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A Study on Student Satisfaction

With An EFL Blended Course

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Abstract

With increasing popularity of blended learning during and after COVID-19 crisis, students' learning experience in blended courses became an important issue worthy of our attention and study. Therefore the research is aimed at investigating students' satisfaction level towards a blended course *English Oral Expression and Communication,* which was developed to enhance students' oral expression ability. A course evaluation questionnaire was designed and employed to study the factors affecting students' satisfaction, and a focus group discussion was conducted to reveal in detail how these factors affected their learning experience.

Keywords: EFL blended course, oral expression communication, student satisfaction, course evaluation, China

Introduction

Whether like it or not, it has to be admitted that the COVID-19 crisis has greatly accelerated the development and application of distant online and blended courses around the world, making it more important to study the effectiveness of the new learning formats. Besides students' learning outcome, student satisfaction is also one of the key factor to consider when developing a blended course. Astin (1993) defined student satisfaction in terms of student's perception towards his or her college or university experience, and perceived significance of the education that he or she received from an institution. Levy (2003) conducted research study with a sample of more than 200 students attending e-learning courses and stated that students'

satisfaction with e-learning is an important factor to measure the effectiveness of e-learning. Therefore students' satisfaction is one of the key indicators that can prove the effectiveness of the developed blended course *English Oral Expression and Communication* (hereafter referred to EOEC).

The Sloan Consortium in the United States defines student satisfaction as being successful in the learning and pleased with their experience, which focused on accomplishment and success in learning, and pleasure and enjoyment with the experience. Thurmond (2002) describe student satisfaction as a concept that reflects outcomes and reciprocity that occur between students and an instructor.

Wu, et al. (2010) conducted a study on students' satisfaction in a blended learning environment, in which satisfaction is defined as the sum of student feeling and attitude that results from aggregating all the benefits that a student hopes to receive from blended learning environment system. There are some researchers who dedicated to the research about factors contributing to student satisfaction in blended learning.

Bollinger and Martindale (2004) have identified three key factors central to student satisfaction: instructor, technology, and interactivity. Rahman, et al. (2015) claimed conducted a empirical study and prove that four factors affecting student satisfaction with a blended course, including ease of use, perceived value, learning climate and student-instructor interaction.

Dziuban, et al. (2007) found six key elements that contribute to students' satisfaction: an enriched learning environment, well-defined rules of engagements, instructor commitment, reduced ambiguity, an engaging environment, and reduced ambivalence about the value of the course.

Other factors, such as learning management system (LMS) features (Rubin, et al., 2013), course design and organization (Arbaugh, 2007), which also contribute toward students' satisfaction, are considered in this research. It needs to be clarified that student satisfaction in this case is just confined to the course level, not the institutional level.

Shea et al. (2003) analyzed 6088 samples in a survey, and found that there were three sub categories of teaching (instructional management, building understanding, and direct instruction) which are significantly related to student satisfaction.

Joo, et al. (2009) found that cognitive presence can predict students' satisfaction and has a significant impact on student' satisfaction. At the same time, these three kinds of presence have a great impact on students' learning persistence, in which teaching has a significant positive correlation with students' learning persistence. Johnson, et al. (2008) proved that there is a positive correlation between social presence and student satisfaction through research. Akyol, et al. (2009) found that the three kinds of presence the CoI theoretical frameworks are all related to perceived learning and student satisfaction.

Based on the previous research results on student satisfaction, this study investigated students' learning experience from six dimensions including technology, course design, interaction, assessment, instructor, and learning outcome. Therefore, the purpose of this study was to evaluate the effectiveness of the blended course EOEC in terms of student satisfaction, in the hope of shedding new light on successful blended course development. Two research questions were proposed:

1. What is students' satisfaction level to the six factors and to the blended course EOEC as a whole?
2. What is the effect of each factor on students' satisfaction?

Methodology

Population and Sample

The course was designed targeting at non-English majors who take College English course as a compulsory subject. They are supposed to develop comprehensive English ability, one of which is language expression ability. There are about 3000 students enrolling each year in Shenyang University of Chemical Technology, where the research took place. After they learn English for three semesters, about 1000-1500 students will pass CET-4. The designed blended course *EOEC* are intended to offer for these students.

50 non-English major students in the 2nd academic year, who have completed College English course in the first three semesters and have passed CET-4 have volunteered to be the

sample to conduct the blended learning experiment. The reasons for choosing this group of students include several factors. First, that will guarantee the sufficient language knowledge needed to develop oral expression ability. Second, it is more reasonable and appropriate to set the teaching objective of cultivating students' oral expression ability at the last semester of College English learning (College students are required to take English courses for 4 semesters in mainland China). Besides, this objective is not only a cogitative decision based on the *Guide to College English Teaching*, but also very welcome by the students.

Research Instrument

Course Evaluation Questionnaire. Based on the previous research results on student satisfaction and the need of answering the question in this research, the researcher develop the course evaluation questionnaire involving 21 domains and 6 dimensions, as shown in Table 1.

Table 1

Structure of the Course Evaluation Questionnaire for Students

Dimension	Domain	Items
Technology	Accessibility	I1
	Quality of online materials	I2
	Ease to use	I3
Course design	Online course content	I4/I5
	Face-to-face learning tasks	I6/I7
	Integration of the two formats	I8
	Proportion of the two Formats	I9
	Difficulty	I10
Interaction	Interaction between students	I11/I12
	Interaction between student and teacher	I13/I14
Assessment	Clarity	I15
	Relevance	I16
	Effectiveness	I17
Instructor	Instruction	I18
	Feedback	I19
	Facilitator	I20
	Support	I21
Learning outcome	Knowledge and skill	I22

	Ability	I23/I24
	Confidence	I25
	Motivation	I26
Overall	Meet students' learning needs	I27
satisfaction	Recommending course to others	I28

The questionnaire is designed to investigate students' attitude and satisfaction with the blended course EOEC in order to learn the effect of the course on their learning experience. The questionnaire investigated how the students perceive the course in terms of technology (3 items) , course design (6 items), interaction (4 items), assessment (3 items), instructor (4 items), learning outcome(5 items), and the overall satisfaction (2 items). Students were asked to respond to the statements provided in a five rating scale (from 1= totally disagree to 5 = totally agree).

To ensure content validity of the questionnaire, the draft was reviewed by three senior educators for comments. The educators checked for clarity, redundancy, and unity of each item in the questionnaire. Based on their recommendations, the initial draft was refined. In addition, the questionnaire has been assigned to 40 students in the pilot study and they were asked to provide their answers about whether the description in each item is clear for them or not. Items with which respondents found ambiguous in meaning were refined or removed from the questionnaire. All the items were rearranged in order randomly in the ready-to-use questionnaire to avoid leading students to a certain option unexpectedly. Alpha Reliability Coefficients has be calculated using SPSS 20.0 to see the internal consistency of items of the questionnaire to ensure the reliability. The Alpha Reliability Coefficients in the pilot study is 0.965, which shows that the items of the questionnaire are highly reliable.

Focus Group Discussion. From the Course Evaluation Questionnaire for students, we might know the general situation of student satisfaction about the course. However, a focus group discussion is a good way to understand the issue at a deeper level to verify their actual perceptions and also to provide more information in details. In the focus group, students were asked about their perceptions, opinions, and attitudes towards the blended course EOEC. Questions prepared in the questionnaire were asked in an informal group setting where participants were free to talk with other group members.

There are three types of questions in the questionnaire used in focus group discussion: one probe question that introducing participants to the discussion topic and make them feel more comfortable sharing their opinion with the group, and learning about their expectation about the course; 3 follow-up questions delving further into the discussion topic and the participants' opinions to know what they like or do not like about the course, and their experience after learning; one exit question to check to ensure that nothing missed.

Data Collection

In order to investigate the effect of EOEC on students' attitude and satisfaction to answer the research questions, Course Evaluation Questionnaire used by students collected quantitative data from the 50 students, in terms of technology, course design, interaction, assessment, instructor, learning outcome, and the overall satisfaction. In the last face-to-face class, the teacher sent the electronic questionnaire to the students, ask them to complete in class to ensure the recovery rate. The data helps to investigate the effects of EOEC on improving students' learning experience.

Moreover, a focus group discussion was conducted at the end of the semester to investigate students' perspective about the blended course EOEC in depth. After introduction, five questions were asked during the focus group discussion, which would last for about 60 minutes. The researcher who served as the moderator to guide the discussion and ensure that all participants were comfortable and engaged with the discussion, and that their opinions were being heard. A postgraduate student majors in Applied Linguistics in Shenyang University of Chemical Technology was invited to be an assistant who was responsible of recording the whole discussion and took notes of participants' nonverbal reactions during the focus group discussion .

Research sessions were recorded after asking permission from the participants. The recordings were used for analysis of the project and would not be used for any other purpose. The recording of the focus group discussion was transcribed as soon as it was completed, so the details of the research are not lost in the annals of time.

Data Analysis

Data collected from Course Evaluation Questionnaires used by students will be analyzed to report the average score of each of the six factors (i.e. technology , course design, interaction , assessment, instructor, learning outcome), which will indicate students' satisfaction level to each

of them, as well as overall satisfaction level. After that a multiple linear regression analysis was employed to build the structure model to reveal the contribution of each factor to the overall satisfaction level.

As for the qualitative data collected from Focus Group Discussion, the researcher will choose a directed content analysis approach to analyze them. After transcribing and reading through students' comments, the researcher will categorize the information in the data into minor and major categories of factors contributing to student satisfaction or influencing their attitude in the blended course. Then review all of the categories and ascertain whether some categories can be merged or if some need to be sub-categorized, finally identifying factors affecting students' learning experience in a holistic way. The analysis result from qualitative data will triangulate with the quantitative data obtained from the Course Evaluation Questionnaire to show the effects of the blended learning course on improving students' learning experience.

Research Findings

Finding from Students' Evaluation with Questionnaire

Satisfaction Investigation Through Average Score. Students were asked to respond to the statements provided in a five rating scale (from 1= totally disagree to 5 = totally agree) and got the corresponding points.For instance, if a student strongly agreed with item 1 "it is convenient for me to get access to the online course materials", he or she would choose "totally agree" and got 5 points, or got 3 points if he or she was not sure about that and choose "uncertain".The evaluation criteria of this study will be based on a range of score of 0.80. The formula of evaluation criteria is as following:

$$\text{Class interval} = \frac{\text{the highest width - the lowest width}}{\text{the width of class}} = \frac{5-1}{5} = 0.8$$

Therefore, the evaluation criteria of the satisfaction questionnaire is as following: the range value of 1.00-1.80 means the level of satisfaction in the dimension is "very low"; the range value of 1.81-2.60 means the level of satisfaction in the dimension is "low"; the range value of 2.61-3.40 means the level of satisfaction in the dimension is "moderate"; the range value of 3.41-4.20 means the level of satisfaction in the dimension is "high"; the range value of 4.21-5.00 means the level of satisfaction in the dimension is "very high".

According to the scores given by 50 participants through course evaluation questionnaire,

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students' satisfaction level of 6 dimensions (technology, course design, interaction, assessment, instructor, and learning outcome) obtained from item 1 to 26, as well as their overall satisfaction level indicated directly by items 27 and 28 were all fell into the categories of high or very high. Among them, students' overall satisfaction level reached 4.42, which is very high according to the evaluation criteria. The average scores of the 6 dimensions ranging from the highest to the lowest were instructor (4.61), technology (4.33), interaction (4.33), assessment (4.19), course design (4.17), and learning outcome (4.14). Although the quantitative data could not tell which dimensions or factors contribute most to the deciding result of students' overall satisfaction level, it could still indicate that students have a positive attitude considering the effects of the blended course on improving their learning experience.

Satisfaction Investigation Through Multiple Linear Regression. In addition to calculating the average and percentage, in order to find the contributing factors of effective blended course with high level of student satisfaction, SPSS was also used to carry out multiple linear regression analysis to build the structure model, hoping to provide reference and implications for course development.

However, in the first round of multiple linear regression of seven variables, i.e. satisfaction level as independent and the other six independents as predictive factors, a collinearity was founded, which was probably because some of the independents were overlapped. Therefore, through factor analysis, "assessment" and "interaction" were combined into "course design", hence the five variables "course design(new)", "technology", "instructor", "learning outcome" and "satisfaction", with the first four are predictive factors and the last one is the dependent variable. At this point, a question was proposed: to what extent can "course design", "technology", "instructor", and "learning outcome" predict student satisfaction? A statistical prediction model is expected to be obtained through multiple linear regression like this: $Y' = b_1X_1 + b_2X_2 + b_3X_3 + b_4X_4$.

To investigate the relationship between the dependent variable, student satisfaction, and the four predictor variables, the data were subjected to regression and correlation analysis. Table 2 presents the descriptive analysis result of the variables. The mean value of all the variables is greater than 4.0. The higher mean values of "Students' satisfaction", "Student-instructor interaction", "Instructor's performance", and "Course evaluation" indicate good practices of the blended course *EOEC*, which yield students satisfaction and effective

learning environment.

Table 2

Descriptive Statistics of the Variables

	Mean	**Std. Deviation**	**N**
Satisfaction	4.4200	.6417	50
Technology	4.2242	.5156	50
Course Design	4.1360	.7154	50
Instructor	4.6050	.4659	50
Learning Outcome	4.3333	.5634	50

The correlation matrix shown in Table 3 clearly demonstrates that there is significant relationship between the independent variables and the dependent variable. From high to low, the correlation coefficients are "learning outcome"($r=0.669$, $p<0.05$), followed by "course design" ($r=0.647$, $p<0.05$), "instructor" ($r=0.566$, $p<0.05$) and "technology" ($r=0.282$, $p<0.05$). The results reveal that "learning outcome" and "course design" positively and significantly influence the students' satisfaction, while the correlations between the two variables "instructor" and "technology" and student satisfaction are relatively weak.

Table 3

Correlation Matrix of the the Variables（n=50）

Variables		**Correlation Coefficients**			
		1	2	3	4
DV	Satisfaction	.282*	.647*	.566*	.669*
IV	1 Technology	—	.662*	.479*	.476*
	2 Course Design		—	.699*	.664*
	3 Instructor			—	.437*
	4 Learning Outcome				—

*$p<0.05$

Afterwards, multiple linear regression was conducted to determine the best linear combination of technology, course design, instructor, learning outcome for predicting student satisfaction towards the blended course. Statistical assumptions, such as the normal distribution of residuals and non-linear correlation between predicted variables and residuals were all met in

the analysis (Figure 1).

Figure 1

Multiple Linear Regression: Standardized Predicted Value and Residual
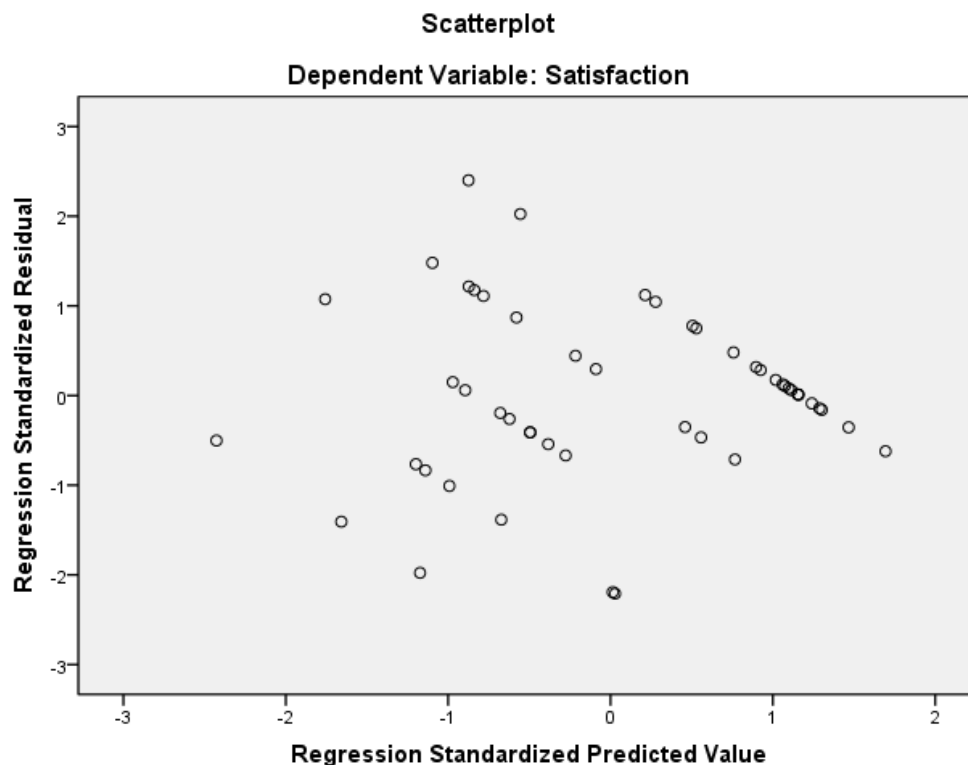
The means, standard deviations, and correlation coefficients could be found in Table 2 and 3. The regression method of "enter" showed that the combination of the four independent variables significantly predicted student satisfaction towards blended learning in the course, $F_{(4, 45)}= 16.961$, $p<0.05$, with all of them significantly contributing to the prediction ($p<0.05$) except "instructor" ($p>0.05$) (Table 2). The beta weights, presented in Table 4, suggested that "learning outcome" and "course design" contribute most to predicting student satisfaction towards blended learning.

The smallest tolerance of the four independent variables is .289, which is much higher than 0.1; the maximum value of VIF is 3.462, which is lower than 5. According to the standard of tolerance and standard of VIF, it can be seen that there is no collinearity between independent variables. In addition, for a successful regression model, the estimated standard error should be

lower than the standard deviation of the dependent variable (Martin & Bridgmon, 2012). The standard error of this model is .423, which is lower than the standard deviation of student satisfaction .642, indicating that the fit of the regression model is good. The R square value was .601, which indicated that 60.1%of the variance in student satisfaction towards blended learning course was explained by the model. According to the standard of Cohen (1988), it is a large effect size. Therefore, the standardized regression formulation is student satisfaction= 3.640 × learning outcome + 2.048 × course design +1.951× instructor - 2.362×technology.

Table 4

Multiple Linear Regression: Important Statistics (n=50)

Variables		R	R^2	Adjusted R^2	F (4, 45)	Beta	t (45)	Tolerance	VIF
DV	Satisfaction	.775	.601	.566	16.961*				
IV	Course Design New					.359	2.048*	.289	3.462
	Learning Outcome					.460	3.640*	.555	1.800
	Instructor					.257	1.951	.510	1.962
	Technology					-.297	-2.362*	.559	1.790

*p<0.05

Finding from Students' Focus Group Discussion

The recording of the focus group discussion has been transcribed as soon as it was completed. Each of the five questions has been answered by 50 students, hence 250 items of data, which has been identified by the order of the answers to each question, ranging from Q1I1, i.e. the first item of answer to the first question, to Q5I50, i.e. the last item of answer to the fifth question. A directed content analysis approach was adopted to analyze the data. After transcribing and reading through students' comments, the researcher has categorized the information in the data into seven major categories of factors contributing to students' satisfaction in the blended course.

First a code book was created based on the previous study of course evaluation and student satisfaction. The main categorization was based on the previous study on student satisfaction, including six main dimensions as used in the Course Evaluation Questionnaire, i.e.

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technology, course design, interaction, assessment, instructor and learning outcome. However, in the process of data analyzing, another dimension has been observed and kept in the code book, which is overlooked by the researcher at the beginning of the study. Quite a number of students mentioned that they like the course because of the free and active atmosphere as well as the new friends that they can meet here, especially most of them were good at English. Therefore another domain "learning environment" was added to the main factors of affecting students' satisfaction. After the creation of the code book draft, the researcher invited a colleague who has 15-year-experience as a college teacher and researcher to discuss about the codes and analyze the same data. After rounds of improvement, the final code book consists of 22 codes, including 14 theory-driven codes and 8 data-driven codes, which belong to 7 categories. After revision, the category list and definition presented in Table 5 was used as a tool to code the factors identified in the interview.

Table 5

Categorization and Code of Focus Group Discussion Data

Category	Code	Theme	Examples
Technology	QVL	Quality of Video-lecture	e.g., The audio quality of the some videos posted in Rain Classroom is not very good.(from Q3I40)
	CN	Convenience	e.g., Sometimes there is a problem with the software or the network in the online class. (from Q3I14)
Course Design	NTM	New Teaching Method	e.g., Also I do think that the regular English teaching is so boring that I need to have some risk.(from Q1I32)
			e.g., The regular English teaching always focus on the books...This blend course mentioned [focused] more on the ability of speaking and encourage us to talk with others in English.(from Q2I7)
	CA	Classroom Activity	e.g., I like English debate. This is very interesting experience. I also like discussing in our class. (from Q2I4)

			e.g., The form of class discussion can be more diversified. (from Q5I43)
	OLC	Online Learning Content	e.g., I like the homework and online classes.... The online class is interesting that everyone answers questions in English and practices our logical thinking ability. (from Q2I25)
	BD	Breadth and Depth of Learning Materials	e.g., I feel that the content of some units is a bit inconsistent with my personal ideas. As a sophomore, I'm still learning how to express my emotions and introduce my hobbies. It felt a bit like something I would be in high school. (from Q3I31)
Interaction	OOC	Opportunity of Oral Communication	e.g., In class, I can communicate with teachers and classmates in real time. Through group presentations, I can improve my oral English ability and exercise myself. (from Q2I9)
	TM	Teamwork	e.g., Teamwork and communication in class, which I think is the core of this class. Through our communication, I have learned a lot. It also makes this lesson lively and interesting. (from Q2I6)
	SP	Self-presentation	e.g., What I like most is that this course can let me have the opportunity to use English to study and communicate with the other people, and it has the more opportunities to show myself which is different from the English class before.(from Q2I11)
	F2F	Face-to-face time	e.g., We need to talk more with your surroundings face to face instead of chatting online...I think every of us should find a partner to accompany with your studying. It is truly important. (from Q4I34)
Assessment	HM	Higher Mark	e.g., Because I have past the CET 6 and I think

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			that in this new course I can get higher points than my normal English course. (from Q1I43)
	WL	Workload	e.g., Although there was no any handwriting homework, but the speaking and listening part are quite more than the normal courses. So it takes more time to learn English than the normal courses. It takes more time than I think. (from Q3I42)
	ET	Effectiveness	e.g., ...and some exercises do not seem to have a great effect on improving spoken English. (from Q3I44)
	CL	Clarity	e.g., I think there is a question type that is not very good...to find words in the text and fill in the blanks in an appropriate form. Sometimes my idea is different from the correct answer, but I personally think that the words I filled in also make sense. (from Q3I11)
Instructor	GS	Guidance and Support	e.g., Communicate with the teacher more, otherwise it is easy to be like our traditional model, and the practice will not be useful. (from Q4I19)
Learning Outcome	OEI	Oral English Improvement:	e.g., This course is very helpful to the improvement of personal oral English. I hope that everyone has the opportunity to participate in this course, speak more in class, and participate in group activities. (from Q4I49)
	CI	Confidence Increase	e.g., After all, oral English is an important part, and I may use it later when I work, and speaking well can make me confident. I think this class is good, so I signed up. (from Q1I10)
	MV	Motivation	e.g., This is the first time for me to learn English in this form in my life. Her novelty and free space greatly attract me and make me deeply interested in English, because compared

			with traditional classes, there are more opportunities to speak and more topics to discuss. (from Q5I5)
	LI	Learn Independently	e.g., Finish their homework as soon as possible. Otherwise, when you remember to do your homework, the system won't allow you to submit it. (from Q4I1)
Learning Environment	FAA	Free or Active Atmosphere	e.g., We interacted a lot during class, and the atmosphere in the class was active, which helped me a lot. (from Q2I2)
	MNF	Meet New Friends	e.g., Now I am very grateful that I can enroll in this class. It has enabled me to learn a lot and also make new friends. (from Q2I35)
	OP	Outstanding Peers	e.g., Have the opportunity to meet other excellent students, learn together, and make progress together. (from Q2I38)

Among the five questions asked in the focus group discussion, the most important and most directly related to the research question are Questions 2 and 3, which are used to respectively study which factors have a positive or negative impact on student satisfaction, and how much impact. Questions 1, 4 and 5 are used in hope that students will reveal their true thoughts and attitudes about the course, learning process and learning outcome when they talk about these topics. These are also very helpful for studying students' satisfaction with this course. In the students' conversations, the themes set in the research were mentioned 259 times. Among the 22 themes, the top ones mentioned most are oral English improvement (19.31%), opportunity of oral communication (17.76%), new teaching method (10.04%), motivation (6.18%), classroom activity (5.41%). As for the 7 categories, according to the frequency mentioned by the students, they are as follows in descending order: learning outcome (30.12%), interaction (27.41%), course design (21.24%), learning environment (8.11%), assessment (7.72%), technology (3.09%), and instructor (2.32%).

Discussion of the Overall Findings

Generally speaking, among the six dimensions, the factor "instructor" got the highest satisfaction level as well as the highest average score. The items "The instructor presented the course content clearly" and "The instructor encouraged me to be active in communication and

discussion" were evaluated by students to be at the highest satisfaction level (the average score of 4.64), which indicated that the tasks of "direct instruction" and "facilitation of the course and activities" have been fulfilled. These two tasks were mentioned as two of the three core elements of "teaching presence" by Garrison (2000), with the other is "instructional design and organization of the course and activities", which has been discussed and proved to be effective in the research in the previous section. The item "The instructor provided me effective guidance and feedback" also got a higher score, which may imply that "social presence" was created to some degree in the blended course, as supported by Aragon (2003), who proposed 12 different ways to establish social presence, including the combination of audio and video, posting instructions, and frequent feedback.

The other dimension with higher overall satisfaction is "interaction". Under the guidance of interaction hypothesis, which is also one of the theoretical frameworks of this study, interaction is considered as a crucial element in this course to achieve the overall teaching objective of improving students' oral expression ability. The items "I was provided many opportunities to interact with other students online or face-to-face" and "I was provided many opportunities to interact with the instructor online or face-to-face" were evaluated at a very high level of 4.48 and 4.32 respectively, which indicates that both the autonomous online component and face-to-face component in EOEC both provided enough opportunities for students to communicate with the teacher as well as with each other. The item "I think interaction with the instructor helped me achieve my learning goals" and "I think interaction with other students helped me complete the given tasks" got a very high level of 4.30 and high level of 4.20 relatively. It seems that the effectiveness of teacher-student interaction and student-student interaction were both recognized. In general, the data shows that the "interaction" part in the course has basically achieved satisfactory results.

Although the overall satisfaction level in the "technology" part is also very high at 4.33, there was obvious difference among them, with item "it is convenient for me to get access to the online course materials" got a very high level of 4.52 while item "The video-lectures online are clear and of good quality" got a level at 4.22. The item "Technical aspects of completing online learning were easy to manage" got a level at 4.26. The evaluation showed that the online learning tool Rain Classroom is rather satisfactory in terms of accessibility and ease to use, which is as expected due to its popularity in recent years. But the satisfaction level of the item about video-lecture quality was not as high as expected. In the following discussion session, the reason

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had been found that because some of the video lectures were recorded outdoor with the original intention to provide a real language context, so the voice in the lecture, sometimes mixed with the sound of wind or surrounding noise, was not as clear as recorded indoors. This also reminds the stakeholder responsible to make online learning resources that except for the contents, the form of delivery including sound quality, picture quality and sound effects can also affect greatly on learners' learning experience.

The students' satisfaction level of "assessment" section ranks the fourth in all the six dimensions.Assessment is considered to be a crucial factor in a course, no matter it is online or blended course, or even a traditional one. But in the blended course EOEC the assessment methods were more complicated involving formative and summative methods, evaluating performance from both online and face-to-face formats. In this dimension, item 16 "The tasks or tests, etc. measured what I learned in this course" and item 17 "I think the assessment methods in this course were appropriate given the course aims" were evaluated at a very high level at 4.26 and 4.28 respectively. The high level of satisfaction indicated that the assessment methods were well-designed in terms of relevance and effectiveness, which may contribute to the high level of overall satisfaction of students, since the result of academic performance at the end of the semester could have a strong effect on students' learning experience, even learning motivation, which have been proved by the comments from focus group discussion. However, item 15 "I was clear about the assessment requirements for each assignment or task" was evaluated at an average score of 4.04, which is far below the overall satisfaction level. Students' doubt of clarity of assessment standards may come from the subjective question assessed by the teacher. At the beginning of the semester, assessment methods have been introduced in the orientation class, and students were told their subjective oral work would be assessed according to the amount of their oral output, and the relevance, accuracy, fluency and complexity of the oral output. But it seems this evaluation standard is considered fuzzy by some students, which also proposes ideas for subsequent course improvement and further research that oral work with subjective evaluation method need more detailed and clear evaluation standards.

In the"course design" dimension, the satisfaction level were all at a high or very high level as expected except for item 5 "The online quizzes in the course was very helpful to me" . Nearly all the quizzes in the online part come from the MOOC Conversational English Skills produced by Tsinghua University. These quizzes are usually given after a video to test whether the student has fully understand the content of conversation in the video. Compared with oral

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questions like role play or group discussion, these listening comprehension quizzes are relatively boring for the students, and seem to have little to do with oral English training, which might be the reasons why some students considered them "not helpful". However, according to the input hypothesis, large amount of comprehensible input is necessary for the language output, and that's what practical teaching and learning experience have told us as well. Actually this result may indicate that students' recognition of a certain pedagogical concept will also indirectly affect the learning attitude and learning outcome finally. Therefore, the results of this study also show that it is necessary for English learners to have appropriate language learning theory training.

The overall satisfaction level of learning outcome is high at 4.14. Most students considered EOEC could improve their oral English expression and communication skills, as well as ability of learn independently and were satisfied with their learning outcome at a very high level, with average score of 4.28 and 4.22 respectively. In terms of the effectiveness of EOEC on interest increase and confidence increase in English learning, the satisfaction level, was high at 4.04, lower than the average score of all the items. The result indicates that more in-depth research may be needed in the field of improving interest and motivation of English learners in blended courses. Chapman (2019) tried to explore the reason of the effectiveness and claimed that the combination of activities and blended formats as well as a rich social environment would lead to an increase in interest and more positive stance toward English study. In this study, there may be two reasons behind the lower satisfaction level in these two items. First, the improvement of language, especially the improvement of oral skills, requires a long time of accumulation to have a significant effect, which in turn enhances learners' interest and motivation. Second, the experiment lasted only 16 weeks, which might be too short to change a learner's psychological factors.

Conclusion

The research investigated in detail about factors affecting student satisfaction with the blended course EOEC. The research findings about student satisfaction level indicate that in an effective blended course each component of it should be designed in a way to create a strong and harmonious join force that can be embodied by cognitive presence, social presence, and teaching presence. The research provided evidence that a well-developed blended course could improve students' learning experience and provide practical reference for instructors and blended course developers.

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Liminality: A Close Study of Historical Roots and Theoretical Structure

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Abstract

Liminality is an interesting but neglected theory. It helps us in understanding the mental process during a lethal condition like life threatening disease. The present study is an attempt to revisit and explore the wider implications of liminality. The main contributors in this field were Arnold Van Gennep and Victor Turner. Voluminous research has been produced on the basis of theory of liminality. Liminality is applied in the management studies, in Mathematics, in research process, in teaching and even in glass making. In psychology, social sciences, folk studies, in academia, in understanding the condition of the Diaspora, the refugees, the migrants, the immigrants, in terms of buildings, landscapes, modern life, pregnancy, adulthood, even in bungee jumping and adventure sports, etc., liminality has added a new lease of understanding. Liminality has played a pivotal role in understanding the phases of development of a society

Keywords: Liminality, in-betweeness, pre-liminal, limen, post-liminality, Arnold Van Gennep, Victor Turner

Introduction

The term, 'Liminality,' was first used in Anthropology. It's a noun and it means the transitional period or phase of a rite of passage and during this period the participant lacks social status or rank, remains anonymous, shows obedience and humility, and follows prescribed forms of conduct, dress etc. This term was first used by Arnold Van Gennep to describe the in-between condition of human beings based on his study of various tribes. Turner had taken the theory of liminality to great heights. He called it the "betwixt and in-between," (Turner, 138) space. The pioneer in this field was Arnold Van Gennep. His seminal work *Rites of Passage* (1909) brought a new wave of thought. Van Gennep observed that life is full of liminal changes. He was primarily an anthropologist. He observed the lifestyle of various tribes in France very closely. He studied the different ceremonies performed by the tribes and concluded that the purpose of these

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ceremonies was to make an individual pass through one stage to another clearly defined stage. He laid emphasis on the importance of the entire process during rituals.

Van Gennep also included in his theory the importance of passing through the territorial passage that is from one physical sacred space to another. He also revealed that, "upon this passing, there was a middle neutral zone between the sacred spaces." (Paul, 24) He also divided the entire process into three stages viz. Rites of Separation, Rites of Transitional Stage and Rites of Incorporation. In simpler terms these stages are now called as Pre-Liminal, Liminal and Post-Liminal Stages. He was more curious about the middle stage that is the liminal stage. Gennep pointed out that the rituals that are performed during the liminal state, or threshold, make the participants feel that they are in in-between spaces and identities. In this phase, the participant didn't belong to his/her past condition nor was he in a positive future condition.

The theory of liminality has generated wider interest in research area not only in anthropology but in every possible field since its inception. Owing to its wider applicability, it has been applied in various disciplines. The multidisciplinary character of theory of liminality has helped the researchers in looking at the things with a different perspective. The theory of Liminality has its origin in the field of anthropology and due its relevance its tenets are being applied to other disciplines as well. In order to understand the state of mind of the characters

When Gennep had given this theory, it was not given importance due to the dominance of Durkheim in the academic circle. Van Gennep's work saw the light of the day in terms of publicity when Turner worked upon it. Turner paid attention to Gennep's work when he himself along with his wife was waiting to go to America. "In that time of waiting by the English Channel, of being no longer quite British, not yet quite American, the Turners could feel sympathy with the liminars." (Taylor, 13) Liminality has become an immensely important part of literature because many post-structural theorists like Derrida have challenged the authoritative role of the texts. He encourages readers, "to abandon the comfort zone which could be described as servility to text. (Taylor, 177) The liminal and the fluid, the decidable and the undecidable, the meaningful and the meaningless, has entered into the critical circle of study of literature in recent times. Taylor finds out that the study of literature these days has come to a point where, "cohabitation of decision and the undecidable – a liminal double bind," (177) has taken a centre stage. In the post structural period literary theory has challenged the accepted rigid structure of literature, "by acting as an anti-structure which has become a force strong enough to move literature into a kind of liminality with respect to it." (174) Thus, liminality has helped us in accepting the liminal nature of literature itself.

In psychology also, imagination is considered as a condition that is transcendental in nature or something that is a result of liminal- flexible consciousness. Poetry also is a result of such

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transcendental state of mind. The phenomenon of death is also explored with the help of liminality because in most of the communities' death is considered as a threshold of life and after life. Death is an act of separation, "the person, the passenger, leaves behind their previous identity, serving any and all ties to the community that were created under that identity." (Boyacioglu, 12)

Arnold van Gennep is credited for the term, "Liminality." In 1902, he gave the theoretical framework of liminality in his canonical work, "Rites de passage." It was for first time that some social scientist from the field of Anthropology studied and applied the different aspects of liminality on the rituals performed by various tribes. Van Gennep, closely analyzed the social behavior and individual's transformation through rituals, change of place, season, stages, social status and change in age. He was the first social scientist to see the significance of the deep transformative role of rituals in an individual's life. He carefully divided the stages into three stages viz. separation, liminality, and incorporation. The first stage involves the separation of an individual from the day-to-day routine and from the rest of the individuals of the community. The second phase is liminality that denotes the transitional phase. This phase generated the curiosity of later theoreticians. The final phase was that of incorporation or bringing back the individual as a member of higher social status.

According to Gennep's theory liminality signifies the transitional, fluid, in-between condition that is transformative in nature; that is temporary; that is there for a while in the given time and space. (Kertzer, 26) The original title of the *Rites of Passage* was *Les rites de passage* and it were Monika B. Vizedom and Gabrielle L Caffee who first brought its translation in English. They brought to bring out, "the significance of his (Gennep's) theoretical formulations." (Kimbali, *v*)

Arnold Van Gennep was one of the most neglected anthropologists of his times. In the middle of the nineteenth century, it was Charles Darwin's theory of evolution that generated a lot of euphoria among the social scientists of those times. Herbert Spencer and Lewis H Morgan laid the foundation of theory of human institutions. (Vizedom & Caffee, vi) Adolph Bastan and E B Taylor added lot of new dimensions to this field. Auguste Comte added objective study of societies. The expansion of European imperial powers helped missionaries, travellers and colonial administrators in studying different tribes across the globe. The basis of Gennep's study was examining the rituals, "in their entirety and in the social setting in which they were found" (Kimbali, vii). Solon also recognizes the fact that, "the analysis of ceremonies accompanying an individual's life crisis which Van Gennep called rites de passage is usually considered to be his unique contribution." (Vizedom & Caffee, vii) The three major phases, "separation (*se'paration*), transition (*marge'*) and incorporation (*agre'gation*)," (vii) has since then laid the foundation of voluminous research in all the possible disciplines right from the glass making (https://ujdigispace.ac.za) to Neutrosophy (Bianca Teodorescu, Univ. of Carriova 13-15, NSS,

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Vol.10, 2015) to Liminality in PhD Scholars (www.ses.library.usyd.edu.au). Gennep called the three stages as, "*sche'ma* of rites de passage." (vii, Solon)

Van Gennep didn't do just monochromatic study of rituals. He, in fact, did a deep analysis of the periodic changes based on the natural cycle. He paid particular attention to changes of year, seasons and how it was in turn associated with economic activities of the society under study. He also discarded the notions associated with puberty ceremonies. He called it the rites of separation from an asexual world to incorporation into a sexual world. (Solon, ix) It's quite strange that such a prominent book published in 1909 in French could become popular only after the 1960's when it was translated into English by University of Chicago Press. Van Gennep is popularly called as a Belgian Ethnographer whereas he was born on 23rd April 1873 in Ludwigsburg, Germany. His father was a Frenchman, but he settled in Germany while his mother was a Dutch. When Gennep was six years old he moved to France again. He did his graduation from Grenoble and in Arabic and history from Paris. Anthropology as a separate discipline had not developed till then. After this, Gennep was engaged in teaching French for a while in school and later he happened to work as a translator. He also continued his studies while working. His thesis was published in two parts as, "*Tabon'el totemisme a' Madagascar* (1904) and *Mythes et legends d' Australie* in 1906." (Kertzer, viii) He wanted to get into University Professorship but somehow, he could not get it. He kept on doing research in, "the field of anthropology and folklore studies." (Kertzer, ix) He founded a journal, *Revue destudes ethnographiques et sociologiques i.e.,* Journal of Ethnographic and Sociological Studies in the year 1908. He was quite close to the intellectuals like James G Frazer and Andrew Lang. he also got prominence in French academic circle through regular contributions for about over thirty years in *Mercure de France*.

Gennep also wrote a collection of different folklores as *Le Manuel de Folklore Francais Contemprarin*, a book based on the then folklores of France (1937-1958). Since he was not meant for a regular job, he left it after some time, so as to completely focus on research and exploration. The drawback of it was that he had to face financial hardships throughout his life. He had a small stint as a University Professor in Switzerland but too went out of his hands because of him being vocal about Swiss Government's role in World War II (Kertzer, ix). After many tests and trials of life, he finally settled at Bourg-la-Reine on the borders of Paris. He did chicken farming to support his family. Despite all the difficulties, he published fifteen books and over 160 research papers. (Kertzer, x) Rodney Needham, a prominent British Anthropologist had severely criticized the deliberate attempt of French academia to neglect a man of great stature, Arnold Van Gennep. He called it, "an academic disgrace." (Kertzer, x) Although Gennep did not get the recognition that he deserved during his lifetime, as it has happened with many other great geniuses in history, he was studied in detail by later social scientists.

Alfred M. Tozzer, an anthropologist from America, studied Gennep's theories extensively and published his works in 1925. Another anthropologist, Paul Radin devoted an entire chapter on Gennep's theory in his seminal work, *Primitive Religion*, 1937. Famous sociologist Emile Durkheim established his theories in *The Elementary Forms of the Religious Life* (1912) on the basis of Gennep's study of Australian Totemism. Not only this, the theories in anthropology helped psychologists also like Sigmund Freud because his work *Totem and Taboo* (1914) talks about the "totemic rites," (xv) that help in regulating the son's jealousy against the father.

Now the question arises that if these rituals were so important then why did they lose its importance in the modern period? The meaningful rituals lost credibility in the modern industrialized urban settings because these gave rise to new social order that was more conducive for individual centric life rather than looking at one's life as a part of a community or a society. Besides secular and scientific education discarded anything that was based on some supernatural belief or the rites that could not be explained through visible, practical logic.

Arnold van Gennep cites the purpose of writing Rites of Passage as, "several types of rites are already well known, and it seemed to me that a large number of other rites could also be classed in a special category. As I propose to show, these rites may be found in many ceremonies. Until the present times, however, neither their close relationship nor its cause has been perceived, and the reason for the resemblances among them has not been understood. And above all, no one has shown why such rites are performed in a specific order." (Vizedom & Caffee, xxv) Thus Arnold was a way ahead from his contemporaries in his attempt to study the rituals of different communities. His reasons however were not well comprehended by most of his contemporaries. It was only in 1960, that another social scientist Victor Turner rediscovered Gennep's works, explored these, and brought Gennep's theory to limelight but by then Arnold had left the world. He died on 7th May 1957 in Bourg-la-Reine, Paris.

In the very first chapter of *Rites de Passage,* Gennep presents the classification of rites. He says, "For a layman to enter the priesthood or for a priest to be unfrocked calls for ceremonies, acts of a special kind, derived from a particular feeling and a particular frame of mind. So great is the incompatibility between the profane and the sacred worlds that a man cannot pass from one to the other without going through an intermediate stage." (Vizedom & Caffee, 1) So the very first chapter begins with the announcement of some process with classification of the three stages. He also believes that though the modern secular societies are not that ritualistic but in the less urban cultures magico-religious practices are followed right from, "being born, giving birth, and hunting, to cite a few examples are all acts of whose major aspects fall within the sacred sphere." (Vizedom & Caffee, 2)

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In fact, the life of an individual is filled with series of passages from one distinctive stage to another. Every stage involves various ceremonies to mark the difference from the previous stage, it includes death also. Death is simply a physical phenomenon, but every community disposes off the dead body only after performing some ceremonies and rituals during funerals and they are all considered sacred. Gennep equates human life with nature. The universe follows some principles so does the periodicity of seasonal changes as well as the celestial changes like the full moon and the ceremonies associated with it in some culture besides celebration of some festivals on new year or on equinoxes. He divides all the rites into two categories, "sympathetic and contagious." (Vizedom & Caffee, 4) For defining sympathetic rites he refers to all the major research done by social scientists of his times, viz. Tyler, Lang, Clodd, Hartland and others. Sympathetic rites refer to the rites that are complimentary to each other. It included all kinds of rites that were considered as holy, pure, or impure. Many schools of thoughts had emerged in the late nineteenth century Europe regarding the studies of folk rituals. Some focused on, 'animistic rites,' while some other theoreticians were interested in, 'dynamistic rites.' (Vizedom & Caffee, 7) Contagious rites were based on material and transmissible characteristics.

Besides these rites several other terms were also popular to define different kinds of rites like, direct rites (like a curse or spell), indirect rites (like prayers or sending powers through jinns), positive rites, negative rites (includes taboos etc.) All these rituals are mutually dependent on each other. Arnold claims, based on his study, that the other social scientists were not able to detect this mutual dependence. He lays emphasis on the classification of the rituals because then it becomes easy to understand the underlying pattern or order of these ceremonies. He also regrets that social scientists have ignored the analysis of the undercurrent pattern of many rituals. That is why he claims in his book, "I have tried to assemble here all the ceremonial patterns which accompany a passage from one situation to another or form one cosmic or social world to another." (Vizedom & Caffee, 10) It is because of this fact that Gennep has focused on rites of passage. He gives examples of all the three categories' rites of separation (preliminal rites), "as in funeral rites, rites of transition (liminal rites) as in pregnancy, betrothal, and initiation, rites of incorporation (post-liminal) as in marriage ceremonies." (Vizedom & Caffee, 11) All these rites bear special purposes. They are largely sacred and may involve magical and religious features also. All these rituals are not merely meaningless rituals; they involve purposeful ceremonies like marriage rites are based on fertility rites, pregnancy rituals are based on those rites that are meant for the protection and well-being of the mother and the baby; funeral rites involve divine rites.

Most of the rituals involve purification rites which were basically meant for removing contamination. He gives the example of a Brahman. He says, "A Brahman belongs to the sacred world by birth; but within that world there is a hierarchy of Brahman families some of whom are sacred in relation to others." (Vizedom & Caffee, 12) The Brahman boy is initiated into the community after going through various sacred rituals. Similarly, a pregnant woman is a sacred

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thing for every community but immediately after the birth of the baby she has to undergo purification rituals after the passage of some particular days of childbirth. The baby and the mother are incorporated in the family and community after some special ceremonies. It may involve purification rituals, magical or sacred rituals. The social status of the person also changes. The importance of these rituals can be gauged from the fact that they are passed on to from generation to generation. Some of the rituals are even centuries old but they are still followed as it is with lot of fervours.

Though Van Gennep's book *The Rites of Passage* is a small book, yet each chapter of this book generated voluminous research in different disciplines. Not only research numerous books were written based on the study of this one book only. The testimony of this claim is that only the second chapter of this book titled as, *The Territorial Passage* has influenced many intellectuals like Bjorn Thomassen, Les Roberts and others. Bjorn Thomassen is known for his seminal book *Liminality and the Modern* (it shall be explored in detail later in the same chapter), Les Roberts talked about *Spatial Anthropology* and Jack Parsons highlights the importance of boundaries in his book *Liminal States.* Similarly books like *Landscapes of Liminality: Between Space & Place* by Dora Downey*, Walling Boundaries and Liminality: A Political Anthropology of Transformation* by Agnes Horvath*,* Marius Ion Benta, Joan Davison*, Beyond the Threshold* by Hein Viljoen & Chris Nvan der Merwe*, Liminal Landscapes Travel, Experience and Space In-Between* by Hazel Andrews & Les Roberts*, Living in the Borderland* by Jerome Bernstein*, Mapping Liminalities: Threshold in Cultural and Literary Texts* by Alan Roughley, Terry Phillips Lucy Kay & Zoe Kinsley. Texts like, *Border-Crossing Spirituality: Transformation in the Borderland* by Jung Eiun & Sophia Park, Breaking boundaries: Varieties of Liminality by Agnes Horvath, Bjorn Thomassen and Harald Wydra, discuss liminality keeping in mind, the potential of liminality, "to be a leading paradigm for understanding transformation in a globalizing world."(https://www.berghahnbooks.com/title/HorvathBreaking) The writers have tried to explore the possibility of observing liminality and human experience in terms of, "cultural practices, codes, rituals, and meanings in situations that fall between defined structures and have uncertain outcomes." (https://www.berghahnbooks.com/title/HovarthBreaking) Many of the research works are based on case studies and different methodologies. The books mentioned are largely focused on the importance of liminal physical spaces and its impact on the individuals and the society.

A territorial passage is in itself a concrete passage, but it has its own effects. The borders, although an imaginary physical space is quite visible on political maps and for crossing over these spaces one has to undergo various legal formalities like, the passport. According to Arnold van Gennep, the formalities were, "political, legal, and economic but magico-religious," (Vizedom & Caffee, 15) in nature. Gennep was more interested in the study of magico-religious sanctions because, the naturally formed boundaries like, "sacred rocks, tree, river, or lakes," (Vizedom & Caffee, 15) could not be crossed over without the fear of some supernatural punishment. In ancient

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times, the borders were marked by objects like an upright rock which Gennep associates with the phallus. Different countries/territories had different symbols and beliefs about marking their territories like the Chinese believed that earth is divided into plots and for each district that roughly included 25 families had a separate God protecting it. Besides walls, temples, statues, posts, even some herbs or shrubs or even a strip of no man's land, deserts, ponds, marshy land, or the crossroads also defined the separation of claimed territory. In the chapter, The Territorial Passage, Gennep claims that he focused on these neutral spaces because, "whoever passes from one to the other finds himself physically and magico-religiously in a special situation for a certain length of time: he wavers between two worlds." (Vizedom & Caffee, 18) This can be called as the transition period.

He observes that there are many ceremonies that represent the transition from one space to another. This claim follows various examples of magico-religious practices across the countries that are related to crossing borders. For example, when the Greek kings used to enter some territory, they use to sacrifice a bull on the frontier, the head used to be kept on this side and the body on the other side. Some used to carry a torch bearer, if the signs were auspicious then only the army used to enter the new territory after the torch bearer. James G Frazer mentions several varieties of such rituals in his book *The Golden Bough*. H Clay Trumbull, Gaidoz and Rolland, Gennep's contemporaries mention such rituals based on their explorations. The purpose of these rites was to acknowledge one's passage through one world to another unknown world. It also meant giving sacrifice to the unknown spirits that might be guarding that unknown territory. Similarly, the same principle is applied when one enters a village, a town, a temple or a house. However, "the neutral zone shrinks progressively till it ceases to exist as a simple stone, a beam or a threshold," (Vizedom & Caffee, 20). It also includes the main door of a house. Often when one enters a temple it is accompanied by prostrating, kissing, or touching one's head at the steps or at the altar. Gennep says, "The rituals pertaining to the door form a unit, and differences among particular ceremonies lie in technicalities: the threshold is sprinkled with blood or with purifying water; doorsteps are bathed with blood or with perfumes; sacred objects are hung (like a horseshoe) or nailed onto them, as on the architrave." (Vizedom & Caffee, 20)

This reminds us of the north Indian ceremonies that are held at the main door of Hindu families in north India like spilling of oil on both the corners of the main door to ward off any evil when the new bride and groom enter the house for the first time, some brides sprinkle rice grains while leaving their house for groom's family. In some cultures, the women of the house place a lit lamp on a big plate filled with flowers and little bit of vermillion and circles it in front of the newlywed couple and then only allows them to enter the house. This is perhaps done to purify or make the couple feel like divine entities entering in the house as one unit. The door acts as border between the outer world and the inner pure world. Not only during marriage ceremonies but also during the adoption or bringing back the newborn baby from the hospital or bringing an idol or

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during religious ceremonies and even in funerals also several sacred ceremonies are held at the main door.

Gennep distinguishes the rituals performed at the threshold as, "The rites of separation from the previous world, preliminary rites, those executed during the transitional stage liminal (threshold) rite, and the ceremonies of incorporation into the new world post-liminal rites." (Vizedom & Caffee, 21) It is interesting to note that the entrance of any well-developed city in the ancient times used to show grandeur in the form of big gates, arch and some figures that were considered to be protecting it from evil eye of the enemy. Winged dragons, big birds, figures of big snakes or roaring lions on both side of the gate symbolized as the guardians. In India we often see big elephants placed on both sides of entrance of fort to perhaps signify the opulence of the kingdom. The rites of passage were not only practiced at the gates or while crossing the borders but also while crossing some river, crossing of mountains, or embarking on a voyage or while mounting on a horse before leaving for a war are marked by various ceremonies symbolizing separation and later incorporation on return from the above-mentioned places.

