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Editorial Note

Volume I 2004 of the Research Magazine contains articles on a wide range of interests in linguistics, psychology, literature and applied linguistics.

Ms Asma Nadeem of the Department of Arabic has brought out some interesting aspects of spiritualism in Arabic literature based on developments in three broad areas. Very rightly she traces its origins to the two mainsprings of Islamic sensibility, the Quran and the Hadith.

Professor Chen of the Department of Chinese points out defects in the communicative competence approach to language teaching. He also presents a comprehensive explanation of the concept of linguistic competence based on recent findings in cognitive psychology and psycholinguistics. He relates the new interpretation of communicative competence with the language-teaching situation, and deals with issues a language teacher has to confront in the teaching-learning process.

Part of the appeal of literature arises from the criticism it receives. Mr Abdul Haseeb discusses the main theories of criticism in their proper context and tries to bridge the gap between Formalism and the New Criticism by demonstrating that both share some features. He suggests that Stylistics embodies the good points of both approaches. There is a good bit of whimsical subjectivity in classical criticism, and some disciplinary elements are desirable, provided it is not forgotten that literature, and in fact all communication including criticism, is 'people talking to people.'

Mr Habib-Ur-Rahman questions the myth that child language is actually adult language in miniature. Citing examples he proves that the two are different. Lessons can be derived from this for people who indulge in correcting small children for what they think are 'mistakes' in language.

They are not mistakes, but approximations and interim communicational forms used by the child as he struggles towards something approaching adult ability in the language. We can draw a number of useful implications for second language learners from his study of child language.

Mr Jamil Asghar has tackled an issue of great relevance to us. In common with many ex-colonies, Pakistan has a language problem. It is an emotional and thorny issue, and it will be some time before the many languages spoken in Pakistan settle comfortably into their respective roles. Mr Asghar has unfolded the issue tactfully in a rational, sensible presentation.

Ms Nighat Ahmed has taken up an issue of primary interest to teachers and developers of curricula. Her study of the limitations of one course book at the intermediate level reveals shortcomings and difficulties that must be addressed. That she has also proposed and implements adaptations makes her study yet more interesting. In any case, all textbooks should be reviewed, evaluated and modified periodically in the light of feedback from teachers and educational institutions.

DH Lawrence is often read for the wrong reasons, but it is good to look at the psychology behind his writings. Ms Ambrina Qayum has touched upon the moral content of his works, highlighted in Lawrence's neutral, non-didactic message that instinct is a better moral guide than extrinsic social pressure. Her insights help to remove misunderstandings about Lawrence and to make his writings more accessible to the average reader.

In a second study, Ms Qayum has penned down observations on corrections made on students' essays and term papers. She has questioned the very basis of correction—red ink. Her balanced analysis of the pros and cons of using red ink for correcting written work will give teachers food for thought. Something is amiss somewhere—the process of correction needs to

be reviewed and ‘corrected.’ Teachers spend a great deal of time ‘correcting’ masterpieces submitted to them by students, yet not much is achieved because students continue to make the same mistakes.

Dr Rubina Kamran has given a quick overview of learning approaches in the light of current needs. The old, elitist study of literature is making way for a new awareness that language comes first. With this is a shift in the pedagogical focus away from the teacher to the student and to an emphasis on communicative skills. Attitudes towards the second language are also changing, and the nation is doing more and more for the acquisition of true skills in English. Theoretical and practical considerations are discussed in an easy-to-understand presentation that will be of considerable interest to teachers of English everywhere.

Mr Aslam Sipra has presented a study of approaches and research work leading to the development of behaviourism. In the strictly empirical approach to things, only that which can be seen and measured is accepted for evaluation, and some people might find this insistence on measurable, concrete phenomena stultifying. However, behaviourism dominated American thinking in psychology for most of the twentieth century, and it still has influential votaries in other countries as well.

Mr Sajjad Haider Mallik’s ‘Communication by Cell-Phone’ offers a light-hearted view of the spread of the mobile phone culture in our society. In a casual but incisive way he has discussed the runaway growth of this new technology (disease?) in our environment and makes us notice how a convenience can become a menace.

In two related articles about Eliot Mr Zafar Hussain Zaidi has attempted to make the ‘invisible’ poet more visible to us. He has discussed the influences that shape Eliot’s work and also his influence on twentieth-

century literature. His analysis of Eliot's The Wasteland is enlightening and brings forth some new and interesting points on the poem.

Most people will sympathize with Ms Shazia Rose in what she says about words. Ambiguities and misunderstandings abound in human communication. We use language all the time but it eludes us when we really need it. That people understand one another at all is surprising—there are many ‘pains in our headaches’ in this business of interacting with other people.

Ms Asma Naveed's introduction to the life and works of Anna Anderyevna Gorenko (she wrote under the pseudonym Anna Andreevna Akhmatova), perhaps the most significant lady poet of the twentieth century, is both exploratory and sensitive. Not many readers in Pakistan know much about Russian writing in the twentieth century, especially that associated in any way with the party bosses of communism. Akhmatova resiled from her earlier socialist ideals. Cold-war tensions have died down. The world has a great deal of interesting reading to offer.

Mr Kamran Jehangir has tackled a deeply philosophical issue in an engaging manner. He has looked at our culture in retrospect and has discussed contemporary influences that are leading to gradual disintegration. He not only makes a strong case for reviving some aspects of our cultural heritage, he also suggests strategies for achieving this end.

The editors are very grateful to Mr Amer Akhtar for giving so generously of his time in composing and proof-reading the manuscript, and to Mr Mohammad Nawaz for his help in organizing and typing the material.

A Cognitive View of Linguistic Competence

Kaishun Chen

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This research paper is an attempt to analyse the prevailing view of communicative competence from the cognitive perspective. It points out that the theory of communicative competence has the following defects: 1) an imprecise definition of competence 2) the neglect of language skills; 3) an incomplete definition of knowledge; 4) the neglect of the automatic property of cognitive structures of knowledge. Based on these points it introduces the relevant findings in cognitive psychology and psycholinguistics and presents a new explanation of linguistic competence from the perspectives of linguistics, sociology and psychology, thus proposing a new and more inclusive view of linguistic competence. This new view is of vital guiding significance for language teaching, especially for foreign language teaching,

Key terms: linguistic competence, communicative competence, cognitive structure, skills, automatic responses

0. Introduction:

In language teaching, especially in foreign language teaching, the communicative approach is normally considered the best approach so far. The basis of this approach is the theory about communicative competence. However, in the course of studying cognitive psychology,

cognitive linguistics and psycholinguistics, I have gradually come to see that there are some serious defects in the theory. Considering the wide influence of the theory, I think it is necessary to deal with the issue and clarify some points. I hope my view will draw due attention to the issue.

1. The Historical Significance of the View of Communicative Competence

The term 'linguistic competence' can be traced back to the dichotomous views by many scholars. For instance:

F. D. Saussure: langue/parole

N. Chomsky: competence/performance

M. A. K. Halliday: linguistic potential/linguistic behaviour

For their purpose of description, the three scholars are of the view that a line must be drawn between linguistic competence and linguistic performance and their task is to study the internalised knowledge. Among the three, Chomsky's view was the most influential in those days. Because of his influence, it has been widely held that the ability to use language is competence, which mainly consists of formal rules of language.

Seeing the limitations of this view of linguistic ability, the American sociolinguist D Hymes has pointed out that language is for communication and linguistic competence involves not only the ability to use the formal rules of language, but many types of interpersonal and

sociocultural factors such as the time, place, content, participants, and modes (Hymes, 1972:277). In his view linguistic ability should be communicative competence. This view has been widely accepted in both linguistics and language teaching. However, people are not of the same view on the use and the exact definition of communicative competence. One view advocates the adoption of 'communicative competence' as a superordinate term referring to the general ability to use language; the other does not include a superordinate term (Stern, 1983, 358: Note 5):

View 1:

communicative competence = linguistic competence + sociolinguistic
competence (or pragmatic competence)

View 2:

(linguistic ability) = linguistic competence + communicative competence
(sociocultural competence or pragmatic competence)

What we are discussing here is the first view. We must admit that in the years when a lot of stress was put on the ability of syntactic generation and transformation, it was of epoch-marking significance to include in the category of linguistic competence such factors as interpersonal relationships, sociocultural factors, and the dynamic meaning of utterances. This view changed the narrow perspective of linguistic competence and exerted great influence in linguistics and language teaching.

Defects of the View of ‘Communicative Competence:’

As the situation develops, the defects of the view of communicative competence become clearer and clearer. The defects are as follows:

- 1) Imprecise definition of competence
- 2) Neglect of language skills
- 3) Incomplete definition of knowledge
- 4) Neglect of the automatic property of the cognitive structures of knowledge

2.1 Imprecise Definition of ‘Competence:’

The term ‘competence’ was used by Noam Chomsky to rectify the behaviourists’ rigid view of linguistic ability as language habits and to emphasize the generativeness or creativity of language use. The original meaning of the term is that language ability comprises a finite number of internalised grammatical rules; hence it is only a kind of formal linguistic ability. In the course of the development of the TG grammar, people have never come to an agreement about the definition of the term ‘competence.’ For instance, ‘competence’ was later on expanded to include vocabulary, phonology, and meaning. Some people even held the view that deep structures should be semantic structures and began to study generative semantics. In spite of the fact that the term ‘competence’ has never been defined clearly, it has been taken over by those holding

the communicative view, as can be seen in such terms as ‘communicative competence,’ ‘linguistic competence,’ and ‘pragmatic competence.’ Meanwhile, the status of the term ‘linguistic competence’ has been lowered and made subordinate to ‘communicative competence.’ As to the specific meaning of ‘competence,’ people can only keep modifying their understanding according to the situations and the findings in sociolinguistics, pragmatics and other relevant fields (Stern, 1983:147).

2.2 Neglect of the Language Skills:

There was no dispute on the view that language skills are a part of linguistic ability, but after Chomsky’s criticism of behaviourism, the status of language skills was changed and even now there is still no consensus on the issue. Because of such dichotomies as langue/ parole and competence/performance, many people put language skills in the category of parole and performance. Though they study language skills, they take these skills as a sort of medium through which they can get a glimpse of competence. Can we really negate the status of language skills in linguistic ability? It is a fact that whenever we talk of linguistic ability, we think of abilities in listening, reading, speaking, writing, and translation. It would be hardly convincing not to include language skills in the definition of linguistic ability. In applied linguistics, it is difficult to avoid the issue. People study communicative competence in theory and take it as an ideal objective, but in the study of practical language

teaching, they use the term ‘language proficiency,’ which can be observed and tested. If language proficiency can include skills, why cannot we include skills in ‘linguistic competence?’ In fact, this phenomenon can be avoided if we use ‘linguistic competence’ as a general and superordinate term and define knowledge from the perspective of cognitive psychology.

2.3 Incomplete Definition of Knowledge

According to Chomsky’s dichotomy of ‘competence’ and ‘performance,’ the basis of competence is the linguistic knowledge in the mind. This kind of knowledge is a set of rules, mainly syntactic rules. This definition of knowledge is obviously incomplete and has led to many modifications, such as the addition of phonological knowledge, semantic rules, sociocultural knowledge or pragmatic rules. However, this understanding of knowledge is still incomplete. Knowledge can be defined from different angles, but a definition of knowledge that reflects linguistic competence must reflect the basis of linguistic competence. Philosophically, knowledge is in contrast with ignorance. Psychologically, knowledge is all that is stored in the mind. Therefore, we need to use mental representation as a framework for the study of the contents and types of knowledge for linguistic competence. We will take up this point again later on.

2.4 Neglect of the Automatic Property of the Cognitive Structures of Knowledge:

Linguistic competence has two aspects: 1) range of knowledge, 2) speed in using the knowledge. These are embodied in the mental processes and linguistic skills. When behaviourism was severely criticised, people took a negative view of the stimulus-response theory and avoided the issue of automaticity. In applied linguistics, people cannot avoid this issue, but they have used indirect methods to include skill automaticity in linguistic ability. For instance (Stern, 342-351), while talking of the knowledge of rules, they would add such remarks:

The language user knows the rules governing his native language and he can apply them without paying attention to them.”, or can use them “unconsciously”, or “spontaneously”, or “with maximum attention to communication and minimum attention to form.

Influenced by the then prevailing theory, J.B. Carrol had to draw two charts to indicate the ability to use language: one is for competence, the other is for the performance abilities. In doing this, he could only include the speed of response and fluency in the chart for the performance abilities. This is obviously a clever way but also a way of compromise. Because of the limitation, they did not discuss speed of response in terms of the properties of cognitive models.

3 Relevant Findings in Psychology :

The above four defects are partly due to the methodological reasons, but mainly because of the limitations of the times. In the last decade or more, great progress has been made in psycholinguistics, cognitive psychology and cognitive science as a whole. Consequently, it is now possible to incorporate these findings in the framework of linguistic competence.

3.1 Knowledge in Terms of Mental Representation:

Objective or subjective experiences are all stored in the mind, specifically in the long-term memory. The storage in the long-term memory is usually divided into two types (Clark and Clark, 1977:135):

- 1) Episodic memory, which consists of personal experiences and events, including specific time and places.
- 2) Memory of general knowledge, which refers to the general memory of information without specific time and locations.

On the basis of this some people hold the view that there is one more type of memory called the semantic memory (Richards et al, 1992:158), referring specifically to the memory of words, word meanings, combinations and classifications of word meanings, semantic features, and relations of lexical meanings.

Another way of classification is to combine episodic memory and memory of general information and call the combination encyclopaedic

knowledge, while listing the memory of language as a separate type, calling it mental lexicon (Clark and Clark, 1977:410-12).

About the forms of memory storage, many people hold that they include categories, propositions, concepts, surface forms of language (Bray and Batchelder, 1972), and visual, auditory, tactile and olfactory and taste images (Michel Denis, 1982).

The classification based on the latest neurological findings includes the following types (Stillings et. al., 1995: 312).

declarative memory	episodic memory
	semantic memory
procedural memory	skills
	priming
	simple causal conditioning
	others

What is important in the above classification is that it includes a new type of memory: procedural memory. The following points should be noted here:

- 1) It includes skills and causal conditionings, which are different from other types of memory in nature. Take skills as an example, a skill is a set of procedures that are formed through practices. The use of skills is not a simple repetition, but connected with high-class mental processes (Neisser, 1967:292-3).

- 2) Procedural memory is not independent but a parasite on other forms of knowledge or memory. For instance, various formal, semantic, pragmatic and logical rules exist together with procedure memory. (Stillings, et al 1995:370).
- 3) We can distinguish two types of procedures, one that is concerned purely with mental operations and the other concerned with sensori-motor skills.

3.2 Rules and Patterns in Mental Processes:

Man has undergone three stages in the understanding of the functioning of the mind.

In the first stage, man found that there were regularities and patterns of the mental processes inside the mind. These findings were mainly contributions by associationism and rationalism that can be traced back to ancient Greece (Murphy and Kovach, 1972:13).

In the second stage, man found that there were also some regular features in human movements, actions, behaviours, and skills. From J. Locke in the 17th century England, I. P. Pavlov in the 19th century Russia (ibid. 240-1) to the American Behaviourists in the 20th century (Stones, 1966:63), through a long period of observation and investigation, a fairly clear understanding has been obtained concerning the underlying rules in human behaviour and action.

In the third stage, by inheriting all the historical findings and

adopting modern theories and technologies, cognitive psychologists have successfully incorporated both the internal mental processes and external actions and behaviours into a unifying explanatory framework. This framework is a result of adopting the computational paradigm (Kess, 1992:2-3). According to this paradigm, computational operations, including complex linguistic activities, can be carried out if there is appropriate software whether the medium is electronic components or neural cells. Within this framework, we can explain the use of conventional knowledge, programme editing and planning for speaking and writing, and execution of motor commands. Therefore, it has achieved the unity of the body and the mind.

3.3 Formation of Automatic Responses:

Automaticity exists in both motor skills and structure of knowledge. It is a property that cannot exist on its own and therefore may be easily overlooked. According to relevant studies, the ability to respond automatically is partly innate (Hasher & Zacks, 1979), but mainly accumulated after birth and exists in cognitive structures. Cognitive structures result from the analysis and organization of experiences by the mind. The formation of these structures is automatic and outside consciousness (Lakoff. 1987:6).

There are many different explanations of the formation of cognitive structures, but the basic rule is that it is a development from the simple to

the complex, from immaturity to maturity, and from the conscious to the automatic. A complex cognitive structure is a hierarchy, comparable to an integration of structures (ibid. P.153). The studies of this phenomenon had long existed in history (Murphy and Kovach, 1972: 29-54), (Stones, 1966: 143) and the study by the modern cognitive psychology is a continuation of the studies along the line. These studies are aimed at revealing the fact that the mind has the ability to categorize and the ability to integrate experiences and knowledge, form hierarchies and networks which can be activated and which give rise to automatic responses.

Cognitive structures include motor structures. Because of repetition, various types of positional, tactile, auditory and visual stimuli get connected and form such complex systems of automatic responses as schema, which can act as a whole. (Murphy and Kovach, 1972: 409-13). In terms of neurology, learning leads to the setup and the alteration of relations between neural cells. This kind of connection can give rise to various types of neural networks. The activation of these networks is the activation of cognitive structures and the speed of activation reflects the strength of automaticity.

3.4 Linguistic Automaticity:

Linguistic automaticity can be seen in the following three aspects:

1) In the use of formal units of language:

Linguistic units refer to such units as phonemes, syllables, words, phrases, clauses, sentences, and discourse. These units are connected with one another and form various types of hierarchical structures embedded into each other. Various types of experiments have shown that because of the horizontal and embedded relationships, lower level units make up their immediate higher-level units, forming various types of hierarchical structures, each of which is a cognitive model that can be activated by some internal or external factors and gives rise to chains of reactions in different directions. About this feature, some who are opposed to behaviourism have gone farther than behaviourists. For instance, Fodor's modularity hypothesis (Fodor, 1983) not only admits automatic responses, but also emphasizes the fast speed and the integrated nature of responses. In the study of grammar, some people have defined cognitive grammatical units as linguistic units or structures that the language user has mastered and can use at will without considering their internal components and the relations between these components (Langacker, 1987, 1991). In the study of speech perception and comprehension, many experiments have indicated that linguistic units can function as wholes (Carroll, 1999: 89- 00; 118-9; 126-7; 167-8).

2) In the use of meaning and non-linguistic knowledge:

In the use of language, meanings at and above the level of

morphemes have a part to play in the mental process, thus bringing the cognitive structures of general knowledge into play. For instance, every lexical meaning has its associations and causal backings (Devitt & Sterelny. 1987: 79). As a result, the activation of a lexical meaning is the activation of a set of meanings or a package of knowledge. Another example can be that the understanding of a sentence involves the construction of the prepositional structure of the sentence through the meanings of content words and function words, thus bringing into play the cognitive models of many types of non-linguistic knowledge. At the same time, people have to consider the participants' roles, status, temporal and spatial locations, medium, and channels. These types of knowledge have associative relations with language and all exist in the form of cognitive structures (cf. Lyons, 1977: 574-585). Because of the automaticity inherent in these cognitive structures, people can respond most often instantly.

3) In the functioning of procedural knowledge:

The automatic functioning of procedural knowledge can be seen through an analysis of the mental activities in language use. In speaking, the intention and selection of linguistic units must ultimately be transformed into speech sounds. This process includes programming, sending the programmes to the motor centres, sending the commands to the speech organs, and the execution of the commands by the speech

organs. To execute the pronouncing commands, the speech organs must use the flow of air as motive force and carry out a series of highly coordinated movements, with a speed of as high as 150 to 200 words per minute (Taylor and Taylor, 1983: 212). In writing, the motor centre sends commands to the hand, which execute the command by relying on the coordinated movements of the bones and muscles. The models for movements are what people usually call habits. The motor habits of language are in essence the same as other habits of movements. They can be understood as the integration of many minor movements that can be carried out at one stroke without special attention.

3.5 Different Degrees of Automaticity:

The degree of automaticity is a very important factor in language ability. Its importance is not easily felt in the use of native language, but can be obviously felt in the use of foreign languages. The degree of automaticity is determined by the maturity of cognitive models, which in turn is determined by the strength of basic associations. The types of associations concerning language are numerous, such as those between sounds and forms, forms and concepts, formal units and informal units, concepts and meanings, linguistic units and situations, prosodic features and meaning, and between mental activities. The strength of these associations comes from intentional and unintentional repetitions, and reflects the maturity of the various types of cognitive models. The

different degrees of automaticity in language use can be seen clearly by studying the functioning of the working memory and the distribution of attention.

1) Chunking in working memory:

The storage capacity of the working memory is about seven units at a time and the storage time is normally within 20 seconds (Clark and Clark, 1977: 137), whereas the speed of normal speech is 10-15 phonemes/second and that of fast speech can be up to 30 phonemes/second (cf. Hormann, 1979: 177; Moore, 1977: 218). When there is a sharp contrast between the fast flow of speech and the small capacity of the working memory, the main way to reduce the load on the working memory is to segment the flow of speech into bigger chunks. This chunking operation is based on the knowledge and the automatic nature of linguistic units and many other types of cognitive structures.

2) Distribution of attention:

Attention is a set of limited resources and the efficiency of speech processing is determined by the total amount of resources of attention and by the amount of attention required by various mental activities (Posner and Boies 1971; Mcleod 1977). Mature cognitive models can be activated easily and react at one stroke while immature models can only function in the scope of attention. Therefore, different cognitive models have different requirements for attention. Native speakers can speak and listen

almost effortlessly because they have a greater ability to respond automatically; foreign language learners have difficulties in speaking and listening because their ability of automatic response is poor.

