CHAPTER VI
QUALITATIVE ANALYSIS: LITERARY, DISCOURSE AND HISTORICAL DIMENSIONS

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6.0 INTRODUCTION
The analysis of the quantitative data arising from the experiment and from the structured tool, Value Conflict Resolution was presented in Chapter V. The results of the qualitative analysis are presented in this chapter. The main thrust of this kind of analysis is to get a richer understanding of the JIM itself on the juridical side, and inquiry side, to help to get deeper insights about discourse process and analysis of values as embedded in language and literature. It is hoped that this process would help to enrich the ways in which we draw out objectives in the teaching of Malayalam language and literature.

The first part is designed to enrich our understanding of the nature of Jurisprudential Inquiry through a historical exploration. It gives us a glimpse of the early rhetorical schools in Greece and Rome, which have served as preparation for a general literary education that could enable a citizen to participate in the cultural transactions of an advanced culture as well for ordinary cultures. This is followed by some analysis of early Indian juridical education models, from Sanskrit and from classical Tamil, and how poets and anonymous folklore creators in Malayalam tried to promote justice education.

The second part of this chapter is concerned with discourse analysis, which could be helpful to analyse the arguments and ways of presenting the social issues and value conflicts verbally.

It must be stated as an enforced limitation that when the scope of the study is extended to include literary and discourse analysis and also to map out
Roman and Greek jurisprudential education which coincides in large part with their general literary education and when the are set forth as objectives, the resultant material can find a place in Chapter II Conceptual Review or in Chapter VI Qualitative Findings. Hence there is a possibility of the same point coming in either of these sites. But the mode in which it is stated in the two chapters should have a subtle difference. As far as possible the investigator tried to maintain the difference.

1. To explore ways of liberating the school teaching procedures from the verbal rote memorizing, passive and conforming approaches.
2. To bring school teaching closer to the real environmental and social issues.
3. To help students to analyse issues, discriminate facts and values.
4. To identify contrasting values, set them in dialectic of thesis and antithesis and attempt a synthesis.
5. To help to identify higher yet practicable objectives in the teaching of Malayalam language and literature that is seldom touched in pedagogic deliberations.
6. To release the teaching of Malayalam from the constricted strait-jacket of isolated language teaching and set in the context of a broad-field of language-literature-environmental-social-studies.
7. To attempt to effect a natural marriage between the highest level of pedagogic-modelled thinking and the highest level of Malayalam literature set in an inter-disciplinary context.
8. Based on a lesson transcript and transaction on JIM on a suitable theme, to compare the effectiveness of JIM and that of the conventional teaching methods on the basis of achievement of students in Malayalam with reference to the whole sample as well as sub-samples of (a) locality (b) management (c) sex.
9. To follow up the quantitative study with qualitative approaches and analyses that could give a picture of the nuances not reachable by the former.
10. To enrich present JIM approaches with insights accruing from the early Rhetoric schools, some of which might have served as Jurisprudential preparation.

11. To enrich current JIM approaches as applied to the teaching of Malayalam with literary discourse analysis theories and episodes.

6.0.1 Objectives expected to be covered through Qualitative Analysis
Several objectives have been stated in Chapter I. Of these the key objectives which are expected to be covered through qualitative approaches (historical and literary) are presented in this chapter:

1. To enrich present JIM approaches with insights accruing from the early Rhetoric schools, some of which might have served as Jurisprudential preparation. (original objective No 10)

2. To enrich current JIM approaches as applied to the teaching of Malayalam with literary discourse analysis theories and episodes. (original No 11)

Of these the original objective numbers 10 and 11 are focussed in this chapter. Some other objectives (among thee non-quantitatively oriented ones) will get covered incidentally or on the 'aufbau principle).

6.1. HISTORICAL EXPLORATION TO ENRICH THE CONCEPT OF JIM
Apart from developing or choosing an episode to test the model and test the model through an experimental design, it is proposed in this study to get an enriched understanding of the JIM through analysing its historic antecedents. This is referred in Objective 10 listed in Chapter I.

A careful study of Joyce and Weil would show that apart from their systematic analysis of the steps and stages and specific delineation of procedures and understandings, they often delve into a historical exploration of the fundamental concepts, sometimes reaching back to Greek times. It is generally accepted that historical insights could help to broader one's
perspectives even when one is operating in the present and designing for the future. This section goes into some historical components, which Joyce and Weil have not stated explicitly in their work. Some of the studies reviewed in Chapter III also suggest that such historical, juridical and literary excursion and delving could enrich the conceptualisation and conduct of JIM.

6.1.1 Juridical cum Literary Education in Classical Cultures

In our school system we have generally alienated the subjects, including social studies, from the society in which pupils live; the curricular transaction is done in a manner isolated from society. In fact the JIM is a model consciously designed to bridge the gap between school and society, by putting the student in the position of a judicial investigator, analysing social issues and value conflicts and attempting a resolution.

A careful study of education in early Greece and Rome reveals that their oratorical and rhetorical schools were simultaneously a preparation for literary education in a highly cultured society in which the best of the theatrical and other cultural resources were available, and also for the student to understand his civil and legal rights, defend himself in a court of law, engage in public affairs, and perform his citizenship role in an active manner. The ideas presented in the next two subsections are based largely on secondary sources, particularly in the History of Western Education, in particular the one by Paul Monroe, followed by some internal criticism and the historical school to which the investigator is committed (Vide Chapter IV).

6.1.2. Historical exploration of Ancient Greek Education

Greek education, particularly the type nurtured in Athens is considered to be a typical model of the education of free men and of democratic education.

Greece began as a group of city-states in mountainous mainland and scattered islands in the Mediterranean. The Hellenic period (800-323 BC)
was considered to be the golden age. The city-state was established as the basis of society, new cities were founded and Athens emerged as the supreme power. The zenith came in 5th century BC. There was an astonishing flowering of philosophy, architecture, art, literature and drama. Parthenon was one of the supreme achievements of the period. The independence of city-states was destroyed by Alexander. Later there was a period of dominance by Ptolemaic Egypt. Finally it was swallowed up by Roman Empire in 30 BC.

In Athens there was the acropolis or the high ground, and the low ground, the agora, the market place where goods as well ideas were exchanged, where people gathered together to talk, to argue and trade. It is in this setting that Socrates developed his democratic and dialectic education, drawing out ideas through 'Socratic questioning'. A Greek philosopher remarked that high ground was the place for aristocracy and the low ground for democracy.

It was when people congregated in the open space, the agora, which, officially is the market place, that interesting events happened. This centre gathered around itself the meeting-halls used for government and law. It was here that democracy was born. It was a limited democracy since 'vote' was denied to women, slaves, and foreigners. But the principle of representative democracy was established here and with it free speech. This principle was to affect education and the advance of thought in the west ever since it was recaptured after fifteen centuries.

The rhetorical schools of Greece, initiated in nascent form by the sophists gradually implanted logic, intellectual vigour and social relevance into formal school system. It would be recalled that the review in Chapter II revealed two public gymnasia, the Academy (for pure Athenian citizens) and Cynosarges (for those of mixed blood), during the old Greek period (beginning of sixth century B.C.). These were sited outside the city walls in
the midst of beautiful groves and extensive gardens or parks. It is interesting that besides physical activities and contest, there were also social political discussions with elders for education in the values of citizenship. At the lower level there was the gymnastic school or palaestra, providing 'education of the body', the schools of music 'for the school' (music here covers not only the art of music as we now understand it but also all the fields presided over by the Muses — in fact the fields of learning considered important to be put into school.

