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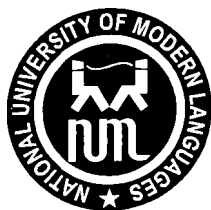
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Tracks Through The Beet Queen to Love Medicine: Marginality in Louise Erdrich's Novels

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ABSTRACT

This article spans Erdrich's treatment of Marginality as an issue – through the four volume family saga. The chronological beginning is in Tracks, although this was published much later than Love Medicine.

Marginality runs through Erdrich's novels like a strong and plaintive note in music. Her treatment of the issue of ancient Chippewa beliefs – in the background of the strong presence of the Roman Catholic Church – highlights the contradiction that exists within the Native American psyche. These conflicting codes are given prominence by Erdrich's exposure of the different relationships that form the basis of life within the tribe. These are relationships not only of blood, but also those that occur through adoption. Family relationships – in Erdrich - show control, not only of the Roman Catholic Church, but also of the ancient shamanic beliefs, particularly in the Fleur-Eli; the Nanapush-Margaret Kashpaw and the June Morrissey and Nector Kashpaw relationships.

Louise Erdrich, according to Catherine Rainwater, is “a contemporary writer of German-American and Chippewa heritage”.¹ **Tracks**, like Erdrich’s other novels **Love Medicine** and **The Beet Queen**, reflects “the ambivalence and tension marking the lives of people, much like herself, from dual cultural backgrounds”.² Erdrich’s novels feature Native Americans, mixed-bloods, and other culturally and socially displaced characters whose marginal status is simultaneously an advantage and a disadvantage, a source of both power and powerlessness. In **Love Medicine** e.g. Lipsha Morrissey, is born with the healing touch of the *shaman*, and grows up with both Native American and Roman Catholic religious beliefs. His knowledge of both religions is sometimes an advantage, but at other times he is merely paralyzed between contradictory systems of belief. Similarly, in **Tracks**, Erdrich’s narrators “struggle with liminality in their efforts to leave behind early lives in favor of others they have chosen”.³ Nanapush grows up Christian in a Jesuit school but chooses life in the woods and Chippewa tradition, at a later stage; the other narrator, Pauline, is a mixed-blood raised in the Native American tradition, but wishing to be white, eventually becomes a fanatical nun-constantly at war with ‘pagans’ who ‘had once been her relatives’.

“Liminalty and marginality predominate in Erdrich’s novels”,⁴ and an analysis of the text, as stated by Rainwater, shows structural features that frustrate Narrativity, because of the conflicting codes, which originate within the Native American culture as well as within Western-European society.

These codes involve:

“___ Christianity versus shamanic religion;

- _____mechanical or industrial time versus ceremonial time;
- _____the nuclear family versus tribal kinship systems;
- _____main or privileged characters versus characters of equal status;
- _____privileged narrative voices as opposed to dialogical or polyphonic narrative development".⁵

The cultural and religious codes that Edrich imposes on her readers, marks the marginality of her characters. Fleur Pillager and Eli Kashpaw; Margaret Kashpaw and Nanapush; June Morrissey and Nector Kashpaw, all lead lives that are controlled, not only by the Native American—*shamanic* beliefs - but by those of Christianity. Thus, Margaret and Nanapush not only have their “foreheads crossed with ash,” but also go through the Christian ritual of marriage. Fleur, on the other hand, refuses to do so and all Eli’s entreaties have no effect on her. This marginality, on the part of the writer is also seen in the question of June Kashpaw/Morrissey, as also in Pauline/Leopolda’s ‘interpretation of experience’. June is depicted through Christian references to resurrection as well as through Native American religious beliefs concerning the places of spirits among their families and tribes. Thus when June died, the reader assumes that she has gone “home to what amounts to be a Christian heaven”. This however is not how the story unfolds; it is to the physical home—that she inhabited in this world – that her spirit returns, in the form of a deer: to hunt her husband Gordie.

In the character of Pauline/Sister Leopolda, also, Edrich offers the readers no relief. Narrativity, according to Rainwater, “usually includes an impulse to resolve

such textual tensions through privileging of one code or through synthesis, but Erdrich's texts preclude both options for dealing with these conflicting religious paradigms".⁶ Pauline/Leopolda is unable to escape her old ways of 'constructing experience'. In spite of her obsessively sadomasochistic Christian behavior, her notions of evil and supernatural are derived from a non-Christianity frame of reference. Her insistence on wearing the rough cloth, next to her skin; her obsessive notion of punishment – breaking the ice on the bucket of frozen water with her bare knuckles, in spite of the mother superior's reprimands - all are consistent not only with Puritanism, but even Chippewa belief states that the monster of Lake Matchimanito is a frightening, but 'appeasable entity'. Yet Pauline continues to believe in the monster: the only difference being that she calls him Satan. Pauline's idea of the monster is far more horrible than either the Christian Satan, or the Chippewa monster, just as her amalgam of religious views is unprecedented. She recounts the sufferings of St. John of the Cross, St. Catherine, St. Blaise and St. Cecilia, but is proud that her martyrdom "took a different form".⁷ (T,p.152)

Cultural norms, in Erdrich's novels, are a means of bridging and at the same time showing the chasms that exist between Christian and Chippewa traditions. In **Love Medicine**, June's sole possession – when the Kashpaws adopt her – is a string of Cree beads. When she leaves home, the beads remain with Marie, who has been raised a Catholic. Yet she does not think of them as rosary.

"I don't pray, but sometimes I touch the beads.... I never look at them; just let my finger roam to them when no one is in the house. It's a rare time when I do this. I touch them, and every time I do I think of small stones".⁸

To think of the Cree beads/rosary as mere stones is to verge on epistemological insight. The beads are stones, in both frames of reference, yet the analogy stops short of reconciling the symbols. The rosary beads thus become, a reminder of the meaningless aspect of existence, much as the contract between two souls is described as the touch of “angel wings”; that being the name also of an alcoholic beverage – the ruin of many a Native American, including June Morrissey/Kashpaw.

Another significant pair of cultural codes that conflict in Erdrich is the codes of time. In **Love Medicine**, the chapters have been titled “The World’s Greatest Fisherman”; “Flesh and Blood”; “Crown of Thorns” and “Crossing the Water”, leading the reader to expect the text to unfold within a biblical tradition. The reality however is very different, and this undecidability leads not only to the reader being marginalized by the text, but also by the fact that time is double encoded – mechanically and ceremoniously: the linearity being constantly disturbed by flashbacks, lateral free associations of time, flights of free associations etc. **Love Medicine** chronicles the saga of a family, though the concept of family is different for Erdrich’s Chippewa tradition than it is for Christian families, who give far more significance to blood relatives than adopted kinfolk as the Chippewa do. **Love Medicine** appears to begin with Marie Kashpaw’s story – giving the lie to Native American tradition, which gives more significance to spiritual kinship and clan membership, joining ‘the individuals living together in one house’.⁹ The Western – European concept of the biological family, which Erdrich appears to favor, at the outset, is negated as the reader move forward – predicting various outcomes, in accordance with these expectations. The novel, after the initial digression into Western nuclear family values, ‘encodes the norms and values of the tribal kinship system’. This includes the tracing of the different

relationships and lines of descent, like that of Sister Leopolda – who appears in both **Love Medicine** and **The Beet Queen** – but whose origin is only clarified in **Tracks**, (the third published novel but chronologically the first). This is only one example of how “Edrich’s texts variously obscure biological lines of kinship even as they appear to chronicle generations”.¹⁰

Louis Edrich **Tracks** tries to clarify some of the mysteries of identity and kinship – which trouble the Native American – but there is no clear drawn line, confirming the importance of linkages and identifications. Thus Nanapush declares Lulu as his biological child, so that she might have a legitimate name, but then he also calls her ‘granddaughter’, while she calls him ‘uncle’. Actually, of course, she is the daughter of Fleur Pillager and Eli Kashpaw, and as such no direct kin to Nanapush, but because Nanapush saves Fleur from death, she is given the status of daughter. Lulu thus becomes his granddaughter. These unclear lines are also perceived in the absence of a focal narrator in Edrich’s novels.

*Narrational authority or centrality shifts constantly
from one narrating voice to another.*¹¹

The narrating characters, as Rainwater points out, exist on the margins – but do not fill the role of the omniscient narrator. Often their stories do not match since they are aware only of their own little piece of truth, and this does not always overlap, or confirm, what other characters know. Eli Kashpaw and Pauline figure in **Tracks** and **Love Medicine**, but exist only as those who are ‘mentioned’ in **The Beet Queen**. Similarly Dot Adair is a narrator in **The Beet Queen**, but does not occupy an important position in either of the other two novels.

Moses Pillager and Fleur Pillager are rescued when Fleur is only 17 and her entire family dies of pneumonia or consumption. The superstitions of the Native Americans are rife in the Ojibwe/Chippewa tribe and some are related in the advocated forms of funeral and burial customs and traditions which must be observed strictly, lest the dead come back and start to tease them. Nanapush relates the fear evoked by the Pillager dead and how the ghosts continue to hunt Lake Matchimanito and all who go there, with the intention of mapping the land – in a bid to take over the reservation. Fleur Pillager is depicted as a mystery woman who figures in three of Erdrich's novels, but with a different degree of significance in each book. Her appearance in **Tracks** is dramatic:

*She was wild as a filthy wolf, a big bony girl whose sudden bursts of strength and snarling cries terrified the listening Pukwan.*¹²

So terrified is the young man that he does not wait for Nanapush to unload his supplies and disappears as soon as Nanapush has carried the half-dead Fleur inside the cabin. His subsequent death does not surprise or upset Nanapush, since he expects something like that to anyone who forsakes or tramples the rights of a Pillager.

*All of these conflicting codes in Erdrich's text produce a state of marginality in the reader, who must at some point in the reading cease to apply the conventional expectations associated with ordinary narrativity.*¹³

One other effect that Erdrich has on her readers is that of disempowerment, but even here her critics agree that this alienation leads to the possibility that the narrator can define the shape of the world by the power he exerts. The three novels – **Love Medicine**, **The Beet**

Queen, and **Tracks** – thus are instrumental in revealing much of what is central to Erdrich, i.e.

The ambivalence and tensions marking the lives of people, much like herself, from dual cultural backgrounds.¹⁴

End Notes / References

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Analytical Study of Language Learning Strategies of Pakistani Learners at NUML

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"Our first teachers.... are our [nose, ears,] feet, hands, and eyes. To substitute books for them does not teach us to reason; it teaches us to use the reason of others rather than our own; it teaches us to believe much and to know little."

(John & Evelyn Dewey 1962)

ABSTRACT

In this paper, the researcher intends to explore the issues that affect the quality of students' learning in Pakistani context and for that an effort is made to explore the various learning strategies adopted by Pakistani learners while in L2 learning process. It is observed that ELT teachers in Pakistan always face a classroom dilemma as often their teaching methodology and planning do not correspond with the learning strategies of their learners. Because of the lack of proper planning and awareness on the teachers' part, a huge vacuum is created in teaching points and learning outcomes. This effort will help ELT Teachers to get a better insight in how and what should be planned keeping in view their learners' learning styles. In this current study, the researcher

undertakes an analytical view of the Pakistani Second Language Learners at the National University of Modern Languages to find out what are the various learning strategies adopted by our learners as well as the hidden psychological and pedagogical issues involved in the process of language learning. The results are shared with the readers suggesting suitable steps to further improve the ELT teaching/learning situation in Pakistani context.

Introduction

H. Ebbinghaus¹ is generally considered the founder of modern systematic study of the learning process because his original investigations were published under a title focusing on 'Retention or Memory' in 1885. The analytical character of the work of Ebbinghaus had a strong influence on later works of William James (1842-1910), E.L.Thorndike (1874-1949) and Ivan Pavlov (1849-1936) that introduced a scientific study of 'learning' in educational psychology. Today, three major currents of thought co-exist in language pedagogy, that is, 'Behaviourism', 'Cognitive Psychology', and 'Humanism'.

Learning is something we do every day in one way or another. Therefore, 'Learning' is a lifelong process as it starts with the birth and continues throughout the life span and ends with death. However, 'Learning and teaching styles' are the most discussed areas of study in the educational psychology literature². They are closely connected with each other in Foreign or Second Language pedagogy. They are interdependent in any teaching-learning environment. In the context of language learning, there exist over 30 learning assessment measures that emerged on the linguistic scenario during the past over three decades.³

Cicero says, 'Doctrina est ingenii naturale quoddam pabulum'⁴, which means 'Learning is a kind of natural food of the mind'. Thus, the very process of learning has direct link with the brain research.

Our brain, particularly the Cerebrum, contains two hemispheres process information differently. Each hemisphere has its own special function in relation to learning. The left hemisphere has the verbal, sequential, and analytical abilities. The right has the global, holistic, and visual-spatial functions (Levy 1983)⁵.

