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## **The “Tilted Man’s” Quest for Home: Mourning and Melancholia in Toni Morrison’s *Home***

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### **Abstract**

The paper focuses on the portrayal of the racial problem and its effects on the African American individual as depicted in Toni Morrison’s novel, *Home* (2012). The novel is similar to other works written by Morrison in that the events of the story are set in specific historical periods to portray the dangers of racism on the African American individual irrespective of gender and the threat it poses to the African American community and the American nation as a whole. The personal narrative of Frank's past and his journey can be understood within Hayden White's concept of "emplotment." Also, the researchers rely on Sigmund Freud's notes on "Mourning and Melancholia" as a useful theoretical context that aids in explaining Frank's psychological status which is a result of racism, homelessness, and estrangement. Morrison goes into the causes of how an individual becomes melancholic, ambivalent, and detached from himself/herself and the community. Finally, the implications of the novel's racial tensions in American society at large can be understood within Bhabha's postcolonial theory.

**Keywords:** Morrison; *Home*; African American literature; Melancholia; Mourning; New Historicism; Racism.

### **I. Introduction**

"For larger and larger numbers of black people, this sense of loss has grown, and deeper the conviction that something valuable is slipping away from us, the more necessary it has become to find some way to hold on to the useful past without blocking off the possibilities of the future" (Morrison, *Rediscovering Black History*, 42).

The meaning and associations of "home" for individuals have been major themes for many writers in contemporary fiction. In many narratives, the home is typically associated with a feeling of belonging for the characters, and also encompasses a larger discussion on the idea of the national identity. As Bhabha puts it, "the people are the historical 'objects' of a nationalist pedagogy, giving the discourse an authority that is based on the pre-given or constituted historical origin in the past" (1994, p.145). Thus, the novel's title and themes have postcolonial significance (Soleimani & Zarrinjooee, 2014, 498). Yet, the novel invites various readings because "home" entails individual feelings, a shared past, and an outlook on the future to foster a sentiment of belonging to a community and a nation.

The theme of 'home' has been of particular interest to African American female writers such as Toni Morrison, Alice Walker, and Zora Neal Hurston. The writers have used the historical background of the African American community who were deprived of a sense of home because they have been uprooted from their homeland to be slaves as a background to their literary work. The novels of these prominent African American writers often feature women as protagonists and occasionally men as major characters who face problems that can be traced by going back to their ancestors' history as they were detached from their native lands and found themselves obliged to find new ways to heal and rediscover their home again. In almost all her novels and critical works, the Nobel Prize winner Toni Morrison declared that the obstacle that prevented the African Americans from belonging to their new world was deep-rooted racism which was a consequence of historical events: "in this country, it is quite the reverse. American means white, and Africanist people struggle to make the term applicable to themselves with ethnicity and hyphen after hyphen" (Morrison, 2008, p. 47). Therefore, critics have discussed her novels considering the history of the community in which her characters are shaped by its turbulent relationship with the larger American society and accordingly, her novels are to be considered as "funk" and as "the intrusion of the past on the present" (Willis, 2017, p. 690).

Her tenth novel *Home* (2013) carries the same ambition she attempts to in her novels and that is to "rebuild it so that it was not a windowless prison...or, at the most, it became imperative for me to transform this house completely; counter racism was never an option" (Morrison, 1998, p.4). By visiting traumatic historical accounts in the past of the African American community, Morrison unravels the negative effects that racism still has on the African American individual and tries to find an alternative in the novel's conclusion as a basis for building a better present and future for the coming generations of multi-racial and multicultural American to live in harmony.

For Morrison, the world is combined of races, and that she has "never lived, nor has any one of us, in a world in which race did not matter" (Morrison, 1998, p.3). The novel offers critics with ample discussion on the major themes that Morrison revisits in many of her other works, especially on the personal and cultural sources of trauma.