4 Redefinition of Linguistic Competence:

4.1 The Issue of Technical Terms:

Technical terms reflect theories. From a cognitive perspective, the general term that refers to the ability of language use is not 'communicative competence,' but 'linguistic competence' in its general sense.

'Linguistic competence' includes:

- 1) The formal and semantic systems of language, including abilities in terms of phonetic features, phonemes, syllables, words, phrases, sentences, discourses, semantic rules, and prosodic features.
- 2) The ability to use language in social interactions, or the pragmatic competence emphasized by scholars in sociolinguistics.
- 3) Procedural knowledge of the skills and the automatic property of all factual knowledge in the mind.

Among the above three points, the first two have been widely accepted, the third is relatively new and is what is emphasized here. So, according to what has been stated above, we can use the following

simplified formula to indicate linguistic competence:

$$\text{Linguistic competence} = \text{knowledge} + \text{speed}.$$

Where 'knowledge' includes:

- 1) Formal knowledge of language (phoneme, vocabulary, syntax, discourse, etc.)
- 2) Knowledge of semantic rules
- 3) Pragmatic knowledge (interpersonal, sociocultural, situational, and logical knowledge indicated by the term pragmatic competence)
- 4) Procedural knowledge, mainly referring to memories for skills of listening, speaking, reading, writing, and translation.

Here, **speed** means the speed of language use. It can be best explained in terms of cognitive models. Since the term of cognitive model can be used to refer to any organized mental construct, we can say all the four types of knowledge are organized into models that have automatic property and that are different in maturity. Speed is determined mainly by the automatic functioning of these models and is an important indicator of linguistic competence.

4.2 Framework for the Explanation of 'Linguistic Competence:'

There are two mutually related kinds of frameworks for the explanation of linguistic competence. The first is the cognitive mental representation; the other is the computational paradigm. When we use a

computational paradigm to explain linguistic competence, we take the mind as an information processor, which is composed of three parts:

1. Input part, mainly referring to the sensory systems that connect to the outside world.
2. Processing part, referring generally to the central nervous system in charge of perceptual and cognitive activities.
3. Output part, referring to the part in charge of the sending out of the result of processing, including the nervous systems for speaking and writing.

In adopting this framework, what is emphasized is not the hardware but the software, which is composed of programmes that determine the operations of the processor. In this framework, linguistic competence can be expressed with the following formula that can be easily understood:

$$\text{Linguistic competence} = \text{programmes/storage} + \text{processing speed}$$

The difference between the computer and the brain is that the speed of a computer can be improved by improving both the hardware and the software while the speed of the brain can be improved only by improving the software and increasing the internal storage. In cognitive psychology and artificial intelligence, people use ‘mental representation’ or ‘knowledge representation’ (Stillings et. al., 1995:367-73) to refer to what is stored in the brain. If we analyse the quantity and quality of the

representation, we can come to the conclusion that linguistic competence is determined by what we have learnt and how we have learnt it.

5 Implication for Language Teaching:

The significance of the discussion of 'linguistic competence' here lies in the following two aspects: the first is that it can help us get a correct understanding of linguistic competence. Instead of being biased by the term 'communicative', we can see clearly in one framework that linguistic competence should be improved through all types of learning and practices. The second is that it can guide us in pedagogical planning, material preparation, and actual teaching in terms of content arrangement and time allotment. For instance, automaticity is an inseparable part of linguistic competence. It consists of two types: the automaticity of procedural knowledge and the automaticity of factual knowledge, both of which come from language experiences. To achieve automaticity and to use language for communication, it is necessary to have enough practice. In this sense, what is emphasized by the behaviourists is also very important.

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Literary Theory

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Introduction:

Though the present age is undoubtedly the age of science and technology the value of literature can never be underestimated. Even the latest developing concepts like AI (Artificial Intelligence) take recourse to literary writings, for example, Frankenstein (1818) by Mary Shelley. There is in fact a unique relationship between literature and science. This relationship can't be defined or delimited within certain parameters, for it breaks the boundaries of and shares some interdisciplinary facts and fictions. For some, it may appear to be a foolish debate, but for others it would be relevant to discuss which of these two contributed to the development of the other.

Literature, literary criticism, literary theory and approaches keep abreast with the mainline of human progress and development. Consequently, change is a continuous, untrammelled and unrestricted experience and cannot, therefore, be marginalised. The twentieth century is considered to be the most complex age in all spheres of learning, which stimulated psychologists, sociologists, anthropologists, linguists, and philosophers, among others, to perceive the intricacies of the world with different yet integrated visions. I have intentionally used the word 'integrated,' which shares its features with hybridity but in a more positive and constructive manner, for the world needs it desperately today.

Formalism and New Criticism:

Turning back to the scientific spirit of the last century, we find that clinical aspects of evaluating literature were introduced. In this regard the foremost approach to criticise the literary piece of writing (especially the genre of poetry) was Formalism. It was, in fact, a reaction against historical criticism or traditional approaches, which claim that there are some extraneous elements that persistently influence the creation of the text. On the contrary, the Formalistic approach functions on the premise that the text itself is an organic entity that provides its own evaluative criteria, through which one can reach the underlying message that the writer wants to convey.

Eighteenth century Europe had suffered through the aftermath of Civil War and the Christian beliefs and dogmas were rightly challenged. In other words, the church had lost its validity and authenticity. Thus nineteenth century England faced of chaos and bewilderment in which the previously unchallenged values of literature and literary criticism were relegated to the background. It is mainly in the writings of Matthew Arnold that we find the need of disinterested criticism stressed upon fairly. Eagleton describes this period of industrialization as follows:

The callous disciplines of early industrial capitalism uproot whole communities, convert human life into wage-slavery, enforce an alienating labour-process on the new formed working class and understand nothing which cannot be transformed into commodity in the open market.¹

In this scenario of philistinism, Arnold, James and Leavis were such literary figures that contributed in reviving the importance of literature and in linking those values to it that are commonly shared by both religion and

literature. They, too, laid great stress on the language of literature, for it works as a force to create patterns of emulation to change the mindset of the readers. F.R. Leavis calls it an empowering aspect of language that works through literature and brings about a positive change in the society. At this point in time, Formalism emerged in Russia and Europe and traditional critical approaches to literature were abandoned.

In Formalism, it is the form of any piece of literary writing, and especially that of poetry, that is the centre of attraction. It is considered that the text itself contains enough evidences of the message the writer wants to communicate. Therefore, the form of the piece of writing is of primary importance. It does not mean that formalists say that both form and content are linked with each other but the question of form and technique becomes paramount in the present age because of its growing concern with science.

Though Formalism basically emerged in Russia, some Anglo-American New Critics like T.S. Eliot, I.A. Richards, Ransom, Robert Penn Warren, Cleanth Brooks, F.R. Leavis and William Empson, too share a ground of commonality in their practical critical approaches to literary texts. Among these critics I.A. Richards experimented with linking psychology and literature, to some degree foreshadowing into reader-response theory. In fact, it is Richards' 'practical criticism' that is most readily associated with New Criticism.

It approaches literary writing without taking into consideration the writer or the age in which the work was produced. Ultimately, it is the linguistic structure behind each utterance that makes expression possible and the writer's use of literary devices that help the New Critic to pass judgement on or interpret the message the writer wants to communicate. Thus New Criticism offers an objective or empirical account of

interpretation. But this very objectivity sometimes becomes its own criticism. For instance in his essay The New Criticism: Then and Now John R. Willingham says:

Perhaps worst of all, the New Criticism has been called “boring” because it is tied to one interpretation, discourages students who do not perceive or care about a “right reading” or the process of responsible reading, finds irony, ambiguity and the paradox in unlikely places. It discourages students by requiring close reading. And it does not allow for “creativity of the reader.”²

Yet we cannot deny this fact that after the discipline of Rhetoric (which is associated with the classical Greek age) it is Formalism and New Criticism that paved the way for various scholarly debates on modernism and post-modernism. Willingham says:

The climate for the proliferation of scholarly associations, literary journals, foundations, and grants supporting literary scholars and endless projects in research is, in large part, the legacy of the New Criticism, which makes possible the kind of speculation and textual studies emerging as structuralism, reader-response and deconstruction.³

Rhetoric, Formalism and New Criticism emphasize the difference between literary and non-literary expression. It is this point of difference in terms of style and effect that binds the above mentioned approaches within certain parameters. Bradford Richard explains this point as follows:

The New Critics and Formalism are the most obvious inheritors of the disciplines of Rhetoric; in

the sense that they have maintained a belief in the empirical difference between literature and other types of language and have attempted to specify this difference in terms of style and effect.⁴

Thus, after making an in-depth study of the approaches i.e. Formalism and New Criticism we find that they explicate the scientific spirit of the modern age, for they excessively draw upon the objective interpretation of the text and setting aside all the meta-textual formulations or assumptions, which are therefore not experimental (scientific). Likewise, we find that 'stylistics' too offers an objective interpretation to textual evidences and on the basis of linguistic data, formulates critical opinion. Therefore, it takes assistance from the former approaches. But within these two approaches we cannot underestimate the role of Structuralism.

Structuralism, Structural Linguistics and stylistics:

Structuralism is concerned with the way of perceiving things within description of structures. It was a more 'scientific' and systematic way of interpreting the text. To structuralists, different items of the text are interrelated with one another within a specific system. Therefore, the individual elements within the text do not carry much meaning until they are examined as parts of the whole in which they are linked with one another.

As a matter of fact, Structuralism owes a lot to structural linguistics. It was Ferdinand de Saussure who stressed upon the need of the 'synchronic' study of language i.e. as a system at a given point in time. Moreover, he exemplifies a difference between the 'signifier' and the 'signified' and refers to the arbitrary relationship of the two. Yet they are meaningful only when they occur within a system. That is why he values 'langue' more than 'parole' because 'langue' deals with the objective structures of signs. This

approach of Saussure was based upon his scientific observation of the linguistic phenomenon.

Literary structuralism was an attempt to apply the principles and notions of structural linguistics on literary texts. Though it shares some characteristics with Formalism in that both are concerned with the autonomous value of the text and seek to acquire objectivity in their discourse analysis, they differ with each other at various grounds. The most obvious difference is that Formalism specifies the differences between literary and non-literary discourse in terms of style and its effect. On the contrary, Structuralism does not draw any such demarcation line; rather it concentrates on similarities between literary and non-literary discourses. Bradford Richard points out 'Structuralism at once extended and questioned these practices by concentrating on the similarities, rather than differences between literature and other discourses.'⁵

While it is Jakobson who brings the approaches closer to each other and analyzes poetry applying the principles of both Eagleton presents his notion:

What happens in poetry, however, is that we pay attention to "equivalences" in the process of combining words together as well as in selecting them: we string together words which are semantically and or rhythmically or phonetically or in some other way equivalent.'⁶

It is at this point that one starts feeling that the previously discussed approaches paved a way for another approach named 'stylistics' to emerge. Stylistics seems to offer a balanced approach, for it works as a bridge between linguistics and literary criticism of the kind based on Formalism,

Literary Structuralism and Structural Linguistics. It takes into consideration the linguistic data on the basis of which interpretation is provided. It too refers to parallelism (as Jakobson's argument denotes), which is a part of the foregrounding of the text.

Conclusion:

Like previous approaches stylistics claims to offer a scientific interpretation of the text, for it is largely indebted to the rules and norms of linguistics. But it is not too rigid or limited in its approach. One misconception often associated with it is that it mars the value of the text, because literature exposes the writer's intuitive feelings and emotions through his creative use of language. Ultimately, it depends on intuitive responses on the part of the readers. The application of scientific methods to the interpretation of text merely damages that text-- it does not help to reveal it, and nor can it lead to an appreciation of its latent beauty.

This writer feels that it is difficult to specify the boundaries of science and literature or art in general. There is a process of 'creativity' common to science, literature and art, and this process works as a bridge between them. Though the previous 'creations' certainly and equally provide impetus to the scientist as well as the artist, new creations stand as improved and distinguished forms as compared to previous ones. There is nothing that prevents us from applying scientific theories to reach an objective assessment of a given text without damaging its beauty. Moreover we can see that these theories and approaches share some common features. In other words we can say that Formalism, New Criticism and Modern Structuralism led to the emergence of 'stylistics', for it encompasses the characteristics of all these and maintains a balanced view point to interpret

literary texts. Modern scholars like G. Cook and Bradford Richard even use the philosophies of Gestalt psychology and deconstruction as part of ‘stylistic’ inquiries.

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Child Language

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Looking at child language and the language of an adult gives us enough evidences that they are not two stages of the same language. These are two different languages. The hypothesis that child language is immature, incomplete and full of errors is nothing but speculation. Child language in itself is as comprehensive as that of an adult.

It is said that a child learns language through imitation. This has some truth in it, but it needs a bit of clarification. Here by 'language' we mean adult language. It is true that a child learns the adult language through imitation in order to communicate. But prior to this phase a child has his own language which in its comprehensiveness is no less than the language of an adult.

Let us consider the following points that would serve as proof of the statement.

A Child and its Way of Concept Building:

A child works very hard in order to build a concept. He keeps himself in regular practice to build a concept and to show that concept — a very simple one, with the help of a word.

This can be demonstrated from the following example. Let us suppose a child is sitting in his bed and watching people around him moving and talking to one another. He produces a cry and someone moves towards him as a result of his cry and picks him up.

In this cry he discovers his first word — a vowel or consonant sound or a combination of the two, for his language.

This becomes 'eureka' for the child. He finds out the first link of communication. He sees somebody moving under the effect of his cry. So this cry becomes a 'signifier' and a word for him; and the woman who moves becomes 'signified.' He will now produce this cry to make that woman move. This practice goes on and he learns the relationship of individual cries to some objects. This is how he develops his language — a child language that is different from the language of adults in quite a few ways.

Now let us talk about some of the features of the language that the child has developed.

Comprehensiveness of Child Language:

Like adult speech, child language is also quite comprehensive in nature. It has separate cries for separate ideas. For pain, he has a cry that is different from the cry of anger or for the fulfilment of some need.

These cries have their grammar, syntax and vocabulary. They can be examined when a child learns L_1 . In learning L_1 we can see the influences of L_0 (child language). In the following few paragraphs we will see how L_0 affects the learning of L_1 with respect to grammar and vocabulary. When a child learns L_1 he exerts the rules and regulations of L_0 exactly in the same way as adults learn L_2 by exerting the rules of L_1 e.g. when a child wants to say: 'Yesterday I went to Lahore' he might say:

*Tomorrow I went to Lahore.

Here it is the grammar of L_0 that is affecting the learning of L_1 . This happens with adults too when they say:

*I love with my mother.

This is true for a large number of English speakers whose mother tongue is Urdu in which the same thing is said as:

Mein apni maan say mohabat kerta houn.

So it is the grammar of Urdu that has made the speaker err while talking about the same notion in the second language.

In the same way when a child tries to learn L_1 he faces hurdles because of the sounds of L_0 . A child learning L_1 will say the following words.

Child	Adult
shona	sona
pala	peyara
chaam	salaam

This also happens with the adults when they learn L_2 e.g. Arab learners cannot get rid of the influence of the sounds of their native tongue, Arabic.

Arab	English
bebsi	Pepsi
bakistan	Pakistan

This is the same as Urdu speakers uttering the English sounds using the Urdu phonemes.

Urdu	English
Ball بال	Ball
Cloth کلاتھ	Cloth

Prevarication in Child Language:

Like adults children can also lie or use language to deceive others. In order to attract the attention of the adults the child utters the cry which stands for pain. However, when the adults especially the mother comes and picks him up he laughs. The beginnings of linguistic prevarication lie in the baby's crib.

In conclusion I will say that child language L_0 is a separate language from that of an adult, and that it is in no way a diminutive adult language.

The Problem of Enrichment and Urdu

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The phenomenon of change is well established in language. Historical linguistics seeks to understand the cultural and social forces that cause small regional varieties to develop into separate languages. It addresses how, over the course of time, various dialects and varieties branch off only to become entirely new languages. This developmental process of language change is, however, relatively slow and spans hundreds of years. So long as people use a language it remains in a constant state of change and social 'drag and friction' (as Dr. Riaz Hassan calls it) continue to determine its direction. Thus, the notion of change is a historical fact and provides an essential framework for studying the ongoing history of language on Earth. One driving force behind the process of language change is the idea of linguistic borrowing. No human institution is absolutely self-reliant. Human needs and desires always cut across social and geographical frontiers. Thus language being a social and democratic institution always has to recourse to 'borrowing,' to tap new lexical resources and to enhance its communicative competence.

Languages frequently borrow words from one another and one word can be used in numerous languages with varying forms and connotations. Borrowing usually takes place when some new inventions are made or some new institutes are installed for which the borrowing language has no precise equivalents. Or, even more importantly, when the equivalents of the borrowing language do not enjoy a general currency and are less likely to be used by its speakers. This process of borrowing is largely limited to vocabulary; the borrowing of the grammatical rules is relatively very low, but not completely non-existent.

While analyzing Urdu we, not surprisingly, confront the same problem. Presently Urdu is incapable of catering for the need of scientific and technological expressions. Specific vocabulary items pertaining to particular disciplines do not have popular and publicly accepted equivalents in Urdu. Such a direct and outright observation may evoke some resentment but mere abstract love for one's own language cannot account for its ever-widening 'lexical lag' (as the researcher has named it). Do we have any Urdu equivalent for the following words such as, bank, computer, radio, internet, pension, refrigerator, telephone, station, television etc? Obviously we don't. Language and other forms of symbolic communication, such as art, enable people to create, explain, and record new ideas and information. Thus it is far more patriotic to make up the communicative deficiency of one's language and to contribute to the enrichment of such a vital national asset as language. Bough has defended the practice of borrowing along patriotic lines:

We can appreciate the feeling of a scholar for whom a familiar Latin word had a wealth of associations and a rich connotation; we must admit the reasonableness of his desire to carry such a word over into his English writing. The transfer is all the more excusable when one is convinced that English would be better for having it and that is a patriotic duty to employ one's knowledge in so worthy a cause as that of improving the national speech. This motive actuated many men who were both earnest and sincere in their desire to relieve English of the charge of inadequacy and inelegance.¹

Even more problematic are those words which are dusted from the archives of history and used once in a blue moon but never without causing a sense of 'hyper-formality' or 'that deliberate usage intended to evoke some particular meaning'. Let us see some of the proposed Urdu equivalents:

English Words	Urdu Equivalents by Jalibi	Urdu Equivalents by Haqqi
Computer	شمارندہ، حساب کار	آلہ شمار
Radio	الیکٹریکی پیغام رسانی	ریڈیو یا اشارات کی ترتیل کا آلہ
Internet	No equivalents are given	No equivalents are given
Pension	وظیفہ	وظیفہ
Bank	سہوکارہ	بینک
Refrigerator	خنک ساز	خنک ساز، تبرید کار
Report	افواہ، روداد	غور و خوض یا تحقیقات کا نتیجہ یا تحریر کی غلامی
Park	چراگاہ، شکار گاہ، رمنہ	شہر کا ہر اگلا باغ، تفریح گاہ

Ironically the proposed Urdu equivalents seem to be even stranger than the original English words. The problem has already been noticed and various causes and cures have been identified but surprisingly many of them are so artificial and alien to the very psychology of language that their viability has always been open to question. The conservatives believe in the purity and prestige of their language and want to enrich Urdu from its own domestic resources without resorting to any foreign language, least of all English. Dr Jamil Jalibi in his phenomenal work Qaumi English Urdu Dictionary defends the strangeness and unfamiliarity of Urdu words in the following words:

Possibly, during this process of linguistic blend and linguistic formation you find, at times, a sense of strangeness but with the passage of time, usage and currency this strangeness will wear off and new (linguistic) dimensions will emerge.²

Ironical as it may be, Jalibi himself has preferred original English words to their Urdu equivalents in the Preface of his Dictionary such as, 'computer,' 'encyclopaedic,' 'addition,' 'engineer,' 'composing,' 'linotyping' etc. Sometimes, he uses bilingual compounds for example, '*taba'at-o-composing*.' Moreover, Jalibi gives a very elusive view placing heavy burden on the shoulders of the speakers. In the Preface of Qaumi English Urdu Dictionary, he says:

Possibly every English word or terminology has been provided with Urdu equivalents. Keeping any possible inability of Urdu equivalents to fulfill your need or your dislike for them in view, we have also explained the central idea or meaning residing in that particular word. Thus having got that idea, you (yourself) can coin new word or terminology depending on your own creative power.³

This statement brings a lot of confusion in its wake leaving the speaker in a state of utter perplexity. Let us analyse the total sum of the problem:

1. Jalibi has himself admitted that the Urdu equivalents may not always fulfil their desired role.
2. He has tacitly acknowledged the potential dislike of the people for these equivalents.

3. Ultimately the responsibility of coining new words and terminologies has been assigned to the speakers themselves which does not solve the problem.
4. If everybody is to coin new words or terminologies relying on his or her 'own creative power' then how will some form of standardization (a prerequisite for the mutual intelligibility of any language) be achieved?

