Contents

An Exploration of the Use of Metaphors Representing Khun Phaen's Life-Journey in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*

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Courtesy: https://www.amazon.com/Tale-Khun-Chang-Phaen-Abridged/dp/6162150844/ref=sr_1_6?dchild=1&keywords=THE+TALE+OF+KHUN+CHANG+KHUN+PHAEN&qid=1612483475&s=books&sr=1-6

Abstract

The purpose of this study is to explore the use of metaphors representing the LIFE-JOURNEY of the protagonist, *"Khun Phaen"*, found in the classic of Thai-English

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   1

translation novel, "*The Tale of Khun Chang Khun Phaen*". This research employed a qualitative research method. The data were taken from 23 chapters in the classic Thai-English Translation novel, The Tale of Khun Chang Khun Phaen based on Khun Phaen's life-journey. The frameworks used were from Pragglejaz Group's (2007) Metaphor Identification Procedure, Ahrens' (2002) the conceptual Mapping Model, and Lakoff's (1992) The Contemporary Theory of Metaphor.

The finding illustrated that the different source domains shaped the thematic transformation of the Thai novel, such as BELIEF, EMOTION, TRANSFORMATION and DESTINATION target domains all of which influenced by the Thai culture. The pedagogical implication therefore is that teaching novels in the English language classroom can have a positive impact on learner's language experience. Novels are viewed as a valuable tool to empower language teachers and learners to value their language and culture as metaphors found in reading shape the inexpressible and illustrate the intangible complex and relational aspects of life vivid and unforgettable.

Keywords: *The Tale of Khun Chang Khun Phaen*, Thai novel, metaphorical patterns, metaphors, conceptual metaphor.

Introduction

This study was done because of little research done in the area of exploration of metaphors in Thai novels. Although metaphors play a significant role in language use, there is still a necessity to emphasize them in English language teaching as metaphors are parts of cultural discourse to convey ideas. In actuality, people use metaphors unconsciously. They are not only found in daily conversation, but also in newspapers, advertisements, politics, business areas, novels, and poems. Some of these words can be found in different ways of expressing our thoughts and emotions, for example in English, "I've got a burning desire for you." (PASSION IS HEAT) or "As I've traveled through life, I've made a lot of friends along the way" (LIFE IS A JOURNEY). In Thai language conceptual metaphors can also be found. For example, "เธอเป็นดั่งนกน้อยในกรงทอง" /thoe-pen-dang-nok-noi-nai-krong-thong/ (She is a little bird in a gold cage). It means that she gets anything she wants except freedom. (PEOPLE IS AN ANIMAL). These examples are metaphorical expressions, which reflect people's physical experiences that happen across many cultures.

The purpose of this study is to explore the use of metaphors and figurative languages about life journey found in the classic of Thai-English translation novel, *The Tale of Khun Chang Khun Phaen,* focusing on the main protagonists, *'Khun Phaen'*. The aim was to explore the conceptual metaphorical patterns that influence the source domains and the target domains. The story was based on a transformation of life through a character tumultuous journey; a story which told a confusing tale of a complex relationship, betrayal, and love.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   2

Furthermore, this novel is one of the famous novels found in the literary world. In Kittisak's journal, he claimed that the 13th Prime Minister of Thailand M.R. Kukrit Pramoj (1975-1976) who was awarded National Artist in the Art of Literature in 1985, stated that:

> "On studies of Thailand and the Thai people …Khun Chang Khun Phaen may as well be a record of the culture, the traditions, and the lifestyle of the Thai people … from the Ayuddhaya era to the reign of King Rama IV of the Rattanakosin era. This record is invaluable in the study of almost everything about the Thai people – from the form of government, the society, the culture, the traditions, and other details of life and lifestyle of the people in Thailand. Khun Chang Khun Phaen is, therefore, among the literatures that shall be preserved, and once preserved, studies should be conducted, and understandings sought, as much as possible from this literature…which can be compared to a great treasure" (Kittisak, 2017, p.97).

The novel has many versions in Thai, Lao, Mon, and Khmer. Baker and Pasuk, (2017) asserted that the Thai-language version is the original and the most developed. The Thai language version of 'The Tale of Khun Chang Khun Phaen' is set prior to 1767 or in probably in the late era when Ayutthaya was the capital, which possibly based on true stories. Exactly when and who created this tale are unknown. Nonetheless, the tale is the product of many authors over many centuries within both oral and literary traditions. The novel was adapted during the 1800s. Sections were revised by King Rama the II (1809 – 1824) before further elaborated by Khru Jaeng (a well-known performer of the period). In 1872 an initial Thai printed version became available, however this was soon overshadowed by the final drafting by the Half-brother of King Chulalongkorn, Prince Damrong Rajanubhab published in 1917-1918.

This Thai novel presents a real society located in the real geography. According to Boonlua's analysis (as translated and cited in Baker and Pasuk, 2017) "If Thai society had progressed significantly, we would not find the society still governed as shown in 'Khun Chang Khun Phaen', but the essence of current events can be found in the tale. In sum, Thai society is a society that lacks principle" (p.6).

Attempting to understand a classic novel like *"The Tale of Khun Chang Khun Phean"*, learners need to have an understanding of the basic elements of language, such as vocabulary and grammar and background knowledge of the Thai culture (Noiboonsook & Webb, 2018; Steen & Gibbs, 2004). Each culture has its own language, and metaphors grown out from each culture's language (Díaz-Vera, 2014; Kövecses, 2010). Sometimes, they are formed based on sayings or clichés. That is the reason why metaphorical expressions are unique in every culture (Kövecses, 2010; Noiboonsook, & Webb, 2018).

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Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   3

Review of Literature

Metaphors are an important part of language competence. Knowledge of metaphors (Lang, 2017; O'Reilly & Marsden, 2020) shows the ability of the language. In addition, it affects the communication proficiency (Galantomos, 2019). It is not easy to understand the meaning of metaphors because the learners must understand beyond the literal meaning (Gibbs & Lonergan, 2009). In English for example, metaphorical expressions which are not familiar by non-English speakers can be difficult to understand simply because metaphors are culture specific (Kövecses, 2010; Semino & Demjén, 2016). This is also the reason why learners who are not the speakers of the target language (for example, English and Thai) have often expressed difficulty in understanding metaphors. Therefore, knowing and understanding metaphors in the target language (English) might have a possibility to avoid misunderstanding on different figurative languages (Wang, 2017) they encounter may it be while reading or face to face communication. Similarly, metaphorical expressions outside or inside the classrooms will likely encourage learners to write creatively and appreciate the depth of fictional characters in the literature, as well, appreciate the beauty of culture embedded in language (Mota Pereira, 2016; Phonglo, 2019; Porto, & Rosas, 2017).

Conceptual Metaphors

In *Metaphors We Live By*, Lakoff and Johnson (1980) asserted that human conceptual system is metaphorically structured and defined. According to them, everyday spoken and written language contains a conceptual system meaning that a day to day casual use of a language leans heavily on the conceptual metaphor. They argued that "The essence of metaphor is understanding and experiencing one kind of thing in terms of another" (1980, p.5). Metaphor is a mapping between two domains (Kövecses, 2016; Lakoff & Johnson, 1999) as presented in a new concept of metaphor as a complex pathway from the source domain to the target domain.

Conceptual Metaphor Theory: LIFE IS A JOURNEY

LIFE IS A JOURNEY was originally introduced and analyzed by Lakoff and Johnson (1980; 1999). This literature is regarded by many to take advantage of the PATH image schema, Johnson (1978) names it as a FROM-TO schema (cited in Kövecses, 2010), both contain three defining features, a starting point, an end point, and a vector line showing the transition between them. When observing LIFE and JOURNEY it is clear to see the vectoring path is the JOURNEY element, while using this mapping technique promotes the understanding of LIFE with concrete experience of JOURNEYS (cited in Baldwin, Landau, & Swanson, 2018; Kövecses, 2010).

According to Dinh Thi Mai Anh's journal, the definition of 'life' cannot be easily described. Life has been one of the most motivational and appealing subjects for thousands of researchers and commonly appears in everyday conversation (Anh, 2017). In this study, the concept of life is seen in terms of a people's journey. Khun Phaen (one of the main characters in the Thai novel) is viewed as a traveler trying to reach his final journey's end. As a result,

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Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   4

the abstract concept of life can be metaphorically acknowledged as his journey allows an opportunity to explore the unique aspects of diverse cultures, landscapes situations and social status. Thus, conceptual metaphor LIFE IS A JOURNEY conceptualizes birth and death as two defining points, the FROM and TO. It could be likened to a train journey, boarding the train (birth), and reaching the final destination (death).

In the excerpt of the Thai novel uses a metaphor, namely LIFE IS A JOURNEY is shown below:

"Save me from <u>dashing</u> to an early death."
(Baker & Pasuk, 2015, p.39)

The definition of the verb *dash* means "to go somewhere quickly" (McIntosh, 2013), which is in the other words can be understood in terms of travelling from one place to another. However, in this sentence, the death is the destination of the journey.

Thai Culture in the Thai Novel: 'The Tale of Khun Chang Khun Phan'
The Thai Novel: 'The Tale of Khun Chang Khun Phan' reflects Thai people's life since their childhood, adolescent, temple people, palace people, and ordinary people including master and peasant. As well as, their beliefs, social values, culture, traditions, local wisdom during the Ayutthaya era.

Thai Social Values
Honesty to the King**:** In the Thai novel mention to feudalism by which people show their royalty by presenting themselves to the king.

To gain knowledge for men**:** Men had to study Thai, Pali, and *mantras*.

To respect elderly**:** In the past, young people had 'wai' elderly to made it adorable and then this social value carries on to the present.

Thai Tradition
*Thai birth ceremony***:** Traditionally, Thai women would give birth at home as they usually have a woman assistant called 'Mo Tamaye' to help and prevent any bad things that might happen to pregnant women. When the baby's birth time has effect with Thai astrology and the time is important for choosing a baby name.

*A soul-calling ceremony***:** Parents prepare 'Baai Sri' elements (means auspicious rice, a symbol of lives related ceremony.), which include banana leaves, rice, lotus, candles, coconut juice, trays, and a white holy string. Then does a soul-calling tradition with all the guests and relatives sit in a circle, chanting and praying, after that, put white holy thread on both child's arms. This tradition is for prevent any bad health to the child.

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Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   5

A Buddhist ordination ceremony: The decision of a man to become a Buddhist monk some time during his life, is usually made to make merit for his family, especially for his parents. To become a monk, a man should reach 20 years old. Invitations for ordination ceremony are sent to relatives and neighbourhood to help for the ceremony preparation as it brings also good deed.

Thai wedding ceremony: Thai wedding ceremony has many processes. Starting from make a marriage proposal, require a dowry from the bride's parents, build a home for newly wedding couple, The Khan Makk Procession, Barring the Groom from Approaching the Bride, Counting the dowry 'Sinsod', Paying respects to the Elders, Water Pouring, placing a ceremonial headdress 'Mongkol', Sachet powder, and The Nuptial Bed.

Thai funeral ceremony: Thai Buddhist funerals generally consist of a bathing ceremony on the evening of the first day as to pay respect to the deceased. In addition, Thai people believe in putting a coin in the deceased's mouth as they need to pass into their next life.

Beliefs and Superstitions

Dream: the most belief that shown in 'The Tale of Khun Chang Khun Phaen'. The type of dream in the novel appear to tell event that will happen in the near future which divided into two types: good dream and bad dream.

Omen: is one of the beliefs that shown in 'The Tale of Khun Chang Khun Phaen'. Most of the omens that shown in the classic novel are bad rather that a good hunch. For example, Thai people in the past believed that if a lizard chatter before you step outside the house, it probably means a bad omen.

Superstitions: Thai superstition is paramount in the novel, such as the ancient idea that power can be attained from still-born fetuses referred to in Thai as 'Kuman-Thong' which translates to 'Golden Child'. The novel has a gruesome example of this: as Khun Phaen holds onto the dead newborn body of his own son in the belief that he will be victorious against his enemy's spiritual powers while giving him additional speed.

Talismans and Amulets: There is some evidence about Thai people's belief in using talismans and amulets.

Buddhism: has performed a prominent role in Thai community.

Cultural Variation in Metaphor

Language plays a significant role in each culture. Language and metaphors use from people are deeply connected with people's cultural background. Metaphors are ordinary in different languages and in their cultures as we can imagine culture through people's life-

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen* 6

journey. G. Lakoff and M. Johnson (1980, p.465) explained that "the most fundamental values in a culture will be coherent with the metaphorical structure of the most 37 fundamental concepts in the culture.". Therefore, the cross-cultural conceptual metaphor is acquired when people compare and contrast with conceptual metaphors in different languages and become deliberate that conceptual metaphors are connected to cultural differences.

Boers (2003) states cross-cultural metaphors have differences when used. Separate cultures can vary the source domain though refer to the target domain. As an example, when we analyse LIFE IS A JOURNEY it can be observed that lots of metaphorical expressions originate from this conceptual metaphor though use a variety of vehicles to do so. Ships, trains automobiles and so on are of significant importance, yet they may be valued in vastly different ways. Western cultures who acquire empires and trade for example, when compared with agricultural developing, or maybe just geographically different may well have contrasting perceptions of these modes of transport. Maybe trains, ships or planes are important for everyday lives in certain countries though not feasible or advantages in other nations. Time periods are another facto such as, back in the day, Thai people used row boats or elephants in their everyday life, so there are more metaphors related to row boats and elephants.

Conceptual metaphors mirror a nations cultural history, the experiences endured and the mindset throughout generations. Since one of the translators is Thai, the translated Thai novel still remains with Thai cultural background, experiences and attitudes in the novel. Should learners manage to grasp the cultural meaning of both the TARGET and SOURCE domains, they may find it extremely beneficial to understand the context and narrative.

Metaphor and Context
Berendt (2008) pointed out that in order to understand and interpret the meaning of metaphors, context and discourse has to be focused as they carry a language meaning. The prime goal of understanding how metaphors are used is to explain how the author is expressing with full detail their thoughts, emotions, attitudes towards the world. So as to expand upon the interaction between source domain and target domain, conceptual mappings can be used (Lakoff, 1989).

Contemporary Theory of Metaphor (Lakoff, 1980) underlines when to recognise conceptual metaphors in a certain language where ideas contained in the source domain correspond to the same ideas in the target domain. Put differently, the concepts in this process are named image as 'schemas' (Ahren, 2002). To illustrate, EMOTION IS HEAT conceptual metaphor is found in English translated of The Tale of Khun Chang Khun Phaen.
Example 1:
> *"She embraced her husband's feet and raised them onto her head, with <u>fire</u> licking at her heart.*" (Baker & Pasuk, 2015, p.10)

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   7

fire (n.) = (material that is in) the state of burning that produces flames that send out heat and light, and might produce smoke (McIntosh, 2013)

Example 2:
"There's a <u>bonfire</u> <u>raging</u> in my breast." (Baker & Pasuk, 2015, p.65)

bonfire (n.) = a large fire that is made outside to burn unwanted things, or for pleasure (McIntosh, 2013)
rage (v.) = to happen in a strong or violent way (McIntosh, 2013)

As shown from these examples of image-schemas that they have a relationship with the core element of heat as the classical element material. Simple elements contained in the source domain HEAT are connected to the EMOTIONAL elements target language. Consequently, it can be said that analysing the association between the target domain and the source domain can provide the reader to apprehend how linguistic expressions that stem from the source domain is utilised when characterizing the target domain. The aforementioned Steen (2007) states when executing metaphorical analysis, it is assumed to be an issue of correctly identifying the writer's intentions in the original context.

Metaphor in Translation Studies

Newmark (1981) pointed out that "metaphor is at the center of all problems of translation theory." (p.76). In other words, to translate metaphorical expression is the most challenging tasks for any translators. Furthermore, Obeidat (1997) definitely established that "translating metaphor is not easy and straightforward, neither is it impossible" (p.209).

It is generally accepted that learners who are able to capture the meaning implied from metaphorical expressions have a greater ability at investigating the writer's intention of the narrative when compared with those that only focuses on direct synonyms of individual words in the target language (Boers, 2009).

Relevant Research

Harun, Yusuf, & Muhammad (2020)

Harun, Yusuf, & Muhammad (2020) in their paper titled "Figurative language used in a novel by Arafat Nur on the Aceh conflict" This paper aims to describe the figurative language used in the novel Burung Terbang di Kelam Malam. According to the researchers, qualitative research methodology designed by the Satori and Komariah (2011) who assert document studies are a result of a type of qualitative research data collection techniques, apart from interview and focus group discussion which was adopted to collect data in the research. And to analyse the study, stylistic analysis especially of the figurative language by Varghese (2012) was used. The end results signify that the majority of figurative language evolved into dynamic language mechanisms which can be utilised to express political, social and various cultural problems in Acehnese society within the periods of both the conflict and the aftermath. The characters' psychology delivers by language which acts as a conduit for

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Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   8

situations and emotions such as fearfulness, susceptibility, uneasiness, and uncertainty during the harsh moments of conflict with the merciless authoritative individuals in command.

Hutauruk (2019)

Hutauruk (2019) entitled "The Use of Figurative Languages on the Students' Poetry Semester V at FKIP Universitas HKBP Nommensen". The research's objectives are to identify types of figurative language used on the students" poetry semester V at FKIP Universitas HKBP Nommensen Medan and to ascertain and analyse what figurative language is dominantly used on the students" poetry semester V at FKIP Universitas HKBP Nommensen Medan? According to the researcher, there were used many theories: Quinn (1982), McDonough and Shaw (1993), Gluckberg (2001), Alm-Arvius (2003), Lazar (2003), Ratumanan and Laurens (2003), Brown (2004), Harmer (2004), Heller (2006), Picken (2007), Keraf (2009), Creswell (2009), Arikunto (2010), Arnold and Von Hollander (2011), Dalman (2012), Dancygier and Sweetser (2014). The researcher reveals three types of figurative language on the students' poetry: symbol, metaphors and personifications. In teaching poetry, each language teacher needs to select carefully from the various strategies and techniques available. Should a teacher feel that a certain teaching method is unsuitable, or that there is a superior alternative for teaching a specific poet, they should concur on the actual objective which is to connect the learner's mindset of the poet. It can be assumed that the most effective poetry lessons are the ones where the teachers have planned carefully and used their experience and knowledge when selecting the method, structure, and tools for that particular lesson.

Buakhao & Deocampo (2017)

Buakhao & Deocampo (2017) in their paper entitled AN ANALYSIS OF METAPHORS IN SRI BURAPHA'S BEHIND THE PAINTING AND MA MA LAY'S NOT OUT OF HATE. The topic was chosen because it aims to understand various metaphorical patterns that influence the thematic development and interpretations of these novels. There were three theories applied to support their research. The researchers used theory of Pragglejaz Group's (2007) Metaphor Identification Procedure, Ahrens' (2002) The Conceptual Mapping Model, and Lakoff's (1992) The Contemporary Theory of Metaphor. The result of their research supports the idea that different metaphorical patterns are the result of interaction between words' conventional meaning and their contexts. The top three shared themes of LOVE, MORALITY, and IDEALISM are found in both Thai and Burmese novels. Preliminary results of their study revealed how the Thai and Burmese cultures are viewed from their representation of the writers' experience, lifestyle and background.

Safarnejad, Ho-Abdullah, & Awal (2014)

Safarnejad, Ho-Abdullah, & Awal (2014) entitled "Cultural Basis of Metaphors Translation: Case of Emotions in Persian and English". The main purpose of the paper is to present the findings of a study that investigated emotive metaphoric conceptualisations and their dominant patterns in Persian and English by using the Persian novel which was

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   9

translated into English. According to the researchers, The Metaphor Identification Procedures (MIP), proposed by the Pragglejazz group (2007), and Lakoff and Johnson's (1980) Conceptual Metaphor Theory (CMT) were adopted as the framework for analysis. The data will be analysed by means of these two theories and elaborated by Steen et al. (2008). The findings revealed that there are many cultural similarities and differences between emotive metaphorical concepts in Persian and English. It is clear that sometimes cultural lexical units are difficult to translate as lexical units involve a cultural background and cultural knowledge.

Khajeh & Ho-Abdullah (2012)

Khajeh & Ho-Abdullah (2012) 'Persian Culinary Metaphors: A Cross-cultural Conceptualisation'. The topic was chosen to explore how metaphorical constituents reflect various cognitive and cultural models by investigation the metaphorical conceptualisations of IDEAS/THOUGHT AS FOOD, TEMPERAMENT AS FOOD, and SEXUAL LUST AS FOOD in current Persian language. The researchers used a particular conceptual metaphor model, the Lakoff Contemporary Theory of Metaphors (1980, 1999) for the analysis of Persian food related metaphorical concepts of IDEAS/TEMPERAMENT/LUST within its most crucial notions as "conceptual mapping", "image schema", and "proposition schema". Moreover, Ahrens's (2002) Conceptual Mapping Model (CM model) will be used; The metaphorical expressions are to be analysed for their terms of the 'entities', 'qualities', and 'functions' which are mapped between certain source and target domains, and then an underlying motivation for these reflections are postulated. Considering food as a source domain, the CM model will be used to map to the different domains of IDEAS, TEMPERAMENT and LUST in Persian language. Their study investigates the image schema and proposition schema of related food metaphors. Investigating the metaphorical conceptualization of "THOUGHT AS FOOD", TEMPERAMENT AS FOOD, and LUST AS FOOD within the MIND IS BODY concept is primarily based on the assumption that thought, human disposition, and sexual desires are in fact closely interrelated. Thier study also suggest that cultural cognition which is distributed across the minds in a cultural group plays a key role as the source of cross-cultural variations.

Methodology

In this Thai novel, there are 32 chapters, but 23 chapters are discussed, as this study only follows Khun Phaen's life-journey in 'The Tale of Khun Chang Khun Phaen' novel. A top – down approach was from a predetermined conceptual metaphor to the linguistic expressions.

Research Question

1. What are the source domains that influence the target domains representing Khun Phaen's life-journey in the Thai Classic English Translation novel, *The Tale of Khun Chang Khun Phaen?*

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Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   10

The Context of the Study

The Thai classic English Translation novel "*The Tale of 'Khun Chang Khun Phaen*", which was translated by Chris Baker and Pasuk Phongpaichit. The aim of this study was to understand how cultural differences are mirrored through the conceptual metaphors used in the Thai novel.

The tale of *"Khun Chang Khun Phaen"* first began during the late Ayutthaya period and was originally known as 'Sepha (เสภา)' which refers to a genre of Thai styled poetic storytelling that was originally performed by popular storytellers which were backed by a percussion of two sticks hit together to provide rhythm and intensity. Only the main events of the story were sung directly from memory in the absence of written texts. This in turn would be passed down to later generations who would again repeat this process in order to preserve the story.

The title "*The Tale of 'Khun Chang Khun Phaen*" means the story about two male main characters in the novel 'Khun Chang' and 'Khun Phaen'. 'Khun Chang' was an ugly rich guy and 'Khun Phaen' was a handsome and smart but poor guy. Nevertheless, there was another main character which the title was not mentioned, which is 'Phim Philalai', later called 'Wan Thong'. She was a beautiful woman whose life was out of her control and dictated by the wills and whims of other people. In the story, several characters had an outstanding personality.

Validity and Reliability

In order to test the validity of this research, the researcher invited three inter-coders and inter-raters in the area of English and Literature, Translation and English language teaching (ELT). They all have Doctor of Philosophy in English and Literature with more than 20 years teaching experience. The researcher used the same the inter-raters and inter-coders as they are experts for the area. Also, the Thai and English analyses were evaluated by an expert of Thai and English language to make sure the validity and reliability.

The inter-coders would see to it that the code applied in different text corresponds to the patterns, domains and figurative languages being identified. While the inter-raters made sure that the analysis of the data supports all the objectives of the research. Furthermore, the inter-raters had further examined the objectivity of the analyses of the text.

Methods of Data Collection

The Tale of Khun Chang Khun Phaen is an abridged version, which it has thirty-two chapters, and the study focused on life journey of one main character name 'Khun Phaen' in the entire novel. In collecting data, the Thai novel was read several times, then each chapter was chosen by looking at metaphor pattern shown on one main character's life-journey named 'Khun Phaen' and specifically focused on four themes: BELIEF, EMOTION,

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Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   11

TRANSFORMATION and DESTINATION as the key themes of describing Khun Phaen's life-journey.

Methods of Data Analysis

To answer the research question, the theoretical framework used by Buakhao and Deocampo research (2017) was adapted in this research, which was: Lakoff's (1992) The Contemporary Theory of Metaphor (CTM). The Contemporary Theory of Metaphor (CTM) by Lakoff and Johnson was used to map a concrete source domain against an abstract target domain. Lakoff (1992) prescribed the use of the mapping formula TARGET-DOMAIN IS SOURCE-DOMAIN or as an alternative, TARGET-DOMAIN AS SOURCE-DOMAIN (p. 4).

In addition, the use of *Cambridge Advanced Learners' Dictionary* was applied to identify the basic meaning of English lexical items. Cambridge Advanced Learners' Dictionary is globally accepted and used as the standard for defining words and terms and is relied upon in education especially for the second language learners. The online Cambridge English Dictionary was used for the identification of Thai lexical items.

The procedure of data analysis is as follows:
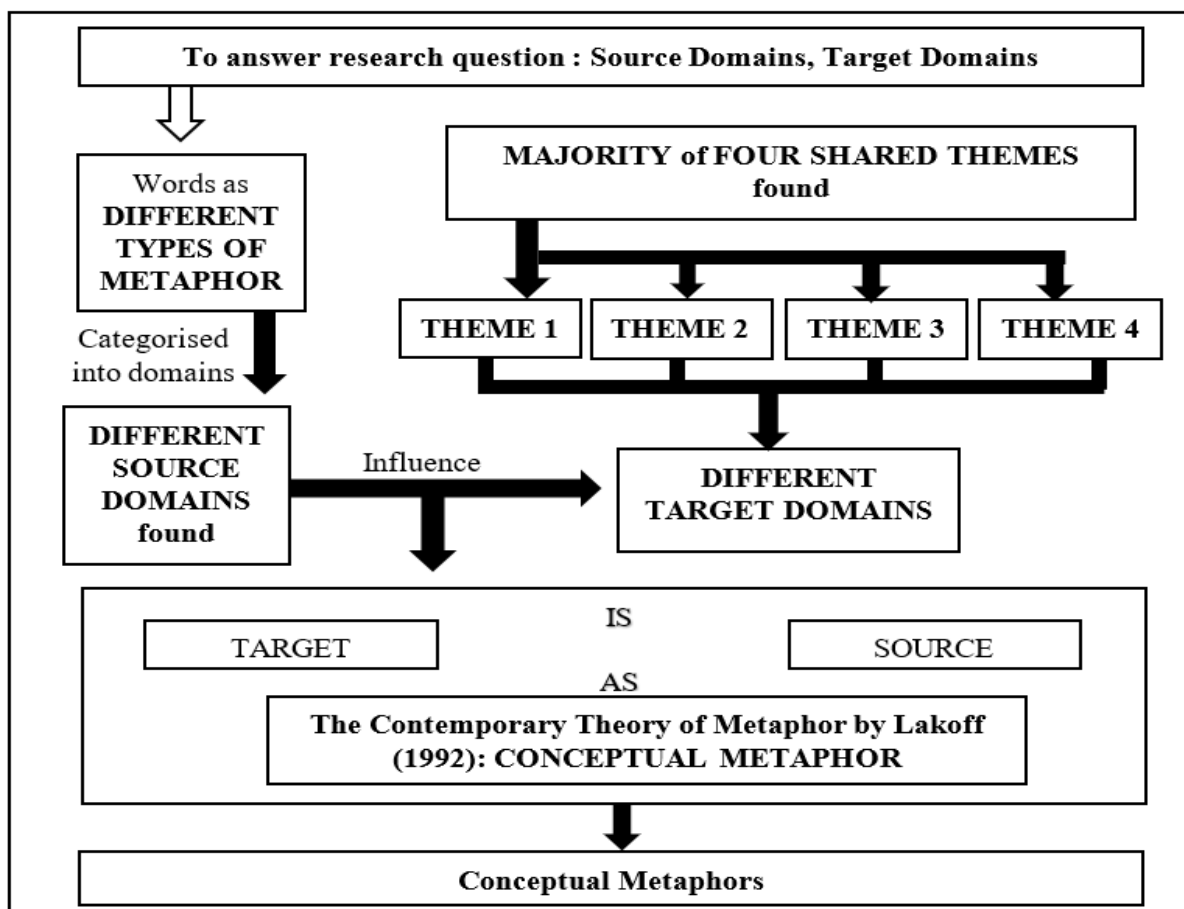
Figure 1 Process of Data Analysis Research Question

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   12

Results and Discussion

While the investigation of the 'impact of metaphorical patterns on source domains' is examined, the presumed meaning is identified within the analysis of the categories that make up the themes found in the Thai novel, which are further scrutinized. Despite there being many themes that appear in the novel, there are four major shared themes found. These are belief, emotion, transformation, and destination. Therefore, it can be concluded that the interpretive meanings are a product of the examination and dissection of metaphors that are entrenched within all the circumstances and conditions, bound in the narrative have consequences and repercussions concerning the relationship of conceptual elements and source domains. In this study the theme of belief, emotion, transformation and destination are functioning as target domains.

Different Source Domains that Influence Target Domains in the Thai Novel

The results are due to the relationship between the conceptual elements and source domain of each theme. With this analytical process, the themes of belief, emotion, transformation, and destination are thought to serve as target domains.

Table 1: Source Domains that Influence Target Domains in the Thai Novel

Source Domains	BELIEF target domain	EMOTION target domain	TRANSFORMATION target domain	DESTINATION target domain
AMULET	BELIEF			
ANIMAL		EMOTION		
AUSPICIOUS TIME	BELIEF			
BEING OFF THE GROUND		EMOTION	TRANSFORMATION	
BOUNDARY		EMOTION		
COMMODITY	BELIEF		TRANSFORMATION	
CONFINEMENT			TRANSFORMATION	
CONTAINER		EMOTION		
DEITY	BELIEF			
DEPARTURE			TRANSFORMATION	
DESTRUCTIVE POWER	BELIEF			
DISEASE		EMOTION		
FATE	BELIEF			
FOOD		EMOTION	TRANSFORMATION	
FORCE	BELIEF	EMOTION		
GAME		EMOTION		
GENDER	BELIEF			

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   13

Source Domain	BELIEF	EMOTION	TRANSFORMATION	DESTINATION
HEAT	BELIEF	EMOTION		
IDENTITY			TRANSFORMATION	
INCREASE		EMOTION		
JOURNEY			TRANSFORMATION	DESTINATION
LEAVE MONKHOOD			TRANSFORMATION	
LIFE/DEATH			TRANSFORMATION	DESTINATION
LIGHT		EMOTION		
LOCATION				DESTINATION
MAGIC	BELIEF		TRANSFORMATION	
MECHANISM		EMOTION		
MONEY		EMOTION	TRANSFORMATION	
MOTION		EMOTION		
NATIONALITY			TRANSFORMATION	
NUMBER	BELIEF	EMOTION		
OBJECT		EMOTION	TRANSFORMATION	
PHYSICAL PART		EMOTION	TRANSFORMATION	
PLANT	BELIEF	EMOTION	TRANSFORMATION	
POSSESSION			TRANSFORMATION	
RANK			TRANSFORMATION	
REPUTATION			TRANSFORMATION	
SHELTER			TRANSFORMATION	
SPIRIT	BELIEF			
SUBSTANCE		EMOTION		
TEXTILE	BELIEF			
THEATRE		EMOTION		
TRADITIONAL GREETING	BELIEF			
WEAPON	BELIEF			
Total	**16**	**21**	**20**	**3**

Table 2: Different Metaphorical Patterns Influence BELIEF Target Domain

No.	Source Domains Found in the Thai Novel
1	AMULET
2	AUSPICIOUS TIME
3	COMMODITY
4	DEITY
5	DESTRUCTIVE POWER
6	FATE
7	FORCE

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Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen* 14

8	GENDER
9	HEAT
10	MAGIC
11	NUMBER
12	PLANT
13	SPIRIT
14	TEXTILE
15	TRADITIONAL GREETING
16	WEAPON

BELIEF IS AMULET conceptual metaphor is formed by elements such as charms, jewelry, and Thai Buddhist blessed item.

1. *I've nothing to give you except these beads. They'll make you invulnerable to pikes and guns.* (Baker & Pasuk, 2015, p.236)

Khun Phaen's superstition corresponds to a worshipper who obtains an amulet to improve their marriage, wealth, health, love, relationships, and even invulnerableness.

BELIEF IS AUSPICIOUS TIME conceptual metaphor is formed by elements such as to increase as the phases of the moon.

2. *Please give some thought to Saturday the ninth waxing day of the twelfth month as the date.* (Baker & Pasuk, 2015, p.80)

Natural phenomenon corresponds to a positive and successful future time. Siprajan's point of view corresponds to a person's belief of good timings to start important events based on the traditional Thai calendar.

BELIEF IS COMMODITY conceptual metaphor is formed by elements such as produce, merchandise, and a valuable quality.

3. *Your stock of merit was enough to bring victory.* (Baker & Pasuk, 2015, p.149)

Khun Phaen's value corresponds to quality merchandise. The sentence is narrated by Khun Chang. There are many ways of making merit in Thai belief. First, was to be ordained as a monk in order to make merit, for example, Khun Chang ordains as a monk after Wanthong's death. Second, was to build sand stupas around the grounds. Lastly, was to give alms to a monk in the morning or at a temple. This above statement would lead the audience to consider whether Khun Chang speech was sincere as Khun Phaen got absolutely furious at Khun Chang for taking Wanthong away from him while he was at war by the king's order.

BELIEF IS DEITY conceptual metaphor is formed by elements such as a god or goddess, and demon-god.

4. *It's like when Rahu swallows the moon. Only when people ring bells does he shit it out.* (Baker & Pasuk, 2015, p.73)

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Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   15

Wan thong notion relates to demi-god and Khun Phaen wrongful acts corresponds to a demi-god who is a shadow entity that causes eclipses genuinely fear for the sound of a bells which will make him leave and from doing the bad thing.

BELIEF IS DESTRUCTIVE POWER conceptual metaphor is formed by elements such as an electric discharge between the atmosphere and the ground.
5. *I swear that I won't lie to you, let <u>lightning strike</u> me down.* (Baker & Pasuk, 2015, p.71)
Khun Khun Phaen's superstition corresponds to a folk belief that a person who had made a swear under oath later broke his or her words, will get punished by a direct lightning bolt.

The excerpt was selected as narrated by Khun Phaen convincing Saithong that he loved her and would not abandon her after she opened up to him. It is very common in Thai belief to make a promise by asking sacred powers to be a witness for sacred vow such as, let a spirit break your neck, to prevent ever being born again, let you die by any kinds of sharp edge, let you die tomorrow, and especially, let lightning strike you down.

BELIEF IS FATE conceptual metaphor is formed by elements such as human destiny, and to face an uncertain future.
6. *The rest is up to <u>karma</u>.* (Baker & Pasuk, 2015, p.211)
Khun Phaen's point of view corresponds to an uncertain future awaits him which he believes it is depend on his merit in the past.

Most Westerners have a common understanding of what karma is. Thai Buddhism, however, differs as this holds a philosophy that the gross sum of good and bad in one life determine your fortune and fate in your next life as Thais believe a reincarnation.

BELIEF IS FORCE conceptual metaphor is formed by elements such as domineering, and to make someone or something move or notice.
7. *The force of the mantra drew her gaze irresistibly to his. (Baker & Pasuk, 2015, p.34)*
Khun Phaen corresponded to a domineering person who make others obey his command.

BELIEF IS GENDER conceptual metaphor is formed by elements such as being male or female, gender issues, gender inequality, and gender stereotype.
8. *Are you mad enough to kill yourself so easily? It's very difficult to be born a <u>man</u>.* (Baker & Pasuk, 2015, p.71)

Religious belief corresponds to a gender inequality that being born as a female mean that person did sexual misconduct from previous life and being born as a male mean that person abstain from any of the five precepts.

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Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   16

BELIEF IS HEAT conceptual metaphor is formed by elements such as increase the heat, and the burning heat.

9. *The yellow robe is too <u>hot</u> for me to wear.* (Baker & Pasuk, 2015, p.65)

Khun Phaen's notion of Buddhism corresponds to the incredibly hot on the cloth. The excerpt was narrated by Khun Phaen who confessed his sin to the abbot. Khun Phaen asked the abbot to disrobe him because his wandering mind began to stray since he had fallen in love with Wanthong. However, he was still a novice monk and he should feel peace of mind while he was wearing a yellow robe that represented him as a novice monk that is why it made his yellow robe hot.

BELIEF IS MAGIC conceptual metaphor is formed by elements such as wizard, supernatural, magic power, and spelling.

10. *Phlai Kaeo <u>enchanted</u> beeswax for the elders to rub on their lips.* (Baker & Pasuk, 2015, p.78)

Khun Phaen corresponds to a wizard who performs the powerful magic or has paranormal abilities. The excerpt was narrated by the third person narrator. Khun Phaen put the charm spelling on beeswax and gave it to those two elderly neighbours so that they would rub it on their lips to make them talked in charmer ways for trying to persuade Wanthong's mother on the proposal of marriage day.

BELIEF IS NUMBER conceptual metaphor is formed by elements such as age, exact quantity of something that can be counted, and a lucky number. These conceptual metaphors are found within the selected vocabulary of the following expressions taken from the Thai novel.

11. *When you reach the critical age of <u>twenty-five</u>, a misfortune will occur.* (Baker & Pasuk, 2015, p.66)

A result of bad luck that happen to a person's life corresponds to a person who reach a critical age. The excerpt was narrated by an Abbot who looked for an auspicious time after Khun Phaen asked to disrobe. After Khun Phaen asked the abbot to disrobe, the abbot calculated the auspicious time for Khun Phaen's to disrobe and predicted his future too. Some Thai people believe that when a person turns to 25 years old, he or she will be on their way to get some kind of bad luck(s).

BELIEF IS PLANT conceptual metaphor is formed by elements such as a climbing plant, a very tall tree, and small pieces of red nut.

12. *The three agreed to plant three <u>bo trees</u> to serve as an omen.* (Baker & Pasuk, 2015, p.94)

Khun Phaen's vow corresponds to the ritual of using the bo tree. The excerpt was narrated by the third person narrator describing Buddhism tradition way. These religious bo

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Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   17

trees represent the place where Lord Buddha was sitting under when he received his enlightenment.

BELIEF IS SPIRIT conceptual metaphor is formed by elements such as ghost, typical qualities of beliefs, and an ominous sign.

13. *Overwhelmed by the mantras, the spirit fell to the ground, pulled open her belly, took out the child, and offered it to Khun Phaen. The child wailed. Khun Phaen plucked the mother's hair by mantra, cut her tongue, and took the infant as his personal spirit, Goldchild.* (Baker & Pasuk, 2015, p.160)
Khun Phaen drastic action based on his own strong belief in the spirits of the dead corresponds to the ritual of summoning a ghost by special magic. The excerpt was narrated by the third person narrator. Khun Phaen started correcting his sacred power items to gain more strength. He got the sword, horse, and then he got the personal spirit, Goldchild. According to the Thai novel, Khun Phaen has individual spirits and a powerful one made from the fetus of an unborn child, called a goldchild.

BELIEF IS TEXTILE conceptual metaphor is formed by elements such as a very thin fibre, a piece of coarse cloth, and a patterned cloth.

14. *He lit candles, made a protective circle with sacred <u>thread</u>, sat cross legged inside the circle, and summoned the spirits.* (Baker & Pasuk, 2015, p.66)
Khun Phaen's Buddhism religious point of view is to use a sacred thread in his rites. The excerpt was narrated by the third person narrator. Khun Phaen has the skill to summon up spirits in the surrounding area to aid him with many situations from emergency escape to striking his opponents or other purposes.

BELIEF IS TRADITIONAL GREETING conceptual metaphor is formed by elements such as pay someone respects.

15. *Phlai prostrated and <u>wai</u>-ed his father in delight.* (Baker & Pasuk, 2015, p.270)
Phlai Ngam's traditional greeting in Buddhist beliefs corresponds to a 'lower social ranking' person, which determined by age, who pay respect to thank, apologize, say goodbye, express gratitude, or worshipping in Thailand.

BELIEF IS WEAPON conceptual metaphor is formed by elements such as dagger, and a short-pointed knife.

16. *He strung a subduing charm and a mercury amulet round his neck and inserted a <u>kris</u> with a crow's head handle in his belt.* (Baker & Pasuk, 2015, p.66)
Khun Phaen's traditional believing opinions corresponds to a ceremonial dagger to give a superpower strength.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   18

BELIEF Target Domain

AMULET	Amulet of Invulnerability	magical beads
AUSPICIOUS TIME	Lucky Time of Day	increasing phases of the moon based on the Thai Calender
COMMODITY	Valuable Quality	judged by good deeds in the past
DEITY	God, Goddess, or Demon-god	deities that bring bad or good things
DESTRUCTIVE POWER	Get Punished by Supernatural Power	be struck by lightning due to breaking a promise
FATE	Await Uncertain Future	the results of one's own actions
FORCE	Mind Control	using magic power to command obedience
GENDER	Gender Inequality	bias toward male based on the five precepts
HEAT	Burning Heat	immorality and defilement
MAGIC	Magical Spelling	having supernatural powers
NUMBER	Unlucky Age	bad luck during a critical age in Thai belief
PLANT	Sacred Plants	different types of plants in the rituals of Thai religions
SPIRIT	Nonphysical Essence of Life	belief in omen and ghost
TEXTILE	Sacred Cloth and Thread	traditional sacred ritual
TRADITIONAL GREETING	Social Etiquette	expressing gratitude and apology in Thai tradition
WEAPON	Witchcraft dagger	beliefs in witchcraft

(Left: BELIEF target domains)

Figure 1 Thai Conceptual Metaphor about BELIEF

BELIEF target domain contains of human's notion in Buddhism way and Thai belief in superstitions such as charms, animism, omens, dreams, astrology, rituals, or exorcism.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   19
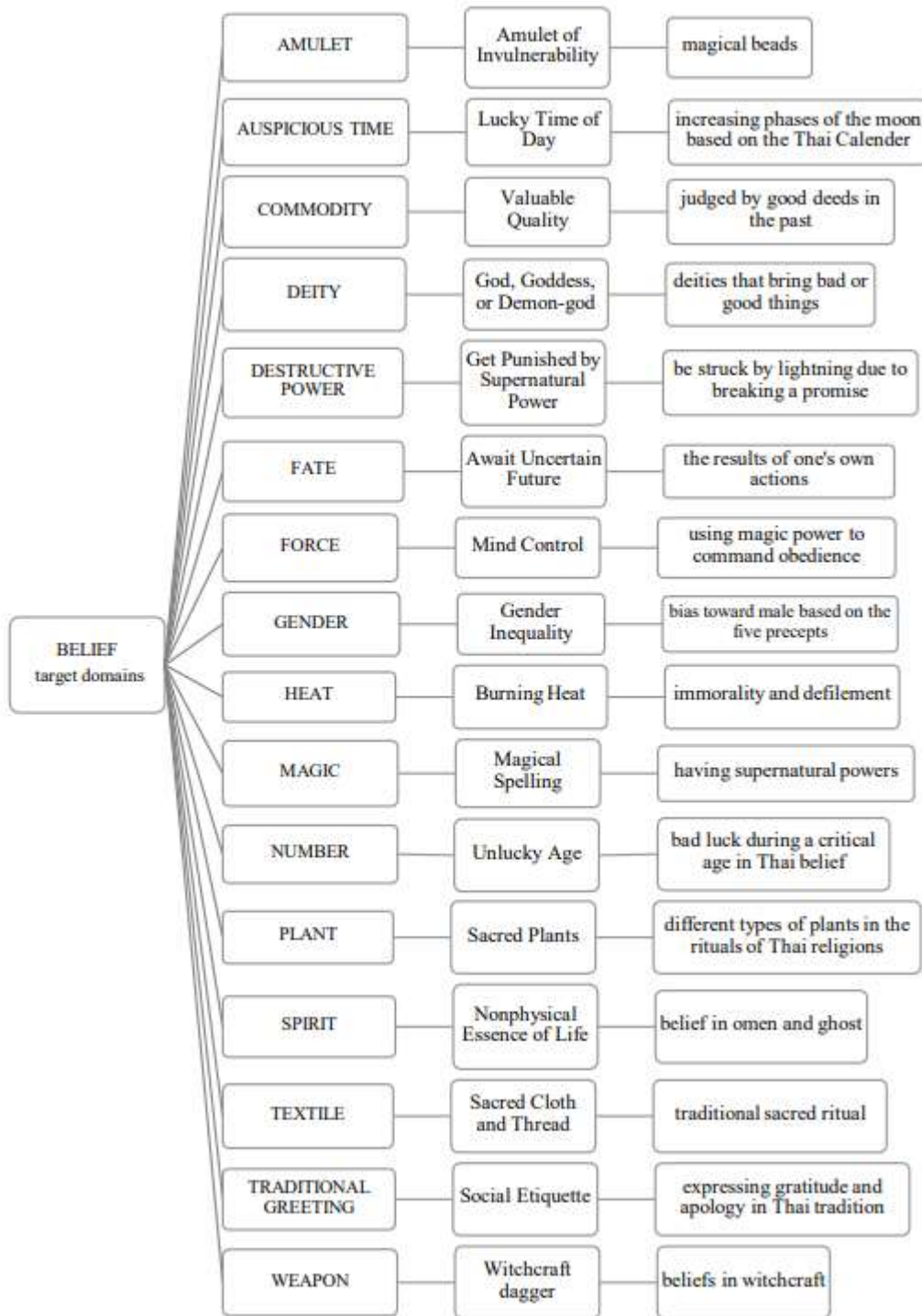
Superstitious signs are built around the principle of semiotic. Cultures which have diversity contain a variety of contrasting codes regarding their belief of rituals and omens for which their communities' rate with considerable and sacred respect (Strausova & Strausov, 2013). Thai belief and superstitions such as, rituals, animals, dreams, and ghosts have influence on many of Thai classic novels regarding the use of language, social beliefs, internal aspects such as mood and psychology. People depend on belief and superstition in situations which have an important decision that must be made with unforeseen consequences that could impact the outcome of their life.

