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Taking a Road Not Travelled:
A Cross-lingual Study of *Kāraka*-Cognition

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Abstract

The *Kāraka* theory in the Pāṇinian grammatical tradition in the Sanskrit studies stands as a benchmark to understand the confluence of Sanskrit syntax and semantics. The theory has been explored from syntactico-semantic and philosophical perspectives till date by ancient and modern scholars in India and beyond. Relying on the earlier theoretical discussions, the current report, the first of its kind, tries to investigate the cognition of the *kāraka*s in real-life human communication by carrying out experimental research on a total of 900 readers of Sanskrit and Marathi. The study argues that (1) the ontological classification of the verbs affects the cognition of the *kāraka*s, (2) while *kartā* (agent) and *karma* (object/ destination) of the verb are more accurately cognized, *adhikaraṇa* (location/ substratum) of the verb is not, unless it adds to the main semantic component of the sentence, (3) the first language of the readers affects their comprehension of the *kāraka*s in the second language, provided if the second-language is not used in daily life conversations. The novelty of the research lies in the experimental methodology that is still in its infancy in Sanskrit studies.

Keywords: Single-verb, *Kāraka*, Psycholinguistics, Sanskrit studies, Experimental Research

Introduction[1,2]

Kāraka (pronounced as *kaaraka*) is a syntactic category or a non-linguistic item that participates in an action. A sentence usually consists of two main parts: verb (*ākhyāta*) and argument/s or complement/s (*kāraka*). Thus, *kāraka* serves to bring an action to accomplishment (*kriya-sādhana*) and is always connected with the action (*kriya-viśeṣayukta*). It is a constituent of the main action (Cardona, 2008, p. 107).

The *kāraka* theory is one of the centrepieces of Pāṇinian syntax that is dealt by Pāṇini, a 5th C BC Sanskrit grammarian, in great detail in his monumental work '*Aṣṭādhyāyī*' (Joshi & JAF, 1999, p. 95). Nonetheless, Pāṇini has never defined the term *kāraka*. Etymologically speaking, the term *kāraka* has been derived from the verbal root *'kṛ'* ('to do') and an agentive suffix *'ṇvul'*. Hence, *kāraka* signifies the agent of the action or something that accomplishes

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[1] The abbreviations used in the manuscript are as follows: P.- Pāṇini's Aṣṭādhyāyī.
[2] The transliteration system used in the manuscript for both Marathi and Sanskrit sentences follows IAST-International Alphabet of Sanskrit Transliteration system.

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an action. A similar view is emphasized by Patañjali under the rule *'kārake'* (P.1.4.23), that the *saṁjñā 'kāraka'* means '*karoti kriyāṁ nirvartayati*' (that which does or accomplishes an action) (Bhatta, 1988, p. 16).

According to the Pāṇinian grammatical system, a verb can have a maximum of six arguments, viz.,

(i)   *Kartā* (one who is independent, the agent) (P.1.4.54),
(ii)   *Karma* (what agent seeks most to attain, object) (P.1.4.49),
(iii)   *Karaṇa* (the main cause of the effect, instrument) (P.1.4.42),
(iv)   *Saṁpradāna* (the recipient of the object) (P.1.4.32),
(v)   *Apādāna* (that which is fixed when departure takes place) (P.1.4.24), and
(vi)   *Adhikaraṇa* (the basis or location) (P.1.4.45).

*Kāraka*s are 'generally' the words that play thematic roles in the sentence and are roughly translated as an agent, object/ patient/ goal/ destination, instrument, beneficiary, source of action, and location. However, Bharati (2007, p. 2) have rightly pointed out that from a linguistic string only kāraka relations can be known, and not thematic roles.[3] Generally, they take nominative, accusative, instrumental, dative, ablative, and locative suffixes, respectively.[4] Although, the connection between the *kāraka* and the case-endings is not one-to-one, as it is a well-known fact. In a certain circumstance, more than one *kāraka* can equally apply to a single entity (Cardona, 2008, p. 109).

It is stated by Faddegon as quoted by Staal that
"By karakas Panini understands the logical or ideational relations between a noun and a verb, or more precisely between an object or anything conceived after the analogy of an object and an action or anything conceived after the analogy of an action…" (Staal, 1967, p. 18).

*Kāraka*s do not always correspond with the nature of an action; therefore, it is said that the *kāraka* theory is only a *via media* between grammar and reality. Pāṇini's system is based on the meaning, rather than the conventional method to string together the words (Kak, 1987, p. 124). The attestation of the arguments with that of the verb as regards which role it plays in bringing about a certain action is governed by the speakers' wish/ intention ('*vivakṣā*'). When some words/ arguments are left out and not used explicitly in the sentence, listeners infer and fill in the 'missing' argument/s. (Traxler, 2011, p. 170).

The current research addresses the question about how different *kārakas* are cognized by the readers when they are missing from the surface level of the language.

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[3] In a given sentence, different thematic roles can be played by a single *kāraka*.
[4] The following Pāṇinian rules link a case-ending with a specific kāraka, such as P. 2. 3. 2, links *dvitīyā* with *karman*, P. 2. 3. 13, links *caturthī* with *saṁpradāna*, P. 2. 3. 18, links *tṛtīyā* with *kartṛ* and *karaṇa*, P. 2. 3. 28, links *pañcamī* with *apādāna*, and P. 2. 3. 36, links *saptamī* with *adhikaraṇa*.

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The Emergence of the Idea of the Research

The research has taken its shape as a peripheral research objective of the doctoral dissertation of the author when she was a PhD student at the Indian Institute of Technology Bombay in late 2019. The primary study was to investigate the role of the single-verbs in the conversations in Sanskrit using experimental research. The obtained data suggested that a few *kāraka*s or arguments of the respective verbs are mapped more accurately than the other by the readers across all age, gender, and other spectrums. The attention was, then, paid to the several *kāraka*-specific aspects in the process of verb-argument mappings, such as the type of the linguistic string, the coded information, the reality or the ontology of the verbs and *kāraka*s, etc.

Aim and Research Questions

The research aims at exploring the cognitive aspect of the *kāraka*s in Sanskrit conversational data. It probes into the human mechanism of sentence processing to investigate which *kāraka* is easily assumed or inferred by the readers on encountering upon a single-verb in the conversations by considering the ontological classification of the given verb. Thereby, it tries to explore the third angle of the semiotic triangle of the verb that stands for the 'referent' or the '*vastv-artha*' (external-object) and its role in the verb-argument mapping. Research questions are as follow:

(i)   Does the ontology of the verb affect the process of verb-*kāraka* mapping?
(i)   Which among the six *kāraka*s is easier to map with its verb?
(ii)   What can be the possible reason behind it?

Literature Review

Due to the sophisticated presentation in Sanskrit grammar, the *kāraka* theory has managed to retain the attention of linguists and grammarians alike for the past several hundreds of years. In the last more than 40 years, computer scientists and computational linguists have also started their quest into the applicability of the *kāraka* theory with a fresh perspective to harness the insights in the fields of natural language processing, machine translation, data retrieval, and such. However, surprisingly, and interestingly, the cognitive role played by the *kāraka* in real-life human communication has not been explored till date.

The current section presents the earlier research on the *kāraka*-theory in Sanskrit grammar in brief. An abundant amount of literature in Sanskrit studies has resorted to the theory of *kāraka* in their discourse on the process of *śābdabodha* or verbal cognition. A scholarly article by Bhatta (1988, pp. 15-17) presents the theory of *kāraka* in the light of ancient and modern research where the author has considered the views of Patañjali, Nāgeśa, Bhartṛhari and other later grammarians along with logicians and ritualists such as Jagadīśa, Giridhara, and the Bhāṭṭas stating that how scholars from different *śāstra*s have approached the theory of *kāraka* from syntactic and semantic levels. Scholars have also pointed out the comparison between the notion of *kāraka* as held by Bhartrihari versus Bhaṭṭojī Dīkṣita (Kudo, 1995, p. 482). A few articles have focused on the *pada-śakti* while discussing the theory of *kāraka*,

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suggesting that the *yogyatā* is universally accepted in the theory of *kāraka* (Ogawa, 1997, p. 503). A few types of research have followed the comparative analysis of the *kāraka* theory in the east, especially that of Bhartrihai with some western concepts such as Ferdinand De Saussure's signs, Lucien Tensniere's the Actantial Paradigm, Rene Thom's Catastrophe theory (Manjali, 1995, pp. 87-91).

The issue of the cognition of *kāraka* is dealt by some modern scholars while discussing the process of *pratyakṣa jñāna* in the framework of Indian logic or *Nyāyaśāstra*. Dash (1999, p. 334) explains that in *jñāna-lakṣana-pratyāsattī*, where all types of *sannikarṣa*s become inapplicable, the perception of the *kāraka*-relations function as perceptual relations. For example, in '*surabhi candanam*', the mind brings the prior knowledge of the fragrance of the sandalwood after the *sannikarṣa* between the sandalwood and the eye takes place.

The *kāraka*-theory is also being dealt with in terms of the knowledge representation scheme. The knowledge of *kāraka* roles plays an important part in the process of *śābdabodha* since the sentence is defined as an action or *kriyā* in which *kāraka* function as actors (Dash A. , 1992, p. 43). Vacaspati Mishra (C. 9th A.D.) the author of Nyayavartika-Tatparya-Tika says, "*pradhāna-kriyā-sādhane hetau avāntara-kriyā-viśeṣayukte kāraka-śabdaḥ pravartate*" ("'the term *kāraka* is used (in the context) with an entity which possesses a specific auxiliary action by which the causal factors participate in accomplishing the main action') (Dash A. , 1992, p. 51). In other words, one *kāraka* depends upon another *kāraka* with the help of its auxiliary activity to participate in the accomplishment of the main action.[5] Dash points out Bhavananda's view as presented in the text 'Kārakacakram' that only *karaṇa kāraka* is the most efficient means of any action that is directly effective. *Adhikarana* is dependent on both agent and object, while as *apādāna* and *saṃpradāna* are dependent on agent. Dash modifies the view stating that *apādāna* should be considered as effective through both agent and object, *saṃpradāna* is effective not via an agent, but through an object, and *kartā* is directly *caritārtha* in the main action (Dash A. , 1992, pp. 54-55). But the author adds that the effectiveness of the *kāraka*s should be considered when more than one *kāraka*s are stated explicitly in the same sentence and not in the case where the *kāraka*s are implied. The author concludes that while *kartā*, *karma* and *karaṇa* are the prominent *kāraka*s, the *saṃpradāna*, *apādāna*, and *adhikaraṇa* are dependent *kāraka*s (Dash A. , 1992, p. 56). The importance of *kartā kāraka* among all is also accented by (Artemij, 2010, p. 36).

Kak (1987, p. 117) uses *kāraka* theory for computational sentential parsing of the sentence. It is used by several later scholars as well for segmentation and tagging of Sanskrit

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[5] For example, in the main action of cutting (action of '*avayavaviśleṣanukūlavyāpāra*' denoted by the verbal root 'chid'), the other actions such as *unnamana* and *nipātana* performed by the agent ('taking up' and 'putting down') and an instrument ('going up' and 'falling down') play auxiliary functions. In other words, the agent is effective or *cartitārtha* with instrument kāraka to accomplish the action. Similarly, the *saṃpradāna kāraka* is *caritārtha* via *karma kāraka*, because *saṃpradāna* is connected with the object.[5] Furthermore, the *adhikaraṇa kāraka* is dependent on the agent or object to participate in the accomplishment in any action[5] (Dash A. , 1992, p. 52).

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data (Huet, Lexicon-directed segmentation and tagging of Sanskrit, 2003, p. 321), and to develop computational sentential shallow parsers (Huet, 2006, pp. 6-7).

A few kinds of recent research have started using the ancient Indian theories of *kāraka* to apply the knowledge in creating some computational tools such as (1) Anusāraka tool, which is a computational tool for accessing the material from unknown languages that contain different levels of processing such as word-splitting, morphological analysers, sentential parsers, and compound word analysers etc, which finally gives the translation as an output for a given sentence (Bharati, 2007, p. 3), (2) OntoSenseNet, can be used to derive *kāraka*-verb sense type distribution (Jha, 2018, p. 1), (3) Hindi-English parser, that uses Stanford dependency parser for the best solution for fixed-word order languages and maps it with *kāraka* relations by capturing the syntax and the senses of the verbs using VerbNet to parse English and Hindi sentences (Kumar, 2015, p. 363), (4) Yogyatā tool that captures the *kāraka-yogyatā* of the *apādāna kāraka* (Salaskar, 2019), and a few parsers for Sanskrit sentences as well.

Apart from Sanskrit, other languages have drawn a lot of insights from the kāraka theory. The following works give a short account on it. (1) Bagchi (2007, p. 8) has used the *kāraka* relation in Sanskrit, English and Bangla and studies the functional role played by the postposition in the Bangla, (2) Trandabat (2011, p. 1062) has proposed a semantic role labelling system for Romanian texts, (3) Sharma (2012, p. 239) has developed a Punjabi text clustering system by creating a *kāraka* list to use syntactic and semantic relationship among the words (Sharma, 2012, p. 395; Sharma, 2012, p. 33; Sharma, 2013, p. 180), (3) Radhika (2013, pp. 27-31) proposes a system to build a semantic structure from a given Malayalam text using *kāraka* role extraction from the sentence, (4) Jindal (2014, pp. 2-4) has used the syntactic and semantic cues provided by *kāraka* rules to analyse the sentence and converting the Hindi (natural language) sentence into database query language, (5) Bhaskar (2015, p. 847) proposes shallow form of semantic parsing for Malayalam language to derive semantic roles of the words formulating computational algorithms, (6) Kataria (2015, p. 41) has proposed an architecture for an interface that converts Hindi (natural language) sentence into the equivalent SQL (Structured Query Language) query, (7) Archana (2016, p. 1540) has developed a rule-based question-answering system for Malayalam, (8) Kishore (2016, pp. 196-197) proposes a method for abstractive document summarization that builds a suitable semantic representation of a Malayalam sentence, (9) Jain (2017, p. 134) has used *kāraka* theory and syntactic-semantic relation of the post-positions in Hindi to perform automatic scene generation from a linguistic string, (10) Jayan (2017, pp. 240-243) has created a VerbFrame model for Malayalam language, (11) Chakma (2018, p. 748) identifies and annotates predicates and semantic roles (arguments) in English language tweets by presenting a simpler approach i.e., 5W1H (five Ws and one H= who, what, when, where, why and how) adhering to the domain of journalism. The approach extracts the required information from a natural language, (12) Ajusha (2019, p. 1194) has generated a tree-bank for the Malayalam language based on the syntactic and semantic information provided by the *kāraka* relations, (13) Anuranjana (2019) proposes an automatic question generation model for Hindi by formalizing question transformation method based on kāraka theory of dependency, (14) Ojha (2019), in his doctoral dissertation, has used

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Pāṇinian *kāraka* model to create an English-Bhojpuri machine translation system, to name a few.

Apart from linguistic studies, the theory of *kāraka* is also taken up in the discourse on medicine (Khanna, 1988, p. 130). Referring to the Caraka Saṁhitā, the author argues that there is a strong possibility that the *kāraka* theory can be traced back to the ten-fold relations posited in the medical texts, viz. *kartā*, *karma*, *karaṇa*, *kāraṇa*, *kāryayoni*, *kāryaphala*, *anubandha*, *deśa*, *kāla*, and *pravṛtti*.

The current research is a novel contribution to the field of Sanskrit linguistics that tries to find the cognition of the arguments in the humans resorting to the verbs' ontological categories, which has remained a borderline twilight area. It is noted by two scholars, Cindy Fisher and Leila Gleitman that in early childhood, noun-meanings are easily learned than the verb-meanings since nouns refer to concrete and observable properties, as against verbs that stand for some action or event intended by the speaker, that sometimes have no physical appearance (Traxler, 2011, p. 349). Considering this fact, the research also examines the question of whether verbs' ontological categories impact the process of mapping the required arguments with it.

Methodology
Experiment Setup
The experiment was set up using two different techniques, viz. web-based experiment, and classroom-controlled experiment. Web-based experiments are conducted online via the internet where there is no need for the supervisor to be physically present while participants perform the task, and classroom-controlled experiments were conducted in an offline format where the investigator was present while readers read the texts. Hence, the former is knowns as a non-supervised technique, while the latter is known as a semi-supervised technique in which a supervisor can observe readers' reading behaviour, but no reaction time was measured as it is done in supervised methods. A total of eight experiments were conducted over the span of more than two and half years in two cities in Maharashtra (viz. Solapur and Pune). The reason behind choosing Solapur and Pune lies in the distinct variety of regional Marathi in the respective regions. While a majority of speakers in Pune uses the standard variety of Marathi, a majority of the population is Solapur uses the vernacular variety that is influenced by the nearby Kannada- and Telugu-speaking population. All readers were given the consent form, the experiment that contains the conversational paragraphs followed by questions, and a feedback form.[6] They were assured about the confidentiality of their personal information, and of no misuse or fabrication of the data. Each participant was acknowledged after the experiment for the time and effort.

Data Set Description

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[6] Please refer to Figure 10 (Appendix).

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A total of four data sets in Sanskrit and six data sets in Marathi consisting of conversations are selected manually and then finalised by a group of three linguists, one among them being a native speaker of Marathi. The conversations belong to both classical and modern literature. Sanskrit data sets are collected from different online resources and Marathi data sets are chosen from a large repository developed by CFILT laboratory, IIT Bombay[7] along with some other online blogs. The data sets are validated by an expert annotator with his 100% agreement that no paragraph is incomprehensible, which forms the ground truth for our work. The researcher has taken care that the content of the paragraph is neutral, and it would not lead to any kind of emotional outburst in the readers which would affect their reading behaviour.

The conversations run from a minimum of 8 to a maximum of 22 sentences.[8] Each conversation consists of at least one single-verb, having its arguments (*kāraka*s) dispersed across the text.[9] Furthermore, the number of the paragraphs in each experiment is kept optimum i.e., less than six paragraphs per data set, adhering to readers' attention span, that avoids mental fatigue and boredom on the readers' part. Each paragraph was followed by at least two questions referring to the single-verb sentence and complete sentence in it.

Fundamentally, comprehending any verb entails comprehending an event, state, or action it denotes. The ontological categories of the verb necessarily refer to this semiotic analysis of that verb. The question related to the single-verb sentence addresses the fact that readers assume a desired and most appropriate argument to comprehend the single-verb to have complete cognitive experience out of it. In each data set, six different single-verbs require one of the six *kāraka*s to denote the complete desired meaning. The question is formed in such a way that the correct answer to this question emphasizes the fact that readers have correctly mapped the respective argument with the verb.

Table 1 and Table 2 (Appendix) present the description of the data sets with single-verbs, the argument in the question, the kāraka category and the ontological classification of the verbs.

Participant Description

A total of 489 readers, belonging to the age-group of 13 to 84 years old have taken part in all eight experiments conducted on the Sanskrit language. They belong to Hindi, Gujarati, Saurashtri, Marwari, Bengali, Telugu, Marathi, Malayalam, and Konkani languages. All of them, except for six readers, are second-language speakers of Sanskrit having learned the language after the age of seven years. A few of them have daily exposure to both written and spoken Sanskrit, and the majority of the readers read Sanskrit regularly. A total of 447 readers, both native and non-native readers have participated in 12 experiments on the Marathi language. They belong to the age group of 21 to 54 years old. Almost all of them have regular exposure to both written and spoken Marathi. All participants are neurologically healthy, i.e.,

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[7] I thank Mr. Gajanan Rane (CFILT, IIT Bombay) for providing me with the Marathi data sets.
[8] A sample paragraph is presented in Figure 8 (Appendix).
[9] Please refer to a prototype conversation in Figure 7 (Appendix).

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they do not show any reading disability in their previous life. Readers are literate and well-acquainted with Devanāgarī script in which paragraphs were presented.[10]

Participants were given complete information about the experiment design, annotation input method, need for attentive reading, and ethical behaviour before the experiment. Written consent is sought from all readers. It was a self-paced and silent reading method.[11]

Results and Analysis

The subjective reports of more than 900 Sanskrit and Marathi readers, obtained from ten different data sets using more than 57 different verbs suggest that not all arguments of the verbs have a similar role in the comprehension of single-verbs, viz., some arguments are easily inferred and mapped with the verbs while some are not. Overstepping the physical limitations of the samples that control the manoeuvre of bridging the arguments with the verbs (such as difficulty level of the texts, familiarity with the texts, etc.), this section looks primarily at the internal viz. language-specific, and secondarily, at the external i.e., reader-specific factors that control the mapping of the required arguments with the single-verbs.

A *kāraka*-wise analysis of single-verb comprehension is presented in this section based on the available data. The potential factors that may influence the process of mapping some arguments effortlessly as against some others are mentioned by presenting the possible reasoning behind them.

Data Analysis- Step 1

(i)   Considering all single-verb sentences in all four data sets, the *kāraka*-wise analysis is performed. Sample Figure 1 andFigure 2 show the results obtained from almost 100 Sanskrit readers and 69 Marathi readers, respectively.

Figure 1 depicts (image at the left) the percentage-wise accuracy vis-à-vis the comprehension of each *kāraka* in question. A total number of readers that have marked correct answers is also presented (image at the right). The results indicate that *kartā* and *adhikaraṇa* have obtained the highest accuracy, followed by *karma*, *karaṇa*, and *apādāna*. The *saṃpradāna kāraka* has obtained the least accuracy. In other words, while the readers could infer and map the agent and location of the respective verbs easily and more accurately, the recipient or the beneficiary of the action was demanding for the majority of the readers to be mapped with the verb. Figure Figure 2 states that in Marathi, *karma* and *saṃpradāna* were easier to process as compared to the *adhikaraṇa kāraka*.

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[10] It would be more exhaustive and all-encompassing study to consider the social, economic, and education background of the families from which the participants belong. I thank the reviewers for this insight.
[11] Please refer to Figure 9 (Appendix).

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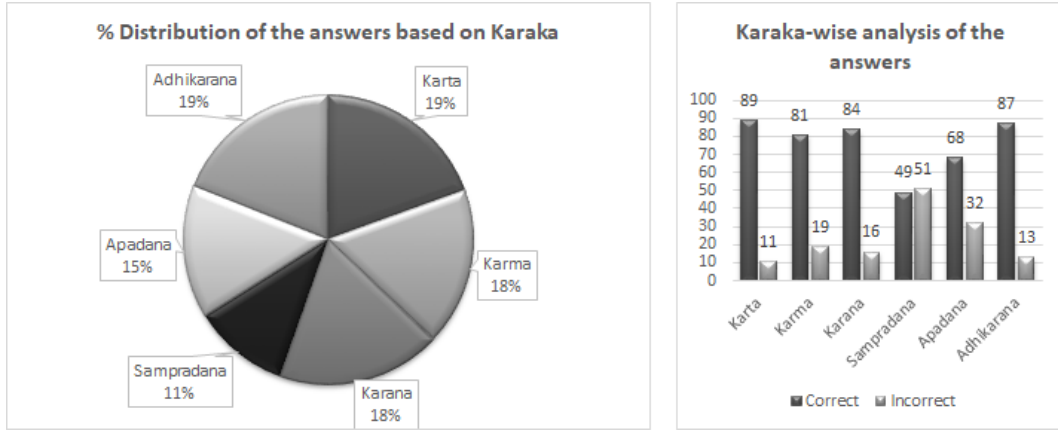
Figure 1: Kāraka-wise Analysis of the Sanskrit Conversational Data
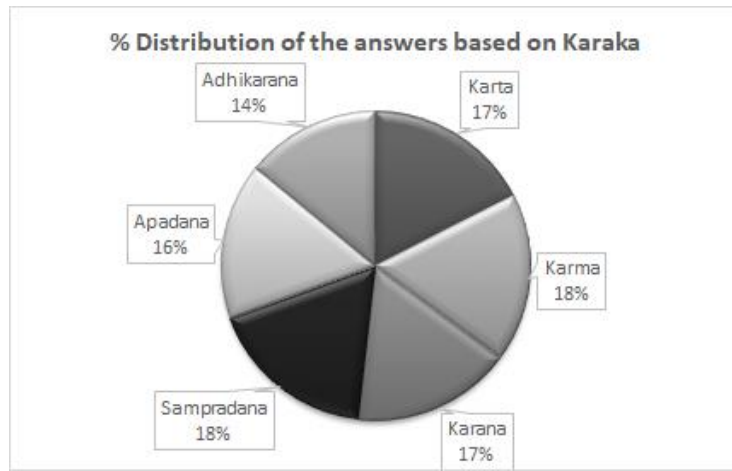
Figure 2: Kāraka-wise Analysis of Marathi Conversational Data

(ii)   Similarly, along with the single-verb, the correct answers marked for the complete sentences is also taken into consideration to perform the comparative analysis. Figure 3 presents the number of readers that have marked correct answers to all six paragraphs (image at the left side) along with paragraph-wise analysis that gives the details about the accuracy obtained on each separate paragraph (image at the right side). The results presented in the image show that Para4 that was related to the *saṁpradāna kāraka*[12] has obtained the highest accuracy as against Para2 and Para6 that were related to the *karma* and *adhikaraṇa kāraka*s. It can be deduced that while the beneficiary of the action was easily cognized, the object and the location of the action were not.

Figure Figure 4 depicts the paragraph-wise accuracy for all readers. It can be observed that Para4 has obtained the highest number of correct answers while Para6 has the lowest number of correct markings. The verb in Para4 corresponds to the *Kartā kāraka*, while the verb in Para6 corresponds to the *Karma kāraka*. In other words, readers have inferred and mapped the *kartā* easily, but not *karma* of the action denoted by the respective verbs.

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[12] Please refer to Table 1 and Table 2 in the Appendix for the respective *kāraka* in question.

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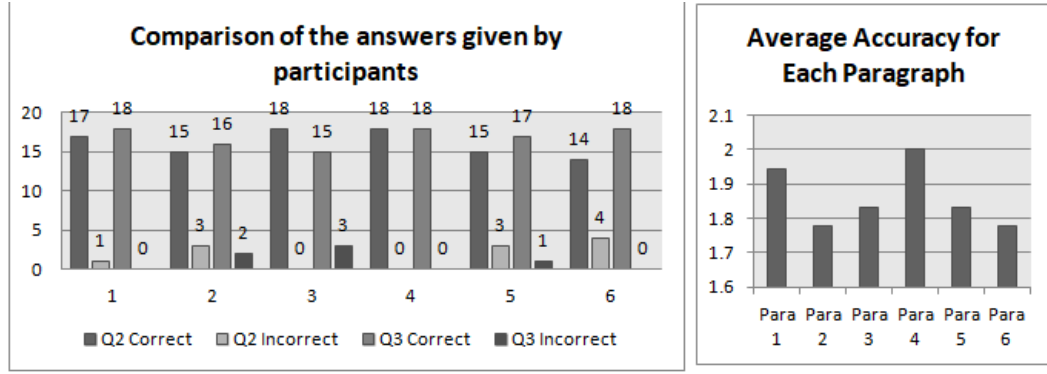
Figure 3: Paragraph-wise Analysis of both Single-verb Sentences and Complete Sentences in Sanskrit
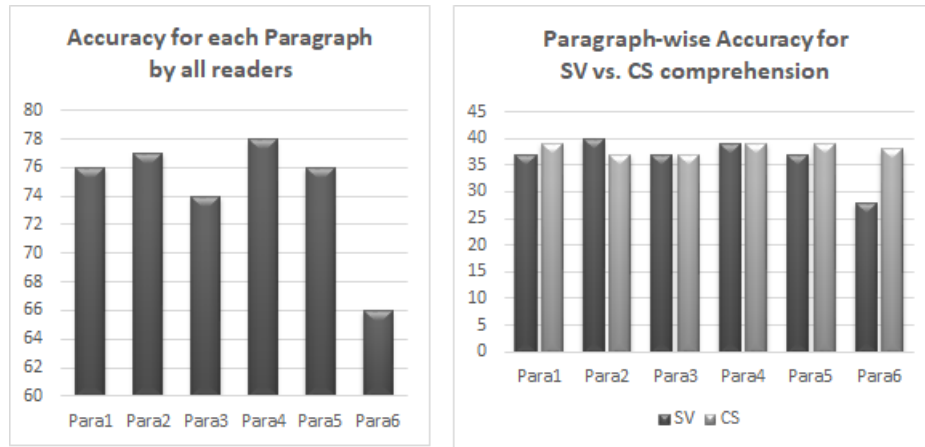
Figure 4: Paragraph-wise Analysis of both Single-verb Sentences and Complete Sentences in Marathi

Both types of analyses presented above are taken into consideration and reflected upon accounting for the inconsistency that is visible concerning the accuracy obtained for each *kāraka*.

Data Analysis- Step 2

This sub-section presents the possible reasoning behind the discrepancy that is seen in the cognition of different *kāraka*s. For example, the results presented in (ii) above stand in contrast with the earlier results presented in subsection (i) in respect to the cognition of the *saṃpradāna kāraka*. The current section tries to view this problem from linguistic, cognition and sociolinguistic point of views considering different variables that play their part in human cognition processes. The following are the possible reasons behind the inconsistency among the kāraka-cognition:

(a) First possible reason: Readers' First Language

Interim Conclusion:

The first language of the readers, if spoken in daily life, may affect the kāraka-cognition in the second language, if not used for speaking regularly.

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Reader's first language is considered to account for the disparity that can be seen in the comprehension of all arguments. It is found that Marathi native speakers have marked the greatest number of incorrect answers to the question related to the *saṁpradāna kāraka* in Sanskrit experiment which is their second language. The single-verb in this paragraph '*niryātaya*' ('[Please] return', Figure 5) uttered by *Sītā* to her maid *Avadātikā* asking her to return the clothes to *Āryārevā*. Here, *Avadātikā* (object of the action 'telling') takes the accusative, and *Āryārevā* (beneficiary of the action 'to return') takes the dative case suffixes. These two words *Avadātikā* and *Āryārevā* also stand as two options for the question related to the single-verb '*niryātaya*', viz., 'whom should the clothes be returned is told by *Sītā*?'. The question consists of both verbs i.e., 'telling' and 'returning'. The fact that both accusative and dative case suffixes in Marathi are similar, that is, 'sa', 'lā', 'te', and 'nā' might have confused Marathi native speakers leading to the inaccuracy while processing *saṁpradāna* of the Sanskrit verb. In other words, it is challenging for the Marathi speakers to construe the beneficiary of the action when it competes with the object.
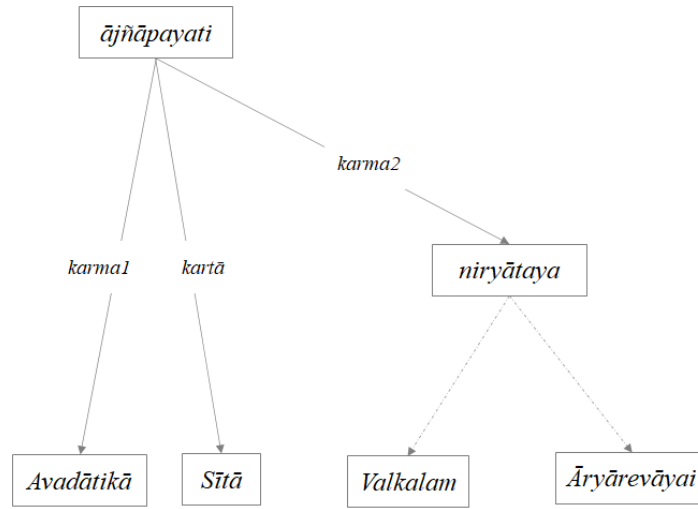
Figure 5: An Illustration of Cognition of Saṁpradāna Kāraka

There are two possibilities behind the inaccuracy. In the first case, Marathi readers may not have understood the message owing to the increased cognitive load due to the contest between the object and the beneficiary. In the second case, readers might have understood the message correctly, but have made mistakes in retrieving the message when the questions are asked in Sanskrit. The first possibility directly corresponds to the language-specific characteristics of two languages, while the second possibility taps into the cognitive paradigm of the readers. The second possibility, thus, poses a question, whether the message in a particular language is stored irrespective of that language, probably in some schematic representation that is independent of any grammatical categories or language-specific nuances, and the language merely helps in encoding and decoding of the message in the form of such a representation. Any failure either in encoding or in decoding may lead to unsuccessful comprehension. The point is, Marathi native speakers might not have correctly decoded the message when the question was asked in Sanskrit. There is no way the research can address

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this issue owing to the limitations of the experiment design however, such teething problems make the subject matter for future studies.

Let us go back to the conclusion that the homophonous forms of the accusative and dative create confusion in the minds of Marathi readers. This claim is supported by other experiments where the single-verbs that demanded beneficiary were accurately comprehended by the Marathi native speakers, especially when the two options for the question do not compete with each other, i.e., when the object that takes the accusative is not presented with the beneficiary that takes the dative suffix which had led to the confusion in the earlier scenario. For example, the beneficiary '*tāpasāya*' ('to the ascetic') of the single-verb '*dadātu*' ('[Please] give') is correctly mapped when the other option (the incorrect one) was also in the dative case. Here, the beneficiary was easily understood by the native Marathi speakers where readers did not have to retrieve the grammatical categories from their mental matrix, but just the gist of the message. Hence, the interim conclusion can be derived that 'two languages may compete while processing the second language'.

Furthermore, in several Marathi experiments, both native and non-native readers have performed this sophisticated mapping of the beneficiary ('*bāīlā*'- 'to the lady') and its verb '*vikalāsa*' ('sell [it]') quite skilfully that adverts it is not *saṃpradāna*, but readers first language that interferes the process of bridging the verb-argument pair.

However, two instances do not agree with this claim. Firstly, in the same experiment that presents the classical Sanskrit texts, similar behaviour is shown by the Telugu native speakers[13] who got confused between two options presented in accusative and dative case suffixes. Even though Telugu uses distinct case suffixes for both accusative and dative,[14] the reason behind the least accuracy is not transparent. Similarly, the difficulty with the comprehension of the *saṃpradāna kāraka* is unanimous in another experiment for Gujarati, Hindi, Kannada, and Tamil speakers. Only Gujarati has similar case suffixes for both accusative and dative,[15] while the other languages have distinctive markers. Thus, the first language might be an incommensurable measure to derive conclusions. This brings us to explore other reasons for the incorrect marking of the answer.

(b)   Second possible reason: Increased Cognitive Load

Interim Conclusion:
Kārakas are easily inferred and mapped with their verbs in easy texts as compared to the difficult texts owing to the imposed cognitive load.

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[13] Telugu is one of the official and classical languages in India that belongs to the Dravidian language family and is predominantly spoken in the southern parts of India along with some east coastal regions in India.
[14] Accusative case suffixes in Telugu are '*nu*' and '*ni*', while dative suffixes are '*ku*' and '*ki*' (Andronov, 1976, pp. 716-721).
[15] Gujarati uses '*ne*' for both accusative and dative. [Personal Communication with Dr. Chinmay Dharurkar (Central University of Kerala) dated September 9, 2020, 19:00 IST]

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The single-verbs that obtained the highest inaccuracy appear in the classical Sanskrit texts, while the single-verbs that were processed effortlessly appear in modern writings. The unquestionable fact that the classical Sanskrit texts make the high-load task for the readers, especially for the teenager readers having the least exposure to Sanskrit directly corresponds to the least accuracy in the processing.[16]

(c)   Third possible reason: Verb's Selectional Restriction and Ontology

Interim Conclusion:

The ontology of the verbs affects the process of verb-argument mapping. While cognizing any kāraka, readers perform the incremental processing of going from the abhidhā meaning of the verb to the lakṣaṇā meaning. Based on verb's ontological categories, and imposed selectional restrictions, suitable kārakas are inferred and mapped.

In a particular condition, the particular needs of the verb as regards its arguments are based on its selectional restriction. Verbs restrict some arguments to be mapped with them based on their subcategorization frames. Take, for example, the verb '*yeṇār*' ('come') restricts the arguments that are inanimate objects to be mapped with it in the role of an agent since the meaning of the verb '*yeṇār*' (from the 'bodily action' category) entails the 'movement' (i.e., '*pūrva-deśa-viyogānukūla apara-deśa-saṁyogānukūla vyāpāraḥ*'- going from one point to another) which inanimate objects are potentially incapable of performing. Readers could not map the agent '*pustaka*' ('book', here 'novel') as its agent since it lacks the ability to move. These restrictions of a verb are based on verbs literal meanings, rather than their idiosyncratic characteristics.[17] The argument 'book' can only be mapped with the verb '*yeṇār*', if the verb is taken in the secondary sense of 'publish' that does not entail any physical corresponding movement.

Nonetheless, in two experiments readers have correctly mapped the agent with the respective verbs irrespective of the fact that these verbs restrict the arguments from mapping. The agent '*vastūni*' ('utensils') with the verb '*mriyante*' ('die') [in the sense of 'The utensils are broken'], and the agent '*rogaḥ*' ('the disease') with the verb '*gataḥ*' ('has gone') [in the sense of 'The disease is cured'], even though these agents do not have the ability to perform the action denoted by the verbs that belong to the 'act' and 'bodily action' categories. Here, readers seem to go beyond the literal sense of the respective verbs.

These observations accent that adult readers first take the literal meaning ('*abhidhā*') of the words in the process of verbal understanding. When the primary meaning does not serve

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[16] It is observed in the same research that that 'Ākhyātaśabdaḥ' in classical Sanskrit texts are comparatively more difficult to process than those in modern writings. Only 56% of the readers have successfully comprehended SV sentences in classical Sanskrit as compared to almost 92% of the readers comprehending SV in modern texts in the web-based experiments. In classroom-controlled experiments, SV sentences in classical texts were correctly comprehended by approximately 89% of the total population as against 95% of the population understanding SV in modern texts.

[17] (Fernandez, 2010, p. 63)

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the purpose, readers resort to the secondary meaning ('*lakṣaṇā*') of the verb that is compatible with the message in the text. Any failure in implying the suitable secondary sense would usher the comprehension failure.

During this procedure of depending on the secondary sense of the verb, adult readers transcend their knowledge of the verb's ontological categories.

In a general linguistic episode, the interlocutors surpass the knowledge of the real referent or the *vasv-artha* of the word-meanings to have the integrated and coherent understanding of a discourse which leads to suave and polished communication. To conclude this is not to deny the relation between the word and the object in the external world, because the secondary sense of the single-verbs can only be implied when the literal sense, which refers to the object in the world, seems to be incompatible or contradicts readers' normal experience in the world.

(d)   Fourth possible reason: 'Utthita' and 'Utthāpya'ākāṅṣā and the Arguement-Adjunct Dichotomy

Interim Conclusion:

Arguments of the verb that invite natural expectancy for the complete cognition are inferred and mapped easily, while the adjuncts that incur potential expectancy are not, in all cases.

Sanskrit literature, particularly the Advaita Vedānta school of philosophy, talks about two kinds of *ākāṅkṣā*, namely, *utthita- ākāṅkṣā* (actual and natural expectancy of one word for the other to make a complete sense), and *utthāpya- ākāṅkṣā* (potential expectancy which could be roused if necessary).

For example, in the sentence 'bring the cow', the attributes of the cow and other instruments helping in the accomplishment of the action of 'bringing' (such as black cow, the old cow, bring with a stick, etc.) and several such possibilities are potential expectancies.[18] But, the 'cow', the object of the action of 'bringing' is a natural expectancy. Based on this possibility, it can be deduced that the readers might have been more focused on actual or natural expectancies rather than the potential ones. construed with their respective verbs, indicating the requirement to have more knowledge about it showing the expectancy from the readers' part as against the location.

In the sentence consisting of SV '*ghe*' ('[Please] take'), it is more important for the readers to know the agent, direct and indirect object of the action, rather than the location. In this paragraph, the grandfather is offering his servant a reasonable amount of money so that he

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[18] (Raja, 1968, p. 159)

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can use it when the grandfather will be away to meet his son that stays in a different city. While the reader has to retain all this information that is necessary to understand the complete meaning of the single-verb 'take', s/he did not find it necessary to know the location of the action of 'giving', that is, '*aṅgaṇāta*' ('in the verandah') retiring their expectancy to know more. Although, it can be argued that, for action, the location or the substratum is an obligatory or fixed accessory to be accomplished, it is outshined by other arguments for a readers' part when the meaning of the action denoted by the single-verb has to be derived.

Similarly, while comprehending another paragraph where two friends were arguing with each other, the readers might have been more focused on the content of the fight, rather than the exact words. In this conversation, when a friend says that he will throw the other person on the big rock, it was the action of 'throwing', the possible reasons and consequences that were more important than its possible location '*śīlākhaṇḍe*' ('on the rock').

Although, when the location itself is a focus of the conversation, readers do map it with the respective verb, as it becomes the natural expectancy of that verb. For example, in the Sanskrit experiment, readers were asked the location of the single-verb '*sthāpyatām*' ('Put [it] to rest') uttered by Karṇa to his charioteer suggesting that 'Let us rest our chariot here for a while'. Since the location itself has been the main topic of the conversation, it has incurred the natural expectancy (*utthita- ākāṅkṣā*) among them, readers have mapped it with more accuracy.

In other words, while the readers try to fulfill the natural expectancies of the verbs to acknowledge its role in the conversation, the innumerable potential expectancies are paid less attention to, unless they are the focus of the topic of the conversation. In a modern linguistic parlance, they are known as arguments and adjuncts, respectively. While the arguments are invariably needed to derive the complete meaning, the adjuncts can be 'optional' that just gives more information about the event and is outmatched by the arguments while processing the verbs.74 In a nutshell, a particular kāraka can become either of both based on the theme of the topic. The experiments presented in the thesis suggest that the expectancy on a readers' part to know more about the verb is, usually, fulfilled by agent, instrument, etc. more than that of location, unless the location itself is the main theme of the topic. This rationale is asserted at least in short conversations, more particularly for the readers above age 15 years.

Summary

This section addresses the process of construing the arguments with the single-verbs and provides some linguistic, and possible cognitive reasoning behind it such as the first-language of the readers, the increased cognitive load, or the verb's ontological categories, and the natural or potential expectancies. Although no reasoning can be satisfactorily said as a general explanation or a valid interpretation or all-encompassing reasoning, this discussion presents a fresh method to look at the *kāraka*-mapping from different perspectives.

1. **Some Unanswered Questions: In retrospect**

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The main characteristic of the research is it is left to the readers to infer, assume and map the suitable *kāraka* presented previously in the conversation with that of the respective verb. The question that which kāraka is effortlessly mapped with the verb when more than one *kāraka* are explicitly presented on the surface level of language is yet to be addressed. Furthermore, verbs from all ontological categories are not tested against all participants owing to the limitations posed by the experiment design. A more sophisticated and exhaustive experiment would furnish with more details and nuanced processing among the human beings vis-à-vis verb-argument mapping.

2. **Conclusion**

Based on the subjective reports of 489 Sanskrit non-native readers, and approximately 447 native and non-native Marathi readers obtained from a total of ten experiments conducted over the span of more than two and half years, it is argued that,

(i) *Kartā* and *karma* of the respective verbs are easily and more accurately mapped by the majority of the readers of both Sanskrit and Marathi while the *adhikaraṇa kāraka* is demanding to be mapped, unless *adhikaraṇa* itself the main topic of the conversation, in which case, it obtains the highest accuracy.

(ii) Verb's selectional restrictions based on its ontological classification affects the process of kāraka-mapping during the initial stages of processing, especially among the teenager readers,

(iii) The increased cognitive load that betides due to distinct vocabulary in the conversation adhering to the type of the text, such as classical versus modern literature, influences the process of verb-argument mapping,

(iv) The first language of the readers affects the *kāraka*-cognition in the second language when the second language is not spoken on daily basis, and

(v) While arguments that are necessary for a verb to denote its complete desired meaning are primarily inferred by the readers, the adjuncts of the verb that just provide some extra information may not be inferred and mapped with the respective verb.