Morrison's novels including *Home* are set at crucial historical moments in American national history when racism was rampant to show to her readers the effect of such matters on the psyche of African Americans. The events in the novel take place before and after the Korean War (1951-1953) which was a war between the South and the Northern parts of the country which could allude to the American civil war. White (1978) discusses the idea of representing historical facts through fiction and emphasizes the role of fiction in rewriting historical events. Therefore, this fusion between history and fiction creates a wider scope in which "we can only know the actual by contrasting it with or likening it to the imaginable" (p.98). It is important here to mention that "novelists and historians share the act of representing a "verbal image of 'reality'" (p.122). This paper discusses how Morrison uses the historical setting in her novel *Home* (2012) to relate her characters' loss of a real and symbolic 'home' end up in daily suffering and how mourning leads to melancholia for the African American individual. Morrison portrays by focusing on Frank and his sister Cee how the African American character has become psychologically melancholic over time due to racial discrimination and the result of which was the ambivalent feelings in the individual concerning their home. Hayden White's idea of "emplotment" helps illuminate the historical conditioning of African Americans. Also, Sigmund Freud's notes on "Mourning and Melancholia" are useful in explaining Frank's psychological status which is a result of racial discrimination.

In *Home* (2012), Morrison sets the novel in the historical period of the 1950s, at the time of the Korean War, and also at an important time when the intellectual debate was at its peak concerning the social segregation in America. She sheds light on the life of a single character to discuss the African American community in particular and the American society in general. In the novel, she depicts an African American young man, Frank Money; a veteran who fought for the army in Korea and has returned to America. Readers encounter an individual whose deeply rooted sufferings which he had encountered in the war leave him internally wounded and he seems unable to heal both physically and psychologically. The historical details about the characters in her fiction conform to what White calls "emplotment." White explains that "histories gain part of their explanatory effect by their success in making stories out of mere chronicles; and stories in turn are made out of chronicles by an operation which I have elsewhere called 'emplotment'" (1978, p.83). Morrison "plots" these stories of African Americans in tragic scenes to show how certain problems, especially racism, leave negative effects on their lives, and how they gradually lose their worth and sense of belonging.

Morrison draws attention to turbulent historical incidents in American history that have left an impact on the present. Moreover, she represents her characters as detached, because they roam and wander through life trying to find any means of recognition. As a writer, she insinuates that this detachment is a result of racism throughout history. Her characters struggle to belong, but

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they are rejected especially Frank Money who wanders like a lost soul from one town in America to the other without being recognized as an individual even though he is trying to come back to this world and live in peace with others. The readers sympathize with his attempts at trying to get rid of all the unbearable memories of his hometown, Lotus, or in the war in Korea that haunt him.

The story is tragic because racism seems to prevail over the male protagonist. Her choice to focus on a male character is her attempts at a more comprehensive view on the problems of the African American people as she "reveals the power of facing traumatic memory, the healing ability of a community, and the deconstruction of traditional gender roles." Therefore, in the novel "Morrison postulates a progressive model of race and gender, emphasizing the importance of personal responsibility in confronting one's past to become a productive member of the community who can care for others, pass on knowledge, and aid in the self-actualization of the next generation" (Harack372). The characterization of Frank provides multiple readings as he might seem to be "Morrison's attempt to offer a restored portrait of African American masculinity that is timely and relevant in a contemporary context of legal persecution that facilitates the reinvention of new modes of being" (Cucarella-Ramon, 2017, p. 94). The interpretation of the story relies on the events that shape his personality. The narrative shows how Frank on his way back to save his sister, Cee, encountering many direct racial profiling acts that are present in every city. Therefore, it seems natural that ambivalent feelings towards home are present as he is not welcomed in the community. Bhabha explains that the feeling of abandonment can be encountered when the "violence of a racialized society falls most enduring on details of life; where you can sit, or not; how you can live, or not; what you can learn, or not; who you can love, or not" (1994, p.15). All those racial practices helped in reshaping the character of Frank to being melancholic.

## **II. The Protagonist**

In the novel, Morrison presents to the readers the protagonist, Frank, as a person who has ambivalent feelings towards the home he left behind in the South. Frank is having trauma because of the negative memories that haunted him back in his hometown, Lotus. The painful past is always present in every detail of his life and any present encounter with other people would bring back sad memories. On his way back to his hometown, he encounters incidents related to different kinds of racism, but that tough journey is his only chance to heal and start a new beginning with his community. As Morrison explains that there should be "a serious intellectual effort to see what racial ideology does to the mind, imagination, and behavior of masters" (Morrison, 1987, p.12). Therefore, the author through her narrative technique succeeds in shedding light on the effects of racism on the life and the well-being of the individual and places his problems within a historical context of the African American community who have encountered many traumatic times in the past. Frank's journey from the north to the south is a symbolic journey with significant historical purport as the main character mourns the painful past. Therefore, it becomes a therapeutic journey to reconcile with the past and to find a way out of it into a brighter and less racial future. Mourning

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the loss of a home cause melancholy and lead to pathological problems and Morrison directs her readers' attention to racism historically to educate them about its dangers both on the individual's psyche and the community in general.