Gennep also lays emphasis on ceremonies associated with construction of a new house. While laying foundation of a house several sacred ceremonies are performed in various culture and before settling in that house some housewarming party is performed to receive blessings for a happy life in that new house. Before the party, the priests perform some religious ceremonies to purify it with sacred chants and prayers. Sharing of meals, feasting and merry making with near and dear ones is also common after the religious ceremonies to mark the beginning of a new phase. After passing through several stages of liminality the individual is incorporated in the new settings. It is only the main door that meant for rites of entrance and rites of exit while other doors are not considered for this purpose. The main door only acts as a contact between the outside world and inside personal world. Gennep calls the main door as the "point of transition between the familial world and the external world." (Vizedom & Caffee, 25) He also says that "In order to understand rites pertaining to the threshold, one should always remember that the threshold is only a part of the door and that most of these rites should be understood as direct and physical rites of entrance, of waiting and of departure- that is as rites of passage." (Vizedom & Caffee, 25)

Moving on from the territorial passage Gennep talks about Individuals and Groups in terms of liminal stages. Talking about the ancient tribes, Gennep observes that whenever a group or a tribe meets a stranger or a group of strangers it also involves many rituals, and a common pattern can be filtered out from these patterns across different tribes. The first pattern is that whenever two groups meet it is only the chiefs, or the intermediaries or the selected representatives meet with each other. The same pattern is followed even in the post-modern global world today. It is the Presidents, prime ministers or ambassadors who meet with each other on behalf of the entire

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nation. Special arrangements are made for the welcome of a head of a state. The entire stay is well planned, and it includes formal and informal ceremonies.

The strengthening of bond between two countries still depends on the principle of what you give us will determine what we give in return. In those times, the transitional period was usually marked by grand welcome with sprinkling of water or sacrificing an animal, anointing, etc. (in present day world, offering a bouquet, or parade by soldiers) exchange of gifts (meetings and signing of policies in the present context), a common meal or feasting and comfortable stay. The time of stay varies from culture to culture. A variety of ceremonies signify the meeting of groups from different communities. Some of the common patterns reported by various anthropologists and folklorists are, handshakes, embracing, kissing, sitting together on a raised platform for the public view, exchange of precious metals, or each other's ring, dresses, gifts, exchange of scared objects like a cross, a candle, taking of some grand oath together, exchange of slaves, children, women, and wives also. In some ceremonies of Rites of incorporation, the two chiefs of different clans were supposed to perform sacred ceremonies that sometimes-included exchange of blood, taking an oath in front of a deity or going for a pilgrimage together. The incorporation of the stranger was also done by offering the women of the tribe.

Since the stranger/s that has been incorporated into the tribe holds a special status needs to be kept in a special place like a special tent or a place equivalent to the place of the chief. In modern terms like we make an important official stay in a guest house or a five-star hotel depending on the social status of the visitor in his/her own country. Since the stranger has to leave after a certain period of time so a different set of rites are performed under rites of separation. Like again a last grand meal together, exchange of gifts, accompanying the person up to some distance, sprinkling of holy water. Like in Arab world when the guest leaves the hosts throw water under his feet to ward off anything evil that might come on his way. Overall, it is about wishing the best for the guest who is leaving. Thus, all the ceremonies from meeting to departure follow the process of three phases of liminality.

In the similar vein, Gennep describes the process of liminality related to pregnant women and childbirth. He cites the examples of various communities that follow some rituals, and it includes the Todas from south India, the tribes in Kota of Nilgiri Hills, the Lushae tribe of Assam, Punjabi Hindus and Muslims, North Americans like Hpoi of Oraibi in Arizona, Bontoks of Philippines, Minhow of China, etc. The three common phases that is followed by almost all the tribes in the world during pregnancy and up to childbirth is, "separation, a transitional period with gradual removal of barriers and re-integration into ordinary life." (Vizedom & Caffee, 44) The basics of these rites normally deal with issues like diet of the mother, purification, isolation or seclusion from entire clan, restricted movement, first time mother's special care, protection of mother and foetus from evil spirits. Different tribes follow unique ways of even cutting of the

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umbilical cord and bathing of mother with herbal water after certain days of delivery. Besides, prayers to the deities for the protection of the new member of the clan are also held. The mother and the child are incorporated in the community by following certain rites that ends with sharing of meal with all the community members. The mother is allowed to follow normal life after performing certain sacred rituals and after a passage of certain number of days which may vary from 11 days to 40 days according to different norms of a particular community.

Not only pregnancy but also birth and childhood follow the same pattern of separation, transition, and incorporation. As the child transits from childhood to teenage he or she is subjected to different ceremonies to make him/her a responsible member of the community. Such rites may start with the onset of puberty or even later in certain communities. It is pertinent to note that before the onset of modern period most of the communities followed the custom of early marriages. In fact, in some cultures children were married as early as when they reached the age of seven. Gennep distinguishes between, "physiological puberty" and "social puberty." (Vizedom & Caffee, 65) One of the most common rituals among various tribes is circumcision. Before the advent of modern science people treated their bodies as if it is wood that could be cut or pierced from anywhere and can be adorned with different objects for gaining special powers. This chapter is full of surprising customs across the world. No continent is left unmentioned in the chapter titled as **initiation rite**. The findings show that the three phases that are followed with the help of some rituals aim at making girls and boys as an important member of the community. Sometimes many initiation ceremonies are performed to initiate neophytes into sacred and secret societies. Religious initiation also encompasses many new as well as age old rituals. Like when young girls take an oath to become a nun they are subjected to many rituals when they take the oath of becoming the spouse of Jesus.

Gennep cites various examples from India also like the Brahmans also have to undergo certain ceremonies to be called as a Brahman. He says, "One is born a Brahman but one must learn to act like a Brahman…within the sacred world which the Brahman inhabits from birth there are three compartments: preliminal one until the *upanayana* (beginning of a relation with the teacher), liminal one (novitiate) and a postliminal one (priesthood)." (Vizedom & Caffee, 105) Thus Gennep give several examples like baptism, naming ceremonies, etc., from across the world that are meant for bringing transition from one stage to another. Similarly, a common motif is found at the time of one's death also. Right from the birth till death and even after a few years of death some rituals keep on going. Funeral rites also bear the same testimony. Gennep describes the rites of funeral as, "the rites of separation are few in number and very simple, while the transition rites have a duration and complexity sometimes so great that they must be granted a sort of autonomy. Those funeral rites which incorporate the deceased into the world of the dead are extensively elaborated and assigned the greatest importance." (Vizedom & Caffee, 146) Not only the dead but the survivors also go through a transitional period which we normally know by the term mourning

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period. Gennep divides it into, "the living mourners and the deceased constitute a special group, situated between the world of the living and the world of the dead, and how soon living individuals leave that group depends on the closeness of their relationship with the dead." (147)

It is interesting to note here that all the communities consider that the world that we enter after death would be similar to the one that we leave. It can also be better, and it can also be worse based on our deeds in this world. But largely agree that it is a kind of journey and hence most of the rituals offer some kind of material support in terms of food, grains, clothes and precious metal, 'amulets, passwords, signs," (Vizedom & Caffee, 154) also to the dead and for moral support of the dead prayers are held for several days even months. It is also done to ward off evil spirits for taking possession of the dead body. Thus, human body is the centre of all the rites right from conception in a mother's womb till death and in many communities even after death also. The parts of human body from head to toe are subjected to various ceremonies to distinguish between the previous world, the present world and the world after death. The rites offer an opportunity to separate the impure and the pure, the sacred and the profane, the good and the evil.

Gennep has provided a plethora of rituals across continents in his foundational work *The Rites of Passage,* but he says that he has, "given a rough sketch of an immense picture, whose every detail merits careful study." (189) Study of rituals opened a new vista of understanding about the identical rites for identical purpose and the common pattern among different civilizations. The studies also helped in destroying old theories. A recurrent pattern indicates that under the garb of multiple ceremonies lies a common pattern of the rites of passage. The transition period or the liminal stage was more focused upon by Gennep during the rites of passage. Gennep comes to a conclusion that, "the series of human transitions has, among some peoples, been linked to the celestial passages, the revolutions of the planets and the phases of the moon. It is indeed a cosmic conception that relates the stages of human existence to those of plant and animal life and by a sort of pre-scientific divination, joins them to the great rhythms of universe." (194)

In the select fictional cancer narratives also, it is found that the characters also realize that they are a part of the great rhythms of the universe but only after going through the painful transition period. Like in The Fault of Stars, the protagonist Augustus Waters dies due to cancer but his beloved Hazel Grace, again a cancer sufferer claims, "We live in a universe devoted to the creation, and eradication, of awareness. Augustus Waters did not die of a lengthy battle with cancer. He died after a lengthy battle with human consciousness, a victim- as you will be-of the universe's need to make and unmake all that is possible." (*The Fault in Our Stars*, 266) Similarly in the text, *How to Climb an Eiffel Tower* when Lara Blaine goes through successive radiation therapies she finally comes to a point where she says, "That's it! … I can see the radiation as burning all the traces of them out of me forever. I lay on the table for the next hour feeling filled with light. Instead of being burned, I chose to see it as my wounds being cauterized, healed by the

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fire." (*How to Climb an Eiffel Tower*, 311) Thus the findings of Gennep help us in focusing on the nuances and intricacies of the transition period and how it finally shapes our position with ourselves and the people around us.

Gennep's theory was further explored by Victor Turner. He was an explorer par excellence. He furthered this theory by studying the Ndembu tribe of Northwestern Zambia. He found that a paradigm shift occurs in a person's life during the phases of transition of his life. As compared to Gennep, Turner was more focused on the middle stage that is the transitional stage when an individual finds himself in "betwixt and between stage" (John Faust) or liminal stage. Turner developed the theory of Liminality based on his close observation of Nkang tribe's rites. Turner found out that the rules, expectations, and behaviour seem to be different from what it was expected in pre-liminal and post-liminal state. He called it as the seat of, "cultural creativity," (John Faust) The male and females undergoing such rituals often remain in a state of ambiguity, a state of neutrality, a state of invisibility. But however attractive this state may seem to be, it will not remain for long; it's a temporary state. Turner studied the process of this transitional phase in minute detail. When the participant is undergoing the rituals, he is subjected to remain in some sacred space and time away from the non-participants of his own community. In this phase the participants experience withdrawal from general public, a status of untouchability, a status of social and cultural profanity. After the transition is over the participant is re- incorporate in his community with a new and elevated state.

Victor Turner brought Gennep's canonical work to limelight. Victor Turner is the main theorist of Liminality. He devoted his lifetime in developing the principles of this theory. Turner brought the theory of Liminality with his sheer dint of hard work and wide publication. Besides by his time the academia was more conducive in accepting diverse ideas unlike in the times of Gennep. Victor Turner was born in Glasgow, Scotland in the year 1920. He did his graduation from University College London. He served his country in World War II also but for a brief period. Since his bent of mind was towards research and exploration, he joined the university and became a research officer and embarked on a journey to Zambia where he studied the Ndembu tribe closely. Now the world knows him as a great ethnographer who established the principles of theory of liminality. His published work acts as a referral point for scholars from different disciplines. Some of his famous books are *The Forest of Symbols* (1967)*, Schism and Continuity in African Society* (1968), *The Drums of Affliction: A Study of Religious Processes among the Ndembu of Zambia* (1968), *The Rituals Process: Structure and Anti-Structure* (1969)*, Dramas, Fields and Metaphor: Symbolic Action in Human Society* (1974)*, Image and Pilgrimage in Christian Culture- co-authored by Edith L B Turner also* (1978), *From Ritual to Theatre: The Human Seriousness of Play* (1982)*, Liminality, Kabbah and the Media* (1985), *The Anthropology of Performance* (1986)*, The Anthropology of Experience* (1986) and several research papers.

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The most famous book by Victor Turner was *The Ritual Process: Structure and Anti-Structure.* This book was written after two and a half years of field study of Ndembu tribe. The difference between Gennep's study and Victor Turner's study is that Turner focused on the middle phase that is the transition phase, he particularly studied the "complex initiation rites with long periods of seclusion." (Turner, 4) The value of rituals can't be ignored because they carry the value of the entire group. Most of the anthropologists studied the rituals as an outsider, as an on-looker while Victor was dissatisfied with this approach. He was uneasy with this kind of approach. He admits, "For I was constantly aware of the thudding of ritual drums in the vicinity of my camp, and the people I knew would often take their leave of me to spend days at a time attending such exotically named rites as *Nkula, Wubwang's* and *Wubinda*. Eventually I was forced to recognize that if I wanted to know what even a segment of Ndembu culture was really about, I would have to overcome my prejudice against ritual and start to investigate it." (*The Ritual Process*, 7) Here lies the difference between the study of rituals by Turner and others. While other anthropologists have reported the rituals, Turner has tried, "to reach an adequate understanding," (Turner, 7) of each and every movement. He had also learned Ndembu vernacular. Unlike other British officers he had befriended Ndembu Chief Ikelenge and because he had shown respect for their culture, he was more than happy in involving him in their rituals.

Turner believed that every community performs rituals of transitions. Some rituals may be visible while some other may not be so obviously visible, but they bring transformation. Another interesting fact about a person going through social rituals is that in the liminal state they are considered as unclean and polluted. So, the community normally keeps them a little separate from rest of the people. The signs of pre-liminal state are erased during the liminal phase and when the individual is at the threshold of such practices, he/she is enters into post-liminal state with enhanced status. Turner also gave a unique term for these concerted efforts of the society for bringing this transformation, he calls it Communitas. Communitas is an effort of the society to initiate an individual into the cultural and social practices of that particular, "family, clan, tribe, nation etc." (John Faust) It may also be some particular class, gender, or caste. Turner also claims that the ritual process can also be called as an event that tries, "to reinterpret cultural symbols like the natural surroundings, paintings, images or even dance etc." (Faust)

The early studies in Liminality were based on the rituals undergone by neophytes of the tribal society. The entire process was divided into three main phases, viz. separation, transition and incorporation. The first phase was also named as pre-liminal phase. In this phase the participants were kept aloof from the rest of the community. In the second phase the neophytes or participants had t undergo certain special rituals that had some elements of the previous stages or the approaching stages. It also included some sanctity of the ritual. This was an ambiguous stage where the person belonged neither to the previous stage nor to the advanced stage. Thus, the participant finds himself in an in-between stage. Turner compares this state with, "the condition of

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an unborn baby or with an eclipse of the sun and the moon." (Thabang, Monoa, 19) Turner went a step further than Gennep. He divided liminal two different types, liminality that is irreversible as in the case of the rituals and liminality in which the community or a group undergoes cyclical rituals and attains higher status.

Turner quotes Nadal in breaking old theories, "Facts change with theories and new facts make new theories." (9) So, in this book Turner comes up with new observable facts that turned Liminality, into an established theory. In fact, the new terms coined by Turner like, in-between, betwixt, communitas, etc. gave a fresh lease of life in research in other disciplines also. Turner particularly focused on the middle stage that is the *Liminal* stage or transitional stage. He proved his point through keen observation of recurrent patterns in different rituals. Turner explored the stage of limen to prove that liminality referred to a state of that does not correspond to ordinary stable condition of everyday life. The participant who goes through the rituals remains in a state of Limbo. He says, "The attributes of liminality or of liminal personae ("threshold people") are necessarily ambiguous, since this condition and these persons elude or slip through the network of classifications that normally locate states and positions in cultural space." (*The Ritual Process,* 104) Turner assigns liminal entities some new terms like, "neither here nor there; they are betwixt and between the positions assigned and arrayed by law, custom, convention and ceremonial." (104) The uncertain and ambiguous condition is expressed through a number of symbols during rituals. He compares liminality with death, to a condition that makes one realize that he/she is invisible. Just like during eclipse the sun and the moon are there but they are invisible despite being there. Turner calls the neophytes and the initiands as entities that are almost invisible, equivalent to nothingness. Liminal beings are supposed to be passive, humble and obedient. The ceremonies that concur in liminal stages include near nakedness state as if one the initiands is in a womb or in a grave.

Turner gives us the concept of Communitas also on the basis of his study of liminal rituals. During these rituals not only the individual but also the community gets involved and creates a social bond and experience, "moment in and out of time, and in and out of secular social structure." (96) The social bonds that are created are out of the rigid structural pattern of the society form a new pattern. The common social structure designates a position to the men of the society which can be high or low, in the present context we have proper names for different ranks in the official place, and at home also the rank is well defined. Whereas during liminal period, the society loosens the rigid structure and the individuals irrespective of their high or low status accept and follow the orders of the elders performing rituals.

Communitas is a Latin term and Turner preferred this term instead of community because the communitas helps in distinguishing, "the modality of social relationship from an area of common living." (96) Every society possesses some sacred attributes and the individuals in a

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community acquire those attributes after passing through certain prescribed rituals. The purpose of these rituals is to ingrain a sense of humility in individuals of all classes, thus helping in creating a healthy social bond within the society. Turner claims, "Liminality implies that the high could not be high unless the low existed, and he who is high must experience what it is like to be low." (97) That is why usually the royal families also send their heir apparent to places where they can experience all shades of life. Turner also detects dialecticism in these processes. "The high and the low, communitas and structure, homogeneity and differentiation, equality and inequality," (97) are an integral part of rites of passage. The passage between these two opposite poles takes the individual through a limbo that is, "statuslessness," (97) for that particular brief period. Turner supplements his concepts with the help of *Isoma* customs and *Kafwana* rituals of selecting a chief for the tribe. The pedagogic of liminality involves two kinds of separation, one that is conferred to the position by the community and the second that satisfies the psycho- biologics urges of an individual.

Turner takes the help of binaries suggested by Levi Strauss like, "Homogeneity and heterogeneity, silence vs. speech, humility vs. pride, sacredness vs. secularity, and foolishness vs. sagacity," (105) and the list is exhaustive. Victor Turner believes that with the passage of time the simple tribal societies that celebrated the transitions phases with much fanfare and the permanence of the "betwixt and between," (107) in these rituals became institutionalized but still in the modern societies the passage ritual exists in majority of the world religions right from naming ceremony till death. He gives the example of the St. Franciscan group of Christian saints who lived in utter poverty deliberately. Their notion of self-discipline, prayers, fasting, vegetarianism, celibacy and not touching money was followed strictly. Most of the liminal phases are filled rituals that are supernatural in nature. The purpose the liminal passage is to make the impure, pure; to make the unholy as sacred. Not only this within a communitas the people at the weaker position are also assigned important role during rituals. Even in royal courts the jesters played this role only. They acted as bridge between the serious and the comic, between sense and non-sense.

Historically, ritual phases were also performed to bring equality. Measures like, "wearing uniform apparel, sexual continence…. abolition of rank, total obedience to the prophet or the leader, simplicity of speech and manners," (*The Ritual Process,* 112) Turner gives a thorough detail of various liminal communities like the Hippies of the 70's of America, Neur of the Sudan, Ashanti of Ghana. About the relation of liminality and communitas, Turner comes to a conclusion that communitas is existential in nature while its structure is classified on the basis of its culture and nature. "Communitas breaks in through the interstices of structure, in liminality; at the edges of structure, in marginality; and from beneath structure, in inferiority." (128) The liminal phase involves the holy and during this stage, the communitas allows to disband the rigid norms which are otherwise rigid in a structured society. What is the role of rituals in an individual's life? Why should one go through the stages of rituals? Victor Turner claims that these rituals, symbols,

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philosophical systems, art etc act a, "set of templates or models which are, at one level, periodical reclassifications of reality and man's relationship to society, nature and culture." (129) In fact, they are not just classifications, "they incite men to action as well as to thought. Each of these productions has a multi vocal character, having many meanings and each is capable of moving people at many psycho-biological levels simultaneously." (129) The same function of liminality has been applied to the texts based on fictional cancer narratives in the present study.

Turner's contribution to theory of liminality is based the deep analysis of communitas also. Turner looks at the communitas from a different angle. His concept is different from Martin Buber's, "segmentalized community that works on the difference of I and thou," (132) so is it different from Durkheim's concept of solidarity within the community. Turner classified Communitas into different categories:

(a) existential or spontaneous communitas, e.g., the hippies,
(b) normative communitas, e.g., social control to organize communitas,
(c) ideological communitas - utopian model of society based on existential communitas, e.g., Gandhi's Harijans, Tolstoy's peasants, Holy poor of St. Franciscans group, Gonzalo's ideal commonwealth in Shakespeare's *Tempest*.

Turner calls for a close analysis of life of these groups. The kind of communitas wished by these communities is not only for seeking sympathy or pleasure but to achieve "an effortless comradeship that can arise between friends, co-workers or professional colleagues any day. What they seek is a transformative experience that goes to the root of each person's being and finds in that root something profoundly communal and shared." (Turner 138) Human being's desire is primarily to exist in a state of ecstasy. Such desire is also seen in cancer sufferers in the select texts of the present study that shall be elaborated in our subsequent articles. He gives a thorough review of various communitas around the world like the Chaitanyas community in Bengal, Bob Dylan and the Bauls, the Shamans, etc.

According to Turner, the rituals that are performed externally or that are visible are not just physical rituals instead they are a part of our genomic evolutionary process. As a researcher he integrated the idea of liminality, the threshold, the betwixt and the between. For him all these processes were designed to restore behavior in the society, in the garb of rituals. He categorized liminality into Liminal and the Liminoid. In technologically simpler societies people undergo liminal process whereas in technologically complex societies they undergo the process of Liminoid. Under this category he cites the example of archaic, mythical, and quasi ritual performances like gospel, drama, and dances like *kathakali*. Through such refined rituals, the re-aggregation or cooling down of ritualized behaviour is reinforced. Turner emphasized that performance, play, rituals, arts, sports all form the

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foundation of how individuals think and organize their lives. He had also tried to study the connection of body, brain, and culture, but unfortunately, he did not live long enough to explore it extensively.

Rituals can be looked at from different angles, viz., they are part of our evolutionary process, they have a defined structure, they can be performed or acted, they can be experienced by an individual and they may operate our social and religious life. In the present study, the focus shall be on the experience, and how it operates our social life and how it helps in the evolution of a person. Turner also proposed the notion that the human brain is a liminal organ that operates between the genetically fixed and the radically free state. The technique of co-adaptation helps us to evolve out of our genetically engineered brain. Turner's idea of liminality is something that is fluid, dynamic and anti-structural in nature.

Gennep wrote around thirty books, but he considered *Rites of Passage* book as part of his flesh, it's quoted by Belmont in 1979 in her article on Frazer's *The Golden Bough*. He also studied the French folklore extensively. His seminal work influenced the works of Joseph Campbell. Victor Turner was also inspired by his findings.

Turner was keen on understanding the liminal stage, the state where an individual doesn't belong to the previous condition, nor he/she is part of the reincorporation. *Liminal* has originated from the Greek/Hebrew word *limen* that means harbour, a place between the land and the sea. The word has various meanings in different cultures like in Latin, limes used to be known as borders or confines of the Roman Empire. Similarly, limen meant threshold or passage. According to Christianity the word *limbo* that is similar to *limn* meant, half-way station, i.e., place between Heaven and Hell, where the souls of those who died in the friendship of God wait for their salvation by Jesus Christ. The concept of liminality is visible in ancient religions also like Pythagorean view of metempsychosis, which is also referred by Socrates in the myth of Er in Plato's Republic. Erwas allowed to come back to the world of the living and recount what he saw in the land of the dead, the souls of recently departed people meet at a middle station, where they are allowed to select their next destination. A similar concept is in Tibetan Buddhism, by the name of *bardo*, which signifies "gap" or a space in-between. Zoroastrian religion calls it *hamistagan*, a transitional state in which the soul of a believer who was neither good nor bad waits for the Judgment Day. In Islam, Barzakh means a transitional state between the moment of death and the day of resurrection, during which sinners are punished while the righteous are rewarded. So, it is a universal idea that is present in major cultures and religions of the world.

Another important feature of Victor Turner's idea is how to understand experience, especially, the lived experience. The post-modern societies are trying to experience out-of-

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the-ordinary experience like through bungee jumping and adventure sports. Some sports even offer near death like experience. Victor has also introduced the concept of social drama in his PhD thesis titled *Schism and Continuity in an African society: A Study of Ndembu Village Life*. He was worried about conflict, and he tried to understand social conflict through the close study of this tribe. He observed that through social life many disciplinary actions are taken to maintain desirable behavior. He divided the stages of social drama into four categories viz: breach, crisis, regressive actions, and reintegration. While the first stage dealt with break from the rules the second dealt with the increase in the intensity of that breaking of rules, the third process meant for resolution of those actions and the last stage denoted by the irreparable loss of the structure. Turner was offered the assignment to study Mambwe tribe and, later on in 1950 he was assigned the study of Ndembu tribe that resided in Northern Rhodesia now known as Zambia. His wife Edith Turner records in her biography that while their stay with the Ndembu the beating of drums was so often that it forced him to understand the social role of beating of drums. For him rituals were the elaborations of social order. Turner adopted the Gennep's analytical approach to understand the core of rituals. The three phased processual form of rites could be applied to Ndembu rituals as - (a) separation – Ilembi or Kulemba, i.e., the treatment of dance to make the subjects sacred (b) margins-a period of seclusion that may involve partial or complete separation of the subjects from everyday existence and (c) re-aggregation, i.e., kutumbuka- a further dancing and celebration to mark the end of separation.

Turner is considered as one of the most important anthropologist of the modern century. His perception towards the threshold experience has generated voluminous research in this area.

The major concepts that Turner explored are:

Spatial Liminality: Victor elaborated upon Van Gennep's concept of territorial passage. The territorial passages can be border lines, thresholds, portals, or even neutral zones between countries. Bjorn Thomassen further classifies the spatial dimensions of liminality as:
-Specific spaces, thresholds, doorway in a house, some line that separates the holy from the rest, specific objects, parts, or openings of human body.
- Areas, prisons, monasteries, seaports, zones
- Continents, countries, etc.

After Victor Turner, sociologists like Arpad Szakolczai elaborated and modified the concept of liminality. Szakolczai observed that the process of liminality brings permanent change. He calls it permanent liminality. In terms of permanent spatial liminality, he gives

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the example of creation of America that is a sort of separated homeland from Europe or the condition of a monk who is permanently separated from his community through certain rituals for the preparation of study of some higher order. Liminal situations may lead to positive results or negative results. The experience may even lead to emotional instability also. Stenner, Greco and Motzkau call it the liminal hotspot (2017).

Richard Schechner, in the book *The Ritual of Performance,* stated the difference between rituals of animals and human beings. He critiques Jerome Robbins when he considers the bees waggle dance as a ritual. According to Richard Schechner, the dance of the bees is genetically programmed; they don't make any change in that on their own or make any modifications whereas the human beings have the capacity to evolve, improvise and to add to the existing rituals. The artists, the painters, or the dancers even if they are practicing classical dance can bring changes or improvise because of their intellectual or creative capacity to do so. He reaffirms turner's belief that ritualization if genetically fixed in insects and fish, in birds and mammals it is to great extent fixed and to some extent free, in non-human primates some signs of social rituals are there whereas in humans, rituals are broadly categorized into Social rituals (everyday life, sports), Religious rituals (observances, celebrations, rites of passage) and Aesthetic ritual (codified forms, ad hoc forms), (*The Anthropology of Performance*, 10)

Another critic, Paul Stenner, made an exhaustive study on liminality in his book, *Liminality and Experience: A Trans disciplinary Approach to the Psychosocial.* He raises some valid questions about the beginning of experience of liminality, "Where and when, for example, does our sense of inner and outer dissolve and come undone leaving us perplexed as to what we know to be 'ourselves' and what we know to be 'the others'? This question gave a new significance to the concept of liminality" (p 261). He believes that liminality helps in the transformation from within, it should be considered beyond rituals. A liminal occasion is when the person is in the stage of sensitive threshold, or in a volatile state, or in a state of becoming. The term limen was already in use in the field of early psychology. Stenner claims that it was first used by Herbart (1824-25) and then by Fechner (1860) to describe the mysterious transitional threshold of intensity.

Stenner differentiates experience on the basis of three values, viz: things are defined by their relevance to other things; hence it is relational. He gives example of Magritte's famous painting titled as, *This is not a Pipe*, although just above the quote is the drawing of a Pipe. Magritte was known for his art of surprising quotes along with paintings. Once a journalist insisted that it is a pipe to which Magritte replied then try to fill it with tobacco. Basically, we can't call it a pipe because it is the image of a pipe. Michel Foucault also appreciates the deep empiricism of Magritte (111). Another criterion which Stenner sets is

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the temporal relation of things with their past thus giving rise to future. Things are basically processual. The last criterion that is set by Stenner is that thought and experience lead to the emergence of new forms of reality.

Mihai Spariosu has applied the theory of liminality on the experiences of people living in exile. His book *Modernism and Exile*: *Play, Liminality and the Exilic-Utopian Imagination*, propound the theoretical discussions of the phenomena of modernity in the light of liminality. In the modern societies within cultures appear sub-cultures and the sub-cultures do not appear in vacuum rather they appear in the form of interfaces. He calls liminality as a neutral relation that is neither at the center nor at the margins. He supports his claim with the example of no-man's land between two countries. He also studied the possibility of play as a form of liminality. For him the liminal is boundless, it is freedom, it is a luminous void as it is described in Zen Buddhism.

Bjorn Thomassen in his book *Liminality and the Modern: Living through the In-Between* explores the dimensions of liminality in the case of Thomas Hobbes and Rene Descartes. Hobbes and Descartes were antagonists and both of them had a very low opinion about each other's views, but Thomassen draws a similarity in their ideas through the concept of liminality. Thomassen says that the transformation of the Western Christianity as a representative of unity and order collapsed due to the reformation movement resulting in civil wars and internal strife. It took a long time to restore order. Thomassen compares this condition with the betwixt and the between position. He also explores the liminal experience that the modern games and sports offer like Bungee Jumping. He also reveals the origins of bungee jumping. This modern sport is basically copied by the westerners from Pentecoast Island of former New Hebrides now known as Vanatau; it is located in south-western area of the Pacific Ocean. Bungee jumping is a true copy of Gol ritual of early societies of Africa, more specifically Vanatau (Thomassen171). It is performed in the spring season, and it is meant for young men. They jump from a tall tree with the help of strong branches tied around them. It is supposed to be daring game that pumps up the blood and gives a near death like of experience.

The extreme experiences that affect the physical as well as the mental aspect also come under liminal experience. Since ages, young men whether modern or primitive have been into such practices that can give them that thrilling, adventures or this is the limit kind of feeling. After Gol ritual the successful jumpers are accepted into manhood. The ritual here does not bring any permanent change as is proposed by different liminal experience as proposed by Victor Turner hence Bjorn Thomassen adds the term limivoid to refer to this kind of liminal experience (Thomassen187). Before the jumping ritual young men of the tribe are required to stay away from women and attain a pure state before performing the

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dangerous jumping ritual. So social order and social control is also involved for the liminal experience. The ritual also marks the harvesting season of yam. Szakolczai (2009) suggests the postmodern society to take these rituals seriously for their universal undertones because they contain fundamental, formative and liminal experiences.

Conclusion

The theory of Liminality has brought the attention of the academia towards the importance of the transformative, in – between liminal stage and how it impacts an individual and the community. Another important contribution of liminality is that it has made us realize that society is not a thing it is rather always in a process with successive phases and so is the individual. In the desire to exist in ecstasy men and women are engaged in discovering new ideas, modes, and methods of achieving that state. The popularity of Social media can be attributed to this desire. It is observed that men and women are more interested in meeting virtual friends rather than meeting the same people face to face. Whether such behavior comes under structurally inferior communitas or superior communitas is immaterial to virtual communitas. Human need and desire to seek some refuge from structured society compels them to pass through rituals of various kinds. This evolutionary process continues and will continue because humans are always in a state of liminality. Turner emphasizes the fact that the tribal's ritual processes were far better than the modern day corporate communitas because their rituals were based on a structure capable of bringing harmony and social order within the communitas. It was in sync with the nature, cyclical changes and the movement of the planets thus keeping the social order in sync with the natural order of the cosmos.

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The Relationship between Motivation for Learning English as a Foreign Language and English Academic Achievement of Pathein University Students in Myanmar

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Abstract

The purpose of this study is to investigate the relationship between motivation for learning English as a foreign language and English academic achievement of Pathein University Students in Myanmar. The instruments of this quantitative study were motivation questionnaire from Gardner's (2004) Attitude/Motivation Test Battery and English midterm test scores for data collection to 382 Pathein University Students in academic year 2020-2021 from Myanmar. The data analysis used Pearson's correlation coefficient using the Mean (M) and the Standard Deviation (SD). The finding showed that Pathein University Students have had a high motivation level for learning English as a foreign language. However, it was found that there was a negative relationship between Pathein University Students' motivation for learning English and English academic achievement. The indication can be, there were other factors that contribute to students' low English academic achievement level and English learning motivation was not one of those.

Key Words: Motivation, English academic achievement, English as a foreign language, Socio-Educational model, Attitude/Motivation Test Battery (AMTB), Pathein University Students, Myanmar

Introduction

Motivation is a vital aspect of achievement for students' learning. The achievement goal theory assumed the academic motivation is to be able to understand such as students' efforts to achievements goals. Many researchers are trying to find students' motivation levels in the English language and students learning achievement. This study intended to emphasize the relationship between motivation for learning English as a foreign language and the English academic achievement of Pathein university students in Myanmar.

Objectives

The following objectives will be investigated as the major aim of the current study:

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1. To determine the motivation level for learning English as a foreign language of Pathein University Students in Myanmar.
2. To identity the level of English academic achievement of Pathein University Students in Myanmar.
3. To verity if there is any significant relationship between the motivation for learning English as a foreign language and the English academic achievement of Pathein University Students in Myanmar.

Literature Review
Motivation

In the Latin language, motivation means to move. Motivation is a behavioral activation of inner energy. According to the academic learning process, motivation is recognized as the main role of the students' learning (Romando, 2007). Pinner (2013) states that the defining term of motivation is very difficult, and it is used for investigating second language acquisition's improvement and the educational psychology levels scale. According to Gardner (2005), many researchers of psychology and science claimed that motivation has different habits and complex types and viewed as a multifaceted variable (Gardner, 2010). In learning specifically in English, motivation is normally viewed as a contributing factor for learners' academic achievement. This is the reason why, this study was conducted in order to understand whether in the context of Pathein University students in Myanmar, indeed, English learning motivation can be one of the contributing factors of their English academic achievement.

Learning English Academic Achievement

English academic achievement is one of the evaluation criteria which distinguish the successful the level of a student learning knowledge in subject matter and normally measured based on a test result from the university or school (Ekalia, 2017). The successful/unsuccessful level of student' learning is expressed through the scores form of the test results on the individual subject matter such as the English language. The result becomes the learning achievement measurement of students. Accordingly Feng et al. (2013) reported that learning achievement is the amount of the learner's management on materials of the learning object. Meaning to say, learning achievement can be influenced by different factors and is not only influenced by one factor.

Gardner's Socio-Educational Model of Second Language Acquisition

The socio-educational model of a second language acquisition (SLA) was used in many types of research as one of the factors for the second language (English) achievement. One function called a pair of individual difference variables such as motivation and language aptitude are fitting into this socio-educational model (Gardner, 2009). Gardner (2005) described that the fundamental model has the two main elements; ability and motivation which are related to the English language acquisition settings. In this model, the motivation can be influenced by the context, culture, and the educational field.

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Attitude/Motivation Test Battery

The Attitude/ Motivation Test Battery (AMTB) can be used to assess the diversity of Gardner's model in research for more than 20 years. The international form of AMTB is an effective component while language ability is measured as a cognitive variable (Gardner, 1985a & Marina, 2018). The international version of AMTB was used in study such as Spain, Japan, Romania, Croatia, Brazil, and Poland for learning English as a foreign language of students (Gardner, 2004). It becomes a significant internal consistency reliability of the scales in the investigations. This was used to conduct a study on secondary students for determining the level of learning English as a foreign language (Gardner, 2004). In this study however, the focus was on the undergraduate students in Pathein University students, Myanmar.

Pathein University

Pathein University is located in the city of Pathein, Ayeyarwady region of Myanmar. Formally known in the ministry of education (Science and Technology) of Myanmar, it is a coeducational Myanmar higher education institute. Pathein University offers courses and programs leading to formally recognized higher education degrees in some areas of study. There are numerous academic and non-academic facilities and services for the students including a library, administrative services as well (Ayeyarwady University Ranking). Pathein University opens the library which is intended for the students to be knowledgeable learners in the future.

Conceptual Framework

The research focuses on investigating if there is a significant relationship between Pathein University Students' motivation for learning English as a foreign language and English achievement. This study examined the level of Pathein University students' motivation in three domains such as motivational intensity; desire to learn English; and attitude toward learning English in learning as a foreign language and students' academic achievement.

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Attitudes toward learning English
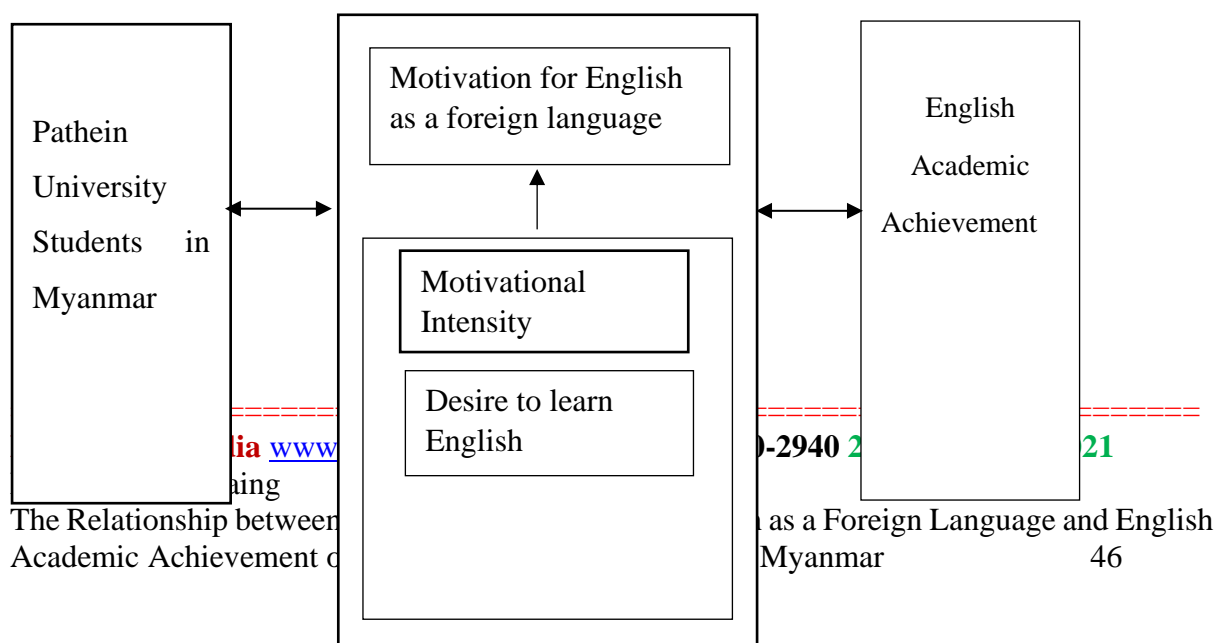
Method

The quantitative correlational study of this research determined students' motivation for learning English as a foreign language. The finding of research objective 1 and 2 used descriptive statistics (Mean (M), and Standard Deviation (SD)), whereas the research objective 3 used the Pearson Product- Moment correlation coefficient in the study.

Participants

The participants were the 382 Pathein University students aged between 18 to 30 years. They were studying English as a minor subject for the academic year of 2020-2021. The participants' families are from different walks of life who dream to succeed with their education and work in government and international institutions in the future.

Research instruments

There were two instruments in this study. The first one is AMTB international version motivation questionnaires developed by Gardner (2004). Secondly, the students' English academic achievement tests (midterm) score from the academic year 2020-2021 at Pathein University, Myanmar. The researcher used online survey.

Motivation for English language Questionnaires

Motivation question items were adapted from the international version or a Grader's international version of AMTB (Gardner, 2004). The question items were to measure the levels of motivational intensity, desire to learn English, and attitudes toward learning English of the Pathein University students. There were 10 items for each subscale of motivation.

The research instrument AMTB was constructed for the model of second language acquisition that measures the major affective variables and subscales of the model (Gardner, 2005). The current study concerned three indicator scales with a total of 30 items.

Table 1 shows the numbers of the different items to be measured with its subscale respectively.

Table 1
The subscales of Attitude/Motivation Test Battery and Items in the Questionnaires

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Variable	Subscales	Item numbers		Total number of items
		Positive worded	Negative worded	
Motivation	Motivational intensity	1,2,3,4,5	6,7,8,9,10	10
	Desire to learn English	11,12,13,14,15	16,17,18,19,20	10
	Attitudes toward learning English		26,27,28,29,30	10
	Total	15	15	30

The motivation in the English language questionnaire uses a 6-point Likert scale with 1 (strongly disagree) representing the lowest score and 6 (strongly agree) with the highest score. These three subscales in motivation in the English language have together positively and negatively worded items. Table 2 shows the value of response anchors for both positively and negatively worded items.

Table 2

The score of Positive and Negative Worded Items score

Choice scores / Items	Response Anchor 1 – 6					
	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree
Positively-worded	1	2	3	4	5	6
Negatively-worded	6	5	4	3	2	1

The Likert scale of 6 points of the original AMTB (Gardner, 2010) was used with the motivational questionnaire in the current study to measure the students' motivation for learning EFL. The 6-point Likert response scale will use for this survey ranged from 1-6, with a maximum score of six. (l= strongly disagree, 2 =moderately disagree, 3 =slightly disagree, 4= slightly agree, 5= moderately agree, and 6= strongly agree). Table 3 shows the interpretations of the scores. All the subscales of motivation were used with their positively and negatively worded items, thus, reverse coding is used for the negatively worded items.

Table 3 demonstrates the interpretation of the scores of motivational intensity, desire to learn English, attitudes toward learning English.

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Table 3

Interpretation of the Scores of Motivational Intensity, Desire to Learn English, Attitudes toward Learning English

Scores	Mean scores	Likert choice	Interpretation
6:00	5.51 – 6.00	Strongly agree	Very high
5:00	4.51 – 5.50	Moderately agree	High
4:00	3.51 – 4.50	Slightly agree	Slightly high
3:00	2.51 – 3.50	Slightly disagree	Slightly low
2:00	1.51 – 2.50	Moderately disagree	Low
1:00	1.00 – 1.50	Strongly disagree	Very low

Note. Adapted from *Motivation and Second Language Acquisition.* by R. C. Gardner. 2010. p. 130.

Findings

The findings of research objective 1 to 3 were presented as the following:

Research findings for Research Objective 1

The first research objective was to determine the level of University Students' Motivation in learning EFL at Pathein, Myanmar. The following tables focused on the subscales of the motivation in learning English skills questionnaire. The 30 items of questionnaires had positive items (1-5, 11-15, 21-25) and negative items (6-10, 16-20, 26-30). On the other hand, the reverse coding was used for all the negatively worded items in calculation are presets in table 8.

The first table labelled as Table 8 was divided into four sections; first the different variables were being addressed in the study, the Mean (M), Standard Deviation (SD) and the interpretation.

Table 8

Interpretation Table of the Pathein University Students' Motivation for learning EFL at Pathein University in Myanmar

Variable	Pathein University Students		
	M	SD	Interpretation
Motivation intensity	4.45	1.13	Slightly high
Desire to learn English	4.96	1.00	High
Attitude toward learning English	5.18	0.86	High
Motivation for learning English as a foreign language	4.86	1.01	High

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Table 8 indicates that the Mean (M) = 4.86 based on 30 items of Pathein University Students' motivation for learning EFL. The indication therefore is that there was a high level motivation among students as shown by the descriptive statistics. The motivational intensity has the M= 4.45 with the SD= 1.13; the desire to learn English has M= 4.96 and SD= 1.00; the attitude towards learning has M= 5.18 and SD= 0.86. The motivation for learning English illustrated that it has a M= 4.86 and SD= 1.01 the interpretation therefore is that there was a high level of motivation among Pathein University students who participated the survey of this study.

The following section describes the finding of Research Objective 1, motivation subscales called motivational intensity for learning EFL, desire to learn EFL, and attitude toward learning EFL. In the purpose of data analysis, all the negatively worded items were reverse coded to match with all the positively scales.

The subscales in motivation in learning English as a foreign language skills questionnaires are shown in the following tables 9-17. All the tables established the M scores, SD, and interpretation for motivational intensity, desire to learn English, and attitude towards learning English subscales.

Table 9

Levels of Pathein University Students' Motivational Intensity Positive Items

Item No.	Statements of MI	M	SD	Interpretation
1.	I make a point of trying to understand all the English I see and hear.	4.85	.79	High
2.	I keep up to date with English by working on it almost every day.	4.03	1.08	Slightly high
3.	When I have a problem understanding something in my English class, I always ask my teacher for help.	4.67	1.11	High
4.	I really work hard to learn English.	4.66	.91	High
5.	When I am studying English, I ignore distractions and pay attention to my task.	4.21	1.09	Slightly high
	Overall	4.48	1.00	Slightly high

As shown, students' motivational intensity level tended to be slightly high. Among these different items however, items 1, 3 and 4 are considered *high.* The indication is that Pathein University students really tried their best to understand English so they would know

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the language better as these were shown on the different items where they high level of agreement.

Table 10

Levels of Pathein University Students' Motivational Intensity Negative Items

Item No.	Statements of MI	M	SD	Interpretation
6.	I do not pay much attention to the Feedback I receive in my English class.	2.73	1.27	Slightly low
7.	I do not bother checking my assignment when I get them back from my English teacher.	2.38	1.17	Low
8.	I put off my English homework as much as possible.	3.14	1.41	Slightly low
9.	I tend to give up and not pay attention when I do not understand my English teacher's explanation of something.	2.25	1.19	Low
10.	I cannot be bothered trying to understand the more complex aspects of English.	2.38	1.22	Low
	Overall	2.58	1.25	Slightly low

As shown in Table 10, this supported the Table 9 as the overall M and SD on the negative items were really *low*. Meaning, the there was a consistency on students' answers where they indeed show that their motivational intensity to learn English was *high*.

Table 11

Levels of Pathein University Students Motivational Intensity Positively worded and Negatively worded items

Item No.	Items	M	SD	Interpretation
1-5.	Positively worded items	4.48	1.00	Slightly high
6-10	Negative worded items	2.58	1.25	Slightly low

From Table 11, the *motivational intensity for learning* EFL of Pathein University students has an overall score of M= 4.48 with the SD= 1.00. This is indicated by the positively worded items 1-5. While the negatively worded items 6-10 have M= 2.58 and SD=1.25. Looking at the interpretation table the indication is that there is a consistency with regards to students' motivational intensity for learning English as a foreign language as shown in the survey. This connotes that indeed, students have a high motivational intensity with regards to learning English. According to the results, Students from Pathein University display slightly high motivational intensity in learning EFL. Overall, the mean score of students' motivational

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intensity was 4.45 which can interpret as slightly high after the use of reverse coding the negatively worded items in calculation (see table 8).

Table 12

Levels of Pathein University Students' Desire to learn English Positive Items

No.	Item	M	SD	Interpretation
11.	I have a strong desire to know all aspects of English.	4.80	.94	High
12.	If it were up to me, I would spend all of my time learning English.	4.06	1.29	Slightly high
13.	I want to learn English so well that it will become natural to me.	5.13	.84	High
14.	I would like to learn as much English as possible.	5.14	.79	High
15.	I wish I were fluent in English.	5.29	.79	High
	Overall	4.88	0.93	High

Table 12 illustrated the students desire to learn English. As shown, students had shown *high* agreement on positive items. Meaning to say their desire to learn the English language was indeed *high*.

Table 13

Levels of Pathein University Students' Desire to learn English Negatives Items

No.	Item	M	SD	Interpretation
16.	Knowing English isn't really an important goal in my life.	2.09	1.14	Low
17.	I sometimes daydream about dropping English.	2.79	1.29	Slightly low
18.	I'm losing any desire I ever had to know English.	1.62	.95	Very low
19.	To be honest, I really have no desire to learn English.	1.58	.89	Very low
20.	I haven't any great wish to learn more than the basics of English.	1.73	1.01	Low
	Overall	1.96	1.06	Low

As for the negatively worded items, this shows again that there was a consistency with regards to their desire. As it shown, all the negatively worded items were low.

Table 14

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Levels of Pathein University Students Desire to learn English (DTLE) Subscale Items

Item No.	Items	M	SD	Interpretation
11-15.	Positively worded items	4.88	0.93	High
16-20	Negative worded items	1.96	1.06	Low

As the table 14 demonstrated, the overall scores of students' at Pathein University student in Myanmar desire to learn English has the mean score M= 4.88 and the SD= 0. 93. This is shown by all positive items in Table 12. In contrary, the negative items have the mean score of M= 1.96 and SD= 1.06. The result of the survey shows that there is a consistency with students' desire to learn the English language as these are shown on their level of agreement with regards to the positive and negative worded items. According to the results, Students from Pathein University display high level of desire to learn EFL. Overall, the mean score of students' desire to learn EFL was 4.96 which can interpret as high after the use of reverse coding the negatively worded items in calculation (see table 8).

Table 15

Levels of Pathein University Students Attitude toward learning English (ATLE) Subscale Positive Items

No.	Item	M	SD	Interpretation
21.	Learning English is great.	5.13	.90	High
22.	I really enjoy learning English.	5.08	.75	High
23.	English is a very important part of the school program.	5.26	.81	High
24.	I plan to learn as much English as possible.	5.06	.78	High
25.	I love learning English.	4.87	.93	High
	Overall	5.08	0.83	High

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With regards to students' attitude, Table 15 showed that their attitude towards learning English is high. This means that they all had positive attitude towards learning English.

Table 16

Levels of Pathein University Students' Attitude toward learning English Negative Items

Item No.	Item	M	SD	Interpretation

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No.		M	SD	
26.	I hate English.	1.45	.78	Slightly low
27.	I would rather spend my time on subjects other than English.	2.63	1.25	Low
28.	Learning English is a waste of time.	1.36	.75	Very low
29.	I think that learning English is dull.	1.67	.94	Low
30.	When I leave school, I will give up the study of English because I am not interested in it.	1.47	.75	Very low
	Overall	1.72	0.89	Low

—

As for the negatively worded items, this had shown that there was always a consistency on students' answer, as the overall M and SD illustrated that students negative attitude towards learning the English language was quite low.

Table 17

Levels of Pathein University Students Attitude toward learning English (ATLE) Subscale Items

No.	Items	M	SD	Interpretation
21-25.	Positively worded items	5.08	0.83	High
26-30	Negative worded items	1.72	0.89	Low

According to table 17, the positive items shown in items 21-25 regarding students at Pathein University attitude toward learning English have mean scores of M= 5.08 with the SD= 0.83 which is interpreted as high. Consequently, the negative items 26- 30 mean score, M= 1.72 with the SD= 0.89 is interpreted as low. Based on the interpretation of the survey, there is a consistent agreement among positively worded and negatively worded items in the survey. This can be indicated therefore that the Pathein University students' attitudes toward learning EFL is consistently positive. According to the results, Students from Pathein University display high attitude toward learning EFL. Overall, the mean score of students' attitudes toward learning EFL was 5.18 which can interpret as high after the use of reverse coding the negatively worded items in calculation (see table 8).

Research Finding for Objective 2

The second research objective was used for the finding of the English academic achievement level of Pathein University Students in Myanmar.

English academic achievement was used from the midterm test scores (as an explanation from "English Test of Students' Learning Achievement" p. 45). Table 5 was showed to interpret the levels excellent, good, moderate, and fail for English achievement of

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Pathein University Students. Table 13 demonstrates the means and standard deviations of Pathein University Students' achievement test respectively.

Table 18

Midterm Exam Scores List for English Academic Achievement Test of Pathein University Students in Myanmar

Grading	Numbers in calculation	Score	Interpretation	382 students
A	4	80-100	Excellent	6
B	3	70-79	Good	63
C	2	50-69	Moderate	274
D	1	0-49	Fail	39

Table 19

Interpretation of Means (M) and Standard Deviation (SD) for English Academic Achievement Test

English academic achievement test	M	SD	Interpretation
Midterm test scores of Pathein University students	2.09	.57	Moderate

Table 13 illustrated that the interpretation of the level of Pathein University Students' English academic achievement was "Moderate" point.