Table 3: Different Metaphorical Patterns Influence EMOTION Target Domain

No.	Source Domains Found in the Thai Novel
1.	ANIMAL
2.	BEING OFF THE GROUND
3.	BOUNDARY
4.	CONTAINER
5.	DISEASE
6.	FOOD
7.	FORCE
8.	GAME
9.	HEAT
10.	INCREASE
11.	LIGHT
12.	MECHANISM
13.	MONEY
14.	MOTION
15.	NUMBER
16.	OBJECT
17.	PHYSICAL PART
18.	PHYSICAL SUFFER
19.	PLANT
20.	SUBSTANCE
21.	THEATRE

EMOTION IS ANIMAL conceptual metaphor is formed by elements such as the characteristic of animals, hunters, predators, and preys.

1. *He could barely* _restrain_ *his desire to embrace her.* (Baker & Pasuk, 2015, p.67)
Khun Phaen corresponds to captive animal.

EMOTION IS BEING OFF THE GROUND conceptual metaphor is formed by elements such as go upwards, higher, be filled with, and increase.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   20

2. *He covered her, nuzzled her breasts, kissed to <u>raise</u> her passions, and caressed her softly until they slipped into sleep.* (Baker & Pasuk, 2015, p.204)

Khun Phaen's sexual relationship with Wanthong corresponds to a social relationship that filled with a very strong feeling of sexual love**.**

EMOTION IS BOUNDARY conceptual metaphor is formed by elements such as real or imaginary line, edge of an area, trespassing, and the limit of what is acceptable.

3. *Officials knew never to <u>cross</u> him.* (Baker & Pasuk, 2015, p.3)

Khun Phaen's father who was full of magic knowledge corresponds to a dangerous side of a line that no one want to cross.

EMOTION IS CONTAINER conceptual metaphor is formed by elements such as to replenish a drinking glass of water, and something that is used to keep things in.

4. *Her heart felt <u>full</u> of a craving for love.* (Baker & Pasuk, 2015, p.70)

Saithong's strong feeling toward Khun Phaen corresponds to a drinking glass of water that is fully filled with water.

EMOTION IS DISEASE conceptual metaphor is formed by elements such as healthiness and suffers from illness.

5. *I'm <u>sick</u> with desolation and yearning.* (Baker & Pasuk, 2015, p.45)

Khun Phaen corresponds to a patient who suffer from a sorrowfulness.

EMOTION IS FOOD conceptual metaphor is formed by elements such as favourite and savoury food, food consumption, and the taste of food.

6. *I love you so much I want to <u>swallow</u> you.* (Baker & Pasuk, 2015, p.35)

Khun Phaen's strong feeling corresponds to an act of devouring delicious food.

EMOTION IS FORCE conceptual metaphor is formed by elements such as physical or natural power, strength, and to make someone or something move.

7. *My love for you has <u>dragged</u> us to disaster.* (Baker & Pasuk, 2015, p.156)

Khun Phaen's emotion corresponds to a direction which is being dragged to disaster.

EMOTION IS GAME conceptual metaphor is formed by elements such as win or lose a game, and a computer game or a video game that gets broken.

8. *I feel sorry for you. Leaving your parents will be a source of <u>endless</u> sadness. I feel sorry for them too. But if I were to abandon you in Chomthong, I would never <u>lose</u> you from my thoughts. To <u>gain</u> a wife and then leave her would be a great <u>loss</u>. This is perplexing, because either way a love has to be <u>broken</u>.* (Baker & Pasuk, 2015, p.106.

Khun Phaen corresponds to a gamer who plays games. Laothong corresponds to a game that a gamer can lose or win. And Khun Phaen's or Laothong's love corresponds to a video game that being broken.

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Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen* 21

EMOTION IS HEAT conceptual metaphor is formed by elements such as boiling water temperature, on a high heat, increase the heat, and heat from fire.

9. A _fire_ not fully _extinguished_ can _flare_ up easily. (Baker & Pasuk, 2015, p.221)

The king's anger toward Khun Phaen corresponds to destructive flames that will blaze again.

EMOTION IS INCREASE conceptual metaphor is formed by elements such as a rise in a large amount or number.

10. Passions _multiplied_. (Baker & Pasuk, 2015, p.68)

Khun Phaen and Wanthong passion corresponds to the increase of overwhelming feeling.

EMOTION IS LIGHT conceptual metaphor is formed by elements such as level of radiation, and visible light.

11. _Seeing Phlai Kaeo, the king's face_ _brightened_. (Baker & Pasuk, 2015, p.93)

The king's happiness when seeing Phlai Kaeo corresponds to the visible light reflect on the king's face.

EMOTION IS MECHANISM conceptual metaphor is formed by elements such as machine parts, and curved metal.

12. _He walked off with a _spring_ in his step_. (Baker & Pasuk, 2015, p.38)

Khun Phaen's happiness corresponds to a machine that is running.

EMOTION IS MONEY conceptual metaphor is formed by elements such as cash, value for money, money management.

13. _Save your heart, _save_ your love, wait for me_. (Baker & Pasuk, 2015, p.94)

Khun Phaen's possession towards Wanthong corresponds to money protection that manage to save and not let others try to take it.

EMOTION IS MOTION conceptual metaphor is formed by elements such as vehicle, and a particular movement, jumping.

14. _On parting, both father and son felt their souls _skip_ with yearning as they _passed_ from each other's sight_. (Baker & Pasuk, 2015, p.237)

Khun Phaen's and his son's desire corresponds to quick repetitive upward mobility that affect their souls.

EMOTION IS NUMBER conceptual metaphor is formed by elements such as unlimited amount.

15. _Almost at dawn, the sound of monks tolling a bell and a coel's haunting cry in the forest made the heartbreak seem _infinite_. (Baker & Pasuk, 2015, p.75)

Khun Phaen's sadness corresponds to an extremely large number that is seem to be endless.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's _Life-Journey_ in a Classic Thai-English Translation Novel, _The Tale of Khun Chang Khun Phaen_   22

EMOTION IS OBJECT conceptual metaphor is formed by elements such as not a living thing, a possession that can be owned or controlled, fragile and breakable glass, and heavy item.

16. *Will this love <u>break</u> because we're far apart?* (Baker & Pasuk, 2015, p.51)

The high level of Wanthong's anxiety over her unsecure feeling corresponds to a brittle glass.

EMOTION IS PHYSICAL PART conceptual metaphor is formed by elements such as human's body.

17. *Khun Phaen ground his <u>teeth</u> in anger.* (Baker & Pasuk, 2015, p.149)

Khun Phaen's madden corresponds to an act of pressing his teeth together to express his anger.

EMOTION IS PHYSICAL SUFFER conceptual metaphor is formed by elements such as physical illness, and its function.

18. *She's grown up so beautiful she makes my <u>eyes</u> <u>hurt</u>.* (Baker & Pasuk, 2015, p.29)

Khun Phaen's affection towards Wanthong corresponds to the sufferer whose deep affection directly impacts his physical sickness.

EMOTION IS PLANT conceptual metaphor is formed by elements such as the life's circle of plants and climbing plants.

19. *Khun Phaen felt as if someone had <u>plucked</u> the life from his body.* (Baker & Pasuk, 2015, p.155)

Khun Phaen's hurt feeling when Laothong was about to be taken away corresponds to the plant that is quickly pulled or removed out of the soil.

EMOTION IS SUBSTANCE conceptual metaphor is formed by elements such as liquid, water, milk, and gas.

20. *The thought of leaving made his heart <u>churn</u>.* (Baker & Pasuk, 2015, p.74)

Khun Phaen's burning romantic passion towards his wife, Wanthong, corresponds to a product of milk that is boiling, as it moves about violently which aroused Khun Phaen passion.

EMOTION IS THEATRE conceptual metaphor is formed by elements such as theatrical performance, musical theatre, opera, and dance plays.

21. *I'll get my back caned, while you'll be <u>dancing</u> outside the <u>curtain</u>.* (Baker & Pasuk, 2015, p.39)

Saithong's concern for negative consequences about herself and Khun Phaen corresponds to a male dancer move merrily on the stage without knowing anything that happened to his audiences.

EMOTION Target Domain

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Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen* 23
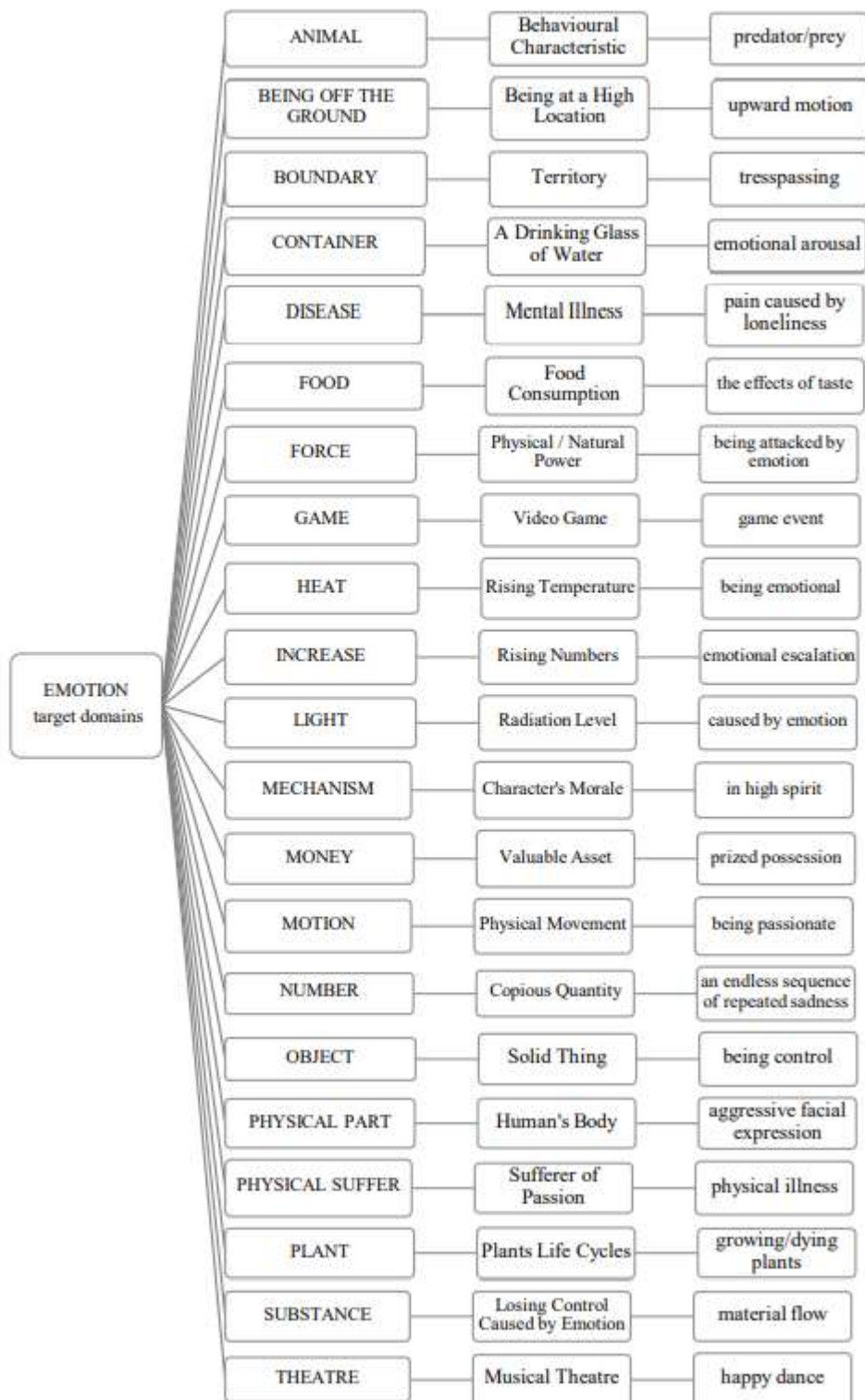
ANIMAL	Behavioural Characteristic	predator/prey
BEING OFF THE GROUND	Being at a High Location	upward motion
BOUNDARY	Territory	tresspassing
CONTAINER	A Drinking Glass of Water	emotional arousal
DISEASE	Mental Illness	pain caused by loneliness
FOOD	Food Consumption	the effects of taste
FORCE	Physical / Natural Power	being attacked by emotion
GAME	Video Game	game event
HEAT	Rising Temperature	being emotional
INCREASE	Rising Numbers	emotional escalation
LIGHT	Radiation Level	caused by emotion
MECHANISM	Character's Morale	in high spirit
MONEY	Valuable Asset	prized possession
MOTION	Physical Movement	being passionate
NUMBER	Copious Quantity	an endless sequence of repeated sadness
OBJECT	Solid Thing	being control
PHYSICAL PART	Human's Body	aggressive facial expression
PHYSICAL SUFFER	Sufferer of Passion	physical illness
PLANT	Plants Life Cycles	growing/dying plants
SUBSTANCE	Losing Control Caused by Emotion	material flow
THEATRE	Musical Theatre	happy dance

EMOTION target domains

Figure 2 Thai Conceptual Metaphor about EMOTION

EMOTION target domain consists of human's feeling towards other people, specially a very powerful feeling called 'passion' for example of love, hate, anger, sadness, and sexual attraction, and so on.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   24

Table 4: Different Metaphorical Patterns Influence TRANSFORMATION Target Domain

No.	Source Domains Found in the Thai Novel
1.	BEING OFF THE GROUND
2.	COMMODITY
3.	CONFINEMENT
4.	DEPARTURE
5.	FOOD
6.	IDENTITY
7.	JOURNEY
8.	LEAVE MONKHOOD
9.	LIFE/DEATH
10.	MAGIC
11.	MONEY
12.	NATIONALITY
13.	OBJECT
14.	PHYSICAL PART
15.	PHYSICAL SUFFER
16.	PLANT
17.	POSSESSION
18.	RANK
19.	REPUTATION
20.	SHELTER

TRANSFORMATION IS BEING OFF THE GROUND conceptual metaphor is formed by elements such as rise rapidly, fly upward, and bird.
1. *When things are going your way, your <u>soar</u>.* (Baker & Pasuk, 2015, p.173)
Khun Phaen corresponds to a bird that fly upward when it gratifies its' selfish desire.

TRANSFORMATION IS COMMODITY conceptual metaphor is formed by elements such as a valuable quality, products, and producers.
2. *Should I have <u>thrown</u> away a loving wife?* (Baker & Pasuk, 2015, p.141)
Khun Phaen corresponds to a producer who quickly thrown a valuable quality then remorse at his actions after. Wanthong corresponds to a proprietary product that been discarded.

TRANSFORMATION IS CONFINEMENT conceptual metaphor is formed by elements such as imprisonment and freedom.
3. *If I let this pass, he'll think he can get away with anything. Clap him in jail and apply <u>the full five irons</u>. Weld the rivets in his leg chains too.* (Baker & Pasuk, 2015, p.222)
Khun Phaen life-changing decision corresponds to being incarcerated.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   25

TRANSFORMATION IS DEPARTURE conceptual metaphor is formed by elements such as leaving a safe and private environment place and being in a public place.

4. *All the promises we made still stand but I was hardly out of the <u>door</u> when you <u>took a lover</u> in <u>full</u> <u>public</u> <u>view</u>.* (Baker & Pasuk, 2015, p.142)

Khun Phaen's ending relationship corresponds to a person leave the place. Khun Phaen's serious accusation of being unfaithful against Wanthong corresponds to a person being humiliated in a public place.

TRANSFORMATION IS FOOD conceptual metaphor is formed by elements such as eat food, starvation, and a salt.

5. *If I wasn't here to take care of things, he'd have nothing but <u>salt</u> to crunch his teeth on.* (Baker & Pasuk, 2015, p.92)

Wanthong in a period of acute depression who did not take care of preparing food except weeping corresponds to causing someone to be suffer from starvation rations.

TRANSFORMATION IS IDENTITY conceptual metaphor is formed by elements such as social identity and acquire a reputation.

6. *I'll truss up the Lao and bring them back. Make <u>a name</u> for myself.* (Baker & Pasuk, 2015, p.87)

Khun Phaen's gritty determination to win a war corresponds to develop a person's social identity and gaining the reputation that a person has.

TRANSFORMATION IS JOURNEY conceptual metaphor is formed by elements such as an epic journey, expedition, hunting trip, the direction line, and pursuit.

7. *He never stopped thinking of his late father, Khun Krai, and wanted to <u>follow</u> in his <u>footsteps</u> as a valiant soldier.* (Baker & Pasuk, 2015, p.25)

Khun Phaen's desirable job as a soldier in the same way as his father did corresponds to a person who want to pursue an animal in a hunting trip.

TRANSFORMATION IS LEAVE MONKHOOD conceptual metaphor is formed by elements such as remove an outer piece of clothing worn for a ceremony.

8. *He returned to his quarters, prostrated three times, and <u>disrobed</u>.* (Baker & Pasuk, 2015, p.66)

Khun Phaen's purposefulness corresponds to the watershed moment of removing a formal piece of clothing worn for being a novice monk.

TRANSFORMATION IS LIFE/DEATH conceptual metaphor is formed by elements such as the 4 elements of earth, water, air, and fire, the beginning of life, and the end of life.

9. *The king has appointed me and fed me, and I drank the <u>water</u> of allegiance several times.* (Baker & Pasuk, 2015, p.210)

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   26

Traditional Thai ceremony refers to a ceremony of swearing allegiance to the king by drinking sacred water.

TRANSFORMATION IS MAGIC conceptual metaphor is formed by elements such as the skill of performing tricks, and magician.

10. *You're very smart, lord of a hundred <u>tricks</u>!* (Baker & Pasuk, 2015, p.190)

Khun Phaen's deceitful action toward Wanthong corresponds to a magician who performs tricks for deception.

TRANSFORMATION IS MONEY conceptual metaphor is formed by elements such as to make a profit, paying and spending money, accountant, and the amount of money shown in accounts.

11. *You <u>make</u> lots of insinuations, and you're very self-righteous, but when it comes to keeping one's word, it's you who gives <u>short</u> <u>change</u>. You broke your promise first so I've come after you to <u>balance the account</u>. As soon as you had Khun Chang, you <u>weighed</u> matters up and became very, very <u>light</u> with the truth.* (Baker & Pasuk, 2015, p.173)

Khun Phaen high indignation against Wanthong corresponds to an accountant who is a client short-changed his or her and the accountant then tries to balance the debits and credits to equal each other.

TRANSFORMATION IS NATIONALITY conceptual metaphor is formed by elements such as a particular race of people.

12. *Sir, with those clothes and the long hair, you really look just like a <u>Lao</u>.* (Baker & Pasuk, 2015, p.277)

Khun Phaen change of appearance corresponds to a person from a different race.

TRANSFORMATION IS OBJECT conceptual metaphor is formed by elements such as possession that was owned, and damaging item.

13. *If I'm <u>destroyed</u>, I won't complain, but I'll find a way for you not to face punishment.* (Baker & Pasuk, 2015, p.211)

Khun Phaen's life corresponds to an item that being destroyed by the owner.

TRANSFORMATION IS PHYSICAL PART conceptual metaphor is formed by elements such as parts of the human body and unkempt appearance.

14. *We put our two lives in your <u>hands</u>.* (Baker & Pasuk, 2015, p.210)

Khun Phaen's and Wanthong's lives corresponds to puppets that being controlled by person's hands.

TRANSFORMATION IS PHYSICAL SUFFER conceptual metaphor is formed by elements such as suffering, being ill, physical pain, and to soothe the pain.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   27

15. *You have <u>suffered</u> a bad fate for many years, but today that's <u>over</u> because your son requested you as his companion-in-arms and advisor.* (Baker & Pasuk, 2015, p.247)

The king corresponds to a pain specialist who helps a person soothe the pain. Khun Phaen corresponds to a pain sufferer who had been suffered from his own impulsive act.

TRANSFORMATION IS PLANT conceptual metaphor is formed by elements such as gardening, and to put seeds in the ground.

16. *Because your lover pleases you, you invent anything to stab me and <u>sow</u> dissension.* (Baker & Pasuk, 2015, p.173)

Wanthong action corresponds to a gardening expert planting seeds in the ground.

TRANSFORMATION IS POSSESSION conceptual metaphor is formed by elements such as taking possession of things, something obtained, owning, owner and servant

17. *I now <u>possess</u> Wanthong and Kaeo Kiriya but I feel concerned for you.* (Baker & Pasuk, 2015, p.221)

Khun Phaen corresponds to an owner. His wives correspond to Khun Phaen's servants.

TRANSFORMATION IS RANK conceptual metaphor is formed by elements such as promoting, group of people, position and status in group, and social rank.

18. *Phlai Kaeo was appointed to the title of <u>Khun</u> Phaen, assigned to guard a remote frontier region in command of five hundred men, and presented with a boat nine fathoms in length.* (Baker & Pasuk, 2015, p.131)

Khun Phaen's title refer to a senior non-commissioned officer and the Chancellor of the Royal Office. Thai courtesy title corresponds to a high-class person appointed by the king.

TRANSFORMATION IS REPUTATION conceptual metaphor is formed by elements such as earn a reputation.

19. *In truth, if they doubled these irons, I could still escape but I'd sacrifice my <u>good name</u>.* (Baker & Pasuk, 2015, p.222)

Khun Phaen's expression about getting escape corresponds to an honour code violations which it has been opposite of what he has been fighting for.

TRANSFORMATION IS SHELTER conceptual metaphor is formed by elements such as a safe and enclosed building.

20. *I want to see a <u>roof</u> over our beloved daughter's <u>head</u>.* (Baker & Pasuk, 2015, p.312)

Phra Phichit's parenting and caring for his daughter's protection corresponds to a person who would like to see his or her family member stand under the shelter of the house from any type of severe weather.

TRANSFORMATION Target Domain

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   28
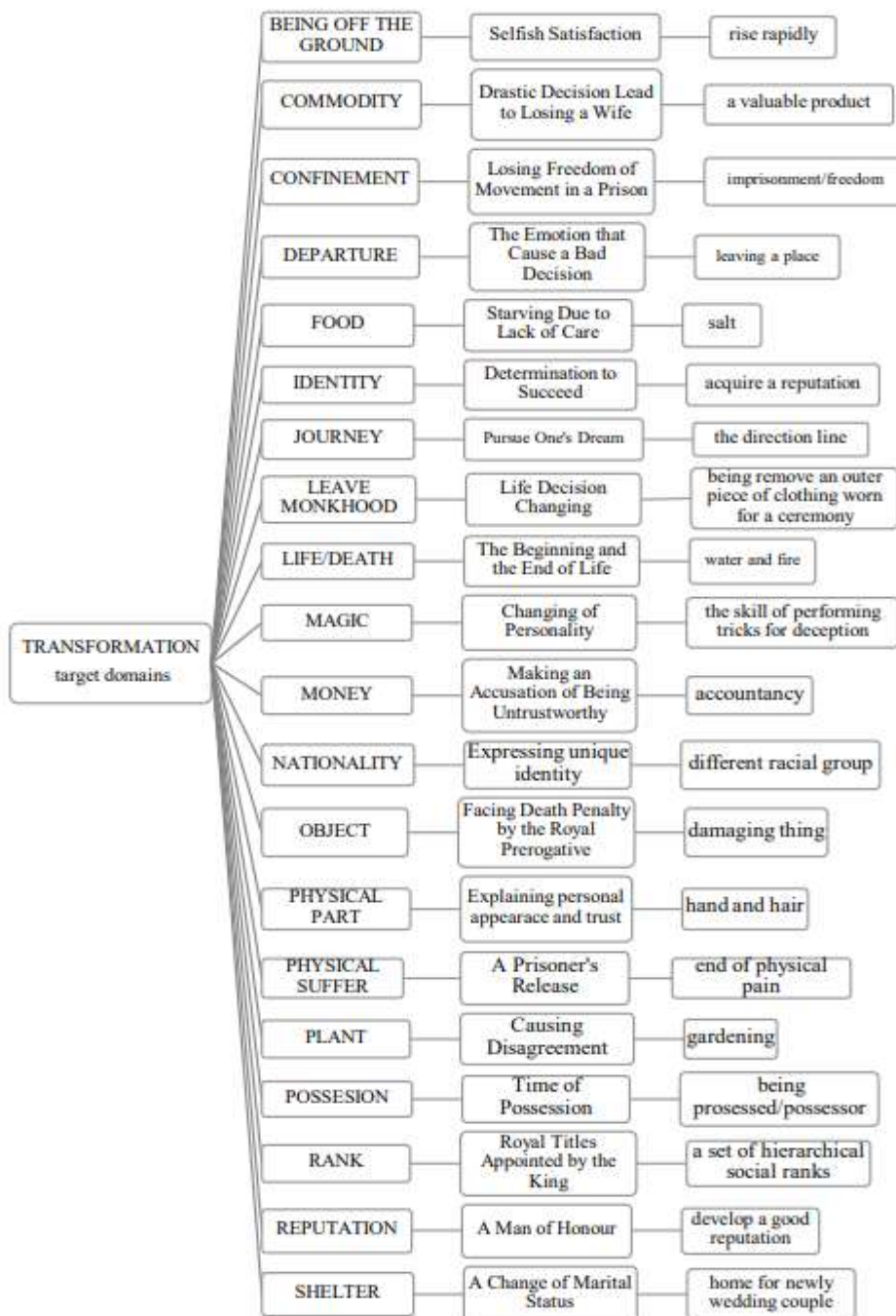
Figure 3 Thai Conceptual Metaphor about TRANSFORMATION

TRANSFORMATION target domain focuses on a human's decisions and behaviours are affected by maturity and mentality. Thus, Khun Phaen's decision corresponds to a producer who thrown his personal stuff and questioned himself after that.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   29

Table 5: Different Metaphorical Patterns Influence DESTINATION Target Domain

No.	Source Domains Found in the Thai Novel
1.	JOURNEY
2.	LIFE/DEATH
3.	LOCATION

DESTINATION IS JOURNEY conceptual metaphor is formed by elements such as travel from one place to another, a difficult and epic trip, to meet at the same place, and end of the trip.

1. *If I don't help, there'll be <u>trouble</u> down the <u>road</u>. If you <u>stumble</u> on a stairway, you must <u>leap</u> and trust to your luck.* (Baker & Pasuk, 2015, p.270)

Khun Phaen's life corresponds to the difficult and epic trip which is rough for the traveller to compete the trip.

DESTINATION IS LIFE/DEATH conceptual metaphor is formed by elements such as the symbol of life, the four elements in nature like water, fertility.

2. *Why are you crying, Phaen? Go and find a bowl to pour <u>water</u> on the ground.* (Baker & Pasuk, 2015, p.363)

Thong Prasi's suggestion towards Khun Phaen at Wanthong's funeral corresponds to sacred water being poured.

DESTINATION IS LOCATION conceptual metaphor is formed by elements such as an empty place, a tumble-down building, or a cliff.

3. *Now you've <u>abandoned</u> me to sorrow. I'll die and follow so we can go together.* (Baker & Pasuk, 2015, p.368)

Khun Phaen's sorrow and loneliness corresponds to the abandoned building that all people evacuated to other place and no one is in the building anymore.
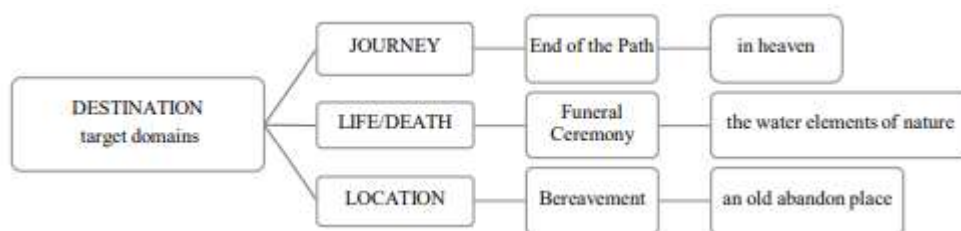
DESTINATION Target Domain

Figure 4 Thai Conceptual Metaphor about DESTINATION

DESTINATION target domain focuses on where the main character, Khun Phaen, intends to end up. Khun Phaen's destination corresponds to the goal of the Buddhist path who is in the peaceful and happiness is a place called heaven through the use of metaphorical

Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   30

pattern nirvana, which can be indicate that this in the Ayutthaya period which followed in the Buddhist tradition.

Conclusions

From the exploration of metaphorical expressions in the Thai novel, 'The Tale of Khun Chang Khun Phaen' based on Khun Phaen's life-journey, a conclusion can be reached from the research results contained in this study, which is the underlining significance of analytical abilities regarding metaphors that are used throughout the Thai novel. The research shows that metaphors used in the Thai novel have deep roots in Thai traditions. Cultural diversity can be problematic in terms of having an immersive understanding and awareness of the context. As a result, it is imperative to have foundational information regarding the way of life from the culture that is the origin of the source language in order to comprehend the genuine importance of metaphorical expressions in literary works.

Furthermore, the investigation of the metaphor together with an understanding of cultural norm from the source language would have positive gains for both the language learner and the language teacher. Utilizing metaphors empower learners with an enriched ability to communicate with greater fluency both in and out of an educational environment. It can also help the learners' creative thought process and critical thinking skills during the process of learning. Additionally, analyzing metaphors has a huge effect upon language teachers regarding its legitimacy and relevance regarding how they manage their lessons in the classrooms. To sum up, learning metaphors upgrades both the language learners and teachers in that both learning and teaching methods are mutually benefited in a synergistic way. As well, metaphors shape the inexpressible and illustrate the intangible which makes complex and relational aspects of life vivid and unforgettable.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*　　31

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Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   32

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Parichat Shepherd, M.A.
An Exploration of the Use of Metaphors Representing Khun Phaen's *Life-Journey* in a Classic Thai-English Translation Novel, *The Tale of Khun Chang Khun Phaen*   33

Copular Constructions in Defaka

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Abstract

Defaka is a grossly endangered Ijoid language spoken in the Eastern fringe of the Niger Delta Region of Rivers State, Nigeria; precisely, the Opobo-Nkoroo Local Government Area. The linguistic status of Defaka was first discussed in detail by Jenewari (1983). A comparison of the Defaka language and the Ijo language cluster revealed its genetic relationship with Ijo. More recently, the language has been documented and a detailed grammar written on it. Evidence from recent research reveals that, the language might be extinct in a couple of decades because there are fewer than fifty fluent speakers and intergenerational transmission has long ceased. Howbeit, much of the grammar of the language is preserved. This paper discusses predicate nominals and related clauses in Defaka. These construction types express the notion of proper inclusion, equation, attribution, location and existence. Predicate nominal and predicate adjective constructions exhibit similar morphosyntax. They employ juxtaposition and focus. There are two clitic morphemes, =te and =m and a locative verb ímì which mark location and existence respectively. There are no overt copula verbs in Defaka, but the clitic auxiliary verb =ri, which marks the progressive aspect, occurs in predicate locative constructions, acting like a copula verb, introducing the locative phrase. The toneless focus marker = kɔ, which occurs in equative predicate nominal clauses is not a copula but a subject focus marker. The grammatical analysis in this paper is basically descriptive.

1.0 Introduction

The Defaka people are a small speech community sharing an island with a dominant population of the Nkọrọọ (traditionally known as Kirika by its indigenes), whose linguistic relatives are the Kalabari, Okrika and Iḅanị. The immediate neighbours of Nkọrọọ are the Opobo, Andoni, Ogoni and the Bonny people of Rivers State. A fragmented portion of the Defaka speaking community live on an island called Iwoama and some fishing settlements around Nkoroo. The Defaka are bilingual. They speak Defaka and Kirika. The stigmatization of Defaka by the Nkoroo has resulted in heavy language shift which has reduced the functional domain of Defaka, over the years from being used in a healthy traditional society, to use within the Defaka ward in Nkọrọọ. Defaka and Kirika are predominantly fishermen. But from the historical account of the founder of the present Defaka ward and the choice of location, (the Defaka have a larger expanse of land located more inter-land than the Kirika territory) it is obvious that in course of migration through the central Delta region, the Defaka had acquired a hunting culture, because they do more hunting than the Kirika. Primarily, the Defaka engage in similar economic pursuits as the Kirika. They trade in such sea products as crayfish, periwinkles, crabs, oysters and several kinds of fishes. They engage in basket weaving, net making, thatch making, petty trading and subsistent farming. Trading activities are carried out with their surrounding neighbours-the Andoni, Ogoni and Opobo. Their involvement in trading with these neighbours, facilitate the speaking of a number of these languages, Nigerian pidgin and Igbo, (the Opobo variety) ranking top most on the list.

The population of Defaka speakers as cited by Ethnologue is put at 2000 Lewis, (2009). Recent field research estimates the number of Defaka speakers within and outside Nkọrọọ to be between 50 to 100, and fluent speakers to be less than 50.

2

1.1 Sources of Data

This paper is part of a larger work on the grammar of Defaka. The data was got through elicitations based on the 1700 SIL Comparative African Word List, and partly based on the Lingua Descriptive Questionnaire. The field work for the entire study was carried out between September, 2007 and August, 2010. Defaka does not have an approved orthography, so data presented in this paper are transcribed using IPA symbols. The Leipzig glossing convention has also been adopted

1.2. Theoretical Framework

This paper is a description of copular constructions in Defaka. According to Halliday, (2014) analysis and description are at two end of the pole. Having analyzed the relevant data, we are able to make some generalizations on the characteristics of predicate nominal constructions in Defaka in or description. According to Payne (1997) these construction types are found in every language. The framework adopted for this analysis is structuralism. Structuralism views language as a communication system with discrete rather than continuous elements. It is the combination of these elements that form the structures, patterns or relations of language…….(Crystal 1992;32).

1.3. Preamble

Following Payne (1997), a predicate nominal construction is one in which the semantic content of the predication is embodied in a noun. Other related clause types are predicate adjectives, which have the main semantic content expressed by an adjective. Semantically these clause types are described as attributive clauses. Existential constructions predicate the existence

3

of some entity in a specified location, locative constructions predicate location while possessive clauses predicate possession.

One basic similarity between these construction types is their lack of a semantically rich lexical verb i.e. a verb that expresses the major semantic content of the predication. For instance, the **be** and **do** verbs in English would always require an accompanying noun or verb in the predicate. They make up the grammatical requirements in the predicate but are by themselves semantically empty. Other features of these clause types noted by (Payne, 1997:113) are that, predicate nominal morphosyntax often functions in domains variously termed 'focus' topicalisation' etc. He also mentions that, the progressive aspect in English is a verbal clause type that derives from an earlier predicate locative pattern. These clause types in Defaka seem to exhibit similar features. We shall discuss them in some detail, in the sections that follow.

1.3.1. Copular Sentences with Predicate Nominals

Predicate nominal clauses typically express the notion of proper inclusion and equation (Payne 1997:114). Proper inclusion is when an entity is defined as being part of the class of items specified in the predicate. The subject of the predicate nominal clause is usually specific while the predicate nominal is not specific. In equative clauses, the subject of the clause is identical to the entity in the predicate nominal. In essence, predicate nominal constructions express a defining or identification relationship. The subject of the clause is usually a noun or a pronoun or sometimes an infinitive phrase as in (2d),

> 1a)   tàbìɔ̀m̀bé èmènè=tì
>   PN   male =person
>   'Tabiombe is a man'

4

b)   à èwèremíní èmènè-míní

    DEF children male people

    'The children are men'

c)   à ɓáí   ʔàù   tì   ɓáí

    DEF man fight person man

    'The man is a soldier'

The sentences in (1 a-c) express the notion of proper inclusion. They simply specify or define the class to which the predicate nominals belong. No overt copular verb occurs in this kind of construction in Defaka. The semantic content of the predication is embodied in the noun.

An equative clause is one in which the subject of the clause is identical to the entity specified in the predicate nominal. Defaka distinguishes proper inclusion and equation. In the examples in (1a-c) above, we do not observe any linking element. The subject and the predicate nominal are juxtaposed. In the following sentences in (2 a-d) an equative notion is expressed. The entity in the predicate nominal is being equated with or identified with the subject of the clause.

2a)   ò=kɔ̀ tàbìɔ̀ḿbé

    3sgm =FOC PN

    'He is Tabiombe'

b)   á=!kɔ́   jáà gbɨ̋ɨ̋ álà

    3sgf=SFOC thing sow woman

    'She is a seamstress'

c)   ì=kɔ̀   jáà dídéì-mà   ɓáí

    1sg =SFOC thing learn-FACT man

    'I am a learner'

5

d)   ìɲì ó!gúɔ́=!kɔ́   átákí
        good life =SFOC money
        'A good life is money

It is not uncommon to find languages without copular verbs. A copula can be an affix, a particle, or verb, as we find typically in English with the verb '**be**' Defaka is one of such languages without morphological overt copular verbs. The predicate nominal clauses in (1) have two noun phrases juxtaposed with no copula element intervening, while those in (2) have what appears like a copula, but is actually, the toneless subject focus marker, **kɔ.** As we mentioned earlier in the preamble, as noted by (Payne,1997:113), predicate nominal morphosyntax often functions in domains variously termed focus, topicalization, etc. **kɔ** is clearly a focus marker. There are two focus markers in Defaka, a toneless subject focus marker **kɔ** and a low toned object focus marker **ǹdɔ̀,** as shown in the sentences in (3 a-b)

3a)   tàbìɔ̀ḿbé=kɔ̀ à   ɔ́mgbíɲà súkù=rè
        PN =SFOC   DEF   cloth   wash =NEG
         Tabiombe did not wash the cloth'

b)   à   ɔ́mgbìɲà   ǹdɔ̀   ò   súkú=ré   kè
       DEF cloth   NSFOC 3sgm wash =NEG   COMP
       'He did not wash the **cloth**'

The subject focus marker occurs in equative predicate nominal clauses in Defaka because the entity in the predicate nominal is being equated with the subject of the clause. The subject is therefore in focus.

6

1. 3.2. Copular Sentences with Predicate Adjectives

There are only two adjectives in Defaka. **ájá** 'new' and the diminutive, **ɓɔ̀rɔ́!fí** 'little'

Adjectival functions are performed by verb-based adjectives derived from stative verbs which denote properties or states relating to size, shape, color, age, evaluation etc.. These deverbal modifiers are stative verbs because they take verbal extensions when they perform predicative functions as the examples in (4) show, but drop their verbal extensions when they perform attributive functions as modifiers within the noun phrase as shown in the example in (2d)- **ìɲ̀ ó!gúɔ́** 'good life'

The morphosyntax of predicate adjectives is similar to that of predicate nominals in Defaka. The strategy employed in the examples in (4) is juxtaposition just like the predicate nominals in example (1)

4a)   dʒìè ótóm-mà

         husband sweet-FACT

         'To have a husband is sweet'/It is good to have a husband'

b)   èwèrè èté   ìɲì-mà

         children own/have good-FACT

         'To have children is good/ It is good to have children'

c)   ókóò èté   íjókó-mà

         friend own/have good-FACT

         'To have a friend is good/Friendship is good'

d)   jáà íkéré   ìbò-mà   ìɲì=rè

         thing think big-FACT good =NEG

         'To think too much is bad/ It is bad to think too much'

7

e)   ɓùòééɲáà   ìjá   ḿbé-mà
             fishing   go   strong-FACT
             'Fishing is difficult/ It is difficult to go fishing'

A simple attributive adjectival clause will either employ juxtaposition as in (5a) or focalize the

subject just like the equative predicate nominals in (5b).

5a)   à   ɓáí   náŋ́!gá-mà
              DEF man   tall-FACT
              'The man is tall'

 b)   ò=kɔ̀   náŋ́!gá ɓáí
              3sgm=SFOC tall   man
              'He is a tall man'

1.3.3. Copular Sentences with Predicate Locatives

The progressive aspect marker **ri** occurs in copular constructions with predicate locatives

in Defaka. =**ri** is an auxiliary verb which performs aspectual functions in combination with the

factitive and perfective suffixes to mark present progressive and present perfect aspects

respectively. =**ri**, by virtue of it syntactic function could be considered to be functioning as a

copular verb when it occurs in copular constructions with predicate locatives. The predicate

locative clause is marked by the obligatory presence of the locative clitic =**te** as shown in

examples (6a&c). When a locational noun or place noun denoting a sense of existence or

permanence occurs in a locative construction, the existential locative clitic =m obligatorily

occurs alongside the locative clitic =te, as in (6b)

6a)   à ɓáí=!rí   kàsì tòò=tè   déì-mà
            DEF man =PROG chair top =LOC   stand-FACT
            'The man is standing on the chair'

8

b)   à ɓáí=!rí   ìbìɲàà tòò=tè   ìbì lèè=m̀

DEF man =PROG mat top =LOC   sleep place = LOC[Exist]

'The man is sleeping on the mat'

c)   èwèrèmíní à   ándù òbìò=tè   bói-mà

children DEF   boat   inside =LOC   hide-FACT

'Children are hiding inside the boat'

There is a correlation between location and existence in Defaka. Both construction types have a locative and a nominal whose location is specified by the locative. Another verb or locative word denoting existence, which occurs here, is **ímì** 'be present/exist'

7a)   àmàɲà=rì   ímì   dʒíkà   òbìò=tè

PN =PROG [Exist]   house   inside =LOC

'Amanya is in the house'

b)   à   éséréálà=rì   ímì   tàbìɔ̀ dʒíkà òbìò=tè

DEF woman =PROG[Exist]   God   house   inside =LOC

'The woman is in the church'

Whereas the clitic locatives **=m** and =te can co-occur in a sentence denoting location and existence, the locative word **ímì** 'be present' and the existential clitic locative =**m** cannot co-occur in a sentence. The reason being that, both morphemes denote a sense of permanence or existence. A sentence such as example (8) is ungrammatical.

8)   * àmàɲà=rì   ímì   dʒíkà=m̀

PN =PROG [Exist]   house=LOC [Exist]

9

'Amanya is present in the house existing'

Both morphemes can however, be used independently in similar construction types. For instance

ímì can be used to express purely existential notions without a sense of location as in (9a &b),

9a)   tàbìɔ̀=rì   ímì
      PN =PROG   [Exist]
      'There is God'

b) èbèrè=rì   ímì
    dog =PROG   [Exist]
    'There is/are dog(s)'

=m on the other, always cliticizes with a following noun denoting permanence or existence as in example (10 a&b)

10a)   à   ɓɔ̀rɔ́!fĩ bɔ́m=!rí   dʒíkà=m̀
       DEF little   child =PROG   house =LOC[exist]
       'The little child is in the house'

b)   à   ɓáí =!rí   ìbì   lèè =m̀
      DEF man =PROG   sleep   place =LOC [exist]
      'The man is sleeping' (lit. in the place of sleep)

In sentences (10a&b), the existential locative, **=m** cliticizes with locational nouns denoting a sense of permanence or existence. For instance, the existential locative **=m** cannot cliticize with locational nouns like up, inside, front etc. which denote spatial location. A sentence such as (11) will be judged as ungrammatical

11) * à   bɔ̀m=rì   bóì-mà   tóó=!ḿ

10

DEF child =PROG hide-FACT   up =LOC [exist]

 'The child is hiding up' (somewhere)

The grammatical form of sentence (11) will feature the more general locative =te, as in (12)

12)   à   bɔ̀m=rì   bóì-mà   tóó=!té

       DEF child =PROG   hide-FACT   up =LOC

       'The child is hiding (somewhere)

1.3.4. Possessive Clauses.

A typical possessive clause in Defaka features the possessive word **ètè 'to own'** with no

intervening copula.

