CHAPTER 4

Indianisms and Community Response: A Survey

4.1 Methodology: Research Design and Methods

This study focuses on the attitude of the community closely concerned with the growth of the English language, its dissemination and assimilation, as the language incorporates Indianisms. Generally, such a step is part of the four steps of model framing, ie selection, codification, elaboration and acceptance. It deals with the attitude of those concerned, towards the Indian variants to be incorporated in the proposed model.

4.1.1 General Observations

The battle continues at linguistic forums over extending legitimacy to new Englishes. The young varieties struggle to acquire recognition and respect. Even as linguists conduct studies to observe their nature of growth, they thrive within the communities of their origin. It is interesting to study the attitudes of those directly involved with the business of teaching/learning English for communication and those generating variant items. Over the past decade linguists have written innumerable articles on preparing models for teaching English in the developing nations. Is English still the white man’s burden or the linguists of the local varieties can be trusted with the language pragmatics of their region? The previous chapters have discussed related aspects of model framing. The study in this chapter is aimed at gathering opinion of educationists and non-educationists towards the incorporation of language from the Indian print media in the course materials, which are
the manifestation of the model followed. The target group is the class of BA-II English Compulsory course.

The opinion on accepting non-standard BE features in the new Englishes is divided. The liberals accept the hybrid and permeable characteristics of English, which have aided its spread and longevity. The variants are the natural corolaries of such tendencies. But linguists from the old school of thought, for instance, Prator, stand by linguistic intolerance in the name linguistic purity while examining non-native Englishes such as IE.

Recognizing the attitudinal conflict between the supporters of new Englishes and those like Prator who condemn them, Kachru, a staunch supporter of the new varieties, reports the results of a study that such conflicts are being resolved (1985:217). In an earlier study (1981 World Englishes 14 (2) 263-64 in Kachru 1985), he records the comments of Indian students stating that in India 56 percent of the educated speakers of English use IE. Only 24 percent Indians were in favour of BE and 27 percent television English which is also referred to as the acrolect model. Anglicized English, which is like BSE is used by a small elite. Acrolect reflects variations at the level of Lexis, essentially, in written English and of Lexis and pronunciation in spoken English. Mesolect deviates from BSE at all levels and cannot be recommended for a model. This study carries usages drawn from national level newspapers, representatives of the acrolect sub-variety. These usages extensively share structures and elements of the modern day English represented by the English-educated metropolitan Indians. On the premise that language has a sociological ecology (Haugen 1971 in Dubey 1991), these samples form the core of the variety for communication in India.
Many of the usages included in the study are original and form the core of the language of a metropolitan English-educated Indian, which may be considered for standardization. It can be referred to as an acrolang, a term used to describe the speech of an educated user. All along I have expressed my attitude to the presence of variants in English in India and the need for standardization of the variety for the Indian classroom of the English Compulsory course at the undergraduate level. Such a statement stands for an objective, democratic attitude to formulation of a pedagogic model, descriptive in content, with no prescriptive, normative, authoritarian attitude towards it.

In the past, the attitude towards use of English has been judgmental centering on 'correctness' of usage. This is a misleading notion, being fast replaced by concepts such as 'acceptability' and 'appropriateness'. Usages, including variants of SBE, are examined from this point of view. Teachers of English need an orientation towards adopting such an attitude, which can begin with exercises such as this study.

The Theoretical Framework (1.3 and 1.3.6) has been stated in detail in Chapter 1. So has the hypothesis (1.4.), which has been stated along with the Theoretical Framework. The presentation of the entire study undertaken follows.

On the observations made during extensive and intensive reading about the existence of new Englishes, including IE, and on the basis of IE sampled in media, creative writings, etc, I prepared a questionnaire to conduct an attitudinal survey. The questionnaire prepared carries samples of Indian variants found in the English print media of national status. Each sample provides the respondents with options of replies. The study is aimed at collecting opinions of the respondents towards the inclusion of the samples in BA
English Compulsory courses, investigating whether or not they can become part of the model for teaching/learning purposes in the Indian classroom.

Additionally, the questionnaire attempts to collect the attitudes of the subjects towards the inclusion of certain texts in the course books of learners. In the first chapter as well as in the third chapter I have discussed the futility of teaching English language through British (or any foreign) literature in the English Compulsory classrooms of undergraduate courses. I have raised this issue on the basis that language has a biological, social, psychological and personal construct. When we learn a language, it is not just its vocabulary, grammatical rules and stylistic features that we are acquiring piece by piece. While learning a particular language we learn and absorb, even assimilate a lot of some of the culture of the setting in which the language is embedded. Besides, the cultural differences, a writer from a non-native culture makes use of a given language quite differently from the way it is used by the native writer. Therefore, when students from semi-urban areas and small towns approach English in the context of in an alien culture and remote lands, sometimes even separated by centuries, the whole exercise becomes uninteresting and a bit too challenging for them. They just switch off, no matter how hard the teacher tries to make them appreciate the daffodils in Cumbria.

With ideas such as these I conducted a survey in Section B involving the same methodological design and subjects as used in the survey of Section A.
4.1.2 Data

(Section A)

I have selected the fifty items for the questionnaire from four national dailies, ie *The Times of India, The Indian Express, Hindustan Times* and *The Tribune*. Some may not like to accede to *The Tribune* the status of a national daily. Even as a regional level daily *The Tribune* is of great relevance to us as it represents north India, ie Himachal Pradesh, Punjab, Haryana and Chandigarh. As the target group or the beneficiaries of my study are the community composed of students essentially from this region the newspaper is well selected. This data is appropriate for consideration of inclusion in the model, as its items have been used by journalists/ writers of repute in contemporary times, ie during the period 1991-2003, largely from April 2003 newspapers. One of the grounds on which I have questioned the validity of SBE is that certain works, which represent it, are dated (carrying the old English language). The data collected by me representing IE is of contemporary times. Another ground on which I call for the replacement of SBE discourses is the literary quality of the items. My data stands for communicative English usages. Yet another dimension that makes the selection of my data valid is that it is embedded in the political, social, cultural milieu of modern India, dealing with current thoughts in various fields, more relevant than the SBE discourses of the syllabus. While compiling the data I have taken care to represent the three major areas of written language use where varieties tend to differ the most from each other, ie Lexis, Grammar (Morphology, Syntax) and Discourse (Style). There is a fair division of items among the three areas, ie 33 % each, approximately.
The sources chosen for the data are absolutely reliable as they exercise quality control in terms of language and content. Their contributors are well established names in the field of writing and in thought content. If researchers are interested in taking up such a study, they can be sure of ample supplies of such data from the sources mentioned above. Collection of such data is absolutely feasible, as it is not likely that the sources will become unavailable in the near future to deliver more data.

The written text, the print Media, is always considered more stable despite the flux in language, and is ideal for teaching as it will not change too fast.

(Section B)

The data has been collected from various sources such as ancient and modern literature British and Indian literary works. In the Indian section there is a vernacular literary piece translated into English. In addition there are articles from the latest newspapers of national standards. This is taken up in detail in 4.1.11.

4.1.3 Tasks

Section A Items 1-50 (Tables1-9)

The Task comprises a questionnaire with fifty variants of IE. The respondents are expected to examine these excerpts grouped under the subheading Lexis, Morphology and Syntax, and Discourse, from the point of view of indicating if they would recommend their inclusion in an English teaching classroom. Three categories have been provided to record their attitude in, namely, ‘Acceptable’, ‘Not Acceptable’ and ‘Not Sure’ of which they have to choose only one per item. Besides, space has been provided
at the end of each subheading where they can enter comments on individual items or on
the component of excerpts, on the whole. The questionnaire is designed in a manner that
the subjects can provide useful information by spending as little time as 30 minutes to as
much as several hours if they wish to. The questionnaire serves as a powerful instrument
of research and I considered it an appropriate measure for the present study since I
needed to gather opinions of my subjects on a certain collection of written materials. I
have taken precautions to keep it focused and within the control of the sphere of variables
mentioned repeatedly in this study. The inquiries raised through the excerpts of Indian
variants are adequate for the purpose—for which the Survey was conducted. The
opinions collected through the completed questionnaires should be able to lend
themselves to computation and presentation of findings in the form of 'Tables' so that
they can be analyzed and interpreted. As mentioned earlier the completed questionnaires
form a reliable instrument and can be utilized and expanded on for further investigations.
40 questionnaires carrying 50 items each were neither difficult to distribute and collect on
completion, nor did they prove difficult in tabulation. For every item assessed there are
40 responses collected from the 40 subjects who exercise one of the three choices
provided to them for each item. The total number of responses are two thousand (40
subjects X 50 items = 2000). There are nine tables answering the queries given in the
Theoretical Framework (1.3 and 1.3.6). The final tabulation should be able to prove/
disprove the hypothesis framed (1.4).
Section B Items 1-4 Tables 10-13

The tasks in Section B comprised four exercises with two items each. In all the four exercises there were two excerpts each. The subjects were expected to choose preferably one of the two excerpts in each exercise for BA-II English Compulsory students. But they had the choice to reject/ select both the excerpts. The responses 'yes' and 'no' were totaled separately and converted into percentage for comparisons and analyses. Each exercise has been dealt with separately.

4.1.4 Subjects

(Common for Sections A and B)

In all 45 subjects were approached of whom 40 responded with completed questionnaires. They were selected on the basis of their association with the topic of study on the assumption that they not only understood the subject but would also have considered the related conflicting issues about it and formed certain attitudes on them. Of these subjects 10 are linguists, 10 practising teachers of literature and language, 10 journalists and 10 students of BA-II English Compulsory course, the target group of the study. 10 linguists were selected purely on the basis of availability, as there are not many of them in this region. As a matter of fact they are almost the only ones. They teach linguistics, language, literature and have been expressing their opinions about the teaching model and materials of BA English Compulsory courses. The 10 linguists were drawn from the Regional Institute of English, the Central Institute of English and Foreign Languages, the Department of English, Panjab University, and affiliated colleges of Punjab University. 10 teachers of the Department of English, Panjab University,
Chandigarh and the affiliated colleges of the University were selected. All of them teach literature and language, some of them English Compulsory to undergraduates, the target group. 10 journalists were selected who work for the four different sources mentioned, *The Times of India, The Indian Express, The Tribune* and *Hindustan Times*. 10 students of the same class and course as the target group, ie BA-II English Compulsory were selected. Even though all this was a random selection, some care was taken to make sure all these respondents were people of some caliber. They were all appropriate choices and their feedback is reliable. The 10 linguists provided insights into the constitution of the IE variants. The 10 teachers are closely connected with language, they are the distributors of the products. The 10 journalists were considered equally important for this survey, as they are the manufacturers of the samples carried by the questionnaire. The 10 students are the consumers and prospective propagators of the samples and their opinions should be considered most valid and reliable to replication for future studies. The set of 40 subjects represents three demographic groups, ie 18-29 years, 30-45 years and 46-60 years. The groups are a happy blend of male and female respondents. The survey involved fieldwork, as I approached each subject in person to gauge their association with the subject, their competence to handle the language as well as the questionnaire, their motivation and their availability. The collection of the filled-out questionnaires was a challenging job as not everybody adhered to the allocated time of returning the papers. However, perseverance helped and I obtained all the questionnaires without much delay. I may add here that the framing of questionnaire and the tabulation of results have been part of tablework.
4.1.5 Pilot Study

I had the instrument approved by the guide who worked her way through it returning with some feedback. I also made two teachers who were not part of the survey fill-out the questionnaires. I was asked to make minor changes in the instructions. Otherwise, the questionnaire as an instrument was cleared with no predictable shortcomings.