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Appendix:

Table 1: Description of Sanskrit Data Set (Single-verbs, Arguments, Kāraka Category, and Ontology Classification of the verbs)

Single-verbs and their Arguments in Sanskrit Data Set				
Data Set	**Paragraph**	**Single-verbs and Argument/s**	**Kāraka Category**	**Verb Ontology**
D1	Para 1	*iccāmi* ('[I] desire.') *aham* ('I')	*Kartā*	Mental state
	Para 2	*praviśatu* ('[Please] enter.') *bharatam* ('To Bharata')	*Karma*	Bodily Action
	Para 3	*anugaccha* ('[Please] follow [me].') *tvareṇa* ('immediately, with haste')	*Karaṇa*	Bodily Action
	Para 4	*niryātaya* ('[Please] return [it].') *āryarevāyai* ('To Aryareva')	*Saṁpradāna*	Bodily Action
	Para 5	*paritrāyatām* ('[Please] save/ protect [me].') *svajanāt* ('from own relatives')	*Apādāna*	Act
	Para 6	*sthāpyatām* ('[Please] deposit [it]/ put [it] to rest') *devakulasamīpe* ('near the temple')	*Adhikaraṇa*	Act
D2	Para 1	*paśyāmi* ('[I] see/ look.') *aham* ('I')	*Kartā*	Perception
	Para 2	*dāsyanti?* ('[They] will give/ Will [you] give?') *rūpyakāṇi* ('money/ dimes')	*Karma*	Change
	Para 3	*ucyatām* ('[Please] tell/ say.') *akabarāya* ('to Akabar')	*Saṁpradāna*	Communication
	Para 4	*jāne* ('[I do] know.') *aham* ('I')	*Kartā*	Cognition
	Para 5	*ṣruṇu* ('[Please] listen.') No specific argumenṭ	-	Perception
	Para 6	*tvaryatām* ('[Please] hurry up.') No specific argumenṭ	-	Act
D3	Para 1	*udghāṭaya* ('[Please] open [it].') *dvāram* ('door')	*Karma*	Bodily Action
	Para 2	*svīkuru* ('[Please] accept/ take [it].')	*Kartā*	Bodily Action

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		tvam ('You')		
	Para 3	*svīkurvantām* ('[Please] accept/ take [it].') *bhāṇḍāni* ('utensils')	*Karma*	Bodily Action
	Para 4	*mriyante* ('[They] expire.') *vastūni* ('utensils')	*Karma*	Act
	Para 5	*apasara* ('Walk off! or Get away!') *sahasā* ('immediately')	*Karaṇa*	Bodily Action
D4	Para 1	*gataḥ* ('[Is it] gone.') *rogaḥ* ('the illness/ disease')	*Kartā*	Bodily Action
	Para 2	*gṛhṇātu* ('[Please] accept/ take [it].') *suvarṇam* ('gold')	*Karma*	Bodily Action
	Para 3	*praveśaya* ('[Please] enter.') *gauraveṇa* [*saha*] ('with respect/ dignity')	*Karaṇa*	Bodily Action
	Para 4	*dadātu* ('[Please] offer/ give.') *tāpasāya* ('to the ascetic')	*Saṃpradāna*	Change
	Para 5	*pātayṣyāmi* ('[I will] strike [someone] down.') *vātāyanāt* ('from the window')	*Apādāna*	Bodily Action
	Para 6	*ānayatu* ('[Please] bring [it].') *rājabhavane* ('to the King's palace')	*Adhikaraṇa*	Bodily Action

Table 2: Description of Marathi Data Set (Single-verbs, Arguments, Kāraka Category, and Ontology Classification of the verbs)

Single-verbs and their Arguments in Marathi Data Set				
Data Set	**Paragraph**	**Single-verbs and Argument/s**	**Kāraka Category**	**Verb Ontology**
D1	Para 1	*bheṭavato* ('[I] introduce [you to someone].') *mī* ('I')	*Kartā*	Bodily action
	Para 2	*mahītīye?* ([Do] you know?) *goṣṭa* ('story/ fact')	*Karma*	Cognition
	Para 3	*dila?* ([Have] you given?) *svahastāne* ('with own hands')	*Karaṇa*	Change
	Para 4	*vikalāsa?* ([Have] you sold [it]?) *bāīlā* ('to the lady')	*Saṃpradāna*	Change
	Para 5	*jā* ([Please] go.) *daravājyātūna* ('through the door')	*Apādāna*	Bodily action
	Para 6	*basa* ([Please] sit down.) *bākaḍyāvara* ('on the bench')	*Adhikaraṇa*	Physical State
D2	Para 1	*mhanalī?* ([Has] she said [so]?) *chingī* ('Chingi')	*Kartā*	Communication
	Para 2	*Baghaṇāra?* ([Will] you see/ look?) *nondī* ('list')	*Karma*	Perception
	Para 3	*milela* ([You] will get iṭ.) No specific argumeṇt.	-	Change
	Para 4	*dyā* ([Please] [give it to someone].) *shiṃpīlā* ('to the tailor')	*Saṃpradāna*	Change
	Para 5	*thāmbśīla?* ([Will] you stay/ wait?) No specific argumeṇt.	-	Act

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	Para 6	*khā* ([Please] have food/ eat.) No specific argument.	-	Consumption
D3	Para 1	*dyā* ([Please] give [it to someone].) *Sara* ('sir')	*Kartā*	State
	Para 2	*saṅgā* ([Please] tell [me].) *nāva* ('name')	*Karma*	Bodily action
	Para 3	*ṭharala* ([It is] decided.) No specific argument	-	Communication
	Para 4	*kāḍhato* ([I (will)] draw.) *khaḍūne* ('with chalks')	*Karaṇa*	Change
	Para 5	*lāvūyā* ([We will] plant/ place.) *pārijātakāpāsūna* ('from the Parijataka tree')	*Apādāna*	Change
	Para 6	*ghe* ([Please] take/ accept [it].) *aṅganāta* ('in the verandah')	*Adhikaraṇa*	Action
D4	Para 1	*jamataya* ([It is] possible [for you].) No specific argument	-	Change
	Para 2	*bagha* ([Please] see/ look.) *gāḍī* ('car')	*Karma*	Communication
	Para 3	*cala* (Let us go!) No specific argument	-	Mental State
	Para 4	*dāhāpato* ([I] will steal.) *mī* ('I')	*Kartā*	Bodily action
	Para 5	*bolā* ([Please] speak up.) No specific argument	-	Bodily action
	Para 6	*yeṇāra* ([It will] come.) *pustaka* ('book/ novel')	*Karma*	Change
D5	Para 1	*sampavalasa?* ([Have you] finished?) *pustaka* ('book')	*Karma*	Communication
	Para 2	*yā* ([Please] come.) *mevhani* ('sister-in-law')	*Kartā*	Perception
	Para 3	*bolalā?* ([Has he] told [you]?) *patrāndvārā* ('with letters')	*Karaṇa*	Bodily action
	Para 4	*ghyā* ([Please] take [it].) *girīśalā* ('to Girish')	*Saṃpradāna*	Bodily action
	Para 5	*ghe* ([Please] take [it].) *ṭopalītūna* ('from the basket')	*Apādāna*	Communication
	Para 6	*sāpaḍala* ([It is] found.) *Fridge madhe* ('in the fridge')	*Adhikaraṇa*	Physical State
D6	Para 1	*yeīla* ([It will] come.) *mī* ('I')	*Kartā*	Change
	Para 2	*samajalo* ([I have] understood.) No specific argument	-	Cognition
	Para 3	*karatī* ([I (will)] do.) *mī* ('I')	*Kartā*	Bodily action
	Para 4	*thāmbā* ([Please] stay/ wait.) No specific argument	-	Physical State

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Figure 6: The illustration of deriving ontological classification of the Sanskrit Verb 'dā' using Sanskrit Wordnet
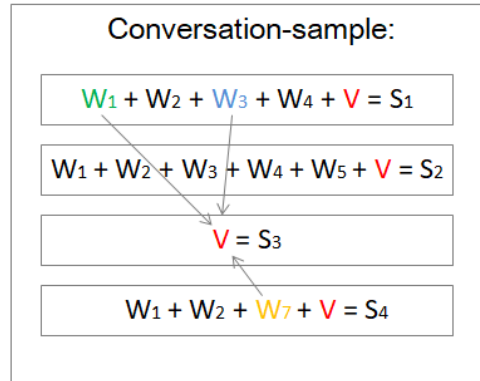
Figure 7: A prototype conversation depicting the single-verb and the required arguments dispersed across the conversation

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अवदातिका- जयतु भट्टिनी !
सीता- अवदातिके, किमेतद् वामहस्तपरिगृहीतम् ?
अवदातिका- भट्टिनि । इदं वल्कलम् ।
सीता- वल्कलं कस्मादानीतम् ?
अवदातिका- शृणोतु भट्टिनी । नेपथ्यपालिन्यायरिवा निवृत्तरङ्गप्रयोजनमशोकवृक्षस्यैकं किसलयमस्माभिर्याचितासीत् । न च तया दत्तम् । ततोऽहत्यपराध इतीदं गृहीतम् ।
सीता- पापकं कृतम् । गच्छ, नियातय ।
अवदातिका- भट्टिनि । परिहासनिमित्तं खलु मयैतदानीतम् ।
सीता- एवं दोषो वर्धते । गच्छ, नियातय, नियातय ।

1. वल्कलम् कस्यै नियातय इति सीतायाः आदेशः?	2. अवदातिकया आनीतं वल्कलं कस्य वृक्षस्य किसलयम्?
(1) अवदातिकायै	(1) आम्रवृक्षस्य
(2) आयरिवायै	(2) अशोकवृक्षस्य

Figure 8: Sample Sanskrit Paragraph from Classroom-Controlled (Pen-paper) Experiment

Figure 9: A few participants performing the task (December 5-7, 2019, IST 10-11, Solapur, Maharashtra [The image is used with the vocal consent obtained from these participants for the use of academic purposes alone.])

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Figure 10: Feedback form filled by the participants in classroom-controlled experiments

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Socio-Cultural Transformation Propagates Novelty in Society and Culture: A Study of Rohinton Mistry's *A Fine Balance*

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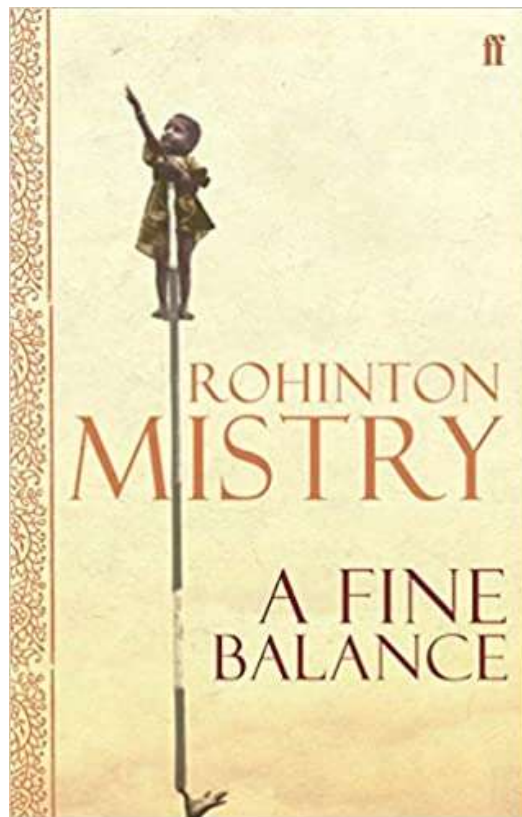
Courtesy: https://www.amazon.com/Fine-Balance-Rohinton-Mistry-2006-10-19/dp/B017PNRAOS/ref=sr_1_3?crid=1C0CHSPNFR9HJ&dchild=1&keywords=a+fine+balance+by+rohinton+mistry&qid=1619637148&s=books&sprefix=A+fine+balance%2Caps%2C293&sr=1-3

Abstract

This article discusses the Class Hierarchy, Communal differences and Religious Bigotry as presented in Rohinton Mistry's *A Fine Balance*. Further, the origin and growth

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of Diaspora in general and South Asian Diaspora are also discussed in this article. Peace and love among human beings can be attained only by accepting and accommodating multiculturalism within society.

Keywords: Rohinton Mistry, *A Fine Balance*, Multiculturalism, Diaspora, Religious and Caste Bigotry

Multiculturalism

Dictionary.com defines Multiculturalism as "the preservation of different cultures or cultural identities within a unified society, as a state or nation" (https://www.dictionary.com/browse/multiculturalism). Merriam-Webster Dictionary defines *multiculturalism* as "cultural pluralism or diversity (as within a society, an organization, or an educational institution)**:** a multicultural social state or a doctrine or policy that promotes or advocates such a state." The following quotes are provided to illustrate the use of the word *multiculturalism*:

"With racial and ethnic diversity increasing across the nation as a result of increased immigration, educational leaders were keen to embrace multiculturalism.
— Diane Ravitch

"Successful multiculturalism builds the bonds of community that lead to interracial, interethnic friendships.
— Diane Ravitch

"Multiculturalism is a term that has come to serve as shorthand for a host of different and not necessarily related cultural and educational issues. Arguments relating to gender studies, ethnic and racial studies, affirmative action, freedom of speech on campus, compromise and corruption among educational administrators have all been aired under the title, multiculturalism.
— A. E. Barnes"

Culture has reference to historical and geographical traditions. We can look at *Multiculturalism* as a "Social-ideal". It could also be a 'Political ideal'. Political-economic and cultural influences are identified in the multicultural world. Multiculturalism combines a sense of belonging with a claim to collective rights.

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Rohinton Mistry's *A Fine Balance* is ethno-centric, but the content is multicultural one. Only the cultural difference makes *A Fine Balance* ethnicity-oriented. But there is acceptance of difference and this brings in multiculturalism.

India and Canada were two predominant colonies of the British Empire. One could look at Canadian and Indian writing in English as divided into two main phases, namely, the colonial and post-colonial. Rohinton Mistry deals with Indian life and culture in Canada of the post-colonial period. The themes revolve around Indian migrants to Canada.

Formative Influence on Rohinton Mistry

Rohinton Mistry was born in Bombay on July 3, 1952. In 1975 he migrated to Canada. He worked a short time as a bank clerk. He earned a B.A. in 1982 at the University of Toronto, Canada. He lives in Brampton, Ontario and he is a full time writer. As a child, Mistry had read with avidity the books of Biggles and Enid Blyton. Bernard Malmud, Chekhov, James Joyce, Saul Bellow and Turgenev were the reputed writers who exercised a strong formative influence on Mistry's seminal mind.

Rohinton Mistry, as the post-independence Parsi writer in English, is ethno-centric and community-specific. He expresses the ethnic anxieties, the insecure social milieu, identity crisis, a nightmarish indomitable social crisis like the decline of Parsi population. Late marriages, low birth rate, high incidence of divorce, controversial attitude towards a girl child, the trials, and tribulations of urbanization and alienization are the major issues in Rohinton Mistry's novel *A Fine Balance*.

Origin and Definition of *Diaspora*

The term ***Diaspora*** originally meant the disposal of Jews. Acquiring a new meaning, it is reinterpreted as *alienation, migration, marginalization* (or) *being in minority*. There are two phases of Diaspora, namely the old and new which suggests the migration of the indentured labour and the voluntary migration to a foreign land for brighter future respectively *[2]*. Rohinton Mistry's migration belongs to the second phase of the diaspora. Rohinton Mistry's Fiction *A Fine Balance* reveals the patterns of empowerment in a world that denies the individual voices.

South Asian Diaspora

The establishment of the South Asian Diaspora provides the identity to South Asian Writers including Rohinton Mistry. Since India, Sri Lanka, Pakistan and Bangladesh people are clubbed as South Asians in Canada, Rohinton Mistry becomes a diasporic writer

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of the South Asian origin in Canada like Uma Parameswaran, Michael Ondaatjee, Himani Banerjee, Yaswin Lada, Surjeet, Kalsey and others [3].

As a Parsi and then as an immigrant in Canada, he sees himself as a symbol of double displacement and this sense of displacement is a recurrent theme in his literary works. In his fiction *A Fine Balance*, Mistry portrays the atrocities happened to two "untouchables" from a village and two poor characters who belonged to Parsi community. The story in this fiction revolves around the small mobile widow living alone in the city of Bombay, Manech Kohlah, a refrigeration and cooling student from a hill side town in the shadow of the Himalayas, is the paying guest of Diana, and two "untouchables" Ishver Dariji and his nephew Omprakash are the tailors of Diana. They are the innocents crabbed in the smashing gears of history in *A Fine Balance*.

Violence against the other is one major response to the perceived threat of the loss of identity. In pre-colonial India Parsis were allowed to practice their ancient monotheistic religion but there was a price to pay for this freedom. They had to adopt the costumes, traditions, and language of their Hindu hosts. This shows the violence of power over the minority people's ethnic identity [4].

At the same time, the disposal of coconuts and clay gods and goddesses by the Hindus, ashes of the sacred sandalwood fire, and the leftovers of the dead men by the Parsis in the Sea reflects the Indian cultural practices. This incidence supports multiculturalism whole heartedly.

Some Snapshots

In *A Fine Balance*, Mistry highlights crucial events in the country's chronicle by depicting the background of each protagonist. The lives of the tailors' forefathers reflect the tyranny of the caste system in rural India where unimaginable horrors are perpetrated on the lower castes. Here is an illustration from the text.

> The Thakur's wife was watching from the kitchen window,
> "Oiee, my husband! Come quick! She screamed. "The chamaar donkey has destroyed our mortar" … "What have you done, you witless animal! Is this what I hired you For?" … He hit Dukhi across the back with his stick. "Get up," I said, And get out!" … "Thakurji, have pity, there has been no Work for days, I don't". (AFB: 104)

The dastardly and heinous beatings and ill-treatment of Thakurji, which is inhuman, is portrayed in the above lines.

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The two rural untouchables are two of the thousands of displaced, hesitant struggling individuals who fight incessantly to secure a place in the maddening crowd of urban life. For votes and power, the corrupt leaders play with human lives and accept money from businessmen needing favours. For them,

"Passing Laws is like passing water, it all ends down the drain" (AFB: 143)

The most brutal aspect of Indian National Emergency (from 25 June 1975 until its withdrawal on 21 March 1977) was compulsory sterilization. Ration cards were issued only to those who had a family planning certificate and people had to choose between food and man/womanhood.

Mistry's protagonists, Ishver and Om, too became victims of emergency. And Mistry gives a heart-rending account of their vasectomization, the removal of Om's testicles just before his wedding and the amputation of Ishver's legs, turning them into crippled beggars. Thus, they lost their ethnic identities and also their human identity.

Mistry comments on the superstitions Indian people have through a minor character named Rajaram. Rajaram is driven by extreme hunger. He becomes a barber / hair-collector, and then a family planning motivator, and finally a murderer, who kills two beggars for their lovely hair. He becomes the highly venerated BalBaba in a saffron robe. Superstitious Indian crowd waits in long queues for **dharshan** of this so-called holy man. He claims to predict the future for individuals.

"Bal Baba is very, very holy man," said the attendant. He has returned to us after Many, many years of meditating in a Himalayan Cave" … "Bal Baba has no charges, … but all donations are mostly welcome by the "Bal Baba Foundation any much amount." (AFB: 591)

Ironic in vision, brooding in tone, amorphous in realities, *A Fine Balance* should be read as an expression of the predicament of self in the Indian Urban / Rural context. In spite of the stark life that it represents, the novel reveals the understanding of moral purpose and a positive commitment to justice and humanitarian concerns.

Conclusion

CBC (Canadian) Television special on multiculturalism in 1994 declared, "Multiculturalism" as being about "acceptance, accommodation and of course that most Canadian concept of all, Compromise". In other words, we should accept, accommodate,

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and compromise with various kinds of people and their culture in the nation, and also the whole universe because the universe needs peace and love among human beings which can be attained only by accepting, accommodating and compromising with the help of multicultural society.

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Relevance of Gandhian Writing and Ideology

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Shilpa S. Deshmukh (Research Scholar)
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Introduction

Mahatma Gandhi emerged as an exceptionally great personality in the twentieth century. On account of his multidimensional approach to human life, his ideas have proved convincing to any intellectual, rational human being, but his ideas have become inevitable in a modern context. Gandhiji has been very properly understood and very suitably expressed by G.S. Balarama Gupta as he writes, "In the entire human history, Gandhi was a unique phenomenon. It is because Gandhiji was a transparent figure and very frank and straight forward in expressing his experience and the inner world of ideas without any observation" (P. 51).

It is simply our fortune that such a great man was born in India, and today the entire world is searching for gems of Gandhian thoughts. Therefore, it has been felt necessary to make humble efforts in discovering what Gandhiji said, how did he say. And yet, in the whole world, attempts are being made by a genuinely interested person in finding out Gandhiji's thought in whatever forms are available. Gandhiji's greatness lies in his practical contribution to the entire human society.

Major Writings

Gandhiji's epitomizing writings like *Hind Swaraj* (1909), *An Autobiography or The Story of My Experiments with Truth* (1927), and innumerable articles published by him continuously for a pretty long period in his journal *Indian Opinion* and his diaries are most motivating and liberalizing. His *Hind Swaraj*, only a booklet, has become the world's most debatable book. This book is very significant in revealing hidden layers of Gandhian thought on most serious topics like politics, economy, and real freedom from several angles.

Hind Swaraj

Hindi Swaraj is originally written in Gujarati in 1908 during a return journey from London to South Africa. The basic purpose behind the book was to dissuade a group of Indian patriots who committed violence. It was published serially in the journal Indian Opinion, which Gandhi was editing. Later on, Gandhiji himself translated it into English to benefit one of his South African associates Mr Kallenbach. *Hind Swaraj* is a unique book or a small booklet that has captured the sensitivity of modern man. However, the book has raised a big storm among the intellectuals and scholars of modern times. Hind Swaraj means "Indian Own Rule". This small book has motivated and stimulated intellectual discussions and debates among the high-ranking scholars of the world. It has brought a wave of surprising change in tone and tempo

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of current thought. John Middleton Murry's observes that "*Hind Swaraj* is the greatest book that has been written in modern times" (P. 423).

Gandhiji wrote this book intending to awake the Indian mind from the misconception of real freedom. He warned that this book is not a utopia. In the post-colonial Era, Gandhiji's influence is failed almost in all fields. An entire community of the intellectual involved in a thinking process concerning Gandhiji's Writing in general and his Hind Swaraj particular. Gandhian thought in India inspired Vinobha Bhave's *Bhudan* Movement–Land Gift and Jaiprakash Narayan's resistance movement. It also inspired and yet continues to inspire numerable volunteers' organization dedicated to India's population's economic and social improvement.

The Idea of Self-Rule

Swaraj as self-rule means under freedom or positive freedom. Gandhiji's argument that without Swaraj as self-rule, Swaraj as self-government could degenerate into a negative aspect of state operation. The whole book is written in a dialogue between the editor and reader in the best highlighting form. Western civilization has been condemned for its devastating programme. And the message in the book is given that love alone has power and can fight against evil; evil weapons cannot work. It must be resisted with the stronger weapons of personal sufferings, self-sacrifice and soul force. The purpose of Hind Swaraj is to save India, not from British rulers but modern civilization, the bone of the west. And this article is deeply concerned with Gandhiji's denunciation of the machine. Though this firm faith of Gandhi against the misuse of machine has been objected to by many modern minds, Gandhi believed in the sovereignty of the spirit. Mahadev Desai quotes from Miss Irene Rathbone, who calls *Hind Swaraj* "an enormously powerful book" (P.13)

The Concept of Civilization

The whole book is written in the liveliest form of dialogues. This book is very rational in approach and very liberal in Gandhiji's attitude. In the sixth chapter entitled "Civilization", Gandhiji writes: "This civilization is irreligion, and it has taken such a hold on the people in Europe that those in it appear to be half-mad. They lack real physical strength or courage. They keep up their energy by intoxication. They can hardly be happy in solitude. Women should be the queens of households, wander in the streets or slave away in factories. For the sake of a pittance, half a million women in England alone are labouring under trying circumstances in factories or similar institutions. The awful fact is one of the causes of the daily growing suffragette movements".

Concept of Satyagraha

Gandhiji's one of the most important and eternal significance is Satyagraha. The essence of the entire content of Gandhian thought may be summed in a single word: Satyagraha, truth – force. In a very strange manner, its coinage came into existence about which Gandhiji himself was not aware. The birth of Satyagraha is the most central principle of Gandhian

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philosophy. The concept of Satyagraha is not only in this autobiography but also in other writings Gandhiji had paid enough attention to the search for truth.

Gandhiji's utterance about Satyagraha is: 'The principle called Satyagraha came into being before that name was invented" (P. 275). So, this principle mysteriously came to Gandhi. He was exactly aware of what it was. Even in Gujarati, the English phrase 'Passive resistance' was used to describe this principle of Satyagraha. In a meeting of Europeans, he found that the term 'passive resistance' was too narrowly construed, which means it was not a good term. 'Passive Resistance' so indicated that it could be characterized by hatred and manifest itself as violence. Therefore, Gandhiji attempted to go beyond all these statements and explain the real nature of the Indian movement. Maganlal Gandhi coined the word 'Sadagraha' (sat = truth, Agraha = firmness) and won the prize. To clarify, Gandhi changed the word to 'Satyagraha', which has become current in Gujarati as a designation for the struggle.

Gandhiji described Satyagraha as late as 1938 as science still in the making. He believed that there was truth in Satyagraha, 'as ancient as the hills. This truth-force depends on two essential composites: infinite capacity for suffering, and complete non-violence, not only in deed alone but also in thought and word. It emphasizes the fairness of means and ends. There should be fair harmony between means and ends. It suggests that anything fair cannot be achieved by unfair means. Therefore, Gandhiji emphasizes that to make the struggle of Satyagraha powerful, its standards, i.e., suffering and non-violence, should be taken care of self-suffering should not provoke you for inflicting on others. The principle of Satyagraha is based on the principle of truth. The sovereign code includes numerous other regulations, which include every worship. Mahatma Gandhi says: 'I worship God as truth only' (P.28).

Truth Is God
This thing has been repeatedly emphasized in his essays and editorial. It is beneficial for us to know the literal / utterance of Gandhiji expressed in Young India: 'Rather than say that God is Truth, I should say that Truth is God… It is the living embodiment of God, it is the only life, and I identify truth with the fullest life'. Gandhiji perceived God not in the manner of traditional religious belief, but he talks of God. Gandhiji writes, 'I know that I cannot find him apart from the rest of humanity.9

Further, Gandhiji writes in Harijan, 'I recognize no God except the God that is to be found in the nearest of the dumb millions… And I worship the God that is Truth of Truth which is God through the service of these millions'. 10

In this respect, Gandhiji's total mission of life has been endorsed in the above-cited quotations. Therefore, his attachment with the suffering of people and his untiring efforts to seek solutions are peace, preoccupations with his personal life. It is reasonable to quote here because of the endless suffering of the dumb downtrodden millions, whom he was to build up into Satyagrahis, to whom he has trained in the perfect discipline and technique of Satyagraha.

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For example, he laid it down that the first condition of Civil resistance would d be 'surely against an outbreak of violence. Because Satyagraha excludes every form of violence, direct or indirect or in any other state, Satyagraha emphasizes that you cannot ill-treat or even disbelieve your opponent. As discussed in *The Mind of Mahatma Gandhi, "*Satyagraha teaches us the art of living as dying. It credits fearlessness. It is not the weapon of the weak but the strong". Here Gandhiji does not recommend creating a fearing opponent but awakening his conscience.

His Idea of Non-violence

An opponent has to be converted, not coerced. Throughout his writing to bring the point home, Gandhiji uses simple analogies from day-to-day experience. In this respect, to explain the meanings of non-violence, he gives us an example - The mouse that yielded itself to the cat was not committing an act of non-violence. Satyagraha has a positive approach to the most acute problems of life. It is also an end in itself. It is the end and the means combined. Gandhiji never cheapens the significance of suffering and its role in human life. Because self-suffering leads to self – purification, and in this respect, the follower of the principle of Satyagraha must overcome every type of fear because cowardice cannot practice Ahimsa to perfection. There can be no non–violence without fearlessness. This fearlessness in the eyes of Gandhiji is a vast term, including mental boldness and physical courage. The power of Satyagraha which is a miraculous combination of the word, has shown to the world. India's political and spiritual victory under the pressure and guidance of great soul Mahatma Gandhi.

The Story of My Experiments with Truth

The autobiography of Mahatma Gandhi titled *The Story of My Experiments with Truth* [1927] is one of the supreme creations. It has become almost a book of practical wisdom. It is a matchless piece of authentic personal revelation. It is an immortal work. It is a classic in world literature. Gandhi's whole life revolves around the two words "Truth and Ahimsa". These two words, "Truth and Ahimsa", gave a new direction to Gandhiji's autobiography and new hope to humanity. Gandhiji wrote this autobiography in Gujarati titled 'Atamakatha' for his paper *Navajivan*.

Autobiography as a genre is not a popular form of writing. But this autobiography is free from the author's ego. Gandhiji's sole concern was to recount numerous experiments with 'Truth'. Gandhiji focuses his full attention on spiritual values. It comprises varieties of experience from sundry to daily social activities, childhood memories, political events and yet at its bottom, the book remains extraordinary. Gandhiji keeps himself away from self-praise pieces and writes in the 'Introduction' to his *The Story of My Experiments with Truth,* "Far be it from me, to claim any degree of perfection for these experiments I claim for them nothing more than does a scientist who though he conducts his experiments with the utmost accuracy, forethought and minuteness, never claims any finality about his conclusion. I have gone through self-introspection, searched myself through and through, yet I am far from claiming any finality or infallibility about my conclusions" (P. XIII).

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The book, after its publication, became so popular that one can say that no other book published in India has had a comparable sale. Its pattern reveals the fact of its origin as serial. The book reveals total Gandhi. The economy of words is the chief characteristic of Gandhi because Gandhiji was an action-oriented man. The book reveals to us with unparallel candour each dark area in the author's life. The book hides nothing. His autobiography, so to say, encompassed all shades of human life experiences, a variety of topics, almost to the extent of an endless list have been very perfectly but in an enlightening manner being written by him right from the most private to the extent of international level. Gandhiji is judiciously sensitive even in the trivial matters of life like taking diet, using the medicine, significance of exercise and maintaining a personal diary of everyday expenses of pie to pie including a bus fair; he was extremely meticulous. His experiment in dietetics explains to us that the range of reading of his many books on the subject discussion with scholars in the matter is surprisingly drafted. It simply shows his strong will power right from his childhood. Gandhiji left his indelible impressions on the sand of time. Albert Einstein says, "I believe that Gandhi's view was the most enlightened of all the political men of our time".

Unto the Last and Civil Disobedience

Gandhiji's contacts with greater books and greater minds have paid him a good dividend. The book that influenced him to the core of his heart, *Unto the Last* [1860] by John Ruskin, impressed his total personality. Gandhiji has practically followed Thoreau's *Civil Disobedience* in his freedom struggle. Equal important is Tolstoy's philosophy and ideology, his humanitarian approach and independent spirit that Tolstoy himself considers, a year before his death that Gandhi is his spiritual heir. All these things, autobiography, communicate that Gandhi was lucky enough to experience all types of ups and downs in life at a broad international level.

Conclusion

It is concluded that the life, works and principles of Gandhiji have deeply influenced globally known powerful persons. Not least among those influenced by Gandhiji's personality was Martin Luther King, who had adopted Gandhiji's non-violent, civil disobedience methods in his leadership of the civil rights movements in the United States. Bob Dylan, in his song "They Killed Him", writes:

> "There was a man named Mahatma Gandhi.
> He would not bow down; he would not fight;
> he knew the deal was down and dirty.
> And nothing wrong could make it right away.
> But he knew his duty and the prize he had to pay.
> Just another holy man who tried to be a friend.
> My God, they killed him."

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Aesthetics Experience of *Ananda* in the Past and Its Significance in the Present

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Abstract

Popularly 'Ananda' is regarded as one of the types of emotion**.** But *Ananda* is not an emotion. While the word 'emotion' signifies someone to an action, *Ananda* denotes a state of mind. For an instance, fear is an emotion, which stimulates a reaction. This reaction may propel a person to escape or fight. When an individual experiences *Ananda*, he or she feels calm, contented, blissful. The mind and the body of the person would be composed. Modern electronic media and mass media, however, is more concerned with igniting the emotions of people than providing the 'Ananda'. Hence this paper is an attempt to trace the revival of the notion of *Ananda* and its significance. This paper is divided into four sections: first section deals with introduction of Ananda; the second tries to locate it in the Indian Kavya in general and drama in particular; the third discusses the aesthetic experience of *Anand* with the dramatic theory of Bharata; the fourth discusses the significance and the revival of *Ananda* at present times.

Keywords: Aesthetic Experience, *Ananda*, Emotion, Rasa Theory, Bharata's *Natyasastra*

Introduction

The modern time is undergoing a phase where evoking the emotion of people have become the daily affair of mass media. This emotion and its expression, bring a sense of contentment among people. But this contentment is momentary. The momentary contentment again propels people to emotional outburst. In one or the other way, mass media tries to stir the emotions of individuals by operating their emotions. The word 'emotion' indicates or provokes an individual to an action. But the notion of *Ananda* is not an 'emotion'. This paper attempts to bring the Ancient Indian notion of *Ananda* as a counter to the concept of *emotion*. This paper also discusses its significance in the present time.

I

M. Shivaram states *Ananda* is a Sanskrit word connoting one of the rare but extremely satisfying experiences that man can achieve in his life. It is difficult to translate it into English. The words "Bliss" or "Serenity" or "Pleasant Tranquility" are the nearest approach (Shivaram 1). The concept of *Ananda* basically is different from the concept of *emotion; Ananda* leads an individual to the peace of mind and to the maturity to understand the world. In the process of achieving *Ananda,* an individual

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does not forget the present world and goes to a different world; rather he/she travels through the worldly things to reach *Ananda*. The individual is not considered *the other* from the mundane world; he gradually gets maturity in understanding the mundane world. Explaining this, M. Shivaram says,

> During the experience of *Ananda*, one is not dead to the external world. In fact, he is keenly aware of the outer world, but is not ruffled or attached to anything in the outer world. In addition, the awareness gets enlarged. Awareness of the outer world and also the inner world of the mind. Spatiotemporal bounds seem to recede towards Infinity, during such awareness, Awareness, and in the ultimate stages Space-Time bondages disappear. Normally the world we live in is perceived as a Space-Time bound entity. But after experiencing are perceived, not hazily but clearly (Shivaram 2).

To understand the notion of *Ananda* clearly, one has to understand the notion of *visayAnanda* which can be translated as *worldly pleasures.*

Visayanada too is a type of *Ananda* but it is considered as the lowest kind of *Ananda* as it deals or focuses on the mundane life and sensual pleasures. In the course of attaining *Visayanada, s*ensual pleasures such as eyes, ears, nose and the skin are given preferences. *Visayanada* is categorised into so many kinds by the Indian classical writers.

According to Gangabhatta (1620 AD - 1685 AD) the *Visayanada* or enjoyment is through eight means. They are Perfumes, Women, Clothes, Music, Tambula, Dinner, Bed and flowers. The king of Someshwara, the Chalukya of 1130 AD, categorises many *bhogas* in his work *Manasollasa.* They are smearing, smelling the aromatic smoke, wearing clothes, enjoying women, chewing betel leaves and nuts, having bath, wearing garlands, sleeping on bed, sitting on a seat and having food. Knowing about these or getting pleasure through these means can be considered as *Visayanada.* As the *VisayAnanda* deals with the mundane things, it is usually considered as the low kind of *Ananda.*

This paper further focusses on the question of "Is there any means of getting away from *Visayanada?* M. Shivaram has opined that the Experience of *Ananda* is intensely subjective. It is a personal experience and cannot be demonstrated to others (Shivaram 2). But this paper has a view that the *Ananda* can be demonstrated to others through *Kavya,* which scholars call as *KavyAnanda.*

II

Most of the Indian Mahakavyas try to imitate (*Anukaran)* -- the ways of the God. Mahakavyas lead an individual to the *KavyaAnanda.* The word '*Kavya'* need not to be limited to poetry only. It encompasses *nataka/rupaka, sangita, nrtya, vastu, etc.* all art forms. Nataka/rupaka is regarded as the highest form of *Kavya* "Kavyeshu Natakam Ramyam". *Natya* is regarded as such because it can instruct and at the same time entertain; it can be heard as well as seen. Addressing the aims or purpose of *Natya*, Bharata says that the two most noteworthy *prayojana* or purpose of the *Natya* is *Vyutpatti* and *priti*, i.e., instruction and entertainment. He says that *natya* is for *kridaniyaka*, *visrantijana*, and *vinodakarana*. In other words, it is for play, peace of mind and for entertainment. Hence, when a

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spectator sees a *natya*, he/she gets *Vyutpatti* and *Ananda* at the same time. Hence, out of all the artistic creations, *natya* can provide such aesthetic experience which brings self realisation as well as experience of *Ananda*. This experience of *Ananda*, roughly translated as pure joy or bliss is comparable to *BrahmAnanda* or absolute bliss. Hence, Kavinath Vishwaraj calls *KavyAnanda* as *BhrahmAnanda sahodara*, a twin brother of the creative ecstasy. One can get *KavyAnanda* through the performance of a *nataka/rupaka*. The happiness which one derives from *kavyAnanda* is superior to the *VisayAnanda*. *KavyAnanda* transports the individual from the mundane to the higher level of happiness by transcending the worldly and metaphorical. Shastri says, "Relish of happiness, by the way of aesthetic experience, is the aim of all the streams of Arts- literary as well as creative." (p.7)

KavyAnanda is a property of *Kavya* and the aesthetic experience that one gets while reading or viewing the work of creativity. It makes one realise one's true self. While the *kavyAnanda* makes the individual experience the similar events that he/she has been experiencing in day to day life, yet *Kavya* portrays with creativity and imagination that the mundane and the natural world lacks and thus the emotion that one goes through while relishing it is transcending the boundaries of this world and a state of immense bliss. Any artistic creation in Indian aesthetics is considered as a source of *Ananda*. The poet or the artist is considered at par with the Supreme creator, Brahma. In fact, the artistic creation is considered better than the creation of the Supreme creator. While the natural creation has both the beautiful and the ugly and one can experience pleasure and pain; the artistic creation- painting, music, dance or *natya*- whether depicting beauty or grotesque, its relish yields pleasure and leads to joy or bliss only. The creative work has one more advantage over the natural. That is, in nature, things are transient and only one aspect of it we see or observe, but the art along with the poet's imagination, makes it permanent and also reveals many other sides which nature is not able to reveal otherwise. This *kavyAnanda* in Indian aesthetic tradition is mainly explored and discussed through the theory of *Rasa*. *Rasa* is the prime foundation of aesthetic pleasure or the *KavyAnanda*. Bharata to Anadvardhana and other later theorists and commentators have discussed and explored how this *Rasa* is produced and how it is received.

III

Bharata describes *rasa* in the chapters VI and VII of the *Natyasastra*. Bharata's concept of *rasa* has become so popular in both eastern and western drama. Bharat Gupt opines that there is no word in the history of Indian aesthetics which has acquired a greater significance than *rasa* (Gupt, 260). Basically, *rasa* has two meanings. Literal meaning of the *rasa* is 'juice', or 'fluid'. The other meaning is an 'extract'.

Bharatamuni's *Natyasastra* has sown a fertile seed of Indian aesthetics in the form of *rasa*. The main theatre aim of the *Natyasastra* is to relish the essence of *rasa* and aesthetic experience. One of the objectives of the Natyasastra is to provide relief to the audience by making them experience different emotions and thereby attaining the *rasaAnanda*.

To attain *rasa,* one has to follow the journey of *bhava, vibhava, Anubhava, vyabhicaribhava,* and *sthayibhava.* The journey of the *rasa* is also called the aesthetic experience of the *rasa.* Raniero

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opines the aesthetic experience as the act of tasting of the *rasa;* of immersing oneself in it to the exclusion of all else. (Raniero 19)

There is a space for entertainment in theory of *rasa,* but it is considered as an effect but not as a primary objective. The primary objective of the *Natyasastra* is to produce *rasa* in the minds of *prekshak (*spectator). This can be understood through the journey of *Bhava.* According to Bharata, *Bhava* follows a systematic journey to attain *rasa.* The journey includes *vibhava, anubhava, vyabhicaribhava* and *sthayibhava.* With the union of *Bhava, vibhava, anubhava, vyabhicaribhava,* and *sthayibhava,* one gets *rasa* and *rasAnanda.* To relish the *rasa* or *rasAnanda,* the creator of the work of art should be an expert and the spectator should be a *sahridaya.* Vidya Nivas Misra puts it as

> Rasa is the offering of the hindered self to the unhindered Universal Self. It is something far away from the world of common day passions, but not far away from individual passions, because it universalises passions. This universalisation is made possible through an adept experiencer and for that, the role of the *sahridaya* is needed. (Misra 117-118)

To attain the *rasAnanda,* the creator of the work of art needs to have an exceptional state of mind. Slobodan Markovic concludes in his research paper that Aesthetic experience is specified as an exceptional state of mind which is qualitatively different from 'normal' everyday mental states. (Markovic 17) When Rasa is the ultimate goal of the creator as well as the spectator, it leads one beyond the shackles worldly affairs and makes them one with the Brahman, the Supreme soul. The Indian aestheticians stress on being the *Sahridaya.* This attainment is pleasurable and peaceful. This state is the state of *Ananda*.

IV

If we observe the daily events in our present day lives, we find that there is no scope for Ananda; we are just the performers caught in a mundane and mechanic lifestyle; we perform our duty at home, workspace and to the extent we even perform relations. We do not lack emotion, but we lack the *Ananda*, the bliss of doing and being in performance and relationships. One of the major repercussions of such performance is boredom, the modern disease of modern human being. At the end of the day, we feel lonely, disturbed, and perturbed. To release ourselves of such boredom, we have taken recourse to media, especially the electronic media. We feel the urge of venting out our strong emotions that we have been accumulating in the process of our performance and hence leading ourselves to a void. While *Ananda* is also a kind of emotion, it does not lead to frustration like the modern experience of emotion leads us to; rather, it leads to sublimity, contentment, and calmness. The attainment of *Ananda* is a journey from being to becoming. It is a journey from being lonely to attaining solitude. We understand the world and we are part of this world; but we are at the same time blissfully detached. The pleasure comes by understanding the nature of this world, its existence, and our symbiotic relationship with it.

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The bliss or *Ananda* is a panacea to all the problems of the world. The modern world is fraught with many problems and *Ananda* can surely bring the change much needed in this age. While the question certainly arises - when the world is full of sorrow, violence and apathy; when one has to deal with these every day, then how can *Ananda* be achieved, how can one experience *Ananda* when the contrary of this '*dukh*' or sorrow is true, and happiness seems so transient? The answer lies in what Anandaunbhavis say: "one's life will be full of bliss, provided one can transcend one's limited self and realises Atman which abides within?" (Hayavadana, p.14)

The supreme happiness or *Ananda* does not get confined to the narrow boundary of class or caste nor gender and ethnicity - everyone is capable to attain the bliss because the world is the abode of bliss and one has to recognise the real form of the world. Shivaram remarks that "the experience of *Ananda* is so supremely satisfying, that such a person thereafter pursues *Ananda* preference to the worldly pleasures. Not that he does not enjoy the ordinary pleasures, but he does not hanker after them as others do." (Shivaram 23)

This notion of *Ananda*, if understood and realised, the modern world and its inhabitants can come out of the narrow divisions of caste, class, ethnicity which leads to violence, jealousy, sorrow, and apathy and feel the ultimate bliss which disconnects one from the world and its worldly affairs and desires but at the same time connects with other beings and develops an ecological ambience which is satisfying and peaceful. Hence, it is highly imperative to revive *Ananda* and stress on this aspect in modern day world of entertainment.

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Impact of Screen Time on Communication in Toddlers:
A Parental Awareness Survey

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Abstract

Purpose: To understand the awareness among parents of toddlers on the impact of increased screen time on language and communication development.

Method: A screen time awareness questionnaire was developed. 200 Malayalam speaking parents of toddlers participated in the study. The Screen time awareness questionnaire was sent to the parents via google forms.

Results: 88.5% reported that they were aware of the impact of increased screen time. Among the specified impacts, vision problems stand first and the least reported problem was speech delay. 67% believed that children will start speaking by watching screen. 84% believed that increased screen time leads to attention problem. 93.8% believed that screen time has to be restricted but 56% were not aware of any guidelines set.

