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## **Gender and Number in Aimol: A Case Study**

**Chongom Damrenghang Aimol, Ph.D.**

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### **Abstract**

Aimol is one of the recognized tribes of Manipur. It was recognized on 29<sup>th</sup> October, 1956 vide notification no. 2477, under Ministry of Home Affairs, Government of India. Aimol as a tribe is endogamous and possesses a common dialect, a common tradition of origin and common beliefs and ideas. The total population of Aimol according to Census-2011 is 4,640 (According to Chairman, Aimol Literature Society, Manipur). The Aimol tribe is found in Chandel, Churachandpur, and Senapati districts of Manipur. In the entire state, there are 15 Aimol villages, of which eleven in Chandel district (Khullen, Chandonpokpi, Ngairong, Khodamphai, Tampak, Chingnunghut, Khunia, Kumbirei, Satu, Khudengthabi and Unapal), two in Churachandpur district (Kha-Aimol and Louchunbung) and another two in Senapati district (Tuikhang, Kharam-Thadoi).

Aimol has no proper written literature except some books, gospel songs, Bible and a Descriptive Grammar of Aimol written by M. Shamungou Singh, an unpublished Ph.D. thesis of Manipur University, Imphal. There is no indigenous script. They use Roman script for writing books and other journals, etc. The teaching of Aimol has not been introduced in any private and govt. schools. For communication with other communities they use Manipuri or Meiteilon which is a *lingua franca* of Manipur State. Aimol has no grammatical gender and number. Gender and number are marked by particular words or prefixes or suffixes. In the case of nouns having no generic names, male and female are distinguished by using words indicating opposite sex. The different between the singular and the plural is the number markers. Here the paper attempts to find out how the gender and number is formed in Aimol. It will be illustrated with suitable examples.

### **The Language**

Aimol is a Tibeto-Burman language spoken in Manipur. Some same language speakers are also said to live in Tripura who are known as Hrangkhawls. The language has some affinities with the other languages like Hmar, Hrangkaw, Sukte, Malsom, Darlong,

Lushai and Thadou-Kuki, Purum, Chothe, Chiru, Kom, Koireng and Kharam. Manipuri or Meiteilon is used for communication with other tribes.

### **Linguistic Lineage for Aimol**

Sino-Tibetan

Tibeto-Burman

Kuki-Chin-Naga

Kuki-Chin

Northern

**Aimol**

#### **1. Gender**

In Aimol there is no grammatical gender. Gender is only a lexical feature. Human and animate nouns are referred to as masculine or feminine on the basis of natural sex. For human beings, the suffix /-pa/ indicates “male” and /-nu/ indicates “females”.

For example:

	<b>Male</b>	<b>Female</b>
(a)	kəpa “father”	kənu “mother”
(b)	puənrasukpa “washer man”	puənrasuknu “washerwoman”
(c)	lət <sup>h</sup> opa “male singer”	lət <sup>h</sup> onu “female singer”
(d)	ətərpa “old man”	ətərnu “old woman”
(e)	cuənsinpa “male worker”	cuənsinnu “female worker”

There are some nouns which do not possess any generic name but can denote either male or female. In the case of these nouns, male and female are distinguished by using words indicating opposite sex.

For example:

	<b>Male</b>	<b>Female</b>
(a)	pəsəl <sup>nai</sup> “boy”	numə <sup>nai</sup> “girl”
(b)	pəsəl “man”	numə <sup>i</sup> “woman”
(c)	ret <sup>hər</sup> “bachelor”	doŋmə “maid”
(d)	əpu “grandfather”	əpi “grandmother”
(e)	əpaŋak “uncle”	əni “aunty”

In the case having generic names, male and female are indicated by the suffix **/-pa/** “male” and **/-nu/** “female” to the generic names.

	<b>Generic name</b>	<b>Male</b>	<b>Female</b>
(a)	suək “slave”	suəkpa “male slave”	suəknu “female slave”
(b)	lom “couple”	lompa “husband”	lomnu “wife”
(c)	micupu “teacher”	micupa “male teacher”	micunu “female teacher”
(d)	ə-ipu “writer”	ə-ipa “male writer”	ə-inu “female writer”

## Proper Names of Human Beings

Proper names ending with **-pa**, **-t<sup>h</sup>əŋ**, **-k<sup>h</sup>up**, **-boi**, **-ŋir**, **-reŋ**, **-lal**, **soŋ**, **-pu** etc. are considered to be the names of man.

For example:

**t<sup>h</sup>əŋpa**, **at<sup>h</sup>əŋ**, **maŋk<sup>h</sup>up**, **t<sup>h</sup>əŋboi**, **cuŋŋir**, **k<sup>h</sup>upreŋ**, **alal**, **asoŋ**, **korpu** etc.

**A.** Proper names ending with **-nəi**, **-kim**, **-hui**, **-pi**, **-nu**, **-kip** etc. are considered to be the names of women.

For instance:

**anəi**, **t<sup>h</sup>əŋkim**, **k<sup>h</sup>uphui**, **coŋpi**, **coŋnu** and **nəiŋakip** etc.

In addressing respected man and woman, **/-pu/** and **/-pi/** are used as the honorific suffixes for male and female respectively.-

For example:

- |    |     |                        |                                   |
|----|-----|------------------------|-----------------------------------|
| 1. | (a) | oŋapu                  | “respected sir”                   |
|    | (b) | oŋapi                  | “respected madam”                 |
| 2  | (a) | ləpu                   | “respected song teacher (male)”   |
|    | (b) | ləpi                   | “respected song teacher (female)” |
| 3. | (a) | pu, at <sup>h</sup> əŋ | “Sir Athang”                      |
|    | (b) | pi, acoŋ               | “Madam Achong”                    |

## Animal, Bird, Insect and Plant

In Aimol, male are indicated by **/-k<sup>h</sup>oŋ/** in the case bird and **/-cəl/** in the case of animal, insects and plant but the female marker **/-pui/** is used for animal, birds, insects and plants.

## Animal

For example:

	<b>Male</b>	<b>Female</b>
(a)	sehrat-cəl “bull”	sehrat-pui “cow”
(b)	ui-cəl “dog”	ui-pui “bitch”
(c)	səkor-cəl “stallion”	səkor-pui “mare”
(d)	wok-cəl “boars”	wok-pui “sow”

## Bird

For example:

	<b>Male</b>	<b>Female</b>
(a)	ar-k <sup>h</sup> oŋ “cock”	ar-pui “hen”
(b)	wəte-cəl “male bird”	wəte-pui “female bird”

However there are some birds for which /cəl/ is used for male and /pui/ for female.

For example:

	<b>Male</b>	<b>Female</b>
(a)	uirok-cəl “male egret”	uirok-pui “female egret”
(b)	ceŋcerek-cəl “male(a kind wild bird)”	ceŋcerek-pui “female(a kind of wild bird)”



## **Insect**

For example:

	<b>Male</b>	<b>Female</b>
(a)	k <sup>h</sup> oi-cəl “male bee”	k <sup>h</sup> oi-pui “female bee”
(b)	jaŋsa-cəl “male mosquito”	jaŋsa-pui “female mosquito”
(c)	rik-cəl “male louse”	rik-pui “female louse”
(d)	uicom-cəl “male praying mantis”	uicom-pui “female praying mantis”

## **Plant**

The suffix **/-cəl/** is also used as a male marker if the plant is a barren one and **/-pui/** is for indicating female.

For example:

	<b>Male</b>	<b>Female</b>
(a)	wat <sup>h</sup> əpi-cəl “male papaya”	wat <sup>h</sup> əpi-pui “female papaya”
(b)	laŋp <sup>h</sup> oŋ-cəl “male jackfruit”	laŋp <sup>h</sup> oŋ-pui female jackfruit”
(c)	ʃoŋcak-cəl “male parkia javanica”	ʃoŋcak-pui “female parkia javanica”

## **2. Number**

Number in Aimol is not grammatical. The difference between the singular and the plural is shown with the number markers.

For example:

- (a)        lairik-hi      ə-sət  
               book-pdet  3pro-good  
               “The book is good.”
- b)        lairik-ηai-hi    ən-sət  
               book-pl-pdet  3pro-good  
               “The books are good.”

## Plural Formation of Nouns

### A. Suffixation of /ηai/

(i)The plural suffix /ηai/ is used after the nouns to form the plural.

For example:

Singular	Gloss	Plural	Gloss
naipəŋ	“child”	naipəŋ-ηai	“children”
ui	“dog”	ui-ηai	“dog”
suək	“servant”	suək-ηai	“servants”
in	“house”	in-ηai	“houses”
pəsəl	“man”	pəsəl-ηai	“men”
meŋ	“cat”	meŋ-ηai	“cats”

For example:

1.        (a)        naipəŋ      ə-hoŋ  
                   child      3pro-come  
                   “The child comes.”
- (b)        naipəŋ-ηai  ən-hoŋ  
                   child-pl    3pro-come  
                   “The children come.”

2. (a) ui ə-tan  
dog 3pro-run  
“The dog runs.”
- (b) ui-ηai ən-tan  
dog-pl 3pro-run  
“The dogs run.”
3. (a) suək ə-cəp  
servant 3pro-cry  
“The servant cries.”
- (b) suək-ηai ən-cəp  
servant-pl 3pro-cry  
“The servants cry.”

(ii) The plural suffix /**ηai**/ can also be added to proper nouns conveying the idea of plurality.

For example:

<b>Singular</b>	<b>Gloss</b>	<b>Plural</b>	<b>Gloss</b>
coηnu	“a name”	coηnu-ηai	“Chongnu and her group”
at <sup>h</sup> əη	“a name”	at <sup>h</sup> əη-ηai	“Athang and his group”
kim	“a name”	kim-ηai	“Kim and her group”
ηaknu	“a name”	ηaknu-ηai	“Ngaknu and her group”

(iii) The suffix /**-ηai**/ can also be added to demonstrative pronouns to form the plural.

For example:

<b>Singular</b>	<b>Gloss</b>	<b>Plural</b>	<b>Gloss</b>
hiwəhi	“this”	hiwa-ηai-hi	“these”

həwaha            “that”                    hawa-ŋai-ha            “those”

### B. Suffixation of /-ni/

(i) The plural suffix /-ni/ is used especially to personal pronouns to form the plural.

For example:

Singular	Gloss	Plural	Gloss
kəi	“I”	kəi-ni	“we”
nəŋ	“you”	nəŋ-ni	“you(pl)”
əma	“He/she”	ənma-ni	“they”

For example:

- (a)            kəi    kə-ce  
                  I        1pro-go  
                  “I go.”
- (b)            kəi-ni    kən-go  
                  I-pl    1pro-go  
                  “We go.”
- (c)            nəŋ    nə-ce  
                  you    2pro-go  
                  “You go.”
- (d)            nəŋ-ni    nən-ce  
                  you.pl    2pro-go  
                  “You (pl) go.”
- (e)            əma    ə-ce  
                  he/she    3pro-go  
                  “He/She goes.”

- (f) ənma-ni ən-ce  
 he/she-pl 3pro-go  
 “They go.”

(ii) Aimol uses six person marking prefixes which are given in the table below. These prefixes indicate number and persons and are prefixed to the verbs. They also indicate subject and verb agreement. Examples are indicated below.

Number	Singular	Plural
1 <sup>st</sup> person	kə-	kən-
2 <sup>nd</sup> person	nə-	nən-
3 <sup>rd</sup> person	ə-	ən-

Table No.1: Person marking prefixes

For example:

1. (a) kəi mienpu kə-ni  
 I doctor 1pro-cop  
 “I am a doctor.”
- (b) kəi-ni mienpu kən-ni  
 we doctor 1pro-cop  
 “We are the doctors.”
2. (a) nəŋ mienpu nə-ni  
 you doctor 2pro-cop  
 “You are a doctor.”
- (b) nəŋ-ni mienpu nən-ni  
 you-pl doctor 2pro-cop  
 “You (pl) are the doctors.”

3. (a) əma mienpu ə-ni  
He/she doctor 3pro-cop  
“He/She is a doctor.”
- (b) ənma-ni mienpu ən-ni  
he/she-pl doctor 3pro-cop  
“They are the doctors.”

(iii) Aimol also used another six person marking suffixes which are given in the table. These suffixes indicate number and persons and are suffixed to the verbs. They also indicate subject and verb agreement. Here it is name as subject reference. These suffixes are to be used with the negative sentence only. Examples are illustrated below.

Number	Singular	Plural
1 <sup>st</sup> person	-kiŋ	-siŋ
2 <sup>nd</sup> person	-ce	-ceu
3 <sup>rd</sup> person	-k	-u

Table No.2: Person marking suffixes

For example:

1. (a) kəi micupu ni-mək-kiŋ  
I teacher cop-neg-sub.ref  
“I am not a teacher.”
- (b) kəi-ni micupu ni-mək-siŋ  
I-pl teacher cop-neg-sub.ref  
“We are not the teachers.”
2. (a) nəŋ micupu ni-mək-ce  
you teacher cop-neg-sub.ref  
“You are not a teacher.”

- (b) nəŋ-ni micupu ni-mək-ce-u  
you-pl teacher cop-neg-sub.ref  
“You are not the teachers.”
3. (a) əma micupu ni-mək  
I teacher cop-neg.  
“He/she is not a teacher.”
- (b) ənma-ni micupu ni-mək-u  
they-pl teacher cop-neg-sub.ref  
“They are not the teachers.”

(iv) Reduplication of /tu-/ “who” and /i-/ “what” also conveys the meaning of plurality.

For example:

- 1 (a) tu-mo ə-nui  
who-Q.mk 3pro-laugh  
“Who is laughing?”
- (b) tu-tu-mo ən-nui  
who-who-Q.mk 3pro-laugh  
“Who are laughing?”
- 2 (a) i-mo nə-coi  
What-Q.mk 2pro-carry  
“What (thing) are you carrying?”
- (b) i-i-mo nən-coi  
what-what-Q.mk 2pro-carry  
“What (things) are you carrying?”

### C. Addition of Words

In Aimol there are some words which convey the idea of plurality. They are /ətəm/ “many/much”, /əbo/ “pair”, /əbuk/ “pile”, /ərəŋŋa/ “all”, /ərup/ “crowd”, /alo/ “bundle”, /awer/ “some” etc. All these words can be added to nouns to convey the meaning of plurality.

For example:

(a)	mi	“man”
	mi-təm	“many men”
(b)	sehrat	“cow”
	sehrat-təm	“many cows”
	sehrat-reŋŋa	“all cows”
(c)	lairik	“books”
	lairik-awer	“some books”
	lairik-əbuk	“A pile of books”

#### **Abbreviations Used:**

Cop : Copula

Neg : Negative

1pro : 1st person pronominal marker

2pro: 2nd person pronominal marker

3pro: 3rd person pronominal marker

Pl : Plural

Q.mk : Question marker

Sg : Singular

Sub.ref: Subject reference

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Chongom Damrengthang Aimol, Ph.D.  
Assistant Professor  
Department of Tribal Studies  
Manipur University of Culture  
Palace Compound, Imphal  
Manipur, India  
*aboyaimol@gmail.com*

## **Exploring Strategies to Teach Vocabulary to Disadvantaged Learners**

**Ammaji Nalli, Research Scholar  
Prof. Jayaprada**

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### **Abstract**

Despite the indispensability of reading as a skill to young adults, this skill continues to remain neglected or only lip service paid to its teaching. There can't be a better way to emphasise its importance than in competitive exams where students who are technically sound end up scoring poorly in reading section and many students of engineering struggle in their futile attempts to master the techniques of reading. A study was thus conducted to arrive at an informed conclusion about the reading problems faced by undergraduate students of engineering and their attempts to cope with it. Two research questions, namely, the nature of reading problems encountered by students with respect to understanding reading comprehension and (b) the reading attitudes of the students that feed into their reading habits. Questionnaires, reading passages and personal interview formed instruments of data collection.

### **Introduction**

It will be in order to recollect why the study was undertaken in the first place with an appositely remarkable observation from DeMoulin and Loye, 1999)

Learning to read is a means to an end. If children have difficulty learning to read early, how can they be expected to excel in other subjects as well? The best prevention of reading difficulties, therefore, is early intervention strategies at the pre - school/kindergarten kevel. Instead of heated debates on which approach is best suited for early reading success, educators should be discussing the most efficient method (s) that produces the best results (p.43)

This is very crucial since reading comprehension is a vital skill that is critical in the educational success of individuals. In the absence of adequate reading comprehension skills,

students can suffer all through their academic life. Reading comprehension if not taught or learnt the right way, can lead to a lot of frustration and difficulties later on for students, in their academic pursuits and career. In the area of science, research informs us that many students lack sound knowledge of reading strategies to generate inferences, leading to poor comprehension of science texts.

This makes it apparent that reading as a skill is required not just when reading texts in English for pleasure but also for knowledge and awareness. Ignorance in one area leads to concomitant ignorance in other areas and this creates a chain of unfortunate consequences for the students, a sentiment rather sharply expressed by Elder and Paul (2004):

A typical college student is unable to deeply comprehend what he or she reads. Most students have few of nay intellectual tools that would enable them to read deeply, and then apply what they have read (p.1)

It was one such context that necessitated the present study, the researcher having first-hand experience of what obtains on engineering colleges in the name of English classes and English lab.

### **The Study**

The study was a result of the deep felt and urgent need to look into the problems of reading reported in undergraduate students of engineering and the kind of strategies the students tried to employ or employed to cope with reading difficulties. This was important because students are expected to read long passages, comprehend lessons, answer questions in the last semester examinations that test their knowledge of not just written English and oral English but their ability to read and understand texts.

This study concerned itself with two research questions:

- (1) What is the nature of reading problems encountered by students with respect to understanding reading comprehension?

(2) What are the reading attitudes of the students that feed into their reading habits?

The questions were framed with a view to unravelling the problems students come face to face with every day of their lives as students. In particular the study focused on the coping mechanisms of students when they encountered new or unfamiliar vocabulary, an important aspect of reading since “as many teachers of FL reading comprehension will attest, when their students are faced with an unfamiliar text in the foreign language, the first challenge seems to be its vocabulary (Grabe & Stoller, 1997; as cited in Koren, 1999, p.1).

The participants were 200 first year students pursuing engineering in various branches ranging from Civil to Mechanical to ECE and EEE. These students could be classified into the following categories based on their origins and the schools they had been to

1. Rural areas and English medium schools
2. Urban areas and English medium schools
3. Rural areas and regional medium schools
4. Urban areas and regional medium schools
5. Semi urban areas and English medium schools
6. Semi urban areas and regional medium schools

All of them were undergraduate students of engineering and data were collected from four engineering colleges in the districts of East and West Godavari, Krishna and Guntur districts. These districts were chosen since these have the maximum number of engineering colleges and educational institutions in Andhra Pradesh and offer inkling into the kind of student population drawn from different echelons of society.

The students had some kind of exposure to English ranging from extensive to minimal. Students from *rural areas and English medium schools* were 30 in number, those from *urban areas and English medium schools* were 50 in number, those with an education in schools from *rural areas and regional medium schools* were over 60, while those from *urban areas and regional medium schools* were around 10 in number. Students from *semi urban areas and English medium schools* were 35 while those from *semi urban areas and regional medium schools* were 15 in number. The numbers clearly point to how everyone favoured

English medium education where possible for their children and that it was in rural areas that English medium schools were still not readily available for students to join.

The participants were each asked to fill a questionnaire and answer questions given in four reading passages meant for testing their command of vocabulary. The time taken for data collection was about four weeks since each of the colleges needed to be visited in person by the researcher.

Students were required to answer four reading passages that focussed on vocabulary and for each reading passage students were given about 30 minutes and there were clear instructions on what to do and what not to do. For example, students were specifically asked not to score out an answer once they marked it in the sheet given to them. They were asked not to copy anything from anyone since this was only an exercise that was not part of any formal testing. They were told to be honest in their responses.

Each reading passage was 700-800 word long with a lot of items such as idioms, phrasal verbs; words not so commonly used as well as commonly used words figuring in the passages. The difficulty levels were: easy, medium, hard and challenging.

## **Results**

The consolidated results are reported below in the form of tables and charts. As may be seen from data analysis, a huge number of students were unable to mark correct answers to questions asked. On average the first question was answered correctly only by 2 % , a shockingly low figure given that students have had at least 8 years of schooling where they had been taught in English. Question II was answered correctly by 8 % while the third question was answered correctly by 18.3 % of them. The fourth and fifth questions were answered correctly by 17 % and 19.4 % respectively.

Name of paragraph : Mass media
Readability level : challenging
Passage type : descriptive
Percentage of questions correctly answered: QI : 2 % QII : 8 % QIII : 18.3 % Q IV : 17 % Q V : 19.4 %

As for the second passage the statistical details are as follows: Data make it clear that only 5 % of students arrived at the right answer while to the second question only 10 % were able to make it. The third question was answered correctly by 15.3 % while the fourth and fifth were answered correctly by a mere 22 % and 22.35 % of students respectively.

Name of paragraph : Social networking
Readability level : tough
Passage type : narrative
Percentage of questions correctly answered: QI : 5 % QII : 10.4 % QIII : 15.3 % Q IV : 22 % Q V : 22.35 %

The third passage was of medium difficulty and it was expected that students would fare better in answering this passage than earlier ones but the results were disappointing. Only 8 % of students obtained the right answer to the first question while 18.24 % got the second answer right; the third question saw 19 % score correctly and the fourth was answered correctly by 24.45 % of students while the fifth one was answered by 26.3 % correctly.

Name of paragraph : mobile phones
Readability level : medium
Passage type : expository
Percentage of questions correctly answered: QI : 8 % QII : 18.24 % QIII : 19 % Q IV : 24.45 % Q V : 26.3 %

The fourth passage, namely, the one graded as easy, did not fare any better insofar as student responses went; the first answer was marked correctly by just 12 % while the second was marked correctly by 14.23 %; the third question was scored well by 22.3 % while the

fourth one was marked correctly by 27 %. The last question was answered correctly by a mere 30 % of students.

Name of paragraph : Smog
Readability level : easy
Passage type : descriptive
Percentage of questions correctly answered: QI : 12 % QII : 14.23% QIII : 22.3 % Q IV : 27 % Q V : 29.65 %

## Discussion

If one looks at the results one cannot help being dismayed at the poor proficiency levels of students in reading comprehension. On average not more than 25 % of students were able to answer any question correctly even if there were students who had had an English medium education; based on responses from the questionnaire and personal interviews with students, the following points for introspection emerged:

- 140 students were first generation learners with barely literate parents; children of farmers, farmhands, labourers, coolies, cobblers, drivers and those in blue collar jobs had gained admission to engineering and they lacked the scaffolding in reading and writing. Around 150 students said they never read anything, be it newspapers or novels or short stories. While children of first generation learners found it difficult to obtain resources due to lack of financial support, those who could afford were either unwilling or indifferent to enhancing their reading skills. They somehow thought it unnecessary to improve this very essential skill and that showed in their poor performance.
- Almost 65 % of students found reading for comprehension an alien and alienating experience; this may be attributed to the fact that reading passages were never part of the learning process in the English classroom. As a rule, reading passages that students were expected to read by themselves were done for them by the teacher who simply trotted out the answers after a perfunctory reading. Sometimes the text would be read out, the meaning explained in Telugu or in many cases simply translated for the students in Telugu and the answers given out.
- Teachers did not ask students any questions to elicit the right response from them; for example, questions may be classified as - Yes-No questions, Wh-questions, tag

questions, choice questions, hypothetical questions, embedded questions, and leading questions. None of these were asked to bring out the answers from students since this was regarded as time consuming by teachers who chose an easier way out - giving out the answers themselves.