Research Finding for Objective 3

The third research objective was to know whether there was a significant relationship between the motivation for learning English as a foreign language and the English academic achievement of Pathein University Students in Myanmar.

The correlations between motivations for learning English as a foreign language and the English academic achievement of Pathein University Students in Myanmar was calculated.

Table 19 indicated that the correlation between motivations for learning English as a foreign language and the English academic achievement of Pathein University Students in Myanmar. Table 20 below shows the correlational analysis of the two variables. The finding showed that there was no statistical relationship between motivation and English achievement.

Table 20

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Correlational analysis (Pearson Product – Moment Correlation Coefficient) between Pathein University Students' motivation for learning EFL(M_EFL) and their English academic achievement scores (EAAS)

Variable	1 MLEFL	2 EAAS
1. Motivation for learning English as a foreign language	__	
2. English academic achievement scores	.06 (.211)	__

Note. The *p*-value appears within parentheses under the correlation coefficient, *N*= 382.

        An examination of the bivariate correlation between the two main research variables in this study showed that Pathein University students' motivation for learning English as a foreign language did not have a significant relationship with their English academic achievement scores, *r* = .06, *p*=.211.

Discussion

        The purpose of this study is to identify the level of motivation for learning EFL of Pathein University students in Myanmar and their English academic achievement. As indicated in the study, students' motivation was quite HIGH, however, their academic achievement was quite LOW. The indication therefore is that there was no significant relationship between students' motivation when it would be based on their motivational intensity, desires and attitudes alone as motivation per se is a subject which is very hard to point out. Motivation is subjective; thus this might not be able to measure based on the survey alone. Motivational intensity, positive attitudes and learning desires need reinforcements to be materialized and seen through their academic achievement. Thus, motivation for learning English as a foreign language should be examined in different points of view, socio-economic factors, educational or institutional factors which involve learning environment, teachers, teaching materials and teaching strategies and perhaps the political factors, to be able to understand the core of motivation and its significant relationship on students' achievement.

Conclusions

        According to the study result, it can be concluded that motivation for learning English as a foreign language does not have a significant predictive power for their English academic achievement score. Therefore, the motivation for learning English as a foreign language was found to have no significant explanatory trend for the participants' English academic achievement scores, since it is not possible to know how Pathein University Students' English scores vary from knowing their motivation for learning EFL scores.

Acknowledgement

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Semantic Study of Select Synonyms in
the Great Andamanese Language

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Abstract

This study aims to interpret and evaluating the several of synonyms found in Great Andamanese language. The main purpose of the present study is to provide a concise description of the various synonyms that exist in the language of Great Andamanese. What are the kinds of synonyms available in Great Andamanese and what are the binary oppositions in Great Andamanese?

This study on synonyms in Great Andamanese is based on the data of more than 500 words with their different interpretive meanings. The data for this study was collected for this from primary and secondary sources like books, manuscripts etc. Information on usage of over hundred sets of Synonyms of Great Andamanese have been collected. This data was analysed on the basis of semantic principles.

Keywords: Great Andamanese, Semantics, synonymy, Binary opposition, antonyms, Complementary, Converse, Directional opposites, Reverses, Non-Binary Contrast, Hyponymy, Metonymy.

1.Introduction

This paper presents a descriptive semantic study of synonyms used in the Great Andamanese language.

1.2 Great Andamanese

Various studies in the past, both linguistic and genetic suggests that the Andamanese tribes might be the last remaining generation of of pre-Neolithic Southeast Asia. They represent perhaps the initial settlement by modern humans. Hagelberg (2002) analysed mitochondrial DNA sequences and RFLP (Restriction Fragment Length Polymorphisms) of X and Y chromosome and microsatellite markers from members of the Onge, Jarawa and Great Andamanese tribes. They also analysed mtDNA sequences from Andamanese hair samples

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collected by an ethnographer between 1906 and1908. Their conclusion was that the Andamanese have closer affinities to Asian than to African populations and that they are descendants of the early Palaeolithic or Old Stone Age inhabitants of Southeast Asia. This theory was later challenged by Thangaraj (2005).

There are ten languages in the Great Andamanese family. which can be grouped into three varieties based on their geographical distribution – southern, central, and northern. They include - Aka-Bea and Aka-Bale from the south; Aka-Pucikwar (known as Pujjukar presently), Aka -Kol, Aka –Kede and Aka-Jowoi from the central region; and Aka-Jem, Aka-Bo, Aka-Kora (known as Khora by the present speakers) and Aka-Cari (popularly called Sare by the present speakers) form the northern variety. Except for Jeru and Sare,[1] all other Great Andamanese languages are now extinct. Not all languages were mutually intelligible with each other as the languages of the Great Andamanese tribes formed a "linguistic continuum" based on proximity of the tribes to each other. So each language was closely related to that of the neighbouring tribes on each side, but those at the extreme ends of the region were mutually unintelligible. Hence, Aka-Cari (Map 1). From the northern region, was mutually unintelligible with Aka Bea of the southern variety.

The present-day Great Andamanese language is a mixture of four northern varieties[2] with sporadic interferences from the central variety such as Aka Pucikwar. Linguists consider Great Andamanese as a language isolate because no links to any other language family outside the region have been established so far.

The latest research by Abbi in (2003) and (2006) shows that Great Andamanese constitutes the sixth language family of India. Linguistic research on the surviving languages of the Andaman Islands reveals little commonality between the Great Andamanese and the languages of the Jarawa-Onge group according to Abbi (2003) (2006) (2009). The Jarawa-Onge group has been associated with the Austronesian language family (Blevins, 2007). Out of the ten varieties that once existed in the Great Andamanese family, traces of only four languages - Sare, Khora, Bo and Jero can be found in today's speech. The recent deaths of the last speakers of Khora and Bo have left only Jero and Sare speakers who are not fully conversant with their respective languages but remember isolated words from their native tongues.

1.3 Semantics

The study of semantics deals with the meaning of a lexical items. A semantic feature is a feature by which the meaning of a word is distinguished from that of others. A semantic component of a generative grammar is a distinct set of semantic rules that assign representations of meaning to sentences. Semantic criteria in linguistics analysis, are criteria that refer to

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meaning. This is seen as distinct from formal criteria, which do not. A semantic definition of a word class will refer to types of meaning that characterize it.

1.4. Scope of the Study

The main purpose of the present study is an attempt to present a brief description of synonyms that occur in the language of Great Andamanese. The study also aims at interpreting and evaluating the several of synonyms found in Great Andamanese.

1.5. Empirical Study of the Research

The present study is divided into five sections, which in turn are further divided into sub-sections wherever necessary. The first section is introduction, which deals with the topic of research, purpose and scope of the study, source material and provides a overview of the paper. The second section explain the definition of synonymy as given by different linguistics, types of synonyms etc. The third section on synonymic varieties, explains the various types of synonyms found to occur in the language of Great Andamanese languages, and also discusses the causes for the formation of synonyms in the language. The fourth section on synonymic pattern explains the characteristics and patterns of synonyms in Great Andamanese. The final section is the conclusion to the study, where the research findings are highlighted.

2. Collection of Data

This study on synonyms in Great Andamanese is based on the data of more than 500 words with their different interpretive meanings. The data for this study was collected for this from primary and secondary sources like books, manuscripts etc. Information on usage of over hundred sets of Synonyms of Great Andamanese have been collected. This data was analysed on the basis of semantic principles.

2.1. Theoretical Basis

The present study is based on referential theory of meaning expounded by Ullmann (1959), Zgusta (1971), Lyons (1971), Cruse (1986), Geeraerts (2010). These works constitute the theoretical basis for this article. Synonymy and homonymy are usually felt to be correlative notions but there is one notable difference between them. Homonymy can be an absolute; on the other hand it is known that total synonymy is an extremely rare occurrence. A luxury which languages can ill afford is the vagueness of allocating the same sense to two different words, such that they can easily be ascertained as identical. However, it is difficult to prove that any two words the same senses are coextensive. Two factors compete against each other in formation of synonymy - vagueness of the speaker and emotive overtones. Only those words can be described as synonymous which can replace each other in any given context without the slightest alteration either in cognitive or in emotive import. Synonyms are coextensive and interchangeable in intellective and affective value.

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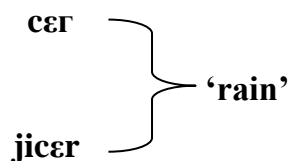
2.2. Review of Literature

A characteristic feature of a vocabulary of any language is the existence of synonyms which is closely connected with the problem of meaning of the word. The most complicated problem is the definition of the word "Synonyms." There are many definitions of the term, but none of them are universally accepted. Traditionally the synonyms were defined as words different in sound-form but identical or similar in meaning. This definition has been severely criticized on several counts, especially by those who treated the problem of synonymy differently, including the Russian scientists. Among numerous definitions of the term in our linguistics, the most comprehensive and full one is suggested by I.V. Arnold: "Synonyms-are two or more words of the same meaning, belonging to the same part of speech, possessing one or more identical meaning, inter-changeable at least in some contexts without any considerable alteration in denotation meaning, but differing in morphemic composition and phonemic shape. Shades of meaning, connotation affective value style, emotional colouring and valence peculiar to one of the elements in a synonymic group." This definition describes the notion "synonymy" and gives some criteria of synonymy- identity of meaning, inter-changeability etc. It also shows some difference in connotation, emotive colouring, style etc. However, this descriptive definition as well as many others has one main drawback that there are no objective criteria of "identity" or similarity" or sameness of meaning. They all are based on the linguistic intuitions of the scholars. From the definition it follows that, the members of the synonymic group in a dictionary should have their common denotation meaning and consequently it should be explained in the same words. They may have some differences in implication, connotation, shades of meaning, idiomatic usage etc.

SYNONYMY

3.1 Introduction

The theoretical basis for this study derives from referential theory of meaning expounded by Ullmann (1959) Zgusta (1971) and others. When two or more words are identical in all the three components of lexical meaning, it is called absolute synonymy. Normally in language absolute synonyms are very rare and they are mostly found in reference to a technical term. In English for instance, Caecitis and Typhilitis are two medical terms referring to the same disease, wherein the Caecum, which is located at the beginning of the large intestine gets inflamed. In colloquial language, absolute synonyms are very rare generally. This also holds true for the Great Andamanese language.

cɛr
jicɛr
'rain'

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Near synonymy are words which differ at least in one the components of lexical meaning. These are discussed under connotation and range of application, along with a few examples from Great Andamanese. Though two or more word can be synonymous if they have a designation, they may still differ in one or more criteria features. Either a word may have additional criteria features or some criteria feature may not be present. Thus, there can be near synonyms which differ in designation. Partial synonymy is a polygamous word which can have different synonyms according to its different meanings. and corresponding synonyms might not be synonyms among themselves. Despite the similarities and differences in meanings of two words, for them to be called synonyms, they must be substitutable at least is one context. So far, the paper discussed synonymy on the basis of the components of the lexical meaning. We also observed that for two words to be called as synonyms they must be substitutable at least in a single context without changing the meaning of the sentence (Anvita Abbi 2012).

3.2. Synonymy between Lexemes

Synonymy is defined as a relationship between lexemes. Total synonymy implies that the synonyms, first have the same range of meanings, not excluding the non-denotation kinds of meaning presented in the article lexical meaning type. Second, they need to be paradigmatically substitutable for each other in all possible contexts without changing the meaning of the sentence as a whole. These two criteria are interrelated. For instance, a picture and film share the reading of cinematographic representation of a story, but not the reading of painted or drawn portrait. This may explain why film is substitutable for picture in this context. However, there are certain exceptions. For instance, "Did you see the latest - with John Gielgud?"; or "this is the famous - of Dr Cachet by Van Gogh." That is to say the absence of total synonymy from the paradigmatic point of view explains the absence of total synonymy from the syntagmatic point of view.

3.3. Synonymy between Words in Context

Synonymy is defined as a relationship between words which are used in the same context. Two items are synonymous if first, they may be substituted for each other in a given context, and second if they have the same semantic value in the context. With respect to the referential and the non-referential aspects of meaning, a live partial synonymy between words in a context exists if substitutable items differ in non-referential aspects of meaning. In this context, film and picture are completely synonymous in the reading of cinematographic representation with regard to a context like did you see the latest - with John Gielgud. It needs to be taken for granted here that both words do not exhibit zero differences when it comes to emotive or stylistic meaning. On the other hand, the word 'film' perhaps informs the message more clearly than picture.

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3.4 Avoidance of Synonymy

There is a general agreement among semanticists that total synonymy among lexemes is an extremely rare phenomenon. This only occurs when various expressions compete in a period. When a new thing or idea is yet to receive a name, total synonymy should be easier to find in language varieties. Such as technical language, in which non-demonstrational aspects of meaning play a less important role.

This tendency of natural languages to exhibit total synonymy to very large degree may be seen as an illustration of a more general tendency towards an isomorphic organization of the relationship between from and meaning, i.e., of the tendency to have one form correspond with one semantic category and vice - versa. Avoidance of homonymy and avoidance of synonymy are then converse historical process, wherein avoidance of homonymy implies getting rid of a multiplicity on the semantic side, while avoidance of synonymy means getting rid of superfluity on the formal side.

The semantic relation of sameness of meaning. Either among lexical items or among sentences or propositions - which is also called paraphrase. Here we pay particular attention to lexical cases of synonymy although synonymy technically has the same meaning in the everyday use of the term synonymy. We are usually quite happy to accept as synonyms items with similar but not identical meaning. If we did not, thesaurus would be short books indeed, because most semantically similar lexical items differ by some dimension or degree of meaning and use. This is because language generally avoids lexical synonymy. Before turning to synonym avoidance, we first consider the properties of synonyms.

3.5 Substitution and Synonymy

In logical terms two propositions are synonymous or paraphrase of one another if they have exactly the same truth conditions. In other words, in any situation in which one of the propositions is true, other is false too. This means that synonymous propositions are mutually entailing as the case for the following sentence 1 and 2.

Boasr bought a book from Peje.
Peje sold Boasr a book.

The proposition expressed by 1 entails the proposition expressed by 2 and vice versa. So, 1 and 2 are logically synonymous or paraphrases of each other.

4. Kinds of Synonymies

They are four kinds of synonyms. They are:

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1. Absolute synonymy
2. Near synonymy
3. Partial synonymy and
4. Total synonymy.

4.1. Synonymy

fish	flower	tree	bird
bol[ɓɔ|]	camu[ˈkaɱɨ]	bol[βɔ|]	balat[ɓæ|aʈ]
bonor[ɓöɳʋɾ]	ca:o[ça:ø]	bottom[ɓøʈʈøɱ]	carap[χaɾap]
bullu[βôǀ|ʉ]	cjba[çɟɓa]	phoco[pɦøçø]	bala[ɓa|a]
batto[ˈɓaʈˑʈ]	ejb[aɟɓ]	celmo[çə|ɱɔ]	balu[ɓa|ʉ]
beloi[ɓəˈ|ɔɪ]	ejro[aɟɾø]	cena[çəɳa]	Ceru:[çəɾʉ:]
rain	**rainbow**	**snail**	**shell**
jicer[jɨ:çə]	bilutaracum[ɓɨ|ʋʈɐɾaχʊɱ]	mjrijk[ɱʐˈɾɛjχ]	kaplo[χap|ø]
cer[t͡ʃɛːɾ]	Bilurj:wj[βɨ|ʋɾɟ:ɯj]	kalatop[ka|aʈøp]	karasue[χaɾaʃʋə]
reatcle[ɾəaːʈk|]	bo[ɓø]	Kara:wlu[kaɾaːɯ|ʉ]	kor[køɾ]
ijine[ɪjɨɳə]	djanu[djaɳʋ]	gonge[ɟøŋɡə]	toa[ʈøa]
snake	**fruit**	**leaf**	**bun**[ɓʊŋ]
sik[ʂɪk]	erco[ɛrˑt͡sø]	tajiofec[ʈɐɹɨøfəx]	calo[çɐ|ɔ]
rene[ɾəɳə]	etale[ˈɐʈa|ə]	fal[faː|]	tera[ʈəɾɐ]
toba[ʈɒɓa]	sulu[ʂʉ|ʉ]	bana[ɓaɳa]	kjro[ɕʉːɾa]
baralo[βaɾɐ|ø]	ibijol[ɪːɓɪːɟp|ə]	soetec[ʂøəʈəx]	barcjm[ɓæɾçɟɱ]
becjc[ˈɓəkɟç]	iltotco[ɨ|ʈʈøʈɔː]	Bufi[afti[βʊfɨ afʈɨː]	beterbat[βɪəʈəɾ ɓæʈ]

BINARY OPPOSITION
4.2 Introduction

Binary opposition is one of the most important paradigmatic relations governing the semantic structure of language. In earlier works on semantics, it was called oppositeness of meaning or antonymy. John Lyons uses opposition or binary opposition as a general term for all opposites called gradable opposites (Lyons, 1977).

Example:
1. This is a big house
2. This is a small house

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Binary opposites are divided into four. The four types can be primarily classified into gradable and ungradable opposites. All other opposites are ungradable and belong to three subtypes called complementariness. converses. and directional opposites.

[aɖix]'God' x [ajuro]'Goddess'	[amimi]'mother' x [amae]'father'
[akaikʰe]'open' x [tokʰ] ˙close'	[aone]'come' x [cone] 'go'
[akajira]'hot' x [arlu:j] 'cool'	[aralepʰa]'bachelor'x[abcuga]'mariedman'
[atatʰ] 'brith' x [akale] 'death'	[aratɔlɔ] 'big' x [cowa:y] 'small'
[akamimitaratab]x[Amaikathami] 'Grandmother' x 'Grandfather'	[aratɔlɔ] 'big' x [cowa:y] 'small'
.[ajili] x [Amaikathami] 'young girl' x 'oldest women'	[akandukalɔt] 'young' x [aratɔm] 'old'
[akka:ma:ytara:toŋ]x[aka:omotara:toŋ] 'king' x 'queen'	[ɛrbuka]'girl' x [atota] 'boy'
[bariŋa]'good' x [cae] 'bad'	[bodo] 'sun' x [ɖu:lofɔrɔ] 'moon'
[aralepʰa]'Earth x [abcuga]'sky'	[boto] 'fall' x [kʰilu] 'up'
[bilixu]'angel' x [bobuʈu]'ghost'	[bɔšɔ] 'no' x [iya] 'yes'

4.3 Gradable Opposites or Antonyms

In all languages gradable opposites or antonyms are one of the major groups of opposites. In the earlier works antonymy was used as a common term to refer to all types of binary opposites.

3. Lico is younger than Boros
4. Boro Sr is older than Lico

Oral Andamanese antonyms - araudu, meaning fast, and alea - slow can be used for comparison as follows.

4.5. Antonyms
4.6. Complementary

The other major group of binary opposites are complementary.

They are ungradable opposites. A pair of complementary opposites "extensively divide some conceptual domain into two mutually exclusive compartments. so that what does not fall into one of the compartments must necessarily fall into the other.

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Complementaries

[aʈota] 'boy' / [akaʈa] 'girl'	[atota] 'young'/ [araʈɔm] 'old'
[ambikʰir]'day'/ [bat] 'night'	[bɔšɔ] 'no'/ [iya] 'yes'
[akaikʰe] 'open'/ [akaʈʰoke] 'closed'	[ɖiɖek] 'sunrise'/ [ɖiukɔrale] 'sunset'
[beriŋ] 'good'/ [cae] 'bad'	[eʈto:ʈte] 'clean'/ [emeʈʰil] 'dirty' [ɖirim] 'black'/ [eʈɔlɔtmo] 'white'
[akka:mu:ytara:toŋ] / [akka:mimitara:toŋ] 'king' / 'queen'	[cokbiʈʰa:rɔ] 'male'/ [bukʰu] 'female'
[arɔpuc] / [akakʰimilkʰui] 'oldman'/ 'young boy'	[ekrɔšepʰo] 'hat'/ [ekroše] 'love'
[ambikʰir]'morning'/ [jelo]'evening'	[amimikamai] / amimikamimi 'grandfather'/ 'grandmother'
[amimi]'mother'/ [amae] 'father'	[aɖix] 'god'/ [ajuro] 'goddess'
[alea] 'slow'/ [arauɖu] 'fast'	
[akka:mu:ytara:toŋ] / [aramɔtɔtemic] 'left leg' / 'right leg'	

4.7. Converse

Converses are the pairs of opposite in which both the members hold the relation of converseness to each other. In other words, they are opposites that are inter-dependent.

For instance, 'John is Mary's husband.'. This sentence automatically implies that Mary is John's wife. In this example, the word husband is dependent on the meaning of the word wife. Similarly, the meaning of wife is dependent on the meaning of husband. Man, and a woman can only be called husband and wife when they are married to each other. Thus, there is an apparent relation inherent in the sentence.

The pairs of English words like master : servant; teacher : student; lawyer : client; doctor : patient; buy : sell are converse. Converse pairs show reversal of relationship between the words on the basis of relational characteristics between the members of the pairs of opposites.

Converse

[ototo] 'son'	– [akaʈ] 'daughter'	.[mišumai]'king'	– [mišumamimi]'queen'
[amimi] 'mother'	– [mai] 'father'	[kamimiphu]'motherless-	[kamaepʰu]fatherless'
[abcuga] 'man'	– [abscupa] 'woman'	[oʈem] son's wife	– [Otoni] daughters husband
[adix] 'god'	– [ajuro] 'goddess'	[sʈtɔwoʈʰu:we] brother	–[ɔʈʰotoaʈʰuekaʈa] sister

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[akamimitaratab] - [amaikaʈʰamai] 'Grandmother' -'grandfather'	[rabukʰu] female pig – [ra] male pig
[arɔpac] 'old man' – [old epʰoa] 'old woman'	[racakamo] 'old pig' – [rakarapʰil] 'young pig'
[cana] 'amdam' – [da] 'sir'	

5. Directional Opposites

The directional opposites are the last type of binary opposites which is taken as the main features of directions. It is an implication of movement in one of two opposed directions with respect to a given place.

The Main Types of Directional Opposite are:
1. Opposite directions
2. Antipodal
3. Reverses
4. Converses

5.1 Opposite Directions

Opposite directions: are adverbial pairs such as

Kon-up : tumbo-down
forwards : backwards 'backward'
bilikʰu north : south
            in : out
or possible directions or paths of movement in opposing directions.

5.2 Antipodals

Antipodals represent extreme points along a certain axis within some entity. Purely spatial examples include:

                top : bottom
                front : back oʈbo
        atɔŋ floor : ceiling
        rco head : toe umɔtotuŋ kenap

 - the relationship can also be seen in non-spatial domains
        na;kki - beginning : end - tujukhul
            introduction : conclusion

5.3 Reverses

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It involves movement or change, or cause of movement or change in opposite directions between two states (Saeed, 2009).

e.g.

ekter push / ekten pull .in a swing door. ekʈɛn.

The directional opposites are the last type of binary opposites which are basically differentiated from the other groups of opposites on the basis of direction and motion. Directionality is taken as the main feature of directional opposites.

The pairs of opposites that are included under directional are Eng. Come : go, above : below, right : left, and Gri and aone 'come' : conne 'go', 'above': 'below', 'khirthyubeba' : khir 'left' etc., The directionality of these pairs can be explained with the help of figures. There is a point P and English word 'come' which in Great Andamanese is 'aone' is depicted by a movement towards point P, which is shown by a line and arrow mark showing the direction. The English word 'go' and its corresponding Great Andamanese 'go' are going away from the point P which is also shown by a line and arrow mark.
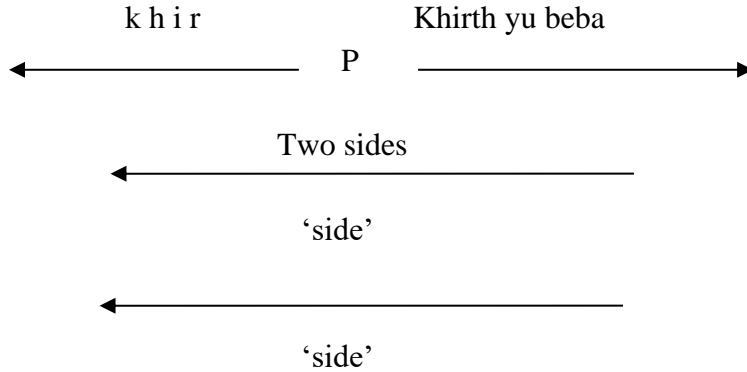
Conne 'Go'

P

aone   'COME'

P

Similarly, the pair of words denoting the direction above and below in English and Great Andamanese are represented through movement from point P. They may also include their Tamil counterpart, which is 'meelee' for above and 'kilee' for below. Direction of motion here is in the vertical axis, and may be represented diagrammatically as follows -
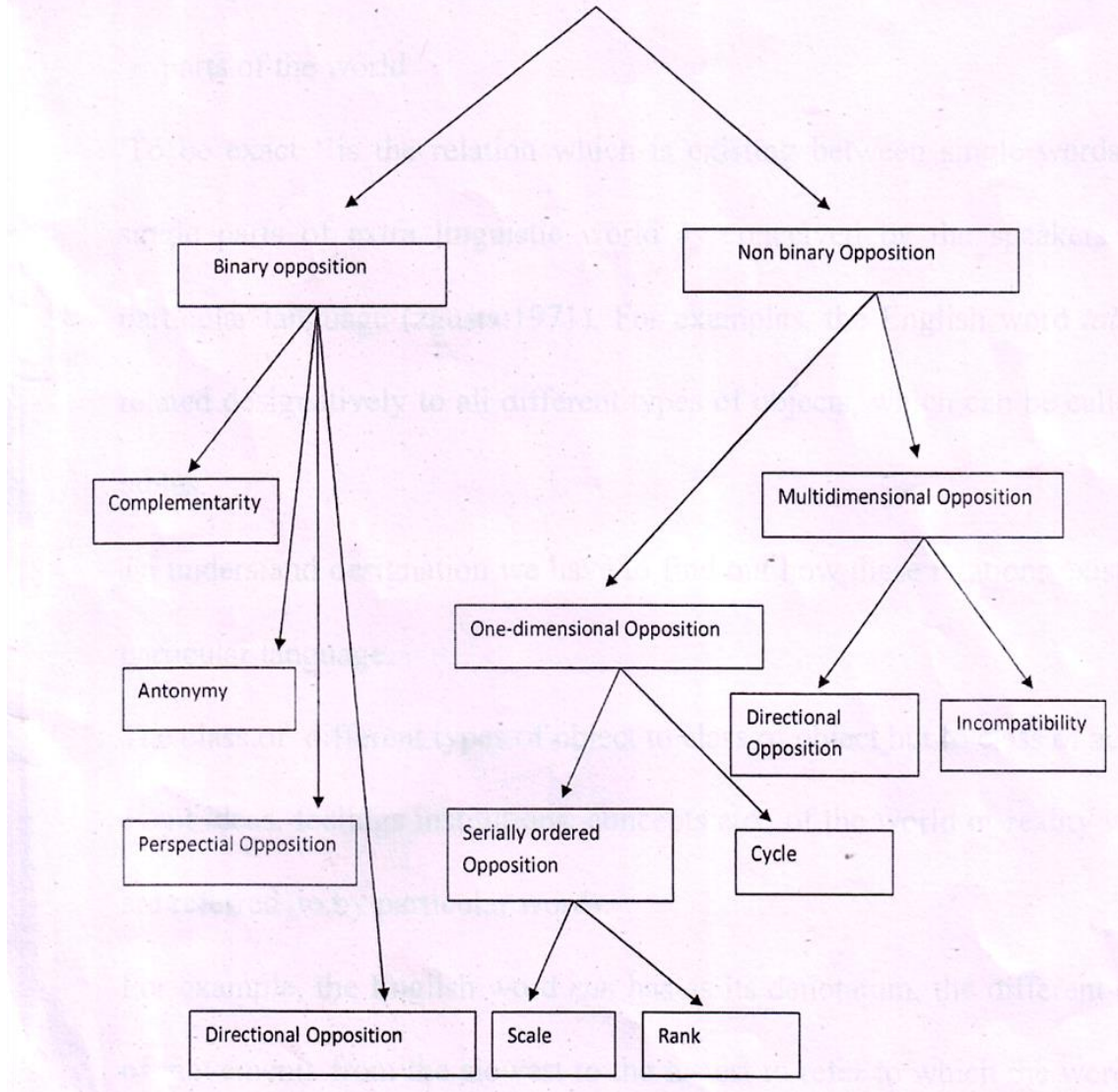
Sogol   kon 'up'

P
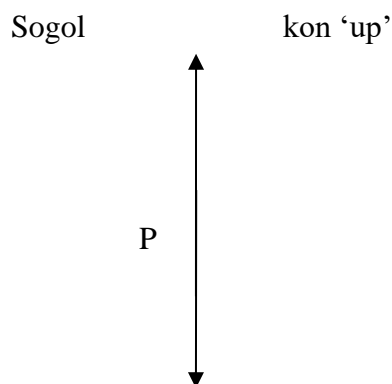
tumbo 'down'

In the case of the opposite pairs English right: left and Tamil valatu - right.: iTatu - left motion or movement is involved form the point P towards the right side and the left side in the horizontal axis.

k h i r   Khirth yu beba

←———————————— P ————————————→

Two sides

←————————————————

'side'

←————————————————

'side'

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Types of semantic opposition & semantic oppositeness

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                    Types of semantic opposition & semantic oppositeness

          Binary opposition                              Non binary Opposition

   Complementarity                                              Multidimensional Opposition

                         One-dimensional Opposition
   Antonymy                                                  Directional        Incompatibility
                                                             Opposition

   Perspectial Opposition    Serially ordered              Cycle
                             Opposition

   Directional Opposition    Scale      Rank
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NON-BINARY CONTRAST
6. Introduction
        The non-binary contrast or incompatibility is another important sense relation based on contrast within similarity.

6.1. Hyponymy
        Hyponymy is also explainable as a kind of relation. When the relation of hyponymy holds between nouns. it is possible to insert syntactically appropriate expressions containing them. We can say.

        Lotus is a kind of flower 'jeru'
        Horse is a kind of animal 'tajiobiencne'
        Orange is a kind of fruit
        Mangrove is a kind of tree 'Celmo'

Hyponyms	Superordinate
erɔhe 'coral flower'	jeru 'Flower'
cao 'dog'	ʈajiobiɛnɔne 'Animal'
konaʈɔʈo 'kona fruit'	kɛmɔ 'fruit'
khiderʈɔŋ 'coconut tree'	celmo 'Tree'

6.2. Hyponyms

[ɛββeo] – 'bamboo'	[bido] 'a tree used for emergency water'
[f ɔr to] -- A variety of bamboo	[cɛp] -- 'mangrove'
[kʰ uli] -- A variety of bamboo	[cilo] -- 'like a palm tree'
[kʰulu] -- A variety of bamboo	[comulu] -- 'Found on shores'
[kʰ u:p] -- A variety of bamboo	[kɔt] -- 'palm tree'
[lecʈoe] -- A variety of bamboo	[emyo:y] --'lemon tree'
[Por] -- A variety of bamboo	**[ijipu] 'insects & invertebrate'** [kʰltetmo] --'jungle bee'
[Pɔtole] -- A variety of bamboo	[racokɔro] --'bamboo carpenter bee'
[rɛt] -- A variety of bamboo	[tʰu] --'bee'
[to] -- A variety of bamboo	[jiroto] --'small bee'
[tʰel] -- A variety of bamboo	[kalabo] -- 'coleoptera'
[bol] Tree kinds of Tree	[kalabo] -- 'cockroach'

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[kɔfɔ bol] -- banana tree'	[keipkarakɛrep] -- 'insect'
[th imolɔtoŋ] -- 'banyan tree'	
[cɔm tcɔŋ] -- 'betelnut tree'	
[kʰidertɔŋ] -- 'coconut tree'	

6.3 Meronymy

The lexemes denoting the parts are called meronymy. These parts together form a whole, which is called a holonym. For instance, talking about human body, hand, arm, head, ear, nose etc are meronyms, of the body which is holonym. In other words, meronyms are parts of a holonym.

a.   Part-Whole Relation

Part-whole relation is a hierarchical relation different from hyponymy. Like hyponymy, part-whole relation also plays a major role in ordering the hierarchical structure of the vocabulary of a language. Both in the case of hyponymy and part-whole relation, a number of lexemes are included in the meaning of one lexeme. As in the meaning of the super ordinate flower, the meaning of the lexemes rose, tulip, lotus, jasmine etc are included.

When we think about the meaning of body, the meanings of the lexemes head, hand, arm, leg, etc., get included. The difference between meronymy and hyponymy is that the former is a part-whole relation, whereas the latter denotes a subcategory of a more general class. For instance, we can say Lotus is a kind of flower, but we can't say arm is a kind of body. Here Lotus is a hyponym of flower, which is its hypernym. Part-whole relation is referred to a part which has a relation with the whole structure. The part-whole relation is also called Partonymy. or Meronymy.

For example
Hand is a part of the body
Wheel is the part of the cycle
Room is the part of the house

The lexemes denoting the parts are called meronymy and the whole is called holonym. Hand, arm, head, ear, nose etc are meronyms of the body which is their holonym.

b.   Human Body

[ɛrco] 'head'	[eišɔŋo] 'body'	[ebucɔk] 'leg'	[ebala] 'hand'
[coʈɔy] 'skull'	[oʈʈɔek] 'neck'	[umɔʈotujukʰu] 'front part of the leg'	[ɔŋkara] 'fingers'
[otbec] 'hair'	[oʈcar] 'chest'	[umɔʈotuŋkenap] 'toes'	[otbec] 'nails'

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[erkɔʈhₒ] 'nose'	[otcotobaʈ] 'nipple'	[umikhu] 'lap'	[oŋkorɔ] 'palm'
[erboa] 'mouth'	[otbo] 'back'	[omɔʈɔthu] 'sole'	[oŋphoŋ] 'armpit'
[erulu] 'eyes'	[otkɔrno] 'lungs'	[umɔʈtaradole] 'heel'	[ebalataradole] 'elbow'
[akaʈaʈ] 'tongue'	[ebottɔe] 'hips'	[ecoro:khʈɔbun] 'bone below knee'	[oŋʈɔe] 'wrist'
[erbuo] 'ears'	[Ermetɛi] 'brest'	[oŋrɔno] 'ankle'	[ʈɔŋkhurɔ] 'thumb'
[ercɔk] 'face'	[onrɛ:ptɔ:y] 'back bone'	[oma:ʈʈɔ] 'feet'	[Ebala] 'arm'

Research Findings

Absolute Synonymy

In English Caesitis and typifies are two technical medical referring to the disease inflammation of the blind gut or caucus in the general language absolute synonyms are very rare in Great Andamanese the absolute synonymy.

cɛr

jicɛr

'rain'
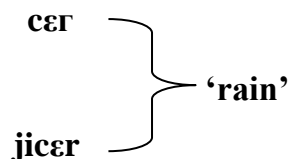
Gradable Opposites or Antonyms

Oral antonyms. araudu. .fast. and .alea. .slow. can be used for comparison as follows.

Antonymy

1. [adɪix] 'God'   x [ajuro] 'Goddess'
2. [akaikhe] 'open'   x [tokh] close'
3. [akajira] 'hot'   x [arlu:j] 'cool'
4. [atath]'brith'   x [akale] 'death'
5. [akamimitaratab] 'Grandmother' x [amaikathami] 'Grandfather'

Complementaries

1.   [aʈota] 'boy'   /   [akaʈa] 'girl'
2.   [ambikhir] 'day'   /   [bat] 'night'
3.   [akaikhe] 'open'   /   [akaʈhoke] 'closed'
4.   [beriŋ] 'good'   /   [cae] 'bad'

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5.   [akka:mu:ytara:toŋ] 'king'   / [akka:mimitara:toŋ] 'queen'

Converse

1.[ototo] 'son'   –   [akaʈ] 'daughter'

2.[amimi] 'mother'   –   [mai] 'father'

3.[abcuga] 'man'   –   [abscupa] 'woman'

4. [adix] 'god'   –   [ajuro] 'goddess'

5.[akamimitaratab] 'Grandmother' –   [amaikaʈʰamai] 'grandfather'

Directional Opposites
Opposite Directions

Opposite directions: are adverbial pairs such as

[kon] up : [tumbo] down

forwards : backwards 'backward'

[bilikʰu] north : south

Antipodals

top   top : bottom

front : back [oʈbo]

[atɔŋ] floor : [ceiling]

[rco] head : toe [umɔtotuŋ kenap]

Reversives

[ekter] push / [ekten] pull .in a swing door. [ekʈɛn].

NON-BINARY CONTRAST
Hyponymy

Hyponyms	Superordinate
[erɔhe] 'coral flower'	[jeru] 'Flower'
[cao] 'dog'	[ʈajiobiɛnɔne] 'Animal'
[konaʈɔʈo] 'kona fruit'	[kɛmɔ] 'fruit'
[khiderʈɔŋ] 'coconut tree'	[celmo] 'Tree'

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HYPONYMS

[ɛ ββeo] – 'bamboo'   'A variety of bamboo'

[f ɔr to]   'bamboo'

[kʰ uli]   'bamboo'

[bol] Tree   kinds of Tree

[kɔfɔ bol]   'banana tree'

[th imolɔtoŋ]   'banyan tree'

Meronymy

The lexemes denoting the parts are called meronymy and the one denoting the whole is called holonym. Hand, arm, head, ear, nose etc are meronymys included under body which is holonym.

Human body

ɛrco 'head'	eišɔŋo 'body'	ebucɔk 'leg'	ebala 'hand'
coʈɔy 'skull'	oʈʈɔek 'neck'	umɔʈotujukʰu 'front part of the leg'	oŋkara 'fingers'
otbec 'hair'	oʈcar 'chest'	umɔʈotuŋkenap 'toes'	otbec 'nails'
erkɔʈhₒ 'nose'	otcotobaʈ 'nipple'	umikʰu 'lap'	oŋkorɔ 'palm'

Conclusion

In this study interpreted and evaluating the several of synonyms found in Great Andamanese language. We carryout various synonyms, antonyms, binary and non-binary oppositions like Absolute Synonymy, Gradable Opposites or Antonyms, Complementaries, Converse, Directional Opposites, Antipodals, Reversives. Non-Binary Contrast: Hyponymy, Meronymy.

Aka-Bea and Aka-Bale from the south variety words are available in Aka-Pucikwar which is known as Pujjukar in present day, words like [bol] Tree (Aka-Bea), [oŋkorɔ] 'palm', [kʰulu] bamboo (Aka-Bale) etc., Aka –Kede and Aka-Jowoi from the central region words are available in present day Khora language, words like kʰidertɔŋ] 'coconut tree,' [coʈɔy] 'skull' (Aka –Kede), [aʈota] 'boy', [ajuro]'Goddess' (Aka-Jowoi) etc. Jeru and Sare are northern variety which is

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contains mixture of southern and central regions vocabularies like [amimi]'mother', [amae]'father',camu[ˈkɑɲɨ] 'flower' (southern), [d̪id̪ek] 'sunrise', [d̪iukɔrale] 'sunset' (central variety) etc.

Acknowledge

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Catharsis of Confessional Writing: A Comparative Study of Sylvia Plath's *Bell Jar* and Kamala Das's *My Story*

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Abstract

Confessional writing is a type of writing which is written in first person that is often represented through a series of diaries, letters, distinguished by revelations of a person's deeper or darker motivations. Confessional writings necessarily do not consist of just narratives, it can include any form of essay, letter, poem, or jottings in a journal. It acts as revelations to people; it is a therapeutic exercise of a way of healing when they write it down through words expressing their sentiments on sheets of paper. This research and analysis, discusses two important confessional writers Kamala Das and Sylvia Plath and why they were pushed to the periphery of the society.

For the same, their works *My Story* and *The Bell Jar* is used as the basis for understanding their lives from their perspective. Here in this dissertation the focus was on two literary figures who, were never truly appreciated. Even after being successful authors the context of their writing, their narrative style and the controversial lives are what we focus on at the end of the day. While we look at the life of the Authors, we see two women fighting against everything in order to remain themselves. Both the authors teach the reader in many ways, how to love oneself even after being flawed.

Keywords: Confession writing, Kamala Das, Narrative style, Sylvia Plath, Controversial life

I Introduction

Nearly, everyone is fascinated by somebody else's life at some point of time. Literature becomes interesting not because it reminds us of our past but because it provides us an opportunity for introspection. Autobiographies are life lessons for every generation from different backgrounds, which tells the story of the self-discovery of the author. It consists of personal events from the writer's life like his pitfalls, desires, ambitions, mistakes, and experiences which act as motivation to the readers. The function of an autobiography is to leave a legacy behind which bridges the gap between the old and new generation, thus forging ties.

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When someone writes about their personal experiences it is an act of self-reflection which helps them connect with themselves.

Defining the Genres of the Autobiography and Confessional Writings: Their Similarities and Differences

1.1 The Autobiography

The word *autobiography* is derived from the Greek word "self" or "life" and "write". This genre had been in vogue since history has been recorded. Yet, it was not accepted as a genre till the late eighteenth century. The accepted characteristic features of the category are identity of the self, self-reflection, and introspection. Autobiographies help in educating, informing, persuading, and inspiring others.

The main intent of the autobiographies is authenticity though they can mould the story the way they want it to be. The way in which the writer illustrates past events says much about "who he thinks he is" (Porter and Wolf 5). The author tries to justify his or her actions to the reader.

By justifying the actions as right or wrong, the narrator establishes to the reader that they share common norms in life. The narrator speaking in the autobiography "is always normal, even if the protagonist of the narrative is not" (Quigley 107). In the modern context the term has shifted from a literary genre to a much broader space.

1.2 Confessional Writings

Confessional writing is a type of writing which is written in first person that is often represented through a series of diaries, letters, distinguished by revelations of a person's deeper or darker motivations. It is a genre of literature wherein the intimate and hidden details of a person's life is narrated. The confessional narrative has a strategy wherein the judgement is already given. Honesty is particularly important for any type of confessional writing and demand that they are true to themselves as well as the readers. Confessions are usually associated with the darkest or the most repressed parts of people's life which they are ashamed to voice. Recent examples of confessional narratives are *Anne Sexton: The Last Summer* by Arthur Furst, the poems *Daddy* by Sylvia Plath, *Skunk Hour* by Robert Lowell, and *Dream Song 1* by John Berryman. These writings are more connected with dreams, passions, secrets and desires of the mind and body. The tradition of Confessional writing has been a great influence on writers to this day.

1.3 Similarities and Differences

A Confessional Narrative is the subset of Autobiography and deals with personal events in the author's life which is private that they share only with a therapist, personal advisor or a close friend, this also includes their embarrassing secrets. So, all confessional narratives are autobiographical but not all autobiographies are confessional narratives. Autobiography and Confessional writing have a close relationship because they are based on the same constellation

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of events. The rhetoric of an Autobiography differentiates it from a Confessional Narrative. The two main criteria of distinguish are the nature of narrator-protagonist's relationship with the audience and their degree of self-awareness. Autobiography is much more popular than its sub-genre Confessional Narratives because of obvious reasons. One of the main characteristics of an Autobiography is that it helps the reader to pass judgement and to draw conclusions about oneself but is devoid of self-reflection. Ultimately, we get the story as the author tells it and we judge it in terms of its own merits. The factor of reflexivity is what provides the Confessional Narrative a special interest and inspires the reader to question themselves, which results in greater self-insight.

1.4 Characteristics of Confessional Literature with Some Examples

The critics state that, from the historical perspective the beginning of confessional poetry's creation can be traced to a change that began with Robert Lowell's creative style in the late 70s. There were others who followed him; they were W.D. Snodgrass, Sylvia Plath, Anne Sexton and John Berryman. The poets of confession despite being self-destructive created some of the most vibrant poems matching the standards of the English Romantic poetry. Confessional Poetry is generally Modernist poetry. Confessional literature did not follow the literary traditions and is the honest representation of life, human relationships. and society.

Confession is acceptance of pain and burden rather than a celebration of joy and happiness. Any confession is characterised by its degree of intimacy and focuses on the common elements of existence. The writers of confession put everything in the forefront, thus giving significance to the "I" which is the centre of all humanity. We call a work confessional not only because of its emphasis on the subject and self, but also because of its proximity with the things presented. Anne Sexton and Sylvia Plath took Lowell's poetry classes in the 1950's and hence we can see his influence in their usage of personal feeling in their poetry.

1.5 Contemporary Confessional Writing

Twentieth century confessional writers brought everything in their lives to everyone's attention and they opened a wide platform for public confession not only in the field of poetry but also in the field of media, culture and in many other fields. Contemporary Confessional writing made use of elaborate masking techniques and objectifications of the twentieth century, made notable inroads into myths and archetype as well as social, cultural and political historiography characteristic to high modernism.

Their writings are termed as *annihilative* as well *suicidal* and all other members of their school call them the "Madhouse Muses". Not many have noticed the control and objectivity of the writers in presenting their soul and hard work to the world. Roethke, Lowell and Plath's poems resound a necessity to preserve their self in the fast disintegrating world. As a confessional writer is never able to conform themselves to the roles prescribed by the society their life is filled with despair and confusion which either leads to them ending their lives or

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living a life in exile. The reality is that the confessional writers are aware of such a risk but willingly go for it, but the question is if it is a defeat or a victory.

1.6 Introducing the Authors Sylvia Plath and Kamala Das and the Primary Texts

Kamala Das and Sylvia Plath are two important poets in the history of English Literature who were successful in fashioning a new genre "Confessional Writing". *The Bell Jar* details the life of a student named Esther Greenwood who dreams of becoming a poet someday. She is selected for a month-long summer internship as the guest-editor at the Lady's Day Magazine, but her time in New York takes a great toll on her. The novel ends with Esther's rebirth and her impending meeting with the Examination Board which will decide if she can go home. The novel does not suggest if she would get well or anything because she is a clinically depressed person. Esther confronts the fact that she is not cured and she never will be, hence she forces herself to be vigilant against the dangers that inhabit her own mind.

My Story was originally written in Malayalam as *Ente Katha* by Kamala Das and then later translated to English. The autobiography was written during her treatment for leukaemia. The book consists of 50 chapters, written from the perspective of the author, which portrays her life from the point of her being a young girl to the point of middle age. It shows her growth mentally, emotionally, psychologically and physically as a woman.

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II SYLVIA PLATH'S *BELL JAR* AS ENUNCIATION OF THE SELF

Tumultuous as her life was, Sylvia Plath was one of the celebrated writers of the Post-War era. She was part of the 20th century poets who was quite vocal about the experiences in her life. Her poems are termed confessional because they talk about the personal aspects of her life. Plath is a still admired in the literary circle, for her poems and short stories, but readers mourn for the loss of a literary genius who ended her life pretty early. She is quite comfortable discussing the disease which had controlled and tortured her, which made it impossible for her to live a normal life. She never shied away from mentioning her mental illness, her degree of pain and how she was treated for it.

The Bell Jar by Sylvia Plath is the first and only novel to be ever written by her during her lifetime. Her experience in New York City during her position as a Guest-editor forms the beginning of the novel. That is when she actually realizes the potency of her mental illness and how it slowly invades upon her. When other girls wait for the right man to marry, she wanted to have her own job and be independent. She was a woman way ahead of her times who thought about being her own hero was the greatest achievement. When other women were casual about

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their jobs and tried to lure men into marriage, so that they could have a conventional life, Plath thought differently.

The influence of Anne Sexton and Robert Lowell changed Plath as a writer forever, giving her confidence and filling her with an urge to put her silence into words. Sylvia Plath is regarded as the poet of death who chose to not live in a destructive and materialistic world, but in an artistic universe of fantasy and hope. She always turned to art in order to heal herself and it never disappointed her. The Bell Jar's protagonist is Esther Greenwood, which was a name she chose in remembrance of her grandmother. Initially it was read for understanding Plath and for its honesty, but later it became a critique on the social politics prevalent in the 1950s. The novel portrays how women were expected to be home-makers and limited their roles in the society filling them with a sense of worthlessness. The novel was inspired by what transpired in her life at the age of 20, even though the novel ends with hope for a change for Esther, for Plath hope meant death.

The setting of the novel is a six-month period duration in the life of Esther Greenwood the protagonist and Sylvia Plath, the author. *The Bell Jar* is narrated from the point of view of Esther Greenwood, and we feel like we are actually living inside her mind as we can read her reactions, her sufferings, her opinions- it is as if it all becomes our own. It doesn't help us to get a full view of Esther or other characters resulting in the readers not understanding the character properly. The narrative is limited as it is captured from a limited time period and does not cover everything; it only takes into account the young Esther. Even though the novel is bitter and sardonic, its redeeming quality is that fact that Esther decides not to give in to her mental illness or the society that tries to bring her down. There were two contradictory personalities within Esther who were portrayed through Doreen and Betsy. Doreen was never concerned about the rules and conventions; on the other hand, Betsy was virginal and conventional wife material.

Esther lived in a society that believed a woman's purity depended on the fact of if she was a virgin or not. The relationship between a man and a woman, on many occasions even the bond between two women also depended on this futile subject. It was capable of destroying or producing the "perfect woman". The structural turning point in the novel is when Esther does not give a proper answer regarding her future; this shows she is resisting the roles that were open to women at that time. It also shows her unease or a beginning of it when it is demanded of her to settle, so that she can have a planned and secure future. The story comes to a climax when Esther is sent to a psychiatrist for mental treatment, it happens because she has finally succumbed to a mental breakdown. Esther is a woman who was always made to feel guilty for having dreams of her own that were not exactly capable of being implemented as the patriarchal society of those times controlled a woman's growth in every way.

The plot of *The Bell Jar* is like a journey which is already gone through by Esther and then narrated to the readers. It consists of three main parts; the first part is Esther's time in New York during the time of her internship where she tries to figure out what to do with her life

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next. The conflict arises when she is confused regarding who she is and what she wants to do with her life. She is also fighting against the societal norms that try to subdue her. The novel is like a commentary of everything and everyone around her filled with sarcasm and clever observations.

The central theme of the novel revolves around the notion of feminism and madness. The story has evidence of the second wave feminism which was going on during the 50s. It shows how the society of that time expected women to be submissive to the role of a man and everything they do in their life needed a man's validation. The theme of madness is prominent from the beginning, but we come to know of it only later in the story. Women who were not happy with the roles they were assigned to by society created dysfunctional women. Even the title of the novel connects feminism to madness, women who are shut in prescribed roles in society can see and enjoy the working world created by men, but never be a part of it. It is like living in a Bell Jar, people having mental illnesses feel the same constricting walls trying to muffle them.

Mental illnesses were a part of Plath's daily life which is quite evident in *The Bell Jar*, and the honest and brutal narration of the events might have brought her some peace to live, for as long as she did. A confessional writer is usually a frustrated or restless person who tries to find a medium to give vent to their frustrations. Sylvia Plath does the same thing in this text by conveying all that she has ever wanted to say and dishes it out of her mind. Confessional Writing was a product of that particular age due to the effects of war, mental distress and a rising importance for psychoanalysis. Deeply rooted to this type of writing is the sense of failure the writer administers in his life which may be in marriage, family, career, or anything else. Most confessional writers face a condition similar to being in 'a bell jar' completely isolated from people, unable to speak up and where the only solution they find satisfying is death. Plath's works portray a failure in love and her continuous search for true love, which is finds only in her death.

The below lines from the poem *Edge* by Plath narrates her death and how it would look like, it is as if she is predicting what is going to happen in the future. By this point in her life, her death is something she is waiting eagerly for, something she is going to gain her mastery over where she is never allowed to be a master of anything. Nothing belongs to her, so her death is her attempt to have her control at least on her own life.

The characteristic of a confessional narrative is that it gives a psychic relief to both the author and the reader. A particular work can be called confessional by a reader if they find their thoughts reflected in the lines of the text. *The Bell Jar* is a semi-autobiography but also qualifies as a confessional narrative because of its personal style of addressing the reader.