Learners who prefer left-hemisphere to process information excel at analytical tasks and master abstract, factual, and impersonal material easily. On the other hand, those who use right-hemisphere work collaboratively to achieve a common goal (Williams 1983)⁶.

According to Kinsella (1996)⁷, the learners who possess stronger verbal/analytical faculties may have easier access to the traditional teaching model - listening to lectures, reading textbooks, and completing writing assignments. But at the same time they may not develop the right-brain strengths that are crucial for problem solving and creativity.

Thus, it is very important for teachers to always keep in mind the different teaching/learning complications in the class room pedagogy which will help students develop the flexible use of both hemispheres to perceive information in both an analytical way and a relational way. To achieve this end, teachers should balance classroom opportunities for students with different learning styles by selecting and designing a variety of activities.

It is hard for most people to describe 'the sense of learning' to others. If you ask two or three persons to define 'learning', they will usually take a few minutes to come up with an explanation, but you will find three different definitions of learning.

The linguists have tried hard to describe the phenomenon of learning time and again. According to G.A.Kimble (1961)⁸, 'Learning is a relatively permanent change in a behavioral potentiality that occurs as a result of reinforced practice'. This clearly indicates that 'learning' is a social as well as a psychological process. In other words, learning is a cognitive process through sensory input and its assimilation into existing schemas,

therefore, it is a conscious process of mind by which an individual perceives and thinks.

The learning styles refer to internally based characteristics of an individual for the intake or understanding of new information (Reid 1995)⁹. In other words, the ways in which an individual characteristically acquires, retains and retrieves information are collectively termed the individual's learning style. On the other hand, the teaching styles refer to the teacher's characteristic approach to teaching or the pervasive personal behaviour during interaction with the learners to create appropriate learning experiences.

The research on learning styles is based on the assumption that learners receive information through their senses and prefer some senses to others in specific classroom situations (O'Brien 1989)¹⁰. This is entirely an interesting phenomenon in EFL/ESL classroom settings where students come from different cultural and educational backgrounds. So, people learn differently and at different pace because of their biological and psychological differences (Reiff 1992)¹¹.

During the long teaching career, the researcher has observed that most of the Pakistani teachers always complain about their students' inability to use the linguistic forms that they are taught. In fact, the teachers are under the false impression as the 'output' may not be an authentic representation of 'input' owing to the fact that 'learning styles' differ from person to person. Such a situation arises when the teachers ignore the personality of the students that results in failure to achieve harmony in teaching/learning environment.

The researcher has also noted that in Pakistan, majority of English teachers prefer teacher- centered approach. They ignore the significant aspects of learners' learning styles. They are not trained adequately to fulfill the requirements of changing ELT scenario in Pakistan

and thus, cannot address the educational needs of their students. Moreover, there are over crowded classes containing mixture of young, teenaged and adult learners who are reluctant to use English in a real life situation.

What are learning styles and strategies?

The term learning style is used to encompass four aspects of the person: cognitive style, i.e., preferred or habitual patterns of mental functioning; patterns of attitudes and interests that affect what an individual will pay most attention to in a learning situation; a tendency to seek situations compatible with one's own learning patterns; and a tendency to use certain learning strategies and avoid others (Lawrence, 1984)¹². Learning style is inherent and pervasive (Willing, 1988)¹³ and is a blend of cognitive, affective, and behavioral elements (Oxford & Ehrman, 1988)¹⁴. At least twenty dimensions of learning style have been identified (Parry, 1984)¹⁵.

Language learning strategies are termed as, behaviors used by language learners to enhance the acquisition, storage, retention, recall, and use of new information (Rigney, 1978)¹⁶. Weinstein and Mayer (1986)¹⁷ defined learning strategies (LS) broadly as "behaviours and thoughts that a learner engages in during learning" which are "intended to influence the learner's encoding process" (p. 315). Later Mayer (1988) more specifically defined LS as "behaviours of a learner that are intended to influence how the learner processes information" (p. 11). Currently, there exist different strategies in educational psychology such as; Meta-cognitive techniques, Cognitive and Memory strategies for linking new information with existing schemata.¹⁸

It is appropriate to briefly analyze different kinds of learners before moving to the main thread of the current study. Human beings all over the world have different styles of learning. Some are Active Learners and others are Reflective Learners. There are Sensing and

Intuitive Learners, Visual and Verbal Learners as well as Sequential and Global Learners. Let's look at the different kinds of learners.

Active Learners

Active learners process information best by doing something active with it—discussing or explaining it to others. They prefer group work and interaction in the class. They find it difficult to just sit and listen to the lectures and take notes.

Reflective Learners

Reflective learners understand well in situations that provide them with opportunities to think and write class notes about the information being presented. They stop periodically to review what they have read to retain the information more effectively. They also prefer working alone.

Sensing Learners

Sensing learners like observing and gathering data through their senses. They are methodical in their approach and remain patient with details but do not like complications.

Intuitive Learners

Intuition involves indirect perception by way of the sub-conscious such as memory, speculating, imagining as it deal with principles, concepts and theories. Intuitive learners dislike details but welcome complications. They also like variety but dislike repetition.

Visual Learners

Visual learners remember best what they see— so the new information be presented visually in pictures, diagrams, flow charts, time lines, films and demonstrations.

Verbal Learners

Verbal learners get more out of words - they prefer spoken or written explanations.

Sequential Learners

Sequential learners acquire understanding of information in small connected chunks/logical steps.

Global Learners

They achieve understanding in large holistic leaps and quickly skim over the material to get an overview before delving into the details. Such learners are able to solve complex problems quickly.

Researchers have found that learners process information in different ways (Willing 1988).¹⁰ Learners at all ages have the potential to learn, with some learning faster than others. Learning is more comfortable and effective when the environmental conditions support open exchange, sharing of opinions, and problem-solving strategies. Some anxiety often increases the motivation to learn, but too much anxiety may cause learners, fatigue and inability to concentrate.

Learning cannot take place if the learners are not in a state of 'readiness' to learn and individual's response will vary according to the learning atmosphere. There are other factors such as 'motivation' and 'active participation' that improve the learning process. Meaningful content is better learned and longer retained than less meaningful content.

Having gone through the different aspects of the phenomenon of 'Learning', the researcher now embarks upon the most important task of critically evaluating the learning preferences of Pakistani students who are currently studying in different courses – Foundation, Certificate, Diploma, Advanced Diploma, M.A (English)

and M.A (ELT) at the National University of Modern Languages.

The researcher delimits the study in hand to NUML as it accommodates a large number of students having diverse socio-cultural and educational background from the four Provinces of Pakistan that is, Punjab, Sindh, Balochistan and NWFP. To reach a logical conclusion of the study, the researcher administers the questionnaires to students of different levels and later on collects for an analytical review. In the next stage, interviews were conducted to obtain qualitative data which was further analyzed in the light of the personal experiences and observations of the researcher.

The researcher took a comprehensive overview of the students and finally chose 50 students from different courses with diverse socio-cultural and educational background who are currently pursuing Foundation, Certificate, Diploma, Advanced Diploma, MA (English) and MA (ELT) at NUML. The sampling contains students both from Urdu and English medium Institutions of all the Four Provinces of Pakistan, which is evident from the following table;

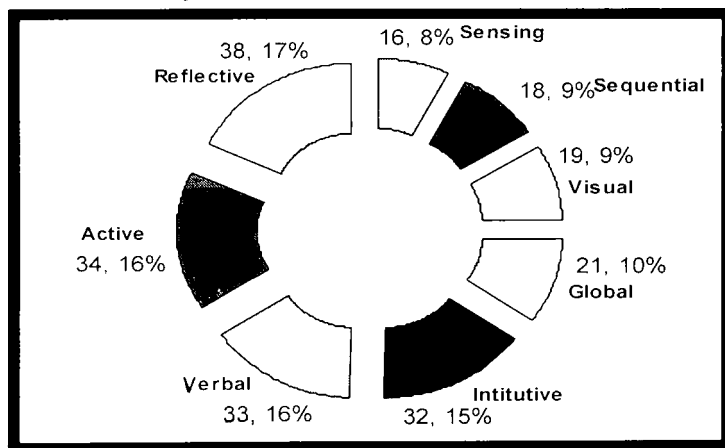
Table 1.1
The background information of the Population

S. #	Course Level	Number of Students	Previous Medium of Instructions	Mother Language of the Population
1.	Foundation	10	Both Urdu and English	<ul style="list-style-type: none"> • Urdu • Punjabi • Sindhi • Pashto
2.	Certificate	10	Both Urdu and English	<ul style="list-style-type: none"> • Pottohari • Hindko • Chitrali
3.	Diploma	05	Both Urdu and English	<ul style="list-style-type: none"> • Urdu • Punjabi • Sindhi • Pashto • Baluchi
4.	Advanced Diploma	05	Both Urdu and English	<ul style="list-style-type: none"> • Urdu • Punjabi • Sindhi • Pashto
5.	M.A. (English)	10	Both Urdu and English	<ul style="list-style-type: none"> • Kashmiri • Urdu • Punjabi • Pashto • Sindhi
6.	M.A (ELT)	10	Both Urdu and English	<ul style="list-style-type: none"> • Urdu • Punjabi • Pashto • Sindhi • Pottohari

Description of Students' Questionnaire

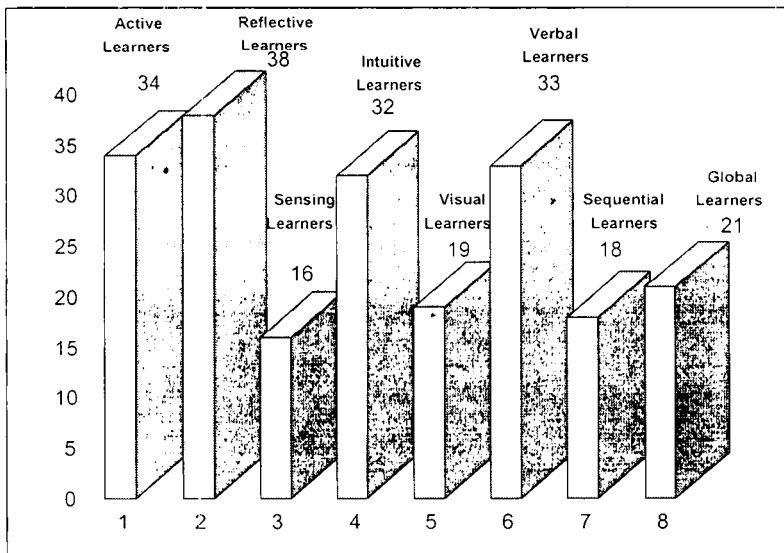
The responses so collected through a questionnaire from 50 selected samples from NUML indicate that Pakistani learners adopt different strategies to process information. With the help of findings of the responses out of selected population of 50 students, 16 (8%) students responded as Sensing Learners; 18 (9%) students responded as Sequential Learners; 19 (9%) students responded as Visual learners; 21 (10%) students responded as Global Learners; 32 (15%) students responded as Intuitive Learners; 33 (16%) students responded as Verbal Learners; 34 (16%) students responded as Active Learners; 38 (17%) students responded as Reflective Learners.

Figure 1.1
Vivid graphic presentation indicating different strategies used by Pakistani learners at NUML, Islamabad.



The review of the responses also clearly indicate that Pakistani language learners mostly prefer a mixture of different learning styles at the same time to process information. But majority of them use Active, Reflective, Intuitive and Verbal strategies to process information which is crystal clear from the following graphic presentation;

Figure 1.2
Language Learning Strategies of Pakistani Learners at
NUML, Islamabad



Description of Students' Interviews

The researcher also conducted one to one interviews with the students to gather the qualitative data that further brought to the limelight the following facts:

Pakistani students;

- Prefer discussion method in the class room;
- Like reviewing and repetition;
- Understand holistically but can't explain to others;
- Also like working alone and avoid talking to others;
- Require motivation from the teachers;
- Dislike the teaching style of the teachers;
- Are willing to learn but can't find the right environment.

The research in educational settings shows that matching teaching styles to learning styles can significantly enhance the students' attitude and behaviour at the primary and secondary school level (Griggs & Dunn 1984)²⁰, particularly in foreign language instruction (Wallace & Oxord 1992)²¹. Likewise, this point is further supported by Kolb's Learning Cycle that students retain 10 percent of what they read, 26 percent of what they hear, 30 percent of what they see, 50 percent of what they hear, 70 percent of what they say, and 90 percent of what they say as they do something (Stice 1987).²²

To conclude, the researcher recommends that the syllabus designers must keep in view the learning styles and strategies of Pakistani EFL learners as they acquire information in many ways and majority of them prefer Active, Reflective, Intuitive and Verbal strategies. The same also applies to Pakistani ELT Teachers as they should also prepare their lesson plans by employing different techniques and activities. The perfect harmony between syllabus and teaching style can make the learning more productive in the classroom (Boylan 1984)²³ as 'students learn a subject at different rates' (Lowman, 1990)²⁴ so is the case with Pakistani EFL learners. Besides, the researcher suggests that there is need to prepare and implement English Language Teaching Strategy (ELTS) focussing to train the teachers in modern teaching techniques with special emphasis on students from diverse socio-cultural backgrounds as well as holding frequent workshops on the theme of English Language Teaching where the English Teachers may be given adequate chances and opportunities for interaction and sharing of teaching experiences in different socio-cultural settings.