- No student was encouraged to use a dictionary by a teacher. Students confessed that it never occurred to them to use a dictionary because they had never felt the necessity; around 16 % said they used google to look up a word when it became inevitable and those who claimed they used dictionary said they used it only a few days before English theory exams.

### **Recommendations**

Reading is a very important skill that cannot be taken for granted. Vocabulary can improve and learners able to use language with ease only if they begin to tackle texts of various levels of reading difficulty. There are four broad levels of vocabulary proficiency that one comes to face when reading, these being listening vocabulary, reading vocabulary, writing vocabulary, and speaking vocabulary. The one that concerns us is the third category which we encounter when we begin to sample a text. A few recommendations that will enable students to learn vocabulary are supplied below:

1. Active processing strategy: students need to do something with the word instead of just committing the word to memory.
2. Strategy of contextual usage: students must be made aware of the various contexts in which the word/idiom is used. Taking the help of corpus linguistics will help in this regard and students can be given practice in use and usage.
3. Review strategy: There need to be review activities and word games where students are exposed to rich vocabulary and usage; students need to be taught *collocation* and *connotation* to bring out the subtle differences in making meaning. Several perspectives on using a word will then emerge, making learning fun and useful.



4. Summarizing strategy: Thus strategy requires students to determine what is important in what they are reading and to put it into their own words. Instruction in summarizing helps students to :
  - a. Identify or generate main ideas
  - b. Connect the central ideas
  - c. Eliminate unnecessary information
  - d. Remember what they read
  
5. Metacognitive strategy: Metacognition is "thinking about thinking." Good readers use metacognitive strategies to think about and have control over their reading. Before reading, they clarify their purpose for reading and preview the text. During reading, they take control of their understanding, adjusting their reading speed to fit the difficulty of the text and taking care of any comprehension problems they have. After reading, they check their understanding of what they read. It involves the following stages:
  - a. Identifying the difficulty - "I don't understand the third paragraph on page 14."
  
6. Locating the exact nature of the difficulty: "I don't get what the author means when she says, 'Arriving in Hyderabad was a milestone in my family's life.'"
  
7. Paraphrasing the difficult sentence or passage in their own words: "Oh, so the author wants to say that arriving in Hyderabad was a very crucial event in her family's life."
  
8. Looking back through the text: "The author talked about social networking in II chapter, but I don't remember what it is. If I re read that chapter, I can figure out what exactly it is. "
  
9. Look forward in the text for information that might help them to resolve the difficulty: The text says, "The Yom Kippur war was fought for seven days in 1973. I don't understand the term "Yom Kippur". If I browse the chapters ahead I would probably know what the term is and who fought the war and why.

Most importantly, teaching needs to be learner centred instead of the teacher taking centre stage and dictating the pace and type of learning. This is very essential since:

With the learner centred approach, teachers bring command of context knowledge but design flexibility for learners to construct their learning. Learner needs and characteristics take precedence over knowledge of facts and skills (Brown, 2003, p. 52). The onus of teaching is obviously on the teacher and if only the teacher takes learning to the students through some of these strategies, she will achieve what lecturing won't in many years.

## Conclusion

Reading is a critical skill and improving the skills of learners is just a matter of teaching them how to use these skills intelligently. This paper attempted a modest move in that direction by recommending the teaching and using of some sensible strategies to make learners independent readers.

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Ammaji Nalli, Research Scholar  
Department of English  
Andhra University  
Visakhapatnam  
Andhra Pradesh  
India  
[ammuskp07@gmail.com](mailto:ammuskp07@gmail.com)

Prof. Jayaprada  
Rtd. Prof. of Andhra University  
Visakhapatnam  
Visakhapatnam  
Andhra Pradesh, India

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Ammaji Nalli, Research Scholar and Prof. Jayaprada

Exploring Strategies to Teach Vocabulary to Disadvantaged Learners

## **Effect of Semantic Relatedness on Magnitude of Priming**

**Deepak P. Master in Speech Language Pathology**  
**Akshaya S. Master in Speech Language Pathology**  
**Dr. Abhishek B. P., Ph.D. (Speech Language Pathology)**

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### **Abstract**

Words in the lexicon are assumed to be organised in semantic fields or network. Every word in the lexicon is related to another word belonging to the same lexical category or sharing common features and this kind of relationship is called semantic relatedness. Further, a word in the lexicon is related to many words through semantic relatedness but extent of relationship between the words is not same. Purpose: The study aimed to determine influence of semantic relatedness through priming in adolescents. Method: Thirty participants (mean age fifteen years) participated. Sixty prime-target pairs were presented through DMDX Version 5.0. Thirty were semantically related and thirty semantically unrelated. Among thirty semantically related word pairs, eight pairs were super-ordinate pairs and category coordinate pairs, derivatives and functional coordinates were seven each. Semantic judgment was the task. Results: The mean reaction time and accuracy scores for only semantically related scores on the four ordinates were considered and it was found that mean reaction time and accuracy scores were better for super-ordinates followed by category coordinates, derivatives and functional ordinates. Conclusion: Based on the results of the study it's clear that the extent of relatedness would vary depending on the semantic distance.

**Keywords:** Super ordinates, Category-coordinates, Derivatives, Functional Ordinates

Semantic relatedness refers to the extent of semantic features overlapping between words (e.g. "apple-orange") as explained by Thompson-Schill, Kurtz and Gabrieli, 1998. Semantic relatedness can either be a reflection of the similarity in features shared or the overlap in features of two words (e.g. "apple-orange" "hen- turkey"). Four categories of semantic relatedness are often described. These include semantic relatedness in terms of Superordinate Coordinate (SC) (e.g., apple-fruit), semantic relatedness in terms of Categorical Coordinate (CC) (e.g., apple-pear), relatedness in terms of Functional

Coordinates (FC) (e.g. apple-sweet) and Derivational Coordinate (DC) (e.g., apple-red) Hutchison (2003) considered superordinate and categorical relations as “semantic relations” and others as “associative relations” Functional relation was first studied by Moss et., al (1995). Processing of Distinctive features was investigated initially by Rips, Shoben and Smith (1973).

The distinctions between these semantic features are often studied through priming experiments. In the priming experiments, a semantically related or unrelated word before the target is shown to the participant first and the time taken to read or recognise the experimental stimuli is measured. These experiments suggest that participants respond faster to targets, when prime words share common semantic features (semantically similar) with the target word compared to those words, which do not share semantic relatedness with the target.

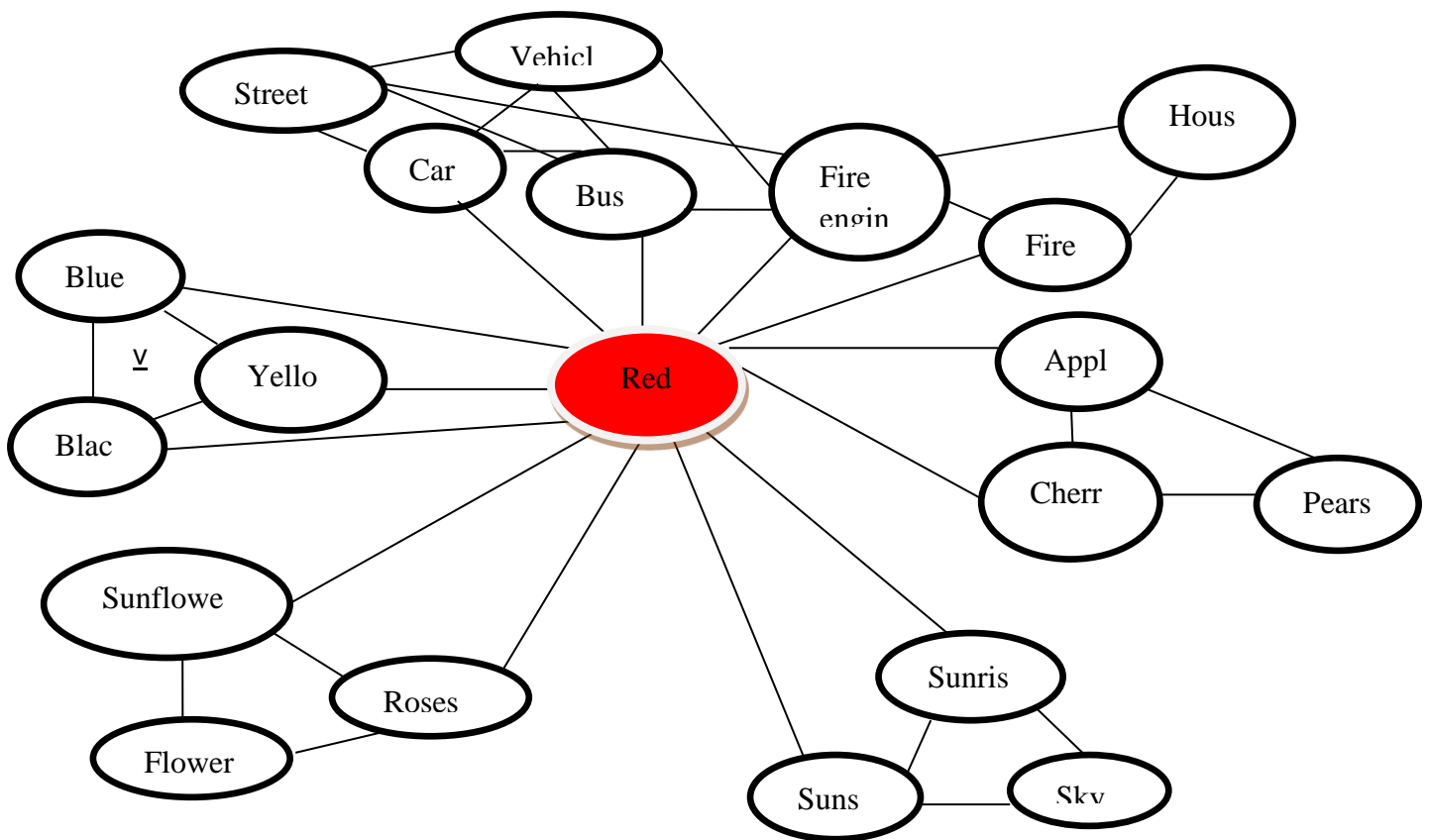
The distinction between the four variants under semantic relatedness is explored through semantic paradigm. Semantic paradigm is based on the principle of semantic priming. Semantic priming refers to the ease of recognising a word when a target word is followed by a semantically related word, when compared to an unrelated word (Neely, 1976, Fischler, 1977a). When a target is unexpectedly preceded by a related prime; it tends to be activated by the prime. Once the prime is activated then this facilitates the processing of the related target word.

Semantic priming principle can be explained through spreading activation theory. Collins and Quillian in 1972, attributed semantic activation to semantic memory, wherein they stated that a number of related entries in semantic memory are based on highly complex network comprising of concept nodes; each concept is connected to one another by means of links. The link which gains maximum activation will be recognized and relatedness will be established. Parallel explanation of semantic priming principle is provided through the concept of memory search (Quillian, 1967, 1968). According to this concept, initially the search begins at the level of node, in response to a stimulus and the concept specified by the stimulus, the search involves tracing out the parallel links from these nodes. In summary, according to this model, initially all the nodes linked to the initial concept node gets activated and converge with each other and finally based on the specific constraints imposed by the

task, the specific path is processed. Further Collins and Loftus (1975) added assumptions related to processing. When a concept is processed, the activation spreads out along the paths in the network in a decreasing gradient. Therefore, the extent of activation becomes stronger with respect to time and distance. They also assumed that, if the properties of two concepts are common, then they are more proximally related and thus making the retrieval easy. In other words, if a prime is more closely related to the target then the activation of the target would be to a greater extent than with the prime which is not closely related. The proponents of this model also propose that the words, which are recently activated, can be retrieved readily compared to the words which are not activated recently.

According to spreading activation theory, for the target word *apple*, primes words would be *red colour* and *fruit*. These prime words are proximally related with respect to appearance and common features they share and the extent of activation. Whereas the activation would be to a lesser extent for the prime ‘sunflower’ as it is different in its appearance and has no common features with ‘apple’(As seen in Figure 1).

Figure 1: Spreading Activation



The spreading activation theory was extended by Rosch in 1975, through three-step model for categorisation tasks. According to this model, the individual encodes the stimulus pair, then he/she determines if the pair matches with each other or not depending on the features the word pairs share and in the final step he/she retrieves the related semantic categories for the particular prime stimulus and judge if the prime and target are semantically similar or not. Another model of spreading activation to explain the effects of distance on priming is the Discrete Model: Exponential Distribution (Anderson, 1976). According to which the node is activated to greater extent if connection links are lesser in number and the node is less activated if the connection links are greater in number. In other words retrieval of the word becomes easier if there are fewer number connection links.

Continuous Flow Model is yet another model explaining semantic relatedness, according to this model, the extent of activation of a node is directly related to amount of activation occurring from the surrounding nodes in a continuous manner (McClelland, 1979; McClelland & Rumelhart, 1981). That is the rate of change of activation at a node is proportional to sum of the differences between the activation threshold at the node and surrounding nodes. According to Ratcliff and McKoon (1981), the farther the node activation, slower will be reaction time compared to the closer functions or nodes.

The automatic priming effect can be tapped when the experimental conditions allow participants to develop expectancies on the presence of semantically related words: with shorter Stimulus onset asynchrony's (SOA) (Neely, 1977) or a larger number of semantically related prime-target pairs (Tweedy, Lapinski, & Schvaneveldt, 1977). Posner and Snyder (1975) studied the effect of attention on processing of target in the presence of prime and postulated that at low levels of attention, a prime tends to produce only facilitating effects and at high levels of attention, it results in both facilitation and inhibition. The facilitative effect of a prime word on the respective pronunciation or recognition of a related target word was described both as an "effect of association" (Meyer & Schvaneveldt, 1971) and as a "semantic facilitation effect" (Neely, 1976) initially. Theoretical accounts of priming are often based on either associative relatedness or semantic similarity. Initially priming was known for facilitation of word recognition, as resultant of elevated activation of a target word

after the passive spread of activation from the prime node to other word nodes linked in an associative network (Meyer & Schvaneveldt, 1971).

On the contrary, theories of distributed memory emphasize on semantic similarity, which is a product of distinct feature overlapping in featural representations. Distributed models of word retrieval elicit facilitative effects as a result of decrement in the amount of time necessary to ensure a shift in semantic space between similar words (Moore, & Fain J, 1995). In contrast to other models of priming, the dependence of the priming effect on semantic similarity is critical to distributed models of semantic memory. (Thompson-Schill et al., 1998). According to Thompson-Schill et al., (1998), the three models of priming—spreading activation, compound-cue, and distributed memory, all explain facilitation occurring due to a passive and automatic process reflecting the organization of semantic memory. Further, some studies also explain that priming as a resultant of non-semantic factors including grammatical class (Goodman, McClelland, & Gibbs, 1981), expectancies (Neely, 1976), and episodic memory (Ratcliff & McKoon, 1981). Evidence of non-semantic facilitation has led to the proposal of a “two-process theory of priming”. Wherein, the proponents explained the mechanism of fast process as automatic, unintended or without conscious awareness, and the mechanism of slower process was explained as limited-capacity process requiring conscious attention (Posner & Snyder, 1975).

Previously not much of studies have concentrated on the effect of semantic relatedness across the semantic categories (namely super ordinate, categorical, function and derivative coordinates). In other words there is dearth of research in the study of semantic relatedness considering the above mentioned sub categories of semantics. Furthermore; there can be variations in measures of semantic relatedness from one language to the other language. Hence, there arises a need to explore the effect of semantic relatedness in Kannada speaking children in Indian context, which the present study purports to. The study aims at understanding the semantic organisation.

### **Objectives of the Study**

To measure mean reaction time and accuracy scores across the four coordinates of semantics; namely superordinate, categorical, functional, derivative coordinates in adolescents and to find the effect of semantic distance across four different categories.

## **Method**

### ***Participants***

In the study, 30 participants (15 boys and 15 girls) were randomly selected. The mean age of the participants was 15 years (SD+0.8). All the participants were native speakers of Kannada and were able to read and write Kannada. While selecting these participants it was made sure that the participants were free from any neurological, psychological illness and visual deficits through administration of Mini Mental State Examination (MMSE). All participants were taken willingness consent to participant in the study and further this research was approved by our institute All India Institute of Speech and Hearing, Central Government body, under Ministry of Health and Family welfare. Hence on this grounds all participants were cared in an established and ethically- approved manner.

### ***Stimulus***

Totally 60 pairs of words were prepared as stimuli for the study. All the stimuli were in Kannada. While 30 pairs were semantically related, the other 30 set of word pairs were semantically unrelated (e.g., apple- blue). The semantic relatedness was defined through the four categories of relatedness. These were semantic related in terms of Superordinate Coordinate (SC) (e.g., apple- fruit), Categorical Coordinate (CC) (e.g., apple – pear), Functional Coordinates (FC) (e.g., apple- sweet) and Derivative Coordinate (DC) (e.g., coconut- coir). (The operational definitions of these terms have been described in appendix section). Of these 30 related word pairs, 8 pairs were related in terms of superordinate coordinate, 8 pairs were categorically related and rest 14 (7 each) were functionally and derivatively related.

### ***Procedure***

60 word pairs were presented to the participants orthographically, displayed through laptop screen. DMDX Auto-mode, (Version 5.0 software) (Jonathan and Ken Forster) was used to perform this task. The stimuli comprised of 60 word pairs, wherein the first word of each pair was the prime word and the next word was the target and these 60 pairs were randomised in the program. Further the prime word duration and inter stimuli duration was set to 500ms and the stimulus duration for target word was set to 4000ms in the program for each word pair.



The participants were instructed to press “1” in the keyboard if the word pairs were related and press “0” if the word pair was unrelated. Participants were instructed to follow this for all the 60 word pairs. Then the program was run using DMDX and at the end of the task, the software automatically computed the reaction time and accuracy for each subject which was saved as respective output file for each participant. From the output files the mean reaction time and mean accuracy for each semantic coordinate (i.e., SC, CC, FC and DC) was calculated for every individual who participated in the study and then these scores were subjected to statistical analysis.

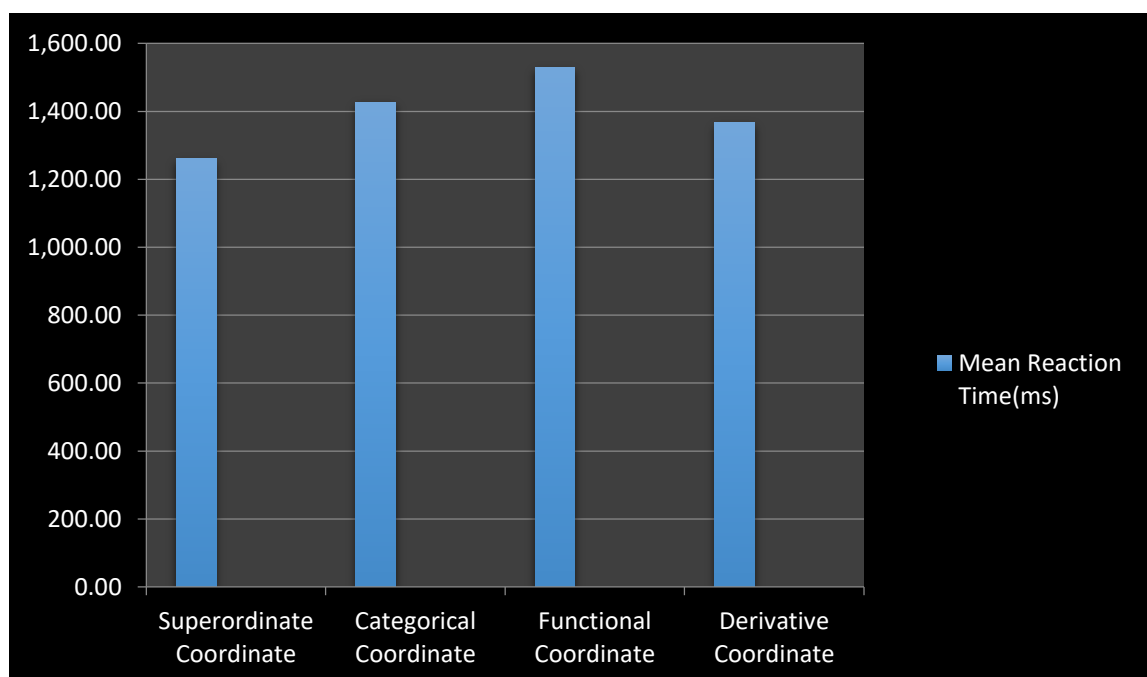
## **Results and Discussion**

The primary objective of the present study was to measure reaction time and accuracy across four coordinates of semantics, namely superordinate, categorical, functional, derivative coordinates in adolescents. The second objective was to find the effect of semantic distance across four different categories.

### ***Reaction time***

Data obtained for analysing mean reaction time across the above mentioned coordinates of semantics was subjected to statistical analysis, wherein the data was verified for skewness using Shapiro-Wilk’s test which indicated that the data was not skewed ( $p < 0.05$ ) and hence abided the properties of normal distribution. Descriptive statistics was applied after verifying the skewness and the overall mean reaction time for each of the semantic coordinates. Here the four semantic coordinates were treated as the independent variables and the mean reaction time was the dependent variable. The mean reaction time for superordinate coordinate was 1260.54ms, for categorical coordinate was 1426.75ms, for functional coordinate was 1528.60ms and for derivative coordinate it was found to be 1366.209ms. Mean Reaction Time was less for Superordinate coordinate followed by Categorical coordinate followed by Functional coordinate followed by Derivative coordinate (As seen in Figure 2).