In the case of Sylvia Plath, the narrative is rooted so clearly in her life and so the writing of the book is a case of self-inscription, in the process of coming to terms with oneself. A

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second-generation immigrant from Austria, Plath would have surely known and heard much of the horror of the Auswich and the brutal stories of the extermination of the Jews, though she does not write explicitly about it. Her, *The Bell Jar* stands as an all-time classic in Confessional Writing. Rooted firmly in the events of her traumatic life, it therefore resounds with a plausibility that is quite often simulated in such personal inscriptions.

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III KAMALA DAS'S *MY STORY* AS A CONFESSIONAL OF RESISTANT PERMORMATIVITY

She is Aami for her fans, Madhavikutty for her Malayali readers, Kamala Das officially, and Kamala Suraiyya for the critics. The autobiography unfolds with her experiences as a child who grew up with her brother, in an unsupervised environment, during the British Rule and was discriminated for having brown skin at the European school. Her childhood was spent in Calcutta as well as in Nalapat House at Thrissur, Kerala. The loneliness, insecurity and impermanence of her childhood never left her and was carried into her poems.

The Nair families of her time were very orthodox, where males were given special preference and a right to exercise their sexual desires. Even though she had thick hair, the duskiness of Kamala's skin used to worry her grandmother, as she might not get a good match. The supernatural was part of the daily life and astrology decided the fate of people. Her choices were always made by others and all she had to do was follow through, nobody questioned her. Hence when she got the chance to live on her own terms, she wasn't afraid of the consequences. Her dreams of being the bejewelled princess who controlled the fates of her countrymen, her infatuations and attraction towards the "wrong men", her experience with lesbianism, her numerous affairs all point to a person struck in the wrong side of the world during the wrong time.

Kamala Das and her writings portray her as a woman who is very progressive and open about the needs of a woman and her role in the society as a contributor, but at the same time she is confined being an Indian female with hopes and fears. She discusses the sexual life of herself and others with absolute indifference and her works open an entirely different avenue in the society that is always hushed up and swept under the carpet. She sees and shows life for what it is with all its vulgarity and ugliness. Her language and works stands as the Indian counterpart to Women's Liberation Movement in the West. She was one among those who dared to question the silence of Indian women regarding their sexuality. Her language and style are conversational as if she is talking privately with the reader. It is colloquial, fluent, and graceful which appropriates the confessional style of her work.

The central character of the novel is Kamala Das herself who narrates the events of her life in her own way. She presents herself through the views and conversations of others. She also describes the life of people around her to show how they think, how their lives affect her

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and in what ways. The protagonist of the novel gets easily swayed to a person who showers attention and love on her, like a plant that leans towards the sun only to be burned by it.

While we look at the life of the Author, we see a woman fighting against everything in order to be what she was never allowed to be. The people around her always demanded her to fit into a particular role, which she could not associate with. Kamala Das was a bilingual writer who wrote in Malayalam as well as English, hence it was tedious trying to fix an identity for her, as it shifted between the various faces of hers. She mixes registers, gender, languages, and narrative voices that it confuses the reader when they try to look for a particular pattern or consistency in her works. Being a bilingual was not a conscious or voluntary task but something she became due to her circumstances that resulted in her not being at home with either of them, both were the cause of her exploitation in some way or another. Her works transposed between the imaginary and reality which never failed to keep the readers mesmerised, throughout the reading bringing in twists and turns. The mundane life becomes artistically beautiful in her works which baffles the senses and brings in peace through familiarity. Her chapters are short with brief incidents narrated in a simple way that provide a glimpse of her everyday life.

Confessional was never a genre in literature but a sort of disclosure, where personal and intimate details are recorded by the author. It has a very long tradition which demanded the author to be outright and frank about what they want to convey to the readers. Interestingly, Confessional narrative deals with those aspects of a people's life which they always try to forget or bury deep in their minds afraid to hurt the feelings of people around them. The usage of "I" actually grants the author a sense of objectivity to shift into a different persona to present the confessional narrative. Along with her contemporaries in the western world, Kamala Das was regarded as a Confessional writer who dealt with discontent and dissatisfaction caused by situations unique to each character.

Das's western contemporaries had a different cultural and socio-political environment, but their experiences were almost similar while they also varied in their way of protesting through their writings. For a woman to be so outrageous and forthright was a slap to the society of that time, plus she did not feel the necessity to censor her writing. Instead declares that it is the society that needs to change its mindset to accept her writing.

The writing of Das is usually confessional, as is the case with her autobiography. Even though she knows the consequences of living in Indian society that is essentially patriarchal she still goes on with her style of writing. Her autobiography is confessional because it is her attempt to break herself into pieces and a revenge against the society that gave her nothing but criticism for being a woman. It is her final attempt to revive her damaged self, which was buried under the debris for the people whom she loved and did not want to hurt.

IV   A COMPARISION OF THE TWO CONFESSIONAL NARRATIVES

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Sylvia Plath and Kamala Das are two visionary writers of the twentieth century who paved the way for Women's Confessional writing. They set the standards to empower women to manifest the ethos that burns within and to free their voice. Their autobiographies are something that is easily linked with the lives of women around us. We see different women around us withering away even after being talented enough to lead the world someday. We see generations of women who kept their dreams at bay fearing patriarchy. A woman's needs and desires have always been misrepresented and misunderstood by the society which is largely male.

The Bell Jar is a complete reservoir of metaphors concerning death, alienation, losing oneself and rebirth. The metaphors in the novel help the readers in seeing how Esther's life changes day by day. Her mental breakdown is the strategic point in the novel that helps her in her discovery, after she gets admitted for shock treatment, she learns to solve her puzzles. There are various metaphors that portray the cruelty of the world around her, but what matters or what is more interesting is the metaphors associated with the self. The text also has a lot of metaphors associated with language and language symbols.

My Story has a traditional imagery and is endowed in metaphors. The images are mostly relating to the body that go over the aspects of female chastity and a rejection of the male bodies that always subjugates her. Another recurrent image in her works is the sun and the heat it generates. She also uses the Radha-Krishna and Mirabhai which refer to her spiritual yearning to be one with God. It shows the Indianness of the poet, whose roots are deeply bound to the Indian soil. The craving for intimacy is the central characteristic of her works. She had the potential to capture the inner turmoil of her mind, connect it together into a rhythmic sequence and express it into the pages of her books. Das borrowed images from day-to-day life, which were effective in conveying her passions and longings, giving it a raw edge.

The sun imagery stands for its burning heat, which instead of keeping her healthy and giving her warmth, burns her - this is connected with the sexual passion and excessive sexual feelings. Sea imagery is another prominent feature in her works, her need to merge with the vast sea equates to her never ending need to merge with her loved one who loves her unconditionally. Her use of imagery is a beautiful way through which she expresses her hidden emotions of lust and frustration.

When we take both the books into consideration, *The Bell Jar* and *My Story* have their unique ways of attracting the reader. In Confessional Narratives, the reader gets transformed into a listener as well, who listens to what the narrator has to say in the novel. The reader gets to witness the writer's life and see for themselves what they had actually gone through. Hence, the relationship between the reader and the writer is transparent and indulgent. Kamala Das confesses with elaborate instances and information, while Sylvia Plath comes straight to the point, she does not mince the words. In the case of confessional writing, the reader remains the impassive reader who has to just remain just like that.

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The way Sylvia Plath has addressed the readers is quite different, it makes the reader feel as if she is genuinely not interested with anything in her life and that she is detached from the text. But it is a technique she uses to put more light on the happenings of the text which makes us focus more on the text rather than herself. It is written from the perspective of a middle-class woman's exposure to the world around her. Observers might notice that it gives more prominence to her mental condition as well as the society that is present in the background. The text is not always about her, but about the myriad faces and sections of the society that are always best neglected for everyone's benefit or wellbeing. The way she puts it all into the forefront through the eyes of Esther is noteworthy. A writer must have been a keen observer to notice even the minutest of things, which she was able to transmit in the same way into her text.

Das's autobiography is more about venting rather than for the reader to be an indulgent listener, she wants to talk and not converse. Das is quite effective in portraying a woman who grew up in a privileged environment but lived a middle-class life. But towards the end, when she comes back to Nalapat House, she gets transformed into the mistress of the house. She realizes that she belongs there in that house dressed in white and limbs loaded with gold, rather than in a rented flat worrying about the grocer's bills. She shows a life that is more focused on herself- her desires, her dreams, and a life that she always aspired for.

Comparing the writers, one feels more attached to Esther because of her age and the hurdles she encounters at that point of her life. Her questions about her college life, her necessity to be independent, the mental breakdown, her confusion of what to do next, her doubts about her sexuality, the men in her life all hits home. She is just a girl who is waiting for what is to come next, with a mind filled with hope and daring heart which is unafraid to take chances. Kamala Das on the other hand, portrays the life of a Malayali Nair who was always in search of her roots because she could never settle in one place completely. The mind understands and listens as a Malayali, while the universal and empathetic style of Plath can never be neglected. Both the woman teaches the reader in many ways and not one is better than the other, but both are excellent in their own ways.

V CONCLUSION

In the modern world people are still interested in the idea of Confessional narratives. They have the unique capacity to tug at our heart and create a sense of belongingness in the honesty of the author. We weep with them, laugh with them, be at their side during their numerous pitfalls and successes, books can do that to us. In this era where everyone is glued into their phones, not having time for our fellow beings, books are a great way of reconnecting. Confessional narratives especially can be very much relatable, known for their sincerity, readers find it authentic and trustworthy.

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Even after being successful authors, Plath is looked at as an ominous actor plagued by depression who killed herself in the end; Das is looked at as immoral, for having chosen other men over her husband and converting to Islam. Kamala Das and Sylvia Plath opened new avenues in literature for women to be expressive about what happens to them. The mental breakdown is the turning point in the lives of both the authors. Being a woman, they were suppressed by the roles handed over to them because of their gender. Being different, the society never wanted them as an influence on their woman and create a revolution. People were afraid that the women would imitate them leading to increasing problems in the family and society.

Confessional writing emerged during the post-modernist era where the main aim was the search for oneself and one's identity. The conflict actually arose when the female identity came into question. Confessional writing was never given much acknowledgement or encouragement, which is the main reason it was all the more desirable. The characteristic of self-indulgence attracted women and they engaged in it without any remorse. Mamta Kalia's *Dubious Lovers* and *After eight years of marriage* discuss the state of her marriage, her sadness in their detachment and her 'primal disappointment'. Sujatha Bhatt, a contemporary author, describes her carnal desires, in *White Asparagus*. Imtiaz Dharkar's, *Egg Plant* exhibits the maternal satisfaction while cradling a child. *Underpants*, by Prageeta Sharmain in a crude and romantic way describe the highly emotional and erotic male demeanour. Tara Patel, in *Calangute Beach, Goa* describes her encounter with an American man, which exposes the cultural differences between them and eventually tears them apart. Mamta Kalia and Melanie Silgardo, also discuss their fathers in a totally new light where they feel the necessity to be free of him in every aspect which denotes a need to completely change the power structure of gender. They also talk about how the presence of their father was tormenting, that represents the harsh nature of a man. Another important writer is Arundhati Subramanian, whose poem *5.46, Andheri Local*, uses mythical ideas to represent women.

On the other end of the world, Confessional writing was associated with Robert Lowell, Anne Sexton, Sylvia Plath, and W.D. Snodgrass. *Life Studies* by Lowell is a very personal narrative about his family ties that has a great impact on American Poetry even today. Lowell was a leader and teacher of the Confessional Writing movement in America who influenced writers like Sexton, Plath, and many others. The main theme of this type of writing is personal experiences regarding love, death, trauma and mental illnesses. Plath's *Daddy* is another notable milestone in the history of confessional writing. Another important writer from this movement is John Berryman, whose *Dream Songs* consists of 385 poems about a person named Henry and his friend, Mr Bones, and other traumas that he encountered in his life. Other important writers of this movement include Sharon Olds, Edgar Bowers, Deborah Digges, David Ignatow, and Richard Eberhart.

Sharon Olds granted other younger poets the groundwork and strength to speak. Her poetry describes the mundane life of a woman combining it with delight and sensuality. Edgar

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Bowers, another confessional poet writes about his experiences in service, at the time of World War II. Snodgrass is regarded as one of the founding members of "confessional writing", his writings throw light on losing a daughter due to divorce. Anne Sexton wrote about her long battle with depression, suicide attempts and private details including her relationships with her family. Sexton also wrote a poem in remembrance of Plath in 1966, which was named *Sylvia's Death*. The relationships of humans with nature, the urge to be merged with the primitive self through nature were the main themes in the poems of Deborah Digges.

Everyone has their flaws and scars which nobody is comfortable admitting about, but when somebody takes the initiative, it gives strength for others to voice and come forward to end the injustice. An example of this is the #MeToo Campaign that spread all over the social media platform and helped many in getting justice.

Autobiographies are first person narratives; Biographies are second person, or third person narrative and Confessional Writing is personal narrative. When the first two are factual based on proofs and data, the latter one is more flexible according to the state of mind of the author. They give a sense of strength to overcome the next day and a belief that they can achieve something.

The lives of many prominent people are an inspiration to many, they follow that person in every aspect which changes them completely and ensures dedication. A good example is the autobiography of Helen Keller, *The Story of My Life*. It makes the normal people aware about the importance of sight and how we forget to enjoy even the minute details of beauty around us. Another famous work is *Becoming*, that was released recently in 2018 by Michelle Obama. It is a Biography, which is very inspiring story about how the experiences in her life has shaped her. Her life from childhood, role of a working mother, the first African American First Lady, her contribution to women's rights and her life as a writer are discussed prominently in the text. The main aim of these writings is to reveal the inner turmoil and personal problems that they were going through even when they celebrated personalities. It makes other people hope that they too can do it if they can, it brings out the best in people transforming them into better citizens of tomorrow. They also perform the role of clearing the past, providing more details or give a different perspective about the actual incidents. They have the power to mentor people from the distant past or for the future. They open the gates for self-discovery and learning from their mistakes so as to look forward or do something in a better way. They promote learning and provide information which makes us reconsider life with greater compassion.

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Teacher's Behaviour Towards Critical Thinking among Engineering Students in Classroom

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Abstract

This study was conducted to find the Teacher's behaviour towards critical thinking in the students of engineering. A questionnaire with ten questions was created using response in 3-point Likert scale. It was administered to fifty teachers teaching in engineering colleges at Chhattisgarh state in India. Results show that they were regular in nurturing the critical thinking skills in their students.

Keywords: Engineering Students, Critical Thinking, Cognitive Languages, Teacher's Behaviour.

Introduction

Critical thinking term is rooted deeply in the history; if we go back thousand years, it was used as a process to verify the theories of philosophers. Shekhar Bhattacharjee said that today the one primary goal of higher education has always been to inculcate the habit of critical thinking among students, to raise them as responsible, evaluative human beings.

The engineers and engineering students today have sound technical knowledge. They sit in front of computer busy in coding their lives without any critical and analytical thinking. Today's demand from engineers is to have critical thinking which a process of rationalising things and situations is. The engineers need to develop their cognitive skills which include thinking, reading, learning, retaining information that ultimately help them to make decisions and solve problems.

Statement of Problem

It is important to find whether the engineering students have power to think critically. The teachers are a source who can enhance the critical thinking in engineering students, it is important to find whether teachers promote critical thinking among students in classroom.

Objectives

- To find out critical thinking skills in students
- To find whether teachers promote critical thinking in students in classroom

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- To find out teachers behaviour towards critical thinking

Hypothesis

It is estimated that students do have attitude towards critical thinking, and the teachers, while teaching, boost the engineering students to think critically in classroom.

Literature Review

The concept of critical thinking can be traced thousands of years back. Philosophers considered it as a process which could reason out their theories. In the early twentieth century Dewey introduced it and according to him critical thinking was considered as reflective thought that was referred to as any belief or thought form of knowledge (Sanders & Moulenbelt, 2011). Paul in 1995, explained critical thinking as, "An intellectually disciplined process of actively and skillfully conceptualizing, applying, analyzing, synthesizing, and/or evaluating information gathered from , or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action (Paul, Elder, & Bartell,1997:4)

At present time critical thinking can be defined as "The mental process of actively and skillfully perception, analysis, synthesis, and evaluation of collected information through observation, experience, and communication that leads to a decision for action (Papathanasiou, Kleisiaris, Fradelos & Kourkouta, 2014). Thus we can conclude that the skills of critical thinking are not only reflective thought but also applied and generative ones (Heard, Scoular, Duckworth, Ramalingam, & Teo, 2020).

As for the social empowerment and employability nowadays critical thinking is considered as main skill. Therefore it is the duty of teachers to develop certain teaching methods to enhance the critical thinking skills of the learners. Critical thinking is a human thinking skill which has to be developed in an individual learner hence it is the responsibility of teachers to work to improve the critical thinking in students (Kusuma, Gunarhadi, & Riyadi, 2018).

Critical thinking skills should be considered as important as other innovative skills especially with engineering students because they face various problems in their daily works. Hence teachers of engineering colleges should train their students to make reasonable judgments, to synthesize and apply the information (Kavanoz & Akbas, 2017).

Materials & Methodology

The research was conducted on fifty teachers teaching in various engineering colleges at Chhattisgarh state in India. Sample group was selected at random without considering age group, gender and experience. A questionnaire was designed with ten questions to find how teachers work upon the critical thinking aspect of their students in class teachings. Questionnaire was prepared on three point Likert scale parameter with options, always, sometimes and never. The questionnaire was made in Google form and the link was

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forwarded to more than fifty teachers randomly working at various colleges of Chhattisgarh state in India. The responses were collected online which saved a lot of time.

Once first fifty responses were received the data received was analyzed.

The Questionnaire

A questionnaire was constructed with ten statements on three point Likert scale with options – always, sometimes and never. The statements were based on Teacher's psychology towards critical thinking in students of engineering in classroom teaching. All the statements were constructed in a way that they were always true in regards of positive attitude of teachers teaching in engineering colleges towards critical thinking in students.

Data Analysis

Gender -Though the data was collected irrespective of gender, here the information is quoted to see that data reflects the response of 52% males and 48% females. This information can be useful for further research

Gender
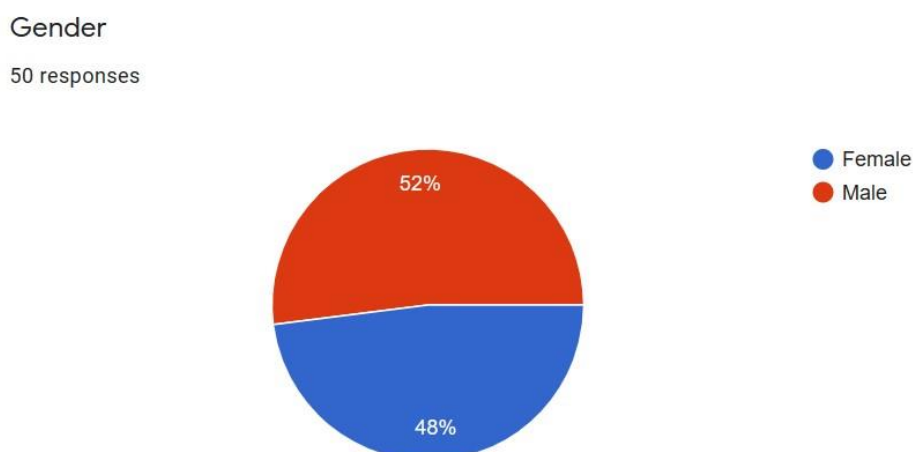
50 responses

Figure 01

Age -The age group of responders was also not considered as a criterion for survey. It was seen from the data received that the responses were maximum- 54% were from the age group 25-40 years. 44% responses were received from the teachers above 40 years. Only 2% of the responders were below 25 years of age.

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Age
50 responses
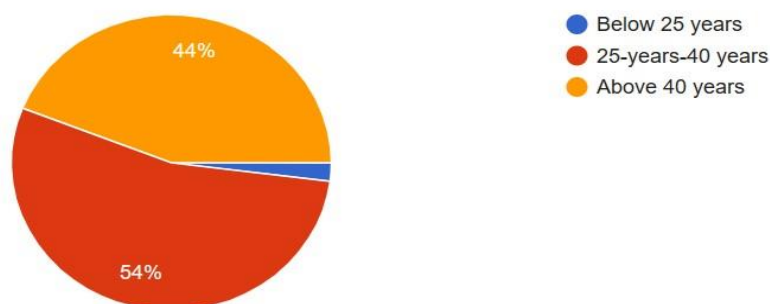
Figure 02

Work Experience -This factor was also not a criterion; the responses reflect the work experience of teachers of survey group.

Experience
50 responses
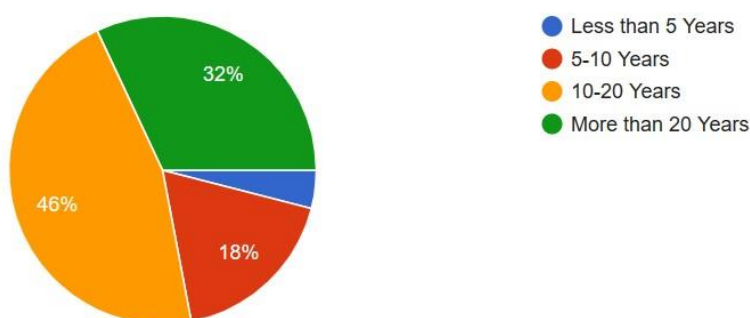
Figure 03

The responses were collected through Google form which is represented below.

| S.No.	Statement	Responses-No. / Percentage		
		Always	Sometimes	Never
1	I praise student' incorrect responses with supportive comments.	24/48%	24/48%	2/4%
2	I accept student' responses (opinion, view, perception, etc.) without judgement to encourage exploring possibilities	30/60%	15/30%	5/10%
3	I encourage students to answer open ended questions.	39/78%	11/22%	0/0%
4	I give time to students to think on answers.	35/70%	14/28%	1/2%
5	I encourage more than one student to share his opinion on same subject.	41/82%	9/18%	0/0%

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6	I allow students to expand (with extra information) their answers.	31/62%	19/38%	0/0%
7	I give time to students to think about alternatives/point of view.	38/76%	11/22%	1/2%
8	I boost the student' morale by appreciation.	46/92%	4/8%	0/0%
9	I use cognitive languages (e.g. compare, classify, analyze, predict, etc.).	31/62%	18/36%	1/2%
10	I aid the students to be open minded in accepting situations and opinions.	45/90%	4/8%	1/2%

Table 1- Responses of sample group

Statement 1- Here the objective was to find weather the teachers support the students who take the courage to speak in the class but somehow come up with wrong answers. The statement was supported by 48% of the responders whereas the same number did it sometimes. Only 4% never supported wrong answers.

1. I praise student' incorrect responses with supportive comments.

50 responses
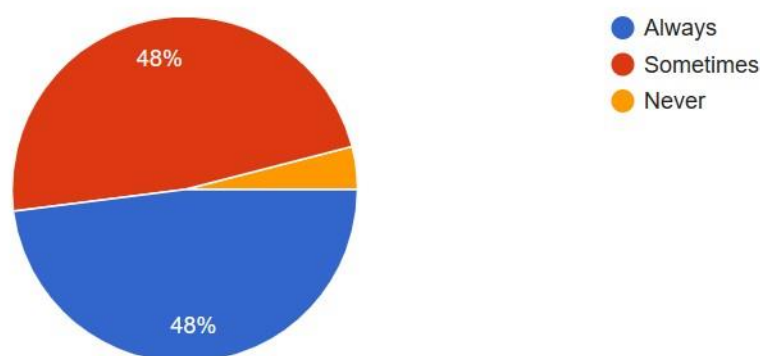
Figure 01

Statement 2 - In this statement the objective was to find if the teachers appreciate student's views and opinions in the class. In the responses 60% of the responders always appreciated student's views whereas 30% did sometimes and 10% never appreciated.

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2. I accept student' responses (opinion, view, perception, etc.) without judgement to encourage exploring possibilities

50 responses
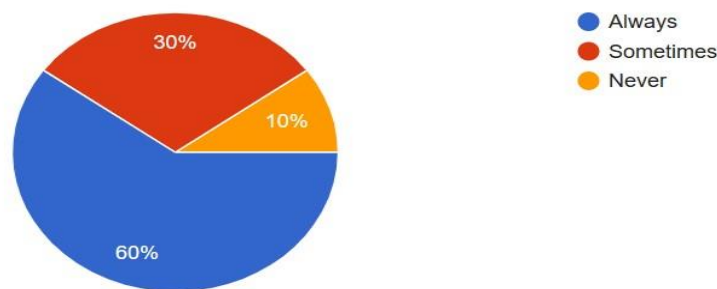
Figure 02

Statement 3 - Here the objective was to find whether the teachers encourage the students to answer and discuss open ended questions. The responses reveal that 78% responders always encourage, 22% did sometimes.

3. I encourage students to answer open ended questions.

50 responses
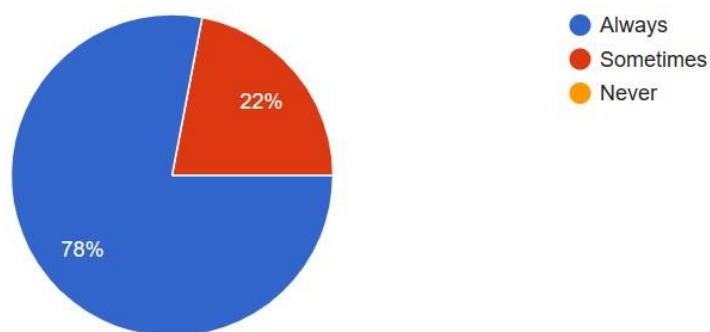
Figure 03

Statement 4 - The objective here was to find if the teachers give time to students to thin deeply. 70% always did, 28% did sometimes whereas 2% never gave time for critical thinking.

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4. I give time to students to think on answers.

50 responses

- Always
- Sometimes
- Never

28%

70%
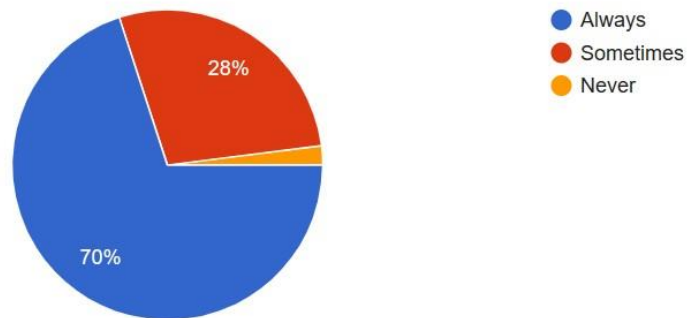
Figure 04

Statement 5 - This statement tried to find out whether the teachers accept opinion of more than one student on the same subject, as opinion varies with every individual. 82% of the teachers did always, 18% did sometimes.

5. I encourage more than one student to share his opinion on same subject.

50 responses

- Always
- Sometimes
- Never

18%

82%
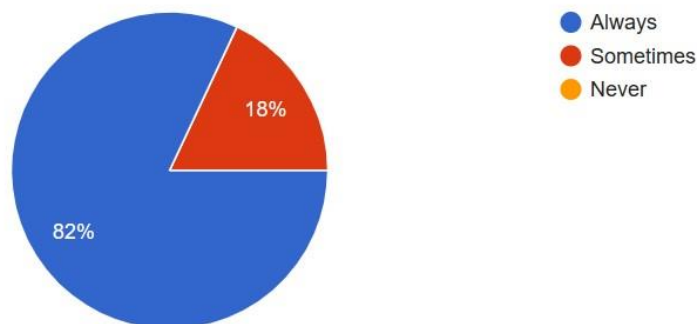
Figure 05

Statement 6 - Here the objective was to find whether teachers accept added information from the students on the subject taught. It is possible that student knows some more on the topic than others even teacher himself. 62% of the teachers did always, 38% did sometimes whereas none did never.

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6. I allow students to expand (with extra information) their answers.

50 responses
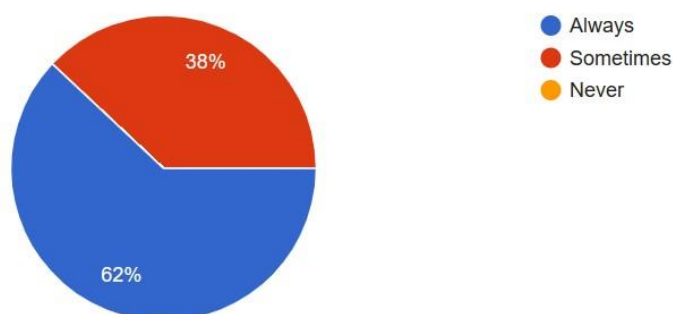
Figure 06

Statement 7 - This statement wanted to find whether teacher gives time to think for other alternatives if they do not have appropriate response. In the responses 76% of the responders always did it whereas 22% did sometimes and 2% never did it.

7. I give time to students to think about alternatives/point of view.

50 responses
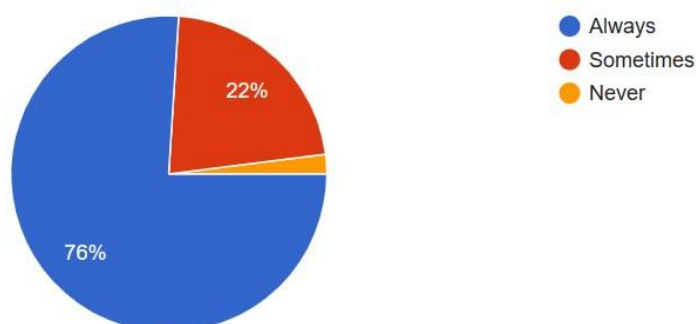
Figure 07

Statement 8 - This statement focused to find whether the teachers boost the morale of students to think critically. As the engineers need to develop critical thinking to find solution and to make decisions, hence this statement is very important. In response 92% always did and remaining 8% did it sometimes. This shows that every teacher try to boost students towards critical thinking.

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8. I boost the student' morale by appreciation.

50 responses
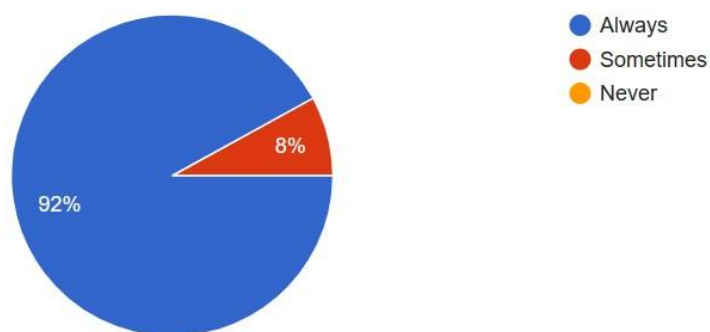
Figure 08

Statement 9 - Here the objective was to find whether the teachers use cognitive languages in their classroom teaching. Actually these domains are effective to boost and encourage students. 62% did it always, 36 % sometimes whereas 2% did it never in classroom teaching.

9. I use cognitive languages (e.g. compare, classify, analyze, predict, etc.).

50 responses
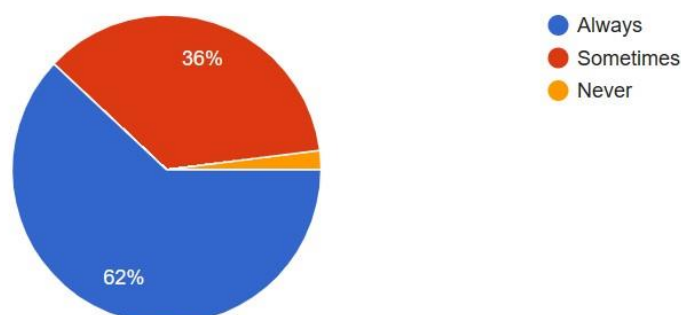
Figure 09

Statement 10 - This statement targets to find whether the teachers help students to accept criticism in the form of opinion and situations. 90% always did it, 8% did it sometimes and 2% never did it. This shows that teachers not only motivate students to think critically but also to accept criticism.

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10. I aid the students to be open minded in accepting situations and opinions.

50 responses

● Always
● Sometimes
● Never

8%

90%
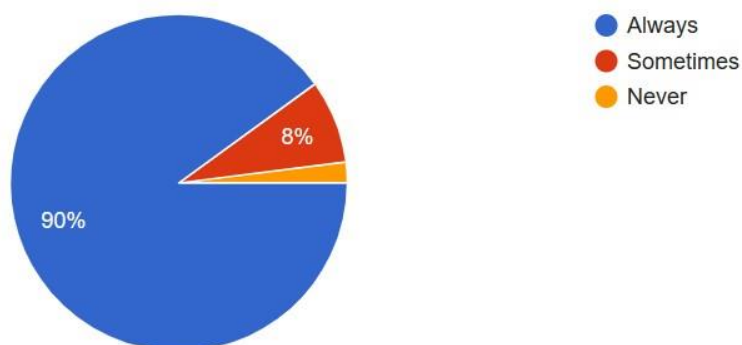
Figure 10

Result

The analyzed data clearly shows that teachers do their best to develop critical thinking in budding engineers, which is the demand of their profession. The Fig. shows that 72% teachers always did everything required to enhance critical thinking skills in their students, 26% did it sometimes and only 2% teachers never take pain to work on tis skill.

It could be said that majority of the teachers teaching to engineering undergraduate students work hard to enhance critical thinking among students.

■ Always ■ Sometimes ■ Never

2%

26%

72%

Figure 11

Conclusion

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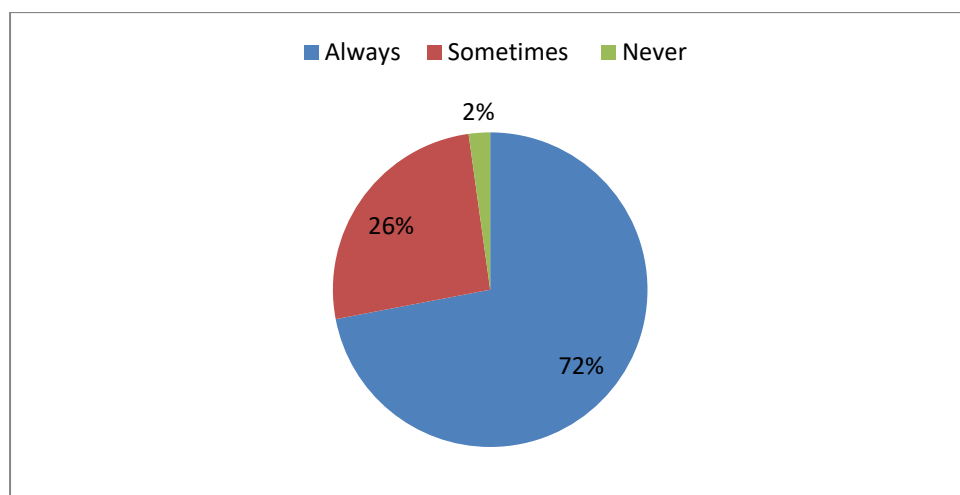
It is the demand of the employers and time that engineers should have developed critical thinking skills. As in their profession engineers have to make simple to complex decisions and have to resolve conflicts & problems they need to develop their critical thinking skills.

This research proves the hypothesis that the teachers at engineering college take pain and work with the students to help them develop critical thinking.

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LMS as an Effective Way for Overcoming the Barriers in Online Teaching-Learning and Evaluation Process: During Covid-19 and Beyond

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Abstract

With the advent of computer and internet, the whole socio-cultural set-up has turned upside down. Covid-19 has posed new challenges in every sphere of our lives and the field of education is no exception to it. Amidst the situation of growing distancing among teachers and students, 'social distancing' may become a major intimidation. In this light, the present paper attempts to demonstrate how the use of student-centric ICT tools for blended learning environment and how using mobile phones with internet connectivity can be an effective way out for the teachers in traditional classrooms. It attempts to share a personal experience of creating the active learning environment by the resourceful use of the free online Learning Management System (LMS), namely Canvas by Instructure and Moodle.

Keywords: active learning, blended learning, Covid-19, ICT tools, LMS, traditional classrooms.

1. Introduction

On account of the Covid-19 pandemic recently, the world has changed at a quickening pace. Covid-19 has posed new challenges in every sphere of our lives and the field of education is no exception to it. Indeed, 'social distancing' seems to be the only way to prevent the outbreak of this disease. Amidst the situation of growing distancing among teachers and students, 'social distancing' may become a major intimidation to this bond. Every possible step must be taken to not to let the bridge of the intimate relationship between a teacher and students fall asunder during this testing time that the world and humanity at large undergoing. Undoubtedly, teaching-learning in physical mode has its own relevance but the use of ICT in this process has its added advantages. The use of ICT has been expected to be the integrated part of the teaching-learning process at every level of education and many studies have explained both sides, advantageous and disadvantageous, of using the ICT in the teaching-learning process (Galanouli, D. and

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McNair, 2001; Garca-Valcarcel, 2009; Prestridge, 2010; Sang et al, 2010; Gutiarrez, J. and Zamora, 2013; Mitchell & Delgado, 2014; Dumford et al, 2018; Yuhanna et al, 2020). Gilbert (2015) explores whether high school students could benefit from online courses and examines the potential challenges and drawbacks of online coursework. She raises questions about how to best support high school students enrolled in an online course. While referring to Chaney (2010), Gilbert underscores the demand for online courses which is derived from a push "to provide quality education to all students, regardless of location and time".

However, the situation under Covid-19 has underscored the pedagogical indispensability of the use of ICT. Undoubtedly, there are my obstacles such as unavailability of the required infrastructure (ICT-enabled classrooms), poor internet connectivity, lack of training and motivation in using the ICT tools on the part of both teachers and students, etc. in the effective use of ICT. Some studies (Cabauatan et al, 2021) point out the factors affecting the intention to use blended learning approach in the tertiary level. In this light, the present paper attempts to demonstrate how to use some of the student-centric ICT tools for blended learning environment by sharing the personal experience of using ICT tools and sources, especially the learning management system (LMS).

The use of the LMS not only transforms the pedagogy by making it more learner-centric but also encourages the learners to inculcate the self-learning attitude. The use of LMS facilitates the idea of creating active learning classroom (ALC) that helps foster the kind of student-centred learning environment which is a key factor in enhancing students' learning performance and success (P. M. Baepler, Walker, Brooks, Saichaie, & I., 2016; Beichner, Saul, & Allain, 2000; Ferris, Jennie, Weston, Cynthia B., Finkelstein, 2009).

Of course, it goes without saying that for the effective implementation of the active classroom management techniques and tangible outcomes, ALCs require technology-enabled spacious classrooms. Consequently, it is a challenging task for the teachers/ instructors in traditional classrooms equipped with limited or no ICT tools and limited space to create active learning environment in majority cases. Then, isn't there a way out? Could we explore some more alternatives which may help us to overcome this limitation? In the next section of this paper, I would like to share some of these possibilities that I have been exploring in my classrooms. Prior to that let me admit that this is the initial stage of my exploration. Hence, it would be too early to talk about the visible results of my efforts. However, the outbreak of the Covid -19 pandemic and the subsequent lockdown has forced the teaching community to explore the alternatives to face to face teaching. Of course, there are differences of opinions in the effectiveness of the virtual or online teaching-learning process (Galanouli, D. and McNair, 2001; Garca-Valcarcel, 2009; Prestridge, 2010; Sang et al, 2010; Gutiarrez, J. and Zamora, 2013;

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Mitchell & Delgado, 2014; Dumford et al, 2018; Yuhanna et al, 2020). However, my focus of discussion would be on blended learning i.e. the use of LMS.

3. Sharing the Experience

The more positive one is, easier it is to find the ways out of the trouble. As mentioned earlier, teachers often grumble over the excessive use of mobile phones and internet by their students, especially for social media. However, this problem *per se* can be turned into a solution i.e. using the mobile phones with internet connectivity can be an effective way out for the teachers/ instructors in traditional classrooms equipped with limited ICT tools and limited space to create active learning environment. At this point, I would like to share my personal experience of creating the active learning environment by the effective and efficient use of the free online Learning Management System (LMS), namely Canvas by Instructure and Moodle. Indeed, I started using Canvas in my classrooms (both UG and PG) during the second half of the academic year (AY) 2018-19. Thanks to the Swayam Course in E-Content Development offered by NITTT, Chennai which I completed successfully during this period. I got introduced to this LMS platform therein. I used the Canvas platform during the AY 2019-20 and it proved to be a blessing to my students as online teaching became a need of time since March 2020 owing to the lockdown declared under the pandemic situation of Covid-19. The use of this platform proved to be very useful not only in online teaching-learning process (conducting live lectures through BigBlueButton (BBB), uploading recorded lectures, providing study material, etc.) but also in the effective implementation of the internal evaluation through the activities like Quizzes and Assignments. In the first half of the AY 2020-21 too, I continued using Canvas as an individually. However, during the second half of this AY, responding to the appeal by Savitribai Phule Pune University, Pune (SPPU), our college started using the Moodle, learning/course management system for the online teaching-learning process facility being provided by SPPU, Pune. As all teachers of my college were instructed to use this common platform to bring uniformity in the teaching-learning and evaluation process of the college, I had to switch over from Canvas to Moodle. Considering my experience in using the LMS system, I was given the responsibility of implementing this system in the college.

Besides, I also used the mobile based study applications (Quizlet) and tools (Kahoot, quizizz, etc.) for internal evaluation to help students develop collaborative learning and self-study habits. However, here the discussion is restricted to the use of LMS only. Needless to say that there are other LMS platforms, apps and tools too, but I would like to share here only what I have myself practiced in my own my classroom milieu.

3.1. Learning/Course Management System (LMS/CMS)

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A Learning/Course Management System (LMS/CMS) is a software-based platform. The abbreviation 'LMS' is used in this paper to refer to both LMS and CMS. LMS helps the teacher in the management, delivery, and measurement of the e-content. It rather provides a complete learning technology solution. An LMS is an important component of an effective learning strategy. Through LMSs, teachers can deploy a variety of learning strategies by using different formats such as formal, experiential, and social learning.

3.2 An Overview of the Open-source LMS Platforms

Both Canvas by Instructure and Moodle are two of the innumerable open-source LMS platforms available online. They are easy to use online blended learning platforms. They help the teacher to create online modules for each course. These platforms are useful to understand each learner's behaviour and create unique, personalized learning experiences, and social learning. They let learners consult peers and mentors, ask questions, and collaborate. These course management systems support online learning and teaching. They allow teachers in HE to post grades, information, and assignments online. These platforms are being used by universities and colleges all over the world. They offer a wide range of features depending on the educational needs. Canvas offers a Free-for-Teacher account that is always free. Moodle delivers a powerful set of learner-centric tools and collaborative learning environments that empower both teaching and learning. Across the board, both these platforms offer more interactive features than Google Classroom when it comes to both synchronous and asynchronous learning**.** You can easily add lessons, modules, courses, activities, etc. in this virtual Classroom**.** Synchronous learning is online or distance education that happens in real time. e.g. the BigBlueButton(BBB), which is built-in an open resource virtual classroom in both Canvas and Moodle, Zoom meetings, Google meets, etc. Asynchronous learning occurs through online channels without real-time interaction.

3.2.1 Adding Students to the Canvas Course

Having talked about the uses of LMS in general and Canvas and Moodle in particular, now I would like to share my own experience of using these platforms for teaching to my UG and PG classes. I have been using this LMS blended learning i.e. to the on-campus students for whom I make the course content available online on their student platform. Also the apps for the students available in Google play store can be downloaded in their android or i-phones and they can join the course by using the join code shared by the teacher. Alternatively, the teacher can add/enroll the participants (by clicking on the 'People' Section) by entering their email IDs and names. Once the email IDs and names are added, the Canvas course invitation will be sent automatically to students via email. Thereafter, the students can accept the invitation and join the course by clicking on the email link sent to them and entering the login details. There is provision of taking attendance of the students in the class in both platforms. The record of the

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same is maintained in the attendance tab. Further, the students' participation or page viewing activity is also available after each visit to the course.

The term 'course content' in Canvas and 'Add an activity/resource' in the Moodle incorporates the syllabus, modules, assignments, quizzes, etc. Further modules include recorded audio/video lectures, notes, study material, other online video/YouTube link, reference books in pdf formats, etc. Thus the all-inclusive module goes in line with the four quadrant approach consisting of video, text, self-assessment and learn more as per the UGC guidelines for the promotion under CAS.

3.2.2 Announcement and Syllabus Sections

The teacher can make announcements related to the course and other related activities in the 'Announcement Section' displayed on the left side of the computer or mobile phone screen. The students who are added to the group can see and read these announcements and update themselves and the teacher can also come to know whether all students have updated themselves or not. Students can also get an access to the syllabus of their course which the teacher can either type in the 'Syllabus Section' or upload the file (in word/pdf/jpg) there. The teacher can either publish/unpublish (Canvas) or show/hide (Moodle) the content uploaded in the modules or pages and keeps the rights of editing it with him/her by using the option in the setting. Further, the students can view whatever content is published by the instructor/teacher. However, there is an option for allowing students to upload the related files or comment in discussion forum. The teacher can take the preview of the course page before publishing it by clicking on the 'Student View' option.

3.2.3 Creating Modules and Pages

Depending upon the number of units or chapters, the teacher can create the unit wise or chapter/topic wise modules (titled with the main unit/topic). Further under each module, depending upon the number of topics/subtopics, pages can be created. These pages can be given the titles of the concerned topic/subtopic. The page in the module is the 'html editor' which allows the teacher to type or paste the copied content, insert/copy pre-loaded/saved images, media (recorded audio/video), online/offline links of text in all formats (word/pdf etc.), embed YouTube videos related to the topic/subtopic. There is a provision of recording the video lecture by clicking on 'insert/record media on the same page itself. After the recording is over, the video can be saved in the PC and inserted in the page. Besides, the page contains direct links to the Google Hangout meets and Microsoft Office Teams after authentication. Using these links, we can conduct live online classes. Besides, there is a provision for the conduction of live classes by using the 'Bigbluebutton' tab in the 'Conference' section in the Canvas course navigation bar to the left in your course page. The same can be done by clicking on 'Add an activity/resource' in

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the Moodle. The pages created in the module can be indented according to main topic and subtopics. Separate pages of the external tools/links of movies/dramas/documentaries/short films related to the topic can also be provided as an assignment. The students may be asked to view them at home at their convenience. This not only helps teachers to overcome the unavailability of the ICT tools on campus but also save the time used for showing the videos in the classroom.

3.2.4 Assignments and Quizzes with Rubrics

In the 'Quiz' section, there is a provision for creating MCQs, True/False statements, Fill in the blanks, matching, fill in multiple blanks, short answer type of questions, essay questions etc. In essay type question, students can be asked either to type the text of the answer or upload the file of their hand-written answers in the specified file formats (word, doc, pdf, ppt, images, audio/video files, etc.). Assignments can be given and got submitted in the same way. Further, criteria for evaluation can be set as per the expected 'Course outcomes' in the 'Rubric' section of the navigation. Students can be asked to submit their assignments in specified formats (docs, pdf, PPT, etc.) through their Canvas Course itself. In the 'Collaboration' section, students can be asked to share their notes or other related written material through the Google Docs page/s shared by the teacher. The teacher can create groups of students and assign group work through the canvas page.

4. Observations/Findings

In this section, I would like to share how the LMS platforms discussed above proved helpful to me as a teacher, and my students in the teaching-learning and evaluation process. Some of the findings in the context of my personal experiences related to the use of LMS in the teaching-learning and evaluation process are as follows:

i.   My practice of using the LMS proved to be very much advantageous to my students and me for the online teaching-learning process during the pandemic situation of Covid-19. It will not be an exaggeration if I state that my students carried my class in pockets 24x7. Although teaching-learning in actual classroom situation has its own added benefits and weight, I found both Canvas in structure and Moodle to be the perfect and effective tools for a blended teaching-learning process. It helps us to achieve greater engagement, boost productivity and promote continuous learning and upskilling. Students' participation or page viewing activity available after each visit to the course gives an idea to the teacher regarding their engagement and participation.

ii. It underlines the fact that using the mobile phones with internet connectivity can be an effective way out for the teachers/ instructors in traditional classrooms equipped with limited ICT tools and limited space to create active learning environment.

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iii.   The effective use of the LMS instance, being an effective and efficient ICT tool, can prove helpful in both ICT-integrated Teaching-Learning process and ICT-integrated Testing and Evaluation process.

iv.   Live/synchronous lectures can be conducted using the BigBlueButton (BBB) and the recorded lectures will be directly available to the students enrolled in the class in asynchronous mode. Further, the Live/synchronous lectures conducted and recorded via other platforms, viz. Zoom meeting, Google Meet, etc. can also be uploaded for asynchronous learning. Besides, these recorded lectures can be uploaded in the interactive video section available in the Moodle LMS instance wherein students' active learning and participation can be ensured by giving MCQs or short answer type questions at regular intervals in the video itself. The remarkable feature of this activity in the Moodle is that the video gets paused at the point where questions are set. I used this activity as one of the tools for internal assessment under choice based credit system (CBCS).

v.   Separate pages of the external tools/links of movies/dramas/documentaries/short films related to the topic can also be provided as an assignment. The students may be asked to view them at home and carry out the activities-based on it at their convenient time and space. This not only helps teachers to overcome the unavailability of the ICT tools on campus but also save the time used for showing the videos in the classroom.

vi.   During the testing period of the pandemic situation of Covid-19, the active and dynamic use of the LMS for online teaching helped me not only keep my students engaged in the teaching-learning process but also it enabled me to carry out the internal assessment very easily but effectively. My students felt at ease while taking the quizzes and submitting assignments.

vii.   The record of the grades/result was automatically recorded/maintained in the LMS and could be downloaded in the excel format.

5. Concluding Remarks and Suggestions

New learning technology has been playing a crucial role in bringing drastic changes in the e-learning space by considering learner needs. LMS is useful in data collection activities and student support as it provides platforms for mobile learning and gamification. It helps us to achieve greater engagement, boost productivity and promote continuous learning and upskilling. The effective use of the LMS instance, being an effective and efficient ICT tool, can prove helpful in:

1. ICT-integrated Teaching-Learning process
2. ICT-integrated Testing & Evaluation process

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Apart from its effectiveness in the online teaching-learning process in the prevailing pandemic conditions under Covid-19, it can be continuously used for blended learning (on campus and online teaching-learning). It is a better platform for Computer Assisted Language Learning (CALL) and Mobile-Assisted Language Learning (MALL), etc. It can be a better option to overcome our infrastructural limitations in terms of ICT-enabled classrooms and facilities.

As for training the teachers, the Internal Quality Assurance Cell (IQAC) in colleges may take initiatives in training the college level teachers. The universities and the Education Department may conduct Workshops periodically at various levels-zonal, district, university, state levels, etc. to train the teachers for the effective use of ICT and create blended learning classrooms through the use of LMS.

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Svara Sandhi in Odia – An Optimality Theoretic Study

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Abstract

This study attempts to present an Optimality Theoretic (Prince and Smolensky,1993) analysis of the *svara* sandhi changes occurring in Odia (An Indo-Aryan language spoken in the eastern state of Odisha, India). Odia, like other major Indian languages such as Bengali, Telugu, Malayalam, etc., has been influenced by Sanskrit and has hence subsumed the phenomenon of sandhi occurring in Sanskrit.

The phenomena of two sounds combining to form a new sound (/ɔ/ + /ɔ/ = /a/) e.g. sɔsɔ + ɔŋkɔ = sɔsaŋkɔ 'moon' or the insertion of glides in certain other constructions (/ɪ/ + */ɪ/ = /j/) e.g. ɪʈɪ + aɖɪ= ɪʈjadɪ 'etcetera', (/u/ + */u/ = /w/) e.g. /su/ + /agɔt̪ɔ/ = swagɔt̪ɔ 'welcome' or how two vowels of differing heights combine to result in a sort of Vowel Harmony where instead of one vowel influencing the other, both vowels influence each other and result in a sound which has qualities of both vowels (/ɔ/, /a/ + /ɪ/ = /e/) e.g. /gɔnɔ/ + /ɪsɔ/ = /gɔŋesɔ/ 'Lord Ganesha'; these are some of the processes that will be looked into.