Conclusion: Increased screen time has detrimental effects on children's language and other cognitive development including delayed language development, poor social skills, reduced attention, etc. Even when many parents are aware of the impact of increased screen time, misunderstandings persist and are not aware of the guidelines on screen time restriction. With improved awareness, screen time in young children can be limited thereby increasing the parent child interaction and play time which in turn lessens the detrimental effects of screen time on communication development.

Keywords: Screen time, toddlers, Awareness, language and communication development.

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Introduction

Screen time is described as the time spent viewing or use of a device with a screen, including, but not limited to television, DVDs, electronic games and computer (Sweetser, Johnson, Ozdowska & Wyeth, 2012; Hinkley, Brown, Carson & Teychenne, 2018). Many parents find it easy to manage their children when they are given a screen to watch. But many parents are not aware of the detrimental effects of increased screen time on their children, including delayed language development. Increased amounts of recreational screen time, without academic purpose is associated with an increased risk of language delays for young children (Kuta, 2017)

Language development and vocabulary growth in young children are directly related to the amount of time parents speak and interact with them. Kuhl (2004) reported that in speech-perception learning and speech-production learning, human-human interactions had a strong influence on a child's language development. Excessive television or screen time use has a huge impact on a child's language development because of reduced parent child interaction (Tanimura, Okuma & Kyoshima, 2007). Family screen time also need to be restricted as family's screen time has a negative impact on parent-child reciprocal interaction (Krupa, Boominathan, Ramanan & Sebastian, 2019). Beyond language development, other negative impacts associated with high media exposure in young children include delays in cognitive and social development. (Barr, Lauricella, Zack, Calvert, Danner et al., 2011). A study reported that children who watched television at least 2 hours per day before the age of 3 years received lower scores on measures of cognitive and academic achievement, including reading and mathematics (Tomopoulos, Dreyer, Berkule, Fierman, Brockmeyer & Mendelsohn, 2010). American Academy of Pediatrics announced recommendations for children's media use which include, avoid use of screen media other than video-chatting for children younger than 18 month and restricting the screen time usage to 1 hour per day for children ages 2 to 5 years. For children ages 6 and older, consistent limits have to be placed on the time spent using media, and the types of media, and make sure media does not replace adequate sleep, physical activity and other behaviors essential to health. According to Landhuis, Poulton, Welch & Hancox (2007) increased television viewing from five to eleven years old was associated with attention problems in adolescence. Recent study suggested that screen-time should be considered a risk factor for attention deficit hyperactivity disorder (ADHD) symptoms. Swing, Gentile, Anderson & Walsh (2010) reported that television viewing time greater than 2-hours per day was associated with increased attention problems among older children. Watching television or playing with computer over 2 hours/day might result in obesity in children due to the lack of activity (Rosiek, Maciejewska, Leksowski,Rosiek-Kryszewska, & Leksowski, , 2015). Studies say that increase in screen time may have a detrimental effect including delayed language development. But such studies in India are scarce. American academy of pediatrics had made recommendations to limit the screen time in children. But no such guidelines are brought up in India. Lack of awareness makes the parents believe about positive impact of screen media on their child's cognitive development because of benefits

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advertised by many programs and products. Hence the present study aims to understand the awareness among parents of toddlers on the impact of increased screen time on language and communication development.

Method

The study was carried out in two phases, phase 1 and phase 2. In phase 1 a questionnaire was developed in English language and the questions were chosen based on the known literature on the impacts of screen time in children in relation to language and communication. Total of 12 questions were there which were further divided into three subheadings: general awareness, awareness related to language and communication and awareness on guidelines to restrict screen time. The rating used in the questionnaire was dichotomous (yes/ no). Descriptive answers were expected for two questions, if their answers to those questions were 'yes'. The prepared questionnaire was given to 10 people which included five Speech Language Pathologists, two social workers and three parents of toddlers for content validity. Based on their suggestions, appropriate modifications were made in the questions and only those questions which were rated as agree or strongly agree by more than 75% of the validators were selected for the final questionnaire. The final questionnaire was developed and was uploaded into google forms. The questionnaire began with a disclosure of information pertinent to the study and a vouching of informed consent by the participants. Once their consent is sought, they have to fill the demographic details followed by the 12 questions in the questionnaire. Administration of questionnaire is carried out in phase 2. 200 Malayalam speaking parents of toddlers participated in the study. The Screen time awareness questionnaire was sent to the parents via google forms and respondents were asked to answer the questions given in the google form. The information that is obtained in connection with answers of respondents to the screen time awareness questionnaire were scored as yes or no. The percentage of responses on each question was computed. The responses were analyzed in the form of percentage.

Results

The questionnaire was administered to 200 parents of toddlers residing mainly from the Ernakulam district of Kerala. 65.04% of the respondents were mothers and 36.34% of the respondents were fathers. Table 1 shows the educational qualification of the respondents. The mothers who responded to the questionnaire in the study were in the age range of 22 to 42 years with a mean of 31.27 and with a SD of 6.23 (Table 2). The fathers who responded to the questionnaire were in the age range of 26 to 48 years with a mean of 36.54 and with a SD of 6.57 (Table 2).

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Table 1. Educational qualification of the respondents

Educational qualification	Father	Mother
Post-graduates	28.2%	35.64%
Graduates	61.1%	58.79%
Plus-two	5.09%	3.28%
10th	5.5%	2.31%

Table 2. The maximum and minimum age of respondents

	Mother	Father
Minimum age	22	32
Maximum age	27	45
Average	31.27	36.54
SD	6.23	6.57

The results show that parents of toddlers have varied levels of awareness on the impact of screen time in children. 51.4% of the respondents had heard about the term screen time before. 75.5 % of the respondents think that it is easy to manage their child when they are given a screen to watch for. 54.6% of the respondents believed that children eat better when fed while watching the screen. 88.9% reported that they were aware of the impact of increased screen time in children. Among the impacts listed out by the respondents, vision problem stands first and the least reported problem was speech and language delay. The impacts listed out by the respondents and the percentage of response is displayed in Table 3.

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Table 3. The impacts listed out by the respondents and the percentage of response.

Impact of increased screen time	Percentage of response
Vision problem	32%
Mental and health issues	23.1%
Attention problem	18.5%
Behavioral issues	13.8%
Brain damage	9.2%
Speech delay	6.9%

32.4% of parents believe that children will start to talk by watching the screen and 62% were aware that increased screen time will lead to delay in speech development. 35.6% of parents believe that the children will learn social skills by watching screen. 77.3% of the respondents were aware that increased screen time will lead to poor social skills. 84.7% believed that increased screen time will lead to attention problems.

94% of parents were aware of the fact that screen time had to be restricted but 56.1 % were not aware of any guidelines set. 58.3% of parents have set restrictions to reduce the screen time. Table 4 shows the screen time restrictions set by the respondents to their children. Among 200 respondents, participated in the study, many of them had set restriction and guidelines in their home. 25 of them responded that they had restricted their toddler's screen time to less than 1 hour and 30 parents stated that they had restricted their toddler's screen time to 1-3 hours daily, 20 parents had set restriction limit to 3 hours. 45 parents had mentioned that they restrict screen time to children but had not specified the duration of screen time allowed to their toddlers. But majority of parents (n=90) responded that they had not set any restriction for using screen.

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Table 4. The restriction hour set by the respondents

Restriction hour	No of persons
Less than 1 hours	25
1-3 hours daily	30
Greater than 3 hours	20
Not specified time limit for screen time	45
No restriction	90

Discussion

The study assessed the awareness of parents of toddlers on the impact of screen time on communication in toddlers. Among the 200 respondents, only 51.4 % had heard the term screen time before. Even though the technical term 'screen time' was not familiar, the majority of the respondents (88.9 %) were aware that increased screen time has impacts. Children are growing up in the digital era and the influence of electronic gadgets with screens has increased remarkably. Parenting was also made easy with the coming of gadgets with screens. In the present study also, the preponderance in the percentage of parents agreeing to the same is convincing evidence for the overindulgence of screens in our life. Parents should be able to provide models to their children by restricting their own screen time. Adults including parents, grand-parents and other caregivers can influence children's screen time by restricting their own TV viewing and computer use (Granich , Rosenberg , Knuiman & Timperio ; 2010). Many parents believe that children will eat better when they are fed while watching the screen. But it is proved that higher screen time (including watching TV/videos, playing video games, etc.) can lead to increased energy intake among healthy weight youth (Epstein Roemmich, Paluch & Raynor, 2005; Chaput, Visby & Nyby, 2011). Parents distract their children from the food while eating. This may lead to more intake of energy leading to obesity. The impact of distraction on increasing food intake was highlighted by Wansink (2004). According to Wansink, obese/ or overweight individuals have a greater tendency

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for distractibility. Epstein et al (2008) showed that decreasing screen time would lead to a decrease in energy intake in a study among 4-7 year old obese children. So, it is desirable not to feed the children in front of screens. Once it becomes a habit, it is very difficult to change.

Problems related to vision are the most quoted impact by the respondents in the study. Studies say that prolonged use of screen time in children may cause hypermetropia. Excessive screen time and the ensuing poor lifestyle habits may cause low vision in school children in a rapidly developing country (Bener, Al-Mahdi, Vachhani, Al-Nufal, & Ali, 2010).

But the public is not aware of the more severe problems like language delay and attention problems which will have a critical effect on their children. According to American Academy of Pediatrics [AAP], 2016, too much screen time in children will cause language delay and increased risk for obesity, violence and aggression, loss of social skills, attention problems, anxiety and depression, sleep deprivation, vision problems, migraine headaches, repetitive motion syndrome and arthritis. A very small percentage of the participants mentioned speech or language delay and attention problems. On analysis, it was observed that these participants were speech language pathologists or professionals from the medical field. This calls attention to the fact that the general public is not aware of the detrimental effects of increased screen time on communication. Awareness on the same among the public needs to be built.

Many parents believe that children will learn to speak by watching cartoons or videos. But it is not the fact and many studies have proved the same. Very young children, and children younger than 30 months will not learn language from screen exposure (Duch, Fisher, Ensari, & Harrington, 2013). Infants will have difficulty in transferring the information they learnt from media and they do from face-to-face interactions (Bar,2010). 62 % of the parents were aware that increased screen time will lead to language delay which is true. Several studies support the association between excessive screen time and language delays in children under 6 years of age (Chonchaiya & Pruksananonda, 2008; Duch, Fisher, Ensari, & Harrington, 2013; Lin et al., 2015). (Lin, Cherng, Chen, Chen, and Yang, 2015). But in the initial part of the study when the participants were asked to list down the impacts of increased screen time, only less than 10 % of the participants mentioned speech delay. This could be due to the fact that awareness level is high on vision problems associated with screen time compared to language and other cognitive domains and when asked as an open question vision problem would have stroked the parent's mind first. Children are likely to have six times more delay if they began watching television for about two hours per day before the age of one year (Chonchaiya & Pruksananonda, 2008). Another proposed explanation for the increased risk of expressive speech delay is, with increased screen time, exposure to verbal stimulation and play-based interaction with caregivers decreases (Kirkorian Pempek, Murphy, Schmidt & Anderson , 2009; Christakis, Gilkerson, Richards et al; 2009). Background television may also have an effect on children's language development. When

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television is on in the background, the quality and quantity of parent's speech decreases. Also parent's mobile phone usage can reduce parent's attention and engagement with the child (Radesky, Silverstein, Zuckerman, & Christakis, 2014). So parents should reduce their and the child's screen time for better parent child interaction thereby promoting the child's language development.

High levels of awareness were shown by the participants on increased screen time leading to poor social skills and attention problems. Studies have proved the association between screen time with social skills and attention problems. Social skills develop through participation in play and other physical activities Sedentary activities such as screen time will reduce the opportunities for interaction with peers and thereby be detrimental to children's opportunities for socialization and to development of healthy social skills (Varni, Magnus, Stucky, Liu, Quinn, Thissen, et al 2013) Increased screen-time in pre-school is associated with worse inattention problems. (Tamana, Ezeugwu, Chikuma, Lefebvre, Azad et al, 2019).

Awareness level is high on the need to restrict screen time in children. But many are not aware of the guidelines set to restrict screen time. American Academy of Pediatrics had come up with the guidelines to restrict screen time. But only a very few parents are aware of it. Due to unawareness, proper restriction on screen time is not done by the parents. A few parents had restricted to less than 30 minutes per day; while another set of a few parents believes watching screen for 2 hours by their toddlers is fine. Even when many parents are aware of the impact of increased screen time, misunderstandings persist and are not aware of the guidelines on screen time restriction. So, a proper awareness on the guidelines to restrict screen time should be done. Awareness can be increased with the help of social media and other electronic media. Pediatric clinics can also take an important role in creating awareness. Also, no such guidelines are set in India. It is high time that such guidelines should be made in India.

There is only limited research in this area in Indian context and to our knowledge this is the first kind of study assessing the parent's awareness on the impact of screen time in toddlers. The participants in our study are restricted to the parents residing at Ernakulam district of Kerala. Expanding the study by including a large sample from all regions of Kerala will give us a better understanding on the awareness of parents on the impact of screen time in toddlers. Probing into the screen time practices of parents and their toddlers would have given better insights regarding the awareness level and how they apply it to their real life. Because, in many families, parents are forced to provide a screen to their children, in spite of their awareness level due to the unavailability of caretakers in the nuclear family system, lack of time due to the work schedules of parents and/ or reduced outdoor space and friends to play with. In the present study, parents' awareness is studied using a questionnaire in google forms. Personal in depth interview would

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have provided more information. SLPs and other medical professionals working with the toddler population should come forward with strategies to create awareness among the public.

Conclusion

Increased screen time has detrimental effects on the development of children's language and other cognitive skills. Even when many parents are aware of the impact of increased screen time, misunderstandings persist and are not aware of the guidelines on screen time restriction. With heightened awareness, screen time in young children can be limited thereby increasing the parent child interaction and play time which in turn lessens the detrimental effects of screen time.

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Declaration of interest
The authors report no conflicts of interest. The authors are responsible for the content and writing of the paper.

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Appendix
Screen Time Awareness Questionnaire

	General	
1	Have you heard about the term screen time before?	Yes/ No

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2	Do you think it is easy to manage your child when they are given a screen to watch for? For example, screen time help your child to be engaged during your household chores/ helps manage your child better while shopping	Yes/ No
3	Do you think children will eat better only if you feed them while watching the screen?	Yes/ No
4	Are you aware of the impact of increased screen time in children? If yes, please mention.	Yes/ No
	Related to language and communication	
5	Do you think children will start talking by watching screen?	Yes/ No
6	Do you know that increased screen time will lead to delayed speech development?	Yes/ No
7	Do you think children will learn social skills such as sharing, waiting for their turn etc. from screen?	Yes/ No
8	Do you know that children will develop poor socialization skills if they spent too much time in front of screen?	Yes/ No
9	Do you know that increased screen time will lead to attention problems?	
	Guidelines	
10	Do you think you have to restrict screen time for your children?	Yes/ No
11	Are you aware of any guidelines set for screen time in children?	Yes/ No
12	Does your family has set any guidelines or restrictions for screen time in children? If yes, please mention	Yes/ No

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The Universality of Religion in Paramhansa Yogananda's Writing

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Shilpa S. Deshmukh (Research Scholar)
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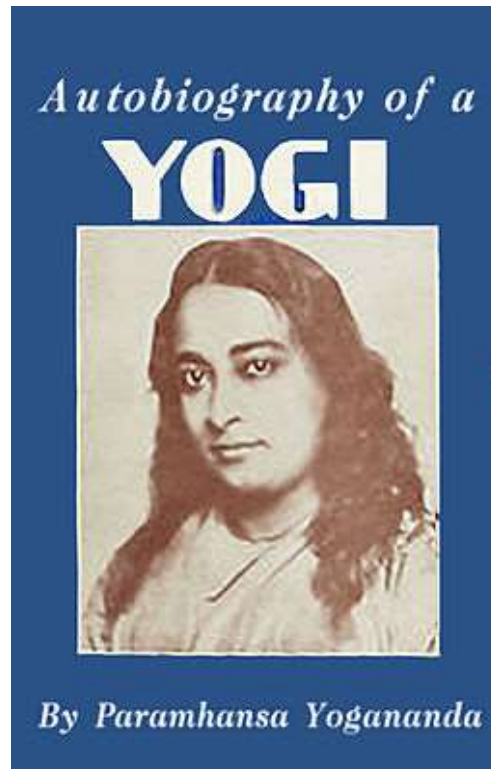
Courtesy: https://en.wikipedia.org/wiki/Paramahansa_Yogananda

Sri. Sri. Paramhansa Yogananda

Sri. Sri. Paramhansa Yogananda (5 January 1893 – 7 March 1952) is a mastermind who has sought an abode of peace in heaven, but he survives through his thoughts. His *An Autobiography of a Yogi* is a major work. Besides his several writings in volumes and speeches, his *An Autobiography of a Yogi* is very unusual and extraordinary in giving us rich human thought. All unusual, uncommon human experiences which have superhuman touch have been clearly expressed and explained to us. In the modern context, Paramhansa Yogananda is the most powerful voice whose teachings and experiences awaken among the common human beings the spark of spiritual bliss.

Teachings of Paramhansa Yoganandaji

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The role of teaching through various channels like books, speeches and discussions are of great significance. Yoganandaji has explained the meaning of religion to the world, not in the traditional sense of defining Godlike infinite omnipresent and omnipotent, but he explained this realisation of God through his personal experience. Paramhansa Yoganandaji practically began his life by bringing India's most ancient treasure of spiritual depth through scientific methods. He did it to explain this to the western world.

The Science of Religion

In 1920, he was invited to the United States as India's representative to an international conference of world religious readers in Boston. On this occasion, he lectured so wonderfully, and his maiden speech was published soon after as *The Science of Religion*. Since then, it has been published in several additional languages. This lecture was so potential with meanings used as a reference work in colleges and universities.

The Science of Religion (1923) contains basic thoughts in explaining the concept of God and in realising it through practical experience by following the technique of methods of *Kriyayoga*. The whole thing which Yoganandaji explains is almost science-based, through which Yoganandaji attempted to explain the significance and possibility of the unity of all religions in a very attractive manner. Because he has thoroughly studied all religious heads and prophets of the world. His message is universal, and it is based not on dogmatic beliefs but direct insight into reality gained through the practice of ancient scientific techniques of meditation.

An Autobiography of Yogi

Yoganandaji's autobiography *An Autobiography of Yogi* (1946) is a major work that contains and covers the vast experience of Yoganandaji right from his childhood days to the last moment of life. The autobiography is a wonderful and most arresting work of art. The whole book is highly entertaining and delightful. Therefore a lot can be learned from this autobiography.

Right from his childhood days, Yogananda cherished unusual dreams of having experience of dignity. As a student, Yogananda was more interested in knowing and experiencing spiritual matters rather than paying attention to his studies. However, Yogananda found himself more involved in imagining religious experiences. He was inspired and more motivated by the mysterious and mystic experiences which his parents have narrated. When the people, particularly his parents, observed Yogananda's inclination towards spirituality. He is the first type of such brain that introduced to science the philosophy of meditation through Yoga.

Kriyayoga

This autobiography throws light on the entire experience and practice of *Kriyayoga*. So much did he contribute to the world of *Kriyayoga* and mediation that every astonishing

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comments expressed by the people of the World, mostly the intellectual world. *The New York Times* comments. '*a rare account'*.[1] On account of the intellectual and philosophical, and scientifically religious autobiography News Week Times comments: 'A fascinating and annotated study. Of course, for the common person, this book does not yield deep meanings'.[2] But an intelligent reader can harvest much meaning through the writing in this autobiography.

The Meanings of Existence and the Search of God

The book throws light on the meanings of existence, the search of God and God's existence, who yields the definite answer. For example, the proof of God from where will he bring an answer to the basic questions like religion, God, Knowing God through realisation are some of the important areas that have been very scientifically but not outside the religious radius have been explained Yogananda was able to do. For example, what does universal religion say about God? It says that the proof of the existence of God lies in ourselves; knowing or realising God is an inner experience. For this purpose, man has to go beyond the limits of pleasure and pains, little love and hate, and so on. So that the mind of man can be free to realise pure bliss and tranquillity that had welled up in the heart of man, then man can enjoy an unruffled state of mind.

The Need for the Universality of Religion

Yogananda does not explain to us many conceptions through traditions. However, he catches these concepts in concrete reality through scientific methods and not through traditional practices. Moreover, through his writing and major work, his autobiography emphasises the need for the universality of religion wherein no distinction of caste or creed, sect or faith dress or code, age or sex, profession or position have any role to play. In his opinion, all religious differences and the wars which have been fought based on religion can come to an end when man realises God and broadens the mind, which is possible not through historical experience of religious difference, linguistic barriers and cultural complexes but the true spirit of religion and God can be understood through scientific course experimented by Yogananda himself of *Kriyayoga* which he learnt through his great spiritual musters like saint Sri. Yukteswaraji, Yukteswarji's spiritual teacher Lahiri Mahasaya and Lahiri's great spiritual teacher Mahavtar Babaji. This has been a very good and very rare experience which only the luckiest man Yoganandaji got.

Mulkraj Ahuja's Appreciation

The prestigious and reputed globally known journals, magazines, newspapers, and even educational institutions have showered a very balanced appreciation o*f An Autobiography of a Yogi. 'There has been nothing before written in English or any other European language like this presentation of Yoga*.[3] The great testimony of Yoganand's greatness has been most precisely and admirably cited in the form of appreciation by Mulkraj Ahuja (Counsel General of India) in the following expression:

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He brought to America from the country of his birth the serenity of soul and the understanding of human and spiritual values of life, which not only helped many a man high and low to obtain peace to mind in modern society but also helped in an understanding between the peoples of India and the U.S.A.

As an apostle of peace and a believer in the brotherhood of man, Yoganandaji devoted his life and all the energy and means he possessed to the cause of understanding and friendship between the East and the West. To him, India and the U.S.A. were not two separate countries but the two parts of one single plan for the development in the harmony of man's material and spiritual values.[4]

Real Religion Lies in Understanding God's Presence

Yogananda's writings and speeches have helped humankind understand religion, mediation, and God's realisation in a very proper spirit. Religion, as has been understood by the people, is in the narrow sense. People suppose that religion is a mere formality. However, this is not the real definition of religion. Real religion lies in understanding God's presence through every action of man. Yoganandaji emphasised that God can be realised through every activity of man, including daily routine experiences, and that presence of God can be felt even in the minutest object of this universe. The creation reflects the creator. Man is powerless to create even an atom or a single grain of wheat or rice. Therefore, one has to realise that behind every creation, there is the creator.

Self-Realisation Fellowship

Many people have understood God in different ways. Some have taken God as personal others understood God as impersonal. However, God has to be understood only through the scientific method, which has been practised and experimented with through *Krivayoga* by this great Yogi. This is a scientific method. This classical book, *An Autobiography of a Yogi,* is written by Paramhansa Yogananda, the great Yogi of our times who established the centres of Meditation and Yoga practices of the Self-Realisation Fellowship in Los Angeles. These practices and experiments have greatly influenced modern Hinduism. In the history of mysticism, spirituality and religion, Paramhansa Yoganandaji occupies a unique position. In this autobiography, we find accounts of remarkable healings being displayed to us.

The Wondrous Feats Performed by Yogis and Fakirs

The book presents to us wondrous feats performed by Yogis and Fakirs, revealing wonderful deeds like extrasensory perception, levitation and bi-locality positions. For example, Mukunda, by then (Yogananda) in his childhood days visits the Saints who were known as perfume saint was performing his aromatic miracles. Instead of being impressed, Mukunda questions why he would spend so many years obtaining power for astral of the stars perfume when he could easily buy it. On this occasion, Mukunda is surprised to note that why anyone should try to prove God in such away. Such things never attracted this great saint Paramhansa Yogananda right from the days of his initial stages of God's realisation.

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To comprehend the immensity of the Almighty, it is beyond the capacity of man as Yoganandaji explains this incapacity of man to understand the infinite God. In this respect, Yoganandaji says:

> A small cup cannot be responsible for the vast waters of an ocean, so the limited human mind cannot contain the universal Christ Consciousness. However, when by meditation, one continues to enlarge his mind, he finally attains omniscience. He becomes the Divine Intelligence that permeates the atoms of creation.[5]

Methods of Meditation

Therefore, this great Yogi has given us the formula, methods of meditation in which the role of *Kriyayoga* is most dominant. However, it helps enlarge human consciousness to enable the human mind to realise ultimate reality. The technique of meditation is not cited in the traditional routine methods of meditation but through *Kriyayoga.* The *Kriyayoga* needs to union with the soul. *Kriyayoga* attempt to create a robust approach to self-discovery and spiritual enlightenment. Kriya is a gentle, skilful, balanced approach to life. It is an attempt and a way of conscious and creative living.

Kriyayoga teaches man that God is discovered in his own body first. For this purpose, devotion is the first need where the body becomes unimportant except that it can separate itself by way of making your soul vibrant with this realisation. The destiny of the body is wholly unimportant to a man of God-realization. In this respect, the personal utterance of Yoganandaji is the most valuable comments for the entire humanity. He endorses his personal enlightened super experience of *Kriyayoga* in the following manner:

> I have never known any pleasure of the world as great as the spiritual joy of *Kriyayoga.* I would not give it up for all the comforts of the west or all the gold in the world. I have found, if possible, through *Kriyayoga* to carry my happiness always with me.[6]

However, the prerequisite to practising *Kriyayoga*, the devotees of this, should reach the safety of as has been explained by Yoganandji. One becomes just like a kid without anger, without attachment, full of life and joy in the spiritual life. Let nothing hurt or disturb you. Be still within, receptive to the Divine Voice. Spend your leisure time in meditation. Meditation is central, and this can be done through *Kriyayoga.*

Yoganandaji's Conception of God

People understand God at different levels. Some think God is personal others think Him impersonal, and many men say that Almighty is Omnipresent and Omnipotent. Nevertheless, Yogananda says that this is unnecessary and simply saying this man can not realise God. These are stereotyped expressions that cannot enable man to realise the man.

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The hint which this great Yogi gives us to realise God is to feel. His presence in every trivial experience and the tiniest object. Suppose God does not influence our daily conduct if our daily and everyday life experience does not find inspiration from Him. Then that conception is useless. This great Yogi Yoganandji, in a very simple manner, explain to us the concept of God:

> If God is not conceived in such a way that we cannot do without him in the satisfaction of want in our dealings with people, in earning money, in reading a book, in passing an examination, in the doing of the most trifling or the highest duties, then it is plain that we have not felt any connection between God and life.[7]

People call God infinite, Almighty, Omnipresent; by doing this, they explain him but do not make us see Him. So to understand God is necessary than calling him Omnipotent. What we consider of God should be of daily even hourly guidance to us. He says: '*The very conception of God should stir us to seek Him amid our daily lives.*'[8]

When God is One, Why There Are So Many Religions

After giving a satisfactory explanation of *The Science of Religion,* Yoganandaji emphasises the universality of religion, which means that the root of religions is one though the approaches may be different. He asked himself one basic question: when God is one, why there are so many religions. This question is very logical, and it can occur to any individual. In its answer, Yoganandaji gives us the reason that:

> It may be argued that particular stages of intellectual growth and special types of mentality belonging to certain nations, owing to different geographical locations and other extraneous circumstances, determine the origin of different religions such as Hinduism, Mohammedanism, and Buddhism Asiatic Christianity for the western and so forth.[9]

So our primary approach to realise God rather than he engaged in following in different tenets and dogmas and God-consciousness should be dominant both within and without us. There is but only one religion in the world, for there is but one God. Therefore, Yoganandaji paid enough attention to the universality, necessity and oneness of religion. He gives a psychological definition based on dogmas and tenets. Through his writings, lectures, discussions, this great Yogi has sought to make religion a question of our whole inward being and attitude. He does not appreciate a mere observance of certain rules and perceptions. In this respect, Yoganandaji defines religion: *'religion necessarily consists of permanent removal of pain and the realisation of Bliss, or God'.*[10].

So the chief purpose of religion is to keep man away from pain and to offer him bliss. The basic question discussed by him is that men make efforts to avoid pain. But by doing this,

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they are only running after pleasure. But this is not the same as bliss. The aim of man should be to obtain bliss and to do this, and man has to realise God and his infinite mercy. If man attains this state of feeling, he goes beyond the sense of pain, and pleasure is <u>bliss</u>.   This can be achieved only by understanding vision in a broader perspective, and therefore, he has taken enough care to see that oneness and unity of religion are necessary for achieving this state of mind. Indian rishis, maharishis and Saints have gone ahead through established practices of meditation and *Kriyayoga.*

A Practical Way Out

As a solution, how can we make religion workable truth because there are many religions, and how can they be brought under a single banner. Therefore, a practical way out is worked out by Yoganandaji. He advocates that every religion posses at least some good virtues, though all religions have embraced what is good in themselves. But due to dogmas, narrow religious practices mixed with cultured practice and geographical and historical differences started following different principles and practices. However, there is enough space to choose whatever good qualities we find in all religions without denying our religion. By this approach, rivalry and bitterness between religions are reduced, and suitable compromising understanding is developed, and this is surely possible, and it is the only way out from the fabric of modern life.

Yoganandaji's Estimation of Different Heads of Religion

Yoganandaji immensely gifted mind, a well-read scholar and inborn genius, has digested the spirit of all religions. This becomes clear when we know Yoganandaji's estimation of different religions like Moses, Lord Christ, Lord Buddha, Prophet Mohammad Sri. Yukteswar, Krishna:

O Christ, beloved son of God; thou didst embark on a storm-tossed sea of a prejudiced mind. Their evil thought wave-lashed my tender heart.
Thy trial on the Cross was an immortal victory of humility over the force of soul over the flesh. May thine ineffable example hearten us to bear bravely our lesser crosses.[11]

Yoganandaji has estimated Moses about whom he says:

O Moses, Paragon of prophets! thou dost lead weary ones from the wilderness of sorrow of the promised land flowing with milk and honey…
O Monotheistic Moses, Moses teach us to worship wholeheartedly the one God, the sole Ruler of heaven and earth – and no other God. Then shall it be said of us, as of thee: "Lord Spake unto Moses face to face, as a man speaketh unto his friend."[12]

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Regarding Lord Buddha, the symbol of wisdom, Yoganandaji says: 'Thou symbol of sympathy, Incarnation of phf compassion, give us thy determination that with an urgency we, too, pursue Truth. Teach us to seek the Sovereign Remedy, as Thou didst, for the ills of mankind'.[13]

Regarding Prophet Mohammad, Yoganandaji says: 'O Mohammed, to the war-drum beat of *Allah-o-Akbar* ('God is the Greatest'), drive away from us the Satan matter worship. With that sacred battle cry, may we rout all invading thoughts of fear and limitations'.[14]

Conclusion

One can come to know the approach of Yoganandaji in respect of God-consciousness in answer to a question by a devotee: 'Sir, I do not seem to be progressing in my meditations. I see and hear nothing a student said'[15] The master replied: 'Seek God for His own sake. The highest perception is to feel Him as Bliss, welling up from your infinite depth. Do not yearn for visions, spiritual phenomena, or thrilling experiences. The path to the Divine is not a circus'.[16]

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12)   Ibid., P.88.
13)   Ibid., P.90.
14)   Ibid., P.90.

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15)   Paramhansa Yogananda, Sayings of Paramhansa, (Kolkata: Yogada Satsanga Society of India, 2006) P.8.

16)   Ibid., P.9.

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Understanding English Loanword Phonology in

Japanese Language for Pedagogical Use

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Abstract

This paper examines some key linguistic adaptations in syllabification and their pedagogical application with regard to English Loanwords in Japanese and the advantages they offer to Japanese EFL students. Status of English language with regard to language education has changed overtime and has attained a significant importance in the formal educational system today. Users of English language have increased manyfold in the past decade due to increasing work opportunities in the context of globalization. Japanese people are required to have a business level English proficiency and sometimes an expected level of TOEIC (Test of English for International Communication) test score, to be able to secure a job position with foreign based companies operating in Japan or aboard. This paper argues that awareness of linguistic processes in syllabification of loanwords or *katakana* English helps language learners and instructional designers in better familiarizing the learner group with the phonological adaptations, and their pedagogical application could help them learn their target language better.

Keywords: Japanese, phonology, syllabification, loanwords, *katakana* English, pedagogical application, TOEIC.

Introduction

Japanese language has a long history of borrowing words from other languages, especially English. Due to the economic, political and cultural influence of US and UK on

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Japan, many loan words have been absorbed and adapted from English into Japanese (Backhaus, 2011). These loanwords are commonly used with phonological modifications making it easier for a native Japanese speaker to naturally utter them without much difficulty, by adapting the English words into the phonotactics of Japanese. This paper proposes that understanding the similarities in nativization of loanwords could have pedagogical implications that could contribute to areas like material development and methods of learning of Japanese as a second language. Also, an understanding of syllabification of loanwords could aid better learning of English by initially familiarizing the learners with the target language phonology.

Historical events and a fast paced globalization have exposed Japanese society to foreign cultures at various points of time. Yet, preserving its own culture, Japanese has the phenomena of borrowing of loanwords as an essential process for its society to merge with the global society allowing them to find new ways to express themselves without replacing their original language. In Japanese language, borrowed words are written in a Japanese orthographic form called *katakana*.

Loanwords in Japanese are referred to as *gairaigo*. A classification of *gairaigo* has been done in a previous research by Irwin (2011), where *gairaigo* is broadly classified into three distinct areas:

(1) 英語外来語 (*eigo-gairaigo*/English words coming from outside),
(2) 英語外国語 (*eigo-gaikokugo*/English foreign words) and
(3) 和製英語 (*waseieigo*/made-in-Japan English words).

The first classification refers to words that have been fully integrated into Japanese language system, in terms of phonology, syntax, morphology etc. The second refers to loanwords that are used in Japanese which are not so popularly found in daily use. Such words keep largely appearing in specific domain areas like manufacturing, medicine, finance etc. The third term entails the words that have been created in Japanese originally from English language elements, for example salaryman → *sarariiman* which refers to a white-collar worker in Japanese. (see Irwin, 2011 for a detailed description of these loanword varieties). These categories are further referred to as English Derived Words (EDWs) (Hatanaka & Pannell, 2016). For a linguistic discussion, it can be noted that the former classification is better for understanding and analysis, while for a pedagogical discussion, the latter can be observed to be a convenient one, especially when applying the term for vocabulary materials development or in broader terms, for instructional design. It should be

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acknowledged that no single term is of a higher importance than the other as each of these terms carries its own research value and importance.

Linguistic Adaptations

In the process of adaptation of English loanwords into Japanese language, loanwords undergo phonological changes viz., palatalization, voicing/devoicing etc., the result of which allows for a loanword transformation to become intelligible for native speakers.

Examples: Japanese

i.   bus   →   *basu*
ii.   comment   →   *komento*
iii. performance   →   *pafomansu*
iv.   special guest   →   *supesharu gesto*
v.   video clip   →   *bideo kurippu*

These modifications are beyond phonology and orthography as there can also be further changes at morphological level which are not too difficult to assimilate for a second language learner of Japanese language having a prior knowledge of consonant-vowel syllabary as L1 plays a role in second language learning (Nation, 2008). For instance, unlike in English, a syllable in Japanese does not allow consonant clusters. In words borrowed from English, when English consonant clusters are broken up with vowels, they tend to become too long to pronounce. So, loanwords in Japanese are often abbreviated, either on or after entering Japanese. The changes undergone could be clipping where the last part of the word, usually a syllable or two, get reduced as in examples (i) and (ii). Here, the final and/or the penultimate syllables are clipped as Japanese does not allow the consonant cluster of the fricative and the nasal in "-*tion*". Further, two clipped words can be combined to form a blended word as in examples (iii) and (iv).

Examples:

i.   collaboration   →   *korabo*
ii.   television   →   *terebi*
iii. smart phone   →   *sumaho*
iv.   professional wrestling   →   *puroresu*

Above examples demonstrate the phonological adaptation paving a way for a smooth assimilation of these words into Japanese language.

Syllabification of English Loanwords in Japanese

For a fundamental analysis of syllabification, a sample data of loanwords from English in Japanese has been taken and the patterns of phonological changes have been

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observed. Vowel insertion, insertion of a glide and gemination are the most commonly observed changes. Japanese language does not allow a coda in word-final position. Therefore, we can notice examples of vowel insertion in word final position of the borrowed word, as in Table 1 below. Even while the words in English end with a consonant sound, the borrowed version of these words in Japanese and Telugu end with a vowel sound. For instance, "mask" in English ends with the consonant / k/ while in Japanese it ends with the vowel /u/ to satisfy no-coda condition.

Similarly, instances of glide-insertion in words like "camp" are found. Since, Japanese language does not have the sound /æ/, the glide, /y/ is inserted between the initial consonant and the following vowel, /a/, to get *kyampu*.

We can also observe gemination of consonants when words like "cup" are borrowed. In Japanese, there is gemination of the plosive /p/ to derive the loanword, /*kappu*/. However, it is interesting to note that while we do not see gemination of nasals and fricatives in Japanese, "gum" /*gamu*/ and "bus" /*basu*/.

	English	**Japanese**
1	mask	*masuku*
2	soup	*suupu*
3	camp	*kyampu*
4	cup	*kappu*
5	bus	*basu*
6	image	*imeiji*
7	milk	*miruku*
8	lamp	*rampu*
9	table	*teiburu*
7	stage	*suteiji*

Table 1: Syllabification with sample data of Japanese loanwords

Discussion

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The process of nativization of the borrowed words from English into Japanese from both a linguistic and a pedagogical point of view has been a potential area to explore for both language teaching practitioners and instructional designers. From a research point of view, it is intriguing to see these processes of assimilation making it ever challenging for the research community to capture a concise picture of linguistic phenomena related to loanwords in Japanese. Considerable amount of work has been done through research in loanwords at a fundamental level focusing on linguistic, sociolinguistic, and pedagogical issues of loanwords (Kay, 1995; Miyaoka & Tamaoka, 2003; Daulton, 1998, 2008; Irwin 2011; Olah, 2007; Inagawa, 2015). However, no significant work has been done in the area of applying these linguistic analyses in the area of syllabus/instructional design. For a practitioner, capitalizing on these for syllabus and instructional design is both interesting and rewarding for maximizing the results of imparting foreign language vocabulary knowledge at a relatively earlier stage of learning. Previous research has revealed crucial challenges of loanwords related to semantic equivalence of the word use in language of origin with their cognates in the target language. It is found in a study that the lexical representations of English equivalents are not processed by Japanese speakers while using loanwords (Miyaoka & Tamaoka, 2003). Also, in a study related to students' attitudes towards loanwords, Olah noted the reality that "If Japanese have a negative attitude toward loanwords then using them as an aid for teaching spoken English would be difficult" (Olah 2007, pp. 182). However, there has not been any considerable research undertaken to examine the issues of learning Japanese language by experimenting with the loanwords particularly in case of non-native Japanese speakers learning Japanese language. Taking up this research thoroughly can help many Japanese EFL learners and practitioners in discovering and emerging with more effective learning materials and methods.

Conclusion

Considering the present context, the growing motivation to learn English has been a notable one due to growing economic ties of Japan with the outside world. The belief that loanword phonology in Japanese helps learners understand English word phonology at a relatively earlier stage is further strengthened by the fact that there is a major size of lexicon that makes learning English frequent words easier due to largely used English frequent words in Japanese in the form of loanwords or *gairaigo*. Further, considering the vocabulary learning theory of vocabulary chunks (Nation, 2001), English loanwords in Japanese being not only single words but also sometimes multiple words which either have been taken directly from, or made of word compounds from other languages, supports the vocabulary acquisition principle of learning in chunks.

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As the process of borrowing continues and if the learners/teachers of English expand on the prior knowledge of loanwords, they can prove to attain a first set of active vocabulary knowledge in retention and use. Depending on how the word semantically behaves in Japanese, it is believed to be a comfortable language learning experience which helps in acquiring phonological and semantic knowledge of a large set of English vocabulary with a relatively less effort. Both, knowledge of syllables and English use, is believed to contribute to a blended understanding of how English phonological form can be easily broken down to an intelligible syllabic form used in Japanese. Such ability is believed to enhance a Japanese language learners' accuracy of pronunciation as it would call upon the pre-existing phonological systemic knowledge in the learner's active use (Nation, 2001; Meyer, 2008).

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A Comparison of Storytelling Techniques Adopted by Some Leading Short Story Writers of Modern Tamil Literature

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This paper presents a focused comparison of storytelling techniques adopted by some leading short story writers of Modern Tamil Literature. The authors under study in this brief article include Kalki, Pudumaipithan, Arignar Anna, and Jeyakanthan.

The article includes sections on Definition of Short Story, likely contents of short story, techniques adopted in short stories, general characteristics of style adopted in short stories by leading short story writers. The article identifies the techniques described and demanded in tradition ancient grammars such as Pavananthi's *Nannool.*

As already mentioned, the paper presents a succinct comparison of some of the leading short story writers. For each author under discussion, the specific techniques adopted by them with clear examples for some of their selected stories are presented. For example, the techniques of Arignar Anna adopted by him in several of his stories include direct and straightforward starting of the story without any background information (and this creates great expectation in the readers), First Person narrating style, flash back, using symbols, etc. On the other hand, other short story writers have developed their own individual techniques.

In other words, what we notice is that in addition to creative imagination in creating events and characters, contents, themes and style of language, the authors also work on creating new techniques distinct from other authors. We also notice and admire how over a thousand years ago a Tamil grammarian (Pavananthi) defined, listed, and described storytelling techniques.

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<71-97>

1.0. *சிறுகதை-வரையறை*

கதை என்னுஞ் சொல், கதைத்தல் என்பதிலிருந்து பிறந்த சொல்லாகும். கதைத்தல் என்பது தல் விகுதி கெட்டுத் கதை என்று நின்றது. இதுவே காதை என முதல் நீண்டது. கன்ன பரம்பரை கதை. செவி வழியாகச் சொல்லிக் கொண்டிருந்த கதைகளே பிறகு ஏட்டில் எழுதுகின்ற நிலை உருவாயிற்று. கதை சுருங்கியவுடன்- அதற்குச் சிறுகதை என்னும் பெயர் உண்டாயிற்று. சிறுகதை ஆசிரியரை மூன்று வகைக்குள் அடக்கலாம். பழைமையைப் பேணிப் புனைபவர், முழுதும் புரட்சியினையே புனைபவர், சிந்தனையைத் தூண்டிச் சிந்திக்கச் செய்யும் வகையில் புனைபவர் என்று மூவகையினர் ஆவர். [1]

1.1 சிறுகதையின் இலக்கணம்

சிறுகதை அளவில் சிறிதாக இருக்க வேண்டும் என்பர். அது, ஒருமுறை உட்கார்ந்து படித்து முடித்துவிடக் கூடியதாக இருக்க வேண்டும். சிறுகதை என்ற வடிவம் தன்னளவில் முழுமை பெற்ற ஒரு தனிப் பிண்டம். எந்த உணர்ச்சியை அல்லது கருத்தை அது தன்னகத்தே கொண்டிருக்கிறதோ, அதைப் படிப்பவரின் நெஞ்சில் மின்வெட்டைப் போல் பாய்ச்சும் ஆற்றல் சிறுகதைக்கு வேண்டும் என்பர் கதை ஆசிரியர்கள். சுருக்கமும் செறிவும் சிறுகதையின் முக்கியப் பண்புகள் என்று ஜேம்ஸ் கூப்பர் லாரனஸ் கருத்துரைந்துள்ளார்.

1

1.2. சிறுகதைப் பொருள்

சிறுகதை ஆசிரியர்கள் தாம் கண்டு கேட்டது மட்டுமன்றிக் காணாததையும் கற்பனையில் கண்டு, தங்கத்துக்குச் செம்பு சேர்ப்பது போல் சேர்த்து மெருகூட்டுகிறார்கள். பெரும்பாலும் இலக்கியங்கள் சமூகத்தைப் பிரதிபலிக்கும் கண்ணாடியே.[2] சிறுகதைகளும் இதற்கு விதி விலக்கல்ல. ஆசிரியர்கள் தங்களைச் சற்றி நடக்கும் நிகழ்ச்சிகளைக் கூர்ந்து கவனித்து அவற்றைக் கதைப்படுத்துகின்றனர்.[3] சிறுகதைகளில் பேசப்படும் கருப்பொருள்கள் என்பன 1. தனிமனிதச் சிக்கல், 2. குடும்பச் சிக்கல், 3. சமூகச் சிக்கல், 4. பொருளாதாரச் சிக்கல், 5. நாட்டு விடுதலை முதலியவை ஆகும்.[4]

1.3. சிறுகதை உத்திகள்

சிறுகதை சிறப்பாக அமைய நடைத் தெளிவு, சிறந்த பாத்திரப் படைப்பு, வடிவச் செம்மை போன்றவை முக்கியமாகக் கவனிக்கப்பட வேண்டும். ஒரு படைப்பாளரை மற்றொரு படைப்பாளரிடமிருந்து தனித்து இனங்காட்டுபவை அவர்கள் கையாளும் படைப்பாக்க உத்திகளே ஆகும்.