Figure 2: Mean Reaction Time for the different ordinates



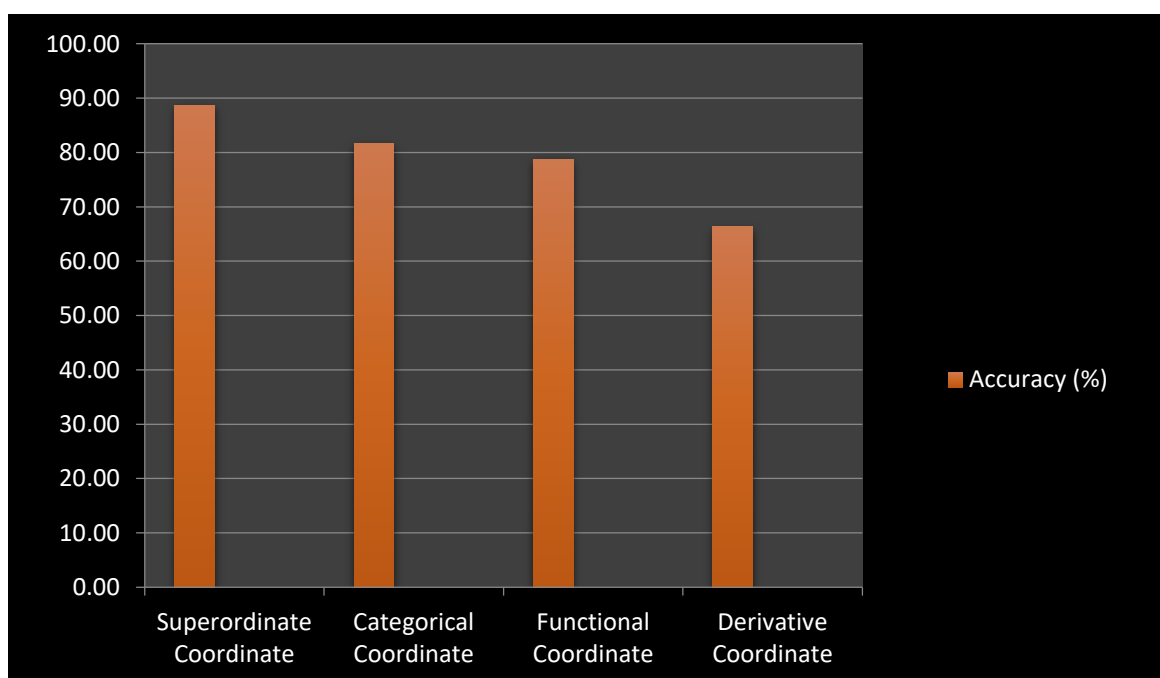
Further in order to see if there was any significant difference between the four semantic coordinates, ANOVA was used and parametric t-test was applied on the data to measure within subjects' effects for reaction time within the four semantic coordinates with reference to  $<0.05$  p value. The analysis revealed significant difference in the mean reaction time within the four coordinates ( $f= 4.280$ ,  $\alpha= 0.05$ ,  $p= 0.007$ ). To observe the difference in mean reaction time across the semantic coordinates, pair-wise comparison was done using Bonferroni test and the test revealed significant difference between the mean reaction times of superordinate coordinate and functional coordinate ( $\alpha= 0.05$ ,  $p= 0.01$ ).

### *Accuracy*

Similarly, data obtained for analysing accuracy across the above mentioned coordinates of semantics was subjected to statistical analysis and properties of normality was

satisfied. The four semantic coordinates were treated as the independent variables and the accuracy scores were considered to be the dependent variable. Descriptive statistics was applied after verifying for skewness and the overall accuracy for each of the semantic coordinates was measured. The mean accuracy for superordinate coordinate was 88.75%, categorical coordinate was 81.66, functional coordinate was 78.75% and derivative coordinate was found to be 81.25 % (As seen in Figure 3).

Figure 3: Accuracy scores for different ordinates



Further ANOVA was used and parametric t-test was applied to measure the effect of within subjects on accuracy. Results revealed no significant difference across any of the semantic coordinates ( $f=3.672$ ,  $\alpha= 0.05$ ,  $p=0.15$ ) and significant difference was seen in between semantic coordinates ( $f=2202.72$ ,  $\alpha= 0.05$ ,  $p= 0.000$ ). To measure the difference in accuracy across the semantic coordinates, pairwise comparison was done using Bonferroni test and the test revealed significant difference between the accuracy for super-ordinate coordinate and categorical coordinate ( $\alpha= 0.05$ ,  $p= 0.047$ ) and super-ordinate coordinate and functional coordinate ( $\alpha=0.05$ ,  $p=.018$ ). The accuracy scores were greater for superordinate coordinate followed by categorical coordinate followed by functional coordinate followed by derivative coordinate.

From the above-mentioned results, it is clear that the mean reaction time and accuracy scores of the participants were better for superordinate coordinate compared to categorical coordinate, followed by functional and derivative coordinate. This may be because the participants could judge that prime and target were related when the prime was superordinate i.e. name of the lexical category. This was in consensus with Spreading Activation theory (Collins and Loftus, 1975), where the proposers justified for least reaction time in judging super ordinate relationship due to stronger connections between two concepts and thus are more closely placed in the mental lexicon. Therefore, in their study, they implied that when category name was presented first, the activation immediately sweeps to the category members. Since the category name and category members are closely related, the time required to judge the relationship between these two nodes is least or fastest. Also, it could be because the words considered for the study ranged from more to less in terms of frequency of usage, the name of the lexical category itself would facilitate recognition for a word list which would vary in terms of frequency of usage. Similar results were noted in study by Warrington (1975) on aphasic individuals. This was also supported by Spreading Activation Theory (Collins and Loftus, 1975). The theory suggested that high frequency words triggered faster processing than low frequency words. When super ordinate is the prime, it activates the target with relative high frequency, which means more activation spreads to the related target word, and hence it needs less time to reach the threshold for an intersection. In other words the semantic distance was least for superordinate.

The reaction time was more and accuracy scores were less for categorical coordinate compared to superordinate coordinate and this may be because the participants had to associate with the categorical items based on shape, size, colour and related features and respectively match with prime word. Hence, this required longer time to ascribe relationship between the prime and target. This can also be attributed to interference effect in the process of activation. That is, when two concepts have a common superordinate, it takes longer time to verify if both fall into same superordinate category and then judge the relationship among them. This was in support to study by Becker (1980). On comparison with functional and derivative coordinate, the mean reaction time and accuracy scores were better in categorical coordinate. This can be attributed to the ease of judgment in deciding the categorical items directly than judging based on the specific features and function of the prime word. For

example, when prime is dog, ideal participants will activate other coordinate members (cat or cow). This occurs through the process of searching the category animals and then the members. Hence expectancy plays crucial role in faster activation of categorical items faster and easier. Thus subject takes less time to process category coordinate pairs compared to functional and derivative coordinate pairs.

The mean reaction time and accuracy scores for functional coordinate were better compared to derivative coordinate. This could be because the prime and target pairs are related with respect to functions associated, whereas in derivative coordinate the prime and target pairs are related with respect to specific feature which is comparatively more time consuming/ taxing for participants to judge on the basis of features. Hence scores were better for functional coordinate compared derivative coordinate. Mean reaction and accuracy scores for functional coordinate was poorer compared to superordinate and categorical coordinate, which can be attributed to complexity of task in judging the relatedness between prime and target word functional coordinate pairs. The mean reaction time was more and accuracy scores were least for derivative coordinate compared to superordinate, categorical and functional coordinates. This could be due to the complexity involved in relating specific features to a lexical item. Distinguishing the properties make it harder to reach the positive connection or judgment when there are other connections like superordinate and categorical relations. Therefore, this slows down the process. Another factor responsible for poorer performance in judging derivative word pairs could be due how the person weighs the various properties and judges the link between the pair. According to Warrington (1975), specific features of words are represented at lower levels and are prone to be lost first, since the connections are weak. This was attributed to frequency of usage. Hence, when the individual looks into a word, most frequently used features are activated sooner, and to judge the connection between the distinctive or derivative pairs, (s)he has to inhibit other activations and then establish the link. This becomes more time consuming and cognitively taxing task.

### ***Future Implications***

- Since the present study concentrated on fewer numbers of participants, future research can be extended to larger population.
- Further gender differences can be considered in the future studies. Similar study can be done by considering wider age range
- The effect of semantic relatedness the stimuli can be presented in auditory modality.

- The future research can be extended to different clinical population like aphasia, specific language impairment and mental retardation and hearing loss.

### ***Limitations***

The study was conducted on smaller population and hence the findings cannot be generalised. Not many studies have been carried out in this line of research to support or negate findings obtained in the present study.

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### **Acknowledgement**

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The author(s) disclosed no potential conflicts of interest with respect to the research, authorship and /or publication of this article.

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Deepak P.  
Speech Language Pathologist  
Master in Speech Language Pathology  
All India Institute of Speech and Hearing  
Mysuru 570006  
Karnataka  
India  
[deepakaryan064@gmail.com](mailto:deepakaryan064@gmail.com)

Akshaya S.  
Master in Speech Language Pathology  
Research Officer (Speech Language Pathology)  
All India Institute of Speech and Hearing  
Mysuru 570006  
Karnataka  
India  
[akshayaslp92@gmail.com](mailto:akshayaslp92@gmail.com)



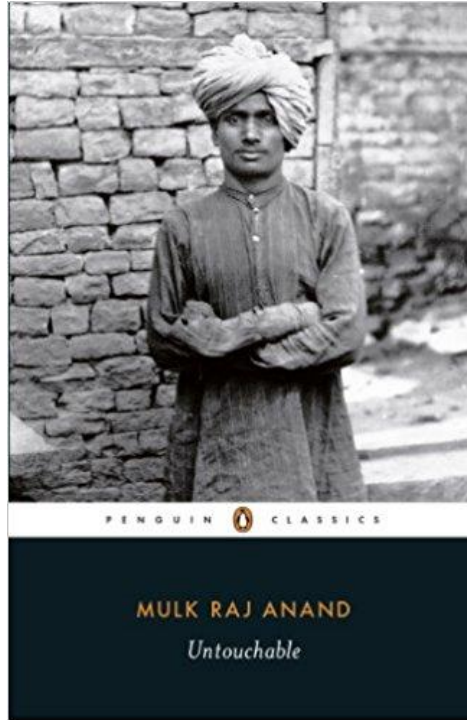
Dr. Abhishek B. P., Ph.D. (Speech Language Pathology)  
Lecturer in Speech Language Sciences  
All India Institute of Speech and Hearing  
Mysuru 570006  
Karnataka  
India  
[abhiraaajaradhya@gmail.com](mailto:abhiraaajaradhya@gmail.com)

**Portrayal of Bakha and Bhikhu as Victimized Heroes:  
M. R. Anand's *Untouchable* and *The Road***

**Dr. S. Chelliah, M.A., Ph.D.**

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**Abstract**

This paper is an attempt to project the novel as literary phenomenon almost something new to India a bit away from the respectable position the Epics, Lyrics, dramas, short-stories and fables have enjoyed and glorified in India with a focus on the contribution of some novelists like Chandra Dutt, Bankim Chandra Chatterji, Rabindranath Tagore, Raja Rao, R. K. Narayan in general and Mulk Raj Anand is particular. It beautifully analyses the dominant role of M. R. Anand in the current literary scenario of Indian English Fiction as a literary stalwart whose literary skill lies in his handling of a variety of social problems rather impressively in a humanistic manner, steering the Indian English Fiction to the unexplored regions where the tears and sweats of the oppressed & suppressed sections of people remain unheeded by most writers. It neatly examines the portrayal of Bakha and Bhikhu as

victimized heroes as projected by Mulk Raj Anand in his *Untouchable* and *The Road* respectively with his remarkable application of the Stream of Consciousness technique.

**Keywords:** social problem, victimization, bottom dogs of society, pathetic life, untouchables, literary phenomenon, social realism, artistic narration.

### **Novel as Literary Phenomenon**

The novel as literary phenomenon is something new to India. Epics, Lyrics, Dramas, Short stories and fables have their respectable ancestries, going back by several centuries, but it is only during a period of little more than a century that the novel – the long sustained piece of prose fiction- has occurred and taken roots in India. The Indo- Anglian novel since its genetic has passed through three main phases. The first one is the phase of the historical novel which was short- lived, while the second phase was the Socio-political novel with a stress on social realism that was ‘long – lived’. The third phase is the phase of the psychological novel revealing a concern for the inner life of the individual. The earliest Indian novels written in Bengali are supposed to have been the foster mother of Indo-Anglian fiction. Some Bengali novelists like Ramesh Chandra Dutt, Bankim Chandra Chatterji and Rabindranath Tagore proved a great influence on the early Indo- Anglian novelists. Raja Rao enriched the Indian fiction with highly poetic prose and artistic narration. Following Raja Rao, the novelists like Mulk Raj Anand, R.K.Narayaan, D.F. Karaka, Ahmed Abbas and Ahmed Ali and many others contributed rather immensely to the growth and development of the Indo-Anglian fiction.

### **Mulk Raj Anand, a Literary Stalwart**

Mulk Raj Anand is one of the prominent writers in the field of Indian English literature. His reputation as a literary Stalwart – lies in his heading of a variety of social problems impressively in a humanistic manner. It is he who has steered the Indian English fiction to the unexplored regions where the tears and sweats of the repressed class people remain unheeded by most writers. He has won renown for himself as the chief spokes man of the Indo- Anglian literary naturalism with a proletarian bias. He is of the view that human behavior is determined by its social environment. The society, not character, is the destiny of man. His *Coolie* (1936) is possibly the foremost folk epic of the Indo – Anglian fiction. In the words of Dr. A.V. Krishna Rao, “It is a typical novel of this oppressive trend (pro-

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proletarian) in modern society and becomes multidimensional with its philosophy of naturalism and the contemporary national ideas. But beneath the pervasive pessimism, there is an essential undercurrent of optimism and need for drastic reform of the rotten society” (P 254). His early novels *Untouchable* (1936), *Coolie* (1936) and *Two Leaves and a Bud* (1937) which won him fame and name do novel him to be the champion of the underdogs. Quite distinguished from other Indian writers by his sense of commitment, humanism, realism, creative vigour and abundant sympathy for the bottom dogs and dregs of society, in a writing career spread over almost forty years, he is said to have produced more than a dozen novels, half a dozen collections of short stories and mimeos other works on subjects ranging from art to cooking and his fiction is nothing but a characteristic product of the modern Indian ethos of all the novels of Mulk Raj Anand, *Untouchable* is the most Compact and artistically satisfying. It is the shortest of his novels and most revealing and rewarding of the lot. K.R. Srinivasa Iyengar comments thus:

“Untouchability strikes us as the picture of a place, of a society and of certain persons not easily to be forgotten; a picture that is also an indictment of the evils of a decadent and perverted orthodoxy. As a novelist addressing himself to the task of exposing certain evils, Anand ... has been as effective almost as’ Dickens himself” (p. 72 ).

### ***Untouchable and The Road***

*Untouchable* is Anand’s maiden but powerful attempt to probe in the wretched practice of untouchability from which the low-born people in the caste hierarchy suffered much during the pre-independence period *The Road* deals with the present unchanged condition of the Chimars in the post independent era. Both the novels sincerely present the pathetic life of the “untouchables” thereby calling forth pity and love towards the outcastes in the minds of the readers.

### **Emotional Output of Writers**

Generally speaking, ‘the novel’ is nothing but the emotional output of a writer’s imagination in which his thoughts and feelings are projected through characters and anecdotes. The characters can be developed systematically and the incidents can be graphically described as the novel form demands no time limit. The representation of life

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mingled with the author's rich imagination makes the novel enjoyable and invites the readers to share the joys and sorrow of the characters. A novel can be informative, educative and entertaining as well. One is aware of the powerful appeal made by prose fiction as a genre to a larger section of the reading public. The novel had its origin in England in the later half of the eighteenth century and passed into its modern form with Richardson and in America, it came into being with W.H. Brown's *The Power of Sympathy*.

Started as the source for entertainment both in England and America, the novel gradually became sociological, psychological and humanistic in the hands of the modern writers such as Charles Dickens, Joseph Conrad and Nathaniel Hawthorne. The first Indian English novel was Bankim Chandra Chatterjee's *Rajmohan's Wife* only with the Civil Disobedience Movement of the nineteen thirties; the Indian English novel reached new heights, handling such significant themes as struggle for freedom, concern for communal and societal problems and the miserable condition of the economically exploited people.

### **The Trio**

The Indian English fiction evolved into a new dimension in the hands of the trio-group; "Anand the Marxist, progressive or committed writer; Narayan the comic genius or writer pure and simple; and Raja Rao the religious or philosophical novelist" (Narasimhaiah 106). Mulk Raj Anand is said to have raised the status of the Indian English novel by projecting the very heart of India rather sincerely in his fiction. His literary world comprises the socially and economically suppressed peasants, coolies, sweepers and those suffering at the hands of the unsympathetic zamindars, money lenders, landlords and the so-called business bugs. Prem Chand in Hindi and Sarat Chandra in Bengali write about the pitiable condition of the downtrodden and the oppressed. Shyam M.Asmani remarks that Anand has attempted a similar thing in English and rightly holds:

"In the field of Indo-English fiction, Anand is perhaps the first to have written of this 'motely crowd' who had hitherto be largely ignored by other contemporary writers"

### **Anand, a Novelist of the Downtrodden**

As a novelist of the downtrodden, Anand in all his works has been pleading for help to raise the oppressed people to human dignity and self-awareness and strongly opposed class

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distinctions and aristocratic system of society which create barriers among the people. He is “Dickensian in his ultra-sensitivity to the existence of social evils in protean forms” (Paul 6).

Anand’s debut as a writer may be stated to have rightly started with the publication *Untouchable* in 1935. Despite the fact that Anand wrote fifteen novels depicting the disharmony of the Indian Society at many levels, it is his *Untouchable* which got him great reputation and placed him along with the famous writers of the world.

### *Untouchable*

Here in the novel *Untouchable*, M.R. Anand skillfully describes the evil of caste system and the pathetic plight of the outcastes through the principal character, Bakha. He is an eighteen year old sweeper boy in the outcastes’ colony, Bulandshahr. His duty is to clean the three rows of public latrines several times a day without break. His next job is to collect and burn up the heaped refuse in a chimney. Instead of being thankful to him for his cleaning the dirt, the society disregards him as dirt, treats him badly and squeezes him economically. The outcastes are prohibited from taking directly from the well, entering the temple and they are denied education also. Throughout the day, on many occasions, Bakha is exposed to both verbal and physical abuse and humiliation for doing nothing the so-called duty-cleaning and sweeping the dirt. At the end of this momentous day, Bakha hears the speech of Gandhi who visits the little town and feels very much encouraged by his words. He also listens to the view of the poet, Iqbal Nath Sarashar that the problem of untouchability can be solved, if the modern flush latrines are introduced. Now Bakha happily returns to his house to tell his father about the Mahatma and the machine. E.M. Foster observes:

“His Indian day is over and the next day will be like it, but on the surface of the earth if not in the depths of the sky, a change is at hand” (10).

### *The Road*

Anand’s continued emotional involvement with the problem of Untouchability is obvious from the fact that he returns to the same theme twenty-five years later in *The Road*. When he goes to live in Haryana, twenty miles from Delhi, he finds that still the low caste people are treated like subhuman creatures. *The Road* reveals the inhuman attitude of the

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caste Hindus towards these untouchables. The story revolves around the young outcaste, Bhikhu who is engaged in laying a road which will connect the village of Gowarthan with the nearby town that will be useful for transporting milk. Bhikhu and his friends which working on the road are continually subjected to pressures and insults. The high caste Hindu boys, Sajru and Lachman, subtly urged by their elders burn town the huts of the untouchables. Dhooli Singh, the caste Hindu who sympathises with these outcastes and helps them constantly, gives them shelter in his house. However, the construction of the road goes on according to the plan. Slamed by their deed, the guilty elders and their sons effect a brief reconciliation and Sajnu and Lacman join the enterprise. Still prejudice keeps them apart. When the road is completed, Bhikhu continues to be insulted by his caste superior, Sajnu. Finally he decides to go to Delhi where there would be no caste discriminations.

### **Man's Hatred, Cruelty and Lack of Tenderness and Compassion**

Both the novels *Untouchable* and *The Road* not only analyse the problem of untouchability but also deal with man's hatred, cruelty and lack of tenderness and compassion towards his fellow human beings. The novelist has beautifully presented that too, in a humanitarian spirit in these two novels how the dignity of man gets devalued because of his wicked practices and tries to create in the minds of the readers an awareness of the degradation of the society as well as the individual self. Mulk Raj Anand himself once said thus:

“Man's fate, today, is no longer in the hands of the gods, but is often in conflict with the evil in other men” (P 4).

The practice of Untouchability in the Hindu society arises out of “the ideas of ceremonial purity” (Singh 124). Anand's *Untouchable* is the result of his reaction against the curse of untouchability in the traditional Hindu society during the Gandhian era, whereas *The Road* graphically portrays the slightly changed conditions of the outcastes during the early nineteen sixties. The practice of untouchability has been legally banned and the government has initiated job opportunities for these suppressed people. Yet “the cast Hindu refuses to accept the fact that the untouchable is a human being, but insists on treating him like a subhuman creature, to be ignored, or bullied or exploited as the occasion demands” (Naik

29). Being a Sweeper in the Hindu society is worse than death. E.M. Forster remarks rather aptly:

“The sweeper is worse off than a slave, for the slave may change his master and his duties and may even become free but the sweeper is bound for ever, born into a state from which he cannot escape” (p. 8).

The outcastes are considered to be the source of pollution in the society because of the nature of the work done by them, sweeping and cleaning the dirt. Instead of being thankful and sympathetic to such people who do the dirty but useful work, the society treats them as if born under a curse. Bakha’s awareness of such a miserable lot is highly poignant in *Untouchable*, when he says:

“They think we are mere dirt,  
because we clean their dirt” (P 89).

In *Untouchable*, the high caste Hindus do not allow the outcastes to use the nearby brook because by their, they think, the brook would get polluted. They are not even permitted to draw water directly from the well. Anand describes their cry for water, the essential need of man, when a sepoy crosses them:

“Oh, Maharaj! Maharaj! Won’t you draw us some water, please? We beg you. We have been waiting here a long time, we will be grateful” shouted the chorus of voices as they pressed towards him, some standing up, bending and joining their palms in beggary, others twisting their lips in various attitudes of servile appeal and object humility” (*Untouchable* 30).

The sweepers are dependent on the bounty of the caste Hindus not only for water but for their daily food also. In the afternoons, Bakha, his brother Rakha and his sister Sohini have to go to collect bread from the houses of the silversmiths and from the barracks. Bakha cries like a beggar:

“The Sweeper has come for bread, mother!

The Sweeper has come for the bread” (*Untouchable* 76).