Then about the fifth century BC a new set of teachers called Sophists arose in Athens to meet the needs imposed by the growing cultural economic, and political opportunities. They were widely travelled. They had picked up the current learning concerning natural forces and phenomena, political life, social institutions, and popular questions of the day, especially those concerning the principles of morality and conduct. The education, which they provided, was very different from what prevailed in Athens at that time. It was much more closely related to the social issues of the day. They possessed a rhetorical power in formal debate and in private conversation. They trained young men in these skills, which was very much in demand in Athens in its flourishing period. They trained pupils in dialectic power through discussion and rhetorical power through public speech. But many of them were just ordinary, giving their pupils set speeches upon given topics to be delivered on specific occasions, such as trials before courts, or smart sayings and fragmentary information to be used as occasion demanded. They claimed to teach anything and everything. And some of them bought this group of teachers into disrepute. But the best of them were comparable to the best of teachers in the best systems. Protagoras, Socrates, and Plato were classified by the public among the sophists, though they transcended that group ethos and label, and rose to become world teachers. Protagoras popularised the principle, 'Man is the measure of all things'. Though Socrates criticised the sophists as a group he paid the greatest compliment
to Protagoras in a dialogue. He also gave a clear definition of the work of sophists at its best. It was "to teach men to think and act."

Socrates and Plato developed the sophist approach to that of a disciplined dialect. Taking the agora as the basic site, Socrates invites the citizen to state his opinion on any public issue. Then through adroit questioning, these original opinions were developed in the words of the person to be instructed through stages. The contradictions and superficialities were exposed and overcome. Finally the learner was helped to arrive at a clear concept, which can stand further confrontation and questioning. This is the basic principle on which Joyce and Weil justify JIM.

Socratic methods demanded clear definitions, clear thinking and exact analysis. This is one of the earliest models of systematic value processing. This process developed by Socrates was further refined by his pupil Plato. He wrote the Socratic dialogue in prose more beautiful than poetry. To both these masters the purpose of dialectic was to explore truth and reality - to form concepts of universals. In JIM the same process is continued but with much more representation to present social setting and social issues.

Aristotle made an advance beyond Plato through his clearer psychological analysis. He distinguished more clearly between the intellectual and the volitional activities of the mind. He developed logic and rhetoric on more firm grounds.

The sophists had started the earliest rhetoric schools and gave scientific shape to grammar as well as rhetoric. Aristotle's science of logic helped to get these fields better organised. Aristotle's excellent analysis of rhetoric, from the point of view of thinking clearly and of persuasion has already been reviewed. The study of the structure and arrangement of thought could now take two pathways: dialectic was the path pursuing probable truth; eristic was the path that sought to gain victory over an adversary. The rhetorical
schools which trained students to overcome an opponent and prepare for the law court gave more importance to eristic.

Aristotle's division of the kinds of rhetoric into judiciary, political and ceremonial has been a valid and important division for his time. Among the methods of persuasion intrinsic to the art of rhetoric, Aristotle distinguishes four: those deriving from the influence of the speaker, those deriving from the subject matter under consideration, those deriving from the appeals to emotions of the audience, and those based upon the techniques of the speaker or the writer. To each of these Aristotle devotes one or several chapters of his 'Rhetoric'. It is clear that these are founded upon the basic elements of the process of communication; they might well be called encoder proof, reality proof, and signal proof. Traditionally they are called the ethical, the logical and the pathetic proofs, the fourth is simply referred to as rhetorical style. The first three together comprise the rhetorical "proofs" or "arguments", and are considered under the part of rhetoric called "invention". They are considered here under "The Logic of Persuasive Discourse".

Just as Socrates formed the transition from the sophists to the philosophical schools - Plato in the Academy and Aristotle in the Lyceum -, Isocrates (393-338 BC) formed the transition from the philosophical to the rhetorical schools. He was the most distinguished and most scholarly among the teachers of rhetoric. He helped to make Athens the centre of intellectual culture of the world. Besides the Greek scholars, those from the Orient and from Rome sought his school.

Secondary schools in Greek times were essentially literary schools in which the teacher (grammaticus) taught the elements of literary analysis - in Greek the secondary teacher was sometimes called a kritikos (critic). This literary study was primarily intended as a preparation for the main function of education - the composition and delivery of speeches in rhetoric, the function of higher education. The secondary school was permitted to encroach upon
this territory by having the students do some preparatory composition exercises (progymnasmata). Only fairly late in Greek culture was what is now called "grammar" put into the secondary curriculum. The students usually read Homer, Hesiod, Sappho, Callimachus, the tragedians, Aristophanes, Xenophone, and above all, Thucydides.

The alternative to higher education in rhetoric was one in dialectic. This was the residue of the Platonic and Aristotelian tradition of philosophy. Even the universities however stressed rhetoric and law more than philosophy. In summary three main aims of language structured the training in the art of discourse: the literary, the persuasive (rhetorical), and the pursuit of truth (dialectical). The analysis of literary texts was the province of the secondary schools.

Roman cultural historians, presenting the transition from Greek to Roman education spell out the distinct stages, and incidentally give more precise accounts about Greek education itself. This is explained in 6.1.3.

6.1.3. Early Roman Education
The Roman genius was antipodal to that of the Greeks. Their genius was practical; they strove for concrete results. The Greeks strove after the ideals - aesthetic enjoyment, intellectual power, moral personality, political freedom, and social excellence - all these together called culture; The Romans sought to furnish the practical means of achieving the tangible forms of the ideals,

After the Roman conquest (146 B.C.), Greek culture in general was rapidly appropriated by the Roman conquerors, and the education of the cosmopolitan period extended its boundaries without changing its character. The main difference between the Greek and the Roman approach to rhetoric was that the Roman insisted more on the practical, whereas the Greek
moved sometimes to the rhetoric that practising sophists sarcastically called poetry.

The Romans made several contributions to world culture, such as putting earlier scientific knowledge to technological use in the form of roads, aqueducts, thermal baths, development of a military and social organisation needed to build and maintain an empire, formulation of a relatively simple and effective alphabet. English and most of the other European countries (except the East European) use the Latin script developed by the Romans and so on.

Their greatest contribution of Rome for a worker on JIM is the development and organization of law. They furnished the institutional organization of life that serves to a large extent as the basis of modern social life. The concept of right with which the criterion text opens and provokes the conflict needed for JIM, was one developed by the Romans. The Roman citizen had five rights clearly defined by law. These were: the right of the father over his children (*patria potestas*), the right of the husband over the wife (*manus*), the right of the master over slaves (*potestas dominica*), the right of a freeman over another that the law gave him through contract or through forfeiture (*manus capere*), and the right over property (*dominium*). To balance the rights there were also duties.

Before the end of the period of Early Roman Education, Romans had developed the rudiments of the arts of reading, writing and arithmetic and a kind of school system. The elementary schools were called *ludi* (*ludus* = play, sport). The Greek schools were introduced into Rome sometime between the third and the first century BC. The elementary schools came to be called schools of the *literators* or *grammatists*. Greek learned works were also translated into Latin. It appears that by 79 AD grammarians began to teach rhetoric. It is reported that some of the grammarians passed directly from the schools to the courts.
In the schools in Rome, gymnastics and dance were never used. Grammar and related studies were preferred. When the master read the classical authors, comment was made upon substance and literary form. After oral reading preparatory to oratorical training, elaborate exercises were given in paragraphing, composition and verse writing. The step by which the thesis presentation was developed was very systematic.

According to professor Jullien such theses followed this outline: (a) a panegyric upon the author, (b) the expansion of the thought, (c) the explanation of the defence of the principle underlying the thought, (d) a comparison of the thought with similar ideas of other authors, (e) confirmatory quotations or incidents, (f) practical exhortation. Through the training in declamation afforded by these exercises the work of the grammatical schools merged into that of the rhetorical schools. But the main purpose of the former was different from that of the latter: in the grammatical school the object was to give a mastery of the language, a correctness of expression in reading, in writing and in speaking, and to do this through a familiarity with the best Greek and Latin authors. Thus the literary education developed by the Greeks as the highest form of the liberal education was further developed along the definite line of a practical education for the life of affairs.