4.1.6 Population: Beneficiaries of the Study

English Compulsory is a course taken by all undergraduates of Humanities, Science, Commerce, etc. This study targets the Humanities stream of students. At least 27,173 students took up the examination of BA-II English Compulsory and 97,817 of BA-I, II, and III put together. Similar courses are run all over the country therefore a study such as this can influence opinion building towards formulating a model and related materials for such a huge pool of target group.

4.1.7 Processing and Analysis

To measure the acceptability and the non-acceptability of the various items, the replies of the respondents have been totaled under different subheadings and converted into percentage.

*The comparisons and analyses are made in terms of percentages except in Table 2.

*Any figure showing a .5 plus percentage is rounded off to 10 to the main percentage, ie 46.5 percent becomes 46 percent. The totals have also been provided.
The results have been examined in nine different ways in Section A. For the findings of Section B, I did not feel the need to interpret them in different ways as all the exercises are mutually exclusive, framed with specific needs. The conversion of scores into percentage was time consuming but the revelations fascinating. I did not use a computer and managed to put the figures together with a calculator.

4.1.8 Limitations of the Study

A complete model of teaching needs to examine the area of verbal communication as much, perhaps even more. This aspect has been left out and only the study of the written communication has been undertaken. Though I understand the importance of verbal communication, it was not possible to include it, as the study would have become unwieldy. The strength of subjects could have been larger, but once again, it would have made this study somewhat unmanageable as it has been conducted on an individual level and not as a team. The samples included could also have been in a larger number. However, a huge data bank would have proved to be copious, impossible for a single-member team to handle. As mentioned above, this is not a major study, which is taken up by a team with monetary assistance.
4.1.9 Questionnaire

QUESTIONNAIRE

Sharda Kaushik
1020 Sec 24B Chandigarh
0172.710.933
2A Baradari Patiala
0175.2307.670
sharda_k@hotmail.com

Please supply the following information:

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<td>Work Experience in the Capacity Stated above (Not for students)</td>
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This questionnaire is part of a study aimed at exploring the needs of BA II Compulsory English class. It focuses on assessing the relative worth of Indian variants present in English national dailies for their possible inclusion in the English classroom.

The Questionnaire has two sections. Section A and Section B.

**Section A**

This Section carries 50 items (excerpts) from the national/regional press. They have been grouped under three levels: Lexis, Syntax and Morphology, and Discourse. Certain elements/features (italicized) in the excerpts display characteristics distinct to the Indian variety of English. You have to indicate whether or not you would accept such variants in an English teaching classroom.

Instructions:

* Please make a tick mark (V) in front of one of the labels ie Acceptable/ Not Acceptable/ Not Sure.

* At the end of every level, space is provided to record comments in, if you wish to.

Example:

Come April and shopkeepers showcase *desert coolers* in several sizes to attract customers with different needs. (Hindustan Times April 02, 96:03)

| Acceptable | Not Acceptable | Not Sure |

Note: The sources of the items were not disclosed in the questionnaires given to the subjects, nor were the names of the writers.
01. If Narendra Modi took *saffronspeak* to heights during his Gaurav Yatra, Praveen Togadia raised hackles with his “local dogs, Italian dogs” remarks...

(Sunday Times of India Oct27, 02:18) (Magazine Section)

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02. Homing in on the hits and *Mrs of budget 2003* (Headline)

...the questions that are keeping Sheetal Kumari—the wife of Union finance minister Jaswant Singh—busy (from the story).

(Divya Vasishta, The Times of India, Feb 23, 03:01) (Headline, City Edition)

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03. This was reflected not only in the opening of the gates of the mosque in February 1986, thereby reviving a dormant issue, but also in the decision to allow the *shilanyas puja* at a site, which the party has now admitted to be disputed, in a vain attempt to woo Hindu voters before the 1989 general election.

(The Statesman Delhi, April 19, 91: )

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04. What explains this *lumpenisation* of political discourse?

(The Sunday Times of India, Oct27, 02: )

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05. Crackling innovation, homegrown prefixes and suffixes are definitely the order of the day as tapori talk becomes the newage symbol of swadeshi.

(The Sunday Times of India, Oct 27, 02)

Acceptable | Not Acceptable | Not Sure
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06. The rustle of silk strides along with the crackle of cotton.

(The Tribune, April 90) (Magazine Section)

Acceptable | Not Acceptable | Not Sure
---|---|---

07. Dilliwallas will doubtless be delighted, and shrug off protests by Mumbaikars, Bangloreans and residents of sundry other cities.

(The Times of India, April 12, 03: 03) (Editorial Page: Side Column)

Acceptable | Not Acceptable | Not Sure
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08. For once archrivals in liquor trade in this district, the liquor baron from Uttar Pradesh, Mr Ponty Chaddha, and the Garcha group headed by Mr Man Singh Garcha, brother of former Punjab Minister for Technical Education, Mr Jagdish Singh Garcha, came together, albeit for a different reason.

(The Sunday Times, April 13, 03:03)

Acceptable | Not Acceptable | Not Sure
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09. And do we really understand and grasp this as lay people, especially when we are coming from another part of the world?
10. “The board will study the recommendation of the technical committee, submitted on Saturday, and take a decision after that” he opined.

(Hindustan Times, Jan 12, 03:)

11. Even as a controversy rages in Rajasthan over the distribution of tridents, swords were distributed openly in the Capital today at a kshatriya conclave at Talkatora Stadium.

(Nirmala Ganpathy, Indian Express, April 17, 02:01)

12. The CRPF Commandant along with his gunman were also among those killed when militants ambushed a patrol party here today.

(The Hindustan Times, August 12, 91:11)

13. Iraq: desi (vs) phoren coverage...This time around the phoren channels have done it again and introduced a new concept: “embedded” journalism.

(Delhi Durbar, The Tribune, April 06, 03:13)
14. The police *lathi-charged* the protesters when the latter showed no sign of calming down and began to pull down the barricading.

(The Hindustan Times, June 06, 93:)

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15. At least three cases of *bride-burning* have been reported in the past six months from the education minister’s constituency.

(The Times of India, May 06, 93:11)

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16. In the process, the party has, for the first time, taken a *forth-right stand* on the temple mosque dispute, although it has quickly tried to make amends in another field by ignoring the Mandal report altogether.

(The Statesman April 19, 91:) (Editorial)

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17. *Lady Luck* did smile on India, who won the bronze medal after finishing at 23 points following their 3-1 defeat by Iran in the final round.

(B Shrikant, The Times of India, April 17, 03:18, Sports Page)

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Comments
**MORPHOLOGY AND SYNTAX (GRAMMAR)**

18. “Silence is golden whereas speech is silver,” is a proverb we must have heard *umpteen of time.*

(Chetana Vaishnavi, The Tribune) (Editorial page)

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19. If he can achieve even these two things he would have done more for *the* Goddess Saraswati than any Indian Prime Minister has done in a long, long time.

(Tavleen Singh, Indian express, Jan 05, 03:07)

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20. 0 (*missing article*) Soothing melodies of Mirza Ghalib now sound better to the ear.

(The Tribune, April 91) (Sunday Magazine)

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21. But 0 (*missing preposition*) so far as the Ayodhya controversy is concerned, the Congress (I) stand is in sharp contrast to its earlier performance, which was guided solely by opportunism, without the slightest concession to its professed secular principles.

(The Statesman Delhi, April 19, 91)

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22. When the drama began on day 1, the question was not how will it end, but when will it end?

(P Chidambaram, The Sunday Express, April 13, 03:07)

| Acceptable | Not Acceptable | Not Sure |

23. The Japanese and Iraqi situation had just one common factor, the US and its allies had triumphed and took over the responsibility of rebuilding the vanquished country and providing it with a new government.

(V Gangadhar, The Sunday Tribune, April 13, 03:12) (Column)

| Acceptable | Not Acceptable | Not Sure |

24. The Ludhiana police has been asked to look out for a Mumbai resident Amarjit Singh, who allegedly killed his wife and three children by setting them blaze in their Andheri Apartment on Thursday.

(Hindustan Times, April 11, 03:01)

| Acceptable | Not Acceptable | Not Sure |

25. That this sounds a tad hyperbolic, considering that there were at least as many looters as they were those who turned out to cheer the ‘liberating’ M1 Abrams tanks and M2 Bradley Fighting Vehicles, is really not of much consequence because everything is unreal about this war.

(Pamela philipose, Indian Express, April 11, 03:08) (Main Column)

| Acceptable | Not Acceptable | Not Sure |
26. The Vietnam war produced *in America diverse reactions*—from rabid chauvinism to spirited revolt of the youth against American adventurism.

(Darshan Singh Maini, The Tribune, April 11, 03:10) (Editorial main Piece)

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27. The move initiated by the Improvement Trust Patiala to shift them to the city's fringes could not yield any positive result and now the Trust *is saying* that they have no appropriate chunk of land for the dairies.

(Times News Service, Sunday Times of India, April 13, 03:04)

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28. One doesn't cancel *0 (missing object)* on flimsy ground pretexts.

(The Sunday Times, April 13, 03:12)

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29. This time around, the axe has fallen on ads promoting fairness creams, surrogate drinking and music videos allegedly *picturised* on women in abbreviated clothing.

(The Times of India, April 11, 03:12) (Editorial Side)

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30. The destiny again played a cruel joke, as the pilot, Flt. Lft. BS Gill, had turned the aircraft towards the field way beyond Mullanpur city, but 0 (missing article/ number, etc) eucalyptus trees came in the way.