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He patiently waits till the woman of the house comes out and gives him something. When at last the woman makes her appearance, she only throws at him rather rudely a couple of chappatis from the balcony. Besides getting the rotten food, Bakha invites some curses from the high-born ladies for the defilement that is done by his sitting on the doorsteps. In sharp contrast this, the same lady is extremely solicitous towards a Sadhu who is also begging for food. She offers him in great politeness delicious food with hot vegetable curries with the request that it may be accepted by him. Veena Singh rightly comments:

“The basic necessities of life like food and water are used as powerful symbols to delineate the relationship between the caste Hindus and the untouchables. The caste Hindus uses them as weapons to humiliate the untouchables and erode their sense of self-respect” (P 125).

As the upper caste society considers these outcastes to be impure forever, it insists on a ceremonial purification, whenever the pollution takes place. The caste Hindus believe that the purification can be performed by bathing and conducting special poojas with sacrificial fire. In *The Road*, Chaudhri Thakur Singh, highest of the village by caste and rank, bitterly reports to the priest, Pandit Suraj Mani that the stones of the Shiva’s sacred hill have been broken by the untouchables for the construction of the road. The priest appeases him suggesting thus:

“Then we can hold the yajna, if you folk can collect enough ghee to burn, so that the incense can rise to heaven and Inder Bhagwan can send down a storm to wash off the road” (*The Road* 3).

In *Untouchable*, when Bakha wants to buy cigarettes from a pan-shop, the shop keeper points to him a spot on the ground near him to place his coin. Then he sprinkles water on the coin to purify it and puts it into his cash box. The cigarettes are thrown to Bakha “as a butcher might throw a bone to an insistent dog sniffing round the corner of his shop” (untouchable 48). Likewise, the jelabis are cast away from the confectioner to Bakha as a cricket ball. The sweepers while walking along the road have to shout:

“Posh, Posh, Sweeper coming,

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Posh, Posh, Sweeper coming,  
Posh, Posh, Sweeper coming,  
Posh, Posh, Sweeper coming, (*Untouchable* 57).

so that the caste Hindus may save themselves from pollution through physical contact with an untouchable. But unfortunately Bakha once fails to make this cry and slightly dashes against a high caste Hindu. Polluted by his touch, as any how he is to bathe and purify himself, the man gives him a sharp, clear slap. The society is very rigid in observing the ceremonial pollution, whatever be the situation.

When Bakha is ill with fever in *Untouchable*, his father, Lakha goes to the dispensary of Hakim Bhagawan Das to get medicines. Being in an excited state, he holds to the feet of the Hakim pleading for saving his son's life. The Hakim shouts at him with rage:

“Chandal! by whose orders have you come here? And then you join hands and hold my feet and say you will become my slave forever. You have polluted hundreds of rupees worth of medicine. Will you pay for it?” (*Untouchable* 92).

The man-made hypocritical notions make the people's heart dry and cynical. In *The Road* Bhikhu gets drinking water from Rukmani, daughter of Thakur Singh. Rukmani, instead of pouring water into his cupped hands, unknowingly gives him the brass cup. On seeing this, Sajnu, her brother becomes angry and shouts kicking the cup out of his hands thereby injuring Bhikhu's lips:

“How can you touch the brass cup and soil it forever! Have you no thought of your status?” (*The Road* 3).

Moreover, school education was forbidden for those outcastes. When Bakha weeps and cries to his father to send him to school, Lakha tells him that schools are not meant for the sweepers because

“--- the masters wouldn't teach the outcastes lest their fingers which guided the students across the text should touch the leaves of the outcastes' books and they be polluted” (*Untouchable* 44).

In *The Road*, Pandit Suraj Mani assures Bhikhu to take him to the temple school on the condition that he should sit outside the courtyard and learn the lessons from there. The outcastes are strictly restricted from entering the temple, though they are also Hindus by birth. To them, the temple is “a secret, hidden mystery” (*Untouchable* 67). In *The Road*, the castes Hindus threaten Lakshmi, mother of Bhikhu, not to enter the shrine and she very abjectly accepts her lot. The high caste Hindus brainwash the low-born people with their hugger-mugger Vedantic Principles. In the words of Pandit Suraj Mani, “And people suffer enough for the guilts of the past. To be sure they ought to suffer before they can rise to a higher caste in the next life or recognize the divine. The temple teaches them Dharm. They cannot enter the house of God” (*The Road* 37). Veena Singh remarks:

“Religion is another means of exploiting the untouchables and of widening the gap between them and the caste Hindus” (p. 126).

Moreover, the low caste girls, besides their hard labour for the society, are to face sexual assaults by the high caste Hindus. Having been submissive for centuries, the outcastes are highly damaged in their mind and soul. They have lost their sense of self respect and dignity. Further, they meekly accept their tragic fate. As M. K. Naik has put it, “Eternal servility is the price of untouchability” (p. 30). Lakha in *Untouchable* says that it is their religion which prescribes untouchability. He advises Bakha to respect the caste Hindus and do all they order him without protest. Lakmi in *The Road* urges Bhikhu to love the high caste people, even if they hate him. In the words of Satyanarain Singh, Bakha is “haunted with a peculiar sense of helplessness and wretchedness-perhaps a hangover of the old slavery, built into the caste hierarchy” (Singh 135). Like Bakha, Bhikhu too suffers from this sickness in *The Road*. On seeing the burning fire set by the caste Hindus in their premises, Bhikhu stands helpless. Anand describes his inability effectively:

“Strong and sincere but calm, he was too spiritually pure to hate; and had learnt, through long submission, to endure evil and violence from the upper castes, without

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protest, only hoping that through work and more work, he would be liberated, somehow, he did not know how” (*The Road* 45).

The recurrent humiliations from the high caste people evoke the sense of self-pity and loneliness in the minds of Bakha and Bhikhu. If it is their birth that makes them crushed in the hands of their caste superiors, it is their curiosity and questioning nature that separates them from their own parents and caste brethren. The ways in which Bakha and Bhikhu are treated result in the crisis for identity. Bakha and Bhikhu face on endless monotony, until the former listens to the encouraging words of Gandhi and the latter runs away to Delhi on the road he himself has built to soothe his wounded heart and to build up his own identity as a human being which is new to him. In addition to their being exploited in the name of God and caste, they are suppressed economically by the privileged classes.

### **To Conclude**

To conclude, it may be said that M. R. Anand is a social realist and his art is an amalgamation of Tagore’s humanism and the deep concern of Sarat Chandra Chatterjee and Prem Chand for the oppressed and the downtrodden people. His commitment to the well-being of the underdogs of the traditional Hindu Society gets revealed in his sympathetic treatment of the untouchables, especially the sweepers who are unjustifiably turned non-entities by their filthy, but indispensable job. The success of Anand’s ability lies in transmuting the feeling of untouchability through Bakha and Bhikhu. In *Untouchable* and *The Road*, Anand movingly presents the sorry state of the outcastes in which their survival with dignity is not possible at all.

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Dr. S. Chelliah, M.A., Ph.D.  
Professor, Head & Chairperson  
School of English & Foreign Languages &  
School of Indian Languages  
Department of English & Comparative Literature  
Madurai Kamaraj University  
Madurai - 625 021  
Tamilnadu  
India  
[aschelliah@yahoo.com](mailto:aschelliah@yahoo.com)

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## **Key Concepts in Adult Education Contexts**

**Fareeha Javed**

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**Abstract**

During the post-modern times, a shift has taken place in adult education theories and practices throughout the world that have become more learner-centred now. Moreover, education has become a lifelong activity due to an increase in the significance of adult education. Furthermore, several key concepts are given focus for meeting the educational needs and goals of adult learners. The current paper focuses on three such concepts, transformative learning, andragogy and professional development. Transformative learning theory plays a key role in adult education as it suggests ways to adults to make meaning of their lives. The notion of andragogy is commonly known as the process which helps in engaging the adult learners with the actual structure of the learning process and experience. Lastly, like transformative learning, professional development helps adult educators transform their theory and practice of teaching and learning through reflecting on their assumptions and expectations and by revising them.

**Keywords:** Adult education, adult education contexts, transformative learning, andragogy, professional development

**Introduction**

Current trends and goals in education have brought a revolution in adult education teaching and learning. Throughout the world there has been a shift in the educational theories and practices towards becoming learner-centred during the post-modern age. Learning is considered to be a lifelong activity which can be taken up at any time in one's life. Adult education provides the adult learners with a chance to grow in their life, achieve their goals and give meaning to their lives. In the fast moving times of today, adult education is the only solution to the problems as it develops in the adult learners the critical consciousness which is so vital to

help them face situations and use their prior knowledge and experience to learn how to succeed in all the challenges. In the current adult education contexts world over, a number of key concepts are being focused to meet the educational needs of adult learners. The current paper focuses on three key concepts in adult education: Transformative learning (TL), Andragogy, and Professional Development (PD) of teachers of adult learners.

### **Transformative Learning**

Transformative learning theory holds a significant place in adult education as it suggests ways to adults to make meaning of their lives. Transformative, also known as Transformational learning theory was first ‘articulated’ by Jack Mezirow in 1978 which has held prominence since the late 1980s (Merriam & Caffarella, 1999). Mezirow put forth his theory in 1981 which was based on Habermas’ three domains of learning: the technical (empirical knowledge governed by technical rules), the practical (social norms), and the emancipatory (self-knowledge and self-reflection). In his Transformative learning theory, Mezirow describes the three learning processes as the ‘instrumental learning (learning to control the environment), dialogic learning (understanding what others mean in communication), and self-reflective learning understanding ourselves’. According to Mezirow, emancipatory learning can be applied both to instrumental and dialogic learning (Cranton, 1994).

Mezirow’s work has been a result of the influence of two great theorists: Freire and Habermas. Freire has also been observed to signify adult learning as ‘a transformative process’ and his influence can be seen on both Mezirow’s theory and thinking (Merriam & Caffarella, 1999). According to Freire, education has a liberating effect and to achieve this liberation, there is the need for one’s consciousness to be transformed. Both Mezirow’s and Freire’s theories lay emphasis on the important place ‘mental constructs’ and ‘inner meaning’ hold in giving shape to the nature of learning taking place in an adult’s life. It has been observed that ‘change’ is key to the theories of both Freire and Mezirow. The ‘change’ they emphasise is the one brought about by ‘critical reflection’ on the origin and nature of the ‘submerged assumptions, biases, beliefs, and values’ of the adult learners. The process does not end with the acquisition of ‘change’ in consciousness, the next stage is putting the change into action. Mezirow and Freire hold different views on social action. Mezirow believes that putting change into action can range from tasks

like ‘making a decision’ or ‘change in behaviour’, which lead to ‘personal transformation’. Whereas, Freire opines that ‘social action’ is embedded in ‘critical reflection’ and ‘emancipation’. Further, Freire gives the name ‘praxis’ to the continuous critical reflection where a person acts according to one’s understanding of the world and then critically reflects on the actions done (Merriam & Caffarella, 1999). In short, Mezirow and Freire have given very clear and firm concepts related to the theory of transformative learning.

Unlike andragogy and self-directed learning which focus on ‘adult learner characteristics’, transformational learning lays more stress on ‘the cognitive process of learning’. Transformational learning theory comprises important components like ‘experience, development and critical reflection’ (Merriam & Cafferella, 1999). Mezirow considers adult learning a transformative process which constitutes the key acts of ‘examining, questioning, validating, and revising’ the perceptions by an adult learner (Cranton, 1994). Learning brings change but it has been observed that all change is not transformative. In this regard what is needed to convert change into transformation is critical reflection. In order for transformative learning to take place in adult education, the role of the educator, the learner, professional development of the educator, and rational and affective learning decisions have to be considered. According to Cranton (1994), as a result of transformative learning, an adult learners’ meaning perspectives become more ‘inclusive, differentiated, open and integrated’. The strong point about transformative learning approach is the development of critical judgement/thinking within an adult learner which helps transform an adult through learning.

Reflective learning, which is an important component of transformational learning theory, has become one of the goals of adult education in the post-modern societies. The main aim behind adult teaching is not to memorise the content but to transform adult learners into independent thinkers who using both their prior knowledge and newly acquired knowledge make a critical reflection of everything. Adults along with the acquisition of new knowledge and skills need to focus on the integration of ‘new experiences’ with their ‘prior learning’ (Cranton, 1994). Adults can learn how to integrate their new experiences and prior learning through the process of critical reflection and transformative learning. The theory of critical reflection was first introduced and defined by John Dewey in 1933 who considered it to be an active, consistent and



careful consideration of any knowledge belief which leads to further conclusions supported and justified by the grounds it is based on and the conclusions it leads to (Cranton, 1994; Florez, 2001). Following Dewey's footsteps many other theorists and psychologists like Boyd, Fales, Boud, Keogh, Walker and Mezirow, put forth their own definitions of critical reflection/thinking based on Dewey's definition (Cranton, 1994). Critical reflection consists of three key processes: content reflection (examination of the problem), process reflection (checking of the strategies to be used for solving the problem), and lastly premise reflection (questioning the problem).

### **Andragogy**

The term *andragogy* is commonly contented as the process which helps in engaging the adult learners with the actual structure of the learning process and experience. The term andragogy was originally used by a German educator Alexander Kapp in 1833. Later on, andragogy was developed into a theory of adult education by Malcolm Knowels in early 1970s in the United States of America. Knowels also put forth the concept of the difference between the way adults and children learn. Like all the novice ideas, it also caused a lot of controversy and faced critique. Since day one of its introduction, educators have been putting forth their own respective assumptions of andragogy. Anyhow, they all have consensus on one thing that andragogy focuses on adult learners only (Knowels, 1980; Knowels; Holton & Swanson, 2011; Loughlin, 1993). Brookfield (1986) argues that Knowels describes andragogy as just another model like the pedagogical model of assumptions related to learners. Knowels stresses on andragogy being no more than 'a set of assumptions'. In this regard, Knowels has put forth four assumptions of andragogy regarding: concept of the learner (need to know), role of learners' experience (foundation), readiness to learn and orientation to learning (self-concept). However, according to Merriam & Caffarella (1999), a fifth assumption regarding motivation to learn was added afterwards. Further, according to Wikipedia, there is also a sixth assumption of adult learning; 'being problem-centred rather than content-oriented' (orientation).

The theory of andragogy has helped adult educators distinguish adult education from other 'areas of education, especially childhood schooling' (Merriam & Caffarella, 1999). Andragogy stresses on the collaboration between the adult learner and the adult educator. Knowels (1980) believes that the adult educator plays the role of a facilitator in the teaching

learning process. In adult education the educator has to bear the responsibility of assisting the learner to diagnose their own learning needs, define their learning objectives, put their learning strategies into practice, and finally evaluate the outcomes of the whole learning process. Andragogy helps a learner base the present learning on the prior knowledge and experience and adopt a problem-centred approach. This stance helps the learners construct their knowledge on the foundation of their prior knowledge and apply their learning to their present needs and roles in the society (Loughlin, 1993). Andragogy not only helps an adult to become a self-directed learner but also helps develop their critical and reflective thinking. By using participatory and experiential learning methods, adults learn to value their experience and use it as a resource for learning.

### **Professional Development**

Like adult learners, adult educators are also learners who need to develop and grow professionally, engage in critical reflection, and revise their present teaching practice to become more independent and autonomous educators. Cranton (1996), considers professional development as transformative learning as according to her, it helps educators transform through reflecting on their assumptions and expectations and by revising them whether they fail or prove to be faulty. Theorists and educationists like Brookfield, Boud, Walker, Tennant and Pogson all hold consensus on the key role critical reflection plays in assisting the adult educators to learn from experience. An educator can become a better teacher by ‘questioning and thinking critically’ about their own teaching practice. Moreover, professional development can take place even without participating in a formal or informal professional training programme.

There exists a confusion regarding the adult educators’ professional development as it is widely viewed as the development and increase in the technical knowledge of the educator which is only related to the subject they teach or the teaching methodologies they apply. However, traditional professional development programmes focus on developing and improving the technical skills and teaching new techniques. Little attention is paid to the other side of the picture which is concerned with the emancipatory learning and development of critical reflection which helps an educator develop as a practitioner as a result of transformative learning. Learning through transforming the perspectives helps the educators learn about teaching while teaching

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and reconstruct and acquire knowledge based on prior experience and knowledge (Cranton, 1996). Educators' professional development takes place more effectively through the congruence of educators' teaching practice with the professional development programme design and activities.

Nowadays, adult educators are expected to learn to assist the learners in developing critical thinking and reflection. In the present day adult education contexts, an adult learner has to play the dual role of both an educator and a facilitator whose duty is not only to impart the content knowledge and help learners learn the content but to help them become critical thinkers as well (Merriam & Caffarella, 1999; Knowels et al., 2011). Cranton (1994) states that along with workshops, seminars, conferences and courses, the professional development now also includes 'self-directed' activities for educators. This perspective helps educators in developing new insights, stimulating critical reflection, and enhancing the development of an educator's 'theory of practice'. Such a professional development helps educators shift from questioning meaning schemes to becoming competent enough to putting their meaning perspective into a description on being educators. In this way, professional development leads educators to transform into lifelong learners by becoming 'critically self-reflective'. Hence, learning becomes a mean and process of growth and development for both the learner and educator-learner. Thus, an educator-learner becomes a role model of learning for the adult learners.

### **Teaching Criticality**

Critical theory and philosophy play an important role in power and knowledge and the relationship between the two and how they are practised in adult education contexts. Power relationships are based on cooperation and the domains one works in. In this regard a person is both a dominant and dominated in different situations and conditions. Adult educators cannot teach criticality if we separate theory from practice. In order to teach criticality successfully to the adult learners, educators bear the responsibility of putting their theory to practice. Brookfield (2005) stresses that theory and practice are conjoined processes where 'all practice is theoretically informed', whereas, 'theory always contains practical implications' (p. 352). Hence teaching criticality is not only about how to teach, it is also linked to what we teach as adult learners. Brookfield further contends that 'critical teaching' only begins when teachers succeed

in developing amongst their students the power of ‘critical thinking’ which renders them the power to think critically about the power knowledge relationship and practice within their learning contexts and the society. In this way the adult learners learn to critique the current ideologies prevalent in the dominant meaning system, hence becoming capable to use their reason to ask questions and devise ways to get solution to them and hence evolve as both better learners and better citizens.

Teaching is beyond imparting bookish knowledge and helping learners learn content, it is about teaching critical thinking, developing critical and political consciousness, thus helping adult learners critique themselves and whatever is happening around them. This is real education which develops a learners’ real knowledge and helps them choose between right and wrong; and good and bad, hence providing them with the lens to see clearly what actually keeps power and knowledge relationship in a balance.

Brookfield (2005) puts forth four pedagogical suggestions for teaching critical thinking to adult learners: ‘the importance of teaching a structuralised worldview; the need for abstract, conceptual reasoning; the need for adults to become “uncoupled from the stream of cultural givens” to use Habermas’ (1990, p.162) phrase’; and engaging ‘cohort groups’ in ‘dialogic discussion’ (Brookfield, 2005, pp. 355-357). Erich Fromm (1968) and Angela Davis (1983, 1990) are strong advocates of teaching the adult learners a structuralised worldview, where Fromm opines that adults are ‘better equipped’ because of their experience as compared to children as far as the notion to realise the fact that it is beyond human being’s power to control the force that shapes their lives is concerned. On the other hand, for Davis it is vital to raising the critical consciousness and awareness of their ‘psychological well-being’ that women are taught how their lives are affected and shaped by ‘capitalism’ not due to their individual fate. Secondly, Marcuse (1969) and Habermas (1970) are amongst the renowned theorists who stress that in order to teach adult learners to think critically, there is the need to develop amongst them the responsibility to start focussing on society as a whole and develop a sense of association with others instead of thinking about their particular lives.

The third pedagogical suggestion which is concerned with teaching aspects like privacy and isolation to adult learners is supported by Gramsci (1957) and Marcuse (1969), although the concept has received less attention as privacy is more of a commodity available chiefly to the rich. According to both Gramsci and Marcuse, in order to teach adults to think critically about the society, there is the need to separate them from day to day routine life, hence helping them to escape ‘one-dimensional’ thinking by putting them into isolation. The best possible practical solution to this approach is ‘self-directed’ learning. The fourth pedagogical approach is concerned with teaching critical consciousness through involving ‘cohort groups’ into ‘dialogic discussions’. The two theorists who support this approach the most are Fromm (1976) and Habermas (1998) as they posit that a ‘widespread’ association with ‘dialogic methods’ holds a promise of ‘democracy’ while every participant gets a chance to take part in the discussion/conversation and raise their voice.

According to Florez (2001), as reflective practice is the product of the ‘needs’ and ‘interests’ of the teaching ‘practitioner’, it helps in addressing the needs of the learners. Good reflective practice keeps into focus the ‘input of learners’, co-teachers and others associated with the teaching/learning process. In the present day education contexts, teachers need to feel and bear the responsibility of staying abreast of social and contextual developments taking place in the world. Unlike the traditional teachers, they cannot restrict their teaching and learning process to the four walls of the classroom. They cannot stick to the old ways of ‘abstract reformulation’ and ‘testing of knowledge’. Despite the fact that new technologies are being used in teaching and educational institutions need not exist as physical entities, yet the teacher still holds the centre place in the teaching learning process and the students will also always be human beings (Jordan, Carlile & Stack, 2008). Teaching and learning is the process that involves the transfer of knowledge from teacher to learner. Since teachers connect to learners, they need to develop their personal ideologies/philosophies and put them into practice in the classroom.

As far as the challenges associated with reflective practice in teaching are concerned, Florez (2001) states that in order for reflective practice to take place, an adult practitioner needs to commit to an on-going ‘self-development’ and the ‘time’ for its accomplishment. There is the need to train the teachers in ‘reflective practice’ and then allow them to have some time to

master the critical reflection process through experiment in the classroom. Mastering the art of critical reflection and reflective practice varies from individual to individual. There are even some teachers who are not willing to make critical reflection a part of their classroom practice and are not ready to revise their teaching ideologies and philosophies.

## Conclusion

Education is considered a learning process which prepares an individual for life. It is this very notion which has made it a life-long process as in the post-modern world adults are faced with new challenges every day. Adult education is the best possible means for adults to grow in their life, achieve their goals and give meaning to their existence. In the fast moving times of today, adult education is the only solution to the problems as it develops in the adult learners the critical consciousness which is so vital to help them face situations and use their prior knowledge and experience to learn how to succeed in all the challenges and understand the world in a better way .

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Dr. Fareeha Javed  
Department of English  
Institute of Languages and Culture  
Lahore College for Women University  
Lahore  
Pakistan  
[fareehajaved\\_1971@yahoo.com](mailto:fareehajaved_1971@yahoo.com)

## **Concepts of Confinement in Anand's *The Living Splendour***

**Roghayeh Farsi**  
**University of Neyshabur, Iran**

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**Abstract**

The present study gives a close reading of some of the selected poems of the living Indian poet, Anand. His collection of poems, *The Living Splendour* (2017), touches on different dimensions of a modern man's life, including personal and public lives. This study argues despite its apparent celebration of splendor, the collection is replete with concepts of confinement. The paper extracts these concepts to support the main argument of the paper. It goes by selection and reads the poems that conceptualize confinement in various aspects of life. The concepts show not only Anand is well aware of the restrictions of his context, but they also evince his inconsistencies. The fluctuations are symptoms of the (post)modern indeterminacy from which he has not remained immune.