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A Comparative Study of HEART OF DARKNESS and CITY OF THE BEASTS

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ABSTRACT

Exploitation of natives and natural resources by the foreigners has been discussed by many novelists in different languages and in different ages. In this article, the researcher has compared the treatment of the similar themes by Joseph Conrad in HEART OF DARKNESS and Isabel Allende in CITY OF THE BEASTS. She has traced the similarities in their themes and the differences in their techniques, for example, the transformation of different characters under different environments. Both the writers have touched upon the human savage impulses hidden under the so-called mask of 'civilization.' The hostile and selfish nature of the foreigner intruders has also been highlighted. The researcher feels the differences between the treatment of the themes and also between the literary devices employed by both the writers might be either due to age to which they belonged to or it might be their gender that led them to treat almost the same subject in contrasting ways.

The genre of novel has been used by the literary artists to present, analyse and record historical facts. Besides telling a tale the novelist makes the readers think in a subtle manner about serious issues. Henry Fielding through his novel *Joseph Andrews* presented a realistic picture of the 18th century England. Bapsi Sidhwa portrayed the miserable conditions of Hindu widows in the contemporary Hindu society in the 20th century in her novel *WATER*. The present research article will compare two novels i.e. *HEART OF DARKNESS* by Joseph Conrad and *CITY OF THE BEASTS* by Isabel Allende and would try to share how both of the novelists have tried to make their readers think about the exploitation of the simple ignorant and naïve natives by the powerful, cunning and manipulative foreigner intruders in pursuit of natural recourses. Interestingly, the novels *HEART OF DARKNESS* and *CITY OF THE BEASTS* were written in two different centuries by two different writers belonging to two different nations; *HEART OF DARKNESS* was written in the 18th century by a Pole Naturalized British Joseph Conrad, similarly *CITY OF THE BEASTS* was written by a Chilean Latin American writer Isabel Allende in the 21st century but of the novelists have talked about colonial exploitations by foreigners and maltreatment of the natives by these foreign intruders.

In this research article the researcher will try to analyse the way both novelists Joseph Conrad and Isabel Allende have tried to present colonial exploitation done by the foreign intruders' victimizing and consequently Nature's treatment of the aliens and of the natives etc. Apparently both novels *HEART OF DARKNESS* and *CITY OF THE BEASTS* are about some expeditions, which are apparently taken for different reasons by the major characters of the novels, but both the novels share striking interesting similarities. Both novels contain river setting in which boats are used for transportation.

According to Schwarz, Joseph Conrad has shown that European man is as primitive and savage as the natives, if not more so.¹ One such example is in Conrad's vivid description of the exploitation of the African natives in the chain gang in HEART OF DARKNESS when the protagonist Marlow becomes shocked to see the chain gang of the native moving in a file,

...black rags were wound round their loins and short ends behind wagged to and fro like tails. I could see every rib, the joints of their limbs were like knots in a rope, each had an iron collar on neck, and all were connected with a chain. But these men by no stretch of imagination be called enemies. They were called criminals...

(Heart of Darkness: p. 22)

It is through the eyes of Marlow that Conrad has shown the atrocities committed by the Europeans against the native Africans. The novel HEART OF DARKNESS opens on a ship called 'Nellie', cruising the river Thames. Four characters on board are representing different professions to whom no individual names are given. Only Marlow, the protagonist, is given an identity; he narrates his experience at Congo to the four passive listeners on board. Marlow tells his fellow passengers how he was appointed as a captain in a large ivory trading company and how he journeyed in a steamboat up to the river Congo. One apparent reason behind his journey was to bring the first class ailing agent called Kurtz back, but as the journey proceed Marlow becomes aware of the atrocities committed by the Europeans on the natives in the name of civilization. He becomes shocked to see the natives in the miserable conditions.

Black shapes crouched, lay, sat between the trees leaning against the trunks, clinging to the earth, half coming out, half effaced within the dim light, in all the attitude of the pain, abandonment, and despair. Another mine on the cliff went off, followed by a

slight shudder of the soil under my feet. The work was going on. The work! And this was the place where some of the helpers had withdrawn to die.

(Heart of Darkness: p. 25)

Through this vivid description Conrad has clearly shown the miserable conditions of the natives who were once working for their white masters but now were discarded by their masters to die because now they were physically very weak and useless for them. As Marlow further says,

They were dying slowly-it was very clear they were not enemies, they were not criminals, they were nothing earthly now-nothing but black shadows of disease and starvation, lying confusedly in the greenish gloom.

(Heart of Darkness: p. 24)

So time and again Conrad has commented on the uselessness of the work going on in Congo by the colonists and pitiable conditions of the natives who were dying slowly due to the hard labour taken by the foreign masters. David Daiches has rightly said that in HEART OF DARKNESS Joseph Conrad has portrayed the evils of nineteenth century colonialism in Africa with extraordinary vividness.² He has clearly shown that the Europeans who have gone there are out of the lust for the ivory as the fat white man tells Marlow the reason behind his presence in Congo was only money as he says clearly,

To make money, of course. What do you think? He said scornfully...

(Heart of Darkness: p. 29)

This white man is actually representing all the Europeans and is used as a mouthpiece by Conrad to expose the reality behind the presence of the so called torch bearers of civilization. Similarly, his fatness as compared to physical weakness of the natives whose ribs are visible is also symbolic that how the colonists are becoming stronger

by usurping the resources of the natives and making them weak.

Joseph Conrad wrote *HEART OF DARKNESS* in the nineteenth century when colonization was at its peak. On the other hand, Isabel Allende wrote her novel *CITY OF THE BEASTS* one century after Joseph Conrad. She has also touched the colonial exploitation but in a different manner. Unlike Conrad her tone is mild. The novel *CITY OF THE BEASTS* opens with Alexander Cold flying to New York to live with his grandmother Kate for some days because his mother is unwell. Soon Alexander and his grand mother Kate (who is a journalist and writing a report for *International Geographic Magazine*) go for an expedition in the Amazonian forests along with some other people, when strange realities are revealed on them. Allende also exposes the greed and lust behind the presence of a number of adventurers in the Amazonian jungle of South America, who have reached there on foot and by canoes. The main reason behind their presence in this foreign land is lust for diamonds, gold and rubies just like them the Europeans in Congo were after ivory, rubber, uranium and other minerals. Both novelists have shown hostility of Nature against the foreigners, for example, in *HEART OF DARKNESS* Conrad has shown the hostility of Nature against the foreigners. They find the heat of Africa intolerable and many of the Europeans lose their lives due to heat and other diseases as Marlow says,

I heard the men in that lonely ship were dying of fever at the rate of three a day.

(Heart of Darkness: p. 20)

On the other hand, Allende in *CITY OF THE BEASTS* has also shown the hostility of Nature against the greedy adventurers as she says,

To look for gold and beds of diamonds, slashing their way through the vegetation with machetes, devoured by ants, leeches and mosquitoes. Many

died from malaria, some from gunshots, still others from hunger and loneliness. Their bodies rotten in unmarked graves or were eaten by scavengers.

(City of the Beast: p.99)

So, both of the novelists have exposed the greed behind the presence of intruders in foreign lands and hostility of Nature against the foreign intruders. As far as the characters in both of the novels are concerned Allende in CITY OF THE BEASTS unlike Conrad has shown a number of good people among the foreigners who were kind towards the natives. For example, Kate (who is grandmother to Alex) takes care of the baby whose mother was killed during the fight between the natives and the foreigners. Allende's portrayal of the native Amazonians is not like that of African savages as depicted by Conrad. The natives of Congo are not given any identity by Conrad through the whole novel of HEART OF DARKNESS. They are mostly called 'the black men' without an intellect, retaliation and desire to rebel. For such portrayal of natives Conrad is severely criticized by Nigerian African writer Achebe, who considers Conrad's picture of the people of the Congo grossly inadequate.³ But the natives portrayed by Allende are simple but dignified and intelligent beings. They are not passive recipients of the atrocities inflicted upon them by the foreigners like the natives of Congo in HEART OF DARKNESS. Rather Allende has shown the intelligence of the warriors of the Tapirawa-teri tribe, who spied on the expedition of the international for days to understand the activities or customs of those strange foreigners but could not comprehend the purpose behind their arrival. The foreigners are after diamonds and gold and other precious minerals, and the naïve natives are ignorant about the worldly worth of diamonds, gold etc and call these 'nahab' (meaning foreigners) crazy in these words,

The nahab are so crazed that they try to take with them the stones of the earth, the sand of the rivers, the trees of the forests.

(City of the Beast: p.222)

Allende has shown that among the natives there is old, sane and vulnerable shaman, as Nadia tells Alex (Alexander),

shaman is a powerful man, who speaks through dreams and visions and can travel to the world of spirits.

(City of the Beast: p.86)

Allende like Gabriel Garcia⁴ has created the character of shaman with supernatural powers (Garcia in his novel "One Hundred Years of Solitude" has drawn the interesting character of the gypsy Melquiadas with supernatural powers). Similarly in CITY OF THE BEASTS there is the character of Iyomi, the intelligent wife of Mokarita (the deceased chief), who is selected as the chief of tribe after the death of her husband. The wise woman distributes the responsibilities and organizes the people of the Mist (the tribe) for confronting the terrible times during wars by saying,

I am going to name the chiefs, A chief for war and hunting: Taham, A chief for soothing the Rahakanariwa, the Honey-coloured girl called Eagle, A chief for negotiation with the nahab and their bird of noise and wind...

(City of the Beast: p.229)

The way Iyomi runs the tribal affairs through the course of the novel is praiseworthy; she even goes to the nahabs (the foreigner invaders) for negotiation as a representative of her tribe. Allende has shown her as a strong woman of intellect. But in HEART OF DARKNESS Conrad has not given any identity to neither male nor female native Africans. Conrad has presented female characters as irrational beings, who like to live in their fantasies as Marlow says,

It's queer how out of touch with truth woman are.
They live in a world of their own,...it is so beautiful
altogether...We must help them to stay in that
beautiful world of their own...

(Heart of Darkness: p. 18)

These comments show that probably Conrad's gender has also influenced his portrayal of the female characters. As a male writer he appears as a realist while Allende being an active Latin-American feminist journalist emerges as a romantic realist. She has portrayed Kate (grandmother to Alex) as an adventurous and bold journalist (a reflection of Allende just like Marlow is an alter ego of Conrad), and Dr. Omayra as a good looking but manipulating and cunning doctor, who instead of vaccinating the natives is found guilty of injecting measles virus among the Indian tribes just to help her greedy and ambitious beloved Mario Carias, who wants to capture and usurp the natural resources of the Indian tribes.

So, Conrad has shown female characters to symbolically portray the naïve and ignorant beings of European society. Marlow's aunt becomes very excited when he is appointed as a ship's captain and strongly believes that he is going on a sacred mission to mend the horrid ways of ignorant brutes but Marlow unlike his aunt knows that the company (he is going to work with) is working for its profit. No such naïve female characters are presented either among the foreigners or among the natives by Allende in her novel. In fact, Conrad has also shown Natives as ignorant beings who failed to understand the reason behind the arrival of the White men in their mother land.

... and the outraged law, like the bursting shells, had
come to them, as insolvable mystery of the sea.

(Heart of Darkness: p. 22 & 23)

Conrad's animal-like portrayal of the natives is severely criticized by Chinua Achebe (a Nigerian African

writer). As Marlow in HEART OF DARKNESS becomes Conrad's mouth piece when he describes the natives,

Near the same tree two more bundles of acute angles sat with their legs up. One, with his chin propped on his knees, stared at nothing, in an intolerable and appalling manner...one of those creatures rose to his hands and knees, and went off on all fours towards the river to drink.