(Harpreet K Kang, Sunday Times, April 06, 03:03)

| Acceptable | Not Acceptable | Not Sure |

31. If you go to a jhuggi cluster, there might not be any comforts, but there will be a TV set shared between a few households.

(Dr Chand Wattal, The Times of India, April 05, 03:14) (Editorial)

| Acceptable | Not Acceptable | Not Sure |

32. Faridkot Range DIG Siddharth Chattopadhyay, who had been to 0 (missing article) US purportedly on a secret mission to dig out properties belonging to former chief minister Parkash Singh Badal, is believed to have drawn a blank.

(Ajay Bhardwaj, The Times of India, April 20, 03:01)

| Acceptable | Not Acceptable | Not Sure |

33. But he is a young man full of confidence and 0 (missing conjunction) the willingness to accept his errors.

| Acceptable | Not Acceptable | Not Sure |

Comments
34. **Hum Apke Haiti Kaun** (Title of Main Editorial Piece)

(Vinay Mehta & Satish Kamat in The Times of India, Sep 23, 02:14)

| Acceptable | Not Acceptable | Not Sure |

35. An Indian woman draws on almost all the ‘*solah shingar*’—the sixteen love charms—taught by Mahalakshmi herself: *Bindi, kajal*, perfume, flowers, pretty hairpins, bright clothes, earrings, nose ring, toe ring, finger ring, bracelet, armlet, anklet, girdle, necklace and scented *supari* to keep her breath fresh and stain her lips red... *yeh Hindutan hai Uncleji, ise Saudi Arabia mat banao.*

(Renuka Narayanan, The Indian Express, Dec 03, 02:)

| Acceptable | Not Acceptable | Not Sure |

36. The knowhow and when to fix up the crook, the corrupt and the perverted, not withstanding their *mukhautas* (masks).

(Hari Jaisingh, The Tribune, Jan 10, 03:) (Main Editorial Piece)

| Acceptable | Not Acceptable | Not Sure |

37. *When Anirudh Behal and Mathew Samuel finished their eight-month-long investigation—unparalleled in India for its ingenuity and courage, and driven by nothing but the excitement of a major expose—I would have perhaps, had I the savvy in business and political venality, known better than to have dived off the deep end.*
38. “We heard that a dog from Italy also made the rounds here.” Togadia…

39. **IB, RAW** to help sell secular India Abroad (Headline)

...the resources of **IB** and **RAW** for **PR** management and image building abroad.

40. First, however, let’s remind ourselves of precisely what he (Prime minister) said at the BJP Parliamentary Party meeting on Dec 17:

“**Muslim samaj mein se badi matra mein Godhra ki ninda karne wale loag kyon nahin nikale?**…” (All Dialogues of Interview in Devanagari Script)

41. President Bush may **not like the face of** Mr Saddam Hussain, but the means adopted by the former to eliminate the latter…
42. *He who holds the stick, owns the buffalo*, as an old Indian saying has it.

43. The proprietor of the restaurant, Mr Jagmohan Sharma, who is also the spokesperson for the Dist. Congress Committee, *today alleged that a number of miscreants led by a person close to a Congress leader entered his restaurant late last night when he was away to Chandigarh and damaged the furniture and broke window panes.*

44. Pathankot: Divisional *railways manager* (DRM) Ferozpur division, HC Punia On Saturday led the team of railway officials and inspected all the railway stations on the Amritsar—Pathankot section.

45. Yes, it has been refusing *to dance to the tunes* of the US and UK leaders ever since the Iraq crisis began.
46. Even when *khaps* became smaller in size after the country came under the British, these still comprised large groups of villages, not particular gotras, the Meham *chaubisi* included 24 villages. The Sirsa *chalisa* had 40 villages.

(Shamim Sharma, The Tribune, April 17, 03:19)

47. The changing role and nature of ideologies in politics and the exploration of the practical manifestation of ideological framework in public policy throws light on the forms of political thinking that take place in a society.

(The Tribune, April 09, 03:08) (Editorial Page)

48. Suddenly, eradicating this *disease dreaded* doesn’t seem so impossible after all.

49. “Guns only kill people, not hunger,” he said addressing a packed Shere-e-Kashmir.

(Bhavna Vij Aurora, The Indian Express, April 19, 03:01)
50. Pakistan of course is a major stimulus for our *yo-yoness*. Over Kashmir, Cricket, the Lahore trip, Kargil Zip, Zoot.

(Jug Suraiya, The Times of India, April 20, 03:12)

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Comments

**Section B**

Language is generally taught through samples of the language in question. Besides reflecting good use of language, the content of the samples should be such that the learners can relate to it in terms of its characters, setting and time. The issue becomes a matter of greater concern when the learners are students of an undergraduate English Compulsory course.

This Section carries 4 items, each item has 2 excerpts. Only 1 of the 2 excerpts should be preferably picked up for possible inclusion in the course materials of BA II English Compulsory. In case you feel both the items are good enough please put a mark of right for both. If you feel neither of them is suitable, put a cross before both of them.

Instructions:

Please make a tick-mark (V) against the one you consider More Acceptable. In case you feel both the excerpts are Equally Acceptable, put a tick-mark (V) against both of them. If both of them are unsuitable put a cross (X) against each of them as Unacceptable.
Ex 1. “I would not be so fastidious as you are,” cried Bingley, “for a kingdom! Upon my honour, I never met with so many pleasant girls in my life as I have this evening, and there are several of them you see uncommonly pretty.” (Pride and Prejudice by Jane Austen)

OR

The University is like a stage, which provides an unending opportunity to youth from diverse regions, backgrounds, castes, religions, to synthesize, accept and understand one another to enable people to adopt a wider social order. Today’s market-driven societies may possibly be forgetting that the superstructures of economic progress would be castles of sand if social systems upon which they were built were to lose their liberal democratic character. (In The Tribune by Raghvendra Tanwar)

Ex 2. Shall I compare thee to a summer’s Day?

Thou art more lovely and more temperate:

Rough winds do shake the darling buds of May

And summer’s lease hath all too short a date;

(Sonnet XVIII by William Shakespeare)

OR

Why am I thinking of Kittoo mama now? Here I am in this hotel in Bangkok toweling down after a nice shower and reading the notice near the shower asking me to help the environment by not putting my towel to wash everyday. Kittoo mama would have liked this, I thought. He had anticipated the findings of Rio and Johannesburg, which, during
my youth, had been names of places, not the sites of international conferences to save our precious environment. (J Krishnamurthy, The Times of India, April 08, 03: 12)

Ex 3 You may as well call it impertinence at once. It was very little less. The fact that you were sick of civility, of deference, of officious attention. You were disgusted with the women who were always speaking and looking and thinking for your approbation alone. I roused, and interested you, because I was so unlike them. (Pride and Prejudice by Jane Austen)

OR

No one has confessed to the murder. The bomb-makers all claim they never even saw her. Eight lives were lost in the riots, Mr. Hart, including one of a boy who worked in this office. Not one of them is linked to an identifiable assailant. That’s how it is in riots. A confused clamor of hatred, violence, weapons, assaults. In the end no one is responsible. Or perhaps a whole community is responsible. People pull out bombs or knives, then melt away into the darkness. We are left with the bodies, the burned and destroyed homes, the legacy of hate and mistrust. And it goes on. (Riot by Shashi Tharoor)

Ex 4 Blind in one eye, lame in one leg, the upper two teeth missing and the body, all cracked and chipped. It seemed as though after carving him out, God had put him to dry. When he had dried up, God was dismayed seeing his own creation. So in a fit of anger, He gave him such a stinging blow that all those parts of Chand Singh’s body that had already dried up, cracked like the slender kareer wood. But as far as the old woman was concerned, he was her Idka Chand. (Earthy Tones by Gurdial Singh)
But Agastya was not conscious of any blasphemy. Religion was with him a remote concern, and with his father it had never descended from the metaphysical. One cannot prove the intrinsic superiority of any one religion, his father had loftily said to his brothers and sisters, when they had asked him, conspiratorially, to get his wife to convert—I remain Hindu and she Catholic because we were born such and see no reason to change. (*English August* by Upamanyu Chatterjee)

**Comments**

Thank you.

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**4.1.10 Discussion of Separate Items (Section A)**

1. **Saffronspeak**

The word *saffronspeak* belongs to the family of neologisms. It falls within the pattern of compounding as in Britspeak, netspeak, diplospeak. However, while the three mentioned in a row find their origin in the NS surrounding, *saffronspeak* is a coinage of IE. It represents a characteristic mode of speaking. The socio-political setting of India threw up words like *charge sheet, havildar, non-aligned* etc in the colonial times. *Saffronspeak* belongs to the political discourse that has emanated from the
sanghparivar's agenda of making fiery speeches on hindutva. The colour saffron has come to symbolize Hindu fundamentalism and the act of making speeches in the fashion of the sanghparivar (RSS/ BJP/ VHP combine) ideology has come to be represented by the word saffronspeak, a product of this decade. Since the word is still very young, it is premature to say if it will become part of recurrent usage in IE. At present it is a trendy journalistic term and not part of day to day usage.

2. Mrs.

This is a sample of semantic extension granted to a word of SBE. This word appears as a title before a married woman's surname or the name and surname given together in SBE. Some educated women prefer the use of Ms in place of Mrs, as Ms does not reveal their marital status. It is examined as an issue of gender equality as the title Mr for men, an equivalent of Mrs, conceals a man's marital identity.

Use of Mrs by itself in place of the word 'wife' is popular usage in the lower middle class English speech but not among the other classes, such as the users of metropolitan/cosmopolitan educated Indian English. Mrs was also part of the lower class British English but does not exist in SBE. The use of Mrs in place of wife could have became part of the lower middle class Indian English as it helps to establish overtly, social distancing from another man's wife as the speaker is not using any names. Most Indians are inhibited about calling others by names.

In the use of Mrs in this excerpt, a pun is intended to create humour. Observe this part "hits and Mrs". The word Mrs implies missess. It is used in the context of larger lapses committed by the finance minister in planing the national budget, some of them
experienced by his wife, the “Mrs” here. Such puns are acceptable only in informal writing. Journalism is growing into a less formal means of communication, so it is quite common to find tongue in cheek humour in newspapers these days.

3. **Shilanyas puja**

This is an example of loanwords or borrowings from one language, in this case Hindi, to another language, which is the English language here. It is an item of usage from the religious discourse but is used to arouse passionate religious sentiments to gain political mileage out of a situation vis-à-vis other political parties. The phrase could have been translated into English as ‘installation prayer’ but it would sound clumsy and would have lost its value as an instrument of religious bonding with strong overtones of fundamentalism in it.