2

1.4. நடை

"நடை ஓர் ஆசிரியரின் மேற்சட்டை போன்றது அன்று; உடம்பின் தோல் போன்றது" என்று கூறுவார் கார்லைல். "நல்ல நடையானது படிப்பவரைக் கடைசி வரை சலிப்புட்டாமல் தன்னோடு இழுத்துச் செல்ல வேண்டும்," என்கிறார் பிளாபர் என்ற மேனாட்டுப் படைப்பாளி. தமிழ்ச் சிறுகதை எழுத்தாளர்களில் வ.வே.சு.ஐயர், மு.வரதாசன், அறிஞர் அண்ணா, கல்கி, ஜெயகாந்தன், புதுமைபித்தன், அகிலன் போன்றோர் தங்களுக்கென்று தனித்துவ நடையைக் கையாண்டுள்ளனர்.

3

அடிகுறிப்புகள்

1. புதுமைப்பித்தன் சிறுகதைகள் – ஓர் ஆய்வு – புலவர் வெற்றியழகன் – ப. 2.

2. தமிழிலக்கிய வரலாறு – அ.ஜெயம் – ப. 1

3. ஆய்வுக் கட்டுரைகள் – சிறுகதை – முனைவர் இரா.பிரேமா – ப.15

4. ஆய்வுக் கட்டுரைகள் – சிறுகதை – முனைவர் இரா.பிரேமா – ப.15

4

2.0. ஒப்படைப்பின் தலைப்பு விளக்கம்

"நுதலிப் புகுதல்[1] ஒத்துமுறை வைப்பே[2]

தொகுத்துச் சுட்டல்[3] வகுத்துக் காட்டல்[4]

முடித்துக் காட்டல்[5] முடிவுஇடம் கூறல்[6]

தான்எடுத்து மொழிதல்[7] பிறன்கோள் கூறல்[8]

சொற்பொருள் விரித்தல்[9] தொடர்ச்சொல் புணர்த்தல்[10]

இரட்டுற மொழிதல்[11] ஏதுவின் முடித்தல்[12]

ஒப்பின் முடித்தல்[13] மாட்டுஎறிந்து ஒழுகல்[14]

இறந்தது விலக்கல்[15] எதிரது போற்றல்[16]

முன்மொழிந்து கோடல்[17] பின்னது நிறுத்தல்[18]

விகற்பத்தின் முடித்தல்[19] முடிந்தது முடித்தல்[20]

உரைத்தும் என்றல்[21] உரைத்தாம் என்றல்[22]

ஒருதலை துணிதல்[23] எடுத்துக் காட்டல்[24]

எடுத்த மொழியின் எய்த வைத்தல்[25]

இன்னது அல்லது இதுவென மொழிதல்[26]

எஞ்சிய சொல்லின் எய்தக் கூறல்[27]

பிறநூல் முடிந்தது தான்உடன் படுதல்[28]

தன்குறி வழக்கம் மிகஎடுத்து உரைத்தல்[29]

சொல்லின் முடிவின் அப்பொருள் முடித்தல்[30]

ஒன்றின முடித்தல் தன்னினம் முடித்தல்[31]

உய்த்துஉணர வைப்பு[32] என உத்தி எண்நான்கே"[1]

5

என்று பவணந்தி முனிவர் இயற்றியருளிய நூலாசிரியரின் உத்திகள். இவற்றையொற்றி ஆசிரியர்கள் பற்பல வகையான இலக்கியப்படைப்புகளை எழுதி கொண்டு வரலாம்.

இதனால், எனக்குக் கொடுக்கப்பட்ட ஒப்படைப்பின் தலைப்பு என்பது மொரீசியசு பல்கலைக்கழகம் அளித்துள்ள முதுகலை படிப்பின் பாடத்திட்டத்தின்கண் வரும் சிறுகதைதொகுப்பின் ஆசிரியர்கள் தங்கள் கதைகளையும் அவற்றுடைய கருகளையும் சரியான முறையில் வெளிப்படுத்த பயன்படுத்தும் உத்திகளைப் பற்றி ஆகும். அப்பல வகையான இலக்கிய உத்திகளைக் கொண்டததின் வாயிலாகத்தான் சிறுகதைக்கு அலங்காரங்கள் பலவற்றைக் கிட்டுள்ளன என்று சொல்லலாம்.

இந்தத் தலைப்பைக் கொண்டு ஆராயும்போது சிறுகதைகளை எங்ஙனம் அலங்காரப்படுத்துவதும், அதனை வைத்து மூலகருத்துக்களை எப்படி செழிக்க வைப்பதுக்கூட தெரிந்து, பிற்கால ஆசிரியர்கள் எழுதும் சிறுகதைகளை ஆராய்ந்த உத்திகளின் வழியாக சிறப்பாக அமைத்து விடலாம் என்று சொல்லலாம்.

6

2.1. ஒப்படைப்பின் எல்லை

கதை ஆசிரியர்கள் பயன்படுத்தும் உத்திகளை ஆராய்வதற்கு கல்கி எழுதிய பிரபல நட்சத்திரம், புதுமைப்பித்தன் படைத்த சாப விமோசனம், ஞான குகை, வாடா மல்லிகை, ஒரு நாள் கழிந்தது, சிற்பியின் நரகம் ஆகியவையும் அறிஞர் அண்ணாவின் பலாபலன், ரொட்டித் துண்டு, குற்றவாளிக் கூண்டிலே நிறுத்தினார், குற்றவாளி யார்?, கடவுள் தண்டிப்பார் ஆகியவையும் கவிஞர் ஜெயகாந்தன் இயற்றிய சாந்தி பூமி, கண்ணன் பிறந்தான், பிழைப்பு, போர்வை, தாலாட்டு என்னும் குறிப்பிட்ட சிறுகதைகள் எல்லாம் பொறுக்கிக் கொள்ளப்பட்டுள்ளன.

2.2. ஒப்படைப்பின் அமைப்பு

சிறுகதை உத்திகளைப் பற்றிய இவ்வொப்படைப்பில் ஐந்து இயல்கள் உள்ளன.

2.2.1. இயல் 1

முதல் இயல் சிறுகதையைப் பற்றி முன்னுரை ஒன்று இயற்றப்பட்டுள்ளது.

2.2.2. இயல் 2

இவ்வியல் ஒப்படைப்பின் விவரங்களான தலைப்பு விளக்கம், எல்லை, அமைப்பு ஆகியவை வைத்து அமைந்துள்ளது.

7

2.2.3. இயல் 3

இந்த மூன்றாம் இயல் கதை ஆசிரியர்களைப் பற்றிய சிறு குறிப்புகளைக் கொண்டுள்ளது.

2.2.4. இயல் 4

நான்காம் இயல் சிறுகதை ஆசிரியர்கள் பயன்படுத்துகின்ற இலக்கிய உத்திகளைப் பற்றியது.

2.2.5. இயல் 5

இவ்வியல் கடைசியானதொன்றாகும். இதில் ஒப்படைப்பின் முடிவுரையும் துணை நூற்பட்டியலும் இடம்பெற்றுள்ளன.

8

அடிகுறிப்புகள்

1. நன்னூல் – பவணந்தி முனிவர்- முனைவர் ச. திருஞானசம்பந்தம்- ப.14

<71-97>

3.0. புதுமைபித்தன்[1]

இவரது இயற்பெயர் சொ. விருத்தாசலம். 'புதுமைப்பித்தன்' என்ற புனைப்பெயரில் கதைகளை எழுதி வந்தார். பிற்கால எழுத்தாளர்கட்கெல்லாம் முன்னோடியாகவும், தன் பெயருக்கேற்பக் கண்டதைக் குறைவின்றி அஞ்சாது உரைக்கும் கலைத்திறத்தைத் தமிழ்க் கதைகளில் உலவவிட்டுக் கதைப்போக்கிலும், பொருளிலும் புரட்சி ஏற்படுத்தியவர். இவரது கதை கூறும் திறம் நோக்கி இவரைச் 'சிறுகதை மன்னன்' என்றும் 'தமிழ்நாட்டின் மாப்பஸான்' என்றும் புகழ்ந்து பாராட்டியுரைத்துள்ளனர். "காவியத்துக்குக் கம்பன், கவிதைக்குப் பாரதி எனில் சிறுகதைக்குப் புதுமைபித்தன்" என்று ஜெயகாந்தன் இவரைப் பாராட்டியுள்ளார். சமூகத்தின் நெஞ்சிலே ஆணி அடிக்கிற கேள்விக்குறிகளே புதுமைபித்தனின் கதைகள் என்பர் திரு. சோழு அவர்கள்.

3.1. கல்கி[2]

திரு வி.க. அவர்களின் அன்பிற்குரிய மாணாக்கர் திரு. கல்கி ஆவார். இவரது இயற்பெயர் ரா. கிருஷ்ணமூர்த்தி ஆகும். இவர் தமிழ்ச் சிறுகதை இலக்கியத்தின் ஆசான் ஆவார் என்பர். பாமர மக்களுக்கேற்ற எளிய, இனிய நடையில் கதை புனையும் ஆற்றல் பெற்றவர். இவரது கதைகள் மக்களின் தின வாழ்க்கை நிகழ்ச்சிகளைக் கருவாகக் கொண்டு விளங்குபவை.

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3.2. ஜெயகாந்தன்[3]

தமிழ் மக்களின் இலக்கிய ரசனையையும் சிந்தனையையும் பாதித்த எழுத்தாளர்களில் ஜெயகாந்தனும் ஒருவர். இருவர் எழுதிய முதல் சிறுகதை சௌபாக்கியம் என்ற இதழில், 1950 – இல் வெளிவந்தது. ஜெயகாந்தனின் சமுதாயப் பார்வையில் மார்க்சியமும் உண்டு. ஆன்மிகமும் உண்டு. எல்லா வகையான சாதி மத மாவட்ட மக்களின் பேச்சு மொழிகளையும் கையொண்டு எழுதி வெற்றி பெற்றுள்ளனர். சேரி மக்களது வாழ்க்கையை சிறந்த முறையில் படம் பிடித்துக் காட்டுவதில் வல்லவர். தாலாட்டு, திரிசங்கு சொர்க்கம், கண்ணன் பிறந்தான், போர்வை, பிரம்ம உபதேசம் போன்றவை சிறந்த கதைகளாகும். சுந்தர காண்டம் புதினத்திற்குத் தஞ்சைத் தமிழ்ப் பல்கலைக்கழகத்தின் ராஜராஜ சோழனே விருதும் கிடைத்தன. கடந்த ஓரிரு ஆண்டுகளாக சாகித்திய அக்காதெமியின் உயர் சிறப்பிற்குரிய பெல்லோசிப் என்ற இடத்தையும் பெற்றுள்ளார்.

3.3. அறிஞர் அண்ணா[4]

இவர் நாடறிந்த நல்ல பேச்சாளர். எழுத்தாற்றல், பேச்சாற்றல் இரண்டும் கைவரப் பெற்றவர். தமிழ்த் தென்றல் திரு. விக. வைப் போல் அனைத்து மேடைகளிலும் அழகு தமிழில் பேச முடியும் எனக் காட்டியவர். விடுதலை, திராவிட நாடு, நம்நாடு, காஞ்சி முதலிய இதழ்களில் பணியாற்றியவர். மேலும், படைப்பாற்றல் மிக்க அண்ணா சொமியன், சமதர்மன், சம்மட்டி, ஒற்றன், ஆணி, பரதன் என்ற புனை பெயர்களில்

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நூற்றுக்கு மேற்பட்ட சிறுகதைகளைப் படைத்துள்ளார். இவற்றோடு குற்றவாளி யார்?, கடவுள் தண்டிப்பார், பலாபலன் மற்றும் புலிநகம், பவழ பஸ்பம் போன்ற சிறுகதைகளையும் அவர் படைத்துள்ளார் என்று அறியப்படுகிறது.

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அடிகுறிப்புகள்

1. www.tamilvu.org – முனைவர் இரா.பிரேமா – சிறுகதை

2. தமிழிலக்கிய வரலாறு – அ.ஜெயம் – ப. 324

3. தமிழிலக்கிய வரலாறு – அ.ஜெயம் – ப. 327,
   https://ta.wikipedia.org/wiki/ - ஜெயகாந்தன்

4. www.tamilvu.org – Tamil Virtual Academy

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4.0. ஜெயகாந்தன்

ஜெயகாந்தன் 'கலை கலைக்காகவே' என்ற நோக்கம் உடையவர் அல்லர். 'கலை வாழ்க்கைக்காக' என்ற நோக்கமுடையவர். ஒருபிடி சோறு, இனிப்பும் கரிப்பும், தேவன் வருவாரா, சுமைதாங்கி, உண்மை சுடும், சுயதரிசனம் என்ற தொகுதிகளில் உள்ள சிறுகதைப் படைப்புகளில் முக்கியமாக வாழ்வியல் போராட்டங்கள், வர்க்க முரண்பாடுகள் எடுத்துக் காட்டப்படுகின்றன. ஏழைகளுக்கு இழைக்கப்படும் கொடுமைகள் இறைவனால் உருவாக்கப்படுவன அல்ல. மனிதனால் விளைவன என்று வர்க்கப் பேதத்தைத் தம்முடைய கதைகளில் அடையாளம் காட்டுகிறார். ஜெயகாந்தன், தம் படைப்பாக்க நோக்கிற்கேற்பத் தம் நடையையும், படைப்பாக்க உத்திகளையும் அமைத்துக் கொண்டுள்ளார்.

- நடை

ஜெயகாந்தனின் நடை கருத்தாழம் மிக்கது; விறுவிறுப்பானது; வேகமானது; கவர்ச்சியான உணர்ச்சித் துடிப்புள்ள தம் நடையின் மூலம், அவர் வாழ்வின் அவஸ்தைகளை - முக்கியமாக அவலங்களை மனத்தில் பதியும் முறையிலே சித்திரித்துள்ளார். அதாவது, இவருடைய நடை, படிப்பவரிடத்து அவர் ஏற்படுத்த விரும்பிய உணர்வை ஏற்படுத்தி விடுகின்றது. ஜெயகாந்தன் நடை உரத்துப் பேசும் நடை. ஆனாலும், அதில்

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ஓர் இனிமை இருக்கிறது. மிக வலுவாய் முடுக்கிவிட்ட தந்தியில், கனமான வில்லிழுப்பால் வரும் நாதம் போல் மிடுக்காய்ச் செல்கிறது அவருடைய நடை. தந்தி அறுந்துவிடுமோ என்று நாம் அஞ்ச வேண்டியதில்லை. அறாத பேருறுதி அதற்கு இருக்கிறது. ஜெயகாந்தன் பலரும் பயன்படுத்தத் தயங்கும் சொற்களைத் தம் நடையின் ஊடே அங்கங்கே எடுத்தாண்டுள்ளார். அவர், பல இடங்களில் பேச்சுத் தமிழை எடுத்தாண்டுள்ளார். அதைப் பற்றி அவர் கூறும் போது, 'பிறந்த குழந்தையின் உயிர்தான் சுத்தம் ; உடம்பு அல்ல. அதுமாதிரி என்னிடம் பிறக்கிற கதைகள் இலக்கியச் சுத்தம் உடையவை. மொழிச் சுத்தம் உடையவை அல்ல. என் கதைகள் நஞ்சுக் கொடியோடு, நாற்ற நீரோடு, உதிரக் காட்சியோடு, உரத்த குரலுடன் பிறக்க வேண்டும் என்று நான் எண்ணுகிறேன்' என்று கூறியுள்ளார்.

ஜெயகாந்தன் கையாளும் தொடர்கள் மிக நீண்டவை. அந்த நீண்ட தொடர்கள் சொல்லப்படும் செய்திகளுக்கு ஒரு செறிவையும், குவி மையத்தையும் கொடுத்து வாசகர்களைக் குறிப்பிட்ட நோக்கு நிலைக்கு இழுத்துச் செல்ல உதவுகின்றன. ஜெயகாந்தன் நடையின் மற்றொரு சிறப்பு தர்க்க வாத முறையாகும். காரண காரிய முறைப்படி அமைந்த வேகமான விவாதமும், இடையிடையே பொறி பறப்பது போன்ற சிந்தனைகளும், புதுமையாகப் புகுத்தப்பட்ட சொற்பிரயோகமும் 'இது ஒரு தனி நடை' எனப் பிரகடனப் படுத்துகின்றன.

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அக்கினிப் பிரவேசம் கதையில், கதைநாயகி மழையில் நனைந்து, பேருந்து நிறுத்தத்தில் நிற்பதை வர்ணிக்கும் போது இவருடைய நடை வழக்கமான நடையிலிருந்து வேறுபட்டுள்ளது. '...புதிதாய் மலர்ந்துள்ள ஒரு புஷ்பத்தின் நினைவே வரும். அதுவும் இப்பொழுது மழையில் நனைந்து ஈரத்தில் நின்று நின்று தந்தக் கடைசல் போன்ற கால்களும், பாதங்களும் சிலிர்த்து, நீலம் பாரித்துப் போய், பழந்துணித் தாவணியும் ரவிக்கையும் உடம்போடு ஒட்டிக்கொண்டு சின்ன உருவமாய்க் குளிரில் குறுகி ஓர் அம்மன் சிலை மாதிரி அவள் நிற்கையில் அப்படியே தூக்கிக்கொண்டு போய்விடலாம் போலக் கூடத் தோணும். 'இப்படி இந்நடை இலக்கியப் பாங்காக அமைந்துள்ளது. சென்னையை மையமாகக் கொண்டு எழுதப்பட்ட இவருடைய பல கதைகளில் சென்னைப் பேச்சுத் தமிழ் இடம்பெற்றுள்ளது. பார்ப்பனக் குடும்பத்தைப் பற்றிய கதைகளில் பார்ப்பனத் தமிழ் இடம்பெற்றுள்ளது.

சில இடங்களில் ஜெயகாந்தன் நடையில் தத்துவப் பாங்கும் உள்ளது. சான்றாக ஒன்றைக் காணலாம். 'ஆயிரம் விழுதுகள் இருக்கட்டுமே, ஒரு மூலமரம் தழைக்க முடியுமா' என்றும், 'பாவம் மனிதர்கள்! சாவு வரும் வரை, அதற்குள் செத்து விடமாட்டோம் என்று நம்பி, சாவு விரித்த வலையில் நடந்து கொண்டே செல்கிறார்கள். பிறகு என்றோ ஒரு நாள் மரணம் என்னும்

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மாய நிழலாட்டத்தின் கீழே சிக்கி மறைந்து விடுகிறார்கள்' என்றும் ஆலமரம் கதையில் நிலையாமைத் தத்துவத்தைப் பேசியுள்ளார்.

- முரண்

ஜெயகாந்தன் கதைகளில் முரண் என்ற உத்தி பரவலாகக் காணப்படுகிறது. அதாவது, எந்த ஒரு வாழ்வியல் பிரச்சினையையும் உடன்பாடு, எதிர்மறை என்ற இரு நோக்குகளில் தம் கதைகள் மூலம் பார்த்துள்ளார் ஜெயகாந்தன். ஒருவருக்கு உடன்பாடாக இருக்கும் ஒன்று இன்னொருவர் வாழ்க்கைக்குப் பொருந்தாது போய்விடும். அவரவருக்கு எந்தக் கருத்தோட்டம் ஏற்புடையதோ, அதன்படி வாழ்வது அவரவர்களுக்குப் பொருந்தும். அதை வற்புறுத்தச் சமுதாயத்தில் யாருக்கும் உரிமை இல்லை. ஒருமித்த கண்ணோட்டம் என்பதை மனிதர்களிடையே காணுதல் இயலாது என்பதைத் தம் சில படைப்புகளின் மூலம் சுட்டிக் காட்டியுள்ளார் ஜெயகாந்தன்.

இருளைத் தேடி என்ற கதையில் இருவேறு பெண்களைப் படைத்துள்ளார். ஒரு பெண் இருளில் தொழில் நடத்துபவள். மற்றொரு பெண் இருளில், ஒளி நிறைந்த மின் விளக்கு முன்னால் நிர்வாணமாக நிற்பவள். அவளைப் பார்த்துப் பல ஆண்கள் சித்திரம் வரைவர். இதை அவள் ஒரு தொழிலாக மட்டுமன்றிக் கலைப்பணியாகவும் நினைக்கிறாள். இரண்டு பெண்களும்

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இருளில் தொழில் செய்தாலும் இருவரின் நோக்கங்களும் வேறு என்று காட்டுகிறார் ஜெயகாந்தன். இவை, ஒரே கதைக்குள் படைக்கப்பட்ட இரு முரண்பட்ட பாத்திரங்களாகும்.

ஜெயகாந்தன் இரு மாறுபட்ட அல்லது முரண்பட்ட கதைக் கருக்களைத் தேர்ந்தெடுத்துக் கதைப்படுத்துவதும் உண்டு. அதற்கு **யுகசந்தி,** **உடன்கட்டை,** **ஆளுகை,** **பிம்பம்** என்ற கதைகளைச் சான்றுகளாகச் சுட்டலாம். யுகசந்தி கதையில், விதவை மறுமணத்தை வற்புறுத்தும் ஜெயகாந்தன். அதே தொகுதியில் **உடன்கட்டை** கதையில், மணமகன் திருமணத்திற்கு முன் இறந்துவிட, கதைநாயகி அவனுக்காக விதவைக் கோலம் பூணுவதாகக் காட்டுகிறார். இரண்டு கதைகளையும் அடுத்தடுத்துப் படிக்கும் வாசகர்கள், ஆசிரியர் எக்கருத்துத் தளத்தில் இயங்குகிறார் என்று புரிபடாமல் திணறுவர். யாருக்கு எது சரி என்று தோன்றுகிறதோ அதை அப்படியே செய்ய விடுவதுதான் நல்லது. கணவனை இழந்த பெண் மறுமணம் செய்ய விரும்பினாலும் கைம்மைக் கோலம் பூண்டாலும் அது அவளுடைய தனிப்பட்ட அல்லது மனம் சம்பந்தப்பட்ட விஷயமாகும். சமூகம், அவர்கள் மீது தன் கருத்தைத் திணிக்கக் கூடாது என்பதே ஜெயகாந்தனின் வாதம். அதேபோல், **பிம்பம், ஆளுகை** என்ற கதைகள் சமூக முரண்களுக்குக் காட்டுகளாக அமைகின்றன. **பிம்பத்தில்,** கணவனை இழந்த பெண் 10 ஆண்டுகளாகியும் அவனை மறக்க இயலாது மறுமணம்

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செய்துகொள்ள மறுப்பதும், **ஆளுகையில்,** மனைவியை இழந்த ஆண் ஒரே மாதத்தில் மறுமணம் செய்து கொள்வதும் சுட்டப்படுகிறது. இதுவும் அவரவர் மனப்பக்குவத்தையும் தேவையையும் குறித்த ஒன்று என்று ஜெயகாந்தன் சுட்டிக் காட்டுகிறார். இப்படி வாழ்வியல் முரண்களை, முரண் உத்தியாகத் தம் கதைகளில் அவர் பதிவு செய்துள்ளார்.

4.1. அறிஞர் அண்ணா

- ### அறிமுகத்தொடக்கம்

கதை மாந்தரின் தனிவாழ்வையும் சிறப்பியல்பையும் எடுத்துரைக்கும் வகையில் அமையும் கதைகளில் அண்ணா நேரடியாகக் கதைமாந்தரைக் காட்டி, (அறிமுகப்படுத்தி) கதையைத் தொடங்குகிறார். ராஜபார்ட் ரங்கதுரை அவ்வகைக் கதைகளுள் ஒன்று. மற்றொன்று சமூக சேவகி சாருபாலா. செவ்வாழைத் தொகுப்பினூடான இவ்விருக் கதைகளின் தொடக்கங்கள், கதாப்பாத்திரங்களை முன்னதாகவே அறிமுகம் செய்துவைக்கின்றன.

- ### நேரடித் தொடக்கம்

அறிஞர் அண்ணா சில கதைகளில் எடுத்தளுடுப்பிலேயே நேரடியாகக் கதைக்குள் நுழைந்து விடுகிறார். இம்மாதிரியான நேரடித்தொடக்க முறை

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நல்லமுறை என்பது பொதுவானக் கருத்து. அவ்வகையில், செவ்வாழைக் கதைத்தொகுப்பில் சோணாசலம் என்னும் கதை அமைந்துள்ளது.

- **கூற்றுமுறைத் தொடக்கம்**

கதையாசிரியரோ கதைமாந்தரோ கூறுவது போல் எழுதப்படும் கதைகள், தன்னை நிலையில் (First Person) தொடக்கம் பெறுவதியல்பு. இவ்வகையிலான தொடக்கங்கள், விரைவில் கதையைப் படைப்பவருக்கும், படிப்பவருக்கும் இடையே ஒரு நெருக்கத்தை ஏற்படுத்தக்கூடி கதைப் பொருளினூடான கதைச் சிக்கலை நேரடித் தலைப்பாகக் கொண்டு அண்ணாவின் செவ்வாழை, சூதாடி போன்ற கதைகள் அமைகின்றன.

- **பின்னோக்கு (flash back)**

கதாப்பாத்திரங்களின் நினைவோட்டங்களுக்கும், மன எழுச்சிகளுக்கும் முக்கியத்துவம் தந்து எழுதப்பெறும் உத்தியான பின்னோக்கு (நினைவோடை) என்பதை நவீன சிறுகதையானது, அதன் துவக்கக் காலத்திலிருந்தே மிகச் சகஜமாகப் பயன்படுத்தி வருகிறது. தமிழின் மிகச்சிறந்த கதைகள் எனப்படுபவை எல்லாம் ஏதோ ஒருவிதத்தில் அத்தகைய மனநகர்வுகளையும் அதன் முரண்களையும் துல்லியமாக எழுத்தில் பிரதியெடுக்கவென செய்யப்பட்ட முயற்சிகளே என்ற மோகனரங்கனின் கூற்று இதனை மெய்ப்பிப்பதாக அமைகின்றது. மேலும்

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இவ்வுத்தி கனவு நிலையின் போதும், கதைமாந்தரின் பழைய நினைவுகளை வெளிக்காட்டும் போதும் கதையாசிரியர் கூற்றிலோ, கதை மாந்தர் கூற்றிலோ கூறப்படும். இதனையே சிறுகதை மன்னன் என்று அழைக்கப்பட்ட புதுமைப்பித்தன் பின்பாய்ச்சல் என்று குறிப்பிடுகிறார்.

- ## குறியீடு (symbol)

ஒரு கலைப்படைப்பில் எல்லாவற்றையும் வெளிப்படையாகக் கூறாமல், சிலவற்றைக் கற்பவரே உணரும் வகையில் குறிப்பால் புலப்படுத்தும் உத்தி முறையே குறியிடு. இது நிறுவப்பெற்று வந்த குறியீடுகள் (Extablished Symbols) ஆசிரியராலேயே படைக்கப்படும் குறியீடுகள் (Created Symbols) என இருவகைப்படும். இதில் அறிஞர் அண்ணாவின் சிறுகதைகள் இவ்விரண்டு வகை குறியீடுகளையும் பெற்றுள்ளன.

4.2. புதுமைபித்தன்

- ### நகைச்சுவை

புதுமைப்பித்தன் கதைகளில் இடம்பெறும் கிண்டல்கள் வெறும் விகடத்திற்காக எழுதப்பட்டவை அல்ல. அவை அவரது விமரிசனப் பாணியாக வெளிப்படுகின்றன. அதாவது, புதுமைப்பித்தனின் சமூக

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விமரிசனங்கள் எள்ளல், பகடி, அங்கதம், நக்கல் என்ற வடிவங்களில் வெளிப்படுகின்றன.

"பசி ஐயா பசி! பத்தும் பசி வந்திடப் பறந்துபோம் என்று வெகு ஒய்யாரமாக உடம்பில் பிடிக்காமல் பாடுகிறீரே! அங்கு நீர் ஒரு நாள் இருந்தால், உமக்கு அடி வயிற்றிலிருந்து வரும் அதன் அர்த்தம் தெரியும்" என்று பசிக் கொடுமையைச் சுட்டிக் காட்டுகிறார் புதுமைப்பித்தன். மற்றோர் இடத்தில் இன்னும் எள்ளல் தொனியுடன் கீழ்க்கண்டவாறு எடுத்துரைக்கின்றார். இருட்டில் விபசாரம் நடப்பதைச் சுட்டிக் காட்டி, "நாசுக்காகக் கண்ணை மூட வேண்டாம். நீங்கள் போட்டிருக்கிறீர்களே பாப்ளின் ஷர்ட்டு, உங்கள் ஷெல் ஃப்ரேம் கண்ணாடி எல்லாம் அவர்கள் வயிற்றில் இருக்க வேண்டியதைத் திருடியதுதான்".

- சொல்லாட்சி

ஆராய்ந்து, தேர்ந்த சொற்களைப் புதுமைப்பித்தன் பயன்படுத்தியுள்ளார். சொற்களைப் பயன்படுத்துகின்ற விதத்தில், அவரது அறிவும் ஆற்றலும், மொழி ஆளுமையும் வெளிப்படுகின்றன. வாடாமல்லிகை என்ற கதையில் விதவைப் பெண் சரசுவை அறிமுகப்படுத்தும் போது அவர் எடுத்தாளும் சொற்கள் மிக அழுத்தமாக அந்தப் பாத்திரத்தை மனத்தில் பதிய வைக்கின்றன.

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"அவள் பெயர் ஸரஸூ; ஒரு பிராமணப் பெண். பெயருக்குத் தகுந்தது போல் இருக்க வேண்டும் என்று நினைத்தோ என்னவோ பதினேழு வயதிற்குள்ளேயே சமூகம் அவளுக்கு வெள்ளைக் கலையை மனமுவந்து அளித்தது, அவள் கணவனுக்குக் காலனுடன் தோழமை ஏற்பட்டு விட்டால். அதற்குச் சமூகம் என்ன செய்ய முடியும்?

"ஸரஸூ ஓர் உலாவும் கவிதை. இயற்கையின் பரிபூரணக் கிருபையில் மலரும் பருவம்; காட்டிலே ரோஜா யாருமின்றி உதிர்ந்தால் அதைப் பற்றிப் பிரமாதமாக யாரும் கவலைப் படமாட்டார்கள்!."

ஸரஸ்வதி கல்விக் கடவுள். வெள்ளை ஆடையில் இருப்பவள். எனவே பெயருக்கேற்ப ஸரஸூவுக்கும் வெள்ளை ஆடையைச் சமூகம் கொடுத்துவிட்டதாகச் சொல்வதில் சாடலும் இருக்கிறது; எள்ளலும் இருக்கிறது.

- மொழி ஆளுமை

புதுமைப்பித்தன் எடுத்தாளும் சொற்கள் நறுக்கென்று குத்துவது போல் இருக்கும். சாட்டையடி போல் வலிக்கும். அவரது நடை செறிவான நடை. தேவையற்ற சொல் ஒன்று கூட அதில் இடம் பெறாது. சொற்களைப் பார்த்துப் பார்த்துப் பொறுக்கிக் கையாள்பவர் அவர்.

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4.3. கல்கி

"நல்ல நடையானது படிப்பவரைக் கடைசி வரை சலிப்பூட்டாமல் தன்னோடு இழுத்துச் செல்ல வேண்டும்," என்கிறார் பிளாபர் என்ற மேனாட்டுப் படைப்பாளி. அப்படிப்பட்ட நடை கல்கியினுடையதாகும். மேலும், அவர் நடைத் தெளிவு, சிறந்த பாத்திரப் படைப்பு, வடிவச் செம்மை முதலியவைக் கொண்டு அவரது பிரபல நட்சத்திரம் என்கிற சிறுகதைத் தொகுப்பைப் படைத்துள்ளார் அவர்.

இது மட்டுமின்றி, கல்கியின் கைலாசமய்யர் காபரா என்ற கதையில் காணப்படும் நடை கீழ்க் காணலாம்.

"பிரசித்தி பெற்ற தமிழ் எழுத்தாளரும் பிரகஸ்பதிச் சுப்பன் என்ற புனைபெயரால் புகழ்பெற்றவருமான ஸ்ரீபிராணதர்த்தி ஹரன் இன்று காலை மரணமடைந்த செய்தியை மிகுந்த துக்கத்துடன் தெரிவித்துக் கொள்கிறேன். மயிலாப்பூரில் அவருடைய சொந்த ஜாகையில் திடீரென்று உயிர்போன காரணத்தினால் அவருடைய வருந்தத் தக்க மரணம் நேரிட்டது. அவருக்கு அந்திம ஊர்வலத்துக்கும் கணக்கற்ற ஜனங்கள் - சுமார் ஒன்பது பேர் இருக்கலாம் - வந்து கௌரவித்ததிலிருந்து இந்த எழுத்தாளர் தமிழ் வாசகர் உள்ளத்தில் எவ்வளவு மகத்தான இடத்தைப் பெற்றிருந்தார் என்பதை ஊகிக்கலாம். அவருடைய அருமையான ஆத்மா சாந்தியடைவதாக".

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இது, நகைச்சுவையும் எள்ளலும் கலந்த கல்கியின் நடையாகும்.

உணர்ச்சியைக் காட்டும் அழகான சொற்களும், கதையைச் சொல்லும்போது ஒரு வகையான கருத்து வேகமும் கொண்டு நன்னூல் சொன்ன பத்து அழகுகளையும் ஒரு வகையாகக் கொண்டு உவமை, உருவகம், குறியீடு, உரையாடல், கடிதம், போன்றவை எல்லாம் கொண்டு சிறுகதைகளில் உத்திகளாகப் பயன்படுத்துகின்றார் என்று கவனிக்கப்படுகின்றது.

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5.0. முடிவுரை

இந்த ஒப்படைப்பின்கண் புதுமைபித்தன், அறிஞர் அண்ணா, கல்கி, ஜெயகாந்தன் முதலியவர்கள் இயற்றிய சிறுகதைகளில் அவர்கள் கையாளும் ஒரு சில உத்திகளைப் பற்றி சற்று அறிந்துள்ளோம். மேலும், சிறுகதையைப் பற்றிய பொதுவான செய்திகளையும் பற்றி தெரிந்து ஒரு நூலையும் இலக்கிய படைப்பையும் எழுத தேவைப்படும் நன்னூலார் கூறும் உத்திகளையும் பார்த்து அறிந்துள்ளோம் எனலாம். ஆக, சிறுகதைக்கு கருப்பொருள், நடை, பாத்திர படைப்பு, எழுத்து உத்தியாகிய அணியலங்காரங்கள், குறியீடு முதலியவை எல்லாம் மிகவும் தேவையானவை என்றும் சொல்ல வேண்டும் என்று தோன்றுகிறது.

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The Translation of the Constitution of India in the Indian Sign Language: Societal Necessity & Significance

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Abstract

The Indian Constitution is the supreme law of India. It is available in 23 languages and in braille format it is under its way to ensure that it is accessible to almost all Indians. Persons with hearing impairment are not exceptional and have right to access the Constitution of India in their own language for their information and education, to increase awareness & gain knowledge; and to improve self-esteem, etc. However, there are no efforts documented in literature to translate the Indian Constitution in Indian sign language for persons with hearing impairment. Though, India houses the largest portion of population with hearing impairment in the world. This article attempts to advocate the translation of Indian Constitutions in Indian Sign Language by delineating its need and significance. It also tries to convince all stakeholders of hearing impairment by scrutinizing RPWD Act, 2016 to understand its implications for ensuring accessibility of information and education to persons with hearing impairment.

Keywords: Indian Constitution, Indian Sign Language, Hearing Impairment, Accessibility, Right to Education Act-2010, Rights of Persons with Disabilities Act-2016

Introduction

The word 'Constitution' is a derived from French which means body of fundamental principles or established guidelines to govern a state, country, or other organization. The constitution of any country describes the duties, rules, and regulations, which helps a country in governing itself. Thus, almost every country has its own constitution including India. The **Constitution of India** is the supreme law of India, which was passed by the Constituent Assembly on November 26, 1949, and came into effect on January 26, 1950 (Bakshi, P. M., & Kashyap, S. C., 1982). Every year, the country celebrates 26 January as Republic Day (a national festival) as the day of adoption of the

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Constitution. Dr B. R. Ambedkar was the Chairman of Indian Constitution committee and is considered as the Father of Indian Constitution.

The Indian Constitution is the world's lengthiest written document for a sovereign nation and the second-longest active constitution in the world, after the Constitution of Alabama. The constitution has a **preamble** and 448 articles, which are grouped into 25 parts, 12 schedules and five appendices. The constitution of India has been amended 103 times; the latest amendment became effective on 14 January 2019 (Sharma, B. K. 2021). The original constitution of India document implemented in 1950 is preserved in a helium filled case at the Parliament house in New Delhi. Apart from the English version, an official Hindi translation is also available.

The Constitution of India defines the fundamental political principles and establishes the structure, procedures, powers, and duties of the government. It also describes the fundamental rights, directive principles and duties of citizens. Therefore, it is necessary that the constitution of India must be available in every language of India. For this reason, the Constitution of India has been translated into about 21 languages of India which includes Assamese , Bengali, Bodo, Dogri, Gujarati, Kannada, Kashmiri, Konkani, Maithili, Malayalam, Manipuri, Marathi, Nepali, Odia, Punjabi, Sanskrit, Santhali, Sindhi, Tamil, Telugu, and Urdu (Sharma, B. K. 2021).

Necessity of the Translation of COI in Indian Sign Language
The Census of India (2011) cites roughly 7.1 million **people** with "hearing and speech disability." In contrast to this, India's National Association of the Deaf (2018) estimates that 18 million people, roughly 1 percent of the Indian population are deaf. Thus, India houses the largest deaf community in the world and majority of them are unable to read and write. Position statement of ASHA (2001) reveals that despite significant improvement in detection of hearing difficulties, diagnostics and intervention techniques, the effects of prelingual deafness on speech and language development are still severe even with most acclaimed technology such as hearing aid & cochlear implant.

Children with hearing impairment lag in spoken language abilities and acquire spoken language slowly even in optimal circumstances worldwide. In general, their language skills (reading and writing) after finishing matriculate education are at the same level as those of a hearing third or fourth graders (ASHA, 2001). A well-informed report (2011) estimates that 90% of deaf communicate in signs and 99% of them are not even the matriculate in India. Gordon, & Raymond G., Jr. (2005) estimated that **t**here were about 2.7 million native Indian sign language users in India in year 2003.

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The sign language is a natural language to persons with hearing impairment just as the spoken language is to normal hearing persons. Thus, the sign language is first language of persons with hearing impairment. Most persons with hearing impairment recognize themselves with deaf community & culture and consider themselves as linguistic minority. The sign languages have genetic histories of the deaf and are inseparable from the deaf community. To stress the importance of sign language, Ljubica Pribanić (2006) stated that without sign language it is impossible to envision the spiritual and social life of the deaf community.

The Right to Education Act 2010 ensures free and compulsory elementary education in the inclusive education. Knowledge transformation should happen in the most appropriate language to deaf & blind children. The Rights of Persons with Disabilities Act, 2016 (RPWD-2016) Section 16 (v) demands that the education to persons who are blind or deaf or both is imparted in the most appropriate languages and modes and means of communication and Section 17 (f) asks for promoting the use of appropriate augmentative and alternative modes including means and formats of communication, Braille and sign language to supplement the use of one's own speech to fulfill the daily communication needs of persons with speech, communication or language disabilities and for enabling them to participate and contribute to their community and society.

Thus, RPWD 2016 not only ensures education in most appropriate language but also suggests accessibility to television programs with sign language interpretation or sub-titles to safeguard equal opportunities in education, employment, and quality of life for persons with hearing impairment. However, persons with hearing impairment are yet to receive constitutional benefits enshrined in various legislations and constitutional acts of India. Probably, majority of persons with hearing impairment may not be aware of these constitutional provisions. The lack information resources and accessible education of all kinds including the Constitution of India in most preferred languages of the disabled persons deprives them from their fundamental rights.

Educational and communication is two most important fundamental rights. Every person has the right to education irrespective of her/his caste, creed, race, religion, region, and disability. Though Right to Education acts provide free and compulsory inclusive education to children 4-16 years, the education is incomplete without the knowledge of the Constitution of India.

The Constitution of India is a supreme law and is made by keeping in mind the political, social, economic, cultural, and legal aspects of countrymen. The constitution of India dictates fundamental rights, directive principles and duties of citizens. Dr. B. R. Ambedkar once stated that "Constitution is not a mere lawyer's document, it is a vehicle of Life, and its spirit is always the spirit of Age." The statement emphasizes a point here that the Constitution of India should be made available to each member of this country. For this reason, it is available in 23 languages and the

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constitution of India in braille is already under progress though the visual population constitute only 8.8 million whereas persons with hearing impairment are double in population.

In spite hearing impaired are outnumbered as compared to other disabilities in India, the author did not find even mention of the Constitution of India in Indian sign language in rigorous literature search. Therefore, it is felt that the holy book of democracy "The Constitution of India" must be made available in Indian Sign language to persons with hearing impaired in particular and to other population in general.

Significance of Translation of the Constitution of India in Indian Sign Language
The availability of Indian Constitution has multifaceted significance for the country in general and persons with hearing impairment in particular. Some are mentioned here:
   a) India would be probably the first country or at least one among the only very few countries in the world who envisage the idea of translating the Constitution in sign language and making available to its citizens with hearing impairment.
   b) It will fulfill the constitutional requirement of the Rights of People with Disabilities Act, 2016 which talks about accessible information and education to persons with disabilities.
   c) It may help persons with hearing impairment in preparation of various state and central civil services competitive examination or may facilitate study of law as a career option for them. The Constitution of India is one of the main sources of information.
   d) It can enhance the self-esteem of Indian sign language users ensuring that persons with hearing impairment can have access to television programs with sign language interpretation or sub-titles, equal opportunities in education and employment.
   e) It may promote sign language and earn recognition in general population as a language. It will enhance the communication between persons with hearing impairment and so-called able bodies.
   f) It may heighten better inclusive society as per the statement of Bonaventura Parents' Organization, Denmark, "If I accept another person's language, I have accepted the person… if I refuse the language, I thereby refuse the person, because the language is a part of the self". Thus, it will facilitate inclusiveness in the society.

Conclusions & Recommendations
India is home to the largest deaf population in the world and majority of them cannot read and write. Thus, they lack information resources of all kinds including the Constitution of India. As a result of this, they face multiple problems when it comes to political socialization & interaction, education, mental health, access to financial, legal & medical services. About 99% of deaf adults use sign language to communicate with each other. The Indian Constitution is not only

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the supreme law but a chief source of information. Since, sign language is first language for persons with hearing impairment, most of the hearing impaired are more fluent in sign language. Hence, it is highly recommended that the Indian Constitution may be made available in Indian Sign Language at the earliest. This will create awareness among persons with hearing impairment about constitution of India and their fundamental rights. This will enable them to exercise Equal Opportunities, Protection of Rights and Full Participation in inclusive society. This will be possible and will happen when the person with hearing impairment is empowered with sufficient knowledge of Indian Constitution in their own language, i.e., Indian Sign language. The order is very high, but we shall overcome one day with the help of all stakeholders in disability sector and The Indian Constitution in Indian Sign Language will be a reality.

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Disclaimer: The **views and opinions expressed in the text belong solely to the author, and not necessarily to the author's organization.**

i.   Compliance with Ethical Standards: It is short communication/ working or concept paper. It does not involve any subject for the study. However, no part of the document text breaches any ethical standard.