Quintilian summarises very succinctly the four stages of the analysis (after a summary outline was given). First there was the establishment of the text, a kind of rudimentary “textual” (lower) criticism, necessary because of the poor manuscripts. Secondly an expressive reading — even a memorised recitation — of the text followed. Then came the “exposition” (exegesis), comprising a word for word vocabulary equivalency and glossing of archaic and poetic terms and a content analysis called historikon (i.e., a recognition of geographic or poetic allusions etc.). Finally came “judgement”, “the finest flower of the grammarian’s art,” according to Plutarch, which consisted in
drawing moral lessons from the reading-aesthetic judgements were reserved for college and the rhetor.

The Jurisprudential Model was thus built literally into Roman education. Suetonius cites the instances of the few notable men who underwent a rhetorical training and profited practically by it, such as Cicero, Pompey, Caesar, Mark Antony and even Augustus. He states that by slow degrees, rhetoric made itself manifest as a useful and honourable study, and that many persons devoted themselves to it, both as a means of defence of personal rights and as a means of reputation.

The school of the Rhetor was the culmination of this practical literary education. It was modelled on Greek precedents. They gave preparation for a life of public affairs in Rome and for a public career. Cicero explains the principles very well in his *de Oratore*. The orator must have the philosopher's knowledge both of things and of human nature. He must be able to put his knowledge to practical use through speech. The greatest warriors and great leaders were also orators. Hence the orator was considered even higher than a philosopher, because the orator included the philosopher.

The University of Rome was founded in the first century AD. Hadrian and later emperors founded an institution termed Athenaeum. Because of the practical genius of the Romans, law and medicine were given more importance than philosophy. Later teachers of architecture, mathematics and mechanics were appointed.

6.1.4 Greek Influence extended to mediaeval times in Europe
The model of general cum jurisprudential education stated above has been an inspiration has served as a model and an inspiration through the ages down to present times. Standard books on History of European Education
refer to the seven liberal arts, which summarised in the medieval curriculum, besides the religious and monastic education. But they also trace them to the Ancient rhetorical schools of Rome and Greece. The seven arts are divided into two parts; the trivium (logic, rhetoric and dialectic) – which constitute the humanities and the quadrivium (arithmetic, geometry, astronomy and music), which then represented the sciences. The concepts of rhetoric and dialectic have had a powerful effect connecting the Greek tradition - of public speech in the social field, argumentation and sifting of different sides of a problem in order to come to the right conclusions -- up to modern times.

6.1.5 Diffusion of the Rhetorical Schools and their Progeny the World Over

Now we turn to the diffusion of the proto forms of what is now called JIM throughout Europe and thence to different parts of the world. Though the Greeks were the originators the world has drawn the benefit of Greek rhetoric and dialectic, of bringing scholastic learning to effective practice in citizen's forums and in the court, through the Romans. The Roman Empire brought a kind of cultural unity, peace and order to much of Europe. It laid excellent roads, aqueducts and other amenities, a legal system into all its territories. The alphabets used in most of the European languages are based on the Latin script. What Romans did to all Europe two millennia ago was done by the colonial powers during the last two to four centuries (but with a lower order of 'justice' than the Roman system) -- diffusing this culture into Asia, Africa and America. Even today Indian jurisprudential system, and much of legal education is founded on Roman originals. Sometimes Latin statements are quoted in even in Indian law courts by Judges to reinforce their judgements.

The education which preserved this system took the form of grammar schools in England, Gymnasium in Germany and some other European countries, lycée in France. These were secondary schools leading to the
university, which were open for a long time only to the elite. Hence justice in the sense that we understand now in the universally open form (at least in principle) did not exist. But then even the Greek model of democracy which has inspired democratic vision and ideals all over the world extended the principles of free speech and liberal education only to the free men. It might have been better than certain forms of dictatorship or autocracy. But our ideas of justice, equality and democracy has widened, though there may be wide disparities in practice. The problems that could open up in our JIM could be more wide and complicated than what was possible in the Greek or Roman court, and its preparatory schools.

But the general perception of mediaeval education is one of conservatism, isolationism, monasticism, scholasticism and separating the school from society. It may be broadly true, but the monasteries did help to preserve Greek learning, which came to light again during the Renaissance and paved the way for modern social discourse. But what is not sufficiently known is that some progressive monasteries and wandering scholars kept close to the ordinary people also and helped to keep learning open to the ordinary people, thus bridging school and society.

6.1.6 Influence of the concept of Greek Democracy and Education in USA

Monroe in his chapter on Sociological Tendency in Education brings out that at the beginning of the modern period, many nations came to accept education as an important component in social development. There had been a long period of the scholar as one who stood apart from society. But the emerging United States of America set the pace in the real spirit of combining education with civic concerns. The general concern of Washington was in the establishment of educational institutions that would serve as instruments of general enlightenment. He also held that the importance of education laid in the effect, which the intelligence of the people would have upon legislation. The implication is that people whose intelligence has been trained through education will be able to debate issues
and come to the right conclusions for the good of the nation. Thomas Jefferson, an early American statesman, wrote to Washington in 1786, “Our liberty can never be safe but in the hands of the people themselves, and that too of the people with a certain degree of education.” James Madison, the third President of the USA said, “A popular government, without popular information, or the means of acquiring it, is but a prologue to a farce or tragedy, or both.” Thus education was closely associated with citizenship rights and needs, and the JIM is a typical expression of this close association.

6.1.7. Implication of Greek Rhetoric and Dialectic for Modern Times

According to Monroe, unprecedented demands have been made upon education during recent times by social changes, political, economical, ethical, literary and the like in two ways. There was first a demand for greater freedom for the individual in action and thought to correspond with this growth of freedom in the political sphere. Second, there was demand for training or an education that would enable the individual to take advantage of the unprecedented opportunities for personal aggrandizement and achievement. There was now demanded an ability to discuss all sorts of social, political, economic, and scientific or metaphysical questions; to argue in public in the marketplace or in the law courts; to declaim in a formal manner upon almost any topic; to amuse or even instruct the populace upon topics of interest or questions of the day; to take part in the many diplomatic embassies and political missions of that times - the ability, in fact, to shine in a democratic society much like our own and to control the votes and command the approval of an intelligent populace where the function of printing press, telegraph, rail road and all modern means of communication were performed through public speech and private discourse, and were the legal, ecclesiastical, and other professional classes of teachers.

According to Professor Butcher “Greece first took up the task of equipping man with all that fits him for civil life and promotes his secular well-being, of
unfolding and expanding every inborn faculty and energy, bodily and mental; of, each with its appropriate, each with its striving restlessly after the perfection of the whole, and finding in this effort after an unattainable ideal that by which man becomes like to the Gods”

Thus the literary education developed by the Greeks as the highest form of the liberal education was further developed along the definite line of a practical education through rhetoric schools for the life of affairs.

6.1.7.0 Coming to the Indian Scene

Tracing the antecedence of Jurisprudential models from the concepts and practices of justice, juridical education and the preparatory schools as understood by the British, the Romans and the Greeks may yield some historical insights. But it would be interesting to explore Indian models of rhetorical and jurisprudential education. Where foreign models have something worthwhile and new we may attempt to adapt them to our conditions and our genius. For this purpose knowledge of our own early ‘justice models’ in the court, society and in the educational system could be of help in various ways.

6.1.7.1 Scholastic Group Work and Rhetoric in Sanskrit

First it would be interesting to have a look at the models embedded in Sanskrit, which has provided the basis of unifying Pan-Indian culture. Sanskrit is an ocean and it is not possible to do justice to it in a short aside under a minor objective in a thesis of the present type. Anyway at least a brief glimpse should be made. Many exponents of modern social justice perspectives look critically at the Dharmic codes in Sanskrit like those of Manu. But then such discriminations have existed in almost all early advanced cultures – Greek, Egyptian and so on. This is not to justify discrimination but to see it in a historical perspective. This pertained to a
quasi-religious code. There is every reason to believe that the royal courts administered justice on the basis of *da*, *anīthi*, *arthaśāstra* and other codes of a secular nature. The princes, ministers and other advisors of the king are expected to have mastered these. They are also expected to have mastered the rhetoric embedded in Sanskrit language and literature. Naturally there was an education system, which prepared people for it.