Besides such translations were indulged in by the writers of Mulk Raj Anand, Khushwant Singh generation. In their novels they have used literal translations like “Cherisher of the poor”, which is often ridiculed by the younger generations. It is for this reason that writers could be avoiding literal translation. The passing decades have also distanced Indians from the era of the British rule and awe-inspiring SBE which was the highest point to be touched. The Mulkraj Anand generation tried to be as ‘authentic’ as possible to using English. Those born in the post-independence era feel no such sense of loyalty to English. They love to diversify if the situation demands.
4. **Lumpenisation**

The word *lumpenisation* is obviously derived from the word “lumpen”, which means “one that looks heavy and awkward, stupid” (Oxford Advanced Learner’s Dictionary, 2000). A recent publication of the dictionary by Macmillan (2002) gives a more realistic interpretation: “of low social class and stupid or not educated”. But in IE, this word has gained currency in the law and order situations and political sectors. *Lumpenisation* is a new coinage, as the SBE does not record this derivation. We can call it an extension of the morphological rule of derivation where the free morpheme “lumpen” (SBE word) has acquired the bound morpheme “-ise” to become lumpenise (IE) and yet another bound morpheme, “-ation” to become a derivational construction *lumpenisation*. In terms of rules, the rule of derivational paradigms like professional, professionalise, professionalisation has been used. In the law and order discourse, the word has become popular because thousands of uneducated people of the lower classes have started indulging in criminal activities. Such elements have also joined political bandwagons.

The act is partially responsible for the degeneration of the Indian political system. During incidents of sporadic violence, it is a common site to notice such people participating in looting, even killing, as happened during the Sikh riots in 1984 in New Delhi. Apparently, since then the word has caught the eye of the media.

5. **Newage**

This should be two separate words and they should be capitalized. This is a case of compounding where none exists and it is not recorded in SBE as a single word. New age has been used as a phrase to represent an era that is born recently. But then such a phrase,
an adjectival one, can take another adjective between the two words, for instance, new
spiritual age. As obvious, a compound noun like newage cannot do so. This compound
noun has been used by the writer to label the modern times, a linguistic liberty exercised
that he/she is not entitled to.

6. Silk strides
The phrase silk strides comes across as an example of collocation clash. In IE, generally,
only the words which fall within a pattern get accepted. A kind of systematicness is
considered an essential feature of the growth of a variety, which looks for recognition
from various agencies/institutions. Also, if we look at the rest of the sentence, we
discover that a phrase like crackle of cotton would have matched better with a phrase like
rustle of silk. The word “stride” appears to be out of sync with the rest of the structure
and vocabulary. Apparently, the writer has attempted alliteration of ‘s’ and ‘s’ (silk
strides) for poetic effect. It can also be called a poor case of metaphor. How can the
“rustle” stride? Yet one gets the gist of what the writer wants to say. Needless to say, this
phrase has no history of use, is not integral to the cultural aspect of life. It could be
acceptable in poetry.

7. Dilliwallas, Mumbaikars
These compound nouns indicate membership of a community as -ite for Israelites, -ese
for Chinese etc, and that is the spirit these words reflect In the given usages the
differences of use between SBE and IE lie in the way “-wallas” and “-kars” have been
used. They are not part of the SBE usage, which uses its own derivation like –ers with
Londoners. The modern trend in India in the political circles is towards nationalism and regionalism, in short going “swadeshi”. “walla” (of) is an independent word a preposition and a free morpheme unlike its counterparts in English and it combines with geographical names to form compound nouns in Hindi. On the other hand “-kar” of Mumbaikars is a derivation used commonly in Maharashtra with names of towns. Its origin lies in the Marathi language. For Delhi to have become Dilli, one of the native names of Delhi and for Bombay to have become Mumbai, a native name of Bombay (both Delhi and Bombay are British names for Dilli and Mumbai) is a symbol of casting the colonial cloak.

Many writers of newspapers even of national repute (these words are from ‘The Times of India’s editorial page) have begun to use conversational English in order to establish a one-to-one communication with the invisible reader. It this attempt, they tend to Indianize the English language as they know the masses will relate to Indianized English better.

8. **Archrivals**

Yet another word from ‘The Times of India’ archrivals in the past has been used with a hyphen as arch-rival. This is done so in SBE to show that a word is not regarded as a wholly established unit. It is used as a prefix before certain nouns though, as in archenemy.

9. **Lay people**

This phrase should have been written as a compound noun, ie laypeople. Written as it is, as two separate words, it changes the meaning of the usage.
The word layman/ laymen layperson/ laypersons/ laypeople is an idiomatic usage and its two elements cannot be separated as lay persons, etc. In any case, the word lay people is a very new usage in SBE (recorded in Macmillan English Dictionary 2002). It is a case of compounding distorted in the way it is used here.

10. **Opined**

*Opined* is a very formal usage, now archaic in BE, but retained in IE. The other words of the paradigm are, however, popular, ie opinion opinionated, etc. Indian English continues to carry a lot of BE baggage from the colonial era. These words are hardly used in SBE, for instance ‘hereby’, ‘herewith’, which are redundant. ‘Honourable’, as in ‘Honourable’ Chief Guest, ‘worthy’ as in ‘worthy’ guests, signs of eulogizing in the days of the Raj. SBE is advancing towards leaner prose, and IE too needs to rid itself of the extra baggage and the terminology which eulogizes.

11. **Tridents**

An example of calques, a loan translation here, this word is part of ancient as well as modern usage in the western world. It was a weapon made of a long pole with three sharp points, used in the ancient past. A *trident* is also a type of nuclear missile. In the Indian mythology, *trident* represents the *trishul*, a weapon carried by Goddess Durga and Lord Shiva. *Trishul* has become a part of the modern Indian political discourse where it is being used as a symbol of muscle power, unity, force—physical force, fundamentalism, etc. What is interesting to note in certain sections of the print media is that while the phrase *shilanyas puja* was borrowed from Hindi, an English equivalent of *trishul* has
been discovered and used, and is already gaining acceptance and creating the intended
impact.

12. **Gunman**

Another coinage, the word *gunman* is an instance of semantic change. It is barely a
decade old, a product of the era of terrorism in north India. During that period, people under security threat essentially the politicians, bureaucrats, police officers, etc, were provided with security personnel from the police service. These armed personnel got christened as *gunman*, a compounding of two nouns, i.e. a man who carries the gun. Surprisingly, this word does not appear in the compilation of Indian English Supplement of *Oxford Advanced Learner’s Dictionary* by As Hornby, OUP 1996.

The word gunman bears a positive connotation in IE. But in SBE it carries a pejorative streak as it was used in the context of gun wielding men who drove native Americans westward at the point of gun and much blood-shed.

13. **Desi, Phoren**

These words started as Hindi slang way back in the 60’s-70’s and got incorporated in IE. The mass media, including the print media, picked them up with unmatched enthusiasm. The orthographic change in *phoren* is nothing new. When “phoners” were introduced for Radio news and carried over by TV news, they were spelt as “foners” and not “phoners”. These are stylistic features, used somewhat like poetic license, which people enjoy in the creative act. *Phoren* has been used to mean the word foreign. It has been distorted/modified as a distinguishing device to become *phoren* without changing
its lexical value. Assimilation of coinage is a natural process in language growth and IE makes no exceptions. The word desi has a slightly condescending attitude towards someone not westernized—a sort of country bumpkin. It has used the technique of code switching in an intra-sentential position. It is not a random use and observes its own set of grammatical constrains.

14. **Lathi-charged**

An instance of hybridization, lathi-charged has been there in IE since the colonial times along with 'gherao' and 'bandobast' in the same league. It is a compound of Hindi and English, retaining the morphological process of the English verb 'charge' with the inflection '–ed'. It is surprising why the British did not refer to such a situation as baton-charge or cane-charge. It is not limited to just lexical change.

15. **Bride-burning**

This usage has got well established since the late 60’s, early 70’s in India. It owes its birth to the unfortunate era when burning a newly-wed girl by the groom’s party in the desire of accumulating consumerist goods and hard cash was common knowledge. Like eve-teasing, bride-burning is absolutely culture-specific to India. It follows the usual construction norms of SBE and is after the expressions such as witch-hunting, head-hunting, etc. It can be considered as an example of calques.
16. **Forth-right stand**

The hyphen in *forthright* is not required, a case of novel collocation peculiar to new Englishes. It can be considered a writer’s style rather than an error committed. It is often seen to occur with words like comment, statement, apology, etc. Or even with politician, bureaucrat, etc. Without the hyphenation it would be a SBE word.

17. **Lady luck**

A usage such as *lady luck* is unheard of in SBE. The phrase has a typical cultural connotation in the Indian milieu. It is almost a literal translation from Hindi, “*Kismat (Luck) muskuray* (smiled)”. It is the female who bestows bounties; Goddess Lakshmi showers wealth, Goddess Saraswati aids the acquisition of knowledge and music therefore the one who brings fortune has to be a woman. The woman is elevated to the status of a “lady” to lend dignity to the setting. *Lady luck* is a well-establish usage in India, now even in formal settings- case of semantic extension.

18. **Umpteen of time**

This phrase exhibits syntactic deviations. IE has a tendency of adding prepositions where they are not needed, deleting them from where they are needed and sometimes using them inappropriately. Once it is deleted, time will have to be pluralized as the word umpteen is indicative of several units.
19.  *The*

Article usage is a slippery area as far as IE is concerned. In any case article usage in English is considered an area of “great indeterminacy” (Foster 1968 in 1991).

The definite article “the” is not required here. SBE does not use it before the words king, queen, goddess, etc. Especially so, when the word Goddess is written with a capital ‘G’.

20.  *...Soothing melodies (missing article)*

Although some readers may find the noun phrase *Soothing melodies* alright without the definite article, many readers may find the article essential. The definite article is needed as it can help to specify the kind of melodies, ie ones those are soothing to the ears.

21.  *But...(missing preposition)*

This is a case of missing preposition. The preposition ‘in’ would be quite in place before ‘So for’. As a mater of fact the phrase ‘So for as the Ayodhya controversy is concerned’ is a prepositional phrase, which should begin with a preposition, here the word ‘in’ to be followed by a prepositional complement, here a noun phrase.

22.  *... How will it end... when will it end?*

The question mark at the end was avoidable. The writer is making a statement, not looking for answers. The rest of the construction is fine as it a conditional clause and clauses take in a parallel structure.
23. *Triumphed and took over*

There is a slight error in the second clause. The two exist as parallel structures, ie

* its allies has triumphed and

* its allies had taken over.