**Key words:** Anand, concept, confinement, India, modern

### **Introduction**

Jernail S. Anand is the living Indian poet who has been quite prolific in poetry. He has different volumes of poems, each of which has its own style and perspective. Like any other man of letters, Anand writes and while writing plays with and draws upon potentials of English language. The present paper argues Anand's collection of poems, *The living splendor* (2017), develops out of basic concepts of confinement. The paper analyzes some of his poems in the light of these concepts, extracts them, and interprets them. The concept of confinement is presented through some lexical triggers.

The collection encompasses a wide variety of themes and deals with different dimensions of life, ranging from the most personal aspects up to the most public ones. The concepts of



confinement can be regarded as the cementing devices that interlink different subject matters together in order to produce a more comprehensive vision of the poet's persona.

The present study goes by selection; it chooses the poems which bear more central concepts of confinement. The concepts are metaphorical as they draw upon the embodied experiences that we get even before learning language. The paper provides a close reading of the selected poems and tries to show the various topics the concepts encompass.

## **Analysis**

The first poem in a collection functions like the beginning paragraph in a prose work. The first poem is titled "Her" which is a possessive pronoun for which one cannot find any referent in the body of the poem. This creates both semantic and lexical tension in the poem and reveals the latent tension within the mind of the speaker. Grammatically, the poem is titled "Her", but this title remains unspecified all through the poem. However, the poem itself gives us a hint as to the referent of the title as well as the character of the speaker.

The speaker of "Her" talks of what would have happened to him if he had not experienced love. Therefore, "Her" refers semantically to the beloved who is addressed directly in the poem by the use of "you". The speaker is the lover who is expressing his sense of gratitude to the beloved for giving meaning to his life by her presence. The concepts that abound in this poem are body-based such as "body is a cage in which is /imprisoned not only the soul/ but also winds and sunlight / which are restless for release" (p. 15). Another case is about the mind which the poet applies to the heart as well, "human mind is a container/ which if turned too hot/ breaks its walls/ and runs amuck" (p. 15).

The poem conceptualizes love as a retaining force that keeps him in check and thus confines him; therefore, the speaker describes himself as a "violent volcano" (p. 15) on the point of explosion. But with the arrival of the beloved all his energy has been directed in a constructive way, setting him "poeticizing" (p. 16). The poem ends with his sense of gratitude to the beloved, "for retaining in me,/ my 'self', my 'soft self',/ and setting me dreaming" (p. 16). Such a poem with the expression of gratitude at the beginning of a collection somehow resembles the

collection to an epic which by way of convention starts with an invocation of a muse, a god, a goddess, or a thanking note to a supernatural being.

In "A prayer to the lost souls", the speaker conceptualizes the whole world as a prison made by the civilized man. He conceptualizes the earth as a "village" which is "on fire" (p. 19). The poem presents the destruction and devastation civilization and science have done to humanity and human society. Addressing the scientists and learned men, he states, "How can you turn your back / on the evils in society" (p.19). Therefore, the poet calls the scientists to help the earth out.

The other poem in which one can find central concepts of confinement is "Beyond elements". Here, the poet identifies with the famous Frankenstein, the monster that turns against its creator. Thus the speaker poses as a threat to the creator's freedom. In other words, the speaker himself conceptualizes confinement, "Are you not afraid of me?/ Is there one night/ You have slept in peace?" (p. 26).

The next poem is "Before it happened" which is thematically opposite to the previous one. In this poem, it is the creator that confines the speaker, "Here I am; / caught in a spider's web;/ Whom I always regarded as God" (p. 27). The feature that turns the creator into a restrictive force is his neutrality, "his eyes turned away;/ No promise, but certainly /An element of disgust" (p. 27). The creator's sole reaction to the speaker's objection is, "He simply smiles;/ And leaves me to my destiny" (p. 28).

The other concept of confinement appears in "Walls" wherein the walls are imprisoning the speaker. In this poem, directly addressing the walls personifies them. The significance of such personalization lies in its giving a forceful presence in the life of the speaker. This significance can best be felt in the emotional reaction the speaker had against the walls. Thus the poem starts with his hatred, "Walls,/ I hate you because you divide / Man against man" (p. 36). However, this hatred does not remain with him permanently. Gradually, he changes his stance toward the walls, finding that they accord him a sense of security for their inclusiveness. Thus he revises himself, asking, "Walls, why I hate you?" (p.36). Therefore, in his revised view, the concept of confinement turns into a vision of safety which he adores, "I love these doors/ closing which I feel safe/ Against tempests and lightning" (p. 36). Significantly, the same means of

security defines the borders of identity for the speaker and thereby proffer a sense of possession to him. In this stage, he claims his properties, stating, "And within these doors,/ This kitchen, this bed, this family woman,/ And these kids – all mine" (p. 37). That the changed stand toward something can be interpreted once as a prison and another time as a supportive factor shows the arbitrariness of interpretation.

The next poem to analyze is entitled "You, you, you" which has some feministic overtones. It thus conceptualizes confinement in gender-oriented stance. The beginning of the poem represents her both as a heroic figure and a victim: "The great human being / who happened to control the earth and the sky/ who was the center of /all attraction" is the woman who has been dominated by the society of men. (p. 40). The woman is presented as a victim to nonsensical laws of men that have enslaved women under the beguiling rubric of civilization.

"Divided" centers on split identities of a man living in a demanding society. The poem conceptualizes the society as the confining force in a man's life. The poem divides the identity of a man in a quite scientific manner, "There are two persons /in just one form;/ one existing for you /and the other living for me" (p. 45). The contrast he sets up between the two opposes the conformist with the nonconformist dimensions of his being. Thus the social codes, demands and norms conceptualize the sense of confinement in the poem. What the speaker favors is the nonconforming side of his self rather than the socialized aspect. The description of his favorite side shows how the other side is confined; he is told not to "respect these borders. . . loves life and breaks norms" (p. 45). At the end the poet speaks in a Freudian key tone, assigning the greatest importance to the non-socialized self,

The two never come together  
your man is just tip of the iceberg  
the real man lives with me  
like waters under the frozen ice. (p. 46)

In "The deserted well", the poet deconstructively compares love, hatred, and hope to wells. The poem posed another concept of confinement in this poem by making people as barriers against using the well of love. The poet says no one "dares" to drink from the well of

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love, since "anyone who sauntered close to it /was spotted by the people/and brought to the well of despair" (p. 47).

In "Looking back in despair", the desperate speaker conceptualizes death as the border that restricts his existence. The phenomenon of death marks the end of a stage in his life, "now when I find the border/ I look back" (p. 53). In this poem, the speaker finds his own self, his wishes, desires, and hopes as real barriers in his life.

The speaker of "Fear" finds himself confined in the pangs of dread. Thus the poem gives an emotional side to confinement, "Fear has gripped my veins;/ and tears choke my breath" (p. 60). He does not specify the source of fear, but he generalizes it to anybody else. This is a shared feat that restricts everyone. When he writes, "Killers are at large" (p.60), one can guess the fear may come from terrorist activities that have become rife these days and deprived common people of their security. This gives a political side to his poetry.

The other poem that similarly and directly deals with political issues is entitled "15<sup>th</sup> August". This poem addresses the *status quo* of modern India after gaining its independence from the colonial domination of Britain. The bitter political truth is that the colonizers have been replaced by Indian rulers who similarly deprive people of their freedoms, "they have robbed us of our wealth/ and filled Swiss banks" (p. 113).

In his other poem, "Lamps: Reflections on Diwali", the speaker takes the bodies and walls as mere appearances that block the real light from being seen (p. 85). Confinement is conceptualized in the darkness that blocks the inner light from getting illuminated. So the poet sets aside the world of appearances which can be painted and instead favors the confined light inside, "We are particles of light;/ Darkness dwells in our minds/ O lamps! Haunt them out" (p. 86). Thus this poem gives a philosophical dimension to the concept of restriction.

The succeeding poem centers on the real Diwali which is a celebration of love and light. In the real Diwali, the speaker invites his addressee to care for the deprived and the ignored, "Let us rise from darkness / and move into the light taking along/ millions in whose lives there are no lamps" (p.87). Despite its promising tone in the power of man to change his and others' destinies, the poem does not extend beyond its own borders as it is immediately followed by "The

hyphenated universe" which affirms man's confinement in the hands of fate. This poem speaks of a submissive outlook that neutralizes any attempt to make the world a better place, "Everything/ is cast in a destiny / tailor-made for it" (p. 89).

The poem that most directly and forcefully deals with concepts of confinement is "Trapped". The speaker poses different issues and takes at times contradictory stances toward them. For instance, he says "I am the real master;/ and also the real slave of my doings" (p.98). For him, every action and non-action is trap from which he finds no way out. The philosophizing speaker defines destiny in a way which is in contrast to his previous notions in the other poems. Destiny is made out of man's own actions. There are not determining or supernatural forces to shape man's fate. People create for themselves their own destinies (p.99). Therefore, he finds "nothing like malignant/ in the cosmos". Every good or evil comes from man and his own actions or in-actions. People are then entrapped by the fate they make for themselves.

### **Conclusion**

The analysis of concepts of confinement in the selected poems evinces the various fields upon which the poet touches. There can be found no consistency among the stances the speaker takes. Sometimes he is full of hope for change, challenge, and creating some new order of things; some other times, he feels defeated in the web of destiny from which he harbors no escape. Some poems show him a man full of love and hope to break the barriers of mortality, and at other times he just lapses into moments of submission, disgusting himself and his life.

One thing is clear and that is the poet is aware of his restricted state in different phases of life. But his response to these barriers is not a consistent one. This perplexes the audience who comes to his poetry for fishing something out.

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Roghayeh Farsi, Ph.D.  
University of Neyshabur  
Iran  
[farsiroghayeh1956@gmail.com](mailto:farsiroghayeh1956@gmail.com)

## **Distribution of Simple Prepositions in Modern Standard Arabic**

**Mohammed Modhaffer and C.V. Sivaramakrishna**

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### **Abstract**

This paper aims to reveal the frequency distribution of simple prepositions in Modern Standard Arabic (MSA or Arabic, for short). We investigate multi-genre text corpus of 106,572,775 words. We tag the corpora with our own trained model of Stanford Part of Speech Tagger and we use our own morphological analyzer to separate the prefixes and suffixes from the tagged corpora. Results reveal that 55 prepositions constitute 16.7987% of the total vocabulary of Modern Arabic texts. Every sixth word in Arabic is a preposition. Moreover, the five most commonly used prepositions in Arabic are /li/ ‘for’, /fi:/ ‘in’, /bi/ ‘with, by’ /min/ ‘from’, and /ʕalaa/ ‘on’; together, they represent 76.5550% of all the occurrences of prepositions and they cover 12.8603% of the total words in the whole corpus.

**Keywords:** prepositions, distribution, text corpus, Modern Standard Arabic, Semitic languages

### **1. Introduction**

Prepositions constitute one of the core grammatical categories of Arabic vocabulary. Every sixth word in Arabic texts is a preposition. Prepositions are used to indicate several functions such as location, time, relation, instrumentation, cause and effect and so on. For a complete list of the meanings and functions of Arabic prepositions in Classical Arabic (CA) grammatical tradition, see Al Shumasan (1987).

Most of Arabic prepositions are unigram words while some of them are in the form of affixes which can be prefixed into all types of nouns. The aim of this paper is to examine the frequency distribution of simple prepositions in Modern Standard Arabic (MSA) text corpora. By “simple” we mean the prepositions which are either prefixes such as /li/ ‘for’ or those which

are composed of only one word such as /min/ ‘from’. Complex prepositions such as /*bir-raḅmi min*/ ‘despite’ fall outside the scope of this paper.

## 2. Brief Literature Review

English prepositions received a considerable amount of research using corpus-based studies. Roslim and Mukundan (2011) presented a good overview of the corpus-based studies on prepositions in British and American English. They stated that early works were based on the Brown corpus and Lancaster-Oslo/Bergen (LOB) corpus.

Mindt and Weber (1989) compared the frequency distribution of prepositions in British English and American English. They used the Brown corpus for American English and LOB corpus for British English. Each one of the corpora consisted of 1 million word. The authors concluded that there was no significant difference in the frequency distribution of prepositions in British English and American English. Further, they found that the most common six prepositions in American and British English are the same: of, in, to, for, with, on.

The case is rather different in Arabic. Prepositions in Arabic received little attention generally and only a few papers investigated them using corpus-based approach. Alotaiby, et al. (2014) compared the distribution of diacritics distribution, word-length, paragraph length and n-grams in Arabic and English. They showed that Arabic exceeded English in a number of parameters such as word types and bigram tokens. However, the authors reported that Arabic text corpora suffered several shortcomings such as poor organization and spelling errors.

Green (2009) investigated improving parsing performance for Arabic prepositional phrase attachment ambiguity. His best feature set achieves 80.14% F1, a 1.47% improvement over the baseline. He could gain a 7.7% F1 improvement in Arabic construct noun phrase attachment contexts.

Shilon, et al. (2012) investigated incorporating linguistic knowledge in statistical machine translation to translate prepositions from Arabic to Hebrew. They used monolingual language



resources to determine the set of prepositions that are most likely to occur with each verb. They found that incorporating such knowledge significantly improved the translation of prepositions from Arabic to Hebrew.

Saeed (2014) examined the syntax and semantics of Arabic spatial prepositions. She argued that Arabic prepositional elements can be divided into the two main spatial domains: place and path. She showed that most of the path elements are mono-morphemic.

Most of the above-cited studies on Arabic prepositions focused on narrow and specific aspects of Arabic prepositions such as machine translation, parsing and disambiguation, while the remaining studies followed purely theoretical approaches in their investigation.

Despite being simple in nature, a corpus-based study of the frequency distribution of prepositions in Arabic has not yet been conducted. The reasons might be attributed to the fact that Arabic prepositions are polysemous in nature. Some prepositions can function as adverbs too. Further, some prepositions are homographs with words belonging to other closed-class categories such as relative pronouns. For example, “من” possesses two readings: /min/ “from” and /man/ “who”. The situation is further complicated by the fact that some of Arabic prepositions are prefixes to nouns and the separation of which is a very difficult task for the state of the art Arabic morphological analyzers. The top reasons for not studying frequency distribution of Arabic prepositions include: 1) the absence of a reliable part of speech tagger’s model which is capable of learning the different readings of homograph words and 2) the untackled challenges of separating the prepositions which are written as prefixes.

### 3. Methodology

The prepositions were automatically extracted from MSA multi-genre text corpora. Table 1 gives details of the corpora genres and counts.

**Table 1: Details of the text corpora**

S.N.	Genre	Count
1.	Arabic Encyclopedia	12,074,459
2.	Information Technology	10,642,705
3.	Law	13,990,679
4.	Medicine	12,550,449
5.	Military	18,984,193
6.	Newswire	38,330,290
<b>Total</b>		<b>106,572,775</b>

We trained our own model of Stanford Part of Speech Tagger (2000) and tagged the above mentioned corpora. It has to be noted that the accuracy we achieved is 95.591010%. For the sake of morphological analysis, we used our own rule-based morphological analyzer to separate prefixes and affixes from Arabic words in the text corpora.

Following the Penn Treebank Tagset, all prepositions listed in table 2 were tagged as “IN”. The extraction process is simple and straightforward. A loop was used to extract all the words bearing the tag “IN” and count their frequency. Finally, the frequency of occurrence and relative frequency of each preposition were calculated.

#### **4. Data Analysis**

This section provides details on the distribution of Arabic prepositions as attested in the actual usage of the text corpora. Table 2 lists all the prepositions, frequency of occurrence and relative frequency in descending order from most frequent to least frequent. The transcription of Arabic grapheme strictly follows the guidelines of the International Phonetic Alphabet (IPA). “Frequency of occurrence” means how many times a given preposition was observed in the text corpora. “Relative frequency” gives the percentage of each preposition relative to the total occurrences of all prepositions. “Frequency % relative to the total corpus” gives the percentage

covered by a given preposition relative to the total amount of words in the corpus which is **106,572,775** words.

**Table 2: Rank List of Prepositions in Modern Standard Arabic**

S.No.	Arabic Script	Transcription and Gloss	Frequency of occurrence	Relative frequency %	Frequency % relative to the total corpus
1	ل	/li/ 'for'	3233469	18.0612	3.0340
2	في	/fi:/ 'in'	3116311	17.4068	2.9241
3	ب	/bi/ 'with, by'	2958555	16.5256	2.7761
4	من	/min/ 'from'	2616431	14.6146	2.4551
5	على	/ʕalaa/ 'on'	1780773	9.9469	1.6709
6	إلى	/ʔilaa/ 'to'	934553	5.2201	0.8769
7	عن	/ʕan/ 'about'	667658	3.7293	0.6265
8	مع	/maʕa/ 'with'	413222	2.3081	0.3877
9	ك	/ka/ 'as'	326440	1.8234	0.3063
10	بين	/bajn/ 'between'	254109	1.4194	0.2384
11	بعد	/baʕd/ 'after'	219442	1.2257	0.2059
12	خلال	/xilaal/ 'through, during'	154573	0.8634	0.1450
13	قبل	/qabl/ 'before'	152257	0.8505	0.1429
14	حتى	/hattaa/ 'till'	140701	0.7859	0.1320
15	عند	/ʕind/ 'at'	97190	0.5429	0.0912
16	حول	/ħawl/ 'around'	93652	0.5231	0.0879
17	تحت	/taħt/ 'under'	91417	0.5106	0.0858
18	لدى	/ladaa/ 'at'	66334	0.3705	0.0622
19	منذ	/munð/ 'since'	66071	0.3691	0.0620
20	عبر	/ʕabr/ 'through'	45790	0.2558	0.0430
21	أمام	/ʔamaam/ 'in front of'	41297	0.2307	0.0388
22	نحو	/naħw/ 'around, towards'	38378	0.2144	0.0360
23	و	/wa/ 'and' (in swearing)	36483	0.2038	0.0342
24	داخل	/daaxil/ 'in, inside'	35648	0.1991	0.0334
25	وفق	/wifq/ 'according to, as'	34680	0.1937	0.0325
26	حسب	/ħasb/ 'as, according to'	34478	0.1926	0.0324
27	ضد	/did/ 'against'	29335	0.1639	0.0275

28	ضمن	/dimn/ 'in, including'	27451	0.1533	0.0258
29	فوق	/fawq/ 'on'	19847	0.1109	0.0186
30	مقابل	/muqaabil/ 'opposite to'	18974	0.1060	0.0178
31	حوالي	/ħawaalaj/ 'around'	18170	0.1015	0.0170
32	خارج	/xaarij/ 'out'	17255	0.0964	0.0162
33	وسط	/wast/ 'in middle of'	17009	0.0950	0.0160
34	دون	/duun/ 'without'	14871	0.0831	0.0140
35	بحسب	/bi-ħasb/ 'according to'	14402	0.0804	0.0135
36	أعلى	/ʔaʕlaa/ 'up'	11350	0.0634	0.0106
37	قرب	/qurb/ 'near'	10504	0.0587	0.0099
38	إثر	/ʔiθr/ 'after, because'	9937	0.0555	0.0093
39	كي	/kaj/ 'as'	7463	0.0417	0.0070
40	خلف	/xalf/ 'behind'	6312	0.0353	0.0059
41	متى	/mataa/ 'from'	6075	0.0339	0.0057
42	عقب	/ʕaqib/ 'after'	6038	0.0337	0.0057
43	وراء	/waraaʔ/ 'behind'	5672	0.0317	0.0053
44	عدا	/ʕadaa/ 'except'	4219	0.0236	0.0040
45	إبان	/ʔibaan/ 'during'	2037	0.0114	0.0019
46	لعل	/laʕalla/ 'may'	1876	0.0105	0.0018
47	أسفل	/ʔasfal/ 'down'	1092	0.0061	0.0010
48	تلو	/tilw/ 'after'	1053	0.0059	0.0010
49	بدل	/badal/ 'instead of'	717	0.0040	0.0007
50	خلا	/xalaa/ 'except'	663	0.0037	0.0006
51	رب	/rubba/ 'may'	308	0.0017	0.0003
52	منذ	/muð/ 'since'	150	0.0008	0.0001
53	لقاء	/liqaaʔ/ 'in return of'	70	0.0004	0.0001
54	حاشا	/ħaaʕaa/ 'except'	59	0.0003	0.0001
55	ت	/ta/ 'by' (in swearing)	45	0.0003	0.00004
	<b>Total</b>		<b>17902866</b>	<b>100%</b>	<b>16.7987%</b>

Table 2 shows that the most frequent preposition in Arabic is /li/ 'for' and the least frequent preposition is /ta/ 'by (in swearing)'. In order to dive deeper into the distribution of prepositions in Arabic, table 3 shows the central and marginal prepositions which are divided into seven groups.

**Table 3: Groups of Prepositions in Modern Standard Arabic**

<b>Group</b>	<b>Range of frequency</b>	<b>Number of prepositions</b>	<b>Absolute frequency</b>	<b>Relative frequency %</b>	<b>Cumulative frequency %</b>
<b>Group 1</b>	Over 3,000,000	2	6349780	35.4680	35.4680
<b>Group 2</b>	2,000,001 – 3,000,000	2	5574986	31.1402	66.6081
<b>Group 3</b>	1,000,001 – 2,000,000	1	1780773	9.9469	76.5550
<b>Group 4</b>	100,001 – 1,000,000	9	3262955	18.2259	94.7809
<b>Group 5</b>	10,001 – 100,000	23	880586	4.9187	99.6996
<b>Group 6</b>	1001 – 10,000	11	51774	0.2892	99.9888
<b>Group 7</b>	1 – 1000	7	2012	0.0112	<b>100</b>
	<b>Total</b>	<b>55</b>	<b>17902866</b>	<b>100%</b>	

Table 3 shows that the central prepositions in Arabic are those which fall in the first three groups. These central prepositions are five in number: /li/ ‘for’, /fi:/ ‘in’, /bi/ ‘with, by’ /min/ ‘from’, and /ʕalaa/ ‘on’. Group 4 and 5 fall in-between the two extremes. They comprise 32 prepositions whose frequency of occurrence ranges between 10,000 and less than 1 million. Group 6 and 7 comprise the 18 marginal prepositions whose frequency of occurrence is less than 10,000.

## 5. Results and Discussions

Comparing our results with those of Mindt and Brown (1989), fifty-five prepositions were attested in our data with a frequency of 17,902,866 occurrences. Our data is 53 times bigger, and the attested frequency of Arabic prepositions relative to the whole data is 73 times bigger than that of English in Mindt and Brown (1989). The number of attested prepositions is far less than that of Mindt and Brown (1989): their list contained 94 prepositions and our list contained 55. However, it has to be noted that our list is by no means exhaustive.