Just one example from the high courtly and scholastic circles and a few examples from popular presentation of justice will be mentioned here. Sanskrit literature refers to *sabha*, a term used in a wide variety of meanings at different levels. One rich concept associated with it is *parishad* - a group of about 14 members who are masters of different disciplines and specialisations called upon to decide difficult cases. It is like an interdisciplinary working group of the highest calibre. This is a typical example of how a group examines an issue minutely and in depth and at the same time from different perspectives.

On the popular side there are several models. Some of them could have been codified into Sanskrit even from various local and regional sources by wandering scholars. One is *Panchatantra*, in which deep political and judicial ideas are put in the form of stories with animal characters. It is in fact a popular presentation of very difficult concepts in politics, justice, worldly wisdom etc. There is a traditional story that a king had sons who were unwilling to get their political and juridical education by studying the terse Sanskrit texts on the subject and that a brilliant and versatile scholar in the king's court solved the problem by putting difficult concepts and principles in story form.

The Epics are full of episodes, which bring out ideas of justice in a style more comprehensible and interesting than that of memorising the scholarly texts. One of the classical cases is that of Draupati being dragged into the court of Duryodhana, while all the courtiers sit in silence looking at the
travesty of justice. Her five pātis who should fight her case physically or judicially sit in silence bound by having lost themselves through the dice game. She has to plead her own case. She asks a simple question embedded with legal subtleties: “Did my husband lose me in the dice before he had lost himself?” and continues, “If it is after he had become a slave, the deed is not legally valid. I am a king’s daughter. A slave has no right to sell a princess into slavery.” The argument had its effect on the council, but all kept silent. Only one courtier came to her defence, and when his advice was not accepted he walked out in disgust. One apologist councillor even came to defend the atrocity against womanhood. He said that what Draupadi claimed was true in the pristine Vedic times, when women had rights similar to those of men. Now times had changed. Women’s position had become lower than that of a slave. So even a slave had a right to sell his wife, whatever might have been her original status? [In the Tamil version, the poet Bharatiyar comments on the position of this apologist who perverted justice: “pēi arasu cheitāl pinmam tinnuṁ ṣāṭṭiranga” (If the devil rules, the legal treatises will eat corpses)]

Though many people read Sanskrit in elitist terms, assuming even the learning of the best rhetorical works in Sanskrit to be a privilege of the elite, a hermeneutic reading will reveal a democratic and egalitarian trend even in Sanskrit works. To the extent that unwarranted discriminations existed, they were subjected to criticism by the greatest minds. The circumstances in which the social differentiations arose and the ways in which attempts were made to reconcile them even within Sanskrit discourse is discussed in a masterly and partly coded way by Nataraja Guru in the chapter, “Blast and Counterblast” (In Word of the Guru, 1952/2003). Sanskrit tradition itself recognizes the ‘low birth’ of some of the sages like Parāsara and Veda Vyāsa, who have risen to the greatest heights and thus accepts the principle that merit transcends caste, sex and other social barriers.
6.1.7.2 Interactive group forms in Classical Tamil

Among several Indian regional languages Classical Tamil has been selected to provide some typical episodes. Tamil has been singled out because it shared a general culture and common territory with Malayalam/Proto Malayalam for over a millennium. Even without conceding that Malayalam is only a daughter of Tamil, it is possible to infer that Tamil has preserved certain written traditions in the common culture (whereas Malayalam has preserved the old cultural components on the oral dimension more precisely), so that for dating certain common concepts or practices that are distinctly found in Kerala, Sangam Tamil can provide a dating and comparative source.

For a concept like rhetoric, long treatises might be found in Greek and Sanskrit, not ordinarily found in early Tamil. But there are some dense and brief references in Tamil from which we can draw useful inferences. For instances Tiruvalluvar has two useful chapters on Non-fear of the assembly (avai anchāmaī) and Knowing the assembly (avai āgītal). The Sanskrit word sabha occurs in Tamil in the form avai. In very few words Tiruvalluvār states rhetorical principles. They who have mastered the classification, (vakāi), compilation (tokāi), stylistic usage (nātai) will not be afraid of the assembly. The use of diction to make oneself invincible, the audience-speaker rapport and other key concepts are succinctly stated.

The Jain saints seem to have done the deepest analysis of assembly type and assembly behaviour. Terms like nallavai (good assembly), vallavai (strong assembly), pul avai (flimsy assembly), niraivai (the full assembly – i.e., assembly consisting of experts in all relevant disciplines). The last concept comes close to the parishad in Sanskrit. The court of Nannan (a chief who ruled over Ezhimala in North Kerala) is said to have had both nallavai and niriyavai.
The use of proverbs and other devices for various educative and judicial purposes has been defined or illustrated in early Tamil. Just to give one example: There is a work called Pazhamozhi nānūru (Four hundred Proverbs) written by Jain saints. Each four-line poem ends with a proverb. One poem ends with the proverb: *muzhantāzh kizhintānai mūkku potivu* (bandaging the nose of a person who has bruised his knee). The full poem has high relevance for JIM: if in an assembly a person gives an answer totally irrelevant to the point raised— that is like *muzhantāzh kizhintānai mūkku potivu*. The Elders in the village assembly probably used justice-embedded proverbs rather than terse legal codes in dispensing justice.

The distinction in Sangam and early Bhakti Tamil is that learning and performance in assembly was open irrespective of caste; merit rather than birth counted. The principle that merit transcends caste, sex and other social barriers is made much more clear in classical Tamil literature than in Sanskrit. The case of Thiruvalluvar, Avvaiyar and several other scholars who belonged to what is now called scheduled caste attained the highest level and were accorded the respect due to their merit. The Tamil codes themselves— both secular and that of the bhakti schools - explicitly make democracy and equality the norm (Manuel 1964, 1983, 2005).

6.1.7.3 Assembly forms and Demand for equal justice in Malayalam

Now we come to our target language Malayalam. Malayalam combines the riches of both Sanskrit-type and Classical Type Tamil-like resources relevant for discourse analysis and JIM. *Kāvyamīmāmsa, Dhvanyalōkam, rasagāndharam* and other works containing rhetoric gems flow as naturally as they do in Sanskrit.

At the same time the egalitarian point of view, the assembly behaviour etc as delineated in Tirukkural and many other Tamil works are told even more forcefully by poets like Kunchan Nambyar and Kumaran Asan.
Kunchan Nambyar presents his theory of the sabha in most of his tullal poems, usually in the prefatory portion. In Syamantakam he describes the characteristics of the good assembly (satsabha). Though he is a master of words and of presentation he expresses great humility in appearing before a strong assembly. He admits lack of the needed intellect and literacy, lack of command of words. If even a person with so many deficiencies appears before a good assembly, he will get the inspiration to overcome those defects. If seed is sown in fertile soil, the yield will be several times; if sown in barren soil the fruits will be less than the amount of seed sown. If the hearers are of the good mind, the words of anyone who presents will come out good. Kunchan Nambyar addresses assemblies, which have members of varying abilities and levels of education. There are the highest intellectuals on the one hand and those who are barely literate. The village school followed hard and unpsychological devices, combined with cruel punishments. So many ordinary children dropped out very early. But Kunchan Nambyar encourages even the weakest. Sometimes he presents forms, which could help those who relapsed into illiteracy to regain literacy, and even become scholars by imbibing knowledge obtained through hearing and through experience. In Tripuradahanam, he pours out lines which are strongly metrical and sweet to hear, but he so arranges the lines that the first letters of lines, if read vertically will yield all the 32 consonants. This could be treated as a joke. Yet it can turn out to be of value to some. It could also serve as a hint to the teachers to use active and pleasant methods to teach the alphabets. Now a few lines are quoted in the Malayalam script so that it the ingenious arrangement of the first letter of each line, along with some horizontal reading at the fifth line gives the consonant series: k kh g gh ch chh j jh etc.
It is interesting that Nambyar does this in Pañayān Tuljaḷ where the cause of the downtrodden is explicitly argued. In Tripuradahanam he argues plainly against untouchability. He also argues that even when a Chandālan speaks, if it is wise and good it must be accepted. Side by side he is also explicit about the merits of the Brahmins.