Through the process of ellipsis "its- had" have been skipped and rightly so within SBE syntactic rules. However, they are expected to maintain the same tense form, ie past tense + en which has been violated by bringing in simple past, ie 'took' in place of 'taken'. The correct version is... ‘its allies had triumphed and taken over’.

24. *...Police has…*

‘Police has been asked’ … the difference here is of concord of number between subject and verb. The group here is being considered as a collection of individuals not as a single undivided body. It is for the members of the entire Ludhiana Police to look out for a resident called Amarjit. In SBE, collective nouns, notionally plural but grammatically singular, obey notional concord in examples such as this (Quirk and Greenbaum 1976). Therefore it should be ‘police have been’.

25. *That this... that there were ... they were those who...*

There is excessive embedding in the first part of the sentence. There is an overuse of demonstratives like ‘that this’, ‘that there’, ‘those’, etc. It is a somewhat clumsy structure. Besides, it is a case of parallel structure where rules expect one to observe the same structure through as in ...Considering that there were at least as many looters as they were- it should be: ‘there were’ to go with the previous there were...
The usage is convoluted. It can be turned into lean prose by breaking the sentence to form two or three of them.

26. ...**In America diverse reactions.**

If I consider the part, ‘the Vietnam was produced in America diverse reactions’, I will conclude that the normal sentence construction in a case such as this would be S-V-O-A, ie Subject-Verb-Object-Adverbial meaning ‘The Vietnam war’ (S), ‘produced’ (V), ‘diverse reactions’ (O), ‘in America...’ (A).

A writer sometimes meddles with the word order for poetic effect. But that does not seem to be the intention as the usage is part of the main editorial of a national daily and the writer is a well-established contributor. Either there it is an effect of MT influence or the inversion of Object-Adverbial as Adverbial-Object is a poetic device in a text of prose. The latter view finds support in the later half of the sentence, which has poetry in the way thoughts are expressed.

‘...from rabid chauvinism to spirited revolt of the youth against American adventurism’.

27. ...**Is saying ...**

The excessive use of the present continuous comes habitually to Indians. SBE would have preferred ‘says’ here, a present simple. But world Englishes have their own structural norms with minor diversifications from SBE, their own characteristic features and their over communicative style of which ‘is saying’ is an integral part. Newspapers and TV have also adopted this fad for the present progressive form to convey immediacy.
28. *One doesn’t cancel (missing object) on flimsy...*

S V O A

Such a sentence construction requires an object before the Adverbial ‘cancel’, which is a transitive verb and cannot occur without an object. IE tends to take such liberties.

29. *Picturised*

This excerpt is from the editorial page of *The Times of India*, a national daily. SBE does not have the word *picturise* but in India it has become a popular usage in the media and films in both oral and written discourse. ‘-ise’, a derivative, has been attached to the root morpheme, a noun. The inflection ‘-ed’ has been attached to the word. It conforms to the pattern of words like humanized, hypnotized, etc. It is certainly an instance of overgeneralization of the rule, whose product, a coinage, has gained acceptance in use.

30. *... But (missing determiner) eucalyptus trees...*

“Eucalyptus trees” that came in the way were specific objects and in SBE it is a determiner which will determine the noun phrase by showing what reference it has. In this case the determiner ‘the’ or the determiners ‘some’ or even ‘a few’, etc would be in place before the noun phrase ‘eucalyptus trees’. Since determiners are the least permanent and most unstable, they are often a casualty in the hands of new Englishes users. Many IE users tend to go for zero definite article before such a noun phrase.
31. ...Might not be... will be...

Not that there is anything wrong with a structure like this in a sentence but SBE prefers the tenses to be the same in a parallel structure. So ‘there may not be any comforts. But there will be a TV set...’ would be preferred as compared to ‘there might not be any comforts, but there will be a TV set’.

32. ...Who had been to (missing article) US...

The US is a short form of the USA, ie the United States of America. When we define something of something, ‘the’ is at the head of the phrase. It is always ‘the’ something ‘of’ something. The US, an abbreviated form, is a short form of the USA. Abbreviations are coming into acceptance as names. And in that case an article before ‘US’ is not necessary. The computer generation believes in shortened, simplified messages. They tend to cut down any excess elements. However, grammatically the dropping of ‘the’ before US is unacceptable.

33. ...A young man full of confidence and (missing preposition) the willingness to...

There are certain deviations observed in the syntactic choices made by the writer. When we join expressions with ‘and’, as is done here, we often leave out repeated words or phrases of various kinds. The writer has done that too, but in a different way, which may not be acceptable in SBE. It is somewhat odd to join ‘full of confidence’ with ‘the willingness to accept his errors’. We need the preposition ‘with’ before the noun phrase ‘the willingness’. The structure does not offer any scope for ellipsis.
34. **Hum Apke Hain Kaun (Title of Main Editorial Piece of The Times of India).**

Borrowing titles as it is or with minor changes for greater impact is a common practice. Titles of famous well-known books and films from Hollywood as well as from the Bombay Film Industry is the modus operandi of many a writer to attract instant reader attention. Such a practice has several added advantages. Firstly, people connect quite quickly with the writer’s ideology. Secondly, the writer can communicate a lot about what is to follow through the title. Titles also serve to satire certain people, institutions, norms, etc, as has been done in this article. Such a use also confirms the popularity of the film industry, which is called upon so often to introduce articles and ideologies.

35. **Solah shingar, bindi, kajal…supari… yeh Hindustan hai Unclji, ise Arabia mat banao**

First and foremost, it is important to accept that the writer had the provision of translation at her disposal, yet resorted to code switching. Since she translated *nath/ laung* into nose-ring, *kamarbandh* into girdle, she could have translated the given usage into English as ‘sixteen adornments’… ‘spot, kohl’ … ‘betel nut’… ‘this is India, Uncle, don’t make it a Saudi Arabia’. In that case the reasons behind code switching are quite obvious. She has resorted to it to connect more directly with the readers, to authenticate the Indian flavour of context and so on.

The use of ‘jì’, which is a mark of respect in Hindi, is a deliberately used word here like ‘only’, ‘having three brothers’ and ‘living on somebody’s backside’, etc. It serves as the index of IE and such expressions are dragged in in about any discourse, where the writer
wants to give a humorous tone to his work. The use of selective mix of languages is a stylistic device. Obviously, code switching indulged in here is not language dependence but language manipulation in the hands of this writer.

36. **Mukhautas**

The use of *mukhautas* (masks) is not just an accessory item but integral to Indian mythology, Indian classical traditions of dance and theatre. Indian mythology carries the myths of twelve incarnations of God, where each is associated with certain specific characteristics and experiences of the incarnations, eg. Narsimhan, with the head of a lion. The demon Ravana had a string of heads; each represented by a mask with specific meaning value. To represent them and similar cultural references, members of art and theatre use *makhautas* (masks). They bear positive and negative connotations. *Kathakkali*, an ancient dance form, also gives much emphasis to masks. The writer uses the word *mukhauta* in its original code to create a certain impact and arouse strong sentiments towards the ideology he presents. Apparently, he feels that the translation would be inadequate to convey the potency of the belief held. However, apparently in the capacity of the editor-in-chief of the newspaper, he decided to give an English translation to it.

37. **When...end**

It is a fifty-four word long sentence, dense semantically. Within the length of a sentence the writer attempts (i) to recall an experience, (ii) analyze it, (iii) evaluate it and (iv) draw conclusions. This characteristic marks IE as a distinct form, away from SBE. Firth
(1964:176) remarks about Indian writers that “they have not learnt the habitual economy” of the native in social situations, and their sentences are often much too long.... Such sentences with their complex structures make it difficult to interpret the meaning. This sentence is an example of complex embeddings of phrases and clauses.

Yet another aspect of IE is the use of hackneyed expressions like ‘dived off the deep end’ etc.

38.  *A dog from Italy*

It is a case of literal translation, pejorative in attitude, heavy with political vendetta. It is aimed at ridiculing a leader in the opposition. The use of a second/foreign language provides the speaker social distancing from a taboo usage in MT. So obvious is the reference to Sonia Gandhi that even a British linguist, who filled in the questionnaire for me, could interpret it as targeted at Sonia.

39.  *IB, RAW*

It is claimed that a visitor from abroad will find it difficult to follow the message contained in Indian newspaper articles. This is due to excessive use of abbreviations in IE, characteristic even in the case of not so well known contexts. One can always counter this argument on the plea that such articles are addressed to essentially the local resident readership, therefore such usages are in place on the assumption that readers are aware of the full form and the organizations they represent. Whatever the viewpoint, it is worth giving the issue a thought.
40. *Muslim samaj... nikale*

What could have urged the newspaper (Hindustan Times), an English daily, to publish four-line long dialogues, several of them, in Hindi is beyond my comprehension to understand. Not just the fact that the interview is in Hindi because that could have been accepted as code switching, but the fact that it is in the devanagiri script. In that case did it not belong better to the Hindi edition and not the English one. It is *hindutva* in its most blatant form.

41. ... *Not like the face of* ...

"I don’t like his face", an expression such as this can be easily found in native discourse. However, the tone of hypothesis disclosed here makes it a nativized expression. “I don’t…” the version given above is like an idiomatic expression and in such circumstances one does not have the liberty to meddle with the structure.

42. *He who holds the stick, owns the buffalo.*

Idioms are expected to be preserved in their original language. They can sound ridiculous if translated, as it happened when Mulk Raj Anand and the brigade did it for the international audience. Yet, perhaps, this is one of the ways to connect with the masses. That is by evolving the ethos of a civilization. And if that is the aim, English has permeated through the layers, and literal translations of idioms are inevitable. It may be considered acceptable to use this device to authenticate a situation. Not that the writer could not have conveyed his sentiments through the idiom, ‘might is right’.
43. *... to day alleged ... panes*

The adverbial *to day* would be placed after the verb *alleged* in SBE. The sentence is long-winding, with six clauses embedded in it. Too much information has been packed in a single sentence.

- that one Sharma is the proprietor of the restaurant...
- that he is also the spokesperson for...
- that he alleged some miscreants...
- led by a person...
- that the person is close to a congress leader...
- that they entered the restaurant
- when he was away to Chandigarh
- broke window panes
- damaged furniture

This sentence made up of fifty-four words should have been broken into two or three short sentences.

44. *Railway manager*

In SBE capitalization of the initials of the designations of VIPs is an essential requirement. Following that rule 'railway manager' should have been written as Railway Manager with a capital 'R' and 'M'.

45. ...To dance to the tunes...