This paper uses the Optimality Theoretic framework to explain these processes. Newly developed constraints such as COALESCENE, *Diphthongs, (low, back V + low, back V = /a/) are proposed in this study along with certain other common and well-established faithfulness constraints such as MAX-V and DEP-V. The study analyses the svara sandhi process in Odia which has evolved from Sanskrit and shares the same features in most constructions while simultaneously showing the applicability of Optimality Theory in such a study.

Keywords: sandhi; svara sandhi; Odia; Optimality theory; vowel harmony; epenthesis

1. Introduction

The aim of this paper is to exhaustively discuss the svara sandhi rules in Odia and to analyse them using the optimality theory (OT) framework given by Prince and Smolensky (1993). Sandhi is a cover term for changes that occur between word or morpheme boundaries. Two words or morphemes combine to form a new word and these result in certain sound changes at the boundaries of the words. The main aim of sandhi is to provide an ease in pronunciation.

This paper endeavours to break down the complex processes that occur in svara sandhi using the OT framework for a step-by-step clarification.

Sandhi is a term that originates from the Sanskrit Grammatical tradition and was adopted by modern western linguistics. Freidrich Max Müller was the first scholar to coin the terms internal and external sandhi in 1866. According to the *Concise Oxford Dictionary of Linguistics* (Matthews, 2007) internal and external sandhi can be defined as:

> "external sandhi: Process of phonological modification that takes place at or across word boundaries. Thus, by one common process of external sandhi in English, an initial /s/ in words like steak is assimilated to a /ʃ/ in e.g. fish steak." (Matthews, 2007)

> "internal sandhi: Process of phonological modification found within words, at or across boundaries of roots and affixes." (Matthews, 2007)

Sandhi in Odia has not been discussed by researchers till now in terms of phonology and hence no previous work is available on it. There are a few existing works on Sandhi but in these works, sandhi has been analyzed through syntax. For example, *External Sandhi and its Relevance to Syntactic Treebanking* (Kochina; Sharma; Gadde; Vijay; Sangal; Bharati, 2011). They discuss the implications of sandhi on the syntactic annotation of Telugu sentences. Another work on sandhi is *Automatic Sandhi Splitting Method for Telugu, an Indian Language* (Vempathy & Nagalla, 2011) which discusses the methodology of building a tool for sandhi splitting. *Sandhi Splitting Techniques for Different Indian Languages* (Deshmukh & Bhojane, 2014) again focuses on the various sandhi splitting techniques that are available in Indian languages. All these works that focus on sandhi are from the perspective of its applicability in NLP (Natural Language Processing).

The paper is organized into 7 sections. The first section discusses the aim of the paper along with the previous literature available on sandhi. Section 2 gives a brief overview of sandhi in general from the processes that it encompasses to its types. Section 3 scrutinizes and gives an account of svara sandhi and the rules of svara sandhi in Odia. Section 4 takes into account the methodology that was used to collect the data in order to conduct this research and also briefly discusses the theoretical framework that was used. Section 5 employs the Optimality theory to analyze the data and gives a description of the constraints that have been employed. Section 6 states the major findings of the paper and describes the changes that were noticed. Finally, section 7 concludes the paper by reiterating the major findings of the study and briefly summarizes the entire paper.

2. Sandhi

Sandhi is a Sanskrit word for 'joining' which has been borrowed from the grammarians of Ancient India to describe certain processes (Matthews, 1974). The processes under Sandhi are

- Assimilation: It is a phonological process by which one sound becomes more like a nearby sound. This can either occur within a word or between words.

  1. Regressive Assimilation: if a sound changes with reference to a following segment, it is called regressive assimilation.
     - □ ut + gʰaʈɔnɔ = udgʰaʈɔnɔ 'inauguration
  2. Progressive Assimilation: If a sound changes with reference to the preceding segment, it is called progressive assimilation.
     - □ sɪs + t = sɪsʈɔ 'polite'

- Dissimilation: It is a phenomenon whereby similar consonant or vowel sounds in a word becomes less similar.
  - □ bɪpɔd + ʤʰɔʈɪka = bɪpɔʤʤʰɔʈɪka 'dangerous storm

- Epenthesis: It is the addition of one or more sounds to a word, especially to the interior of a word. Epenthesis can be divided into two types: excrescence, when a consonant is added and anaptyxis, when a vowel is added.
  - □ ɔbʰɪ + udɔjɔ = ɔbʰjudɔjɔ 'prosperity'
  - □ ɔnu + ʧʰedɔ = anuʧʧʰedɔ 'paragraph'

- Fusion: It is a sound change where two or more segments with distinctive features merge into a single segment. It can also be called coalescence.
  - □ sɔsɔ + ɔŋkɔ = sɔsaŋkɔ 'moon'

2.1 Types of Sandhi

Sandhi is of three types: internal sandhi and external sandhi and tone sandhi.

- *Internal sandhi*: internal sandhi occurs at morpheme boundaries. It is very similar to assimilation.
- ➢ Syn+ pathy= sympathy.

- *External sandhi*: this is found in many Indian languages. Here the sound change occurs at word boundaries. When two words combine at the boundaries and merge to form one sound or there is an epenthesis of another sound, external sandhi takes place.
- ➢ /uʈ/ + /ʤwɔlɔ/ = *uʤʤwɔlɔ* 'lighted' (ʈ+ʤ=ʤ)

3. *Tone sandhi*: Another important kind of sandhi is Tone Sandhi. Most tonal languages have tonal sandhi in which the tone of a morpheme or word changes according to the

pronunciation of its neighbouring morpheme. An example of this is tone 3 in Mandarin Chinese. When it occurs in isolation it is pronounced as a falling rising tone but when tone 3 occurs with another tone 3 it changes to a tone 2 (a rising tone). When tone 3 occurs with other tones it is pronounced as a low falling tone (Tone Sandhi, n.d.)

2.2 Types of External Sandhi

External Sandhi is of 3 types:

1. Svara sandhi
2. Vyanjana sandhi
3. Visarga sandhi

For the purpose of this paper, I will only be considering and examining svara sandhi in Odia.

3. Svara Sandhi

'Svara' means vowel sounds in Sanskrit. In this type of sandhi, the last vowel of the first word and the first vowel of the second word are combined. The neighbouring vowel sounds combine and give rise to one vowel sound in most cases. Sandhi rules have developed from Sanskrit, and they are not much different in Odia. Odia follows the same rules which are applicable in Sanskrit.

3.1   The Rules of Svara Sandhi in Odia
3.1.1 Condition 1 (This condition is similar to Dirgha Sandhi in Sanskrit)

- When one of the sounds is the open mid back vowel /ɔ/ and the other is the central and open vowel /a/ or even when both the sounds are /ɔ/ or /a/ the resultant sound is the open central vowel /a/ only.

  /ɔ/ + /ɔ/ = /a/

(1)   a. sɔsɔ + ɔŋkɔ = sɔsaŋkɔ 'moon'
        b. debɔ + ɔsurɔ= debasurɔ 'demon-god'
/a/ + /ɔ/ = /a/

(2)   a. sudʰa + ɔnsu= sudʰansu 'moon'
        b.ʧɪta +ɔnɔɭɔ =ʧɪtanɔɭɔ 'veins of the heart'
 /ɔ/ + /a/= /a/

(3)   a. uʧʧɔ + asɔnɔ= uʧʧsaɔnɔ 'high position'
        b. sɪŋgʰɔ + asɔnɔ = sɪŋgʰ asɔnɔ 'throne'
/a/ + /a/ = /a/

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(4) a. mɔha + anɔnɖɔ = mɔhnaɔnɖɔ 'great happiness'
    b. sudʰa + akɔrɔ = su**d** ʰ**akɔrɔ** 'moon'

3.1.2 Condition 2 (This condition is similar to yana sandhi in Sanskrit)

- The high vowel /ɪ/ when combined with any other vowel except /ɪ/ will result in the semivowel /j/.

/ɪ/ + anything but /ɪ/ = /j/

(5) a. ɪt̪ɪ + aɖɪ= ɪt̪*jadɪ* 'etcetera'
    b. prɔtɪ + ɔhɔ = prɔtjɔhɔ 'daily'
    Here the /ɪ/ is deleted and a /j/ sound is epenthesized. The sound which follows the /ɪ/ is retained which in the above example is /a/

- When /u/ is combined with anything but /u/ the result is the semivowel /w/.

/u/ + anything but /u/ = /w/

(6) a. su + agɔt̪ɔ = swagɔt̪ɔ 'welcome'
    b. ɔnu + ɔjɔ = ɔnwɔjɔ 'lineage'

3.1.3 Condition 3 (These are similar to Guna sandhi in Sanskrit)

- When back open mid /ɔ/ or central open /a/ sound combines with /ɪ/ the result is the close mid front sound /e/.

/ɔ/, /a/ + /ɪ/ = /e/

(7) a. gɔɳɔ + ɪsɔ = gɔɳesɔ   'Lord Ganesha'
    b. mɔha + ɪndrɔ = mɔhendrɔ 'great Indra'

- When /ɔ/ or /a/ combines with the back and high vowel /u/ the result is the close mid back vowel /o/.

/ɔ/, /a/ + /u/ = /o/

(8) a. lɔmbɔ + uɖɔrɔ = lɔmb**o**ɖɔrɔ 'another name for lord ganesha'
    b. purusɔ + uttɔmɔ = purusottɔmɔ 'Supreme being'

- When /ɔ/ or /a/combines with /ru/ the result is the sound /ɔr/

/ɔ/, /a/ + /ru/ = /ɔr/

(9) a. mɔha+ rusɪ = mɔh**ɔr**sɪ 'great sage'
    b. radʒa + rusɪ = radʒɔrsɪ 'royal saint'

3.1.4 Condition 4 (These are similar the Vriddhi sandhi in Sanskrit)

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- When /ɔ/ and /a/ combine with /e/ or /ɔɪ/ then the result is /ɔɪ/.

/ɔ/, /a/ + /e/, /ɔɪ/ = /ɔɪ/

   (10) a. ʤɔnɔ + ekɔ = ʤɔnɔɪkɔ 'everyone'

         b. mɔha + ɔɪrabɔtɔ = mɔhɔɪrabɔtɔ 'great Aravat'

- When /ɔ/ or/a/ is combined with /u/ or /ɔu/ then the result is /ɔu/

/ɔ/, /a/ + /o/, /ɔu/ = /ɔu/

   (11) a. mɔha + ɔusɔdʰɔ = mɔhousɔdʰɔ 'powerful medicine'

         b. mɔha + uʤɔ =   mɔhouʤɔ 'enjoyment'

3.1.5 Condition 5 (These are similar to Ayadi sandhi in Sanskrit)

- **When the vowels such as /ɔ/ /a/ /ɪ/ are preceded by /e/, /ɔɪ/, /o/, /ɔu/ then**

/e/ → /ɔjɔ/

/ɔɪ/ → /ajɔ/

/o/→ / ɔb/

/ɔu/→ /ab/

(12) ne + ɔnɔ = nɔjɔnɔ 'eyes'

(13) a. nɔɪ + akɔ = najɔkɔ 'actor'

       b. gɔɪ + ɔkɔ = gajɔkɔ 'singer'

(14) bʰɔu + ukɔ = bʰabukɔ 'emotional'

(15) a. bʰo + ɔnɔ = bʰɔbɔnɔ 'building'

       b. po + ɔnɔ = *pɔbɔnɔ* 'wind'

4. Methodology

The data has been collected from both primary and secondary sources. The data is qualitative in nature. The researcher has collected the primary data from the spontaneous speech of native Odia speakers and from her own speech as she herself is a native speaker of Odia. The primary data was collected from 20 native Odia speakers; 11 females and 9 males. Their age range was from 20-80 and all of them speak the standard variety of Odia which is spoken in the Khordha and Cuttack districts. The participants' speech was recorded and later transcribed manually. The secondary data was collected from Odia grammar books which discuss svara sandhi in Odia. Most of the secondary data has been collected from Mohapatra and Das (1943) and (Sanskrit Vyakaran, n.d.). The grammar books mention the alphabets that combine to produce a new alphabet or if there is an insertion of a new alphabet and the students are expected

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to learn these rules through memorization. The researcher has tried to present the data in terms of phonology which makes the mechanics of these rules more concise and comprehensible.

The table presented below displays the categorization of the participants of the study.

Age Groups	No of participants	Sex	native odia speaker of the standard variety
20-40	10	Females- 6 Males – 4	✔
40-60	6	Females- 4 Males- 2	✔
60-80	4	Females-1 Males- 3	✔

Table 1 gives details of the interviewees

For the analysis of the data, which was achieved through transcription, the framework that has been used is Optimality Theory.

Optimality theory views Universal Grammar differently from other rule based generative theories. OT defines Universal grammar as a set of universal constraints. According to Kager (1999) there are two major forces embodied by constraints. The first is the *markedness constraints* which demand structural well formedness and *faithfulness constraints* which require some kind of similarity between the input and the output.

The two other assumptions which are made about OT constraints are that they are 1) universal, and 2) violable.
- *Universality:* constraints are universal which means that the meaning of the constraint will not change from language to language
- *Violability*: constraints are violable, but the violation must be minimal.

The components of OT are:
- Lexicon: contains lexical representations of morphemes, which form the input
- Generator: generates the possible output candidates
- Evaluator: evaluates the possible candidates and chooses the optimal candidate. The role of 'Eval' is to assess the 'harmony' of the outputs with respect to a given ranking of constraints. It is language specific.

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Other additional features of OT are:

- Fallacy of perfection: no output form is possible that satisfies all constraints.
- In OT the candidate that incurs least violation is the optimal candidate and the symbol for the optimal candidate is ☞
- The candidate that violates the higher ranked constraints incurs fatal violation which is denoted by *!
- Freedom of analysis: any amount of possible output candidates maybe posited
- Strict domination: violation of higher ranked constraints cannot be compensated for by the satisfaction of lower ranked constraints.

5. The Analysis

In this study the following constraints are used. Since sandhi has not been worked on previously most of the constraints had to be created.

List of Constraints Used for Condition 1

1) low, back V + low, back V= /a/

   This constraint covers all the possible changes that happen in condition 1. Whether open mid /ɔ/ combines with the central open vowel /a/ or vice versa the result will always be the central open vowel /a/. Here low and back covers both open mid vowel /ɔ/ and open back vowel /a/.

2) Coalescence

   Here the linguistic meaning of coalescence has been slightly changed. Two neighbouring sounds come together to become one.

3) Max-V (Kager 1999)

   This constraint says that no vowel should be deleted from the input.

OT Tableau 1

/ɔ/ + /ɔ/ = /a/

- sɔsɔ + ɔŋkɔ = sɔsaŋkɔ 'moon'

sɔsɔ+ ɔŋkɔ	low,back V + low, back V= /a/	COALESCENCE	Max-V
a)☞sɔsaŋkɔ			*
b) sɔsɔŋkɔ	*!		*
c) sɔsoŋkɔ	*!		*
d) sɔsɔakɔ		*!	
e) sɔsɔaŋkɔ		*!	

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Candidates b) and c) violate the highest ranked constraint as the combination of the back and low vowels should result in the open central vowel but in these cases that does not happen. The constraint COALESCENCE is violated by candidate d) and e) as no fusion happens. Max-V is a lower ranked constraint since for sandhi to happen in condition 1, a vowel has to be deleted. Our optimal candidate a) violates it but since it is lower ranked it does not make a difference.

OT Tableau 2

/ɔ/ + /a/= /a/

- uʧʧɔ + asɔnɔ = uʧʧasɔnɔ 'high position'

uʧʧɔ + asɔnɔ	low,back V + low, back V= /a/	COALESCENE	Max-V
a) ☞uʧʧasɔnɔ			*
b) uʧʧɔsɔnɔ	*!		*
c) uʧʧosɔnɔ	*!		*
d) uʧʧɔasɔnɔ		*!	

Candidate a) is the optimal candidate as it incurs least violation. The rest of the candidates violate one of the higher ranked constraints. Here two words, one having two syllables and the other having three syllables combine to form a quadrisyllabic word.

List of Constraints for Condition 2
1) V_H + V= j/w +V_2
   This constraint works for all the changes that come under Condition 2. When a high vowel combines with any vowel the resulting phoneme is /j/ if the high vowel is /ɪ/ and it is /w/ when the high vowel is /u/; this is followed by the vowel which was present in the beginning of the second word whereas the high vowel is deleted.

2) *V_1j/wV_2
   A structure where the high vowel is followed by the epenthesized semivowel which again is followed by the first vowel sound in the second word is not permitted.

3) DEP-IO (Kager, 1999)
   This constraint simply forbids epenthesis.

OT Tableau 3

/i/ + anything but /i/ = /j/

- ɪʈɪ + adɪ= ɪʈ jadɪ 'etcetera'

ɪt̪ɪ + ad̪ɪ	$V_H + V = j/w + V_2$	$*V_1 j/w V_2$	DEP-I0
a) ɪt̪ɪad̪ɪ	*!		
b) ɪt̪ɪjad̪ɪ		*!	*
c) ☞ɪt̪ jad̪ɪ			*
d) ɪt̪ ad̪ɪ	*!		
e) ɪt̪ ɪd̪ɪ	*!		

The optimal candidate is c) as it incurs least violation. Candidates a), d) and e) violate the highest ranked constraint as they do not combine to form a glide. Candidate b) violates $*V_1 j/w V_2$ as it has a semivowel sandwiched between two vowels. The optimal candidate violates DEP –IO as there is an epenthesis of the semivowel /j/.

OT Tableau 4
/u/ + anything but /u/ = /w/

- su + agɔt̪ɔ = swagɔt̪ɔ 'welcome'

/su/ + /agɔt̪ɔ/	$V_H + V = j/w + V_2$	$*V_1 j/w V_2$	DEP-IO
a) suagɔt̪ɔ	*!		
b) sugɔt̪ɔ	*!		
c) sagɔt̪ɔ	*!		
d) ☞swagɔt̪ɔ			*!
e) suwagɔt̪ɔ		*!	*!

The optimal candidate is candidate d). Candidates a), b) and c) violate constraint $V_H + V = j/w + V_2$. Candidate e) violates the constraint $*V_1 j/w V_2$. The optimal candidate d) violates the lowest ranked constraint DEP-IO as there is an epenthesis of the semivowel /w/.

In the example above, two words having one and three syllables respectively combine to form a trisyllabic word.

List of Constraints for Condition 3
1) $V_{ɔ/a} + V_{ɪ/u} = V_{e/o}$
   The constraint encompasses all the changes that occur under Condition 3. When the vowels /a/ and /ɔ/ combine with the high vowels /ɪ/ and /u/ then the resultant phonemes are /e/ and /o/ respectively

OT Tableau 5

/ɔ/, /a/ + /ɪ/ = /e/

- gɔnɔ + ɪsɔ = gɔɳesɔ 'name for lord Ganesh'

/gɔnɔ/ + /ɪsɔ/	$V_{ɔ/a} + V_{ɪ/u} = V_{e/o}$	COALESCENCE	MAX-V
a) gɔnɔɪsɔ		*!	
b) ☞gɔɳesɔ			*
c) gɔnɔsɔ	*!		*
d) gɔnɪsɔ	*!		*
e) gɔnɔesɔ		*!	*
f) gɔnɪesɔ		*!	*

The optimal candidate is b) as it incurs least violation. The rest of the candidates violate the higher ranked constraints. This example is a case of vowel height adjustment. Two vowels one of which is a low vowel and the other which is a high vowel combine to form the close mid front vowel /e/.

OT Tableau 6

/ɔ/, /a/ + /u/ = /o/

- lɔmbɔ +uɖɔrɔ = lɔmboɖɔrɔ 'another name for lord Ganesh'

/lɔmbɔ/ +/uɖɔrɔ/	$V_{ɔ/a} + V_{ɪ/u} = V_{e/o}$	COALESCENCE	Max-V
a) lɔmbɔuɖɔrɔ		*!	
b)lɔmbɔɖɔrɔ	*!		*
c) lɔmbuɖɔrɔ	*!		*
d) ☞lɔmboɖɔrɔ			**
e) lɔmbaɖɔrɔ	*!		**

Candidate d) is the optimal candidate as it incurs least violation. Candidate b), c) and e) violate the highest ranked constraint $V_{ɔ/a} + V_{ɪ/u} = V_{e/o}$ as the neighbouring vowels do not combine to form the close mid vowel /o/. Candidate a) has no fusion of the vowels and hence it violates COALESCENCE. The optimal candidate d) violates the least ranked constraint twice as both /ɔ/ and /u/ have been deleted in the output.

Both examples from Condition 3 show vowel height adjustment; a high and a low vowel combine to form a vowel whose height is somewhere in between.

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Constraints for Condition 4

1) $V_{LB} + V_{CM} / V_BV_{H=} V_BV_H$

   This constraint is the most important constraint for Condition 4. It says that when low and back vowel combines with the close mid front vowel/e/ or two consecutive vowels where the first one is /ɔ/ and the second one is a high vowel the result is /ɔɪ/ or /ɔu/.

2) Diphthong

   Odia does not have any diphthongs in its phonetic inventory but when two words are combined the resultant sandhi is a diphthong. This only happens in case of sandhi and because the sound /ɔɪ/ and /ɔu/ are present in the orthography of Odia.
   This constraint recognizes /ɔɪ/ and /ɔu/ as diphthongs.

3) IDENT-IO (Kager, 1999)

   This constraint expects there to be no change from the input to the output

OT Tableau 7
/ɔ/, /a/ + /e/, /ɔɪ/ = /ɔɪ/

- ʤɔnɔ + ekɔ = ʤɔnɔɪkɔ 'everyone'

/ʤɔnɔ/ + /ekɔ/	$V_{LB} + V_{CM} / V_BV_{H=} V_BV_H$	Diphthong	IDENT-IO
a) ☞ʤɔnɔɪkɔ			*!
b) ʤɔnɔekɔ		*!	
c)ʤɔnɔkɔ	*!		*
d) d) ʤɔnekɔ	*!		*
e) e) ʤɔnɪkɔ	*!		*

Candidate a) is the optimal candidate as it incurs least violation. Candidate b) violates the constraint Diphthong as Odia only recognizes two diphthongs /ɔɪ/ and /ɔu/, that too only in case of sandhi. The rest of the candidates c), d) and e) violate the highest ranked constraint as they do not yield the desired result.

OT Tableau 8
/ɔ/, /a/ + /o/, /ɔu/ = /ɔu/

- mɔha + ɔusɔdhɔ = mɔhɔusɔdhɔ 'powerful medicine'

/mɔha/ + /ɔusɔdʰɔ/	$V_{LB} + V_{CM}$ / $V_B V_{H=}$ $V_B V_H$	Diphthong	IDENT-IO
a) mɔhaɔusɔdʰɔ	*!		
b) ☞mɔhɔusɔdʰɔ			*
c) mɔhausɔdʰɔ		*!	*
d) mɔhosɔdʰɔ	*!		*

Candidate b) is the optimal candidate. Candidates a) and d) violate the highest ranked constraint as the sandhi does not yield the desired output. Candidate c) violates the constraint Diphthongs as /au/ is not recognized as a diphthong in Odia sandhi.

Constraints for Condition 5

1) e/ ɔɪ + V = ɔjɔ/ ajɔ
   When the front, mid vowel or the vowel combination /ɔɪ/ combine with any other vowel the result is a three-part structure where a semi vowel is sandwiched between two vowels; /ɔjɔ/ and /ajɔ/ respectively.

2) o/ ɔu + V= ɔb/ ab
   When a back, mid vowel or the vowel combination /ɔu/ combine with any other vowel the result is VC structure where the V could be /ɔ/ or /a/ depending on the vowel in the first word and the C is always the bilabial stop /b/.

3) *VV
   Vowels should not be adjacent to each other.

OT Tableau 9
/e/ → /ɔjɔ/

- ne + ɔnɔ = nɔjɔnɔ 'eyes'

If a vowel is preceded by the close mid vowel /e/ then /e/ is deleted and the result is /ɔjɔ/.

/ne/ + /ɔnɔ/	e/ ɔɪ + V = ɔjɔ/ ajɔ	* VV	IDENT-IO
a) ☞nɔjɔnɔ			*
b) neɔnɔ	*!		

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c) nejɔnɔ	*!		*
d) neɔjɔnɔ		*!	*

The optimal candidate is a) as it incurs least violation. Candidate b) and c) violate the highest ranked constraint as they do not produce the desired phoneme combination. Candidate d) violates the constraint *VV as it has two adjacent vowels.

OT Tableau 10
/o/ → /ɔb/

- po + ɔnɔ= pɔbɔnɔ 'air'

po+ ɔnɔ	o/ ɔu + V= ɔb/ ab	*VV	IDENT-IO
a) poɔnɔ	*!	*!	
b) ☞pɔbɔnɔ			*!
c) pobɔnɔ	*!		*
d) poɔbɔnɔ		*!	*

Candidate b) is the optimal candidate as it incurs least violation. Candidate a) and c) violate the highest ranked constraint as they do not produce the desired VC structure. Candidate d) violates *VV as there are two adjacent vowels.

6. Discussion

From the above examples we can clearly see how svara sandhi functions in Odia. In some cases, two sounds combine to form a new sound as in sɔsɔ + ɔŋkɔ = sɔsaŋkɔ 'moon' **(/ɔ/ + /ɔ/ = /a/)** or one of the two sounds is deleted and a **glide formation** takes place. For example /ɪ/ + **anything but /ɪ/ = /j/** ɪʈɪ + aɖɪ= ɪʈ jadɪ *'etcetera'*; in this case /j/ is inserted and in some cases a /w/ is inserted; **/u/ + anything but /u/ = /w/** /su/ + /agɔʈɔ/ = /swagɔʈɔ/ 'welcome'. Other times a **low vowel and a high vowel combine to form a vowel whose height is in between**, for example **/ɔ/, /a/ + /ɪ/ = /e/** /gɔnɔ/ + /ɪsɔ/ = /gɔɳesɔ/ 'Lord Ganesha'. In certain other constructions, **vowels are preceded by certain specific vowels such as /e/, /ɔɪ/, /o/ and /ɔu/, the latter vowels and vowel clusters get deleted and are replaced by /ɔjɔ/ in place of /e/, /aj/ in place of /ɔɪ/, /ɔb/ in place of /u/ and /ab/ in place of /ɔu/.** In the first case there is a glide sandwiched between two vowels, in the second case there is a vowel + glide formation. In the third and fourth case there is a vowel + consonant combination. The consonant is also fixed. It is the voiced bilabial plosive /b/.

The researcher has tried to list down all possible svara sandhi combinations in this section of the paper. After careful analysis in the optimality theory framework the schema for constraints in svara sandhi in Odia is
MARKEDNESS>>MARKEDNESS>>FAITHFULNESS

In all the conditions above the markedness constraints are always higher ranked than the faithfulness constraints because in sandhi there is always a change. Even if a new sound is not added, one of the two sounds is deleted and hence the input and output always differ.

7. Conclusion

The paper exhaustively discusses the svara sandhi rules in Odia. The svara sandhi rules are first explained in phonological terms and then they are analyzed using the optimality theory framework. The OT framework helps in clearly explaining the changes that occur when two words combine with each other in external sandhi. The researcher has attempted to document all the types of changes that occur within svara sandhi and has introduced constraints which capture the changes that occur i.e., epenthesis or deletion of phonemes when sandhi changes occur at word boundaries. The rules of svara sandhi in Odia are similar to the ones found in Sanskrit and sandhi changes only occur in *tatsama* words. No sandhi changes have been documented in native Odia words.

The most common change that occurs in svara sandhi is when two sounds combine to form a new sound; either two short vowels give rise to a longer vowel or if there is one short vowel and one long vowel, the longer vowel is retained. Another change that is noticed is the epenthesis of a semivowel in certain constructions and finally in certain cases there is a type of vowel adjustment where a high vowel and a low vowel combine and give rise to a vowel that has characteristics of both these vowels. All of these changes have been documented with the help of OT tables.

The paper after investigating all the rules and changes that occur has put forth the constraint schema for svara sandhi in Odia which is
MARKEDNESS>>MARKEDNESS>>FAITHFULNESS.
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A Study on the Post-Modern Feministic Techniques Used in Ambai's *A Kitchen In The Corner Of The House*

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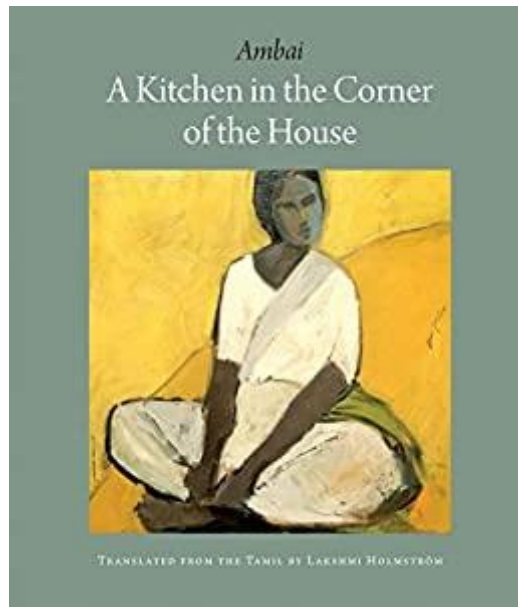
Abstract

Women writers in India portray the sufferings of women through their literary works. Especially, through the story *A Kitchen in the Corner of the House,* Ambai attempts to transform the existing gendered structures and argues that this can truly help women to overcome internal and external oppression and reclaim the lost feminine spaces. The author depicts the male dominated society wherein women were the victims longing for their freedom and their true identity, and this is enunciated in the story through the character Minakshi.

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A Kitchen in the Corner of the House is a translated work of literature by Lakshmi Holmstrom. Ambai is an Indian feminist writer and independent researcher in women's studies from India. In 1967, she published the short story Veetin Mulaiyil Oru Samaiyalarai (A Kitchen in the corner of the house). Ambai is an independent researcher in the field of women's studies for past three decades. She writes under the pen-name Ambai for publishing Tamil fiction and her real name (C.S. Lakshmi) for research work and other articles.

Post-modernism is a 20th century avantgarde (revolutionary) movement as a response to modernism. Its impact can be seen in architecture, music, paintings, literature, culture, economics and even in linguistics. What did post-modernism do? It questioned and rejected many certainties of modernism like deductive reasoning, scientific methods, objective truth, progression, capitalism, patriotism, institutionalisation. It celebrated meaninglessness, fragmentation, and virtual Reality. Post-modern Feminism is a mix of post-structuralism, postmodernism, and French feminism. It rejects the opinion that all women share a common experience. It claims that women cannot be seen as a homogeneous group. Post-modern feminism is a kind of resistance to ways of thinking, perceptions, and ideologies. Anything having boundaries and of fixed natured is questioned. The goal of post-modern feminism is to destabilize the patriarchal norms entrenched in society that have led to gender inequality. Post-modern Feminism is a particular kind of postmodernism and a particular kind of feminist theory that has become prominent in feminist thinking over the past few decades.

The story "A Kitchen in the Corner of the House" is a tale of a family settled in Ajmer. At the surface level, the story seems to be full of gentle humour, affection, and concern. But upon deep analysis, it is found to convey a message relevant to the modern times. The story describes the experiences of a young South Indian girl, Minakshi, who marries a man from Rajasthan and enters into a joint family household. She is surprised by several regressive practices and the story is a clear opposition between North and South India. From times immemorial, women have been oppressed in our patriarchal society. Their whole world has been confined to household duties like cookery, embroidery etc. Minakshi, the narrator of the story, places herself on the margins of a traditional household as an 'outsider' to the patriarchal structure that reflects an exiled existence. This existence does not free her from cultural constraints but situates her in a post-critical position that enables women's Self- representation. Few centuries ago, women were treated very badly by the men folk. They did not give freedom to their wives. At that time, women had no uniqueness of their own. They were confined only to the kitchen. They were treated as machines and producer

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of babies. They were expected to be calm and unspoken throughout their lives. Papaji, the man of the past has the same kind of thinking. He expects women to be meek and submissive.

The story portrays the pathetic condition of women in Ajmer whose life revolves around the kitchen. These women reflect the entire womanhood who sacrifice their maximum lifetime in the kitchen. The tradition that a woman should never advice a man is broken by the character Minakshi, the daughter-in-law of papaji. When others do not care about the kitchen, Minakshi boldly asks papaji to extend the kitchen. 'Papaji, why don't you extend the verandah outside the kitchen? If you widen it, we could have a really wide basin for cleaning the vessels. And beyond that you could put some aluminum wire for drying the clothes' (51). All the others in the family are amazed and were standstill. Radha Bhabhiji stares fixedly at her. Kusuma straightens her veil to hide her agitation. Nobody is dare enough to support her view. Minakshi wants to overcome all the traditional roles that humiliate women.

> Two windows, Underneath one, the tap and basin. The latter was too
> small to place even a single plate in it. Underneath that, the drainage area,
> without any ledge. As soon as the taps above were opened, the feet standing
> beneath would begin to tingle. Within ten minutes there would be a small flood
> underfoot. Soles and heels would start cracking from that constant wetness (66).

Ambai has used kitchen in the centre of the lives of women characters in the story. It has become the symbol of different ideas. There is an abundance of tropes to do with food, cooking and eating in the story. The story examines the mother-in-law's illusionary authority in the kitchen, the establishment of a hierarchy within it, and how that authority can be subverted through 'food wars'. The writer focusses her attention on the traditional attitude about the selection of a bride for the family. The family prefers to have educated, fair-skinned and quiet daughter-in-law for the third son. That's why Minakshi from South India is not liked by Papaji. As Papaji remarks to the skin specialist,

> "This is Kishan's wife. She never stops roaming the town. She always
> has a book in her hand, A Chatterbox. Examine her hands" …. (59)

Kusuma is considered a perfect daughter-in-law. She is an expert in embroidery, flower arrangement, bakery, sewing and in making jam, juice, and pickles. However, she is willing to suffer the injustice and work according to the dictates of the family. Minakshi's sensible and practical suggestion to extend the verandah is not entertained. Instead, her suggestion is taken as an affront. Though, her husband, Kishan endorsed her suggestion, it is outrightly rejected. Untouched Papaji utters, "Dark skinned woman, you refuse to cover your head, you who talk too much, you who have enticed my son…‖" (68). He also teases his son Kishan for helping his wife

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in cooking. As Minakshi observes, "a woman has every right to do as she will in the kitchen but if she dares to ask her father-in-law to shift the washing line where clothes hang to dry outside, obstructing the view of the mountains from the kitchen window, she will be laughed at, for what need is there for a women to enjoy nature's vistas?"

When Jiji suffers from a second Asthma attack, she is confined to bed. Although, she is almost asleep, yet she goes nostalgic and narrates her life history to Minakshi. She says that her father-in-law handed over the keys of the house at the time of his death. She placed the keys onto her silver waist hook and felt like a queen. She always believed that her strength and authority came from the bunch of keys, rich clothes, and costly ornaments. In the last pages of the story, Jiji gets heart-attack and Minakshi helps her wherein Jiji tells her that she was under the control of papaji for which Minakshi asks her to come out of all the bonds of society. So long she believed that it's the kitchen and the key that gave her the power, but when Minakshi asks her who she really is, it dawns upon her.

> "Jiji, no strength comes to you from that kitchen, nor from that necklace
>   nor bangle nor headband nor forehead jewel. Authority cannot come to you
>   from these things. That authority is Papaji's.
>   From all that be free
>   be free
>   be free.
>   But if I free myself . . . then . . . what is left?" (62).

Thus, Minakshi helps her to realize the real meaning of freedom and emancipation. Minakshi comments:

> "If all this clutter had not filled up the drawers of your mind, then perhaps
>   you too might have seen the apple fall; the steam gathering at the
>   kettle's spout; might have discovered new continents; written a poem sitting
>   upon Mount Kailasam. Might have painted upon the walls of caves.
>   Might have flown. Might have made a world without wars, prisons, gallows,
>   chemical warfare" … (62).

When Minakshi identifies with her self-representation as a non-identical woman, the position of marginality turns into a position of empowerment that ruptures the normative representation of heterogeneous individuals as homogeneous women. Minakshi's independence is different from that of Vena Mauri, in the story whose experiences as an independent, single woman weaken her and destroy her. Her plight is an indicator that female experiences of uninterrupted

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freedom cease to be constructive when they are isolated from social systems and discourse. Vena's freedom falls to dismantle and envision the possibility of change in socially gendered relations. So it is not the freedom that only defies cultural dictates that define 'women' exclusively in relation to 'men' but also the freedom that attempts to transform existing gendered structures that Ambai argues, can truly help women to overcome internal and external oppression and reclaim the lost feminist spaces.

Ambai being a feminist writer uses examples of food and cooking to highlight certain themes; frames and boundaries, and pleasure outside them. As a writer who grew up in Tamil Nadu, but lives in Bombay, her recurrent theme is the quest for identity, or sense of the self. Ambai also sees food and cooking as ways of imposing control within the family and maintaining boundaries within communities. She questions the value of hospitality, which merely reflects the status and importance of the family. Sometimes, these women are seeking their identity in the wilderness by themselves. Sometimes, they remain hidden under the veils covering their heads and faces and only have a kitchen in the entire house where they can rule as Queens and make their decisions without the interference of men. Some women must fight through barriers of religion or caste in addition to rejecting the definitions of what it means to be a woman.

What Minakshi wants to say is that the mind of Jiji is filled with trivial things. She would sink deeper and reach the universal waters. Then she can connect herself with this world that surrounds her. The sparkle of jewellery will vanish away. She will feel free from the discrimination on the basis of gender. She will realize her true identity and achieve her individuality. She had begun questioning the constant suppression that women are being made to submit in all spheres of life. "A Kitchen in the corner of the house" is an outstanding story that highlights the diverse abstract themes such as liberation of women, position of women in the past and the present, symbols of freedom and renaissance of women.

The common observation that one could make in all the stories of Ambai is a strong woman protagonist focussing on the harsh realities of what it is to be a woman in the modern world. She is torn between the stubborn traditional moulds that society places them into and their will to strike out on their own. As Lakshmi Holmstorm observed "There is a kind of exhilaration in this playing with forms at the height of her work, is what looks like Post-modernistic techniques of multiple perspectives". Many voices are fragmented, and interspersed narratives techniques are used in the post-modern novel. Ambai's method is post-modern novel, but on the other side is her rootedness in Tamil Literature and culture which is evident in her easy and often inverted use of allusions. Ambai felt the need to evolve a new language to express her deep concerns. This new language she feels can evolve not only out of our understanding as gendered and historical beings but requires going down into the deep foundations of life. Women, according to her, need to

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express the silence in their lives and need to create a space for themselves. There are so many unarticulated desires, emotions, aspirations in women's lives that make up that silence with a range of passionate feeling. Ambai endeavours to express this silence into works and images, a task that seems to be a difficult and daunting one which is almost impossible.

Ambai has been criticized for her impressionistic style, rarely creating formal narratives, but creating characters with rapid and almost random strokes. Ambai defends as being more representative of reality. According to Ambai, "Real life presents itself with so many layers". Yet Ambai's work is no simple-minded feminist condemnation of men. Most of Ambai's works are quite short, but seems to be moving longer and more complex stories. Her works are characterized by her passionate embracing of the cause of women, humour and lucid. Her profound style is a touch of realism.

Thus, the translated literary work becomes a continuous quest for freedom to express, to communicate, a quest for self-fulfillment for understanding gender constructions, social, cultural oppressions. Ambai firmly believes that an understanding of what we do today can come only from our understanding of our past and thus her fiction becomes a quest for one's roots, a journey into the historical past that has created the present self. Historicizing the self is a first step towards understanding. This is Ambai's message in the story enunciated through the character Minakshi.

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A Feminist Reading of Tabish Khair's *Jihadi Jane*

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Courtesy: https://www.amazon.in/Jihadi-Jane-Tabish-Khair/dp/0143426427/ref=sr_1_1?dchild=1&keywords=Jihadi+Jane&qid=1634590891&qsid=262-9126622-4720111&s=books&sr=1-1&sres=0143426427%2C1537654152%2C1902932544%2CB01MPW9IY2%2C1349705241%2C144345320X

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Feminism can be considered as a political, cultural, or economic movement aimed at establishing equal rights and legal protection for women. It encompasses political and sociological theories and philosophies relating with issues of gender difference. The novel *Jihadi Jane* written by Tabish Khair displays an active portrayal of women characters and it revolves around their experiences, their choices, and their perspectives on life. This research paper tries to analyse *Jihadi Jane* from a feminist perspective exploring how the characteristics of feminism are presented or reflected in the novel.

Tabish Khair is an Indian English poet, novelist, and columnist. Presently, he teaches in the Department of English, University of Aarhus in Denmark. He was born and educated mostly in Bihar, India. He worked as a journalist in *Times of India*. He is the author of various books, including poetry collections, studies, and novels, His novels have been shortlisted for the Encore Award (UK), the Crossword Prize (India), the Man Asian Literary Prize and DSC Prize for South Asian Literature.

As stated by Sarah Gamble in *The Routledge Companion To Feminism And Post feminism*,

> "Feminism is the belief that women are treated inequitably within a society which is organised to prioritise male viewpoints and concerns. Within this patriarchal paradigm, women become everything men are not: where men are regarded as strong, women are weak; where men are rational, they are emotional; where men are active, they are passive; and so on. Under this rationale, which aligns them everywhere with negativity, women are denied equal access to the world of public concerns as well as of cultural representation. Put simply, feminism seeks to change this situation."

Feminist theory emerged from various feminist movements tracing the history of feminism which can be divided into three waves as detailed by Maggie Humm and Rebecca Walker. The first feminist wave was in the nineteenth and early twentieth centuries, the second was in the 1960s and 1970s, and the third extends from the 1990s to the present. First-wave feminism focused on the promotion of equal contract and property rights for women and the opposition to chattel marriage and ownership of married women by their husbands. By the end of the nineteenth century, the movement focused primarily on gaining political power and was campaigning for women's sexual, reproductive, and economic rights. Second-wave feminism viewed women's cultural and political inequalities as inseparably linked and encouraged women to understand the facets of their personal lives as deeply politicized and as reflecting sexist power structures. the second wave was largely concerned with other issues of equality, such as ending discrimination.

The French author and philosopher Simone de Beauvoir and her treatise *The Second Sex* made valuable contributions in the development of feminism. She acknowledged Jean-Paul Sartre's view existence precedes essence; hence "one is not born a woman but becomes

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one." Her study focused on the social construction of Woman as the Other which she recognized as fundamental to women's oppression. She argued women have historically been considered deviant and abnormal and opposed the idea of considering men to be the ideal toward which women should aspire.

Third-wave feminism tries to challenge or avoid over-emphasis on the experiences of upper middle-class white women. The third wave's ideology also centres around the post-structuralist interpretation of gender and sexuality in addition to the focus on "micro-politics". Further, it covers internal debates between feminists who believe that there are important differences between the sexes and those who believe that there are no inherent differences between the sexes. Furthermore, it opposes the idea that gender roles are owed to social conditioning.

Jihadi Jane narrates the story of two girls Jamilla and Ameena from the suburban Yorkshire in England. They after being influenced by the internet preacher Hejjiye from Syria, leave England and run to Syria to join the Islamic state and support the cause they strongly believe in. Their life changes drastically and they are required to make choices based on the trajectory of events in the story.

Jihadi Jane revolves around three major women characters namely, Ameena, Jamilla and Hejjiye and minor characters Halide, Ammi - Jamilla's mother, and the prisoners Dilnaz and Sera. All the three major women characters are well educated, well informed and are assertive and good decision makers. Ameena and Jamilla, being schoolmates, spend time together developing their faith by reading books and watching religious preaching on the internet. Both Ameena and Jamilla grow strong in their faith, and they decide to contribute to the fight in Syria. Moreover, both flee from England to reach Syria to serve in the war.

Ameena emerges as a strong character towards the progression of the plot. She moves from being a nonchalant schoolgirl, turning into practicing Islam, becoming stronger in faith in deciding to contribute to the fight against the enemies to becoming a suicide bomber. Though she remains lesser faithful than Jamilla initially, she decides to marry a fighter which is not an easy decision for a girl. She was ready to endure the hardships in the war zone. She marries Hassan and serves as a dutiful wife to him supporting him in the fight. Jamilla notes that Ameena was courageous, and she gave a brave smile when she left the orphanage after getting married to Hassan. She notes, "then Ameena was gone, shooting a brave smile at me" (*Jihadi Jane*, 106).

However, Ameena differs with Hassan's views when she understands that what Hassan tries to practice is against the religion. She is assertive in expressing her views even though she knew that she will be hurt or punished for talking against her husband – a man. "But that is not what my Islam says, she protested" (*Jihadi Jane*, 180). She is determined to safeguard Sabah, the captive boy, for which she was ready to receive the punishment of ten lashes. In the end,

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she becomes a suicide bomber and eliminates Hassan and his mates thereby safeguarding Jamilla, her bosom friend, and taking revenge for the death of Sabah whom she considered to be her son.

Jamilla is firm in her faith and is ready to assert her views whenever her faith is under question. She condemns Alex, her classmate, when he tries to read a poem of obscene content reflecting adultery. She retaliates saying "Maybe 'tis funny to you, I'll say 'tis an obscene poem, 'tis 'bout a sin me God forbids. 'Bout adultery." (*Jihadi Jane*, 16) Further, during her father's death, her brother Mohammed prevents her mother from visiting the grave quoting religious practices and when the question of whether she wanted to visit her father's grave arises, she establishes that she is empowered to make the choice when she mentions, "There was nothing to prevent me. I could have gone without telling anyone. It was not illegal in England, of course, and no guardian of the graveyard would have stopped me." (*Jihadi Jane*, 22) We could also see that Jamilla is an independent woman as she takes up a part time job to support herself.

Hejjiye manages an orphanage located near to the town of Raqqa in Syria and she is the highest authority among the women in the orphanage, in Jamilla's words, "this handsome, decisive woman…. something of a mother and a matron, a professor and a preacher, a confessor and a boss." Hejjiye, acts as the public relations person for Daesh and she urges women to join the faithful as wives to the fighters. She possesses great leadership qualities and manages the orphanage extremely well by engaging all the women and girls there with a strict routine like that of a soldier. In another instance Jamilla notes her views of Hejjiye, "And here I was with Hejjiye – more of a pushy mother than my Ammi could ever be." However, Hejjiye's true object of running the orphanage gets exposed when Halide opposes her ways, and then she administers a crude treatment on Halide. She tries to eliminate Halide when she understands that what Halide discusses with the girls can change the course of her objectives. She even turns harsh in her treatment towards Halide by isolating her and prohibiting food for her.

Halide chooses the way of the faith and the righteous. She is well informed about her religion and possesses good knowledge of the different festivals. However, she gets disturbed when she comes to know that something is not right in the orphanage. Halide shares with Jamilla that there are three types of women, the older women who are either relatives of fighters or teachers, the young women who are going to be brides to fighters and the young girls who are trained to be suicide bombers. She is disturbed on seeing one of her school mates who had died as a suicide bomber in one of the recent happenings. "It is wrong to commit suicide. You know that," she says to Jamilla. (*Jihadi Jane* 139). Later when Hejjiye questions her, she replies in a clear, calm voice, "I was taught to believe that Muslims neither kill themselves nor kill those who are innocent. I was taught that the Prophet, peace upon him, said that to kill one innocent person is the equivalent of destroying the world." (*Jihadi Jane,* 141) Halide rejects injustice and chooses the harsh treatment meted out to her.

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Ammi – Jamilla's mother is seen as a person who is self-disciplined and organised. She exhibits qualities of love, care, and affection. However, she is seen as a silent person enduring the dominant male in the household – Jamilla's father and later her brother Mohammed. From Jamilla's description of her mother, it could also be understood that Ammi makes a choice to be so which should be acknowledged as a freedom of choice that she exerts.

In contrast, the Peshmerga prisoners Dilnaz and Sera show lot of courage. They both exhibit fearless opposition to their enemies. Jamilla describes Dilnaz as, "But I never saw Dilnaz falter. When angry, she would look at the interrogators boldly, despite once being lashed for such 'lewdness'." (*Jihadi Jane*, 155) Even Hejjiye who is a courageous woman, views the prisoners to be capable to overpowering the women in the orphanage. "Hejjiye did not trust Kurds" (*Jihadi Jane*, 152).

Hassan, on the other hand, exists as the representative of the patriarchal male that the feminists oppose. There are noted instances where he argues and tries to dominate his views on to Ameena. Hassan's version of the religion was a do it yourself manual. He did not have any respect for Ameena's scholarly reading of the religion. In an argument with Ameena on an Islamic precept, he fetches a rifle and puts in Ameena's lap and says, "This is all I need to know about Islam. That is what you whitewashed Muslims have forgotten." (*Jihadi Jane*, 176) When Ameena protests his view on killing Sabah labelling him an idolator, he slaps her and says, "That will teach you to talk back to your husband and harbour the germ of doubt". (*Jihadi Jane*, 181). Hassan's attitude towards women can be noticed when he volunteers to administer the punishment to his wife Ameena with the necessary words of piety, he says, "You see, a woman could not administer the punishment, not properly, for women are weak" (*Jihadi Jane*, 186).

Tabish Khair's women in *Jihadi Jane* are round characters and we can observe that they evolve as dynamic characters as the novel progresses. They are unique in making decisions and asserting their views and values in various instances throughout the novel whether it is about asserting their ideologies or questioning injustice or opposing practices. They remain strong in their ideologies and demonstrate clarity while dealing with issues relating to rights, compassion, and empathy. We realize that the women characters are certain of what they are fighting against, how big their enemies are, and it requires such a strong courage and affirmation to lead the fight whether it is Ameena in her fight against Hassan or Jamilla's or Halide's fight against Hejjiye. The women characters prove to be fitting into the label – 'EMPOWERED'.

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Students' Perception and Practices of L1 Amharic/Afan Oromo in English Classroom at Goro and Denbela Secondary Schools

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Abstract

This study aims to investigate grade nine students' perception and practice of L1 (Amharic and Afan Oromo) in English classroom. It also examines the extent of the practice, and the relationship between the practice and perception. A descriptive case study design was employed, which mainly used quantitative research approach. To participate on this study, 180 students were selected from Goro and Denbela secondary schools by using simple random sampling technique. These participants were meant to participate on filling the questionnaire and taking part on observation. After quantitatively analyzing the data, the following results were received. To this effect, students have positive perception towards L1 (Amharic and Afan Orom) use in English classroom. Students' questionnaire result indicated that majority of them agreed, with average mean score of (4, agree), to the statements supporting L1 (Amharic and Afan Oromo) use in English classroom. Comparatively, low average mean score (2.7, between disagreement and neutral) was registered for statements opposing the practice of L1 (Amharic and Afan Oromo) in English classroom. Students' self-reported classroom practice result pointed at average mean score of (2.23, sometimes). However, the result from observation, showing the actual classroom practice, revealed that disproportionate amounts of L1 (Amharic and Afan Oromo) use in English classroom was observed, covered (47%) of class time, surpassing desirable amount of L1 suggested by scholars to be appropriate. Students' incompetence in English language was mentioned as main factor for excessive use of L1. As regards to the relationship between perception and practice, there is no statistically significant difference between students' positive perception and self-reported practice at [p< .05 level (Pearson coefficient= .362[**], p= .000)]. But there is negative correlation (not strongly significant) between students' negative perception and their self-reported classroom practice at [p< .05 level (Pearson coefficient= -.167[*], p= .025)].