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The *Anchal* Postal System:
The History of Postal System in Travancore and Cochin

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Courtesy: https://stampboards.com/viewtopic.php?t=20387

Abstract

India is a land of diversity. It has a unique culture and civilization of its own. There are some peculiar features in Indian states that stand unique from other civilizations of the world. One among such feature was the Postal System of Kerala. In the early days, Postal System was the landmark of communication for royalty, government, and nonofficial purposes. It helped in transmitting messages and information even to the remotest area. Before independence, India was divided into a number of Princely states. During this time, Kerala had three parts: Travancore, Cochin and Malabar. The Postal System that existed in the kingdoms of Travancore and Cochin was known as Anchal. The Anchal Postal System existed long before the introduction of Uniform Penny Postage by Sir Rowland Hill. Anchal was established in Travancore by Anizham Tirunal Marthanda Varma. Anchal proved very efficient in binding the society of Travancore and Cochin.

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Its efficiency was so high that it even competed with the British Postal System. The peculiarity and uniqueness of Anchal Postal System led to its growth and development until it was merged with the Indian Post and Telegraph Department on April 1, 1957. The Anchal Postal System can be considered as a model to other postal systems in India, and also to the whole world.

Keywords: *Anchal*, Travancore, Cochin, Malabar, Penny Postage, M.E. (Malayalam Era)

Introduction

A Postal System is a system wherein written documents typically enclosed in envelopes and also in small packages containing other materials are delivered to destinations around the world. Anything sent through a Postal System is called 'post' or 'mail'. The process of communication through written documents started from the inception of writing. During the initial stage, this communication pattern was more or less same throughout the world. Later, this paved the way for the evolution of unique postal systems. In India, there were unique postal systems from the time of Mauryas to that of the Mughal Emperors. But it attained a nationwide impetus only during the British rule. This was an exception in the case of the princely states of Travancore and Cochin in Kerala. They had a unique Postal department known as *Anchal*. This was long before India's Independence and Kerala's formation as a separate state. During the initial stage, Anchal managed government records only. Later, service was opened to the public. Anchal stood as an independent organisation and competed with the postal service of the British East India Company. The Anchal runners are the backbone behind the transportation of posts. The innovations and reforms made by the Anchal Postal System helped in shaping the structure of the present Kerala Postal Circle.

History of Anchal Postal System

Anchal was the postal system which existed in the kingdoms of Travancore and Cochin. Some scholars opine that the word Anchal was formulated by Munroe from the Greek word 'Angelos' meaning Angel or Messenger. The word 'Anche' was used by Chikka Devaraja Wodeyar II of Mysore state. Other scholars opine that Anchal was derived from the Urdu word 'Ungel' meaning message. The word Ungel has been inscribed on some of the old records of Travancore and on some wooden fronts of Anchal office buildings. The Anchal department in Travancore was established by Anizham Tirunal Marthanda Varma in 1729. Later, reforms were made by Raja Rama Varma and his successors on the existing Anchal. Valuable information about Anchal is available from two books – T.K. Velupillai's *Travancore State Manual* and Shangunny Menon's *History of Travancore*. Evidence from a copper plate grant shows the reward given by Karthika Tirunal Maharaja to the Edappally Anchal Master for communicating the news of Tipu Sultan's defeat in 1790.

During the early phase, the functions of the Travancore Anchal were confined only to the transmission of royal commands and official communication of government officers. It also had to transport flowers, fruits, vegetables, and other sundry articles to the temple of Sri Padmanabha Swamy, deity of the royal family of Travancore. Later, the department was opened to the public. The Anchal postman was called Anchal Pillai. His uniform was khaki coloured shirt and shorts. He also had a two feet wooden staff with bells attached on it and a khaki hat with red lining on it. The Anchal post boxes were made of cast iron and were called 'Anchal Pillars' as they were hexagonal in shape resembling the pillars of temples. The letterbox featured the 'Shanka', state emblem of Travancore. Letter boxes were placed in public by choosing central position. The Anchal letterboxes were painted green whereas the letter boxes of Indian Postal department were painted red. The letter boxes were locked, and the date of clearance was to be marked on the box. The people of Travancore were familiar with the Anchal service and they always preferred it over the British Postal System on account of extreme low rates.

In the year 965 M.E. (1789-1790), the Anchal offices in the state were grouped into two divisions, one extending from Thovala to Varkala and the other from Quilon to Parur. Each division was under the control of a Melvicharippu or Superintendent. It also consisted of a clerk, a daffadar and a peon. In 989 M.E. (1813-14), by a Royal Proclamation, the judicial institutions in the state were directed to transmit all communications to the petitioners, plaintiffs, and defendants through the Anchal service. In 993 M.E. (1817-18) by another Royal Proclamation, the landed gentry of the State were permitted to forward written complaints to the Huzur office through the Anchal, free of cost. In 1844 A.D., the Anchal establishment in Travancore formed part of the Huzur Rayasam Department (correspondence). The staff of the Anchal establishment at that time consisted of 1 Melvicharippukar, 2 Sekharippus, 2 clerks, 1 cashier, 2 peons, 47 Anchal Pillamars and 170 Anchal runners. The Melvicharippukar, besides being a General Superintendent, appeared to have exercised some sort of magisterial authority in inflicting punishment on runners if the requisite speed was not maintained by them. The Sekharippus were entrusted with the duty of distributing payment to the staff. At important stations, the services of Viruthikars (landed gentry) were also utilised. At that time, there were delivery peons only at Trivandrum, the capital. The number of Anchal stations at that time was 46.

In 1024 M.E. (1848-1849), the services of Anchal were thrown open to government servants and petitioners. The private letters of government servants and the petitions of the inhabitants being carried free. The posting of private letters was for the first time permitted in 1036 M.E. (1860-61). Separate receipts were granted to every letter posted and at the same time nominal registers of covers posted were kept. In the same year, the system of carrying Express Letters was also introduced and the distinction between letter and Bhangi (parcel) mails was for the first time introduced. In 1037 M.E. (1861-62), posters on letters, packets and parcels were regulated along with the introduction of Nadacooly or rural delivery. In the following year, several new branch

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offices were opened. Registration of letters was for the first time introduced in 1041 M.E. (1865-66). Transportation was one of the prime factors responsible for the growth of Anchal Postal System. Anchal used the services of boats, railways and even bullock carts for their smooth functioning. In 1044 M.E. (1868-69), a boat transit from Trivandrum to Shornur was laid mainly for public transport and for the transportation of heavy parcels. Its headquarters was at the Huzur Cutcherry at Trivandrum and its controlling officer was the Anchal superintendent. In 1888, there were 10 transit agency stations. Out of these, 6 were in the Travancore state, 3 in the Cochin state and 1 in the Malabar district. The introduction of railway into Travancore was by the extension of South Indian Railway lines from Tirunelveli to Quilon. The next line was from Quilon to Trivandrum and further extension of this line was from Trivandrum beach to Thambanoor. Anchal also had its mail service running from Trivandrum to Shencotta. The Cochin Shornur Railway line played a pivotal role in the mail service of Cochin Anchal.

Dated hand stamps were supplied to important Anchal offices in the state in 1047 M.E. (1871-72). In the following year, clocks were supplied to important Anchal offices in the state. The year 1049 M.E. (1873-74) witnessed the introduction of paper for correspondence in place of cadjan leaves. Sorting offices were established in 1875 along with a number of delivery peons for the distribution of mails on a wide range. In 1881, an experienced officer of the British Indian Postal Department was appointed as the head of the Anchal department. In 1882, new Anchal rules were passed, providing greater facilities for communication. The system of obtaining acknowledgement receipts was also introduced. The Madras Government undertook steps to supply the necessary water-mark paper stamped with Travancore stamps. But as the supply of the adhesive stamps by the Madras Government was inadequate, the Government of Travancore commenced printing their own stamps. During 1061 M.E. (1886 A.D.) and the labels were printed at the Stamp Office attached to the Huzur Cutcherry. In the next year government negotiated with Mr. Alexander Cowan and Sons in England for the manufacture of stamp paper for the use of government and the stamps were printed on paper specially manufactured for the purpose. The stamps were manufactured in the Stamp Manufactory and from there, they were sent to the Central Stamp depot. From there they were issued to the several branches and local depots for sale. The stamps were sold by licensed vendors. In 1064 M.E. (1888-89), the first Anchal Regulation was passed and adhesive Anchal stamps were introduced for the first time. In 1065 M.E., embossed envelopes were introduced for the use of the public. Reply cards were introduced in 1066 M.E. (1890-91). In 1892, the Madras Government suggested the amalgamation of the Anchal with the British Postal System. As it would have caused great inconvenience to the state, the amalgamation was not given effect to. A Dead Letter office was established in 1070 M.E. (1894-95).

In 1073 M.E. (1897-98), many village offices were opened in different places under the charge of local school masters. Letter cards were introduced in 1074 M.E. (1898-99). In the next year, the Nadacooly system was abolished. In 1077 M.E. (1901-02) Money Order system was

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introduced in Travancore. A provision was made on the money order form for the payee to communicate anything with the remitter. This was a privilege which was not allowed in the British Indian Postal System. The Money order system was known as 'Anchal Hundi'. The Hundi branch of the department deals with the inland and foreign hundies, revenue hundies, government revenue remittance hundies, state life insurance hundies, pension payment hundies and vehicle tax hundies. During the year 1078 M.E. (1902-03) the design of the stamps was changed from Shankha (counchshell) to the portrait of Maharaja Sri Mulam Tirunal. In 1079 M.E. (1903-04) there were 150 Anchal offices and 179 letterboxes. Anchal wrappers were abolished in 1081 M.E. (1905-06). Service Anchal stamps were issued for the use of government institutions. In 1088 M.E. (1912-13), Anchal department started savings bank business. The savings bank Anchal Master is responsible for all the money received in the Anchal office. In offices there is a clerk solely for performing savings bank business. Each day's report must be submitted to the Anchal master before the closing of office. He is also responsible for the entries in the passbook. All the books, documents and records related to savings bank accounts were maintained accurately. The state was divided into 8 Anchal divisions in 1095 M.E. (1919-20). Each of these divisions comprised of several Anchal offices and letterboxes in the rural areas. The total number of Anchal offices and letter boxes at the end of the year was 225 and 307 respectively. The later years witnessed the emergence of pictoral stamps including the portrait of the Maharaja and also of important centres of attractions in Travancore. In 1120 M.E. (1944-45), the total number of Anchal offices in the state was 377.

The Maharaja of Travancore issued a Royal Proclamation on 28th June 1949, demonetising Travancore currency and made Indian currency legal throughout the state as of 30th June 1949. The Travancore Anchal rules were also modified on the same day. The postage rates of the Anchal were changed from Travancore currency to Indian currency and made them equal to those that existed in Cochin as of 1st July 1949. On 1st July 1949, the United Kingdom of Travancore and Cochin which later came to be known as Thiru-Kochi, was formed by the integration of the native states of Travancore and Cochin. Consequently, the Anchal stamps of the independent state of Travancore which were expressed in Travancore currency became obsolete. Travancore Anchal was merged with the Indian Posts and Telegraph on April 1, 1951. At last, the Anchal service of the independent state of Travancore came to an end.

Kerala Postal and Telegraph Circle was formed on July 1, 1961. With effect from 25th February 1965, Kerala postal circle was upgraded into a major circle. The functional bifurcation of the Post and Telegraph circles in the year 1974 took place in Kerala also. Accordingly, on 1st September 1974, Kerala Postal Circle came into existence. Kerala Postal Circle comprises of the Kerala state, Union Territory of Lakshadweep, Mahi, and Pondicherry. Presently, there are 14 districts in the state of Kerala. Kerala have a total number of 5058 post offices spread across the state. Each post office has a unique pin code. The Chief Postmaster General controls the whole

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Postal System of Kerala. The headquarters of Kerala Postal Circle is located at Trivandrum, the capital city of Kerala. From Anchal to the present Kerala Postal Circle, the department has been helping people to communicate mails even to the remotest area of the state, overcoming all hindrances on the way.

Conclusion

A Postal System helps people to send letters or parcels nationally or internationally. In this modern era, with the help of internet and other technological facilities, messages can be sent to any part of the world within seconds. Though this poses a serious threat to the traditional postal service, postal system still has the advantage of sending parcels and written documents which reach even the remotest and isolated regions where technology has not yet reached. Anchal can be identified as one of the finest institutions that Kerala history has ever produced. It had a unique structure of its own and the way of handling mails was unimaginable. Anchal Postal System throws light on the methods used for the utilisation of transportation facilities for postal communication. It even had separate sorting offices and stamp department. Anchal was identified as a threat even to the British Indian Postal System in ways of efficiency and competence. Anchal not only points out the administrative efficiency of the Princely states of Travancore and Cochin but also shows how effectively it bonded the rural-urban gap. After independence, it merged with the Indian Posts and Telegraph and later formed the Kerala Postal Circle. The Anchal Postal System which had once competed with the British Postal System now competes among the 22 postal circles of India and ranks top in matters of postal delivery. Thus, in all ways Anchal can be identified as the skeleton of the modern Kerala Postal Circle.

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Handcuffing the Taboos Through
Meena Kandasamy's *Touch*

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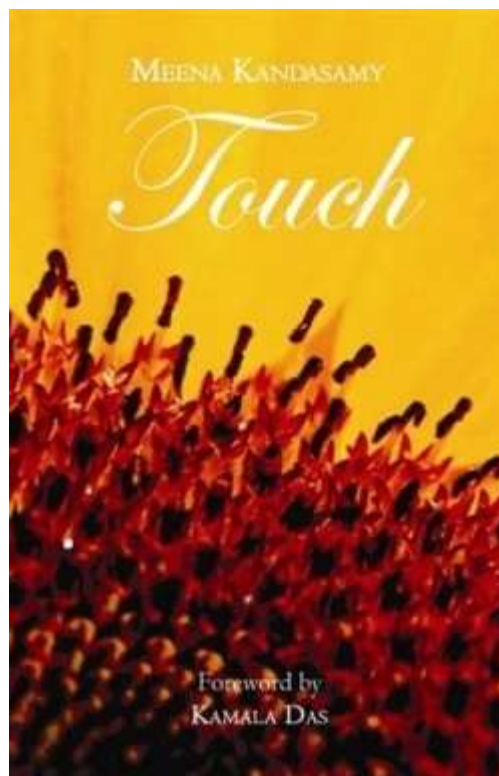
Courtesy: goodreads.com

Abstract

Meena Kandasamy, the youngest and the rebellious poet of contemporary literary world, always proves that poetry is not just a form to express the aesthetics of a language; it is also a form which substantiates the power of a language in a society. Our society is tightly constructed with caste, religion, customs and superstitions and some deep rooted taboos which act as parasites. These taboos strongly tangle around the legs of the society and the necks of women. Our society is suffocating through such taboos which are intertwined with our caste system and especially with our women.

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Hence the paper intends to discuss Meena Kandasamy's *Touch,* which is her first anthology of poems, used as a weapon to dissect and destroy the taboos which make the women of the marginalized to grieve. Such an exploration is important to understand the fractions in the sufferings of a woman. This paper further celebrates *Touch* as a master who teaches the victims to violate the taboos and it also gazes Meena Kandasamy as a voice giver for marginalized women, against their social oppression.

Keywords: Meena Kandasamy, *Touch,* taboo, suffocating society, marginalized women, weapon, violation of the taboos.

Poetry is an inimitable form in literature through which one can pour down their emotions with the sense of aesthetics and with the mind of quest for strong societal changes. It can be used as a weapon to attack and annihilate the abusers of humankind. Meena Kandasamy, an Indian and a Tamil poet, wisely arranges the words in her poems to bring out the taboos that are tightly bonded with our society. In her first poetry collection *Touch*, she has penned eighty-four revolutionary poems which stands and stares at the human by expressing the basic taboos of our society. The meaning of the word *taboo* is intricately connected with forbidden acts. Our society possesses some forbidden acts and speaking of such things is a taboo. The taboo is a result from social customs. In Meena Kandasamy's *Touch* she has raised her voice about the prevailing taboos around the most sensational and sensitive part of our society, i.e., caste, religion, and women.

Our society is not enriched but it is cursed with taboos and hence the paper tries to bring out the magical power of Meena Kandasamy to handcuff the taboos through her poems in *Touch*. A few poems have been selected from the collection and these are examined through their meaning. The paper explains the role of cutting the stems of the taboos and it also insists on some ideas to cut the root too.

The first taboo to be discussed in the multidimensional society is the taboo which is intertwined with the lives of women and especially with the lives of a marginalized woman. In the poem *Mascara* the title stands as a metaphor to represent the darker life of the prostitutes. In our society prostitutes are not humans who deserve respect and love; they are just fleshy and colourful female materials created to fulfil the devilish lusts of men. Speaking of prostitution is a tabooed topic in our society. But the poet has mashed that taboo by portraying the virgin soul of a prostitute. She declares,

> Mascara…
> It serves to tell her
> that long buried
> hazy dreams
> of a virgin soul
> have dark outlines. (web)

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A woman who is getting ready to die because of the violation applies mascara, a cosmetic to beautify her call-girl eyes. The eye is full of makeup, but it lacks life, and the poet calls that mascara as a dark outline of her virgin soul which is made of her hazy buried dreams. The poet marks the soul of the call-girl as a virgin soul because a human can be valued only through the soul but not through the body. In this poem a prostitute is getting ready to meet her customer and such act is compared to her suicide. Violating the body of a hesitating heart is a sin and most of the so-called humans are doing that sin to the prostitutes. These women find solace in fixing themselves in the family tree of temple prostitutes and for centuries their destroyed bodies are smoothened by empty consolations given by the society. The poet attacks the society by attacking the beliefs of the society. The poet worries that even the God fails to understand the depth of the dream of that prostitute with mascara. The immortal taboo in the life of the prostitutes is the existing social stigma around them. They are not accepted as equal humans in the society because of their unethical loss of virginity to various men.

Meena Kandasamy through the poem *Mascara* defines their life as a dark one where they suffocate due to violation. The society exploits these women and, on the other hand, laying some brutal taboos in their life. The society says that a prostitute is not a woman who can get married, give birth to children, and live a normal life in a family. Marriage is a forbidden act in their life. The poet tries to break this taboo by witnessing a prostitute as a virgin soul. The poem closes with a magnificent comparison of the prostitute with Kali. When she tries to cover her dejected eyes with dark mascara, she whispers to Kali that "Kali, you wear this too."

Goddess Kali and prostitute both come under the same roof when they are categorized as women. A prostitute is a victim in our society out of the male domination. This truth is to be realized and it is necessary to break the social stigma around them. Meena Kandasamy has chosen her words to attack the social stigma.

The other poem in the collection *Touch* which deals with the oppression and violation of women is *Narration.* This poem throws light on the subjugation of Dalit women by the higher class/caste men. The society marks Dalit as untouchables, but their untouchability vanishes when a higher community man makes them to work in his farm, cook in his house and to perform all deeds for him. The higher caste society extracts the work from the Dalit and it refuses to give a social status to them. The higher community needs a Dalit to perform his works, but that community is not ready to permit him inside his house. This cruelty in the caste system is explicitly discussed in this poem. A Dalit raising his voice against the higher caste man is not an encouraging act; a taboo is attached to it. If a woman of a higher community is seduced by a man, then it is a punishable act. But if a Dalit woman is seduced it is not a matter of concern. Even the body of Dalit woman is not valued in the society.

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Meena Kandasamy powerfully attacks the higher caste man who brutally subjugates the Dalit women by knowing that they are voiceless. She quotes a Dalit woman,

> I'll weep to you about
> My landlord, and with
> My mature gestures -
> You will understand:
> The torn sari, dishevelled hair
> Stifled cries and meek submission.
> I was not an untouchable then. (web)

The Dalit woman in the poem is no more an untouchable; it is vividly proved through her torn sari, dishevelled hair, suffocation and meek submission. She was raped by her landlord and it can be exactly termed as exploitation. A high caste man, a landlord had exploited her, used her with her meek submission. The Dalit woman in this poem says that she is not an untouchable woman because she has been touched brutally. This content makes the readers to think about the wise attack of Meena Kandasamy on the higher caste people. A landlord does not need Dalit woman to marry, and he does not want her to be in his equal status, but he needs her to fulfil his lustful needs. The voiceless Dalit woman cannot speak about this exploitation because it is a matter of survival for her. She defines herself as touchable woman due to the act of rape. She, the muted being, continues to suffocate in her own silence. Meena Kandasamy boldly attacks the inhuman practices of the higher caste people and tries to break the taboo which was disturbing the lives of Dalit women.

Taboos in our society are closely tied with caste, religion, and women. A Dalit human is mostly treated as a servant, a person below him in all terms by the higher caste people. Even though the higher social class society is equipped with education and money, most of them are showing dark discriminations toward the Dalit people. The Dalit community faces many taboos in their life, they are not treated equally in a crowd, they are restricted to marry a higher caste person and are termed as untouchables.

In order to break all the taboo and blast it over like an explosive, Meena Kandasamy has spilled a poem named *Becoming a Brahmin*, in which she has given six steps to convert a *shudra* woman into a Brahmin. Her six steps clearly convey the painful urgency of change in the caste system. She states that,

Step 1: Take a beautiful Shudra girl.

Step 2: Make her marry a Brahmin.

Step 3: Let her give birth to his female child.

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Step 4: Let this child marry a Brahmin.

Step 5: Repeat steps 3-4 six times.

Step 6: Display the end product. It is a Brahmin. (web)

The poet insists on the humans to choose a beautiful *shudra* girl. According to the four *varnas*, *shudra* is the lowest of all and make her to marry a Brahmin. After few generations the end product of the marriages will be a Brahmin. She uses the word beautiful to highlight the attraction of a *shudra* girl to the Brahmin. Based on the six steps, it is not possible for a Dalit man to convert into a Brahmin, only Dalit women can convert into a Brahmin. She is not simply mocking the Brahmins; she is mocking the whole caste system which segregates some people as low caste. The low caste people try hard to hide their identity in the society in order to escape from the discrimination.

Meena Kandasamy, being Dalit woman, struggled hard to hide her identity and so she chose to speak in English to escape from the discrimination. It is not necessary to be a Brahmin to survive in the world, but it is necessary to be a Brahmin to live a respectful life in the world of caste. The society has changed the quality of existence on the basis of caste and so the poet is mocking at it. Meena Kandasamy is breaking the taboo around our caste system through this poem.

The next threatening taboo which prevails in our society is the one which is intricately connected with our religion. Meena Kandasamy is throwing light on that taboo through her poem *For Sale*, being a Hindu, she has brought out the taboo in her own religion.

Religion and money can be termed as siblings. In this modern world it is impossible to do something without money. Even if a man wants to worship God in the temple, he needs to do some offerings like buying flowers, coconut, and so on. The man with the money is rested more in the temples by the priest. The lower class society faces a taboo even to worship God in the temple. They are not treated in the way in which the high social and economic classes are treated. It is believed that God is the one who created this world but unfortunately there is no equality for the people even in front of God. Society has created the religion with discrimination, the poet highlights it by sarcastically attacking the practices in a Hindu temple. She is not personally attacking the religion she is just pointing out the mistakes in the structure of the religion. In the poem *For Sale* she states,

> He go to da temple, where
> His po'ol' folks ain't allowed (web)

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The narrator of the poem speaks about his school friend who is rich. His friend enters into a temple where his fellow friends are not allowed. This makes the reader to understand that the rich man belongs to a high caste and his fellow friends to a low caste. There is no value for the humans; the priest values the caste and money a lot. This kind of discrimination is a shame to the humankind.

Possessing a prejudice and throwing hate on people in the name of caste is an illegal behaviour. The poet has written this poem to reveal the expression of hatred among the high community who is even ready to buy God with money. The rich man in the poem buys incense, flowers, and coconut, and also a ticket for special darshan, which is not possible for a man without money. He is trying to soothe God with all his offerings and finally the priest gives him some extra blessing for his offering of fifty rupees. This extra blessing for fifty rupees raises a question among the untouchables and other socially and economically disadvantaged groups. The question is, "Say, ya, how much da "Luxmee" cost?" (web). This question is like giving a heavy slap to the society which shows indifference to people based on their caste.

To Conclude

Meena Kandasamy's *Touch* is a collection of eighty-four poems. Among these poems, the paper has analysed the poems, *Mascara, Becoming a Brahmin, Narration* and *For Sale*. The aim of the paper is to point out the disability created by the taboos by caste, and religion around women. The poet has pointed out the taboos in a vigorous way and she has pointed out the mistakes of the humankind clearly. Being a Dalit poet, she possesses some responsibilities to bring out the social and economic injustice towards her community. In the poem *Narration* she has dug out the silent oppression of Dalit women by high caste men. In *Becoming a Brahmin,* she has attacked the caste system, in *Mascara* she has brought out the helpless condition of a prostitute, and finally in *For Sale* she has blasted the discriminative practices in religion. The selected poems from the collection are an eye opener to the society. Taboo is just an obstacle; it cannot become a rule or practice to be followed and hence Meena Kandasamy stands as a warrior to handcuff the taboos and she also stands as a voice giver for the silent marginalized women.

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The Impact of War and Environmental Issues Depicted Through Starhawk's Select Novels

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Abstract

The World War II has been a great predicament for the United States of America in the 20th Century. Starhawk's select novels of this study, *Walking to Mercury* (1997) and *The Fifth sacred Thing* (1993) are concerned significantly with the World War II and the corresponding environmental impact. This circumstance forms the background setting of the select novels of Starhawk. She illustrates the authoritative elements, political and economic condition throughout these novels. This study focuses on the chronological projections of War elements as they seem to be the fundamental cause for the environmental havoc. After the Second World War the City seems to have been destroyed with the political powers and the environment also demolishes it slowly. This study highlights the development of war and the invasion into the country. The protagonist of the novel *The Fifth Sacred Thing* (1993) struggles to defeat the army with the fifth sacred element of the cosmos.

Keywords: Starhawk, *The Fifth Sacred Thing, Walking to Mercury*, *City of Refuge,* Environmental havoc, chronological projections of war

Starhawk is an American writer and activist, born on 17 June 1951. She focuses on feminist Neo-paganism and Ecofeminism. The term 'Neo-paganism' means a modern religious movement that seeks to incorporate beliefs or ritual practices from traditions outside the religions of the main world especially those of pre-Christian Europe and North America. It is nature worshipping and is a form of nature religion. Her Ecofeminism links between the life-giving Mother Nature with the life-giving of ability of women through birth in addition to the link between the ecological destruction and patriarchal oppression under the male-dominated western political economics. Her writings and activism promote equality for people of all sexual orientations and gender identities. Starhawk argues that society's patriarchal culture of authority results in domination and violence.

Starhawk has written several books and has also contributed works in other media. Her works have appeared in translation in Spanish, French, German, Danish, Dutch, Italian, Portuguese, Polish, Czech, Greek, Japanese and Burmese. Her non-fiction works are *The Spiral*

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Dance: A Rebirth of the Ancient Religion of the Great Goddess (1979), *Dreaming the Dark: Magic, Sex and Politics* (1982), *Truth and Dare: Encounters with power, Authority and Mystery* (1988), *Webs of Power: Notes from the Global Uprising* (2003), *The Earth Path: Grounding your Spirit in the Rhythms of Nature* (2004), *The Empowerment Manual: A Guide for Collaborative Groups* (2011). Her fictional works include *The Fifth Sacred Thing* (1993), *Walking to Mercury* (1997), *The Last Wild Witch* (2009), and *City of Refuge* (2015) which is a sequel to *The Fifth Sacred Thing*.

Starhawk's novels *Walking to Mercury* (1997) and *The Fifth Sacred Thing* (1993) analyse the consequences of the Second World War, through Nevada that gets demolished by the political powers and environment degradation also. Starhawk beautifully explores the background of the novel, namely, Second World War and Vietnam War of the city.

https://www.amazon.com/Walking-Mercury-Maya-Greenwood-Starhawk/dp/0553378392/ref=sr_1_2?crid=2280JF34TIE25&dchild=1&keywords=walking+to+mercury+by+starhawk&qid=1620271655&sprefix=Walking+to+Mercury+%2Cstripbooks%2C235&sr=8-2

In her novel *Walking to Mercury* (1997), Maya Greenwood is the protagonist. She is a thirty-eight year old writer in Northern California. This book is based on the personal and spiritual background of the character Maya and her soul lovers Rio and Johanna. In the personal background, she sets on pilgrimage to Nepal, and she carries her backpack which contains her dead mother's ashes as well as letters and journal entries from past and personal lovers fiery Rio Connolly and earthy Johanna Weaver. Maya goes on the trip to Nepal to find her estranged sister Debby. Together Maya and Debby can heal their fractured family bonds permitting Maya to finally lay her past to rest and breathe new life into her future. Nepal serves as a framing device for Maya's probing of the past especially the secret that Rio is the father of Johanna's

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child. She begins to climb the past memories through the landscape of memories. The Journal given to her by Johanna Weaver explores the teenage rebels how they suffered and how they have been challenged by convention. It also reveals Johanna's fierce commitment to her African foremothers. The letters given to her by Rio Connolly explore her dreams they once built together as outlaws, blazing a path for change. If she rejects Rio's offer, she will not have the opportunity to reclaim her past. But if she goes back to him, she will reveal the secret of Maya's vision for future. Young Maya accompany joins the anti-war movement and she enters into a relationship with the abusive alcoholic Rio.

In *Walking to Mercury* (1997), Maya emerges rich in wisdom, humour and the luminous power of nature and the spirit of the Goddess. Finally, she gathers the strength to destroy and seek her own true path of life. It takes her to Manhattan to the mountains of Mexico.

Travelling through the landscape of memories helps Maya reclaim her past and her vision of future events in the other novel, *The Fifth Sacred Thing* (1993). Maya's love with drunkard Rio, and her support to build the people's park in San Francisco are portrayed here. After that she becomes a well-known writer and teacher of ritual and magic workshops but when her mother dies of cancer Maya begins to question her "open, bisexual, long- running affair" with Johanna and her relationship to nature.

Starhawk's *Walking to Mercury* (1997) presents her vision of a future in which power is redefined and women's realities are celebrated. This prequel focuses on Maya Greenwood, a rebellious centenarian and enlisted in revolutionary politics during the '60s, Maya lived underground for years after and discovered herself as a witch and a ritualist.

Patricia Monaghan analyses Starhawk works as "Starhawk's vision of the union of personal life, spirituality and politics to be invigorating and inspiring" (Monaghan, 2004). In the end of the novel Starhawk connects all the loose ends, predictably enough at a political demonstration at a nuclear test site in Nevada.

The title of the novel, *Walking to Mercury* (1997) leads the character into the next level of the story. The word "Mercury" is a place, it is portrayed as a prison. The characters Rio Connolly and Maya finally joined in this place. The novel it appears to be a spiritual journey of the protagonist Maya Greenwood. But it leads in the end as a war field in "Mercury". Both escape from that place and it is compared to how they escaped from their misunderstanding and sorrows. Mercury leads characters in a new end, and it is the beginning of the future generations. Merlin Stone, author of *When God was a woman* (1976) and *Ancient Mirrors of Womanhood* (1979) expresses the journey as

> "Exciting, magical and rich with extremely important treasure maps for those
> who really care about life and the survival of our planet". (Merlin Stone, 1979)

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Starhawk's second novel, *The Fifth Sacred Thing* (1993) is a post–apocalyptic novel set in 2048 in California. It is considered as Utopian and dystopian fiction. The main character of this novel is divided into two ways. While one is connected to the military and religious control, the other characters are connected to nature. The story begins with harmony of Four Sacred Things that sustain life - - earth, air, fire, and water. The main three characters shown around the Black Dragon House are Maya, Madrone and Bird. Maya is the protagonist of the novel who lives in San Francisco in the 1960s. After that she establishes the consensus based system of government, The Council and having worked together to reverse the environmental degradation of the land, water, and air in the revolution of 2048. Maya spends much time to communicating with the spirits of Johanna and Rio, two of her lovers from her life who have died. Johanna's granddaughter Madrone is one of the powerful healers and dreamers of the city. Her intellectual treatments are traditional and herbal oriented. She clearly understands the medicinal value of the world. Her knowledge for medicine is highly professional and her services are equally extended between the city and rebel groups in Southlands.

In the introductory part, Bird, Maya's grandson, is unconscious as he is sentenced by the stewards' army for ten years in the south. After that he overcomes the physical and mental troubles and escapes for a return to the North. At that time Stewards have been invading in the city. Simultaneously, Bird arranges the rebel groups with the help of the Council and that Community decides to send Madrone as a medical healer and ambassador to the South. While on her journey, Madrone acts as an evangelist in both the rebel groups and as a viable alternative to the racist, sexist. and fundamentalist system of the Stewards and Millennialists. Stewards army invades into the City and they face nonviolent, non- cooperation rather than violence. They kill many of the residents. Even though they take violent activity, some of the soldiers find racial and cultural harmony in the city. People begin to question the leaders about

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water and other resources as some of the places turn to be deserts. The Stewards army recaptures Bird and forces him to reveal the 'secret weapon' of the City. Finally, they break the spiritual strength of the city and their soldiers plan to destroy the residents of the city. However, the confidentiality about what they mention as secret weapon gets revealed at the end and that gives a serendipitous turn to the story.

Starhawk analyses *The Fifth Sacred Thing* (1993) using Utopian and Dystopian concepts. The story explores the struggle between the two nations Utopia and Dystopia against each other. A Utopian concept focuses on the wealth of the city like streets turning to be gardens, gardens that grow real food, free-flowing streams, people of all races and religions live in harmony, effective natural techniques in showing respect for the earth and all the living things. In Northern California people survive amidst eco catastrophes, war, and epidemics. These are based on respect for the Four Sacred Thing - Air, Earth, Water and Fire. It is also known as Ecotopian country.

According to the novel *The Fifth Sacred Thing* (1993), Utopia is a place "where women are leading societies but are doing so with the consent of men" (Starhawk, 1993). Marion Zimmer Bradley, author of *Mists of Avalon* (1993), says, "Slated to be one of the great visionary Utopian novels of the century" (Bradley, 1993).

The Dystopian concept mainly focuses on the lack of the facilities like water and medicine that result in suffering of people especially during war. The novel *The Fifth Sacred Thing* (1993), analyses the environment through the spiritual orientation flowing from Ecofeminism and Ecotopian Fiction. The Ecotopia gives the healthy future for upcoming generations. According to San Francisco Chronicle, this is "A valuable contribution to Ecotopian Literature" (San Francisco Chronicle, 1993). The Library Journal states, "This strong debut fits well among feminist futuristic, Utopic, and dystopic works by the likes of Charlotte Perkins Gilman, Ursula LeGuin, and Margaret Atwood" (Library Journal, 1993).

The title of the novel, *The Fifth Sacred Thing* (1993), justifies the significant roles of the sacred elements, namely Air, Water, Fire and Earth in the story. The fifth element is not the Sky but the Spirit. This is the secret weapon revealed in the end of the story. Spirit is the major element, and it is connected with other sacred things. They believe the spirit as their soul and it becomes real in the end. Author compares the Sky to the Spirit indirectly.

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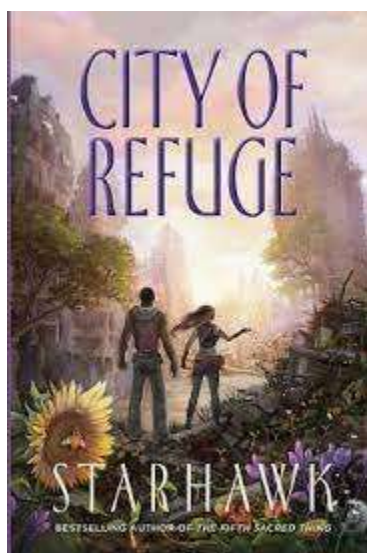The Impact of War and Environmental Issues Depicted Through Starhawk's Select Novels

Starhawk's third novel *City of Refuge* (2015), which is the sequel of *The Fifth Sacred Thing* (1993), is published in January 2016. In the end of the *Fifth Sacred Thing* (1993), they succeed in their non-violence resistance to the Stewards army with the sacred elements. The sequel of *Fifth Sacred Thing* (1993) describes how they establish and overcome the war and deprivation. Starhawk's writing in early 2012 has been inspired by her involvement with Occupy Oakland. Starhawk foresees the need of the city as a plaza, a hearth, and a sacred tree. The story begins with the violently destroyed world of 2048. It cracks the city into eco-catastrophes and societal breakdown. When the Stewards of the southlands are invading the country, they defeat the residents using the non-violence and magic. Even though the army destroys the sacred things and residences of the people, the Council and the people rebuild the lost with the help of their sacred things, namely, Air, Fire, Water and Earth. Madrone, a healer council struggles to recover the wounds of war and deprivation. The Steward's army departed in the way of River which leads to South lands. Bird finds his deeper power of musician. All the characters and the council rebuild their hope to change as a new world.

Walking to Mercury (1997) creates the awareness for scientific development. The most prominent environmental degradation happens because of the scientific development. Many environmentalists analyse the environment problems. For instance, A famous historian and environmentalist, Ramchandra Guha says in his book named *Environmentalism: A Global History* (1999) that "nature became the source of raw material as well as a sink for dumping the unwanted residues of economic growth" (Guha, 1999). Another reference from Arundhati Roy's essay "The Greater Common Good" (1999) argues about the upcoming dangers of the future generations. She is an intellectual and environmentalist and is concerned with two major issues such as Narmada Bacdao Andolan and the movement against Nuclear weapons in India.

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The third world countries will be facing poverty and shortage of funds and land for shelter. These countries must save themselves from the environmental degradation. There are many authors who express their thoughts related to the wastage of war in their works: Madhav Gadgil, Vandana Shiva, Medha Patkar and Wangari Maathai. These writers are concerned about the sufferings of the poor people and their survival for shelter in Nature. The most important environmental problem is money based society.

Likewise, Starhawk's second novel *The Fifth Sacred Thing* (1993) explores the condition of the city during the time of World War and the sufferings of the people in the city. Starhawk portrays the war elements through the Stewards and Millennialists of the society. They are indirectly compared to the contemporary politicians and how their activities affect Nature. Stewards are the most dangerous persons, and they control the government. They have controlled all the sacred things especially water supplies. Millennialists are joined together against the people. They form many purities, rules, and regulations for the people.

Starhawk's perspectives deciphered from *Walking to Mercury* (1997) and *The Fifth Sacred Thing* (1993) are testified through the major problems of the environment arising due to the industrial development and technical progress of the world. Besides, she also illustrates how the human behaviour served only havoc to the entire environment due to the above stated reasons. The essential problems observed from the select novels are lack of water supply, endangered species add to the environmental degradation resulting from deforestation, pollution, and lack of medical facilities. She explores the war events and combines sacred things along with the characters to suit the flow of the story. Her vision purely expresses the political and economic levels of the society.

The major factors for environmental degradation are population, industrialization, and urbanization. The environmental degradation occurs due to polluted air, water, sky, and land in metropolitan cities. Starhawk overtly clarifies how the scientific developments and biodiversity destroyed natural resources.

This paper throws light on the scientific progress of the world, utility of nuclear weapons and bio war through the prominent characters Maya, Madrone and Bird. The future of the universe and its "sustainable development is defined as the development that satisfies the needs of the present without compromising the ability of future generations to satisfy theirs" (Brundtland, 1987). It is noteworthy to observe that the above stated evaluation is made towards the holistic protection of this ecosystem comprising plants, animals, spices and genes and all ecosystems of Nature. This report emphasizes the necessity to protect the ecosystem from degradation by curtailing the production of the destruction caused by scientific weapons and inventions by which the entire world may be maintained as the best habitat for human race and other species.

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In the apocalyptic novels *Walking to Mercury* (1997) and *The Fifth Sacred Thing* (1993) set in 2048 Starhawk has created the magical or fairy or eco-Disney land. However, it will be the real future in the year 2048 with respect to the novel. Starhawk demonstrates the dystopian and utopian structure of human life in *The Fifth Sacred Thing* (1993) with the help of imaginary world and their struggles. Starhawk even visualizes the upcoming dangers like 'water ration cards for limited water supply', lack of medical facilities and lack of availability of drugs. The characters play an important role to describe the sustainability and ecological balance in both novels, *Walking to Mercury* (1997) and *The Fifth Sacred Thing* (1993).

To sum up Starhawk's observations of the environment, her experiences rendered to society to preserve the environment, her feministic perspectives corresponding to ecosystem have lighted up both her novels that are set in 2048. These utopian science fictions foresee the future as struggle to live without the sacred resources, namely, air, water, earth and fire. Even though there are several environmental foundations and organizations that suggest preserving the water supply and energy, the green house effects, and population, yet they are not in control. Instead, the prevalent menaces of the world seem to be increasing diseases resulting from biowar, drugs and immune boosters.

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Effect of Hyperbaric Oxygen Therapy on Speech Production in Children with Cerebral Palsy

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Abstract
Introduction

Cerebral palsy (CP) is non-progressive, non-contagious, permanent neurological abnormality. It is caused by damage to or abnormalities inside the developing brain that disrupt the brain's ability to control movement and maintain posture and balance. CP is associated with a peri-natal hypoxic event, placental abnormalities, prolonged labor, or infection transmitted during delivery.

Studies which investigate acoustic characteristics in CP are both challenging and informative. Children with CP have a smaller overall vowel space and more variability of formant values of individual vowels and the vowel space of individual vowels thus overlap more.

Hyperbaric oxygen therapy (HBOT) uses a pressurized chamber, which may be rigid or flexible construction and means of delivering 100% oxygen. 100% oxygen under increased pressure saturates bodily fluids and tissue with 10 to 20 times more oxygen. Many researchers have shown HBOT has effective outcome in CP children.

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In Indian scenario there is little documentation for the effect of HBOT on speech and language CP children.

Aim

The aim of the study is to observe the changes in acoustic characteristics of vowels before and after the oxygen therapy in CP children.

Methodology

Prior to HBOT speech sample was collected from seven Malayalam speaking CP children. The age range of the subject was 3-8 years. The subjects chosen had normal hearing sensitivity and with borderline or mild intellectual. Stimuli taken were the most familiar words with CVC or CCVC combination. For the spectral characteristics both audio and visual presentation was done and recorded with PRAAT. The vowels selected were 5 cardinal vowels /a/, /e/, /i/, /o/, /u/ and 5 sustained vowels /a:/, /e:/, /i:/, /o:/ and /u:/. The selection of stimulus was done on the basis of familiarity rating.

Acoustic analysis consisted of extracting the formant frequencies F1 and F2. For vowel spacing the psychological distance between f1 and f2 formant frequency data was converted to Barks scale and plotted. Finally, vowel space areas based on bark values were derived from each vowel by both the groups.

Results and Discussions

After HBOT, for vowels like |a|, |e|, |i|, |a:|, |i:| & |u:| had inconsistent variation in formant frequencies. However, there was a consistent pattern of variation in vowels like |o|, |u|, |e:|, |o:|. The maximum change in formant frequency is seen for the vowels like |a|, |i|, |u:|.

Conclusion

The subjective impression on vowel space following the treatment showed improvement in the distinctiveness of production, there by indicating better speech intelligibility. Overall, the results of the current study compliment the effectiveness of the HBOT on speech production in children with Cerebral Palsy.

Keywords: Cerebral Palsy, Oxygen therapy, HBOT, Vowels, Acoustics. Malayalam-speaking CP children.

Introduction

Cerebral Palsy (CP) is a collective term encompassing a group of neurological

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syndromes resulting from abnormalities in the brain development or an acquired non-progressive cerebral lesion (Bax, 1964; Bobath,1980; Platt & Pharoah,1995). In the industrialized world, the prevalence of cerebral palsy is about 2 per 1000 live births. About 20% of children who have cerebral palsy acquire the disorder after birth, while 80 percent of cases are congenital. Meningitis, encephalitis, and trauma cause most of the acquired cases. According to the National Institute of Neurological Disorders and Stroke, until recently, the belief that birth complications cause most cases of cerebral palsy was widespread. Then, in the 1980s, a careful study of 35,000 births showed that fewer than 10 % of children with cerebral palsy had a history of birth complications such as rubella or other infections during pregnancy, jaundice, Rh in compatibility, asphyxia (oxygen shortage), or head trauma during labor and delivery (Kumari, A. & Yadav, 2012). Most children with congenital cerebral palsy do not have a history of any of these conditions. Premature birth and low birth weight predispose to cerebral palsy, but the reason for this association is not clear.