This is a SBE usage and the Indian writer has certainly followed all conventions. Yet, in recent times one has witnessed a trend towards the use of fresh language. The idiom is a hackneyed expression and such usages are being replaced with creative expressions in SBE. Besides, the idiom has a singular in ‘tune’, not tunes, unless the writer wants to convey two different tunes for two different people. Which he does not want to.

46. ...Khaps... Chaubisi... Chalisa...

Code switching, a linguistic device, commonly used in SL situations, is selected by a speaker for special effects, or to communicate a message to an audience who will not grasp the meaning otherwise. Sometimes, it is resorted to for striking cultural affinity with the audience and at other times because there is no perceivable translation available. The point mentioned last justifies the use of words *khaps* (a form of *panchayat*) *chaubisi* and *chalisa*, a conscious act on the part of the writer.

These words have roots in the historical past and are *gotra*-specific (sub-caste specific), meaning relevant to a minority within a state, i.e., Haryana in India.

The observation of democratic principles in India has given voice to every section of society, which finds media coverage. The extensive spread of English among a cross-section of society with culture-specific needs will inevitably lead to such expressions, as given above, in the English texts.

47. The changing ... in a society
An example of a complex, convoluted style of writing. Difficult clause-construction with a lot of information packed in the phrases. Big words like ideologies, exploration, manifestation, ideological framework, etc could be replaced with simple words. Giving it back in the writer’s style the appropriate labeling for such usage is that the writer has attempted to make things less clear and more difficult to understand, perhaps deliberately.

As Arundhati Parmar, an NRI based in Chicago, USA, commented on an article in the Outlook (April 14,03), “Much of what is wrong with Indians writing in English is that they seem to be writing for themselves.”

It has any number of problems, as pointed out by a native speaker, a linguist himself. It is “clumsy”, needs a determiner before ‘ideological framework’—or pluralization, and the use of ‘throws’ is incorrect. I would call the use of ‘throws’ acceptable, as an IE usage.

48. ... Disease dreaded...

Since this usage is not written for poetry, it is not quite in place. The word order has been changed by the writer. The phrase would be more appropriate as ‘dreaded disease’ in the present context. It is words like concerned, involved and present which occur after the noun and ‘dreaded’ is not in that list.

49. ... Only ...

‘Only’ is here applied for parallelism and is extended to the other part of the sentence ...
‘hunger does not kill people’ it is guns, which do so. However, in SBE, we cannot use
‘only’ for parallelism, nor extend it to the other part of the sentence. It has been carried over by the writer to the other part, which makes it a typical IE usage. The intention is to focus through this adverb on a certain meaning.

The use of ‘only’ became popular in India because IE hardly has any contrastive stress in spoken language. Therefore, ‘only’ as the pragmatic particle immediately following the constituent that needs to be emphasized comes in handy. It is close to English cleft constructions, as in ‘it is only on Thursdays and Fridays that he works’ IE would put it as, ‘He works on Thursdays and Fridays only.’

“And this usage is not at all arbitrary or randomly used” (Kachru 1983: 79 and Trudgill & Hammod 1985:111). ... It identifies emphasis member(s) of a set that belong to a particular, semantically identifiable, lexical fields...

50. ... yo-yoness ... Zip, Zoot

The writer has legitimately used his right to be creative. This shows that the variety is not sterile. Creativity gets accepted by and by. He has given a morphological extension to the object “yo-yo” by adding ‘--ness’ to describe its quality and apply it in another context. Under SBE rules ‘--ness’ can be suffixed to abstract adjectives like kind, etc to explain their quality or character but never to a noun as is done here.

‘Zip zoot’ reflects the creative urge of the user. The situation makes him productive. Zip-zoot is an example of onomatopoeia and conveys effectively the attitude of our leaders towards the trouble brewing in Kashmir.
4.1.11 Discussion of Separate Items (Section B)
(Refer to Questionnaire (4.1.9) for the texts)

Ex 1 British Literature Fiction (Classic) and Newspaper Article

Option (i) I would...uncommonly pretty. *Pride and Prejudice* (Jane Austen 1813: 7)
This book is a prescribed text for the BA II year English Compulsory course. The excerpt comprises the postmortem of a party that Darcy, the host, and Bingley, his closest friend have just attended. That is where they meet the five Bennet sisters for the first time. It is set in an "old" English society, which uses very formal language as compared to the present day England. Since language is embedded in socio-cultural practices, the entire usage is very different, i.e. the social get together as a different context, the dress code, the behaviour of people, and their attitude to various aspects of life. It has words like "fastidious", tough and out of place for students (who can hardly speak and write English) and expressions like "for a kingdom" and "Upon my honour" being mouthed by one "Mr Bingley". The whole setting with most of its speech is alien to the learners.

Option (ii) The University...democratic character. (Raghvendra Tanwar, *The Tribune*
April 8, 03)
The issue involved in this piece of writing is something presently affecting the student community. With forbidding costs of higher education, an average lower middle class youth can barely think of entering the college premises. The writer talks about how the
University is not just about “academics” but also about personality development, expansion of social horizon, mental development and learning to think cohesively as a people, as a nation, etc. Apart from one or two words like “superstructures” and “synthesize”, the writer uses a lucid style with simple expressions.

**Ex 2 17th Century British Poetry (Classic) and Newspaper Article**

**Option (i)** Shall I compare thee…short a date (Shakespeare’s Sonnet XVIII “Shall I compare thee to a summer’s Day”)

“Shall I compare thee to a Summer’s Day” is an anthologist’s delight. One or the other of the BA English Compulsory course syllabi always carries it. In these lines Shakespeare is comparing the beauty of “somebody” with that of the English summer day. The English used is archaic by present standards. This would involve simplification of the language. It would also call for elaborate discussion of the English summer, as most students do not understand it to be a contrast to the Indian summer.

**Option (ii)** Why am I thinking of Kittoo mama…precious environment (J Krishnamurthy, *The Times of India* April 8, 03)

This is a piece of communicative writing, done in a very conversational style. A descriptive piece that sketches the portrait of a close relative in just a few lines. It talks about saving water but while doing that, the writer connects the readers with Environment issues, Kittoo mama, the Rio conference on Environment, etc. The language is simple, yet powerful and the style lucid.
**Ex 3 British Literature Fiction (Classic) and Indian Writing in English Fiction**

**Option (i)** You may as well...I was so unlike them. *(Pride and Prejudice by Jane Austen : 285)*

Another excerpt from the prescribed text. The thoughts are mature, good enough to shape young minds. They can inspire young girls, still in an impressionable age to want to emulate the woman speaking these words. But the language has too many difficult words.

**Option (ii)** No one has confessed...it goes on. *(Riot by Shashi Tharoor, 2002: 238)*

A very touching and philosophical narration of the modern day India. A slice of life of people caught in the throes of passionate love, hate, violence, deceit, and other moods. Somewhat difficult for the target group, on account of their maturity level. Similar writings can be explored.

**Ex 4 Vernacular Literature Translation Fiction and Indian Writing in Fiction**

**Option (i)** Blind in one eye...Id ka chand. *(Earthy Tones by Gurdial Singh 2002:119)*

An excerpt from the story, *In my own Hand* is from the next door setting for the learners. It is set in the malwa region of Punjab, absolutely earthy yet modern. Rendered into English by able hands, the few lines depict the blind love a mother has for her child.
**Option (ii)**  But Agastya...to change *(English August* by Upamanyu Chatterjee 1988: 128)

A saucy tale constantly touched by philosophy. In this excerpt the writer has raised questions relevant to every youth. What next once the first flush of romance has settled in a marriage. Individual backgrounds, personal attitudes and beliefs about everything in life begin to surface and assert, to raise their ugly head, to vitiate everything. Do we let them ruin the love that brought two souls together in the first place?

### 4.2 Presentation of Results (Section A Tables 1-9)

The results of the investigation have been presented in the form of Tables with some preliminary findings.

The nine parts of the presentation are as follows:

Table: 1:  Acceptability of Total Items.
Table: 2:  Order of Acceptability.
Table: 3:  Acceptability of Separate Components.
Table: 4:  Acceptability by Age.
Table: 5:  Acceptability by Gender.
Table: 6:  Acceptability by Profession/ Vocation.
Table: 7:  Acceptability of Lexis by Profession/ Vocation.
Table: 8:  Acceptability of Grammar by Profession/ Vocation.
Table: 9:  Acceptability of Discourse by Profession/ Vocation.

This is valid for Tables 1-6 where the responses are 2000. For Table 7 and 9 total responses are 680 and for Table 8 at 640 as the 2000 responses are divided into three
sections, i.e. Lexis, Grammar and Discourse. There are 2000 judgements shown by 40 respondents to 50 items with a choice of 1 out of 3 possibilities in all the Tables.

4.2.1 Table 1 Acceptability of Total items

<table>
<thead>
<tr>
<th>Total Items</th>
<th>Acceptable</th>
<th>Not Acceptable</th>
<th>Nor Sure</th>
</tr>
</thead>
<tbody>
<tr>
<td>50 Items</td>
<td>46%</td>
<td>43%</td>
<td>11%</td>
</tr>
<tr>
<td>919</td>
<td>853</td>
<td>228</td>
<td></td>
</tr>
</tbody>
</table>