   13a) à   ɔ́!lɔ́ ɓáí   kàsì èté-mà

         DEF old man chair own-FACT

         'The old man has a chair' [owns a chair]

     b) bòmá ɔ́mgbìŋà èté-mà

         PN   dress   own-FACT

         'Boma has a dress' [owns a dress]

Conclusion

Copular constructions in Defaka are basically of two types. Predicate nominal and predicate

adjective constructions exhibit similar characteristics. They employ juxtaposition and focus,

while locative and existential constructions feature an intervening auxiliary verb which functions

as a copula. Possessive clauses do not feature any copula. We therefore conclude that, there are

no overt morphological copular verbs in Defaka.

11

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12

LIST OF ABBREVIATIONS and CONVENTIONS

!	= phonetic representation of downstep
*	= ungrammatical
-	= morpheme break
=	= clitic break
1sg	= first person singular pronoun
3sgf	= third person singular feminine pronoun
3sgm	= third person singular masculine pronoun
FACT	= factitive
NEG	= negative
DEF	= definite
LOC	= locative
PN	=personal name
Exist	=Existential locative
PROG	=progressive
REL	= relative
COMPL	= complimentizer
SFOC	= subject focus marker
NSFOC	=subject focus marker

13

English for Specific Purpose (ESP) Teachers' and Students' Beliefs Regarding Grammar Instruction in ESP Classes at Kabul University of Medical Sciences (KUMS)

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Abstract

It is obvious that teachers' and students' views play a significant role in maximizing the quality of teaching and learning foreign language. The purpose of this study was to explore ESP teachers' and learners' perceptions about grammar teaching and learning in ESP classes at Kabul University of Medical Sciences (KUMS). Studies and findings in the field have depicted that grammar is a vital aspect of language learning. This descriptive study sought the perceptions and beliefs of 7 ESP teachers and about 99 ESP learners at KUMS. Closed-ended questionnaires adapted from related literatures, which were also modified, were administrated online through google forms to teacher and student participants of this study. Descriptive statistical analysis as frequency and percentage was performed using SPSS 16.0 version. The findings show that teachers and learners shared almost positive perception towards most of aspects under investigation in the questionnaire. It has been revealed that ESP teachers and learners consider grammar teaching and learning an essential and integral part of language learning and teaching in ESP framework at KUMS. Lastly, the result of this study contributes to enhancing the quality of teaching English grammar and ESP teaching program on whole.

Keywords: Afghanistan, ESP Classes, Grammar teaching and learning, teachers' beliefs, students' beliefs.

1. Introduction

English Language Teaching such as English as foreign language (EFL) or English as second language (ESL) has two main branches. One is English for general purpose (EGP) and the second one is English for specific purposes (ESP) which means teaching English to university students or people in employment with focus on content, vocabulary and skills needed in a particular discipline. Considering the current era of development and advancement, English

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Soma Hotak, M.Ed. TESOL
English for Specific Purpose (ESP) Teachers' and Students' Beliefs Regarding Grammar Instruction in ESP Classes at Kabul University of Medical Sciences (KUMS)   47

language has been the main mean of professional and daily communication and desirable employments are available for those who have good command of English language. For these reasons, English has been considered as a vital element of current education and an empowering language which is tough at universities to students of various disciplines.

The fundamental aim of teaching English language for general or specific purposes is to build learners' ability in the four skills of language as reading, listening, writing, and speaking; however, developing that ability depends on grammar knowledge and learners' ability to use grammar knowledge appropriately in regards of those skills. That is why research in this area showed grammar as a vital element not only in EGP but also in ESP teaching. However, grammar-learning and teaching has been mostly neglected by ESP learners and teachers.

Looking at the status of grammar teaching in the history of language teaching in terms of linguistics and teaching theories and approaches, grammar has always been an essential part and at the same time a disputable aspect. Language teaching theories and approaches reflected various degree of importance of grammar knowledge in teaching and learning language, but none of them totally ignored the essential role of teaching grammar in learning language.

Chomsky (1965) mentioned that grammar should be thought as a system of a language. Meanwhile, Bastone (1994) claims that "language without grammar would be chaotic" (p. 35) and without the knowledge of grammar rules it is difficult to know how limitless words should be ordered and amended to produce comprehensible speech. As linguists believe that it impossible to learn limitless words and sentences of language to communicate, but knowledge of grammatical rules and regulation enable learners to produce numerous sentences and speeches by manipulating, reforming and reordering words. Grammar helps learners to organize words and ideas in a comprehensible form. Grammar is the study of rules and principles that give directions for the construction of words and order of phrases and sentences (Radford, 2003).

ESP class is designed for specific disciplines where the aim of the learners' is to use English in a particular domain. It is unanimously agreed that EGP and ESP share the same grammatical aspects. It is significantly important in ESP classes to empower ESP learners to build the potential of correctly using grammar knowledge in language skills as reading, listening, writing, and speaking.

Teaching skills of language in isolation or teaching vocabulary or discipline specific terminology in ESP classes do not help learners to be communicatively competent. In fact, grammar knowledge forms the foundation of language and the base of mastering any of the skills. In this regard, Syvak (2018) stated that in learning ESP, sound grammar understanding not only

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Soma Hotak, M.Ed. TESOL
English for Specific Purpose (ESP) Teachers' and Students' Beliefs Regarding Grammar Instruction in ESP Classes at Kabul University of Medical Sciences (KUMS)   48

assist ESP learners create more accurate language but also help learners use various structures to speak in ESP situations. Similarly, Chen (2016) found out through his study that learning grammar is important to facilitate skills as listening, speaking, reading and writing.

In ESP classes at Kabul University of Medical Sciences (KUMS), as ESP teacher, I have noticed that teachers and students have found it unnecessary to pay attention to the grammar teaching and learning while focus is more on teaching reading and medical terminologies. Research indicates that teaching reading, writing, or focusing on building and enriching vocabulary is not the only way of teaching ESP successfully because without grammar knowledge there will be hurdles and hindrances in using language communicatively. So, ESP courses at KUMS should aim to make learners able to use English as a medium of professional communication at the future job and real life situation.

In order to maximize focus on grammar and enhance teaching and learning of grammar in ESP classes, this study is designed to explore teachers' and students' beliefs regarding grammar which can be effective for improving the teaching and learning process in classrooms as their beliefs are reflected in teaching and learning processes. According to Borg (2003), learners' beliefs probably influence classroom accomplishments. Many researchers have proved that teachers' and students' beliefs influence their instruction and class activity. According to Freeman (2002), mental lives of teachers have critical significance in shaping effective teaching and learning process. Therefore, it is crucial to find out teachers' and students' beliefs as this knowledge will help instructors to make better instructional decisions when teaching grammar at ESP classes at KUMS. In addition, students' beliefs and perception can form their learning attitudes, motivation, and achievements.

Based on the literature, many scholars have investigated teachers' and learners' perception regarding grammar teaching necessity in teaching English. However, no similar study has been conducted in Afghanistan particularly at KUMS. That is why, in order to address this gap in the current knowledge and to gain insight into the current role and importance of grammar in foreign language instruction in KUMS, this study aims to explore the ESP teachers' and learners' perceptions regarding grammar.

1.1. Literature Review

It is important to state a general background of researchers' thoughts about grammar teaching in ESP. However, there is limited research as regards grammar teaching and learning in ESP framework. Though the research which has been done so far either in context of EGP or ESP positively highlighted grammar role in language learning and teaching for the success of learning language. The unanimous belief held based on reviewing the literature is that grammar knowledge

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Soma Hotak, M.Ed. TESOL
English for Specific Purpose (ESP) Teachers' and Students' Beliefs Regarding Grammar
Instruction in ESP Classes at Kabul University of Medical Sciences (KUMS)   49

has its own exclusive part in learning language and should not be ignored as it is interrelated to other aspects and skills of language taught in ESP classes.

Chen (2016) claimed that the only factor that makes learning ESP complicated is lack of grammar knowledge. In line with this issue, Master (2008) stated that English language teachers should put in effort to learn how English grammar system works and to do this is to listen to their students when they ask for focus on form. Because in ESP classes students do not only need fluency in language that communicative method focuses a lot, but grammar will make students confident and secure to interact with native and non-native English speakers. In this matter, Ismail (2010) conducted a study using questionnaire and interview to elicit views of different ESP students in the UAE university. The result of the study revealed that ESP students held a very positive belief regarding grammar learning through a grammar model consist of confrontation, clarification, confirmation and consolidation stages (CCCC) and reflected a positive view towards explicit grammar teaching in ESP classes. Furthermore, Skenderi and Ejupi (2018) stated that grammar instruction in ESP classes is sometimes needed particularly in writing skill as learners can be conscious of their errors. They suggested that teachers should be well prepared for teaching grammar in class and use exercises as worksheets and writing exercises with grammar practice. Syvak (2018) stated that grammar competence enables learners to governor the way they organize words into sentences and paragraphs or in ESP communication situations.

1.2. Purpose
The purpose of this study was to explore the teachers' and students' beliefs regarding the importance of grammar teaching and learning in teaching ESP classes at KUMS.

1.3. Research Questions
1. What beliefs do ESP teachers have towards grammar learning and grammar instruction in ESP classes?
2. What instructional approaches do they prefer when teaching grammar?
3. What are ESP learners' overall beliefs towards grammar learning and teaching instruction in ESP classes?

2. Research Methodology
2.1. Research Design
This is a descriptive study which explored ESP teachers' and learners' perceptions in order to provide a more complete and comprehensive understanding of the research questions.

2.2. Materials
Computer, SPSS software, google forms, internet.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Soma Hotak, M.Ed. TESOL
English for Specific Purpose (ESP) Teachers' and Students' Beliefs Regarding Grammar
Instruction in ESP Classes at Kabul University of Medical Sciences (KUMS)   50

2.3. Study Setting

This study conducted at English Department of KUMS. It is a governmental university in Kabul the capital of Afghanistan. This university offers ESP courses to the first year undergraduate medical, dentistry, medical technology, anesthetic, nursing, midwifery, and public health faculties' students that concentrates on improving the language skills such as reading, writing, listening, and speaking in order to prepare them for further studies in their respective field and for the competitive job market they are expected to join.

2.4. Participant

Two collections of participants participated in this study. A total of 8 ESP instructors with various lengths of ESP teaching experiences from KUMS took part in the study. All participants majored in English language literature and hold MA degree in TESOL and English literature as their highest qualifications. Their teaching experience vary from 6 to more than10 years. They were selected purposefully and upon request, they agreed to participate in the study. Out of 8 teachers who took part in the study 7 teachers (2 females and 5 males) submitted completed questionnaires. Moreover, this study sought to explore the Kabul University of Medical Sciences ESP learners' beliefs too.

The total number of 160 first year medical students of the medical faculty participated and only 99 (50 males (50.0%) and 49 females (49.0%)) students completed and submitted the questionnaire. Student participants were aged between 16-22 years. Generally, most of the students' level of English competence can be categorized as beginners to intermediated levels at entry level in medical education and majority of them fall into lower and middle socioeconomic classes. Out of 99 students 65.0% students studied English less than one year apart from years of study in school, 18.0% studied English about 1-2 years and 19.0% of the participant studied English more than two years at private English learning centers. These students attend ESP classes in 12 separate groups of about 10 to 15 students with mixed ability and different level of English proficiency. Each group of students is taught by a different ESP teacher. Student participants who were all first year and first semester undergraduate students of medical school was selected purposefully and a web-based close-ended questionnaire sent to them to complete with the facilitation of the specific group instructors via WhatsApp. The questionnaires intended to elicit teachers' and learners' beliefs regarding the aspects as the importance of learning and teaching grammar in teaching ESP and grammar teaching approaches.

2.5. Instrument and Procedure

Closed-ended questionnaires were developed based on the different existing literature sources on teachers' and students' beliefs about the importance of grammar teaching and learning in learning language and questionnaires were to some extent modified to match the research

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Soma Hotak, M.Ed. TESOL
English for Specific Purpose (ESP) Teachers' and Students' Beliefs Regarding Grammar Instruction in ESP Classes at Kabul University of Medical Sciences (KUMS)   51

context. Most of the questionnaires' items were adapted from the study of Ahamadi and Shafiee (2015). The questionnaires were used as the main data collection tool to generate quantitative data from ESP teachers and students. Unlike the original versions of the questionnaires which had a five-point response scale, both questionnaires used Four point Likert belief scale responses as strongly agree, agree, disagree, and strongly disagree for the reason to easily analyze positive and negative attitudes of respondents.

Questionnaires used in this study composed of two sections. The first section was about teachers' and learners' bio-data and the second section was focused on their beliefs about grammar and its teaching and learning in ESP classes at KUMS. The questionnaires were written and designed in google forms and automatically a web URL generated for the questionnaires. Afterwards, their links were forwarded to respondents through WhatsApp groups. The respondents were able to review their responses and make any changes prior to submitting the completed questionnaires which then directly came to the researcher's forms created when respondents clicked on the 'submit' box. In order to assess the reliability of the instruments, the questionnaires were reviewed and checked by the experienced research specialist professors and revision was made based on the corrective comments. The questionnaire was also piloted with 25 ESP students and it was realized that students had no problem in filling out the questionnaire, so the questionnaire was not translated into Dari.

2.6. Data analysis

SPSS 16.0 version was used to analyze data from the questionnaires. Closed-ended questionnaires were analyze using descriptive statistics such as frequency was carried out in SPSS.

3. Result

The result of data gathered in this study is presented in the succeeding tables.

3.1. ESP learners' perception

Table 1: Students perceptions regarding the definition of grammar: N=99

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Soma Hotak, M.Ed. TESOL
English for Specific Purpose (ESP) Teachers' and Students' Beliefs Regarding Grammar Instruction in ESP Classes at Kabul University of Medical Sciences (KUMS)   52

No	Statement	Responses	Frequency	Percent	Total
1	Grammar is a set of structures and rules of a language.	Agree	36	36.0 %	100
		Strongly Agree	63	63.0 %	
2	Grammar means to produce language structures accurately.	Disagree	2	2.0 %	100
		Agree	60	60.0%	
		Strongly Agree	37	37.0%	
3	Grammar helps better understand different meanings.	Strongly Disagree	1	1.0 %	100
		Disagree	6	6.0%	
		Agree	57	57.0%	
		Strongly Agree	35	35.0%	
4	Grammar means the appropriate use of language in different situations	Disagree	4	4.0%	100
		Agree	49	49.0%	
		Strongly Agree	46	46.0%	
5	Grammar facilitates communication	Strongly Disagree	2	2.0%	100
		Disagree	19	19.0%	
		Agree	62	62.0%	
		Strongly Agree	16	16.0%	

Table 1 displays ESP students' perceptions regarding the definition of grammar in relation to ESP context and portrays that most students believe that grammar is a set of structures and rules that help them to produce language structures accurately, to facilitate communication, to appropriately use language in different situation, and to understand different meanings by showing a high level of agreement with each statement respectively.

Table 2: ESP learners' perceptions regarding the importance of learning grammar in ESP

No	Statement	Responses	Frequency	Percent	Total
6	Grammar is important and has to be learnt in ESP classes.	Strongly Disagree	1	1.0 %	100
		Disagree	12	12.0 %	
		Agree	52	52.0 %	
		Strongly Agree	34	34.0%	
7	It is not needed to learn grammar because the learners have already learnt it in high school.	Strongly Disagree	27	27.0%	100
		Disagree	56	56.0%	
		Agree	14	14.0%	

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Soma Hotak, M.Ed. TESOL
English for Specific Purpose (ESP) Teachers' and Students' Beliefs Regarding Grammar
Instruction in ESP Classes at Kabul University of Medical Sciences (KUMS)   53

No	Statements	Responses	Frequency	Percent	Total
		Strongly Agree	2	2.0%	
8	It is good to dedicate some time to learning grammar in ESP classes.	Strongly Disagree	1	1.0%	100
		Disagree	4	4.0%	
		Agree	67	67.0%	
		Strongly Agree	27	27.0%	

Table 2 depicts ESP learners' perception concerning the importance of learning grammar in their English classes. Students showed a high level of agreement (86.0%) divided between 52.0% agree and 34.0% strongly agree with the sixth statement which indicates learners believe that grammar is important to learn in ESP classes. Similarly, statement seventh by receiving a high level of disagreement (83.0%) among the participant meaning that learners need grammar instruction in ESP classes as they have not learnt in high school. In addition, (94.0%) of learner participants showed agreement that time should be dedicated to learning grammar in ESP classes.

Table 3: ESP learners need of grammar

No	Statements	Responses	Frequency	Percent	Total
9	learners need grammar for writing accuracy.	Strongly Disagree	1	1.0%	100
		Disagree	3	3.0%	
		Agree	38	38.0%	
		Strongly Agree	57	57.0%	
10	learners need grammar for improving communication ability	Strongly Disagree	3	3.0%	100
		Disagree	9	9.0%	
		Agree	58	58.0%	
		Strongly Agree	29	29.0%	
11	learners need grammar for security and self-confidence.	Strongly Disagree	7	7.0%	100
		Disagree	34	34.0%	
		Agree	45	45.0%	
		Strongly Agree	13	13.0%	
12	learners need grammar for improving their reading skill	Strongly Disagree	5	5.0%	100
		Disagree	17	17.0%	
		Agree	49	49.0%	
		Strongly Agree	28	28.0%	
13	learners need grammar for language development.	Strongly Disagree	1	1.0%	100
		Disagree	2	2.0%	
		Agree	44	44.0%	

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Soma Hotak, M.Ed. TESOL
English for Specific Purpose (ESP) Teachers' and Students' Beliefs Regarding Grammar
Instruction in ESP Classes at Kabul University of Medical Sciences (KUMS)   54

No	Statements	Responses	Frequency	Percent	Total
		Strongly Agree	52	52.0%	
14	learners need grammar for future occupation.	Strongly Disagree	1	1.0%	100
		Disagree	18	18.0%	
		Agree	53	53.0%	
		Strongly Agree	27	27.0%	

Table 3 shows that most ESP learners believe that they need grammar knowledge for developing writing accuracy, improving communication, feeling secure and self-confidence, improving reading skill, developing language and for future occupation. Each statement received a high level of agreement among the learner participants of the study with total of 95.0%, 87.0%, 58.0%, 77.0%, 96.0% and 80.0% respectively. Ninth and thirteenth statements by receiving the highest level of agreement (96.0% and 95.0%) mean that learners believe grammar is mostly needed first for language development and second for developing writing accuracy in ESP context.

Table 4: Teaching method of grammar in ESP classes

No	Statements	Responses	Frequency	Percent	Total
15	Grammar should be clearly and explicitly presented in ESP classes.	Strongly Disagree	1	1.0%	100
		Disagree	6	6.0%	
		Agree	60	60.0%	
		Strongly Agree	32	32.0%	
16	Learners should be presented with grammatical rules at sentence level.	Disagree	5	5.0%	100
		Agree	65	65.0%	
		Strongly Agree	29	29.0%	
17	Learning grammar should be in reading context in ESP classes.	Strongly Disagree	1	1.0%	100
		Disagree	20	20.0%	
		Agree	61	61.0%	
		Strongly Agree	17	17.0%	
18	Learners should learn grammatical structures not only in discrete sentences but also in texts.	Strongly Disagree	1	1.0%	100
		Disagree	5	5.0%	
		Agree	62	62.0%	
		Strongly Agree	31	31.0%	
19	Learners learn grammar better when they start with	Strongly Disagree	4	4.0%	100
		Disagree	22	22.0%	
		Agree	41	41.0%	

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Soma Hotak, M.Ed. TESOL
English for Specific Purpose (ESP) Teachers' and Students' Beliefs Regarding Grammar Instruction in ESP Classes at Kabul University of Medical Sciences (KUMS)   55

		Strongly Agree	32	32.0%	
20	Learners learn grammar better when they work on rules in first place and then have some examples.	Strongly Disagree	1	1.0%	100
		Disagree	4	4.0%	
		Agree	46	46.0%	
		Strongly Agree	48	48.0%	
21	Frequent practice is a key for learners to improve their grammatical accuracy.	Strongly Disagree	1	1.0%	100
		Disagree	2	2.0%	
		Agree	37	37.0%	
		Strongly Agree	59	59.0%	
22	I like it when my teacher explains grammar rules in my native language.	Strongly Disagree	11	11.0%	100
		Disagree	26	26.0%	
		Agree	40	40.0%	
		Strongly Agree	22	22.0%	

Table 4: This table reveals ESP learners' beliefs about through which method grammar should be taught in ESP classes. As we can see that most of the students revealed highest level of agreement with all of the above statements. 20th statement received a high level of agreement with 94% divided between 46.0% agree and 48.0% strongly agree which indicates that most students believe that they learn better through explicit method. Students agreed that for improving grammar accuracy frequent practices are needed and majority prefer to get grammar instruction in their native language.

Table 5: Techniques of learning grammar

No	Statements	Responses	Frequency	Percent	Total
23	Memorizing the grammatical rules	Never	5	5.0%	
		Sometimes	22	22.0%	
		Usually	37	37.0%	
		Always	35	35.0%	
24	Form-focused practices as such as substitution drills, filling the blanks, multiple choice exercises	Never	2	2.0%	
		Sometimes	12	12.0%	
		Usually	54	54.0%	
		Always	31	31.0%	
25	Learning the rules in communicative exercises	Never	3	3.0%	
		Sometimes	24	24.0%	
		Usually	36	36.0%	

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Soma Hotak, M.Ed. TESOL
English for Specific Purpose (ESP) Teachers' and Students' Beliefs Regarding Grammar
Instruction in ESP Classes at Kabul University of Medical Sciences (KUMS)   56

		Always	36	36.0%	
26	Learning the grammatical rules by participating in real-life tasks in order to develop my grammatical knowledge	Never	3	3.0%	
		Sometimes	23	23.0%	
		Usually	32	32.0%	
		Always	41	41.0%	

Table 5 displays ESP learners level of agreement with the frequency of using the above techniques to learn grammar rules. 37 students (37.0%) usually and 35 students (35.0%) always memorize, specifies that students agreed with using memorizing the rules. Most of them showed preference towards learning grammar through participating mostly in real life tasks, and communicative exercises. Majority agreed that they usually use form-focused practices such as substitution drills to learn grammar rule.

3.2. ESP teachers' perceptions: N=7

Table 1: ESP teachers' perception regarding the definition of grammar

No	Statements	Responses	Frequency	Percent	Total
1	Grammar is a set of structures and rules of a language.	Agree	2	28.6%	100
		Strongly Agree	5	71.4%	
2	Grammar means to produce language structures accurately.	Agree	4	57.1%	100
		Strongly Agree	3	42.9%	
3	Grammar helps better understand different meanings.	Disagree	2	28.6%	100
		Agree	4	57.1%	
		Strongly Agree	1	14.3%	
4	Grammar means the appropriate use of language in different situations.	Disagree	1	14.3%	100
		Agree	4	57.1%	
		Strongly Agree	2	28.6%	
5	Grammar facilitates communication.	Disagree	1	14.3%	100
		Agree	5	71.4%	
		Strongly Agree	1	14.3%	

Table 1 demonstrates ESP teachers' perceptions regarding the definition of grammar. All of the above statements received a high level of agreement among the teacher participants. Most of the ESP teachers revealed 100 % agreement with the first and second statements which indicates teachers believe grammar is structure and rule of language that helps produce language structures accurately. The third, fourth and fifth statements received total of 71.4 ,85.7, and 85.7% levels of agreement among the respondents respectively.

Table 2: ESP teachers' perception about the importance of grammar teaching in ESP classes

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Soma Hotak, M.Ed. TESOL
English for Specific Purpose (ESP) Teachers' and Students' Beliefs Regarding Grammar Instruction in ESP Classes at Kabul University of Medical Sciences (KUMS)   57

No	Statement	Responses	Frequency	Percent	Total
6	Grammar is essential component of second/foreign language teaching.	Disagree	1	14.3%	100
		Agree	2	28.6%	
		Strongly Agree	4	57.1%	
7	Grammar is important and has to be taught in ESP classes at KUMS.	Agree	5	71.4 %	100
		Strongly Agree	2	28.6 %	
8	It is not needed to teach grammar to ESP learners because they've already had it in high school.	Strongly Disagree	1	14.3%	100
		Disagree	6	85.7%	
9	It is good to dedicate some time to teaching grammar in ESP classes.	Agree	5	71.4%	100
		Strongly Agree	2	28.6%	
10	Grammar should be the main part of ESP teaching syllabus.	Strongly Disagree	1	14.3%	
		Disagree	4	57.1%	
		Agree	2	28.6%	
11	Teaching some selective grammar aspects to my students is better than the whole grammar in ESP classes.	Agree	3	42.9%	100
		Strongly Agree	4	57.1%	

In table 2 we can see that most ESP teachers believe that grammar is essential component of foreign and second language teaching and they showed total agreement that grammar teaching is important in ESP teaching and approved that it should be taught in ESP classes though students may have studied grammar in school because that is not enough. They also revealed high level of agreement with the statements that time should be dedicated to teaching grammar and teaching selective grammar aspects are better than whole grammar in ESP classes. Moreover, majority believe grammar cannot be the main part of ESP syllabus.

Table 3: ESP teachers' perceptions about reasons to teach grammar in ESP

No	Statements	Responses	Frequency	Percent	Total
12	Learners need to know the grammar rules for accuracy in writing.	Agree	4	57.1%	100
		Strongly Agree	3	42.9%	
13	Grammar is important to improve learners' communication ability.	Disagree	1	14.3%	100
		Agree	5	71.4%	
		Strongly Agree	1	14.3%	
14	Without a good knowledge of grammar, learners' language	Disagree	5	71.4%	100
		Agree	2	28.6%	

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Soma Hotak, M.Ed. TESOL
English for Specific Purpose (ESP) Teachers' and Students' Beliefs Regarding Grammar Instruction in ESP Classes at Kabul University of Medical Sciences (KUMS)   58

No	Statements	Responses	Frequency	Percent	Total
	development will be severely constrained.				
15	Grammar looks tidy, teachable, and easily testable so it is desirable to be taught in ESP classes.	Disagree	1	14.3%	100
		Agree	5	71.4%	
		Strongly Agree	1	14.3%	
16	Teaching grammar gives power to teachers by showing that they know more than the learners do.	Strongly Disagree	1	14.3%	100
		Disagree	2	28.6%	
		Agree	2	28.6%	
		Strongly Agree	2	28.6%	
17	Learners generally need to understand the grammatical rules of English in order to improve their reading skill.	Disagree	4	57.1%	100
		Agree	3	42.9%	
18	Learners need grammar for future occupation.	Strongly Disagree	1	14.3%	100
		Disagree	2	28.6%	
		Agree	2	28.6%	
		Strongly Agree	2	28.6%	

Table 3 displays the level of ESP teachers' agreement with each statement above. It shows us that 7 participant teachers (100%) believe that grammar should be taught in ESP, for it is needed for developing accuracy in writing and 6 of them 85.7% believe grammar improves learners' communication. 71.4% of teachers disagreed with the fourteenth statement; they believe language development will not be constrained with grammar knowledge. 6 teachers 85.7% believe grammar is tidy, teachable, and desirable to teach in ESP classes. With showing total of 57.2% divided between 28.6% agree and 28.6% strongly agree with that grammar teaching gives teacher power as well as 4 teachers 57.1% disagreed and thought that learners need not grammar rules for improving reading skills. Finally, 4 of them 57.2% believe learners need grammar for future occupation while 1 (14.3%) strongly disagreed and 2 (28.6%) disagreed with the statement.

Table 4: ESP teachers' perceptions of teaching approaches to grammar teaching in ESP classes

No	Statements	Responses	Frequency	Percent	Total
19	The approaches to grammar teaching depend largely on the learners' proficiency level in the English language.	Disagree	1	14.3%	100
		Agree	5	71.4%	
		Strongly Agree	1	14.3%	

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Language in India www.languageinindia.com **ISSN 1930-2940** **21:2 February 2021**
Soma Hotak, M.Ed. TESOL
English for Specific Purpose (ESP) Teachers' and Students' Beliefs Regarding Grammar
Instruction in ESP Classes at Kabul University of Medical Sciences (KUMS)   59

20	Grammar should be taught explicitly in ESP classes as teacher should inform students the rules and then let them do related exercises.	Strongly Disagree	1	14.3%	100
		Disagree	3	42.9%	
		Agree	3	42.9%	
21	In ESP classes, my students expect explicit grammar instruction.	Disagree	1	14.3%	100
		Agree	6	85.7%	
22	In ESP classes, grammar should be taught implicitly as teacher should begin teaching new grammar point by giving examples and help learners induce the grammar rules by themselves.	Agree	4	57.1%	100
		Strongly Agree	3	42.9 %	
23	Teacher should present grammatical rules at sentence level.	Disagree	3	42.9%	100
		Agree	2	28.6%	
		Strongly Agree	2	28.6%	
24	Teachers should teach grammatical structures not only in discrete sentences but also in texts.	Agree	4	57.1%	100
		Strongly Agree	3	42.9%	
25	In grammar teaching, both inductive and deductive approaches should be used in ESP classes.	Agree	3	42.9%	100
		Strongly Agree	4	57.1%	
26	Grammar teaching should focus on meaning.	Disagree	1	14.3%	100
		Agree	5	71.4%	
		Strongly Agree	1	14.3%	
27	Teacher should use learners' L1 to explain grammar rules.	Strongly Disagree	1	14.3%	100
		Disagree	2	28.6%	
		Agree	3	42.9%	
		Strongly Agree	1	14.3%	

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Soma Hotak, M.Ed. TESOL
English for Specific Purpose (ESP) Teachers' and Students' Beliefs Regarding Grammar
Instruction in ESP Classes at Kabul University of Medical Sciences (KUMS)   60

Concerning the approaches to grammar teaching in ESP classes, most of the instructors expressed a high level of agreement 85.7% divided between 71.4% agree and 14.3% strongly agree with statement 19th which means that they believe choice of grammar approach depends on learners' proficiency level in ESP classes. 4 participant teachers (57.2%) disagreed with using explicit method to teach grammar in ESP classes despite of the fact that 6 teachers 85.7% believe that learners in ESP classes expect teachers to teach grammar explicitly. ESP teachers showed 57.2 % agreement with presenting grammar at sentence level. Most of ESP teachers seem in favor of implicit approach to grammar teaching and presenting grammar rule in text with a total of 100% agreement divided between 57.1 % agree and 42.9% strongly agree. Statement 25 receiving a high level of agreement with 42.9% agree 57.1% strongly agree which means that teachers support application of both deductive and inductive methods to teach grammar. Statement 26 with receiving a total of 85.7% agreement indicates teachers' belief about that grammar should focus on meaning. More than 50% of ESP teachers depicted agreement with teaching grammar using L1 in ESP classes.

Table 5: ESP teachers' beliefs about the activities to teach grammar in ESP context

28	Grammatical drilling is essential to the successful learning of new grammar rule in ESP classes.	Agree	5	71.4%	100
		Strongly Agree	2	28.6%	
29	In ESP context, my students find it difficult to improve their grammatical accuracy within a purely communicative approach.	Disagree	2	28.6%	100
		Agree	5	71.4%	
30	Accuracy activities are as important as fluency activities for students in ESP classes.	Disagree	1	14.3%	100
		Agree	5	71.4%	
		Strongly Agree	1	14.3%	
31	Form-focused Grammatical activities such as substitution drills, gap filling, multiple choice and true/false is essential to success learning of new grammar rule.	Disagree	1	14.3%	100
		Agree	3	42.9%	
		Strongly Agree	3	42.9%	

From table 5 we realize that ESP participant teachers highly agree (100% divided between 71.4% agree and 28.6% strongly agree) that grammar drilling is essential for successful learning grammar rule in ESP class while 71.4% agreed that students' grammatical accuracy cannot be improve through only applying purely communicative approach in their classes. 6

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Soma Hotak, M.Ed. TESOL
English for Specific Purpose (ESP) Teachers' and Students' Beliefs Regarding Grammar Instruction in ESP Classes at Kabul University of Medical Sciences (KUMS)   61

participant teachers believe by expressing 85.7% level of agreement that accuracy and fluency activities should equally be emphasized in ESP classes as well as by showing a high level of agreement with statement 31 they believe that form-focused exercises are significantly important for learning rules in ESP classes.

4. Discussion

The current study concerned with the exploration of ESP teachers' and learners' perceptions about grammar instruction in teaching and learning English in ESP framework at KUMS. Findings and data gathered from the research shows that ESP teachers and learners at KUMS unanimously hold positive beliefs towards grammar. Furthermore, evidence found through the questionnaires affirmed that ESP teachers and students believe that teaching and learning grammar is an important aspect of language learning. This study sought the ESP learners' and teachers' beliefs in the following areas which are discussed in the subsequent paragraphs.

Regarding the definition of grammar in relation to ESP context, it was found through the research questionnaires that teachers and learners both view grammar as a set of structures and rules that help in producing language structure accurately, facilitating communication, using language in different situations appropriately, and understanding different meanings. Liu (1999) said that grammar knowledge is base of language system and the essential aim of language learning is to enable learners to adopt and automatize this knowledge. For developing communicative capability, grammar competence is needed.

They believe that in ESP classes grammar teaching and learning should be focused and time should be allowed to teach and learn grammar irrespective of whether students studied grammar in school or not. Moreover, although ESP teachers revealed that grammar cannot be the main part of ESP syllabus, they still agreed that selective grammatical aspects are better to teach than the whole grammar of language. Ellis (2005) stated that for successful learning language in ESP, instruction should emphasize building learners vocabularies so that to build learners' fluency in ESP communication and also instruction should equally give much attention to enhance sufficient knowledge of language grammar in order to ease hurdles and accuracy in ESP communication.

In fact, the core aim of ESP programs is to enable learners to develop language through focusing on building students speaking, writing, reading, and listening skills because each of the skills have big implication to learners' future occupation and professional development. Most importantly most research in the literature, demonstrated that grammar forms base for developing these skills.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Soma Hotak, M.Ed. TESOL
English for Specific Purpose (ESP) Teachers' and Students' Beliefs Regarding Grammar Instruction in ESP Classes at Kabul University of Medical Sciences (KUMS)   62

This study found that learners and teachers revealed the main reasons why they learn and teach grammar which are that learners consider grammar knowledge as required knowledge for developing language, accuracy in writing, improving communication, feeling security and self-confidence, improving reading skill and for future occupation.

Likewise, ESP teachers agreed and further stated that the reason to teach grammar is that grammar knowledge improves learners' communication, accuracy in writing and is required for their future career. However, they think that lack of grammar will not constrain language development.

Another reason that teachers teach grammar is because they believe it is tidy, teachable, and desirable to teach in ESP classes as well as teaching it gives teacher power. Unlike ESP learners, ESP teachers do not think that grammar affect reading skill development. In this regard, Chen (2016) declared that students can use grammar knowledge to solve problems in their ESP reading comprehension. As grammar knowledge importance is prominent in ESP learning. He described that its first role is that grammar upgrades ability of "comprehensible input" (p. 617). For example, when learners cannot understand the meaning of complicated sentences, they apply their grammar knowledge to analyze the sentence structures, their functions and interconnection of each element of sentence so that to comprehend the meaning of a reading text. The second role is to observe grammatical aspect for the purpose of producing oral and written communication accurately.

In relation with teaching method, this study found that ESP teachers believe that the choice of approach to teach grammar depends on learners' English proficiency level in ESP classes. Most of ESP teachers seem in favor of implicit approach to teach grammar and support application of both deductive and inductive methods to teach grammar. This is also supported by Chen (2016) who stated that successfully learning grammar is associated to grammar instruction approach and for developing effective grammar instruction both explicit and implicit or in other words deductive and inductive grammar approaches should be combined. He added that ESP grammar learning strategies consist of Cognitive approaches (such as deductive and inductive learning), communicative approach, and drills which are useful to grammar learning. In contrary, students prefer explicit grammar teaching method. ESP teachers approved that students expect explicit method in ESP classes. In line with that Ellis (2005) mentions that explicit knowledge of grammar helps learners in increasing of implicit knowledge by assisting learners to process input and intake.

Furthermore, majority of teachers and students both shared a very positive view towards presenting grammar rules in text and at sentence level and also believe that for improving grammar accuracy frequent practices are needed as well as majority of them agreed in giving grammar instruction in L1. Koran (1972) stated that applying any approach to teach grammar is associated

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Soma Hotak, M.Ed. TESOL
English for Specific Purpose (ESP) Teachers' and Students' Beliefs Regarding Grammar
Instruction in ESP Classes at Kabul University of Medical Sciences (KUMS)   63

to learners' proficiency. Approaches that are suitable to learners' proficiency and learning style of learners should be applied. It is realized that ESP participant teachers highly agreed that grammar drilling is essential for successful learning grammar rule in ESP classes while majority agreed that students' grammatical accuracy cannot be improved through only applying purely communicative approach in their classes. They also believe that accuracy and fluency activities should equally be emphasized in ESP classes, but form-focused exercises are significantly important for learning rules in ESP classes too. In accordance with the learning techniques, most of learners memorize rules to learn, and also most of them showed inclination towards learning grammar through participating mostly in real life tasks, and communicative exercises. Majority agreed that they usually use form-focused practices such as substitution drills to learn grammar rules.

Conclusion

To sum up, we can conclude that grammar teaching and learning is vital in teaching ESP while grammar teaching and learning is paid less attention in practical base at KUMS. This study investigated ESP teachers' and Students' perceptions regarding grammar teaching and learning through administering questionnaire. 7 ESP teachers and 99 ESP students of KUMS took part in this study. The result of this study revealed that ESP students and teachers shared positive perceptions about grammar learning and teaching to a large extent. However, they expressed dissimilar beliefs about grammar instruction approach. That indicates learners and teachers understand the value of grammar in language learning and teaching, but in actual classes ignore it to teach or learn. Research in this area has shown that, in learning ESP, grammar competence enables learners to form various accurate sentences to express thoughts in ESP conversational situation. ESP teachers and students are in favor of teaching and learning grammar and they want that time should be dedicated to grammar instruction in classes. Students would like explicit grammar instruction while teacher prefer implicit or integration of both explicit and implicit methods to teach grammar. It is productive to apply proper teaching strategies that suits student level to teach grammar in order to make learners autonomists learners to use grammar knowledge in the four skills of language and also grammar and communication should be equally emphasized because without grammar proper and comprehensible communication does not take place. Consequently, teachers should be aware and stress that they apply useful instruction of grammar to ESP learners to learn grammar. Teachers should work and instruct learners to learn ESP grammar not only better facilitates their skills of listening, speaking, reading and writing, but also helps to improve ESP proficiency generally.

Limitations

This study used only questionnaire to collect data and also the sample size of the study was small; therefor, result cannot be generalized. This study can specify possible areas for further future research on this topic. The findings of this study suggest that ESP teachers and stakeholders

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Soma Hotak, M.Ed. TESOL
English for Specific Purpose (ESP) Teachers' and Students' Beliefs Regarding Grammar
Instruction in ESP Classes at Kabul University of Medical Sciences (KUMS)   64

consider grammar as an important aspect and work to improve the quality of teaching this aspect and ESP program by considering the perception of teachers and students.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Soma Hotak, M.Ed. TESOL
English for Specific Purpose (ESP) Teachers' and Students' Beliefs Regarding Grammar Instruction in ESP Classes at Kabul University of Medical Sciences (KUMS)   65

Analysis of the Strengths and Weaknesses of Literate Punjab Programme (LPP)

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Abstract

For the development and prosperity of a nation, Education is considered as a vital tool. The educated youth is a great asset for any country. International conventions and commitments are ensuring universal education across Pakistan and other developing countries in order to achieve goals. Government of Punjab has committed its resources in the form of many development projects. Literate Punjab Programme (LPP) was one of those efforts initiated to achieve the goal of universal education. In the present study, a comprehensive analysis of LPP was made in order to assess the advantages, merits, strengths and weaknesses of this program using the data collected from the stakeholders of this programme, i.e., the students, the teachers and the parents of the enrolled students. The structured questionnaire based survey approach was used and the results indicated positive results of this programme for stakeholders, besides certain weaknesses requiring attention for improvement in replica attempts in future like the availability of financial resources and teachers' compensation, Non-interest from executives, Interruption during the execution of the program, Punishment in NFBEs and ALCs. The major strengths of LPP were syllabus, teaching methodology and teachers training. Engagement of political figures, females and opinion makers in programme helped in achieving the targets. Teachers' availability, free stationery and learning environment were strong areas of LPP.

Keywords: Pakistan, Literate Punjab Program, Stakeholders, Strengths

Introduction

The importance of education can never be denied in any society because educated population is the cornerstone of civilizations and for this very particular purpose, the state has primary responsibility to ensure education of its masses and availability of its human resources for the future, the state plans for the whole nation (Cammarota and Fine, 2010). For an individual, it is a fundamental right secured in international and national charters like United Nation's charter, and respective national constitutions (Caggiano, 2008). In the present day globalised world, the need of educated population is felt in more pressing way and it has been looked as the key to sustainable development, peace, and stability for each country internally as well as the tool to ensure the effective participation of individual societies in the global economic

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Sarfraz Ahmed Khan, Ph.D. Scholar
Analysis of the Strengths and Weaknesses of Literate Punjab Programme (LPP)   66

progress, humanity and peace (Banks, 2007). In pursuance of this common sharing, a collective commitment from all the nations was emerged in the form of Daker Framework for Action in 2000 that has formulated its commitments to achieve the target of Education for All (EFA) by 2015:

1. All the member countries are responsible to ensure that all children including girls have access to and must complete their compulsory primary education. These governments are further bound to provide good quality education within their jurisdictions.
2. All the member countries are responsible to further ensure that youth of these countries must have an equitable access to the appropriate life skills and learning programs, and
3. There must be 50% improvement in the adult literacy by 2015, especially in case of women (UNESCO, 2000).

Pakistan is no exception to it. Pakistan is a signatory to the UN charter as well as the Daker Declaration on the Education for All, 2000 and hence, is responsible to meet with all the international commitments within the given frameworks and timelines. On the other hand, internal commitment to the people of Pakistan in the form of Principles of Policy in1973 Constitution are providing guidelines to the incumbent governments to move forward in this regard. Article 37-b of the Constitution, 1973 provides that the state shall "remove illiteracy and provide free and compulsory secondary education within minimum possible period." (Constitution of Pakistan, 1973) However, being the part of Principles of Policy, the gap in achieving this target cannot be controverted in the court of law (Munir, 1996).

It may well be seen that Pakistan is under national and international obligation to meet the goal of free and compulsory education to all the children and adults and in order to achieve this goal, every government is required to use its all the resources, be financial, infrastructural, technical or pertaining to human resource (Shah and Shah, 2012). However, this goal may not be achievable through the formal educational model, therefore, the role of informal education has also been included and these efforts are well assisted by the international efforts like EFA and UNLD (United Nation Literacy Decade) (Rugh, 2012). On the part of challenges, Pakistan is currently facing in achieving the goal of universal education i.e., EFA is the low adult literacy rate as compared to the neighbouring countries. As compared to India 72.1% and Bangladesh 61.5, Pakistan has 57.3% literacy rate in 2015 UNESCO rating (UNESCO, 2015). In the past, the lack of focus and interest in this area has worsen the case (Malik, 2015) and even in the present day efforts, low primary enrolment and dropouts from the schools are increasing the gap between total population and the literate population in the concrete terms. As an estimate, presently, there are over 50 million adult illiterates who are roaming in the streets of Pakistan (Malik, 2015). In the recent surveys, it has been pointed out that one third of children under the age of five are out of schools till to date and out of this one third out of school children 61% are girls and rest are

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Sarfraz Ahmed Khan, Ph.D. Scholar
Analysis of the Strengths and Weaknesses of Literate Punjab Programme (LPP)   67

boys. It is further pointed out that girls have more dropout rate than boys i.e. 54% (Ahmed, et al., 2015).

In the first instance, it is imperative to discuss and analyse the term literacy as used at different levels and organisation and then to find the level of literacy in Pakistan in general and Punjab in particular against these meanings. In traditional understanding, a literate person is one who can read and write (UNESCO, 2006). In some parts of the world, a person is literate if he or she can read and write a paragraph in any language. In the developing countries, the use of numbers, images and understanding of cultural signs and symbols were added in the list to qualify a person as literate (Chrisomalis, 2009). Definition adopted by OECD countries is more expressive and it includes skills to access knowledge through use of technology and ability of a person to assess complex context (OECD, 2012).

What does literacy mean? Is it an ability to be assess at some point in time or a skill to understand the written material, symbols across the road and signs giving directions and guidance? Does it merely relate to the writing and reading, or it is about tools to learn in both the formal, informal, and non-formal learning environment? These are some pertinent questions, which have been debated often in connection with the definition of literacy at different forums. Literature reveals that literacy is a complex mix of skill and process. It is an intellectual process at one hand that enables the person to give meaning to any written or printed material and this process is lifelong. This process keeps on continuing even in those circumstances when there is no formal or informal learning environment is provided (Malik, 2015). On the other hand, it represents a progression of skills that enables its holder to understand the spoken words, written text etc. and to give meaning to it (World Bank, 1995.). A person, using the basic definition of literacy, may be listed as literate as he or she can read and write a single paragraph, in the present day international citizenship and challenging global environment, this definition serves hardly any purpose. The global conscience has led the nations to adopt the expanded version of definition that includes ability to use of complex language with the speech sound understanding, meaning patterns, use of words in different situations and sentence structure to synthesis any written material with fluency (UNESCO, 2006.). In light of this discussion, for the purpose of this research, following definition of the United Nations Educational, Scientific and Cultural Organization (UNESCO) has been adopted, "ability to identify, understand, interpret, create, communicate and compute, using printed and written materials associated with varying contexts. Literacy involves a continuum of learning in enabling individuals to achieve their goals, to develop their knowledge and potential, and to participate fully in their community and wider society" (UNESCO, 2004).