The most frequent preposition in Arabic is /li/ “for”. It occurs 3,233,469 times and it scores 18.0612% of the total prepositions. Moreover, it occurs 3.0340% relative to the total size of the corpus. This finding supports the manual calculation conducted by Esseesy (2010) who showed that the preposition /li/ ‘for’ occurs 3.4903 per 100,000 words. The second most frequent

proposition in Arabic is /fi:/ 'in', with a frequency of occurrence of 3,116,311 times. It constitutes 17.4068% of all the prepositions and it occurs 2.9241% relative to the total number of words in the corpus. The top two prepositions /li/ 'for' and /fi:/ 'in' situate themselves in the top group of Arabic prepositions, with over 6 million occurrences, i.e. they cover 5.9582% of all the words in the corpus. They form 35.4680% of all prepositions.

The second group of prepositions contains 2 prepositions: /bi/ 'with, by' and /min/ 'from'. Together, they have a frequency of occurrence of more than 5 million occurrences and they constitute 31.1402% of all the prepositions. They constitute 5.2312% of all the words in the corpus.

The preposition /ʕalaa/ 'on' exhibits a very interesting distribution as it forms the third most frequent group of prepositions. It has an occurrence of more than 1.7 million. It covers almost one tenth of all the prepositions (9.9469%). It occurs 1.6709 in a 100 words.

The five most frequent prepositions in Arabic are /li/ 'for', /fi:/ 'in', /bi/ 'with, by' /min/ 'from', and /ʕalaa/ 'on'. They form more than three quarters of the distribution of all the prepositions (76.5550%) and each of them occurs more than a million times. These top five prepositions cover 12.8603% of all the words in our corpus.

The fourth most frequent group contains nine prepositions: /ʔilaa/ 'to', /ʕan/ 'about', /maʕaa/ 'with', /ka/ 'as', /bajna/ 'between', /baʕd/ 'after', /xilaa/ 'through, during', /qabl/ 'before' and /hattaa/ 'till'. This group constitutes 18.2259% of all the prepositions with a range of frequency between a hundred thousand and one million. They cover 3.0617% of the total words in the entire corpus.

The fifth group of prepositions contains 23 prepositions with a frequency of occurrence of 880586, and they form 4.9187% of all the prepositions (see [Table 2](#) from serial number 15 to 37). These 23 prepositions cover 0.8263% of all the words in the entire corpus.

The sixth group of prepositions is the second least frequent group; comprising 11 prepositions (see Table 2 from serial number 38 to 48). These 11 prepositions have an occurrence of 51774, ranging from 1000 to 10,000. They form 0.2892% relative to all the prepositions. They cover 0.0486% of all the words in the corpus.

The seventh group contains the least frequent prepositions, and it consists of 7 prepositions: /badal/ ‘instead of’, /xalaa/ ‘except’, /rubba/ ‘may’, /muḏ/ ‘since’, /liqaaʔ/ ‘in return of’, /ħaaʃaa/ ‘except’ and /ta/ ‘by (in swearing)’ (see Table 2 from serial number 49 to 55). Their frequency of occurrence is 2012, ranging from 1 to 1000 times forming less than 0.02% relative to all the prepositions. They cover 0.0019% of the total words in the corpus. /rubba/ ‘may’, /muḏ/ ‘since’ and /ħaaʃaa/ ‘except’ are no longer active prepositions in the lexicon of Modern Standard Arabic. /muḏ/ ‘since’ and /ħaaʃaa/ ‘except’ are frozen to Classical Arabic texts. /badal/ ‘instead of’ and /liqaaʔ/ ‘in return of’ are currently used as nouns more than prepositions. /ta/ ‘by (in swearing)’ is still used in swearing phrases, but its use is far less than that of /wa/ ‘by (in swearing)’. /ta/ ‘by (for swearing)’ is frozen to the divine name ‘Allah’, and it is barely noticed in the MSA texts. We examined its occurrences and found most of them are from excerpts of Classical Arabic scripts or quotations from the Holy Qur’an.

## 6. Conclusion

In this paper, we presented the frequency of 55 simple prepositions in Modern Standard Arabic text corpora. 16.7987% of all the words in our corpus are prepositions. Prepositions in Arabic are one in six. In other words, every sixth word in Arabic is a preposition.

We ranked all prepositions from most frequent to least frequent and listed them in table 2. The most frequent preposition in Arabic is /li/ “for”. It occurs 3,233,469 times and it scores 18.0612% of the total prepositions and it occurs 3.0340% relative to the total size of the corpus. This finding supports the manual calculation made by Esseesy (2010) who showed that the preposition /li/ ‘for’ occurs 3.4903 per 100,000 words. The least frequent preposition is /ta/ ‘by (for swearing)’ which is frozen to the divine name ‘Allah’, and it is barely noticed in the MSA texts. We examined its occurrences and found most of them are from CA scripts or quotations from the Holy Qur’an.

We divided the prepositions into seven groups, based on the range of frequency of occurrence and listed them in table 3. The top three group comprise the most frequent prepositions (the central prepositions) viz. li/ 'for', /fi:/ 'in', /bi/ 'with, by' /min/ 'from', and /ʕalaa/ 'on'. The frequency of occurrence of the five most frequent prepositions makes up more than 3 quarters of the occurrences of all Arabic prepositions (76.5550%), and these five prepositions cover 12.8603%, almost one eighth, of all the words in the entire corpus.

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## Author details

### **MOHAMMED MODHAFFER (Corresponding author)**

Ph.D. Research Scholar  
Department of Linguistics  
Kuvempu Institute of Kannada Studies  
University of Mysore  
Manasagangotri  
Mysore – 570006  
Karnataka  
India  
[modhaffer@gmail.com](mailto:modhaffer@gmail.com)  
ORCID iD: <http://orcid.org/0000-0001-7866-418X>  
QR Code:



### **DR. C.V. SIVARAMAKRISHNA (Co-author)**

Research Guide  
Reader-cum-Research Officer  
Central Institute of Indian Languages  
Ministry of Human Resource Development, Government of India  
Hunsur Road, Manasagangotri  
Mysore – 570006  
Karnataka  
India  
[shivaramakrishna1963@gmail.com](mailto:shivaramakrishna1963@gmail.com)

## **The Morphological Characteristics of Moranmese or Moran-Assamese Language**

**Mridul Moran, M.A., Junior Research Fellow**

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### **Abstract**

The Moran is one of the old ethnic groups of Assam. The Moran tribe is residing mainly in Tinsukia and Dibrugarh district, Assam, India. In this article we explain the morphological characteristics of Moran-Assamese language. The research location is Rahbari Hanhkhati village, Tinsukia district.

**Keywords:** Moran, Moran-Assamese Language, Morphological Characteristics, Tibeto-Burman Language.

### **1. Introduction**

The origin of the Moran language is Bodo language (Tibeto-Burman groups of Sino-Tibetan language family). But the Moran tribe accepts the Assamese language like the Ahom people. Now, Assamese language is the first language of the Moran community. Therefore, we see a similarity of the Moran language with the Assamese language. Few original words or characteristics are observed in the Moran-Assamese language.

### **2. The Area of the Field Study**

The Moran tribe is residing mainly in Tinsukia and Dibrugarh district. The field area of this study is Rahbari Hanhkhati village of Tinsukia district, Assam. The necessary data are collect through field study.

### **3. Methodology**

Necessary data are collect through field study and library work. To prepare the research paper analytical and descriptive methods are used. Comparative approach is also used to prepare the paper.

## 4. Morphological Characteristics of Moran-Assamese Language

Some of the morphological characteristics of Moran-Assamese language are given below:

### 4.1. Derivation by addition of suffix

In Moran-Assamese language -oni, -ia, -iyal, -shali etc. suffix are addition to create new words. For example—

-oni:	gejep+oni	= gejeponi (cold and dark place)
	khes+oni	= khesoni (dirty place)
-ia:	habung+ia	= habungia (people of “Habung” state)
	ajokh+ia	= ajokhia (not fit)
-iyal:	gati+iyal	= gatiyal (presiding deity of the particulars area)
-shali:	moji+shali	= mojishali (floor of a room)
	sau+shali	= saushali (kitchen)

### 4.2. Negative Markers

The process of negation of verbs in Assamese is an important feature which clearly demarcates it from the rest of the sister New Indo-Aryan languages. In Assamese /n/ is attached to the verb followed by a vowel which is the exact copy of the vowel of the first syllable of the verbs. The various negative markers in Assamese are /na/, /ni/, /nu/, /ne/ and /no/. The negative markers are same in Moran-Assamese language, but some difference is observed to use the negative markers.

MORAN-ASSAMESE	ASSAMESE
nejang	najaw
nokowng	nokoru
nidung	nidiu

### 4.3. Personal Pronouns

The personal pronouns of the Moran-Assamese language are simple. There are no masculine and feminine concepts in the 2<sup>nd</sup> and 3<sup>rd</sup> persons. The singular and plural forms of the personal pronouns of the Moran-Assamese language are:

Person	Singular Number	Plural Number
First	moi (I)	ami (We)
Second	toi (You)	tohoti (You)
Third	hi (male/female)	heti (They)

Table: 1

#### 4.4. Gender

There are no important differences we notice about the use of gender marker/s among the Moran-Assamese and the Assamese language. For example—

- By addition of male and female markers:

Masculine gender

lowa (boy)

Feminine gender

sowali (girl)

- By addition of -i suffix:

bura (old man)

huri (old woman)

kona (blind man)

kani (blind woman)

#### 4.5. Number

In the Moran-Assamese language -bhor, -bhun, etc., plural suffixes are used. Some examples are given below:

-bhor:            lowabhor            lorabor (boys)  
                          khomowbhor rangalawbor (pumpkins)  
 -bhun: tamolbhun            tamolbor (nuts)  
                          berbhun            berbor (walls)

#### 4.6. Classifier

In the Moran-Assamese language -tu, -joni, -khon, -kuwa. etc., classifiers are used. For example:

-tu:            lowatu —loratu  
 -joni:            koniyajoni    —koinajoni  
 -khon: kapukhon    —kaporkhon  
 -kuwa: akuwa —akura

#### 4.7. Emphatic Markers

Emphatic markers -ko, -ka and -awo are used in the Moran-Assamese language. For example:

-ko	kopoa dim <u>ko</u> ?	korpora dim <u>baru</u> ?
-ka	mui <u>ka</u> ki koug?	moi <u>no</u> ki koro?
-awo	mui <u>awo</u> phesatu gote thakim?	moi <u>ki</u> phesatur dore thakim?

#### 4.8. Case

Some Examples of cases of Moran-Assamese language are mentioned below—

##### MORAN-ASSAMESE

aile monot pore.

tolodigi nejabi.

##### ASSAMESE

ailoi monote pore.

toledi najabi.

#### 4.9. Pronominal Suffix

In the Moran-Assamese or Moranmese language pronominal suffix -e (-er), -ek are seen. But -era suffix is not seen of Moran-Assamese language. Examples:

	1 <sup>st</sup> Person	2 <sup>nd</sup> Person	3 <sup>rd</sup> Person
buba	mu buba (My father)	tu bapee (Your father)	ta bapek (His/her father)
ai	amo ai (My mother)	tuhuto aiye (Your mother)	heto aiye (His/her mother)

#### 5. Conclusion

Some of the TBL morphological features are notice of the Moran-Assamese language. “Assamese language itself deserves some of the TBL morphological features in its maximum capacity. The Moran dialect is also not exceptional. Moreover from the point of morphological view some other additional TBL characteristics are observed in this dialect.”<sup>1</sup>

Some examples are given bellow:

- No distinction of gender in pronoun (3<sup>rd</sup> person singular) is marked like other TBL.

hi (he/she)

heti(they)

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1. Upen Rabha Hakacham, “In Search of Moran: An Extinct Language of the Tibeto-Burman Origin”, *Soumargiri*, Biswajit Moran (ed.), 11<sup>th</sup> edition, 2010, p.2.

- Common or neutral gender is very prominent feature in this dialect also like other TBL. By addition of male or female markers to this neutral form generally gender distinction can be formed. For example:

lowa (child): lowato/jon (boy)                      lowajoni (girl)  
    mota lowa (boy)                      jhiuri lowa> jhiula (girl)  
 bura metha (old man)  
 buri methi (old woman) etc.

- Only one variety of 2<sup>nd</sup> personal pronominal suffix (diffinitive) -e (-er) is seen like other TBL in contrast to Assamese -er and -era. For example—

mu buba (my father)— tu bape (your farher)— ta bapek (his/her father )  
 amo ai (my mother)— tuhuto aiye (your mother)— heto aiye (his/her mother)  
 etc.

- Profundity of reduplications of both natures i.e. onomatopoeic and echo which enriches its word power, particularly adjectives and adverbs like other TBL. e.g.

tekteki                      (a talkative woman)  
 tilou-tipou                      (anxious)  
 ukhel-khel                      (hue and cry)  
 dhudang-dang                      (fully destroyed)

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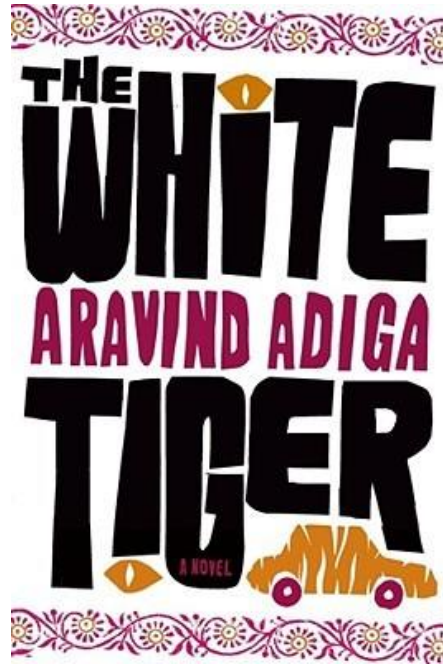
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Mridul Moran, M.A.  
Junior Research Fellow  
Department of Assamese  
Dibrugarh University  
Dibrugarh 786 004  
Assam  
India  
[mridulmoran8feb@gmail.com](mailto:mridulmoran8feb@gmail.com)

**Sociological Aspects in Aravind Adiga's *The White Tiger* and  
*Last Man In Tower***

D. Nivetha, M.A., M.Phil.

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**Abstract**

Aravind Adiga is a contemporary writer of Indian Writing in English. His novels deals with serious topics like corruption, poverty, terrorism, political turmoil, caste and class discrimination etc. Adiga's novel *The White Tiger* provides a darkly comical view of modern day life in turbulent India. The main theme of the novel is the contrast between India's rise as modern global economy and its working class people who live in crushing poverty. Through the protagonist Balram, Adiga presents the dissimilarities that persist in India despite India's new prosperity. Adiga's second novel *Last Man in Tower* attempts to explore the human impulse to become rich. It explores how the greed to become rich makes people more self-centered and provokes them to do dirty, unimaginable horrors to fellow human beings. Adiga clearly portrays the sixty-one year old science teacher named Yogesh Murthy who is affectionately known as

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Masterji. His resistance to the lucrative business in the city is discussed. The novel discloses how the frenzied desire for money and material benefits turn life-long friends into enemies and force them to kill their friend. Both the novels *The White Tiger* and *Last Man in Tower* throw the light on the ignorance of the Indian counterpart and their mere acceptance of the western culture without asking the question concerning the validity and adaptation.

**Keywords: Corruption, Poverty, Human Greed, Globalization and Consumerism.**

### **Depiction of the Corrupt System of Government**

India is greatly noted for its democracy. The word democracy appears to be very attractive and sophisticated. When we look at it as a system, its flaws become obvious. Some are robbing others freedom for their own freedom. Powers are again exploited by the power holders. In the novel, *The White Tiger* Adiga depicts the corrupt system of our government as, “any issue can be settled with government because this is India, not America” (TWT 121)

Aravind Adiga is a keen observer of life around him, its social evils, corruption and growing difference between the rich and poor. His novels give us a glimpse of contemporary India. His views on the growing gap between the rich and poor and the failure of the police in tracking the criminals are clearly shown in his novels. His novels also deal with other serious topics like corruption, poverty, terrorism, political turmoil caste and class discrimination etc.

Post-independence India is the main concern in the writings of Aravind Adiga. In India, the existing economic inequality paved the way for the various class systems. Adiga’s writings prove that one of the main challenges that India faces is regarding class struggles than the caste system. It creates two types of citizens: masters and servants, ninety five percent of the citizens are servants who are obliged to serve their masters. One of the recurrent themes in his writings is servitude and it is an attitude that is innate in every Indian citizen. The evils of contemporary Indian society such as corruption, assassinations, poverty, corrupt media, emergence of real estate mafia and deterioration of human value are highlighted in his works.

### **Balram Halwai: Extreme Poverty and Suffering**

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The narrator, Balram Halwai is a highly complicated man. He is a servant, philosopher, entrepreneur, and murderer rolled into one. Over the course of seven nights, sitting under the chandelier, the narrator narrates the horrible, fascinating story of how he overcame his failures of life, without having any other means than his own intelligence to help him all the way. Born in the dark heart of India, the protagonist finds freedom when he is appointed as a driver by his village landlord.

Balram's family is so poor that they cannot afford to send him to school, and so he is put to work in a tea shop. As he crushes coal and wipes tables, he nurses a dream of escaping from the banks of mother Ganga into whose murky depths have seeped faeces, straw, soggy parts of human bodies, buffalo and seven different kinds of industrial acids.

The novelist is passionately concerned with the extreme poverty and the personal suffering induced by severe economic disparity. The novelist attends to the plight of the "boys" working in a typical tea shop along the banks of the Ganga:

Look at the men, working in the tea shop (men), I say, but better to call them human spiders that go crawling in between and under the tables with rags in their hands, crushed humans in crushed uniforms, sluggish, unshaven, in their thirties or forties or fifties but still "boys." But that is your fate if you do your job well—with honesty, dedication, and sincerity the way Gandhi would have done it, no doubt. (TWT 51)

Adiga draws our attention to the abject poverty that exists in India. Balram narrates his mother's death and funeral as,

My mother's body had been wrapped from head to toe in a saffron silk cloth, which was covered in rose petals and jasmine garlands. I don't think she had ever had such a fine thing to wear in her life. (Her death was so grand that I knew, all at once, that her life must have been miserable. My family was guilty about something (TWT 16).

## **Deplorable Public Health System**

Adiga depicts the public health system in India, through his protagonist Balram. Balram's father suffers from tuberculosis. His eyes are deep and vacant. He is as lean as a skeleton. Nonetheless, he ekes out his livelihood by pedaling a rickshaw. When he is crippled he is supposed to be admitted into a hospital. To the dismay of the characters, there are not any hospitals in Laxmangarh "although there are three different foundation stones for hospitals, laid by three different politicians before three different elections" (TWT 47). The lack of hospitals in rural communities is a sad reality across India. With the help of a boatman, Balram and his brother manage to take their father to an unimpressive building on the other side of the river. Lohia Universal Free Hospital receives them

with three black goats sitting on the steps to the faded white building.  
. . . The glass in most of the windows was broken; a cat was staring  
out at us from one cracked window (TWT 48).

The patients slowly pour in, but the doctors never appeal. These doctors are in the good books of the politicians who receive huge amounts from them. The powerful politicians tolerate these doctors who earn huge amounts elsewhere and ignore the patients in the rural areas. Consequently Balram's father collapses, and the entire family is in despair. Under these circumstances, Balram searches for greener pastures elsewhere. His quest for freedom and light continues.

## **Some Break from Poverty**

Balram gets his break when he is hired as a chauffeur for a rich village landlord's son, daughter-in-law, and the couple's two Pomeranian dogs; Cuddles and Puddles. Balram is taken to the prosperous suburb of Gurgaon, a satellite city of Delhi. He feels that Delhi is the place of light. Amid the cockroaches and call centres, the 36,000,004 gods, the slums, the shopping malls, and the crippling traffic jams, he is increasingly aware of the immense wealth and opportunity around him. Caught between his instinct to be a loyal son, his obligations as an indentured servant, and his desire to better himself, he learns of a new 'morality', i.e., acquisitiveness and hedonism, at the heart of Delhi.

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Delhi forces newcomers to the city like Ashok, a formerly innocent man during his stay in America, to become corrupt. Balram, the village lad, is also transformed.

### **Trapped in Rooster Coop**

Balram soon examined why there cannot be any protest from his own family. He believed that the servant class of India is trapped in the Rooster Coop. The result is the self-imposed servitude. Instead of protesting, the oppressed class will actually feel proud in demonstrating the blind loyalty towards their masters. It was because of this blind obedience towards their landlords that the poor are not able to rise above their suppressed condition. Explaining the metaphor rooster coop, Balram said,

The greatest thing to come out of this country in the ten thousand years of its history is the Rooster Coop...On the wooden desk above this coop sits a grinning young butcher...The roosters ...see the organs of their brothers lying around them. They know they're next. Yet they do not rebel. They do not try to get out of the coop. The very same thing is done with human beings in this country (TWT 173).

Adiga through the metaphor of the rooster coop wished to explore how the rich is trapping the life of the poor for relentless exploitation. The poor were made so busy in struggling for bare survival that they had no time and energy to question the authority of their rulers. In fact, they feel proud of their own servitude. Balram comments,

Never before in human history have so few owed so much to so many, Mr. Jiabao. A handful of men in this country have trained the remaining 99.9 percent—as strong, as talented, as intelligent in every way—to exist in perpetual servitude (TWT 175).

### **Protest against Blind Obedience and Slavery**

With the gradual exposure to corruption in Delhi, Balram started getting cynical and dishonest. Feeling how much he has been cheated through corruption, he started resenting the upper class people and looking for a way to avenge himself. Once while driving Mr. Ashok, he reflected,

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See—Mr. Ashok is giving money to all these politicians in Delhi so that they will excuse him from the tax he has to pay. And who owns that tax, in the end? Who but the ordinary people of this country (TWT 244).

Balram determined to protect himself from blind obedience and slavery, one day when he got a suitable opportunity, he murdered his master Mr. Ashok. Balram wants to escape from the Rooster Coop. Having been a witness to all of Ashok's corrupt practices and gambling with money to buy politicians, to kill and to loot, he decides to steal and kill. Adiga delves deep into his subconscious as he plans to loot Rs.700,000 stuffed into the red bag.

Go on, just look at the red bag, Balram – that's not stealing, is it?

I shook my head.

And even you were to steal it, Balram, it wouldn't be stealing.

How so? I looked at the creature in the mirror.