In Kīchakavadham he plainly expresses his identity and cultural) birth in the community of Pākkkanār (who is the Malayalam counterpart of Tiruvalluvar). Four significant lines are quoted in Malayalam with transliteration.

<table>
<thead>
<tr>
<th>Malayalam</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pañkkanāru piranājatiyilubhavicchavanāsha nān</td>
<td>Pākkkanār’s identity expressed as Bhavivarṇa’s son</td>
</tr>
<tr>
<td>Vākkinaṇṇane tōkkayiulloru niṅkamallatu niṅgaya ām</td>
<td>Speaking with Bhagavāna’s language, Bhavavarṇa’s wisdom</td>
</tr>
<tr>
<td>Pālkattal tiri tāḷḷiyēti varunnapōle pedaṇṭaḷaṇen</td>
<td>In the world of value conflicts, the wisdom of Bhavavarṇa’s son</td>
</tr>
<tr>
<td>Nākkiḷaṇṇane nrttāmāḷoru bhōshku chollukayalla nān</td>
<td>The wisdom of the son of Bhavavarṇa’s son</td>
</tr>
</tbody>
</table>

6.2. DISCOURSE ANALYSIS

What was earlier discussed in terms of rhetoric and the unspelt out language component in taking positions on social issues in JIM, are studied now in the interdisciplinary field of discourse analysis.

6.2.1 The investigator educating herself with discourse analysis components

The investigator felt while doing the analysis of social issues and value conflicts that the use of language was closely bound with the conceptual dimensions of the issues and conflicts. Hence she felt the need for equipping herself adequately in the analysis process and in a position to guide the students effectively. Several scholars helped her in the process.
Professor Scarias Zacharia, cf Sanskrit University, Kalady permitted her the use of the library. Several research students in the university also helped her in choosing and photocopying the materials and in engaging her in discussion on the theme.

6.2.1.1 The Investigator presents a paper relating JIM and discourse analysis in an International Conference

The relevant analysis procedure, which was earlier studied under rhetoric and dialectics is now studied in the field called discourse analysis. Though it is a multi-disciplinary field, the linguists are one group who pay most attention to it today. The investigator studies drew key concepts from this field and reanalysed the discourse of Bhūmiyute Avakāśika from that perspective. She got an opportunity to present a paper on “Vaikom Muhammad Basheer’s Bhūmiyute Avakāśika: An Analytical Approach on Jurisprudential Inquiry Mode and Discourse Analysis” in the International Conference on Dravidian Linguistics held at Trivandrum on 16 June 2005. This session was attended throughout by eminent linguists and related fields including Dr Scarias Zacharia of Sanskrit University, Dr. Rangan of Tamil University, Prof Madhava Menon of International School of Dravidian Linguistics. The paper was well received. Some useful suggestions were also received from the distinguished participants. Prof V.I. Subramoniam, Director of the International School joined towards the close.

6.2.1.2 Presentation of the abstract of the JIM text and value analysis

Presentation of the paper read in the conference or even an abstract of it in the thesis may not be appropriate. But laying out some crucial dimensions in this subsection would be helpful in following the discourse of the present thesis. Since many of the members who attended the paper presentation were from outside the thesis and from outside the discipline of education, some minimal essentials had to be laid out as a preliminary. They were told about the need and essence of JIM to help education of the citizen and to break the barrier between school and society. The story of the criterion text
Bhūmiyute Avakāśikal was set very briefly with focus on the language analysis dimension:

The Malayalam text Bhūmiyute Avakāśikal (The Rightful Heirs of the Earth) by the brilliant Malayalam writer Vaikom Muhammad Basheer presents a hypothetical dialogue with his caring wife, himself taking a stand that the Earth belongs equally to all creatures and man has to share the Earth's bounties on equal terms with the other beings. His wife opposes his stand not because she was cruel to the animals but because she has the responsibility to run the household and she cares for the life and well being of her children and husband.

The husband originally is in a contented and happy mood having acquired a large piece of land, executed all the documents, assuring that he is the sole possessor and legally protecting him from encroachers. He even soliloquises about it happily. But when he finds that most of the fruits are eaten away or destroyed by birds, bats and other pests he is worried. Snakes and other creatures invade the house. Now the wife comes into the scene and asks why he did not kill the snake. The husband talks the language of universal co-existence. The snake too is God's creation, and has a right to live on earth and is one of the rightful heirs of the earth. The wife points out that this is the place where their children move about and so such dangerous creatures should be killed. A series of such dialogues follow between husband and wife in rapidly unfolding contexts. One of the contexts is the biting of the husband by a centipede. Now the wife talks through performance – killing of the centipede and treating the husband successfully with native medicine. At this point the husband 'talks' only through silence. He further debates within himself about conflicting values, even bringing them before God's Judgement seat. Thus the discourses based on rights and values conflict is the major theme. The masculine-feminine discourse component too is another strand, which runs through.

The value conflict dimension over which the JIM debate takes place was also set before them:

A. The Values/ urges/ rights gleaned from the text discourse
1. The right of man to enjoy the fruits of the earth within set limits
2. The right of man to live free from unwarranted encroachment by other beings
3. The value of non-violence at any cost.
4. The value of individual ownership and property rights:
5. The right of primordial beings to exist in the earth. Within the Geosphere, these organisms were the first to have created a biosphere.
6. The urge of the altruistic man to help other beings.
7. The duty of a wife and mother to protect and nurture the family.
8. The duty of the head of the family to provide the material and financial support to the family.

Conflicts between values/rights/urges

1. The right of man to develop his land and enjoy the fruits can conflict with the action of other lower organisms which may not have a legal right but which may have 'evolutionary' occupancy rights
2. The value of survival Vs the value of non-killing even under provocation.
3. Primordial and biological values Vs political and economic values of man.
4. Anthropocentric values Vs universal values.
5. Matriarchal values Vs Patriarchal values
6. The rights of the 'haves' often conflict with the needs of the 'have-nots'

6.2.1.3 Some concepts gleaned from discourse analysis applied to text analysis

Now, since the transaction takes place through language, it would be a useful experience to choose a few key concepts in discourse analysis out of the hundreds gathered through browsing the linguistics libraries and then attempt to apply them in a fresh analysis of Bhūmiyuṭe Avakāśikāj. Out of a large bulk of such matter only a few examples are given (The concepts gleaned from the reading are presented first, with the textual application in indented form):

6.2.1.3. a

Bakhtin has contributed two important concepts: dialogicity and heteroglossia.

_Bhūmiyuṭe Avakāśikāj_ is a typical text where a monologic text cannot do justice. The voices of at least two persons are distinctly heard. Other voices too are heard.
6.2.1.3. b Martin’s (1992) systemic functional linguistic model explicitly recognises the context-creating and transforming capacities of textual resources in a programme oriented to **combating inequality**.

In *Bhūmiyute Avakāśikā*, the husband’s discourses reflect a stance of combating inequality even between man and animal. As regards the sex component the superiority of the male seems to be accepted within the family mores. But the woman does present her case, if necessary forcefully — not for her own ends, but primarily for the sake of the husband and the children. A number of crises come in quick succession in which the feminine superiority is clearly revealed in crisis management performatives.