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Sarfraz Ahmed Khan, Ph.D. Scholar
Analysis of the Strengths and Weaknesses of Literate Punjab Programme (LPP)   68

Need To Focus on Literacy Programmes

Here arises an important, though basic question. What is the need to pay immediate and emergent attention on the literacy at national and international levels? It has been estimated that out of over 7.714 billion population living on the face of the earth and 74.21% of adult population (over 16 years of age), nearly a billion is illiterate in their own national languages and out of this approximate 650 million are adult women who cannot read or write (UNESCO, 2015). The present day world has been changed substantially from what it was a century ago. Even at the micro level, adults are responsible in every sphere of life as parents, colleagues, seniors, friends, workers etc. and literacy i.e., critical ability to understand, comprehend and to explain helps every person to comprehensively play his or her roles. Without skill to learn, i.e. literacy, the personal development will be stopped and over the period of time, the potential of the person will be rusted both for the family and the nation (Rugh, 2012).

At the national level too, literacy is important both a societal measure to achieve national goals as well as in terms of national economic prosperity. It is essential to eradicate poverty from domestic to national levels, to improve the standards of living for all the generations and to address issues pertaining to health and well-being of the people as whole (Malik, 2015). Youth is considered as the best population to exploit for the national economic prosperity as leaders to skilled workers. Skilled population has been accepted as the national asset in terms of national future capabilities whereas illiterate and unskilled people are burden on the economy as ineffective or less productive part of the national population (Banks, 2010; UNESCO, 2004). The childhood is the right time to equip a child with the literacy skills and to prepare him or her for the national building in future and this is the very reason, formal education of child is fully recognised in different international forums and compulsory free primary education is mandated by UNESCO and Darker Declaration in all countries of the world (Morrison, et al., 2008).

An Overview of International Literacy

Literacy rate is showing marked improvement over the period of time, especially in case of women during the last ten years. It is very positive in adult and youth literacy where by 2012, 87% of the young females were literate and 92% of the men were found skilled with the basic literacy tools literate (UNESCO, 2015). In the global community, there are over 40% of the countries are found with the overall literacy rate over 95% and a majority is looking to achieve 90% mark in next few years. However, on the number side, there is a long way to go. Overall, 781 million adults are still illiterate mainly women. This major chunk resides in Sub Saharan Africa and some parts of Asia where this rate is found lover than 50% among the adults. International efforts to improve the situation is very much monitored during the last ten years and direct access programmes like EFA and Millennium Development Goals (MDGs) are effectively watching the progress of educational universality and literacy in countries having low literacy rate including Pakistan (Malik, 2015). In a recent survey conducted at the global level, it

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Sarfraz Ahmed Khan, Ph.D. Scholar
Analysis of the Strengths and Weaknesses of Literate Punjab Programme (LPP)   69

was consolidated that 75% of all illiterate persons i.e. around 560 million adults are residing in only ten countries and Pakistan is one of these (Malik, 2015; UNESCO, 2015).

Literacy in Pakistan

The national educational policy found its genesis from the Founding Father's vision and guidance that he delivered in the early days of the country and it provides that future of the nation is heavily dependent upon the type and quality of education, government provides to its children, however, this does not confine the scope to the formal or academic education but included the need of informal and non-formal education to make these children useful citizens in the long run. Muhammad Ali Jinnah further went to explain the importance of technical and scientific education for safe and secure social and economic life through planning in both the children as well as in industries (Govt. of Pakistan, 1947). The constitutional provisions and different educational policies over the period of time has been reiterated this point in the past as well as in the current era through different educational programmes at national and provincial levels, though without many achievements (Hayes, 1987). It has been reviewed that against the revised targets of 88%, Pakistan has literacy rate around 58% that too has large regional, local and gender disparities as most of the enrolment is ensured in Khyber Pakhtunkhwa (KPK) and Punjab whereas Sind and Baluchistan are far lagging. Female literacy rate in last two provinces is dismally low (Tagar and Shah, 2015). The literacy is aimed to achieve through the application of all forms of education, i.e., formal, informal, and non-formal methods of learning. In order to promote literacy among the adults, however, the focus remained on non-formal and informal methods more than the formal methods (Werquin, 2012).

Experimental Pilot Project Integrating Education And Rural Development (EPPIERD)

Ministry of Education remained the key ministry for promotion of educational initiatives as well as literacy programmes at the federal level in the past. In presence of strong federation, this ministry was able to initiate all the early effort on the issue and get the other federating units involve in the later stages. In 1977, this ministry started Experimental Pilot Project Integrating Education and Rural Development (EPPIERD) programme with the collaboration with UNESCO to achieve the target of literate Pakistan. This programme focused on the objectives like setting up primary model schools at the rural level and to provide these schools with the infrastructure, staff, methodology and material to ensure maximum turnover of the students under the age of 10 in these schools (Govt. of Pakistan, 2009). The programme extended its scope to the vocational training for the areas where dropout rate due to economic reasons was high and to ensure the presence of children in school. In the urban centres and sub-urban centres, programmes to develop new skill oriented programmes were introduced to attract youth and adults besides basic literacy and the selection of these skill programmes was based on the needs of the locality, level of industrialisation in the neighbouring job market and the local trades and this programme

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Sarfraz Ahmed Khan, Ph.D. Scholar
Analysis of the Strengths and Weaknesses of Literate Punjab Programme (LPP)   70

promoted skills like crops and animal husbandry, agro technical subjects, arts and crafts, cottage industries, health, etc.

The review indicated that this programme was a success in acceptance of non-formal education method as a parallel educational stream in adult literacy, especially for women. It had resultantly encouraged among the masses to believe in self-help and to help the government in achievement of educational efficiency instead of looking towards the government for assistance. But in all this effort, the focus on the formal education and re-orientation of formal school learning at primary level was missed as an objective of the programme. Another drawback was the lack of comprehensive and national level efforts to make this project a replicable project and hence it was able to impact in isolation and to the limited regional efficacy. In the recommendation part of the programme, it was very much emphasised that the spirit of this project, being a pilot project, was to extend its scope in all parts of the country and unless that could have been done through elaborate and joint efforts, the true impacts of this programme could not be identified (Govt. of Pakistan, 2009).

Rural Education and Development (READ)
EPPIERD's review had some positive impact upon the policy development and was further extended under the name of Rural Education and Development programme (READ) with the financial assistance of UNICEF and under the auspices of Non-Formal Education Wing of the Ministry of Education (Govt. of Pakistan, 2009). This new and extended programme focused on the missing objectives of the EPPIERD and aimed to provide the other areas of the country with the replication of results. It focused on the success factors of EPPIERD like mosque schools, female education centres in villages, adult literacy centres and village workshops in order to bring rural areas into the manifold of social and economic development and to become the wheel of progress for Pakistan. In the initial evaluation, it was a success and was recommended to extend in 2000 villages but could not find place in future years' planning agenda (Govt. of Pakistan, 1978).

Iqra Pilot Project
Due to dismal performance of literacy over the period of time, federal government initiated Iqra Pilot Project in 1986 for the twin cities i.e., Rawalpindi and Islamabad. This programme was brainchild of the Literacy and Mass Education Commission (LAMEC) (Govt. of Pakistan, 1983). In this project educated persons and ex-service men were encouraged to devote their spare time to the education activities and non-formal education centres on their own and in their native / residential areas. Their efforts were ensured and rewarded with handsome stipend. Despite initial positive response of the project, it could not long last and was terminated by the government in 1988 (Govt. of Pakistan, 2009).

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Sarfraz Ahmed Khan, Ph.D. Scholar
Analysis of the Strengths and Weaknesses of Literate Punjab Programme (LPP)   71

Nai Roshni Schools

It was another effort to focus on adult dropouts and children who had not found opportunity to join any formal education institutes. This project was launched for the period of 1986-90. The target population was adult boys and girls of 10-14 of age and it was planned to bring overall 1.650 million children into the mainstream education over the period of two years with the support of 22,000 Nai Roshni Schools across the country (Govt. of Pakistan, 1986). After the completion of two-year course, these children would be able to join formal schools at grade 6-class and continue their formal education later on. In order to achieve this target, 22,000 formal school buildings were arranged for second time schooling with the full time dedicated and trained teachers and staff. This teaching staff were responsible to make public liaison with the children, their parents, persuade the community and the children to get their education done and keeping of records etc. (Govt. of Pakistan, 2009). However, like many other educational initiatives of that era, this could not be completed and was left incomplete.

National Commission for Human Development-NCHD

With the start of new millennium, new efforts were made to bring the literacy level of the country at par with the developed world and National Commission for Human Development-NCHD was launched at country level in 2003. It was again a non-formal literacy project and initially it ensured a lot of public ownership. In the first year, 400,000 students got enrolled and it was expected that in the later years, it could be multiplied numerously. Despite the potential of the programme and initial response, it was closed down before its completion (Govt.. of Pakistan, 2002).

Allama Iqbal Open University (AIOU)

Genesis of distant learning is deep rooted in the non-formal educational model and AIOU is the pioneer institution of Pakistan in this regard. It was established in 1974 and over the period of time, it has developed itself into a multidiscipline university offering over 400 courses and degrees applying media based distant learning modules system including electronic tutorials, CDs, local resource centres and postal communication. Despite non-formal educational modal, the range offered by the university is wide covering MPhil in certain subjects. However, the important and related aspect of this initiative is the programmes directly related to the literacy initiatives and basic / primary education (AIOU official website, 2015).

I.   Integrated Functional Education Project

Among the early initiatives, AIOU collaborated with the Ministry of Education (MoE) and Pakistan Television Corporation to promote Literacy and Adult Educational Programmes. In programme like Integrated Functional Education Project that was basic in nature but due to lack of expertise and basic support of infrastructure, it took a quite long time initially and the major effort was put in development of curriculum, research surveys, teaching material, contents and

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Sarfraz Ahmed Khan, Ph.D. Scholar
Analysis of the Strengths and Weaknesses of Literate Punjab Programme (LPP)   72

evaluation methodology at the central level with the help of regional contribution, as most of the programmes were required to be run in more than one local languages (Bukhsh, 2015). Integrated Functional Education Project and many other programmes were not meant to award degrees but with the repetitive presentation through PTV media in national and local languages, social awareness and skill development of the masses were required while sitting at their own places. To an extent, such programmes were initially switched to physical courses of short durations too, at selected places only, but later on due to similarity to formal / structural education modal, these were dropped (Bukhsh, 2015).

II.   Functional Education Project for Rural Areas (FEPRA)

FEPRA was an effort to provide functional learning at the local and rural levels through non-formal educational methods at some common place near the doorsteps of the learner. In this programme, targeted audience was rural illiterate, especially women with little or no support of national language programmes. These were functionally trained in childcare, livestock management, home based poultry, prevalent agricultural skills and basic electricity and electric appliances skills. After initial success, these programmes were adopted as main functional programmes at the AIOU level and run through the use of PTV and other media resources, too. However, as the basic instructional mode, these physical presence programmes were run through the use of local demonstrator / trainer with the use of diagrams, pictures, flip charts and other audio-visual devises due to poor language communication level of the participants. Most of the learning was hands on and discussion oriented where each participant was encouraged to apply the learning and ask its own difficulty for clarity. This program has helped in development of basic skills as well as learning capabilities among the participants and now-a day; such programmes are mostly televised (Bukhsh, 2015, Govt. of Pakistan, 2009).

III.   Integrated Functional Education Project

It was a federally funded female focused programme that was projected for duration of 18 months and regional specific for Rawalpindi. It was collaborated between the non-formal private initiative and the AIOU. It was focused to provide the basic literacy tools to females of the area and to enable them to join the formal education institutes upon completion of this course leading to university education. The targeted females were adults and were unable to join primary education institutions due to age difference and social pressures and hence the choice to become the part of non-formal educational activity with adults was a better opportunity. The project was however, reviewed as of limited utility and duplication of the activities going on at much larger level in non-formal education side (Malik, 2015).

IV.   Integrated Functional Literacy Project

Integrated Functional Literacy Project was a dedicated project for AIOU's Women Education Department with financial assistance of Netherland government through Women

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Sarfraz Ahmed Khan, Ph.D. Scholar
Analysis of the Strengths and Weaknesses of Literate Punjab Programme (LPP)   73

Division of the Government of Pakistan. It was part of youth empowerment and women development initiatives of the government AIOU's basic model of distant learning was adopted since it was developed and the resource sector, curriculum, helping material and other technical facilities were available from the university's platform. Regional scope of this project was wider and distant and women of far flung and remote areas deprived of education due to absence of social, cultural or institutional support were aimed to bring in the mainstream. These target populations of this project, after the completion, were invited to join regular matriculation courses leading to higher studies as distant students of the university. The project was hampered due to socio-cultural reasons and could not produce the desired results throughout Pakistan, hence was reviewed as partially successful (Govt. of Pakistan, 1998).

V. Women's Matrix

It was another project supported by the Government of the Netherlands to help women to achieve their secondary level certifications and education while remaining at their own places. The spread of this project was initially selected and later it was supported for the whole country and produced good results. In 1990, after the review of this project, the number of targeted students was increased to 10,000 per annum with the collaboration of AIOU (Govt. of Pakistan, 2009).

Objectives

In light of the initial discussion and the research background, after the initial literature review, following objectives were framed:

- To identify the strengths and weaknesses of LPP
- To suggest measures for the improvement of quality of education in non-formal sector

Statement of the Problem

In most of the government programs, it is unfortunate to find that these end without achieving the desired results, even sometimes end without proper closure. At the same time, evaluations (periodic or final) often fail to provide a true assessment of the fruits of the program, especially the users' perspective. However, the scope of this research was confined to the external assessment / users' perspective of LPP and hence this research was aimed at figuring out real impact of LPP on the desired beneficiaries and to present a case for its replication in other districts (unmodified or modified) or even otherwise.

Research Questions

This research intends to answer the following research questions:

- What are the strengths and weaknesses of LPP to keep in view promoting non-formal education?
- Is the programme can be replicated through some modifications?

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Sarfraz Ahmed Khan, Ph.D. Scholar
Analysis of the Strengths and Weaknesses of Literate Punjab Programme (LPP)   74

Materials & Methods

It is important to relate the decision of the selection of appropriate research design with the objectives of the research under consideration. In a research activity, all factors like human behaviour, project review, social and cultural considerations are important and need consideration (Creswell, 2013). Therefore, for a research that has objective to review of progress of a completed project and its replication in the other districts of Punjab, it requires a flexible descriptive research design to allow manoeuvrability, if so requires. LPP was initially started in 4 districts of Punjab and was aimed to be replicated with some changes in next phase in all districts of Punjab. For the purpose of feedback and full analysis, all the children, parents and tutors / staff engaged in this project form part of the population for the survey activity from selected districts.

Sampling

In the present research there is no uniformity among the population as the stakeholders were students, teachers as well as parents of the students enrolled in LPP. The other stakeholder was the Government, however, this research aimed to review the project from beneficiaries' point of view; therefore, Punjab Government was excluded. For the rest of three stakeholders were selected using random samplings. During the research process, the sample was found adequate and no later changes were found necessary to complete the research.

Data Collection Instrument Development

In this research, selection of data collection instrument is supported by literature review and basic structure of the research involving feedback of multiple stakeholders. Similarly, the research objectives and research questions i.e., analysis of LPP and determination of future perspectives of the same was requiring an in-depth review that was only possible in survey technique. A pilot survey was initially conducted to review the strength of selected data collection interview, and based on the findings / observations, final questionnaire is based. The questionnaire is developed keeping in view the achievable and targets of the programme and strictly according to the research objectives. The respondents have been approached while visiting their workplaces / addresses due to lack of proper awareness and knowledge that hindered postal responses.

Validity & Reliability of the Instrument

Validity refers to the appropriateness, meaningfulness, correctness, and usefulness of the inferences a researcher makes whereas reliability refers to the consistency of scores of answers from one administration of an instrument to another, and from one set of items to another. Both these concepts are important to consider when it comes to the selection or design of the instrument a researcher intends to use (Franenkel & Wallen, 2009). Validity of the instrument was ensured with the help of experts in the field. According to the suggestions of experts, the

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Sarfraz Ahmed Khan, Ph.D. Scholar
Analysis of the Strengths and Weaknesses of Literate Punjab Programme (LPP)   75

researcher modified and improved the instrument. After necessary changes and modifications, the researcher finalized the tools while the reliability of the instruments was checked with the help of Cronbach's Alpha. The value of correction was .84.

Data Analysis

In this research, the data were collected using survey technique and was available in five scaled format that can be presented in form of percentage, frequencies and patterns, if applied. In order to analyse this data, different software including excel sheets may be applied, however, in order to ensure best results, and possibilities of diverse analysis, this research applied SPSS software for analysis and using descriptive statistics available as the result of survey data, frequencies and mean of each statement is calculated to identify distribution and central tendency of each statement.

Results & Discussions
Strengths of LPP

In the first instance, strengths of LPP may be discussed in light of research results.

Engagement of Youth and Females as Mentor and Teachers in LPP

LPP is a programme of informal education of those children who had no opportunities to go to formal schools at the right time as well as adult education. This programme, in order to achieve the results, engaged a lot of fresh teachers and mentors besides engaging experts from Literacy and Non-Formal Education Department, Govt. of the Punjab. The statistics indicates that over 74% of the teachers participated in the survey were under the age of 35 years of age, hence those had acted as agent of change in this programme. Length of service had also indicated the same results for change management. At the same time, the gender frequency indicates that the majority (72%) of the teachers and programme implementers were females. As a matter of strategy, where it was the part of the programme to convince the locality and families to send their children for informal education with LPP, female convincers and teacher was a right approach. It was noted that these females had a better access to inside the families.

Teachers' Availability and Teachers' Efforts

Teachers were available for the students during the programme and from the point of teachers; it was agreed by 87% of the participants. 73% of the parents believe that teachers have done their jobs by making up deficiencies of their children and 51% believed that LPP staff worked hard to teach their students as against 33% who did not agree. Regarding teachers' availability 84% of the NFBEs students have agreed that teachers were available and 54% of ALC student agreed to the situation. Here presence of teacher is little low in ALC. 75% students at NFBEs indicated that teachers were cooperative and 64% students at ALC were of the same opinion. Similarly, the teaching methods and styles were found understandable by 52% NFBEs

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Sarfraz Ahmed Khan, Ph.D. Scholar
Analysis of the Strengths and Weaknesses of Literate Punjab Programme (LPP)   76

and 45% ALC's students. On the effort to persuade parents to send their children to LPP, another 61% patents agreed that they have sent their children to LPP upon persuasion of LPP staff that shows a commitment on their part.

Syllabus / Curriculum and Teaching Methodologies

The other strength of LPP appears as the teaching methodologies, syllabus, and the availability of teaching kits with the teachers. It was found that in the teachers' survey, 61% of the participants have indicated that syllabus was well defined and 57% considered that teaching methodologies were best suited to the nature of the programme. 60% participants have confirmed the results by agreeing to the statement that non-financial support to the programme in form of teachers' training was available. In response of the timely provision of the syllabus to the students, teachers have identified that it was in time and adequately by 73%. In opinion of 43% of teachers engaged in LPP, the curriculum was the best part whereas 69% considered teaching methodology was the strength of the programme. On the question of teaching training 60% teachers found it crucial factor in success of the programme. In response of the statement if syllabus / curriculum was provided in time, 81% have shown confidence in timely and adequately that confirms the opinion of teachers on this point. From the point of view of the students, 60% of NFBEs students have found that syllabus / curriculum was provided in time but in case of ALC, only 34% agreed to the statement and this shows some grey area in overall good performance.

Learning Environment Including Physical Space

One of the success factors in LPP can be seen in form of the learning environment for the learners. One aspect that is the teaching environment has been seen in the earlier part. The availability of good learning environment is confirmed by 56% teachers in the survey. However, only 50% of the teachers found the spaces provided for the execution of the programme as adequate. For 70% students at NFBEs and 73% students of ALC, physical space was adequate. Learning environment was free and encouraging as 78% students at NFBEs and 54% students of ALC, they were free to ask questions. 68% students at NFBEs and 62% students of ALC agreed that teachers were cooperative. Similarly, only 37% students at NFBEs and 42% students of ALC found teaching kits incomplete.

Role of Local Administration, Political Forces and Elders of the Area

The role of outside forces like local administration, political figures and elders of area however had provided differential strength to the programme. Teachers considered the support of the local administration as conducive, responsive, and appropriate by 75% and another 60% considered the role of elders of areas as social force, positive. 62 % parents did not see any hurdle posed by political motives and leaders and hence cooperative as reflected from the results of statement 23 in parent's survey.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Sarfraz Ahmed Khan, Ph.D. Scholar
Analysis of the Strengths and Weaknesses of Literate Punjab Programme (LPP)   77

Programme Outcomes

Without prejudice to the results of the programme presented in PC-IV officially, this research indicates that 64% of NFBEs students and 36% of ALC students can read and write in Urdu etc. and 47% of NFBEs students and 36% of ALC students can read English without help. 85% of NFBEs students and 25% of ALC students desired that other children should go to school too and 84% of NFBEs students and 38% of ALC students wanted to continue their studies. This programme helped 86% of NFBEs students and 38% of ALC students in their education and for 77% of NFBEs students and 26% of ALC students, it helped in understanding things better. 54% students on both groups indicated that their children / siblings are now going to school in formal education.

Weaknesses in Execution of LPP

On the other side, this research is able to identify certain weaknesses in the execution of this programme and these are discussed as under:

Availability of Financial Resources and Teachers' Compensation

According to teachers as LPP programme, the availability of funds was not up to the mark as only 28% considered it as adequate. Only 44% teachers considered it as the best part of the programme. Only 30% of the teachers considered the compensation for their work as well.

Non-interest from Executive

In the opinion of teachers, executives have not played their part properly as only 34% participants showed their satisfaction over their role. At the same time, only 30% of teacher participants found support of PMU and Education Department timely in case of need. Only 26% of the participants considered administration and project implementation part as best part of the project.

Interruptions in Programme

It was observed that the programme was not smooth in some areas and there were interruptions that are confirmed from the results where 62% of the student of NFBEs and 69% of ALC considered the programme as interrupted.

Punishment at Programme

Despite clear prohibition of punishment at schools, this programme has reported punishments as 51% of the student of NFBEs and 37% of ALC confirmed so. This reporting may result in stopping children to join future programme.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Sarfraz Ahmed Khan, Ph.D. Scholar
Analysis of the Strengths and Weaknesses of Literate Punjab Programme (LPP)   78

Conclusion

In view of the analysis, it is clear that LPP was able to achieve its target partially though not fully. It has achieved its targets in NFBEs and the survey results are positive from both parents and students. However, its most of the targets for ALC were missed like full literacy and reading and writing capacity of all the participants. Strengths of LPP are syllabus, teaching methodology and teachers training. Engagement of females in programme helped in achievement of targets of the programme. Teachers' availability, free books and other material and learning environment were strong areas of LPP. Furthermore, local administration and political figures have played their part in execution of this programme. On the other hand, non-availability of funds in time and non-interest of administration are weak areas of this programme. LPP was interrupted in ALC part and this had led to non-achievement of targets. The success of this programme has provided future opportunities for replication of LPP in other districts. The success of LPP has helped in change in people perception that is very evident in this research and this change may be used to achieve the purposes of other like programmes. However, for best results further improvement in perception, elders' role in promoting adult and girls' education is required to be worked upon. ALC needs major changes in its execution.

Recommendations

This research in light of results offers these recommendations:

1. LPP may be replicated in all districts of Punjab with some necessary modifications.
2. Strengths of LPP reviewed may be replicated in future programme with further improvements.
3. ALC may be given due focus and teachers' availability must be ensured.
4. Involvement of political leaders may be ensured in each proposed district.
5. Proper campaign involving satisfied parents in the previous programme may help in achieving future program.
6. More female teachers may be hired for NFBE and male teachers for ALC programme.
7. Funds may be increased, and mechanism of releasing funds may be improved for quick availability.
8. Teachers working under LPP and ALC may attracted through better salary package.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Sarfraz Ahmed Khan, Ph.D. Scholar
Analysis of the Strengths and Weaknesses of Literate Punjab Programme (LPP)   79

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Sarfraz Ahmed Khan, Ph.D. Scholar
Analysis of the Strengths and Weaknesses of Literate Punjab Programme (LPP)   80

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Sarfraz Ahmed Khan, Ph.D. Scholar
Analysis of the Strengths and Weaknesses of Literate Punjab Programme (LPP)   81

The Harmony of the Visual Message and Graphic Narratives in a Heterogeneous Classroom

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Abstract

"Consisting of dissimilar or diverse ingredients or constituents.'' This is how the word *heterogeneous* can be best defined. Before we start writing an essay to discuss the topic of the visual message in graphic narratives, we have to fully understand the meaning of the term 'heterogeneous classroom'. A heterogeneous classroom is where you- as a teacher- have a big number of students who possess different linguistic abilities and different learning styles along with various backgrounds. This research article delves into the meaning of graphic narratives and explains how a visual message accompanying a text has an impact on readers. This impact has triple sides: informing, educating and persuading. Each side is going to be examined closely, separately and with suitable examples that apply to the different kinds of learners.

Keywords: Graphic narratives, visual message, heterogeneous classroom, teaching, learner-type

There are three main learning styles for students: visual, auditory, and kinesthetic. Students with a visual learning style tend to learn and retrieve information best if they see it (a word, a picture, a moving animation, or a written caption under a graph). Auditory students remember most of the information they hear like a song, a pronunciation of a word or a speech. Kinesthetic students on the other hand learn best if they try things by themselves. Acting a role-play or touching items and making models are some of the best ways such students can learn through. We have to bear in mind that some students are audio-visual, and others are visual-kinesthetic. All of these kinds of students found in one classroom will approach English language learning in different ways. Imagine teaching a graphic novel in a class containing all these students!

'A teacher working in a heterogeneous (mixed-ability) class should adapt the tasks to individual learner needs. Such individualization turns a lesson into a mixed variety of the individual-fit activities and is sometimes described by teachers as impractical.' (Millrood, 2002). This research article is addressing the idea of the mixed ability classroom from a novel perspective: namely graphic texts. In terms of graphic texts, students have their own different ways in

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Ranim Hajjar, Ph.D. Scholar   82
The Harmony of the Visual Message and Graphic Narratives in a Heterogeneous Classroom

interpreting a text by using their own technical and conceptual resources. Some students will depend on the language by reading the dialogues in the speech bubbles. Some others may understand a graphic text by looking at the drawings and analyzing the body language of the characters. Others may code the movements and sounds of the actors in a graphic film more easily than reading the words in the speech bubbles.

So, what is a graphic text in the first place? This is the question that we need to answer in order to see how students use their resources in order to interpret a graphic text in hand. Graphic texts are a literary medium that has its own devices. It is a printed text accompanied by pictures, graphs, or tables. In his book *Understanding Comics* (1993), McCloud defined graphic texts as 'juxtaposed pictorial and other images in a deliberate sequence, intended to convey information and /or produce an aesthetic response in the viewer.' The first work that has been regarded as a graphic text (specifically a graphic novel) was *A Contract with God* by Will Eisner which was written in 1978.

The Triple-sided Impact of Graphic Narratives on Readers

Informing
When a person reads a given graphic text, they see pictures and words on the page. The pictures or drawings **inform** the readers with the meaning and add to the significance of the message. If the text is tragedy, the colours used are of a great help to shape the tragic scene. If the text is comedy, the way characters are drawn helps readers feel the fun. One touching example is a panel taken from *The Complete Persepolis* by Marjane Satrapi when Anoosh- Marjane's uncle- was being tortured in jail. The drawings show how much he was in pain when burned by an iron in a way that enables readers to hear his screaming when he was beaten by those aggressive monsters (Satrapi, 2000, p. 45). If you notice, the panels are even without walls or borders because Satrapi did that on purpose in order to make it clear to the readers that the negative effects of the torture are everlasting and exceed boundaries. (see figure 1 below)

Figure (1) Anoosh being tortured in prison.

For graphic novels to **inform** the readers, the text accompanying a picture is not a must. As said 'a picture is worth a thousand words' Is it possible that some kinds of graphics are without a text? Yes, it is. The Arrival is a wordless graphic novel which was created by Shaun Tan in 2006 and published by Hodder publishers. It is divided into 6 chapters and is 128 pages long. It talks about the life of an immigrant in an imaginary world. It is designed with a purpose to build a kind of empathy in readers. In her article *Comics as Literature*, Hillary Chute mentioned the idea of wordless novels that appeared in 1930s, the idea that stresses the fact that we can understand a graphic text even if it does not contain words or sentences. 'Wordless novels had already appeared; beautifully rendered woodcut works that served a socialist agenda and that incorporated experimental practices.' (Chutes, 2008)

Educating

Now we move to the next idea related to how graphic texts **educate** readers in general and students in specific. I can say from a teacher's point of view that if a graphic text does not teach you anything- which is impossible; it can teach you at least vocabulary. Flashcards are great tools for teaching vocabulary in English language teaching classes where an association is made between the new word and its graphic representation in reality. Graphic texts have already made their won flashcards where the reader can see both the picture and the word. If we want to discuss how vocabulary is learned by beginners reading a graphic text, a simple illustration is made by David Small in his great memoire *Stitches* which was written in 2009 about a sick boy who was later diagnosed as a cancer patient and lost his vocal cords because of the cancer operation. The illustration shows how vocabulary can best be taught through graphic texts. In figure (2) if we read the caption, we find that all the words mentioned are actually illustrated in the panel (drove, work, public parking, down, ramp, entrance). Thus, a student in the beginner or elementary level in an English class can learn vocabulary from the graphic novel.

Figure (2) David picking up his dad with his mom

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Ranim Hajjar, Ph.D. Scholar   84
The Harmony of the Visual Message and Graphic Narratives in a Heterogeneous Classroom

Persuading

It is not only about informing readers or educating them. Graphic narratives which provide a visual message along with the text have an impact on **persuading** readers. *Skim* is a graphic novel written by the Canadian writer Mariko Tamaki. Skim is the name of the protagonist of this graphic novel who is a 16-year old girl. This teenager is suffering from a feeling of inferiority because she is plump. She falls in love with her female theatre teacher and starts questioning her sexuality. One day, Skim was kissing her teacher under a tree! By taking a look at the drawings of skim reflecting on her relationship with that teacher, you as a reader can see the fear in Skim's eyes clearly (Tamaki, 2008, p. 44) (see figure 3 below)

figure (3) Skim reflecting on her relationship with her teacher.

In addition to personal issues, humanitarian issues are clearly depicted in graphic narratives. Kathryn Strong Hansen mentioned the idea of a text accompanied by a visual representation saying that 'Imagery and drawings are not inherently less valuable than verbal literary art.' She also adds: 'In fact, images often convey a richness and depth of ideas that require . . . high-level critical thinking skills' (Hansen, 2012)

Maus (1986) is Art Spiegleman's masterpiece which tells the story of a family's struggles to survive the Holocaust by the Nazis. This graphic novel won a Pulitzer Prize and introduced the sophistication of comics to the academy. It moves back and forth between the second World War era Poland and New York City between 1970-1980s. In one sample panel (125), two mouse-headed characters walk on a route in a park. The panel shows the how Nazism is controlling the atmosphere, because even the path the mouse-headed characters are walking on is shaped like the swastika symbol (Spiegleman, 1986, p. 125). This **persuades** the reader of the horror imposed by the Holocaust which the mice are trying to escape. (see figure 4)

Figure (4) Two mice-headed characters walking in the park.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Ranim Hajjar, Ph.D. Scholar   85
The Harmony of the Visual Message and Graphic Narratives in a Heterogeneous Classroom

Can We Learn about Culture from Graphic Narratives?

Another example about the same point is that graphic texts help spread culture and demonstrate it. A prominent theme is the graphic novels of the immigrants. In her journal article *Graphic Novels as Tools to Improve Literacy*, Kelly Conelly proposes that graphic narratives demonstrate contemporary culture and make students feel they are respected by others. This respect leads to students being more receptive to reading and makes the students of other cultures aware of the cultural differences (Conelly, 2014).

Approaching a Graphic Text in a Heterogeneous Class

In order to interpret a graphic text, students may employ different graphic devices found in graphic texts. They may look at the camera angle in the panel to see where the camera stands in relation to the subject. Is it a bird's view? Is it a high angle, an eye level or a low angle? All of these will have an effect on the reader's understanding of the subject matter presented in a graphic text. The figure below (figure 5) is a panel taken from *The Complete Persepolis* by Marjane Satrapi (2000) showing a conversation between little Marjane and God talking about her future plans. We can notice the high-level angle of the camera that indicates how much Marjane is overwhelmed by her talking to God and how she is questioning her inner thoughts (Satrapi, 2000, p. 7). A reader can tell the context of the scenario by seeing how the angle of the camera is high.

Figure (5) Marjane talking to God about her future plans.

Other kinds of students in a heterogeneous class may understand the meaning through the graphic weight and the amount of contrast in an image. When Craig Thompson described the cold nights in his graphic novel *Blankets*, he used a lot of black with shades of grey and a little white in order to portray the cold nights and the discomfort he felt when he was sleeping with his brother in the same bed (Thompson, 2003, p: 10). A visual learner will, for sure, understand the miserable winter conditions in which Craig was living just by analyzing the deeper meaning of the amount of contrast in the panel below (figure 6). McCloud (1993) sees panels as 'the most important icon and a general indicator that time or space is being divided' He also sees them as 'the most basic aspect of comics grammar' (as cited in Chutes 1993, p. 454).

"SHARED" is the sugar-coated way of saying we were TRAPPED in the same bed, as we were children and had no say in the matter.

Figure (6) Craig sleeping with his brother in a winter night.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Ranim Hajjar, Ph.D. Scholar   86
The Harmony of the Visual Message and Graphic Narratives in a Heterogeneous Classroom

Students can also interpret a graphic text by looking at the body language of the characters. One good example of this is *Stitches*, a memoire written by David Small about his own life and how he grew up from a sickly child to an artist. The panels on page 20 show how sick and scared David was while having a check-up at the doctor's and having an injection (Small, 2009, p:20). By mere looking at his facial expressions one can tell the situation even without reading a single word. (see figure 7 below)

Figure (7) Sick David having an injection.

Graphic Films Have a Role Too

What about films? Are not they graphic texts? Of course, they are! In a way they can be considered texts because they have subtitles. So, just like reading a graphic novel, students can do the same by watching a graphic film. The only difference is that the pictures are not static as it is the case in a graphic text and the sounds can be heard. A graphic film is the best option for a heterogeneous classroom because it suits all tases and fits all abilities. *A Silent Voice* (Yamada, 2016) is a suitable example for a graphic film. It was produced in 2016 and it talks about the story of a girl with hearing disability who is bullied at school. She is bullied mainly by a boy called Ishida in addition to other students in class. She moves to another school escaping the stress she faces in her previous school but Ishida -the bully- feels so guilty that he starts looking for Nishimya in order to apologize from her. Moreover, he learns sign language in order to prove to her how much he respects her.

Harmony Is Not Only Drawn, It Is Written

Is it only by drawings, colour weight, contrast, and facial expressions students are able to interpret a graphic text? The answer is certainly not! **Language** is there. Language is another way for interpreting a graphic text. Since we are talking about heterogeneous classrooms, we are referring to different linguistic levels among students. This means that each student is going to use their linguistic competence to approach the graphic text. In Craig Thompson's *Blankets*, there is a panel on page 527 that has one single sentence. This very simple sentence summarizes everything about Raina's relationship with Craig and how much heart-broken he was when she left him. The sentence says: 'Everything Raina had ever given me, I'd burned' (Thompson, 2003, p. 527). Any

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Ranim Hajjar, Ph.D. Scholar   87
The Harmony of the Visual Message and Graphic Narratives in a Heterogeneous Classroom

student with a beginning level of English can understand how badly Craig was feeling at this moment.

Students with a higher linguistic competence can make use of the more complex sentences which carry a deeper meaning. 'It is incredible what time does to you' is a sentence said by Marjane Satrapi in her graphic masterpiece *Persepolis* in the chapter entitled *The Horse*. This sentence is said to describe how much grey hair Marjane saw her mother had upon meeting her in the airport after 19 months of not seeing her. This very sentence is simple in structure but complex in reference. We can tell the sorrow she felt when she saw her mother getting older and older. On the surface, the sentence does not imply any hidden meaning; however, deep inside there is a metaphor that can be understood by students with a higher linguistic level.

From a teaching point of view, I see that a visual message accompanying a text is of great benefit for students especially the weak ones and those whom we call *reluctant readers*. Such students do not find it a burden to read in English and they are encouraged by the pictures especially if the pictures are in colours. This is why the field of graphic narratives is so vast to the extent that you feel it is a universe by itself. There are graphic texts for children like *Ben Dunn: Welcome to Middle School* (2014) by E.T. Aardentee, and *Anya's Ghost* (2011) by Vera Brosgol. There are also graphic novels for teenagers that deal with issues pertinent to their ages like *This One Summer* (2014) by Mariko Tamaki which talks about a teenager whose parents are going to get divorced and *Sheets* (2018) by Brenna Thummler which talks about a teenage care giver whose mom is dead and who is running the family business while doing her studies. One of the great graphic novels for adults or those students who do well at school which carries deeper meanings and tackles humanitarian issues is *Palestine* (2001) by Joe Sacco that talks about war in Gaza Stripe. There is also *Arab in America* (2008) by Toufic El Rassi which demonstrates the difficulties and discrimination against Arab immigrants in America as the title suggests.

Conclusion

In conclusion, informing readers, educating, and persuading them can happen simultaneously. This means that one graphic text can do all tasks together which proves how effective graphic novels are and this has been a little fraction of the myriad of examples of graphic narratives in the market.

It is worth mentioning that the magical element in graphic texts is the element of 'picture' or 'graph' which is not found in any other genre. An experiment was carried out at Avon High School in Indianapolis where 20 students were asked to read graphic texts in their free time. Sixteen of them reported liking the books because of the images there. They said that pictures helped them better understand the text. Colorful graphic texts in my opinion have a double effect

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Ranim Hajjar, Ph.D. Scholar   88
The Harmony of the Visual Message and Graphic Narratives in a Heterogeneous Classroom

especially for young students and reluctant readers. However, this does not eliminate the essential role of language and the structure of the sentences.

The ideas mentioned in this article and the examples of graphic texts given are not meant to suggest that one graphic text is better than the other or that one technique for approaching it is more practical than the other. The purpose here is to shed the light on the different kinds of students in a heterogeneous class and to encourage English language teachers to teach a variety of graphic texts; not just one. Katheryn Strong Hansen talked about the benefits of graphic texts and in specific graphic novels in her article, *In defense of graphic novels* for those students with a limited linguistic competence*:* 'graphic novels can aid low-level students and non-native English speaking readers through the twining of words with images'. In addition, she also included the other students in her view: '[they] can challenge higher-level readers to expand their analytical skills to include consideration of visual elements' (Hansen, 2012)

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Ranim Hajjar, Ph.D. Scholar   89
The Harmony of the Visual Message and Graphic Narratives in a Heterogeneous Classroom

Effectiveness of Deductive and Inductive Instruction in EFL Classes

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Abstract

Introduction: Deductive and Inductive instructions are the teaching methods which are used in education system, especially in teaching L2 and grammar. Both methods can be applicable to teaching L2 and ESP class. So, teachers can apply them based on the context and the subject's principles they teach as well as consider students' level, need, and interest in learning process. Since I am teaching grammar in Kabul University of Medical Sciences deductively, I recognized that most students understand all the rules regarding grammar they have been taught in the four semesters, but they cannot apply these rules when they use the language for communication. The aim of teaching grammar to students is to enable them to produce accurate speech that is essential for L2. Gollin (1998) defined deductive approach as "applying general rule to specific instances", while inductive approach is the reverse of deductive approach which exposes learners to the example of language use in order to enable them to use the target language and encourage students to generalize the rules and participate actively. Language teachers have essential role in the students' learning process. So, it is their responsibility to choose the methods in order to fulfill students leaning requirements in this vital process.

Objective: To find out which grammar teaching method Deductive or Inductive Instruction provides best learning opportunity in terms of grammar teaching for L2 (second language) adults learners.

Method & Material: A systematic review is used. In this research, I searched for the key words which relate to my research topic through online scientific sources such as ERIC, Hinari ARDI - Access to Research for Development and Innovation). I reviewed twenty articles related to my research topic which explained the effectiveness of both approaches Deductive and Inductive instruction in the learning process. The articles reviewed were published between (2005- 2018) years.

Results: Twenty articles from 2005 till 2018 are included in the study which mostly explained the effectiveness of both approaches Deductive and Inductive instruction in the learning

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Pohanmal Khatira Habibi, M.Ed. TESOL
Effectiveness of Deductive and Inductive Instruction in EFL Classes   90

process. Both approaches are applicable in Afghan context. Teachers should integrate both inductive and deductive methods in their teaching, especially grammar.

Conclusion: The discussion on both approaches Deductive and Inductive instruction explained that both approaches are effective in the learning process and have their role according to the subject principles and context. Teachers should be careful that grammar should not be ignored at all because learners never get enough mastery of grammatical features in second language (L2). It is the teachers' responsibility to try and create opportunities for learners to learn grammar communicatively in the target language.

Keywords: Afghan, EFL, Inductive and Deductive methods, grammar teaching method, Deductive-vs-Inductive

Introduction

Deductive approach is a "process that proceeds presentation of the rule by teacher to the provision example in which the rule is applied and followed by language practice that students can engage in" (Thornberry, Norris, and Ortega, 2000 cited in Erlam, 2005 as cited in Wong, 2012 p.180). Inductive grammar teaching creates opportunity for students to have an active role, but they do not search for rules or a basic pattern. Neither the teacher nor the learners point out to grammatical rules. Both methods are applicable in the teaching process of second language and teachers can apply them based on the context they teach in as well as consider students' level, need, and interest in the learning process. For instance, deductive instruction enables students to be master in certain grammatical points, while inductive instruction makes students life-long learners by using the grammar point*s* in speech rather than to memorize.

Through teaching many years*t* grammar in Kabul University of Medical Sciences, I found out that most of students understand all the rules of grammar, but they cannot apply these rules in communication. While the main aim of teaching grammar is to produce accurate speech in L2. Language teacher should be careful about what to teach and how to teach in L2 to enhance learners' language knowledge and skills because teachers have essential role in choosing appropriate methodology in learning process.

Purpose/ Objective

To find out which grammar teaching method Deductive and Inductive Instruction provides best learning opportunity in terms of grammar teaching for adults.

Research Questions

1. Which method provides life-long learning opportunity in L2?

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Pohanmal Khatira Habibi, M.Ed. TESOL
Effectiveness of Deductive and Inductive Instruction in EFL Classes   91

2. Which approach Deductive or Inductive instruction helps students to achieve the basic skills of learning by themselves regarding grammar of L2?

Method and Material

The research design is descriptive. In this research, first I searched for the key words which relate to the research topic through the online scientific sources such as ERIC. Among 52 articles I reviewed, twenty articles mostly explained the effectiveness of both approaches Deductive and Inductive instruction in the learning process for adolescents. Then I summarized them and used the information in my research. Finally, I selected twenty of them which all explained the effectiveness of both grammar teaching methods in leaning second language communicatively. The articles had been published between (2005- 2018) years. **(Figure 1)**

Inductive and Deductive methods, grammar teaching method, Deductive-vs -Inductive-Teaching
Number of Articles found in ERIC (16)

↓

Number of Articles found in ADRI (26)

↓

Review Articles' abstracts (27)

↓

Complete Accessible Articles (20)
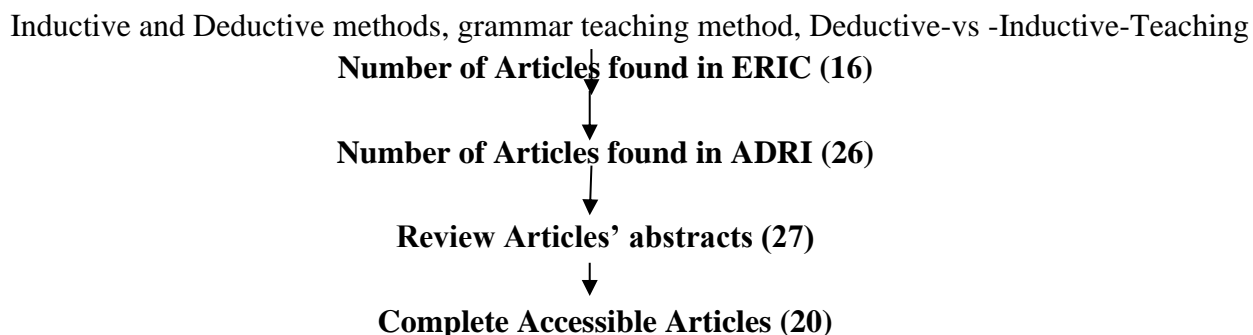
Figure (1) shows the way of searching and selecting articles for this study.