The understanding of Frank's psyche means resorting to psychoanalysis that relies on the understanding of childhood trauma and its effect on adults. Freud identifies mourning as the "reaction to the loss of a loved person or to the loss of some abstraction which has taken the place of one, such as one's country, liberty, an ideal and so on. In some people, the same influences produce melancholia instead of mourning and we consequently suspect them of a pathological disposition" (Freud, 1917, p.243). Freud's definition of mourning describes the natural humanistic reaction to loss that Frank Money suffered from while he was retrieving the sad memories of his lost home and his attempts at reclaiming his true identity. Mourning paves the way for the psyche to get over difficulties and gradually heal. But in the case of Frank, the process is difficult as he is not able to reconcile with the traumatic images that haunt his mind while he was at the hospital.

Frank is first introduced to the readers as a patient with mental issues because of the bloody images and the hideous memories he still remembers from the war. Throughout the novel, he suffers from his 'loss', because of many things that he cannot undo, fix, or get over with to live normally. Mourning in his case is persistent and shapes his melancholic existence. His loss is further accentuated whenever he recalls memories related to what he calls home where racial acts were the norm. He flees from Lotus at first to join the army because his hometown is a harsh place to live in, "the worst place in the world, worse than any battlefields." (Morrison, 2012, p.83) His purpose is to rediscover a new identity by joining an integrated army and when he comes back from the war, he quickly finds that his efforts were all futile because of the deep-rooted racism in his community. Fighting bravely, suffering from losing his self-esteem, and jeopardizing the well-being of his family were all in vain, sadly enough, and it helped in intensifying his melancholic status. As a result, he wanders the streets of Seattle after that, "not totally homeless, but close." (Morrison, 2012, p.68)

When Frank manages to escape from the hospital, he runs out in the streets shoeless, which is symbolic, and the experience reminds him of racial acts done to his family when they were forced to leave their homes because of segregation and the racial discrimination practiced at that time. He says: "you could be inside living in your own house for years, and still, men with or without badges but always with guns could force you, your family, your neighbors to pack up and move-with or without shoes" (Morrison, 2012, p.9). Such painful memories of sadness and the expulsion of the place he identified as home resulted in his detachment from the world surrounding him. Freud in his article states that "each single one of the memories and expectations in which the libido is bound to the object is brought up and hyper-cathected, and detachment of the libido

is accomplished in respect of it" (Freud, 1917, p.245). Accordingly, these melancholic episodes are essential to remember because Frank has to reconcile with them to heal.

To his surprise, when Frank gets back to America after fighting in an integrated army, he encounters segregation and discrimination which he wants to believe as non-existent. This discovery intensifies his personal, communal, and national loss. Therefore, mourning a lost home and the endless sufferings to regain the feeling of belonging results in what Freud calls 'melancholia.' Freud explains that melancholia "borrows some of its features from mourning, and the others from the process of regression from narcissistic object-choice to narcissism" (Freud, 1917, p.250). In mourning, it is the world that is not going right, but in melancholia, the person "extends his self-criticism over the past; he declares that he was never any better" (Freud, 1917, p.246). The melancholic admits that it is his entire fault, and he starts blaming himself and his personal choices. Throughout the journey, every incident reminds Frank of something painful that happened to him, his family, or community, leaving him hesitant, undecided, and not much optimistic about the future of his homeliness. Frank's desperation is because he never had the chance to feel a sense of belonging to a home, and, therefore, he is imagining the concept of home. His original roots in Africa are never mentioned in the novel, so "lack", as opposed to "loss", marks the psychological status of the melancholic Frank; Ziz'ek commented on such a conceptual fallacy:

insofar as the object-cause of desire is originally, in a constitutive way, lacking, melancholy interprets this lack as a loss as if the lacking object was once possessed and then lost. In short, what melancholy obfuscates is that the object is lacking from the very beginning, that its emergence coincides with its lack, that this object is nothing but the positivization of a void or lack of a purely anamorphic entity that does not exist in itself. The paradox, of course, is that this deceitful translation of lack into loss enables us to assert our possession of the object. What we never possessed can also never be lost, so the melancholic, in his unconditional fixation on the lost object, in a way possesses it in its very loss.... For this reason, melancholy is not simply the attachment to the lost object but the attachment to the very original gesture of its loss. (Ziz'ek, 2000, p. 659-660).

In the conversation between Reverend Locke and Frank, the Reverend tells him to be careful of racist's attempts on the way back to Lotus. He informs him that it is everywhere, "listen here, you from Georgia and you been in desegregated army and maybe you think up North is way different from down South. Don't believe it and don't count on it. Custom is just as real as law and can be dangerous" (Morrison, 2012, p.19). Morrison mentions other forms of segregation that took

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place in social domains as in the case of restaurants and hotels. Frank witnesses a black couple who are beaten and kicked out of a ‘Whites only’ coffee shop. All these incidents prevent Frank from assimilating in the “national fabric” with the other ethnicities, and that facilitates his transition into melancholia: “this suspended assimilation—this inability to blend into the “melting pot” of America—suggests that...ideals of whiteness are continually estranged. They remain at an unattainable distance, at once a compelling fantasy and a lost ideal” (L. Eng, 2000, p.671). Furthermore, the sense of lacking a home was apparent and mutual between Billy and Frank in the restaurant when the first asked: "where you from, Frank?" "Aw, man, Korea, Kentucky, San Diego, Seattle, Georgia, name it. I'm from it" (Morrison, 2012, p.28). The inability to name his birthplace shows how ambivalent Frank is in defining the idea of the home.

### **III. The State of Ambivalence**

The state of ambivalence has been discussed by many scholars such as Bhabha who related the postcolonial with identity formation. Freud considers ambivalence as one that is related to melancholia because it is “complicated by conflict”, as this uncertainty is “either constitutional, i.e., is an element of every love-relation formed by this particular ego, or else it proceeds from those experiences that involve the threat of losing the object” (Freud, 1917, p.256). Frank loves the idealized concept of home and is desperate to belong to a specific one from which he would not be forced out to leave repeatedly. This is according to Freud (1917) shows that: “constitutional ambivalence belongs by nature to the repressed; traumatic experiences in connection with the object may have activated other repressed material” (p.257). Frank as a result is melancholic because of being forced out of his hometown and transferred from one place to another due to racial segregation and that intensifies his negative feelings towards the people he encounters.

The novel focuses on his post-traumatic stress disorder as a mental illness disorder, and also as a source of the tragedy that has a historical context which is important for the reader to grasp as the main reason that helped shape the melancholic identity of Frank. The main character does not posit as an angelic person especially as he has killed a young girl in Korea during the war. Significantly, Morrison appears in her characterization as unbiased in her analysis of the violence prevalent in the community and American society. From Morrison's perspective, the war and its effects on people" defy American regard for the 1950s as a period of peace and prosperity" (Penner, 2016, 343). Moreover, the historical context of the novel's events was personal for her because "she both revives and rewrites elements in Woolf's and Faulkner's work that she first scrutinized in her 1955 master's thesis at Cornell University." (343) The incident appears to intensify his self-despise and blame because the melancholic- as Freud defines- is a person who “displays an extra diminution in his self-regard, an impoverishment of his ego on grand scale...he reproaches himself and expects to be cast out and punished” (Freud, 1917, p.246). As a result, he cannot socialize with others because he is doubly rejected by the African American community in addition to the larger American society. The trauma surfaces in his inability to confide in anyone even to his girlfriend,

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Lily, or anyone that might be close to him. Frank is not able to come to terms with his inner struggles and regrets, so being melancholic is the logical outcome.