(Heart of Darkness: p.25)

In 1975, Chinua Achebe published an essay (An Image of Arica: Racism in Conrad's Heart of Darkness), where he called Conrad a thorough racist and strongly objected on his description of the Africans of Congo. But this point of view is so far the single most famous piece of criticism on Joseph Conrad for HEART OF DARKNESS so far. He refuses to consider HEART OF DARKNESS a great work of art by criticizing it as a novel which celebrates dehumanization, which depersonalizes a portion of the human race. But there are innumerable critics who have defended Conrad that through his symbolic representation he has shown the internal brutality and savagery of the Europeans which comes out in an environment where there are no laws and checks. Conrad has in fact used the imagery of white and black vividly throughout the novel to show that basically so called white colonists are inwardly black and corrupt. As a matter of fact, Conrad's target is the so called civilized man whose reality is masked. Schwarz has rightly said that Conrad was interested in those darker, chaotic impulses that exist beneath the surface of the idealized self which man presents to the world and often to himself. The same thing is dawned upon Marlow after his visit to Congo when he becomes aware of human evil tendencies which come on surface in the absence of an outer law and he becomes angry to see indifferent people and their faces full of stupid importance in the sephulchral city (Brussels). Marlow in fact represents Conrad's frustration which made him sick

went he himself when to Congo as a ship captain and became seriously sick.

Conrad's tone is serious throughout the novel, one fails to find any single example of humour but Allende in *CITY OF THE BEASTS* has used magical realism which integrates conventional; realism with elements of fantasy and hyperbole, which have added a beauty to the story of the novel but still the story contains serious undertones. The eccentric character of Kate who was sixty four, thin and muscular with grey hair which she herself cut without looking in the mirror, stood out in every direction, as if it had never been combed. She is unlike the conventional grandmothers who used strange methods to discipline her grandson for example once she found Alex smoking (when he was too young for it) she made him drink black tobacco within the car with doors and windows closed and gradually the smoke became so thick that Alex could not take it any more but she kept on lighting another cigar and handing over to him one after another until he becomes sick that from then on, the idea of smoking so popular among Alex's friend turned Alex's stomach. The novel not only contains such interesting humourous incidents but also some stark realities which are exposed when Allende talks about the great number of lives which were lost in search of gold.

Alex saw several bald, toothless men, some half blind, some with open sores, waving their arms and talking to themselves. They were miners crazed by mercury and slowly dying. For too long, they had dived to the bottom of the river, hauling powerful tubes to suck up the sand saturated with gold dust. Some drowned: others died because their competitors cut their oxygen line, but most died slowly, poisoned by the mercury used to separate gold from sand.

(City of the Beast: p.67)

Here Allende has exposed the brutality of the competitors (foreign intruders) who were killing each other due to avarice for gold. Same thing is discussed by Conrad in *HEART OF DARKNESS* through the plan discussed by the Manager and his uncle to kill Kurtz and to hang his assistant only because Kurtz was sending more ivory alone than all of the other agents were sending together. So, both of the novelists have exposed the evil side of so called civilized beings who do not hesitate to kill others in their material pursuits.

Apparently the expedition in *CITY OF THE BEASTS* is going to the Amazon jungle, on the border between Brazil and Venezuela, to look for a gigantic possibly humanoid creature that is called a beast. During this journey different facts dawn upon the members of the expedition. Interestingly the so called beast has not killed any of the natives but only the foreigners, as Kate tells grandson,

It doesn't steal` doesn't kidnap children and never destroys private property. It just kills, and kills cleanly, without any noise. The people killed are several gold prospectors, a couple of soldiers and salesmen none of the natives are killed.

(City of the Beast: p. 45)

It is obvious that the beast in the novel is against the greedy foreign intruders. It becomes clear when Alex and Nadia actually visit the city of the beasts along with the shaman that those so called beasts are in fact protecting the natives from the lustful and brutal foreigners, who are blind with greed and are ready to kill natives and also to each other due to greed, as Nadia tells Alex the reason behind the killing of greedy foreign intruders,

The beasts have come out to punish the foreigners.

(City of the Beast: p. 275)

On the other hand in *HEART OF DARKNESS* there is no one to protect the natives from the brutalities of

Europeans who are ironically called pilgrims by Conrad. Apparently both of the novelists have discussed greed and avarice of foreign intruders behind their arrival in a foreign land but at the same time both of the novelists have discussed the existence of evil impulses beneath the surface of the so-called civilized masks of human beings and their transformation either into evil and monstrous individual like Kurtz (in *HEART OF DARKNESS*) or into a sensible being like Ludovic Leblance, the professor and anthropologist (in *CITY OF THE BEASTS*) who first appears as a proud, arrogant and self-centred person, who is only interested in his own reputation and work and is least concerned about the life, health and welfare of the people around him. He brags about his theories and publications among his companions of the expedition but when the reality of Captain Aristo's greed and of Dr. Omayra as his accomplice is revealed he declares to expose the facts regarding the exploitation of the natives by these powerful beings in front of the world, Professor Leblance declares,

Once we are safely out of this country, Leblance will be the first to denounce the atrocities being committed against the poor Indians.

(City of the Beast: p. 362)

So Professor Leblance at the end of *CITY OF THE BEASTS* transforms into a sensible individual, who reacts against the maltreatment of the native Indians and proclaims to expose the reality in front of the world. On the other hand, in *HEART OF DARKNESS*, Marlow becomes shocked to find clues about the transformation of the first agent Kurtz into a demigod for whom sacrifices are made and whose hut is surrounded by human heads. The protagonist Marlow realizes during his journey that his beliefs about human nature have changed. He realizes that no race is wholly good or evil, and all human beings are a mixture of propensities for all types of behaviour. Like Kurtz who goes to Congo armed with imperialistic illusions, but discovers that pieties of civilization- the work,

ethics, imperialism as the emissary of moral enlightenment are all shams. The same idea is presented by Isabel Allende through the character of Dr. Omayra, whose reality is unlike her beautiful face. No one could suspect that she was actually responsible for the deaths of so many tribesmen by injecting the measles virus and her beautiful face was just a mask. Despite all these evil characters Isabel Allende's work contains a ray of hope as Kate grandmother to Alex is neither pessimist nor a cynic and she remains optimistic during the whole course of the novel and she always tries to discipline her grandson in her own way and she advises him to trust his own self. Allende's major characters (Alex and Nadia) feel that they have grown mature after this expedition and have lived a lot of life (in terms of experiences they have during this journey) and from there onwards both of them would no more take things as they appear because appearance is deceptive.

On the contrary, Marlow in the novel *HEART OF DARKNESS* becomes more frustrated till the end of the story and declares,

Life is a greater riddle than many of us think it to
be... the inner truth is hidden- luckily, luckily
... (*Heart of Darkness: p. 101*)

The novel *CITY OF THE BEASTS* however ends on a positive note where all evil characters are punished and those who are indifferent initially like Prof Ludovic Leblance change into kind and sensible individuals but no such positive transformation is observed in the case of the novel *HEART OF DARKNESS*, Kurtz dies by uttering the words,

Horror, horror, horror
... (*Heart of Darkness: p. 100*)

Marlow returns to the city of Brussels as a cynic. He becomes annoyed to see common people busy in their mundane activities and feel that their knowledge of life is irritating pretence and they are full of stupid importance,

hurrying through the streets to filch a little money to fulfill their insignificant and silly dreams. But no such pessimism can be found at the end of the novel CITY OF THE BEASTS rather the main characters Alex and Nadia feel mature due to newly acquired knowledge.

Conclusion

By concluding this comparison the researcher is of the opinion that both of the novelists have condemned the exploitation of native and natural resources by the foreigners in their own ways. But the tone, manner and techniques they have employed are different. Conrad's tone is serious. He has used imagery and symbolism, his imagery is vivid but shows the pitiable wretched conditions of the exploited natives. Similarly he has skillfully used the imagery of black and white, the apparently white people are inwardly black and those outwardly black are otherwise. The characters in *HEART OF DARKNESS* are also symbolic. Only Marlow and Kurtz are given identities rest of the characters like the Manager, the Accountant, the Brick maker etc. are represent their classes. Kurtz is the symbolic representation of an idealized European colonist who goes to Congo with noble ideas of so called civilization but transforms into a demigod and becomes an embodiment of the saying that power corrupts and absolute power corrupts absolutely. On the other hand, Isabel Allende in her novel *CITY OF THE BEASTS* has used magical realism, imagery humour and symbolism. Her description of the city of giants (called kingdom of the Mother of waters), the description of Tepuis (the sacred mountain), the supernatural character of shaman and his young and beautiful invisible wife are the examples of magical realism. Her imagery is not always unpleasant like Conrad's because where Conrad uses the geographic features to present the brutal, hard realities of human nature Allende admires the enchanting Amazonian forests. Her characters have their own humorous idiosyncrasies for example Alex's eccentric grandmother Kate whose hair is cropped by her without looking into mirror so they go in all directions and she uses her large teeth to open the tins and bottles. Allende's characters are symbolic, e.g. Alex and Nadia represent uncorrupted youth, who are sympathetic towards the natives. After reading both the novels one

cannot ignore the pessimism of Conrad and Allende's optimism about humanity. One of the reasons behind these differences is that probably *HEART OF DARKNESS* was written in the 19th century while *CITY OF THE BEASTS* was written in the 21st century. Maybe the time frame in which these novels were written influenced the writers' approach towards the theme of colonialism. Moreover, the gender of the novelists is also a fact, which is probably another reason for their different treatment of the same theme. Conrad appears to be a staunch and serious male realist while Allende emerges as a female as a romantic realist.

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The Genetics of Specific Language Impairment

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ABSTRACT

Some language disabilities fall outside the usual explanations of poor upbringing, hearing impairment or brain or nerve damage. For the last three decades or so, some researchers have been talking about the possibility of a 'language gene,' the absence or imperfection of which might be at the root of specific language disorders. No such gene or genetic base has yet been identified, but studies with twins sharing a similar environment suggest that genes play a significant role in SLI (specific language impairment). This paper surveys the situation as it stands today and suggests ways of establishing a frame of reasonable probability.

Introduction

Over the past 20 years there has been mounting amount of literature relating to one form of developmental language disorder namely Specific Language Impairment (SLI). SLI has been behaviourally defined as a developmental disorder of language found in the absence of neurological damage, hearing deficits, severe environmental deprivation, or learning disability (Bishop, 1997). Particular interest in this disorder is because non-linguistic aspects of development are frequently within the normal range and thus it makes a good candidate for identification of gene or genes associated with language development. Twin and family studies have provided evidence for a genetic influence on this disorder (Lewis & Thompson, 1992), however the causal genes are not yet known. The fact that some forms of SLI have a heritable component has prompted speculation that components of grammar may have specific genetic encoding (Gopnik, 1999). Conversely, the deceiving simplicity of finding correlations between genetic and phenotypic variation has led to a misunderstanding that there exists a linear relationship between specific genes and particular behaviours. This problem is further intensified by the adoption of an abstract view of the nature of the gene, without consideration of molecular, developmental or ontogenetic frameworks (Fisher, 2006).

This essay shall demonstrate the limitations of this perspective. First it shall review the story of the FOXP2 gene and its role in human speech and language. Second, the controversy surrounding whether SLI results from a 'domain specific' system devoted to language itself or a more 'domain general system'. Finally it shall highlight the alternative strategies that respect the expected indirectness of the causal relation between genotype and phenotype and take into consideration the actual process of ontogenetic development.

Is there a “gene of language”?

In the early 1970’s very little was known about the causes of SLI. Possibilities suggested were, inadequate parenting, subtle brain damage acquired around birth or recurrent ear disease in early childhood. However none of these theories had much support. Despite differences in study design, most investigators agree on the importance of genetic factors in the development of SLI. (Bishop & Edmundson, 1986; Tallal, Ross & Curtiss, 1989) More compelling evidence comes from twin studies. Statistical analysis of twin data suggests that the environment shared by the twins is relatively unimportant in causing SLI, whereas genes exert a significant effect. Impressive as these studies are, they are not conclusive as heritability estimates vary depending upon how language impairment is defined (Bishop, North & Donlan, 1995).

When it first became apparent that genes are implicated in SLI there was a lot of interest in the idea that researchers might discover the “gene for language”. In the early 1990s an intriguing case emerged in the literature that appeared to disregard the common observation of genetic complexity in neurodevelopmental disorders. This was a large three- generation family, referred to as KE, in which 15 members had a severe speech-and-language disorder that followed an autosomal dominant pattern of inheritance. Investigation of this family and their monogenic trait led to the localization of the SPCH1 locus to chromosome 7q (Fisher et al., 1998) and, ultimately to the identification of the first gene to be implicated in speech and language development – FOXP2 (Lai et al., 2001).

Although at the time of its discovery FOXP2 was a novel human gene it was possible to make predictions about the gene’s function by comparing it to other genes. The comparison revealed that it codes for a type of regulatory protein called a *transcription factor*, which is involved in modulating expression of other genes (Lai et

al., 2001). Lai and colleagues (2001) demonstrated that the language impairment in family KE co-segregates with a point mutation in the fox domain of FOXP2. They suggested that the phenotype might result from haploinsufficiency of FOXP2 at a key stage of embryogenesis, which causes abnormalities in the development of neural structures important for speech and language. Although geneticists remained cautious about the conclusions drawn from this family, some linguists were quick to claim that the gene directly implicated in speech and language had been identified (Gopnik & Crago, 1991). However the invalidity of the “language gene” tag became obvious as additional features of the gene were uncovered.