Keywords: First language, Perception, Practice, Target language, Ethiopian Schools

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Introduction

There is considerable amount of argument about the use of the target language (TL) and first language (L1) in the foreign language classroom. How much target language will make the most of language development? When should first language be used and how often? These kinds of questions were being asked by language researchers showed that this appears to be a research area that needs to be considered. There are two ongoing argument regarding should L1 be used or not in English classroom. One side of the argument sees little or no pedagogical or communicative value of L1 for English language acquisition, which promote for exclusive target language use.

Drawing on this notion, (Krashen, 1985) comprehensible input hypothesis argue that exposing learners to extensive periods of comprehensible TL input will ensure mastery of the TL. Furthermore, (MacDonald, 1993 and Wong-Fillmore, 1985) asserted that target language use will result in increased motivation as students realize the immediate usefulness of TL (English). Such support for exclusive target language use has led language professionals and teachers to accept TL use as best practice in learning and teaching of second or foreign language.

MacDonald (1993) argued that the TL should be used at all times to motivate students into seeing that the TL language is not only immediately useful, but also that they are able to start using it immediately. Students will feel success and enjoyment at seeing that they are able to understand and use the TL which will assist in their language acquisition. (Thompson, 2006) also suggested that those students who are accustomed to hearing their instructors use the L1 in the classroom have the tendency not to pay attention when they use the TL and thus do not benefit as much from the input that they do receive.

Challenges to this position of exclusive use of TL have emerged in the research community that questions this perspective. Accordingly, (Macaro, 2000) indicated in his research finding that the majority of second and foreign language teachers and students believe that switching between one or more languages in the context of a single conversation is often necessary. Switching code between first and target language can be an effective teaching or learning strategy when it is used deliberately to further the students' TL proficiency by using L1 as a reference point and to help construct knowledge in the TL. This was also shown in (Cook's, 2001, p. 418) view as L1 is recommended when target language is difficult to understand, and when it assists students' understanding of particular concepts.

Although the exposure to the target language can help learners achieve success, this exposure may not always work effectively in every context as (Richards and Rodgers, 2001) said, there are still lots of factors affecting the learning success. They listed the following factors that could happen when English only classroom is practiced, it would lead to frustration and

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anxiety, because the learners cannot get enough and proper comprehensible input. Based on the above arguments, code-switching could be a strategy used by teachers to help learners. Various positive functions of code-switching, such as explaining new vocabulary, grammar, and new concepts, and relaxing learners would improve the learners' comprehensible input during the learning process.

The negativity surrounding the use of L1 in English classroom can be attributed to the major emphasis on optimal target language input in order for learners to become competent target language users. It is believed that the inclusion of the learner's L1 will compromise the quantity and quality of target language input that they receive in the target language classroom (Crawford, 2004).

Literature Review

Theories providing evidence of a facilitative effect of the first language come from three sources. The first of these is cognitive processing theory (Ellis, 2005) which predicts that the way that language is perceived, processed and stored is done essentially in the same way as other types of information and that working memory and long term memory interact in order to allow these processes. Most importantly, this theory claims that the first language and the second language are not contained in separate conceptual stores and that the mental lexicon is best represented by an increasing number of connections (and therefore potential activations) which are not language specific until they are required to be so by the processing function needed (Ibid)

The second theory supporting a first language facilitative effect is socio-cultural theory. This theory would suggest that inner voice and private speech are essential contributors to the way we think and act, and that they are almost always performed in the first language (Brooks & Donato, 1994). The third theory supporting facilitative effect of the first language is that of switching code in naturalistic environments (language alternation which occurs in non-formal, non-instructional contexts). Naturalistic code-switching is similar to teacher code-switching in broadly communicative classrooms where the primary objective is the promotion of FL or SL proficiency.

As stated above, L1 has different facilitative role to acquire the target language. Thus, systematic and effective use of first language in English classroom is reflected through optimal position that helps to make a reasonable and appropriate use of L1 in English classroom. Especially, in Ethiopian context, the researcher strongly believes that the optimal use L1 in EFL classroom is under question mark in which excessive use of L1 is observed in different grade levels.

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However, there are different arguments which promote maximum target language use in English classroom. This is the most common argument against the use of L1 in the L2 classroom (Tang 2002). One common belief held among the opponents of L1 use is that L2 learners often have little or no exposure to the target language outside the classroom. It follows therefore that teachers should not spend this valuable classroom time using L1.

The desirability of classroom communication in the target language as much as possible is the view that most teachers and theorists agree upon (Harbord 1992: 351). However, this does not and should not imply that L1 ought not to be used at any cost (Cook, 2000 & Turnbull, 2001). According to Cook and Turnbull, teachers can maximize the use of the target language without overlooking the students' first language. "A principle that promotes maximum teachers' use of the target language acknowledges that L1 and L2 can exist simultaneously" (Turnbull 2001: 535).

The researcher believes the idea that teachers should fill the classroom with as much of L2 as possible is obviously acceptable. However, an exclusive target language use may not ensure students' comprehension of the meanings of certain L2 language elements. Therefore, if one assumes that the basic tenets of the true communication should be 'comprehensible input' (Krashen's 1985), using the students' language may at times be necessary. The principle thus should be "Use English where possible and L1 where necessary" (Weschler 1997: 5).

The question of how much TL the teacher and students use and when is very much linked to a variety of related classroom practices. (Macaro, 2005) suggests that L1 use in English classroom contexts should operate on the principle of 'optimality in L1 use' (p. 81). In other words, ELT practitioners should make informed decisions about when and how this can be best used to enhance the language learning experience and achieve the pedagogic aims of the classroom. Optimal L1 use is necessary to avoid the negative implications of L1 overuse.

There is no universal standard to measure how much L1 is proportional in EFL classroom. However, (Stern, 1992) believes that it would be advisable to allocate some time in which L1 is used in order that questions can be asked, meanings can be verified, uncertainties can be clear and explanations can be given which may not be possible to the students through the use of L2. According to some scholars it should not be overused which will gradually affect the foreign language meant to be learnt. Excessive use of L1 is likely to result in some or all of the following (Atkinson, 1987).

1. The teacher and/or the students begin to feel that they have not 'really' understood any item of lesson until it has been translated.
2. The teacher and/or the students fail to observe the distinctions between equivalence of forms and meanings and, as a result, oversimplify to the point of using crude and inaccurate translation.

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3. Students speak to the teacher in the MT even when they are quite capable of expressing what they mean in the TL.

4. Students fail to realize that during many activities in the classroom, it is essential that they use only English (p. 246).

Consequently, the amount of L1 in EFL classroom should not exceed its limit to be appropriate for foreign language learning. On the other hand, the notions of moderate and judicious use of L1 in the classroom may theoretically sound applicable, but are not so easy to apply in classroom practice, especially in the EFL classroom, where, in many cases, the teacher can speak the students' native language (Turnbull and Arnett, 2002).

What exactly constitutes the appropriate mixture of L1 and L2 has not been well investigated (Stern 1992; Turnbull 2001). They further recommend that more explorations need to be done to address this issue. Atkinson (1987) suggests, "At early levels a ratio of about 5% native language to about 95% target language may be more profitable." Again, (Turnbull, 2000) believes that EFL teachers who use the L1 more than 75% of their time using actual classroom discourse risk depriving the learners of useful language input. Therefore, he called for maximum target language use by the teachers and students.

In general, though it is very difficult to quantify the possible amount of first language required for effective second or foreign language learning, it seems that it would be at least important to be aware of the fact that L1 can be used systematically with varying intensities for learners ranging from early levels to the more advanced ones. With regard to the level of students, (Atkinson, 1987 and Stern, 1992) suggest that first language has a variety of roles at all levels. But as Stern (1992) noted it may be more important to use L1 judiciously and gradually reduce that quantity of L1 as the students become more and more proficient in the target language.

In Ethiopian context, since the 1950s, English has been used as the medium of instruction in Ethiopian schools at least starting from junior high school onwards (Tekeste, 2006). However, different governments in Ethiopia amended the policy realizing the role played by the mother tongue in teaching and learning. According to the 1994 policy, indigenous languages such as Amharic, Afan Oromo, Tigrigna, Somali, Afar and Guragigna were to be used as media for instruction up to grade eight in areas where they are commonly spoken and understood.

Consequently, students with mother tongue background as a medium of instruction may face the new challenge of using English as a medium of instruction at high schools. This shift from MTE to EMI can adversely affect their education in general and English in particular. For instance, (Tekeste, 2006, p. 32) noted that the quality of education in Ethiopia is under question because students' knowledge of English is limited as they use their MT in their primary education and that of their teachers' is not better as such. He further commented:

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"The nature of the decline in the quality of education that prevails at secondary schools mainly concerns the capacity of the students to follow their lessons in English. The education policy of 1994 and the subsequent growth of the use of vernaculars [local languages] for instruction further weakened the position and status of English among teachers and students (p. 32)"

The researcher has noticed excessive L1 use in EFL classroom with deficits in systematic use of mother tongue and it seems that teachers and students have no clear understanding of the pedagogical values and guideline on how L1 can be used in English classes. Hence, it is may be that an overuse of the MT in EMI classes in the Ethiopian secondary schools contributing for students' English language incompetence. The Ethiopian language policy declares English as the only medium of instruction in high school and it calls teachers for using only English in the classroom. However, the actual classroom reality may show different practices, which involve switching between the target language and first language.

From the researchers experience, using L1 in English classroom, the alternation between learners' L1 (Amharic and Afan Oromo) and learners' TL (English) is common practice in different grade level. Particularly, this practice is occurred in grade nine where a transition is made from mother tongue instruction to English instruction. However, little information is known about the switch from TL to L1 in the Ethiopian EFL context. A clear understanding of what students perceive it and to what extent they practice it, has not yet been given sufficient consideration in research domain. Accordingly, this study tried to investigate what perception students have about L1 use in English classroom, to what extent they practice it, and what relationship exists between their perception and practice.

The Research Questions

1. What is students' perception of L1 (Amharic/Afan Oromo) use in English classroom?
2. To what extent students practice L1 (Amharic/Afan Oromo) in English classroom?
3. What relationship exists between students' perception and practice?

Material and Methods
Research Design

A descriptive case study was used as a research design. (Gall &Borg, 2003) describe case study design as the in-depth study of instances of a phenomenon in its natural context, and from the perspective of the participants involved in the phenomenon (p. 436). A descriptive case study design is a design of inquiry found in many fields in which the researcher develops an in-depth analysis of a case, a program, an event, activity, process, or individuals, and researchers collect detailed information using a variety of data collection procedures over a sustained period of time (Yin, 2009).

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In this study, the quantitative research method was used, which primarily concerned with gathering and working with data that is structured and can be represented numerically and collects information that can be statistically analyzed (Mathews & Ross, 2010, p. 141). To strength the above ideas, (Dornyei, 2007) added that quantitative approach involves data collecting procedures that result primarily in numerical data which is then analyzed primarily by statistical methods.

Setting and Participants

The study was conducted in Denbela and Goro Secondary Schools found in Adama town of Oromia region. The participants were grade nine students, who were using English as a medium of instruction. The rationale behind conducting a research in this setting was that the researcher experienced the practice of L1 (Amharic/Afan Oromo) in English classroom of this particular setting while working as a teacher.

Sample Size and Sampling Techniques

One hundred eighty (180) students were selected based on simple random sampling technique. The rationale behind using simple random sampling is that as (Maree, 2007, p. 79) says random sampling is the process used to select a portion of the population for the study, which used to determine the type and number of respondents who will be included in the study.

Instrument of Data Collection

Questionnaire and observation were used to collect the required data. Questionnaires were used to assess students' perception of Amharic/Afan Oromo use in English classroom, and observation was used to examine students' actual classroom practice of Amharic/Afan Oromo. Non-participant observation was applied because the observer observes as a detached representative without any attempt on his part to experience through participation what others feel. In this case, the observer is observing in such a manner that his presence may be unknown to the people he is observing. The observation was also supported by audio-recording that helps to record every practice practices which may not being observed by researcher.

Method of Data Analysis

Quantitative way of data analysis was applied for information gathered through questionnaire and observation. The questionnaires were analyzed quantitatively by using frequency, percentage, mean, standard deviation and average. The transcript of the observed and recorded data is also shown numerically after changed to numbers.

Presentation of the Result

Students' questionnaire was meant to assess their perception of L1 (Amharic/Afan Oromo) use in English classroom, and their self-reported practice. First, students' positive and negative perception of L1 use in English classroom was presented in the following table consequently. Then, students' perception on their self-reported L1 practice was followed before a correlation was made between the two variables. This has been mentioned in the first research

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question as "What is students' perception of L1 (Amharic/Afan Oromo) use in English classroom?"

Table 1: Students' positive perception towards the practice of L1 in English classroom

Students' positive perception	N	Min	Max	Mean	Std.
I prefer English teacher who allows us to use Amharic or Afan Oromo in English classroom	180	1	5	3.93	1.194
I understand the lesson better when the teacher helps me through my mother tongue	180	1	5	4.40	.850
It is appropriate to use mother tongue in English class when students' English ability is low	180	1	5	3.86	1.295
The use of Amharic or Afan Oromo by the teacher makes me feel more confident and motivated in learning English	180	1	5	4.01	1.065
In English class, I prefer to have a teacher who can understand Amharic or Afan Oromo	180	1	5	4.28	.916
I prefer my teachers to use Amharic or Afan Oromo to explain difficult concepts	180	1	5	4.48	.930
I prefer to use Amharic or Afan Oromo during group discussion in English class	180	1	5	3.74	1.251
I can't avoid using Amharic or Afan Oromo language even if English teachers prevent me	180	1	5	3.62	1.265
English teachers' use of Amharic or Afan Oromo Language helps me a lot to learn English	180	1	5	4.30	.997
Using Amharic or Afan Oromo helps me to feel satisfied with my learning	180	1	5	4.27	.995
Average	180	1	5	4	1

The above data revealed that the average mean result for the given questionnaire was (4, agreement) with the standard deviation of (1). The data also showed the minimum and maximum result of the response as 1 and 5 respectively. This result implies that students support the practice of L1 in English classroom by showing their agreement towards items eliciting if students positively perceived their L1 use in English classroom. Students' response towards questionnaire items asking if they have negative perception of using L1 in English classroom was presented in the following table.

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Table 2: Students' negative perception towards the practice of L1 in English classroom

Students' negative perception	N	Min	Max	Mean	Std.
Using Amharic or Afan Oromo in English classes should not be allowed	180	1	5	2.29	1.199
Using only English in the classroom is the best way to enhance my English proficiency	180	1	5	2.99	1.230
Avoiding mother tongue from English language classroom helps students to learn English better	180	1	5	3.14	1.333
Students should use English all the time in the English language classroom	180	1	5	2.69	1.326
Students who speak Amharic or Afan Oromo inside the classroom have a low English proficiency	180	1	5	2.60	1.290
A good teacher only uses English inside the English language classroom	180	1	5	2.69	1.403
Using Amharic or Afan Oromo in English classroom hinders students' English language development	180	1	5	2.65	1.275
It is confusing when the teacher switches from one language to another during class	180	1	5	2.50	1.331
I like English teacher who teaches English only through English medium	180	1	5	2.56	1.274
I don't feel comfortable with a teacher who always uses Amharic or Afan Oromo in the classroom	180	1	5	2.89	1.280
Average	180	1	5	2.7	1.294

The average mean score indicating at (2.7) with the standard deviation of (1.294) was shown in the above table. The data also revealed the minimum and maximum result of the response as 1 and 5, respectively. This result implies that majority of students oppose or be neutral to the idea of restricting students from using L1 in English classroom. The following table discusses students' response to self-reported use of Amharic/ Afan Oromo in English classroom.

Table 3: Students' self-reported L1 (Amharic/Afan Oromo) use in English classroom

Extent of code-switching practice	N	Min	Max	Mean	Std.
How often do you think Amharic or Afan Oromo should be used in the classroom?	180	1	3	2.13	.453
How often do you actually use Amharic or Afan Oromo in the classroom?	180	1	3	2.28	.560
How often do you think teachers should use Amharic or Afan Oromo in the classroom that is most helpful to students in learning English?	180	1	3	2.24	.522

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How often do students use Amharic or Afan Oromo in the classroom?	180	1	3	2.22	.555
How often do you think that students should use Amharic or Afan Oromo in the classroom?	180	1	3	2.30	.579
Average	180	1	3	2.23	.533

Table 3 showed a descriptive statistic of the extent of students' L1 (Amharic/Afan Oromo) use in English classroom. It describes the minimum, maximum, mean, standard deviation and average of the given items. The questionnaire used a scale ranging from 1-3, where (3= Always, 2 =Sometimes, 1= Never). The average mean result of the questionnaire was (2.23) with standard deviation of (.533). The result also showed the maximum and minimum of their response as 1 and 3 respectively. The result implies that majority of the respondents said they (sometimes) use L1 (Amharic/Afan Oromo) in English classroom. The following table noted the relationship between their perception and self-reported practice.

Table 4: Relationship between Students' perception and self-reported practice

Correlations

Pearson Correlation		Positive perception	Negative perception	Code-switching practice
Positive perception	Pearson Correlation	1	-.353[**]	.362[**]
	Sig. (2-tailed)		.000	.000
	N	180	180	180
Negative perception	Pearson Correlation	-.353[**]	1	-.167[*]
	Sig. (2-tailed)	.000		.025
	N	180	180	180
Code-switching practice	Pearson Correlation	.362[**]	-.167[*]	1
	Sig. (2-tailed)	.000	.025	
	N	180	180	180

[**]. Correlation is significant at the 0.01 level (2-tailed).
[*]. Correlation is significant at the 0.05 level (2-tailed).

The correlation coefficient showed the strength and direction of the relationship between the two variables: perception and self-reported practice. Hence, the result indicated that there is a statistically significant positive relationship between students' positive perception and self-reported practice at [$p < .05$ level (Pearson coefficient= .362[**], p= .000)]. On the other hand, there is negative correlation between students' negative perception and their self-reported classroom practice at [$p < .05$ level (Pearson coefficient= -.167[*], p= .025)]. But, the negative relationship between students' negative perception and self-reported classroom practice is not strongly significant. This result implies that except minor differences, students' perception and self-reported practice of L1 use in English classroom has (positive or direct) relationship.

Regarding the relationship between students' positive perception and negative perception, there is statistically strong negative correlation at [$p < .05$ level (Pearson coefficient= -.353[**],

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p=.000)]. Hence, there is a statistically significant negative correlation between students' positive perception and negative perception. This implies that students' response for questionnaire items supporting L1 (Amharic/Afan Oromo) use in English classroom is significantly different from their response to questionnaire items opposing the practice of L1 (Amharic/Afan Oromo) in English classroom

Presentation of the Lesson Transcript

In the following table, the sum of the total English, Amharic and Afan Oromo words used with the time proportion they took in eight groups of students during was presented. The lesson transcript was made after the observation and audio-recorded data was changed to words and numbers. Then, these words were identified in their respective languages with time proportion they share. Finally, the words with their minutes used were counted into numbers to know their percentage from the total group discussion time.

Table 5: Presentation of students' lesson transcript

Lesson (min)	Students	English words		Amharic words		Afan Oromo words		Total	
1-2 (17)	SS1	251	59%	180	41%	0	0%	431	100%
1-2 (27)	SS2	615	56%	174	19%	254	26%	1,043	100%
1-2 (18)	SS3	282	50%	114	28%	99	22%	495	100%
1-2 (26)	SS4	745	73%	166	27%	0	0%	911	100%
1-2 (22)	SS5	353	41%	160	27%	172	32%	685	100%
1-2 (25)	SS6	452	40%	272	32%	172	28%	896	100%
1-2 (15)	SS7	195	53%	105	27%	71	20%	371	100%
1-2 (22)	SS8	342	50%	286	41%	40	9%	668	100%
Total		3,235	53%	1,457	30%	808	17%	5,500	100%

Key: SS1- Group one, SS2- Group two, SS3- Group three, SS4- Group four, SS5-Group five, SS6-Group six, SS7-Group seven, SS8-Group eight.

The figure in the table presents the number of words used by the students among three languages: English, Amharic and Afan Oromo. Consequently, the total number of words pronounced by eight groups of students was (5,500), from which they uttered (3,235) English words which hold for (53%) of total discussion time. The report also showed when students switched their code to L1 (Amharic), they spoke (1,457), Amharic words that covered 30% of the total discussion time. And also students were recorded to switch 808 Afan Oromo words which hold (17%) of total discussion time. This has been shown in the following graph for clarification.

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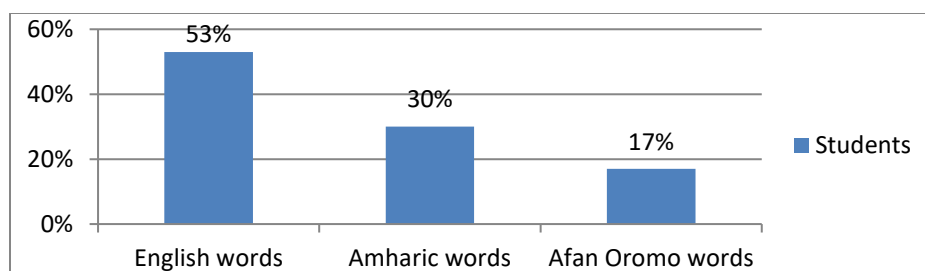
Figure 1: A bar graph showing number of words students used per languages

The finding tells that from the total recorded time, English covers (53%) of class time. The remaining (30%) holds by Amharic, and (17%) Afan Oromo. The figure implies that students use L1 (Amharic/Afan Oromo) excessively in English classroom as per to standards set by scholars, which will be presented in the discussion section later on.

Discussion of the Result

This part provides the discussion of the results in the light of research question. It focuses on the interpretation of the findings, taking into account how the findings answer the research questions. It discusses students' perception of using L1 (Amharic and Afan Oromo) in English classroom.

Students' questionnaire result indicated that students have positive perception of using L1 (Amharic/Afan Oromo) in English classroom. It was seen from their response that student agreed to the statements supporting the use of Amharic/Afan Oromo in English classroom, and disagree with statements opposing the use of Amharic/Afan Oromo in English classroom. Accordingly, for items asking if students have positive perceptions, (4, agree) average mean score was registered, which showed agreement in the Likert scale value. For items opposing L1 Amharic/Afan Oromo use in English classroom, (2.7, disagree-neutral) mean score was registered, which pointed between disagree and neutral in the Likert scale. From this figure, it understood that majority of students have positive perception towards using L1 9Amharic/Afan Oromo) in English classroom.

On their response, students claim one of the main reason to use L1 (Amharic/Afan Oromo) in English classroom is because they are not able to understand all lessons in English. Different research works also proves that students are happy with their mother tongue because they feel difficult to understand words, concepts and terms. For instance, Schweers (1999) reported that a majority of students agreed that they feel comfortable with their and their teacher's L1 use, because they feel difficult to understand words, concepts and terms of L2. The majority of the student switch their code from English to mother tongue made them feels more comfortable and confident and helped to learn English better (Ibid).

In addition to that, (Khati, 2011) found that first language use in English medium classes helped the students improve both their language acquisition and their comprehension of

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other subjects and not only English. The researcher said that students should use their first language when they need to, as this could be a facilitator to learning rather than a hindrance. In supporting this study, (Sharma, 2006) found out that students used Nepali more than the teachers did for various reasons, especially to explain new vocabulary and grammar rules.

The use of students' L1 during the lessons that are instructed through a target language may negatively influence the development of students' language proficiency in that target language. Accordingly (Bailey's, 2011) report students who have high proficiency in a target language find using L1 in English classroom to be a hindrance from developing their English language further. Thus, the higher the proficiency is, and the more students are concerned about target language proficiency, the more often the value of switching to L1 is rejected.

As stated previously, the reason for students' positive perception towards code-switching might be students' low English competency. In Ethiopian context, students start using English as a medium of instruction at grade nine, where the practice of switching between target language and first language come as a way out from English challenge. Especially, this practice could play supporting role for students with low English ability, which in turn might influence them to have such positive perception.

Regarding students' practice of L1 in English classroom, it was primarily through three ways that students observed using Amharic and Afan Oromo: group work, asking or answering questions and speaking to their teachers. Most of students' L1 use was during group discussion, which appears to be major classroom context where students excessively use Amharic/Afan Oromo. Students' interpersonal communication with their teachers and peers was another platform where L1 was used. In group or pair work, the researcher can hear Amharic and Afan Oromo being used clearly in each group. Most of the teachers encouraged them to use English, but still students continued to discuss in Amharic or Afan Oromo. As classroom observation indicated, students employ their L1 for different purposes such as explaining difficult aspects of language tasks, feeling they are unable to speak in English fluently.

The data from students' classroom observation revealed that students switch their code from English to Amharic (30%) and to Afan Oromo (17%) of class time, which stands together for (47%) of L1 (Amharic/Afan Oromo) use in English classroom. The data also figure out that (53%) of students' discussion time consumed by English. This result tells that students were involving in excessive use of their first language in English classes. In this case, the amount of time used for first language in English classroom appeared to be beyond the limit considered to be desirable for English language learning.

The amount of L1 usage differs for different reasons such as the level proficiency of students, students' motivation, classroom policy… etc. Despite the limited time given for students' talk time; Neil (1997) reported that about the average (80%) of the amount of time in

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pair work was in TL (English). Furthermore, (DiCamilla and Anton, 2012) found an average (75%) of the counted words in mother tongue of beginners' interaction in a collaborative task; however, only 3% of advanced students' mother tongue was recorded in their pair work. Hence, whether teachers like it or not, it is inevitable that students will often use their native language or mother tongue when they are asked to work in groups; even though a number of studies show a limited usage for L1 when students work collaboratively.

Moreover, according to (Turnbull, 2000), the appropriate usage of L1 in EFL classroom context should be less than 25%. This is because, if the optimal use of L1 in English classroom is not maintained, learners' target language acquisition may not be achieved. To strengthen this idea, (Macaro, 2005) explains what optimal use of L1 is. He says that optimal use of L1 involves a judgment to be made about the possible positive and negative effects of code-switching. It should also utilize techniques to use it in the way to help learners acquire the target language successfully.

To tackle the problem of overusing L1 in a group work, we need to identify the objective of group work. For some tasks using L1 should not be an issue according to Cook (2001). It is natural for students to resort to their native language in situations like working together in a task as pair or group work. Moreover motivation of the students and their ability are reasons to use L1 in group work (Macaro, 1997). Therefore, pair work could be a solution if using TL is the objective as it could be controlled in such situations, while group work is often carried out with L1 as they are more than two and the group could be out of control (ibid.).

Not only that, teachers should also consider balancing the group/pair when forming them, mix high and low level students carefully, and monitor them throughout the group/pair work to make sure that they employ their native language to help in carrying out a task, clarifying ambiguity or discussing the objective of an activity in the TL if needed. Since students share the same MT, it is normal for them to resort to their native language in situation like working together in a task as pair or group work (Cook, 2001).

Students employ L1 for different purposes such as explaining difficult aspects of language in an L2 task, feeling they are unable to speak in L2 fluently. The objective of the task, however, could determine whether students could use their MT or not, if they are required to do the task successfully or to learn some aspect of language. In Kharma and Hajjaj's (1989) study, the top function of using L1 in students-teacher interaction, in their study, was asking for explanation as a majority of teachers reported. They found that 81% of students found it helpful to use the MT if they could not express themselves in the TL (ibid). In addition to factors such as motivation and avoiding anxiety; other benefits are suggested in this situation.

Therefore, students use first language as a communicative resource to help them cope with the communicative barriers that may arise due to limited competence in English. More specifically, it assists students to handle the challenge of different classroom activities stated

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previously. In supporting this, teachers also said in their interview regarding students' code-switching practice that students' code-switching practice predominantly related with their difficulty to understand the lesson.

Analyzing the relationship between students' perception and practice of L1 use in English classroom, some sort of consistency was observed. In their response to questionnaire, most students perceive Amharic/Afan Oromo use in English classroom as positive classroom phenomena, and using it excessively as a result, which proved to have a direct relationship between their perception and practice. Negative relationship was observed between their negative perception and self-reported practice though the correlation is not strongly significant.

Macaro's (2001) finding supported this notion of perception have profound impact on practice. Accordingly, the respondents' personal perceptions influenced their practice of L1 use, which may have stemmed from the respondents' own language learning experiences. The relationship between perception and practice has also been evident in other studies. For example, Johnson (1992) suggests that students' and teachers' awareness of their beliefs encourages them to reflect on how these beliefs influence their classroom practices.

Conclusion

Students' perception can be concluded as they have positive perception about their L1 use in English classroom. It is perceived by students as a valuable learning resource in the classrooms to facilitate the learning process and increase their understanding of the lesson. Most of them believed that using L1 (Amharic or Afan Oromo) help them to understand the lesson better, and they also want their teacher to use Amharic and Afan Oromo in English classroom.

It was also learned from their observation that students' use L1 to overcome the difficulty of understanding the lesson and in response to the communicative barrier in TL due to their low English ability resulted from poor background. Students use switching between languages as strategy for students who have limited competence in English, which helps them to overcome the difficulties of expressing themselves in English. Students engage in such activity when interacting with their peers, particularly during group discussions, and with their teachers as well. Students' lesson transcript result revealed that from the total class time recorded, (53%) of it used for TL (English) and the remaining (47%) of class time was devoted for L1 (Amharic or Afan Oromo). The figure revealed excessive use of Amharic/Afan Oromo in English classroom. This figure is beyond the limit of the standard recommended by scholars to be appropriate in in English language learning.

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The Interplay between EFL Teachers' Perceived and Actual Classroom Practices of Reading Instruction

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Abstract

The main purpose of the study was to explore secondary school EFL teachers' perceived and actual classroom practices of reading instruction at Addis Ababa City. To this end, the study used descriptive survey research design. To gather the required data from the research participants, three data gathering tools; namely, questionnaire, interview and classroom observation were employed. Interview and questionnaire were employed to explore EFL teachers' perceived practices of reading instruction. However, classroom observation was done to assess teachers' actual classroom practices of reading instruction. Concerning the research site and participants, eight secondary schools (grade 9 and grade 10) in the Akaki-Kality Sub-city were included for the study. From those eight schools, 70 English language teachers who were teaching in the academic year of 2021 G.C at Akaki-kality sub-city were made to involve in filling the questionnaire whereas, interview and classroom observation were arranged with eight EFL teachers in the same schools. Participants of the study were selected purposively. Finally, the data attained by using questionnaire, interview and classroom observation was analyzed quantitatively and qualitatively. Data from questionnaire (quantitative data) was analyzed by using SPSS version 20, whereas data from interview and classroom observation (qualitative data) were narrated and described.

The finding showed that EFL teachers' perceived classroom practice was found to be contradicting with that of their actual classroom practices. Their perceived classroom practices show that they implement top-down approach of reading instruction. However, their actual classroom practices didn't confirm that fact. They inclined to the bottom-up approach of reading in their actual classroom practices.

Keywords: teachers' perceived practice, actual classroom practice, reading instruction, secondary school, Addis Ababa

1. Introduction

There is broad consensus among scholars that high-quality instruction is crucial for the overall quality of education. For teachers to be able to provide high-quality instruction, they need training exposures or opportunities to persistently improve their competencies and to learn about recent developments in the subjects they teach as well as new didactic approaches.

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Good and Brophy (2003) as cited in Richer, E. & et al (2021), in planning for and interacting with students, teachers are guided by their perceptions about what students need and by their expectations about how students will respond if treated in particular ways. Also, teachers' perceptions about the academic ability of the class or of individual students may influence their curricular, instructional, or evaluative decisions.

Teachers' perceptions of their instruction are an influential force in their decisions and actions. It is also said to affect their behaviors, instructions, activities, and their expectations. Moreover, it impacts learners' achievement or performance. So, the study intended to find answer for the following research questions.

1. What are EFL teachers' perceived practices of reading instruction?

2. How do teachers conduct actual classroom practices of reading instruction?

3. Is there any relationship between teachers' perceived and actual classroom practices of reading instruction?

2. Literature Review

2.1 Role of Teachers in Language Teaching Classroom
Teachers play different roles in the classroom in accordance with the perception they hold. Based on the roles teachers play in the classroom, there are three categories. These are: teachers as passive technician, teachers as reflective practitioner and teachers as transformative intellectuals. These three concepts will be discussed as follows.

2.1.1 Teacher as Passive Technician
This model assumes that the only legitimate knowledge comes from empirical studies, and teacher education privileges the professional experts leading to a hierarchy of knowledge production and consumption (Schön, 1987; Kumaravadivelu, 2003). Theory and research are considered to be the responsibility of university based scientists and scholars where the practitioners are only given the role of passive technicians who learn the content knowledge available in the literature and pass it onto the following generations. They do not have any chance to use their own experience, creativity, or critical reflection in practicing their profession even though they are the ones who know the requirements of their everyday classroom context in contrast to scholars who are usually detached from the classroom reality. In this model, the only role assigned to classroom teachers is to make sure that students comprehend the content knowledge without questioning the validity or relevance of that content knowledge to their students or to their context (Kumaravadivelu, 2003).

This model has its own draw back as it dis-empowers teachers by reducing them to the role of passive practitioners who never use critical judgment. Suppressed by the system of teacher education, these teachers find it difficult to find their own voices or styles in teaching and to develop their own philosophies of teaching based on their own experience and context. So is this model teachers will never try to improve themselves and will not be innovative in their classes.

2.1.2 Teachers as Reflective Practitioners
This model of teaching appeared as a reaction to the disempowering nature of the technicist view of teacher education. As opposed to teachers as passive technicians model, reflective teaching, doesn't see

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teachers as passive consumers or transmitters of knowledge, but producers of knowledge offering solutions to the problems in their own setting (Zeichner & Liston, 1996). In this role teachers are seen as problem solvers having "the ability to look back critically and imaginatively, to do cause-effect thinking, to derive explanatory principles, to do task analysis, also to look forward, and to do anticipatory planning" (Dewey, 1933)

Donald Schön made a difference between Reflection-on-action and reflection is action. For him reflection on action occurs before and after a lesson, in other words the lesson plan teachers made for the class and the evaluation of effectiveness of the teaching afterward. On the other hand reflection-in-action occurs during class and teachers can monitor their performance of the class and make the adjustments needed instantaneously. As a result of this reflection teachers will be able to identify how to improve their professional activity in order to improve the quality of pupils' learning. Reflection causes teachers to evaluate what happened and why; it encourages teachers to try out new ideas and promote changes in pupils' learning behavior.

According to Dewey (1933), reflective teachers have three distinguishing characteristics: open-mindedness, responsibility, and whole-heartedness. The first one is Open-mindedness. Open-minded teachers are tolerant towards different ideas. They evaluate their existing beliefs when they encounter new data, and they are open to accepting the possibility of making mistakes. They are aware of the fact that they may not be right, and they are not in a race to win a debate (Larrivee, 2008). Moreover, they can criticize themselves. Open-minded reflective teachers are flexible enough and they are ready to hear different views from their students and peers and they are capable of adjusting their beliefs and teaching styles according to the different conditions. The second one is responsibility. Responsibility means "taking ownership for the consequences of one's actions" (Larrivee, 2008). Responsible teachers are aware of the fact that even their good intentions may have unintended consequences for others, and they act accordingly. The third one is wholeheartedness. Whole-hearted teachers devote themselves to improve a situation. As to (Larrivee, 2008), whole-hearted reflective teachers look for different alternatives to help their students. They do not give up until they find a solution. Even when there is a lot of uncertainty, confusion and frustration, whole-hearted teachers do not stop looking for answers.

Even though reflective teaching movement has been very influential in the role and image of a teacher, it has its own weak link. This model sees teacher's learning process as an individual one in which the teacher is considered alone in evaluating his/her practice without paying attention to the interaction of that teacher with the social context or the people around him/her. Another drawback of this model is related to its focus on the classroom setting alone without considering the broader sociopolitical factors that influence teachers and the institutional context they work in (Kumaravadivelu, 2003). That means if teachers only focusing on their own role in the classroom alone, teachers are directed to play a submissive role in an education system which tries to suppress teachers to become technicians (Zeichner & Liston, 1996).

2.1.3 Teachers as Transformative Intellectuals
This model of teaching was created in reaction the two teaching models discussed above. This model was suggested by Henry Giroux (1988). Giroux believes that, in the current political and ideological climate, teachers are reduced to the status of technicians responsible merely for the implementation of curricular programs rather than developing those programs in line with the needs of their students or contexts. He argues that teachers should be seen as transformative intellectuals. By focusing on the notion of teacher as an intellectual, he underlines the fact that teachers are reflective practitioners who should take active part in curriculum development efforts. As transformative

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intellectuals the teachers have not only to empower students by giving them the knowledge, but they have to develop social skills in the students that they will need in order to be able to function in the larger society; and also educate them for transformative action.

A transformative intellectual teacher has to achieve two things: the educational advancement and the personal transformation. In the case of educational advancement the teacher has to belong to a community of educators dedicated to the creation of meaningful knowledge and construct curricula that takes in consideration the student's needs, wants and real situations they have. On the other hand to achieve the personal transformation the teacher has to educate himself and his students about various forms of inequality and injustice that predominate in our world today and then redress them in purposeful and peaceful ways; transforming life in and outside the classroom.

2.2 Approaches of Reading Instruction

2.2.1 Bottom-up Approach
The bottom-up approach is a traditional approach which views reading instruction as a passive lower-level decoding process. This approach sees reading primarily as a process of reconstructing the authors intended meaning by recognizing the printed letters and words and building up the meaning for a text from the smallest textual units at the "bottom" to the largest textual units at the "top" (Carrell, 1988). Traditional approach advocators argue that if a person is able to correctly decode a text, meaning and understanding will follow. The text contains the message and through the act of decoding the text, the reader discovers what the message is. In a nutshell, a bottom-up approach focuses on linguistic clues to comprehend a text (Fetene, 2021).

Today, the main method associated with the bottom-up approach to reading is known as phonics, which requires the learner to match letters with sounds in a defined sequence. So, in this view of reading, language is a code, and the reader is a passive decoder. In this case, the main task of the reader is to identify graphemes and convert them into phonemes. As with the audio-lingual teaching method, phonics requires a strong emphasis on repetition and on drills using the sounds that makeup words. Information is received and processed beginning with the smallest sound units, and then proceeding to letter blends, words, phrases, and sentences.

ESL and EFL textbooks influenced by this perspective include exercises that focus on literal comprehension and give little or no importance to the reader's knowledge or experience with the subject matter, and the only interaction is with the basic building blocks of sounds and words. Most activities are based on recognition and recall of lexical and grammatical forms with an emphasis on the perceptual and decoding dimension.

2.2.2 Top-down Approach
The top-down approach, as opposed to bottom-up approach, views reading as a top-down and higher-level of reading. The philosophy underlying the top-down approach is that reading is a natural process, much like learning to speak, and that learners exposed to a great deal of authentic, connected text will naturally become literate without much in the way of explicit instruction in the rules and conventions of print text.

The top-down approach advocators claim that meaning of the text is dependent on the background knowledge and understanding that the reader brings. In this approach, the reader forms hypotheses and makes prediction, and only samples the text occasionally to confirm those predictions. In

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support of this idea, Goodman (1967) states that "reading is a psycholinguistic guessing game… Efficient reading doesn't result from precise decoding, but from skill in selection the fewest, most productive cues necessary to produce guesses that are right the first time." Rather than decoding each symbol, the reader begins with a set of hypothesis of predictions about the meaning of the text he is about to read, and then selectively samples the text to determine whether his predictions are correct or not.

Emphasis in a top-down approach is given for meaning. This emphasis on meaning eventually informed the top-down approach to L2 learning, and in the 1960s and 1970s there was an explosion of teaching methods and activities that strongly considered the experience and knowledge of the learner. According to (Goodman 1967; Smith 1994), these new cognitive and top-down processing approaches revolutionized the conception of the way students learn to read.

2.2.3 Interactive Approach

As the name implies, interactive approach is emerged from the combination of both higher and lower-level processes. It acknowledges that lower level processing skills are essential for fluent and accurate reading; it also emphasizes that as bottom-up processing becomes more automatic, higher-level skills will become more engaged. Eskey (1988) further explains this point by saying that "the interactive model takes into account the continuous interaction between bottom-up and top-down processing in the construction of the meaning of a text. Although good readers decode automatically with little cognitive effort, second language learners need help in decoding, since for them language is a key problem that cannot be solved by guessing."

Carrell (1988) also states that efficient and effective reading entails both processes interacting simultaneously, in spite of the fact that the field today is strongly influenced by top-down processing perspectives. The interactive model and its variations are not yet fully reflected in materials for ESL/EFL teaching, and the decoding aspect of reading is more often than not overlooked. To compensate for this deficiency, top-down tasks may easily be supplemented with bottom-up ones in the areas of vocabulary development, extensive reading, reading rate, and discourse knowledge.

3. Materials and Methods

3.1 Research Design

The main purpose of the study was to gain data from participant EFL teachers about their perceived and actual classroom practices of reading instruction and to explain the interplay between their perceived and actual classroom practices. To this end, descriptive research design with mixed method was employed. Mixed method is an emergent methodology of research that advances the systematic integration, or "mixing," of quantitative and qualitative data within a single investigation or sustained program of inquiry. The basic premise of this methodology is that such integration permits a more complete and synergistic utilization of data than separate quantitative and qualitative data collection and analysis do Creswell and Plano Clark, (2011) cited in Fetene Getaw (2021).

3. 2 Setting and Participants

This study was conducted at Addis Ababa, Akaki-Kality Sub-City. The population of the study comprised of grade 9 and grade 10 EFL teachers who were teaching during the academic calendar of 2021 G.C. Seventy EFL teachers at public schools of Akaki-Kality sub-city were involved in this study.

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3.3 Sample Size and Sampling Technique

The study area which is Akaki-Kality sub-city is one of the eleven administrative sub-cities of Addis Ababa: the capital city of Ethiopia. From those eleven sub-cities, Akaki-kality Sub-city was selected for the study purposively because the researcher observed the problem in there. As part of community service, the researcher has been providing several trainings in language areas for teachers working at Akaki-Kality Sub-city. While doing so, the researcher spotted that teachers have naive understanding of teaching reading skills; for that reason, the researcher wondered to know their practices of reading instruction. In the sub-city, there are eleven public schools administered by the Addis Ababa bureau administrative office. From those eleven schools, eight of them were again selected purposively. So, seventy English language teachers who were teaching in those eight schools in the year 2021 G.C were included for the quantitative study whereas 8 teachers were randomly selected for the interview.

3.4 Instruments of Data Collection

To gain the necessary data from the selected participants, the researcher employed three data gathering tools, namely, questionnaire, interviews, and classroom observation. Questionnaire and interview were used to explore EFL teachers' perceived practices of reading instruction. Furthermore, classroom observation was employed to see their actual classroom practices. Beneath, a detailed discussion of each instrument was given.

3.4.1 Questionnaire

Questionnaire was one of the instruments used for this study. It was designed to figure out teachers' perceived classroom practices of reading instruction. Eighteen close ended questionnaire items were used for the current study. According to Dorneyi (2007) questionnaire is used for three major reasons. Firstly, questionnaire could help the researcher to gather data from relatively large number of research participants. In this sense, it was managed to collect data from 70 research participants. Secondly, constructing a questionnaire and analyzing data collected through it are relatively easy and more manageable. Thirdly, it is quicker to code up and analyze than word base data.

3.4.2 Interview

Interview was one of the instruments used for this study. It was used for in-depth investigation on participant teachers' perceived classroom practices of reading instruction. A semi-structured interview format was employed for this study. Acording to Dornyei (2007), in semi- structured interviews, the interviewer designs pre-planned guiding questions for prompts that encourage interviewees to express their ideas on certain issues in an elaborated manner. These guiding questions were aimed to find out basic information for the research objectives by eliciting their perspectives. As Gradman and Hanania (1991) cited in Fetene (2021), one of the advantage of an interview over a questionnaire is that interaction with the respondents can improve the chances that the information elicited is accurate and complete. Eight volunteer teachers involved in the interview. The interview was mainly used to supplement information and to validate the data collected through the questionnaire and the classroom observations.

3.4.3 Classroom Observation

Classroom observation was also employed for this study. Classroom observation was mainly used because it gives the firsthand account of situations under study and when combined with other data collecting tools, it allows for a holistic interpretation of the situations which are being studied, Best and Kahan (1989). It also assisted to examine the extent to which teachers' perceived classroom practices were compatible with their actual classroom practices. Instructional event in the classroom was recorded by using audio-recorder. Moreover, checklist was used.

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Classroom observations were conducted in eight secondary schools. In total, the researcher carried out 16 classroom observations.

4. Results and Discussion

4.1 Results
4.1.1 What are EFL Teachers' perceived classroom practices of reading instruction?

The following diagram presents EFL teachers' perceived classroom practices of reading instruction. Eighteen questions were prepared and used to investigate their perceived classroom practices of reading instruction.
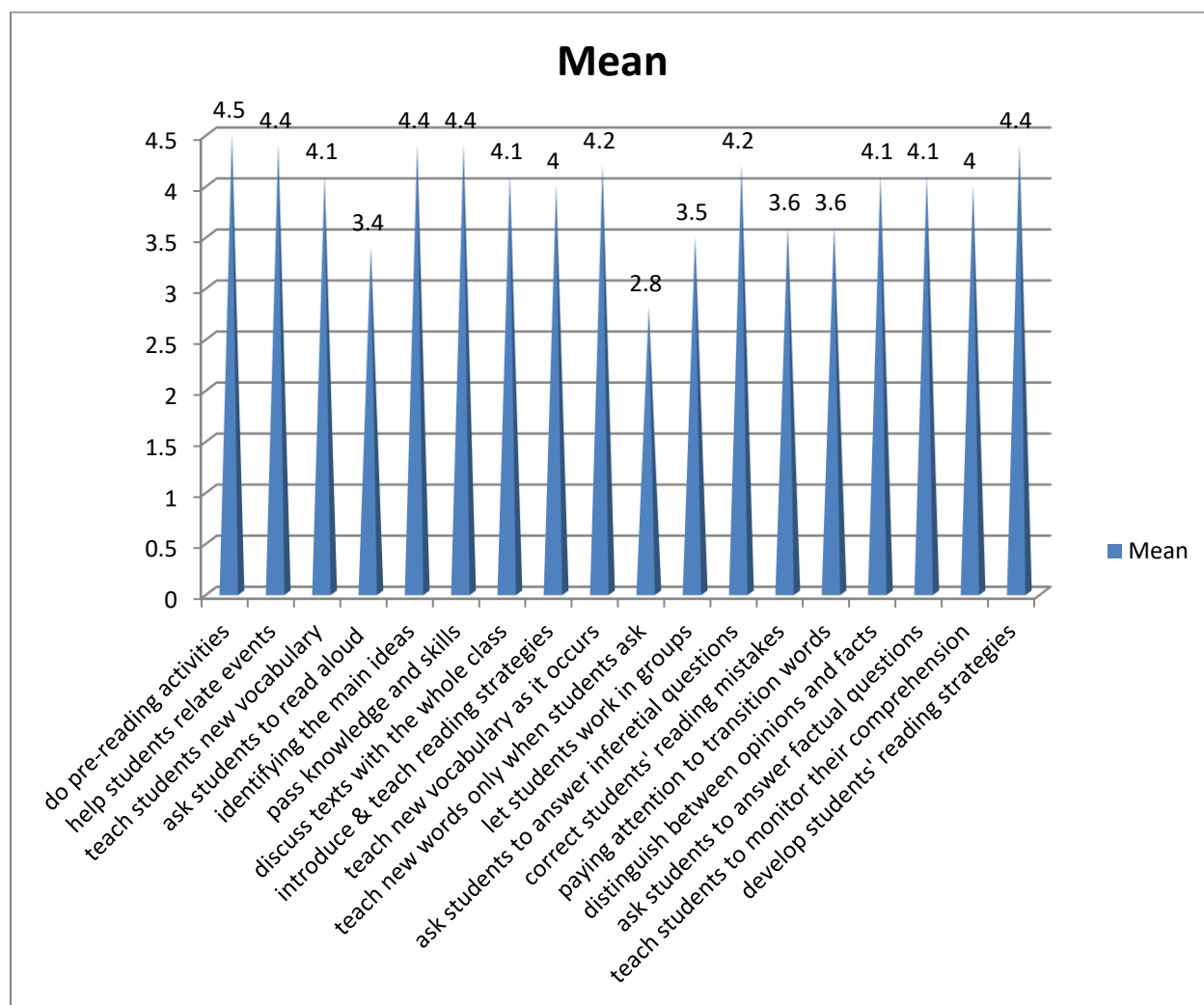
Figure 1: Teachers' Perceived (Self-reported) Classroom Practices

As shown on figure 1 above, the teachers' high mean responses indicate agreement to most of the items. From eighteen items asked about teachers' own self-reported classroom practices only five

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responses have mean below 4. These are, instructing students to pay attention to transition words in a text (3.66), immediately correcting students' reading mistakes (3.59), letting students spend most of their reading time working in groups (3.51), asking students to read aloud to the whole class on frequent basis (3.44), and teaching new words only when students ask for their meaning while reading or discussing a text (2.82).

4.1.1.1 Thematically Categorized Teachers' Perceived (Self-reported) Classroom Practices

The following table presents the grand mean or cutting point of teachers' responses about their own self-reported classroom practices. Eighteen items were used to fathom out teachers' self –reported classroom practices in teaching reading skills. These eighteen items were then categorized into two thematic categories of bottom-up and top-down reading approaches. This was done in order to see the cutting point of teachers' response about their own self-reported classroom practices. The grand mean response of the two approaches is presented below.
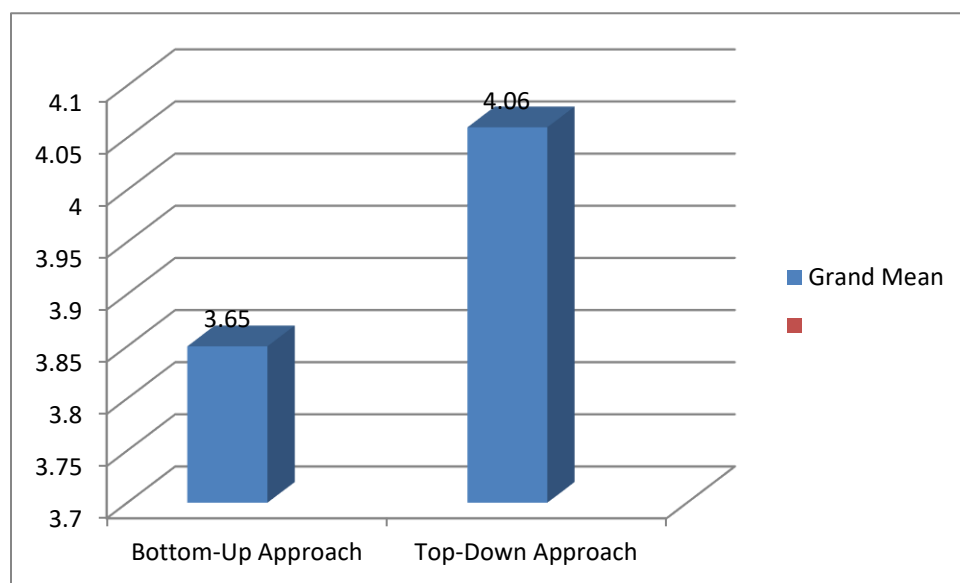
Figure 2: Thematically Categorized Teachers' Perceived or Self-reported Classroom Practices

As figure 2 indicated above, mean response of 4.06 showed that teachers mostly reported of employing top-down approach of reading instruction in their classroom practices than bottom-up approach of reading instruction which has grand mean of 3.65.