### **III. Recoloring the Western Landscape?**

The attempts by Frank to take control are futile because he is trying to “recolor the western landscape” (Morrison, 2012, p.27). Morrison wants Frank to view his home as colorful, and not only through “black-and-white movie screen.” (Morrison, 2012, p.23). However, as readers we are aware that the mindset of Frank is naturally reflected in his surroundings because: “in mourning, it is the world which becomes poor and empty.” (Freud, 1917, p.246). But when the lost object or abstraction ends, the “ego becomes free and inhabited again” (Freud, 1917, p.245). Frank’s journey is originally meant to save his sister, Cee, but Frank admits that “Down deep inside her lived my secret picture of myself — a strong good me.” (Morrison, 2012, p.104). He is trying to save himself to save his sister. Therefore letting go of the painful past, looking forward to a brighter future, living in harmony, and reconciling with what was lost in the past will prevent Frank from turning into a dark, pessimistic being because of his psychotic mourning of the past: “In Freud’s theory of mourning, one works through and finds closure to these losses by investing in new objects—in the American dream, for example” (L. Eng, 2000, 680).

### **IV. True Understanding of the Home**

At the end of the novel, Morrison suggests a management technique in coping with the loss of a home and that is by manifesting the importance of the community in embracing the individual regardless of race, color, or ethnicity. The novel is optimistic because Frank manages to save Cee, and they go back to their community as it is the only place where they can ask for help. When they arrive at Lotus, they hear women singing together, it was like a call for them to reunite and feel home again: “through the screen door Frank heard singing, “Nearer, my God, to thee...” (Morrison, 2012, p.116). As in the other literary works by Morrison, African American women play an important role in the healing of a community and they express their concern that Frank's male energy stands in the way of the healing process. The women through their conventional wisdom heal both the traumatized siblings in a symbolic act of healing both genders from feelings of inferiority and worthlessness. They also educate them on the need to rise above any psychological or social limitations imposed on them and they also point out that their struggles are part of a wider struggle for dignity and empowerment.

As Frank and Cee grapple with a true understanding of the home, they are accepted by the members of their community. With the help of the women, Ethel takes care of Cee physically and psychologically. The strong women of the African American community “handled sickness as though it were an affront, an illegal, invading braggart who needed whipping. They didn’t waste their time or the patient’s with sympathy and they met tears of the suffering with resigned contempt” (Morrison, 2012, p.121). On the psychological level, Cee has been convinced by Ethel

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and the women that she is a worthy human being and not an animal to be used by doctors or others as they wish. Ethel expresses her belief as she says, “You ain’t a mule to be pulling some evil doctor’s wagon.” “you a privy or a woman.” “Who told you was trash?” (Morrison, 2012, p.122). Ethel also tells her that all humans are equal to God regardless of their color or race, “you good enough for Jesus. That’s all you need to know” (Morrison, 2012, p.123). Before coming back to Lotus, Frank once expressed that Cee “was broken. Not broken up but broken down, down into her separate parts” (Morrison, 2012, p.76). The act of quilting that Cee learns from Ethel signifies the gathering of her broken parts together.

## V. The Process of Healing

This treatment from the ladies that put their lives together is in contrast to the treatment by their hateful mother which serves as a motif in the novel. The sad life the two major characters led can be traced to the postpartum depression which their mother Lenore had to deal with after the birth of her daughter. This is ironic as the cause of mental problems for both of them lies in the home and therefore, it is logical that the initiation of healing lies in going back to the source of the problem, which is the lack of maternal support. In this regard, both African American men and women share the burden of being broken and Morrison in this novel sought to correct the racial and gender problems by providing a male character that experiences a different world than those who are not black and who is prevented from reaching a state of completeness because of the negative things that they have assimilated into their psyche.

Thus, Frank’s psychological healing begins when he starts contacting people in his community and helping men in the fields. This dramatic change takes place because he can find peace and stability at the end of the novel and realizes that having a home means being accepted and acting as an active participant in the community. In the past, Frank “seemed to have no goals at all” (Morrison, 2012. p.76). But the “feeling of safety and goodwill, he knew, was exaggerated, but savoring it was real” (Morrison, 2012, p.118). Frank regains his peace by confessing at the end about killing the little girl in war. Forgiveness and healing take place when Frank hears the community singing while walking in the town, ““Take me to the water. Take me to the water. To be baptized”” (Morrison, 2012, p.117). It is quite obvious that Morrison wants to voice the belief that strong community ties can cure the most complicated disorders of grief and melancholia.