See- Mr. Ashok is giving money to all these politicians in Delhi so that they will excuse him from the tax he has to pay. And who owns that tax, in the end? Who but the ordinary people of this country – you! (TWT 244)

### **Now an Entrepreneur in Bangalore**

He sums up his success story as an entrepreneur in Bangalore. He moves from success to success- from being a social entrepreneur to a business entrepreneur. He has perhaps become another incarnation of Mr. Ashok by christening himself Ashok.

Yes, Ashok! That's what I call myself these days. Ashok Sharma, North Indian entrepreneur, settled in Bangalore... I would show you all the secrets of my business...my drivers, my garages, my mechanics, and my paid-off policemen. All of them belong to me Munna, whose destiny was to be a sweet-maker! (TWT 302).

All that he can remember is his past juxtaposed with his present status, from a sweet-maker to a business tycoon. The circle is complete in his case like that of his boss Mr Ashok, who was from a cook's family. He claims to be different from Mr. Ashok.

Once I was a driver to a master, but now I am a master of drivers. I don't treat them like servants – I don't slap, or bully, or mock anyone. I don't insult any of them by calling them my 'family' either. They're my employees, I'm their boss, that's all. I make them sign a contract and I sign it too, and both of us must honour that contract. That's all. If they notice the way I talk, the way I dress, the way I keep things clean, they'll go up in life. If they don't, they'll be drivers all their lives. I leave the choice up to them. When the work is done I kick them out of the office: no chitchat, no cups of coffee. A White Tiger keeps no friends. It's too dangerous (TWT 302).

### **Self-confession of a Murder**

In the end, after doing his self-confession to the Chinese Premier Mr. Jiabao, Balram justifies his act of murder by saying,

I'll never say I made a mistake that night in Delhi when I slit my master's throat. I'll say it was all worthwhile to know, just for a day, just for an hour, just for a minute, what it means not to be a servant. (TWT 320-321)

*The White Tiger* is a depiction of the social and economic inequalities of contemporary India. It is a penetrating piece of social commentary, attuned to the dissimilarities that persist despite India's new prosperity. Thus the novel presents a startling contrast between India's rise as a global economy and the plight of the marginalized class of society living in devastating rural and urban poverty. It is a powerful commentary on the ever widening rich-poor divide that has gripped India in the twenty-first century.

### ***Last Man in Tower***

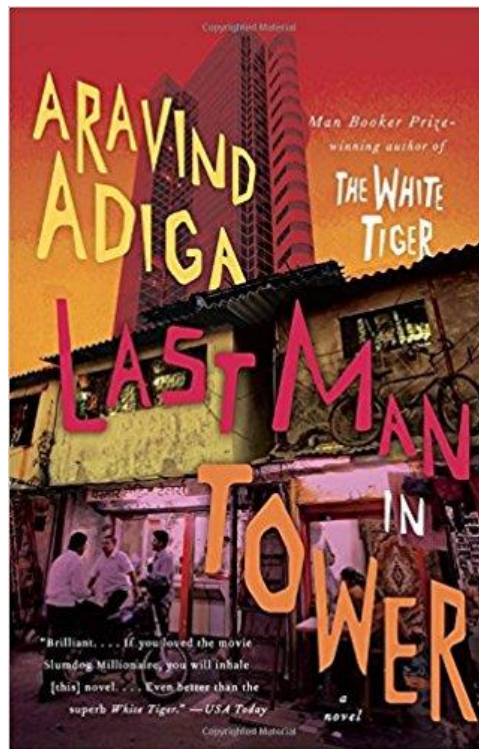
Aravind Adiga has carved his name in the galaxy of eminent Indian novelists delineating the landscape and places in their writings. India is a land replete with rich cultural heritage and illustrious religions and political history. A literary work, in which a significant interaction

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occurs between characters and place, depicts the landscape as a dominant character. Adiga has attempted his best to depict the topography and geography of Mumbai and tries to give the feel of the particular place mentioned by him in metro-city. Adiga's *Last Man in Tower* is saturated with the details of places. As Adiga's *The White Tiger*, traces the life in Bangalore and Delhi, similarly his *Last Man in Tower* is set up in Mumbai, ultimate in civilization.



As a development model, “Shanghaization” symbolizes “fast-growth” based on real estate revitalization to make the city internationally competitive. In Mumbai this has taken the form of gentrifying former industrial districts, redeveloping slums, and regulating public space in an effort to spur foreign investment. These redevelopment practices have resulted in the displacement of the low-income residents like industrial workers, slum dwellers, and street vendors from the central parts of the city to the urban periphery. However, these transformations have also engendered various poor people’s movements in Mumbai that have made demands for housing, livelihood, and good governance.

Adiga has showed the real life of Mumbai people who need money to fulfill their desires and dreams and for the sake of money they leave their dreams and human relationship. He has shown that people for money can easily get affected by the man like Dharmen Shah. It is an

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interesting story of human nature and the war between principle and practicality. Property development is a serious business in Mumbai. It is sometimes deadly serious. Land is costly and life is cheap. *Last Man in Tower*, is the story of a showdown, a struggle between two men; Shah and Masterji. The first and second sections “How the Offer was Made” and “Mr. Shah Explains His Proposal” introduce the main characters Yogesh Murthy and Dharmen Shah and all other minor characters of the story. Dharmen Shah, a property developer makes a generous offer to the inmates of Vishram Society for redevelopment. The next three sections explain the resistance of a few families to vacate the building and how Shah with his left hand man Shanmugham offers bribe to those who oppose. Eventually except Murthy known as Masterji, all the other people accept the proposal. The sixth section “Fear” depicts how Masterji was threatened and boycotted by the people of the Society for not accepting the deal. The remaining sections of the novel depict the efforts of Masterji to fight against the real estate developer. In his struggle Masterji is rejected by his son and neighbours and is mercilessly killed in the end by those in pursuit of wealth.

### **Life in Tower**

The tale revolves around the Indian middle class residents of Tower A of Vishram co-operative housing society in Vakola, Mumbai. Adiga describes Vakola as,

On a map of Mumbai, Vakola is a cluster of ambiguous dots that cling polyp-like to the under-side of the domestic airport; on the ground, the polyps turn out to be slums, and spread out on every side of Vishram Society (LMT 3).

The charming genuine relationship of the residents has started chipping away when Mr. Dharmen Shah, the ruthless property developer decides to build his luxury sky scraper named ‘Shanghai’ in the place of Vishram society. He generously offers a huge sum nearly twice the market value to the residents of Vishram society to make their way for his magnificent new project. Starting with smuggling and slum clearance, Shah has now become the managing director of the Confidence Group, one of Mumbai’s real estate. After completion of the present high-rise apartments like Fountain head and Excelsior, Shah wants to take up his dream project Confidence Shanghai in Vakola. Vakola place is considered as the golden line of the city, a line that makes the people rich.

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Shah offers such a huge amount not out of his generosity, but because of the expanding financial center:

You have Santa Cruz airport there, you have the Bandra-Kurla Complex there and you have the Dharavi slums there. Why is this line golden? Air travel is booming. More planes, more visitors. Then' - he moved his finger - 'the financial centre at Bandra-Kurla is expanding by the hour. Then the government is starting redevelopment in Dharavi. Asia's biggest slum will become Asia's richest slum. This area is boiling with money. People arrive daily and have nowhere to live. Except' - he dotted his golden line in the centre - 'here. Vakola. (LMT 54-55)

### **Modern Concept of Real Estate**

Very emphatically has Adiga expressed the modern concept of real estate in Mumbai, where a builder is desperate enough to possess the old, dilapidated buildings in order to create modern luxurious apartment for the affluent population and thus add a great amount to their bank deposit and, on the other hand, the deprived and unfortunate middle class who have no other option but to vacate on monetary terms.

### **Masterji, the Protagonist**

Masterji, the protagonist of the novel resists the generous offer for the memories of his deceased wife and daughter. Adiga narrates:

Though the men and women around him dreamed of bigger homes and cars, his joys were those of the expanding square footage of his inner life. The more he looked at his daughter's sketches, the more certain places within Vishram - the stairwell where she ran up, the garden that she walked around, the gate that she liked to swing on - became more beautiful and intimate. . . Sometimes he felt as if Sandhya and Purnima were watching the rain with him, and there was a sense of feminine fullness inside the dim flat. (LMT 150)

With his uncompromising behaviour Masterji ruins the hopes of his neighbours for better homes and happy life. He becomes a nightmare to Shah. Shah manipulates the inhabitants to do the brutal thing to get away with Masterji by building up pressures. Their frantic desire for monetary gains and material benefits induce them to stoop as low as possible. Since all their efforts fail to convince Masterji to accept the proposal before the deadline, they decide to do that simple thing, a simple thing to take away someone's life. Adiga vibrantly elucidates the life-death struggle of Masterji,

Now, when he opened his eyes, he could not tell if he were dead or alive; these men seemed to be demons, though kindly, who were forcing his body to budge from some place between life and death where it was stuck. And this was because he was neither good nor bad enough; and neither strong nor weak enough. He had lost his hands; he had lost his legs; he could not speak. Yet everything he had to do was right here, in his head. He thought of Gaurav, his son, his living flesh. 'Help me,' he said. (LMT 391)

### **You Have To Respect Human Greed**

The contemporary materialistic society where people value money and material benefits above all is indicated through the words of Shah: "you have to respect human greed" (LMT 107). The slogan of the contemporary globalized world where people strive to elevate their status is exemplified through Shah's words:

You should look around you, at people. Rich people. Successful people. You should always be thinking, what does he have that I don't have? That way you go up in life (LMT 230).

Adiga exposes the realities of a changing city. He brings to light the repercussions of countless millions of people being stuffed into the commuter trains every day. The atrocities and brutal realities of the redevelopment field in the mighty city are ruthlessly unveiled in the novel.

Adiga explores the violent and cruel methods adopted by the developers to grab the land. To convince the land owners they approach with sweets and smiles. But "behind the smiles were

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lies and knives” (LMT 168). This is the everyday reality of the property business in Mumbai. Mumbai is the city where land price is more than gold price. *Last Man in Tower* focuses on the grim realities of the restless city.

### **Changing Picture of Rural and Urban India**

A changing picture of rural and urban India is projected. It can be said that the prevalent corruption, decline of caste system, rise of materialism, advancement of technology, modernization, social mobility, law and legislator, cinema media, sense of cut throat competition, disloyalty, change in the norms of social institutions, alienation, extent of urbanization, globalization, consumerism and such are the same characteristics which constitute the mode of the new generation and cause the change in the psyche of the man of the new generation.

Both the novels *The White Tiger* and *Last Man in Tower* shower the light on the ignorance of the Indian counterpart and the mere acceptance of the western culture without asking the question concerning the validity and adaptation. The novels *The White Tiger* and *Last Man in Tower* serve as the eye opener for Indian masses for their frenzied outlook towards the western societies. The novels highlight the issues pertaining to the reasons behind the slagging down of the Indian culture in the face of the West. It too exposes how foreign cultures dominate the minds of the easterners. Influence of Western languages, sense of dressing and western life style are most concerning issues related to the cultural degradation of Indian society.

The new generation does not want to follow the trodden path of the previous generations, but it knows how to make its own path. The psyche of this generation has undergone radical changes. The rich has to change their outlook towards the masses, because this century is the second renaissance of the new generation without which they would be wiped out. It is a period in which people want to go behind money, they don't want to care about their paths and footprints towards money, people just want to obtain money. Not only the rich, but also poor people want to grab money even by killing someone.

Today's society lacks patience, humanity. These two novels show humankind is moving towards its destruction. Modern generation doesn't want to extend their helping hand to the needy, they failed to show mutual love and understanding towards their fellow Mankind. The poison of casteism, communalism, regionalism, and discrimination on social and economic basis, etc., is the obstacle in the way of progress. The obstacles need to be overcome with determination and strength by every Indian.

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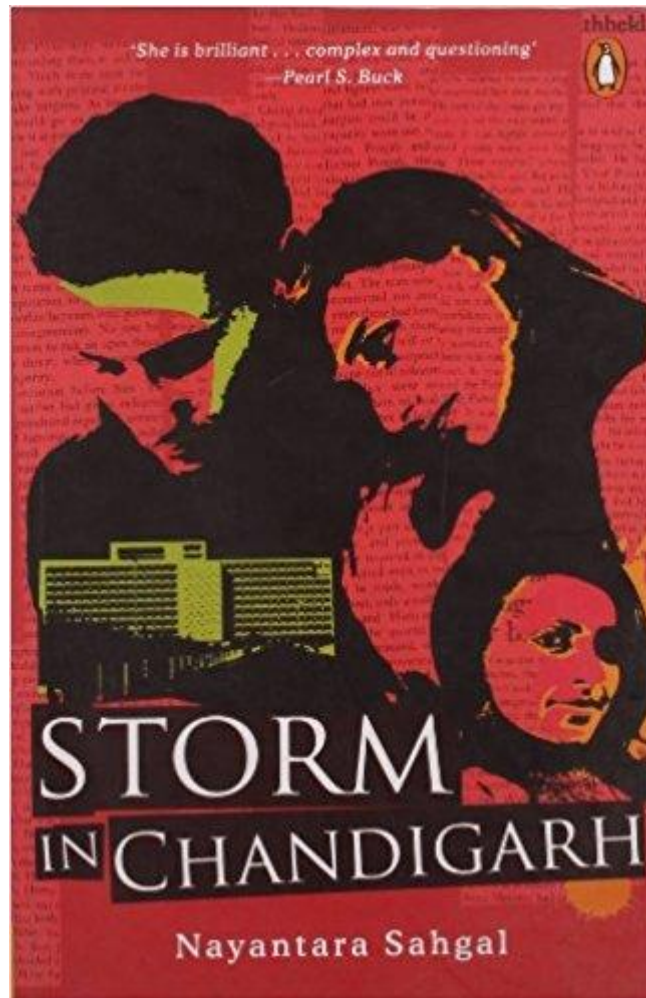
[mithunashrisha@gmail.com](mailto:mithunashrisha@gmail.com)

**An Approach to Parochial Customs in Nayantara Sahgal's  
*Storm in Chandigarh***

**S. Prabhakaran, M.A., M.Phil., B.Ed.  
R. Lakshmi, Ph.D. Research Guide**

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**Abstract**

Nayantara Sahgal is a post-colonial Indian writer who writes in English. Her fiction deals with India's elite responding to the crises engendered by political changes. Her themes primarily deal with social and political ideas. However, her characters are very much involved in political

philosophy which shows narrow mindedness of principal characters like politician and also her characters deal social concern like businessman. Her novel presents the power hungry politician and his pragmatism and nation conscious politician and his idealism.

**Key Words:** Narrow mindedness, Narcissistic, power, violence and panic.

### **Nayantara Sahgal**

Nayantara Sahgal is an important Indo-English woman novelist and an active political columnist. She has written on the controversies in politics and her writings are published in the western liberal journals. Her theme is indeed a post-independence sensibility. She does not admit and advocate any specific political ideology nor does she propagate any definite political values. Her novels portray the contemporary political realities and focus on the gloomy mood and widespread adversity of the post-independence generation. Her novels are well endowed with greater artistic objectivity. Her major characters have been deeply involved in the vortex of politics. Hence politics can be called her “primordial predilection”, the central point, in whatever she writes. Against this backdrop, she analyses and interprets various political events with an intelligent and perspective mind and read the individual responses of the characters to these events with the unusual sensitivity of a mature artist.

### ***The Storm in Chandigarh***

Sahgal's *The Storm in Chandigarh* is one of the best political novels which deal with the partition of East Punjab on the linguistic lines just when the state had recovered from the trauma of the 1947 partition. Vishal Dubey is an intelligent and intellectual administrative officer who has been deputed by the Home Minister to achieve the task of bringing out concord between the two warring factions and to reinstate peace and harmony among the people of Chandigarh.

The fight between the power hungry and violent Gyan Singh and ideal Harpal Singh is a fight of ideologies. It is a clash between the cult of violence and ideal of non-violence . Nayantra Sahgal shows the evil of dishonesty, hypocrisy and arrogance existing at the human level.

### **Characters**

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Vishal Dubey is the protagonist of the novel whose point of view remains fairly constant throughout the novel. Gyan Singh and Harpal Singh together with the Home Minister of union government in the New Delhi act out their political roles. Karchru, Prasad and Trivedi complete the set of civil servants, who fully represent the bureaucracy in the central secretariat, both new and old.

The most significant and interesting characters are well-to-do business magnates and their high living and thinking executives. Sahgal shows the dramatically forced linguistic partition of Punjab twenty years after its first communal bifurcation in 1947. Her preferential artistic movement is the critical hostility between power hungry and violent Gyan Singh, the Chief Minister of Punjab who has declared a general strike to demonstrate his political strength and ideal Harpal Singh, the Chief Mnister of Hararyana. The action takes place in Chandigarh which is the common capital of the Hindi speaking Haryana and the Punjabi speaking Punjab.

### **Violence and Clash between Personalities**

In *Storm in Chandigarh*, Sahgal gives attention to the artistic value of violence in the context of political events as well as ordinary human relations. The clash between Gyan Singh and Harpal Singh is more important than a mere confrontation of personalities. It is, more essentially, the cult of violence and creed of non- violence. The Chief Minister of Punjab, Gyan Singh is a political murderer in the league with the very devil of money and power. His wickedness and political atrocity dates back to the bifurcation days of 1947 and prolong to shrink and shadow his conscience even when he holds the highest democratic office in the Punjab.

Gyan Singh is an illiterate truck driver who has no moral principle and code of conduct and Harpal is an upright industrialist. Gyan Singh is a narcissist whose visions of grandeur and majesty and supreme strength have to be realized in a negative fashion. He calls for a general strike to demonstrate his strength which shows his unscrupulous character. Vishal Dubey has to deal with the two Chief Ministers who are not only two persons diametrically opposite as North and South poles in their approaches, they are also two political forces which resort to the methods of intimidation and suppression of the political opponents by sheer brutal force.

The one is shrewd, astute and cunning politician, whereas the other stands for broader perspectives and justice. Vishal examines the political longitude and latitude as well as principal characters. Sardar Gyan Singh, the power hungry Punjab Chief Minister, as Vishal discovers, is an unscrupulous opportunist. He is a charismatic figure at the conferences and is published in the newspapers as a living monument to the urban networking class, a man who rose from the ranks. In an age that is conscious of the needs of the common man, Gyan is its most distinguished representative in the country.

Harphan Singh, the Haryana Chief Minister, broad- minded gentleman, even-handed, sober with concrete political aims, a true patriot whose loyalty to the nation is unquestionable. He revolts against the division and believes that there is something sinister at the root of the bifurcation mentality and those who uphold it. (Sahgal 68)

### **Sahal Describes a Conflict of Philosophies**

Sahal has constructed the novel with the use of historical happenings and imagination of 1960s. By juxtaposing the situation in 1947 and the one during the post-independence period, the novelist brings a dreadful and bleak picture of the present where the politician, with blinkers of narcissist on their eyes, have been unmindful of their duties towards the country and its people. Harpal Singh contemplates that there is no such a possible vision left to bind us. The big vision has broken apart from the vision of mending the political turmoil. The clash between Gyan and Harpal is thus not merely a political battle; it is a conflict of philosophies.

In politics, leadership means strength, force and authority. Whereas people like Harpal, the Chief Minister of Haryana are thrown in the shade of every time, Gyan's Chief Minister of Punjab becomes a reality. In the evening the violent strikers make an attempt on Harpal's life. Harpal is luckily saved but badly wounded. Ironically when he recovers his consciousness he learns about the Union Home Minister's death and is told that Gyan Singh has canceled the general strike "as a token of respect for the death of a patriot. The "storm" on the political surface abates temporarily. Vishal feels an intense personal grief; for Vishal. Funeral of the Home Minister signifies the loss of "the last remaining figures of the Gandhian era".



Sahgal strongly believes that the destiny of the three institutions, the family, the society and the state are interconnected because cooperation between the family and larger society is important. Without such cooperation both would fall apart.

Chandigarh is not unfamiliar to the problems of violence in all the three patriarchal institutions. Chandigarh was a politically paralyzed victim of the two partitions that took place within a period of two decades -- the exhausting partitions of the 1947 on the basis of religion and the troublesome partition of the 1960s on the basis of language and linguistic lines. Chandigarh, designed by Lei Corbusier, reveals how the cities of the modern world become the scene of outburst of brutal calculated violence.

According to Sahgal, violence is shown in different names like unrest, disorder and indiscipline. In *Storm in Chandigarh*, the Home Minister who has never had much experience of violence in his life is in charge of law and order. He humbly considers himself as the student of the subject of the situation of the country. The Home Minister tries to understand the conflict between Punjab and Haryana, in terms of the earlier issues Punjab faced, like boundaries, electric power, and water. But his understanding is skin-deep whereas the quarrel between Gyan Singh, the power hungry narcissistic politician and Harpal Singh, the vacillating and passive Chief Minister of Haryana, is the real problem to resolve. Sahgal clearly shows the first generation patriotic leaders of the independent India have failed the nation by allowing power hungry politician Gyan Singh to become part of Indian National Congress. (Jasbir 9)

Sahgal describes the emergence of the Chief Minister Gyan Singh as an unconquerable force in the national politics. During the Partition of India, he simply exploited the fear of the public by transporting the people to the safety zone. He soon finds that politics would give sizable opportunities for him. Since he knows that salacious savagery has significant role in the election campaigns, he abuses and oppresses the public immersed in anxiety. Eventually, he accomplished in dividing Punjab into two states only to fulfill his ambition of becoming the Chief Minister of Punjab. Sahgal proves conclusively the narrow mindedness of Gyan Singh and his arguments.

According to Sahgal this is the violence of attitude which brooks no concord and discord all but one solution. Gyan Singh never shows any respect for the individual. He tries to change the situation so he denigrates satyagraha, the sacred weapon of strength and showdown. Harpal is forced to retire from active politics. Dubey therefore understands that the clash between Harpal and Gyan is a dispute between pragmatism and idealism. He also realizes that people have not improved from the cave period as they are in total ignorance about what happens to each other. As a result the power hungry individuals like Gyan easily acquires power.

Sahgal has also showed how the society is divided into classes. There is unequal distribution of wealth which created a gap between poor and rich. Inder, a businessman, who thinks only about performance and productivity, could not empathize with the workers who revolt against the canteen food imported from America.