Result

Researchers stated their viewpoints on the effectiveness of both approaches Deductive and Inductive instruction in the learning process in difference ways. Adamson (2005) stated that the considerable difference between both approaches is the role of the teacher. In a deductive classroom, the teacher conducts lessons by introducing and explaining concepts to students. This approach is very teacher-centered, whereas inductive instruction is a much more student-centered.

Deductive instruction involves rules explanation while inductive instruction, in which the learner takes an active role in hypothesis testing but does not search for any rules. Neither the teacher nor the learners stated grammatical rules. Gollin (1998) mentioned that deductive reasoning applies general rule to specific instances while inductive reasoning involves interpretation from particular to the general. A deductive approach is closely related to the grammar - translation method of teaching while an inductive approach is considered the characteristic of audio-lingual method.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Pohanmal Khatira Habibi, M.Ed. TESOL
Effectiveness of Deductive and Inductive Instruction in EFL Classes   92

The research report by Wong showed the effect of inductive grammar teaching on adult students learning in secondary school. The findings of the research showed that brighter students received more benefit from inductive approach than the average or weaker students as well as they showed their favor of inductive approach in learning English grammar. He also emphasized that inductive instruction looks like as if students are trying to solve a mystery or doing a puzzle with interest. Therefore, an inductive approach looks like a mystery to students (Wong, 2008).

Ellis asserted that language learners have an essential role in adopting a teaching approach in a language classroom because students' performance directly affects the way the teacher teaches.

According to Chomsky (2005), applying an inductive approach for teaching English grammar helps students to "rediscover their subconscious knowledge of English grammar and bring it to consciousness, as the grammar of a language is acquired through abstracting a set of grammatical rules from language data rather than through imitation." (Chomsky 2002, p.177 as cited in Wong, 2008)

Dekeyser, (2000) asserted something important about the effect of deductive approach on students' learning process. He argued that this approach may not facilitate learners' long-term memory and his report also showed that deductive learning is the same as behaviorism methodology which does not help students understand the grammar in a useful way. While inductive approach is like giving a mystery to students in order to solve and find the grammatical rules by themselves. In addition, they do not forget the rule as they work by themselves, therefore the process will lead to more successful learning grammatical points communicatively.

Most researchers as, Willis, Willis (2007), Widodo, (2006), Richard-Amato (2010), Lightbown, & Spada (2006) stated their opinions on the disadvantage of deductive approach in the same way. The major disadvantage of deductive approach is the role of the teacher and students in which students have a passive role while the teacher dominates the most process of teaching in the class. In contrast, with inductive approach, there is a balance between both teacher and students' performance in learning and teaching process. Students work themselves in order to find the specific grammatical rule themselves under the guidance of their instructor. In my point of view, inductive approach builds up friendly relationship between teacher and students as they collaborate with each other in the learning process. They can openly state their ideas without any fear or anxiety of making mistakes.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Pohanmal Khatira Habibi, M.Ed. TESOL
Effectiveness of Deductive and Inductive Instruction in EFL Classes   93

Table (1) shows the research result of studies on the Effectiveness of Deductive and Inductive Instruction in teaching process.

Researchers	The Deductive Instruction	The Inductive Instruction
Gollin (1998)	Deductive approach involves "applying general rule to specific instances",	Inductive approach is the reverse of deductive approach which exposes learners to the example of language use in order to enable them in the use of target language and encourages students to generalize the rule and takes an active role.
(Chomsky 2002, p.177 as cited in Wong, 2008)	A deductive approach is closely related to the grammar-translation method of teaching	While inductive approach is considered the characteristic of audio-lingualism, Inductive approach builds up friendly relationship between teacher and students as they collaborate with each other in learning process.
Wong (2012) Willis (2007)	Deductive approach is a "process that proceeds presentation of the rule by teacher to the provision example in which the rule is applied and followed by language practice that students can engage in."	In Inductive Instruction learner does not search for rules or a basic pattern. Neither the teacher nor the learners stated grammatical rules.
Adamson (2005)	The role of the teacher in deductive classroom instruction is that teacher conducts lessons by introducing and explaining concepts to students. This approach is very teacher-centered.	Inductive instruction is much more student-centered. Inductive approach is like giving a mystery to students in order to solve and find the grammatical rules by themselves. They do not forget the rule as they work by themselves, and the process will lead to more successful learning grammatical points communicatively.
Clasquin-Johnson, (2016)	Teachers are the core of language teaching; they are the ones who create situations for better learning and pave the way for learners to acquire a second language effectively and consistently	A general advantage of inductive approach that makes inductive grammar teaching superior is to involve the students more fully as thinking people with ideas of their own and therefore increase motivation.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Pohanmal Khatira Habibi, M.Ed. TESOL
Effectiveness of Deductive and Inductive Instruction in EFL Classes   94

Nunan (2005), Oshima & Hogue (2007)	They emphasized that teacher should integrate both inductive and deductive methods in their teaching.	Inductive instruction can involve students more fully in understanding the language as they work out different rules for forming and using L2. In the current situation, researchers mostly emphasize on meaning in learning L2 rather than grammar that best achieved by inductive teaching.
Erlam (2005), Robinson (1992), and Seliger (1975 as cited in Wong, 2008)	The major disadvantage of deductive approach is the role of the teacher and students in which they both have a passive role and the teacher dominates in most process of teaching in the class.	Inductive instruction looks like as students are trying to solve a mystery or doing a puzzle with interest and looks like given a mystery to students in L2. There is a balance between both teacher and students' performance in learning and teaching process. Students work themselves in order to find the specific grammatical rule themselves under the guidance of their instructor.
Batstone & Elli (2009)	Deductive approach may not facilitate learners' long-term memory and his report also showed that deductive learning is the same as behaviorism methodology which do not help students understand the grammar in a useful way.	It helps instructors to clear up misconceptions about learning grammar. Adopting of inductive approach helps teachers of L2 to teach grammar effectively.
Lightbown & Spada (2006)	Deductive instruction enables students to be master in certain grammatical points.	Inductive instruction makes students long-life learners by using the grammar point in speech rather than memorize.
Richards (2005) & (Chomsky 2002, p.177 as cited in Wong, 2008)	It does not cover most students' learning style as the teacher explains and the students just listen, and not engage fully in the learning process.	Applying an inductive approach for teaching English grammar helps students to "rediscover their subconscious knowledge of English grammar and bring it to consciousness, as the grammar of a language is acquired through abstracting a set of grammatical rules from language data rather than through imitation."
Wong (2012)	Through deductive instruction weaker students receive more benefit.	Effect of inductive grammar teaching showed that brighter students received more benefit from inductive approach than the average or weaker students and they

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Pohanmal Khatira Habibi, M.Ed. TESOL
Effectiveness of Deductive and Inductive Instruction in EFL Classes   95

		showed their favor of inductive approach in learning English grammar.

According to many scholars such as, Gollin (1998), Wong (2012), Willis (2007), Adamson (2005), Clasquin-Johnson, (2016), Nunan (2005), Oshima & Hogue (2007), Wong, (2008), Batstone & Elli (2009), Lightbown & Spada (2006), viewpoints, I made this table on February 2021.

Discussion

As I studied the researchers' ideas about Deductive and Inductive Instruction, I saw similarities among them. They mostly point out that both approaches can be used in learning process. They explained that both approaches are effective in learning process and have their roles according to the subject principles and context. It is teachers' responsibility to be careful about not to ignore grammar in teaching second language (L2) because learners never get enough mastery of grammatical features in (L2). It is the teachers' responsibility to try and create opportunities for learners to learn grammar communicatively in the target language.

Based on the advantage and disadvantage of both approaches it is difficult to judge which one is better for second language teaching. In my point of view teachers should care about the point as to which one works well in their own context, irrespective of the advantages and disadvantages regarding grammar teaching. Nunan (2005) mentioned that in the current situation, researchers mostly emphasize on meaning in learning L2 and he stated that it is the teachers' responsibility to try and create opportunities for learners to communicate in target language. In addition, he said, it does not mean that grammar should be ignored at all because learners never get enough mastery of grammatical features in L2. Nunan emphasized that teacher should integrate both inductive and deductive methods in their teaching. Deductive grammar teaching helps students to be masters in certain grammatical points, while inductive teaching procedure may reverse this process and students work themselves on grammar principles/ rules under the guidance of the teacher.

Erlam (2005), Robinson (1992), and Seliger (1975 as cited in Wong, 2008) find out a general advantage of inductive approach that makes inductive grammar teaching superior. Inductive grammar teaching is useful for a number of reasons: It can involve the students more fully as thinking people with ideas of their own and therefore increase motivation. It can involve them more fully in understanding the language as they work out different rules for forming and using English. It helps instructors to clear up misconceptions about learning grammar and makes it clear for both the students and the teachers, what ideas they have about how grammar works in L2.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Pohanmal Khatira Habibi, M.Ed. TESOL
Effectiveness of Deductive and Inductive Instruction in EFL Classes   96

I believe that if students work themselves and struggle hard to find the rules of grammar, this will help them integrate and enhance the efficiency of their reading and speaking skills. They will never forget because I have experienced this issue myself. When I was a student, I never learned completely how to change an active voice into passive though it was presented by the teacher clearly. I had problems but when I became a university teacher and looked at some grammar books to find the principle behind changing active into passive, I understood the rule completely. I believe that inductive grammar teaching method helped me to understand through which my students now learn second language grammar which is the main focus of my research. Through inductive instruction, I can teach effectively grammatical points because my students are adults and adolescents who like to engage in learning process by analyzing, synthesizing, and experiencing the issues. In addition, inductive method helps and enables students to think critically and find the rules/principles of L2 grammar themselves. Most of these research papers helped me in choosing appropriate grammar teaching method for medical students.

In inductive grammar instruction, learners become aware of how a particular meaning is determined by a particular grammatical form which is currently a challenge for second language learners. In most private courses, schools and governmental/ nongovernmental universities, teachers fail to use the grammar points which have been taught already in meaningful context or in appropriate situation. That is why most of students know all required grammar rules in L2 but still they are not able to use them in communication. The primary focus of second language learning is communication. So, I am in favor of inductive instruction because I believe that communication is the core of language learning. Inductive grammar teaching covers communication from both sides (teacher and students) unlike deductive grammar teaching in which students are 'spoon-fed' by their instructors during a passive learning process.

Conclusion

To sum up, many researchers stated their viewpoints on Effectiveness of Deductive and Inductive Instruction in learning process**.** The discussion on both approaches explained that both are effective in learning process and have their certain role according to the subject principles and context. It is the teachers' responsibility to try and create opportunities for learners to learn grammar communicatively in the L2 language.

Teachers are the core of language teaching; they are the ones who create situations for better learning and pave the way for learners to acquire a second language effectively and consistently (Clasquin-Johnson, 2016). Teachers should be careful that grammar should not be ignored at all because learners never get enough mastery of grammatical features in second language (L2). It should also be noted that, regardless of how students are grouped,

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Pohanmal Khatira Habibi, M.Ed. TESOL
Effectiveness of Deductive and Inductive Instruction in EFL Classes   97

teachers should deliberately incorporate different teaching methods. Teachers should not forget that they are the main element responsible for the organization, effectiveness, efficiency, and quality of the educational process. Finally, it is better to be familiar with different kinds of grammar teaching methods in order to choose the one or integrate some approaches to teach effectively in our own context and consider the learners' need and interest in learning process.

Suggestion

Some of the challenges that always teachers experience during teaching EFL classes are directly related to pedagogical skills that they should be better prepared in the future. This paper recommends that more seminars, workshops, and in-service courses be organized for teachers to help, train and boost their attitudes on the significance of different teaching method especially in terms of L2.

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Pohanmal Khatira Habibi, M.Ed. TESOL
Effectiveness of Deductive and Inductive Instruction in EFL Classes   98

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Pohanmal Khatira Habibi, M.Ed. TESOL
Effectiveness of Deductive and Inductive Instruction in EFL Classes   99

Difficulties in Translating Texts from English to Tamil

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Abstract

Translation is the transfer of the meaning from one language to another. The translator may face many problems and difficulties in the process of translation. The main problems are syntactic, linguistics, cultural matters, and specific text. Discussing the difficulties of translation from English to Tamil and Tamil to English are important fields of translation because of the intensive need to this type of research. This study aims at detecting the problems of translating wordy sentences from English to Tamil. This work focuses its light on the syntactic problems. This study is based on the hypothesis that almost all the sentences contain redundancies or other unnecessary repetitions. Translators know the syntactic process of translation and use them correctly in their translations. The objective of this research is to identify type of syntactic errors in translation, student' difficulties in translating text, and factors influence students' error in translating English to Tamil. The research used descriptive and quantitative method. The results of this research showed the difficulties in translating from English to Tamil were elliptical errors, idioms, textual meaning, grammatical issues (tenses, word order, clauses,), structural ambiguity, and lack of strategy in syntactical errors.

Introduction

Translation Studies is an academic discipline related to the study of the theory, practice, and phenomena of Translation. This research is designed to serve as guidance for undergraduates and postgraduates in translation, translation studies and theory and as a solid theoretical introduction for students, researchers, instructors, and professional translators. The aim is to enable the readers to develop their understanding of the problems of syntax encountered in Translation process. This research is intended to professional studies and also for the linguist and translators.

Syntactic Problems in English to Tamil Translation

Every act of communication is an act of translation. Without translation, we would be living in provinces bordering on silence. Everyone has different opinion on translation. According to me translation means transferring the intended idea of the original author with

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Language in India www.languageinindia.com**ISSN 1930-2940 21:2 February 2021**
Mathura Sivakumaran

<100-109>

the grammatical constrains and the culture of the target language. The modern age is the age of translation. The world has become a global village. Knowledge is just a click away.

Translation has established itself as a powerful tool for communication. It brings people closer to each other and develops a sense of appreciation for each other's language and culture. Therefore, translation fulfills the communication gap between two people or more nations. Translation involves many fields like legal, media, medical, literary, academic, and so on. Translation is not an easy task. Today many people think that anyone who knows more than one language can become a translator or an interpreter. Butit is not so, because a good translator must have fine background knowledge of both languages, subject knowledge, social& cultural competence and apart from it he /she need advanced language skills for the medium of communication.

Translation is basically a linguistic activity. Linguistic is the scientific study of the language. The scholar Basudeb Chakraborthy says that a good translation shows a spontaneous and creative process of journey of a theme from one linguistic framework to another. No two languages have equal or identical structure. Each language has a unique structure. To understand this structure, we need the help of linguistic.

As I have said above, the translator must know both background knowledge of the subject matter and the linguistic aspects also because linguistics and translation are interrelated. While doing a translation he/she faces a lot of problems like linguistic problems, cultural problems, contextual problems, and problems in translating terminologies or finding an appropriate equivalent. Therefore, when we considering linguistic problems, the translator should know the "micro-linguistics and its usages". Generally, linguistics can be divided into two categories such as micro-linguistics and macro-linguistics. Micro-linguistics further divided into four branches such as

- Phonology – The study of speech sound and their patterns.
- Morphology – The study of words, word formation and words variations.
- Syntax – The study of sentence structure.
- Semantics – The study of meaning.

The scholar Gopinathan (1985) categorized such problems under the heading of "**translinguistic problems**". Theseinclude:

Phonological level - it consists sound effects, figures of speech based on sound effects, adaptation of foreign phonemes grapho-phonological problems of transliteration.

Word level - it consists choice of words, functional styles and vocabulary range, echo words, compound words problems.

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Language in India www.languageinindia.com**ISSN 1930-2940 21:2 February 2021**
Mathura Sivakumaran

<100-109>

Morphological level - it consists of number, gender, case, verb, tense problems.

Syntax level – it consists phrases, sentences, clauses, tone groups, and syntax in verse translation problems.

Therefore, under this topic let us discuss about the syntactic problems in English to Tamil translation. Before that we must understand about the syntax. Syntax refers to the vocabulary and the rules of sentence formation of a language. These rules are called the grammar of language and they guide the construction of complicated expressions from terms and sentences. So, while translating a text, if any sentence structural problems arise, we will call that 'syntactic problems.'

While translating a text, sentences should be in grammatically and semantically corrected.

E.g.: Dog bites Ram. (Syntactically& semantically correct)
நாய் இராமனைக் கடிக்கிறது.
In this sentence, both grammatical structure and meaning are correct.

Ram bites dog. (Syntacticallycorrect& semantically wrong)
இராமன் நாயைக் கடிக்கிறான்.

In this sentence, grammatical structure is correct but meaning is wrong.So, the translator must be careful in this aspect.

Word order is a problem for the translator. Every language is distinct from another language. Even if the two languages belong to the same family, there would always be some difference between them. Each language has its own word order pattern. So, while translating, the translator should know both source language (SL) and target language (TL) sentence structure pattern.

E.g.: English has SVO pattern.
I(S) eat (V) bread (O).

But Tamil has SOV pattern.
நான்(S) பாண்(O) சாப்பிடுகிறேன்(V).

We know that Tamil is an agglutinative language. So, we can change the words in our sentence without altering the meaning.

E.g.: அவன் சீதையைக் கண்டான்.
அவன் கண்டான் சீதையை.
கண்டான் சீதையை அவன்.

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Language in India www.languageinindia.com**ISSN 1930-2940 21:2 February 2021**
Mathura Sivakumaran

<100-109>

கண்டான் அவன் சீதையை.
சீதையை அவன் கண்டான்.
சீதையை கண்டான் அவன்.

AsTamil is a flexible language, we can create meaningful sentences in a number of ways. But in English we can't do that. We can only translate it as "He **saw Sita**."

Other problems are number, gender and case. It means that in English, verb doesn't show gender. But in Tamil, according to the noun, verbs also change.

E.g.:   Mala **drinks** tea.   மாலா தேநீர் குடிக்கிறாள்.
Kamal **drinks** tea.   கமல் தேநீர் குடிக்கிறான்.
Dog **drinks** milk.   நாய் தேநீர் குடிக்கிறது.
I **drink** milk.   நான் தேநீர் குடிக்கிறேன்.

Subject-verb agreement is another syntactic problem in translation. Knowledge of subject-verb agreement is very important to the translators.

E.g.: In English, a singular subject takes the verb in the singular and a plural subject takes the verb in plural.

<u>It</u>**is** a pen.   <u>I</u> **am** a girl.
<u>They</u>**are** flowers.   <u>He</u> **plays** cricket.

If two or more singular subjects proceeded by "each" or "every" are connected by "and", the verb is usually singular.

- **Each** student and **each** teacher **comes** to the main hall.

ஒவ்வொரு மாணவரும் ஒவ்வொரு ஆசிரியரும் பிரதான மண்டபத்திற்கு **வருகை தருகின்றார்.**

Here, Tamil translation of the world should be as **வருகை தருகின்றார்.**

- **Every**plant and fruit of my garden **is** beautiful.

எனது தோட்டத்திலுள்ள ஒவ்வொரு தாவரமும் பழமும் **அழகானது.**(Correct)
எனது தோட்டத்திலுள்ள ஒவ்வொரு தாவரமும் பழமும் *அழகானவை.*(Wrong)
Here, Tamil translation of the world should be as **அழகானது.**

Like this, there are almost 30 types of subject-verb agreements available in English language. The translator should understand the differences between them. Then only he can overcome from these types of syntactic problems.

While translating a text, translator faces "hierarchical structural" problem. It means what modifies what.

<100-109>

E.g.: 1.They need more **enthusiastic workers**.
2. They need **more enthusiastic** workers.

When we glance those two sentences, we think that both are same. But actually not. Understanding the highlighted parts is important.

- In the first sentence, they want *more of enthusiastic workers* and
- In the second sentence, they want *workers who are more enthusiastic*.

So, when we translate such sentences, we had a prior knowledge about them. Tamil translation of those sentences like this:

அவர்களுக்கு **உற்சாகமான பணியாளர்கள்** அதிகமாகத் தேவைப்படுகிறார்கள்.
அவர்களுக்கு **உற்சாகம் நிறைந்த** பணியாளர்கள் தேவைப்படுகிறார்கள்.

Syntactic category commonly includes ***parts of speech*** and ***phrase structuregrammars***. This aspect is the greatest challenges for any translators. Words can be categorized into parts of speech based on their morphological, syntactic, and semantic properties. Generally, we can divide parts of speech into two classes such as open class and closed class.

Open class means new items are added to the class over the time. It includes nouns, verbs, adjectives, and adverbs.

Closed class means new items are added very rarely and it contains small number of words. It includes determiners, pronouns, prepositions, and conjunctions.

Actually, in this topic we can understand the syntactical structures of the parts of speech and phrases. Knowing this matter really helps the translators to overcome from this barrier.
✓ Nouns

E.g.: doll-**s**: morphology = (noun + plural marker 's')   பொம்மைகள்

Usually, syntax has a determiner, and it can be modified by an adjective.

A doll (ஒரு பொம்மை)
Many dolls (பல பொம்மைகள்)   syntax = (determiners + noun)
The beautiful doll (அழகான பொம்மை)

I think now we have got the clarification about the morphological structure of noun and the syntactic structure of noun. Hereafter I only give the examples of syntactic structure of rest of the part of speech.

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Language in India www.languageinindia.com**ISSN 1930-2940 21:2 February 2021**
Mathura Sivakumaran

<100-109>

✓ <u>Verbs</u>

Here, auxiliaries and modals are included as syntax.

E.g.:   I **will** sing. (நான் **பாடுவேன்**.)
        I **have** done my work. (நான் எனது வேலையைச் **செய்திருக்கிறேன்**.)
        He **must** learn. (அவன் **கட்டாயம்** படிக்கவேண்டும்.)

✓ <u>Adjectives</u>

When determiners modify a noun, it becomes an adjective.

E.g.:   She is **a beautiful** girl. (அவள் மிகவும் **அழகான** பெண்.)
        It's **a fine** day. (**நல்லதொரு** நாள்.)

✓ <u>Adverbs</u>

Adverbs modify verbs and adjectives.

E.g.:   Rabbit runs **fast**. (முயல் **வேகமாக** ஓடுகிறது.)
        We write **quickly**. (நாங்கள் **விரைவாக** எழுதுகிறோம்)
        It's a **really** *beautiful* place (**உண்மையிலேயே** இது ஒரு அழகான இடமாகும்).
Closed classes.

✓ <u>Determiners</u>
        Articles (a, an, the), quantifiers (few, little, any), possessives (my, his, her), cardinals (one, two), ordinals (first, second, third) and demonstrative pronouns (this, that, those) come before a noun.

E.g.**:** **These two** kids are very beautiful.
        இந்த இரு பிள்ளைகள் மிகவும் அழகானவர்கள்.

✓ <u>Pronoun</u>

E.g.**:** **I** run. (**நான்** ஓடுகிறேன்.)
        It is **my** house. (**அது எனது** வீடாகும்.)

✓ <u>Preposition</u>

According to the syntax, prepositions stand before noun phrase.

E.g: Book is **on**<u>*the table*</u>. (மேசையின் **மீது** புத்தகம் இருக்கிறது.)

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<100-109>

✓ Conjunctions

It connects two words or phrases on the same level.

E.g: I **and** my mother went to temple.

நா**னும்** அம்மா**வும்** கோயிலுக்குப் போனோம்.

So, these are the most important things in parts of speech. Now let's discuss about the phrases and its aspects in translation. Phrase is a sequence of words or a group of words arranged in a grammatical construction and functions as a unit in a sentence. These phrases are mainly divided into five types.

1. Noun phrase (NP)

    When determiners follow by noun or adjective it is called as 'noun phrase'.

    E.g.**:**   **The** (Det) boy (Noun) drives the car.

    These (Det) **big** (Adj) elephants eat banana.

2. Adjective phrase (AdjP)

    Adjective phrase is a phrase which modifies a noun. Adjective functions as a headword of the phrase.

    E.g.: They look **very happy.**

    அவர்கள் மகிழ்ச்சியாகக் காணப்படுகின்றனர்.

3. Verb phrase (VP)

    Verb phrase composed of at least one verb and the dependent of the verb. It's a headword of the phrase.

    E.g: I **met my friends**.

    நான் எனது நண்பர்களை சந்தித்தேன்.

4. Adverb phrase (AdvP)

    It is a phrase which often plays the role of telling when, where, why, or how an event occurred. It's a headword of the phrase.

    E.g: She eats **very fast**.

    அவள் வேகமாகச் சாப்பிட்டாள்.

5. Prepositional phrase (PP)

    Phrase which begins with a preposition. It is a headword of the phrase.

    E.g.:   I go **to the school**.

    நான் பாடசாலைக்குச் செல்கிறேன்.

These are the most important phrases that the translator considers while translating. Why I'm telling this, when translated complex sentences especially in legal works, the translator has an ability to identify the main verb of the sentence and also sort out the small

<100-109>

sentences then he joins them in a full sentence. Therefore, this phrase structure knowledge will help his work much easier.

Tense is another problem in both languages. Tamil has three tenses and English has twelve sentences. It means both Tamil and English have past, present and future tense. But unlike in Tamil each English tense consists of four types.

In English, there is a difference between present perfect and present perfect continuous tense. But in Tamil, both tenses' meanings are probably same.

E.g.:   We **have studied** English for ten months. (Present perfect)
நாங்கள் பத்துமாதமாக ஆங்கிலம் படித்துள்ளோம்.

We **have been studying** English for six months. (Present perfect)
நாங்கள் பத்து மாதமாக ஆங்கிலம் படிக்கின்றோம்.

The present participle can be used as an **adjective** and a **gerund**.

E.g.: He **is swimming**. அவன் நீந்துகிறான்.(Verb + ing)
He loves **swimming**. அவன் நீந்துவதை விரும்புகிறான். (gerund)
Swimming is a good exercise. நீச்சல் சிறந்ததொரு உடற்பயிற்சியாகும். (Gerund)
He is a **swimming man**. அவர் ஒருநீச்சல் வீரராவார்.(adjective)

Like this, past participles also used to indicate the **perfecttense**, **passive voice** as well as an **adjective** too.

E.g: I **have broken** the chair. நான் கதிரையை உடைத்துள்ளேன். (Present perfect)
The palace **has been broken**. அரண்மனை உடைக்கப்பட்டிருக்கிறது. (Passive)
Broken chair is in the room. அறையில் உடைந்த கதிரையொன்று உள்ளது. (Adjective)

Sometimes exceptional modal verbs will be the greatest challenge for the translators.

E.g.:   The modal verb "**can**" indicate **low possibility / ability**. If the translator doesn't know the differences between them, it will lead mistranslation.
- It's a wild dog. It **can** bite you. **(Possibility)**
  இது ஒரு காட்டு நாய். உங்களைக் **கடிக்கும்.**
- It is a pet dog, it could bite you. **(Impossible)**
  இது ஒரு வீட்டு நாய். உங்களைக் **கடிக்காது.**

Through this we can understand that '*can' indicates possibility. 'Could' indicatesimpossibility.* So,
   ✓ I'm very hungry, I **could** eat a horse. (Correct, possibility)

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Language in India www.languageinindia.com**ISSN 1930-2940 21:2 February 2021**
Mathura Sivakumaran

<100-109>

- I'm very hungry, I **can** eat a horse. (Wrong, impossible)

Hence translator must have the knowledge about exceptional modal verbs.

When we are talking about the tenses, we cannot leave the passive topic. Both are interrelated. Generally passive forms enhance the writing. That is why passive forms are mostly used in academic works. So, the translator must have a thorough knowledge about passive forms. In English, there are eight passive forms. All the perfect continuous tenses and the future continuous tense do not have passive forms.

E.g.:   Project **will have been completed** before the deadline.

This sentence must be translated as செயற்றிட்டம் முடிவுத் திகதிக்கு முன்னதாக நிறைவு செய்யப்பட்டு விடும்.

These are the most important syntactic features in any language. So, the translator must have thorough knowledge of these features. If the translator doesnot have an ability to differentiate those matters, the translation will be a problematic one.

I have already mentioned some solutions for the syntactic problems in translation. Here are some ways to overcome from the syntactic barriers.

Translator can use cultural substitution in his or her translation.

E.g.: If the author used the sentence "he had pudding" in his original work, the translator may translate it as "அவன் பாயாசம் குடித்தான்."
He also uses transposition techniques.

If the original sentence is in possessive adjective form, he can tell it in a definite article form without altering the meaning.
- **Your hair** is too long. (possessive adjective)
- You have **the hair** too long. (definite article)

Verb into noun.
- I **intended** to tell you the whole truth. (Verb)
- My **intention** was to tell you the whole truth.(Noun)

The translator also uses reformulation techniques to overcome the problem.

E.g.:   The sentence "He always works enthusiastically" can be translated as "அவன் ஓய்வின்றி வேலை செய்கிறான்"

Like this, he can use any types of translation techniques and strategies to overcome the syntactic problems in translation.

Conclusion

Any two languages are not identical in its nature. In the process of translation, there are some barriers to overcome the translation. They are linguistic, contextual, and grammatical problems. For us, translation is considered as bilingually mediated communication process or activity, which involves a large number of interacting factors. The finding suggests that the predominant strategy of individuals with little experience in translation consists in replacing words of one language with those of another without more complex text analysis.

Most of the translators whether they are beginners or experienced people tend to adopt literal translation as practice. The structure of sentences in English and other languages may be different. The culture practiced by the speakers in each language may also be vastly different. In many languages,certain terms may be completely absent. They are some of the most common translation problems and solutions that translators face on their translation. Students make use of grammar checkers,translation memory tools and other techniques to ensure that you have maintained the structure in the target language without changing the meaning or sense of the source document. Translators must familiarize themselves with the commonly used idioms and grammatical knowledge.Most errors were observed in grammar, omission, addition, anddeviationrespectively. There are other problems which have not been ignored, but not investigated properly. It is believed that the insights gained from the study of errors in syntax connected with translation for developing appropriate materials and effective teaching techniques. It is expected that this study can help students in Translation studies and researchers to deal with such issues and the method to handle other problems.

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Language in India www.languageinindia.com**ISSN 1930-2940** **21:2 February 2021**
Mathura Sivakumaran

<100-109>

Mainstream School Performance of Children with Hearing Impairment Using Cochlear Implant: A Preliminary Report from a Teacher's Perspective

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Abstract

Cochlear implantation in children with hearing impairment (HI) have demonstrated significant outcomes in the areas of spoken language development and education. However, it has been reported that children with cochlear implant (CI) have variable performance in regular educational settings. Therefore, the aim of study is to understand the issues related to classroom performance in children with cochlear implant from a teacher's point of view. Children with cochlear implant placed in mainstream education were recruited for the study. The class teacher filled out a questionnaire that was developed which included 14 domains that was identified based on previous literature. The results indicated significant lacunae in the areas of communication, listening, and social interaction, use of appropriate compensatory strategies, test taking skills, reading, and writing. Children with CI exhibited considerable deficits in mainstream education. However, the study highlighted the potential areas that required professional support to cope with mainstream education. The results of the study can also help to enhance teacher education and thereby facilitate better learning opportunities for children with CI.

Keywords: Mainstream education, Cochlear implants, Rehabilitation, Inclusion, Communication

Introduction

Cochlear implantation has become a recognized treatment option for individuals with severe to profound hearing loss (Niparko et al., 2010). The outcomes of cochlear implant (CI) device are well recognized in the areas of speech perception, speech production, verbal language, reading, social interaction, quality of life and mainstream education (Wu et al., 2013). Children implanted at an early age are trained to acquire necessary skills of speech recognition and language development. Hence, early implantation enables children with hearing loss to be integrated in mainstream education as their hearing peers (Damen et al., 2007). Significant positive academic outcomes have been reported by parents of children using CI in mainstream education (Chundu et al., 2014). The implementation of the National Educational Policy in 1986 and the Persons with Disabilities Act, 1995 has facilitated children with CI to be enrolled in

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Madhumitha, R. and Dawson Gladys Prathiba
Mainstream School Performance of Children with Hearing Impairment Using Cochlear Implant:
A Preliminary Report from a Teacher's Perspective

<110-119>

mainstream schools. However, the placement of these children in mainstream education still remains a challenge in India.

The children with hearing impairment encounter various difficulties to cope in the regular educational system. They commonly experience speech and language deficits and show signs of lower academic achievement and have poor psychosocial development than their normal hearing peers (Punch & Hyde, 2010; Wu et al., 2013). These difficulties affect their overall performance in mainstream education. Previous studies have identified that children with CI face communication and listening difficulties (Archbold et al., 2002; Bouton et al., 2012; Leigh et al., 2013). The cognitive skills and social behaviors are also affected compared to the other hearing peers in the class (De Giacomo et al., 2013; Kluwin, 2002). Classroom noise levels also create annoyance to the child with hearing impairment in mainstream education (Crandell & Smaldino, 2000; Stinson, 1999). All this has a significant impact on the overall quality of life in children with hearing impairment (Damen et al., 2007; Hintermair, 2011; Kyle & Harris, 2006). Children with hearing loss had significantly delay in reading and other literacy related areas (Moog & Geers, 2003; Prakash, 2012).

In a developing country like India, the primary educator is the teacher who oversees the class. The class teacher is the one who spends most of the time in class along with the children and they are expected to be aware of the overall academic performance. Hence, it is imperative to recognize the teachers as informants to report the mainstream performance of a child with CI. Therefore, the current study attempts to report the challenges to accommodate children with CI in a mainstream curriculum in India from functional information obtained from the teacher.

Method

The study was a cross-sectional study design, and it was carried out in two phases. The study was approved by institutional ethics committee of Sri Ramachandra University. (Reference: CSP/16/JAN/45/66).

Phase 1

For the current study, a non- standardized questionnaire was developed with the underlying principles and domains of the Screening Instrument for Targeting Educational Risk (SIFTER) developed by Anderson (Anderson et al., 2005) as a base reference. The purpose of the questionnaire was to serve as a guideline to assist the teacher to record the observations of the child with CI in the classroom. The questionnaire developed was culturally relevant to accommodate the Indian educational system. The questionnaire included the following domains:

1. Listening behaviors in classroom
2. Classroom acoustics
3. Device performance

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Madhumitha, R. and Dawson Gladys Prathiba
Mainstream School Performance of Children with Hearing Impairment Using Cochlear Implant:
A Preliminary Report from a Teacher's Perspective
<110-119>

4. Attention
5. Communication
6. Social behaviors
7. Repair strategies/compensatory strategies
8. Independent working habits
9. Class participation
10. Test-taking skills
11. Written language
12. Parental support
13. Overall academic considerations
14. Overall average in class

The questionnaire was validated for content by two audiologists, a special educator in the field of CI rehabilitation (minimum five years of experience) and a mainstream teacher. Appropriate changes were incorporated based on the suggestion provided by the professionals. The scoring was determined using frequency Likert scale. As the questionnaire was designed to obtain the opinion of class teacher the Likert scale was used. (Table 1)

Phase 2
Procedure

The participants of the study were children with severe to profound congenital hearing impairment (n=20) who have received cochlear implant at Sri Ramachandra Medical Centre, Chennai. The participants were children between the age ranges of 5 to 10 years with a unilateral CI with a minimum of two years of experience in mainstream school were recruited for the study. The age of implantation of the children was below five years. Children with any other additional issues were excluded from the study.

Appropriate consent from parents and permission from the schools were obtained. The teachers primarily belonged to the government schools in district villages in the state of Tamilnadu. Children who were recruited for the study were distributed across the state in different geographical locations of the state. All the teachers who participated in the study have a teacher training diploma and had a work experience of minimum of three years in mainstream school teaching. Consent from the teacher was also obtained to record the observations in class using the questionnaire. The teachers participated in the study were trained educators for primary school teaching. In Tamilnadu, and others states in India the class teacher transacts all the subjects in the Primary school. Only the class teachers were targeted to fill out the questionnaires as they will be aware of the child's performance in the classroom and they directly handle the child. The questionnaire was handed over to the class teachers in the mainstream schools where the children

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Madhumitha, R. and Dawson Gladys Prathiba
Mainstream School Performance of Children with Hearing Impairment Using Cochlear Implant:
A Preliminary Report from a Teacher's Perspective
<110-119>

using CI were enrolled by the parents. The investigator explained to the teacher over the phone regarding filling the questionnaire. The questionnaire was filled out by each class teacher based on the performance of the child in classroom. The follow up to return the filled in questionnaires was carried out via phone.

The questionnaire was constructed in a way that it consisted three statements in each domain within each domain there was a key statement. The scoring was based on the key statement that was the most vulnerable. The key statement was the one that directly addressed the issue in that domain and the response to that statement decided the performance in that domain. Each statement was rated good, fair, poor based on the observation of the class teacher. If the child scores low on the key statements, it reflects that the domain needs attention or it is affected. The interpretation of rating scale depicted in Table 2.

Statistical methods

To evaluate the performance of children with CI, percentage analysis was carried out for each domain to report the level of performance. Fisher's exact test was used for statistical significance. The analysis was performed using Statistical Package for the Social Sciences software version 22.0 (IBM, India).

Table 3: Percentage analysis of the domains

S No	Domains	Good	Fair	Poor
1.	Listening behaviours	40%	55%	5%
2.	Classroom acoustics	50%	25%	25%
3.	Device performance	35%	30%	35%
4.	Attention	20%	30%	50%
5.	Communication	30%	30%	40%
6.	Social behaviours	45%	35%	20%
7.	Repair strategies/ compensatory strategies	20%	30%	50%
8.	Independent working habits	35%	35%	30%
9.	Class participation	80%	5%	15%
10.	Test taking skills	35%	25%	40%
11.	Written language	30%	60%	10%
12.	Parental support	75%	25%	-
13.	Overall academic considerations	30%	10%	60%
14.	Overall average	15%	15%	70%

Results

<110-119>

The teachers filled out the questionnaire and the results indicated significant observation in the domains. The first domain was listening behaviors, about 60% (55 % - Fair, 5 %- Poor) of the children had poor and fair abilities in listening. With reference to the domain of classroom acoustics, the teacher observed that more than half (50%) of the children had no annoyance issues in classroom and rest of the children were observed to have moderate to severe level of annoyance in the classroom. It was noted that 50% of the children had no issues in classroom and the remaining 50% had moderate to severe level of annoyance. Only 35% of the children were rated to have good device performance. The study revealed that 50% of the children with CI had poor attention during class. In the domain of communication, the teachers reported that more than half (Poor: 40%, Fair: 30%) of the children were fair to poor oral communicators. Only a 30% of the children who were implanted before the age of 3 years were good oral communicators.

The results indicated that the use of repair / compensatory strategies was limited among children with CI. Only 20% of them had the knowledge to use the strategies whenever there was a communication breakdown. The teachers reported that 75% of the parents of the children with CI were highly supportive of their children and the school administration.

In the present study a greater number of children reported to have fair (35%) to poor (20%) social interaction which can be suggestive of probing into psychosocial aspects and address the same. It was interesting to note that 80% of the children were reported to have good class participation by the teacher. The literacy components include writing and reading; it was interesting to note that majority of the children had fair (60%) writing abilities. The average class ranking of the child with CI revealed that out of the 20 who participated in the study, 14 were ranking below average in their academics.

Fisher's exact test was used to establish the significance between two variables, the age of implantation with school performance and cochlear implant experience with the school performance of the children with CI the results indicated there was no statistical significance (p> 0.005) when the school performance was not affected by the age of implantation and cochlear implant experience.

However, despite several gaps in learning, children with CI enjoyed participating in class activities. The overall performance of children with CI in the current study indicated that most of the children required additional professional help in most of the areas that influence education. Specifically, in the areas of communication, listening, social interaction, use of appropriate compensatory strategies, test taking skills, reading, and writing.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Madhumitha, R. and Dawson Gladys Prathiba
Mainstream School Performance of Children with Hearing Impairment Using Cochlear Implant:
A Preliminary Report from a Teacher's Perspective
<110-119>

Discussion

The present study explored the performance of children with CI in the mainstream education by their class teachers who were the primary observant of their performance in school. The results of the study suggest that the performance of the children was highly variable as rated by the class teacher. It must be noted that, there is individual variability in terms of school performance and learning styles among the children with CI is based on their educational support system.

Mainstream performance is influenced by many factors that facilitate learning, amongst which listening in classroom is one of the most important pre-requisites for learning. It was noted in the current study 50% of the children exhibited only fair listening Abilities despite using the cochlear implant devise. Listening again can be affected by many factors as to room acoustics, Signal to noise ratio, mapping etc. However, in average Indian classrooms that have a large student teacher ratio does not allow the teacher to facilitate listening specifically for one child with the device in the classroom. The reason for poor listening can be attributed to the limitation in time whereby the teachers are unable to facilitate listening while the lessons are being taught (Archbold et al., 2002; Leigh et al., 2013).

The acoustics in a classroom is an important factor for a child with HI that facilitates listening. Classrooms that are acoustically treated or even located in a silent area can considerably reduce noise. However, Indian classrooms are not acoustically conducive for children with CI. The background noise levels of Indian classrooms have exceeded the recommended ANSI standards (50dBA) ranging from 58 to 68.2 dBA (Sundaravadhanan et al., 2017). Hence, it is evident that Indian classrooms do not have the most ideal conditions for listening. Therefore, this is a challenge for children with CI to make use of the CI device and listen to their full potential. Also, the level of classroom noise might vary and depending on the time and the region of location (Crandell & Smaldino, 2000). This indicated that the rating of the teacher might be based on the observation during any one point during the day. However, the rating by the teacher can be an overall observation made during the entire day.

The teachers reported that the children did not use any coping strategy whenever they had a communication breakdown. Apparently, most children in the current study were unaware of the breakdown in communication and strategies to assist for the same (Tye-Murray, 2012). The psychosocial aspects of children with CI have also been highlighted recently. It is observed in the study population that more than half of the children were rated to have poor social interaction in class. The limitation in oral communication may be one of the reasons that can indirectly affect their social skills.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Madhumitha, R. and Dawson Gladys Prathiba
Mainstream School Performance of Children with Hearing Impairment Using Cochlear Implant:
A Preliminary Report from a Teacher's Perspective
<110-119>

Writing ability is one of the major components of literacy skills essential for mainstream education. However, most children were reported to have fair to poor writing skills. These findings were in consonance with the results of previous studies (Spencer et al., 2003). Children with HI displayed deviant forms of language in writing and also are unable to represent spoken language in written forms (Mayer & Wells, 1996). Out of the 20 children with CI, teachers reported only six children had competent verbal communication abilities and all of them were implanted before the age of 3 years (Archbold et al., 2002; Damen et al., 2007). Hence, the age of implantation will not be considered for better performance in mainstream (Spencer et al., 2003). The teachers reported that 80% of the children to be good participators in the class activities. Looking at the overall performance, 60% of the children performed poorly in the mainstream setting. This can be suggestive that a majority of the population post implantation required additional support to cope with the requirements of mainstream education.

The overall academic average was poor in most of the children, indicating below average in class ranking. The participants of the present study are enrolled in schools managed by state government. The teachers and parents in schools have limited knowledge of CI and educational accommodations for the same. Only awareness and professional training can increase awareness among mainstream educators. Also, from a parental perspective, Indian parents expect to enroll their children with CI in mainstream education irrespective of the child's capability to cope in educational system (Gladys Prathiba, 2020). Also, these groups of parents do not have the financial capacity to seek professional help in addition to the regular school expenditure. It was noted that none of the children who participated in the study were attending any additional therapy/support to cope with mainstream schooling. Therefore, the results from the present study indicate that the overall academic performance is below average for more 75% of the children who participated in the study.