In a little over 1/10 of the judgements where doubts were expressed, the opinion on the items was divided. Judgements in accepting the use of the items in the classroom are a shade higher than those rejecting them in pedagogic situations. The result of this Table goes to prove that a sizeable number of respondents are in favour of inclusion of Indian variants in the classroom. It takes us closer to the claims made in the hypothesis that people closely associated with English teaching/learning/writing will favour the move of formulating an indigenous model for pedagogic purposes.
<table>
<thead>
<tr>
<th>Item #</th>
<th>Acceptable</th>
<th>Item #</th>
<th>Acceptable</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>35</td>
<td>49</td>
<td>19</td>
</tr>
<tr>
<td>14</td>
<td>34</td>
<td>31</td>
<td>18</td>
</tr>
<tr>
<td>3</td>
<td>33</td>
<td>33</td>
<td>18</td>
</tr>
<tr>
<td>29</td>
<td>30</td>
<td>43</td>
<td>18</td>
</tr>
<tr>
<td>12</td>
<td>28</td>
<td>6</td>
<td>17</td>
</tr>
<tr>
<td>8</td>
<td>27</td>
<td>9</td>
<td>17</td>
</tr>
<tr>
<td>17</td>
<td>27</td>
<td>36</td>
<td>17</td>
</tr>
<tr>
<td>42</td>
<td>26</td>
<td>10</td>
<td>16</td>
</tr>
<tr>
<td>45</td>
<td>26</td>
<td>22</td>
<td>16</td>
</tr>
<tr>
<td>11</td>
<td>25</td>
<td>19</td>
<td>15</td>
</tr>
<tr>
<td>39</td>
<td>25</td>
<td>40</td>
<td>15</td>
</tr>
<tr>
<td>34</td>
<td>24</td>
<td>16</td>
<td>14</td>
</tr>
<tr>
<td>46</td>
<td>24</td>
<td>47</td>
<td>14</td>
</tr>
<tr>
<td>41</td>
<td>23</td>
<td>30</td>
<td>12</td>
</tr>
<tr>
<td>4</td>
<td>22</td>
<td>44</td>
<td>12</td>
</tr>
<tr>
<td>5</td>
<td>22</td>
<td>32</td>
<td>10</td>
</tr>
<tr>
<td>7</td>
<td>22</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td>21</td>
<td>22</td>
<td>38</td>
<td>8</td>
</tr>
<tr>
<td>1</td>
<td>21</td>
<td>50</td>
<td>8</td>
</tr>
<tr>
<td>24</td>
<td>21</td>
<td>23</td>
<td>7</td>
</tr>
<tr>
<td>26</td>
<td>21</td>
<td>25</td>
<td>7</td>
</tr>
<tr>
<td>13</td>
<td>19</td>
<td>37</td>
<td>7</td>
</tr>
<tr>
<td>20</td>
<td>19</td>
<td>18</td>
<td>6</td>
</tr>
<tr>
<td>27</td>
<td>19</td>
<td>48</td>
<td>6</td>
</tr>
<tr>
<td>35</td>
<td>19</td>
<td>28</td>
<td>-</td>
</tr>
</tbody>
</table>
This Table displays the order of acceptability indicated by various respondents in a descending form. There is no item, which was accepted by all 40 respondents. The lexical item *bride-burning*, a coinage of an Indian socio-cultural practice, found the highest number of takers, ie 35 out of 40, which is 88 percent. On the other hand, a syntactic item, a case of missing object, in an S-V-O structure, was the least acceptable: ‘One doesn’t cancel (missing object) on flimsy pretexts’ found wholesale rejection. Items demonstrating neologism like *shilanyas puja* and hybrid forms like *lathi-charged* were amongst those to enjoy the highest level of acceptability. *Lathi-charged* is an established Indian variant since the days of the *Raj*, what is amazing to note is the general acceptance of *shilanyas puja*. Respondents could have suggested a translation to the effect of ‘an installation prayer’ though there are no doubts, the translation fails to capture the significance held by the word *puja*. Items with distinct grammatical errors like “umpteen of time” and distorted word order: his “disease dreaded” instead of “dreaded disease” had the lowest level of acceptability.

Though not presented in the Table here, they deserve a mention. Item 37, a sample of complex and verbose style of writing along with the flippancy of item 50, *zip zoot*, etc, the coinage, an example of individual level fancy were found to be the most confusing to respond to. Items like *phoren, desi, Mrs*, etc generated practically no doubts among the respondents.

This goes to prove that:

(a) Manufacturers, distributors and consumers of Indian variants are willing to accept the inflow of variants in the area of formal instruction, ie the classroom.

(b) They are not ready to accept just any and every Indian Variant.
4.2.3 Table 3 Acceptability of Separate Components

<table>
<thead>
<tr>
<th>Component</th>
<th>Acceptable</th>
<th>Non-Acceptable</th>
<th>Not Sure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lexis</td>
<td>57%</td>
<td>32%</td>
<td>11%</td>
</tr>
<tr>
<td></td>
<td>387</td>
<td>219</td>
<td>74</td>
</tr>
<tr>
<td>Grammar</td>
<td>37%</td>
<td>53%</td>
<td>10%</td>
</tr>
<tr>
<td></td>
<td>241</td>
<td>336</td>
<td>63</td>
</tr>
<tr>
<td>Discourse</td>
<td>43%</td>
<td>44%</td>
<td>13%</td>
</tr>
<tr>
<td></td>
<td>291</td>
<td>298</td>
<td>91</td>
</tr>
</tbody>
</table>

As mentioned in the earlier chapter, IE is said to vary from SBE mainly in terms of pronunciation (not within the scope of this study) and Lexis. Such an evolution could have occurred only with a general (unwritten) consent to the practice. The Table clearly indicates the highest level of acceptance in the case of Lexis, which is 57 percent and rejection at 32 percent. It is almost the opposite in the case of Grammar where the acceptance is only 37 percent to rejection at 52 percent. It just goes to prove that people are rigid to change when it comes to Grammar, whereas change in Lexis is perceived as inevitable. The opinion on discoursal level changes shows an equal divide, apart from a small percentage of respondents expressing doubt. Such an expression, as a matter of fact, is common to all the three element(s)/ aspect(s) ranging from 10 percent to 13 percent, registering their doubts.
Respondents almost equally represented the three demographic groups. The age bracket of the most experienced in life showed an equal divide between accepting and rejecting the Indian variants in the classroom. What needs to be commented on is that there are so many responses in favour of an indigenous model. A similar attitude is visible in the case of the middle bracket, i.e., 30-45 year demographic group. The non-acceptance is only a shade higher than the acceptance. The demographic group comprising the youngest respondents shows them to be as liberal as the other two groups while accepting the items but much more intense in rejecting others, almost at a 2:3 ratio. Yet another distinct characteristics betrayed by them is the degree of confusion that prevails among them over whether to accept or reject some of the items. To the 7 percent and 6 percent level doubts expressed by the 46-60 and 30-45 age brackets respectively, the youngest respondents have doubts over 23 percent of the items which is nearly a quarter of the total items.

<table>
<thead>
<tr>
<th>Age Bracket</th>
<th>Acceptable</th>
<th>Not Acceptable</th>
<th>Not Sure</th>
</tr>
</thead>
<tbody>
<tr>
<td>46-60</td>
<td>46%</td>
<td>46%</td>
<td>7%</td>
</tr>
<tr>
<td></td>
<td>257</td>
<td>255</td>
<td>38</td>
</tr>
<tr>
<td>30-45</td>
<td>45%</td>
<td>49%</td>
<td>6%</td>
</tr>
<tr>
<td></td>
<td>383</td>
<td>417</td>
<td>50</td>
</tr>
<tr>
<td>18-29</td>
<td>47%</td>
<td>30%</td>
<td>23%</td>
</tr>
<tr>
<td></td>
<td>282</td>
<td>181</td>
<td>137</td>
</tr>
</tbody>
</table>
4.2.5 Table 5 Acceptability by Gender

<table>
<thead>
<tr>
<th></th>
<th>Acceptable</th>
<th>Not Acceptable</th>
<th>Not Sure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>50%</td>
<td>37%</td>
<td>13%</td>
</tr>
<tr>
<td></td>
<td>576</td>
<td>423</td>
<td>151</td>
</tr>
<tr>
<td>Female</td>
<td>40%</td>
<td>50%</td>
<td>9%</td>
</tr>
<tr>
<td></td>
<td>344</td>
<td>429</td>
<td>77</td>
</tr>
</tbody>
</table>

The male female ratio was almost 1:1 in the study. It is interesting to note that 20 percent more men are keen to incorporate Indian variations of English in the classroom. Subsequently more women disagree to the use of non-SBE items. It is evident that women are more clear headed when it comes to rejecting them and prove it by rejecting half of the items. Their arena of doubtfulness is small with just about 9 percent as compared to that of men which is 13 percent. Men accept half of the items while rejecting a much smaller percentage, ie 37 percent as compared to women who find 50 percent of the items unacceptable.
4.2.6 Table 6 Acceptability by Profession/ Vocation

<table>
<thead>
<tr>
<th></th>
<th>Acceptable</th>
<th>Note Acceptable</th>
<th>Note Sure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Linguists</td>
<td>45%</td>
<td>45%</td>
<td>10%</td>
</tr>
<tr>
<td></td>
<td>225</td>
<td>227</td>
<td>48</td>
</tr>
<tr>
<td>Teachers</td>
<td>44%</td>
<td>48%</td>
<td>8%</td>
</tr>
<tr>
<td></td>
<td>221</td>
<td>239</td>
<td>40</td>
</tr>
<tr>
<td>Journalists</td>
<td>46%</td>
<td>51%</td>
<td>3%</td>
</tr>
<tr>
<td></td>
<td>228</td>
<td>257</td>
<td>15</td>
</tr>
<tr>
<td>Students</td>
<td>49%</td>
<td>26%</td>
<td>25%</td>
</tr>
<tr>
<td></td>
<td>245</td>
<td>130</td>
<td>125</td>
</tr>
</tbody>
</table>

Students come across as the most liberal in accepting nearly half of the items, rejecting a quarter of them and with doubts about the other quarter. Linguists, teachers and journalists, all share similar attitudes while accepting items. But when it comes to rejecting them journalists are a little more rigid than the others. They also reject more than they accept though only marginally. Yet another noticeable feature reflected by them is that they hardly have any doubts about accepting/rejecting the variants, not sure of only 3 percent of them. On the other hand, students are loaded with doubts in relation to 25 percent of the items. Linguists and teachers are doubtful just in a small way. These revelations are a comment on the attitude of different groups towards the changing face of English, and what to expect in the future English Compulsory courses.
### Table 7 Acceptability of Lexis by Profession/Vocation

<table>
<thead>
<tr>
<th></th>
<th>Acceptable</th>
<th>Not Acceptable</th>
<th>Not Sure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Linguists</td>
<td>56%</td>
<td>32%</td>
<td>12%</td>
</tr>
<tr>
<td></td>
<td>95</td>
<td>54</td>
<td>21</td>
</tr>
<tr>
<td>Teachers</td>
<td>56%</td>
<td>36%</td>
<td>8%</td>
</tr>
<tr>
<td></td>
<td>95</td>
<td>61</td>
<td>14</td>
</tr>
<tr>
<td>Journalists</td>
<td>64%</td>
<td>34%</td>
<td>2%</td>
</tr>
<tr>
<td></td>
<td>108</td>
<td>59</td>
<td>3</td>
</tr>
<tr>
<td>Students</td>
<td>52%</td>
<td>26%</td>
<td>21%</td>
</tr>
<tr>
<td></td>
<td>89</td>
<td>45</td>
<td>36</td>
</tr>
</tbody>
</table>

Journalists show a distinct edge over others in their level of acceptance in reference to lexical items. Students report the highest percentage in terms of not being sure of the variants, ie at 21 percent and journalists are the least doubtful at 2 percent.