6.2.1.3.c Austin (1969)’s Speech act theory distinguishes between *constative utterances* and *performatives*. A threefold distinction is drawn between different types of action: speaking an utterance (*locution*), social act of making a promise (*illocution* - what the speaker does by using the utterance) and, convincing the audience of one’s commitment (*perlocution* - what the speaker’s done, having made the utterance).

A typical example of performatives in our criterion text is the case where the wife replies with an action rather than words. After the centipede had bitten the husband, she simply hit it with a shoe and rubbed it to a powdery mass, and then treated the husband for the injury with native medicine. At this point the serious verbal dialogue is suspended. Another example: The next day tender coconuts had fallen in ‘horribly’ large numbers. After reminding about the rat poison the wife swept and cleaned the house and showed him the number of small creatures, which had been killed by her in the sweeping process. *The husband didn’t like to take the responsibility for killing the rats*. So he kept mum, but the wife, with her friend went to the bazaar to buy rat poison. She had to borrow the money from the coconut seller and faced so many difficulties to get it. *But at last she was in a position to buy it and return very happily after buying some other household provisions also*. Then she killed almost all encroaching creatures in the house.
6.2.1.3.d Text linguists recognise the concept of textual cohesion - how a text "hangs together."

In Bhûmiyûte Avakâśikā, Textual cohesion by repetition of key usages is very common. The wife frequently opens with aṇyumo? [Incidentally this is a calling attention device since the wife should not call the husband by name], ennâlē is a link word used to establish a particular logical relationship instead of 'ennāl'. The husband repeats usages such as deivam tamburânum. Many other usages like iccirippidiyōjam (a little bit of), 'ghoraghorrhâ' (horrible), raṇtumâvâyiram (nearly three thousand) are also there. Repetition of articles does not arise since Malayalam does not use articles as English does.

6.2.1.3.e The study of how sentences functionally interrelate within particular rhetorical schemata (e.g. types of textual sequencing such as top-down and bottom-up methods of proceeding);

Husband's universalistic arguments seem top-down; Wife's realistic arguments appear bottom-up. Out of several examples just one is presented:

In the very next morning of the centipede episode the wife woke up and showed the result of an untoward incident. Thirty tender coconuts had fallen down. They had been opened out right through.

W: The rats must have bitten it. Must buy rat poison. Must kill the rats by placing the poison in rice or fruit.

H: Is it right? The Lord God has created the rats; along with men! Don't rats also have the rights for the produce of the earth?

6.2.1.3.f Another useful key concept is what Schutz (1988) called "frames of reference", i.e. a set of connections among objects, events, behaviours, etc. constituted as an anonymous and recognisable structure of relevancies. Goffman's (1959) development and use of the concept particularly brings out the multidimensional character and layeredness of such frameworks - frame built upon frame.
At the beginning the husband has a simple hedonistic frame with a hope of enjoying the fruits of the land under his possession. When the first news of the fruits being destroyed by the birds and bats came, the wife suggests a simple solution of doing away with them. Now the husband sticks to another simple frame of co-existence of all creatures, non-violence etc. But more layers in the frameworks are laid, and the husband is reconciled to the co-existence of conflicting ideas, practices, and interacting parties with the earth, animals and humans.

6.2.1.3: g The contribution of the post-modern Discourse Analysis is the application of critical thought to social situations and the unveiling of hidden (or not so hidden) politics within the socially dominant as well as all other discourses (interpretations of the world, beliefs)

The discourse in the text analysed brings out several socially dominant features controlling thought and interaction patterns in life overtly or covertly.

6.2.1.3. h Discourse or Critical Analysis always remains a matter of interpretation. Even the best-constructed arguments are subject to their own deconstructive reading and counter-interpretations. The validity of critical analysis is, therefore, dependent on the quality of the rhetoric.

At this point focus is taken off the protagonist and credit must be given to the author who has conducted a masterly deconstruction of a very complex situation, tapped out of it components embedded in the situation seldom suspected till his time and constituted a dialogue between the protagonist and the apparent 'antagonist' who is really the sustainers in practical life.

6.2.1.3. i Texts are divided into five functional types: argumentative, narrative, descriptive, expository and instructive.

In Bhūmiyute Avakāśikaj argumentative type is dominant and crucial for our purpose; instructive component is also not wanting; the others are also present.
6.2.1.3. **Pragmatics**, as a sub-discipline of linguistics, can be said to thematise the relationships between language use and the language user in a situational context. The pragmatic interest in the implicit meaning dimensions of language use has been extended to include meanings, which are logically entailed by the use of a particular structure. Peirce landed in pragmatics when he was working on the theory of meanings and presuppositions.

Much scope for this kind of analysis does not exist in the criterion text. However performatives, liberally interpreted in the sense of linguistic discourse passing on into action discourse, do find applications, cited below. For the pragmatic value of a verbal prayer, William James gives an example. Does God Exist? If the religious act of prayer makes life liveable for a person, such a person needs a God. God exists for him. In this sense the Husband's numerous prayers to deivam tamburān have the pragmatic effect. The prayer gives him mental peace – the problem under discussion is not solvable through human discourse. The wife also uses God in the discourse bringing Him to more mundane applications. When the husband is worried about the sin involved in killing the rats, and calls it murder (kola) she tells him, “It's not murder. Don't we kill and eat chickens and goats in the name of God – for us to eat? Now we are giving poison to the rats for us human beings to live. God will bear it for us (deivam namukku poṟuttu tarum).

6.2.1.3. k Brown and Levinson discuss much about “losing face” in discourse, but there is hardly an equivalent discussion of “gaining face”.

In *Bhūmiyute Avakāśikeṭ*, When the wife, her friend and uncle's son went out to shoot the bats hanging in the Banyan trees near the temple, the husband could not resist them, but he was praying, 'Oh ye bats, save yourselves!' It was a real miracle. The bats were saved. Wife, friend and the gunman came back full of shame and despair. Around the temple there were several houses. In a moment about three hundred people surrounded them with deadly weapons and prevented them from killing the bats because they believed that the bats bore the souls of their dead forefathers. This is a typical case of ‘losing face’. When the guardian of the lower
creatures was bitten by a centipede and was lying helpless, the situation has a 'gaining face' embedded for her. Not only the husband, but also his arguments were lying prostrate. But she didn't celebrate the event. She was concerned with saving the life of the husband. However, she first killed the centipede and then proceeded to treat him.

6.2.1.3. Discourse theorists discuss the complex forms of feminism such as those of Julia Kristeva and Hélène Cixous. Here we take up only one aspect. In the akam-puram distinction in Tamil Sangam literature, the woman is assigned domestic duties and values and the man is assigned the public domain taking care of agam (dharma) and porul (artha). Kalittokai discourses of the heroine or her maid break the conventional barriers and narrow interpretations in expression and speak out.

Analysis of the present textual discourse shows that the husband is able to pose holding the monopoly of the dharmic (agam) value (universal love of all creatures) and porul values (legally executed possession of a property) only because the woman silently enables him to hold them and deals with the petty inconveniences effectively. She puts in a lot of invisible labour, which becomes visible only in a crisis. She points out that for his extreme idealistic position of non-killing, the right location for him is to dwell in a renunciative mood in a cave. He is willing to go and live a life of renunciation in a cave, provided 'she also comes with him'. There are several points in this discourse that show up the masculine as the weaker sex. This is illustrated further in 6.2.2 group.

The contribution of the post-modern Discourse Analysis is the application of critical thought to social situations and the unveiling of hidden (or not so hidden) politics within the socially dominant as well as all other discourses (interpretations of the world, beliefs).

The discourse in the text analysed brings out several socially dominant features controlling thought and interaction patterns in life overtly or covertly.
6.2.1.3. m Discourse or Critical Analysis always remains a matter of interpretation. Even the best-constructed arguments are subject to their own deconstructive reading and counter-interpretations. The validity of critical analysis is, therefore, dependent on the quality of the rhetoric.