Conclusion

The initiation of the state government has made CI more accessible to people in the rural areas. Therefore, more children with HI will receive CI and potentially join mainstream education. The direct clinical implication of the study is for the rehabilitation team involved in the process is to identify the gaps and facilitate mainstream education for children with CI. It also provides an insight to create awareness and make appropriate accommodations in a regular classroom. Given the educational systems in India, a larger representation of the sample would have provided finer details regarding the performance of children in CI in all spheres. Rehabilitation professional and teachers involved in process must take the essential steps to monitor the progress of the child in collaboration with the educators and parents to achieve optimal progress in mainstream.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Madhumitha, R. and Dawson Gladys Prathiba
Mainstream School Performance of Children with Hearing Impairment Using Cochlear Implant:
A Preliminary Report from a Teacher's Perspective
<110-119>

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Madhumitha, R. and Dawson Gladys Prathiba
Mainstream School Performance of Children with Hearing Impairment Using Cochlear Implant:
A Preliminary Report from a Teacher's Perspective
<110-119>

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Madhumitha, R. and Dawson Gladys Prathiba
Mainstream School Performance of Children with Hearing Impairment Using Cochlear Implant:
A Preliminary Report from a Teacher's Perspective
<110-119>

TABLES

Table 1: Scoring of the questionnaire

S.NO	Frequency of occurrence	Rating
1.	Very frequently	5
2.	Frequently	4
3.	Occasionally	3
4.	Rarely	2
5.	Never	1

Table 2: Interpretation of the rating

S.NO	Frequency of occurrence	Rating	Interpretation
1.	Very frequently	5	
2.	Frequently	4	Good
3.	Occasionally	3	Fair
4.	Rarely	2	Poor
5.	Never	1	

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An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners' Vocabulary Learning

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Abstract

The effectiveness of massed and spaced practice in second/foreign language learning is still an issue of debate. Moreover, few studies have probed the possible effect of spaced practice on EFL learners' vocabulary learning. The present study, therefore, aims at investigating the effectiveness of spaced practice and massed practice on vocabulary learning in authentic EFL classroom settings at tertiary level. The study also explores learners' perceptions of using the spaced practice in vocabulary learning. To do so, 66 Saudi EFL learners were selected among 86 students based on the results of Oxford Quick Placement Test. The selected participants were then non-randomly divided into two equal experimental groups - spaced group and massed group. With these aims, both groups were taught the meaning of 50 new words in a massed learning condition and in a spaced learning condition. The massed group had one intensive session on learning the target vocabulary and the spaced distribution group had three sessions at irregular time intervals. Data collection instruments were Oxford Quick Placement Test, two vocabulary tests (pre-test and post-test), and questionnaires. The obtained results revealed that there was a significant difference between the post-tests of spaced and massed groups. The findings indicated that the spaced group significantly outperformed the massed group (p < .05) on the post-test. The results also revealed that the students perceived spaced practice to be more effective than massed practice. The results showed that the spaced group had positive perceptions toward the use of the spaced practice in vocabulary learning.

Keywords: Saudi EFL Learners, EFL vocabulary learning, spaced practice, massed practice, perceptions

Introduction

No one can deny the pivotal role played by vocabulary in foreign language learning. vocabulary is one of the most fundamental and significant components for foreign and second language comprehensibility. It is necessary in the sense that words are the basic building blocks of language, the unit of meaning from which larger structures such as sentences, paragraphs and

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Arafat Hamouda
An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners'
Vocabulary Learning   120

whole texts are formed (Goossens et al., 2012). Vocabulary also plays a vital role in the mastery and use of language skills. It links the four skills of speaking, listening, reading, and writing all together. Language skills cannot be acquired and proceed appropriately without vocabulary acquisition (Ghanbari, Esmaili and Shamsaddini, 2015). Success in communication depends on how well students acquire and retain vocabulary. As claimed by Alenezi (2016), knowing vocabulary is considered useful for language students. He stated that students with more knowledge of vocabulary are more proficient in language study than those with less knowledge. Similarly, Schuetze (2015) has argued that the acquisition of an adequate vocabulary is essential for successful second language learners because without an extensive vocabulary, they will unable to use the structures and functions they may have learned for comprehensible communication. The same idea was adopted by Wilkins (1972) who argued that: "without grammar little can be conveyed, without vocabulary nothing can be conveyed." Therefore, learning a language depends on learning its vocabulary. In order to communicate well in a foreign language, students should acquire an adequate number of words and should know how to use them accurately. The more vocabulary one knows or acquires, the better more sentences they could create. If people have less vocabulary, they not only cannot understand other's saying, but also cannot make sentences to transfer their messages to the other people. Thus, they will understand English expressions if they have enough vocabularies.

Mastering vocabulary is very important for the students who learn English as a foreign language. Students often recognize its importance to their language learning since they feel that it is necessary to understand and communicate with others in English. They learn them to build their knowledge of words and phrases and helping them in enhancing their English knowledge and use. Nasri and Biria (2017) argue that the acquisition of an adequate vocabulary is essential for successful second and foreign language use because, without an extensive, learners will be unable to use structures and functions.

Despite of the fundamental role played by vocabulary in the mastery of language skills, many EFL learners consider the retention of vocabulary as one of the most difficult aspects of learning a foreign language. They see vocabulary learning as boring, as they have to memorize unfamiliar words (Stoltzfus & Sukseemuang, 2018) and are typically asked to complete lots of exercises. Learners find it hard to engage in such rote learning of vocabulary activities. They find that the remembered words fade from their mind soon and frequently. In addition to this, most of foreign language teachers have become discouraged regarding their role in enhancing education consequences due to forgetting much of the prior learned vocabulary by the learner (Carpenter, Cepeda, Rohrer, Kang, and Pashler, 2012). Thus, it is obscure for many EFL teachers and learners, whether presenting and studying material across two or more sessions that are separated in time (i.e. spaced distribution instruction) can result in better learning than spending the same amount of

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Arafat Hamouda
An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners'
Vocabulary Learning   121

time in a single session with no interruption in between, that is, massed distribution instruction (Miles, 2014; Namaziandost & Nasri, 2019).

The question, here, is whether spacing techniques will benefit vocabulary learning in EFL classes. This research question seems very important because it does make a relevant practical contribution to the literature, instead of a more fundamental theoretical contribution. Given the vast body of literature on distributed practice effects, people may wonder why it is important to use spacing effect studies in EFL vocabulary learning in real educational settings with EFL learners. First, developing useful vocabulary is fundamental for learning an FL especially at the freshmen levels (Goossens et al., 2012). Second, teaching needs to include word review in intervals and different vocabulary learning activities (Nasri & Biria, 2017). Third, a number of studies highlighted the significant role of spacing in vocabulary learning (e.g., Kornell, 2009). Moreover, doing long-term spacing effect studies in real educational settings provides the opportunity to determine the magnitude of the spacing effect. Fourth, decades of laboratory-based psychological research demonstrated the robustness of spacing in vocabulary learning with adults (Cepeda et al., 2006). Additional studies are needed to demonstrate the robustness of spacing effect in word learning with EFL learners (Sobel, Cepeda, and Kapler, 2011).

A review of the relevant literature shows that in fact only three studies have examined the spacing effect and its impact on vocabulary learning in authentic classroom settings, namely, Sobel, Cepeda, and Kapler (2011), Goossens et al., (2012) and Schuetze (2015). It should be noted that Sobel et al. (2011) investigated the effect of spaced repetitions on L1 English vocabulary learning by young children, while only Goossens et al. (2012) and Schuetze (2015) examined the effect of spaced repetitions on L2 vocabulary learning. Sobel at el. (2011) examined the difference between spaced practice and massed practice on vocabulary retention among fifth-grade primary school students in an Ontario middle school. The study reported that retention of spaced vocabulary was three times higher than retention of massed vocabulary. Goossens et al. (2012) examined the difference between spacing and massing vocabulary in learning sessions among third-grade L1 Dutch primary school students learning EFL. The results indicated better performance for vocabulary learned in the spaced condition. Finally, Schuetze (2015) compared the impact of two types of spacing (i.e., equal distribution and expanding distribution of spacing). In two studies, the two spacing methods were examined in learning vocabulary of German as a foreign language at university level. The results of these studies did not reveal a statistically significant difference between the two spacing methods. However, there was an increase in the retention score in the second study due to increasing the number of repetitions from three to four repetitions.

In the meantime, one of the polemical and challenging issues in teaching vocabulary to second/foreign language learners is that some researchers have interrogated the concept of spaced

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Arafat Hamouda
An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners' Vocabulary Learning   122

distribution instruction supremacy over massed distribution instruction (Nasri & Biria, 2017; Serrano & Munoz, 2007; Stoltzfus & Sukseemuang, 2018). Furthermore, although the spacing impact has been well investigated and checked for second/foreign grammar learning and language skills (Mashhadi et al., 2017; Namaziandost, Hashemifardnia, & Rahimi Esfahani, 2018), few studies have been carried out to check its feasible apportionment to vocabulary learning, particularly in EFL contexts. Accordingly, Miles (2014) suggested that, at least with respects to vocabulary instruction, the issue of massed vs. spaced distribution instruction has remained unresolved and therefore further research should investigate this issue. A quasi-experimental pre-test, post-test study was conducted on the impact of spaced distribution instruction on the development of new words versus massed distribution instruction.

Statement of the Research Problem

The role of vocabulary in learning a foreign language is inevitable. Vocabulary plays a prominent role in efficacious communication and has long been recognized as an essential component of mastering a foreign language (Goossens et al., 2012). Although teachers are aware of the importance of vocabulary knowledge in the mastery of language skills, some studies have shown that only a small amount of the teaching time is allotted to vocabulary learning (e.g., Kornell, 2009). Furthermore, the time spent on vocabulary learning is not always used effectively. For example, teachers may instruct their students to only memorize word definitions from dictionaries, even though this has been shown to be ineffective (Cepeda et al., 2008). In addition to this, many researchers report that students' limited vocabulary has been the main problem for students in learning English in EFL context (Alhatmi, 2012; Al Fotais, 2012; Alenezi, 2016). They have noted that there is a poor and insufficient vocabulary knowledge among Saudi EFL learners.

Based upon the researcher's observation, it has been noted that many Saudi EFL learners recognize vocabulary learning as one of the most common problems in EFL learning. They have unpleasant memories of learning vocabulary. For example, EFL learners face difficulties to learn and to remember new words. They feel that learning EFL vocabulary is a difficult and boring task because of the great number of the words to be learned and the little time at their class. Moreover, many foreign language teachers have become discouraged regarding their role in enhancing education consequences due to forgetting much of the prior learned vocabulary by the learner (Carpenter, Cepeda, Rohrer, Kang, and Pashler, 2012).

As a result, some studies have examined some of the possible reasons behind poor vocabulary knowledge among Saudi EFL learners. Different studies revealed factors including insufficient use of vocabulary learning strategies (Al-Shuwairekh, 2001; Alyami, 2011; Alhatmi, 2012), ineffective vocabulary instruction in the classroom (Alhaidari, 2006), poor vocabulary input in textbooks (Al Fotais, 2012; Alenezi, 2016), limited vocabulary knowledge of English language

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Arafat Hamouda
An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners' Vocabulary Learning   123

teachers, lack of vocabulary exposure outside the classroom (Alsaif, 2011) and insufficient vocabulary recycling or repetition in textbooks (Al Fotais, 2012).

Furthermore, some studies suggested a number of recommendations for dealing with the issue of poor and insufficient vocabulary knowledge among Saudi EFL learners, such as training students to be independent and autonomous (Al-Shuwairekh, 2001), training learners in effective vocabulary learning strategies (Alhatmi, 2012), encouraging learners towards extracurricular activities involving English (Alyami, 2011), increasing vocabulary input in textbooks (Alsaif, 2011; Alenezi, 2016), regular short-term testing of vocabulary knowledge (Alharthi, 2012), and systematically recycling or repeating vocabulary in textbooks (Alsaif & Milton, 2012; Al Fotais, 2012).

However, what is not completely clear for many EFL teachers and learners is whether presenting and studying new words across two or more sessions that are separated in time (i.e., spaced distribution instruction) can lead to better learning than spending the same amount of time in a single session with no interruption in between, that is, massed distribution instruction (Miles, 2014; Namaziandost and Nasri, 2019; Hosseini, Nasri, & Afghari, 2017; Nation, 2013; Segalowitz, 2010). However, the scheduling of repetitions, which might be equally important and could have an effect on long-term vocabulary retention, has been neglected in language research. Nevertheless, a great deal of psychological research into the learning of many kinds of information supports the positive effect of spaced learning. In cognitive psychology, learners have been found to retain information better when instruction/learning sessions are repeated over a period of time with lengthy intervals between each learning session (spaced practice), as opposed to massed or concentrated presentations in a single lengthy learning session (e.g., Toppino & Bloom, 2002; Seabrook et al., 2005).

Despite the copiousness of research on spacing effect in cognitive psychology, it has been noted that there is a paucity of research about the effectiveness of spaced practice on vocabulary learning in EFL classrooms anywhere, not only in Saudi Arabia (Al Fotais, 2019). More specifically, few spacing effect studies have been conducted in actual classrooms in Saudi Arabia. Hence, the current study has considerable interest for FL vocabulary learning/teaching researchers in general, aside from teachers and researchers in Saudi Arabia. Results from Sobel et al. (2011), Goossens et al. (2012), and Schuetze (2015) are supportive of the value of further investigation of the phenomenon of the spacing effect and the role it could play in vocabulary learning in the EFL classroom. However, the examination of this impact is clearly in need of further research. This deficiency of research is specifically astonishing given the calls for further research in this field.

More broadly, the effect of spacing on learning words in context is less researched and the results, so far, are inconsistent. very few studies, to the best of the researcher's knowledge, have

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Arafat Hamouda
An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners'
Vocabulary Learning   124

been done on the possible application of the spacing methodology to language vocabulary in real-world classroom settings, particularly in Saudi Arabia (Al Fotais, 2019; Sobel et al., 2011; Goossens et al. 2012 and Schuetze, 2015).

In an attempt to help fill this gap in the literature, present study was keen to investigate the effect of massed practice and spaced practice on foreign language vocabulary learning. Besides, the present study also tried to explore Saudi EFL students' perceptions towards the use of spaced distributed methodology (instruction). Consequently, it is hoped that the current study will make a valuable contribution to the field of learning and teaching of English as a foreign language in Saudi Arabia, in particular, and to the field of foreign and second language vocabulary acquisition in general.

Questions of the Study

The present study aimed to answer the following research questions:
1. what is the effect of massed practice and spaced practice on Saudi EFL students' vocabulary learning?
     From the above main question, the following sub-questions emerged:
a. Is there any statistically significant difference between the mean scores of the students of the massed group (those who were taught the target words in an intensive 90-minute session) and the spaced group (those who study the sets of words, presented three times, once every other day) in the vocabulary pre-test?
b. Is there any statistically significant difference between the mean scores of the students of the massed group in pre and post-test?
c. Is there any statistically significant difference between the mean scores of the students of the spaced group in pre and post-test?
d. Is there any statistically significant difference between the mean scores of the students of the massed group and of the students of the spaced group in the vocabulary post-test?

2. How do EFL students perceive the use of spaced practice in learning vocabulary?

Definitions of Operational Terms

Massed practice refers to training conditions in which participants complete a task in an intensive training session.

Massed practice means studying target items intensively over a short period of time before a test (Kornell, 2009).

Spaced/Distributed practice, then, refers to conditions in which participants are given breaks or rest within or between the practice session(s) (Nakata, 2015), in some cases as long as

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Arafat Hamouda
An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners' Vocabulary Learning   125

weeks or months. The term spacing effect, or distributed learning effect, refers to the phenomenon of distributed practice producing a greater learning effect than massed practice given an equal amount of input between the two conditions, in particular when measured on delayed posttests (Cepeda et al., 2006).

Methodology

The current study intended to compare between the effectiveness of massed practice and spaced practice on vocabulary learning in authentic EFL classroom settings at tertiary level. The present study took place in two experimental groups of first year EFL university students. The study was designed to fit into normal classroom time over a period of 10 weeks. The study introduced the learners to fifty items through one of two types of treatment (Spaced practice and massed practice). The 50 words in the spaced condition were divided into ten sets of five words, and each set was taught per week. In the treatment phase of the study, the massed distribution group was taught the target words in an intensive 90-minute session, while the spaced distribution group was taught in three short sessions (about 90 minutes. total). The first session lasts for 30 minutes; while the second occurred two days after the initial session (lasts 30 minutes); and the third session took 30 minutes and was held two days after the second session.

The treatment lasted 10 sessions. At the end of the treatment, the post-test was given to the participants of both experimental groups to measure the effects of the treatment on the students' vocabulary learning.

Participants

The sixty-six participants took part in this research were chosen among 84 Saudi students between the ages of 18 and 19 years old. They were chosen based on the results of an Oxford Quick Placement Test (OQPT). The English proficiency level of the participants was intermediate. The participants were male and they were native speakers of Arabic. To conduct the study, the participants were randomly assigned to two experimental groups; spaced distribution group (n = 33) and massed distribution group (n = 33).

The participants chosen for the study were Saudi EFL university students for two reasons. First, previous studies that examined the effect of spaced practice on vocabulary learning in actual classroom settings were conducted in primary and secondary school classrooms. As such, the current study hoped to shed light on this issue at university level. Second, because the researcher holds a position as an assistant professor at Qassim University in KSA, it was feasible to get permission for the study and to teach two intact classrooms of students without interrupting their actual university study program.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Arafat Hamouda
An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners' Vocabulary Learning   126

Instruments

Oxford Quick Placement Test (OQPT)

The first instrument which was utilized in the present study was the OQPT. This test was used to homogenize the participants. It helped the researcher to have a greater comprehension of what level (i.e., high, intermediate, low) his participants are at. This test has 60 multiple-choice items and based on it the learners whose scores are 40 to 47 are intermediate. Based on the results of this test, 66 intermediate learners were considered as the target participants of the present study.

Vocabulary Pre-test

The second instrument for collecting the sufficient data to answer the first question of the study was a researcher-made vocabulary pre-test which was designed based on the students' textbook. This test consisted of 50 multiple choice items. Internal validity of the items in the test was checked by five English experts. It was piloted on a similar group from the English department. It should be noted that the reliability of the pre-test was calculated through KR-21 formula as it was $r = .956$.

Vocabulary Post-test

The third instrument which was used in this study to determine the impacts of the treatment on the participants' vocabulary was a researcher-made vocabulary post-test. The post-test was the modified version of the pre-test; the pre-test was used both as the pre-test and post-test of the study. There was a slight difference between pre and post-tests, that is, the order of options and questions was changed to avoid the students' recalling of pre-test answers. The validity of the post-test was confirmed by those who validated the pretest; and the reliability was computed through KR-21 formula as it was $r = .899$.

Questionnaire

The fourth instrument was a questionnaire which was intended to measure participants' perceived benefits for learning with, and engagement in using, spaced practice compared with massed practice. This questionnaire was intended to be administered at the end of the treatment (i.e., week 10). The questionnaire consists of 15 closed-ended items with an open-ended question at the end. The closed items each took the form of a statement responded to by using a scale from one to three (1: disagree, 2: neutral, 3: agree). This format consisting of statements with Likert scale responses is widely used in attitude research (Dörnyei & Taguchi, 2009) and seemed suitable for the purposes of the current study.

Data Collection Procedure

After homogenizing the participants, their proficiency level of English vocabulary knowledge was measured by a vocabulary pre-test. Afterwards, the students in the experimental

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Arafat Hamouda
An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners'
Vocabulary Learning   127

groups received the same instruction but in different way. The new words were taught to the experimental groups through spacing instruction and massed instruction. In massed class, the words were taught during 90 minutes to the students. In fact, 90 minutes was allocated to each session. In spacing class, 90 minutes were divided into three 30 minutes and each session lasted 30 minutes. The spacing class was held three times a week, but the massed class was held once a week.

In the treatment phase of the study, the massed distribution group was taught the target words in an intensive 90-minute session, while the spaced distribution group was taught in three short sessions (about 90 minutes. total). The first session lasts for 30 minutes; while the second occurred two days after the initial session (lasts 30 minutes); and the third session took 30 minutes and was held two days after the second session. The instruction lasted 16 sessions. At the end of the instruction, the post-test was given to the participants of both experimental groups to measure the effects of the treatment on the students' vocabulary learning.

Data Analysis

Prior to the start of the study, the OQPT and the pre-test were administered respectively. while the OQPT was utilized in the present study to homogenize the Participants. The pretest was administered to make sure whether the two groups had any background knowledge about the target words.

In order to answer the first research question, the researcher collected the sufficient data and employed SPSS (version 25) to analyze the obtained data in the present study. Then he used the mean and standard deviation to point out the differences between the performances of the two groups during the pretest. In order to analyze the collected data of the post-test quantitatively, the independent and paired samples t-tests were run to determine the differences between the two groups.

In order to answer the second research question, the spaced group students were asked to do a questionnaire after the treatment. The researcher adopts simple percentages and frequencies technique to present the results of the questionnaire. More specifically, the results obtained from students' questionnaire were tallied, and frequencies were changed into percentages. These results were analyzed and described in terms of words and numbers.

Results

It was stated above that 66 Saudi EFL learners were drawn from a larger pool of EFL learners as a result of their scores on the placement test and were assigned to the two groups of Spaced Instruction Group and Massed Instruction Group. To further ascertain the homogeneity of the two groups in terms of their collocation knowledge before the treatment, their pretest scores were compared via an independent-samples t test:

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Arafat Hamouda
An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners'
Vocabulary Learning   128

Pre-test Results of Speaking Components Between the Spaced Group and the Massed Group

Table 1 presents the descriptive statistics of all the two groups on the pre-tests. Based on the below table, the mean of spaced group on the pre-test is 17.85 and the mean of the massed group on the pre-test is 16.48. As it is shown in the table, all the two groups had almost an equal performance on the pre-tests. To see whether there are statistically significant differences between these mean scores of the two groups on the pretest or not, the researcher used the t-test (see Table 1).

Based on the information presented in Table 1., there was not a statistically significant difference in the pretest for Spaced group (M = 17.85, SD = 3.801), and massed group (M = 16.48, SD = 3.411), T-test = 1.543 (Sig.= .397). This conclusion was made since the p value was larger than the significance level (p > .05). Hence, it could be inferred that the respondents in the two groups were at the same level of pretest. The pretest showed that the students did not have any prior knowledge about 50 stimuli words.

Table 1. An Independent T-test results for the comparison of pre-test scores between Spaced group and massed group in the vocabulary test prior to experimentation

Group	N.	Mean	Std. Deviation	T	DF	Sig.
Massed	33	16.48	3.411	1.543	64	.397
Spaced	33	17.85	3.801			
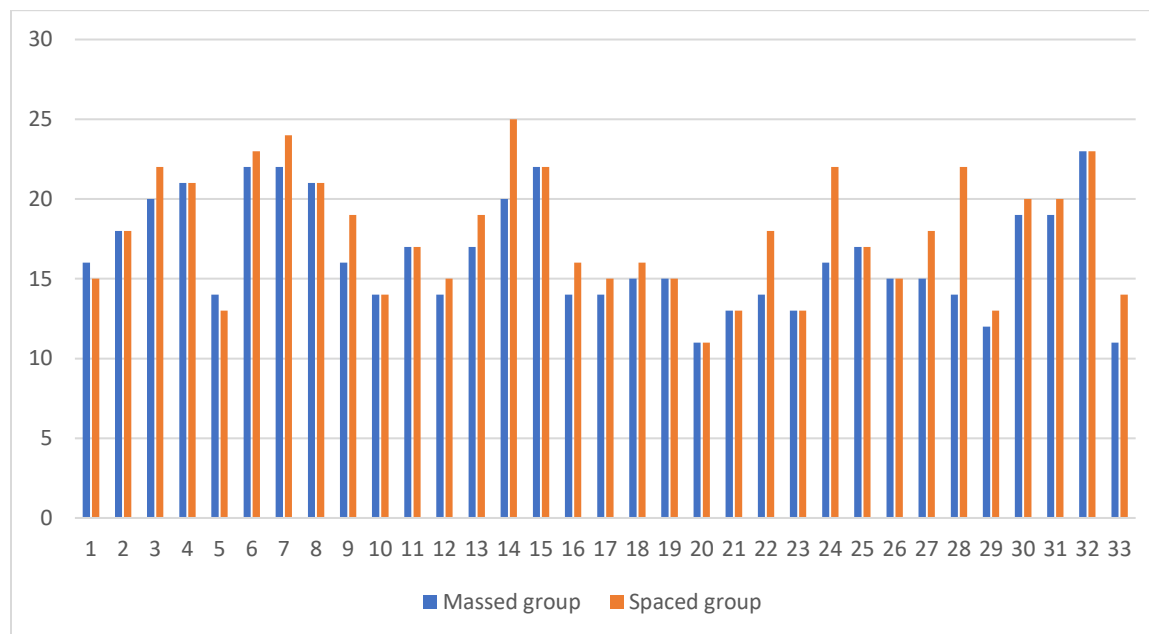
Figure 1. The pre-test scores for Massed Group and Spaced Group

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Arafat Hamouda
An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners' Vocabulary Learning   129

It could vividly be seen in figure (1) that there is no significant difference between the spaced group and the massed group in the vocabulary pre-test. It can be seen in figure (1) that the starting point of the two groups was low average. Their performance was identified as low due to their lack of background knowledge of the target words.

Results Related to Comparison of the Mean of the Vocabulary Pre-test and Post-test within Each Group

The first research question of the study (1.b) was aimed to find out whether spacing instruction has any significant effect on Saudi EFL learners' vocabulary learning. To find an answer to this research question, the pretest and posttest scores of the learners in the Spaced Group were compared by means of a paired-samples T test:

As Table 2 shows, the spaced group learners obtained the mean scores of 17.85 on the vocabulary pretest and 30.55 on the vocabulary posttest.

In order to find out whether this difference between the pretest and posttest scores of the spaced group learners was statistically significant or not, the following t-test table had to be checked:

Table 2 revealed that there was a statistically significant difference between the pretest (M = 17.85, SD = 3.801) and posttest (M = 30.55, SD = 5.173) scores of the spaced group learners since the p value under the Sig, (2-tailed) column was smaller than the significance level (i.e. .000 < .05). This indicates that the treatment (using spaced instruction) was effective so far as the vocabulary knowledge of the Saudi EFL learners were concerned.

Regarding the first research question of this study (1.c), another paired samples t test was conducted. Moreover, the descriptive statistics in Table 2 show that the massed group learners got the mean score of 16.48 on the vocabulary pretest and 20.67 on the vocabulary posttest. In order to check whether the difference between these two mean scores in each group was statistically significant or not, the researcher needed to consult the paired-samples T test table (Table 2):

Table. 2 Paired Samples t-test of the Comparison of the Mean of the vocabulary Pre-test and Post-test within each Group

Group	Pre-test Mean (SD)	Post-test Mean (SD)	df	T -Test	Sig. (2-tailed)
Massed (n=33)	16.48 (3.411)	20.67 (4.371)	32	-7.234	.000
Spaced (n=33)	17.85 (3.801)	30.55 (5.173)	32	-20.503	.000

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Arafat Hamouda
An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners' Vocabulary Learning   130

In Table 2, the single most important piece of information is the p value under the Sig. (2-tailed) column. This p value should be compared with the pre-specified significance level (i.e., .05) to see if the difference between the pretest and posttest scores had been statistically significant or not. A p value less than .05 would indicate a significant difference between the two sets of scores, while a p value larger than .05 would imply a difference which did not reach statistical significance. As the p value under the Sig. (2-tailed) column in Table 2 was lesser than the significance level (.000>.05), it could be construed that the difference between the vocabulary pretest (M = 16.48) and posttest (M = 20.67) of the massed group learners was of statistical significance. But it could be observed that the difference between the two means of the pre and posttests is not large. This means that the improvement in the performance of the massed group is not as high as the spaced group learners.
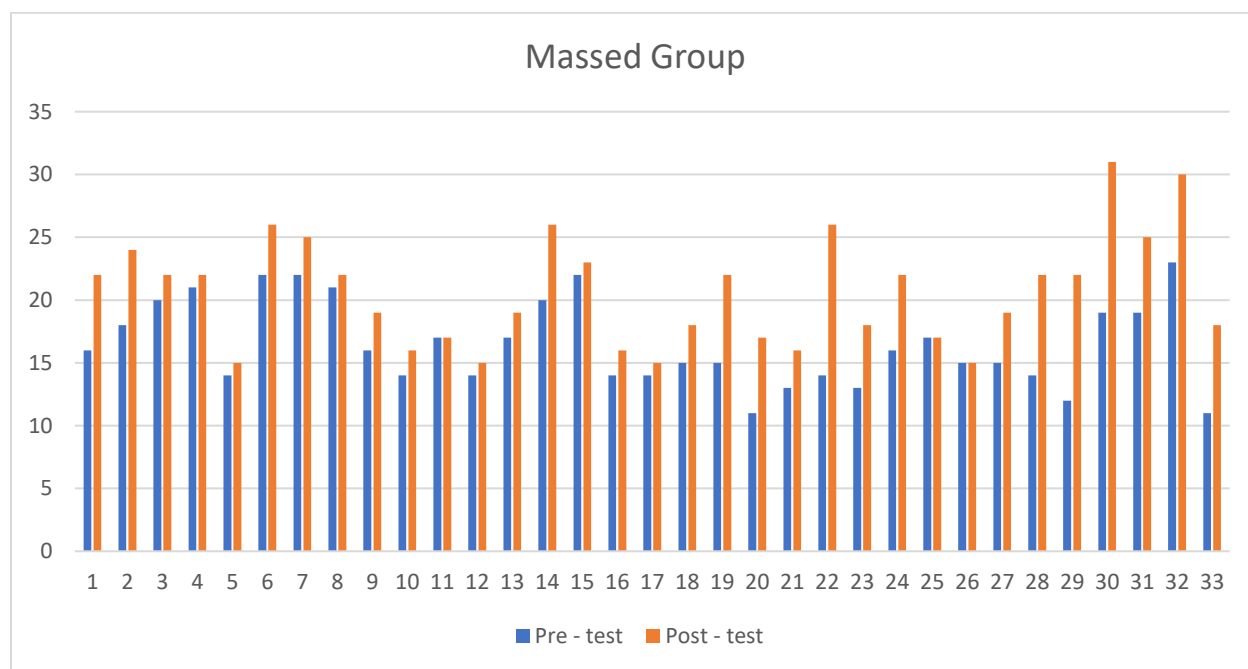

Figure 2. The Scores of Both Pre- and Post-tests for Massed Group

Regarding the first research question (1.C), after analyzing the data, the findings showed that the improvement in the performance of the massed group was very slight on their post-test compared to their pre-test. Their scores on the pre-test and post-test were not widely different (see figure 2).
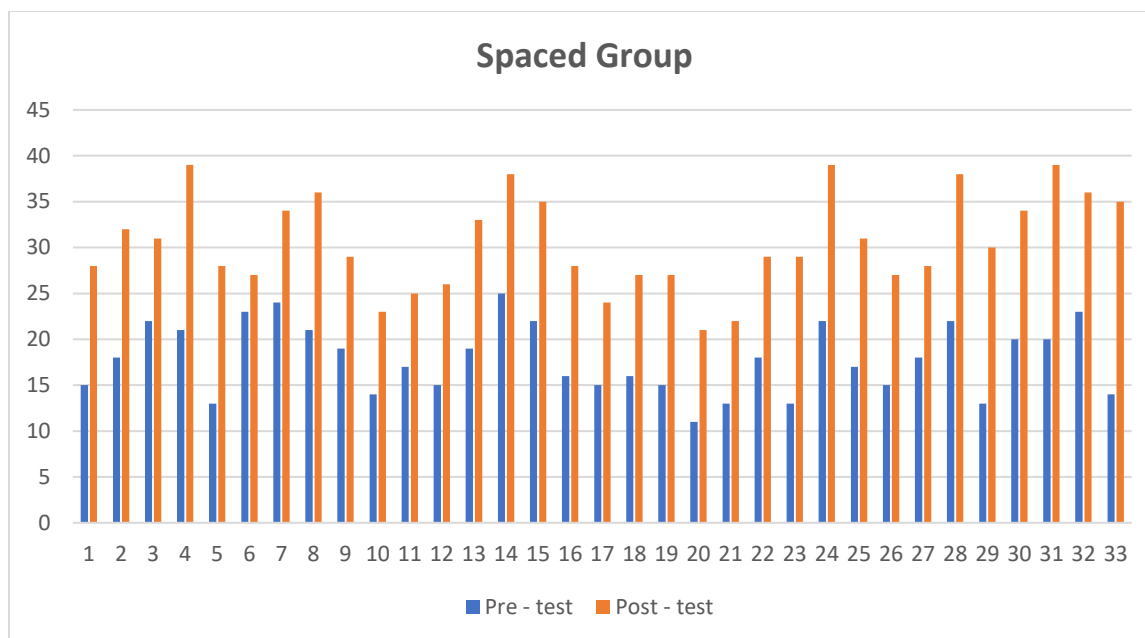
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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Arafat Hamouda
An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners' Vocabulary Learning   131

Figure 3. The scores of both pre and post-test for Spaced Group

Figure 3 indicated that the spacing group improved on their post-test compared to their pre-test. As could be seen in figure 3, the difference between the pre-test and post-test scores of the spaced group was a significant one. In the beginning, the group had a low performance qualified as inadequate, but after the group's exposure to the treatment, there was a remarkable increase in reaching a substantial mean score. Therefore, the considerable difference between the pretest and post-test may be attributed to the spaced instruction.

Results for the Comparison of Post-test scores Between Spaced Group and Massed Group in the Vocabulary Test After Intervention

An investigation of table 3 indicated that on the post-test given after completion of study, the group of students that had studied the words under conditions of distributed practice outperformed those students who had studied under conditions of massed practice. The results of the post-test revealed that spaced practice yielded higher scores than massed practice. Results of the post-test showed that vocabulary learning was in fact superior in the spaced condition to the massed condition.

Table 3. An independent T-test results for the comparison of pre-test scores between spaced group and massed group in the vocabulary test after intervention

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Arafat Hamouda
An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners' Vocabulary Learning   132

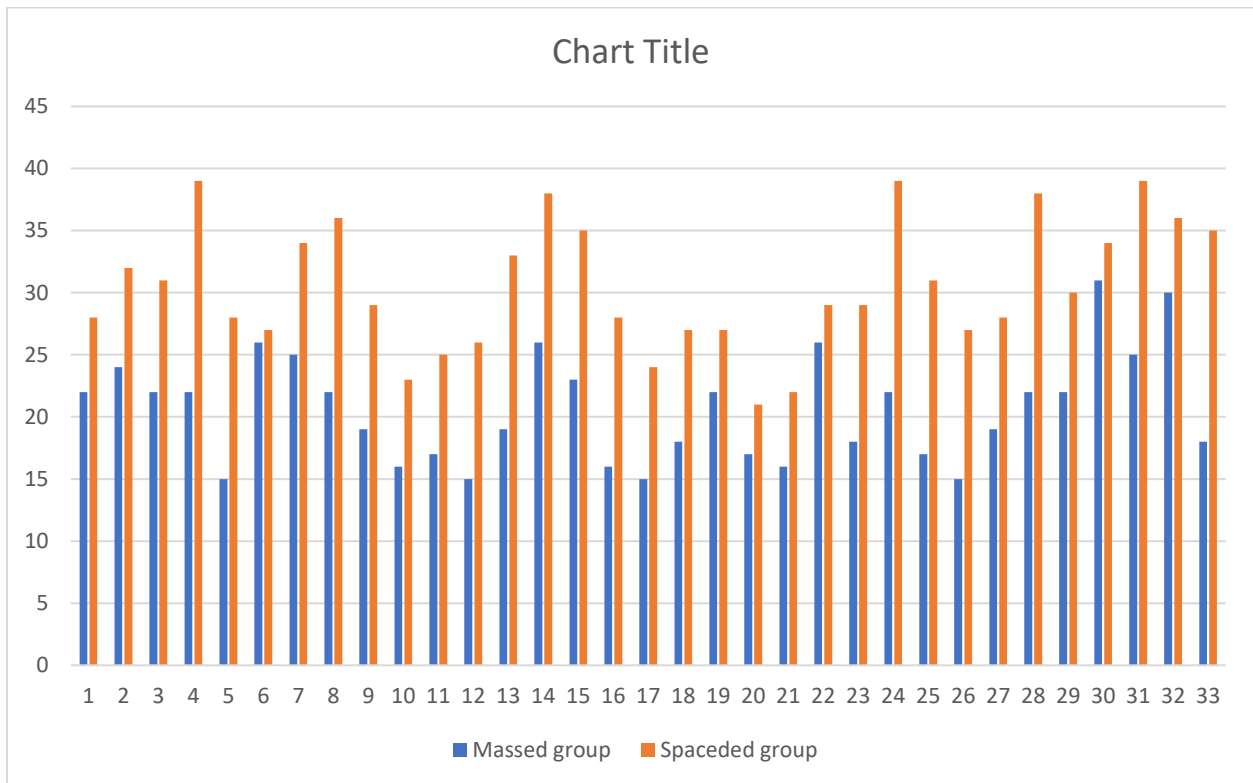| Group	N.	Mean	Std. Deviation	T	DF	Sig.
Massed	33	20.67	4.371	-8.380	64	.000
Spaced	33	30.55	5.173			

Figure 4. The Post-test Scores for Massed Group and Spaced Group

Figure 4 shows that the spaced distributed group students considerably outperformed the massed distributed group students on the vocabulary posttest, indicating that the spaced instruction had significant effects on Saudi EFL learners' vocabulary learning. This result indicates that the spaced instruction is effective in developing the Saudi students' EFL vocabulary learning.

Findings Related to the Second Research Question
The Questionnaire Results

The data used to answer the second research question were gathered from the questionnaires which were delivered to the spaced group students by the end of the treatment. The

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Arafat Hamouda
An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners'
Vocabulary Learning   133

questionnaire was used to explore student perceptions of using the spaced practice in learning vocabulary. The questionnaire consisted of fifteen items. Students were asked to rate the questions as "agree, neutral, disagree". The results of the questionnaire were analyzed in terms of frequency and percentage to find out the students' attitudes towards the use of spaced practice in learning to vocabulary.

Item one ("Spaced repetition makes me remember words better") showed a strong tendency of agreement. Twenty-six of the responding students (85.71%) agreed with this item. This indicates that spaced repetitions made them remember words better. Three of the respondents (8.57%) had no idea about Item one. Only one (5.71%) of the respondents disagreed with the item.

Item two ("Spaced learning lessons allow me to store more information") gained such high agreement among the responding students. Most respondents agreed (88.57%) with the item. However, the remaining students (11.42%) had no idea about Item two. In addition, it should be noted that the highest mean score obtained was related to Item two. About three fourth of the respondents (74.28%) agreed with Item three ("Spaced learning lessons allow me to retain more information").

Item four ("I can recall spaced words better on tests") had about three fourth of participants (77.14%) agreeing with this statement. Six of the participants (17.14%) had no idea about this item, and only one of the participants (5.71%) disagreed with this item. Item five ("By spaced repetitions, I can see my vocabulary improving") had about 71.14% of the students agreeing with this statement.

Item six ("I have a better understanding when lessons are spaced out") had 22 of the students (73.33%) agreeing with this statement. Seven of the students (23.33%) showed neither agreement nor disagreement, and only one of the participants disagreed with this item.

Concerning Item seven ("I learn quicker when lessons are spaced out"), students mostly selected agree (74.28%) while "disagree" had the lowest rate (5.72%). In addition, two of the respondents (20%) selected no idea.

The majority of responding students agreed with item eight ("I have higher attention when topics are spaced out"), 21 of the respondents showed a complete agreement (60%). Furthermore, six of the participants (28.57%) had no idea about item eight.

Items one to eight elicited students' cognitive processes involved in vocabulary learning concerning spaced-retrieval methodology. In general, students had a positive attitude toward using

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Arafat Hamouda
An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners' Vocabulary Learning   134

spaced methodology. Students agreed that spacing improves learning. More specifically, they believed that spacing leads to better recall than massing does. In the present study, all learning sessions were similar. The only thing that was different between learning conditions was the amount of time between the two study sessions. At the test phase, students were surprised because they could remember words of one of the lists (spaced words) vastly better than the words of the other list (massed words). This indicates that the students could clearly differentiate between the two learning schedules, and therefore were able to judge accurately the effectiveness of the two different learning methods on the questionnaire. The remaining items elicited students' responses in relation to various affective states.

With regard to item nine ("I feel more motivated when lessons are spaced out"), students mostly selected agree (71.43%). However, seven of the respondents showed a completely opposite view as they disagreed (20%). Also, three students (8.57) selected no idea.

In relation to item 10 (I get less bored when learning topics that are spaced out), less than half of the participants (45.71%) agreed with this item, 25.71% disagreed, and 33.33% had no idea. In response to Item 11 ("I'm glad because by spaced practice, I actually enjoy vocabulary learning"), more than half of the participants (51.43%) agreed, less than 25.71% had no idea, although 22.86% either disagreed or strongly disagreed. Items 10 and 11 was about the average. That is, students found the spaced-retrieval techniques used in this study neither boring nor enjoyable.

Regarding iItem 12, more than two third of the respondents (71.43%) agreed with the statement, "Learning vocabulary is more fun when lessons are spaced out," whereas only 17.14% of the respondents showed disagreement.

In response to Item 13 ("I feel pleasure from doing something over and over again"), 25 respondents agreed (71.43%) with this item, while four respondents either disagreed with the statement (11.43%), and six said they had no idea.

In relation to Item 14, less than three fourth of the respondents (68.57%) showed either agreement or strong agreement with the statement "From now on, I'd rather learn words by spaced practice". However, the remaining respondents either disagreed or had no idea.

Finally, regarding Item 15, almost all the respondents (94.29%) agreed with the statement "Generally, I agree with spacing learning lessons". This indicates that they generally perceived spaced learning as an effective learning methodology. In general, students' agreement on all items

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Arafat Hamouda
An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners'
Vocabulary Learning   135

of the questionnaire was above the average. This indicated that in general, students perceived spaced approach to be more effective than the massed approach.

Table 4. Results of Learner's Perceptions of Spaced Methodology.

Items	Agree		Neutral		Disagree	
	F	%	F	%	F	%
Spaced repetition makes me to remember words better.	30	85.71	3	8.57	2	5.71
2 Spaced learning lessons allow me to store more information.	31	88.57	4	11.43	0	0
3 Spaced learning lessons allow me to retain more information.	26	74.28	5	14.27	4	11.43
4 I can recall spaced words better on tests.	27	77.14	6	17.14	2	5.72
5 By spaced repetitions, I can see my vocabulary improving.	25	71.42	6	17.14	4	11.43
6 I have a better understanding when lessons are spaced out.	25	71.43	7	20	3	8.57
7 I learn quicker when lessons are spaced out.	26	74.28	7	20	2	5.72
8 I have higher attention when topics are spaced out.	21	60	10	28.57	4	11.43
9 I feel more motivated when lessons are spaced out.	25	71.43	7	20	3	8.57
10 I get less bored when learning topics are spaced out.	16	45.71	8	22.86	9	25.71
11 I'm glad because by spaced practice, I actually enjoy vocabulary learning.	18	51.43	9	25.71	8	22.86
12 Learning vocabulary is more fun when lessons are spaced out.	25	71.43	4	11.43	6	17.14
13 I feel pleasure from doing something over and over again.	25	71.43	6	17.14	4	11.43
14 From now on, I'd rather learn words by spaced practice.	24	68.57	7	20	4	11.43
15 Generally, I agree with spacing learning lessons.	33	94.29	2	5.71		

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Arafat Hamouda
An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners' Vocabulary Learning   136

Discussion

This study investigated whether spaced and massed distribution instruction could enhance EFL learners' vocabulary. After collecting the needed data and analyzing them, the results indicated that the students who had learned the words by spaced practice did substantially better than the massed practice students on a post-test given by the end of the treatment. The spaced group also improved on their post-test compared to their pre-test. Their scores on the post-test were very better than their scores on the pre-test. This improvement may be ascribed to spaced distribution instruction. Moreover, after analyzing the data, the findings displayed that the massed group did not achieve remarkable progress on their post-test compared to their pre-test. Their scores on the pre-test and post-test were almost the same.

The responses from the questionnaire regarding students' attitudes towards utilizing the spaced practice in vocabulary learning were wholly positive and are compatible with the results of the post-test. The spaced distributed group students felt interesting and confident in learning vocabulary. The students' responses to the questionnaire also indicated that the use of spaced distributed practice had a positive effect on their attitudes towards vocabulary learning. It enhanced their self-esteem, motivation and sense of achievement and improvement. The students enjoyed spaced practice and were motivated to learn vocabulary.

The findings of the present study are in agreement with earlier studies in cognitive psychology (Pavlik & Anderson, 2005; Seabrook, Brown, & Solity, 2005) which confirmed that spacing repetitions of whatever material is to be learned over a period of time with lengthy intervals between each repetition is better than massing repetitions in one lengthy session. Furthermore, the outcome is additionally confirming some former studies (e.g., Nakata, 2015; Namaziandost, et al., 2018) revealing that the spaced instruction developed foreign language learning and leads to better retention than massed repetition, a phenomenon commonly referred to as the spacing effect.

Spacing instruction helped Saudi EFL students to improve their vocabulary knowledge. In spacing instruction students had more time to rest, had more time to think, and had more time to study; this may lead to the students' vocabulary development These results are in agreement with several research findings (e.g., Al Fotais, 2019; Lotfolahi, & Salehi, 2017; Carpenter et al., 2012), which have confirmed the supremacy of spaced instruction conditions in developing EFL vocabulary learning. The results also were compatible with that reached by Cepeda et al., (2008) who conclude that spacing effect benefits in vocabulary learning are omnipresent and well documented in an adult population. Moreover, the results of the current study were similar to that reached by Miles (2014), Pavlik, Bird (2010), Anderson (2005) and Rohrer and Pashler (2007) who revealed that that the spaced group outperformed the massed group on the vocabulary post-test.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Arafat Hamouda
An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners' Vocabulary Learning   137

The findings also indicated that spacing instruction enhanced Saudi EFL learners' collocation learning. The findings are in line with previous studies in cognitive psychology (Seabrook et al., 2005) which confirmed the effect of spaced distribution instruction in different domains of learning. Moreover, the results are also compatible with some previous studies (Nakata and Elgort, 2020; Namaziandost, et al., 2020; Namaziandost et al., 2018; Namaziandost et al., 2019; Lotfolahi, A.R., & Salehi, 2017, Swehla et al., 2016) showing that the spaced distribution instruction improved foreign language learning. Studying information across two or more sessions that are separated (i.e., spaced apart or distributed) in time often produces better learning than spending the same amount of time studying the material in a single session.

