively portrays the strains of divisiveness and oppression by monitoring their effect on individual black in her fiction.

Nadine Gordimer being a post-colonial writer tries to foreground the moral and psychological tensions of life in a racially-divided country/society. As she highlights the devastating psychological effects of political persecution on the lives of ordinary South Africans, it is interesting to see how she combines psychology and politics to approach and address the problem of national liberation, social revolution and the problem of personal identity through a sustained focus on the violence of the colonial encounter. Her novels can be seen as a complex exploration of the themes of economic, political and cultural repercussion of colonialism on the subconscious psyche of the colonized. It is also worthwhile to see how she looks at the past from the vantage point of present and foregrounds the 'presentness of the past'.

Anti-apartheid Literature is an integral and important part of postcolonial literature and Nadine Gordimer has emerged to be its most resourceful writer. Most of the critical attention given to Gordimer has been in the nature of articles, reviews and essays published in different literary journals and critical anthologies. Critics have given more attention to her innovative technical features, thematic concerns, presentation of social deformity, racial injustice but not the psychological aspect which is the main concern of her study. Some seminal works on Nadine Gordimer are as under:

One of the most important works on Godimer is a book entitled *Nadine Gordimer* by Michael Wade. It is a collection of six essays devoted entirely to Gordimer's work. It presents new perspectives on her fiction and provides a deeper understanding of her work, her famous anti apartheid novels like *The Conservationist, The Late Bourgeois World and The Lying Days.* Rob Nixon's article "NADINE GORDIMER from Scribner Writers Series. Published in: British Writers: Supplement 2. Ed. George Stade. New York: Charles Scribner's Sons", 1992 is another useful work on Nadine Gordimer. In this article, Nixon discusses Gordimer's novels within the context of anti apartheid movement and at the same time the article provides deeper insights to any broader study of the oppressive South African apartheid era and the consequent anti-apartheid movement. Another book entitled *The Ballistic Bard*: *Postcolonial Fiction* by Judie Newman has a very interesting essay on Nadine Gordimer entitled "Nadine Gordimer and the naked southern ape" where Newman speaks about the intersexuality in general and Gordimer's novella *Something Out There*.

Stephen Clingman's book *The Novels of Nadine Gordimer: History from the Inside* unloads great mountains of South African historical facts and systematically traces out their incorporation into Gordimer's novels. Her own political evolution from liberal humanism, to despair, to intransigent antiapartheid opposition is sketched out fully, and in such detail that the march of South African events actually dwarfs her. That particular disproportion is, however, welcome, because it places the emphasis where it belongs: on that ugliest of all colonial settler states in Africa.Paul Ric's article "APARTHEID AND THE DECLINE OF THE CIVILIZATION IDEA: AN ESSAY ON NADINE GORDIMER'S *JULY'S PEOPLE"* analyses the text of *July's People* and accentuates the detrimental effect on the social fabric due to the racial ills prevalent in apartheid South Africa. Martin Trump's *The Short Fiction of Nadine Gordimer* discusses in detail Nadine Gordimer's writing and how it coincides with the period of the marginalization of the white English speaking South African community. This book provides an alternate picture of colonization by depicting the sad process of alienation and social severance as felt by the colonizers. Shannon Jackson's article "White Privilege and Pedagogy: Nadine Gordimer in Performance" includes a very interesting study of some select short stories to highlight the devastating effect of apartheid. This essay uses Gordimer's text and the process of adapting it into a performance as the basis for theorizing relationships amongst postcolonial

theory, critical pedagogy, and performance and theatre studies. It particularly joins cultural theorists who try not only to recognize the experience of marginality but also to investigate the experience of privilege with more acuity.

Conclusion

For the recovery of a lost or 'subaltern' literature Postcolonial fiction provides an alternative discourse told from the point of view of those who are subjugated and unheard rather than those who are at the centre- the ruling class. With post-colonialism and deconstructionism radically questioning and revising the notion of the original and simultaneously rejecting the authority of the authorship, protest writing has destabilized the network of power relations aimed at convincing the colonized subject that the colonizer's culture is at the centre.

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Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
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The Unnatural End of Desdemona at the Hands of Othello

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Abstract

The unnatural killing of Desdemona by husband Othello, is, indeed, a sad commentary on the power of jealousy that can make men kill their wives, who might or might not have been unfaithful! In this paper Shakespeare's Desdemona and the cutting short of her sweet life with the husband she loved so much so as to even cross her powerful father, is considered for a critical analysis. There have been many women throughout history and many more in fiction who have eloped to marry the men of their dreams and lived ever after – a happy married life or not, one can never be sure! Desdemona was not destined to live happily ever after, as we know, due to the wiles of the cunning devilish Iago and the jealous possessive suspicious nature of husband Othello. This paper will make an attempt to show how the bold and independent girl became a victim of treachery and jealous anger.