At this point credit must be given to the author who has conducted a masterly deconstruction of a very complex situation, tapped out of it components embedded in the situation seldom suspected till his time and constituted a dialogue between the protagonist and the apparent 'antagonist' who is really the sustainers in practical life.

6.2.1.3. n Critical thinking is older than post-modern thought. Dewey defined the nature of reflective thought as "active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusion to which it tends."

The text has several instances of critically viewing ordinary situations, questioning aspects, which everyone takes for granted and presenting a new, enhanced perspective. The husband is critical in the sense that he transcends the stand that ordinary people take and argues on behalf of creatures that cannot speak for themselves. But his position has its limits and the wife is critical of his position. Dewey in his investigative modes recommends activity in ordinary situations; treating a difficulty encountered as a problem for investigation, formulating hypothesis or possible solution and testing it in experience. The use of two major characters and a changing situation provides plenty of opportunities for illustrating Dewey's critical and investigative modes in real social settings.

6.2.1.3. o The contribution of the post-modern Discourse Analysis is the application of critical thought to social situations and the unveiling of hidden (or not so hidden) politics within the socially dominant as well as all other discourses (interpretations of the world, belief systems, etc.).

The husband speaks on behalf of the powerless creatures on the earth and seems to be winning in many of the verbal arguments. But when bitten by the centipede, he is exposed in his powerless condition. The wife has to
restore him to health. Incidentally she reinforces her argument with this felicity condition and with killing the centipede in the shape of a performatives.

6.2.1.3. Discourse Analysis is not a "hard" science, but an insight/knowledge based on continuous debate and argumentation. Its purpose is not to provide definite answers, but to expand our personal horizons and make us realise our own shortcomings and unacknowledged agendas/motivations - as well as that of others.

The issue studied is not one in which one can come to definite conclusion through arguments or even through actions. At the end of the discourse we would not have come to a definite conclusion, but would have come out with a broader vision and a broader horizon.

6.2.1.4 Some earlier discourse analysis models applied to present text analysis

In 6.2.1.2 Some discourse analysis concepts were drawn from scholarly works on the subject and some applications were attempted for our criterion text. In 6.2.1.3 examples of application of discourse analysis principles by the greatest literary critics in English were studied carefully and an attempt was made to conduct a fresh analysis on such models with the criterion text.

Out of several models of discourse analysis studied only two illustrations are cited. One study analyses Dickens's Hard Times in terms of Bakhtin's concept of Polyphony

6.2.1.4 a Roger Fowler's "Polyphony in Hard Times" starts with Mikhail Bakhtin model of heteroglossia. He presents two basic modes in representational fiction:

1. Monologic mode – characterised by a single, unified ideology, voiced by the author;
Qualitative analysis: literary, discourse and historical dimensions

2. Dialogic or polyphonic model – the former characterised by unresolved opposing voices within a text, the latter by a plurality of independent and unmerged voices and consciousnesses.

At superficial level, the application of these ideas to *Hard Times* seems well justified. Three of the role clashes just mentioned (employer/worker, teacher/pupil, husband/wife) figure directly and importantly in the plot. Then the novel contains a large number of diverse characters of very different social origins and affiliations, putting forward many and clashing points of view. Roger Fowler looks more closely at how the multiple languages of *Hard Times* signify and intersect by examining samples under three headings: Idiolect, sociolect and dialogue. An idiolect is the characteristic speech style of an individual. Like dialect, it is a set of background features of language, supposedly constant and permanent characteristics that distinguish a person linguistically. Idiolects apply to literature in two ways. First, the elusive ‘style of an author’ might be thought of an idiolect.

In a complex argument, partly theoretical and partly historical, Bakhtin proposes that there have existed modes of representational fiction: monologic on the one hand and polyphonic or dialogic on the other. In the polyphonic novel, the characters are more liberated: they achieve voices, and points of view, which challenge the validity of the authorial position.

*Bhūmiyuṭe Avakāṣikā* is definitely polyphonic. But we do not see the class difference brought out in *Hard Times* – the worker’s language, the hypotaxis (the use of multiple subordinate clauses) used by the authoritarian ‘haves’. But there are consistent differences between the language of the husband and that of the wife.

6.2.1.4 b Vimala Herman’s “Subject Construction as Stylistic Strategy in Gerard Manley Hopkins” is of interest in the present analysis for two reasons: (1). It brings the jurisprudential’ to another plane – not in the earthly court governed by man-made laws. Hopkins brings certain injustices and unfair treatments as he sees in life before the Heavenly Judge. (2). In such a discourse, the problem of subject construction comes in subtle ways.
On both these dimensions, echoes can be discerned in the Bhūmiyuṭe Avakāśikal discourse, to which we shall return after reviewing Herman's presentation. In order to follow her arguments we have to cite some relevant lines from Hopkins' poem:

Thou art indeed just, Lord, if I contend
With thee; but sir, so what I plead is just,
Why do sinner's ways prosper? And why must
Disappointment all I endavour end?
Wert thou my enemy, O thou my friend,
Hoe wouldst thou worse, I wonder, than thou dost ...
Sir, life upon they causes. See, banks and brakes
Now, leaved how thick! ...

Herman notes that first person poems of this kind are of special interest for stylistic analysis since the persona, the subject of the discourse of the poem, is basically a linguistic creation, a product of the strategies of the discourse in the poem. Hopkins's poem repeats the 'I', which is generally conflated with the person of the author. This move implies that critical activity has tended to focus on the real-world author's thoughts, feelings etc. Herman questions the legitimacy of the literary-critical practice of equating the personality of the author with the meaning or value that a reader derives from the reading of a poem. Herman notes that there is a 'gap' between the two subjectivities of the author as empirical author and the fictional subject in the poetic discourse, and the dynamism involved in the interpretative process as interaction between text and reader is neglected in the process of simple mappings in which one subjectivity or 'self' is read as synonymous with the other.

Some of the lines of analysis of Herman are used as constructs for analysing Bhūmiyuṭe Avakāśikal. The main point is that the speaker is confronted with judging problems relating to life and environment – which do not seem to fit into the human legal system or even into a non-exploitative, non-aggressive model in life relations. The husband and wife dialogue fails to resolve this deep problem. So finally it is placed before the heavenly judge.
Hopkins concedes that God is just, but he claims he too is just and asks God about why injustice prevails in life. In the Bhūmiyute Avakāśikal discourse, the argument is only between husband and wife. With God there is no contention – only perfect faith of universal justice.

Though the ‘I’ (which is important for Hopkins and Herman) does not occur Basheer’s text, the personality of the key person in the discourse is dominant. Is it the author himself? Or any protagonist with whom any discerning reader can identify? Thus in this situation a ‘self’ is highlighted – a ‘self’ which feels confident to handle the situation, but which hopelessly fails in the confrontation with the complex environment. It also realises its own contradiction – taking a stance of universal non-killing even when an animal which could harm him and his children is involved, but which is already adjusted to eating non-vegetarian food. But he frankly brings it before God and hopes that he will bring a resolution. Since this is a discourse in which any reader might identify, the expansion of the self is open to the reader too. It is significant that the term used is deivam tamburan rather than Allah. This might imply that any reader irrespective of religion might identify himself/herself with the speaker in the prayer triggered by the conflict that everyone might face.

The protagonist accepts the position of God as the Supreme Judge cum reconciler who would be able to resolve all the seeming injustices in the world – man injuring animals and animals injuring man. In this final trust in God the protagonist’s position is the same as that of Hopkins.