Nothing significant is noticeable among the three professional categories, ie linguists, teachers and journalists when it comes to rejecting certain items under consideration for inclusion in classroom. However students are the most magnanimous at just a quarter level rejection when compared to the others with the rate of rejection reported at more than one third of the total items.

Responses to certain lexical items are worth being examined individually. For instance, the word *Mrs* used in place of wife had a majority of respondents from all sections disagreeing to and only one respondent, a teacher, expressed doubts about its acceptance/
rejection. *Silk strides* (item 6) is an odd collocation yet more respondents were in favour of it than against it. Interestingly, the group of students was full of doubts while the word *gunman* was hardly considered out of sync, like *lathi-charged*, and *bride-burning*, the collocation *forth-right stand* and the archaic term *opined* had a majority rejecting them.

### 4.2.8 Table 8 Acceptability of Grammar by Profession/ Vocation

<table>
<thead>
<tr>
<th></th>
<th>Acceptable</th>
<th>Not Acceptable</th>
<th>Not Sure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Linguists</td>
<td>32%</td>
<td>61%</td>
<td>7%</td>
</tr>
<tr>
<td></td>
<td>51</td>
<td>98</td>
<td>11</td>
</tr>
<tr>
<td>Teachers</td>
<td>36%</td>
<td>61%</td>
<td>3%</td>
</tr>
<tr>
<td></td>
<td>58</td>
<td>97</td>
<td>5</td>
</tr>
<tr>
<td>Journalists</td>
<td>35%</td>
<td>63%</td>
<td>3%</td>
</tr>
<tr>
<td></td>
<td>56</td>
<td>100</td>
<td>4</td>
</tr>
<tr>
<td>Students</td>
<td>48%</td>
<td>26%</td>
<td>26%</td>
</tr>
<tr>
<td></td>
<td>76</td>
<td>42</td>
<td>42</td>
</tr>
</tbody>
</table>

Consistently, the Table shows a greater number of rejections than acceptance, which proves that the zone of grammar has less scope for Indian variants to creep in and influence SBE norms.

The three professional groups, ie linguists, teachers and journalists appear unanimous in non acceptance of items with 61, 61 and 63 percent rejection of grammatical variations.
Students on the other hand go conservative on it and accept the Indian usages twice as much as they reject them.

Also, while the other three groups show occasional doubts on rejection/acceptance, students report doubtfulness to a quarter of them.

Items like umpteen of time, had triumphed and took over and item 25, a muddle of demonstratives and clauses, then cases of zero articles (item 30 and 32) were vehemently rejected. Item 29, ie picturised, a morphological extension was the only one, which most respondents accepted. In most of the other excerpts within this category, opinions were divided in the ratio of near 50:50, for eg. item 20 (zero article), item 24 (subject verb collocation), item 26 (word order), and use of present continuous instead of simple present in item 27.

### 4.2.9 Table 9 Acceptability of Discourse by Profession/Vocation

<table>
<thead>
<tr>
<th></th>
<th>Acceptable</th>
<th>Note Acceptable</th>
<th>Not Sure</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Linguists</strong></td>
<td>46%</td>
<td>44%</td>
<td>9%</td>
</tr>
<tr>
<td></td>
<td>79</td>
<td>75</td>
<td>16</td>
</tr>
<tr>
<td><strong>Teachers</strong></td>
<td>40%</td>
<td>48%</td>
<td>12%</td>
</tr>
<tr>
<td></td>
<td>69</td>
<td>81</td>
<td>21</td>
</tr>
<tr>
<td><strong>Journalists</strong></td>
<td>38%</td>
<td>58%</td>
<td>4%</td>
</tr>
<tr>
<td></td>
<td>65</td>
<td>98</td>
<td>7</td>
</tr>
<tr>
<td><strong>Students</strong></td>
<td>47%</td>
<td>26%</td>
<td>27%</td>
</tr>
<tr>
<td></td>
<td>80</td>
<td>44</td>
<td>46</td>
</tr>
</tbody>
</table>
This Table shows results of code switching, long-winding sentences, reminiscent of the Victorian style of writing, complex structures, verbose constructions excessively dense in meaning, literal translation of idioms, and the use of hackneyed language besides a lot of creativity and freshness.

Though the sample items are all drawn from newspapers, journalists are least willing to accept anything more than 38 percent of the pool. And they are also the strictest in marking more than half of them as non-acceptable. Students are the biggest advocates of discoursal variations by accepting almost half of them followed closely by linguists. Teachers are close to journalists in accepting a few more than them. Students continue to stay confused in reference to a little more than a quarter of the items.

Usages like *a dog from Italy* (item 38), a case of literal translation, pejorative in nature, are near unanimously rejected whereas items such as titles of Hindi films, a case of code switching and instances of abbreviations are largely accepted. Different items of literal translation and code mixing invite different responses by way of rejection and acceptance. There are no set norms for a subcategory such as cliches, literal translation, etc. Word order distorted is not appreciated much, nor is the creativity of a piece on humour by Jug Suraiya with his linguistic inventions like *yo-yoness* and *Zip, Zoot.* Usages like guns *only* (item 49), (the favourite Indian child), continue to reign supreme in the popularity charts.

4.3 Results (Section B) (Tables 10-13)

The Results have been presented in four parts, ie Tables 10-13.

4.3.1 Table 10 Acceptability British Fiction/ & Print Media
4.3.2 Table 11 Acceptability British Poetry/ & Print Media

4.3.3 Table 12 Acceptability British Fiction/ & Indian Writing in English

4.3.4 Table 13 Acceptability Vernacular Literature Translation/ & Indian Writing in English

The preliminary findings are discussed simultaneously along with the Results.

4.3.1 Table 10 Acceptability British Fiction/ & Print Media

<table>
<thead>
<tr>
<th>Genre</th>
<th>Jane Austen</th>
<th>Newspaper Article</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>40%</td>
<td>60%</td>
</tr>
</tbody>
</table>

As evident, a majority of the respondents found the newspaper English and context more relevant for the target group. In a pedagogic environment such as this where learners come with minimal exposure to English and to life beyond their immediate surroundings, setting, such as those of Jane Austen’s novel become very difficult to tackle for the teacher. The teacher gets entangled in interpreting the meaning, the culture, the customs, etc of the book which become the primary aim of teaching, hogging a major chunk of time where as language teaching becomes incidental. We do not speak or write that kind of language anywhere in the world for communicative purposes. On the other hand the newspaper article is more acceptable because it is so relevant to them.

Here I would like to add a British linguist’s (Alan Tonkyn) comment, who also did the questionnaire to provide a NS insight. “Jane Austen’s prose would be very appropriate for English specialists. less so for a wider audience with practical needs…”
Once again the majority is with the newspaper excerpt. Since the inclusion of the sonnet is to teach language, the first hurdle to be crossed is to give contemporary interpretations to all the archaic pronouns, as well as to the other words with semantic changes having occurred over the centuries. The second hurdle pertains to discriminating a British summer from an Indian summer, the third hurdle exists on the plane whether the summer’s day stands for Shakespeare’s ladylove or his patron. That reels out the whole concept of patronage extended to art and theatre in the 17C England. And all this when most of them cannot locate England on the world map. As though this were not enough, the poet talks of physical mortality versus the immortality of lines, the patron’s beauty philosophized in the last few lines. This way complicating things further for the learners who cannot even spell their address correct and can be writing ‘116/ Face-II for Phase-II, Mohali’. Pitched against this excerpt, the sample of fresh writing in simple language, describing a Save the Environment issue with endearing terms like Kittoo mama, comes close to an average learner’s ethnic background and relationships. ‘Save every drop of water to save the environment’ hints at the Indian summer and is the reality for this learner’s existence, the English summer, not just a dream but a myth.
The British linguist, Tonkyn, shares a similar thought as most of the respondents here. He says, “I mark the marvellous Shakespeare with a cross for the same reason as I marked Jane Austen thus in the earlier exercise.”

4.3.3 Table 12 British Fiction & Indian Writing Fiction

<table>
<thead>
<tr>
<th>Genre</th>
<th>Jane Austen</th>
<th>Shashi Tharoor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>33 %</td>
<td>67 %</td>
</tr>
</tbody>
</table>

The verdict here is strongly in favour of the Indian piece. The lines from Austen are loaded with words not just difficult but distant in contemporary meaning value, quite obsolete, “impertinence, ... sick of civility, of deference, of officious attention... approbation”. These are certainly not a part of the modern day generation’s diction, not even of the convent-products. Though the thought carried in those words is fascinating, the words, the carriers of those thoughts become barriers in understanding. On the other hand, *Riot*, based in India in the very recent past, deals with the eruption of the riots, post-Babri Masjid collapse in the 90’s. It takes up how they get intertwined with the lives of a few Indians and an American girl. Practically not one word is really difficult apart from the phrase “identifiable assailants”. Issues like riots are as close as the Gujrat riots of 2002 for the learners. Short sentences, “That’s how it is in riots”, fresh linguistic expressions, “People pull out bombs and Knives, then melt away into the darkness” form the core of the text. Not just in terms of temporal and spatial immediacy, the excerpt should make an emotional tug on the reader’s heart, and going a step beyond it, make them think about the futility of riots. This whole concept of “make the class think...” is
what makes the model and its presentation appropriate for the objectives of the English Compulsory class.

### 4.3.4 Table 13 Indian Vernacular Translation/ & Indian Writing

<table>
<thead>
<tr>
<th>Genre</th>
<th>Translation</th>
<th>Upamanyu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gurdial Singh</td>
<td></td>
<td>Chatterjee</td>
</tr>
<tr>
<td>Respondents</td>
<td>46%</td>
<td>54%</td>
</tr>
</tbody>
</table>

Here the margin of preference for the English original is not stark, yet it is there. This item is targeted to elicit response on whether a vernacular language text in English translation would be better appreciated to a text originally written in English. The second excerpt is from the fictional work, *English August*, by Upamanyu Chatterjee, a 1988 publication. Sood (in Agnihotri 1995:167) puts the failure of ELT programmes to “the dearth of reading materials and outmoded syllabi”. It is with this background that I included an excerpt from Gurdial Singh’s *Earthy Tones*, translated by Rana Nayar (2002). The excerpt is part of their social milieu, the characters from their neighbourhood, the language the kind they hear and read, references common to their folklore.

Chatterjee’s work is at a somewhat higher level than would be suitable for BA-II learners. But the idea of this survey is not to select texts but to study trends. It is not about specific specimens but the concept of including/excluding a genre, a background, a style, a culture, etc. At the ideational level, the text talks about things the learner grows.
up with, all around his environment, ...religion, different faiths, marriage, conversion, Indian social practices, etc.

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