CP is characterized by anomalous control of movement or posture (Palisano, 1997). The condition typically originates during the antenatal, peri-natal, or postnatal periods (Denhoff, 1976). Dysarthria is characterized by disturbances in speech muscular control due to paresis, paralysis, slowness, in-coordination, or aberrant tone of muscles (Duffy, 1995). Dysarthric speech may indicate impairment of one or more motor processes of speech production, including respiration, phonation, resonance, articulation, and prosody. The execution of individual speech musculatures may be slow, weak, and uncoordinated (Duffy 1995). Among all the modalities involved in speech production, the respiratory system was most often found to be compromised in the CP population (Wolfe, 1950). A topographic distribution of the motor disorders, such as the differentiation among Hemiplegia, diplegia, and tetraplegia, is often used to locate the various sites of the Neuromotor disorders (Colver & Sethumadhavan, 2003). Based on the characteristics and manifestations of neuromotor disorders of the limbs, CP can also be classified based on the characteristics of muscle movements and tonicity. There are three major types of CP, namely, spastic, athetoid, and ataxic. Athetoid CP and ataxic CP affect approximately 10 to 20% and 5 to 10% of the cases respectively (Cerebral Palsy Society of India, 2007) Spastic CP is the most common type of CP, affecting approximately 70 to 80% of all cases (Cerebral Palsy Society of India, 2007; Colver & Sethumadhavan, 2003). Spastic Diplegia is the main form of CP related to low gestational age.

Dysarthria is the very common speech disorder associated with CP (Hardy, 1983). An approximate of 30% to 90% of individuals with CP was considered to expose reduced speech intelligibility and some form of dysarthric speech (Yorkston, Beukelman, & Bell, 1988;

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Kennes, 2002; Hustad, 2003). Individuals with CP often present with spastic or weak muscle tone, resulting in in-coordinated speech patterns, as shown in the presence of imprecise consonants, short phrases, and reduced rate of speech (Hardy, 1983; Love, 1992; Rutherford, 1950; Workinger, 2005). It appears that both articulatory control and oral-laryngeal co-ordination in individuals with CP are susceptible to disturbances in the speech muscular control including control of respiratory musculatures (Bobath, 1980; Love, 1992; Hardy, 1983; Solomon & Charron, 1998; Workinger, 2005). The talkers with cerebral palsy exhibited smaller vowel working space areas compared to ten age-matched controls. (Liua, Tao, & Kuhll, 2005) The distorted vowels of talkers with cerebral palsy compose a smaller acoustic space that results in inter vowel perceptual distances for listeners.

Hyperbaric Oxygen Therapy (HBOT) is a form of medical treatment in which the patient breathes 100% pure oxygen at a pressure greater than the atmospheric pressure, usually twice the level, bringing the plasma oxygen level to 200% more than that achieved by any other method. The therapy is administered as one hour session which involves oxygen managed under pressure to ease hypoxia at the cellular level. The basic conceptual understanding behind HBOT for the treatment of anoxic brain insults is that, to increase the oxygen delivery, and therefore, increasing the metabolic activity of inactive brain cells (Kumari & Yadav, 2012). The insights of physiological processes comply that, following an injury or infarct, brain matter dies and is replaced by glial cells. The area around the gliosis, the peri-infarctional zone, appears as gliosis on scans, but may in fact be viable for years following the initial insult (Sahni, Kukku, Jain & Prasad, 2004). HBOT delivers high doses of oxygen to these peri-infarctional zone cells surrounding the dead neurons and may be causing these cells to become metabolically active (Neubauer & Colleagus, 1994). Even brain scans like SPECT were able to identify potentially recoverable brain tissues and predict neurological improvement after repetitive HBOT. (Harch, Meter, Staab, and Gottlieb, 20013). The possible mechanism of action of HBO in neurological disorders is relief of hypoxia, improvement of microcirculation and cerebral metabolism, reduced cerebral edema by vaso constrictive effect, increases the permeability of the blood-brain barrier and preservation of partially damaged tissue and prevention of further progression of secondary effects of cerebral lesions. Evidence now shows that HBO therapy may dramatically improve some CP symptoms – spasticity, vision, hearing, and speech (Sahni, T. Hukku & Jain, 2014). Even some of the cognitive measures were improved after HBO2 (Collect, Vanessa, 2001). There were overall some degrees of development in motor, mental and speech characteristic together after 2 days of oxygen therapy (Chavdarov 2002). Recent advance in HBOT may dramatically improve some cerebral palsy symptoms – spasticity, vision, hearing, and speech. The improvement will vary from patient to patient. Most common improvement reported is an

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increased muscular flexibility (Mikado, 1989). The children with spastic CP had their muscular flexibility increased, the frequency of epileptic seizures also seemed to be diminished (Qibiao, 1995) The functional diagnosis of spastic diplegic CP showed reduced spasticity and significant improvements in gross and fine motor function. Anecdotal studies report greater concentration, increased vigilance, and better speech articulation, but these studies provide converting and determinate the evidence. However, it is reasonable to believe that these cognitive and motor improvements are potentially induced by HBOT. As an outcome of knowing that cerebral plasticity in child's brain increases the potential for recovery. Reactivation of cerebral area early life could have a major impact on intellectual and physical functioning. The children with CP had potential recovery brain tissue and improvement in articulatory system leading to correct way of articulators for speech production (Harch, Meter, Staab, & Gottlie, 20013). Post-HBOT there was improvement in motor skills, attention, and language and play. However, they still continue to have CP components (Packard. M, 2000). It is not necessary that there is always improvement after HBOT. When short duration of HBOT was provided there is no improvement in gross motor function, activities of daily life, attention, working memory, speech, and language (Collet and his colleagues, 2001)

The effect of cerebral palsy on speech and language development seems to be devastating, ranging from no speech output to speech with poor articulatory precision depending on the site involved in the brain. Therapy for the cerebral palsy child integrates physical, occupational and speech therapy. Early treatment gives a child a better chance to overcome disabilities. Many studies have revealed the positive effect of HBOT on speech intelligibility in CP children. The promising role of HBOT on speech aspect in children with cerebral palsy needs to be documented with the high level of confidence. It requires well controlled empirical evidence to support the success of HBOT in speech aspects of cerebral palsy. However, literature search revealed that there is limited number of published studies documenting the precise aspects of speech production and perception in cerebral palsy following HBOT. Hence the present study aims to compare the acoustic characteristics of vowels before and after HBOT.

Methodology
Participants
7 children with varying degree and type of cerebral palsy within the age range of 4 to 8 years were taken as participants in the study.

Stimulus
5 cardinal vowels /a/, /e/, /i/, /o/, /u/ and their longer counterparts were taken as the

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stimulus. A word list was formed in Malayalam, in which all the vowels were embedded in a meaningful, picturable word. Words formed were in CVC combination to maintain the uniformity. Familiarities rating of all the words were performed by 3 Speech Language Pathologists with native language being Malayalam.

A female talker of 20 years read the words. A Sony microphone was kept at a distance of 6-8 cm in a sound-treated room.

Instrumentation

The subjects were asked to see the picture displayed in personal. They were asked to repeat it back which was recorded in Praat.

Software: Praat

Speech sample was recorded and analysed in Praat software. It is a freeware program and a flexible tool for the analysis and reconstruction of acoustic speech signals. It can be used on different operating systems. It offers a wide range of standard and non-standard procedures, including spectrographic analysis, articulatory synthesis, and neural networks.

Acoustic Analysis

For the purpose of acoustic analysis, the target vowels were extracted from the sentence. The acoustic analysis of the target vowel was done using Praat software (Boersma, & Weenink 2008). The main acoustic features that were analyzed were steady –state formant and dynamic formant movement. Vowel duration measurement was made from both the spectrogram and waveform view. It was measured as the time difference between the starting of first glottal pulse after the consonant till the sharp drop in the amplitude associated with the beginning of the final consonant.   Steady and dynamic formant frequencies measurements were derived from the LPC formant tracking and then manually placing the cursor at the desired point to get the formant frequencies.   In cases where vocal irregularities affected the clarity of the site of vowel formants, the cursor was moved until the formants were clearly visible. Values of the first two formants (F1 and F2) were extracted from the vowel duration (following Hillenbrand, Getty, Clark & Wheeler, 1995) and at the vowel steady state. In order to normalize psychological distance over F1 and F2 (Kewley-Port & Zeng,1999), formant frequency data were converted to Barks scale where Fi is the frequency. Finally vowel space area based on the bark values were derived from each vowel produced in each of the two speaking styles for comparison. Dynamic formant frequencies measurements were done by measuring the spectral change. Spectral change corresponded to the sum, in Barks, of the absolute formant frequency shift for F1 and F2.

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Procedure

In order to check the effectiveness of HBOT on speech production, speech sample was elicited and analyzed before and after ten sessions HBOT. Each session of HBOT sessions lasted for 1.5 ATA/60 minutes, six days a week. The stimulus was presented in auditory and visual mode simultaneously, the word was recorded directly into computer disk at 16-bite accuracy using creative sound card at a sampling rate of 44100 Hz. using PRAAT software (Boresma, & Weenink, 2008). The vowel duration measurement was made from both spectrogram and waveform view. It was measured as the time difference between the starting of first glottal pulse after the consonant till the sharp drop in the amplitude associated with the beginning of the final consonants. Values of the first two formants (F1 and F2) were extracted from formant tracks at the vowels steady state. In order to normalize psychological distance over F1 and F2 (Kewley-Port & Zeng, 1999), formant frequency data were converted to Barks. Finally, vowels space area based on the Bark values were derived from each vowel for pre and post HBOT sessions.

Results and Discussion

The results obtained from acoustic analysis of the vowels are presented below:

Vowel space in CVC context

Figure 1 depicts the vowel space area for short and long vowels pre and post HBOT. The five point vowel space produced in CVC context words for short vowels by Malayalam speakers the vowels are |u|, |o|, |a|, |e|, |i| in clockwise direction.

The vowel spaces were expanded in post HBOT for short and long vowels, when compared to pre HBOT session. This indicates that the area bounded by corner vowels /i/, /a/, /e/, /u/, and /o/, has been observed to be increased, thereby reflecting more distinctiveness in the vowel compared to the compressed vowel space before the treatment. More the distinctiveness in the vowel betters the speech intelligibility. Liu et al (2005) reported that children with CP have a smaller overall vowel space and more variability of formant values of individual vowels and the vowel space of individual vowels thus overlap more. However, in the present study similar result was noted for pre HBOT data, whereas post HBOT the vowel space area increased, indicating more distinctiveness in the vowel. This is in accordance with the studies conducted by Packard. M (2000), Harch. G. P., et al. (1999) who reported improvements in motor skills, attention, language and play following HBOT in children with CP.

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Figure 1: Depicts the results using vowel space of pre HBOT indicated by red dotted line and vowel space of post HBOT indicated by black continuous line.

Figure 2. represents the formant frequency F1 and F2 for short vowels and their longer counterparts.

As can be seen from the graph F1 for short vowels, pre and post HBOT shows no significant difference, whereas F2 shows increase in frequency post HBOT. However, the long vowels do not show a consistent pattern of increased formant frequency post HBOT sessions, for example in pre & post HBOT for vowels like |a|, |e|, |i|, |a:|, |i:| & |u:| formant frequencies are inconsistent variation and also the result showing there is a consistent pattern of variation in vowels like |o|, |u|, |e:|, |o:|. The maximum change in formant frequency is seen for the vowels like |a|, |i|, |u:|.

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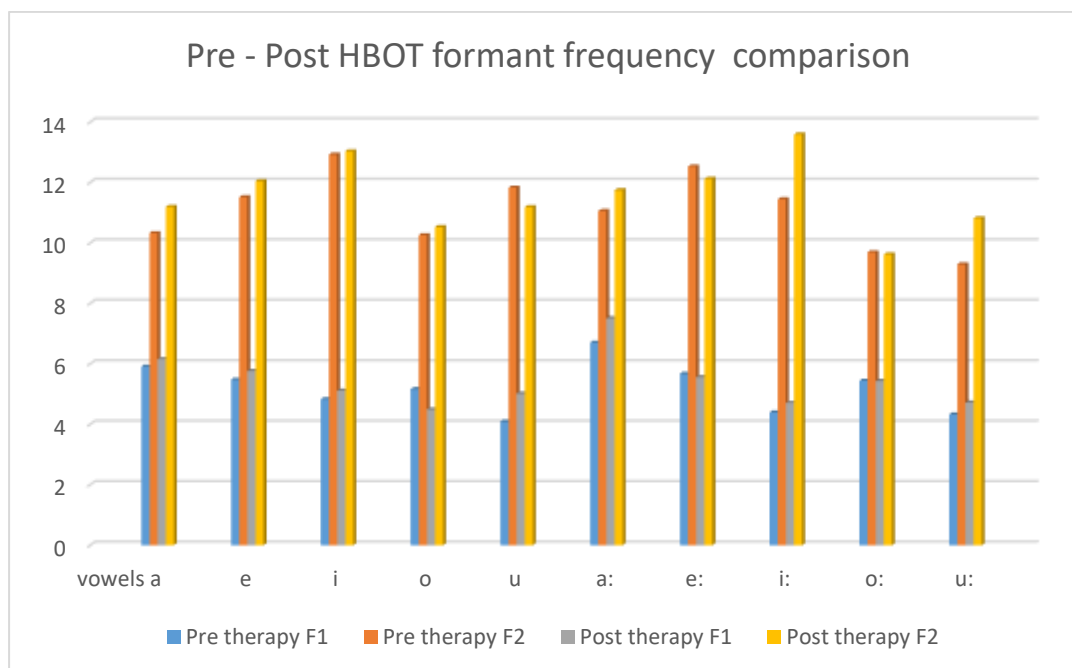
Figure 2: Shows the comparison between pre & post HPOT for F1 and F2 mean values.

The results of the present study focus on the quality and consistency of clinical outcome of the use of HBOT in children who have cerebral palsy. The results showed an increase in the vowel space area, indicating more distinctiveness in the vowel. Similar results were reported in studies conducted by Packard. M (2000), Harch. G. P., Meter. V. K., Staab. P., Gottlieb. S. (1999) who reported improvements in motor skills, atte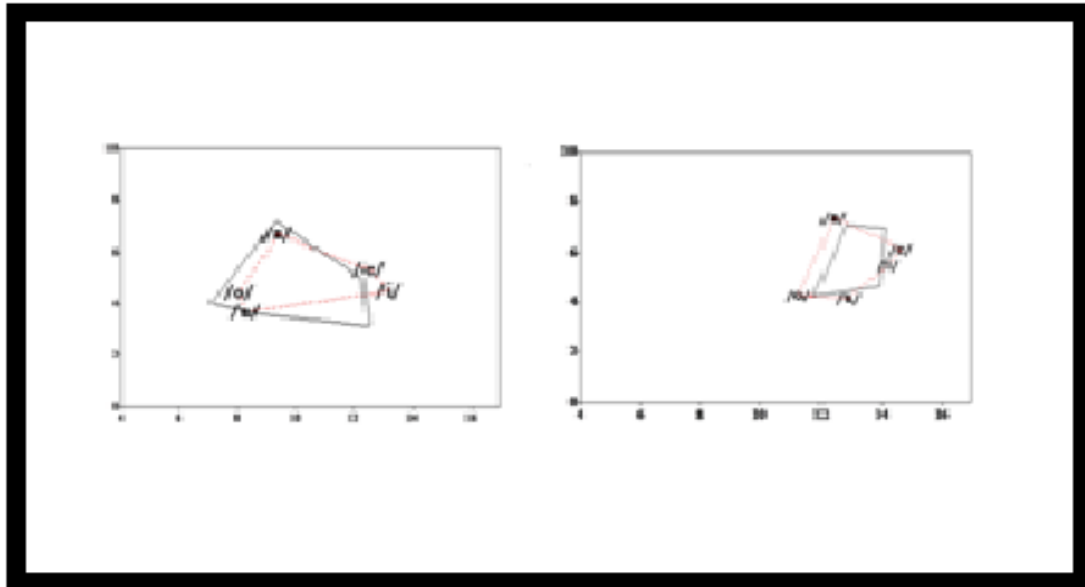ntion, language and play following HBOT in children with CP. Kuhl. K Patrica, Tsao Feng (2013). The effect of reduced vowel working space on speech intelligibility in Mandarin-speaking young adults with cerebral palsy, where they assessed the variability in speech production in 4 Mandarin-speaking children: two with cerebral palsy (CP) and two typically developing (TD) from 4 to 5 years of age. And results indicated that 1) Due to defect in speech motor control, children with CP have a smaller overall vowel space; 2) In CP group, there are more variability of formant values of each vowel and the vowel space of each vowel thus overlap more; 3) There is a trend of decrease of vowel formant values in both TD and CP; 4) Children with CP tend to spend more time in speech production because of their impaired speech-motor control, in terms of syllable per minute and intelligible syllable per minute; and 5) Slower speech rate seems to increase speech intelligibility in CP. The relationship between vowel space and intelligibility in dysarthric speech has been of interest to researchers and clinicians particularly for production of clear speech based on HBOT as a treatment means to enhance vowel contrast and thereby improve a speaker's overall speech intelligibility. Further studies are needed to verify these preliminary findings, the variability features in the production of children with CP provide important note in speech therapy.

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Conclusion

The subjective impression on vowel space following the treatment showed improvement in the distinctiveness of production, there by indicating better speech intelligibility. Overall, the results of the current study compliment the effectiveness of the HBOT on speech production. However, further research needs to be conducted in larger population to document the effect under various speech production analyses.

Limitations

- Number of subjects taken in the study were limited.
- Number of sessions between Pre and post HBOT were only 10. This may limit the effect of HBOT.
- Speech and language baseline before HBOT needs to be established for a better comparison.

Future Directions

- Effect of HBOT of other parameters of speech can be studied.
- More number of subjects with equal number of sessions needs to be studied.

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Quest for Identity in the Select Novels of Paule Marshall

G. Vimala, Ph.D. Research Scholar

Dr. R. Sheela Banu, Associate Professor

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Paule Marshall (1929-2019)
Courtesy: https://www.quotetab.com/quotes/by-paule-marshall

Paule Marshall insists on the necessity for a journey back through her novels. In particular, her novels reveal her multicultural background of African-American-Caribbean. In American history, Black women faced many struggles and miseries. Problems confronted by them are exposed by the writers. The works done by Paule Marshall consist of memories of people who are in need of freedom and freedom from slavery. Her novels include identity crisis, need for searching the importance of tradition, blend and highlight the role of collective memory in identity building, and stress the necessity of creating the process of memorial recovery. In her novels the recurring theme is the journey into the past, moving closer to one's cultural background.

Women in Paule Marshall's works confront the world courageously as self-reliant individuals. They possess the inner strength, the strong sense of perception, the courage to fight the cruelty of real life and desire to achieve their dreams and hopes. Above all, search for identity plays a prominent role in all her novels.

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In an interview for *Essence* magazine, Marshall says "*Traditionally in most fiction men are the wheelers and dealers. They are the ones in whom power is invested. I wanted to turn that around. I wanted women to be the centres of power. My feminism takes its expression through my work. Women are central for me. They can as easily embody the power principles as a man.*"
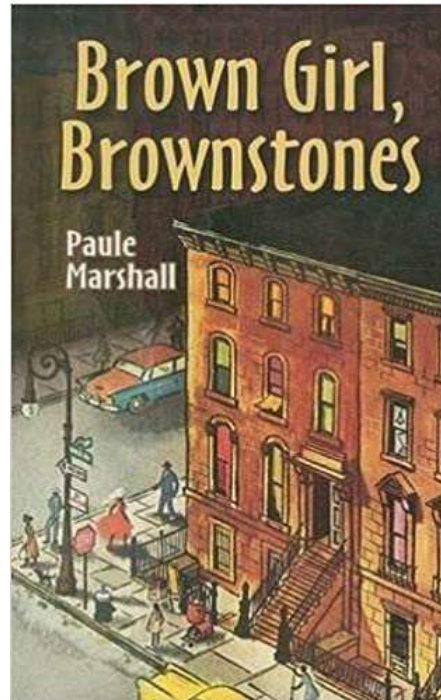
Courtesy: https://www.amazon.com/Brown-Girl-Brownstones-Paule-Marshall/dp/0486468321/ref=sr_1_1?dchild=1&keywords=Paule+Marshall&qid=1620791254&sr=8-1

In her first novel *Brown girl, Brownstones* explores a Barbadian family living in Brooklyn, facing difficulty of adaptation to a new country and to a new culture. She faces Psychic fracture on her mother's actions, father's death, Clive's negligence and by the Racial attack of Margaret's mother.

At the end of the novel, the heroine, Selina Boyce, leaves from America to her native land Caribbean in search of identity and goes out as an independent person walking alone and tossing one of the silver bangles. Through Selina's physical journey, Marshall asserts the need for Blacks to make the spiritual and psychological journey to their past.

Aruna Shantha Kumari says, "Paule Marshall's insistence in this novel on the relationship of women as self and as a part of a community reminded the reader of Zora Neale Hurston's *Their Eyes Were Watching God* (1937) or Gwendolen Brooks' *Maud Martha* (1953), but it also prefigured the major themes of Tony Morrison's and Alice Walker's works."

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In the novel, *Praisesong for the Widow*, Avey Avatara Johnson makes the mythic return to the Caribbean island where people make contact with their ethnic origins. The novel takes Avey from New York to South Carolina, to Grenada then Carriacou where she learns to have herself, forgive past wrongs and rediscover her cultural root. She can reach her culture doing the external and internal journey. In Ceremonial dances they honour their ancestors through the Big Drum Ceremony and the Beg Pardon Song.

On Carriacou, Avey discovers her link and own bondage to the native land. She resolves to renew her ties with her own ancestral and spiritual home. Finally Avey has been able to make an emotional journey that has resorted her awareness of her Cultural Inheritance.

Pauline Amy De La Breteque says, "Marshall's novel therefore highlights the role of collective and subaltern memory in identity building, and it particularly stresses the necessity of creating relations in the process of memorial recovery. Marshall's writing can be seen as rhizomatic, creating link between different times and spaces. The real and imagined continuities between African and American cultures allow the construction of creolized identities that resist again exclusivism."

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Courtesy: https://www.amazon.com/Chosen-Place-Timeless-People/dp/0394726332/ref=sr_1_1?crid=1UV5PIGJIO66Y&dchild=1&keywords=the+chosen+place%2C+the+timeless+people&qid=1620791759&sprefix=The+Chosen+Place%2C+The+Timeless+People%2Caps%2C240&sr=8-1

In her novel, *The Chosen Place, The Timeless People*, the heroine Merle Kinbona, a mulatto who seems to be the voice of voiceless people, who are the people of Bournehills. The novel addresses the mistreatment of the natives by British Colonies. This novel concern how blacks must confront the future by creating unity with their fragmented Diaspora Identity to build a better future for them.

Merle is the hope of two opposing camps. She completes the voyage to the Caribbean only to depart later to Africa. Saul returns to the U.S. to find out what he can do among his people to fight the system and Merle goes to Uganda to search her Black roots. According to Marshall, the people must not forget their history.

Mary Jane Schenck says, "The novel depicts the crippling legacy of economic exploitation and slavery that threatens to defeat everyone involved expect Merle, a troubled but very strong island woman who sets off for Africa at the end to reclaim a portion of her past."

Paule Marshall's women characters reveal the cultural knowledge and passion for narrative. Considering the significant history of travel to the Caribbean, she constructs characters that travel to their native land frequently. Her identification with the Caribbean is symbolized in her novel through travel.

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Assessing Language Vitality:
A Case Study of Cholanaikkar Tribe in Kerala, India

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Language contact and language shift are two inevitable processes which a speech community goes through, as they come in contact with another speech community, gradually leading to a complete shift-loss of their native tongue. It would not be a false statement to say that the idea of language death/vanishing tongues no more remains a myth. Over the years we have seen people shifting from their mother tongue to the dominant language. In the present scenario one can hardly find a monolingual speaker. A language can easily become extinct because its speakers diminish; and after a long time, it loses its speakers; then finally the language disappears (Lauder 2011; Lauder 2018).

Cholanaikkar, one of the oldest tribes in Kerala, is at the verge of extinction today. With a population of less than 400, these natives are struggling to keep its roots alive. They are mostly spread over the western ghats of Kerala including Karulayi, Chungathara and Vazhikadavau. The heavy monsoons help these Western Ghats flourish more that the tribe's life is completely depended on the forest's rich flora and fauna. Cholanaikkars survives on the wild roots, forest greens, wild mushrooms, seeds, plant shoots, honey, reptiles, wild animals, etc.

The language of Cholanaikkar, *cholanaika*, belongs to the Dravidian language family. As per the UNESCO, this language comes in the definitely endangered group. Even though the government has identified the tribe as a protected tribal group, the risk of language loss still remains a threat. One of the reasons behind this language loss is the cultural mixing. The cultural mixing is an inevitable factor for these tribes as they come in contact with the mainland people on a daily basis including labour.

In the recent years, the local ecological knowledge to resource management has been described well by researchers. (Berkes et.al.2000, Gadgil, et.al. 2000, Pilgrim, et.al. 2007, 2008, Berkes 2008). Maffi (1998) describes language as a resource for the nature. According to her the growing body of literature exists on the interlinkages between linguistic, cultural, and biological diversity (Maffi1998, 2005). The knowledge of the language is often non translatable but links the speaker to their diversity. The cultural understanding of the community can not only lead to their sustainable managements but also to the ecological interactions and relevance of it (Pilgrim,

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2008). Wolfram, Walt, and Schilling (1998) points out that when a language and ecology becomes extinct, their identity too dies with it.

Linguistic Ecology of Cholanaikkar

In the present scenario in India, the country is witnessing an attempt to impose[1] a certain Indo Aryan language, Hindi, over other language families. The new prescribed "one language formula" is further pushing down the speakers of their language to the situation of endangerment. Lest not forget the states in this country was formed based on their linguistic features[2]. Though the language families including Dravidian groups are against this modern-nation linguistic theory, it also gives a nightmare to the minority communities.

As the Cholanaikkar are trying to maintain their mother tongue the new language policies imposed by the modern state of India is another threat. The community's culture is already mixed with the dominant culture and efforts need to be initiated to save the language before it vanishes. According to Hinton, making audio or video recordings from people who can still speak the local language with the aim of documenting and archiving them is one way to defend a language from extinction (Hinton 2011). Hence, with the aim to save the Cholanaikkar language, as the initial stage, through an ethnolinguistic study, this research focuses on the language ecology of Cholanaikkar community.

For a tribal community with 363 speakers (KIRTADS[3] census, 2011) left, taking the legacy of their mother language to the next generation is no easy task. With no script and speakers declining day by day, the threat of critically endangered is not far. This tribe does not have many literate people and surviving as hunters and gatherers have further restricted this tribe to use their language within their household. The low status given to their language has also valorized this tribe. The sociolinguistic milieu of both the state and the country has further forced the tribe to accommodate the dominant language. Though many studies/research claim this language is a sub-dialect of Malayalam or Tamil or Kannada, this truth behind a stable language is being invisible[4].

Language Maintenance

Language shift and language loss are a gradual process. Language shift happens when the community favours other language/s over their tongue. In this process of language shift occurs

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[1]https://www.financialexpress.com/opinion/explained-how-centres-hindi-push-may-end-up-harming-indias-unity/1709285/

[2] Mitchell, Lisa. (2009). *Language, Emotion, and Politics in South India: The Making of a Mother Tongue*. Indiana University Press.

[3] https://kirtads.kerala.gov.in/tribals-in-kerala/

[4] Muralidharan, R., A Descriptive Study of Cholanaikka, Ph.D, thesis (Unpublished), Annamalai University, Annamalainagar, 1988.

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the language endangerment, then to language death. When the last speaker of the language dies, language death happens. One of the major contributing factors to the language death is when the dominant language takes over more and more domains of the minor language. Hence, it is important to maintain the endangered language present in any form. According to Multamia Lauder (2011), if a language is known to be endangered, efforts are needed to preserve and document it even though the language has limited functions.

The Cholanaikkar tribe is largely dependent on the forest. The older generations of the tribe are treasured with infinite knowledge and wisdom related to their tribal culture. A tribe enriched with the knowledge from traditional herbal medicines to various techniques of farming, is struggling to retain their language. Even though there is a decline in their speakers, the elders have taken an initiative in the maintenance of their mother tongue. Hinton (2011) points out that there is need to have a designated effort to encourage and strengthen language that is still used by young speakers but has begun to show its decline (Hinton 2011: 291).

Before we study about language endangerment, we need to look into the contributing factors that lead a language at the verge of extinction. Through a theoretical approach Fishman (1991) focuses on the "casual factors" of language shift which is largely social. It seems that the Cholanaikkar tribe too is affected by such casual social factors. Some of the reasons behind the endangerment of Cholanaikkar language are, the language is not taught in any educational institutions including *anganwadis*. Secondly, the domination of Malayalam and the government's existing policy of three language formula and the new policy to impose Indo-Aryan language into Dravidian family which will worsen the present language situation. Thirdly, migration to the mainland in search of job, better education, and lifestyle. Fourth, the younger generation of the community is unaware of the importance to learn and keep alive their mother tongue. Due to the low status given by the dominant language speakers, the younger generations prefer to use the dominant language than their mother tongue. Similarly, the younger generations are unaware that when their language dies, identity, culture, and roots die with it too.

In the present scenario, one could find Malayalam, Tamil, and Kannada words in the language of Cholanaikkar. This might raise the question to many: Is this language a dialect of Malayalam or Tamil or Kannada. The truth is Cholanaikkar's language is a language belonging to the Dravidian family. As the tribe shares the borders with Tamil Nadu and Karnataka it has become difficult to eliminate the other dominant languages' words from their present vocabulary. Communicating alone in their mother tongue with outsider is not an easy task. Hence, they have shift to the dominant language Malayalam.

In the recent years, the Kerala Institute for Research, Training and Development Studies of Scheduled Castes and Scheduled Tribes (KIRTADS), a Government of Kerala Initiative, has

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embarked on a new mission to create script and save 37 tribal languages in the state including Cholanaikkar. This aboriginal tribe has survived so far through their indigenous knowledge about their living environment. Their rich knowledge is entirely stored in their mother tongue. This new initiative of language retention would safeguard the language in the future.

Domains of Language Use

i)   Market

The Cholanaikkars reside in the deep forest of the Western Ghats. Though they survive on edible wild flora and fauna, they have to come in contact with the outside world for many purposes. Cholanaikkars travel to the market to buy and sell fruits, vegetables, groceries, equipment, clothes, etc. When they come in contact with a native Malayalam speaker they switch to Malayalam. At the same time when two Cholanaikkars meet, they speak in their mother tongue.

ii)   Education

The children in the community start their education at the age of five. Once they reach five years, these children leave the forest and are admitted to Indira Gandhi Model Residential School in Nilambur. The government of Kerala has set up a school specifically for Cholanaikkars and Kattunaikkars. They share many linguistic similarities. These children are given education in the school till twelfth class. The Cholanaikkar students talk among themselves in their mother tongue, while with their teachers in Malayalam and with Kattunaikkars they mix their native tongue with Malayalam. The teachers of the school are also able to partially understand the tribal language over the years of teaching-co-residing with these tribal children. Even though these children could speak their mother tongue, they are unaware of its depth.

iii)   Other Domains

A language is endangered when its speakers shift from their mother tongue to another due to various reasons. Traditional rituals, songs, folklore, and flora and fauna are only some of the domains where the language is substituted with another in later stage. In the case of Cholanaikkars, they have retained their language in these domains along with household conversations. As the tribe resides in the deep forest, they use their mother tongue for communication. Though lots of Malayalam words have been assimilated into their vocabulary especially in younger generation, still efforts are taken by the community to not use the dominant language in their mother tongue at least when they are with the community.

Assessing Language Vitality

There are several grades in which the language vitality can be assessed. Fishman (1991) proposed the Graded Intergenerational Disruption Scale (GIDS) in order to categorise and compare different levels of language endangerment. In 2010, Lewis and Simons proposed and

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Expanded GIDS with assessment tools 0-8 scale which could calculate the intergenerational transmission, domains of use literacy and political status etc.

Table 1. EGIDS assessment table

Level	Label	Description
0	International	The language is used internationally for a broad range of functions.
1	National	The language is used in education, work, mass media, government at the nationwide level
2	Regional	The language is used for local and regional mass media and governmental services.
3	Trade	The language is used for local and regional work by both insiders and outsiders.
4	Educational	Literacy in the language is being transmitted through a system of public education
5	Written	The language is used orally by all generations and is effectively used in written form in parts of the community.
6a	Vigorous	The language is used orally by all generations and is being learned by children as their first language.
6b	Threatened	The language is used orally by all generations but only some of the childbearing generations are transmitting it to their children.
7	Shifting	The child-bearing generation knows the language well enough to use it among themselves, but none is transmitting it to their children.
8a	Moribund	The only remaining active speakers of the language are members of the grandparent generation.
8b	Nearly Extinct	The only remaining speakers of the language are members of the grandparent generation or older who have little opportunity to use the language.
9	Dormant	The language serves as a reminder of heritage identity for an ethnic community. No one has more than symbolic proficiency.
10	Extinct	No one retains a sense of ethnic identity associated with the language, even for symbolic purposes.

According to the Expanded GIDS, the language of Cholanaikkars can be leveled under 6a- The language is used orally by all generations and is being learned by children as their first language. This tribal language has no script and is used and learned by the younger generation as their mother language.

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In 2003, the UNESCO Intangible Cultural Heritage Unit's ad hoc committee of linguists proposed nine determining factors for assessing language vitality and degree of language endangerment. These are graded from 0-5 value. This value is also used by Atlas of the World's languages in Danger[5] to measure the endangerment level.

Table 2: UNESCO Nine Factors

Factor 1	Intergenerational Language Transmission	The language is transmitted from one generation to another
Factor 2	Absolute Number of Speakers	363 speakers (KIRTADS census, 2011) (Even though younger generation speaks the language they are not aware about the in-depth knowledge about their language)
Factor 3	Proportion of Speakers within the total population	Moderate
Factor 4	Trends in Existing Language Domains	Malayalam
Factor 5	Response to New Domains and Media	Use Malayalam
Factor 6	Materials for Language Education and Literacy	Malayalam
Factor 7	Governmental and Institutional Language Attitudes and Policies, including Official Status and use	Government of Kerala has set up a school for this tribe especially. But institutions use Malayalam for teaching.
Factor 8	Community Members' Attitudes Toward their own Language	Even though younger generation speak the language they are not aware about the in depth knowledge about their language
Factor 9	Amount and Quality of Documentation	No concrete documentation has been done yet

Table 3: Present Speakers of Cholanaikkar and assessing their mother tongue knowledge.

Age	Understand	Speak
3-5	yes	yes
6-15	yes	yes

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[5]http://www.unesco.org/culture/languages-atlas/.

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16-25	yes	yes
26-35	yes	yes
36- 45	yes	yes
46 -55	yes	yes
55 and above	yes	yes

A Step for the Future

Over the years the linguists have made us familiarize with the terms **language documentation**, and **language revitalization**. These are two inevitable terms to describe the situation and to save the language. Grenoble and Whaley in *Saving Languages* (2006) have emphasized on the future steps towards revitalization. Along with the challenges in the documenting-reviving a language, it also suggests the importance of keeping the enthusiasm of the speakers especially the younger generation.

A Script

As the Cholanaikkar community doesnot have a script of their own, a script can be developed for this tribe. The script can be borrowed from one of the Dravidian languages or from the dominant language where the tribe resides. One of the most important points that should be taken care of while the script is being developed is that the tribe should be consulted. Remember, the script is not developed for the researcher's purpose but for the welfare of the community and for their future. Introducing a beginner's guide would help both younger and elder generations to revive a taste in their mother tongue.

Documentation Methods and Tools

Languages can be recorded using minimal equipment of audio-video recorders. Presently, the researchers use handy audio recorders and smart phones with external microphones/lapels. The interviewer – informer conversations can be recorded through these tools. These recorded data can be further documented and transcribed. New dictionaries can be done using the tool-software ELAN[6], FLEx[7] etc. These recorded data can be archived (open-access) in ELAR[8].

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[6]The Language Archive (TLA) is an integral part of the Max Planck Institute for Psycholinguistics in Nijmegen. It contains various types of materials, including audio and video language corpus data from languages around the world; photographs, notes, experimental data, and other relevant information required to document and describe languages and how people use them; records of speech in everyday interactions in families and communities; naturalistic data from adult conversations from endangered and under-studied languages, and linguistic phenomena. https://archive.mpi.nl/tla/.

[7]SIL International develops and supports a wide range of software to assist with language development activities: linguistic and cultural research, literacy and mother-tongue education, dictionary development, community and computer-assisted translation, and vernacular media production. FLEx allows the user to build a "lexicon" of the language, i.e. a word-list with definitions and grammatical information, and also to store texts from the language. https://software.sil.org/

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Conclusion

With less than 400 speakers remaining, Cholanaikkar is definitely an endangered group. As seen in most of the tribal language contexts, Cholanaikkar younger generation prefers to use the dominant language. The community has a very low population and the people migrating outside the forest in search of opportunities are more. A shift in the intergeneration can be seen. At the same time the speakers use their mother tongue once they are back in their home, and forest. But for how long will they follow this language maintenance at home is a question to consider. Hence attempts to document and revitalize this language shall remain vital.

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[8] The Endangered Languages Archive (ELAR) is a digital repository for preserving multimedia collections of endangered languages from all over the world, making them available for future generations.

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Afghan Society and Literature

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Abstract

There are different ideas about the identity of literature in some societies. Based on their ideas, they define or interpret literature. Similarly, in the Afghan society, literature is interpreted in several new meanings, instead of its original meaning. Accordingly, their notion often provokes reactions to literature, which both suppress literature in society as well as poets and writers. These perceptions of literature are prevalent in a variety of societies. Based on that, literature is sometimes defined in terms of its thematic aspect, which is detrimental to its nature, and sometimes it is combined with other parts in which the original form of literature is lost. Therefore, the creation of original literature in such societies is also difficult. In such societies there is often a reaction to contemporary phenomena, which changes over time. But with the advent of new phenomena in the internal flow, there are also many problems.

In Afghan society, the creators of the original literature are often seen as a means of disseminating the cultures of other societies, and in return for their efforts, they are often called traitors or committed to other societies. Accordingly, the creator of the creative work can no longer freely present their artistic writing to their community.

Keywords*:* Afghan Society, Literature, Ethics, Eloquence and Rhetoric, Use of Hard Words, Imagination and Waste of Time, Singers, Threats, Social Personality.

Introduction

Literature is speech or writing which has artistic value. Characterization of artistic value is important in literature because any artistic writing affects the reader or listener. In artistic writing, a theme is presented in such a way as to affect the feelings and emotions of the audience as well as to gain their own peace of mind and enjoyment as well as the author's message.

In Afghan society, when it comes to the subject of beauty and taste in the audience, the general public does not like such writing and speeches based on traditional culture. In their view, such writing and topics undermine human moral standards. Too often they prefer dry message over literary work.

The writings and themes in this society are preferred by many ordinary people who do not clash with traditional issues no matter how good the message is for contemporary life. Often in this society many people hold different perceptions to literature. Sometimes, they prefer text and speech rather than artistic text whose language is harsh, sweet, and fluent language will often interpret the meaning of morality and sometimes use fictional literature. This article discusses these topics and explores many aspects.

1. Purpose of the Research

To get engaged in the Afghan society that many people misuse the literal meaning of literature and undermine the nature of literature.

Research Questions

Does literature convey its message to the audience in a pleasant and effective language?
What do you think literature means?

2. Research Methodology

In this research, the library method has been used. Some parts of it have been analyzed and examples have been given and the results are presented in a table.

3. Literature Review

Adab is an Arabic word, which is a plural of literature. Literary scholars have come up with different definitions of the word *literature*. New identities have been introduced over time; but the common denominator is imagination. Whenever there is a wave of imagination in a text, it is literary.

We will now present an introduction to literature that has been commented on by scholars and is also referenced in literary research works: *Adab* 'Literature' is an Arabic word, for which some cultures have given a literal meaning of education, good society, good behavior, ethics and celebration. Some of them include meanings such as semantics, intelligence, culture, and art (Hashmi, 2014, p.50).

According to Rohi, "literature is a linguistic art which presents realities in pictures. The point of an image is that literature does not express reality directly and indirectly; rather, a literary work is presented by the author in a beautiful and emotional way.... The most important feature of a literary work (poetry, story, drama, satire, etc.) is the transmission of emotion. If a literary works do not convey emotion, and do not affect the emotions of the listener or reader; thus it is not considered a literary work." (Rohi, 2005, p.9).

Some literary scholars believed that literature is the trainer of the human soul. As Rohi (2005) mentioned, the art and literature is mostly an expression of the state of mind, perceptions, and aspirations of human beings, and by purifying the emotions, it affects man to such an extent that science and philosophy cannot have such an effect.

Some famous foreign writers' perceptions about literature are as follows:

Hudson wrote, "The work of literature is to develop or improve information, but in whatever way it presents a subject, it is so delicious that it quenches the thirst for human aesthetics. As Matthew Arnold said, 'Literature is the interpretation of human life' (Hashmi, 2016, p.15).

Habibi cited the British Encyclopedia as "Interpreter of human feelings, thoughts and emotions ... but with words and sweet expressions that affect others and are enjoyable" (Wziri, 2012, p.11).

"Innovative literature is a form of art that has a profound effect on the minds and spiritual world of the people, nurtures the way of thinking and feeling and plays a major role in adjusting human morals and human emotions and shaping them in a healthy way" (Hashmi, 2016, p. 15).

So, the subject of emotion has been developed by the scholars and they have considered it as an important feature of literature, and it is through this feature that it connects the relationship between psychology and literature and the inner-feelings of human beings in the creation of literature.

The subject of artistic value in literature is important. If there is artistic value in any speech or writing it is called literature. If artistic piece has no value, it is not literary piece. It is written about the characteristic of artistic value that "Art or artistic value is the characteristic which distinguishes literary and other ordinary writings. In writing artistic or literary prose or in the five genres of prose literature, the writer's taste, feeling, and inclination are of fundamental value and importance for the expression of a meaning or reality. The author describes what he saw, heard, felt, or went through in his mind and imagination. But there is no need to come up with an argument like research and scholarly writings" (Hashmi, 2016, p. 39).

In this recognition also, the inner-feelings of man play a role in the subject of artistic value and this is the part which plays a full role in the creation of literature.

Two theories signifying the purpose of literature - literature for literature and literature for life - are quite common. Current practices of literature reject this notion of "literature for literature's sake" and support the second theory. In addition to the beauty and spiritual solace of literature, it also serves to educate and reform social and moral issues. It also enlightens people's minds and teaches those ways to live better.

4. Ethics

In our society, literature often means ethics. Morality is also an important divine gift for life. In this regard, the good morals of Prophet Mohammad (PBUH) are mentioned in the Qur'an. Morality is the human essence that establishes a bond of love and happiness between

people. Ethically, the individual can have a great personality in the society and the society can be saved from any misfortune.

Prophet Mohammad (PBUH) was asked which deed is one of the good deeds. It is narrated on the authority of Abu Dharr: "I heard Muhammad (peace be upon him) say that the first deeds, which are weighed and weighed on the scales of man, are generosity and good morals" (Durani, 2016, p.18).

The behavior of a polite person in society is described. I think the word *polite* here is used for someone who has good morals. The speech, individual, and social behavior of a virtuous person are different from other people and these attract the attention of other people in the society based on these characteristics. All in all, poets and writers are often people who have always gathered something in the world of imagination for the welfare of society and human values and have conveyed that message to their people. So, it is possible that some people link moral and literary relations from there. It already has a lot to do with education and educational issues. But the authors could be different. Not every writer (poet and writer) can have good morals and not every person with good morals can be a writer.

The speech and writing of a writer are effective based on art. Art affects the audience. The speech and writing of a person with good morals is also polite; it respects the feelings of the other side. Therefore, this speech is also well-written for the people. A man of good morals is called a man of high moral character in society.

Poets offer much in their poems for the survival of society and respect for human dignity. They are members of the community who weep over the pain of others and call the grief of others their own:

 I wish!
I wish I was on fire
I sprayed myself
In fire pit
Hungry people
Cold rooms
(Akbar, 1999:88).