Though ‘I’ as such does not occur, the second person address to God comes frequently [But he does not take the liberty of calling him 'sir', 'friend' etc.: ‘Deivam Tampurāṇē! occurs 16 times (O Lord God). With God he does not take the contending stance. [He contends only with his wife]. Most of the cases of ‘Deivam Tampurāṇē!’ are cases of thanksgiving – general (4), for getting the fruits from his garden (1), when the bats which were eating his fruits escaped from the shooting expedition of his wife and nephew (1), for the pain relief after recovering from the centipede bite
following his wife's treatment (1); appeal to God when he is not able to find a resolution faced with contradictory values for a way our when he lands in an impasse (Deivamē nērāyamārgam kāgichchu tarēṇamē!).

6.2.2 Parallel Exchanges from other texts in Malayalam, Tamil Sanskrit

In 6.2.1.3, while discussing the feministic interpretation, the type of feminism that was gleaned out from browsing the libraries on Discourse analysis did not find a parallel in the criterion text. But a different type of discourse theory could be drawn from old Tamil Akam literature and from some parallels in Sanskrit and Malayalam. The akam literature as defined in Tolkappiyam and exemplified in Sangham literature might present cases where domestic discourse (private domain) brings parallels to value confrontations and resolutions from the public domain.

6.2.2.1 From Classical Tamil Literature:

Discourse theorists discuss the complex forms of feminism such as those of Julia Kristeva and Hélène Cixous. Here we take up a different model – one that can be extracted from Sangam Tamil. In the akam-puram distinction in Tamil Sangam literature, the woman is assigned domestic duties and values and the man is assigned the public domain taking care of āram (dharma) and porul (artha). In Kalittokai discourses of the heroine or her maid break the conventional barriers and narrow interpretations in expression and speak out. The examples from Tamil literature are presented later to prevent breaking of the thesis discourse.

6.2.2.1a Analysis of the present textual discourse shows that the husband is able to pose holding the monopoly of the dharmic (āram) value (universal love of all creatures) and porul values (legally executed possession of a property) only because the woman silently enables him to hold them and deals with the petty inconveniences effectively. She puts in a lot of invisible labour, which becomes visible only in a crisis. She points out that for his
extreme idealistic position of non-killing, the right location for him is to dwell in a renunciative mood in a cave. He is willing to go and live a life of renunciation in a cave, provided 'she also comes with him'. There are several points in this discourse that show up the masculine as the weaker sex.

The main verbal exchange in bhūmiyute avakāśika is between husband and wife. Sangam literature presents 'lover's quarrels' or the sulking (ūtāl) of the heroine with the hero when he returns after a visitation, as the appropriate theme (uriipporu) for marutam, the fertile cultivated land. But the dialogue in the Malayalam text under analysis will not come under that category. It seems to have a puṟam rather than akam tone. But even then the dialogue brings out some essential principles of masculine-feminine exchanges, which is best, brought out in akam literature. The dialogue in Bhūmiyute Avakāśika provides many situations in which the woman is 'unexpectedly' proved to be right — a rightness which is usually kept invisible, but made explicit under certain circumstances. Bernard Shaw has brought out in many of his plays that a man can never argue with a woman and emerge winner.

6.2.2.1 b This is brought out in many akam poems, not only in marutam (the sulking of the wife or love's quarrels associated with fertile land), but also in other akam themes. The interesting thing is that the woman wins by a better use of subtle expressions, covert similes, and finesse of expression called iVaricci (dhvani).

Among the conventional triad of ultimate values - aṟam (dharma — virtue), poruḷ (artha — wealth, social esteem), and inpam (kāma — pleasures, and domestic virtues), the woman is allotted in literary convention the guarding of domestic virtues; the man is supposed to take the responsibility for the public dimension associated with material wealth and virtues such as charity. But the way the woman guards and nurtures the wealth in the home turns out to
be ‘invisible labour and income’ in almost all cultures. It is forgotten that the word economics comes from the Greek *eikon* meaning ‘home.’

In *bhūmiyute avakāśika* the man seems to be under the impression that because he has paid a lot of money to acquire some property, paid the money for registration of documents to ensure that he has rights over the property, he is the master of *porul*. But he also feels that he is the guardian of *āram* too understood in a very broad sense in which Buddha and Tiruvalluvar would understand it – going to extreme forms of non-killing and non-hurting of a living being, however small it may be in the scale of evolution. Now the inherent contradiction between *āram* in the ideal form and *porul* in the taken-for-granted form (ignoring the feminine contribution) becomes apparent. Now he is thrown into an impasse in the conflict of values. The woman now becomes visible in order to bring the conflict into the domain of reality and help to find a conflict resolution in a realistic setting.

6.2.2.1 c In *Kalittokai* 2, the hero sets out on an errand to earn wealth, because wealth is also needed for charity and other virtuous enterprises. But this is a setting in which apparently separation of the hero from the domestic settings would be inappropriate. Since some explicit admonition seems to be demanded in this context, it is the heroine’s maid (a master of worldly wisdom and psychology) who addresses the hero, advising him to abstain from his errand.

You think that it is a disgrace not to be able to give in charity to those who come from afar to beg of you and so you plan to cross the mountains and earn wealth. But would such wealth become *porul* in the real sense? Is not ‘she’ who has steadfast chastity and who will not outlive your separation (*nīrippin vāzhātāl*) real *porul*.

Hearing the effective discourse of the maid the hero abstained from his journey even as a mad elephant, which could not be controlled by the hook of the mahoot, is controlled by the sweet music of ‘yāzh’. The above discourse is from *pālai*
6.2.2.1 d A very effective feminine discourse comes in *marutam* (the wife sulking when the husband who has tarried with public women pays a visit home). Now she delivers a message to the husband in the guise of talking to her little son.

Son, with lovely look when you prattle tat-tat-ta
It's a sweet delight to hear that sound; but it's bitter
To see the sorrowful state of other women
Whose beauty your father devoured and deserted them.

6.2.2.1 e Perhaps one of the best cases for feminine discourse questioning the constrictive understanding of values and giving a broader meaning comes from a *neital kali* poem. The hero is prolonging the courtship and postponing marriage, offering other duties as excuse. The heroine's maid clears his confusion (*teruṭṭi*) pointing out that his consideration should not be limited to the external field; it should extend to the one who trusted him and depends on him. This discourse takes the form of a series of direct statements of 'ethical' principles:

Comforting (*āttutal*) means helping those who suffer
Caring (*pōttutal*) means not separating from the united one;
Character (*pappu*) means maintaining the loving relations
Love (*anpu*) means not cisdaining the related ones
Intellect (*agivu*) means bearing the words of the simple ones
Consistence (*ceśivu*) means not denying what has been promised
Control (*nirai*) means guarding secrets from public exposure
Justice (*muraḷi*) means taking life without consideration
Patience (*pōrāi*) means bearing with those who don't flatter
If you know this – O Lord of the Seas!

Enjoying the beauty of her forehead and deserting
Is like snatching the cup of the child drinking sweet milk
Go and wipe the sorrow of her who wails for you
Ride your chariot and come and betroth her.

Much of Kalittokai presents the mature and subtle feminine discourse.

6.2.2.2. From Dramatic Sanskrit Literature

In the third chapter (Ankam) of Kalidasa's *Vikramorvasīyam*, the wife of Pururavas (the queen) observes penance for the well being of her husband and she sacrifices her wishes for the accomplishment of her husband's love with Urvasi. Then the King consoles her by praising her: "Oh! Thou
auspicious One! There is no need to weaken your body, which is as beautiful as the lotus ring by hard penance. Why do you please this slave who curiously desires your blessings?” By hearing this, Urvasi (who is behind the curtain) appreciates the king’s concern for his wife. Then Chitralekha, the maid of Urvasi says, “You fool! It is the usual behaviour of ‘urban men’ to fall in love with another lady”. At the same time the Queen feels proud to hear him say so and she extols the penance. After the rituals indirectly she reveals her approval with the fulfilment of the King’s union with Urvasi. Hearing this the Vidushaka makes a remark with subtle nuances about this arrangement. To this he queen replies “You fool! My happiness is to see that my husband gets his pleasure”.