The present study supported and confirmed the results of Delaney, Verkoeijen and Spirgel (2010) and Kornell (2009) who displayed that spaced practice led to higher vocabulary retention over a period of five weeks than massed practice. It should be noted however that, in their studies, the participants were primary school students who were native speakers of the language of the words being learned (respectively English and Dutch), while in the present study the participants were EFL university students. Therefore, the findings of the present study have remarkably demonstrated that spaced practice could be effective in learning vocabulary at extremes of the educational continuum.

In short, the results of the present study revealed that instruction about spacing contributes to better learning than instruction about massing. The results showed that spacing practice learners performed better on post-test vocabulary testing. To sum up, the findings of the present study supported earlier studies by Sobel et al. (2011) and Goossens et al. (2012) that showed the beneficial effects of spacing in vocabulary learning, and it reached to an end to the belief that students benefit from cramming more than spacing.

Educational Implications

The findings of this study revealed the effects of spaced practice on improving EFL vocabulary learning. Some implications of this study can be of valuable help to students, instructors, and curriculum developers in different ways. Students can space their self-study sessions out in time to enhance the amount of their learning. It could be a good idea for instructors to schedule classroom learning activities according to a spaced schedule to increase students' performance at the tests. Also, it will help syllabus designers and curriculum developers through which they will be able to plan the course books to facilitate foreign vocabulary learning. That is, because spacing has an enhancing impact on students' long-term memory (Cepeda et al., 2008), syllabus designers and curriculum developers will have the opportunity to decide when in a course and where in a book a word needs to be repeated.

Conclusion

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Arafat Hamouda
An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners'
Vocabulary Learning   138

The current study aims at investigating the effect of spaced practice versus massed practice on learning vocabulary among Saudi EFL learners at Qassim university. It has, however, much broader interest and importance since, to my knowledge, the current study is the first to examine the effect of massing and spacing on EFL vocabulary learning in authentic classroom settings at Saudi university level. In addition, this study examines the participants' perceptions toward the use of spaced practice in EFL vocabulary learning. With these aims, both groups were taught the meaning of 50 new words in a massed learning condition and in a spaced learning condition. In the massed learning condition, each target word was practiced three times in one classroom session. In the spaced learning condition, each target word was practiced once in each of three classroom sessions. The same vocabulary tests were administered immediately after the intervention. Questionnaires were additionally distributed to the spaced group to gather self-reported individual data.

After collecting the needed data, they were analyzed through independent and paired samples t-tests. The post-test results showed the spaced distribution group outperformed the massed distribution group on the vocabulary test. The results also indicated that the spacing group improved on their post-test compared to their pre-test. Their scores on the post-test surpassed their scores on the pre-test. This improvement may be the results of spacing instruction. Moreover, the questionnaire findings indicate that a high percentage of the spaced participants have positive perception toward the use of the spacing practice in vocabulary learning.

The findings of this study are compatible with the results reached by Nakata & Suzuki (2018). Goossens et al., (2012), Sobel et al. (2011) and Toppino and Bloom's (2002) who conclude that learning vocabulary with spaced repetition leads to better retention than massed repetition, a phenomenon commonly referred to as the spacing effect.

Suggestions for Future Studies
- Conclusions from the present study can act as a starting point to motivate more investigations and crystalize the need for further study into the impact of spacing on learning single words. Therefore, it would be recommended that future investigations examine some of the larger units of vocabulary, such as collocations and phrasal idioms.

- Future research could also investigate the effect of massed and spaced practice on learning different parts of speech.
- It would be interesting to investigate whether the effects of spacing vs. massing might vary across time for learning different aspects of language (e.g. pragmatics).
- Moreover, future research can be done to investigate whether the results of this study are generalizable to different language learning contexts and different language learning materials.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Arafat Hamouda
An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners'
Vocabulary Learning   139

- Furthermore, another future research is required to explore the role of spacing and frequency in vocabulary learning of young learners.

- Finally, the participants of this study were male EFL learners. Future studies can investigate the effect of spacing and massed distribution instruction across different genders.

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Arafat Hamouda
An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners' Vocabulary Learning   140

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Arafat Hamouda
An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners' Vocabulary Learning   141

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Arafat Hamouda
An Investigation of the Effects of Spaced Versus Massed Practice on Saudi EFL Learners'
Vocabulary Learning   142

Social Dynamics and Changing Male and Female Speech Differences in Meiteilon

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Abstract

It is widely agreed that in most of the patriarchal societies, women speak more politely without much command than men do. The same pattern is observable in Manipuri society. There are observable differences in male and female speech in this society. However, in due course of time because of various feminist movements, empowerment of women and also the expansion of their representation from their traditional role of housewife to political, economic and other newly emerging sphere brought changes in the speech patterns of the women.

In this study a corpus of 30 dramas of *Meiteilon* discourse has been utilized. In addition to it some of the speech made by male and females in various discussion sessions telecasted in few local TV channels, as well as its continuum at domestic sphere are also used. While using these sources, an attempt has been made to match the male and female characters, evaluating them from the same social scale and number of males and females are made equal to make the calculation and comparison easy.

Keywords: Meithei society (Manipuri), socialization, subculture, polite forms, social dynamics, male and female speech.

Introduction

Different sociolinguistic studies reveal that there is a regular and systematic pattern of sociolinguistic variation among male and female speakers. According to Robin Lakoff (1975), language gives a concrete expression to implicit social norms, and language both reflects and subtly reinforces social order. In every society, males and females are differently referred and have different allocation of roles and responsibilities. The unequal roles and the unequal status results to or reinforces the existing power relationships in the socio-cultural milieu of the society. It is also well known that in many of the patriarchal societies, women often use minimal responses, tag questions and hedging devices. Therefore, their languages are often regarded non- assertive, polite, and hesitant. As the system already fixes code of conduct for both the sexes, all the female speech has a tendency to use standard form at the same time are counted as friendly, gentle, enthusiastic,

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Language in India www.languageinindia.com**ISSN 1930-2940** **21:2 February 2021**
Dr. Ch. Sarajubala Devi
Social Dynamics and Changing Male and Female Speech Differences in Meiteilon   143

grammatically correct and unimportant, whereas, men's speech is considered assertive, adult and direct, attention seeking (dominating, boastful, loud and forceful), dominating, authoritarian, aggressive and frank. This very fact of speech act is in support of the argument given the 'Social Dominance Theory'.

On the other hand, according to another theory known as "Social Difference Theory", a different female speech is attributable to their separate subcultures rather than their subordinate position.[1] Therefore, males and females have different values and norms developed out of social segregation. Jespersen (1922) claims that women's speech is stereotyped as it is more euphemistic in expression. They tend to use more hyperbolic and terms of circumlocution and phrases. One probable reason why they tend to use circumlocutional forms is their visualization of the speech partners as equal as their talk group is non-hierarchical in organization and smartness in talking put a distance between the talk groups, (Coates J. 1989).

Meitei society is no exception to the aforesaid features. Males and females in Meitei society speaks differently, though the difference is not sex-exclusive but sex-preferential. There is a gradable difference in the usage of polite forms, persuasive, commands, endearment forms and in reduplicated forms. These variations are non-discrete. However, it is interesting to observe a marked difference in the usage of these forms.

The paper focuses on the areas how speech act is directed by changing male female relation due to various factors by using a qualitative data though there are other sex differentiated speech forms. By assessing the differences observed in the usage of above mentioned features, we are in a way to give a reason for why there are differences in the speech of Meitei males and females in the course of changing social dynamics in regard to male female power relation.

Historical Background of Meitei Woman and Their Present Status
Many writers on "Manipuri Women" hold the opinion that that -women in this part of the country are far better than their counterpart elsewhere both socially as well as economically. Most of them draw this statement from the fact that Manipuri women are actively engaged in many socio-economic, religious, and political activities in the region as men do. Apart from their important position in religion as priestess called *Maibi* and their role in economy as team labour known as *Nupi Khut-lang*, the historically and socially significant market known as *Ima Keithel* is very significant. Moreover, the history of Manipur also clearly indicates that Manipur women can take important role in resolving any socio-political conflicting situation. The evidence in the history of Manipur are the First *Nupi-Lal* (women's war of1904) and Second *Nupi-Lal* (second

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[1] Social Difference Theory, advocated mainly by Coates J. D., Maltz and Borker , and Jesperson . See, Coates J. D. Cameron (1989) – *Women in their Speech communities,* London Longman; and Maltz & Borker (1982) – Male and female miscommunications in Dell Hyms & J.J. Gumperz (eds) *Directions in Sociolinguistics.*

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Language in India www.languageinindia.com**ISSN 1930-2940 21:2 February 2021**
Dr. Ch. Sarajubala Devi
Social Dynamics and Changing Male and Female Speech Differences in Meiteilon   144

women's war of 1939) in both of which Manipuri women fought against British colonialism. And at present they continue to participate as social reformers in all the important state events by taking up various roles in the society. Various organizations like *Nisha Bandi (*Women workers against addiction*), Meira Paibi (*female torch bearers*)*, etc. to name a few are being formed to protect the society from social evils and to uplift the socio-economic status of the women.

It also may be noted here that Manipuri women made themselves economically self-reliant by engaging in handloom and handicrafts, fishing, gardening, and marketing these products in the market run by women only and even running different vender and stall for pan, tea, snacks, etc. Because of all their significant contributions there exists the biggest Bazaar called *Ima-Keithel* in the heart of Imphal apart from small local women markets in every district. Because of these women's collective contribution in the market, agriculture and other self-help group called *Marup*. Women in this society can at times constitute a strong pressure group which can be visible at any time of crisis. As a result, they are highly respected and their presence in all the spheres cannot be ignored.

However, despite the fact of their high participation in the socio-political, economic, and religious sphere, it is doubtful to say that they are enjoying higher status. Because women seem to be rewarded insufficiently as to what they contribute in the society. Meitei society like any other patriarchal society has a well-defined gender role. Female are visualized as subordinate and unable to exist without support from a male. It is also evidenced when most of the agricultural and economic tools associated with women are not ritualized while men's hunting, and agricultural tools are ritualized. This indicates the different value assignment to the different roles accorded to them. This male female difference in role and status is very much reflected in the male female speech. The study is an attempt to understand the male female role and status in the society as well as its dynamism at present by looking into various aspects of their male female speech.

Role of Different Agents of Socialization and Male-Female Speech Differences

Socialization plays an important role for the construction of individual identity. Differential pattern of treating the two sexes is visible right from the choice of toys in Meitei society.it is generally seen a boy with toys like gun, vehicles, aeroplane in the individual level and with footballs, etc. such toys encouraged more masculine and plays with the toys that are removed from daily domestic life, they have sociable toys allowing competitiveness, aggressiveness, and constructiveness whereas girls' toys encouraged more feminine and fantasy play that was centered on domestic life having the traits of creativity, manipulability, nurturance, and attractiveness.

Then come the language of socialization, male stereotyped sayings also make Meitei male child bolder, more assertive, powerful, and dominant, allowing them to keep all possible domains under their control. Socializing agents i.e., the parents, teachers, kin, and peer groups, orientations

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Language in India www.languageinindia.com**ISSN 1930-2940 21:2 February 2021**
Dr. Ch. Sarajubala Devi
Social Dynamics and Changing Male and Female Speech Differences in Meiteilon   145

to specific socialization patterns and segregation makes boys different from girls. This difference in the socialization makes them aware of well demarcated males' and females' domains. So, ultimately women as a whole developed a sub-cultural attitude among themselves within the context of patriarchal male dominated culture. This women's differential attitude leads to the formation of sex preferential forms of speech differing in the levels of morphology, vocabulary and phrasal expressions etc., however limited the lexical items may be. It seems likely that there can be degrees of gender difference. The fact is indicated by the degree of usage of some lexical items or morphological features, which though occurring in both males and female's speech were used more frequently by women than men and vice-versa. Differences in the speech of men and women are observable in two levels morphological and lexical level. Lexical differences are preferential choices and are observable in-personal remarks given to the addresser, comment giving, adjectives indicating the sex of the individual.

Theoretical Analysis of the Males and Females in Meitei Society

If we critically analyse both the theory mentioned above in Meitei society, the theory of social dominance as well as the theory of social difference are applicable equally to certain extent. As mentioned earlier men are the dominating group and the women are the subordinate group. Women in traditional Meitei society in general is not visualized as equal to men, they are always the subordinate group. Women have a restricted domain to interact, they are not allowed to take part in decision making, they are to follow either their father or her husband or brother. Moreover, feminist theory also argues that when a girl married her status is decided by her husband and when the women became a widow her status is accorded by the son. Thus, in any patriarchal society women do not have their own independent status. Moreover, their presence in the public square though not restricted is not appreciated. There are a lot of stereotypic sayings supporting the theories of social dominance and social difference. Followings are few examples in support of the social dominance theory.

1. nupidi nupa pʰəɹəgə loiɹe? "It is everything for women if she gets a good husband."
2. nupinə laiɹik jamnə təmləgə kəɹi təunədoino? "What is use of a girl to get highly educated?"
3. nupigidi cak tʰoŋbə həirəgə loiɹe "It is enough for her if she could cook well."
4. məsi nupi əŋaŋgi wa nətte "This is not a matter of women and child."

The above examples support and strengthen the patriarchy in which women are made to agree to their subordinate role and notion which in turn made them to use various kinds of polite words while interacting with males. Such sayings are found to be the major mechanism to make women to agree to their inferior position in the larger social context too. Finally, they can hardly imagine that they could have a world different from this male dominated world.

Some Other Sayings Supporting the Social Difference Theory are:

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Language in India www.languageinindia.com**ISSN 1930-2940 21:2 February 2021**
Dr. Ch. Sarajubala Devi
Social Dynamics and Changing Male and Female Speech Differences in Meiteilon   146

1. nupinə migi məmaŋdə tʰokləgə kəɹi lemɟəi? "What is the grace for a woman to be in the public?"
2. nupiməcadi laidʰibi, caktʰoŋbi sanəgədəbəni "Girl should play with dolls, with replica of kitchen."
3. məsigi əŋaŋsi nupidəunə imuŋdətə ləi "This boy (child) always lives inside the house like a girl."

All these stereotyped sayings relating to both the sexes make Meitei males and females different. Male stereotyped sayings make Meitei male children bolder, more assertive, powerful, and dominant, allowing them to keep all possible domains under their control. Socializing agents'(i.e., the parents, teachers, kin, and peer groups) orientations to specific socialization patterns and segregation make boys different from girls. This difference in the socialization makes them aware of well demarcated male's and female's domains. So, ultimately women as a whole developed a sub-cultural attitude among themselves within the context of patriarchal male dominated culture. This women's differential attitude leads to the formation of sex preferential forms of speech differing in the levels of morphology, vocabulary and phrasal expressions, etc., however limited the lexical items may be. It seems likely that there can be degrees of gender difference. The fact is indicated by the degree of usage of some lexical items or morphological features, which though occurring in both male and female speech are used more frequently by women than men and vice-versa.

Differences in the speech of men and women are observable in two levels: morphological and lexical level. Lexical differences are preferential choices and are observable in personal remarks given to the addresser, comment giving, adjectives indicating the sex of the individual.

Women's Politeness and Recent Changes in Male-Female Speech Pattern in Manipur
Polite form of speech in Meiteilon is the prestigious variety. Therefore, the use of polite forms means using the standard variety. Meitei women like the general women of the world are more status conscious. They are kept in a subordinate position and also experience a different subculture within the larger Meitei cultural domain. Because of these facts, they speak using more polite forms. In this regard Thorne and Henley (1975) also writes, 'one typically finds that social inferiors are required to use more polite and elevated speech to their superiors, 'that greater circumspection in behaviour often accompanies greater subordination'. This is also true in Meitei society. Meitei women are expected to use differential speech style more in addressing their husbands, than their husbands are expected to use with them.[2] Because of certain stereotypical sub-cultural motives Meitei women use more of polite forms as compared to their male

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[2]Parallel feature is found in Javanese too

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Language in India www.languageinindia.com**ISSN 1930-2940** **21:2 February 2021**
Dr. Ch. Sarajubala Devi
Social Dynamics and Changing Male and Female Speech Differences in Meiteilon   147

counterparts. Males without exception use polite form of speech either to gain control or to show his cultural refinement.

However, society is changing rapidly through various efforts made by the government to improve the status of the women. Various changes in different allocation of role and status are also observed today in Meitei society. The traditional norm of the importance of male child and differential treatment between boys and girls in terms of educational facilities, choice of career, exposure, etc., are weakening today in Meitei society. Some of the recent research conducted by NCERT, Shillong also indicate that the traditional differential treatment accorded to boys and girls for their educational and educational play materials are no more found in many nuclear families.[3] Various efforts and measures made by the government to improve the socio-economic and political status of the women in India also have greater impact on Meitei society. Special efforts for improvement of girl's education under the scheme of "Free and Compulsory Education for All", Right to Education Act 2009 and other incentive schemes like SSA, RMSA and scholarship for girl child results to increase not only the female literacy rate but also improve their social and economic status in the society. Other form of empowerment like political reservation for women also weakens the traditional notion of women in Meitei society.

The most unique change that is observed in Meitei society today is women's collective efforts to intervene in various social and political reforms. Women's role in resolving group conflicts and social nuances cannot be undermined. Over and above, we have seen their equal contribution in the Sports both at National and International levels. With the emergence of more nuclear family norm, the traditional control of a family exercised by father-in-law, which ultimately strengthened the patriarchal social units, is also breaking down. Moreover, in many cases many spouses are staying in different places as women also started participating in gradually increasing modern job market. These kinds of changes have various impacts on the male and female speech but in different forms in different social setting and situation. The difference of male female speech level in Meitei society can be marked in three important spheres. These are as follows.

1. **Traditional Sphere:** In this sphere women are more found to use more polite words as there is no or little impact of modern education and other factor for women's empowerment.
2. **Urban Setting:** In this sphere there is gradual change in women's speech as there is increase not only their educational level but also their participation in politics and other newly emerging modern job market. It is also basically because of the increase of both

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[3] For further detail see, Kh. Bijoykumar Singh, "*Impact of traditional and Modern Plays and toys on children's creativity, thinking and learning in North East*", a research report submitted to NERIE-NCERT, Shillong, 2010; and Report submitted by Kh. Bijoykumar Singh, "*A Study of Enrolment and Retention of Muslim Children in the Schools of North Eastern India*", a research report submitted to NERIE-NCERT, Shillong, 2009.

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Language in India www.languageinindia.com**ISSN 1930-2940 21:2 February 2021**
Dr. Ch. Sarajubala Devi
Social Dynamics and Changing Male and Female Speech Differences in Meiteilon   148

geographical and social distance due to many new married couples' displacement and migration of their nuclear house from their parental place either as a result of getting job in other places or land pressure.

3. **New Political Setting:** There has been a great change in male female speech pattern in newly emerging Political and Public spaces where women also hold equal and unique position as males. In recent time there is increase in the participation of women in many such political and public spheres. This trend is visible in the increased number of women's representation in state politics from grass root politics to state level politics[4]. Moreover, in the time of armed conflict and political conflict, women also take a forefront role. In such sphere, gender marked difference in the speech are rare. Both the sexes use various polite forms in almost equally.

The Sample

The scope of the paper will be limited only to the observable general pattern of speech usage, through a corpus of 30 modern dramas as a basis for anaysing women's speech. The changing pattern of women's speech will be analysed by using a sample taken for the discussions telecast in various TV channels in which females took part as a powerful /knowledgeable discussant. It has to be stated here that the data is limited to only 6 discussions (telecast in Doordarshan, Impact TV, TOM TV [5]).The author does not claim any conclusive and foolproof result from this sample; rather it intends only to highlight the changing pattern. The use of polite forms, endearments, persuasive and reduplication and lesser commands by the females will be considered in both the cases.

Women and Politeness

Polite form of speech in Meiteilon is the prestigious variety. Therefore, the use of polite forms means the using of standard variety. Meitei women, like the general women of the world, are more status conscious. They are to keep hold a subordinate position and also experience a different subculture within the larger Meitei cultural domain. Because of these facts, they speak more of polite forms. In this regard Thorne and Henley (1975) also write that one typically finds that social inferiors are required to use more polite and elevated speech to their superiors, 'that greater circumspection in behaviour often accompanies greater subordination'. This is also true in Meitei society. Meitei women are expected to use differential speech style more in addressing their

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[4]The ratio of elected women counsellors and Ward members in Municipal election is 52:107 (excluding Imphal), in the Assembly there are 2 women MLAs.

[5]Doordarshan Kendra Imphal- Discussion on Manipur General Election (1/3/2017), Impact TV, Manung Hutna (30/4/2018), Doorrdarshan Kendra Imphal ,ISTV, Imphal – Are women safe now (6/10/2019), TOM TV, Crime against women (137/2020), Manung Hutna- Who should be the Ministers (3/10/2020) .

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Language in India www.languageinindia.com**ISSN 1930-2940** **21:2 February 2021**
Dr. Ch. Sarajubala Devi
Social Dynamics and Changing Male and Female Speech Differences in Meiteilon   149

husbands, than their husbands are expected to use with them.[6] Because of certain stereotypical sub-cultural motives Meitei women use more of polite forms as compared to their male counterparts. Males without exception use polite form of speech either to gain control or to show his cultural refinement. Table numbers I (a & b), II, III and IV show female's patterns of speech in various settings with various interlocutors. Table number V depicts the changing speech pattern in which women with their increased power structure, in the context of discussion in a public domain changed the usual norm of speech.

Table I (a)* Frequency distribution of polite suffix – /-pi~bi/ by males and females.

Sl. No.	Category	Males		Females		Total	
		f.	p.c.	f.	p.c.	f.	p.c.
1	To spouse	57	12.5	574	53.00	631	40.52
2	To Superior	140	29.54	150	13.85	290	18.81
3	To friend/equal	74	15.61	84	7.75	158	10.14
4	To Subordinate	66	13.92	99	9.14	165	10.59
5	In Public	2	0.42	4	0.36	6	0.38
6	Action done for oneself	20	4.21	33	3.04	53	3.40
7	Doing a favour	101	21.30	90	8.31	191	12.26
8	Sarcastic	14	2.95	49	4.52	63	4.04
	Total	474	99.97	1083	99.97	1557	99.96

Table I (b)* – Frequency distribution of humble/polite suffix –/-cə~ɟə/ by males and females.

Sl. No.	Category	Males		Females		Total	
		f.	p.c.	f.	p.c.	f.	p.c.
1	To spouse	100	27.62	384	46.04	484	40.47
2	To Superior	66	18.23	70	18.39	136	11.37
3	To friend/equal	51	14.09	51	6.11	102	8.53
4	To Subordinate	30	8.28	49	5.87	79	6.61
5	In Public	17	4.70	20	2.40	37	3.09
6	Doing a favour	19	5.25	51	6.11	70	5.85
7	action done for oneself	79	21.82	209	25.05	288	24.08
	Total	362	100.00	834	99.98	1196	100.00

What has been observed from these two tables is that out of a total of 3753 instances of use of polite forms, males use only 836 (30.37%) and females use 1917 (69.63%) of the sample – i.e. more than a double of the total usage of polite forms is made by females. Maximum number of

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[6] Parallel feature is with Javanese society too.

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Language in India www.languageinindia.com**ISSN 1930-2940 21:2 February 2021**
Dr. Ch. Sarajubala Devi
Social Dynamics and Changing Male and Female Speech Differences in Meiteilon   150

differences is observable in the usage to the spouses. Men hardly direct a polite speech to their wives. Females make use of more of polite suffixes in all the possible spheres.

Using of more of polite suffix to their respective spouses by Meitei wives clearly depicts the picture of Meitei society in which females are the powerless fair half. Males very rarely use request forms to their wives as they are the decision makers. The overall pattern of the usage of polite suffixes agrees well with social dominance theory. In their socialization process man hardly learned to act as a subordinate; they always are taught to behave like a dominant sect of the society, so is the resultant.

In Meitei society, women are found to use more of endearment forms so as to encourage her partner to continue to act in the interaction, which they visualized as a co-operative activity. Since talk is regarded as having a common goal and is a co-operative effort, they in turn take up the strategy to make her partner feel that she/he is acknowledged and loved.

Meitilon endearment forms include –ko and –bo attached to the last verb. Addition of these two forms makes the statement softer and sounds sweet to hear. Semantically the two suffixes have got a slightly different meaning, the first one, i.e., -ko suffix is used to make a simple request, or at least seeks a consent of the addresser. - bo suffix is added in case in which the speaker answers in a negative way. Answering negatively may be counted as a face threatening act (FTA) in connection with the speaker, but with the addition of -bo, the statement is made milder and thereby it may be counted as a strategy not to make a FTA to the speaker. Following is a quantitative data regarding the usage of endearment forms by the two sexes.

Table: II*. Frequency distribution of polite suffix – /– bo, – ko/ by males and females.

Sl. No.	Category	Males		Females		Total	
		f.	p.c.	f.	p.c.	f.	p.c.
1	– ko	42	56.76	67	53.17	109	54.50
2	– bo	32	43.24	59	46.82	91	45.50
	Total	74	100.00	126	99.99	200	100.00

What is evident from the above table is that females use more of endearment forms than males. Out of a total 200 instance of endearment forms 126 (63.00%) is used by women, whereas males make use of only 37.00% of the total number. Again, it is evident that the usage of - ko as an endearment suffix is more (54.50%) than that of the - bo endearment suffix (45.50%)

Meitei women's use of more of endearment forms may be a resultant of their subordinate position, which they have been and are experiencing in day to day encounters. As a norm in Meitei society, girls are brought up with the idea that they are the milder part of the society, so they are

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Language in India www.languageinindia.com**ISSN 1930-2940 21:2 February 2021**
Dr. Ch. Sarajubala Devi
Social Dynamics and Changing Male and Female Speech Differences in Meiteilon   151

supposed to get affection, a mild treatment which ultimately will make them more sober. Since they are taught to be and kept in a subordinate status, they are never in a position to exercise power and be assertive. Rather they switch on to use endearment or soft forms to attain their goals. What we can conclude here is that in their socialization pattern and the way of actual treatment they are receiving in the familial and societal domain, they hardly learned to be assertive. So, to make a milder form of assertion, they use endearment forms.

Meitei Women and Use of Reduplicated Form and Persuasive Forms

Meitei women have a tendency to use reduplicated form when they wanted or required assertion about the already made statements.[7] Women's usage of more of and persuasive forms perhaps results from their interactive behavioral pattern. The same explanation will go true for the usage of persuasive. The use of persuasive has a direct relevance to the subordinate status of the Meitei women. Persuasive may be counted as a device to make an assertion or command in a milder way. And unable to command or assert means powerlessness.

The usual pattern of using of more of reduplicated forms and persuasive by women folk holds true for Meitei women also. However, the statement does not mean that Meitei male never use reduplicated forms and persuasive. They definitely do use it, but in lesser degree as compared to females. This probably is because of the women's subculture of Meitei women, in their socialization pattern as well as in their interactional domain. Women in Meitei society experience a subordinate position to their male counterparts, so in order to make their goal succeed, to make their voice heard they may need to use persuasive and emphasis (the reduplicated forms) to acknowledge their existence in the male dominated Meitei society.

Persuasive in Meitei is a set of morphemes consisting of particles (- mi~ se ~ bə~ gə~ nə). These morphemes are added directly to the verbs forms to carry a meaning of persuasion, agreement seeking. The morphemes have meanings that the user of these particles have a pre-assessment that the one to whom she/he directs the speech will agree with her/him. The usage is nonreciprocal.

Table: III*. Frequency distribution of usage of reduplication forms and persuasive by males and females.

Sl. No.	Category	Males		Females		Total	
		f.	p.c.	f.	p.c.	f.	p.c.
1.	Reduplicated forms	27	32.93	55	67.07	82	100.00
2.	Persuasives (-mi, -se, -bə, -gə, - nə)	27	38.03	44	61.97	71	100.00

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[7] Similar usage is found in Thailand (Warotamasikkadit 1967) noted in Philips. P. Smith (1970). Key (1975) also reports that informal studies made by students show that women use more reduplicated adjustable form.

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Language in India www.languageinindia.com**ISSN 1930-2940 21:2 February 2021**
Dr. Ch. Sarajubala Devi
Social Dynamics and Changing Male and Female Speech Differences in Meiteilon   152

What is evident from the above table is that Meitei women make use of more reduplicated forms. Out of a total of 82 forms found in the sample, males use this form only in 27 times whereas females make use of reduplicated forms 55 times (67.07%), almost double the number males used it. Regarding persuasiveness also women make use of more persuasive 61.97% of the sample. Males' usage of persuasive is only 38.03%.

Therefore, what we can suggest regarding the findings in connection with these two variables is that reduplicated forms and persuasives have a direct bearing to the Meitei social setup. Men are always in a superior position; they are assigned with powers, which are socially recognized. Since they are not having any lapse of power, whatever they say or do is acknowledged. Therefore, they hardly need to use the reduplicated forms and persuasives. On the other hand, for women, since they are to be seen, not heard (a feature noted in Morocco too, F. Sidiqui, 1994), they need to have either an emphasis of what they want or to pursue the hearer. Reduplicated forms carry the feature of emphasis and they are lengthier which enables drawing the attention of the hearer. The same is true in the case of persuasive also. Here in this case, women are acknowledging the greater power of the hearer, while at the same time accepting their powerlessness. The existence of this difference in the speech usage of the two components of the same society is made more clear and well demarcated by the domain difference of the two sexes. There is a distinct male domain and female domain. Women in their subculture itself learn to behave and talk like an ideal Meitei lady. As they learn the traditional manners, etiquette, and behaviour they ultimately go on carrying down the generations the features which they acquire in the socialization process.

Meitei Women and Use of Commands
Commanding or ordering is one of the manifestations of one's power, i.e., powerful speakers make orders to the subordinates, and the subordinates, in order to get their work done, either have to request or to make suggestions. Regarding the reason why females use more of suggestions and requests rather than commanding, we can look up to the works of Maltz and Borker (1982). It is also true that boys and girls are socialized in slightly different socio-cultural settings, their networks are different, and their context is different. And male and female differences in patterns of language usage are directly related to the language learned in childhood which is carried over in adulthood. Because of their interactional domain and the peer group structure, girls learn to create and maintain relationships of closeness and equality. Bossiness and ordering around is not accepted among them as it violates the relationship of equality that was previously maintained by the interlocutional partners. In this line Goodwin (1980 a) writes that girls learn to phrase their arguments in terms of group needs and situational requirements rather than personal power or desire. So, women do what they learned in their socialization pattern.

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Language in India www.languageinindia.com**ISSN 1930-2940 21:2 February 2021**
Dr. Ch. Sarajubala Devi
Social Dynamics and Changing Male and Female Speech Differences in Meiteilon   153

The same pattern is applicable in Meitei society also. For men the use of speech for the expression of dominance is the most-straight forward goal. It has a direct relevance to the sociolinguistic socialization pattern of boy's peer groups. Maltz and Borkar (1982) opine that social success among boys is based on knowing both how and when to use words to express power as well as knowing when not to use them. This very behavior which they internalized in the formative stage is bought till adulthood, and it becomes the characteristic features of male's speech. Ultimately to show their power they use more power. They use commands, make fewer requests, and rather suggest very rarely as their usual pattern of interaction was hierarchically based. This reason will well account for Meitei male's use of more commands, lesser requests and fewer suggestions.

Command marker in Meiteilon is -u with its alternant /-ju~pu~mu~lu~ŋu~o~əu/. The request marker -bi~pi morpheme is added before the addition of command forms. Another alternative marker for commands in Meiteilon is the use of –si (the suggestive marker). In Meitei society commands are used more by males; females either request or suggest for their ends. Following is a qualitative data (the same corpus of earlier analysis) regarding the usage of commands, suggestions and request forms by the two sexes:

Table-IV*: Frequency distribution of usage of commands, requests and suggestive by males and females.

Sl. No.	Category	Males		Females		Total	
		f.	p.c.	f.	p.c.	f.	p.c.
1.	Direct Command	75	57.25	56	42.74	131	99.99
2.	Requests	19	38.78	30	61.22	49	100.00
3.	Suggestions	18	40.90	26	59.09	44	99.99

* Source: Speech of 176 individuals (98 each of both the sexes with comparable roles) selected from 30 modern Manipuri drama.

The above table depicts that out of 112 goal oriented utterances made by males, 75 are direct commands, 19 are requests and 18 are suggestions. For female's direct command, request and suggestions are 56, 30 and 26 out of 112 goal oriented utterances. Out of a total of 131 direct commands men use 75(57.25%) and women use 56(42.74%). Women make more of requests in the sample out of a total of 49 requests males made only 19 requests (38.78%) and females 61.22%. Regarding suggestions, the difference in the usage is not so big; it is a difference of degrees; both the sexes use suggestions as a profitable means of manifesting the desired goals.

The probable reason why males use more of commands is that they enjoy a superior position over their counterparts, i.e., females. As for females, why they use lesser commands is

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Language in India www.languageinindia.com**ISSN 1930-2940 21:2 February 2021**
Dr. Ch. Sarajubala Devi
Social Dynamics and Changing Male and Female Speech Differences in Meiteilon   154

because they are socialized to do so. Meitei social norms allows male to dominate females, females thereby assuming the subordinate position. Accordingly, they are instructed to be polite, make requests and suggest in cases where they have a complete knowledge about the thing or the event. The finding is in consonance with Maltz and Broker (1982), and Godwin (1980).

The Changing Perspective

Above listed features are applicable and are visible in the general social settings which are common to all the womenfolk of Meitei society. However, there are arguments that the differences that are categories as women's language and men's language are not attributable to the sex differences alone, rather it is context dependent. O'Barr and Atkin's courtroom study (2008) concludes that women's language as described by Lakoff is not characteristic of all women, nor is limited to women, rather the so called powerful and powerless language is attributable to the positions the speaker is holding in the power hierarchy.

However, a slight change in the speech pattern of emerging socially powerful women[8] groups is visible in certain contexts, because of their achieved social status in the society. This newly emerging group of women started using a form of language almost comparable to the male counterparts (Table –V).

Table-V*: Frequency distribution of usage of various polite markers by males and females in a public domain.

Sl. No.	Category	Males		Females		Total	
		f.	p.c.	f.	p.c.	f.	p.c.
1.	-pi~bi	43	12.68	45	11.90	88	12.27
2.	-cə~ɟə	83	24.48	86	22.75	169	23.57
3.	- ko,- nebə	213	62.83	242	64.02	455	63.45
4.	- si	-	-	5	1.32	5	0.69
	Total	339	99.98	378	99.98	717	99.98

* Source: Speech of 14 individuals (7 each of both the sexes) selected from 5 discussions telecast in various TV channels of Manipur.

The pattern of use of polite forms by the two sexes is observed to be changing. The changing social position of the women induces the new pattern of speech. This group of women has acquired the social positions equal to their counterparts. Subsequent to their achieved status

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[8]This pattern goes in support of O'Barr and Atkin's (2008) Courtroom study

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Language in India www.languageinindia.com**ISSN 1930-2940 21:2 February 2021**
Dr. Ch. Sarajubala Devi
Social Dynamics and Changing Male and Female Speech Differences in Meiteilon   155

their viewpoints are acknowledged; they became experts in the field and their suggestions are sought for. They normally do not use the general polite forms like- pi~bi, cə~ɟə but used a lot of softeners and persuasive. The form of speech is similar to that of the male counterparts. Out of a total of 88 instances of -pi~ bi, women used it 45 times whereas males used it 43 times. For cə~ɟə females used it 86 times whereas males used it 83 times in a total of 169 utterances that is used in overall telecast time. Regarding persuasive, male's use of persuasive or speech softeners are slightly less compared to the females: 62.83% and 64.02% respectively. What could be safely concluded here is that the speech pattern of Meitei society in terms of male and female speech differences is changing. Hardly any difference is observed in the speech of educated males and females in formal contexts.

Conclusion

The above analysis shows that Meitei women use more of polite forms, more persuasive, more of reduplicated forms, more requests and suggestions and rather fewer commands in almost all the spheres, domestic as well as general public settings. The social dominance theory as well as the social differentiation theory explains the state speech phenomena. However, the study has highlighted a changed pattern of speech observed in the speech of powerful women. It is possible that in other domestic and social spheres women might have conformed to the traditional norm of following the speech pattern of a polite, cultured women by using more polite, persuasive, softeners, and lesser commands. As society is transforming to a more liberal one, the traditional norm of considering women as subordinate to males is fading day by day and thereby the speech of the women is also changing. The emerging dynamic nature of society carried by new various efforts made by the governments not only uplifted the socio-economic position of the women in Meitei society, but it also has given an impact to the nature of relationship between males and females. Women's as well as men's speech is no more controlled fully by the very norm of traditional patriarchal society. Even though the society still follows the patriarchal notions, in certain levels modernity makes structural changes in the power relation of males and females which is directly reflected in the changing speech act of male and female in Meitei society.

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Dr. Ch. Sarajubala Devi
Social Dynamics and Changing Male and Female Speech Differences in Meiteilon   156

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Language in India www.languageinindia.com**ISSN 1930-2940 21:2 February 2021**
Dr. Ch. Sarajubala Devi
Social Dynamics and Changing Male and Female Speech Differences in Meiteilon   157

Feministic Perspective in Anita Nair's *Ladies Coupé*
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Abstract

Anita Nair is a living postmodern Indian woman writer in English. As a woman writer, she goes in depth to find the inner mind of the depressed women by virtue of their feminine sensibility and psychological insight and brings to light their issues, which are the outcome of Indian women's psyche and emotional inequalities in a male dominated society.

Anita Nair's "Ladies Coupe" has turned out to be a great success. It is the story of a women's search for freedom and women's conditions in a male dominated society. The novel raises the questions whether the role of an Indian woman as a representative of other women, living under oppressive patriarchal systems in relation to cultural resistance, should be restricted only to their roles as wives and mothers. In this real world, woman's role is limited to reproduction regardless of her own desires and needs. Hence, this paper tries to point out how Anita Nair projects Indian feminism and attitude through women characters in her novels.

Keywords: Anita Nair, *Ladies Coupé*, Feminism, Patriarchy, Self-identity, Patience, Balanced mind.

Introduction

Feminism emerged in the western world as a movement in support of the same rights and opportunities for women as for men. Feminism has been subtly handled in the massive work of English novels of India. Feminism is defined as a cultural, economic, and political movement that is focused towards establishing legal protection and complete equality for women. In Indian writing, feminism has been used as a humble attempt for evaluating the real social scenario as far as women are concerned. Today's contemporary Indian English novelists are writing for the masses using the theme of feminism, which not only creates the interest among the readers but also affects them. Throughout the world, feminism has generated interest amongst the people and India is no exception.

Anita Nair

Most postmodern Indian women novelists are interested in exploring the feminine consciousness of the women characters, their evolution towards an awakened conscience and how eventually this leads to enrichment of their inner self in a male dominated society. Writers

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
D. Ambika
Feministic Perspective in Anita Nair's *Ladies Coupé*   158

like Kamala Markandaya, Anita Desai, Shasi Deshpande, Shobha De, Bharathi Mukherjee and some others have rejected any sort of feminist bias in their writings, but an in-depth analysis proves a strong feminist intent, for women's issue pertains to be the chief concern of their plot. Among these writers, Anita Nair is one of the most prominent women writers in Indian English. She has refused to be labelled as a feminist writer. Far from taking a feminist concern, thereby fighting against the patriarchal society and male domination, she has brought out the feminine sensibility in a balanced view of life from a woman point of view.

Objective
Anita Nair has written six novels so far. They are "The better man", "Ladies Coupe", "Mistress," "Lessons in Forgetting," "Cut Like Wound," and "Idris: keeper of the light". Among these novels, "Ladies Coupe" has received much appreciation and it has been translated into 21 languages.

The main aim of this research paper is to focus the feministic point of view of Anita Nair. The portrayal of her memorable women characters and the feminist tone in her novel make Anita Nair one of the most outstanding female Indian novelists in English.

About the Title
Anita Nair's Ladies Coupe (2001) is a story of a woman's search for freedom and independence. Nair says "I am not a feminist. I enjoy being in the house. I liked to be treated nicely and pampered. I don't think this book is about feminism". "It's about the inner strength which I see in so many women that overwhelms me". "When fifteen years ago, I was travelling in a Ladies Coupe, the women around me began talking… people talk more openly to strangers". That is why Anita Nair keeps the title a "Ladies Coupe". (Behal, Suchitra: An Interview. The Hindu)

Anita Nair compared her novel to Chaucer's *The Canterbury Tales* told by a band of pilgrims on their way to the shrine of St. Thomas at Canterbury. They are a collection of stories in frame. Likewise, in "Ladies Coupe", Anita Nair depicts six women in a railway compartment, each has a story to tell. By narrating the stories of six women, Nair moves from a state of passivity and absence to a state of active presence, from the kitchen and the bedroom to the street and the world at large. These are the stories which together make a single story of women rediscovering their bodies. There are stories which become a metaphor for a utopian world that is liberated from patriarchy, one that is not characterized by fake binaries.

Six Important Protagonists
Anita Nair narrates the stories of six women who are travelling together in a Ladies Coupe of a train. Mainly it depicts and connects the crisis of social norms and inner urge for freedom. Akhilandeshwari alias Akhila forty-five, single and working as a clerk, has been brought up in a conservative family of Tamil Brahmins. Akhila bears the burden of her family after her father's death. Her brothers and sisters grow up and get married and they hardly think

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
D. Ambika
Feministic Perspective in Anita Nair's *Ladies Coupé*   159

about Akhila's needs and aspirations. She has never been able to live a life of her own or passes an identity of her own. 'She was always an extension of someone's identity;daughter,sister,aunt….Akhila wished for once someone should see her as a whole being' (P.201-202).On her way to Kanyakumari ,Akhila meets five different women – Janaki Prabhakar , Prabha Devi, Margaret Paulraj, Sheela Vasudevan and Marikolunthu. Though, they met for the first time they share their life's experience with each other. Even though they differ in age, educational background and cultural upbringing, their stories have a common thread, the tragic predicament of Indian women in a patriarchal social order.

Janaki, the oldest of the six women in the Coupe, grows up in the traditional family of being groomed into an obedient daughter, a loyal wife and a doting mother. She has been looked after all her life by men. "First there was my father and brother; then my husband. When my husband is gone, there will be my son, waiting, to take off from where his father left off. A woman like me ends up being fragile. Our men treat as like princess" (P.22-23). She is someone who always had a man to protect her. Someone who was first protected by her father then by brother then by her husband and after him, it would be her son. She recognizes the futility of being an obedient wife and a caring mother and the need to assert self-identity and freedom to live one's own life.

The Youngest of the six is Sheela, fourteen-years-old who talks about the female child abuse by men. Sheela felt ashamed and hurt at the unwanted touching of Hasina's father Nazar as, "one Sunday afternoon when Sheela went to their house, rushing in from the heat with a line of sweat beading her upper lip. Nazar had reached forward and wiped it with his forefinger. The touch of his finger tingled on her skin for a long time" (P.66). When once Nazar knotted the bows in her sleeves, "She saw the hurt in Hasina and her mother's eyes" (P.66). After that Sheela took the right decision that "She would never go to Hasina's house again" (P.66) as a means of her self-protection. Through this character, Nair has brought out the ill-treatment of women by men.

Margaret Shanti, another woman in the Ladies Coupe, is a successful chemistry teacher, embroiled in an unhappy marriage with Ebenezer Paulraj, the principal of the school she works in. He is intensive, self-absorbed and indifferent towards his wife. Margaret would like to divorce him but does not to do so because she is afraid of society. Her way of taking revenge is to feed him oily food and make him a fall and dull person.

Prabha Devi is an accomplished woman whose embroidery was done with stitches so fine that you could barely see them, whose 'Ideas were light and soft', and who 'walked with small mincing steps, her head forever bowed, suppliant; womanly' (P.170). After her marriage, her life swished past in the blur of insignificant days till one day a week after her fortieth birthday. When she realized that somewhere in the process of being a good wife, a good daughter-in-law and a good mother, Prabha Devi forgets how it is to be herself and that's when

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
D. Ambika
Feministic Perspective in Anita Nair's *Ladies Coupé*   160

she learns to strike a balance between being what she wants to be and being what she is expected to be and a shufti of a swimming pool helps her realize the need for the balancing act. The most heart-touching tale is that of Marikolunthu, thirty-one years old and an unwed mother who is a victim of a man's lust: her poverty forcing her to do things that violate traditional social, moral injunctions. Now, she is a mother to an illegitimate child. She has experienced poverty, rape, lesbianism and physical torture. "I was a restless spirit warped and bitter. Sometimes I would think of the past and I would feel a quickening in the vacuum that existed within me now" (P.266).