To begin with, FOXP2 mutations account for only a small proportion of cases of disordered speech and language (MacDermot et al., 2005). Different laboratories have genotyped a vast number of children selected for their low language score, not a single child was found to have FOXP2 mutation despite all having serious language deficits (Meaburn, Dale & Craig, 2002; Newbury et al., 2002). Also, detailed investigations have found that this gene is not unique to humans and is found throughout mammalian species (Zhang, Webb & Podlaha, 2002). In fact the protein encoded by the mouse version of this gene differs from the human protein at only 3 amino acid positions out of over 700 (Enard et al., 2002). Since mice clearly lack linguistic capabilities, the remarkable high conservation of FOXP2 across species is unsuited with the idea that the gene exists exclusively to subserve the capacity of speech and language. Moreover, studies examining the expression of FOXP2 indicate its functional importance is not restricted to the CNS (Shu, Yang, Zhang, Lu & Morrissey, 2001). It regulates key pathways in the developing lung, heart and gut. Furthermore, detailed studies of FOXP2 in the brain indicate that the gene is ‘switched on’ in a range of brain regions during early development including cortex, thalamus, hypothalamus,

striatum, cerebellum and medulla, and expression persists into adulthood (Ferland, Cherry, Preware, Morrissey & Walsh, 2003). A view of a gene that provides us with linguistic capabilities would predict an expression pattern that is restricted only to the Broca's area (Fisher, 2006).

Returning to the KE family, their problems were not specific to speech and language (Vargha-Khadem et al., 1998). Family members displayed impairments in multiple domains such as fine motor control, gait, orofacial movement, perception and production of rhythm (Alcock, Passingham, Watkins & Vargha-Khadem 2000 ; Watkins, Dronkers & Vargha-Khadem, 2002). This leads to the possibility that the KE family problems originated at a much lower level in the development of the motor system – such as, in the learning of skilled coordination of rapid movement sequences and their timing (Karmiloff-Smith, 2006). However, the way in which these impairments affect language outcome have yet to be elucidated (Thomas & Karmiloff-Smith, 2005).

A number of studies have attempted to map genetic influences on common neurodevelopment disorders however the identification of specific alleles that confer susceptibility remain problematic. Two independent genome scans of SLI have been conducted one by Bartlett (2002) and the other by the SLI consortium (2002). Strong linkage peaks were uncovered, chromosome 13 for the former and chromosome 16 and 19 for the latter, but there was virtually no overlap in the findings from these two large scale studies. Moreover, despite advances in mapping, no study has yet demonstrated a replicable effect of one particular functional variant on a common form of neurodevelopmental disorder (Fisher, 2006). Thus the apparent ease of correlating genotype with phenotype is not as straightforward as it seems. The gross activities of the human brain are the product of a complex interplay between products at multiple levels: these can be genetic,

cellular, developmental, anatomical or environmental (Marcus & Fisher, 2003). Moreover the genes that affect the outcome of language structures are likely to influence other brain structures as well. Evidence of this comes from brain imaging. Studies on the KE family revealed structural and functional brain differences beyond those areas of the brain associated with language function in normal adults (Watkins, Dronkers & Vargha-Khadem, 2002). Also, increased activation in the caudate nucleus of the affected members of the KE family was reported while performing language tasks (Vargha-Khadem et al., 1998). It seems more reasonable to state that genes do not specify behaviours or cognitive processes rather they are likely to contribute to more general constraints, such as developmental timing, neuronal migration, ratio of gray matter to white matter and neurotransmitter differences (Bates & Roe, 2001; Elman et al., 1996), any or all of which may be atypical in developmental disorders. Thus, although fascinating cases of SLI caused by single gene mutation have been discovered, in the majority of children the disorder has a more complex basis, with several genetic and environmental risk factors interacting (Bishop, 2006).

Domain - Specific Perspective of SLI

SLI appears at first to involve very specific deficits at the cognitive level. For example its phenotype suggests a specific linguistic deficit in conjunction with otherwise intact intelligence. However in recent years this disorder has been reported to stem from lower level deficits and accompanied by other subtle impairments such as motor skills, numbers and fine auditory processing (Benasich & Spitz, 1999; Botting, 2005). One major debate in this area is whether the deficits seen in developmental disorders result from a domain-specific starting point at the cognitive level (Pinker, 1994; van der Leyl, 2004); or on the other hand evolution has specified more general

constraints for higher level cognition (Karmiloff-Smith, 1998).

Current domain-specific theoretical constructs of SLI in part originate from Fodor's (1983) variant of Chomsky's (1967) nativist position into the concept of modularity- in which syntactic processing is governed by a genetically innate, structure committed to the combinatorial functions of syntax. Van der Lely (2005) takes the position that children with SLI provide an *in vivo* opportunity to investigate the domain-specific hypothesis in order "to see whether the development course of language dissociates from other cognitive systems" (p. 53) in a *selective* manner (Silliman & Scott, 2006). Espousing similar theoretical aims as adult neuropsychology, these modularity claims made with respect to SLI stem primarily from dissociation studies in which one aspect of the cognitive system is seriously impaired (grammar), with remaining cognitive functions claimed to be intact / preserved / spared (Karmiloff-Smith, Scerif & Anasari, 2003).

Within the domain-specific framework, there are differences in how the core deficit in grammatical processing is explained. The Agreement / Tense Omission Model (Charest & Leonard, 2004) explains SLI as a delay in children's production of the obligatory grammatical morphemes for marking agreement and tense (Rice, 2002). The implication is that the grammatical agreement/tense system is dissociated from other linguistic and cognitive functions, including nonverbal intelligence (Rice, 2003). A second major domain-specific perspective concentrates on a broader characteristic of linguistic complexity. Van der Lely (1997, 2003, 2005) has proposed the "representational deficit for dependent relations" (RDDR) hypothesis, whose premises are entrenched in genetically determined and specific cognitive processes that subserve grammar. The RDDR explanation indicates persistent (morpho-) syntactic impairment simultaneous with less impaired vocabulary

knowledge and unaffected narrative inferencing abilities. It is argued that the deficits in each of the three components of grammar (syntax, morphology & phonology) can co-exist and might all dissociate (van der Leyl, 2004). More specifically, SLI has been explained in terms of deficits to rule-based, language specific structures (van der Leyl, 1998). Different accounts of this theory include impairment in specific structural relationships such as agreement (Clahsen, 1989), absent linguistic features (Gopnik & Cargo, 1991), fixation in a period of development where tense marking is optional and problems in more general language functions such as implicit rule learning and representing relationships between structures (Wexler, 1994; Rice, Wexler & Cleave, 1995). Grammar- deficit hypothesis have been quite successful in accounting for many of the grammatical impairments observed in SLI however these hypothesis are also somewhat problematic. They cannot seem to explain the full range of linguistic deficits cross- linguistically or even within a given language (Leonard, 1998). For example a purely grammatical deficit cannot easily account for the word – finding problems often observed in SLI. Even within the realm of grammar the combination of syntactic, morphological and phonological deficits that occur cannot be fully explained (Ullman & Pierpont, 2005). Finally, hypothesis claiming only grammatical deficits cannot account for the non linguistic difficulties widespread in SLI.

Regardless of how the core deficit is eventually conceptualized, genetic validation seems necessary to verify the domain-specific account of SLI. In theory, convincing demonstration that SLI is *specific* requires evidence of “a modular language development system that possesses its own dedicated biological basis and possibly even genes that are unique and dedicated to the service of these systems” (Tomblin & Pandich, 1999, p. 283). Other theorists (for example Elman, 1999), argue that complex

behaviours, including syntax, cannot be traced back to a particular gene but to the interaction of multiple genes that also can participate in many other processes, such as development of the neural circuitry crucial for language development (Bishop, 2002). Overall studies of genotype-phenotype relations in SLI have been mired by its heterogeneity and the lack of agreement on a theoretically enthused definition of SLI (Newbury, Bishop & Monaco, 2005).

Domain - General Perspective of SLI

The domain-general perspective of SLI springs mainly but not entirely from connectionism, combined with the concepts of dynamic systems (Silliman & Scott, 2006). This viewpoint explains language development as a constant transformative process structured on cognitive mechanisms that are not domain-specific initially but, with development, become domain-specific (Karmiloff-Smith, 1998). The presumption is that these mechanisms are shared with other cognitive functions and regulated by common neural systems (Bates & Dick, 2002). The direction of development, therefore, proceeds from the general to the specific. Thus genetic factors do not determine *a priori* the specificity of mechanisms, no mechanism is exclusive to any one system and shared compensation can occur between mechanisms (Karmiloff-Smith, 1998; Karmiloff-Smith, 1992).

Karmiloff-Smith (1998), viewing SLI from a neuroconstructivist framework, regards the domain-specific perspective as a non-developmental account of language acquisition, whether typical or atypical, because syntax is approached as if it “developed in total isolation of the rest of the growing brain” (Karmiloff-Smith, 1998, p. 391). Moreover, the domain – specific approach views developmental disorders as the concurrence of impaired and spared modules. Such an intact/ impaired dichotomy may have problematic implications for intervention and

could hinder rather than advance the dynamics of atypical development (Thomas & Karmiloff-Smith, 2005). Also ignored in the domain-specific explanation are the ongoing reciprocal transactions between everyday social, linguistic, and physical interactions and neural systems (Bates, Thal, Finlay, & Clancy, 2003).

There is evidence to suggest that people with SLI often display impairments in various forms of motor control such as balance (Fawcett, Nicholas & Dean, 1996). This might be indicative that the initial problem may not be language specific but a deficit that turns out to be more detrimental to spoken language over developmental time. Moreover even when performance IQ falls below the normal range, the IQ of the SLI individual is often significantly lower than that of his sibling (Botting, 2005) indicative of a more general impairment despite so called 'normal scores'. Furthermore longitudinal studies have shown that the pattern of deficits and normal scores in developmental disorders change quite considerably over developmental time, with drops in nonverbal scores of up to 10-20 points (Conti-Ramsden & Botting, 1999; Mawhood, Howlin & Rutter, 2000). All this evidence, highlights, that developmental disorders rarely display a neat combination of intact and impaired modules on to which specific genes can be mapped (Karmiloff-Smith, 2006). However it would be unrealistic to believe that any approach in the studying of atypical development is without inherent problems and neuroconstructivism is no exception. Firstly a comprehensive explanation is needed of the initial domain-relevancies that pre-date language and the process that eventually delivers domain-specific functional structures. Secondly, methodological issues of building developmental trajectories from infancy through to adulthood need to be further investigated (Thomas, 2005).

Hypotheses consistent with a domain general perspective have explained SLI in terms of non linguistic processing deficits that impact on language (Thomas, 2006). Some processing deficit hypotheses claim that the problems are quite general in nature, such as reduced processing rate, or capacity limitations on processing (Bishop, 1994; Norbury, Bishop & Briscoe 2001). These accounts help to explain the breadth of linguistic and non linguistic impairments in SLI. However these perspectives cannot easily account for certain types of linguistic impairments observed (Rice & Oetting, 1993). Others attribute the language impairments of SLI to dysfunction of phonological working memory (Gathercole & Baddeley, 1990); to information processing deficit affecting phonology (Joanisse & Seidenberg, 1998) and to perceptual or temporal processing impairment (Tallal, Miller & Fitch, 1993). A recent twin study suggested that although low level auditory deficits cause phonological problems in SLI, they have different origins with environmental factors more important for auditory deficits and genes more important for deficient phonological short-term memory (Bishop, 2006). On one hand these hypotheses can explain certain specific deficits observed in SLI, however it is not clear that all children with SLI suffer from these problems (Bishop, Carlyon, Deeks, & Bishop, 1999). Furthermore, such hypotheses cannot easily account for the specific pattern of impaired and intact linguistic and non-linguistic functions in SLI (Hill, 1998; Leonard, 1998; van der Lely & Ullman, 2001).

A more recent neurobiological proposal called the Procedural-Declarative theory (Ullman & Pierpont, 2005) hypothesises that individuals with SLI suffer from abnormalities of the brain network, leading to impairments of linguistic and non- linguistic functions that depend on it. In contrast functions such as lexical and declarative memory which depend on other brain structures remain largely spared. A notable part of this theory is that it

identifies *compensation* as a paramount feature in producing the language profile of children with SLI. So basically, declarative memory system tries to compensate by acquiring certain aspects of language, such as frequently used phrases or inflected words. This approach highlights that impaired behaviour is the product of development working under different constraints, rather than damage to a particular module. Thus it emphasizes the atypical learning process (Ullman & Pierpont, 2005). However, it has not been able to explain what the atypical developmental process looks like (Thomas, 2006).