Keywords: Othello, Desdemona, Unfaithful wife, Suspicion, Jealous husband

Introduction

The heartless killing of **Desdemona** (Shakespeare, *Othello)* is a sad end to a fairy tale, a romantic elopement and marriage for love.

Language in India www.languageinindia.com **ISSN 1930-2940** 15:9 Septembeer 2015
Prof. L. Lakshmanan
The Unnatural End of Desdemona at the Hands of Othello   176

The period of the Renaissance and Reformation was the time when Europeans were coming into increasing contact with the people of darker pigmentation in Africa, Asia and the Americas and were making judgments about them. The play does not focus on the race relations, but the very introduction of Othello is based on his color of the skin, thick lips and so on, even before his name is mentioned.

Beginning in the late seventeenth century, laws were also passed in North America forbidding marriage between Whites and Blacks and discriminating against the mixed offspring of informal liaisons. Such laws implied that Blacks were unalterably alien and inferior.

Desdemona

First, let us consider **DESDEMONA** (from Shakespeare's *Othello*) - the beautiful romantic woman. Desdemna was the daughter of a rich senator BraBantio of Venice. She was a strong minded yet soft hearted woman. She was intuitive - the ability to understand or work by instinct. She was sought after by diverse suitors, both on account of her own virtues and also her rich heritage. But among suitors of her own clime and complexion, she saw none whom she could choose for herself. Desdemona regarded the mind more than the features of men. With a singularity admired by readers, she had chosen for the object of her affections a Moor, a black. She loved the bravery of the black man and the color of his skin did not matter to her. She was excited to listen to the narration of the bloody battle field adventures which the Moor had passed through, the perils he had been exposed to by land and water, and how he had entered a breach, or marched up to the mouth of a cannon. These stories enchanted the mind of Desdemona. The generous lady Desdemona married the hero 'The Moor' privately and she selected him as her husband without the permission of her father BraBantio who may be considered a racist.

Desdemona's Choice and Decision

Neither Othello's colour nor his fortune were such that one could hope BraBantio would accept him for a son-in-law though he liked Othello and used to invite him to his house. He had left his daughter free. It was against his will she had married him. He feels he was deceived by Desdemona when she chose the Moor. Desdemona opts to go with her husband deserting her father. She proves she is strong in her mind. Later the father does agree to the union and he showers his gifts and goodwill upon the couple.

Self-effacing

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 Septembeer 2015**
Prof. L. Lakshmanan
The Unnatural End of Desdemona at the Hands of Othello   177

Later, this bold independent woman became a self-effacing and submissive wife. Unfortunately, the innocent guiltless young wife was killed by her own husband Othello who accuses her of infidelity with terrible jealousy which had been kindled to a great flame by the villain Iago. Othello became insane with blind envy. The main reason for the death of Desdemona was the jealousy of Iago against Cassio who was the close trusted lieutenant of Othello.

Desdemona is a more plausible, well-rounded figure than she has been given credit for. Arguments that see Desdemona as stereotypically weak and submissive ignore the conviction and authority of her first speech ("My noble father, / I do perceive here a divided duty" [I.iii.179–180]) and her firm declaration after Othello strikes her ("I have not deserved this" [IV.i.236]).

Jesting

Similarly, critics, who argue that Desdemona's slightly bizarre bawdy jesting with Iago in (Act II, scene i,) is either an interpolation not written by Shakespeare, or a mere vulgarity, ignore the fact that Desdemona is young, sexual, and recently married. She later displays the same chiding, almost mischievous wit in Act III, scene iii, lines 61–84, when she attempts to persuade Othello to forgive Cassio.

Submissive

Desdemona is at times a submissive character, most notably in her willingness to take credit for her own murder. In response to Emilia's question, "O, who hath done this deed?" Desdemona's final words are, "*Nobody, I myself. Farewell. / Commend me to my kind lord. O, farewell".* (V.ii.133–134) The play, then, depicts Desdemona contradictorily as a self-effacing, faithful wife and as a bold, independent personality. This contradiction may be intentional, meant to portray the way Desdemona herself feels after defending her choice of marriage to her father in Act I, scene iii, and then almost immediately being put in the position of defending her fidelity to her husband.