Shan-ul-Haq Haqqi, another outstanding lexicographer, scholar and poet has recently completed *Oxford English Urdu Dictionary* (OUP: 2003). This remarkable work is based upon *Concise Oxford Dictionary* (First published in 1911, with a recent edition in 1999). Though more elaborate and less conservative, Haqqi has mostly been too condensed in his definitions and illustrations. He has also used English words such as 'addition,' 'scholar,' 'composing' and, sometimes, bilingual compounds like 'proof-khowani' in the preface of his Dictionary. At times, he uses original English words instead of any Urdu equivalent, for example, for the word 'bank' he has retained the original word (see the extract below). But surprisingly, sometimes, he has ignored even the most widely used English words and has just relied on obsolete Urdu equivalents. Under the entry of 'computer' he has proposed dated and old fashioned Urdu words and even a brief explanation but the original and widely used word 'computer' itself has not been enlisted. Why this inconsistency?

Extracts taken from Haqqi

1. آلہ شمار (عموماً برقی ٹنائی اصول پر مبنی) n. computer /kəm'pjʊ:tə(r)/
 جو معلومات کو محفوظ رکھتا اور زیرِ عمل لاتا ہے اور مختلف ہدایات کے تحت کام کرتا ہے۔
 ۲. شمار کنندہ، حساب لگانے والا (شخص)۔ computer-literate۔ کمپیوٹر کا استعمال سیکھے ہوئے۔ computer science۔ کمپیوٹر کا اصول اور کارکردگی کا علم۔ computer virus۔ کسی کمپیوٹر پر ویرس میں خفیہ کوڈ جو اس کے عمل میں خلل ڈالنے یا معلومات کو ضائع کر دینے کے لیے شراعت داخل کر دیا گیا ہو۔

اسم: ۱ (الف) بینک، وہ مالی ادارہ جو لوگوں کی bank² /bæŋk/ n. & v. رکھوائی ہوئی رقموں سے سرمایہ کاری کرتا ہے، حسب ضرورت واپس ادا کرتا ہے، سودی قرضے دیتا ہے، مبادلہ زر وغیرہ کا کام کرتا ہے (ب) اس ادارے کی عبارت: ۲ = piggy bank (رک) ۳ بعض قمار بازوں میں "ساہوکار" (ڈینکر) کی تحویل میں رہنے والی نقدی یا علامتی تکیے وغیرہ۔ ۴ وہ جگہ جہاں کوئی شے آئندہ استعمال کے لیے محفوظ رکھی جائے (blood bank) خون کا بینک؛

Extract taken from Jalibi

کمپیوٹر: شمارندہ: ایک برقیاتی آلہ جو computer, n. حساب کے سوال اور پیچیدہ شہاریاتی مسئلے، مقررہ اور پروگرامی ہدایات کے مطابق آسانی سے حل کر لیتا ہے، پھر ان حسابات کے نتائج یا تو ظاہر کر دیتا ہے یا اپنے پاس محفوظ کر لیتا ہے؛ حساب کار؛ وہ جو حساب لگانے؛ شمار کرنے والا؛ تخمینہ کرنے والا؛ گنتی کرنے والا؛ کیلکولیٹر۔

Such is the vague and confusing nature of the solutions available. Actually any such attempt is doomed to failure. These borrowed words are so common in Urdu that they are easily understood without causing any communicative problem. Moreover they seem to be more natural and expressive than their Urdu equivalents.

Still some of our scholars are safeguarding the purity of Urdu against any change. Some of them have called this intermixing of Urdu with English 'Linguistic Pollution'. Dr. Ikram has put forward a somewhat impractical view:

The reality is, that with just a bit of effort, even the most difficult foreign (English) expressions yield to their meaningful equivalents in our own Pakistani national languages...What is lacking is the genuine will and goodwill to discover the obvious the vernacular equivalents of English terms...One can be indulgent towards the innocent illiterates, but what to do with the educated elite? the trend setters and pace promoters. Their agenda appears to be to distort everyday conversation in one's own language with foreign ferocities words which simply won't do.⁴

In his later view, however, he seems to be largely compromising and even more balanced:

I am not against any language at all ... But I simply believe in the pristine purity of all languages. Using technical and scientific terminology or jargon is another matter... Higher Science Education may need inputs from foreign languages. Words also get absorbed or assimilated from one language into another, over time, as a result of quite natural and normal intercultural and interlinguistic interaction⁵.

These two views seem to be at odds with each other and the latter is a bit narrower in its inclusion. The former presents a sweeping generalization, while, with regard to the latter, we are yet to confirm whether ‘the most difficult foreign (English) expressions yield to their meaningful equivalents in our own Pakistani national languages.’ That being the case what is the equivalent of ‘platform’ especially when we have the collocation ‘social platform?’ Perhaps *moasharti chabutara*. Well, this might be the equivalent of ‘social platform’ but it is socially unacceptable. Besides, some words are not strictly scientific or technical as such but they are so widely used in Urdu that despite having Urdu equivalents they are not being given up by a vast majority of Pakistanis, for example bank, library, letter box, group, conductor (fare-collector), store, bath room, government, (in Urdu accent *gor-mant*), table, juice, sweater, light, train, road, and sometimes in line with the process of word-formation, we come across such adjective compounds as ‘ticket *ghar*’, ‘*siyasi* party,’ ‘*muchli* market,’ ‘fruit *mundi*’ etc. So not only technical or scientific but social as well as public words are also making their way into Urdu. And it is also a result of a ‘natural and normal intercultural and interlinguistic interaction.’

In line with the aims set in this paper, we can also make a brief comparative study of borrowings in English. English from its inception is in habit of adopting words from quite a number of languages and this habit still flourishes. Quirk has observed:

The vocabulary was augmented by borrowing and adaptation of Latin and Greek words, or, as time went on, by the formation of words in English-speaking countries according to the Latin and Greek models. The habit of neo-classical formation still flourishes in certain learned areas of vocabulary, particularly in the natural sciences.⁶

To quote Mario Pei:

Extensive, constant borrowing from every major language, especially from Latin, Greek, French, and the Scandinavian languages, and from numerous minor languages, accounts for a great number of words in the English vocabulary. In addition, certain processes have led to the creation of many new words as well as to the establishment of patterns for further expansion.⁷

Once English faced the same predicament as Urdu is facing now. This striking similarity can be understood by the following analysis of Bough:

The scholarly monopoly of Latin throughout the Middle Ages had left the vernaculars underdeveloped along certain lines. Now that this monopoly was being broken, the deficiencies of English were at the same time revealed. English was undoubtedly inadequate, as compared with the classical languages, to express the thought which those languages embodied and which in England was now

becoming part of a rapidly expanding civilization.⁸

Having passed through this developmental process of lexical borrowing, today English stands as a 'cosmopolitan language' (the term used by Bough in A History of English Language). Mario Pei further says about the continuing enrichment of English:

Despite the warnings of linguistic purists, new words are constantly being coined and usages modified to express new concepts. Its vocabulary is constantly enriched by linguistic borrowings, particularly by cross-fertilizations from American English. Because it is capable of infinite possibilities of communication, the English language has become the chief international language.⁹

Now it is time to do some radical thinking. Time, history and usage say what is true of English should also be true of Urdu. Obviously there is no harm in leaving aside dead words, even though they may have a 'fossilized existence' in Urdu as language is not a matter of history or heritage rather that of currency and acceptability. Moreover, any historical study of a word is irrelevant to its status as an illustrative symbol of contemporary phenomenon. So it is time we gave up such a protectionist stance on Urdu and let it go its way and follow whatever is natural to a language. Today enlarging the vocabulary is one of the major problems of Urdu, and it is not difficult to realise why it is so. Ours is a world of international cooperation and growing contact marked by an increased activity in almost every field. The forces of acculturation have wrought many changes and humans have moved from tribal societies to more converged ways of living. It will be strange if this spirit of internationalism which has led to an unprecedented level of

transgeographical and multilateral collaboration leaves only language untouched. After all interdependence is one of the greatest by-products of a globalized world.

The trend of this intercultural and interlinguistic interaction cannot be reversed. Instead of spending our energies in such a toiling exertion we had better march on the road of technological superiority and economic development with an ever-increasing measure of devotion and commitment. The following words by Quirk contain a deep and salutary lesson for us:

Notice that no claim has been made for the importance of English on the grounds of its “quality” as a language. It has been rightly said that the choice of an international language, or lingua franca, is never based on linguistic or aesthetic criteria but always on political, economic, and demographic ones.¹⁰

The bulk of the English words used indigenously in Urdu constitute a common core of our language and we must take account of them. The purity of language is perhaps a prehistoric concept that has little relevance to the present day world of pluralistic values and cultural connectivity.

However the concepts of ‘Linguistic Pollution’ and ‘Linguistic Imperialism’ are not wholly unwarranted and call for a certain amount of caution on our part. It does not follow from the preceding discussion that we should go berserk in search of more and more English equivalents and to replace even those Urdu words which enjoy an institutional currency and are far richer than their English equivalents. Undoubtedly, Urdu has expressive and communicative power but it is largely confined to literature, arts, and social sciences. The following passage (originally quoted from Urdu) shows the unparallel literary beauty of our language:

وقت ازل اور دور کی تحقیقوں کو بھی گھن کی طرح چاٹ جانا ہے۔ تہذیبی اقدار کے پانے اور سماجی اخلاقیات کے معیار بھی ایک جیسے نہیں رہتے۔ لفظوں کی شکلیں، اعراب اور تلفظ نہ بدلیں تو بھی ان کے معانی و مفہوم بدلتے رہتے ہیں۔ اٹھارہویں ہوتا ہے جو زوراً و عنکر ان کی طبع نازک پگڑیوں پر گزرتے۔ جرم، گواہ، وکیل، دعوئی، جواب دہوں کی سب اضافی اور فروغی باتیں ہیں۔

On the contrary in the more technical and scientific disciplines it needs some inputs and we should be generous enough to accommodate new words in it. Mere pedantic and thoughtless intrusion of English into Urdu can hardly be justified along any linguistic or social code. As it is so often the case, the safest course is the middle one but with a certain amount of discretion and judgment.

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The Dimensions of Business English in Pakistan

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Business English has various definitions, although it is difficult to define and specify it in linguistic terms. According to Ellis and Johnson (1995) the term Business English denotes the English taught to a wide range of professional people as well as to those engaged in studies leading to a business career. This range also includes occupations like commercial, research, as well as technical job positions. Professionals working in a refinery or a manufacturing plant, information technology and managerial positions also study Business English. In the past three decades Business English has attained a significant position in the academic world, especially in language teaching practices. Business English Teaching (BET) has become an emerging discipline globally. There are a variety of research journals, websites, book titles, examination services, and schools offering Business English courses. In Pakistan, Business English is a new subject.

Since the early 1990s there has been a phenomenal growth of management and IT studies in Pakistan. A great number of private institutions offering these courses have been established everywhere in the country. This has been so rapid that unrecognised and shoddy institutions have outnumbered the good institutions. Business English is a compulsory component of these programs at undergraduate and graduate levels. In fact, Business English includes various titles like report writing, communication skills, technical communication, business writing and others. However, it can be said that BET practices in Pakistan are not very successful to equip the learners with the skills to meet the field

challenges. There are various factors responsible for this plight of BET here. As a matter of fact, BET is as yet at an embryonic stage here.

The twentieth century witnessed enormous and unprecedented development in the scientific, technical, and commercial activities on an international scale. English became the accepted language of communication in these spheres. To win a job, get promotion, and perform effectively in the world of work, English became an imperative. Therefore a need for specialised English was created. In ELT it was found valid that English at the workplace in various fields of modern life differs. English for Specific Purposes (ESP) evolved to bring English language teaching in line with the needs of the learners. English for Occupational Purposes (EOP) is a subdivision of ESP. It is a reaction to the conventional approach that requires learning completely all about the language than focusing on the workplace relevant language skills.

Business English is a form of English that is distinctive lexically and stylistically. Linguistic context as well as usage of Business English is different from everyday English. Hutchinson and Waters (1989) elaborate that Business English is an established tradition of certain rhetorical principles. These principles are various and include 'stylistic devices, language usage, vocal delivery and other principles'. It is the process of adapting discourse for specific audiences and here messages are communicated for specific purposes. This context creates a need for a particular choice of English both in speaking and writing. It is to maximise clarity with economy of expression. However, Business English does not differ much from general or everyday English. Paralinguistic features like body language, page layout, colour scheme, graphics etc have special relevance to Business English discourse. The linguistic context of Business English is business communication. 'Anyone who works for a living is involved in business communication.'

So it is not confined to the communication in offices and big city institutions. Business Communication also includes organizational communication. The word 'business' is used in a wide sense and it is not trading alone. Business English is the linguistic dimension of business communication.

Since the late 1980s, BET has incorporated all the aspects of the previous approaches in language teaching. In addition, it now places much more emphasis on the need to develop skills for using the language. During this time company training programs were also introduced to enhance the communication skills of the employees. As a result a lot of books and materials were published. In the course of this development Business English hinged on the needs of pre-job and on-job learners.

In the prevailing approach of BET here, it is almost equated with general language teaching. Practitioners, qualified in English literature, don't have fundamental orientation in BET. They base their practices on self-styled approaches. Specialised programmes in ESP at master's level are not offered at universities in Pakistan. As a consequence theory and practice of BET remain isolated to real life business communication. In Business English courses, needs are not analysed and the contents are drawn from General English materials. It can be the result of a lack of informed strategy on the part of the institutions and a lack of expertise on the part of the practitioners. Moreover, materials development is rare and there is hardly any book title in this area. Recently OUP Karachi has published Vistas: English for Professional Colleges by Naseem M. Ahsan. It is, however, the beginning of materials publication on BET.

Business English syllabus is linked with business performance skills. It may include grammatical or lexical items, elements of spoken or written discourse as well as organizational features. However there is no single description on Business English syllabus but its focal point is

enabling the learner to communicate effectively. It starts with needs analysis and formulating a coherent action plan. Needs analysis may be target-centred which focuses on the learners' future roles. It attempts to specify the language skills or linguistic knowledge that the learner needs in order to perform these roles appropriately. In the prevailing Business English practices, the syllabus is a predetermined set of themes.

The tradition of research in humanities, overall, is not prolific. But Business English in particular is poorly researched. There is a serious shortage of research journals, papers, and theses on this subject. It is void of any doctoral study so far although there is some work in progress at various institutions. In order to influence this situation of BET, institutions as well as practitioners can contribute with the following considerations:

- 1) Degree programmes in English language, linguistics, and ELT should offer optional courses in Business English.
- 2) To develop orientation in this subject, workshops and seminars are required for the practitioners and planners.
- 3) Institutions should encourage and sponsor materials development as well as publication of research in this area.
- 4) Analytical research projects should be initiated.
- 5) Professional organizations should form interest groups for Business English.

BET is developing in terms of diversity, richness, and depth. It demands more from the teachers now. The first requirement for a Business English practitioner is to be expert in English language teaching and the second is to develop awareness of the needs and concerns of business communicators and becoming flexible to respond to these needs. Development of BET will directly enhance the effectiveness of

professional studies programs. Individuals with better communication abilities will be better contributors to the organizational objectives. Furthermore it will also improve intercultural communication and will reduce the risks of miscommunication. Communication, *au fond*, is equally vital to individuals, organizations, and to the success of any enterprise.

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An Evaluative Study of the English Course at the Intermediate Level

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Introduction:

The English language itself has been a burning issue in Pakistan, not to mention issues involved in it. Our pre-occupation with the position and status of the language has never really allowed us to think about the problems being faced by students in learning English and the practical implications of the current English Language curriculum at different levels of education.

The aim of the study is to evaluate the English language situation in Pakistan generally and with special reference to the suitability of the English course books at the intermediate level vis-à-vis the needs of the learners and to provide solutions to the problem by adaptation and supplementation of the existing books.

Review of the Present Situation of English Language Teaching in Pakistan:

To understand the present situation, we must go back to the time of British rule in India. English was formally introduced as an official language in the Sub-continent in 1832. The initial reluctance especially among the Muslim community to learn English was largely overcome by Sir Syed Ahmad Khan's campaign in favour of the importance and benefits of a 'Western' education. Later on, in fact it was through the medium of English, that the case for Pakistan was fought on the national and the international scene.

After partition, we continued with English as the language of government and the medium of instruction. The state apparatus which had to be set up overnight from nothing could not bear the burden of having to start with a new official language. Thus, the use of English was inevitable for system maintenance etc. The ruling elite were trained to do their official work in English. English perforce continued to be the official language of Pakistan. Besides, English was thought to be essential for higher education and a means of international communication (Proceedings of the Pakistan Educational Conference 27th November - 1st December 1947, Karachi).

Another view regarding the English language situation in Pakistan is given by Robert J. Baumgardner in the book The English language in Pakistan (1993-P 41) as follows:

In Pakistan the influence of English is all pervasive. It has been guesstimated that from one to three percent of the Pakistani population knows English. In raw figures this translates into about one to three million speakers.

However, on the contrary the English language teaching situation in our institutions is far from satisfactory. Although, as far as the medium of instruction is concerned English is offered as a medium of education in an increasing number of private schools and colleges, but in the Government schools, where the vast majority of the populace is accommodated, English is taught as a compulsory second language from class sixth to graduation level. The standard of English in these institutions continues to decline.

Summation of Existing Situation:

As is evident from the above review that English language teaching has finally emerged as a separate entity and government/policy makers have realised the importance of English language teaching. But still a lot remains to be done even though a general direction has been envisaged for the progress of language teaching at various levels. The National Curriculum Committee (1994) seems to be heading in the same direction when it recommends to ‘undertake research studies to devise effective methodology of teaching English to large classes in Pakistani context (for communicative purposes at Intermediate level in Pakistan).’

The present research paper is in the light of this recommendation. The researcher has tried to study the effect of the proposed change/revision of the existing books at the intermediate level by refurbishing the existing books with communicative activities and by actually carrying out the teaching sessions to assess the behaviour of the students and find the effectiveness of the recommendations in the actual teaching environment.

Evaluation of the Existing English Course at the Intermediate Level:

(Intermediate Book One)

As mentioned earlier in the previous section, the prevailing educational environment in Pakistan is just an extension of the past, with a slight or no change. When Pakistani students step out of the educational institutions into practical life, they are 'confronted' with English, the reason being that they were never taught to feel at ease with the language as no stress was laid on the teaching of English for functional/communicative purposes. Such a dilemma is created by the faulty teaching/learning

approach and the literary text books that form a major part of the prescribed course.

The text books prescribed in the curriculum are literature based. Basically the course material is a collection of literary works i.e. essays, poems and short stories. Besides, these books do not specify any objectives and there is no accompanying material or exercise on teaching English for communicative purposes. These books reflect the belief of the colonial years that language can be learned by exposure to the target culture through literary texts. Thus, the course books totally ignore the teaching of functional, structural and communicative aspects of the language, resulting in the deteriorating standard of English among the present generation and a signal to further decline unless there is a policy switch over to communicative language teaching, and provided the course books are updated, as the course books play a crucial role because they are the main teaching and learning aids.

In view of this deteriorating situation, constructive efforts to improve the current scenario have begun. The emphasis by different quarters in this regards is on finding out new ways and means for a workable solution to this problem. One of the first steps being taken is to evaluate the situation and suggest solutions. The present work is an attempt in the same direction. It is an overview of the changing concepts in English Language teaching in relation to the existing course books.

However, for the purpose of having an in-depth critical evaluation of the existing books, vis-à-vis the needs of the students and for providing solutions of the problems by the adaptation of the existing material with relevant and appropriate activities and further supplementation with

proposed changes, the focus of this research would be limited to one book only i.e., Intermediate English Book I, Short Stories.

For the purpose of this study the term 'evaluate' has to be defined: According to Longman's Dictionary of Contemporary English, the term 'evaluate' means to calculate or judge the value of something. Thus, evaluation is mainly concerned with providing feedback on student learning or achievement, the success of student/teacher interactive communication, and the gathering and provision of information on the working of the processes within a given curriculum and for finding the merits and demerits of a particular course book.

Jeremy Harmer recommends the following major headings for the evaluation form:

1. Layout and design/illustration.
2. Communicative activities.
3. Language skills.
4. Language type.
5. Subject and content.
6. Methodology.
7. Content relevant to the needs of learners.
8. Cultural appropriacy/relevance to the learners.
9. To relate the text to their own experience and views of the learners.

So based on these headings the following check list for materials/textbook evaluation has been formulated. This evaluation checklist comprises fifteen points, and the book will be evaluated point wise. The points will be checked off in polar terms i.e. Yes or No along with comments.

The evaluation check list is given below:

Evaluation Check list

S. No.	Checklist	Yes	No
1.	Is the layout and design appropriate?	Satisfactory	
2.	Does the material have an attractive appearance i.e. visuals, typography etc.?	Typography is satisfactory.	No, visuals used have a dull appearance.
3.	Is the language realistic?	The language is simple and modern.	However, it is not realistic, as the focus is not on exposing the students to real, authentic language.
4.	Aspects of language forms that are taught; a) Grammar. b) Vocabulary.	Explanation of a few vocabulary items and expressions is given at the end of each lesson (i.e. Notes).	Grammar is not taught as such. No exercise is given for practice. No vocabulary exercise is given for vocabulary practice.
5.	Does the material encourage practice of the language forms?		No exercise given for the practice of language forms.
6.	Does the book contain communicative activities?		Communicative activities focusing on practice in situational context not included.