Genes and Cognition: An Alternative Approach

Since development is a key provider to the causal pathway connecting genetic mutation and cognitive deficit, it is essential that models studying genotype and phenotype relations are truly developmental in nature (Karmiloff-Smith, Scerif & Thomas, 2002). Within the neuroconstructivist framework particular methodological approaches have been used to highlight development—the use of longitudinal studies, the construction of task-specific developmental trajectories and tracing of childhood and adult deficits back to their precursors in infancy (Thomas & Karmiloff-Smith, 2005). Two particular methodologies have helped to make progress in specifying the nature of the compensatory process and provide formal, applicable simulation of the atypical developmental process, namely, computational modelling and functional brain imaging (Thomas & Karmiloff, 2003). Connectionist models of SLI and sentence processing were developed to demonstrate how adaptive systems utilize to the best of their ability atypical properties they possess; to reveal the way in which compensated systems use information sources in alternative ways; and demonstrate how atypical processing properties compensate for some parts of language but not for others (Thomas, 2005; Thomas and Redington, 2004; Thomas, 2006). Along with this functional brain imaging has offered

insight to the way in which the brain has adapted to perform language tasks when its computational constraints are not typical (Thomas, 2006). For example, imaging results, from a 42 year old man diagnosed with SLI at the age of 6, revealed activation in the dorsal premotor area and superior temporal region while performing a task that included no motor component. One possible interpretation of this finding could be the use of sub- articulation during comprehension as a compensatory process to support semantic retrieval during language comprehension (Richardson, Thomas, Donlan, Crinion, & Price 2006; Thomas 2006). Thus current research of developmental disorders like SLI is utilizing a multi disciplinary approach including genetics, computational modelling and brain imaging in an attempt to characterise the nature of atypical developmental processes (Thomas, 2006).

Conclusion

In conclusion, SLI has provided a valuable population upon which several questions concerning language and cognitive development have been explored. There are a large number of children who fall under the behavioural definition of SLI however these children provide unclear evidence regarding the specific contribution of genes to language structures. Simply maintaining that disorders have a genetic component tell us nothing about how genes are expressed. At the same time with no specification of the developmental process, it is difficult to ascertain whether there are domain-specific effects, modality- specific effects, or domain-general effects (Thomas & Karmiloff –Smith, 2005). It is important to consider that there are numerous ways in which language can end up being impaired. These include genetic mutations in the different parts of the genome, as well as social causes (Bates, 1997). It seems likely that particular genes will not end up being specific to language however a number of them will be important for the emergence of

speech, language and culture (Bates & Dick, 2002). Moreover scientists need to understand that having a developmental disorder also brings about changes in the social and physical environment in which the child is being raised (Cicchetti, 2002). This may also influence the learning situation and gene expression through the gene, environment interaction over developmental time (Karmiloff-Smith, 2006).

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Arabic Words in English Language

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ABSTRACT

In human history, languages played very vital role in progress and development. No language is self-sufficient. So the major languages have influence on each other. In this article I am going to make the list of Arabic words loaned by English.

قوة الانسان في عقله و لسانه

Quwatul-insani fi aqlihi wa lisanihi.

(The strength of a person is in his intelligence and tongue).

المرء بأصغريه قلبه و لسانه

Al maru'a bi asghrihi qalbihi wa lisanihi.

(The person is respected due to his heart and tongue).

Language History

In considering human history, the language community is a very natural unit. Languages, by their nature as means of communication, divide humanity into groups: only through a common language can a group of people act in concert, and therefore have a common history. More over the language that a group shares is precisely the medium in which memories of their joint history can be shared. Languages make possible both the life of a common history and also its expression.

And every language possesses another feature, which makes it the readiest medium for preserving a group's history. Every language is learnt by the young from the old. So every living language is the embodiment of a tradition. That tradition is in principle, immortal. Languages change, as they pass from the lips of one generation to the next.

Languages have been the currency of human communities for hundreds of thousand of years, and naturally it has played a vital role in the progress and development of human society. So the interaction of different human communities affected their languages. The languages of then powerful communities always influenced the weaker but expanding languages allowed other languages to increase their vocabulary for progress and development of the community. It's a natural and real fact that there is no language in the world which is self-sufficient to cope with all aspects of human life, ranging from agriculture, social life, industry, festivals, markets, scientific research, medical and many other fields. Historically also, as humans made progress, their languages kept influencing one another. (1)

Introduction of Arabic Language:

Arabic or Arabi, in term of number of speakers, is the largest living member of the Semitic language family. Classified as central Semitic, it is closely related to Hebrew and Aramaic and has its roots in a proto-Semitic common ancestor. In ISO 639-3, modern Arabic is classified as macrolanguage with 27 sub-languages. These varieties are spoken through out the Arab world and standard Arabic is widely studied and used through out the Islamic world.

Modern standard Arabic derives from classical Arabic, the only surviving member of the old North Arabian dialect group, attested epigraphically since the 6th century. It has been a literary language and the liturgical language of Islam since the 7th century.

Arabic has lent many words to other languages of the Islamic world, as Latin has contributed to most European languages. It has also borrowed from early contacts with their affiliated regions. During the middle ages, Arabic was a major vehicle of culture, especially in science, mathematics and philosophy, with the result that many European languages have also borrowed numerous words from it. Arabic influence is especially strong in Spanish and Portuguese due to both the proximity of European and Arab civilizations and 700 years of caliphate government in the Iberian Peninsula Al- Andalus, (Spain). (2).

Influence of Arabic on other languages

When they (Arab) showed their mettle, the results were truly astounding. Within 25 years of The Prophet's (PBUH) departure to His Heavenly Home in 632, they had conquered all of the Fertile Crescent and Persia, and moved in to Armenia and Azerbaijan. Their lightning advance was even more penetrating towards the west: Egypt fell in 641 and the rest of North Africa as far as Tunisia in the next decade. Two generations later, by 712, the Arabic language

had become the medium of worship and government in continuous band of conquered territories from Toledo and Tangier in the west to Samarkand and Sind in the east. No one has ever explained clearly how or why the Arabs could do this. (3)

The Influence of Arabic on other languages.

The influence of Arabic has been the most profound in Islamic countries. Arabic is a major source of vocabulary for languages as diverse as Berber, Kurdish, Persian, Swahili, Urdu, Turkish, Malay and Indonesian, as well as other languages in countries where these languages are spoken. In addition, Spanish and Portuguese both have large numbers of Arabic loanwords, and English has quite a few.

The terms borrowed range from religious terminology (like Berber to zallit "prayer" < salat), academic terms (like Uyghur mentiq "logic"), economic items (like English "sugar" > sukkar) to placeholders (like Spanish fulano, "so and so") and everyday conjunctions (like Urdu lekin "but") Most Berber varieties (such as Kabyle), along with Swahili, borrow some numbers from Arabic. Most Islamic religious terms are direct borrowings from Arabic, such as salat and imam. In languages not directly in contact with the Arab world, Arabic loanwords are often transferred indirectly via other languages rather than being transferred directly from Arabic so a lot of words in English and other European languages are derived from Arabic. Among them are commonly used words like "sugar" (sukkar) "Cotton"(qutn), "magazine" (mahazin) and many like algebra, alcohol, alchemy, alkali, and zenith. Some words in common use, such as "intention" and "information" were originally calques of Arabic philosophy. (4)

English language and Arabic word

Admiral: a naval officer of the highest rank.

Origin: Arabic, amiral-al-bahar. Commander of the sea. (5)

Adobe: a sun dried brick.

Origin: Arabic, al-tub. Brick. (6)

Albacore: large fish.

Origin: Arabic, Al- Bukr. Young camel. (7)

Al batross: large web-footed sea birds.

Origin: Arabic, al-ghattas. A sea eagle. (8)

Al- bo-rak: a white mule on which The Prophet of Islam is said to have visited the seven heavens.

Origin: Arabic al-buraq. A white horse with wings. (9)

Al – caide: governor of the Spanish or Moorish castle.

Origin: Arabic, al-qaid, the leader. (10)

Al-cal-de: a magistrate in Spanish town.

Origin: Arabic, al-qadi. The judge of an Islamic court. (11)

Al-caz-ar: a moorish castle in Spain.

Origin: Arabic, al-qasr. The castle. (12)

Al-chemy: a mysterious process of changing the structure or appearance of a thing.

Origin: Arabic, al-kimiya. Transmuting of metals. (13)

Al-cohol: a colorless inflammable liquid.

Origin: Arabic, al-kohl, the powered antimony. (14)

Alcove: a recess connected with or at the side of a larger room, as to contain a bed.

Origin: arabic, al-qobbah. A vaulted chamber. (15)

Al-deb-a-ran: a red star, alpha in the constellation, Taurus.

Origin: Arabic, al-dabaran. The follower. A name of star in Arabic. (16)

Al-embic: an apparatus of glass or metal used in distilling.

Origin: Arabic, al-ambiq, still. (17)

Al-fal-fa: An herb (medicago stiva) having a deep root.

Origin: Arabic. al-fas-fasah. The best kind of fodder. (18)

Al-fa-qui: a teacher of Islamic law or the Quran.

Origin: Arabic, alfaqih, one who understands Islamic laws. (19)

Algebra: a branch of mathematics which treats quantity and number in the abstract and in which calculations are performed by means of letters and symbols.

Origin: Arabic, algebra, the reunion of broken parts. (20)

Algol: a variable star beta in peruses also called demon star.

Origin: Arabic al-ghoul, the demon star. (21)

Algo-rism: decimal system of numeration. Using Arabic notation.

Origin: Arabic, al-khowarazmi, sir name of Arab mathematician. (22)

Al-gual-zil: a Spanish officer of justice.

Origin: Arabic, al-wazir. A minister. (23)

Al-i-dade: an auxiliary circle, frame or moveable arm, carrying microscopes.

Origin: Arabic, al-idadah, the revolving radius of graduated circle. (24)

A-liz-a-rin: a basic orange - red crystalline coloring compound used to dye cotton, wool and silk.

Origin: Arabic, alizarin, madder. (25)

Al-ka-li: a compound of hydrogen and oxygen, any thing that will neutralize an acid.

Origin: Arabic al-qaliy: the ashes of a plant. (26)

Al-ma-nae: a yearly calendar giving the days of the week and month through the year, with weather forecasts, astronomical information, times of high and low tides.

Origin: Arabic, al-manakh, the climate calendar. (27)

Al-kanet: a perennial plant, its roots which yield a red dye.

Origin: Arabic, al-hinna, the henna herb. (28)

Amalgam: an alloy of mercury and one or more metals.

Origin: Arabic, al-malgham, an emollient. (29)

Am-ber: a translucent yellow to reddish brown fossil resin of an extinct coniferous tree, used mainly as an ornament.

Origin: Arabic, Anbar, yellow. (30)

A-pri-cot: a fruit of the rose family, intermediate between the peach and plum.

Origin: Arabic al-barquq, plum. (31)

Arsenal: a public repository or manufactory of arms and munitions of war.

Origin: Arabic, daras-sinaah, workshop or house of manufacturing. (32)

Ar-ti-choke: a garden plant.

Origin: Arabic al-kharshuf. Land thorn. (33)

As-sas-sin: one who undertakes to kill treacherously?

Origin: Arabic, hashshashin, hashish eaters. (34)

Attar: the fragrant essential oil extracted from the petals of flowers.

Origin: itr, perfume. (35)

Az-i-muth: the arc of the horizon that a vertical plane passing through a heavenly body makes with

Orifin: Arabic, as-sumut, the paths. (36)

Az-ure: like the blue of the sky.

Origin: Arabic. Al-lazward.(37)

B:

Barding: a piece of armor worn by horses.

Origin: Arabic, al-bardaah, the pack saddle.(38)

Benzoin: a gum resin from various East Indian plants. Used in medicine and a perfume.

Origin: Arabic, luban java incense of java. (39)

C:

Cal-i-ber: the internal diameter of a tube.

Origin: Arabic, qalib, mould or form. (40)

Cam-phor: a white, volatile, translucent crystalline compound.

Origin: Arabic, kafur, a crystalline compound used for perfume. (41)

Can-dy: sugar or molasses crystallized by evaporation.

Origin: Arabic, qandi, made of sugar. (42)

Car-at: a unite of weight for gems.

Origin: Arabic qirat, weight of 4 grains. (43)

Car-a-way: a European biennial herb of a parsley family.

Origin: Arabic, al the karwwiya or caraway. (44)

Car-ob: an ever green tree of the Mediterranean region.

Origin: Arabic, kharrubah, bean or pods.(45)

Ci-pher: the character 0, the symbol of the absence of quantity, in numerical notation; zero.

Origin: arabic. Sifr, doublet of zero. (46)

Civ-et: a substance of musk like odor.

Origin: Arabic, zabad. (47)

Cof-fee: the seeds or beans enclosed in the dark berry like fruit of tropical ever green herb, native in Asia and Africa, and widely grown in Brazil.