One of the most important themes that Morrison aims at directing at the end of her novel is the importance of the community in accepting the lost individuals and even though her novels revolve on mostly African American characters and her message is universal. The women in the novel guide the healing process as one that progresses from bondage to the tragedy that forces beyond their control imposed on them as individuals to an act of bonding that is within their reach. In one of her interviews, she says: “my editor said something about the main character being black, and I said, “How do you know he’s black?” He said, “I just know.” I said, “How? ’Cause I never

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said it. I never wrote it. I only describe what's going on" (Bollen, 2012, p. 2). For this reason, Morrison has been called "the conscience of America" (Bollen, 2012, p.3). Thus, readers have realized that the novel "ends on a very positive and optimistic note" (Ibarrola, 2013, p.121) Morrison wants to project the idea of living in universal harmony regardless of color, race, or ethnicity. Moreover, she emphasizes that healing starts with the smaller community and then spreads to the other groups in America for a better future.

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## **A Contrastive Study of Select Linguistic Characteristics of Mizo and Manipuri<sup>1</sup>**

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### **Abstract**

Mizo and Manipuri are two important languages mainly spoken in Northeast India. Considered to be Tibeto-Burman languages by most linguists, these two languages show a strong linguistic affinity in terms of phonological, morphological, and syntactic features which hint at their common origin. This paper is a contrastive analysis of the select linguistic characteristics of the two languages to explain the affinity and dissimilarity between the two. The selected linguistic features include case, gender, number, syntax, and vocabulary.

**Keywords:** Manipuri, Mizo, Tibeto-Burman, contrastive analysis.

### **1. Introduction**

Manipuri, also known as Meiteilon or Meeteilon, is the official language of the Indian state of Manipur. It is spoken by 17,61,079 people in India (Census of India 2011) and considered to be a language which belongs to the Tibeto-Burman group of Sino-Tibetan family of languages. It is the mother tongue of the Meitei community. Meitei settlement is primarily in the valley of Manipur though many of them are in Assam, Tripura and Bangladesh and Myanmar. Meiteis claim that they have a history of more than two thousand years. Historians believe that the history of Meitei kingdom started in 33 AD with the coronation of Nongda Lairen Pakhangba as their first king. They have their own Scripts (Meitei Mayek) for writing though it was substituted by the Bengali script during the reign of King Garibniwaz in the 18<sup>th</sup> century. Only in the recent past this script has been reintroduced in the school curriculum replacing the Bengali script. Available records suggest that the number of phonemes and alphabets Meitieis used changed from time to time.

Mizo, also known as Duhlian or Lushei, is the mother tongue of the Mizos. It is spoken by 8,30,846 people in India (Census of India 2011). Majority of them are in the Indian state of Mizoram while many of them are also in Manipur, Tripura, Assam, Myanmar, and Bangladesh. According to Lalzama, the original home of the Mizos is “somewhere in Tibet and China wherefrom they migrated to Burma and then to Mizoram through many centuries” (120). He

further argues that “Of the various tribes belonging to the Tibeto-Burman race, the Mizo are more identical to the Manipuri, the Burmese and the Kachyen than the others” (124). This is ascertained by the close affinity Mizo language has with the other Tibeto-Burman languages spoken by these communities. Mizo as a language does not have its own script till the arrival of the Christian Missionaries. The absence of the script is the major hurdle in the study of how this language evolved through different historical phases. Linguists and philologists put Mizo and Manipuri as cognate languages under Tibeto-Burman group of the Sino-Tibetan family of languages. Figure 1 shows a schematic chart of the language family that these two languages belong.