7	Are the following skills taught? i) Listening. ii) Speaking. iii) Reading. iv) Writing.	Only the writing skill is focused on. Questions given at the end of the lesson demand: -f a critical appreciation of the lesson OR -f Open ended questions that demand descriptive answers OR -f Comprehension questions OR -f Character sketches OR -f A note on the writer's style	No activities are included which stress the following skills: i) Listening. ii) Reading. iii) Speaking. Only writing skills activities are included, which are basically comprehension questions. No integrated skills activities included.
8.	Are the followings sub-skills of reading taught? i) Reading for specific information. ii) Skimming Scanning.		None of the sub-skills of reading are taught. There are no exercises which focus on these sub-skills i.e. skimming-scanning, prediction, inference.

	iii) Prediction/Inference.		
9.	Are any speaking skills activities included e.g. i) Role play. ii) Discussions.		No speaking skills activities included.

10.	Does the book inspire personal involvement of the students?		The book does not include any activities which involve the students' personal involvement i.e. by relating the text to their own experience.
11.	Which approach to language teaching is used? i) Teacher Centred. ii) Student Centred.	The traditional lecture method is still in vogue in class rooms, so basically it is a teacher centred class. The Pakistani educationists justify it on the premise of large classes and un-trained teachers. Thus the existing approach stresses the concept of maximising teacher talking time (TTT).	The approach is not student centred, as the students sit as passive listeners and not as active participants in the class room activities. The approach used in the class room does not stress on maximising student talking time. (STT).
12.	Is there any provision for pair work/group work?		Such activities which have provision for pair work or group work are not included for the sake of language practice.
13.	Is the subject and content of the book interesting?	This Anthology is based on short stories and just a few stories are interesting e.g. ① The Doll's House. ② Snapshot of a dog. ③ Jewel of a girl.	Most of the stories are quite boring, comprising of serious topics with emphasis on the achievement of great heroes as well as important scientific phenomena.
14.	Is the subject and content relevant to the needs of the students?		The contents of this book are not related to the needs of the students. Although in the preface, the objective of the book is given as: 'to teach functional English.' However, there is no accompanying material or exercises that would lead towards this goal of teaching functional English.

15.	Does the subject and content of these short stories have any relevance to the 'Pakistani Culture?'		There is a readily definable cultural content in the book which has a specific cultural setting and geographically the setting is either Britain or the United States. Thus the limitation of such a culture specific book is that it has more relevance for students who have an understanding of the cultural background in which it is set. So, for Pakistani students this book doesn't have much cultural relevance concerning the subject and the context.
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The Important Findings

The above findings of the evaluation have identified the specific areas in the existing course book where adaptations are desirable, rather essential, in order to change it into a good teaching material that would suit the individuality of the students. Besides such material would also inspire and motivate the teacher as well as the students.

Thus to put it in the words of Alan Cunningsworth 'the role of the text book should be that of an "ideas bank," a source of practical example of ideas for teaching particular topics and an inspiration which stimulates the teachers' own creative potential.' Thus the teacher can tailor the material/textbook according to each individual class and in this way the teacher can teach in a more personal and creative fashion and with greater confidence and originality.

Need for Innovation and Adaptation:

The existing text book has provided us a basis and now there are different possibilities that can be exploited for its further development, and

for making it meet the requirement of the students. As no course book or teaching material is wholly or completely suited to an individual teaching situation, there is always scope for adaptation and course supplementation which makes the book more relevant to the needs of the students.

It is proposed that the revision for improvement be made in two main areas in the existing book. The areas are outlined below:

Area 1:

The existing text should be adapted in the light of the following proposed revisions:

- ☐ 'Preview the topic' to be included as a component i.e. a discussion in the class designed to lead to the reading text.
- ☐ Addition of visuals in the existing book to make it more attractive and interesting.
- ☐ Greater integration of the four skills through the use of tasks and activities.
- ☐ Emphasis on process skills and strategies to improve performance in reading and the sub-skills of reading.
- ☐ Vocabulary activities be included, with emphasis on inferring the meanings of the words and idiomatic expressions given in the text.
- ☐ A more interactive approach with greater scope for developing the communication/speaking skills by including role play.
- ☐ Follow up tasks to be included involving writing activities to assist the students in the writing process.

Area 2:

- ☞ Introduction of new culturally relevant material
- ☞ New stimulating and interesting material having cultural relevance for the students be introduced.

Implementation of the Innovations:

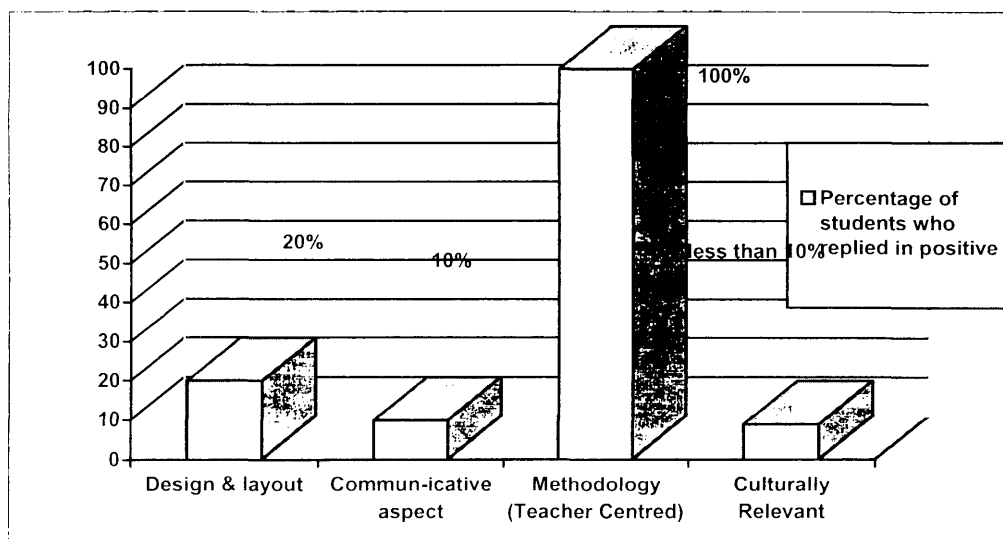
The proposed adapted material of Area 1 and 2 was tested in order to get feedback of the students. Therefore, the researcher had teaching sessions, which were conducted in the Islamabad Model College for Girls, F-6/2. Two groups of students, comprising 18 and 15 students each, of Intermediate were taught the following stories of the existing Intermediate Book I.

1. The Doll's House
2. The Road to the East

After the lessons were over the students were given the Evaluation Form to collect data regarding their understanding of the teaching material and level of participation. The data collected from these Evaluation Forms and the investigation of the relationship between teaching and the level of participation is presented below in statistical mode under four headings with regard to the EF for both groups:

1. Design and Layout.
2. Communicative aspect.
3. Methodology.
4. Cultural relevancy.

The bar chart shows results of Group I and Group II.



The bar chart indicates:

- ❶ Only 20% of the students felt that the layout and design of the text book was appropriate.
- ❷ 10% of the students felt the existing text focused on the communicative aspect.
- ❸ 100% students gave the verdict that the text had a teacher centred approach, and had no provision for pair work or group work.
- ❹ Less than 10% students felt that the text had relevance to their culture.

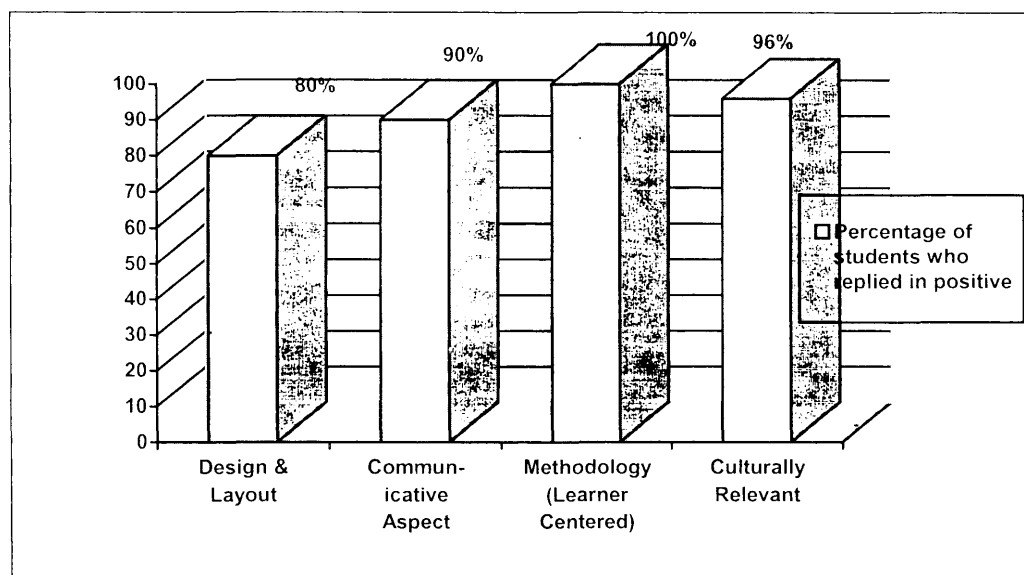
In the next session the Enriched Version (EV) comprising of proposed changes in Area 1 and 2 were used.

Area-1 For this purpose, the adapted version of the two stories was taught to both groups to note down the differences in their performance and participation.

Area -2 The supplementary material comprising two Pakistani short stories along with appropriate activities was taught to the same two groups.

After the teaching sessions were over, another Evaluation Form (EF) was given to the students to collect data for investigating the effect of the introduction of the Enriched and Supplemented text book.

An analysis of the data thus collected is presented in graphic form and results discussed below:



The bar chart shows results of Group I and Group II.

The bar chart indicates:

- ➊ 80% of the students liked the design and layout because of the addition of visuals.
- ➋ 90% of the students gave affirmative response to the communicative activities, which were included in the

enriched version, which helped in the use of English for communicative purposes.

- ❶ 100% of the students liked the learner centred aspect of the teaching session as they participated in all the learner centred activities.
- ❷ 96% of the students were in favour of induction of culturally relevant material in their books.

Results:

Based on the data collected, the results of the study can be summarised as follows:

- I. A large majority of the students feels that the existing text is not up to the mark for learning Functional English.
- II. This text being teacher centred doesn't provide for student interaction.
- III. A comparison of both the diagnostic tests (existing version and enriched version) indicates that there was a significant increase in the level of participation of students in the Enriched Version, which indicates an improvement in their ability to use English for communicative purposes.
- IV. The inclusion of Pakistani short stories was liked by most of the students as they found them culturally relevant.

Conclusion:

The approach to change for the future should be proactive or creative rather than reactive or merely responsive. Looking ahead of time is a futuristic approach without which there can be no strategic future planning. The educationists, the syllabus designers and the text book writers in

Pakistan should be prepared to meet the future needs of the students by bringing about improvement in the existing books.

In this context, this paper presents the research, which is a step in the right direction, with its focus on the failings/shortcomings of the existing textbook vis-à-vis the needs of the learners. Furthermore, suggestions and proposals have been given for the much needed changes in the existing book, and the findings show that these proposed suggestions were widely accepted and liked by the students.

For them it was a positive change in their existing book. Also the learner centred approach was much appreciated. The use of role play also played an important role in enhancing the students' confidence and fluency and in giving them a safer environment for a training ground for social interaction.

Besides it was found that the induction of Pakistani short stories was liked by a majority of the students, as these were closer to their social and cultural values.

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The Art of D.H. Lawrence

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Telling stories is not D.H. Lawrence's concern. He captures instances of emotional intensity from the lives of individuals and presents them with such artistic skill that these personal and subjective experiences gain universal meaning and value. Unlike his contemporaries who make experiments by writing novels using the technique of 'stream of consciousness,' Lawrence does not believe in living a life instance by instance. Never does he try to give a detailed picture of everything going on inside the mind of his character. Most of the trivial details depicted by other novelists are of no significance to Lawrence. His attention is focused on the emotional conflicts experienced by his characters and his view is quite clear when it comes to the depiction of the outcome of these tensions.

The emotional lives of his characters serve as raw material for his novels. These are emotions expressed by individuals. The jealousy felt by Mrs. Morel for the young waitress while sitting in the restaurant with her son Paul, the indifference Gudrun shows when she observes Gerald riding an Arab mare and pricking her flanks with the sharp spurs of his boots, the love Ursula expresses in her letters and diary for Skrebensky, are all examples of such emotions. The success of Lawrence lies in his ability to reach the source of these emotions, which is placed in human unconsciousness. In fact these emotions emerge from basic human instincts which govern our lives, though we deliberately deny their presence and tend to disown them. Lawrence reminds us not only of the significance of these instincts but also

presents before us the lives of those people who own and employ these instincts and ultimately achieve success.

This does not mean that Lawrence writes for didactic purposes. The oft-repeated lessons of morality frequently found in the works of other writers are nowhere present in Lawrence's writings. Actually he does not have a lesson to teach or a religion to preach. All he does is present a situation to his reader. This situation serves as a rough outline of the picture he paints. The colours with which he fills this outline and adorns the picture are human emotions.

Apparently these are ordinary emotions, as mentioned earlier too, like love, hatred, jealousy, anger, fear or distrust, but the brush strokes with which these colours are applied on the canvas of literature, give them true value and firm standing.

In Lawrence's world there is no appreciation or condemnation for these emotions and the means through which they are expressed. If Lydia stops taking interest in her husband Tom Brangwen, Mariam fails to respond to Paul's demands, or Clifford Chatterly develops an affection for his nurse, Mrs. Bolton, then all such actions and feelings are acceptable. Lawrence does not give any verdict about these instances. Another novelist would have condemned the physical attraction Joe Boswell, the gypsy, felt for Yvette who was much younger, but Lawrence does not disapprove or show any sign of dislike for such feelings. He simply presents them to the reader in their true colours.

Again it becomes necessary to assert that Lawrence does not project or propagate ideas and attitudes that contradict the standards of morality set by religion or society. A proof of this assertion is Birkin's dislike for the notion of promiscuity in Women in Love. Even in his non-fictional works

Lawrence never approves a conduct contrary to the accepted social and religious standards. But he is not a moralist who maintains a posture of neutrality, which is a difficult task to perform and which has never been understood by his critics.

What Lawrence tries to project and is successful in doing is something that was tried partially by his predecessors. Very boldly Lawrence asserts that 'instincts' are as important in human life as is the faculty of 'reasoning.' He tries to maintain a kind of equilibrium between reason and instinct. Before Lawrence, George Eliot and Thomas Hardy strived to bring forth the influence of instincts on the lives of human beings. But these novelists could not develop an equilibrium between reason and instinct and ultimately showed inclination for the former, thus joining the bandwagon of other writers who wrote for didactic purposes.

In The Mill on the Floss, Maggie's elopement with Stephen Guest, her cousin's fiancé, is the triumph of instinct over reason. Similarly Tess willingly consorts with Alec d'Urbervilles in the Chase and even for months after her return from the Chase, because it satisfies her physical urge for companionship. However, neither Eliot nor Hardy support their characters for following the path shown to them by their creators as well as the society which always favours 'reason.' Had Tess and Maggie been Laurentian characters they would not have suffered the way they did at the hands of society, which annihilated them after taking malicious pleasure in their misery.

Laurentian characters take decisions which are based on their instinctive knowledge and they firmly stick to their resolutions. If Connie decides to leave her husband and live with Mellors, the gamekeeper, it is because she instinctively knows that Mellors and not Clifford is the

companion she needs. Earlier her decision to remain loyal to her disabled and impotent husband was a product of her faculty for reasoning, but it did not serve her well. So she takes the other course and defeats her sense of deprivation. Despite social condemnation she manages to get away with things and carves a new life for herself.

Ursula Brangwen's rejection of her fiancé Skrebensky a few days before her marriage is severely criticised by her family and friends. But it is not an impulsive decision. Quite in time Ursula realises through her instinctive knowledge that Skrebensky is not her soul-mate. And for the rest of her life she never regrets her resolution. No amount of social and familial pressure makes the firmness and faith of these women waver, and they are neither hanged nor drowned like Tess or Maggie. Rather they flourish and live more successfully.

This argument can also give rise to another misconception about Laurentian characters that they are drawn only on the emotional plane. Physical realities do not matter to these characters since they exist on quite an abstract plane. In fact these men and women in Lawrence's novels express their emotions on the physical plane and never fail to exist as flesh and blood human beings. They are greatly affected by the things happening around them. Ursula's first experience as a school teacher when she faces a rowdy group of students and at the same time encounters professional jealousies and grudges which leave her frustrated and heartbroken. Yvette finds everything loathsome in the unsavoury household of Saywells', yet she does not leave the physical comforts she gets there to plunge into the world of harsh realities. Birkin is terribly insulted by William Brangwen for his 'new-fangled ways and ideas.'

Of course, at the emotional level these characters face several shocks and setbacks. Gudrun and Gerald despite their togetherness at the physical plane fail to reciprocate each other's emotional needs. Clifford has already anticipated his wife's departure since his return to the district of Midlands. So when he receives a letter by Connie informing him about her decision to apply for divorce he is 'not inwardly surprised' but still the jolt is so severe that he 'collapsed.' His childlike behaviour does not emerge from the fear of mockery by the people but it is a reaction to the feeling of failure to cope with the sense of void created by the departure of his wife.

The strength of these characters, however, lies in their firmness and determination to rely on their instinctive wisdom. They openly and courageously respond to their instinctive needs and urges and if they do not acquire the state of fulfillment they crave for, still they do not lose their faith in the truthfulness of 'blood wisdom' as Lawrence calls it. Their instincts lead them towards the development of positive and healthy attitudes. When William Brangwen is disappointed by his wife's behaviour he takes refuge in handwork classes and learns carpentry and wood carving. Connie though slightly jealous of Mrs. Flint's motherhood still expresses her love for her baby girl by taking gifts for her and playing with her.

So, we can conclude by saying that Lawrence's novels do not have the conventional beginning, middle and end of a plot but they still form perfect 'wholes' with their powerful depiction of human emotions.

Red Ink is not That Rosy

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Teaching, learning and correction take place simultaneously. The teachers impart knowledge; the students receive information and demonstrate whatever they have learnt. So the teacher checks students' work and corrects the errors to ensure that these mistakes are not repeated. Teachers check and correct students' performance verbally as well as in the written form. Normally errors, which occur in the oral performance, are corrected immediately by the teacher. On the contrary the checking and correction of the written work is performed in a longer period of time. So the feedback of the written work is not immediately given but usually delayed. However since written work is kept as a record for a longer time, therefore, its correction plays a significant role in the process of teaching and learning.

Written work is usually kept for the last phase of the teaching and learning taking place in the classroom. It is in fact the culmination point of learning. Students display in the written form the information and knowledge that they have received. Since writing is a complicated and time-consuming process students usually perform it at their own pace and also try to do their best. In addition to the involvement of more time and effort in the written performance of students another factor which adds significance to the written work is its durability. Oral expression is temporary and immediate whereas written work survives for a long time and is mostly used as a record for measuring the students' achievement during the course of studies.

The importance of the written work makes its correction also extremely significant. The students might forget or ignore the oral remarks given by the teacher for remedial purposes. But a written remark or comment made by the teacher plays a long lasting and effective role in the academic career of the students. According to the behaviourist theory of learning the correction done by the teacher serves the role of reinforcement in the process of learning. Either the students get encouraged by their performance and are geared to repeat similar attitude or the correction done discourages the students thus stopping them from the repetition of that attitude. However, in either case, the correction done by the teacher plays a vital role in shaping the attitude of the students.

Different teachers use different techniques to correct their students' written work. Usually these remedial techniques are based on the overall approach of the teacher. The errors visible in the written work of the students are underlined or encircled or crossed out by the teacher. A tick mark on the contrary serves as a sign of approval. Some teachers only indicate the presence of errors. Others point out the type of mistakes the students are making, while few teachers tend to provide correct written forms. The mode of correction selected by the teachers also depends upon the subjects they are teaching as well as the level of the students and the stage of the lesson. However, despite all variations the correction done by the teacher brings out the discrepancy between the standard of work required by the teacher and the performance given by the students. So correction done in the written work of the students strongly affects students' sense of achievement, positively as well as negatively.

The colour of ink or the ballpoint pen used by the teacher for the correction of the students' written work strongly affects the performance of the student. In some educational institutions teachers are compelled to use red ink or red ballpoint pens to highlight the errors which occur in the written work of the students. But where the teachers have the freedom to choose and they select red ink or red pen to correct the students' mistakes they have strong reasons for their choice of red ink. And at the same time students show a variety of reactions to their teacher's use of red ink or red pen.

The teachers who use red ink or red pen insist that a strong reason behind their choice is to enable the students to read what the teacher has written. If the teacher uses black or blue ink the difference between the handwriting of the student and that of the teacher diminishes and the purpose of highlighting the errors of the students is lost. Moreover by using red ink or pen the teacher gives a strong warning to the students about not repeating the same mistake next time. Since red colour asserts the authority of the teacher, therefore, it also serves the purpose of redemption. Besides, if a person only casually glances at a page written by the student and corrected with red marks made by the teacher the observer instantly gets the impression that the teacher has conscientiously done his/her work. A teacher performing his/her duty fairly and justly would not leave any errors in the students' work left unmarked.

A teacher who is fond of returning the students' written assignments with plenty of red marks can also argue that the students need to be made conscious of their weaknesses and faults. Once the students know about the drawbacks in their performance they can remove those faults and can

improve the standard of their work. Thus we can conclude that teachers who use red ink or pen for correction can give several reasons for their choice. In the same way the students who receive their work checked and corrected by the teacher react to the use of red ink in many ways.