Supremely Independent

As the play opens, she is shown as a supremely independent person, but midway through, she begins to struggle against all odds to convince Othello that she is not *too* independent. The manner in which Desdemona is murdered - smothered by a pillow in a bed covered by her wedding sheets—is symbolic: she is literally suffocated beneath the demands put on her fidelity by a possessive husband. Since speaking her first lines, Desdemona has seemed capable of meeting or

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 Septembeer 2015**
Prof. L. Lakshmanan
The Unnatural End of Desdemona at the Hands of Othello   178

even rising above those demands. But, finally, through the evil offices of Iago, Othello is pushed to the extreme and he stifles the speech that made Desdemona so alive.

Untainted Love

Desdemona's untainted love is seen here: When Othello becomes insane, he chides and blames the blameless beauty Desdemona. She replies, 'No, I'm a Christian; I'm a child to chiding…it is my wretched fortune; or that mine eyes, mine ears, or any sense, delighted them in any other form, and his unkindness may defeat my life, but never taint my love'. With pure innocence like a child she asks Emilia, 'That there be women do abuse their husbands in such gross kind? I don't believe such a woman.' The fact is 'she doesn't know what 'cuckold' means. She was an innocent woman a faithful wife.

Premonition of Imminent Death

Tragically, Desdemona is having some kind of premonition about her imminent death. She, not Othello, asks Emilia to put her wedding sheets on the bed, and she asks Emilia to bury her in these sheets should she die first. The last time we see Desdemona before she awakens to find Othello standing over her with murder in his eyes, she sings a song she learned from her mother's maid, in Barbary, "She was in love; and he proved mad / And did forsake her. She had a song of willow. / . . . / And she died singing it. That song tonight / Will not go from my mind". (IV.iii.27 – 30) Like the audience, Desdemona seems able to merely watch as her husband as he is driven insane with jealousy. Though she maintains to the end that she is "guiltless," Desdemona is proving herself as a good Christian by forgiving her husband. (V.ii.133) Her forgiveness of Othello may help the audience to forgive him as well, as his mind had been poisoned by the heinous Iago.

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Language in India www.languageinindia.com **ISSN 1930-2940 15:9 Septembeer 2015**
Prof. L. Lakshmanan
The Unnatural End of Desdemona at the Hands of Othello   179

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Language in India www.languageinindia.com **ISSN 1930-2940 15:9 Septembeer 2015**
Prof. L. Lakshmanan
The Unnatural End of Desdemona at the Hands of Othello   180

English for Engineering College Students in Tamilnadu

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Abstract

This article discusses in general terms the conditions of teaching and learning English in the engineering colleges of Tamilnadu State, India. A Picture of Diversity in Enrollment is noticed. About one hundred thousand students seem to enroll for their bachelor's degrees in engineering and technology in Tamilnadu. There are more than 500 engineering colleges in the State of Tamilnadu. Students from other Indian states and other nations also seek to study engineering subjects in these Tamilnadu colleges. Most students seem to have difficulty in achieving mastery of English which would help them to do better in their courses and enable them to get jobs. The paper argues in favor of undertaking some collaborative projects by the faculty members of the departments of engineering subjects and the department of English. The teachers of English in engineering colleges need to get oriented toward using and teaching non-literary styles of English. Collaboration between the English faculty and Engineering faculty will be seen readily as mutually beneficial. At the same time, there may be conflicts, misunderstanding, assumptions of superiority, etc. But with suitable team building processes and application of conflict resolution steps, both the faculty members will stand to gain.

Keywords: English for Specific Purposes, joint projects of English and Engineering Faculty

A Picture of Diversity in Enrollment

About one hundred thousand students seem to enroll for their bachelor's degrees in engineering and technology in Tamilnadu. There are more than 500 engineering colleges in the State of Tamilnadu. Students from other Indian states and other nations also seek to study engineering subjects in these Tamilnadu colleges.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
G. Baskaran, Ph.D., D. Nagarathinam, Ph.D. and M. S. Thirumalai, Ph.D.
English for Engineering College Students in Tamilnadu   181

Girls represent a good part of students enrolled in these engineering and technology colleges. Majority of the students seems to come from rural parts of Tamilnadu, although the state is more highly urbanized than most other states in India according to Government of India statistics. Yet, the dominant number of students comes from rural parts and from families not much exposed to collegiate education or to the use of English in and around them.

First Generation Learners

First generation learners represent a significant portion of students enrolled in engineering colleges. Even though the college entrants may have opted English as the medium of instruction in their high school and higher secondary classes, their competence in English even for purposes of classroom instruction and learning is not impressive, to say the least.

Skills of English Language Teachers

But, unfortunately, their English language teachers also lack skills in speaking, listening, reading and writing. The teachers of engineering and science related subjects seem to have a slightly better control of skills in English, but their focus is only the transmission of content. Analysis of the content and the presentation of the analysis, which would demand some competence in the language of learning and instruction, English, do not seem to be a strong point in their performance.