Origin: Arabic. Qahwah. (48)

Cot-ton: a soft fibrous, white or yellowish material.

Origin: Arabic. Qutun. (49)

Crim-son: a deep red color having a tinge of blue, but lighter than purple.

Origin: Arabic, qirmazi, Kermes. (50)

Cur-cu-ma: any of several plants of the ginger family.

Origin: Arabic. Kurkum. Saffron. (51)

D:

Di-van: a collection of poems usually written by one man, also spelled. diwan.

Origin: Arabic, diwan. A collection of poems. (52)

Drag-o-man: an interpreter for travelers in the near east.

Origin: Arabic. Tarjuman translator. (53)

E:

E-lix-ir: a sweetened alcoholic medicinal preparation.

Origin: Arabic. Al-iksir, medicinal potion.(54)

E-mir: any independent prince or commander.

Origin: Arabic, Amir, ruler. (55)

F:

Fus-tic: the wood of a tropical tree used as yellow dye stuff.

Origin: Arabic, Fustug, pistachio. (56)

G:

Gar-ble: to mix up or confuse.

Origin: Arabic, gharbala, sift. sieve. (57).

Ga-zelle: a small, delicately formed antelope of northern Africa and Arabia with horns.

Origin: Arabic, ghazal, deer. (58)

Gi-raffe: a spotted African ruminant.

Origin: Arabic, Zarafah. (59)

H:

Har-em: the apartments of Muslim house hold reserved for females / wives.

Origin: Arabic, harim. Forbidden and sacred. (60)

Hash-ish: the tops of and sprouts of Indian hemp.

Origin: Arabic, hashish, hemp. (61)

Haz-ard: exposure the chance of loss or injury.

Origin: Arabic, az-zahr, the die. Chance. (62)

Hen-na: an oriental shrub.

Origin: Arabic. Henna, a shrub. (63)

J:

Jar: a deep, wide-mouthed vessel of earthen ware or glass.

Origin: Arabic, jarrah. Large earthen vessel. (64)

Jas-mine: an ornamental plant of olive family.

Origin: Arabic, yas-a-min. Flower. (65)

Jer-bo-a: an old world nocturnal, social rodent.

Origin: Arabic, yarbu, rat. (66)

K:

Ker-mes: the dried bodies of the females of a cochineal-like scale insect.

Origin: Arabic. Qirmiz, related to crimson. (67)

Kohl: in eastern countries, a powder of antimony, used to the darken edges of the eyes.

Origin: Arabic. Kuhl, an ore of the element of antimony. (68)

L:

Lem-on: an oval citrus fruit with a bright – yellow skin containing the essential oil of lemon and juice.

Origin: Arabic, laimun. (69)

li-lac: An ornamental flowering shrub having fragrant purplish or white flowers.

Origin: Arabic. lillak, bluish. (70)

Lime: A small tree of the rue family.

Origin: Arabic. limah related to lemon.(71)

Loo- fah: the ovate fruit of cucurbitaceous herbs.

Origin: Arabic. lufah vegetable sponge. (72)

Lute: A stringed musical instrument having a large, pear - shaped body like a mandolin.

Origin: Arabic. al ud , the piece of wood. (73)

M:

Mac-ra-me: A fringe lace.

Origin: Arabic. miqramah a veil. (74)

Mag-a-zine: A house, room, in which anything is stored; depot.

Origin: Arabic .makhazin, a storehouse. (75)

Mas-car-a: A cosmetic preparation used to darken the eyelashes.

Origin: Arabic. maskharah, abuffoon. (76)

Mat-tress: A casing of ticking or other strong fabric filled with hair or cotton.

Origin: Arabic matrah, place where something is thrown. (77)

Mo-cha: A choice coffee, originally grown in Arabia.

Origin: Arabic. muxa or mukha yemen. (78)

Mo-hair: the hair of the Angora goat.

Origin: Arabic. mukhayyar, having the choice. (79)

Mon-soon: A wind that blows more or less steadily along

the Asiatic coast of the Pacific, in winter from the northeast, & in summer from the southwest.

Origin: Arabic. mausim season. (80)

Mum-my: A body embalmed in the ancient Egyptian manner, any dead body which is very well preserved.

Origin: Arabic. Mumiya, embalmed corpse. (81)

Mus-lin: Any of several varieties of plain –weave cotton cloth.

Origin: Arabic. It is derived from the name of Iraqi city of Mosul. (82)

N:

Na-dir: the point of the celestial sphere directly beneath the place where one stands: opposed to zenith.

Origin: Arabic. nazir, parallel. (83)

Nu-cha: The nape of the neck.

Origin: Arabic. nukha, spinal marrow. (84)

O:

Orange: A large, round, juicy fruit.

Origin: Arabic. Naranj, name of a juicy fruit. (85)

P:

Pop-in-jay: a Cox comb.

Origin: Arabic, babhaga, parrot. (86)

Q:

R:

Rack-et: an implement for striking a ball.

Origin: Arabic, rahah, palm of the hand. (87)

Re-al-gar: A resinous, orange –red arsenic sulfide.

Origin: Arabic, rahj al-ghar powder of the cave. (88)

Ream: sheet.

Origin: Arabic, rizmah, packet. (89)

Roc: bird of prey.

Origin: Arabic. Rukhkh, name of a bird in Arabic. (90)

S:

Sa-fa-ri: an expedition or journey.

Origin: Arabic. Safara. Travel. (91)

Saf-fron: an autumn-flowering, species of crocus.

Origin: Arabic, az-zafaran, the saffron. (92)

Sash: an ornamental band worn as girdle.

Origin: Arabic, shash muslin, turban. (93)

Se-quin: an obsolete gold coin of the Venetian.

Origin: Arabic, sikka, a coining. (94)

Sher-bet: a flavored water ice.

Origin: Arabic, sharbah, a drink. (95)

So-fa: a wide seat.

Origin: Arabic, suffa, a stone ledge. (96)

Sugar: a sweet crystalline.

Origin: Arabic, sukkar. Sugar. (97)

Su-mac: any of a genus of woody root climbing plants.

Origin: Arabic, summaq. Poison. (98)

T:

Tab-by: any of several plain-woven fabrics.

Origin: Arabic, attabi, name of a quarter of Baghdad. Where it was manufactured. (99)

Tam-a-rind: a tropical tree of the beans family with hard yellow wood.

Origin: Arabic, tamr-hindi. Indian date. (100)

Tare: an allowance made to a buyer of goods by deducting from the gross weight for his purchase. The weight of the container.

Origin: Arabic, tarhah. Reject. Throw away. (101)

Tar-iff: a schedule of articles of merchandise with the rates of duty to be paid for their import and export.

Origin: Arabic, tariff, information. (102)

Ty-phoon: a tropical storm of cyclonic force.

Origin: Arabic, tufan. A tropical storm. (103)

Z:

Ze-nith: the point in the celestial sphere. That is exactly over head.

Origin: Arabic, samt ar-ras. The path. (104)

Ze-ro: the numeral or symbol 0.

Origin: Arabic, sifr. 0. (105)

Conclusion

As a linguistic I have always took serious interest in languages and their histories. Because of it I have gone through the reasons for their rise and fall, their influence on the cultures, civilizations and other languages. Therefore I have analysed the Arabic language influence on English Language. My chief pleasure of this work is to find out number of loan words of Arabic in English language which is a clear finding that Arabic is a very rich and live language which also indicates that Muslim civilization was very powerful and developed with great effect on other civilizations.

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**Using Socio-culturally Relevant Stories in English
in a Foreign Language Classrooms: A Document
Analysis Study**

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ABSTRACT

Second language learners find it difficult to grasp the materials containing foreign social and cultural cues. This research paper presents the teaching of English language through stories having relevance to learner's socio-cultural background reinforcing the acquisition of second language. The researcher has used the Content Analysis method and has applied descriptive and analytical techniques of research. The paper discusses the importance of using socio-culturally relevant stories in English in Foreign Language (EFL) classrooms. It also focuses on the difficulties faced by the learners because of unfamiliar and foreign cues used in these stories. To support the argument certain references have been cited. The researcher has also presented analysis of two carefully selected stories having different social and cultural contexts. The study emphasizes the necessity of using stories, in a language classroom, which are socially and culturally relevant to the learners as the stories containing foreign and unfamiliar cues prove to be a barrier in the acquisition of the second language.

Tell me a fact and I'll learn. Tell me the truth and I'll believe. But tell me a story and it will live in my heart forever (an Indian proverb).

Introduction

The act of reading or listening to stories is extremely beneficial for the second language learners. Stories not only stir human imagination and creativity but also help improve vocabulary. Stories are also used as an effective tool for teaching useful structures, proverbs and phrases. They increase language learner's attentiveness and make the reading materials memorable to be recollected and used later. Every story has a social and cultural environment of its own and to understand that story, a foreign language learner has to understand the social and cultural norms of the people of the language in which that story is written. Second language learning is generally accompanied by second culture learning (Hamers & Blanc, 1989; Schumann 1978). A foreign language learner finds it difficult to handle the culture of the target language as his/her own social and cultural values are different from the cultural values of the target language; Ervin (1964), Ellis (1994), Geertz (1973) and Hamers & Blanc (1989) have discussed the difficulties involved in learning of the second culture during foreign language learning. There is, however, another aspect of the foreign language learning which is not much discussed as yet. This aspect relates to teaching of language with materials containing social and cultural details of the learner's own society and culture. Materials, especially stories, containing cues of foreign language learner's own society and culture can ease the process of learning and the difficulties involved in second culture acquisition can be avoided.

If we look at the English courses being taught at school, college and university levels in Pakistan, most of the stories used for the teaching of English language and literature are written by foreign authors which are quite obviously not written specifically for Pakistani readers or EFL learners; therefore, these stories contain foreign contexts and have foreign social and cultural cues. Various

types of background knowledge of a language learner play an important role in comprehension of written and oral texts. This view was initially proposed by writers like Smith (1971) and Goodman (1972). Povey (1968) looked at this problem and observed that it is easier for us “to share the experience and motivation of a protagonist of a story who is acting within a context of a social and cultural environment similar to our own.” (p.179). He further states that a European who is closer to the overall heritage of America will find it less difficult to understand a story bearing American context, than an Asian because an Asian’s “range of history is more remote from the general Judiac, Hellenic, Christian tradition of Europe.” (p.179).

A Pakistani student, thus, finds it difficult to fully understand certain elements of the stories written by the foreign authors, bearing foreign socio-cultural cues. This makes the language learning process slower and the details of a story, on the other hand, can easily be forgotten for being culturally unfamiliar. Povey (1968), in this regard, observes that “the cultural identification assumed between reader and writer is fundamental to the nature of literary understanding”; in this regard he gives two interesting examples: in American culture “A grandmother can enjoy being independent in her retirement home freed from all the demands made by her children and grandchildren” and “a good girl can go out with her boyfriend even unchaperoned, and not immediately lose her reputation” (p.173). These views according to Povey are almost unimaginable to most of the rest of the world.

As pointed out earlier, most of the stories taught in Pakistani English language classrooms bear countless social and cultural cues that are difficult to be grasped by our learners only because the learners are not familiar with them. This can be identified as a phenomenon that slows down the language learning process because linguists believe that relevant cultural cues speed up the learning

process and help learners identify the vocabulary, figures of speech, phrases and proverbs, characters, events, places etc. and predict the future events in a given story. Yorio (1971) mentions that “Second language learners and listeners are at a disadvantage for several reasons: (1) Rather than recalling cues with which they are familiar, they are forced to recall cues that they either do not know at all or know imperfectly. Because of this, readers and listeners will forget those cues much faster than they would cues in their native language. (2) They must simultaneously predict future cues and make associations with past cues, a slow and painful process in the second language for many inexperienced learners.” (p.111).

Method

Objectives

1. To study the impact of teaching socio-culturally relevant stories in English as a Foreign Language (EFL) classrooms.
2. To point out the difficulties faced by the EFL students while learning language through stories containing foreign socio-cultural cues.
3. To suggest ways and means of improving the quality of learning at graduate level EFL classrooms in Pakistan.

Hypothesis

Use of stories containing cues that are socio-culturally relevant to the learners, in English in a Foreign Language classrooms, eases the language learning process as compared to the use of stories containing cues that are socially and culturally not relevant to the learners.

Procedure

In this study, the researcher took two stories from a book which is used as a course-book by the University of

the Punjab, Lahore, at graduate level. The book titled 'A Selection of Short Stories and One-Act Plays' contained a total of 15 short stories; among these, only one story bore the mark of Pakistani socio-cultural values; other 14 stories contained quiet vivid traces of the culture, society and history of the English. The researcher selected two contrasting stories for content analysis; one of them was written by a Pakistani author whereas the other was written by a foreign author. The focus of the analysis was the contrast between the two stories, containing social, cultural and historical cues of two distinct regions, traced through elements like nouns, behavioral patterns, metaphors, similes symbols, and themes. After tracing these elements, they were analyzed in the light of their socio-cultural and historical relevance for the foreign language learners, and the level of difficulty involved in recognizing, understanding and using them for communication in the target language.