The words written in red ink stand out and look prominent on a white page even when most of the writing is done with black or blue ink or pen. So like the red light of a traffic signal the words written in red ink immediately warn the students about the presence of errors and mistakes. Even a positive or encouraging remark written in red ink, unless read and comprehended still produces the effect of something incorrect or below standard. Thus red colour even when used by the teacher to praise and appreciate the student continues to create fear in the heart of the student. The moment the students receive their work after it has been corrected with red ink or pen, they realize that the teacher while checking their work has been conscientious but also strict. A kind and lenient teacher would not torment the work of the students with several blows of red ink. However, the teacher is successful in making the students realize that the standard of his/her work is inferior and needs improvement. Students, thus aspire to receive assignments with the minimum number of red marks made by the teacher.

Alongside these benefits of the use of red ink or pen there are some flaws in this technique of checking the written work of the students. All types of students whether brilliant or dull, careful or careless are strongly inclined to feel discouraged at the sight of excessive red marks on their written work. The written work in fact is produced with a lot of hard work and effort. It is the highest point of the students' academic achievement. Moreover individual students as well as educational institutions keep and

use the written work of students as a record of their performance. When the students get back their assignments after the teacher has analysed them and also overtly diagnosed the weaknesses in it the brilliant students are likely to feel shocked while the dull and careless students become disappointed. The students develop the feeling that their effort in writing the assignment has gone waste since it is only erroneous work. Therefore the correction done by the teacher with red ink or pen becomes a cause of negative reinforcement for the students.

Since the colour red is associated with warning and danger, students become hesitant about producing written assignments. Besides the fear of receiving back the assignment badly distorted with red marks also mars the spirit of the students to perform the assigned tasks wholeheartedly. The anticipation that their written work would never satisfy the teacher who has set an extremely high and inaccessible standard of performance for the students also becomes a hurdle in the way of high output of students. The fear of criticism and disapproval of the teacher strongly discourages the students and leaves them unhappy and disheartened.

This disappointment causes the development of a sense of failure in the students. Students do not desire to learn more because they feel disappointed after seeing their hard labour in the form of written work gone waste. This halts the process of learning as the students stop aspiring to gain more knowledge. Furthermore they become hesitant about expressing themselves. Even in those students who show a great deal of enthusiasm in performing written tasks the fear of red marks develops and this perversely affects their output. They begin underestimating their own abilities and lose

interest in that particular subject the teacher of which zealously marks the written work with red pen.

As mentioned earlier the written work serves as a record and can be consulted for reference. A notebook in which a student has done his/her assignment during a course shows his/her progress in learning. An excessive number of red marks made by the teacher on the different pages of the notebook produces a distorted image of the student's performance. Not only a stranger but also the student who has done that work is likely to feel that she/he has not done well.

The impact of red is so strong that a student is hardly left with any desire to correct the errors and re-do the faulty work. Once a teacher has used red pen or ink the students are inclined to form a strong opinion that even a corrected and better draft of the same work would not please the teacher. Also whatever is written in red stays permanently and those remarks or marks cannot be altered or erased. So it becomes quite unlikely that the students do corrections and remove the errors indicated by the teacher. So red ink or red pen when used excessively could throw a spanner in the way of remedial work to be done by the students. This ultimately affects the pace of learning.

It is a natural reaction that students consider the red marks as some kind of penalty imposed on them. The memory of their assignments mutilated by the red pen of the teacher hurts their ego and damages their self-image. They feel less confident and reluctant to absorb new ideas and thus learn more. On the other hand the teachers who correct the written work of their students using black or blue ink or graphite pencil to a great extent help students from becoming victims of disappointment and sense of failure.

Especially the remarks written with graphite pencil (which can be erased) provide enough scope for correction. If the teacher marks the written work with a graphite pencil the students can remove the errors and then erase the marks made with pencil. This would encourage the students to correct their errors and save them from the fatigue of re-doing the whole assignments again. And even later whenever the students consult their written work the absence of red marks is likely to produce a strong sense of achievement and this would lead to more learning which is the main goal of education.

Learning Perspectives

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The study of the past in SLL does not necessarily open doors to the future, but it certainly provides a key to the understanding of the way things are and why they are so. It is an incremental process--in learning and retaining what we have learnt, we have to refer back continuously and build on our existing knowledge. While teaching children we see, first, that they are given new information in small, properly sequenced doses; and second, that enhancement of knowledge is based on what they are already familiar with.

Learning brings about a change in behaviour in accordance with desired objectives. The term is not restricted to knowledge only it covers factors like attitudes and personality as well. In order to bring about improvements individuals must be receptive towards change and have the capacity to adjust to continuous innovations in their life and work. Teachers, especially, need to be attuned to the tenor of the time and be able to adjust to curriculum revisions necessitated by changing political, social and economic circumstances. In 1976 Chastain said that teaching does not occur in a vacuum and that “subjects are included in the curriculum in order to meet a need of all or part of the school population.” Second language teaching is no exception. Course objectives are altered to suit changing conditions. This is evident from changes made in the syllabus from time to time. As teachers of English Language and Literature we are aware that the need of the hour is language, and that the focus is shifting. A greater proportion of texts now

deal with the skills of language and even literary texts are being exploited for this purpose. Trends in Second Language Teaching and developments in modern language teaching run parallel with changing perceptions in education and society in general.

The shift has been towards the individualization of instruction. Stress is now placed on the responsibility of the student in the process, and on the self-pacing of learning. Second language teachers adopt the interactive approach as opposed to the lecture system. Their contribution in the process is more that of a guide or facilitator than of the central figure and dictator. They believe in greater rapport between students and teachers. This is done to improve the classroom environment and make it more conducive to learning.

With attitudes changing towards learning, the response of students to language education has also moved in many directions.

Second language teachers introduce a variety of activities to stimulate interest and to make learning more relevant and student-centred. Language teachers are aware that many students enrolled in second language classes have poor communication skills. They hesitate to use the language because they are afraid of making mistakes in front of their peers and teachers. They are scared of being laughed at. For most second language teachers and students the most acceptable goal is to improve communication, as the most tangible skill that can be taken away from the classroom is how to use the language.

Second language teachers know that if meaningful learning is to take place, they need to broaden their students' outlook and bring about attitudinal changes. English was the language of our colonizers, and many people still resent it. Parents and students are apprehensive that knowledge

of the language might lead to the adoption of a foreign lifestyle or code of conduct. Certainly, language and culture are closely related, but it is not essential that the culture of native speakers be adopted as well. Knowing the culture helps students to relate to speakers of the second language. They can compare two cultures and pick out what is acceptable in their society. This can make the learning of language more useful.

Luckily for second language teachers, parents have become more practical in their attitudes towards the English language. They see better prospects in jobs and business for their wards. They talk about how knowing English can improve interpersonal skills, and, of course, there is the ever-growing pressure of computers in the modern world. One comes across highly motivated students eager to gain proficiency in this language so that they can use computers for messaging or chatting. The old elitist image is fast receding. In most schools, colleges and universities, administrators and policy-makers have started to introduce language courses suitable for all students. The Higher education Commission has also set up a National English Committee to give its recommendations for the improvement of language skills at the university level. It is understood that this committee will also give suggestions and recommendations for improving standards in schools and colleges, on the assumption that the base should be anchored firmly before we work upwards.

Second Language Teaching is gaining momentum in Pakistan. A number of institutions are running ELT, TEFL and TESL courses. Capacity building programmes are being run for teachers and administrators. These efforts can be seen as indicators of a need for a second language. Important considerations in this area are learning techniques and strategies.

Learning techniques are closely connected with learning theories. Perhaps, as McArthur says, “We do not have a respectable theory of how people learn in general or how they learn languages in particular”ⁱⁱⁱ, but there is enough in the traditional theories of learning for us to make a well-ordered approach to the problem. Behaviouristic linguists state that all learning is based on habit formation. Repetition leads to the strengthening of the habit, till a time comes when the action becomes automatic. External theories of learning emphasize the necessity of overt response to stimulus. The basic purpose of practice is to refine initial learning to the skill level. The term ‘skill’ refers to processes that produce quick, accurate responses.

Behaviourist theories of learning stress that learning consists basically of conditioning connections between selected stimuli and desired responses. Reinforcement occupies a central and crucial role in this kind of learning strategy. In order for the bond between stimulus and response to be strong it needs to be reinforced. With external theories of learning desired behaviour is rewarded, while undesired behaviour is punished. These theories insist on the immediate reinforcement of responses.

Practice is an important variable in the learning process. It assists, first, in overcoming those factors that cause a student to forget, second, in providing opportunities to modify existing mental structures associated with the information being learned, and, most importantly, in creating opportunities for students to test their own comprehension of the material presented. We get the notion of ‘meaningful’ learning as opposed to the rote memorization of grammatical rules and forms. Chastain describes meaningful learning as ‘learning that is understood by the learner and that he can relate to his previous knowledge’ⁱⁱⁱ, and this is echoed nearly ten years later by Richards when he talks about emphasizing the ‘semantic rather than

the grammatical potential of language'^{iv}. It is important for the teacher to remember that the best kind of practice activity is that which involves previously learned material with new material, so that students can move to higher levels of proficiency—the activity should be based on recycling rather than repetition. Skill formation is a time-consuming process, and it is important for both students and teachers to be patient if the goal of fluency in the language is to be achieved.

Learning theories help us to understand that students approach languages through a series of approximations, which, with practice and frequent exposure, grow closer and closer to the models they wish to learn. The process with a second or subsequent language is marked by a high lapse rate, a great deal of hesitation, much back tracking and considerable pedagogical anxiety and discomfort. By definition, language is enormously complex, with seemingly endless knowledge and skill based components to be mastered at each stage. It is not something that can be acquired naturally, without conscious effort and application. Parents normally make adjustments for their wards in helping them to acquire the first language by slowing down their own speech and showing a lot of patience. In the same way, and to an even higher degree, patience is a cardinal virtue for the language teacher, who should speed up her speech only when an appropriate level is reached to help students in attaining near native fluency in the target language. Tolerance for errors in grammar and pronunciation must be shown. Based on Behaviourism, the audio-lingual method was introduced in language teaching soon after the second world war. We note that it yields much needed practice as well as reinforcement. It also provides good principles and guidelines for classroom activity in SSL.

Field or cognitive theories of mentation are not popular with empirical scientists because the brain's inner workings cannot be observed or measured. But some functions can be assumed. In the early years of the twentieth century, James suggested that while one of the brain's jobs is to receive and decode data received through the individual's senses, the business of learning depends heavily, perhaps more than 50 per cent, on the brain's own categories and structures. Cognitive theories make educated guesses about the internal processes of individuals and their contributions to what they learn, and how they make use of what they learn. The semantic content of what is learnt is of prime importance in cognitive approaches. The acquisition of something as large, complex and dualistic (in that both knowledge and skill factors are involved) as a language, is not possible without meaningful learning. If behaviouristic theories stress habit formation and observable behaviour, cognitive theories stress the role of the mind in processing the information acquired.

What are the implications of these theories on language teaching? Proponents of cognitive approaches have as their primary goal the development of competence in the second language learner. A cognitive teacher accepts the audio-lingual assertion that a native speaker does not have to think about language during the communicative process. She does not totally negate the role of habit formation, but she looks at it in a different way. As early as 1969, Chastain wrote:

Cognitive proponents feel that a habit is an action which can be performed without conscious thought, but this in no way negates a process of conscious, continued application in developing the skill. For example, that a man ties a tie or drives a car without conscious awareness of individual action in no way signifies that this skill was attained

without thinking through each step in the beginning stages of learning. Thus, these instructions place primary emphasis on student comprehension of structure. With further practice, the student can perfect his ability to use these structures unconsciously, leaving the mind free to concentrate on the content of speech.^v

The second goal of the cognitive teacher is to give students opportunities to develop functional, not necessarily perfect, performance skills. The student needs to be placed in situations in which they can activate their interim learner language and compare the product with native language. They need to be given opportunities to convert their thoughts into writing as well as speech individually and in conversational interchange.

The cognitive presentation of material and cognitive exercises are outgrowths of a belief that new material must be presented in such a manner that students are learning meaningfully. Exercises are designed to give students a chance to demonstrate comprehension as they consciously select correct forms. Activities also give the students an opportunity to communicate what they have learnt. The whole process is reviewed primarily as an internal process assisted by the text and the teacher. Teaching and learning are both viewed from the student's perspective of meaningful learning.

¹ K. Chastain, Developing Second Language Skills, 1976, p. 71

¹ See T. McArthur, A Foundation Course for Language Teachers, Cambridge Language Teaching Library, 1983, p.103 and passim

¹ K. Chastain, *ibid*, p.78

¹ J.C. Richards, The Context of Language Teaching, Cambridge, 1985, p.18

¹ K. Chastain, International Review of Applied Linguistics, 1969, p.55

Behaviourism: Application and Scope

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Theory:

A theory provides a general explanation made over time. It can never be established beyond all doubt. A theory may be modified at any time. It explains and predicts behaviour. Theories seldom have to be thrown out completely if thoroughly tested but sometimes a theory may be widely accepted for a long time and later disproved.

The Associated Names with this Theory:

Behaviourism, labelled as a teaching approach, is often referred to as directed instruction. As you compare this theory with the Constructivist view of learning, this label will become self-evident. Also in contrast to 'Constructivism,' it has been labelled as 'Objectivist Theory of Learning.'

Theorists Associated with Behaviourism:

- ⌚ J.B. Watson
- ⌚ E.L. Thorndike
- ⌚ B.F. Skinner

A Description of Behaviourism:

The concern or emphasis of Behaviourism is observable indicators that learning is taking place. In contrast to this view of learning is the emphasis of cognitive psychologists who equate learning with the mental processes of the mind. Behaviourists do not deny the existence of these mental processes. In fact they acknowledge their existence as an unobservable indication of learning.

The focus of Behaviourism is on the conditioning of observable human behaviour. J.B. Watson, the father of Behaviourism, defined learning 'as a sequence of stimulus and response actions in observable cause and effect relationships.' The Behaviourists' example of classical conditioning demonstrates the process whereby a human learns to respond to a neutral stimulus in such a manner that would normally be associated with an unconditioned stimulus. The supporting example often cited with classical conditioning is the case of Pavlov's dog. The focus of Pavlov's experiment was the digestive process in animals. In conducting the experiment Pavlov noticed that the dog would salivate (response) upon hearing the ringing of a bell. This occurred because the dog had learnt to associate its unconditional stimuli (normally feeding) with the neutral stimulus of the bell ringing simultaneously with the feeding process. Watson believed that the stimuli that humans receive may be generated internally (for example hunger), or externally (for example a loud noise). B.F. Skinner expanded on the foundation of Behaviourism, established by Watson, and on the work of Edward Thorndike, by focusing on operant conditioning. According to Skinner, voluntary or automatic behaviour is either strengthened or weakened by the immediate presence of a reward or a punishment. 'The learning principle behind operant conditioning is that new learning occurs as a result of positive reinforcement, and old patterns are abandoned as a result of negative reinforcement.' In his book entitled, The Technology of Teaching, Skinner writes:

The application of operant conditioning to education is simple and direct. Teaching is the arrangement of contingencies of reinforcement under which students learn. They learn without teaching in their natural environments, but teachers

arrange special contingencies which expedite learning, hastening the appearance of behaviour which would otherwise be acquired slowly or making sure of the appearance of behaviour which otherwise never occurs.

Skinner believed that more complex learning could be achieved by this process of contingencies and reinforcement ‘...through successive stages in the shaping process, the contingencies of reinforcement being changed progressively in the direction of the required behaviour.’

Applying the theoretical principles of Behaviourism to learning environments it is easy to recognize that we have many ‘behaviourist artifacts’ in our learning world. A dissection of the traditional teaching approaches used for years would reveal the powerful influence that Behaviourists have had on learning. The concept either of directed instruction, whereby a teacher is providing the knowledge to the students directly or through the set up of ‘contingencies,’ is an excellent example of the Behaviourist model of learning. The use of rewards and punishments in our school systems, and the breaking down of the instruction process into ‘conditions of learning’ (as developed by Robert Gagne), are all further examples of the Behaviourist influence.

With the advent of the computer in school, computer-assisted instruction has become a prominent tool for teaching, because from a behaviourist perspective, it is an effective way of learning. Computer Assisted Instruction uses the drill and practice approach to learning new concepts or skills. The question acting as the stimulus elicits a response from the user. Based on the response a reward may be provided. The ‘contingencies’ of learning are translated into different levels of the programme. Rewarding the user to a different level for correct responses

follows exactly the approach of operant conditioning. Educators have espoused Computer Assisted Instruction as an effective teaching approach because it allows for self-paced instruction and it liberates them from the direct instruction of all their students so as to focus on those students with particular needs.

Behaviourism:

Based on observable changes in behaviour Behaviourism focuses on a new behavioural pattern being repeated until it becomes automatic.

Behaviourism, as a learning theory, can be traced back to Aristotle, whose essay Memory focused on associations being made between events such as lightning and thunder. The theory of behaviourism concentrates on the study of overt behaviours that can be observed and measured. It views the mind as a 'black box' in the sense that response to stimulus can be observed quantitatively, totally ignoring the possibility of thought processes occurring in the mind. Some key players in the development of the behaviouristic theory were Pavlov, Watson, Thorndike and Skinner.

Pavlov: (1849 -1936)

For most people, the name 'Pavlov' rings a bell (pun intended). The Russian physiologist is best known for his work in classical conditioning or stimulus substitution. Pavlov's most famous experiment involved food, a dog and a bell.

Pavlov's Experiment:

- ↳ Before conditioning, ringing the bell caused no response from the dog. Placing food in front of the dog initiated salivation.

- ② During conditioning, the bell was rung a few seconds before the dog was presented with food.
- ③ After conditioning, the ringing of the bell alone produced salivation.

Stimulus and Response Items of Pavlov's Experiment:

Food	Unconditioned Stimulus
Salivation	Unconditioned Response (natural, not learnt)
Bell	Conditioned Stimulus
Salivation	Conditioned Response (to bell)

Other Observations made by Pavlov:

- ① **Stimulus Generalisation:** Once the dog has learnt to salivate at the sound of the bell, it will salivate at other similar sounds.
- ② **Extinction:** If you stop pairing the bell with the food, salivation will eventually cease in response to the bell.
- ③ **Spontaneous Recovery:** Extinguished responses can be 'recovered' after an elapsed time, but will soon be extinguished again if the dog is not presented with food.
- ④ **Discrimination:** The dog could learn to discriminate between similar bells (stimuli) and discern which bell would result in the presentation of food and which would not.
- ⑤ **High-Order Conditioning:** Once the dog has been conditioned to associate the bell with food, another unconditioned stimulus, such as a light may be flashed at the same time that the bell is rung. Eventually the dog will salivate at the flash of the light without the sound of the bell.

Thorndike: (1874 -1949)

Edward Thorndike did research in animal behaviour before becoming interested in human psychology. He set out to apply ‘the method of exact science’ to educational problems by emphasising ‘accurate quantitative treatment of information.’ ‘Anything that exists exists in a certain quantity and can be measured.’ His theory, ‘Connectionism’, stated that learning was the formation of a connection between stimulus and response.

- ① The ‘Law of Effect’ stated that when a connection between a stimulus and response is positively rewarded, it will be strengthened and when it is negatively rewarded, it will be weakened. Thorndike later revised this ‘law’ when he found that negative reward, (punishment) did not necessarily weaken bonds, and that some seemingly pleasurable consequences do not necessarily motivate performance.
- ② The ‘Law of Exercise’ held that the more an S-R (stimulus response) bond is practiced the stronger it will become. As with the law of effect, the law of exercise also had to be up dated when Thorndike found that practice without feedback does not necessarily enhance performance.
- ③ The ‘Law of Readiness/Motivation:’ because of the structure of the nervous system, certain conduction units, in a given situation, are more predisposed to conduct than others.

Thorndike’s laws were based on the stimulus-response hypothesis. He believed that a neutral bond would be established between the stimulus and response when the response was positive. Learning takes place when the bonds are formed into patterns of behaviour.

Watson: (1878- 1958)

John B. Watson was the first American psychologist to use Pavlov's ideas. He is credited with coining the term 'Behaviourism.' Like Thorndike, he was originally involved in animal research but later became involved in the study of human behaviour.

Watson believed that humans are born with a few reflexes and the emotional reactions of love and rage. All other behaviour is established through stimulus-response associations through conditioning.

Watson's Experiment:

Watson demonstrated classical conditioning in an experiment involving a young child (Albert) and a white rat. Originally Albert was unafraid of the rat; but Watson created a sudden loud noise whenever Albert touched the rat. Because Albert was frightened by the loud noise, he soon became conditioned to fear and avoid the rat. The fear was generalized to other small animals. Watson then 'extinguished' the fear by presenting the rat without the loud noise. Some accounts of the study suggest that the conditioned fear was more powerful and permanent than it really was.

Certainly Watson's research methods would be questioned today; however, his work did demonstrate the role of conditioning in the development of emotional responses to certain stimuli. This may explain certain fears, phobias and prejudices that people develop.