In a nutshell, the poet and the writer talk and discuss the subjects of their society, condemning oppression, tyranny, bad traditions, and many misfortunes, and encourage the people of the society to unite and fall in love with them. They focus on the result of shared goals and social interests. Accordingly, some people take moral meaning from literature or introduce ethics in the path of literature or literature in the path of morality.

5. Eloquence and Rhetoric

Some people use fluent language when speaking, which is sweet and interesting to the audience. Some religious scholars, teachers, journalists and some tribal elders and some

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others, even those who are illiterate, speak well or according to the context or situation. Some will say that they have profound knowledge of the literature.

Eloquence depends on the knowledge of meanings. The literal meaning is clarity, and every word or phrase in the term that has a clear meaning is called an eloquent word or phrase. The literal meaning of rhetoric is to reach the end, and in literary terms, rhetoric refers to the adaptation of speech and speech to the demands of the situation.

In other words, rhetoric is speech that is appropriate to the situation of the speaker and the place and occasion. Some think that eloquence and eloquence are one and the same but different: eloquence is the art and eloquence of speech and eloquence is the meaning of (Hashmi, 2016, p.302).

Nagar wrote: "asserted that Eloquence is a means of expression, effectiveness, and attraction. Lack of eloquence is considered a defect in a civilized society because without it, we can't focus our audience on ourselves and bring their tastes to higher ideals, which will lead to good deeds for the society and humanity. Eloquence, first of all, brings the emotions of the listener and the readers to life, to the waves, refreshes the heart and soul; So, when the flow of life in it is strengthened, it can give to the heavy responsibilities of humanity and society. It is the duty of a poet and a preacher" (Nagar, 2019, p. 44).

Most people in our society believe that the influence of someone's speech, whether psychological or sweet, is of high literary value. Leaders of some political parties and some officials and tribal leaders are so skilled in this field that they attract many supporters because of their speeches and then manipulate them for their own purposes.

So those who have eloquent language use sweet and fluent language when speaking. Their language is definitely the color of folk literature. In their speech lies the logic of folk literature. Sometimes they share short stories and memoirs for the purpose of influencing their speech or bringing up examples that present their message to the audience; so in such a speech the color of literature is wrapped and is considered literary.

6. The Use of Hard Words in Text and Speech

Some writers use words in their writings and some speakers use words in their speech that the reader and listener do not understand the meaning of. But some say their literature is too high. Some people think that no writer or speaker who has a high level of literature knows what they mean. Bringing harsh words into the text and speech is a big flaw. What we write or say is based on a need and we have our readers or audiences. Therefore, the writers and speakers of such writings are not called writers and their writings and speeches have no literary color.

When harsh words are used in a text or speech, the text and speech are hard on the reader. The reader cannot read correctly and does not understand the meaning. Rather they hate it. Long sentences and hard words cast a shadow over the meaning of the text. The

audience and the reader cannot see it. We have prose in the literary era of Pashto language that it has hard and long sentences. Although the word *sajja* at the end of the sentence is used for effect, yet it does not currently count in the literature.

We also have prose writers in the ancient literary period. Even in the Middle Ages, literary history prose is brought, which is artistic prose and not simple prose. We must have the history of prose in our language in addition to the history of poetry. Every period in which simple prose or artistic prose has been written can be explored in the history of prose. This is also an example of Khair al-Bayan, also known as artistic prose writer: "I have seen Khair al-Bayan, in four languages, agreeing with the Qur'an. It contains the statement that it is not allowed to tell the truth and that it is haram to lie" (Bahir, 2020, p.12).

Although the use of long sentences and harsh words in the text is a flaw, some believe that this approach represents profound understanding of literature.

7. Imagination and a Waste of Time

From the time of Aristotle, poetry is said to be the word that is imaginative. The poet composes his poem based on imagination. The power of imagination is important in the poetic paintings, creative industries, and numerous artistic aspects. When poets and writers use this essence in their poetry and writing or make artistic paintings, in our society Some people think that this is empty fantasy and have nothing to do with real life. Reading such works is a great waste of time. But literature is a branch of the social sciences that presents social facts and realities through language using mental images in a way that affects the reader and the audience.

Aristotle says: "There is no logical truth in literature, but why there is literary truth or literary truth in it" (Hashmi, 2016, p. 52). Writers and poets create motivation in human beings based on their artistic language, use language that affects their emotions and flows and conveys the goal that the poet and writer have in sweet language. I once read a novel by Shin Taghi, but when someone saw it, he took it from me and said, "There is no point in reading such books." Rather it is a waste of time. But the subject of Shin Taghi's novel provided a picture of the situation in his country, and I even saw events in it that help us in real life. How much do the poet and writer contribute to the process of giving thought to the people of the community? Some do not understand and ignore it.

Writers and poets have always reflected the progress of society, the fight against corruption, oppression, and colonialism in their poems, that is, all the topics related to life are presented in their works in artistic language. Literature has its own educational aspect. Literature presents social realities and facts through language through a mental image. Literature also presents us with various social issues in such a way that it quenches our literary or taste thirst. In addition to this, the sweet language will either make a big difference in the population on the basis of or the effect of a story or then strive for practical goals.

Why read literature? "Literature helps us to understand life ... Stories, novels and poetry tell us experiences that we have never encountered or encountered, So, how do we deal with it? Imagination is the world we want. This means that art can be a great display of human desires whether we write a scientific book on history or psychology. So, should we read literature about what man wants? This is also an implication of Aristotle's words. That is, we also read literature to overcome the evils of life. We want to experience bloodshed without danger. We want to overcome our fears and we can't make a practical effort to overcome them because of the risk of death." So, literature is such a relaxed way, that it gives us a sense of courage" (Shkuly, 2017, p .6).

Similarly, Ghazanfar has written a long article on Dr. Akbar's one verse, 'Stars do not fall'. "It has implicit meanings that help convey the original meaning of the poem. The stars of the sky do not fall, the great personalities do not fall, and the lucky ones do not want to come to the place of the poor. We must not rest on our laurels; we must move on to success. In the language in which we convey information (such as the language of conversation or science), we use the popular original meaning of the word but in poetry we pay attention to its music in addition to the popular and original meaning of the word" (Ghazanfar,2014, p. 448).

The contemporary period in Pashto literature began in the second decade of the twentieth century. At that time, poets were consciously trying to awaken the people. During the reign of Amir Abdul Rahman Khan, some writers and poets had migrated to foreign countries. There they saw the many conveniences and improvements of modern life. When they returned during the reign of Amir Habibullah Khan, they started trying innovations. Amir Habibullah Khan had good relationship with foreign peoples. He conveyed many messages for modern life in his poems so that we too can face a new change and develop our society.

Thus, reading literary works teaches us about life events and conditions even as it quenches our literary thirst in such a way that we enjoy reading it and also feel a freshness of soul.

8. Singer vs Poet

One day there was a party in the village, Famous and influential people were invited for it. A young man said: I wish I could be a poet. Others said: What people want and what you want. What is poetry? Now still wants to sing. Who among our relatives has passed away singing that you wish for?

No matter how much he convinced them that the singer and the poet are different, and the poet does not mean that he sings the songs, they were not satisfied.

The prevailing traditions in our society not only do not allow women to recite poetry; but have also created problems for many young people. Most young people have the ability to write good poetry; nevertheless, they cannot recite poetry or have their work

published. It is written in the Art book: "When society is thirsty for information about someone and does not find information, it often quenches its thirst with myths." (Ghazanfar,2014, p1.)

Stories can be made about that person and rumors can be spread. The existing stories about Rehman Baba are an attempt to break this deadlock. Our literary historians have tried to find out the truth of these stories. These stories are also worth reading in terms of what our people think of Dr. Rahman Baba. In this concept, Rehman Baba is introduced as a great man, a Sufi, a music lover, and a lover of worldly affairs.

Ustad Ghazanfar wrote: "There are four great myths about the poet in all of us. One idea is that the poet is the lord of discovery and dignity and inspiration. Another concept is that the poet is a singer and musician. According to the third notion, the poet is a militant intellectual and the fourth common notion is that the poet is a lover. These interpretations, in turn, have influenced poets and shaped their poetry and personality. There are more poets among than engineers, engineers, carpenters, or mullahs from other walks of life who have the characteristics of monks, lovers, singers, and social activists" (Ghazanfar, 2014, p. 1).

As a consequence, people in our society know poets and singers in one sense. The great misfortune here is also that the songs of the singers are loved by the people. Love singing but if any member of the family has the talent or taste to sing, and then he dies with a social custom knife to silence his voice, what should we do? So, this prevailing notion has created a big problem for new poets. Even close relatives and family members want to kill the charm of his poetry. In addition, some other accusations are sometimes leveled against the poets that are considered a disgrace.

9. Creative Panic and Threat
Poets and writers play a role in the transformation and development of society by delivering messages in their autobiographies that affect and nurture the community. When poets and writers see bad issues, tragedies, and other misfortunes in their society; then they condemn and provoke the people to stand up against such issues. Sometimes based on the dominant system and traditional issues, nothing can be said clearly. Rather, the port looks at some issues in an artistic way as a critique and condemns the actions of the system and society and calls for a solution.

So, many writers and poets throughout history have been sacrificed in this way. Sometimes they are threatened and sacrificed on the basis of traditional issues based on the adjustment of time and circumstances which still cast a shadow over the problem. There are still many topics that poets and writers cannot write out of fear. Sometimes poets and writers are criticized and threatened for creating original literature.

Rohi wrote: "Literature is not only provided by the government, Rather, the innovative writers and poets themselves are also dedicated to social and cultural reform. Authors and

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literary critics who have taken steps to separate literature from politics have come under fire and have been accused of indifference, indulgence, and bargaining " (Rohi, 2005, p. 314).

In the meantime, the creator of the original art, in short, also comes under criticism in society and sometimes falls as a victim to the adjustment of certain social assumptions. In addition to the issues that dominate any system, there are many problems facing the poet and writer. But there are some successful writers who have criticized living inside and outside the country and created both original art and life.

I think such a shadow of the social imagination is now more visible in fiction than in poetry.

Khushal Khattak says:
Don't sleep in the land of my eyes
The crowd will be drenched in blood (Zewar, 2007, p.157).

10. Research Findings
Questions were presented to students, teachers and the general public, and the results are presented in the following tables:

1. Does literature convey its message to the audience in a pleasant and effective language?
   Table 1: Respondents' demographics

Students and lecturers	(Y)	(No)
14 girls (57 boys) 71	57	14
8‹men 21) lecturers 29 .(women	21	8
100 people	74٪	26٪

2- What do you think literature means?
Table 2: Respondents' perceptions

Ordinary people	Ethics	The use of harsh words in text and speech	Imagination and a waste of time	Total
ages 30 – 20 (boys 60 , girls 40)	20٪	30٪	٪60	100٪
ages 45 -30 25 , men 75) (women	50٪	30٪	20٪	100٪

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11. Conclusion

There are still many challenges to the creation of original art or literature in Afghan society. In this society, most people do not know the true meaning of literature due to the shadow of dual traditions. Rather, they have different interpretations of literature, many of which have nothing to do with the origin of literature.

Traditional traditions are a major obstacle to the creators of original art in this society; they hide their original art so as not to fall prey to these traditions. Over the past decades, original art performers have been subjected to numerous beatings and some believe that they are not leading the society in the right direction but are violating certain moral lines in the society. However, there are a handful of literary readers and scholars who write about the nature of literature and discuss its golden art and value in it. Over the past decades, many people have been imprisoned or directly victimized for their poetry and writing because many ordinary people did not understand the meaning and essence of literature and assumed that they were bound by moral boundaries.

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Afghan Islamic Religious Scholars' Attitudes and Motivations Towards Learning English

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Abstract

The study investigated the Afghan religious scholars' attitudes and motivations towards learning English. It also examined the impact of their country of religious education, place of residence and ethnicity on their responses. The authors collected data from 46 religious scholars who were living in Taliqan, the capital city of Takhar, a northeastern province of Afghanistan. Descriptive and inferential statistics were used to analyze the data. More specifically, the authors determined the frequency, mean and standard deviation of the data and they used Independent Samples T-test and One-Way ANOVA test to examine the impact of the participants' country of education, place of residence and ethnicity on their responses. The findings revealed that the Afghan religious scholars had positive attitudes towards learning English and that they were interested in learning English. Furthermore, they wanted to learn English for various reasons, e.g., traveling abroad, promoting Islam, and obtaining their higher education. The study disproved the perception that the Afghan religious scholars had negative attitudes towards learning English. The religious scholars' country of education, place of residence and ethnicity did not have any significant influence on their responses.

Keywords: Afghan religious scholars, English education, motivation, attitude, EFL

1. Introduction

English plays a crucial role in Afghan society and it has been one of the major courses in Afghan schools and universities for years. Many Afghans including girls and women were learning English in the 1980s and the number was on the rise in the early 1990s. However, English education was banned during the Taliban Regime who prevented girls and women from attending schools and universities as well (Orfan, 2021a; Noori et al., 2020). The use of English has been on the rapid rise since 2001 when the international community especially the USA arrived in Afghanistan. A large number of people including women and girls rushed to learn English and many private English language centers were established throughout Afghanistan, which played a crucial role in spreading English in the country (Orfan, 2020a).

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Currently, English is used in many areas in the country. It is extensively used in education, business, economy, government, and media (e.g., social networking sites) (Coleman, 2019; Akramy, 2020; Hashemi and Kew, 2020). English education starts from grade four in governmental schools and from grade one in almost all private schools. It is also taught as one of the required courses in government-run madrassas (Islamic schools). It is also one of the required courses in all majors at undergraduate and graduate studies including undergraduate studies in Sharia faculties (Islamic studies) (Orfan, 2021b). English is one of the major requirements for almost all overseas educational programs. Individuals with better English proficiency are preferred for overseas educational fellowships and scholarships.

In addition, English is important in Afghan economy. English has become one of the major requirements for almost all types of jobs. Afghans with better proficiency in English receive a monthly salary, which is 10 to 15 times higher than that of those with no English proficiency. In employment, individuals with English proficiency are preferred to those with no English proficiency even though the latter possess the expertise. English is considered one of the major requirements for academic jobs and promotion in public higher education institutes. Applicants of instructorship and professorship are required to pass an English proficiency test before taking specialized test. Public university Lecturers have to publish at least an article in international journals in order to promote from one academic rank to another one. Most of the lecturers prefer to publish in English though many of them lack English proficiency required for article publication in English.

English plays a vital role in social media use in Afghanistan. Afghan politicians and journalists widely use English on social networking sites mainly on twitter. GIZ-Afghanistan (2014) studied the use of social media in Afghanistan. they collected data from 1184 individuals who were living in Kabul and six northern provinces of Afghanistan. The results of the study revealed that English was widely used in social media. Over 60% of the respondents stated that they used English to access to the social networking sites.

A number of studies have investigated the attitudes and motivations of students towards learning English in Afghanistan. Orfan (2020a) studied the attitudes of Afghan undergraduate students' attitudes towards learning English. He examined three aspects of attitudes: cognitive, affective, and behavioral. Using a survey questionnaire, he collected data from 210 randomly selected students who were majoring in different fields at Takhar University. The author used descriptive and inferential statistics to analyze the data. The results of the study revealed that Afghan undergraduate students had positive cognitive, affective, and behavioral attitudes towards learning English, and they were very interested in learning English since they believed that English proficiency skill was very important for their employment and attaining further education in the future. Similarly, Alimyar (2020) studied Afghan students' attitudes and motivation towards learning English at six public universities in Afghanistan. The author collected data from 457 students and 12 university lecturers through survey questionnaire and interviews. He used descriptive and inferential statistics to analyze the data. The findings showed that students held positive attitudes towards learning English and their attitudes were

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influenced by instrumental, integrative, and intrinsic motivations. Moreover, the researcher concluded that some students were demotivated to learn English since they assumed that English would go out of use after the withdrawal of the international community especially the US forces from Afghanistan.

Daqiq (2021) studied the attitudes of Tajik, Uzbek and Pashtun parents towards their daughters' learning English. He collected data from 160 parents living in Takhar, a northeastern province of Afghanistan. He used both descriptive and inferential statistics for data analysis. The results of the study showed that parents had positive attitudes towards their daughters' learning English. Likewise, Zafary (2021) studied Afghan EFL students' perception of English pronunciation. The researcher collected data from 100 EFL students of the Department of English of Takhar University. He used descriptive and inferential statistics to analyze the data. The findings revealed that EFL students had positive perceptions about learning English pronunciation and that they were very interested in pronunciation-related tasks in their English classes.

A large number of other studies explored EFL students' attitudes towards different aspects of learning English in Islamic countries and the vast majority of them have revealed that students had positive attitudes towards learning English, and they were interested in learning English. For instance, Abu-Snoubar (2017) studied the attitudes of students of Al-Balqa Applied University towards learning English as a foreign language. The author collected data from 176 randomly selected students. The results of the descriptive and inferential statistics revealed that students held positive attitudes towards learning English. Other studies such as Eshghinejad (2016), Alkaff (2013), Al-Tamimi and Shuib (2009), Malekmahmudi and Malekmahmudi (2019), Almahmoud (2012), Al Noursi (2013), Ahmed (2015) and Ababneh (2016) found that EFL students had positive attitudes towards learning English in various Islamic countries.

Due to the restriction on English education during the Taliban Regime, there is a misperception that Afghan religious scholars have negative attitudes towards English learning and that they discourage people particularly the youth to learn English. The current study examines the Afghan religious scholars' attitudes and motivations towards learning English. It also determines the impact of their demographic profile, i.e., country of education, place of residence and ethnicity on their responses.

2. Methods
2.1. Participants
The participants of the study were 46 religious scholars who were living in Taliqan City, the capital city of Takhar, a northeastern province of Afghanistan. All the participants were male. Most of the participants (74%) completed their religious studies in Pakistan while 26% of them obtained their religious studies in Afghanistan. Around 85% of them were living in the city while 15% were living in the rural areas at the time of the study. Tajik religious scholars

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made up over half of the participants (56%) followed by Uzbek religious scholars (35%) and around 9% of them were Pashtuns.

2.2. Instrument

A thorough literature review was carried out to identify questionnaire items. The authors adapted 18 questionnaire items from various studies (i.e., Abidin et al., 2012; Abofazli and Sadeghi, 2019; Ahmed, 2015; Al-Tamimi and Shuib, 2009; Al-Zahrani, 2008; Choy and Troudi, 2006; Goktepe, 2014). The questionnaire consisted of two parts. The first part sought the participants' demographic information. The second part composed of 18 items that aimed to elicit the participants' response about their attitudes and motivations towards learning English. The participants were required to indicate to what extent they agreed or disagreed with statement on a 5-point Likert scale (1 = Strongly disagree, 2 = disagree, 3 = undecided, 4 = agree, and 5 = strongly agree).

The authors gave the questionnaire to three of their colleagues in the English Department to read for revision and improvement. After receiving their feedback on the questionnaire, the problematic items were recognized and edited. The questionnaire was translated into Dari (the lingua franca of Afghanistan) since English is a foreign language and the vast majority of people particularly religious scholars cannot speak English (Orfan, 2020b). The Dari questionnaire was given to two colleagues in the Dari Department to ensure its clarity and comprehensibility. The wording of the questionnaire items is of significance in successful conduct of the study (Cohen et al., 2000). Therefore, the authors conducted a pilot test with five religious scholars to measure the reliability of the 18 questionnaire items. They were required to respond to 18 items on a 5-point Likert Scale. Using SPSS version 26.0, the authors conducted the reliability analysis of the items. The results of the analysis showed that the value of Cronbach's alpha was 0.787 (Table 1). The questionnaire items were appropriate for the research.

Table 1. Reliability value of questionnaire items

N. of Items	Cronbach's Alpha
18	0.787

2.3. Procedure and Analysis

The researchers collected the data from 46 religious scholars who were living in Taliqan City, the capital city of Takhar, a northeastern province of Afghanistan. The authors explained the research and its purpose to the participants and asked them if they were willing to take part in the research. They were required to express their agreement to participate in the research by reading and signing the consent form attached to the questionnaire. They were made sure of the confidentiality of their responses. The participants were asked to read the instructions and complete the questionnaire. The researchers informed that there were no true or false responses, what mattered was their response to each given statement. They also encouraged the participants to ask about any instruction or item that seemed unclear or ambiguous to them. It took the respondents 10–15 minutes to fill out the questionnaire. The authors used Statistical

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Package for the Social Science (SPSS) version 26.0 to analyze the data. Descriptive statistics were employed to determine the frequency, the mean, and the standard deviation of the data. The independent sample *T*-test and the One-Way ANOVA test were carried out to explore the differences between different groups of the participants, e.g., country of religious education, ethnicity.

3. Results
3.1. Attitudes

The authors reversed the negative items into positive ones and conducted descriptive statistics to determine religious scholars' attitudes towards learning English. As table 2 shows, the overall mean score for attitude is 3.63, which indicates that religious scholars have positive attitudes towards learning English. Furthermore, over 90% of the participants stated that they were interested in learning English and wished they could speak English. Over 76% of them stated that they would encourage their children to learn English and that they would learn more about Islam through English. Moreover, over 60% believed that individuals with English proficiency were more educated and that English makes a person more open-minded. Around 84% believed that learning English is enjoyable. On the other hand, none of the participants believed that Muslims who learned English were bad Muslims. Over 20% believed that English was the language of occupation and colonization.

Table 2. Religious scholars' attitudes towards learning English

No	Statement	Mean	% A & SA
1	I am interested in learning English.	4.24	91.7
2	I wish I could speak English fluently.	4.17	91.3
3	I encourage my children and other young people to learn English.	3.98	76.71
4	I can learn more about Islam through English language.	4.02	78.3
5	People who can speak more than one language especially English are more educated.	3.87	67.4
6	Learning English makes a person more open-minded.	3.59	60.9
7	Studying a foreign language like English is enjoyable.	3.83	63.83
8	Muslims who learn English are not good Muslims.	2.43	0
9	English is the language of occupation.	1.59	21.7
10	English is the language of colonization and exploitation	4.61	30.4
	Overall attitude	3.63	

A = Agree   SA = strongly agree

3.2. Motivations for Learning English

Descriptive statistics was run to explore the religious scholars' reasons for learning English. As table 3 shows, over 90% of the participants stated that they would learn English to travel overseas and to promote Islam in Anglophone countries. Over 80% wanted to learn English for pursing their higher education, learning about Muslims from all around the world

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and reading English books. Furthermore, over 75% of the participants stated that they wanted to learn English to attend the international Islamic conferences and to learn more about their religion. Interestingly, only 30% wanted to learn English to get a better job.

Table 3. Afghan religious scholars' motivations for learning English

No	Statement	Mean	% A & SA
1	I want to learn English because I want to travel abroad.	4.26	93.5
2	I want to learn English because I want to promote Islam in English speaking-countries.	4.46	91.3
3	I want to learn English because I want to pursue my higher education.	3.96	82.6
4	I want to learn English because it helps me learn more about Muslims all around the world.	4.37	89.1
5	I want to learn English because I want to read English books.	3.98	87
6	I want to learn English because I want to attend Islamic conferences in other countries.	3.74	78.3
7	I want to learn English because it helps me learn more about my religion, Islam.	3.93	76.1
8	I want to learn English because I want to get a good job.	2.50	30.4

3.3. Participants' Demographic Variables

The researchers conducted Independent Samples T-test and One-Way ANOVA test to determine the differences between the participants' responses by their country of religious education and place of residence. As table 4 shows, the p-values for country of education and residence (0.533, 0.443) are greater than the alpha level (0.05. Furthermore, One-Way ANOVA test was conducted the examine the impact of the participants'' ethnicity on their responses. As table 4 demonstrates, the p-value for the ethnicity (0.499) is greater than the alpha level (0.05). Thus, it is concluded that the participants' country of education, place of residence and ethnicity did not have a significant impact on their responses.

Table 4. Participants' attitudes by their country of education, residence, and ethnicity

Variables		N	Mean	SD	P-value
Country of Education	Afghanistan	12	3.7005	0.62446	0.533
	Pakistan	34	3.8280	0.53946	
Place of Residence	City	39	3.7629	0.62011	0.443
	Rural	7	3.5714	0.48023	
Ethnicity	Tajik	26	3.7528	0.54060	0.499
	Pashtun	2	3.2727	0.12856	
	Uzbek	16	3.8125	0.68713	

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4. Discussion

The study investigated the Afghan religious scholars' attitudes and motivations towards learning English. It also examined the impact of the participants' country of religious education, place of residence and ethnicity on their responses. The results revealed that the Afghan religious scholars had positive attitudes towards learning English, and they were very interested in learning English. It is consistent with the results of the study by Orfan (2020a) who reported that the Afghan undergraduate students had positive attitudes towards learning English. It is also in line with the finding of the study by Daqiq (2021) who concluded that Afghan parents had positive attitudes towards their daughters' learning English. The finding disproved the misperception that the Afghan religious scholars had negative attitudes towards learning English and that they were discouraging people to learn English. The findings indicate that the Afghan religious scholars can realize the importance of learning English for themselves and for their religious duties and responsibilities.

In addition, the results showed that the Afghan religious scholars wanted to learn English for various reasons. The vast majority of the Afghan religious scholars wanted to learn English because they wanted to travel abroad, promote Islam in Anglophone countries, pursue their higher education, and learn about Muslims from all around the world. Moreover, most of religious scholars wanted to learn English in order to read English books, attend international Islamic conferences and learn more about Islam through English. On the other hand, a small number of religious scholars wanted to learn English in order to get a good job. In addition, the results showed that the participants' country of education, place of residence and ethnicity did not have a significant impact on their responses. That is, the religious scholars who obtained their religious education in Afghanistan and Pakistan had the same degree of attitude towards learning English. Likewise, the Afghan religious scholars who were living in rural and urban areas were of the same attitudes towards learning English. Moreover, Pashtun, Tajik and Uzbek religious scholars held the same positive attitudes towards English.

5. Conclusion

The research investigated the Afghan religious scholars' attitudes and their motivations towards learning English. The results of the study showed that Afghan religious scholars had positive attitudes towards learning English and that they were interested in learning English. Furthermore, they wanted to learn English for various reasons such as traveling abroad, promoting Islam and pursuing their higher education. The findings also showed that religious scholars' country of religious education, place of residence and ethnicity did not have a significant impact on their responses.

The study is limited in several ways. All the participants of the study were living in government-controlled areas and the findings cannot be generalized to religious scholars who were living in Taliban-controlled areas. The sample comes from a small city in Northeastern Afghanistan and its findings cannot be generalized to other cities particularly more conservative ones for the results. Therefore, the authors recommend for further investigations. They need to

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have a larger sample from different cities and use various data collection methods, i.e., interviews.

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AN UNEXAMINED LIFE, WORTH LIVING?

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Your prolonged vacation came as a blessing in disguise
A purpose, destined by God, for you
And for us to examine an unexamined LIFE.

We were experiencing coldness
In many of our relationships
There was a sense of a cold wave
In work-places, undertakings, and communities.

We needed the tender touch of our Creator
To warm the TOMB of our cold hearts…
And to experience 'Abundance of life' in full toss.

You escorted us gently to come away from the season of winter…
To the Warmth of the Passionate Love of the Designer
Enthusiastically receiving the touch of the Potter,
We the sheep; ardently seeking the voice of the caretaker.

During this time of lockdown you taught us to invest time,
In checking; taking stock and seeing where we stand…
Against the horizon of our Ethereal Friend.

You being the commando of the group,
Helped all to re-treat in admiration,
To strengthen our intimacy with the Sacred, our consolation.

You lead us to renew our love affair with the Supreme,
To Fall again in love with Him, who is our King.
In once again connecting ourselves with that hidden String.

You took us into an inward journey triggered by COVID 19,
And gave us the spiritual booster in measured ounces,
Proportioned to each one's need…not less nor more,
…is the exact amount which we could… digest and uphold.

During these days we realized,
That we had socially distanced ourselves from the morally right,
And engaged ourselves in pleasurable delight,
Numbing our senses and consciousness jeopardized.

Your message found its way through our masked faces,
So that now having thus disinfected,
We need… no masks within,
… the confines of our community dwelling.

In recalling our cup of memories,
And articulating the *Chronos* and *Kairo*s,
Re-living the past in the present, and found ourselves enhanced,
With an attitude of gratitude – revitalizing!!

You made us trace the realities of Life,
The journey of faith lived in uncertainty,
Yet with full conviction and tenacity.

In response to seraphic fidelity in silence and solitude,
We seek the wisdom to choose life and heavenly treasures,
Where Lovers meet in secluded spaces,
And relish the company of each other as doers and not as dreamers or dodgers.

Leaving behind earthly treasures…
As we go onward with the journey preordained,
To face the realities of life up front,
With the celestial as our load star,
Who has hitherto faced this reality in the bargain.

So as we look around with the eyes of Faith,
Translating God's ways into that of ours.
May the heavenly cherubs assist us,
Making us **O**bedient, **P**oor, and **C**haste.

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ADIEU

You have served your time on earth
and lived out your days with cheer.
You have now made the move which was indispensable
from the house you built of clay.

You have made this move ahead of us,
as you listened intently and answered the Call.
We, too, when time comes must take our leave,
not just some of us, but all.

Though we desire, we can no longer see you,
but we can feel your presence near.
We know you are hidden in our hearts,
and it's there we'll always hold you dear.

We strain our ears longing to hear you,
but we will reminisce your sweet and graceful chords.
The memories we hold of you are countless,
and the love deep within our hearts boundless.

We can no longer feel your gentle touch,
but thoughts of you remain with us.
We remember your kindness and your generosity
and the frequent tokens of love's bounty.

You are absent from the body you nurtured so well;
for it is said, "Dust you are and into dust you shall return"
But your spirit continues to live on
and will soon reunite with us.

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MAN'S FOLLY

Man reached the Space, the Stars the Moon,
Reached the highest pinnacle of his race.
Could make a stronghold up above the sky,
And down beneath the deepest Sheol.

Had every possible answer for all the hazards,
Took pride in unearthing scientific revelations,
Could invent Antivirus for all the Systems' failures,
From the most dangerous Trojans to the slightest.

Does man really have to be cowed down before a miniature virus?
What about an antivirus for Mans' System shutdown?
Is it Man's folly to regard himself as Super Human?
Isn't it rightly said – "Every pride hath a fall"?

All teachings teach the eternal truth,
A plus as positive and a minus as negative.
It's effortless to add and complicated to subtract.
But currently; a negative report brings approbation
While a positive one calls for reproach.

But why does the world now fear to be positive,
And rejoice in medically proved negative?
A positive reaction sounds the alarm bells…
And bells chime with joy with a negative outcome?

Has man consumed of the Forbidden Tree
Of which God hath commanded to keep at bay
Lest he fall a prey to the VIRUS of death
Unknowingly yet with absolute knowledge driven humanity to decay.

Is it Irony? Or Paradox? Or just co-incidence?
Call it GLAD or SAD, MAD or BAD.
The price Man pays today for his folly
With a Cynical Jubilation and an unmistakable Desperation.

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A Relational Study of English Vocabulary Learning Strategies Used by Grade Nine Junior High School Chinese Students and Their English Achievement

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Abstract

This study is focused on the relationship between English vocabulary strategies used by grade 9 Chinese junior middle school students and their English achievement. There are two research objectives that helped the achievement of this research: 1) To identify the English vocabulary learning strategies used by the 9th grade students in Yucai Junior Middle School. 2) To determine the relationship between the English vocabulary learning strategies used by the 9th grade students from Yucai Junior Middle School and their English achievement.

There were 112 participants involved in this study. To carry out the research, an explanatory mixed methods design using 5 point Likert scale questionnaire survey and semi-structured interview were used. The questionnaire consisted of 5 categories of vocabulary learning strategies: meta-cognitive, cognitive, memory, resource, and flexible-use strategies. The semi-structured interviews were conducted with 10 students from grade 9 in Guangzhou, China to support the statistical result.

The findings showed that the grade 9 students on average had low usage of the vocabulary learning strategies with Mean score (M) = 2.418 and standard deviation (SD)=1.052. Among the 5 categories of vocabulary learning strategies, COGNITIVE strategies were moderately used the most, while the rest of the strategies where seldom and very seldom used. This result was supported by the interviews. The correlation that was done using Pearson Product Moment Correlation Coefficient showed that there was a significant

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relationship between the students' usage of vocabularies learning strategies to their English achievement result. As indicated, there was a correlation value of r=.895, p= 0.000 among 112 participants.

The findings indicated that the Chinese grade 9 students do not have a fixed strategy used when learning English vocabulary. Instead, they mixed the strategies and used them when needed.

Keywords: Relational Study English Vocabulary Learning Strategies, Grade Nine Junior High School Chinese Students, English Achievement.

Introduction

When learners learn a foreign language, the first and most difficult part to be learned is the vocabulary. As well, among the factors that influence students' academic performance, is their ability to learn vocabulary and the strategies they use, especially for the junior high school students who are at the initial stage in learning the English language as part of their future education (Chen, 2016).

Not only for Chinese education but almost everywhere in the world, when you learn a language, vocabulary is one of the many factors that learners have to think about. Vocabulary measures learners' language proficiency not only with regards to English but also other languages. This is the reason why a learner's mastery of a language depends on the vocabulary s/he knows, so as in learning English (Chen & Zhang, 2002, p.100). Because of the *English Curriculum Education Standards* (ECES), the requirement standards of the Ministry of Education of China (2012), the vocabulary size Junior High School students need is ranged from 1500 to 1600 words, 200 to 300 idioms, and fixed collocations. These are listed and attached to the guidebook of New English Curriculum Handout (The New English Curriculum Handout, 2012). Based on the guideline, students are required to use vocabulary for contextual guessing and predicting the meaning of new words. The overall goal of the curriculum standards formulated by the Ministry of Education is to cultivate students' comprehensive language proficiency or competence. Meaning, this should be based on students' language skills, language knowledge, emotional attitudes, and cultural awareness. Such skills and knowledge will likely guarantee learners' comprehensive language ability. However, lacking vocabulary means to understand the language, such as English, might be hard for the learners to attain this goal (Ministry of Education of China, 2012). As China's engagement to the world becomes imperative, to be competitive in vocabulary becomes part

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of English learning (Gong, 2012), and plays an important role in language cultural exchanges globally.

Based on Tang's (2008) study, she claimed that Chinese students' biggest problem in English learning is about vocabulary. She argued that there was a lack of focus on English vocabulary teaching and learning strategies to help learners develop their language proficiency. Because of these findings, Chinese researchers have intensified the vocabulary learning strategies research to understand factors deeper. As a result, more systematic data collection and statistical analysis were done but their focus were more on the relationship between vocabulary learning strategies and vocabulary size of college students (Feng, 2003; Ma, 2001; Miao, 2008; Zhang, 2015; Zhao & Duan, 2008). Besides those areas, few studies are found on junior high school students' English vocabulary learning strategies and English achievement. Therefore, this study is focusing on this gap to understand better whether there is a relationship between junior high school students' English vocabulary learning strategies and English achievement. The following are different rationales as part of underpinnings.

Firstly, identifying the English vocabulary strategies used by the Chinese junior high school students needs to be investigated because learners' proficiency of the English language starts with their mastery of English vocabulary. Therefore, vocabulary learning strategies should be the focal point of English teaching and learning. Understanding which strategy suits well to the level of students can play an important role in improving students' English language ability. Thus, identifying and understanding this area better might be able to help learners to easily process their English language acquisition. According to Yang (2006), language teachers can introduce some useful, efficient, and commonly used Vocabulary learning strategies (VLSs) to facilitate vocabulary learning. For many years, dictionaries have been undisputable tools to help learners understand the meaning of words. But more recently, information technology provides many tools that teachers and learners can use to acquire vocabulary faster and easier.

Secondly, mastery of English vocabulary and an appropriate use of vocabulary learning strategies do not only affect the quality of students' English learning but contribute to the lifelong learning. Therefore, vocabulary learning strategies need to be emphasized to determine their practicality in English language teaching and learning (Wang, 2012). For this reason, evaluating Chinese junior high school students' different needs and ability is of great significance so some recommendation or suggestion can be provided (Zhou, 2014). This means, if certain strategies are found to be helpful, the next step, therefore, is to know

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whether there is a relationship between students' English vocabulary learning strategies to their learning achievements or performance. Through this, teachers might be able to focus on strategies which help high achievers so low achievers can improve their English vocabulary acquisition better.

Lastly, this study would fill the gap on research on vocabulary learning strategies done in China as very few studies have investigated the relationship between VLSs and English achievement in junior high school students' level. Also, the strategies that were included were only focusing on cognitive and meta-cognitive strategies but the memory strategy, flexible use strategy and resource strategy were ignored.

In the present, there are still confusions about vocabulary learning strategies. Some students believe that English vocabulary learning is only about increasing the size of vocabulary they know but not necessarily the whole process of English language communication (my emphasis is based on my teaching experience). As well, other students think there are no effective strategies or ways to improve vocabulary. Other students have blamed too much reliance on rote memorization and poor memory (my emphasis is based on personal students' discussion). Although some teachers may pay attention to vocabulary teaching, vocabulary acquisition specifically in English seems to be problematic especially in the context of China. Hence, if the English vocabulary learning strategies can be investigated, this might provide some answers on whether certain strategies help students in acquiring the English language based on their vocabulary understanding that influences their learning achievement.

This study focuses on a relational study of English vocabulary learning strategies used by Grade Nine Junior High school students and their English achievement, the following research questions and objectives are to be investigated:

Research Questions:
1. What are the English vocabulary learning strategies the 9th grade students used the most in Yucai Junior Middle School?
2. What is the relationship between English vocabulary learning strategies used and the English achievement of the 9th grade students from Yucai Junior Middle School?

Research Objectives:

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1. To identify the English vocabulary learning strategies the 9th grade students used the most in Yucai Junior Middle School.

2. To determine the relationship between the English vocabulary learning strategies used and the English achievement of the 9th grade students from Yucai Junior Middle School.

As far as this study is concerned, vocabulary learning strategies studied by Li (2013) based on Brown and Payne (1994) and started with the perspective of vocabulary acquisition as compulsory in English Curriculum Standards (Ministry of Education of China, 2012) were divided into five dimensions, which are summarized as: resource strategy, meta-cognitive strategy, cognitive strategy, memory strategy, and flexible use strategy. Following is the structure of vocabulary learning strategies:

Table1.1- The structure of vocabulary learning strategies (Li 2013)

Vocabulary learning strategies	Sub-Categories
Meta-cognitive strategy	Self -reflection and regulation
	Making plans
	Adjust the depth of learning
	Exchange learning issues
Cognitive strategy	Guessing the meaning of words
	Making use of context
	Taking notes
	Looking up
	the dictionaries
Memory strategy	Repetition (word list, mechanical verbal repetition)
	Association
	Correlation
Resource strategy	Using extracurricular reading materials
	Using life resources (Internet, advertising)
Flexible-use strategy	Creating context and using words
	Written or oral communication

This study adapts Li's (2013) different language learning strategies to identify the

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English vocabulary learning strategies of the 9th Grade students in Yucai Junior Middle School.

Conceptual Framework

Based on the study, a conceptual framework is constructed to describe briefly the use of different vocabulary learning strategies and its relationship to the achievement of the 9th Grade students in Yucai Junior Middle School.

Figure 1.1*- Conceptual Framework*

Yucai Junior Middle
School 9th Grade students

English Vocabulary
Learning strategies

English language
achievements
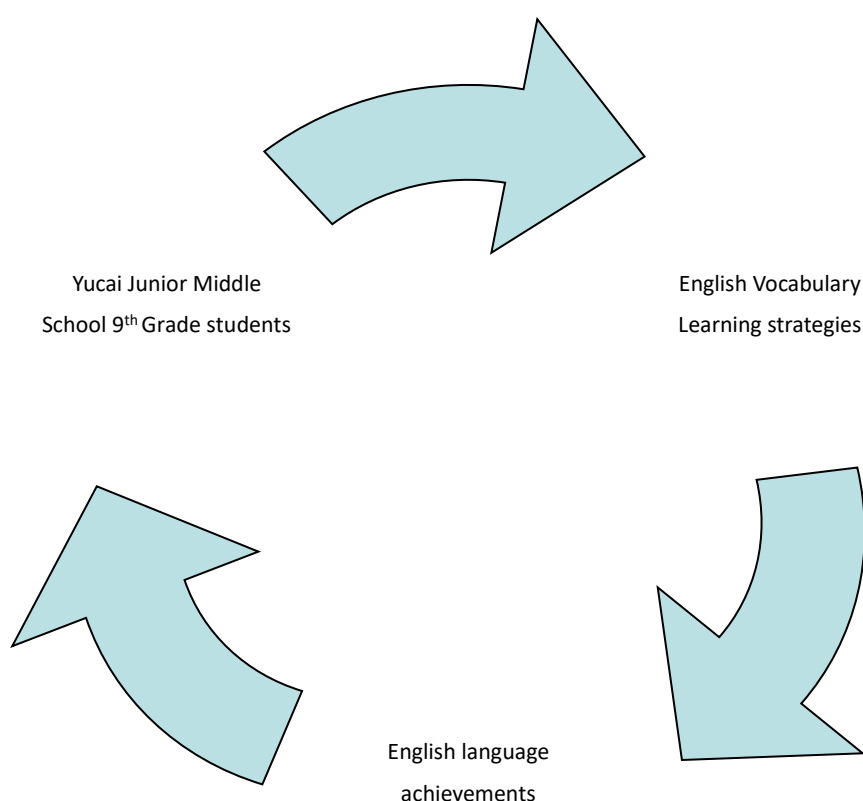
Review of Literature:

The concept of language learning strategies

Vocabulary knowledge is the most fundamental structure in second language acquisition and the basic make up of language learning. In order to acquire vocabulary effectively, learners are required to master certain vocabulary learning strategies. Vocabulary learning strategies (VLS) are based on language learning strategies (LS), which in turn are a part of general learning strategies (Nation, 2013). So, what is the learning strategy? The

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concept of language learning strategy has appeared as early as the middle of the last century, but there is still no universally accepted definition. Since 1975, the researchers from abroad and China (Cohen, 2000; Jones, Amiran & Katims,1985; O'Malley &Chomat,1990; Rubin, 1975; Richards, 2005; Wen,1996) made theoretical studies of language learning strategy and gave different definitions according to different criteria. Richards (2005) defined language learning strategies as the way how learners try to find the meaning and usage of words, grammatical rules, and other aspects of language knowledge. This study mainly focuses on the subjects' abilities to use words (meaning, collocation) and grammatical rules.

Stern (1975), Naiman (1978) and Fillmore (1976) concluded that successful language learners shared four common characteristics, and divided language learning strategies into direct strategies and indirect strategies. Naiman (1978) divided language learning strategies into five categories and listed more strategies, such as strategies to promote classroom teaching, to solve specific problems in the learning process, focusing on fluency rather than accuracy, error correction and language learning strategies. The aim is to help students reduce learning anxiety.

Based on the (Gu, 2015) classification of history development into the study of language learning strategy, the author divides language learning into four periods. They are the early period, development period, flourishing period, and low tide period of learning strategy research.

Though the early research on language learning strategies seemed to be promising, this lacks a theoretical basis for the second language acquisition or cognitive theory. The insufficiencies found in the research are as follows (1) there is no system of learning strategy theory. (2) Lack of theoretical guidance which distinguishes the effect strategies used that can improve language learning (Gu & Zhao, 2015).

The development of cognitive psychology and the study of language learning strategies has entered a new period when O'Malley and Chamot (1990) put forward a series of information on processing theory on cognitive science that can be applied to a specific linguistic practice, mainly listening strategies and reading strategies, as Oxford (1990) described in his book what every teacher should know. For example, the strategy inventory for language *learning* (SILL), was of great value to the study and has become widely used by language learning researchers. The research focused on the definition and classification of strategy and involved descriptive and experimental intervention research but research on

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training was limited. There was also a development of the research on the correlation between language learning strategies and autonomous learning (Oxford, 1999; Boekaerts, 2000), then on the relationship between learning strategies and culture (O'Malley, 1990；Oxford, 1996). However, there was a debate on the concept of language learning strategy due to its development and content which is more difficult to be defined.   According to Rubin (1994) and Chamot (1999), there is a necessity to understand these strategies since it has been developed.