One night in the Ladies Coupe and her interaction with the five women, helped Akhila to realize that she had given the society an unnecessary power of ruling her life. These women and their stories helped Akhila find the answer to her biggest question- 'Can a woman stay single and be happy, or does a woman need a man to feel complete?'. Hence, she comes to conclude that she gets back in touch with the gay who she felt in love with, someone who she did not accept for the fear of the society.

Akhila's quest for freedom is turned inward and aimed at the goal of self-discovery/identity. Women occupy a central place. Nair presents both restrained and apparent analysis of conflicting phases, underlying reasons and suggests a way out of it. It becomes more enthusiastic enough to analyse the image of women in Ladies Coupe when it is portrayed by a woman writer. Today, the woman plays multiple roles both indoors and outdoors. She participates in all the hitherto male dominated spheres. But a conflict persists in her mind and makes her restless. Family, marriage, and social norms bind her completely.

Conclusion

Ladies Coupe questions the status of women in a traditional bound social order that sees women exclusively in the role of an obedient daughter, a polite wife, and a breeder of children. Women in post-colonial India boldly defy such delimiting roles and assert self-dignity and personal freedom. They are to pen their basic physical and emotional needs and acts un-inhibiting to satisfy them. The train journey in fact symbolizes a journey away from family and responsibilities, a journey that will ultimately make them conscious of their self-esteem and dignity. It is a journey towards self-discovery Akhila travels with the question that has been haunting all her adult life. She meets five women characters in the novel and travels with the same question. This wonderful atmosphere, delicious, warm novel takes reader into the heart of women's life in contemporary India, revealing how the dilemmas that women face in their relationships with husband, mothers, friends, employees, and children.

Anita Nair's "Ladies Coupe" brings into focus the issue of self-realization. Though Anita Nair is not a feminist, her stories portray the sensibilities of a woman, how a woman looks at herself and her problems.

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
D. Ambika
Feministic Perspective in Anita Nair's *Ladies Coupé*   161

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
D. Ambika
Feministic Perspective in Anita Nair's *Ladies Coupé*   162

Thirumoolar and Tao:
Tamil and Chinese Ideas About Life

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Abstract

This paper aims at studying how Classical Tamil and Chinese poetics have focused on mental health and attempts to understand how a balanced approach to life can be retained by constructing ideas about life. Human mind has to poise its need to win with the reality of a brief life. Discussing death does not refer to depression or pain; instead, it reminds us of the briefness of life, and how it can be handled with ease and happiness. People spend a lot of energy in trying to control the people around them and this mental work leads to lots of stress and unhappiness. Poets and thinkers recommend freedom of the spirit and happiness.

Keywords: mental health, Thirumoolar, Tao Te Ching, Periyar

This paper attempts to understand how Thirumoolar from Tamil Nadu, India, and Tao Te Ching from China have interpreted human experiences and have arrived at philosophies to approach life. Their suggestions appear to be ethical principles, but beneath the ethics one can notice the embedded ideology of living with good mental health.

Thirumanthiram is a collection of three thousand quatrains (usually defined as "a stanza or poem of four lines, usually with alternate rhymes" www.dictionary.com) written by Thirumoolar, who is supposed to have lived two thousand years ago. Historical details are not available, and the existing written legends say that he studied along with rishis in Kailash. The details are lost in myths and religious stories and we lose track about the real person.

Thirumoolar was a mystic and has written how he saw the dance of Shiva. Scholars have interpreted this as a scene in Kailash and popular narratives argue that after witnessing the dance of Shiva, Thirumoolar began his journey to the South. It is said that *Thirumanthiram* was composed in Thiruvavadu Thurai, a famous temple in Tamil Nadu. The temple in Chidambaram has a special place for him as he died here. Tamil Nadu celebrates him as a God and there are

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Dr. S. Sridevi
Thirumoolar and Tao: Tamil and Chinese Ideas About Life   163

temples for him. The temples in Sathanoor and Thirunaraiyoor are famous. One of the legends in Tamil Nadu is that Thirumoolar entered the body of a cowherd called Moolan, and he had the power of coming out of his body and entering another body who was dead. Sekizhar, who wrote his epic of Saivite saints, devotes twenty-eight verses in his *Periya Puranam* to describe the story of *Thirumoolar* who is hailed as a Saiva saint. (*Aananda Vikatan*)

"Yakkai Nilaiyamai," (The mortal nature of human body) a collection of 25 verses by Thirumoolar. These verses argue that this life on earth is too brief to be taken very seriously. The first verse says that the earthenware is of two kinds: one is the burnt one that withholds the water; the other is the unburnt one that breaks in heavy downpour and becomes part of earth once again; like the latter, human body dies and becomes part of this earth (Thirumoolar, verse 1).

> Mannontru kandeer iru vagai pathiram
> Thinnentru irunthathu theevinai saernthathu
> Vinnintru neer vizhin meendu man anarpol
> Ennintru manthar irakintra varae (Thirumoolar verse 1)

The verse can be translated like this:
> Have you seen the earthenware of two kinds?
> The one that was burnt remained hard,
> Like the unburnt earthen ware when immersed in water
> The human body dissolves back in nature. (Thirumoolar, verse 1)

Another verse goes like this:
> Pandam pei koorai pazhaki vizhuntha kaal
> Unda appendirum makalum pin sellar
> Konda virathamum janamum allathu
> Mandi avarudan vazhi nadavathae. (Thirumoolar verse 2)

If we translate it, it means: The body collapses like a house which has been accommodating various types of products; the products are enjoyed by his family members, but they cannot follow him after his death; his self-disciplining measures and wisdom go with him (Thirumoolar, verse 2).

Thirumoolar compares human body to a house:
> Kaalum irandu mukatala kontrula
> Paalul parungali muppathi randula
> Maelula koorai piriyum pirinthaalmun
> Pooluyir meela pukaari yaathae. (Thirumoolar, verse 3)

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Dr. S. Sridevi
Thirumoolar and Tao: Tamil and Chinese Ideas About Life   164

The meaning of the verse goes like this: The legs support the body like pillars and the backbone with 32 ribs strengthen the body, which is constructed like a house, and is built with the roof of skin; all these disintegrate once the life breath leaves its house; it does not come back (Thirumoolar verse 3).

"Ma'aseh Tuviyah" a Hebrew medical treatise, portrays the body as a house. In medieval medical treatises man is defined as a "little world" or microcosm, and the universe that he reflects as a "great world" or macrocosm (Lepicard). The Bible also considers the body as "the house in which our spirit lives here on earth" (Corinthians 5. New Testament). It could be that the metaphor of a house to describe a body is universal as the similarities are obvious.

Thirumoolar continues to analyse human relationships and their limitations, and reminds us for the need to train our minds to look beyond this mortal life: People talk in a sweet manner and get into relationships but soon lose interest in each other, and later when one leaves the world, the other person cries, and after burning the body, the dead partner is worshipped as god (Thirumoolar, verse 8); the soul leaves the body leaving behind the family and other related things (Thirumoolar. verse 9); the nine holes in the body are closed forever, and the loved ones cry and then leave (Thirumoolar, verse 10); the hero of this land is taken in a chariot for the last time followed by people of the country (Thirumoolar verse 11); when the dead body is taken to the cremation ground, all the relatives leave to live their lives (Thirumoolar, verse 13); the body is burnt and the people take bath and forget the whole thing, and the relatives and women and others stop following the dead man, and they don't follow the body beyond the end point of the village, and later they take bath and forget the dead man ungratefully (Thirumoolar, verse 15); the potter makes pots and if they break, he leaves them as broken pieces that are used for other purposes, but the body is thrown away after the life-breath leaves and cannot be used again (Thirumoolar, verse 16). People leaving after the cremation of the body is a constant reference in these poems and emerges as a symbol of the futility of life and the limitations of human bondage and relationships.

> Tantric Siddha movement that flourished in India has many renowned spiritual scientists and Thirumoolar is one among them. He emphasized on the bodily based spiritual transformation and thus asanas flourished as an instrument of spiritual practice. In *Thirumanthiram*, Thirumoolar says "when the body perishes, the life force departs, concentration on preserving the body, cherishes the life force." … *Thirumanthiram* consists of 3047 poetic verses that explain the essences of Siddha yogam. In *Thirumanthiram*, Thirumoolar emphazises a new type of yoga called Siva Yogam. Siva yogam deals with the individual soul with

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Dr. S. Sridevi
Thirumoolar and Tao: Tamil and Chinese Ideas About Life   165

the removal of ignorance, once the wisdom dawns. It is also a method by which athma identifies itself with Siva. (Kanakavalli, et al. 19)

Removal of ignorance is achieved by realizing that the human body is mortal, and the emotional bondage created in relationships and family system disappears in a brief time as life continues for others in the same manner as before. The death of a body does not disturb the rhythm of life. A mind has to understand this thin relationship between one and another to detach one's self from emotional bondages and to build a steady relationship with the soul of the universe. It does not involve myths or a religion and insists on the freedom of the individual soul to structure its existence. A person who lives disassociated with the materialism of practical life can be referred to as a wise one or 'Siddhar'.

> Yoga may be associated with religion *per se*, but it is distinctly distinguishable from religion and religious practices. Religions deals with God realization; Yoga emphasizes on self realization. Tamil Siddhars insisted on the vital importance of Gnanam in attaining realization. They are against the fundamentalist attitude of religion. The Siddhars are against any institutionalised religion, which produces habits, customs and ritualistic practices which prevent one from being spiritually alert and fully conscious. (Kanakavalli, *et al.* 20)

The Tao Te Ching was written in China 2,500 years ago and is probably the most influential Chinese book of all times. Its 81 chapters have been translated into English more times than any other Chinese document. It provides the basis for the philosophical school of Taoism that teaches that there is one undivided truth at the root of all things. It means "the way" to get "strength/virtue" using the method of "scripture."   (McCarroll, Knierim et al).

> Not much is known about Lao Tzu, at least nothing that is certain. Some even doubt whether he is the author of the Tao Te Ching. However, his name became legendary with this writing, which also happens to be his only work. Lao Tzu (his name is sometimes written Lao Tse or Lao Zi, and he is also known as Li Er and Lao Dan) was supposedly born in Honan on the 24th of March in the year 604 BC. His name means "old-young" and he has been called the "Old Master". Lao Tzu was very old, when he rode on a water buffalo to retire in the mountains to a province in the western frontiers. There he was approached by a border official named Guan Yin Zi, who urged the master to write down his teachings so that they might be passed on. Lao Tzu then retreated into the solitude of the mountain pass, wrote the Tao Te Ching, whereupon he went westward and was never seen again. (McCarroll, Knierim, et al.)

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Dr. S. Sridevi
Thirumoolar and Tao: Tamil and Chinese Ideas About Life   166

Tao Te Ching says that "the True Person governs by emptying the heart of desire… If the people are simple and free from desire, then the clever ones never dare to interfere. Practise action without striving and all will be in order" (Tao Te Ching, poem 3). Desire is the cause for stress and mental depression, and therefore the poet says:

> Blunt the sharpness.
> Untie the knot.
> Soften the glare.
> Settle with the dust. (Tao Te Ching, poem 4)

Like Thirumoolar, Ching argues that life is a brief affair, and hence human ambition and sharp cleverness do not take individuals to success and happiness. Leading a simple life with humility gives us mental health and silence is required to live with peace:

> Many words lead to exhaustion.
> Better to hold fast to your centre. (Tao Te Ching, poem 5)

The *centre* is the quiet self that is calm and self-dependent, and it renews itself. The self has to free itself from 'itself' and that is the best way to liberate from worry and mental ill-health:

> Heaven and earth last forever.
> The reason why heaven and earth last forever
> is that they do not live for themselves.
> Hence, they last forever.
> Therefore, the True Person leaves self behind
> and thus is found in front,
> is not guarded and thus is preserved,
> is self-free and thus is able to find fulfillment (Tao Te Ching, poem 7)

At an initial level, it looks as if Thirumoolar is negative, as he keeps depicting death and the briefness of life on earth. If we read the poems along with the Chinese masterpiece Tao Te Ching, we realize both talk about living without conflicts as life on earth is indeed a mortal affair. The body is like an earthenware, says Thirumoolar; only heaven and earth last forever, says Ching. The body is mortal and hence, we can take life at a slower pace, both the ancient poets seem to argue in their writings.

These poems of Thirumoolar and Tao Te Ching are secular in nature and do not recommend a particular way or method. One is reminded of the twentieth century social reformer and thinker **Periyar** who questioned the materialistic desires and greed of the religious minded people in his famous essay in the magazine *Kudiyarasu* written on January 25, 1949:

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Dr. S. Sridevi
Thirumoolar and Tao: Tamil and Chinese Ideas About Life   167

> Let us think. If we study the activities of people, we understand that they want to go to heaven however difficult it is, however others are oppressed by them; people want to become landlords; they should always remain wealthy; they should be immortal; they should be rulers. This is what is taught in codes. Hence, greedy people follow these social codes and plan for this earthly life and life after death. (Periyar, 223)

Ancient Tamil and Chinese wisdom argue in favour of a life that is not greedy, as life on earth will always be mortal, and efforts to make human life immortal and permanent on earth would only lead to mental stress and unhappiness.

Periyar takes the issue of codes to a higher level arguing that social and cultural codes have been created to make people more materialistic. This in turn, can create social unrest, stress in human minds, and might lead to inequalities in a gradual manner in cultural and economic levels. Religion has to teach people to detach themselves from aggressive materialism, and help them acquire peace, is his argument. Thirumoolar and Tao Te Ching argue in favour of empowering the core spirit of human mind realizing the limitations of human body's existence on earth.

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Dr. S. Sridevi
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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Dr. S. Sridevi
Thirumoolar and Tao: Tamil and Chinese Ideas About Life   169

Phonological Features in Dijuwa: A Dimasa Dialect

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Abstract

This paper discusses the phonological features in Dijuwa dialect of Dimasa spoken in Karbi Anglong district of Assam and Dimapur district of Nagaland. It belongs to Bodo-Garo group of Tibeto-Burman language family. It introduces the segmental and supra-segmental which includes vowel phonemes, distribution of vowel phonemes, diphthongs, distribution of diphthongs, consonant phonemes, distribution of consonant phonemes, consonant cluster and syllable structure.

Keywords: Dijuwa, Dimasa, Assam, Dimapur, Nagaland.

1. Introduction

Dimasa is one of the multi-cultured people of North-East India. They have well-preserved rituals and rich history. They are racially Indo-Mongoloids origin (Barpujari 2007) and linguistically they belong to Bodo-Garo group of the Tibeto-Burman language family (Lewis, Simons and Fenning 2013). The term 'Dimasa means 'sons of the great river where 'di' means water, 'ma' means big and 'sa' means sons (Singha 2007). Literally, they are called 'son of the mighty Brahmaputra river' According to 2001 census, the population of Dimasa in Assam is recorded 110,976 speakers. Dimasas are mainly live in Assam and bordering states of North-East India. Based on geographical distribution, Dimasa has four main dialects: Hasao, Hawar, Dembra and Dijuwa. Hasao is standard dialect spoken in Dima Hasao district of Assam. Hawar is spoken in Cachar, Karimganj and Hailakandi district of Assam and bordering village of Mizoram and Manipur. Dembra is spoken in Hojai and Nagaon district of Assam. Dijuwa is spoken is spoken in Karbi Anglong district of Assam and Dimapur district of Nagaland.

This is the first attempt to analyse the phonological features of Dijuwa dialect of Dimasa. In this paper, we will discuss their segmental and supra-segmental features of the dialect.

2. Segmental Inventories

This section presents the vowel, consonant, diphthongs, consonant clusters and syllable structures.

2.1. Vowel

Dijuwa has five short vowels as shown in table 1.

	Front	Central	Back
High	i		u
Mid	e		o
Low		a	

Table 1: Vowel Phonemes

Minimal pairs of vowel phonemes in Dijuwa as shown in table 2.

i vs e	*/ani/* (my) */ane/* (me)
e vs a	*/sem/* (salt) */sam/* (grass)
u vs o	*/suni/* (lime) */soni/* (day after tomorrow)

Table 2: Minimal pair of Dijuwa

In Dijuwa, vowel phonemes */e, a, o, u/* occurs in all the three word positions and the vowel phoneme */i/* occurs in the word medial and final positions. Following table 3 shows the distribution of vowel phonemes in Dijuwa.

Vowels	Initial	Medial	Final
i	-	*/gisim/* 'black'	*/pʰei/* 'shield for war'
e	*/eraha/* 'here'	*/tʰei/* 'blood'	*/tʰapʰle/* 'yam'
a	*/alu/* 'cat'	*/kʰai/* 'run'	*/kra/* 'cry'
o	*/oima/* 'caterpillar'	*/bokʰolai/* 'cheek'	*/pakʰapao/* 'chest'
u	*/ut/* 'camel'	*/kʰutʰim/* 'corf'	*/tʰailu/* 'banana'

Table 3: Distribution of Vowel Phonemes in Dijuwa

2.2. Diphthongs

Dijuwa has five diphthongs: */ei, ai, ao, ou, oi/*. The most common diphthongs of Dijuwa are */ei/* and */ai/*. It does not have triphthongs. Following table 4 shows the diphthongs in Dijuwa.

Diphthongs	Intial	Medial	Final
ei	-	*seisa* 'dog'	*tʰei* 'blood'
ai	-	*kʰaisima* 'ant'	*hotmai* 'navel'
ao	-	*jaopʰle* 'wrist'	*pakʰapao* 'chest'
ou	-	*busoutʰai* 'grandson/daughter'	*hadʒou* 'hill'
oi	*oima* 'caterpillar'	-	-

Table 4: Diphthongs in Dijuwa

2.3. Consonants

Dijuwa has 19 phonemic consonants. It does not have allophones. Following table 5 presents a phonetic chart of Dijuwa phonemic consonant.

Manner of Articulation		Place of Articulation					
		Bilabial	Alveolar	Palatal	Post-Alveolar	Velar	Glottal
Stop	V-unaspirated	p	t			k	
	V-aspirated	pʰ	tʰ			kʰ	
	V+	b	d			g	
Affricate	V-						
	V+				dʒ		
Fricative	V-		s				h
	V+						
Nasal	V-						
	V+	m	n			ŋ	
Lateral	V-		l				
	V+						
Trill	V-						
	V+		r				
Semi-Vowel	V-						
	V+	w		j			

Table 5: Phonemic Consonant in Dijuwa

In Dijuwa, the phonemic consonants cannot occur in all the three word positions. Following table 6 presents the distribution of consonant phonemes.

Consonants	Initial	Medial	Finally
p	*/pislim/* 'brain'	*/sapama/* 'bed bug'	*/mantap/* 'squirrel'

p^h	/p^haŋk^{h}or/ 'armpit'	/p^hup^{h}ru/ 'slient'	-
b	/but^{h}a/ 'blunt'	/daobuma/ 'crane'	/dub/ 'cannon'
t	/ten/ 'keep'	/pokto/ 'neck'	-
t^h	/t^hei/ 'blood'	/laŋt^{h}o/ 'bald'	-
d	/dihu/ 'water pot'	/k^{h}andema/ 'cicada'	-
k	/kere/ 'crocodile'	/mukukre/ 'fern'	-
k^h	/k^{h}uska/ 'chin'	/pak^{h}a/ 'heart'	-
g	/guŋ/ 'to bend'	/mugruŋ/ 'eyeball'	-
m	/mukdu/ 'pitcher (for metal)'	/homda/ 'tadpol'	/kisim/ 'black'
n	/nale/ 'daily'	/kant^{h}ao/ 'stick'	/pahain/ 'flesh'
ŋ	-	/t^{h}aimuŋkol/ 'papaya'	/k^{h}ruŋ/ 'fencing'
l	/laibi/ 'easy'	/t^{h}ailu/ 'banana'	/tal/ 'echo'
r	/rai/ 'cane'	/beren/ 'goat'	/gedʒer/ 'middle'
s	/suluŋ/ 'learn'	/busou/ 'daughter'	/pus/ 'december'
dʒ	/dʒetama/ 'spider'	/hadʒu/ 'front tooth'	-
h	/hap^{h}ai/ 'area'	/bahaint^{h}o/ 'muscle'	-
w	/wakelei/ 'bamboo shoot'	/konowa/ 'heron'	-
j	/jao/ 'hand'	/mijuŋ/ 'elephant'	-

Table 6: Consonant Phonemes in Dijuwa

In Dijuwa, the consonant phonemes /p, b, m, n, l, r, s/ occurs in all the three positions. The phonemic consonant /p^h, t, t^h, d, k, k^h, g, dʒ, h, w, j/ occurs in the word initial and middle position and the consonant phoneme /ŋ/ occurs in the word medial and final positions.

Minimal pair of consonant phonemes in Dijuwa is shown in the following table 7.

p vs p^h	plai 'leaf'	p^{h}lai 'flat'
p^h vs b	p^{h}ai 'come'	bai 'dance'
t vs d	tak^{h}ana 'tomorrow'	dak^{h}ana 'don't hear'
t vs t^h	taŋ 'work'	t^{h}aŋ 'go'
t^h vs d	t^{h}ei 'blood'	dei 'water'
k vs k^h	kao 'shoot'	k^{h}ao 'pluck'
k^h vs g	k^{h}arao 'elder person'	garao 'word'
m vs n	mija 'yesterday'	nija 'not'
l vs r	laŋ 'take away'	raŋ 'money'
s vs h	sai 'select'	hai 'smell'
w vs j	wat^{h}o 'piece of bamboo'	jat^{h}o 'ankle cap'

Table 7: Minimal pairs in Dijuwa

2.4. Consonant Cluster

Consonant cluster is highly productive in Dijuwa. It occurs in the word initially. In Dijuwa consonant cluster are formed from stop, nasal, fricative and lateral as present in table 8.

Stop + Lateral	*pʰlai*	'leaf'
Stop + Trill	*grimba*	'thunder'
Fricative + Stop	*stap*	'sticky'
Fricative + Lateral	*slai*	'change'
Fricative + Trill	*srao*	'july'
Fricative + Nasal	*dʒna*	'bright'
Nasal + Lateral	*mlao*	'play'

Table 8: Consonant Cluster in Dijuwa

In Dijuwa, the formation of consonant cluster with stop and fricative are highly productive. Triple consonant cluster does not occur in Dijuwa.

2.5. Syllable Structure

Syllable structure in Dijuwa are monosyllabic, disyllabic, trisyllabic and quadrisyllablic. Following table 9 and table 10 presents the syllable structure in Dijuwa.

Open Syllable	Words	Gloss
CV	*ku*	'grasshopper'
CV.CV	*kere*	'crocodile'
CVC.CV.CV	*tʰamsuma*	'house fly'
CVC.CCV.CV.CVV	*jembruwalai*	'flying frog'

Table 9: Open Syllable structure in Dijuwa

Closed Syllable	Words	Gloss
CVC	*Haŋ*	'breathe'
CV.CVC	*katʰaŋ*	'unripe'
CVV.CVC.CVC	*tʰaimuŋkol*	'papaya'
CVC.CCVV.CV.CVC	*jaŋklaipotʰor*	'rainbow'

Table 10: Closed Syllable in Dijuwa

In Dijuwa, polysyllables are derived words which are mainly found in numerals words. Open syllables and closed syllables are also seen in Dijuwa dialect.

3. Tone

Dijuwa has a simple tone which has three way of contrast: high (´), mid (¯) and low (`). Dijuwa has only lexical tone which is shown in the table 11.

High	Mid	Low
/súŋ/ 'cook'	/sūŋ/ 'stand'	/sùŋ/ 'ask'
/saín/ 'sun'	/saīn/ 'count'	/saìn/ 'pull'
/tʰú/ 'spit'	/tʰū/ 'sleep'	/tʰù/ 'wearing cloths'
/dʒoú/ 'ricebeer'	/dʒoū/ 'tall'	/dʒoù/ 'kick'
/dʒaó/ 'lend money'	/dʒaō/ 'winnowing rice'	/dʒaò/ 'priecing'

Table 11: Tone in Dijuwa

4. Conclusion

From the above phonological features, we can conclude that Dijuwa is a dialect of Dimasa which belongs to Tibeto-Burman language family. Dijuwa has five short vowels, five diphthongs, nineteen consonant phonemes and three tones. Vowel phonemes /e, a, o, u/ occurs in all the three word positions and the vowel phoneme /i/ occurs in the medial and final positions in Dijuwa. The diphthongs /ei, ai, ao, ou/ occurs in the word medial and final positions and the diphthongs /oi/ occurs only in the word initially. It does not have triphthongs. In Dijuwa, consonant cluster is highly productive and occurs in the word initially. Triple consonant cluster does not occur in Dijuwa. Syllable structure in Dijuwa varies from monosyllabic to quadrisyllabic. In Dijuwa, polysyllables are mainly occurs in numeral words. A deeper study on tone is to be carried out for further research.

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The Myth of Radha Krishna - A Timeless Schema for Transcending the Body: Critiquing Kamala Das's Poetry

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Abstract

'... I am sinner / I am saint. I am the beloved and the betrayed' ("An Introduction") - such acute is the self-consciousness of Kamala Das that almost axiomatically she has been defined as one of the iconoclastic poets of India in the post-independence era. A woman who throughout her life has searched for pure love but has experienced only loneliness and indifference in return, now nurtures a feeling of utmost depression and isolation. Through myriads of images, she shows the audacity to expose through her poetry the shackles of authority imposed upon her by the patriarchal society. In her personal life, constant ignorance from her father and indifference from her husband has whetted her spirit to redefine her identity which had almost ceased to exist. One who has pined for pure love from her husband who has wanted nothing but her body, takes recourse to Lord Krishna-the ideal paramour known for the proliferation of sublime love, and finally like Radha who is Krishna's alter ego, she acts as a rebel to challenge the societal norms by inordinately ignoring the taboos associated with the marital institution and sacrificing her all to run extra marital affair which is not at all sanctioned by the patriarchy. Being cornered and silenced in her domestic life she who once has denounced her body saying 'I am / now my own captive' ("Captive"), quite interestingly accepts such condition with sheer resignation and realizes that she is left with her body to protest against carnality and that she can transcend the bodily love and her husband's carnality only by sacrificing herself to Krishna as she confesses- "your body is my prison, Krishna, /I cannot see beyond it" ("Krishna"). If in the drudgery of her husband's carnal love she compared herself to a caged bird, she deliberately wants to be captivated eternally by Krishna's love — '…towards you my thoughts today/must race like enchanted fish' ("Ghanashyam"). It is not that Das merely sublimates her feminine ego by surrendering herself to Lord Krishna, rather "the affair with 'Krishna'", as Jayakrishnan Nair succinctly opines, "is a living experience…. She is comparing here the unavailable Heavenly bliss with the practically available detraction and disaffection in the real life". (*Cutting Edges: Biology of Experience in the Poetry of Kamala Das* 206). In this paper my humble endeavour

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Supriya Mitra, M.A.
The Myth of Radha Krishna - A Timeless Schema for Transcending the Body: Critiquing Kamala Das's Poetry   177

would be to re-read Kamala Das's poetry and show how she is relegated to marginality because of her female body and finally transcends it by taking recourse to the myth of Radha-Krishna.

Keywords: Kamala Das, Body, Transcendence, Patriarchy, Radha-Krishna, Spirituality

Kamala Das is generally known as a poet of the body. So excessively she uses the body-images in her poetry that K.R.S Iyengar calls her "aggressively individualistic" (677), Merrily Weisbord sees her as "love-queen of Malabar" and M. Prabha designates her sarcastically as "paparazzi's dreamgirl" (225). However, if her poetry is closely examined it will be observed that all such criticism appears as a result of misrepresentation of Kamala Das because according to her, body stands for sexuality which in its turn also metaphorically represents the textuality of her poetry. Though she uses numerous images which emerge from the physical and sensual aspects of body, in actuality they project the degree of patriarchal domination and intensity of her domestic confinement. However, the internal landscape of her mind is pretty ambitious to see her body as a potential source of acute self-consciousness and as a "corporeal ground of intelligence" (Rich 62) to aggressively assert her identity. But it needs to be kept into our mind that though Das lives through her body, she eventually makes an effort to bring tranquillity to her muddled heart by going beyond physicality and immortalizing her love by sublimating her feminine ego and surrendering to the ideal love of Lord Krishna and dedicating her body to Him. Rightly does Niranjan Mohanty observe:

> Das in her early poetry seems to romanticize the gender difference through her frank revelation of the anatomical imagery. In her later poetry she idealizes and immortalizes the gender difference by way of sublimating her feminine ego at the altar of Lord Krishna. (Mohanty 26)

In this paper my endeavour would be to re-read Kamala Das's poetry and show how she is relegated to marginality because of her female body and how she finally attempts to transcend it by taking recourse to the myth of Radha-Krishna.

Kamala Das (1934-2009), the renowned south-Asian poet, right from her childhood had suffered from the feeling of social alienation. In her school days she was made to feel inferior to those Anglo-Indian students by not allowing her to interact with the governor's wife due to her body's brown complexion. In *My Story* she laments:

> When the visitors came the brown children were always discreetly hidden away, swept under the carpet, told to wait in the corridor behind the lavatories where the school ayahs kept them company. None of us looked too pretty in those days (3)

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Supriya Mitra, M.A.
The Myth of Radha Krishna - A Timeless Schema for Transcending the Body: Critiquing Kamala Das's Poetry 178

This is indeed detrimental to her mental health and responsible for social castration which gives birth to the fear of being degraded, dominated, or becoming insignificant. Even Simone de Beauvoir critically observes that the position women occupy in society is "comparable in many respects to that of racial minorities in spite of the fact that women constitute numerically at least half of the human race" (Parshley 9). Women are always put into the marginal position not just because of her 'feminine' sensibilities, but because of the social system which is exclusively regulated by patriarchy. Helene Cixous realizing the importance of the female body as a possible outlet of the unconscious has advised all that "write your self. Your body must be heard. Only then will the immense resources of the unconscious spring forth" (Cixous 880). Kamala Das who with her 'sad woman body' has lodged a protest against her dominant male counterpart and also gives vent to her unconscious desires prompts K. Satchidanandan to opine that right from her adolescence, "her female body inscribes itself on the text and she remembers too her first encounter with masculine violence that belongs to the same frightening world of trees in the storm the mutterings of the funeral pyre" (Satchidanandan 119). In her remarkable poem "Introduction" she herself records the mental and physical torture she had experienced in the wedding night:

> ... he drew a youth of sixteen into the
> Bedroom and closed the door. He did not beat me
> But my sad woman-body felt so beaten. (*Selected Poems 5*).

Sometimes her husband's torture becomes so unbearable that she wears the mask of physical satisfaction and pretends to consider her husband's insatiable lust as true love:

> I am a freak. It's only
> To save my face, I flaunt, at
> Times, a grand, flamboyant lust. (*Selected Poems 9*)

It may appear that Kamala Das's poems only bear her intimate personal experiences; rather they record the livid experiences of womanhood. In her poem "In Love" she expresses her utter disgust towards sexuality and hints at the cocooned claustrophobic condition of women in a patriarchal society:

> This skin-communicated
> Thing that I dare not yet in
> His presence call our love. (*Selected Poems 11*)

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Supriya Mitra, M.A.
The Myth of Radha Krishna - A Timeless Schema for Transcending the Body: Critiquing
Kamala Das's Poetry   179

Das's preoccupation with the body is functional in the sense that through it she registers a protest against the society and also makes a sustained endeavour to transcend it to reach the soul. She is enormously preoccupied with the body only for the purpose of "generating in the reader the desired sense of disgust for the reprehensible aspects of human behaviour" (Ahmed 133). She gets married at a very tender age, but her husband has constantly 'neglected' her mind, prioritized her body, and finally relegated her to almost non-entity. Even she herself sacrifices her all in the process of locating the centre of man's desire. Confesses she in "Loud Posters":

> I've
> Spent long years trying to locate my mind
> Beneath skin, beneath flesh and underneath
> The bone. (*Selected Poems* 17)

The representation of body in Das's poetry is quite obvious as it not only helps her to assert her own identity but also serves as a potential threat to patriarchy and also an attack to the lustful male ego which made her feel her own body as a veritable prison which she is trapped in. Hinting at the authoritarian atmosphere both husbands and fathers create, Meenakshi Thapan rightly says:

> Woman is allowed little or no space for an independent, self-perceived articulation, definition or expression of her sexuality. Her body becomes an instrument and a symbol for the community's expression of caste, class, and communal honour. Chastity, virtue and above all, purity are extolled as great feminine virtues embodying the honour of the family, community, and nation. (Thapan 6)

When the voice of a woman is suppressed, she is only left with her body to protest. She depicts her inner anguish and pangs because of her loss of liberty. In "Captive" she utters: "… for years I have run from one / gossamer lane to another, I am / now my own captive" (Das *Only the Soul Knows How to Sing* 113).

Das's later poetry marks a significant transformation in her approach to body and love. Her disgust for gross physicality and the gradual decay of the body prompt her to look beyond sex and death into a state of spirituality. Her desire for the spiritual fulfilment of love is evident in "Anamalai Poems":

> There is a love greater than all you know
> that awaits you where the red road finally ends

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Supriya Mitra, M.A.
The Myth of Radha Krishna - A Timeless Schema for Transcending the Body: Critiquing Kamala Das's Poetry   180

> its patience proverbial; not for it
> the random caress or the lust
> that ends in languor.

Critics usually hold her poems to be sensual and typically centred on the body. But it should also be noted that such love is bound to wither with the degeneration of the body. Thus, it is a futile attempt to search for love in the world of philanders and nymphomaniacs. So, to save herself from the charges of over-indulgence of sexuality and promiscuity, to sprinkle her soul with love and enter into the world of spiritual transcendence, she treads into the mythical, ideal world of Radha-Krishna and Vrindavan and reaches closer to the soul "by confessing / by peeling off my layers" (Das *Only the Soul Knows How to Sing* 29). The bliss she finds from her close association with Krishna lies in contrast to the lustful, frustrating love of her husband.

Sublimating her feminine ego, she surrenders herself to lord Krishna and yearns to be her confidante. Her longing for purity and divinity makes her turn to the transcendental world of Radha-Krishna where the unification of the finite and infinite, *atman* and *brahman* will be established. In "Radha-Krishna" she writes:

> This becomes from this hour
> Our river and this old Kadamba
> Tree, ours alone, for our homeless
> Soul to return someday
> To hang like bats from it's pure
> Physicality. (Das 132)

Realizing the elusive nature of the ideal feminine self-hood, she honestly tries to identify herself with Radha. Instead of distancing from her lover, she ties a love-knot with Krishna surrendering all her physical possessions. In "Krishna" she accepts exactly what she had wished to deny in "Captive":

> Your body is my prison, Krishna,
> I cannot see beyond it.
> Your darkness blinds me,
> Your love words shut out the wise world's din. (Das *Only the Soul Knows How to Sing* 82)

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Supriya Mitra, M.A.
The Myth of Radha Krishna - A Timeless Schema for Transcending the Body: Critiquing Kamala Das's Poetry   181

She is ecstatic and therefore wants her body to be dissolved in Krishna and the substance which remains after such sublime union is the ideal love bereft of body. Such feeling is skilfully documented in her poem "Radha":

> O Krishna, I am melting, melting, melting
> Nothing remains but
> You. (Das *Selected Poems* 45)

Das's search for something beyond the physical leads her to Lord Krishna and makes her his alter-ego. The Krishna motif not only evinces Das's love for ideal, it also works as a paradigm of "supremacy of spirit over matter, soul over body, timeless over the temporal" (Dodiya 1).

Das's relation with Krishna is purely human. Her failure to get peace in married life has prompted her to get out of the wedlock and surrender herself to Krishna. It is not that Das was not willing to get 'pure' love from others. She has lost her way and has gone to many as she says in "My Grandmother's House", "I who have lost/ My way and beg now at strangers' doors to/ Receive love, at least in small change?" (Das *Selected Poems* 13), but finally she realizes the futility of such love. She evinces that the 'band of cynics' has not only failed to provide her the absolute bliss, but also has toyed with her body. Das succinctly records such experience in "The Sunshine Cat": "they said, each of/ Them, I do not love, I cannot love, it is not / In my nature to love, but I can be kind to you..." (Das *Selected Poems* 23). Realizing the fact that the body cannot take her to the world of sublime love and peace and that it actually works as a preventive measure form experiencing true love, she turns to the mythical world of Lord Krishna. Love for Krishna shows her the way to experience absolute liberty from the social codes. Sudhir Kakar succinctly opines that:

> [Krishna] encourages the individual to identify with an ideal primal self, released from all social and superego constraints. Krishna's promise, like that of Dionysus in ancient Greece, is one of utter freedom and instinctual exhilaration. (Kakar 142).

Actually, Krishna is considered to be Das's 'mate' to whom 'in many shapes shall I surrender... I shall be fondled by Him". (*My Story* 208).

It is not that Das denies the body altogether to become religious. Rather it is all about her ability to distinguish between 'spiritual' and 'profane'. In order to reach the soul one must go through the body. Purnendu Chatterjee opines:

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Supriya Mitra, M.A.
The Myth of Radha Krishna - A Timeless Schema for Transcending the Body: Critiquing Kamala Das's Poetry   182

Das is covertly positing the universal concept that physical energies must be transformed into spiritual energy in the course of the "inward" journey.(Chatterjee 78)

The image of Krishna appeals more realistically than her husband. Demythicizing Lord Krishna Das expresses her attitude to Him:

But illogical that I am from birth onwards, I have always thought of Krishna as my mate... It was only by imagining that he was with me that I could lie beneath my husband to give him pleasure. (Das *Femina* 19)

Her indifference to her husband's carnal love which lies in stark contrast to Krishna's ideal love is very pertinently described by Das in "The Maggots":

Do you mind my kisses, love? And she said,
No, not at all, but thought, what is
It to the corpse if the maggots nip? (Das Selected Poems 51)

Das's quest for ideal love may appear unattainable, however, being alienated by the drudgery of domestic life she, in Krishna, tries to find out the eternal lover in contrast to her earthly lovers. In "A Man a Season" she states such fact quite directly:

A man is a reason,
You are eternity. (Das *Only the Soul Knows How to Sing* 81)

Body for Das is a barrier to reach the soul. Once this barrier is traversed one can taste the sweetness of infinite love. In "Advice to the Fellow-Swimmers" she says:

Go swim in the great blue sea
Where the first tide you meet is your body,
That familiar pest,
But if you learn to cross it
You are safe, yes, beyond it you are safe,
For, even sinking would make no difference then... (Das *Selected Poems* 116)

Das's use of Krishna myth is quite deliberate as it not only helps her to transcend physicality, but also lets a therapeutic effect prevail upon her. Writes she herself:

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Supriya Mitra, M.A.
The Myth of Radha Krishna - A Timeless Schema for Transcending the Body: Critiquing Kamala Das's Poetry   183

We are burdened with perishable bodies which strike up bonds which are also unreal, and perishable. The only relationship that is permanent is the one which we form with God. My mate is He. He shall come to me in myriad shapes. In many shall I surrender to his desire... I shall pass through all the pathways of this world, condemning none, understanding all and then become part of Him. Then for me there shall be no return journey... (Das *My Story* 185-186)

Bruce King opines that "... the poems of Kamala Das when focused on love treat it within a broader ranges of themes, more realized settings and with deeper feeling, bringing to it an intensity of emotion and speech and a rich, full complexity of life" (147). Kamala Das under the cover of gross physicality expresses her deep desire for love. In this context she is comparable with ancient writers like Mirabai, Andal, Rami, Janabai and others. When Mirabai denounces her family relationship, accepts Krishna to be her lover and says courageously, "My relations surround me like bees. / But Mira is the servant of her beloved Giridhar, / And she cares nothing that people mock her" (Tharu and Lalita 93) it becomes quite obvious that her words, devotion and courage are echoed to a great extent in Kamala Das's poetry.

As Das reaches the middle age she wears the mask of Radha-Krishna myth and tries to sweep away all the hazardous issues associated with marital life in order to refine the stasis of her equilibrium. A. N. Dwivedi remarks:

[Das] is merely searching for a relationship which gives both genuine love and impenetrable security. That's why she sometimes gives a mythical framework to her search for true love and identifies it with Radha-Krishna syndrome or with Mira Bai, relinquishing the ties of marriage in pursuit of Lord Krishna, the true divine lover. (Dwivedi 3)

It is surprising that this very lady who has always revolted to set herself free from the clutches of patriarchy, now wants 'security' from Krishna, stoops to conquer the true love, and entangles herself into the love-net of Krishna like an enchanted fish. Krishna lifts up her soul to a sublime realm as she expresses in "Ghanshyam":

You have like a koel built your nest in the arbour of my heart.
My life, until now a sleeping jungle is at last astir with music.
You lead me along a route I have never known before
But at each turn when I near you
Like a spectral flame you vanish. (Das *Selected Poems* 87)

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Supriya Mitra, M.A.
The Myth of Radha Krishna - A Timeless Schema for Transcending the Body: Critiquing Kamala Das's Poetry   184

There are many critics who feel that the Krishna-image is a camouflage that Das deliberately wears to escape social criticism. Her rigidity regarding her husband, her extra-marital affairs with many, her all-out quest for asserting her identity are masked by the use of the Krishna myth in the same way as His illegitimate relations are legitimised in the Hindu mythologies. Jayakrishnan Nair candidly says:

> ...the mythical framework in some of her poems is only an attempt to give them a transcendental look, and the mythological figures of Radha and Krishna are a mere subterfuge to escape social criticism. All this in a broad parlance is only a visionary manner of confectioning for oneself a state of imaginary circumstance, since talking of such subjective desires as personal properties amounts to restoring to verbal expressions without any situational gravity. So imaginatively and poetically dramatizing the self and the other in the mythic extensions and distances solves the whole problem of the poet. (Nair 203)

Thus, the canon of Kamala Das is fraught with turns and twists. If one considers her as utterly sensual, she comes out with her Krishna poems to prompt Vincent O' Sullivan to suggest that "Das must be read as a religious poet" (Sullivan 187). But if one tends to hold her utterly religious, she makes critics like Fritz Blackwell observe that the poet's "concern is literary and existential, not religious; she is using a religious concept for a literary motif and metaphor" (Blackwell 13). She, like Radha, also acts as a rebel to challenge the societal norms, inordinately ignore the taboos associated with the marital institution and sacrifice her all to run extra marital affair which is not at all endorsed by the patriarchy and finally tries to create a utopian world marked by pure love. She does not deny the body to embrace Krishna as she knows that body is the very gateway to reach the soul. She herself surmises in "Suicide":

> Bereft of soul
> My body shall be bare
> Bereft of body
> My soul shall be bare. (*Selected Poems* 39)

That Kamala Das has employed sexual images extensively in her poetry is undeniable. But it will also be unjust if she is made to bear with the venom of negative criticism without taking into account her motive and purpose behind such overexposure of body and sensuality and frank disclosure of sexual experiences. Her body was objectified and dominated by her husband when she was innocent and was unaware of the complexities associated with her docile female body. She was tortured and humiliated for not being able to quench the lust of her husband. Then

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Supriya Mitra, M.A.
The Myth of Radha Krishna - A Timeless Schema for Transcending the Body: Critiquing Kamala Das's Poetry   185

she decides to go from one gossamer to another so that her husband cannot betray her physically. She is involved in many illicit relationships and gives away her body. In the third stage she realizes the body's inability to eternalize love. The more she gets involved with illicit relations the more it becomes difficult for her to bask in the realm of spiritual bliss. So she dedicates her body to Krishna- the ideal lover who will not only love her eternally and restore her virginity, but also will make her aware of 'cosmic-consciousness' by transcending her ego. Thus, Kamala Das or Madhavikutti's poetic oeuvre signifies her journey from body to the soul, from physicality to spirituality, from being Madhav's frustrated wife (as Kamala Das's husband was Madhav Das) to becoming Madhav's eternal beloved (as Madhav is another name of Krishna). Perceiving Das's quest for transcendence of the body through the myth of "Radha-Krishna" Mohan Lal Sharma quite aptly sums up the argument:

> Kamala Das begins with the body and arrives at the realization that body-consciousness can be developed into the cosmic-consciousness, and that the 'self-centered' egotistical existence alone is contemptible. (Sharma "The Road to Brindavan" 101)

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Supriya Mitra, M.A.
The Myth of Radha Krishna - A Timeless Schema for Transcending the Body: Critiquing Kamala Das's Poetry   186

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Language in India www.languageinindia.com **ISSN 1930-2940 21:2 February 2021**
Supriya Mitra, M.A.
The Myth of Radha Krishna - A Timeless Schema for Transcending the Body: Critiquing Kamala Das's Poetry   187