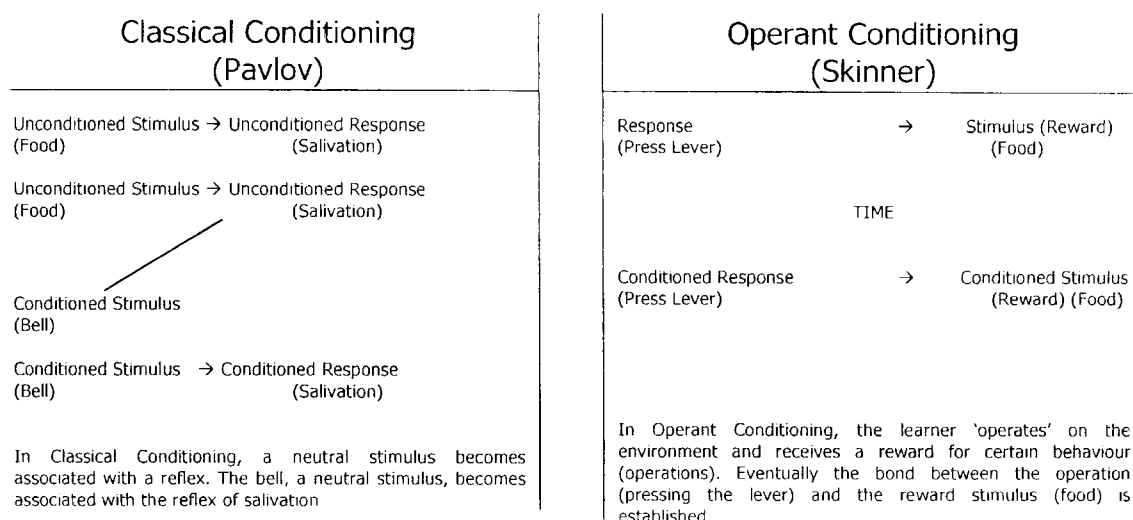
Skinner: (1904 -1990)

Like Pavlov, Watson and Thorndike, Skinner believed in the stimulus-response pattern of conditioned behaviour. His theory dealt with changes in observable behaviour, ignoring the possibility of any processes occurring in

the mind. Skinner's 1948 book, Walden Two is about a utopian society based on operant conditioning. He also wrote, Science and Human Behaviour in which he pointed out how the principles of operant conditioning function in social institutions such as government, law, religion, economics and education. Skinner's work differs from that of his predecessors (classical conditioning), in that he studied operant conditioning (voluntary behaviours used in operating on the environment).

Skinner's Operant Conditioning Mechanisms:

- ④ **Positive Reinforcement or Reward:** Responses that are likely to be repeated. (Good grades reinforce careful study).
- ④ **Negative Reinforcement:** Responses that allow escape from painful or undesirable situations are likely to be repeated. (Being excused from writing a final because of good term work).
- ④ **Extinction or Non-reinforcement:** Responses that are not reinforced are not likely to be repeated. (Ignoring student misbehaviour should extinguish that behaviour).
- ④ **Punishment:** Responses that bring painful or undesirable consequences will be suppressed, but may reappear if reinforcement contingencies change. (Penalising late students by withdrawing privileges should stop their being late).



Skinner and Behavioural Shaping:

If placed in a cage an animal may take a very long time to figure out that pressing a lever will produce food. To accomplish such behaviour successive approximations of the behaviour are rewarded until the animal learns the association between the lever and the food reward. To begin shaping, the animal may be rewarded for simply turning in the direction of the lever, then for moving towards the lever, for brushing against the lever, and finally for pawing the lever.

Behavioural changing occurs when a succession of steps needs to be learnt. The animal would master each step in a sequence until the entire sequence is learnt.

Reinforcement Schedules:

Once the desired behavioural response is accomplished, reinforcement does not have to be 100%; in fact, it can be maintained more successfully through what Skinner referred to as partial reinforcement schedules. Partial reinforcement schedules include interval schedules and ratio schedules.

- ④ **Fixed Interval Schedule:** The target response is reinforced after a fixed amount of time has passed since the last reinforcement.
- ④ **Variable Interval Schedule:** Similar to fixed interval schedules, but the amount of time that must pass between reinforcement varies.
- ④ **Fixed Ratio Schedules:** A fixed number of correct responses must occur before reinforcement may recur.
- ④ **Variable Ratio Schedules:** The number of correct repetitions of the correct response for reinforcement varies.

Variable interval and especially, variable ratio schedules produce steadier and more persistent rates of response because the learners cannot predict when the reinforcement will come although they know that they will eventually succeed.

Behavioural Objectives Movement:

A behavioural objective states learning objectives in 'specified, quantifiable, terminable behaviours.' Behavioural objectives can be summed up using the mnemonic device ABCD.

Example: After having completed the unit the students will be able to answer correctly 90% of the questions on the post test.

- ④ A – Audience – the student
- ④ B – Behaviour -- answer correctly
- ④ C – Condition - after having completed the unit, on a post test
- ④ D – Degree – 90% correct

To develop behavioural objectives a learning task must be broken down through analysis into specific measurable tasks. The learning success may be measured by tests developed to measure each objective.

The advent of behavioural objectives can be traced back to the Elder Sophists of ancient Greece, Cicero, Herbert and Spencer, but Franklin Bobbitt developed the modern concept of behavioural objectives in the early 1900s.

Taxonomic Analysis of Learning Behaviours:

- ① **Bloom's taxonomy of Learning:** In 1956 Bloom and his colleagues began the development of a taxonomy in the cognitive, attitudinal (affective) and psychomotor domains. Many people are familiar with Bloom's Cognitive taxonomy:

- ① Knowledge
- ② Comprehension
- ③ Application
- ④ Analysis
- ⑤ Synthesis
- ⑥ Evaluation

- ② **Gagne's Taxonomy of Learning:** Robert Gagne developed his taxonomy of learning in 1972. Gagne's taxonomy comprised of five categories:

- ① Verbal information
- ② Intellectual skill
- ③ Cognitive strategy
- ④ Attitude
- ⑤ Motor skill

Mastery Learning:

Mastery learning was originally developed by Morrison in the 1930s. His formula for mastery was 'Pretest, teach, test the result, adapt procedure,

teach and test again to the point of actual learning.’ Mastery learning assumes that all students can master the materials presented in the lesson. Bloom further developed Morrison’s plan, but mastery learning is more effective for the lower levels of learning on Bloom’s taxonomy, and not appropriate for higher-level learning.

Gagne’s and Brigg’s Model:

- ④ Action
- ④ Object
- ④ Situation
- ④ Tools and constraints
- ④ Capability to be learned

By the late 1960s, most teachers were writing and using behavioural objectives. There were, of course, people who questioned the breaking down of the subject material into small parts, believing that it would lead away from an understanding of the ‘whole.’

Accountability Movement:

A movement known as scientific management of industry arose in the early 1900s in response to political and economic factors of that time. Franklin Bobbitt proposed utilization of this system in education stressing that the standards and directions of education should stem from the consumer-society. Bobbitt’s ideas exemplified the idea of accountability, competency-based education and performance-based education, which because of similar economic and political factors, experienced a revival in America during the late 1960s and 1970s.

Some Strengths and Weaknesses of Behaviourism:

Strength: The learner is focused on a clear goal and can respond automatically to the cues of that goal. World War II pilots were conditioned to react to silhouettes of enemy planes: a response which one would hope became automatic.

Weakness: The learner may find himself or herself in a situation where the stimulus for the correct response does not occur, therefore, the learner cannot respond. A worker who has been conditioned to respond to a certain cue at work stops production when an anomaly occurs because he does not understand the system.

Communication by Cell-Phone
A Tongue of Wood

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There was big news in The Daily Times of Sunday, August 10, 2003. It is being reproduced verbatim: the caption was BEGGAR FOUND OUT BY TIMELY MOBILE RING. Though one can take issue with the word 'timely' the news was 'A man, begging at a mosque in Yemen was exposed as being less destitute than he pretended when his mobile started ringing at the wrong moment. The Yemeni news agency Saba said the embarrassed man beat a quick retreat after worshippers heard his phone ringing inside his bag. There are only about five telephones, both landlines and mobiles, for every hundred people in Yemen, one of the poorest Arab countries.'

Had my theme been beggary the above mentioned news would have provided a flying start and would have shattered any writer's block with a bang because beggars, notwithstanding our poor Yemeni, have always enjoyed great prestige and authority by virtue of their profession. 'Charity!' will cry the beggar in France in the times of great Louis' of the early 18th century and the nobles will cringe with fear. They knew the power of the underworld behind the demanding shout for charity. The way beggary is being organised in Pakistan, it would serve our government and its bureaucracy a lesson in the art of decision-making and running an administration that depends on its ability to ask for 'aid' from the 'donor' agencies of the world and its banks.

Despite being a nation of beggars, Pakistan and its people are a rich entity carrying cellular phones in bags, hip pockets and even on key-chains. Once when I was about to enter a classroom in the 'B' block I was

confronted by a bevy of students chattering and making a lot of protest. On enquiry I found out that the teacher who had taken the class before me was sore offended on hearing the tinkle of the cell-phone and had confiscated the instrument. I was asked to intercede on their behalf. I could not make such a promise but talked to the young lady teacher. She was justifiably furious and I shared her ire when I was told that the cell-phone was valued at Rs. 24,000. It is like coming to the class with all your jewellery decked on your head, neck, wrists and ankles.

The very next day when I was taking the very same class I was astounded by the ring of a phone in the bag of a blind student. In my fury I just walked out of the class and refused to have anything to do with it unless it firmly promised to switch off all the phones in the bags.

My first encounter with such an instrument was even more bizarre. I was working in an advertising agency and my employer, a kind person, asked me to have lunch with him at his house. At that time the cellular phone was an awkward two-piece cordless device that had to be carried around by a peon or a guard. My employer, also a Mr. Malik, was very fond of possessing anything that appeared in the market for the first time. He had this two-piece heavy device in his car and as we started for his residence a couple of miles away, he rang up his wife and started giving elaborate instructions about the lunch. His conversation ran like this:

I am coming home with professor sahib. Please get those kebabs on the griddle and also please take out the spinach-pot from the fridge and put it on the burner. No. No. The professor sahib is not a vegetarian. I hope there is some chicken in the kitchen also. We will be needing only two loaves of bread...

It went on like this till I protested that since we will be there in a few minutes there was no need for such elaborate instructions. But Mr. Malik was very proud of his cordless phone.

His pride was soon deflated when the phones the size of a cigarette packet were in the pockets and bags of all the boys and girls, men and women and almost everyone who wanted to talk with the tongue of wood, in the words of Stephen Crane:

There was a man with a tongue of wood
Who essayed to sing,
And in truth it was lamentable;
But there was one who heard
The clipper-clapper of his tongue of wood
And knew what the man
Wished to sing,
And with that the singer was content.

With their tongues of wood, people talk, love to talk at great distances but do not want to talk to their next door neighbours or with their friends sitting at the same table. I have seen people standing up and getting out of the room to talk to someone at a great distance and neglecting the persons who have come a long way for some informal personal conversation.

There was an amusing incident in a non-government organisation. Three persons had assembled for a meeting for an important purpose. All the three had their cell-phones with them. As soon as the meeting opened with something like 'we are here to discuss an important issue...' there was a phone ringing in one person's pocket. The person went out and when he came back and resumed the conversation the phone in the other's pocket started ringing. And it went on for quite some time. But this kind of

interruption is even more disturbing in a cultural meeting or in a mosque. A wave of disgust rises towards the source of the disturbance and everybody knows that the most 'emergent' message would be about coming home for lunch/dinner or tea etc. or something equally earth-shattering.

Of course, not all the conversation is trivial or a *tete-a-tete* for a rendezvous. There are occasions when the message from a mobile phone is a matter of life and death. Recently a four-storey shopping plaza sank into its foundations and some fifty persons were trapped under the debris. It happened in the commercial centre of Satellite Town Rawalpindi. There a lady had the presence of mind to extract her cell-phone from her bag and tell her people about her situation. The message served to accelerate the process of rescue and many people, along with the lady were saved.

If this was a message for saving lives the cell phones at one time were used for dealing death by dead men talking to the living. In Little Gidding T.S. Eliot describes the situation in the words:

And what the dead had no speech for when living
They can tell you, being dead: the communication
Of the dead is tongued with fire beyond the
language of the living.

Our 'suicide bomber' and the driver of a truck laden with deadly inflammable material is the dead man already. He delivers the message of fire, smoke and blast when he delivers the message on his cell-phone. He is not bothered whether his message is recorded by the communication company. But the living are more conscious. The men running for life, those like Usama, have abandoned their cell phones because these can be traced. He and thousands of others fleeing for their lives have abandoned their cell-

phones. Indeed they stay away from anything metallic lest they be found out by these treacherous devices.

But not inquisitive and jealous wives who want to trace their wayward husbands. Not parents who want to know the whereabouts of their offsprings running around in their motor cars and motor bikes. And of course not doctors who are interested in the well-being of their patients. And also not those who want to talk and talk and talk and do nothing else.

Therefore, 'Let us go then, you and I' away from each other, punching out the digits with our digits and talk and talk late into night ... to the night of our graves.

Reading T.S. Eliot *ab initio*

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Paradoxically Eliot (1888-1965) was the most modern as well as the most traditional, the most influential as well as the most influenced of the 20th century American-English poets.

The chief influences on him were the following:

- a) The Italian religious poet Dante (1265-1321)
- b) The English Metaphysical poets of the 17th century
- c) The Elizabethan and Jacobean dramatists
- d) The French symbolic poets of the late 18th century
- e) The American anti-Romanticism scholar and critical Babbitt (1865-1933) amplified by his reading of the British philosopher F.H. Bradley (1846-1924) and T.E. Hulme (1881-1917) British poet and philosopher. Hulme's poem Speculations originated the Imagist movement. (We will discuss Imagism in a while).
- f) The philosophical works of George Santayana (1863-1952), the Spanish philosopher.
- g) The Italian Renaissance
- h) John Webster (1580-1625) English dramatist.

The French poet, Jules Laforgue (1860-1887) was the chief influence on Eliot's early poems. In his lecture To Criticize the Critic Eliot named him as the poet 'to whom I owe more than to any one poet in any language.'

Laforguean poetic characteristics were conversational style and the abrupt alternations between poignant lyricism and cynical wittiness. His major themes were the individual's isolation from his world and the

problems of personal identity with relation to time and to intimations of timelessness, as well as the alienation from the modern society. He regarded society as lacking the values that can give purpose to life — lacking them because it had lost faith in the traditional religion that embodies these values.

The Imagists were a group of English and American poets of the first two decades of the 20th century, led by Ezra Pound (1885-1972). Imagism, as postulated by these poets, called for the use of the precise image to represent an object rather than describe or comment on that subject. The Imagists tried to get rid of the 19th century sentimentality in poetry, and tried to write it in the language of everyday life. Clarity and ‘strongness’ of images were insisted upon by these poets. In a way, Imagism was a revival of classical conciseness and an important factor in freeing poetry from exuberant sentimentality. Some of the poets associated with this theory are: Amy Lowell (1874-1925) Richard Aldington (1892-1962) and D.H. Lawrence (1885-1930).

In the academic year 1909-10, Eliot was an Assistant in philosophy at philosophy at Harvard. Eliot spent a year in France, attending Henri Bergson’s (1859-1941) lectures in philosophy at the Sorbonne and reading poetry with Alain Fournier (1886-1914) whose lessons gave Eliot mastery, not only of the French language, but of Symbolist poetry as well --- from Charles Baudelaire (1821-1867), through Jules Laforgue to Stephane Mallarme (1842-1898).

In 1914, Eliot first met Ezra Pound and that meeting was of immense importance for him in the capacity of a shrewd, knowledgeable and sincere friend and advisor.

The influence of Laforgue and Dante was even more than John Webster and John Donne (1572-1631) who helped Eliot to find his own style.

From 1911 to 1914 he was back at Harvard, reading Indian philosophy and studying Sanskrit, under the distinguished scholar Charles Lenman. In 1913 he read Bradley's Appearance and reality. By 1916 he had finished in Europe a dissertation entitled Knowledge and Experience in the philosophy of F.H. Bradley. World War I intervened and he never returned to Harvard to take the final oral exam for the PhD degree.

Eliot was to pursue four careers: a) editor; b) dramatist; c) literary critic; and d) philosophic poet. Eliot's first important publication and the first masterpiece of 'modernism' was The Love Song of J. Alfred Prufrock. The title implies an ironic contrast between the romantic suggestion of 'love song' and the duly prosaic name 'J. Alfred Prufrock.'

The Love Song:

Let us go then you and I
When the evening is spread out against the sky
Like a patient etherised upon a table.

Prufrock represented a break with the immediate past as radical as that of S.T. Coleridge and William Wordsworth in Lyrical ballads (1798). From the appearance of Eliot's first volume Prufrock and the Other Observations in 1917, we may conveniently date the maturity of the 20th century poetic Revolution. Eliot and Pound like their 18th century counterparts set about reforming poetic diction. Whereas Wordsworth thought he was giving back the 'real language of men' Eliot sought a diction that might be spoken by an educated person, being 'neither pedantic not vulgar.'

Symbolism:

Taken simply, the term ‘symbol’ means a sign which stands for something else; the name is a sign which stands for the person who holds it. But in literature a symbol is much more complicated than a mere sign, for the single physical thing may stand for a complex idea or a group of ideas. Thus the CROSS stands for the complex idea of Christianity, and the ROSE stands for love, beauty, innocence...etc, at the same time.

Prufrock is a poem about urban man throughout the Western world, in and around 1910-11 — rootless, dissatisfied, sapped of vitality and decision, infirm of belief. Already in the opening of the poem the evening is spread out ‘like a patient etherised upon a table’ the image proclaims the need for poetry to haul itself out of the dreamy Romanticism, concern itself with 20th century realities, to be hard, precise and even unpleasant. The feeling of being under an anaesthetic, of a sleep both unnatural and disturbed, follows us through the poem, particularly in the opening session, where the unstimulating, half-alive suburban streets seem designed to smother life not nourish it:

...certain half-deserted streets,
The muttering retreats
Of restless nights in one-night cheap hotels,
And sawdust restaurants with oyster shells...

Prufrock is a modern man, split, bewildered, tentative, half-seeing the spiritual desert in which he lives, half-conforming to its values. His name divides two ways: Proof and Rock suggest certainty; faith, stability; Pru and frock suggest prudence, prudery, femininity, conformism. As he walks the street, as he attends his tea-party, where the women trivialize greatness in

their chatter about Michelangelo, as he talks with the woman who distracts him with faint suggestions of sexuality, he is tormented by the modern genteel man's self-consciousness, his inability to act spontaneously; he imagines the Eternal Footman, still grander version of his lofty equivalent on earth, holding his coat and snickering; if he says what is on his mind, the woman will say:

That is not what I meant at all
That is not it at all.

— For indeed, he and she do not converse, but talk in parallel lines of self obsession. And even as he cries out in desperation:

I have measured out my life with coffee spoons,
and struggles to articulate his frustration, his need for something to give meaning to the emptiness. He aches to 'disturb the universe,' to ask some 'over-whelming question' — what it is he has not quite formulated, but it is something to do with the 'lonely men in shirt sleeves,' smoking pipes in the windows of the streets that he has gone through, each in his own compartment, shut-off, sterile.

And in the end, he will never ask it — afraid of the uncomprehending scorn of the lady, of the eyes that 'fix you in a formulated phrase,' so that he seems himself, like a loving butterfly in a collection, pinned and wriggling on the wall — another of the cruel scientific images that run through the poem. Prufrock, like so many 20th century people, tries to define himself through literature, and though he would like to be Lazarus, risen from the dead, returned with external truths, he knows he is more likely to be a balding, ridiculous version of John the Baptist, his head served up at a middle-class feast. Though he would like to be Hamlet, he cannot even

aspire to be Polonius, merely an attendant lord. And though he would like to be a modern bean, in white flannel trousers with turn-ups, parading the beach, listening to the mermaids, he knows such contacts with the mythic sensuality are not for him. In the evocative conclusion Eliot produces a picture of extra-ordinary romantic beauty and suggestiveness, only to deny its relevance and insist on its escapist nature:

I have seen them riding seaward on the waves
Combing the white hair of the waves blown back
When the wind blows the water white and black
We have lingered in the chambers of the sea
By se-girls wreathed with seaweed red and brown
Till human voices wake us, and we drown.

It is not the sea that drowns us; it is the life we live, the daily round of streets, tea-parties and coffee spoons. Prufrock, in that sense is already a drowned man.

Reading T.S. Eliot *ab initio*
The Waste Land

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This poem appeared in the first issue of The Criterion, which Eliot edited in October 1922 and again a month later in The Dial (New York). When it appeared in book form, also in 1922, it included footnotes by Eliot explaining his allusions but rarely resolving other complexities of the text. The original manuscript was published in facsimile, with an introduction by his widow Valerie Eliot in 1971. Considerably longer than the published version it shows the cuts and revisions proposed by Ezra Pound (1885-1972) to whom the poem is dedicated.

This poem attracted both praise and derision for its radically experimental technique. It became his most influential work and hence one of the most influential poetical works of the 20th century.

The title suggested by Jessie L. Weston's study of the Grail legend, From Ritual to Romance (1920), refers to a dry and desolate country which can be revived by the fertility ritual. Using this as his central symbol for European life after World War I, Eliot explores the various aspects of its sterility in the following five sections:

- ① The Burial of the Dead
- ② A Game of Chess
- ③ The Fire Sermon
- ④ Death by Water
- ⑤ What the Thunder Said

The method throughout is deliberately fragmentary, abandoning traditional verse forms for free verse to juxtapose monologues or overheard snatches of conversation by the inhabitants of the wasteland with allusions not merely to the Grail legend, but to previous literature (Shakespeare and Dante in particular), religious teachings (the Bible, St. Augustine and then the Upanishads) and the myths. The resulting heap of broken images both intensifies the portrait of spiritual decay and hints at the possibility of redemption.