Moreover, to find out teachers' perceived or self-reported classroom practices, eight of the participants were asked about the usual procedure they follow when teaching reading skills. For this question, teacher 1 said that, firstly, he prepares the reading text that the students are going to read then after that he makes the environment comfortable to them to read. He further explains what he means by making the environment confortable. He said that if there is a disturbance around the students or in the classroom, students can't learn reading skills, so he checks whether the classroom is comfortable to the students. He also said that he has to prepare the condition; it should be good condition to the students. Secondly, he provides the material to the students and makes them to read. Thirdly, he checks whether the students are reading properly or not. For that he asks them questions while they are reading to crosscheck whether they are reading or not. Finally, he asks them some questions after reading.

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Teacher 2 also elaborated her usual procedure of teaching reading skills by saying:

As I try to tell you in the previous, in the beginning, and I also told you in my previous elementary teacher influence on my reading skill, I first try to give the topic of the reading text and ask them what they know about the topic to make them to connect the title with their prior knowledge and environment and then after they predicate, after I try to collect their prediction, we try to look at what is really given in the reading text. They try to read silently the reading text and then also try to guess meanings of some new words are they reading text and so on.

Similarly teacher 3 narrated his usual classroom procedure by saying:

it depends of course sometimes the text may be poem other times the text may be some prose kind of reading. But the usual approach is what influenced me at the college level, so first seeing the title, triggering the background knowledge then coming to the reading of the text and coming to the reading comprehension questions, so this is the usual method. I don't order the students to go right to the passage without triggering to their background knowledge, so the procedure is first we may see pictures related to the text, or we may see the title I just make them discuss first in groups or in pairs then they reflect then they go to the reading passage and then whenever they finish the reading passage, they immediately do the comprehension question. This is the strategy.

Teacher 4 also describes his usual procedures in elaborated manner. He said that whenever he conducts a reading lesson, first he asks probing questions related to the title what they know about the title, next if there are related words, he writes the bold words on the blackboard and then asks them the meaning of those bold words especially difficult and new words and then he asks them to read the whole passage individually by giving them some minutes according to the length of the passage. He then asks some students usually five or six students to read the passage turn by turn to the class loudly. Finally, he reads the whole passage very fast in a way that it is easy to the students, and then they do the exercise.

Teacher 5 also responded his usual procedure while teaching reading skills. He narrated that first he writes the topic on the board, and then he tells the students to open the book, then he writes the topic and sometimes he asks them to brainstorm questions like what they know about the topic in order to help students to match their prior knowledge with the outside world experience. He further explained that he activated the students' background knowledge because he believes that the students mind is not empty vessel. They have something in mind because they learn a lot from the life itself outside world. He helps them to bring that with the class. He also said that After he presents and tells them what to do, he orders the students to skim the passage to make them familiar with the topic even with the passage even with the participants with the characters ideas that are mentioned, to try to get new vocabularies after that he goes to the next session which is he orders them to scan the passage. After that he said that he asks them questions like what they understood from the passage, what lesson did they get, what's the purpose or the mission of the author, how do they understand, what was good, what was bad, what lesson did they get. He explained that these kinds of questions could help them to get information from the passage and to encourage them to read another passage.

Teacher 6 was also asked about the procedure he follows whenever he teaches reading skills. And he reported that in reading classes, the first thing he does is just writing the title, the lesson, and the day on the black board. After he wrote the lesson on the board, he said that he tries to tell them the lesson

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objectives orally. The next thing, he will write the pre-reading questions which motivates them to handle the text. And if there are new words, he said that he will tell them their meanings that might help them to understand the text clearly and if there are post reading questions, he reported that he will write them on the board. According to him, that is the usual procedure he follows whenever he teaches reading skills.

Teacher 7 was also asked to elaborate the usual procedure he follows when teaching reading skills. He then responded by saying:

> My procedure is introduction, presentation, and stabilization. I write the topic on the board then I explain the objective of the subject as part of introduction, next I present what I want to teach them at that time and finally I stabilize it by asking questions and answering it lastly giving them homework or oral questions in the class.

Teacher 8 said that first of all, he wrote the topic of the reading passage on the board, and then he says something about the general concept of the reading text or ask the students what they are going to read, so brainstorming or asking questions then he lets the student read the text according to the instruction of the text. Next, he orders them to scan or skim. Then he orders them to do the comprehension passage based on the instruction. Finally he asks the students to respond to the reading questions individually or in pair or in group then he gives them general feedback.

4.1.2 How do Teachers Conduct Actual Classroom Practices of Reading Instruction?

To figure out how EFL teachers conduct actual classroom practices in reading instruction, a number of classroom observation was conducted in different schools. In total, 16 classroom observations were done in eight schools with eight teachers. Each of the eight teachers was observed twice each. Their classroom reading instruction was presented as follows.

Vocabulary instruction dominated teacher 1's reading lesson. He spent more than 75% of the reading time on dealing with new vocabulary items. He was not interested at all in activating the students' background knowledge and making them predict about the lesson to crosscheck the students' expectation with that of the reality they get during reading. There was no group arrangement, and his instruction was not interactive. In a nutshell, his reading instruction resembles to the bottom-up approach of teaching reading skills.

Teacher 2 focused on dealing with vocabularies and factual questions in her reading instruction. She didn't activate the students' background knowledge. She also didn't ask them to predict about the text. She didn't make the reading lesson to be interactive, nor did she make any effort to arouse the students' interest to read the text with some sort of eagerness. Her reading instruction resembles to the bottom-up approach of teaching reading skills.

Teacher 3 mainly focused on dealing with factual questions in his reading instruction. The teacher didn't seem to know the role of activating the students' background knowledge and integrating it with the current reading text in order to grab the meaning of the text. He also didn't make any attempt to arouse interest among students to make them to read the text with some sort of excitement. Generally, his reading instruction resembles to the bottom-up approach of teaching reading skills.

Teacher 4 tried to remind students background knowledge related to the title. He also tied to make learners to have some sort of expectation about the reading text even before they started reading the text. By doing so, he tried to create excitement in the minds of the learners. He also dealt with

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vocabularies and factual questions in her reading instruction. Generally, his reading instruction resembles to interactive approach of teaching reading skills.

Teacher 5 entirely focused on dealing with vocabularies and factual questions. He spent the majority time dealing with vocabulary and doing the factual questions. Without activating the students' background knowledge and creating any awareness among students about the title of the reading text, the teacher delved into dealing with the while reading activities. He also didn't make the reading lesson interactive either. In short, his reading instruction resembles to the bottom-up approach of teaching reading skills.

Before students start reading the text, teacher 6 brainstormed the students very well. He also tried to refresh the knowledge the students have already and tried to refresh it by activating their background knowledge. He also tried to raise eagerness among students by making them predict about the text. He also discussed the meaning of key vocabularies with the students before they read the text that the teacher thought could hinder students' reading comprehension. The teacher also made learners to do factual questions in his reading instruction. Generally, his reading instruction resembles to the interactive approach of teaching reading skills.

Teacher 7 also brainstormed the students very well. He made them to get the gist of the reading text by looking at the title first without even started to read the text. He also made them to predict about the story from the title itself. By doing so, he tried to raise expectation in the mind of the students. He also discussed the meaning of key vocabularies with the students before they read the text that the teacher thought could hinder students' reading comprehension. The teacher also made learners to do factual questions in his reading instruction. In summary, his reading instruction resembles to the interactive approach of teaching reading skills.

In most of the reading instruction time, teacher 8 entirely focused on dealing with vocabularies and factual questions. The teacher didn't activate the students' background knowledge and he didn't attempt to integrate it with the current reading text to make reading easier for students. He also didn't make any effort to arouse curiosity among students to make them to read the text with some sort of enthusiasm. In general, his reading instruction resembles to the bottom-up approach of teaching reading skills.

The researcher observed variations between and among observed teachers. Teacher 4, Teacher, 6 and teacher 7 employed interactive approach in teaching reading skills. They made learners to try to integrate the knowledge the reading text itself supplies with that of what they knew already from their background knowledge or real life. They also made them to infer the meaning of new vocabulary items they faced in reading with the context the text itself supplies. On the other hand, teacher 1, teacher 2, teacher 3, teacher 5, and teacher 8 entirely focused on bottom-up approach of teaching reading skills. They made learners to focus only dealing with factual questions. They also made the students read the text without activating their background knowledge and without giving them any clues of what the text was about.

4.1.3 Is there any Relationship between Teachers' Perceived and Actual Classroom Practices of Reading Instruction?

The results of survey and interviews revealed that teachers perceived classroom practices are found to be in line with top-down approach of reading instruction. Conversely, their actual classroom practices revealed that teachers' favor the bottom-up approach of reading instruction in teaching reading

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skills. Hence, based on the result, it can be said that there is an inverse relationship between teachers' perceived and actual classroom practices of reading instruction.

4.2 Discussion of the Results

As results from questionnaire and interview indicate, teachers' perceived classroom practices of reading instruction rests on higher level process of reading instruction where teachers claimed that they dominantly emphasize on activating the students background knowledge, arousing interest among learners to read the text, encouraging learners to make prediction about the text they are about to read and make them to be eager to crosscheck their expectation with that of what they get after reading the text. So, this in other way round informs that teachers' claim of perceived reading instruction lay on the top-down approach of reading instruction. In line to this, Tierney & Pearson, 1994 supports this fact that top-down approach is seen as an active cognitive process in which the reader's background knowledge plays a key role in the creation of meaning not a passive mechanical activity but "purposeful and rational, dependent on the prior knowledge and expectations of the reader or learner. A schema theory strengthens this point. Schema theory describes in detail how the background knowledge of the learner interacts with the reading task and illustrates how a student's knowledge and previous experience with the world is crucial to deciphering a text. According to top-down approach instruction advocators, the ability to use this schema, or background knowledge, is fundamental for efficient comprehension to take place.

There is difference among scholars about the interplay between teachers' perceived and actual classroom practices. Some researchers claim that there is congruence between teachers' perceived classroom practices and their actual classroom practices. However, some others believed in the opposite. As opposed to their claimed or perceived classroom practices, the actual classroom practices of teachers indicated that teachers followed bottom-up approach of reading instruction in teaching reading. They dominantly focused on dealing with factual questions of the reading activities, grammar, vocabulary and stuff like that. According to Wallace (1992), in bottom-up approach of reading instruction, instructional practices view learning language as skills that need to be acquired and practiced in the classroom, using graded basal readers or curricula organized according to levels of vocabulary and grammar. The lessons, in bottom-up approach of reading, are teacher-directed lessons and sequentially-introduced skills. In this process of learning vocabulary and finding its meaning, students rarely use their own experience and background knowledge, but should report the exact meanings intended by writers.

The results of this study come up with the finding that there is a significant difference between EFL teachers' actual classroom practices and their perceived classroom practices of reading instruction. Such difference between teachers' perceived and actual classroom practices mainly come from the level of teachers' professionalism, the language curriculum they make use of and contextual factors teachers face in the classroom.

5. Conclusions

This study meticulously explored and analyzed high school EFL teachers' perceived and actual classroom practices of reading instruction.

As results from questionnaire and interview reveal, the teachers perceived practice of reading instruction were found to be the top-down approach of reading instruction which sees reading comprehension is the result of the background knowledge learners bring to the text instead of the linguistic clues the text itself supplies.

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The actual classroom observation on the other hand shows that teachers' actual classroom practices of reading instruction inclined to the bottom-up approach of reading instruction. This means that teachers mainly claim that having good knowledge of grammar and vocabulary are the key to reading. So, teachers' perceived practice of reading instruction was found to be incompatible with that of their actual classroom practices.

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Foucault, Discourse, Society and Power

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Abstract

The paper will largely focus on Foucault's discussion on his notion of 'discourse' which has such an enormous influence on cultural analysis. His denunciation of 'fons et origo' of discourse and call for treating it as and when it occurs will also be discussed. He says that forms of continuity and unity are just the result of a construction following the rules with its own justification. What will also be discussed is his theorizing of relationship between knowledge, truth, and power. He shows that truth is produced through multiple forms of constrain and induces effects of power. His definition of the regime of power-knowledge-pleasure that sustains the will to knowledge will also be examined. His anti-essentialist claim that man is a new wrinkle in our knowledge, his genealogical approach, and his denial that power is something which is merely coercive in a traditional Marxism or Weberian perspective associate him to both poststructuralist and postmodernism.

The Rise of Practices and Discourse

Foucault highlights the existence of a 'middle region'[1] or a domain which lies between the fundamental codes of a culture and the scientific theories. This middle region reveals the modes of being of order and makes them lose their original transparency and invisible powers and shows that these orders are not the only possible or unique ones. Thus, the linkage of empirical orders to space and its composition is revealed. What we then have is the pure experience of order and its modes of being. This middle region, which is the most fundamental in nature and existing prior to words and perceptions and is archaic, shows how practices forms the object of which they speak. This middle domain brings to light the actual use of the ordering codes and the philosophical interpretations which try to explain why order exists. The linguistic and practical grids are nothing, but the product of practices systemically pursued.

Different practices in both the Classical age and the modern age[2]formed the different modes of being of the order or the grid which served as the basis for our thinking or the way we actually perceive the world. Foucault's archaeological inquiry shatters the continuity

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[1]Michel Foucault (1970), *The Order of Things.* London: Routledge.

[2] ibid. Foucault's archaeological inquiry reveals two discontinuities in the *episteme* of Western culture. The first starts the Classical age and the second marks the beginning of the modern age.

created at the level of ideas and themes which is just a surface appearance. The system of positivity was transformed in a great way. The reason was that the mode of being of things, and of the order was changed greatly. Language loses its status as the spontaneous tabula, the primary grid of things, as a vital link between representation and things. The theory of representation is no longer the universal foundation of all possible orders. From the nineteenth century onward the configuration of coherence between the theory of representation and the theories of the natural order, and language changed entirely. Language is no more the vital link between representation and things.

A different set of practices arose with historical authenticity replacing the old set of practices. It sought to define things in their own coherence assigning them different forms of order. The analysis of the organism gains priority over the search for taxonomic characteristics, the study of production assumes significance while the analysis of exchange and money makes way for it.[3] This causes refulgent language to lose its once-enjoyed privileged position. Things sought their intelligibility without sharing the space of representation and were taken account of reflexively. Man takes a new position in the field of knowledge which gives rise to a new configuration. This gives birth to a figure called man which is 'no more than a kind of rift in the order of things'[4].

Foucault here clearly points out that if the scientific discourses in which human beings have been described were to disappear 'then one can certainly wager that man would be erased, like a face drawn in sand at the edge of the sea'[5]. So, he suggests that there is no 'human essence' but what a given society understands human beings to be at any given point is a product of the kind of discourses that it produces about itself. This can be seen as an anti-essentialist claim. This notion of man is also not in the line with humanism. It marks a break with humanism inasmuch as it de-centres the individual as the prior agent in creating the social world, rejecting subjectivity as something essential, and prior to discourse, which power acts against.[6]

The present form of knowledge created by modern discourses through practices is not going to exist forever. Foucault says that man is only a recent invention, a new wrinkle in our knowledge and will disappear as soon as that knowledge has discovered a new form. New set of practices, formation of different modes of being of things or a new regime of truth inconsistent with the old ones will provide our knowledge with a new form. Foucault claims that discourses are practices that systematically form the object of which they speak[7]. The emphasis of practices thus determines the course and direction our knowledge will take.

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[3]ibid.
[4]ibid.
[5]Foucault, 1966/1974:386
[6] Nick J. Fox, *Foucault, Foucauldians and Sociology*, The British Journal of Sociology. Vol. 49, No. 3 (Sep., 1998), p.417.
[7]Foucault, 1969/2002: 54

The way a given culture perceived the otherness and sameness in the things of the world through the play of symbols prompted Foucault to undertake the detailed examination of Classical knowledge. Resemblance till the beginning of the seventeenth century served as the basis for the construction of the knowledge of Western culture. Thus, he examines the history of resemblance in his book 'The Order of Things'. The principal figures like 'convenientia', 'aemulatio', 'analogy', and 'sympathies'[8]determined the knowledge of resemblance.

Discourse and Knowledge

Foucault tries to explain the changes in the discursive formation by looking at the relations of thought and discourse to the factors that lie outside them. It is important to look at his initial formulation of dynamic conception of knowledge when he draws distinction between connaisance and savoir. Archaeology's concern lies in paying attention to discursive formation or positivity that makes possible the existence of disciplines and sciences. He says that it is the episteme of the epoch that archaeology seeks to reveal and which defines the conditions of possibility of all forms of knowledge. It is in this epistemic context all branches of knowledge become relevant and intelligible. Investigations and requisite examinations required by new disciplines were also structured in this epistemic matrix, which made possible the coexistence of dispersed and heterogeneous statements and concepts. Sartre also attaches importance to the contemporary state of knowledge in determining the character of an experiment[9].

He calls 'epistemic knowledge' savoir and scientific knowledge or 'accumulated, refined, deepened, adjusted knowledge'[10] connaisance. To constitute a scientific discourse or a discipline containing scientific knowledge such as psychopathology or particle physics, a group of objects, enunciations, concepts, and theoretical choices need to be formed by a discursive practice. These elements are made available by the savoir of a discursive formation or what Foucault calls the knowledge of a discursive formation such as Natural History or political economy. Foucault thus sees objects which the discourses talk about as emerging in the space offered by savoir. It is in this space the subject speaks of the objects of his discourse. Thus, the occurrence of discursive formations and the objects made possible by it is coeval. There is no one permanent, delimited object to refer to. This underpins the nominalist streak in Foucault's archaeological approach. This non-realistic line is what is found even in two of the twentieth century's most towering physical theories, that is, the theory of general relativity and the quantum theory, as concepts in these fields of physics lacked real referents. Albert Einstein's positivist predisposition prompted him to adopt the non-realist path to the special relativity and the quantum physics.

[8]op. cit.
[9] Sartre,1960/2004:42
[10] op.cit., p.169.

Foucault says that connaisance remains in the clutches of subjectivity or connaissance is the subjective enterprise. So, subject plays the key role in achieving the scientific knowledge and for this subject depends on savoir. On the other hand, it is savoir that concerns archaeology, so archaeology explores the discursive practice/knowledge (savoir)/science axis. Under these considerations, Foucault suggests that we should distinguish between scientific domains and archaeological territories. Those texts or propositions that do not meet the accepted norms of the period are not seen as belonging to the scientific domain. Literary and philosophical texts are excluded from any domain of scientificity as they do not observe the established scientific norms of the period. But an archaeological territory extends not only to scientific texts but also to literary and philosophical texts that do not observe to a great deal the scientific norms of the period.

Knowledge (savoir), thus, acts as an epistemological site or the background in which the sciences emerge. This epistemological site contains everything that contributes to the formation of the sciences, so knowledge (savoir) is distributed across the entire epistemological field and is not just contained in a science or a particular set of statements which gains intelligibility and legitimacy because of its background. Such understanding of the distinction between savoir and connaissance thus alludes to the Foucault's dynamic understanding of knowledge.

To conclude this section, it can be said that the critical notion of 'discourse' indicates a set of practices which has a limiting effect on human behaviour and the corroborative theoretical concepts which creates a kind of ubiquitous gaze or scrutiny which make humans act and think in line with regimes of truth.

Sexuality and the Techniques of Power
Foucault's notion of discourse and the idea that practices systematically form the object of which they speak cannot be explained adequately without reference to his work on the history of sexuality. In his first volume 'The Will to Knowledge', he shows how sexuality attained the status of 'science' and became subject to different kinds of controls. In his analysis he adopts a discursive approach. He establishes the fundamental link between power, knowledge, and sexuality, the link which existed since the Classical age. This link, he shows, is 'repression' which imposed shackles on recently invented man or human beings and issued edicts.

Paradoxically, Foucault says that his aim is to examine the case of a society which has castigated itself for its hypocrisy for more than a century, which speaks verbosely of its own silence, takes great pains to relate in detail the things it does not say, denounces the exercises, and promises to liberate itself from the very laws that has made it function[11]. Before sexuality was confined, moved into the home, and a single locus of it was acknowledged in social space as well as in every household, sexual practices did not have much need of secrecy,

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[11]Michael Foucault (1976), *The will to knowledge, The History of Sexuality : 1*, Penguin books

codes regulating the obscene, and the indecent were not so strict compared to Victorian regime, bodies did not hesitate to make a display of themselves. Discourse was not under control; it was rather shameless.

Foucault tries to highlight the way in which sex is 'put into discourse' and the overall discursive fact[12]. He wants to determine who does the speaking about sex, the positions from which they speak, the institutions which prompt people to speak about it and which store and distribute the things that are said[13]. His main concern is to 'locate the forms of power, the channels it takes, and the discourse it permeates'[14].

The incompatibility of sex with intensive work imperative in the bourgeois capitalist order became one of reasons for repressing sex rigorously. At the high of bourgeois capitalism, it was imperative to systematically harness the 'labour capacity'. This labour capacity could not be allowed to dissipate itself in pleasurable pursuits. This capacity, though, could engage itself to reproduce itself to further produce labour capacity. So, the proliferating discourses can be seen an attempt to circumscribe sexual activity within the strict economy of reproduction and reproduce labour capacity so that sexuality would be sexually useful and politically conservative. Sex, thus, can be seen to be constructed within discourses which produce the scientific knowledge and the regime of truth which enable the social control of the sexualized body. Discourses here functions to regulate and normalize sexual behaviour.

Foucault points out that 'the least glimmer of truth is conditioned by politics'[15]. This serves as a reason why only a contingent set of practices which has a limiting effect on the human body and the corroborative theoretical concepts which commands a kind of gaze on human acts do not always have the desired effect on the human subjects. A historical and political guarantee may help to protect and uphold the discourse on modern sexual repression; the 'critical discourse' openly denounces the effects of integration ensured by the 'science' of sex and practices of sexology. If a person tries to place himself outside the reach of power upsetting the established law, he does so by transgressing the established law, by lifting the prohibitions, by reinstating the pleasure within reality. Called 'other Victorian'[16] or 'sexual sermon' by Foucault, they created discourse on sexual oppression or critical discourse heralding the coming age of a different law and anticipating the coming freedom. The preaching of these modern sexual sermons opposed the old order, denounced hypocrisy, and sang the praises of the rights of the immediate and the real.

Thus, the question of whether there was a historical rupture between the age of repression and the critical analysis of repression was taken up by Foucault. He argues that if repressive functions were really in operation since the Classical age there was also what he

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[12] Foucault,1970:54
[13] Foucault, 1983:64
[14]ibid.
[15]ibid.
[16]ibid.

calls a 'discursive explosion' which challenged the 'repressive hypothesis' which holds that the western societies since the eighteenth century have been characterized by an 'affirmation of nonexistence, an admission that there was nothing to say about sex, nothing to see, and nothing to know, and modern puritanism imposing its triple edict of taboo, nonexistence, and silence'[17]. He is not only concerned with this discursive explosion or the discourse on modern sexual repression but also with exploring the will that sustains them and the strategic intention that supports them.

One of the most important formulations of Foucault is his conception of "polymorphous techniques of power''[18]. Foucault's this conception marks a break with structuralism because this idea denies that power[19] is something which is merely coercive in a traditional Marxist or Weberian perspective[20]. It is in the positivity of power that we affirm or create reason to affirm that sex is something that we hide, that it is something that we silence, repress, and eschew taking about in public. The repressive form of power adopts channels and permeates discourses to reach the most tenuous[21] and individual modes of behaviour, take pats to gain access to the rare or the scarcely perceivable forms of desire, and to penetrate and control everyday pleasure[22]. This power seeks to produce the effects of blockage, taboo, nonexistence, refusal, silence, and invalidation in the social sphere. This power also creates the effect of incitement and intensification. It is this incitement feature of power that sustains the discourse on human sexuality. It is this feature of power that sustains and brings out the 'will to knowledge'[23] that serves as both their support and their instrument. The negative elements like denials, censorships and silence play only component parts in the form of a local and tactical role in a transformation into discourse, a technology of power, and a will to knowledge. These negative elements constitute a central mechanism which imposes censorship and say no. The official analytical discourses or forms of knowledge which managed sex or controlled it within institutional controls sustained and incited the will to knowledge while in social sphere power manifested in the form of blockage, invalidation, and censorship.

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[17] ibid.

[18] ibid.

[19] Foucault, 1980:92

[20] op.cit.

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[22] op.cit.

[23] op.cit.

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Sri Aurobindo and Yoga

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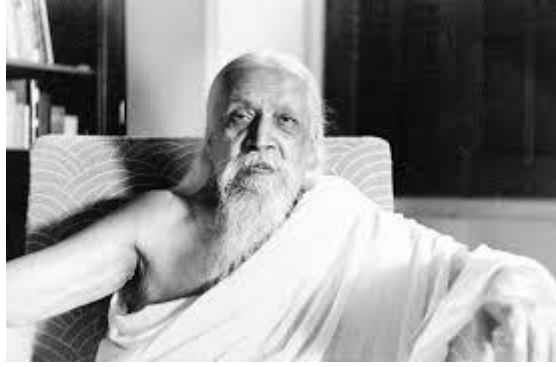
Courtesy: www.auroville.org

Introduction

India has given birth to hundreds of sages, saints, and philosophers who have worked to restore and renew her rich spiritual heritage periodically. This has ensured the continuity of spiritual tradition from Vedic times, a tradition that is vibrant even today despite external onslaughts and internal upheavals. There have been great fighters in modern India like Tilak, philosophers like Vivekananda, poets like Tagore, and 'Mahatmas' like Gandhi. But Sri Aurobindo was all these, and a yogi as well. Patanjali and Sri Aurobindo represent two ends of this unbroken and unceasing spiritual tradition.

Considered an incarnation of the mythical serpent king Ananta, who supports the earth, Patanjali is believed to have lived two thousand years ago. He was born to put the house of yoga in order and to systematize it for ease of comprehension and access. Hence if Shiva is the first yogi, Patanjali is next to him among yogis of the highest order. The system propounded by him is known as ashtanga yoga, the eight-limbed yoga comprising of *yama, niyama, asana, pranayama, prayahara, dharma, dhyana, and Samadhi.*

Sri Aurobindo belongs to modern times. He was a poet, philosopher, freedom fighter, nationalist and above all a rishi and yogi in the Vedic tradition. Born on 15 August 1872 he had fourteen years of rigorous English education at St. Paul's school in London and Kings College, Cambridge. His life after return to India in 1892 underwent several twists and turns. After working in various administrative and professional posts in Baroda and Calcutta, including that of a teacher at Maharaja's College he plunged into revolutionary nationalist

politics, advocating extremist methods to free India from British rule. In 1908 while in the Alipore bomb case he had several mystical experiences which drastically transformed him into a yogi. Several years earlier he had started practicing yoga under the instruction of Vishnu Bhaskar Lele but it was only in Alipore that he realized his true destiny and finally abandoned his political and revolutionary literary activity. In 1910 soon after his acquittal, he secretly sailed for Pondicherry, his final home for practicing intense yogic sadhana. It was there that he became a silent but spiritually dynamic personality, fully focused on his new path which resulted in a new vision, a new philosophy, a new religious outlook, and a new experience. This transformation led him to proclaim that the advent of the Supramental on earth was inevitable. Bringing the Supramental consciousness and power down to earth was Sri Aurobindo's central work. He explained this process as well as his yogic experiences in his writings, which run into several thousand pages. These include *The Life Divine, The Synthesis of Yoga, Essays on the Gita, The Ideal of Human Unity, The Human cycle, and The Record of Yoga*.

The Four Aids

Śāstra: the recorded knowledge of the principles and process of realisation,
Utshāh: our persistent effort to follow the path laid out by the Shastra,
Guru: the teacher who through influence and example 'uplifts our knowledge and effort' and
Kāla: time: these are the four great instruments with whose help Yoga Siddhi can be achieved.

The secret to the supreme Śāstra of the integral Yoga exists in the heart of every living being. When every aspect of life, thought, and energy yearns for this knowledge, then it is revealed through many realisations to the seeker. If there is an effort, it is because the divine touch has been received, for it is only then that there is a thirst, a receptive spirit born in the individual. And once the divine touch is received then attainment of the divine is assured.

All knowledge exists within the individual and it is only a question of drawing it out. In the same way the perfection that man outwardly achieves is but a realisation of the already existing perfection within him; to teach is to reveal what already exists, and to become is to realise what we inherently are. Therefore, we can know and become the divine because we are the divine.

This revealing by which one unfolds is helped by the Word, *śruta*. This word can come to the seeker from within or without. There are only few who are capable of realisation, with only the help of their inner receptivity and do not need the additional help from guides from without like that of a "written book or a living teacher".

Generally, the word *from without* helps to awaken the need for self-unfolding. To follow the path set out by yogins who have realised and recorded their approach and experience is safe and will yield results and can be practiced by oneself or with the help of a living teacher. But the sādhak practicing the integral yoga must not limit himself to this narrow practice because he must remember no shastra; however great; can ever express the entirety of the eternal knowledge. Therefore, even if he does benefit from a specific shastra or many shastras, ultimately, he must carve his own path. For the seeker to be the sādhak of the infinite he must not be limited.

In India the tradition of realisation through the written shastra, which provides a detailed outline of a path of yoga is revered and therefore a breaking away from the set methods is shunned. But, in reality, the shastra is the record of a lone individual's path to realisation and therefore a second individual can take its help in his first stages of seeking, but later as he finds his bearings, his temperament, leanings, and the impulsions of his nature will affect his journey and he in turn will create his own methods and principles of realisation.

An integral yoga will accept the teachings of the past, but it will not be limited by it. The integral yoga aims to renew the past teachings and make them relevant for the present and the future. Its aim is the same as the traditional shastra, but instead of following an established road it will create a path through unexplored domains. The needs of the present have changed and cannot be fulfilled with old methods and integral yoga will mould itself to suit the current needs. A perfect integral yoga can be achieved when every individual carves out his own path towards realisation.

To be able to proceed on this individualised path one must have a general knowledge of the possibilities. The sādhak must therefore make use of the shastra; for they are directions from an experienced yogi; to inform himself and then he can set out on his personal path to realisation.

The duration and the intensity of realisations depends from the very beginning on how eager the sādhak is; utsāha, how open, receptive, and determined his effort is. His ability to break away from his ego, which limits him, makes him capable of embracing the transcendent.

There are three stages in the process of integral yoga. In the first stage the personal effort dominates because as yet identification with the divine has not yet been achieved. But once this has been done, he must recognise that a force greater than himself is at work and not his egoistic self. At a later stage his own will becomes one with the divine will, and his physical, vital, and mental beings is transformed in a manner that of which the personal effort is incapable of. When the identification with the divine is complete, the sādhak is ready to be an instrument for the earth's transformation and spiritual progress.

We believe that all our actions and judgements are our own but in reality, it is the higher power that is acting in us. Only when we are enlightened do we realise that the ego is only an instrument. When this is realised, we see that, what we believe to be the "self-assertion of our being" is influenced by all the outward happenings and with this realisation the ego surrenders itself to the divine.

Like the secret shastra exist within us, so does the supreme guide or Jagad guru. He helps the individual identify with divine by revealing to him his own divine nature. Therefore, in the Integral yoga, it is of utmost importance to recognise him fully. The inner guide is hidden at first because our personal effort and ego veils him. As we grow in realisation, we see the "source of the growing light within us". It is then that we realise that it is him who is moulding us in his own perfect and eternal image. We recognise that to become him is our secret goal.

If we can find the inner master and make ourselves receptive and trust the divine power to transform us, then the integral fulfilment is assured. But our egoistic nature cannot at once surrender itself to him in every aspect.

Man also finds it difficult to believe in something that he cannot conceive or relate to, it is easier for him to believe in something tangible, something outside himself. Most men need to pin their faith outside themselves, in a human representative of god to be able to make any spiritual progress. Therefore, according to the need of the person the divine manifests himself. The concept of Ishta Devata exits to fulfil the need of the individual to conceive god who is infinite and eternal in manner in which god is relatable.

Apart from an Ishta Devata, most people need a second aid as well to progress in their spiritual life; the living guru who is the representation of divine wisdom. For the sādhak these aids are not fixed dogmas but instruments, which help to awaken in him, a yearning for the divine and he must discard them once he no longer needs them.

With all of these aid, the sādhak realisation is certain. Time, the last remaining aid, can be either an enemy or a friend to the sādhak, at different stages of his progress. Once the sādhak starts on this path of the integral yoga, birth and death are but stages of his development. The ego sees it as a resistance while the divine views it only as a condition, when the divine will and the personal will become One consciousness, then time, *kāla* too is an instrument of realisation.[1]

Integral Yoga

Sri Aurobindo has practiced intense yoga and sadhana and has given detailed explanation on his yoga. His yoga is the Purna yoga or the integral yoga. The integral includes the yoga for the vital, the mental, the psychic and the spiritual aspect of the human

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[1] The Synthesis of Yoga, **Part I: The Yoga of Divine Works ,***Chapter I: The Four Aids, p-33*

being. Sri Aurobindo's aim is the supreme and to achieve it one has to reach perfection in each of these fields when this is achieved the perfection of an individual is achieved. He further explains that when the stage of perfection we aim is achieved we realize that the truth that we are in search of is made up of three main aspects love, knowledge, power and beauty .these four qualities will be automatically and spontaneously expressed in the perfected being, "The psychic will be the vehicle of true and pure love the mind will be the vehicle of infallible knowledge, the vital will manifest an invincible power and strength and the body will be the expression of a perfect beauty and a harmony."[2]

Sri Aurobindo's yoga begins with the body or the physical. Both the physical and the mental are equally important and necessary, but he places the perfection of the physical first because he believes all creation begins with matter, and life is later stage in development. He explains "Perfection is the true aim of all culture if our seeking is for a total perfection of the being, the physical part of it cannot be left aside; for the body is the material basis, the body is the instrument which we have to use."[3]

Some philosophers and spiritual leaders feel that the body is unconscious, a burden and a hurdle that cannot be pushed away, discarded, or passed over. But in Sri Aurobindo's philosophy, it as an instrument bestowed with life and energy that is an aid or a means to transformation. He believes that the body should be trained and strengthened accordingly. The body is in no way to be neglected. It is the starting point of sadhana. He does not speak alone, of the need for strength, he stresses greatly on the necessity of grace, beauty, and harmony, as beauty is the very spirit of the physical world.

The development of the physical also impacts positively the mental and the vital. The physical is the most essential for the descent of the divine consciousness because eventually it is the only means to bear and express the divine consciousness. Sri Aurobindo recognizes that the body has its limits, "we are bound by a poor and limited physical nature; we are bound consequently by a poor and limited life power."[4]

He believes that if perfection is set as the goal of life the body cannot be ignored but has to be made an essential part of transformation, "A total perfection is the ultimate end which we set before us, for our ideal is the Diviner Life which we wish to create here, the life of the Spirit fulfilled on earth, life accomplishing its own spiritual transformation even here on earth in the conditions of the material universe. That cannot be unless the body too undergoes a transformation."[5] He also says, "The body itself must reach a perfection in all that is and does which we can now hardly conceive."[6]

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[2] Mother, On Education, p-8
[3] Sri Aurobindo, The Supramental Manifestation, p-8
[4] Sri Aurobindo, The Synthesis of Yoga, p-508
[5] Sri Aurobindo, The Life Divine, p-30
[6] Sri Aurobindo, The Life Divine, p-30

Liberation from the cycle of birth or moksha is the aim of the humans in many spiritual teachings. But in Sri Aurobindo's integral yoga he believes there is reason for our birth, a meaning to this life. He believes that we are not merely born birth after birth on earth to live in such a manner as to realize moksha, but we are born to realize divine consciousness on the earth itself. On this idea Sri Aurobindo has based his integral yoga.

There are three stages in this yoga, the first is a downward movement where the supreme reality descends and penetrates everything however deep or dense it is. This is involution. The next stage is evolution, and it is an upward movement - the spiritual evolution. The human beings can do this because they are at the intermediate stage and not the final stage of evolution even though they mark the evolution of the consciousness, and so therefore, have the ability to reach the supramental. Once this stage has been attained, the final stage, the essence of Sri Aurobindo's yoga takes place.it is the most crucial stage, here the supramental consciousness is brought down on the earth and the whole humanity is divinized.

It is not enough that only the second stage or the attaining of the supremental consciousness is achieved. Sri Aurobindo does not believe in attaining the divine conscious for one-self alone and leaving the whole of humanity in its own plight. The goal is to bring salvation to one and all, to transform the world into the supramental. Sri Aurobindo's yoga is unique due to this aspect of his yoga and also due to his practice of perfecting and transforming the human being on the whole.

Sri Aurobindo explains about his yoga "…the acquisition of the divine nature by the transformation of this lower being in to the human image of the divine, adharmukti, and the complete and final release of all."[7] He also tells what he means by transformation; transformation of the self, transformation of humanity, "By transformation I do not mean some change of nature- I do not mean, for instance, sainthood or ethical perfection or yogic siddhis (like the tantrik's) or a transcendental (cinmaya) body. I use transformation in special sense, a change of consciousness radical and complete and of a certain specific kind which is so conceived as to bring about a strong and assured step forward in the spiritual evolution of the being of a greater and higher kind and of a large sweep and completeness than what took place in a mentalized being first appeared in a vital and material animal world. A partial realization, something mixed and inconclusive, does not meet the demand I make on life and yoga."[8]

Conclusion

The goal of Integral yoga is to become aware of the Divine, to integrate the physical, mental and spiritual aspects of ourselves, and to manifest the Divine at earth. According to Sri Aurobindo, all life is Yoga, while Yoga as a sādhanā is a methodised effort towards self-

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[7] Sri Aurobindo, The Synthesis of Yoga, 508
[8] The Synthesis of Yoga, p-587

perfection, which brings to expression the latent, hidden potentialities of being. Success in this effort unifies the human individual with the universal and transcendental Existence. Integral yoga reunites "the infinite in the finite, the timeless in the temporal and the transcendent with the immanent.[9]

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5. Sri Aurobindo, The Life Divine, p-30
6. The Synthesis of Yoga, p-587
7. https://en.wikipedia.org/wiki/Integral_yoga#The_goal_of_integral_yoga

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[9] https://en.wikipedia.org/wiki/Integral_yoga#The_goal_of_integral_yoga

Akkarmashi: A Saga of Existential Fears of an Outcast

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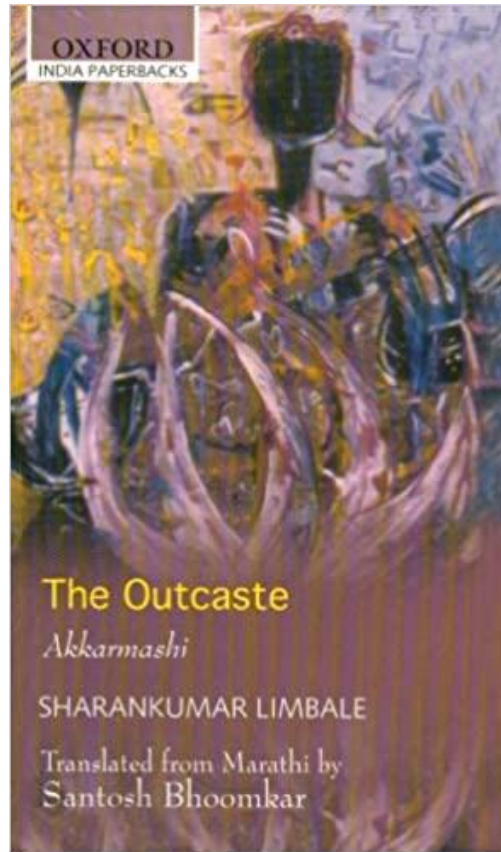
Courtesy: https://www.amazon.com/Outcaste-Akkarmashi-Sharankumar-Limbale/dp/0195694066/ref=sr_1_2?dchild=1&keywords=Akkarmashi+English&qid=16348782 42&s=books&sr=1-2

'Subaltern' is a term Gayatri Chakravorty Spivak borrows from the Italian Marxist Antonio Gramsci to signify the oppressed class (271). In the essay "Subalternity and the Mirage of Social Inclusion, Rajan Joseph Barret opines that Subalternity in India is a complex of a number of factors such as class, caste, race, religion, gender, age, education location, etc. (229).

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This Study attempts to analyze *Akkarmashi* which artistically portrays the sorrows, tribulations, slavery, degradation, ridicule and poverty endured by Dalits. The cumulative aftermath is reflected in the identity crisis of its protagonist who asks countless number of questions to the society regarding his identity as a fatherless Mahar. The identity crisis of Sharavankumar Limbale stems from his abominable status as a fatherless child of a Mahar woman. The predicament of the protagonist exposes the hypocrisy and double standard attitude of the society and the poignant lives of a section of marginalized people stigmatized by the social laws. The uniqueness of *Akkarmashi* is: It is a Dalit autobiography of objective truth than mere subjective reality narrated sans emotional clamour. The focus of the study is to analyze the impact of the social scourge on the protagonist as a conscious and enlightened human being who undergoes a series of cataclysmic changes caused by the rigours of life and power structures. The study reviews the impact of the Indian caste system: its implications on Indian society, in a microcosmic level in the family of Sharavankumar Limbale and himself.

In the essay "Reading Sharankumar Limbale's Towards an Aesthetic of Dalit Literature: From Erasure to Assertion" Alok Mukherjee asserts that "The central concern of Dalit literature is how best to represent the 'authentic experience' of Dalits (10). G. N. Devy in his Introduction to *Akkarmashi*, addresses Dalit autobiographies as "Social epiphanies" for their startling revelation of the stratified Indian society brought through Marathi literature (xxii). Dalit autobiographies reflect the exploitations, mistreatment, exclusion, and disownment and cruelty they suffer at various realms of the society and remind us about the countless numbers of lock up deaths, murders, honour- killing occur in our country. The Dalit writers attempt to reveal to the outside world about the despicable life led by them upon the fringes. The life of woe and want that seems to be their onus since birth has strengthened them to proclaim the hard realities from their rooftops to the humanity.

In the essay "The Marginal Self: Dalit Men's Autobiographies" Raj Kumar opines that Autobiography was a favourite medium of self- expression for the upper class men and women in India but writing of autobiography was a powerful tool for the Dalits to achieve a sense of identity and to mobilize resistance against the social oppression (43). The autobiography as a literary genre is generally considered as a work of immense magnitude by the most privileged and the exemplary in the society. It tells the grand saga of a noble man and his heroic escapades in life. Dalit autobiography is an exception to this principle, since the work is a sincere portrait of the relentless efforts of a nameless, faceless human bring to make his footprint amidst those who try to tread him down. A Dalit narrator in his personal narrative record a life which is full of pain and suffering because of the caste system. The act of writing the autobiography make the Dalits mobilize their resistance to fight against all forms of oppression which they have been experiencing for ages.

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This phenomenon is evident in *Akkarmashi,* the autobiography of Sharavankumar Limbale as a record of the startling self-realization of the hard realities of life of the protagonist during the course of his twenty six years of his existence as an outcast. Arjun Dangle opines that "Dalit literature is marked by revolt and negativism, since it is closely associated with the hopes for freedom by a group of people who, as untouchables, are victims of social, economic and cultural inequality" (1) *Akkarmashi* reveals the protagonist's search for his identity, recognition and understanding of his Self and his reactions to the socially imposed onus on him.

In the essay "Understanding Subalternity, Exclusion and Social Change in India", Ashok K. Pankaj and Ajit K. Pandey state:

> While for most of the Subalterns, the primary social aspiration is the quest for dignity, equality, freedom and voice in social relations, the dominant social groups are motivated to retain their dominance, control and power and to deny equality, freedom and voice to the subalterns" (9).

One of the early memories of Limbale's existence as a school student as revealed in Akkarmashi portrays a series of stark denials and discrimination. Being a Mahar, he was not allowed to sit with pupils of the high- caste families:

> At home I wouldn't do even the smallest chore, but in the school on Saturdays I was made to do this duty that was allotted to me. A man from my community had to carry out such duties in the village for the high-caste people" (Limbale 4).

The hard reality of life as a Mahar is experienced by the protagonist as a student at school when he was assigned with the task to smear the walls and floors of his classroom. The acceptance of the oppression is evident in his words. The hard life of denial and oppression experienced by an untouchable is revealed further as he was bullied by his classmates who pelted stones at him calling aloud 'Mahar'. The frequent bullying and humiliations were part of his early life which made his formative years miserable. The agony and fear of a young boy is revealed in his words:

> I felt suffocated. It was like the sky pressing down on me. Ramya Jalkote hit me in   the face. My mouth opened, gasping for breath. After that the boys ran away. For many days after this event, whenever I saw Ramya Jalkote, I was scared (Limbale 6).

Limbale acknowledges his former headmaster Bhosale for having insisted on entailing him with his first name against the strong admonitions of his father. Though Hanmanta Limbale tried to bribe the headmaster and imposed a life threat on him, he boldly resisted the reproach by his response: "The mother of this boy will say who the father is, and I will register only that name

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in the record" (Limbale 45). The stern decision of the headmaster enabled him with a first name which later became a scourge in his life.

Limbale reflects on the social discrimination he suffered from in various spheres of his life such as social, religious, and domestic spaces. He reveals the hypocrisy of the society as well as his relatives that stem from queer religious practices and stringent social norms and the subsequent identity crisis he suffers from.

Though a Hindu by faith, he was forbidden to visit a temple. Limbale asks an open ended question "There is a saying, 'Children are the flowers of God's abode,' but not us. We are the garbage the village throws out" is a bold portrayal of the discrimination meted out at Mahar community (Limbale 5). Another startling observation of irony is: "Hindus see the cow as their mother. A human mother is cremated, but when a cow dies, they need a Mahar to dispose it of" (Limbale14). In the month of Shravan, Parshya and Limbale visited the temple of Ithoba and became the object of anger of the villagers for defying the temple. The untouchables were not expected to enter the temple. Limbale comments: "What kind of God is that makes human beings hate each other? We are all supposed to be the children of God, then why are we considered untouchable?" (Limbale 62). The cordial relationship between Limbale and his dada a Muslim makes him ponder over the role of religion in sustaining human relations:

Neither his religion nor my caste was a hindrance to us. Is it man who is a hindrance to religion or is it the other way round? Is the premise of religion greater than man's? Is religion made for man or man made for religion? Does man cause religion to degenerate, or is it religion that degenerates man? Can't man exist without religion and caste" (Limbale 40).

The protagonist reflects on the extent of social discrimination practiced in social spaces too. Even the water bodies are earmarked for the various castes. The high-caste villagers collected water and washed their clothes upstream and downstream is reserved for Kumbies and shepherds. "The water at the lowest end was meant for us" (Limbale7). Even during festive occasions in the village, the Maharwada was also invited to wait outside until the elite relished the feast.

A starting experience of Limbale as he was chastised by his mother Santamai for offering water to Arjya, a Mang boy reveals the sectarian nature practiced at his own home:

I was upset because I couldn't give water to a friend. Is one's caste more important than one's fiend? Is caste more important than thirst? Wasn't Arjya a human being? If so, how could he make water impure by merely touching it?" (Limbale 20).

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The marginalized were denied even the right to have a haircut. The barber makes a stark denial to shave his head as he approached him for a tonsure:

I showed him my money in order to convince him. A customer from a different village who was getting his hair cut felt some sympathy for me. He asked me to sit down and take my turn. At that the barber, Isunath, got wild, 'He is a Mahar. Let him go'. How could this barber, who used to shave buffaloes in the village, refuse to shave my head?" (Limbale 22).

The protagonist makes a keen observation of the double standards of the stratified society. Santamai and Masamai, mother and grandmother of Limbale ran a brewery at home and the household flooded with customers from all castes and creed which makes the author ask a pertinent question: "Drunkards accepted liquor from the house of a Mahar but not water. They had affairs with Mahar women but wouldn't accept the food they cooked" (Limbale 35). Limbale speaks about the bizarre destiny of the Mahars who dig the wells for upper caste who are later forbidden to drink water from it:

"We were lucky that no one saw us drinking water otherwise we would have been badly beaten. What is so peculiar about our touch that it pollutes water, food, houses, clothes, graveyards, tea shops, God, religion, and even man?" (Limbale 81).

The web of illicit relations in his domestic space baffles him as he knows about Kaka having yet another wife and children: "The whole thing baffled me. Kaka always sneaked into our house. Whenever he visited us he sat with us, spoke and laughed with us. He behaved like the man of our house. To us Kaka was like a father" (Limbale 46).

But when he spotted Kaka in his mansion with the help of the pointers given by his mother, he shut the door at once. Limbale asks:

Whenever Kaka visited us, he behaved as if he were our father. Then why did he behave like a stranger now? Why didn't he speak to me? It was difficult for me to think of Kaka as my father. I was angry with him. I felt like raping his mother someday. I was livid with rage" (Limbale 46).

When Masamai, Limbale and Nagi visited the ailing Sidram at Kaka's mansion, he saw Masamai bent down to touch the old man's feet as if he were his daughter-in-law but neither Kaka nor his wife received them warmly. Limbale gets so flustered by the occasion:

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We were born to a Patel and yet we couldn't claim to belong to this mansion. Why doesn't this mansion accept us? Why is this mansion dumb? Why are its jaws locked? Why is its tongue tied?" (Limbale 55).

In *An Introduction to Cultural Studies,* Pramod K. Nayar defines Identity: "The identity of a person is for Cultural Studies, dependent upon the roles played by that person, the signs that designate that person" (25). Identity is thus socially produced. Closely related to the theme of identity in Cultural Studies is the question of agency. Agency – the capacity and power to determine one's action and life – is also socially produced. An individual's ability to act is limited by the contexts in which she/he lives. (Limbale 26)

The predicament of Masamai as a divorcee who had to bear the brunt of the society as a separated woman shows the exploitative and misogynist society which scrutinizes the identity of a person based on the social role. The illicit relation between Masamai and the high-born Hanmantha Limbale was the reason for the village council forcing Masamai to divorce her husband Ithal Kamble. Therefore she is forced to revoke her legitimate marriage to become a concubine of the upper-caste Hanmanth Patil. Though Ithal Kamble remarried, Santhamai lost her dignity in life as a free woman. Limbale remarks on the double standards of the society: "A man can eat *paan* and spit as many ties as he likes, but the same is not possible for a woman. It is considered wrong if a woman does that. Once her chastity is lost it can never be restored" (Limbale 36).

The exploitation of Dalit women by the high-caste men of the village and the privileges enjoyed by the high-caste which are sanctioned by the authority and religion is out rightly revealed in the autobiography by Limbale:

A poor Dalit girl on attaining puberty has invariably been a victim of their lust. There is a whole breed born to adulterous Patils. There are Dalit families that survive by pleasing the Patil sexually. The whole village considers such a house of the Patil's whore. Even the children born to her husband are considered the children of a Patil. Besides survival on the charity of a Patil what else can such a household expect?" (Limbale 38).

The young protagonist is shredded by the identity crisis as a fatherless being. The ignominy he suffers as a sire less being follows him like a shadow from birth to his adulthood. The psychological trauma and insecurity is obvious in his words of existential crisis. Limbale asks a heart renting question regarding his very existence as a fatherless child born out of wedlock:

Why did my mother say yes to the rape which brought me into world? Why did she put up with the fruit of this illegitimate intercourse for nine months and nine days and allow me to grow in the foetus? Why did she allow this bitter embryo to grow?" (Limbale 37).

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The existential fears spring from the web of contradictory relations shreds Limbale's conscience to pieces as he strives to find his own identity as a human being:

> I was born from her affair with Hanmanta Patil. Masamai had Nagubai, Nirmala, Sunanda, Pramila, Shrikant, Indira and Sidram from Kaka, whose name was Yeshwantrao Sidramappa Patil, the head of the village named Hanoor. Because of the rigid caste norms neither the Ligayat community of the fathers nor the Mahar community of the mother could accept the offsprings as a part of their communities.

Therefore Limbale expresses his existential anguish as a fatherless child:

> How can I be the high caste when my mother is untouchable? If I am untouchable, what about my father who is high caste? I am like Jarasandh. Half of me belongs to the village, wheras the other half is excommunicated. Who am I? To whom is my umbilical code connected?" (Limbale 39).