Engineering Studies through Tamil – Not Yet Popular

Despite incentives offered by the Government of Tamilnadu to study engineering subjects through Tamil medium, student enrollment in this sector is practically negligible. Reasons are many and varied, but our focus in this series of articles is not on the failure to adopt Tamil as the medium, but on the ways to improve performance of both teachers and students in the mastery and use of English to achieve better competence and skills in the engineering subjects.

Teachers of Engineering Subjects and English as a Second or Foreign Language

By "teachers" we mean both teachers of English and teachers of engineering subjects. There needs to be better co-ordination between these two categories, since English is used in

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
G. Baskaran, Ph.D., D. Nagarathinam, Ph.D. and M. S. Thirumalai, Ph.D.
English for Engineering College Students in Tamilnadu   182

teaching and learning the engineering subjects and in the preparation and presentation of required reports, etc.

Any Co-ordination between Them?

Do we see any co-ordination these days? Was there any co-ordination in the past? For both the questions, we have to answer NO. What kinds of co-ordination we should have, to encourage and develop skills on a daily basis?

Understanding Engineering Subjects by English Language Teachers

English teachers must have some understanding of how engineering subjects are communicated using English. There are nuances specific to English usage here. English for Specific Purposes (ESP) tried and try to build a bridge in some manner. However, ESP was not adopted and is somewhat relegated to the background for various reasons, including the reason that models and theories seem to change after a few years.

Focus Has Been on Literary Subjects, Genres, etc.

M.A. and M.Phil. degrees offered by English departments used to have a dominant focus on Commonwealth Literature, African and African American Literature, American Literature, Diaspora Literature, Indian Writing in English, etc. The graduates of these departments usually do not have much focus on or formal understanding of teaching English in India, teaching English in Tamilnadu. Thus their preparation in their Masters level does not fully meet the requirements needed to teach English as a second or foreign language in the engineering colleges.

Urgent Need to Bridge the Hiatus

This hiatus must be bridged as quickly as possible and for this, suitable refresher training must be conducted periodically. Are there experienced teachers of engineering and technology subjects included in the list of experts who would prepare, revise and modify syllabus suitably for the courses in English for engineering students? The syllabus needs updating with some participation of teachers of engineering subjects.

Language in India www.languageinindia.com **ISSN 1930-2940** **15:9 September 2015**
G. Baskaran, Ph.D., D. Nagarathinam, Ph.D. and M. S. Thirumalai, Ph.D.
English for Engineering College Students in Tamilnadu   183

Need for Interdepartmental Committees of Consultants

Every engineering college must have an interdepartmental committee of consultants who would jointly undertake projects to identify the entry level skills of their students in English.

Joint Projects

Secondly, it will be very useful if an engineering subject faculty could list the fundamental and most frequently used terms in that subject for the particular year and make the list available to the English language faculty members. Spelling and pronunciation may be clearly specified.

Even though most terms may be nouns, there are also verbs, adverbs, adjectives, abstract nouns along with prepositions, etc. Identification of these for every subject will give us a comprehensive list of terms that the students of a particular year need to recognize, understand and use appropriately.

Identification of types of sentences actually used in engineering textbooks and used frequently in lab work should also be undertaken.

English Language Teachers will Learn and Benefit

Engineering faculty members and the English language faculty members should join hands and accomplish such projects. In this process, English language faculty members will get acquainted with the complexity of language use in engineering subject and will work on strategies to teach the terms and help students to use them appropriately.

Spelling and grammatical categories are very important here.

Sentence Types

Even though we all assume that science uses only or mostly passive sentences, the reality of the matter is that when comprehension and clarity are sought after, simple constructions are frequently used. Personal angles are avoided, no doubt. The place for emotion and attitude is rather very narrow and limited.

Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
G. Baskaran, Ph.D., D. Nagarathinam, Ph.D. and M. S. Thirumalai, Ph.D.
English for Engineering College Students in Tamilnadu   184

In subsequent articles, we plan to deal with specifics of grammar, style, spelling, lexical choice, style sheet, writing research reports, and so on.

Collaboration *Is* Mutually Beneficial

Once again collaboration between the English faculty and Engineering faculty will be seen readily as mutually beneficial. At the same time, there may be conflicts, misunderstanding, assumptions of superiority, etc. But with suitable team building processes and application of conflict resolution steps, both the faculty members will stand to gain.

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Language in India www.languageinindia.com **ISSN 1930-2940 15:9 September 2015**
G. Baskaran, Ph.D., D. Nagarathinam, Ph.D. and M. S. Thirumalai, Ph.D.
English for Engineering College Students in Tamilnadu   185