With its repeated chant of '*Shantih*' which Eliot himself suggested can be translated as 'The Peace which passeth understanding,' the end is deliberately enigmatic.

Much critical interpretation of The Waste Land has concentrated on gauging the extent of its pessimism.

Four Quartets:

It is a group of four poems published separately between 1935 and 1942 and collected in 1943.

Together they make a meditative or devotional sequence linked by common themes — consciousness and memory, the individual's relation to time and the transcendental experience of timelessness — and by recurrent motifs.

This is in contrast to the deliberately fragmentary method of The Waste Land just as the openly religious character of Four Quartets contrasts with the apparently prevailing pessimism of the earlier work.

Each of the four poems is firmly anchored in a place. 'Burnt Norton' (1935) meditates on a country house in the Cotswolds with a rose garden pervaded by children or the memory of children.

‘East Coker’ (1940) takes its title from the Somerset village of Eliot’s ancestors where he himself chose to be buried, a fitting scene for meditation on transience and eternity. Like other pomes in the sequence it includes a moving consideration of the creative act itself.

‘The Dry Salvages’ (1941) named after a group of rocks off the Massachusetts coast evokes memories of America including Eliot’s boyhood in St. Louis.

‘Little Gidding’ (1942) refers to the religious community established near Huntingdon by Nicholas Ferrar in the 17th century which was destroyed by Cromwell’s troops and later rebuilt. It provides the setting for meditation on war, destruction and reconciliation and for a restrainedly jubilant ending which gathers together the arrivals and departures which have pervaded the sequence into an endless cycle of spiritual quest

The Hollow Men:

We are the hollow men
 We are the stuffed men
 Leaning together
 Head piece filled with straw, Alas!
 Our dried voices, when
 We whisper together
 Are quiet and meaningless
 As wind in dry grass
 Or rat’s feet over broken glass
 In our dry cellar.

.....
 This is the way the world ends
 This is the way the world ends
 This is the way the world ends,
 Not with a bang but a whimper.

This poem, The Hollow Men (1925), based partly on the unpublished portion of The Waste Land manuscript is in a similar vein — cultivated pessimism.

Actually the major themes of our poet/critic are: the individual's isolation from his world and the problems of personal identity with relation to time and to intimations of timelessness.

One of his prevailing themes is the alienation from modern society. He regarded society as lacking the values that can give life purpose and meaning — lacking them because it has lost faith in the traditional religion that embodies these values.

Tradition and the Individual Talent:

This is the most revolutionising epoch-making literary essay of T.S. Eliot. He begins it by saying that the word 'tradition' has always had a derogatory sense in English literature whereas the French are more traditional than the English. Therefore, they are less spontaneous.

Then Eliot goes on to say that criticism is as inevitable as breathing. But Tradition is to be discouraged if it is only following the ways of the generation immediately before (Novelty, says Eliot, is much better than repetition).

Eliot goes on to say that the knowledge of the 'historical sense' is essential for understanding Tradition. The past should be altered by the present as much as the present is altered by the past. Moreover, the conscious present is an awareness of the past in a way and to an extent which the past's awareness of itself cannot show.

Giving a tribute to Shakespeare, Eliot says: 'Shakespeare acquired more history from Plutarch (AD 46-120) than most men could from the

whole British Museum' (Plutarch was a Greek biographer of his country's and Roman celebrities from whose work Shakespeare drew the plots of his Roman plays).

Eliot goes on to assert that the artist must continually surrender himself as he is at the moment to something more valuable.

Criticism is directed, not upon the poet, but upon his poetry. Better poetry is a more perfected medium in which feelings are at liberty to enter into new combinations. The mind of the poet is a catalyst. The man who suffers and the mind which creates are totally different.

Eliot exhorted the would-be critics: study of poem for its intrinsic worth without reference to the poet's background biographical, social, political or any other. We know that Matthew Arnold had said the same.

Moreover, no writer can divorce himself from the past. Writing is a continuous process engulfing all the past. It is not the greatness, the intensity of the emotions but the intensity of the artistic process under which the fusion takes place — between emotions and the artistic process, that is important.

Poetry is not a turning loose of emotion but an escape from emotion; it is not the expression of personality, but an escape from personality. But, of course, only those who have personality and emotions know what it means to want to escape from these things.

Moreover the emotion of art is impersonal. The poet cannot reach this impersonality without surrendering himself wholly to the work to be done.

Eliot insisted on the value of Tradition in the arts, on the mutual relevance between past and present, and on the impersonality of the artist: 'the more perfect the artist the more completely separate will be the man who suffers and the mind which creates.'

Hamlet and his Problems: (1919)

In this essay Eliot argued that the artist could successfully express emotions only through the use of an ‘Objective Co-relative’ — a set of objective details that would be the formula for evoking a particular emotion. In the Metaphysical Poets (1921) Eliot opined: ‘in the later part of the 17th century, a “Dissociation of Sensibility” set in from which we have never recovered’ — there was a separation of intellect and emotions.

For Eliot the poet was no longer the sweet singer, whose function was to render in mellifluous verse and an imagery drawn with great selectivity from the world of Nature, a self-indulged and personal emotion; he was the explorer of experience who used language in order to build up rich patterns of meaning which, however, impressive their immediate effect, required close examination before they communicated themselves fully to the reader.

Eliot’s poetry overflows with ‘the music of ideas’ as well as ‘symbolic suggestions.’

As a poet, dramatist, literary critic and editor Eliot exercised a strong influence on the 20th century culture. His experiments in diction, style and versification revitalised English poetry, and in a series of critical essays he shattered old orthodoxies and erected new.

Words are Rascals

(My personal experience with the rascals)

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‘...but indeed, words are very rascals’

These rascals have indeed given me a lot of trouble. I sat down to think about a topic for my essay, but as soon as I did so these rascals vanished like horns from a donkey’s head. Oh! How annoying!

Though we use them everyday and every moment of our lives, while talking, thinking or even when we try to tell ourselves not to think about anything, yet now when I’m in dire need of them to get started on this essay, which I just have to write, like insolent and disobedient children they won’t come to me.

“‘Words, words, words” have given me a pain in my headache.’ This is what my cousin’s three years old daughter says when she doesn’t want to go to school. Do not try to correct the grammar of the above quotation, as they’re the exact rascals of a three year old. Well this is exactly how I’m feeling too. And don’t you laugh at my condition.

Is it really an easy job to write about something or anything? Well someone told me that it’s not a difficult task at all once you get down to it, but somehow I can’t seem to agree with that someone. Oh! I remember telling something of the same sort to some other someone myself. But things are easier said than done. Just how could people write on various topics or even think of a topic to write on? It’s really beyond me.

Come to think of it these authors and poets really have to sweat quite a lot while trying to impress their readers with these rascals — words. The

slippery and slimy texture of them is really so helpful to them (the rascals not the writers) that they can hide like phantoms in the night or something of the sort. I've heard people talking in this way about secret agents who embark upon missions impossible but never thought that the same could be said about words. As things are going for me writing an essay or anything at all seems just as much of a mission impossible as the kind of impossible missions that great heroes accomplish. All I can think of right now is the great spy thriller movies in which the one-man army hero can do anything and everything himself, even those things which are unthinkable.

But someone must have thought of them and would have had to use words to do that and these things would have been written down as well. So I've finally reached this conclusion about the writers that they must be really brainy people just as the scientists or probably even more so because they deal and work with such difficult and hard to grasp.... See what I mean! The slimy creature has just slipped out of my mind.

I could never have imagined that the work of writers could ever be so challenging. I was under the impression that they were born with twisted minds that could do nothing but make up stories, and the awkward manhandling of the grammar came naturally to them while writing poetry. Well to them it might even come naturally, but it's not everyone's cup of tea, nor is it a piece of cake for everyone. One such example is before you i.e. yours truly.

'The pain in my headache' is getting worse by the minute as I rack my brain to think of a topic to write about. And I do have a brain have no doubt about that! But all that comes to it is the lines from T.S. Eliot's Four Quartets:

Words strain,
Crack and sometimes break, under the burden,
Under the tension, slip, slide, perish,
Decay with imprecision, will not stay in place,
Will not stay still.

(Burnt Norton)

In these lines the poet is 'trying to use words, he is trying to manipulate words to express notions which cannot be expressed through the language code. The same struggle is going on in my mind to decide upon a topic to write an essay on; but my opponent is very strong and sharp, and has great skill to slip and slide, it doesn't stay in place, it doesn't stay still.

So I've decided not to get tangled further in this vicious game that these rascals are playing with me; and to let them stay in hiding for as long as they like, and see if I come looking for them. Well so far they have disappointed me so I shall do the same to them by not searching for them any more.

I already feel good and the bad little 'pain in my headache' is getting better.

“You thought I was that type...”

Ms Asma Naveed
Department of Russian

Probably fate had already determined her type, by letting her be born in the most turbulent of times. In addition to this the personal loss of near and dear ones shaped her future. Although, politically speaking, these were the worst of times, but it was also the ‘Silver Age’ of Russian poetry. And somehow the political and literary aspects of those times cannot be separated. This fact has been mentioned in the editor’s preface to *Twentieth Century Russian Poetry*:

“This generation was endowed with poetic genius that first foresaw then fully witnessed the imponderable, inescapable, mad experiment with history whose awesome cost in life and culture is still being tallied.”

But she herself does not have any regrets, at least poetically. In her autobiography she writes, “I cannot stop writing poetry. Through it I am linked with the times, with the new life of my people. When I write, I live through those rhythms, which could be heard in the historical past of my country. I am fortunate, that I lived in these years and witnessed the events, which have no comparison.”

“I Was Born In the Right Time...¹”

I was born in the right time, in whole,
Only this time is one that is blessed,

But great God did not let my poor soul
 Live without deceit on this earth.
 And therefore, it's dark in my house,
 And therefore, all of my friends,
 Like sad birds, in the evening aroused,
 Sing of love, that was never on land.

Politically proclaimed as “half nun, half whore” and critically acclaimed as “Poet and Prophet”, Anna Andreyevna Gorenko was born in 1889 in Odessa, Ukraine. She started writing poetry at a very early age of eleven years. But her talent was not appreciated by her father, who forced her to change her surname so as not to bring shame to the family. So she took the last name of her Tatar maternal great-grandmother and became Anna Andreevna Akhmatova--this might have saved her family from embarrassment but could not stop her nation from the pride of having such a remarkable poetess among its ranks. Along with her husband Nikolai Gumilyev, she became a leader of Acmeism, a movement that stressed the virtues of compactness, simplicity, and perfection of form and reacted against the vagueness of the Symbolist style which dominated the Russian literary scene of the period. Today, along with Boris Pasternak, Osip Mandelstam and Marina Tsvetaeva, Anna Akhmatova is considered one of the four great Modern Russian lyric poets.

Reaching this pinnacle of literary fame did not come easily to her. Her path was fraught with immense sorrow of deaths, suicides, murders, and imprisonment of her friends, family, and colleagues at personal level and a general atmosphere of oppression, torments and deprivations on the national level. But her poetry plays the chords of love--at times inflected with

frustration and tragedy – but always intense, with a confessional, frank style. Even her patriotic and religious poetry expresses the underlying tones of love.

In 1912, the year that Acmeism was founded, Akhmatova's first book of poetry, *Evening (Vecher)*, was published. Soon afterwards, in 1914, she wrote *Rosary (Chyotki)*. Both these books were a roaring success and were widely read, giving her a status of cult figure. Her third book, *White Flock (Belaya staya)*, was published in 1917, a time when Russia experienced extremely heavy losses during World War I. It was also the time when the themes of her poetry started including national sufferings.

We thought: we're poor²

We thought: we're poor, we have nothing,
but when we started losing one after the other
so each day became
remembrance day
we started composing poems
about God's great generosity
and – our former riches.

Akhmatova's fourth book, *Plantain (Podorozhnik)*, was published in 1921 – these were the days of revolution, end of the civil war and along came the terrible persecution by the state, famine, and shortages. Many of her friends and fellow writers were forced to emigrate, the rest were either arrested or executed, but Akhmatova couldn't betray her country and emigrate. She writes:

A voice came to me. It called out comfortingly,³
 It said, "Come here,
 Leave your deaf and sinful land,
 Leave Russia forever.
 I will wash the blood from your hands. . . .

I covered my ears with my hands
 So that my sorrowing spirit
 Would not be stained by those shameful words.

Akhmatova's fifth book of poetry was *Anno Domini MCMXXI*, published in 1922. In 1923 she entered a period of almost complete poetic silence and literary ostracism, and no volume of her poetry was published in the Soviet Union until 1940, as there was an unofficial ban on her poetry from 1925 until 1940. During these silent times, Akhmatova devoted herself to literary criticism, particularly of Pushkin, and to literary translation work. But she never stayed away from poetry, though due to the fear of being discovered she destroyed most of her work after memorizing it. After Stalin's death she penned down many of her works. In the late thirties she composed a long poem, *Requiem (Rekviem)*, dedicated to the memory of Stalin's victims and description of the horrors of Stalin's purges. But this poem was not published until 1987 – 20 years after her death.

Requiem (excerpt)⁴

In the fearful years of the Yezhov terror I spent seventeen months in prison queues in Leningrad. One day somebody 'identified' me. Beside me, in the queue, there was a woman with blue lips. She had, of course, never heard of me; but she suddenly came out of that trance so common to us all and whispered in my ear (everybody spoke in whispers there): "Can you describe

this?" And I said: "Yes, I can." And then something like the shadow of a smile crossed what had once been her face.

1 April, 1957, Leningrad

Epilogue

II

Again the hands of the clock are nearing
The unforgettable hour. I see, hear, touch

All of you; the cripple they had to support
Painfully to the end of the line; the moribund;

And the girl who would shake her beautiful head and
Say: "I come here as if it were home."

I should like to call you all by name,
But they have lost the lists....

I have woven for them a great shroud
Out of the poor words I overheard them speak.

I remember them always and everywhere,
And if they shut my tormented mouth,

Through which a hundred million of my people cry,
Let them remember me also....

And if in this country they should want
To build me a monument

I consent to that honour,
But only on condition that they

Erect it not on the sea-shore where I was born:
 My last links there were broken long ago,

 Nor by the stump in the Royal Gardens,
 Where an inconsolable young shade is seeking me,

 But here, where I stood for three hundred hours
 And where they never, never opened the doors for me

 Lest in blessed death I should forget
 The grinding scream of the Black Marias,

 The hideous clanging gate, the old
 Woman wailing like a wounded beast.

 And may the melting snow drop like tears
 From my motionless bronze eyelids,

 And the prison pigeons coo above me
 And the ships sail slowly down the Neva

In 1940 several of her poems were published in the literary monthly *The Star* (*Zvezda*), and a volume of selections from her earlier work appeared under the title *From Six Books* (*Iz shesti knig*), but a few months later it was withdrawn. The same year she started writing *Poem without a Hero* (*Poema bez Geroya*), a very dense, complex and layered poem, on which she worked until her death – almost 22 years.

In 1941, Second World War came as a respite for Akhmatova, as she was allowed to give speeches during the Siege of Leningrad, though she was forbidden to publish her poems. At the end of the war local magazines and newspapers started printing her poems, she was allowed poetic readings, and

her works were to be published. However, this bliss did not last for long. Soon she was to bear the wrath of the Central Committee of the Communist Party and was expelled from the Union of Soviet Writers. A book, which was to be printed soon, was destroyed. For three years her work disappeared from the public eye. Then, in 1950, her poems in praise of Stalin and Soviet communism were printed in the weekly magazine *The Little Light (Ogonyok)* under the title *From the Cycle 'Glory to Peace' (Iz tsikla "Slava miru")*. These poems were written with the aim to get her only son freed from the prison during Stalin's regime. She wrote under duress which is evident in the tone of these poems which lacked the moving lyrical style and she was embarrassed of the verses glorifying Stalin and communism that she requested these to be omitted from her later published works:

Where Stalin is, there is Freedom, Peace, and
the grandeur of the earth

Akhmatova's poetry was again published in 1958 and 1961 but with heavy censorship. In 1964 she was awarded the Etna-Taormina prize, an international poetry prize awarded in Italy, and in 1965 she received an honorary doctoral degree from Oxford University. In the same year a collection of her poetry was finally published again, and she was "rehabilitated" by the government. When Anna Akhmatova died in 1966, her official state obituary praised her as a 'remarkable Soviet poet.' She gained international recognition after her death through the translations of her works. A two-volume edition of Akhmatova's collected works was published in Moscow in 1986, and The Complete Poems of Anna Akhmatova, also in two volumes, appeared in 1990.

A poet of truth and integrity, a chronicler of not only the political events in the Soviet Union but also of personal isolated and intimate events Anna Akhmatova is considered as one of Russia's greatest poets and perhaps the greatest woman poet in the history of Western culture. A poet whose poems became classics of Russian literature in her own lifetime, who was affectionately called "the soul of her time" evaluates herself

You thought I was that type:⁵

That you could forget me,

And that I'd plead and weep

And throw myself under the hooves of a bay mare,

Or that I'd ask the sorcerers

For some magic potion made from roots and send you a terrible gift:

My precious perfumed handkerchief.

Damn you! I will not grant your cursed soul

Vicarious tears or a single glance.

And I swear to you by the garden of the angels,

I swear by the miracle-working icon,

And by the fire and smoke of our nights:

I will never come back to you.

¹ Translated by Yevgeny Banver, Aug 2000. Edited by Dimitry Krashtedt .
http://www.poetryloverspage.com/poets_akhmatova/akhmatova.html

² Twenty Poems of Anna Akhmatova. Trans. Richard Mckane. Newcastle-upon-Tyne:Bloodaxe, 1998

³ The Complete Poems of Anna Akhmatova. Trans. Judith Henschemeyer. Ed. Roberta Reeder, 2nd edition, Boston: Zephyr, 1992

⁴ Twentieth Century Russian Literature. Trans. Daniel Weissbort. Ed. John Glad and Daniel Weissbort. Iowa City: U of Iowa P, 1992

⁵ <http://plagiarist.com/poetry/poets/1/>

Spirituality in Arabic Literature

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The inherent spirituality of Islam as shown in Arabic literature can be analyzed from the following three aspects, the Quran and Hadith, spirituality in the Ummayyad era and Sufism in Arabic literature. Each of these has a well-defined role in the process.

Arabic literature started reflecting Islamic spirituality with the revelation of the Holy Quran, as this also ushered in a new era and a new faith. The Quran has had an all-pervasive influence on the lives of Muslims right from the beginning. Arberry states that “(it) ranks amongst the greatest masterpieces of mankind,” while Pickthall describes it as “an inimitable symphony, the very sounds of which move men to tears and ecstasy”. The Quran’s style, rhythms and music are the arbiters of literary taste for Muslims everywhere, and you will not find a Muslim writer who has not come under its influence. Both the Quran and Hadith have enriched and beautified the daily speech of Arabs especially, and of Muslims in general. The Quran itself verges on pure poetry, for example, surah 94:

In the Name of Allah the Most Gracious, the Most Merciful.

- 1- Have we not opened your breast for you, O Muhammad (May Allah’s Peace Be Upon Him)?
- 2- And removed from you the burden
- 3- Which weighed down your back?
- 4- And have we not raised high your fame?
- 5- Verily along with every hardship is relief

- 6- Verily, along with every hardship is relief (one hardship is with two relief's, so one hardship cannot overcome two relief's).
- 7- When you have finished (your occupation) devote yourself to the worship of Allah
- 8- And to your lord (Alone) turn (all your) intentions and hopes.

This *surah* is in the iambic metre. The metre and prosody of the verses of the Quran have been studied by most literary authorities in Arabic from the beginning, and this is reflected strongly in their works. The Hadith is complementary to the Quran. Without the Hadith you cannot interpret some spiritual doctrines of the Quran. So the influence of the Hadith on Arabic literature is also far-reaching and significant.

Arabic literature draws special attention to the body of hadith known as *hadith qudsi*, or Divine Saying, in which Allah speaks in the first person: for example the following *hadith qudsi*, "that I was hidden treasure I loved you (O Muhammad, May Allah's Peace Be Upon Him) so I decided to reveal my love and you, so I created you 'and the rest'". This body of sayings falls between the Quran and the speech of Muhammad (May Allah's Peace Be Upon Him). There is another example of *hadith qudsi* that illustrates the practice of *dhikr*. Allah Almighty says, "I am the companion of him who recollects Me, and I am with my servant when he makes mention of Me and his lips move with the mention of My Name".

The Quran has also given great importance to the prophethood of Muhammad (May Allah's Peace be upon him) and his speech. In *surah Al-Imran* we have verses 31-32:

31: Allah Almighty says, "Say (O-Muhammad – May Allah's Peace Be Upon Him – to All Mankind) "If you (really) love Allah then follow Me.

Allah will love you and forgive you your sins and Allah is oft-forgiving Most Merciful”.

32: “Say O Muhammad (May Allah’s peace Be Upon Him) “Obey Allah and the Messenger. But if they turn away, then Allah does not like the disbelievers.”

So, with the Quran, the Hadith has had a profound influence on Arabic literature, especially spirituality which is based on love.

The Umayyad Era

The Banu Umayyad era had a great impact on *sufism* due to its nearness to the era of the Caliphs. Different folk love stories of Banu Umayyad times express a kind of love linked with *sufism* and divine love. Ibn Arabi (May Allah Bless Him) declares in his poem, “we have a pattern in Bishr, the lover of Hind and her sister, and in Qays and Lubna, and in Mayya and Ghaylan.”