Masamai could cajole and get two acres of land from Kaka for her seven children born to him. Later she got deserted by him and she became the keep of another Patil. "What sort of life she been living , mortgaging herself to one owner after another and being used as a commodity? Her lot has been nothing but the tyranny of sex" (Limbale 59).

Limbale struggled to fill his application form for availing freeships.The Sarpanch was against his entering the name Hanmant a Limbale Patil of Baslegaon as his father. Bhosale guruji came to his aid again. The ignominy suffered made him compare him to Karna, the illegitimate son of Kunti in Mahabharata. He felt a strange kinship with him.

The identity crisis is reflected in his poignant words:

> I was an alien. My father is not Mahar by caste. In the Maharwada I felt humiliated as I was considered a bastard, they called me Akkarmashi. Yet in the village I was considered Mahar and teased as the offspring of one" (Limbale 62).

The identity crisis continues to baffle him as a student of collegiate education at Dayanad College when an office clerk asked him for his caste and religion. The insurmountable nature of religion as a power structure shatters him. He replied that he was a Hindu, Mahar. He replied because of his fear for his caste since he could not claim his father's caste and religion. He ponders: How can a person born with his caste? How does he become untouchable as soon as he is born? (Limbale 82).

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Limbale speaks confides: "I am twenty-five years old now and cannot recognize my own brothers – nor my father. They are all alive. We may not recognize each other even if we happened to travel in the same bus." (Limbale 91).

The poignant words harnessed by the reins of self-restrain express the detached state of mind of the protagonist caused by the irrevocable onus dumped on him and his community. As Devy rightly observes "It is this depth of his response that makes Limbale's *Akkarmashi* stands out in the genre of Dalit autobiography *Akkarmashi* Symbiotic relationship between Literature and Society throws light on how Dalit Autobiographies evolved from Dalit Literature to act as a platform exclusively for a section of society, for its empowerment, self –revelation and fulfillment. Dalit literature is therefore wholly alluded to the Lotus, which is a flower of national, philosophical, and religious significance in India. The fact that this ethereal flower of beauty and splendor derives its strength and grace while rooted upon the mire reminds about the Power and glory of the Dalit literature which springs from the mire of the caste conscious Indian society sans tolerance and justice.

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Vocabulary Development in College Students Using Quizlet Digital Flashcards - A Study

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Abstract

"One forgets words as one forgets names. One's vocabulary needs constant fertilizing or it will die." - Evelyn Waugh (qtd. in Bose). Vocabulary is crucial not only during the learning process but also throughout one's life. To communicate effectively it is essential that one should possess ample vocabulary. A major complaint imposed on English as Second Language (ESL) learners is their inability to communicate effectively in English language. In order to communicate fluently, the L2 learner needs to possess sufficient vocabulary in the target language which is generally lacking in ESL learners, and this lack of vocabulary causes difficulty in their speaking and writing.

Quizlet is one among the most popularly used online tools that has been reported to be highly effective with language learners of different ages. It is a Digital Flashcard application with a desktop and mobile phone version. It has gained tremendous popularity in recent times. The experimental design study presented here has employed *Quizlet* to teach vocabulary to college students. 70 I year B.Com. (A&F) General English students from Chevalier T. Thomas Elizabeth College for Women, Perambur, Chennai, were the samples for this study. The target vocabulary was chosen from the prescribed General English textbook entitled *Communicative English.*

- The researcher designed a lesson plan to train the students using the *Quizlet* app for a week. After administering the pre-test, the researcher divided the class into groups based on their scores. Based on the lesson plan, Constructivist learning theory was used in teaching vocabulary to Group 1 students, and Behaviourist learning theory was used in teaching vocabulary to Group 2 students. At the end of the week, each group took a post-test.

  Constructivist classroom environment is where students made their own digital flashcards compared to a Behaviourist classroom where the students used only the digital flashcards designed by the teacher.

Quantitative data (pre-test and post-test scores) and Qualitative data (feedback responses) were collected by the researcher. The findings indicated that both the Group 1 and Group 2 participants showed significant improvement in their vocabulary post-test scores. This study acknowledges and recommends using *Quizlet* application for teaching vocabulary to college students at undergraduate level.

Keywords: *Quizlet*, Digital Flashcards, Vocabulary Development, Behaviourism, Constructivism.

Background of the Study
Learning Theories

"A theory can be described as a set of hypotheses that apply to all instances of a particular phenomenon, assisting in decision-making, philosophy of practice and effective implementation through practice… Technology is pedagogically neutral and can be applied quite merrily to many theories and pedagogies" (Nichols, 2003). Although there are many different approaches to learning, there are three basic types of learning theories: Behaviourism, Cognitivism, and Constructivism.

Behaviourist design principles include rote learning, repetition, modular learning, stimulus-response, and conditioning. Cognitivist design principles include observational techniques, bootstrapping, and equilibration in the form of assimilation and accommodation. Constructivist design principles include new habit formation through experience and interaction with a 'mature social medium' in the form of a simulation facilitator (Erlam, Smythe, and Clair, 2017).

CALL (Computer Assisted Language Learning) and MALL (Mobile Assisted Language Learning)

As the term suggests, CALL is basically dependent on computer as a delivery medium of applications. In its broader definition, CALL includes a number of technologies such as PCs, mobile phones, electronic whiteboards, all of which have computers of different sorts embedded in them. Other associated terms were coined later on: Internet-Assisted Language Learning (IALL), Web Enhanced Language Learning (WELL), Technology Enhanced Language Learning (TELL), and Mobile Assisted Language Learning (MALL) (Al-Kadi, 2018). Mobile Assisted Language Learning (MALL) describes an approach to language learning that is assisted or enhanced through the use of a handheld mobile device. MALL is a subset of both Mobile Learning (m-learning) and Computer-assisted language learning (CALL). MALL is language learning using mobile devices such as:

- Cell (mobile) phones (including the iPhone or iPad.)
- MP3 or MP4 players (e.g., iPods)

- Personal Digital Assistants (PDAs) (e.g., Palm Pilot, Blackberry, etc.)

With MALL, students are able to acquire language learning materials and to communicate with their teachers and peers at anytime, anywhere. They have become an important part of students' lives to the extent that many students see their mobile phones as part of their identity and the few investigations of mobile phone-based language learning have shown some astonishingly large beneficial learning effects.

Quizlet

Quizlet is a mobile and web-based study application that allows students to study information via learning tools and games. It utilizes user-designed learning modules composed of terms and their definitions or descriptions. These modules (called study sets by *Quizlet*) are presented to students through different learning modes including flashcards, games, collaborative activities, and quizzes to allow rote-learning environments that can help students master different subjects especially languages. The application interfaces designed for the website incorporate 8 learning modes of which 5 are available in the mobile application interface. Collaboration has also become possible with *Quizlet.* The company has recently introduced *Quizlet* Live with which students can play synchronously when they can't be physically together. After creating a game, the teacher can allow students to join by QR code or by entering the 6-digit code on *Quizlet* Live or the teacher can also share a link so that the students can join quickly. (*Quizlet.com)*

Research Methodology
Statement of the Problem

In order to communicate fluently the L2 learner needs to know enough vocabulary in the language they are learning which is generally lacking in General English students, and that lack of vocabulary is bringing in further difficulty in their speaking and writing activities. This fact encouraged the researcher to experiment with *Quizlet* app under the expectation that it would become a useful alternative for vocabulary learning, providing students with new learning experience, creating / retaining motivation for learning, and enhancing their vocabulary.

Purpose of the Study

The digital flashcard application called *Quizlet* has gained tremendous popularity in the recent times. It is important to examine whether *Quizlet* serves its purpose in developing vocabulary in students at undergraduate level.

Hypotheses
- Administering the digital flashcard app *Quizlet* can promote vocabulary development in college students at undergraduate level.

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- Implementing *Quizlet* in a constructivist classroom environment rather than a behaviourist classroom environment can elevate vocabulary development in the undergraduate students.

Research Questions
- Can teachers promote vocabulary development in undergraduate students by using *Quizlet* app in online classes?
- Is there any difference between the results of Groups I (advanced learners) and Group II (intermediate learners) in terms of vocabulary development?
- Can *Quizlet* flashcard app improve vocabulary development in a Constructivist classroom environment where students make their own digital flashcards compared to a Behaviourist classroom where the students use only the digital flashcards designed by the teacher?
- What would be the students' perspective on learning new vocabulary using *Quizlet* app?

Location for the Study
- The location of the study was Chevalier T. Thomas Elizabeth College for Women, Perambur, Chennai.

Samples for the Study
- The samples of the study were I year B.Com. (A&F) General English students from Chevalier T. Thomas Elizabeth College for Women, Perambur, Chennai.

Objectives of the Study
The objectives of the study are:
- To evaluate the effect of *Quizlet* app, a rapidly growing application with an online and mobile version, on the vocabulary development of college students at undergraduate level.
- To check the effect of *Quizlet* app in a Behaviourist and Constructivist classroom environment.

Tools Used for the Study:
- *Quizlet* was utilized to make digital flashcards by the researcher and the students.

- Pre-test and post-test questionnaires were designed using *Google Forms* that aim at testing the student's vocabulary development.

- A feedback questionnaire with 10 multiple choice questions was designed using *Google Forms.*

- All kinds of information regarding the online classes and activities were sent to the student participants using *WhatsApp*.

Description of the Tools

- The pre-test questionnaire contained 26 multiple choice questions and the post-test questionnaire contained 29 multiple choice questions based on *Communicative English* vocabulary, for 30 marks each. The questions focused on the basic categories of vocabulary like Synonyms and Antonyms, Idioms and Phrases, Collocation, Connotation and Denotation, Phrasal verbs, and Prefix and Suffix.
- Feedback survey questionnaire contained 10 multiple-choice questions. It was designed to know the students' interest in learning vocabulary using *Quizlet* flashcards.

Method Selected for the Present Study

Research Design

This study has used an experimental research design that aims in investigating the effect of *Quizlet*, a rapidly growing application with a desktop and mobile version, on the vocabulary development of students at undergraduate level. The study has incorporated Quantitative method (including Pre-test and Post-test) and Qualitative method (including Student Feedback analysis).

70 participants from I B.Com. A&F class from Chevalier T. Thomas Elizabeth College for Women, Chennai, were chosen as samples for the study. The vocabulary targeted for the study consisted of 50 difficult words including Synonyms and Antonyms, Idioms and Phrases, Collocation, Connotation and Denotation, Phrasal verbs, Prefix and Suffix, from their General English textbook entitled *Communicative English.*

The researcher designed a lesson plan to train the samples for a week. After administering the Pre-test, the researcher divided the class into 2 groups based on their scores. Based on the lesson plan, Constructivist learning theory was used to teach vocabulary to Group 1 students, and Behaviourist learning theory was used to teach vocabulary to Group 2 students. At the end of the week, each group took a Post-test and filled in a feedback survey questionnaire. Quantitative and Qualitative data analysis was done to find out the results.

The students co-operated very well. They enjoyed creating and learning vocabulary using digital flashcards in *Quizlet* app.

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Day	Objectives	Outline	Materials	Learning outcome
Day 1	The aim of this class is to sensitize the students to difficult vocabulary.	50 difficult words taken from Communicative English pdf	Digital flashcards Communicative English pdf	Development of strong **vocabulary** that makes reading more meaningful and enjoyable
Day 2	The aim of this class is to sensitize the students to Idioms and phrases	Idioms and phrases	Digital flashcards Communicative English pdf	The students will be able to listen and make their conversation less monotonous and funnier by employing Idioms and phrases.
Day 3	The aim of this class is to sensitize the students to Collocation	Collocation	Digital flashcards Communicative English pdf	The students will be able to read the text and identify the correct collocations
Day 4	The aim of this class is to sensitize the students to Prefix and Suffix	Prefix and Suffix	Digital flashcards Communicative English pdf	The students will be able to determine the meaning of new and unfamiliar words using roots, **prefixes, and suffixes**.
Day 5	The aim of this class is to sensitise the students to Connotation and Denotation	Connotation and Denotation	Digital flashcards Communicative English pdf	The students will be able to define **denotation** and **connotation**, understand the difference, and use the knowledge to create **connotations** of words used every day and in literature.

Administration of the Tools

- **Pre-test**

In order to check the prior vocabulary knowledge of the students, the researcher met the students in their class and gave a pre-test questionnaire which contains basic questions related to the chosen vocabulary from the *Communicative English* textbook.

- **Groups 1 & 2**

Based on the pre-test scores, the researcher divided the class into two groups. Group 1 consisted of students who scored 16 and above, and Group 2 consisted of students who scored 15 and below.

- **Using *Quizlet* app in Constructivist and Behaviourist Classrooms**

For Group 1 that consisted of 12 students the researcher taught vocabulary by applying the learning theory Constructivism. The researcher introduced MALL (Mobile Assisted Language Learning) by making the students download the *Quizlet* app in their mobile phones. All the instructions were given in *WhatsApp*. In order to make the students become familiar with the *Quizlet* app the researcher conducted two online classes through *Google Meet* where the researcher guided the students step by step to create flashcards by making them present their screens. Once the students became familiar with the *Quizlet* app, the researcher started giving activities related to vocabulary learning in *WhatsApp.* Deadline was given to them to complete the activities. The researcher did not interfere with the learning of the students in Group I. The students designed flashcards, took formative assessments, and played live games in *Quizlet* app. They learnt by exploring the application and by classroom collaboration.

On the other hand, for Group 2 the researcher taught vocabulary by applying the learning theory Behaviourism. The researcher introduced CALL (Computer Assisted Language Learning) for this group. The researcher conducted online classes, each with one-hour duration for a week in *Google Meet*. In each of the classes, the researcher taught vocabulary by using digital flashcards made with the help of *Quizlet* website by sharing the screen in *Google Meet*. After the classes, the students took formative assessments that tested their understanding of vocabulary, and the researcher tracked their performances. For Group I students, the researcher also employed other strategies like drills and positive reinforcement during the online classes.

Post-test
- After completing the online classes, activities, and formative assessments based on the lesson plan, a post-test was administered to both the groups in order to test the vocabulary improvement of the students.
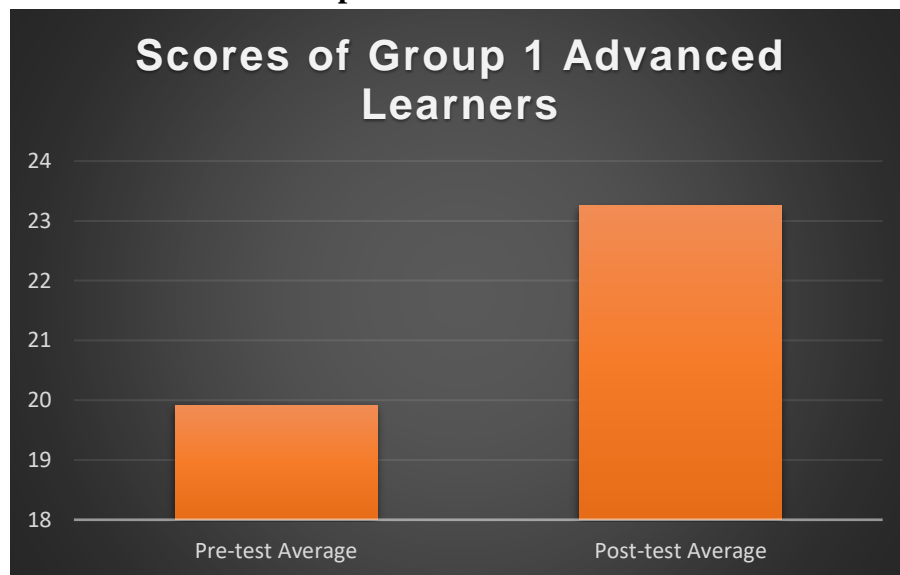
Feedback Form
- A feedback questionnaire with 10 multiple choice questions is designed using *Google Forms* to understand the students' perspective on learning vocabulary using *Quizlet* application.

Data Analysis and Interpretation

Pre-test and Post-test Scores of Group 1 (Advanced Learners)		
Name	**Pre-test**	**Post-test**
Student 1	28	30
Student 2	16	20
Student 3	16	18
Student 4	18	23
Student 5	16	23
Student 6	24	28
Student 7	19	24
Student 8	16	23
Student 9	17	19
Student 10	24	18
Student 11	27	28
Student 12	18	25
Total Scores	**239**	**279**
Average Scores	**20**	**23**

Table Showing the Pre-test and Post-test Average Scores of Group 1 Advanced Learners	
Pre-test Average	20
Post-test Average	23

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**Graph Showing the Pre-test and Post-test Average Scores of
Group 1 Advanced Learners**
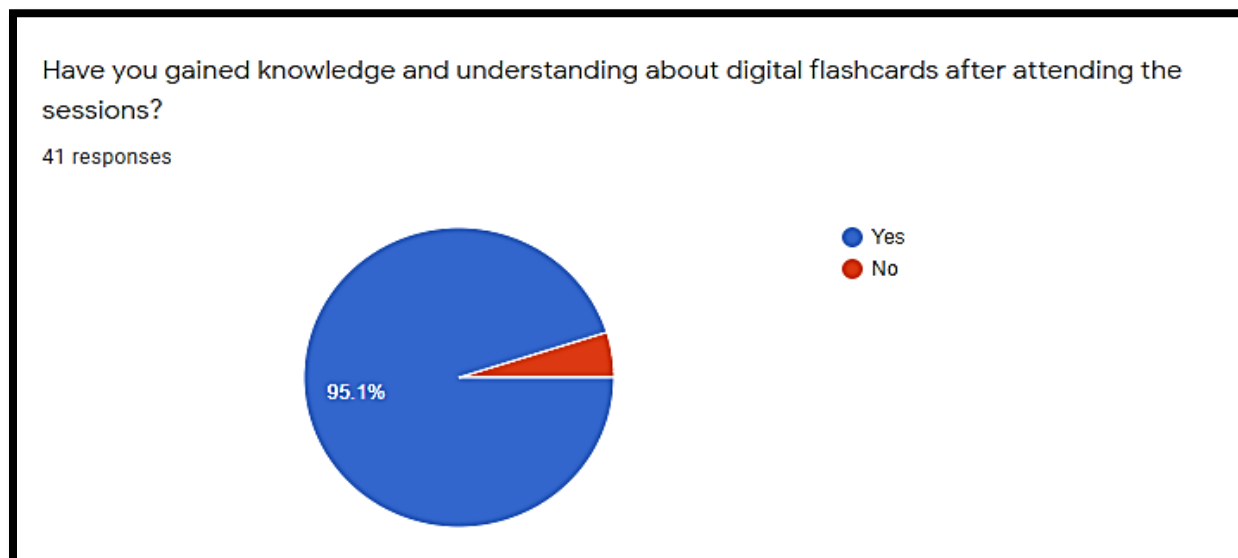

- Pre-test average scores for Group 1 advanced learners is 20.

- Post-test average scores for Group 1 advanced learners is 23.

- Average scores of Group 1 advanced learners have improved after using *Quizlet* app for vocabulary development.

Pre-test and Post-test Scores of Group 2 (Intermediate Learners)		
Name	**Pre-test**	**Post-test**
Student 13	8	21
Student 14	8	15
Student 15	10	12
Student 16	11	16
Student 17	13	16
Student 18	11	15
Student 19	11	15
Student 20	7	12

Student 21	13	23
Student 22	12	17
Student 23	10	15
Student 24	6	21
Student 25	15	18
Student 26	12	15
Student 27	8	15
Student 28	6	12
Student 29	14	16
Student 30	11	24
Student 31	8	13
Student 32	9	15
Student 33	10	13
Student 34	8	12
Student 35	12	15
Student 36	10	15
Student 37	12	24
Student 38	9	15
Student 39	14	18
Student 40	8	12
Student 41	13	16
Student 42	11	24
Student 43	10	15
Student 44	9	14
Student 45	11	23

Student 46	10	21
Student 47	15	23
Student 48	9	14
Student 49	12	15
Student 50	7	17
Student 51	21	25
Student 52	13	24
Student 53	12	23
Student 54	12	15
Student 55	8	15
Student 56	10	17
Student 57	8	18
Student 58	12	15
Student 59	8	15
Student 60	7	15
Student 61	22	25
Student 62	8	15
Student 63	9	14
Student 64	15	21
Student 65	11	13
Student 66	9	16
Student 67	9	19
Student 68	8	12
Student 69	11	15
Student 70	12	22

Total	618	986
Average	11	17

Table Showing the Pre-test and Post-test Average Scores of Group 2 Intermediate Learners	
Pre-test Average	11
Post-test Average	17

**Graph Showing the Pre-test and Post-test Average Scores of
Group 2 Intermediate Learners**
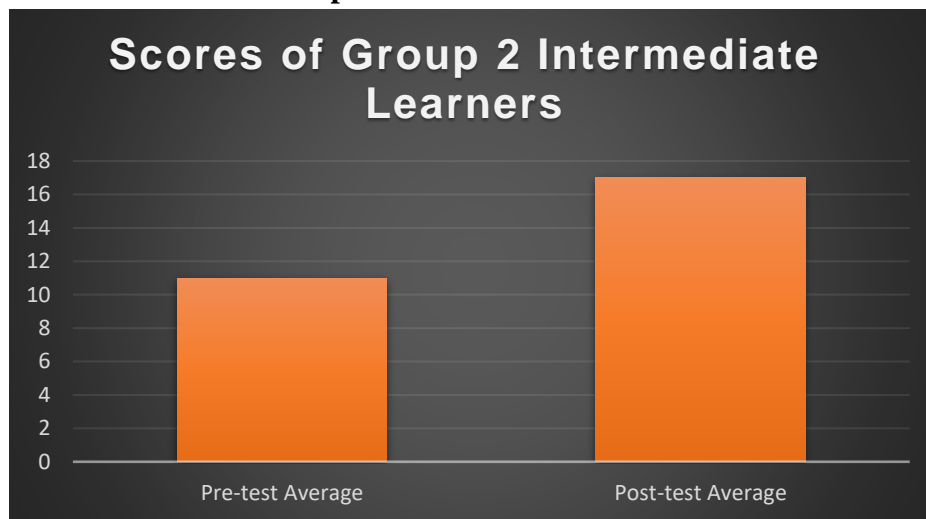
- Pre-test average scores for Group 2 intermediate learners is 11.

- Post-test average scores for Group 2 intermediate learners is 17.

- Average scores of Group 2 intermediate learners have improved after attending the online classes that employed digital flashcards created by the researcher using *Quizlet* app.

- The average scores of Group 2 students are comparatively lower than Group 1 students.

Feedback Analysis and Interpretation:
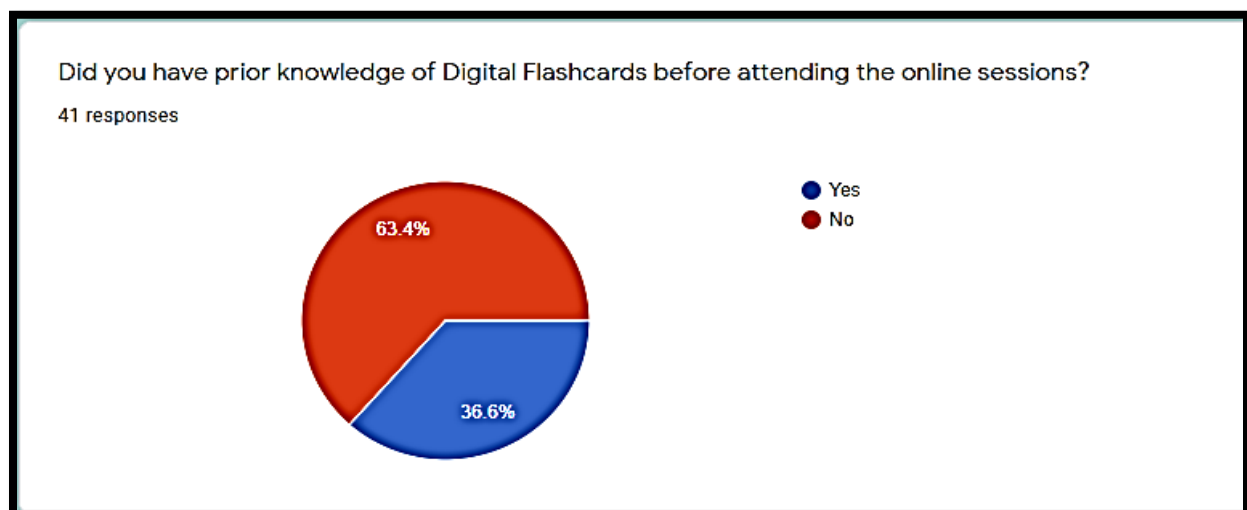
- 15 students (36.6%) have prior knowledge on Digital Flashcards before attending the online classes.

- 26 students (63.4%) have no prior knowledge on Digital Flashcards before attending the online classes.

Have you gained knowledge and understanding about digital flashcards after attending the sessions?

41 responses

- Yes
- No

95.1%

- 39 students (95.1%) say that they have gained knowledge and understanding about digital flashcards after attending the sessions.

- 2 students (4.9%) say that they have not gained knowledge and understanding about digital flashcards after attending the sessions.

Do think that the Digital Flashcards used by the researcher are creative and easily understandable?

41 responses

- Yes
- No

7.3%

92.7%
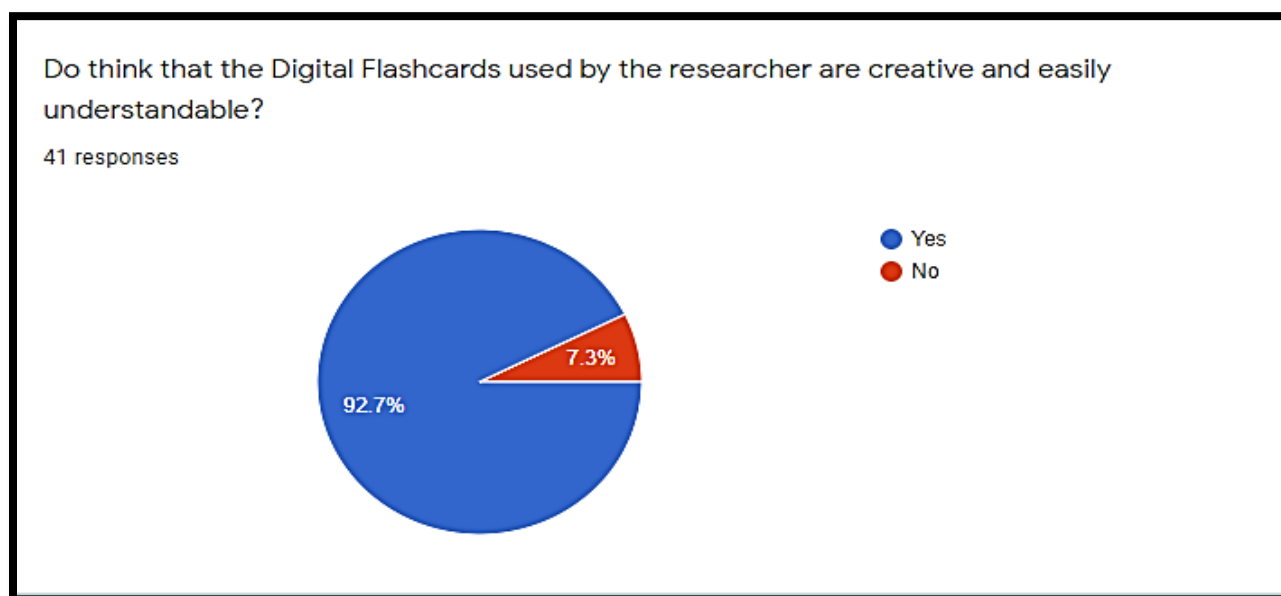
- 38 students (92.7%) think that the Digital Flashcards used by the researcher are creative and easily understandable.

- 3 students (7.3%) think that the Digital Flashcards used by the researcher are less creative and not easily understandable.

Do you prefer studying English vocabulary with Quizlet app?

41 responses

● Yes
● No

100%
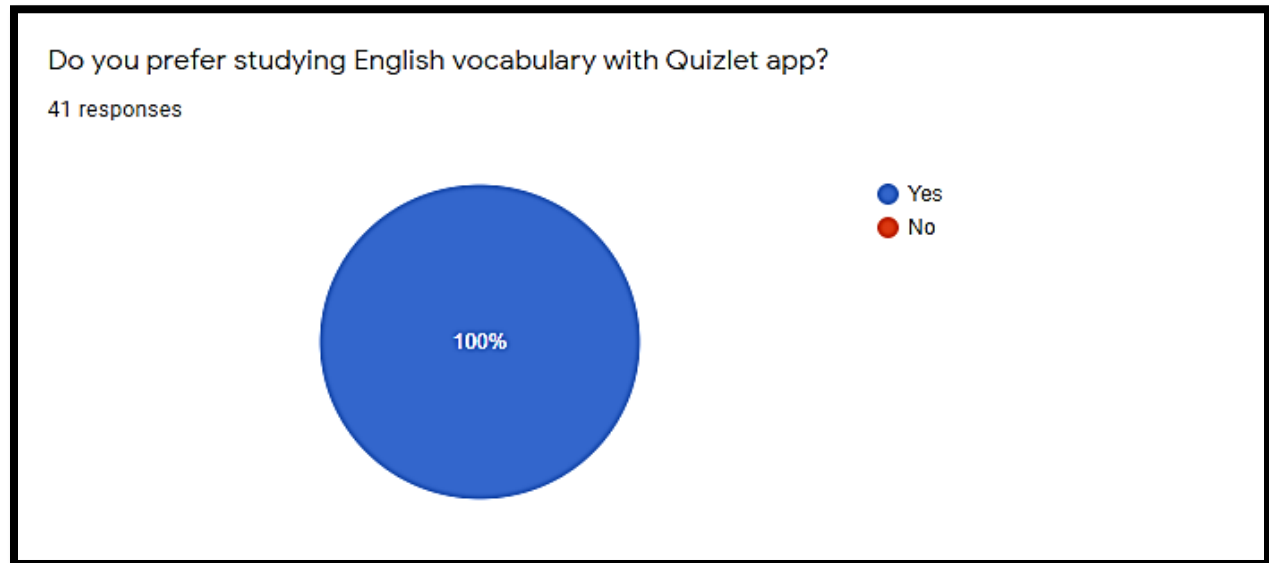
- 41 students (100%) prefer studying English vocabulary with *Quizlet* app.

Do you think technology tool(s) can help you in learning vocabulary lessons better?

41 responses

● yes
● No

95.1%
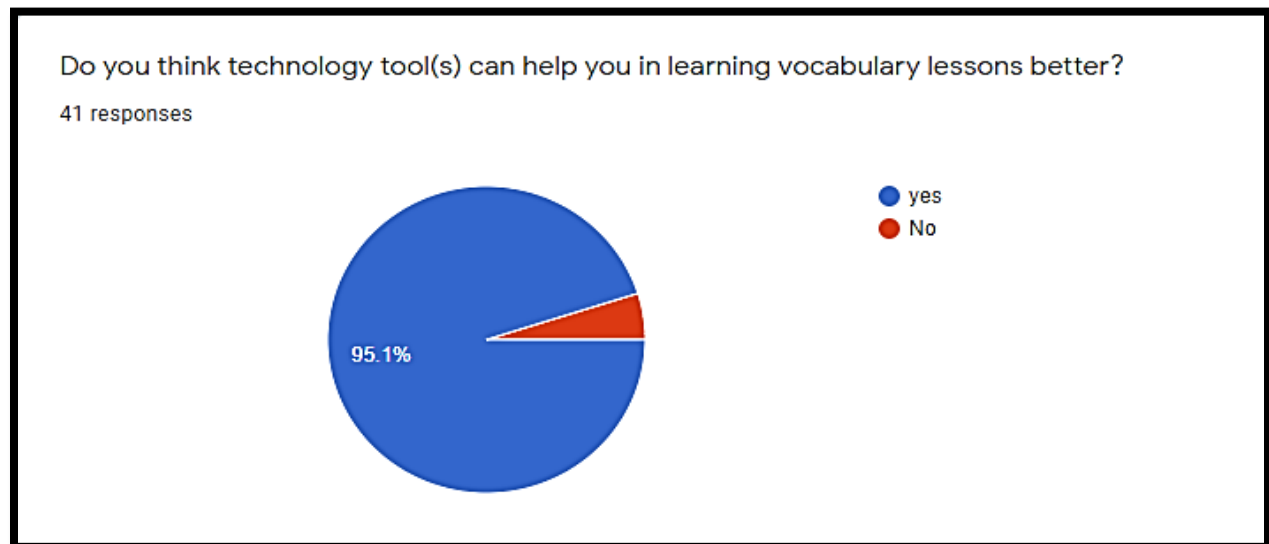
- 39 students (95.1%) think technology tool(s) can help them in learning vocabulary lessons better.

- 2 students (4.9%) think technology tool(s) cannot help them in learning vocabulary lessons better.

Do you think that the Quizlet app used by you or the researcher improved your English vocabulary?

41 responses

Yes — 92.7%
No — 7.3%
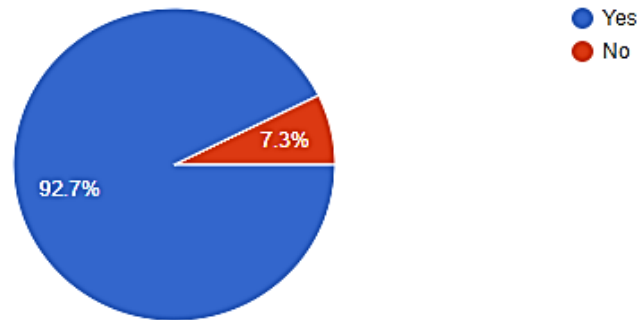
- 38 students (92.7%) think that the *Quizlet* app used by them or the researcher improved their English vocabulary.

- 3 students (7.3%) think that the *Quizlet* app used by them or the researcher have not improved their English vocabulary.

What features in Quizlet do you prefer the most?

41 responses

Flashcard mode — 53.7%
Learning mode — 34.1%
Test mode — 12.2%
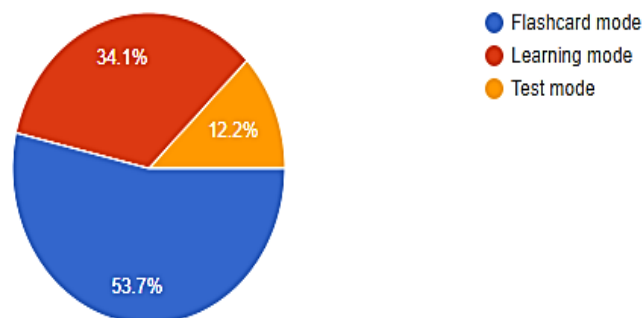
- 22 students (53.7%) prefer Flashcard mode.

- 14 students (34.1%) prefer Learning mode.

- 5 students (12.2%) prefer Test mode.

If you belong to Group 1, state how much time you spent to create digital flashcard sets given as activity by the researcher? If you belong to Group 2, please choose 'Not Applicable'.

41 responses

- 5-10 minutes
- 15-20 minutes
- 25-30 minutes
- Not applicable

56.1%
9.8%
26.8%
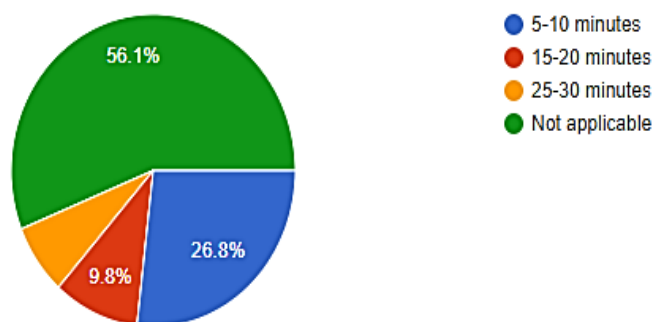
- 11 students (26.8%) say that they spent 5-10 minutes to create digital flashcard sets given as activity by the researcher.

- 4 students (9.8%) say that they spent 15-20 minutes to create digital flashcard sets given as activity by the researcher.

- 3 students (7.3%) say that they spent 25-30 minutes to create digital flashcard sets given as activity by the researcher.

- 23 students (56.1%) from Group 2 have chosen 'Not applicable' as they have used only the flashcards designed by the researcher.

Why do you like Quizlet app?

41 responses

- Easy to use
- Fun and interesting
- Not time-consuming
- All the above

51.2%
26.8%
22%
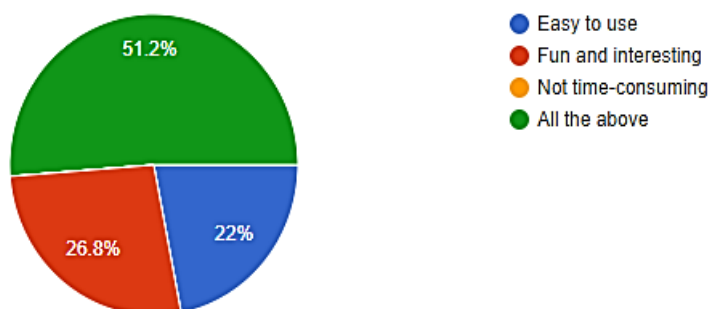
- 21 students (51.2%) say they like *Quizlet* app because it is easy to use, fun and interesting, and not time-consuming.

- 11 students (26.8%) say they like *Quizlet* app because it is fun and interesting.

- 9 students (22%) say they like *Quizlet* app because it is easy to use.

Do you intend to study English vocabulary with Quizlet in the future?
41 responses
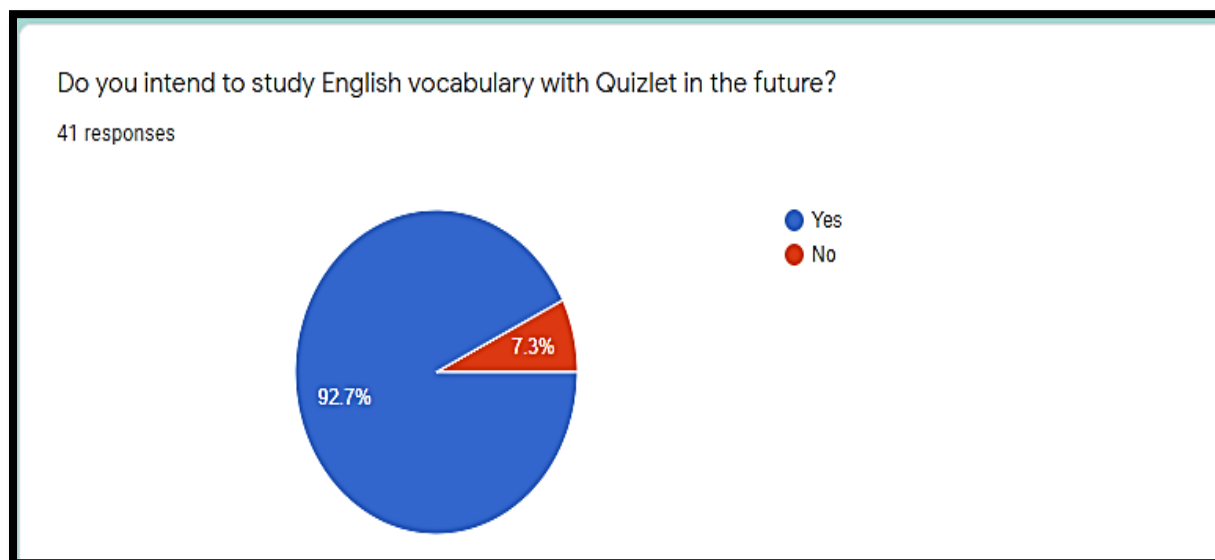
- 38 students (92.7%) say that they intend to study English vocabulary with *Quizlet* in the future.

- 3 students (7.3%) say that they do not intend to study English vocabulary with *Quizlet* in the future.

Major Results and Findings

- Quantitative data collected using pre-test and post-test scores revealed the effectiveness of *Quizlet* in developing vocabulary in the undergraduate students.

- Qualitative data that includes student feedback reveals that the students enjoy learning vocabulary using *Quizlet*.

- Most of the students feel that *Quizlet* app had improved their English vocabulary.

- Most of the students intend to study English vocabulary with *Quizlet* desktop and mobile app in the future.

- Group 1 students who created digital flashcards by themselves have showed tremendous improvement in their post-test scores.

- Group 2 students who were taught using the digital flashcards designed by the researcher showed improvement, but their performance is low in post-test compared to Group 1 students.

- Both Constructivist and Behaviourist learning theories using *Quizlet* app proved to be effective methods of improving vocabulary test scores from the data analyzed, but Constructivist learning theory using *Quizlet* promotes enormous vocabulary development in undergraduate students rather than Behaviourist learning theory.

- Collaborative Learning using *Quizlet* app also promotes vocabulary development in undergraduate students.

Limitations of the Study
- Samples were chosen from only one class.

- The sample size was very limited.

- Test validity, reliability, and practicality were not tested.

- As Pre-test and Post-test were conducted online due to time constraints, score evaluation could not be validated.

- Group 1 students who created flashcards using *Quizlet* mobile app experienced problems due to lack of many features. For example: They were unable to insert images in their digital flashcards while using the mobile version.

Recommendations
- The advanced learners can be encouraged to share their digital flashcards with their friends for peer-learning or group-learning purposes.
- The students can be encouraged to use *Quizlet* app not only for learning vocabulary but for learning their subject of specialization at undergraduate level.
- Since *Quizlet* automatically creates an array of learning activities for each lesson, it is recommended that teachers should consider the amount of vocabulary to be covered in a lesson so that it suits students' average learning capacity.
- *Quizlet* can offer the upgraded teacher version for free of cost so that many teachers in rural areas can get benefitted.

Scope for Further Research
- This research can be further extended to find whether the teachers in other colleges in Chennai are aware of using *Quizlet* app in their classes for students' vocabulary development.

- Large-scale survey studies across colleges could help reveal students' perceptions on why and how they implement digital flashcards for individual or collaborative study.

- In-depth studies can be conducted to check the use of *Quizlet* app's effect on students' motivation in learning vocabulary.

- Evaluative studies can be done to find out whether *Quizlet* application helps in improving students' scores in the University examinations.

- Longitudinal studies can be conducted to find whether *Quizlet* application helps the students in cracking competitive exams.

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ANNEXURE

I. Pre-test Questionnaire

1. Name

2. Email address

3. What is the meaning of the word "Disbursement"?

   a) to pay out

   b) needing much effort

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c) decoration

4. What is the meaning of the word "Redundancy"?

   a) the quality or state of being marked by or using only few words to convey much meaning

   b) the condition of being short

   c) the use of too many words to express an idea

5. What is the meaning of the idiom "once in a blue moon"?

   a) Very Precious

   b) Very Rarely

   c) Very Happy

6. Meena tried to fit in herself to the culture of America being an Indian. What is she trying to do?

   a) Assimilate

   b) Segregate

   c) Contrast

7. The doctor advised Ben to avoid _____ exercise.

   a) Effortless

   b) Strenuous

   c) Feeble

8. _____ is a person having a knowledgeable and fine appreciation of the arts

   a) Connoisseur

   b) Neophyte

   c) Novice

9. Trust her to_____, she never could keep a secret.

   a) spill the beans

   b) miss the boat

   c) crack the whip

10. What is the antonym for "flogged"?

   a) Scourged

   b) Glided

   c) Whipped

11. Chris was asleep after _____ to finish his assignment

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a) hitting the nail on the head

b) letting the cat out of a bag

c) burning the midnight oil

12. Sheela submitted her project report late. What does this mean?

a) Punctuality

b) Procrastination

c) Promptitude

13. What is the meaning of the word "egregious"

a) very noticeable especially for being incorrect or bad

b) lacking importance

c) being in a state of suspended consciousness

14. _____is a brief account of something interesting that happened especially to one personally.

a) memoir

b) anecdote

c) biography

15. Shanta was the _____of her grandmother's eye; the elderly woman would do anything the little girl wanted.

a) perfect storm

b) apple

c) elephant in the room

16. _____is a person who engages in a pursuit, study, science, or sport as a pastime rather than as a profession

a) Amateur

b) Professional

c) Expert

17. The following picture represents an idiom. Identify the idiom from the options below.
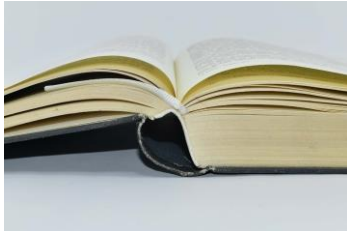
a) Every cloud has a silver lining

b) Don't judge a book by its cover

c) The early bird gets the worm

18. Choose the correct synonym of the words: *

Mark only one oval per row.

	snarled	caught	articulate	dynamic	dangerous
Snapped	○	○	○	○	○
Incurred	○	○	○	○	○
enunciate	○	○	○	○	○
strenuous	○	○	○	○	○
perilous	○	○	○	○	○

19. You do a lot of talking, but I don't see you doing anything. You should really

a) mouth the words

b) put your money where your mouth is

c) live hand to mouth

20. Look at the picture and try to give a word that best suits it from the options below

a) defacement

b) embellishment

c) blemish

21. Rama's parents never had a problem with cleanliness; her room was always in_____

   a) back order

   b) apple-pie order

   c) pecking order

22.   Choose the correct idioms associated with the given meanings *

   Mark only one oval per row.

	on a roll	chip off the old block	a piece of cake	Not my cup of tea
Having great success which seems likely to continue.	◯	◯	◯	◯
Someone who is very similar in character to their father or mother	◯	◯	◯	◯
Something easily accomplished	◯	◯	◯	◯
Not what one likes or is interested in.	◯	◯	◯	◯

23. The following picture represents an idiom. Identify the idiom from the options below.

   a) to wear many hats

   b) hang one's hat

   c) pass the hat

 24. Replace the underlined phrase with a suitable idiom in the sentence "When the teacher asked Sharad if he had copied, he did not give a straight answer. He kept avoiding the question.

   a) beat around the bush

   b) chip off the old block

   c) looking for a needle in a haystack

25. Identify the equivalent phrase for the word given within the quotes in the following sentence.

King Edward VIII's decision to "abdicate" the throne has become legendary.

   a) Use of under a guise of authority but without actual right

   b) Remarkable and therefore very famous

c) To renounce

26. Look at the picture and choose the word that best suits the action in it.

a) immobility

b) stillness

c) fidgeting

27. Identify the equivalent phrase for the word given within the quotes in the following sentence.

One of the first things a scholar is taught that it is wrong to "plagiarise".

a) Incapable of making mistakes or being wrong

b) To pass off another's work as one's own

c) Look inwards to examine one's motives

28. Look at the picture and try to guess out the meaning of the word that best describes the action from the options below

a) ambidextrous

b) ambisinistrous

c) ambiophony

II. Post-test Questionnaire

1. Name

2. Email address

3. Which group you belong to?

a) Group 1

b) Group 2

4. What is the meaning of the word "Incurred"

    a) to get or keep away from (as a responsibility) through cleverness or trickery

    b) to get free from a dangerous or confining situation

    c) brought about through one's own actions

5. My sister is so busy that I get to see her only once in a

    a) red moon

    b) blue moon

    c) stained moon

6. Look at the picture and try to give a word that best suits it.

    a) scorching

    b) freezing

    c) cold

7. What is the meaning of the idiom "apple of the eye"?

    a) precious

    b) rarely

    c) excited

8. When the newspaper editor discovered the writer's_____, he fired him for taking credit for another person's work.

    a) plagiarism

    b) anonymity

    c) originality

9. Ravi is as good a singer as his mother - he is a_____ the old block.

a) apple off

b) chip off

c) piece off

10. Guess the meaning of the phrase "The early bird catches the worm" from the options below.

a) Make best use of the opportunity
b) Do things promptly.
c) If you are late, you will be a loser.
d) Work consistently (regularly)

11. Choose the correct phrasal verb from the options below to complete the following sentence. "The Pandiyan Super-Fast Express Train _____Chennai at 4.10 am".

a) arrives in

b) arrives at

c) arrives into

12. The sentence given contains an incomplete collocation. Complete the collocation by supplying a suitable word from the options given below. "Please _____free to take a seat and enjoy the show."

a) feel

b) be

c) come

13. Add the correct prefix to the word in parenthesis to complete the following sentence. The lesson is full of mistakes, we will have to _____(write) it.

a) ir

b) re

c) un

14. Select the word with the appropriate neutral connotation from the options below to complete the following sentence. As the boys played video games, their parents_____ them.

a) glared at

b) scrutinized

c) watched

===

15. The following picture represents an idiom. Identify the idiom from the options below.

   a) An albatross around the neck

   b) A bird in the hand is worth two in the bush

   c) Birds of a feather flock together.

16. Choose the correct collocations of the words: *

Mark only one oval per row.

	encourage	regret	lengths	deal	money
positively	◯	◯	◯	◯	◯
deeply	◯	◯	◯	◯	◯
to go to great	◯	◯	◯	◯	◯
to land a	◯	◯	◯	◯	◯
hard-earned	◯	◯	◯	◯	◯

17. Sam is a real_____ who almost never takes time off his job.

   a) workaholic

   b) couch potato

   c) loafer

18. Identify the equivalent phrase for the word given within the quotes in the following sentence.
We must realise that however clever or intelligent we maybe we are never "infallible".

   a) Look inwards to examine one's motives

   b) Beyond reform

   c) Incapable of making mistakes or being wrong

19. Match the phrases given within quotation in the sentences in the left-hand side to the words in the right-hand side that best matches them.

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	ornithologist	omnipotent	autobiography	soliloquy	Nostalgic
Dr. Salim Ali was one of the best-known experts in the "study of birds" in India.	◯	◯	◯	◯	◯
Most religions believe in a God who is "all powerful".	◯	◯	◯	◯	◯
Many famous people write the stories of "their own lives".	◯	◯	◯	◯	◯
The character in that play gave a "lot of speeches when no one else was nearby".	◯	◯	◯	◯	◯
My grandmother often "fondly remembers " the past days when she was a young girl.	◯	◯	◯	◯	◯

20. While Chris believes he is a _____ speaker, he is considered by most people to be a dull and humourless presenter.

    a) Boring

    b) scintillating

    c) tedious

21. Select the word with the appropriate denotation to complete the following sentence. Our professor's false British accent is a humorous _____   .

    a) affect

    b) effect

    c) infect

22. Choose the most suitable collocation for the following sentence from the options below. My motorcycle is quite old. So, getting _____ parts is difficult.

    a) spare

    b) exchange

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c) substitute

23. Look at the picture and try to guess the meaning of the word that best describes the action from the options below.

a) numismatic

b) connoisseur

c) gourmet

24. Read the following sentence and identify the word that has negative connotation. Bedford is a gritty neighbourhood, but the rent is affordable.

a) rent

b) gritty

c) affordable

III. Feedback Survey Questionnaire

1. Did you have prior knowledge of Digital Flashcards before attending the online sessions?
   a) Yes
   b) No
2. Have you gained knowledge and understanding about digital flashcards after attending the sessions?
   a) Yes
   b) No
3. Do think that the Digital Flashcards used by the researcher are creative and easily understandable?
   a) Yes
   b) No
4. Do you prefer studying English vocabulary with Quizlet app?
   a) Yes
   b) No
5. Do you think technology tool(s) can help you in learning vocabulary lessons better?
   a) Yes

b) No

6. Do you think that the Quizlet app used by you or the researcher improved your English vocabulary?
   a) Yes
   b) No

7. What features in Quizlet do you prefer the most?
   a) Flashcard mode
   b) Learning mode
   c) Test mode

9. If you belong to Group 1, state how much time you spent to create digital flashcard sets given as activity by the researcher? If you belong to Group 2, please choose 'Not Applicable'.
   a) 5-10 minutes
   b) 15-20 minutes
   c) 25-30 minutes
   d) Not applicable

10. Why do you like Quizlet app?
   a) Easy to use
   b) Fun and interesting
   c) Not time-consuming
   d) All the above

11. Do you intend to study English vocabulary with Quizlet in the future?
   a) Yes
   b) No

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