Analysis and Discussion

Most of the stories taught in Pakistani EFL classrooms predominantly have foreign socio-cultural cues and contexts. It is quiet difficult for Pakistani language learner to grasp, relate, recall and conceptualize the foreign socio-cultural cues present in the stories they study, e.g.

1. Foreign nouns
2. Unfamiliar proverbs
3. Unfamiliar behavioral patterns
4. Foreign themes (politics, society, culture, history)
5. Exotic metaphors, similes and symbols, etc.

Peck (1991 p.363) in her article "Recognizing and Meeting the Needs of ESL Students" writes that ESL students have extensively different needs, because they belong to a different cultural background. She further writes:

With a homogeneous class... the teacher can exploit the students' common cultural background as natural source of subject matter... The children often enjoy studying aspects of life in their native country because they fondly remember their time there and because this material is something they can collectively explain to the teacher (1991 p.365).

For content analysis the researcher selected two different stories from a book titled 'A Selection of Short Stories and One-Act Plays' compiled and edited by Dr. Nasim Riaz Butt (1996). This book is being taught at BA level in University of the Punjab and its affiliated institutes. The interesting, rather ironic, thing to note in the very beginning of the book is its preface. The editor writes about these stories: "... many of them are the nineteenth century stories representing the socio-cultural and historical aspects of that age." (1996 p.5). The writer, however, has not mentioned which culture, society or history he is talking about. While addressing Pakistani students, which is so obvious in the preface, the writer is supposed to be talking about Pakistani culture, society and history but when the readers go through the book they will come to know that out of 15 short stories only one story bears the mark of Pakistani socio-cultural values; other 14 stories, quite vividly, inform us about the culture, society and history of the English. If only we have a look at the names of the authors of these stories, what to say of the stories themselves, the difficulty of a Pakistani language learner will become evident. These names are not only difficult to remember but also quite difficult to pronounce for a common Pakistani English language learner.

Table 1

Names of the authors of the short-stories included in 'A Selection of Short Stories and One-Act Plays'

S. No	Author's Name	S. No	Author's Names
1.	Ernest Hemingway	8.	Virginia Woolf
2.	Nathaniel Hawthorne	9.	D.H. Lawrence
3.	John Steinbeck	10.	Grace Paley
4.	Bernard Malamud	11.	Katherine Mansfield
5.	Oscar Wilde	12.	Honore De Balzac
6.	James Joyce	13.	Francis Tower
7.	Guy de Maupassant	14.	Edger Allan Poe

Meaningfulness and familiarity of second-language materials play a vital role particularly at the initial stages of foreign language learning (Hadley 2001). Language learner's existing knowledge base should be organized and utilized in foreign language materials in such a way that the learner is able to assimilate the new information comfortably (Ausubel 1968, 1978). To further substantiate these views the researcher selected and analyzed the following two stories:

1. *The New Constitution*, by Saadat Hassan Manto (Annexure A)
2. *The Duchess and the Jeweler*, by Virginia Woolf (Annexure B)

The two stories have many obvious contrasts; *The New Constitution* is a translation of Saadat's Urdu story which bears quiet vivid marks of Pakistani, or at least South Asian culture, society and history; whereas, *The Duchess and the Jeweler* is full of foreign and unfamiliar socio-cultural and historical cues.

A close examination of the two stories, containing cues of two distinct social, cultural and historical backgrounds, led the researcher to trace and analyze the following elements.

1. Nouns (persons, places, drinks etc.)
2. Behavioral Patterns
3. Metaphors
4. Similes and symbols
5. Themes

1. Nouns

There is a striking difference between the nouns used in the two stories. *The New Constitution* uses localized nouns which are quiet familiar to a Pakistani reader where as the names of persons, drinks and places used in *The Duchess and the Jeweler* are mostly foreign, unfamiliar, strange, difficult to pronounce and difficult to be memorized, for a Pakistani learner.

The New Constitution	The Duchess and the Jeweler	Comments
Persons		
Mangu Nathoo Akbar (Emperor) Dino Khuda Bux	Oliver Bacon Marshal Spencer Hammond Wicks Padder	Names like Mangu, Nathoo etc. are quiet common in Pakistan while Hammond, Wicks and Padder are unfamiliar and difficult to be remembered by Pakistani learners
Places		
India Hindustan Anarkali The Mall Mozang Government College	England Germany Bond Street Mayfiar Green Park Whitechapel Richmond Hatton Garden	Names of places always have their own significance and are known for their cultural, social and historical value. Pakistani learners may not know about the history of Mayfair or Whitechapel but they are quiet familiar with the cultural and historical importance of Anarkali, Mozang and the Government College.
Drinks		
Lassi	Brandies Whiskies Liqueurs Champagne	Talking about, what to say of drinking Brandies or Whiskies in Pakistan is generally considered sinful

		whereas Lassi is a famous drink.
Other Nouns		
Chaudhry Adda Hindus Badshah Sahib Bahadur Muslims Ustad Gitpit	Mademoiselle Villa Dogs Brewery Gloves Duchesses Viscountesses Countesses	A Pakistani student wont be able to understand the historical value of Duchesses and Countesses where as he/she is quiet at home with nouns like Chaudhry, Sahib Bahadur, Ustad etc.

2. Behavioral Patterns/expressions

The implied behavioral patterns in **The New Constitution** are easy to understand for a Pakistani language learners since they all taken from their own society, culture and history. Have a look at these sentences taken from The New Constitution.

1. He (mangu) had never seen the inside of a school.
2. They (the British) used to treat him as if he were some lower creation of God, even worse than a dog.
3. Communal violence between the Hindus and the Muslims
4. Akbar Badshah once showed disrespect to a saint who cursed him in these words '...your Hindustan will always be plagued by riots and disorder.'
5. Ustad Mangu hated the British...
6. 'The way they order you around as if one was their father's slave' *Mangu*

7. As God is my witness I'm sick of humoring these Lat Sahibs...my blood begins to boil...I swear on my life'
8. He ordered a large glass of lassi, drank in one gulp belched with satisfaction and shouted, 'The hell with 'em.'
9. He wanted to see the child before it was born. He just couldn't wait for things to take shape. He wanted everything to happen immediately.
10. Great leaders, in Ustad Mangu's view were those who were profusely garlanded when taken out in procession.
11. If the case went to court, it was he the humble tangawala, who would get it in the neck.

Not seeing the inside of a school, communal violence between the Hindus and the Muslims before partition of India, stories related to Akbar Badshah, hatred for the British and their behavior towards the Indians during the British rule in India and certain other behavioral patterns are easily understandable; these patterns will definitely be remembered for a longer time and the language structures used with these ideas will definitely be learnt in a quicker way.

Carter (1992) while defining culture throws some light on this problem. He believes that some learners may not be able to learn the target language effectively if the teaching methods are in conflict with the learner's cultural norms. While reading *The Duchess and the Jeweller* we observe that the story has a purely British context. The sentences selected from the story show certain behavioral patterns that would definitely puzzle Pakistani learners, they will either not be able to identify certain elements or will misinterpret them; they will, thus, not be able to learn the linguistic elements of the story comfortably.

1. He had once thought that the highest of his ambitions – selling stolen dogs to fashionable women in Whitechapel.
2. ...Madammoiselle used to pick one (rose) every morning and stick it in his buttonhole.
3. (He) looked at the heads of Roman emperors that were graved on his sleeve links.
4. He straightened the pearl in his tie, cased himself in his smart blue overcoat, took his yellow gloves and his cane.
5. They were friends yet enemies; he was master, she was mistress; each cheated the other, each needed the other, each feared the other, each felt this and knew this every time.
6. Been gambling again, had she?
7. Alone in the woods with Diana! Riding alone in the woods with Diana!
8. And again he was a little boy in the alley where they sold dogs on Sunday.
9. Pate d foie grass, a glass of champagne, another of fine brandy, a cigar costing one guinea.
10. And Oliver, rising, could hear the rustle of the dress of the Duchess as she came down the passage.

These behavioral patterns obviously are representative of a foreign culture. Consider, specially, selling dogs to fashionable women, graved heads of Roman emperors on sleeve links, gambling, Pate d foie grass, and, a cigar costing one guinea. Any learner's interpretation of a story or any other text is considerably influenced by his or her personal history, interests, preconceived ideas, and cultural background. A second language learner may distort the comprehension of a story or misunderstand it not only because of the linguistic aspects of the text but also due to

the misunderstanding of the script or schema due to cultural differences (Bartlett 1932; Carrell 1981; Johnson 1982; Carrell and Easterhold 1983 as cited in Hadley 2001). In Pakistani society people generally do not keep dogs as pets nor any boys sell them to fashionable women, wearing engraved heads of Roman emperors on sleeves is again quiet a strange fashion for a Pakistani learner because engraving heads of famous people is a typical European artistic value. A language teacher teaching to Pakistani students will have to spend quiet a bit of time to explain these behavioral patterns, whereas, this time can be spent on teaching new structures or any other useful activity.

3. Metaphors and Similes

Metaphor and simile are very popular and effective literary devices used by all sorts of writers. Metaphors and similes are comparisons which some times refer to certain social, cultural, political or historical events or certain norms and values which are specifically relevant to a particular society. Metaphors and similes used in the two selected stories also represent their corresponding culture. It is, therefore, difficult for the Pakistani learners to understand the metaphors and similes used in *The Duchess and the Jeweller*. Whereas, metaphors used in *The New Constitution* are quiet easy to understand by Pakistani learners.

Table 3

Metaphors and similes used in *The New Constitution*

Metaphor and Similes	What does it stand for?	Comments
Decaying carcasses	Red faces of the British soldiers	Hatred for the British soldiers during the pre-partitioning time was a common phenomenon and can

		generally be understood by Pakistani learners.
Dog	An Indian commoner	Dog is a symbol of hatred in Pakistan where as in Europe or America it is a faithful friend, even a family member.
Monkeys	The British	
Mice/lepers	The arrogant <i>goras</i>	
Bugs	The British (who suck the blood of the poor)	
Swine	The <i>gora</i> soldier	Swine, in Muslim context, is an unholy and dirty creature whereas in English society it is quiet a respectable animal.
Toadies (frogs)	The two barristers	
Blood sucking bugs	The moneylenders	
Boiling hot water	The new constitution (for the moneylenders)	Thinking of the Hindu moneylenders before partition of the Indian sub-continent, was something well known.
Two guns firing from point-blank range	Mangu and the <i>gora</i> before fight.	

Table 4

Metaphors and similes used in *The Duchess and the Jeweler*

Metaphor	What does it stand for?	Comments
Camel at the zoo	Mr. Bacon	
Tears (false tears of the Duchess)	The pearls	
Gunpowder	The diamonds	
Parasol (umbrella)	Duchess of Lambourne's dress	Wearing dresses like umbrellas was a typical feature of the English society but a Pakistani learners needs a detailed description to understand this metaphor.
Peacock with many feathers	The pearls	
Lean yellow ferret (cat)	A wash-leather	
Poker	The Duke's straight physique	The phenomenon of stirring coal with a poker is not common in Pakistani culture.
Truffle (fungi)	The false pearls	

4. Themes

The New Constitution is about the strong desire for freedom and equality nurtured in the hearts of commoners

living in a country which is ruled by cruel foreign rulers and emphasizes the fact that no revolution or change of constitution can alter the life of a poor, exploited man. It always remains the same. *The Duchess and the Jeweler*, on the other hand, is about decline of moral values in the 20th century English society where both the nobility and the prosperous commoners suffer from moral decadence.

The two themes clearly relate to two distinct cultures and indicate the working of two distinct psychological and behavioral patterns.

Conclusions

The present research reveals that the use of stories, which are socially and culturally relevant to the learners in Pakistani EFL classrooms, can be more beneficial than the stories having foreign social and cultural contexts; this kind of stories abate the amount of effort involved in foreign language learning and eradicate the difficulty involved in second culture learning.

Learners, while reading socio-culturally relevant stories, understand the context with less effort and may remember the materials for a longer period of time.

Recommendations

1. More stories written by Pakistani writers should be included in English courses taught at Pakistani schools, colleges and universities so that learners are able to learn English language in a more familiar and quicker way.
2. Efforts should be made to encourage the culture of translating short stories of eminent Pakistani short story writers so that enough stock of culturally localized stories can be available to the English teachers.

3. If for some reason stories with foreign context cannot be replaced, effort should be made to explain the foreign themes, behavioral patterns and vocabulary items with reference to Pakistani socio-cultural patterns, to make them look more relevant.

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