Love *qua* love, is one and the same reality to those Arab
lovers and to me, but the objects of our love are different,
for they loved a phenomenon, whereas I love the real.

Before the advent of Islam purified love was not known among the Arabs. The Banu Udhrah, a clan of Banu Qudaah in Wadi Al Qura, north of Hijaz, become the source and pride of divine love. It was called “Udhri Love” as it is said that at one time there were thirty young men in one locality alone on the brink of death for no reason other than for the pure divine love. The Banu Amir also became well known in this kind of literature. Nobody can find explanation of this kind of phenomenon other than that Islam purified the soul and condemned illicit sexual relations.

So this "Udhri Love" was a pure love, different from the Urban Poliated love of Arabic literature as portrayed by the poetry of al-Ahwas and al-'Araji. This was a type of love of mystic Robiat al-Adawiyyah. It remained a youthful love even in old age, if the lover was fortunate to live that long without going insane like Qays (Majnun), the mad lover of Layla. Some of the Udhri lovers, such as Abd-al-Rehman, Ibn Ab ammar Al-Jushami, Urwah Ibn udhaynah, Ubayd Allab and Ibn Utbah, were known sufis. Abd-a-Rehman was one of the Meccan sufis and was therefore nicknamed al-Quss, (the priest). Urwah ibn udhaynah was one of the theologians of Medina and the narrator of Prophetic traditions. It is very interesting to note that love romances like the tales of Majnun and Layla, Yusuf and Zulaykha, the moth and the candle, the Nightingale and the Rose, contain much that is similar to the love lines of *sufism* and are shadow-pictures of the soul's longing to be re-united with Allah.

A famous poet of the Umayyad period wrote an ode in praise of Zayn-al-Abidin (May Allah Bless Him), which is a laudable masterpiece of Arabic literature. It is stated that both the caliph Abd-al-Malik ibn Marwan and Zayn-al-Abidin were on pilgrimage to Mecca when the caliph noticed that large crowds were paying respect to a person other than himself. Angrily and ignorantly he pointed to Zayn-al-Abidin (May Allah bless Him) and asked, "Who is that?". Hearing this, al-Farazdaq replied, extemporizing.

This is the man whose footsteps are familiar to the hard rocks of Mecca. The Sacred House knows him, so does the firm covenant and oath, as well as the Holy Sanctuary. This is the son of Fatimah, if you do not know him! His grandfather was the seal of the prophets.

For this expression of love he was incarcerated in a dungeon. This kind of passion left great marks on Arabic literature. Such emotions displayed in Arabic literature are significant manifestations of the influence of *sufism*.

Sufism

The Religion of love and beauty:

In *sufism* Arabic literature reaches a height unmatched by any other literary category. Indeed the Quran, the Hadith and divine love merged in *sufism* and formed one forceful spiritual current. In this sphere women Sufis were by no means lacking--for example, there was Nafisah the daughter of Al-Hassan. Imam Shafi (May Allah bless him) used to visit her and used to say Tarawih (the late evening prayers of Ramadan) in her mosque. Aishah died in (Egypt). The daughter of Imam Jafar al-Sadiq used to address Allah in the tone of a lover, "By your might your glory I swear, if you cast me into Hell, I will hold my testimony of unity in my right hand and go round amongst the inmates of Hell and tell them, 'I testified to his unity, yet He tortured me'".

But outstanding among women (and indeed among men as well) was Rabi'at-Udahwiyya whose heart was so full of love of Allah that there was no room for the love of worldly things or even for hatred of Satan.

As she said in her prayers:

Two ways I love you: selfishly, and next, as worthy of
you. Tis selfish love that I do nought save think of thee
with every thought; tis purest love when thou dost raise
the veil to my adoring gaze. Not mine the praise in that or
this, thine is the praise in both...

In the third Islamic century trends and expressions started to differ in Sufism. Al-Junayd al Baghdadhi (he died in 296/906) began to speak of the path of sobriety and the reconciliation of law (Shariah) and the truth

(Haqiqah). Then it was Al-Ghazzali (he died in 505/1111) who reconciled exoteric Islam with *sufism* and he also taught the same kind of thinking. On the other hand there was a Sufi like Al-Hallaj (d310/922) went to the extreme of expressing his inner union with Allah when he declared “Ana Al Haqq” (I am truth). This famous utterance led to his execution. Al-Hallaj was one of the major Sufi poets of the Arabic Language. Most of his writings have been lost but Diwan and Kitaba Al Tawasin, the book of T’s and S’s, survive as testaments to his great poetical skills.

Most of the Sufis were Persian and non-Arabs, but the Arabs produced one of the greatest Sufi poets of all times, Muhyia Dinibn Arabi, his Tarjuman Al-Ashwaq is also known in the West: he says;

Before now I used to reject my friend unless his faith was close to mine, but then my heart became capable of every form: it is pasture for gazelles and a convent for Christian monks, and a temple of idols, and the pilgrims to the Kabah, and the tables of the Torah and the book of the Quran. I follow the religion of love, whichever way its caravan may proceed. Indeed, love is my religion and faith..

The Arabs also had produced another great Sufi poet Umar Ibn-al-Farid, the contemporary of Ibn Arabi and Umar-al-Suhrawardi and the author of the famous Al.Taiyyat-ul-Kubra wal Taiyyat-ul-Sughra (The Greater and Lesser Odes Rhyming in T):

Lo! In His face commingled is every charm and grace;
the whole of beauty singled into a perfect face beholding
Him would cry, there is no God but He, and He is the
most high!

Ibn-al-Farid was born and died in Cairo. He composed numerous famous odes (Al-Khamriyyah) that used the vocabulary of love to express his adoration of Allah:

Remembering the beloved, wine we drank which drunk had
made us ere the wine's creation...

They tell me, "thou hast drunk iniquity". Not so, I have but
drunk what not to drink...would be for me iniquitous indeed.

In the centuries that followed these early masters, Arabic literature continued to manifest the deepest longing of the soul for Allah. This is still reflected in Arabic poetry and prose as witnessed by the Diwans of Sufi masters such as Shaykh al-Alawi and Shaykh Habib in recent times, and also in many works of prose which echo the longing of the soul for Allah and concern for man's spiritual life on earth.

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Our Cultural Heritage and the Need for Regeneration

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Society is a community of people living in a particular country or region and having common customs, laws and organisations. Culture on the other hand is a blend of religious beliefs, arts, literature, music and other intellectual expressions of a particular society or age. It also includes all tangible modes of behaviour like fashions, fads, customs, traditions, arts, crafts, sentiments, values, emotions, ideas and aspirations of a society. Pakistan comprises a landscape that encompasses a variety of geographical regions, forms of land, people, languages and social tiers. In the past it has served as a route to many conquerors and rulers. Buddhism and Hinduism were the main religious belief systems before the arrival of Islam and the teachings of Guru Nanak. The coming of Islam infused new life into the culture of this region. However, a century of British rule has also left its imprints on the social life of the area.

At the time of independence Pakistan was an agrarian society. People led a simple and straightforward life based mainly on their religious beliefs. Customs and traditions tended to be conservative in nature. It was in the 60s that our nation started becoming industrialised. In the 70s a mass exodus of skilled and raw labour to the Middle East compounded the difficulties further, so that by the 1980s almost all the district headquarters had become urbanised and a large number of the village population had started moving to these cities for a better life. This shift brought about a serious set back to the 'extended family system' which provides moral social and psychological anchors in eastern societies as against the fragmentation seen in western

societies. The infusion of cultural values from the lap of the mother, and the community structure provided by grandmothers and aunts in the company of elders, juniors and equals was reduced by couples living independently in the name of privacy and freedom. Similarly the range of the community has been reduced to colleagues and next-door neighbours. Today's youth does not participate in moments of sorrow or happiness as the youth of 30 years ago used to do. In the process of cultural degradation another factor is the change in the traditional role of women to live within the confines of a protective family setup. Most of today's ladies are working mothers, wives, sisters and daughters. Therefore, changes in the economic, religious, political and educational life are occurring frequently. Today's world, as a global village, is being pounded by new ideas, fashion, fads, customs, traditions, arts, literature, values and aspirations. A nation without a progressive culture is bound to get lost in the international culture as has happened in Turkey.

To cope with this threatening situation we as a first step need a national identity so that our national character emerges prominently. The second issue is that of the division of the society into various classes. Though we do not need a classless society either, we need to contain the stratification of society to a bare minimum. Then we need to strike a balance between personal value systems and social values, because this disparity has brought about corruption in our society. Thus we need a consensus on various national objectives especially in the wake of ever-growing industrialisation and urbanisation. Another major issue is the lack of social, judicial, economic and political justice. Yet we will never be able to achieve these until we concentrate on the two binding forces that we have: our religion and our national language. If we agree that we got this country in

the name of religion then the Islamic culture should reign supreme. Though we should adopt a progressive outlook, our lives and actions must be shaped and moulded in accordance with our religious values. Then the oneness of our language is another plus. If used without prejudice it will bring us closer as a nation.

The need of the hour is to have a Pakistani culture and not Balochi, Kashmiri, Punjabi, Pashto and Sindhi cultures of Pakistan's federating units. By accepting the good values of each regional culture and then blending them with religious values we can come up with a progressive and adaptive societal mechanism for re-constructing our religious, political, economic and educational systems. But all this will not be achieved until we switch over from *taqleed*⁽¹⁾ to *ijmah*⁽²⁾ and *ijtehad*.⁽³⁾ Moreover our *ulema*⁽⁴⁾ must also come forward and contribute from their knowledge of religion because ours is a society which is a blend of values of the subcontinent and Islam.

My observations on the oneness of language and the need for a Pakistani Culture place an extraordinary stress on uniformity which is being seriously questioned in the name of diversity of dialects, regional culture and cultural variety. In the face of this consideration, Pakistan is confronted with an issue that is still unresolved. Is there such a thing as Pakistani culture or as Pakistani identity. There are major two issues to be pointed out:

1. (a) The juggernaut of the English language and the American influence on our daily life through its burgers, hot dogs, shorts and shirts and perennially changing vocabulary coming to us through American films and TV programs has perplexed us. How can we take a stand and resist and at the same time put a Pakistani stamp on whatever we do.

1. Taqleed – To follow without applying one's own wisdom.
 2. Ijmah – Legislative assembly in view of opposing sects.
 3. Ijtehad – To exert with a view to form an independent judgement on a legal question
 4. Ulema - Religious scholars. Theologians.

- (b) Another consideration is the discouragement of URDU at the hands of powerful influences that insist on English as the official and decision making language. In this context it is important that the regional languages be provided special effort for preservation and promotion.
- (c) This is more important, keeping in view that so many local dialects and small languages are dying at the rate of hundreds going out of existence every day.

2. The second point concerns what we want to call “Pakistani” culture.

It is important to note that during the last sixty years no conscious effort has been made to direct our national identity towards a channel that can be recognised and placed correctly, and distinctly. The proximity of India is a constant challenge which has left our policy-makers helpless. Along with this is again the same question of attaining “sameness” at the cost of diversity of Punjabi, Pathan, Baloch, Sindhi and other influential elements that claim a separate identity as the “fifth” nationality.

Note:

These are the writer’s ideas. Readers might find something of interest in the following:

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2. Faiz Ahmed Faiz committee report on the culture of Pakistan (1953)
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LUCIEN TESNIERE & DEPENDENCY GRAMMAR

by

Dr. Anwer Mahmood

1. Introduction

The French linguist, *Lucien Tesnière*, (1893-1954) is considered to be the founder of modern concept of dependency grammar and valence theory which lay greater emphasis on the functional aspect of the sentence, but also describe its structural composition and dependence of its constituents in an hierarchical manner. Because of the usefulness of the valence concept for describing German sentence structure, it found a remarkable resonance among German linguistic circles.

The concept of dependency and valence was envisaged to be universal and applicable to all the languages. Tesnière has discussed various features of syntactical structures of more than 60 languages in his works. Though the universal applicability of his syntactical categories is questioned by some linguists, his concept of valence found a very nourishing ground on German soil. It was developed further by inventing new morpho-syntactical categories suitable to describe the complex structure of German sentences and then applied very effectively in language pedagogy, especially in teaching of German as a foreign language.

2. Life and work of Tesnière

Lucien Valerius Tesnière was born in Mont-Saint-Aignan in France. After initial studies in Sorbonne (1913) he went to Germany for one year and studied first in Leipzig then in Berlin. Later, he went on to visit Vienna. During his studies in Leipzig, Tesnière came to know the famous linguist

Trubertzkoy and when the Prague Linguistic Circle was established in 1926, he associated himself with it from the very beginning. Shortly after breaking out of the First World War he was imprisoned in Germany. At the beginning of his three year imprisonment period he conceived the sketch of his very demanding work *la Glottologie*, and during this period he reportedly delivered lectures on linguistics.

After the end of the war he first became lecturer of French language at the University of Ljubljana (1921-1924) and later, from February 1924 onwards he taught Slavic languages and literature. In 1937 he became professor of comparative linguistics in Montpellier. In 1951 his serious illness forced him to take an early retirement. Subsequently, he died in 1954.

At the beginning Tesnière became famous for his works on Slavic languages, but from 1927 onwards he engaged himself primarily with the problems of general linguistics, especially of structural syntax, and wrote a number of articles on the subject. But his most important work “*Éléments de syntaxe structurale*” (670 pages) was published posthumous in 1959, which describes the relatively complete system of a universal structural syntax and also contains the concept of his dependency grammar and valence theory.

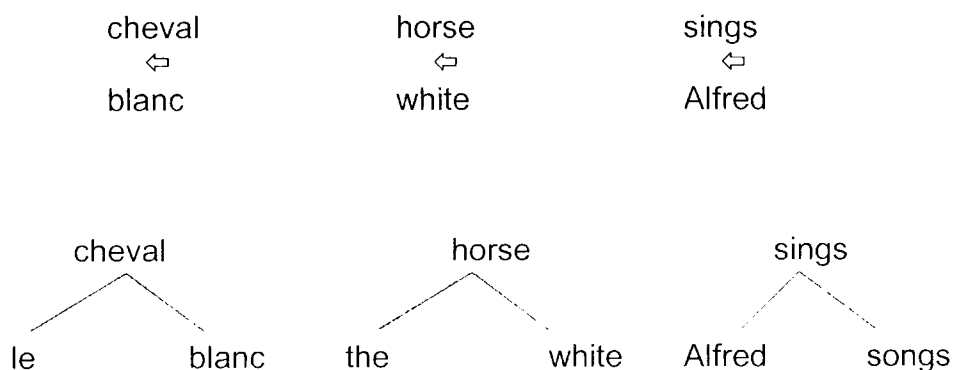
3. Basic Concepts of Dependency and Valence Syntax

3.1 ‘Dependency’ Concept

Tesnière has developed the concept of dependency grammar as a syntactic model of natural languages which is based on structuralism. The main concern of dependency grammar is the description of dependency structures of the sentence. He considers the sentence as a collection of words having structural relations. For example, the simple sentence ‘Alfred sings’

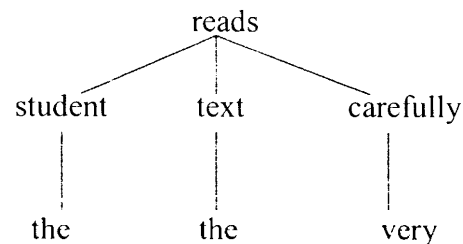
consists not only of two visible elements ‘Alfred’ and ‘sings’ but also of a third invisible element, the ‘connexion’ (= *connection*), which combines the first two elements to form a sentence. Each of the two connected elements is called by Tesnière a *nucleus*. A *nucleus* is the constituting atom of the sentence and exercises a semantic function. For one *connection* two nuclei are required and for two *connections* at least three nuclei and so on.

Tesnière considers a *connection* as a dependency relation between two nuclei of which one is the governing and the other is the dependent nucleus. This dependency relation can be represented by a vertical line in a way that the governing element appears above and the dependent element below the vertical line. For example:



Tesnière's syntax is based on 'noeud' (=nodes) which can govern one or more dependent elements. At the next level a dependent node can change its role from dependent to governing node and govern another node and so on. This phenomena gives rise to a complex hierarchical dependency order. The dependency grammar represents these structures with tree diagrams whose central node represents the absolute governor of a linguistic structure. In a sentence this absolute governor is the category 'verb'. The dependency

structure of the sentence ‘*the student reads the text very carefully*’ is represented by the structure below:



Tesnière draws a sharp line between morphology and syntax. The first treats the form of expression, and the last the form of contents. The morphology is language specific, whereas the syntax is general and universal. Unconcerned with different morphological structures the syntactical groups ‘*le livre de Pierre*’ *Peter’s book*, *Peters Buch*, *liber Petri*’ represent the same *connection*. Such *connections* are general properties, whose categories are applicable to all the languages. Tesnière’s syntax is, therefore, considered as a *general syntax*. (Szemerényi 1982: 192)

3.2. *Valence theory*

Tesnière has borrowed the term ‘*valence*’ from Chemistry where it is used to indicate the property of atoms to bind or replace a certain number of hydrogen atoms in a molecule. The valence theory in linguistics with the term ‘*valence*’ understands the ability of a lexeme (e.g., verb, adjective, noun) to predetermine its syntactical environment in that it places certain requirements on the surrounding constituents in reference to their grammatical characteristics. The most significant lexeme in the valence theory is the verb whose *valence* determines the structure of the sentence it occurs in. Tesnière distinguishes between *actants*, whose presence is required to saturate the valence of a particular verb, and *circonstants* which are optional and not governed by the valence of the verb. In the sentence ‘*the*

student reads the text very carefully, '*the student*' and '*the text*' are two *actants* and '*very carefully*' is *circonstant*.

Nouns or their equivalents (e.g., pronouns) function as *actants*, whereas temporal, spatial, modal and casual adverbs are treated by Tesnière as *circonstants*. According to him the valence structure of a sentence is limited to three kinds of actants, the first (*Premier actant*), the second (*Deuxième actant*) and the third actant (*Troisième actant*), which can be equated respectively with the semantically defined terms of traditional grammar, namely the subject (one, which carries out an activity), the direct object (one, on which an activity or action is performed) and indirect object (one, for whose benefit, advantage or disadvantage something happens.)

For understanding a sentence it is absolute necessary that the different actants carry demarcation signs which should help to differentiate between them. According to Tesnière these signs could be prefixes, suffixes, endings, prepositions, postpositions or the position of the actant in a sentence. Different languages make use of different signs to demarcate their actants. Tesnière elucidates this point by presenting a number of examples from a wide variety of different languages. He maintains that the use of different demarcation signs in different languages for the same actant is a constant source of error in learning of a foreign language. The francophones commit the main mistake that in case of learning a foreign language which has a developed morphological case system (e.g., German), they forget to mark the 2nd actant as an accusative case. Opposite is the case with slavophones, who are used to the case system of their language and cannot adjust themselves to the fact that an actant in a caseless language can be determined by its position in the sentence.

Furthermore, Tesnière classifies verbs, depending upon their valence, into four categories:

- 1) avalent verbs (with an impersonal subject or without an actant)
- 2) monovalent verbs (with one actant)
- 3) divalent or transitive verbs (with two actants)
- 4) trivalent verbs (with three actants)

One drawback in the aforementioned classification is that it takes into account only the number and not the type of actant which a verb requires to saturate its valence. The newer works on valence have taken this very important aspect into consideration and introduced different classifications.

4. Reception of Valence Theory in Germany

Since the Tesnière's concept of valence is most suitable to describe the syntactical sentence structure of languages having a rich morphological case system, e.g., German and Slavic languages, the idea of dependency and valence evidently nursed and cultured in German speaking areas. Beginning with Erben (1958), Grebe (1959), and Brinkmann (1962), a number of other linguists worked on the Tesnière's concept and made useful suggestions to eliminate its theoretical and practical insufficiencies, and to increase the number of '*actants*' classes to more than three, a number which was originally suggested by its founder. Some researchers pursued the question regarding the very nature of valence and connections, the others tried to combine it with the phase structure grammar and developed a new form of dependency grammar.

From practical point of view the concept of valence was found to be very useful in learning and teaching of foreign languages, especially of

German. Gerhard Helbig worked on the idea and together with Wolfgang Schenkel compiled the first valence dictionary of German verbs (Helbig/Schenkel 1973). More intensified efforts were undertaken by Prof. Ulrich Engel and his team at the Institute of German Language (IDS) in Mannheim (Germany) to refine the valence concept further and to define the notion of 'compliments' ('actants') and its classes more precisely. Their initial efforts found manifestation in publication of a valence lexicon of German verbs in 1976, which was overwhelmingly welcomed and widely used by teachers and students of German as foreign language.

Presently, many research projects are running in the IDS and in many German universities which aim at understanding the valence structures of other foreign languages in comparison with German, and compilation of bilingual valence dictionaries. One such project has already materialized and the IDS has published a bilingual valence dictionary of German and Rumanian languages in 1983 (Engel/ Savin). The German Language Department of NUML envisages to compile such a bilingual dictionary of German and Urdu in collaboration with the IDS.

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ⁱ K. Chastain, Developing Second Language Skills, 1976, p. 71

ⁱⁱ See T. McArthur, A Foundation Course for Language Teachers, Cambridge Language Teaching Library, 1983, p.103 and passim

ⁱⁱⁱ K. Chastain, *ibid.*, p.78

^{iv} J.C. Richards, The Context of Language Teaching, Cambridge, 1985, p.18

^v K. Chastain, International Review of Applied Linguistics, 1969, p.55