### **Problem of Political Upheaval and Violence Originating from Chandigarh**

The novel *The Storm in Chandigarh* primarily deals with the problem of political upheaval and violence originating from Chandigarh, the common capital of the two states, Haryana and Punjab. The people who have come to Chandigarh to earn their livelihood brought with them their own customs, beliefs and ideas. This created a cultural storm and a new type of society has emerged in Chandigarh. For example, people were forced to adopt the English language because of the prominent role of it in Indian society. This is the outcome of the colonization and it is an important feature of the modern Indian society. At the same time, people have not completely disregarded the native languages. The love for their native language is shown through the acceptance of Punjabi. By the efforts of traditional people like Gyan Singh who desired to call his native place in the language of their ancestors has resulted in the formation of Hindi-Speaking States. At the outset, the weak national unity was further deformed by the Indian leadership who delayed the formation of the new states. Another traditional feature of Indian society is people can easily be tempted to fight against to one another in the name of religion and language. Mrs. Sahgal analyses the importance of values on political and personal planes in the post-independence India in *Storm in Chandigarh*. Every culture has its own eternal values and everyone of the culture seems to live by following the values. A wild search for

values is undertaken by individuals and nations when there is an internal or external threat to their values. The search becomes intensified when the threat is bigger.(Sahgal 5)

### **Post-colonial Indian Psyche**

The novel also explores the complexity of post-colonial Indian psyche from the socio political and personal levels. Colonialism is presented as recurring factor that has affected the Indian people outwardly and inwardly, though the novel shows it as an indefinite presence in India. A change in socio economic structure of the country was brought about by the colonial rule and in order to legitimize it spread the superiority of human individual.

The novel deals with the situation on perspective of different categories of people corresponding to the different attitudes. One of those who are in their appetite for power carried forward the plan for their imperial rulers. They proved even more cunning and dangerous for they appealed to the same turned them against the Gandhian ideologies and conventional values of integrity and harmony of the subordinating principles to individual ambitions. In this novel, this is portrayed on political plane by Gyan Singh the Punjab Chief Minister, brutally unprincipled man though adept with a strong and impressive personality and inspiring voice. The second group included of those who were opposed to the opportunist attitude , but apprehending is serious proportions preferred to stay passive, because to them also their political interest were no less dear. In this novel, the group comprises Harpal Singh, the balanced Chief Minister of Haryana. The Third group is of that elite class of Indian talented youth who in spite of their skill to analyze the traditional values in the light of changing times and their rational attitude failed to strike a stability between established convictions and the world around as they were in sizable in number. This category is represented by Dubey. (Jasbir 12).

In a nutshell, *Storm in Chandigarh* shows Sahgal's profound concern for the fast vanishing consequences of Gandhian philosophy in political and social life. The novel studies historical not merely fictional and traces the development of annoying political culture percolating upwards from the states to centre. Sahgal accomplishes not only analyses the political issues of the late sixties, but also the political mood and intrigues of the post-

independence era. She also accomplishes greatly in exposing the narcissisms and parochial attitude of bureaucrats and politicians.

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S. Prabhakaran, Ph.D. Research Scholar  
[prabhashan81@gmail.com](mailto:prabhashan81@gmail.com)

R.Lakshmi, Ph.D. Research Guide  
[drlakshmi@veltechuniv.edu.in](mailto:drlakshmi@veltechuniv.edu.in)

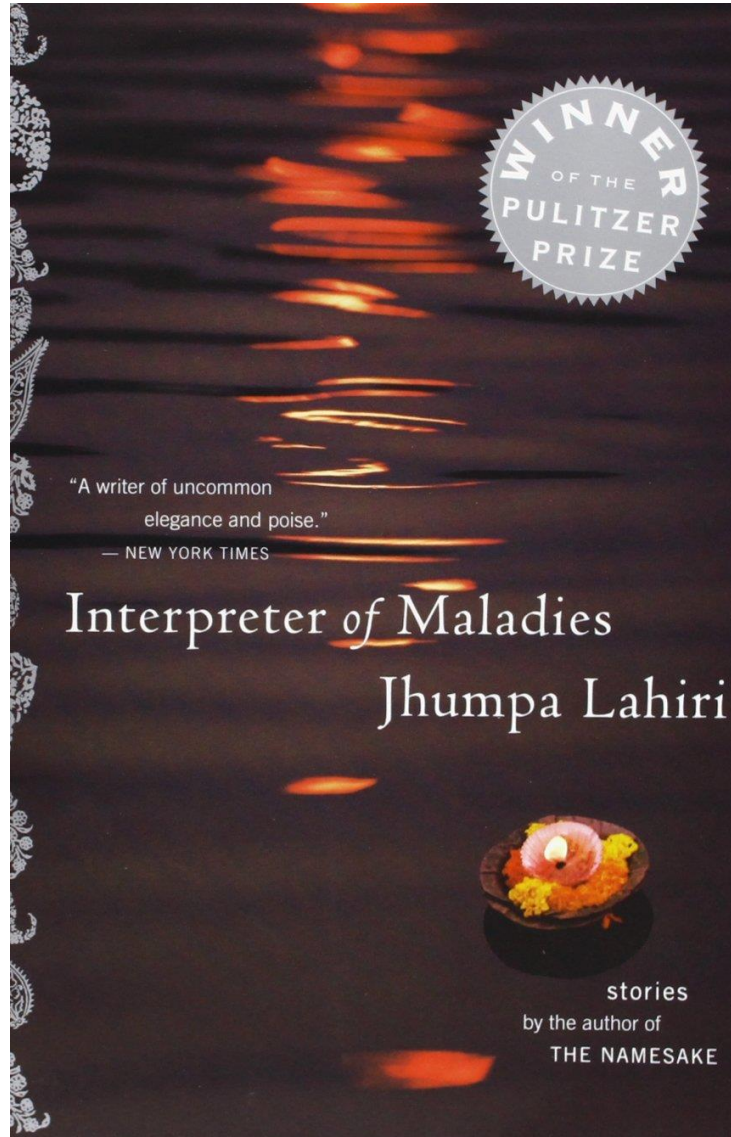
Department of English  
Vel Tech  
Dr. RR & Dr. SR University  
Avadi – 60062  
Tamil Nadu, India

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An Approach to Parochial Customs in Nayantara Sahgal's *Storm in Chandigarh*

## A Study of the Immigrant Experience in the Works of Jhumpa Lahiri

A. S. Sakthi, M.A., M.Phil.  
Dr. R. Venkatraman, M.A., M.Phil., Ph.D.



### Introduction

The Diaspora writings of the post-colonial writers like V. S. Naipaul, Salman Rushdie, Rohinton Mistry, Amitav Ghosh, Bharati Mukherjee, Jhumpa Lahiri, Kiran Desai and many others share a common thread of experience which they register in their works.

Migration turns out to be one of the major issues in our contemporary world where two words, “globalization” and “post colonialism”, are continuously questioning the boundaries of national identity. The two worlds namely the ‘mother land’ and the ‘other land’ often lingers in their minds. Even the possibilities of a ‘floating home’, as advocated by Homi K. Babha, are also explored but they still are associated with the emotional territory of the Diaspora community. They often express their loss of belonging, identity crisis and longing for a mother land. They find themselves living in an alien land, with a threat of attack from the opposite culture, surrounding them perpetually. The roots of these writers point out a simple fact that the travel of people to different countries and intermingling of cultures have become immanent due to globalisation. Even the hybridization of languages and identity has broken the barriers of border and absoluteness of identity. People thus travel from one country to the other has to negotiate with the other culture. Cultural performance generally plays an instrumental role to construct an immigrant's identity.

Jhumpa Lahiri has become an emblematic figure of the new Indian Diaspora trying to confront the ‘two worlds’ through the space created in her works. An analysis of her debut works namely *Interpreter of Maladies* (Story Collection) and *The Namesake* (Novel) provides a lens to understand her creative insight into the Diaspora experiences. In these works she has explored the immigrant experiences such as the clash of cultures, the tangled ties between generations etc. with a poised and elegant voice. In *The Namesake* she portrays the experiences of difficulty of the Diaspora community to cope up with the bilingual and the bicultural environment taking the solace only from the nostalgia of the past experiences they had in the motherland. In *Interpreter of Maladies* her characters overcome the challenges of their parents and have found new ways to adopt themselves to the challenges of the ‘new world’ and ‘new culture’, but still a psychological vacuum exists in their minds, driving them helpless.

### **Cross Culture Experience of the Diaspora**

Culture suggests the arts, customs and institutions of a group of people or nation, which helps to distinguish one group of people from the other. People with the same cultural practices had a distinct identity which later on became the distinct national identity among its practitioners. In the wake of ‘Globalisation’ and ‘Commercialisation’, migration of people from one country to the other and intermixture of cultures has become immanent. The term

“Diaspora” which means ‘to scatter over’ seems to be the right word to represent that community which embraces transnationalism and transculturalism, providing space for the coexistence of two cultures. By imbibing the values, customs and practices of two cultures they seek for a new identity, an inclusive identity. Most of the first generation Diaspora writers would have experienced the cultural shock when they encountered the foreign culture on their arrival. The experiences they had in the new land often drove them inwardly to find a happy abode in the memories of their past experiences they had in their own country. But the second generation writers, who were born natives of the foreign country, were able to accept their culture as natural and adopted them as well. The works of the Diaspora writers represent these cross-cultural experiences transcending differences in race, age, religion and gender, allowing the readers to travel into the invisible frontiers unmarked by the geo political boundaries to experience the ‘third culture’, invented by them.

### **First Generation and Second Generation Experiences**

Lahiri explores the first generation and second generation immigrant experience, in the old and new lands, in the novel *The Namesake* (2003). The psychic condition of the first generation immigrants, Ashima and Ashoke is juxtaposed with that of the second generation immigrants Gogol, Sonia and Moushumi. Lahiri critically demonstrates how both the generations are preoccupied with the concept of ‘homeland’ and how they strive to achieve a home and an identity for themselves. In an age of transmigration, ‘home’ signifies its impermanence, displacement and dispossession. For many critics the idea of home is more conveyed as a sense of being between the two places instead of rooted one. When Ashima means home she means her mother nation, India, whereas for Gogol, Sonia and Moushumi it is USA, their birth place. While the older generation is negating for the land, the newer one is negating for an understanding of the values of their homeland.

Ashima’s remembrances of places in her home country serve as nostalgia and alleviate the pangs and pains she suffers in the new place. In an unknown city of Massachusetts she often recollects the picture of her family in Calcutta to mitigate the pain and anguish. When she was about to give birth to a child she remembers the conventional code and customs of the Indian culture: ‘women go home to their parents to give birth, away from husbands and in-laws and household cares....’ (4). She even felt it miraculous and ridiculous that she gave birth and was rearing a child away from home, unmonitored and

unobserved by the dear ones. She poignantly recollects the lullaby from the Bengali songs which is intimately associated with the social conventions of Bengal. Rearing up child without her family, in a strange city, impels her to think herself as a person entering the world alone and deprived. Such experiences are hardly evadable for the first generation immigrants like Ashima.

In contrast to Ashima, Gogol's apathetic attitude towards Indian Culture is understandable as he has no ties with the Indian family and its members. He seldom recognizes the family members in the photo album that Ashima shows without her assistance. In order to transform him Ashima takes pains by teaching him Bengali rhymes, introducing names of Gods and Goddesses and other values prevalent in Bengali tradition. She nurtures the Bengali culture through Nazrul and Tagore songs and Ritwik Ghatak and Satyajit Roy movies besides indulging in debates over the political parties in Bengal. Ashima strongly believe that Cultural performances play a major role in constructing an immigrant's identity. But in the overseas country the proximity to the "other" culture tempts the immigrants to negotiate with them and Gogol the second generation immigrant exactly does that. Gogol is interested in listening to American music rather than Indian and is interested in celebrating Christmas and New Year rather than the Bengali Annaprasan (The Rice Ceremony), is a matter of concern for his parents. This dichotomy of the first generation immigrants' alienation in the foreign country and the second generations' disinclination towards the mother land is the outcome of the experience they had in their long years of living in different places.

### **The New Diaspora Experiences in *Interpreter of Maladies***

If her *The Namesake* deals with identity crisis of the migrated people, her debut short story collection *Interpreter of Maladies* portrays characters who tries to adopt techniques to live in the new world. The nine short stories in this collection speaks beyond the stereotyped cultural clash, instead explores the human nature in the diasporic cultural context. The maladies suffered by the individuals in these stories are mainly due to the psychological, social, historical, and cultural unease caused by the changing positions in life. The writer herself could not devalue any of the two nations and hence has written some stories in the Indian back ground and some in the US. Angelo Monaco divides them further as follows:



The stories can be divided in two categories, with regard to the ethnic origin of the protagonists: two of them (“A Real Durwan” and “The Treatment of Bibi Halidar”) feature two Indian women, while “Interpreter of Maladies” (the title story) combines both an Indian-American family with an Indian citizen. The six stories of the second group can be divided into two categories: those where children interact with adults (“When Mr Pirzada Came to Dine”, “Sexy”, and “Mrs Sen’s”) and those where sentimental discord is central (“A Temporary Matter”, “This Blessed House”, and “The Third and Final Continent”) (79).

The stories in this collection clearly indicate the gradual disintegration of the Indian values and the Indianness has become an insufficient proof for carrying the identity tag “Indian”.

The two stories in the collection namely, “*A Temporary Matter*” and “*The Third and Final Continent*” narrates the experiences of the migrant couples in America. These couples were born in US and are able to adjust and adopt themselves to the new environment. The thought of the mother land comes to them as the remembrance of the past. They socialise very well, attend parties and celebrate their life in the American way but the new culture has not taught them perseverance and they always feel a psychological vacuum existing between them. Both Shukumar and Shoba of *A Temporary Matter* are American citizens of Bengali origin who cope well with the hostile American culture but are caught in the deteriorating relationship, especially after the death of their still born child: “...he thought of how he and Shoba had become experts at avoiding each other in their three-bedroom house, spending as much time on separate floors as possible (10).

In the time of personal crisis they behave strange and try to remain away from each other rather than coming close to console each other. Only a temporary matter of cut off of the electricity for an hour for five days made them come closer. Even the power cuts drive them down the memory lane to Calcutta of the past, where they often encounter such power trips. Shoba cherishes such power cuts because she is fondly reminded of the games they used to play during such power cuts. She invites Shukumar to play a game similar to the “dare or truth” played in US. Shukumar realizes that he was not having many childhood stories of India, as he read about India only in the history books and compared to his wife

had not spent much time in India. Shoba is portrayed a representation of new generation migrants with a practical outlook. It can happen only in US that a female is a bread winner and her counterpart pursues his research without much uproar. When Shukumar showed signs of reluctance to attend an academic conference at Baltimore, leaving her alone at the time of expected labour she persuades him to go ahead and promised him that she will manage on her own.

He hadn't wanted to go to the conference, but she had insisted; it was important to make contacts, and he would be entering the job market next year. She told him that she had his number at the hotel, and a copy of his schedule and flight numbers, and she had arranged with her friend Gillian for a ride to the hospital in the event of an emergency. (9)

Shoba meets the challenges of the world practically, as any modern US citizen would, while her husband fumbles run over by sentiments and inferior complex. He lost his self belief completely after the loss of the child. Even when her mother in law accused him of leaving his wife alone during the labour time, he never answered her, instead resolved to remain silent. He wished the power cut to continue for longer period as he was afraid to make bold moves to retain the normal relationship with his wife in the light. The nights spent under the candle light ensured him of his glorious past, as he broke many barriers that were blocking their intimacy, since the loss. But the hide and seek game did come to an end by way of the game that Shoba ventured to play in the dark. On the final day of the power cut she told the 'truth' that she had planned to move away from the apartment in much the same American way. Lahiri leaves the relationship hanging suggesting much through the title, a temporary matter.

## **Conclusion**

Jhumpa Lahiri's works, like most of the Diaspora writers', is autobiographical in nature. She often portrays characters, which live in a multi cultural environment, travelling between cultures and live in a bipolar sphere trying to come to terms with both. Her characters search for their origins finding a place or a nation that may be called their own. The older generations' search for physical identity and the newer generations' search for

psychological one are the themes closer to her heart and her unending search is evident in all her works.

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A. S. Sakthi, M.A, M. Phil.  
Assistant Professor of English  
SCSVMV University  
Kanchipuram 631561  
Tamilnadu  
India  
[Assakthi1959@gmail.com](mailto:Assakthi1959@gmail.com)

Dr. R. Venkatraman, M.A., M. Phil., Ph.D.  
Professor of English  
Vels University  
P.V. Vaithiyalingam Road  
Pallavaram 600117  
Tamil Nadu  
India

## Suprasegmental Features of Gulgulia

Sneha Mishra  
Md. Mojibur Rahman

### Abstract

The present study provides a description of suprasegmental features of the language spoken by the Gulgulia community in Dhanbad, India. It briefly deals with the nasalization process, length of the vowel sounds, stress pattern, juncture, and intonation pattern in this language.

**Keywords:** Gulgulia, suprasegmental, nasalization, length, stress, juncture, intonation

### 1. The Gulgulia Community

The Gulgulias are a nomadic community, often found on the outskirts of villages, near railway stations or forests. Risley is reported to have been told, that the Gulgulias derive their name from a sound like *gul-gul*, which they make while stabbing squirrels with a rod. They are chiefly distributed in the states of Bihar, Jharkhand and Bengal. They speak Gulgulia which is the mother-tongue of the community reported in the paper, 'Mother Tongues of India according to the 1961 Census' by B. Mallikarjun. Since they are nomadic people, they have picked up other languages being used in the region and show traits of multilingualism.

The Gulgulias are divided into a number of exogamous patrilineal *gotras* like Sonarkheli, Kungera, Maldahia, etc. The community is aware of the *Varna* system. They consider themselves at the lowest rung of the *Varna* hierarchy. Their families are nuclear. They are nomadic people; therefore they have no immovable property. The movable property is inherited by the sons. The eldest son succeeds to the social offices, held by father.

They are a landless community. Traditionally, they earned money by arranging shows of animals but these days they beg or work as daily labourers in tea stalls or shops. Sometimes they collect honey from the jungle and sell it in the local *hat* (market).

They have no traditional caste council or a panchayat. They are Hindus. They worship Lakshmi, Sitala, Durga, Jagadmai Devi, etc. They make an altar below a tree to worship their Gods. They celebrate Durgapuja, Kalipuja, the Holi festival and participate in the annual festival of Karama.

They are illiterate. Their children do not go to school due to poverty and their nomadic lifestyle. However, in Patherdih area of Dhanbad (Jharkhand) there are three children having recently joined the school.

Gulgulia speech community shows signs for language shrinkage because the community is socially as well as economically extremely weak and poor. Moreover, the low numerical strength of the Gulgulia members also poses threat to its language. Although the members hold a very positive view towards their mother tongue & wish to see it promoted yet, the overall concept is that the language is facing a thrash due to its low prestige and no application in the outside domains. Even the group hardly enjoys any privilege as a part of governmental effort. All these may lead to language change and language convergence in the near future but if steps aren't taken for the preservation of the language, this may lead to language death, shift or loss.

Therefore, the necessity for arresting such linguistic erosion is essential through language planning and documentation, new policy initiatives, public awareness, technical, and financial support.

## **2. Suprasegmental Features**

The term *suprasegmental features* refers to attributes that apply to a group of segments, rather than to individual segments.

### **2.1 Nasalization**

Nasalization is produced by lowering the velum and allowing the air to escape through the nose while producing the sound by the mouth.

In Gulgulia, nasalization is a vital suprasegmental feature. It is distinctive and has a phonemic status. Its application in a word, brings about change in the meaning. All vowels can be nasalized in Gulgulia.

ʃa:ta:	'lick'	puʃ <sup>h</sup> i	'ask'
ʃã:ta:	'slap'	pũʃ <sup>h</sup> i	'tail'

## 2.2 Length

In Gulgulia, length is distinctive and phonemic. It brings about change in meaning. There are three pairs of long and short vowels in this language: a a: , i i: , u u:

Eg: 1) ɖata: 'sustain'  
 ɖa:ta: 'a kind of leafy vegetable'

2) ni 'bring' (with third person object)  
 ni: 'I/ we take'

## 2.3 Stress

Stress is the relative emphasis that may be given to certain syllables in a word, or to certain words in a phrase or sentence. It is neither a distinctive feature nor it brings phonemic contrast in Gulgulia.

### Conditions where stress is usually applied in Gulgulia:

a) The syllable which precedes a consonant cluster which lies at the syllable boundary is stressed.

/ 'pipni / 'eye-lashes'

/ 'saffa / 'clean'

b) The first syllable gets stressed when:

i) In di-syllabic words, both syllables have long or short vowels.

/ 'kukur / 'dog'  
/ 'tʰa:ri: / 'plate'

ii) In di-syllabic words, either low-front or back-vowel is contained in the first syllable.

/ 'kɛsan / 'how'  
/ 'pəva:r / 'electricity'

iii) In tri-syllabic words, the first syllable has a long vowel, the second has a short vowel and the third has a long vowel.

/ 'su:karva:r / 'Friday'

c) The second syllable is stressed when:

i) In a di-syllabic word, the first syllable contains a short vowel and the second has a long vowel.

/ kir'ja: / 'promise'  
/ mun'ɕa: / 'head'

d) The last syllable is stressed, if there is a short vowel in the first syllable and long vowels in the last two syllables.

/ kava:'ri: / 'door'

## 2.4 Juncture

Juncture is the manner of transition or mode of relationship between two consecutive sounds. It is the relationship between two successive syllables in speech.

In Gulugulia, the medial clusters have juncture as the sequence of consonant sounds does not occur in the same syllable.

gaṭ + ṭar      'body'  
saf + fa      'clean'

Gulgulia exhibits a practice of pause at plus juncture in order to distinguish homophonic phrases.

d<sup>h</sup>oi + ke      'after washing'  
d<sup>h</sup>o + ike      'wash this'

The difference between open and close juncture in Gulgulia can be seen in the following example:

Open juncture - du: + raṭ      'two nights'  
Close juncture - du:raṭ      'far'

## 2.5 Intonation

Intonation is variation of spoken pitch that is not used to distinguish words; instead it is used for a range of functions such as indicating the attitudes and emotions of the speaker, signalling the difference between statement and question, and between different types of question, focussing attention on important elements of the spoken message and also helping to regulate conversational interaction.

Types of intonational pattern found in Gulgulia:

1) High-fall: Generally positioned after a negative particle.

bi:ha: na ↓ b<sup>h</sup>al ʃ<sup>h</sup>o

'Marriage has not taken place'.

2) High-rise: Generally found in yes-no questions.

ʃ<sup>h</sup>o:rija: bi:ha b<sup>h</sup>al ↑ ki: na:i: ?



'Is the girl married or not?'

3) Rise-fall: Generally found in information questions.

↑ kad<sup>h</sup>ija: ↓ gelaṭ dʒ<sup>h</sup>rija: ?

'When did you go to Jharia ?'

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Sneha Mishra  
Adhoc Faculty  
NIT Jamshedpur 831014  
Jharkhand  
India  
[sneha.carmel@gmail.com](mailto:sneha.carmel@gmail.com)

Md. Mojibur Rahman  
Associate Professor & Head  
Department of Humanities and Social Sciences  
Indian School of Mines  
Dhanbad-826004  
Jharkhand  
India  
[mrahmanelt@gmail.com](mailto:mrahmanelt@gmail.com)