Apparently, in the 21st century, there had been little research on language learning strategies. In the 1990s, the study of language learning strategies began to flourish in China. Wen (1996) comprehensively studied Chinese students' English learning strategies. In her study, she conducted a descriptive case study and looked at the relationship between oral strategies, learning strategies, and second language achievement. This was followed by other research in learning strategies but focusing on vocabulary, reading, writing and listening (Liu, 1996; Wang, 1998; Wu, 1998). These researchers have not only published a number of papers but also written books. For example, Cheng and Zheng (2002) Wen and Wang (2003) introduced various aspects of language learning strategies at home and abroad, including background, definition, classification, strategy training, and published papers at home and abroad. Through their publications, they inspire and help researchers to understand language learning and teaching strategies in English teaching (Gu, 2015). It was also found that based on these strategies, the basis of English language skills and the study of vocabulary learning strategies are really crucial in understanding the development of the second language acquisition.

O'Malley and Chamot (1990) divided language learning strategy into three subcategories based on the cognitive theory of second language learning strategies: meta-cognitive strategies, cognitive strategies, and social affective strategies.

Meta-cognitive strategy refers to learners' cognition of cognitive strategies, which is a process of self-evaluation, self-management, self-monitoring, and adjustment of the cognitive process. The strategy includes the formulation of a learning plan, the evaluation of the learning process, the feedback of learning results, the adjustment of learning strategy, guiding attention, functional preparation and selective attention. Accordingly, language learners use meta cognitive learning strategies to use the processes of acquiring the language.

Cognitive strategy is the strategy that learners adopt when they refine learning

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materials to effectively identify and select information. This strategy includes retelling strategy, finishing strategy, organizational strategy, association strategy, transformation strategy and inference strategy. The application of cognitive strategies can not only process and organize vocabulary information but also classify learning materials for effective memory.

Mastering emotion, motivation, and other factors can also promote language learning. Social affective strategies include cooperation, questioning, and clarification, which provide learners with more opportunities to use the language. It mainly includes the following six sub-strategies: reducing anxiety, encouraging oneself, understanding one's emotional state, asking for clarification, exchanging positions, and cooperating with others. However, O'Malley's classification also has a weakness as this ignored the emotional processes (Zhang & Guan, 1999).

On the other hand, Oxford (1992) divided the language learning strategies into direct and indirect strategies based on the relationship between learning strategies and learning materials. The direct learning strategy involves the psychological processing of the target language. This strategy deals with the target language learning which includes memory strategy, cognitive strategy, and compensation strategy. Whereas, indirect strategies provide indirect support for language learning through planning, evaluation, finding opportunities, controlling anxiety, and promoting cooperation. They mainly include meta-cognitive strategies, emotional strategies, and social strategies. The main difference of strategies is they are directly related to each other, and they work at the same level position. However, O'Malley meta-cognitive strategies are based on a higher level position.

With regards to language learning, Cohen (2014) divided it into two categories: language learning strategies and language use strategies. Language learning strategies refer to the materials that need to be used for learning, while the language use strategy is for the use of language, that is, the strategy that is normally used to learn a foreign language such as English. Saying all that, there is no clear cut strategy what works for Chinese students who are learning English as a foreign language. As a consequence, the Compulsory Education English Curriculum Standards of the Ministry of Education in China pointed out that English learning strategies should include cognitive strategies, control strategies, communication strategies, and resource strategies (Compulsory Education English Curriculum Standards, 2012). Cognitive strategies are steps and methods that students can use in order to complete specific learning tasks. While the control strategies can be used for students planning,

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implementing, evaluating, and adjusting the learning process or learning results, communication strategies, on the other hand, can be adopted by students who are striving for communication opportunities, as well as to maintain and improve communication. Such strategies can help students to effectively benefit in learning English, for example using media.

Vocabulary Learning Strategies

There are different types of vocabulary learning strategies which are viewed useful for second language learners. In the 90s, few empirical studies on vocabulary learning strategies play a big part in second language learning and become the basis of the study.

Gu and Johnson (1996) put forward six types of strategy - guessing, dictionary, note-taking, rehearsal, encoding, and activation - together with two other factors: beliefs about vocabulary learning and meta-cognitive regulation. According to these researchers, Meta-cognitive regulation consists of strategies for selective attention and self-initiation. Selective attention enables learners to determine which words are important and essential for their learning and understanding. While self-initiation refers to the clear meaning of vocabulary items determined by its usage and variety of means, the guessing strategies, skillful use of dictionaries and note-taking strategies are labeled as cognitive strategies. Rehearsal and encoding categories are classified under memory strategies. Word lists and repetition are some examples of rehearsal strategies. Accordingly, encoding strategies include association, imagery, visual, auditory, semantic, and contextual encoding and the word-structure. As for strategies where learners use new words in different contexts, they are labeled as activation strategies (Bastanfar & Hashemi, 2010).

At the same time, Lawson and Hogben (1996), on a more reflective part identified four categories of vocabulary learning strategies: repetition, word feature analysis, simple elaboration and complex elaboration. According to them, repetition includes reading of related words, simple rehearsal, writing of word and meaning, cumulative rehearsal and testing. As for the word feature analysis, this includes spelling, word classification and suffix. They also explained that a simple elaboration consisting of sentence translation, simple use of context, appearance similarity, sound link and complex elaboration includes complex use of context, paraphrase, and mnemonic. Based on their findings, learners who had used a greater range of learning strategies tend to remember what they had learned easier. They also found that most of the learners were likely to use repetition strategies compared with other strategies.

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Nevertheless, Ellis (1994, 1999) and Fan and Wang (2002) claimed that vocabulary learning strategies can be influenced by students' general skills, methods, and behaviors used in the process of learning to improve their learning efficiency. As a result, internal brain activity and external behavior create more efficient learning.

Brown and Payne (1994) put forward five steps in vocabulary learning" model based on the analysis of learners' vocabulary strategies.

1. Contacting new words
2. Understanding word form
3. Acquiring vocabulary meaning
4. Consolidating the memory of vocabulary form and meaning
5. Using vocabulary

According to them, positive vocabulary includes words that are used to master learners' spelling, part of speech and usage collocation, whereas negative words are those only mastering the meaning but not spelling, usage, nor pronunciation of words.

Accordingly, Stoffer (1997) divided vocabulary learning into nine categories: (1) strategies of practicing and applying vocabulary in real situations; (2) strategies of creative vocabulary learning; (3) strategies of self-motivation; (4) strategies of generating psychological connections; (5) strategies of using visual and auditory assistance; (6) strategies of learning vocabulary with the help of body movements; (7) strategies of vocabulary learning by means of body movements; (8) strategies for overcoming anxiety; (9) strategies for organizing words. Stoffer's classification of vocabulary learning strategies seem vague as each part has an inclusive relationship which cannot clearly reflect the essence of vocabulary learning strategies. In contrast, Gu and Johnson (1996) divided vocabulary learning strategies into meta-cognitive strategies and cognitive strategies which were based on O'Malley and Chamot (1990). Each part of these strategies has several sub- strategies.

Meta-cognitive strategy includes *selective attention* and *self-initiation* (Gu and Johnson, 1996) Cognitive strategy is made up of contextual guessing, dictionary strategies, note-taking strategies, rehearsal strategies and encoding strategies. Their classification emphasized that different words should be treated differently according to the frequency of learners' use. The key that most researchers have ignored as mastering all the vocabularies seem to be impossible.

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Wen (1996) divided vocabulary learning strategies into management strategies and cognitive strategies. Management strategy is related to learning process, including goal setting, plan making, strategy selection, self- appraisal, self-evaluation, and self -adjustment. Among them, the management strategies of vocabulary learning strategies can be divided into pre-strategy, mid-strategy, and post-strategy. The pre-strategy is to plan concepts and methods. Learners should learn to distinguish high frequency words from low frequency words according to different types of words to take different vocabulary learning methods. The mid-strategy is the implementation and monitoring of the plan, and the later strategy is the summary and adjustment, which was divided into experience summary and lesson summary. The cognitive strategies of vocabulary learning include dictionary strategy and word meaning guessing strategy. Looking up the dictionary is one of the most used strategies for students. When using this strategy, we should pay attention to: 1) when dealing with high-frequency words, we need to know the sound, shape, meaning and usage of the word; when dealing with low-frequency words, we only need to know the meaning of the word. 2) When looking up the meaning of a word, we need to grasp the common meaning of the word. Word meaning guessing strategy is widely used in reading. Synonyms or near synonyms in the context can be used to guess the meaning of words. While Cheng and Zheng (2002, P.68-75) divided vocabulary learning strategies into six categories:

1. Acquiring words in the context
2. Using association to enhance the learning effect of similar words
3. Using images or imagination to deepen the understanding and memory of words
4. Using synonyms and antonyms to compare information
5. Deepen the understanding and memory of words through classification
6. Reviewing and memorizing English words according to word formation.

In 1997, Schmitt disputed the strategies used by other researchers due to the lack of the comprehensive list, according to him. On his list, he categorized five types of vocabulary learning strategies: determination, social, memory, cognitive, and meta-cognitive. This classification had stemmed from Oxford (1990) inventory of general language learning strategies. The social, memory, cognitive and metacognitive strategies are originally taken from Oxford modifying the differences between discovery and consolidation strategies (1990). Discovery is related to the meaning of new words learners have encountered for the first time while the consolidation is more on their memorization, practice and the retention of words. In Schmitt's (1997) words, determination strategies can be used when "learners are faced with discovering a new word's meaning without recourse to another person's

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experience" (cited in Bastanfar & Hashemi, 2010, p.160), for example, by guessing the words with the help of context, structural knowledge of language, and reference materials (Catalan, 2003; Ruutmets, 2005; Zhang, 2001).

Nation (2001) argues that mastering certain vocabulary learning strategies help students learn a language more effectively in limited time. He believed that guessing the exact meaning of new words from context is important for vocabulary learning strategy. Nonetheless, differences between the 'sources' of vocabulary knowledge and the 'learning processes' should be taken into consideration. For this reason, the three general classes to cover the subset of key strategies are placed: the *planning*, *sources*, and *processes*. According to him, *planning* is about knowing when and how to use a vocabulary item, strategies for choosing words, word knowledge, and planning repetition. *Sources*, on one hand, involve finding information of words, context, a reference source, like, dictionaries or glossaries and correlation and associations with other languages. Process, on the other hand, is more on establishing word knowledge through noticing, retrieving and generating strategies.

Among these strategies mentioned, Li (2013) chose Brown and Payne's (1994) five steps model of vocabulary acquisition as part of a compulsory education of English curriculum standard (The Ministry of Education in China, 2012). He summarized vocabulary learning strategies into five aspects:

1. Meta cognitive strategy
2. Cognitive strategy
3. Memory strategy
4. Resource strategy
5. Flexible use strategy

This classification method was found suitable on how students have sorted out the vocabulary learning strategies in different aspects of vocabulary learning especially in the order of input to output of language materials.

With regards to the English language vocabulary teaching and learning, two of the main issues which need to be discussed are about the '*quantity*' of words a learner knows and '*quality*' of knowledge of each word a learner knows. The quantity of words indicates the number of vocabulary learners so s/he would know how to use them or understand a language (Nation, 2001; Schmitt, 2014). The quality of words are the features or components of

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vocabulary which learners should know to be used in different context. Nation (2001) claimed that knowing a word means knowing the following:

      1. *Form* constitutes spoken, written, word parts.

      2. *Meaning* comprises form and meaning, concept and references, and association.

      3. *Use* or *usage* refers to grammatical functions, collocations and constraints on use.

According to Sonbul and Schmitt (2010), these different components of word knowledge can be learned incidentally or explicitly. Incidental vocabulary learning involves learners acquiring new words subconsciously while engaging in learning activities designed for developing skills such as reading or writing. While explicit vocabulary learning involves specific activities designed to ensure students' awareness and acquisition of specific words. Even though incidental learning of vocabulary has its advantage, Nation (2001) claimed that learners may not be able to acquire sufficient vocabulary to become effective language users. There, learning vocabulary is a must for many language learners. Additionally, Nation also claims that certain vocabulary learning strategies might help students to learn vocabulary effectively in limited time.

Different Approaches on Second Language Acquisition
Lexical Chunk Approach

According to Lewis (1997) lexical approach is based on the idea that "language consists not of traditional grammar and vocabulary but often of multi-word prefabricated chunks" (cited in Harmer, 2001, p. 91). Harmer pointed out that lexical phrases include collocations, idioms, fixed and semi-fixed phrases.

"A lexical approach would steer us away from an over-concentration on syntax and tense usage (with vocabulary slotted into these grammar patterns) towards the teaching of phrases which show words in combination, and which are generative in a different way from traditional grammar substitution tables" (Harmer. (2001, P401-405)

Language acquisition is not only about a construction of individual word but also phrases. Construction is a conventional linguistic unit that is part of the linguistic system, accepted as a convention in the speech community, and entrenched as grammatical knowledge in the speaker's mind" (Ellis, 2003, p. 66 cited in Ziafar & Namaziandost, 2019, p.

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247). This means that a grammar construction in all languages is determined by morphology, syntax, and lexicon. Accordingly, determining an utterance morphological, syntactic, and lexical form are also determined by language semantic, pragmatic, and/or discourse functions. Meaning to say, constructions functional properties are shaped by a speakers' knowledge of a language. According to Ellis (2003) this perspective implies that the language acquisition vocabulary or lexicon is considered a source of crucial knowledge in learning and discovering syntax. Language constructions are based on particular lexical items which have been acknowledged with different labels such as holophrases, prefabricated patterns, formulaic speech, formulae, sequences in SLA, chunks, and formulaic expressions or utterances (Sinclair, 1991, cited in Ellis, 2000).

Chunk memory strategy is helpful to improve learners' language fluency as they are stored in the brain's long-term memory and used frequently. Acquisition of lexical chunks strategy can help learners improve the accuracy of expression.

Relevant research showed that Chinese English learners often encounter collocation and class connection problems when using common English words (collocation and class connection belong to the category of lexical chunks, but they are only different in the degree of abstraction) (Pu, 2003). The basic reason for this phenomenon is that students ignore the language form, paying attention to the sound which shape the meaning of word and chunking of words. If learners can learn, for example, common collocations as a whole or as chunks, they might reduce collocation errors in language production and improve language expression. Lexical chunks have dual characteristics, grammar, and vocabulary, and can be used as a whole unit for learners to be kept in memory. As MacKenzie (2000) claimed, mistakes in language used are often caused by the lack of a large number of words and phrases that can be extracted immediately. Therefore, the process of using language is a process of using prefabricated chunks effectively. In most cases, lexical chunks will not only help in improving learners' language fluency but also pragmatic competence.

Corpus Linguistics

In the mid-20th century, a study of vocabulary changed tremendously. Lexicographers and grammarians used a large amount of text known as language corpora such as patterns of phrase and whole chunks of text in context both written and spoken (i.e., CANCODE, ICLE, CALL, etc.) in a database and showed how these items or patterns are used (Kennedy, 2014). However, learners need dictionary with a corpus. Corpus is a body of written or spoken languages transcribed and stored as a basis for linguistic analysis and description. The

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corpora of language transformed dictionaries when it comes to semantics and grammar and becomes a cutting edge that influences a concept of education and roles of teachers in various cultural and educational contexts (Foley, 2012). These different collections of learners' corpus are viewed by Granger (2003) as authentic texts as they were produced by foreign or second language learners such as Chinese. However, Widdowson (2000) argued that, "the texts which are collected in a corpus have a reflected reality: they are only real because of the presupposed reality of the discourses of which they are a trace. This is decontexualized language, which is why it is only partially real. If the language is to be realized as used, it has to be recontextualized" (cited in Stefanowitsch, 2020). Nevertheless, corpora are regarded authentic as they are part of an authentic communicative situation. This is supported by Stefanowitsch (2020) as according to him, a sample of spoken language is only authentic as part of the larger conversation it is part of, and a sample of newspaper language is only authentic as long as it is produced in a newsroom and processed by a reader in the natural context of a newspaper or news site for the purposes of informing themselves about the news. Therefore, the very act of taking a sample of language and including it in a corpus removes its authenticity.

The point is, there are lots of approaches that can be viewed as important when studying vocabulary and corpus linguistics is one of them. One important thing that can be understood about this approach is that language teachers can use the information they can find to choose which one they have to address first in contexts where English is used as a foreign language. As word list is one of the most powerful tools for making comparisons between corpora that represents different language uses, comparing word lists extracted from spoken and written texts can yield valuable insights into how the use of vocabulary varies depending on the specific modes of communication as words tend to occur in a form of collocations, colligations and other words combination also known as chunks, n-grams, words or more words that repeatedly occur consecutively in corpus, and lexical bundles (Szudarski, 2017, pp.22-23).

The argument is that vocabulary learning is not only about acquiring a 'native-like vocabulary size' as this also involves learners' language competence, strategic ability, and skills of using lexical resources when they need them.

Previous Studies on Vocabulary Learning Strategies
There are different studies on vocabulary teaching and learning in the classrooms in different countries and in China.

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Ma (2007), a Chinese scholar whose study is about a 'theoretical framework of second language vocabulary knowledge', divided L2 vocabulary knowledge into two aspects, *meta vocabulary knowledge* and *vocabulary knowledge*, explained that meta vocabulary knowledge involves macro knowledge of words, such as concepts, meaning, rules, and variant forms of words. Whereas vocabulary knowledge answers the question 'what does it mean to acquire a L2 words?' His findings showed that the framework of vocabulary knowledge includes phoneme knowledge, spelling knowledge, morphological knowledge, semantic knowledge, mother tongue knowledge, word frequency knowledge, collocation knowledge, syntactic knowledge, stylistic knowledge, pragmatic knowledge and vocabulary strategy knowledge.

In 2011, Kafipour, Yazdi and Soori (2011) investigated 238 Iranian junior high school students and selected them from Sunan University using quantitative method. In order to collect data, the author adopts Schmitt's vocabulary learning strategy questionnaire and vocabulary proficiency test. The findings showed that the participants needed more vocabulary learning strategy training to be more familiar with various vocabulary learning strategies. In addition, the researcher found that the most frequently used strategy is cognitive strategy, and the least is common cognitive strategy. Another Iranian research on vocabulary learning strategies was done by Davoudi and Chavosh (2016) in Iranian EFL students. The research found that advanced and intermediate language learners often used psychological connection, memory strategies and auditory strategies.

Then another research was conducted about the English vocabulary learning strategies used by students in Iran. Khoii and Sharififar (2013) found that *rote-memorizing* and semantic mapping are among the vocabulary learning strategies used by non-native English students of one of the universities in the UK. Rote-memorizing is a traditional learning method used by students by repeating words until these are memorized. This type of strategy is used especially in vocabulary learning. Another way is semantic mapping. Semantic mapping is a "visual strategy for vocabulary expansion and extension of knowledge by displaying categories of words related to one another" (Khoii & Sharififar, 2013 p.199-209). According to them, there are some advantages found in rote memorization and it is effective in helping students with vocabulary retention.

At the same year, Haghi and Pasand (2013) had also studied vocabulary learning strategies on 55 EAP students majoring in Social Sciences of Guilin University. The aim was to investigate the most and least commonly used vocabulary learning strategies. The results

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showed that learners used the same type of vocabulary learning strategies. This study indicated that students do not have particular preferences when studying English vocabulary learning strategies.

Consequently, Ender (2016) a Swiss researcher who used French as the research subject explored the effects of different vocabulary processing strategies on vocabulary acquisition in reading comprehension texts from the perspective of cognitive operation. His study discussed two aspects of vocabulary language processing; one is the *implicit* processing of information while the other one is *active*, *fine,* and *explicit* processing. The results showed that the implementation of implicit processing provides additional information about the differences of processing depth. The results also showed that students with different English levels chose different vocabulary learning strategies.

Furthermore, Manuel (2017), a researcher from Angola, investigated the influence of gender differences on vocabulary learning strategies of undergraduates in Agostinho Neto University. This study was designed as an inter- group study. His participants included 30 male and 30 female middle-level students aged between 18 and 21. The results showed that both male and female students used a wide range of vocabulary learning strategies. The researcher also found that there was no statistically significant difference between males and females with regards to vocabulary learning strategies.

Additionally, Baskin, Iscan, Karagoz, and Birol, G. (2017) conducted a survey on the use of vocabulary learning strategies in Turkish teaching at Gaziosmanpasa University. 22 students were investigated using a 25 items vocabulary learning strategy questionnaire. The questionnaire is based on Schmidt's classification. The data were analyzed using frequency, percentage, and average. The results showed that students' language proficiency is an important factor in their use of vocabulary strategies. However, it was also found that students use the decision strategies mostly but the least on cognitive strategies.

The Recent Studies on the Relationship between Vocabulary Learning Strategies and English Achievement

In China, Liang (2019) searched the core journals of Peking University in the category of 'pedagogy', using the key word 'English vocabulary strategy'. What he found was 245 topics related to English vocabulary strategies on journals from 2000 to 2019. These topics were from the preference of choosing vocabulary learning strategies and the relationship between learning strategies and English achievement.

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The summary of the studies found is shown in the table below:

Table 2.1-*Total number of Vocabulary Learning Strategies Searches in China*

Target group	Elementary junior, senior-high students	Adults	Vocational college students	University students	Post-under graduate students
Preference of choosing vocabulary learning strategies	24	25	30	142	5
The relationship between vocabulary learning strategies and English achievement	5	0	5	9	0

From the table, the indication is that the research on English vocabulary learning strategies in China mainly focused on the study of preferences of choosing vocabulary leaning strategies, while the number of researches on the relationship between English vocabulary learning strategies and English achievement is less. The number of researches on middle school students is even lesser, and the number of researches on College Students' vocabulary strategies is far more than those above mentioned. The main reason is that the researchers on vocabulary strategies mainly concentrate on universities.

Some of these research examples on the English vocabulary learning strategies which were conducted in different parts of China are discussed.

In 2010, Wen (2010) conducted a study on the use of the English vocabulary learning strategies. The researcher's focus was to compare the similarities and differences of students' use of the English vocabulary learning strategies among second-year business English majors. The results showed that the students' usage and choices of the English vocabulary learning

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strategies vary.

Then, Wang (2011) conducted a survey on 182 students from a high school in Shandong Province about a correlation of the English vocabulary learning strategies and the English vocabulary size on their achievement. The survey found that vocabulary learning strategies and vocabulary size of senior high school students were positively correlated with their English achievement. As well, among the strategies, meta-cognitive strategies and cognitive strategies were found that were positively correlated with the English scores of the participants. Also, the result indicated that, there were differences in the use of vocabulary learning strategies among students with high English scores and students with low English scores.

Cai (2014) studied 95 Chinese Engineering Undergraduates' use of the English vocabulary learning strategies in his research paper. In contrary with other studies, Cai's (2014) findings had indicated that the frequency of the English vocabulary learning strategies used by his subjects were high across strategies and found that among the five strategies, the Chinese engineering college students heavily used decision strategies the most but social strategies rarely.

Another interesting study by Zhang and Lu (2015) deserves mention. In their study on correlation, they surveyed the relationship between the English vocabulary learning strategies with vocabulary breadth and depth knowledge of 150 freshmen students in China. The researcher used a proficiency test consisting of the two types of vocabulary breadth knowledge. They also conducted interview surveys to find out students' use of the English vocabulary learning strategies. The results showed that there were two significant strategies that can greatly influence the expansion and deepening of vocabulary knowledge. These are cognitive strategy and mnemonic strategy.

The Present Study

Based on the theoretical bases and the different studies reviewed in this chapter, although many experts and scholars have done a lot of research on vocabulary learning strategies, most of them only focused on theories. Also, the participants of the previous researchers were limited to college students only. Thus, conducting the study at junior high school students can fill the theoretical gap of the study.

In addition, although the English vocabulary learning strategies have been used often,

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they have some limitations. For example, cognitive and meta-cognitive strategies were touched upon but the memory strategy, flexible use strategy and resource strategy were ignored. In addition, a correlation between English vocabulary learning strategies and English achievements in China were rarely studied. Thus, this study focused on the areas which were not studied and at the same time tried to understand whether in the context of junior high school in China, the specific English vocabulary learning strategy/ies used was correlated with their English achievement.

Research Design

An explanatory mixed method was employed in the research design of this study. According to Creswell (2003), the main purpose of explanatory mixed method design was to help explain or build the initial quantitative results by using qualitative data. The process of the explanatory design (Heigham & Croker, 2009) was as follows:

Figure 2.1- *Explanatory Mixed Method Design*

QUAN　　　　　　　　　　**Qual**　　　　　　　　**QUAN**
Interpret

| Survey of Yucai junior high students N=112 | → | Descriptive analysis | → | Semi-struct ured interview (N=10) | → | Pearson correlation analysis | → | Interpretation based on QUAN and Qual result |
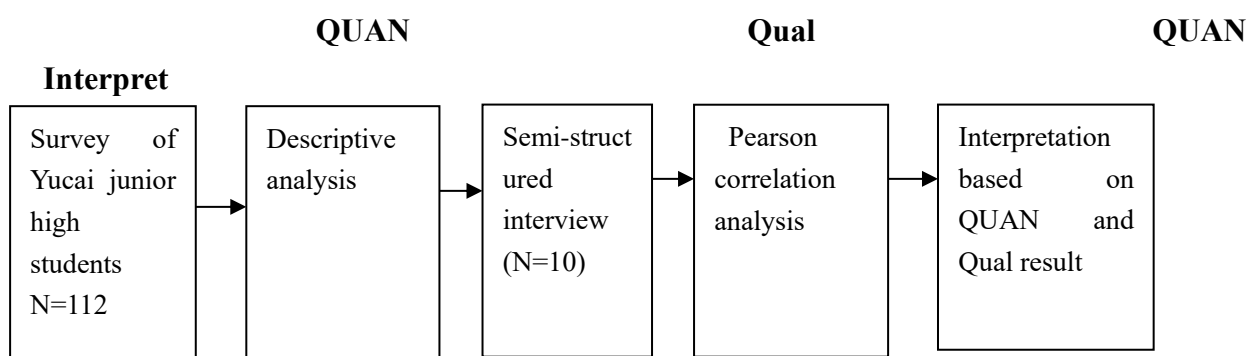
Focus of the Study and Population

Yucai

Junior Middle School was founded in 1997. It is a private school in Huangpu district, Guangzhpu, China. It is run by *Huangpu Education Group* and managed by Principal Xiao. This school was chosen because it is perceived to have a good teaching quality in the region. Also, with regards to access, the researcher obtained approval from the school as he used to work in this institution. This study planned to focus on grade 9 which has 112 as the sample under questionnaire investigation and 10 as the interviewee participants.

Sample Technique

The sample for this study was the grade 9 students. This grade has three classes. And the focus was the enrollees for Semester 1 for the Academic Year 2020, 26 February 2021.

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The researcher employed the purposive sampling technique to collect the data from participants using online mode as China is still coping with the COVID19 pandemic. The proposed idea is to use about 110 students (rough estimate based on Semester 2 AY2020).

Research Instrument

This study used questionnaire survey and semi-structured interview as research instruments. Nunan (2001) stated that a questionnaire survey is one of the frequently used methods in the investigation of foreign language teaching management, classroom teaching, students' learning situation, and attitude. As this study lies on these areas, the researcher decided to use the same instrument too.

Questionnaire

The 'questionnaire design' was adapted from Li (2013) English vocabulary learning strategies based on Brown and Payne's (1994) five steps of vocabulary acquisition" model as this supports the English Curriculum Standards of the Ministry of Education, China.

The questionnaire has two parts.

PART I was about the personal information of the participants. This part was about student ID number, Class Profile and Grade. Although personal information was provided, in the study, all students' information was anonymous. Thus their names were replaced by S1-S100.

PART II was about the 5 Likert scale 49 items' questions. The questions were categorized into five dimensions: meta-cognitive strategies, cognitive strategies, memory strategies, resource strategies, and flexible use strategies.

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Table 3.1 -*Evaluation criteria*

1	Never	=	Never used at all
2	Seldom	=	Used occasionally
3	Sometimes	=	Maybe or not sure
4	Often	=	Used when needed
5	Always	=	Used every time

The statement gives the weight from 1-5 for scoring for the interpretation purposes.

The scale interpretation of this research is shown below.

The questionnaire of this study used 5-point Likert scale ranging from 1-5. So, as for the evaluation criteria in this study, it was based upon a range of score of 0.80 as per the formula:

$$\text{Class interval} = \frac{\text{The highest width - The lowest width}}{\text{The lowest width}}$$

$$= \frac{5-1}{4}$$

$$= 0.8$$

Table 3.2- *Interpretation and Scale*

Rating	Score		Interpretation
Always	5	4.21-5.00	Very high
often	4	3.41-4.20	High
Sometimes	3	2.61-3.40	Moderate
Seldom	2	1.81-2.60	Low

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Never	1	1.0-1.80	Very Low

Interview

This study conducted a semi-structured interview with Grade 9 students at Yucai junior high school, Guangzhou, China. According to Creswell (1998) and Morse (1994), the sample size of qualitative study was around 6 to 25. 10 participants were randomly chosen from the sample to further gather information which was not available from the survey questionnaire. Data that was collected from the interview was used to support the findings from the questionnaire survey to answer the research question 1:

Questions that were used for the semi-structured interview was taken from the questionnaire survey and the objective of the interview in this study is to gain more insightful information and support and strengthen the findings from the questionnaire.

The interview questions and objectives are given in Table 3.3.

Table 3.3 -*Questions and objectives for interview for students*

NO	Questions	Objectives
1	Can you tell me what strategies do you use when you are learning vocabulary?	To explore what strategies students used in order to get findings of research question 1.
2	Can you tell me how do you do when you are learning vocabularies? Please explain.	To get more detailed information about the vocabulary strategies students used

Validity and Reliability

Validity

As a research tool, the designed questionnaire can help the researcher to accurately measure what he needs, also known as measurement ability, which is called validity (Qin, 2009, p.226). The methods of validity analysis included factor analysis or correlation analysis. The minimum value should not be lower than 0.6 (Qin, 2009, p.226). The validity of the questionnaire is described as satisfactory; thus, this can be viewed as valid.

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Table 3.4-*The Analysis of Questionnaire Validity*

	Test of Kaiser Meyer Olkin and Barrett (Ding, 2017)	
Measurement of Kaiser Meyer Olkin with sufficient degree	Unit of measurement	0.755
Bartlett's sphericity test	Approximate Chi-Square	2584.778
	df	1176
	Sig.	0.000

Reliability

Qin (2009, p.211) defined reliability as "the stability or consistency of measurement results". The reliability is expressed by Cronbach's Alpha Coefficient which is greater than 0.70. The indication is that the reliability of measurement is high and suitable for the study.

Table 3.5-*The Analysis of Questionnaire Reliability*

	Meta cognitive strategy	Cognitive strategy	Memory strategy	Resource strategy	Flexible use strategy	Overall strategy
Cronbach alpha	0.752	0.800	0.708	0.806	0.790	0.904
Number of items	12	13	10	8	6	49

Results and Discussion

The first part presents the results of the quantitative data one collected from the students' questionnaire survey to answer the first research question. In addition, the second part presents the results of qualitative data taken from the students' interview questions to support the quantitative survey results, which provide insights into the answers to the first research question 1. The third part is the findings of the correlation analysis between the scores of choices of the vocabulary learning strategies and their English achievement scores, which would be presented to answer research question 2.

Research Findings of the Research Question 1

The findings based on the research question 1: What are the English vocabulary learning strategies the 9th grade students used the most in Yucai Junior Middle School?

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The findings indicated that the *Mean* score (M) is 2.418 and the *Standard Deviation* (SD) is 1.052. Based on the evaluation criteria, the range from 1.81 to 2.60 indicated that the grade 9 students' usage of vocabulary learning strategies was low.

Table 4.1 summarized the findings and its interpretation of the usage of each strategy in English vocabulary learning.

Table 4.1 -*English vocabulary learning strategy Used by the Chinese grade 9 students*

Domain	N	Mean	SD	Interpretation
Meta-cognitive strategy	112	2.09	0.97	Low usage
Cognitive strategy	112	2.93	1.09	Moderate usage
Memory strategy	112	2.55	1.09	Low usage
Resource strategy	112	2.38	1.06	Low usage
Flexible use strategy	112	2.14	1.05	Low usage
Total strategies	**112**	**2.418**	**1.052**	**Low usage**

The Table 4.1 shows that on average, students' usage of the five categories of English vocabulary learning strategies are relatively LOW. Based on the findings of each domain, meta-cognitive strategy has M=2.09 and SD=0.97; cognitive strategy M=2.93 and SD=1.09, memory strategy M=2.55 and SD=1.09, resource strategy M=2.38 and SD=1.06, and flexible use strategy M=2.14 and SD=1.05, all of which indicated the usage is low. But grade 9 students also indicated that they used the cognitive strategy MODERATELY. Meaning to say, though the usage of four domains seems to be low, the cognitive strategy was likely used when they need it.

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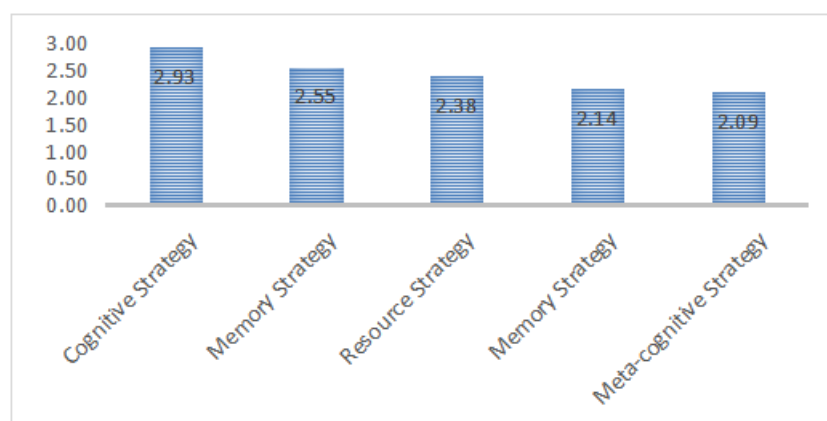High School Chinese Students and Their English Achievement   201

Figure 4.1 has clearly illustrated that none of the five strategies is higher. This result is supported by Ellis (2012). As he said, learners used more cognitive strategies than other learning strategies. While the average value of memory strategy (M = 2.55, SD = 1.09) and resource strategy (M = 2.38, SD = 1.06) is slightly lower than of cognitive strategy, the indication is that most junior high school students adopted certain methods in vocabulary consolidation and used other learning resources either inside or outside of class to help their vocabulary learning. The flexible used strategy (M = 2.14, SD = 1.05), and meta cognitive strategy (M = 2.09, SD = 0.97) had also shown a LOW usage. Perhaps this can be an indication of the daily usage of English in China context. As the language that the Chinese grade 9 students used is normally Chinese, this can be the reason why junior high school students seldom used English vocabulary to practice English communication.

Table 4.2- *Summary of the English vocabulary learning strategies from the interview data*

Domain	Sub-domain	Sample (N=10)	Frequency	Percentage (%)	Total Frequency	Total (%)
Meta-cognit ive	Making plans	S5	3	4.28		
	Adjusting the depth of learning	S5	1	1.42	6	8.55
	Exchangeing learning issues	S4	2	2.85		
Cognitive	Taking notes	S2,S3,S5,	5	7.14		

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Category	Strategy	Students	N	%	Total N	Total %
		S6,S10			20	
	Looking up into the dictionary	S1,2,3,5, 6,8,9,10	15	21.42	28.56	
Memory	Repetition(word list & mechanical verbal repetition)	S1,S2,S4, S7,S8	15	21.42	17 24.27	
	Association	S4	2	2.85		
Resource	Using extracurricular reading materials	S3,S6,S9, S10	14	20	16 22.85	
	Making use of living resources(intern et)	S1,S7	2	2.85		
Flexible-use	Written or oral communication	S3,S6	4	5.71	4	5.71
Other Strategies	Underlining the new words while reading	S2	1	1.42		
	Previewing the new words	S4, S6,S7	3	4.28		
	Imitating the pronunciation	S4	1	1.42	10 9.97	
	Review and consolidation	S5, S6	2	2.85		

Integration of mixed Data Analysis: Convergence and Augmentation of the Results

The quantitative results from students' questionnaire were supported by the data found from the interviews; the 6th theme was considered an augmentation.

The five Themes and Results of the questionnaire for students

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For the questionnaire for students, the results showed that students had low usage of the overall five sub-categories of Vocabulary learning strategies (M=2.418, SD=1.0502). Based on the themes from the semi-structured interview for students, it indicated that the themes showed both convergence and augmentation with the Questionnaire findings for students.

Research Findings of Question 2

To answer research question 2: What is the relationship between English vocabulary learning strategies used and the English achievement of the 9th grade students from Yucai Junior Middle School?

A correlational analysis was carried out to answer this question. Table 4.3 illustrated that there is a relationship among the vocabulary learning strategies used by grade 9 Chinese students and their English achievement.

The Pearson Product Moment Correlation Coefficient showed that students' average scores for 5 categories had statistically positive correlation (r=.895, n=112, p= 0.000) with their English achievement result. Similarly, positive correlations were also found between vocabulary learning strategies at each category of five including (Meta-cognitive, Cognitive, Memory, Resource, and Flexible-use vocabulary learning strategies) and scores for students' English achievement respectively.

Table 4.3-*Correlation between vocabulary learning strategies used by grade 9 Chinese students and their English achievement scores*

		Scores for vocabulary learning strategies	Scores for English achievement
Scores for English vocabulary learning strategies	Pearson Correlation	1	.895**
	Sig.(2-tailed)	__	.000
	N	112	112
Scores for English achievement	Pearson Correlation	.895**	1
	Sig.(2-tailed)	.000	__
	N	112	

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** . Correlation is significant at the 0.01 level (2-tailed).

Table 4.3 has shown that the correlation between vocabulary learning strategies and English achievement was significantly correlated with P<0.01 level since Sig.was.000.

Conclusion

This research study used explanatory mixed method design. A Questionnaire and semi-structured interview were used as instruments of the study.

The research objective 1 showed that the grade 9 Chinese students studying at Yucai Junior Middle used different English vocabulary learning strategies depending on their situation. It was also indicated in the findings that almost all the domains outlined by Li (2013) in their research were rarely used by the Chinese students besides from COGNITIVE vocabulary learning strategy. The indication is that grade 9 Chinese students do not consistently used the strategies outlined. Instead, they used whatever strategy available to them or they have thought useful to them when they need them.

As for the research objective 2, the result showed that there is a relationship between the English vocabulary learning strategies used by the students of grade 9 and their English achievement scores.

The indication therefore is that the strategies the grade 9 students used to learn the English vocabulary is not only helpful for the development of their vocabulary knowledge but to their English language acquisition in general.

Pedagogical Implications

Based on the discussion of the findings, this study has outlined different pedagogical implications that can be used for the teaching and learning.

ENGLISH TEACHERS: Based on the discussions of the research on English vocabulary learning strategies, there are room improvements to help the grade 9 Chinese students to develop their English language using different vocabulary learning strategies. As the findings illustrate that the Chinese grade 9 students have limited strategies used in learning English vocabulary, the implication is that teachers are likely to be the lacking strategies themselves to help them impart that knowledge to their students. As teachers are viewed to be the carrier of knowledge, the knowledge therefore needs to start with them. To materialize this suggestion, Chinese teachers who are teaching English (or other language) 1)

should learn to promote and integrate the different strategies of the development of the students' word consciousness, using different types of strategies such as, meta-cognitive strategies, flexible strategies, and resource strategies, to their teaching so that they can impart this knowledge to their students as they learned. There is nothing wrong with traditional strategies of learning the English vocabulary, as long as, these can be paired with other strategies which catered for the 21st century teaching and learning. 2) Make extra-curricular activities as part of everyday learning, for example, provide them reading material that they can bring home to read. Different studies on vocabulary emphasized the importance of reading to help students' vocabulary knowledge development. Being able to read different reading materials might be able to someday equipped students' knowledge that they can use in their everyday lives. 3) Teachers need to train or encourage students to learn how to learn. Meaning, learning English vocabulary should be part of everyday life and not just when they need to answer the exams or when they have to communicate with the foreigners. 4) Fun learning activities can be useful as long as it supports the teaching and learning objectives of the lesson. Therefore, teachers should understand what factors affect student's vocabulary learning so they can initiate the right English vocabulary learning strategies to the students. To be able to provide students different instructions/activities will allow students to work independently. 5) Learn to use other resources using technology to help students to develop their vocabulary. As education is already digitally taught, it seems to be the time to let learners be aware that processing the information should be done in an implicit and active way. In this regard, their vocabulary learning process is continuous and does not stop in the classroom. This is when the reflective strategy and the use of other resources to learn the English vocabulary can be useful. Lastly, teachers need to be aware that the English vocabulary learning strategies will not only be shown by looking at their students' achievement scores. Be technological literate, technology is full of resources waiting to be found and acquired, also, these are free. A good English vocabulary learning strategies can be measured through a learners overall learning competence; this can be in English, Chinese, other integrated courses, etc. as well as, intercultural competence as learners who know 'a language' should know them as a whole and not just a fragment. Thus, teachers should know how to model their teaching of vocabulary by teaching a language (English) in a holistic way.

ENGLISH STUDENTS: Be a 21st century learner. Students need to be exposed to different vocabulary knowledge which are not only meant for school but adequate to the world. Therefore, students need to be equipped with vocabulary that they can use every day. Students who know how to process the right vocabulary acquisition, might have more opportunities open for them. Therefore, students should not only rely on their learning with

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their teachers but should know how to find ways to integrate their vocabulary knowledge to their learning process, for example use the English vocabulary they know in a real life communication. After all, the best way to learn a language is to use the language. Based on the findings discussed in this chapter, the grade 9 students tend to use the different strategies, but two or three sub-categories of these strategies were the ones used repeatedly. Therefore, 1) other English vocabulary strategies need to be utilized especially for those which inspire independent learning or autonomous learning, such as the meta-cognitive strategy, flexible strategy and resource strategy. This can be ideal as different students especially in the China context tend to have richer vocabulary than others. 2) Make vocabulary learning be part of your everyday life activity. For example, let reading as be part of your extra-curricular activities. Different studies on reading suggest that reading helps tremendously in acquiring vocabulary. Also, learners who like to read tend to have wider and richer vocabulary than those who do not like to read. So, start to know what type of reading genre you like to start with. Exposure to the different types of reading materials tend to develop vocabulary knowledge and awareness of words. Also, students who are word conscious are more aware of the words around them. 3) Don't be afraid to ask questions and be engaged. Part of knowing is about engagement. A student who is more active in learning tend to ask questions more. Therefore, comprehension will likely develop faster if a student is more engaged in the class. Few research studies claimed that students who have low vocabulary knowledge tends to have low comprehension level, therefore, curious students are likely develop their vocabulary knowledge faster than those who just memorize them. As the study suggests the use of the memory strategy is one of the strategies used by the grade 9 Chinese students. Being able to use an effective use of vocabulary learning strategies can improve the automation of vocabulary learning. 4) Use technology to expand your vocabulary. There are different sources that you can find on the internet which help develop English vocabulary acquisition. For example, English movies, songs, vocabulary application, such as Doulingo, English news, etc. Multiple exposures to the English language can help a learner to easily understand different words that can be used in context.

Limitations of the Study

There are few limitations found in this study.

Firstly, the sample of this study. This study could not be generalized as the sample was not extensive enough and only focusing on grade 9 Chinese students at the Junior middle school in Yuchai, China. Therefore, the result only represented on this particular group and not the other grades and levels of this institution.

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Secondly, the result of the study relies heavily on statistical analysis based on the questionnaire used. As only 10 students participated in the interview, other participants' opinion on what other strategies they used when they utilized different domains for the English learning vocabulary were not included. Furthermore, as the interviews were done using WeChat some areas are not comprehensive enough for the purpose of the study.

Thirdly, the correlation between vocabulary learning strategies and English achievement did not involve other variables, such as learners' age, gender, vocabulary level, learning motivation and so on. Therefore, further studies need to be done in order to understand the different strategies used by the students in English vocabulary learning.

Finally, the instruments involved in this study only through questionnaire survey and interview, without tracking and observing the learning situation of students to explore the dynamic development of their learning process.

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