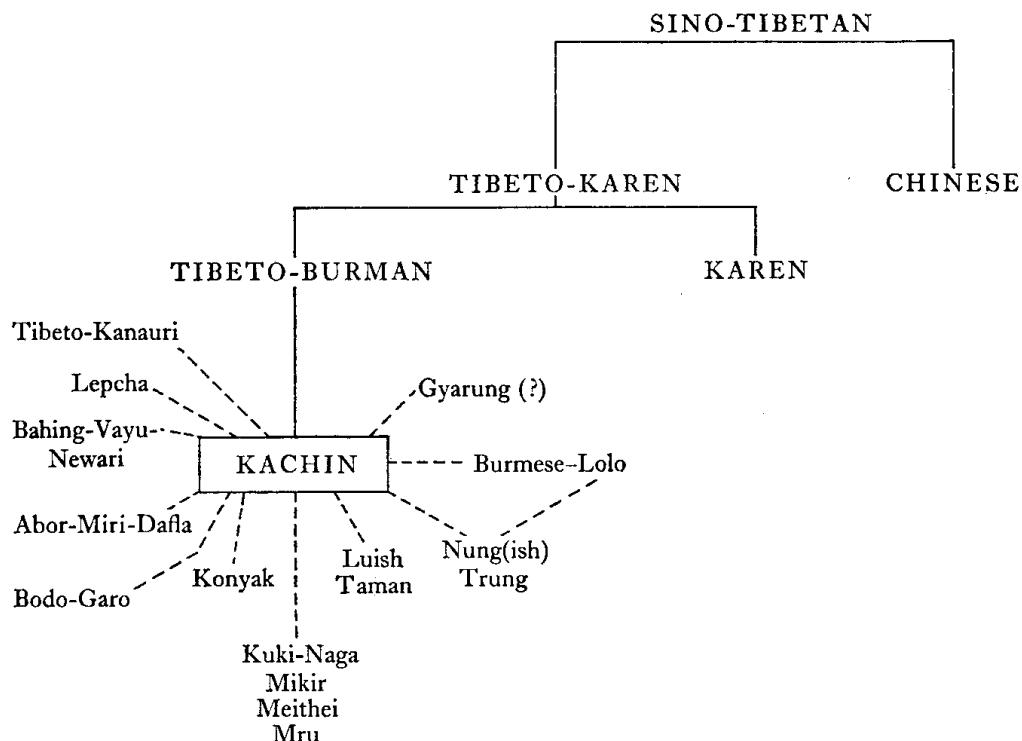


Fig.1: A Schematic chart of Sino-Tibetan groups prepared by Benedick.

Meithei, here, refers to Manipuri(Meiteilon) and Mizo(Lushei) forms part of the Kuki-Naga group in Benedick(1972).

It is not hard to find cognate words in Manipuri and Mizo languages. This suggests the closeness of the two languages apart from the geographical proximity. This paper attempts to study the affinity between the two languages to show that they have a common origin while it will also help the speakers of both the languages to learn the other.

## 2. Contrastive Linguistics

Contrastive studies, according to Kerzeszowski, “has a long history as early as 1000 AD when Aelfric wrote his *Grammatica*, a grammar of Latin and English, based on the implicit assumption that the knowledge of grammar of one language may facilitate the learning of another language” (2). The way how second language is taught by applying Grammar translation

method is also in a sense a contrastive study as two languages (L1 and L2) are contrasted in this method of language teaching. Therefore “the idea of comparing individual languages is not new. Traditional books on foreign language grammars made use of the contrastive approach in comparing constructions or functions of the target language L2 with those of the source language L1. Such comparisons within the framework of traditional grammar have proved to be useful for pedagogical purposes” (Khan 1). Contrastive analysis of languages has been appreciated more in the language pedagogy than in philology though its importance has been proven in both the fields. In this regard Robert Lado says:

We can predict and describe the patterns that will cause difficulty in learning, and those that will not cause difficulty, by comparing systematically the language and culture to be learned with the native language and culture of the student. In our view, the preparation of up-to-date pedagogical and experimental materials must be based on this kind of [contrastive] comparison. (Lado vii)

Lado’s view is given with a purely foreign language(L2) in mind. However, when two cognate languages are contrasted, more similarities are found and learning one of the languages by the speakers of the other language becomes easier. Apart from the pedagogical utility, it also answers many philological questions such as the historical and geographical location of the origin of the languages under discussion.

### 3. Case

Almost all pronouns in both Manipuri and Mizo inflect for the case formation. It can also inflect for the formation of plurals. Tables 1 and 2 show the case inflections in the two languages.

|               |          | English        |              |               | Manipuri            |          |                       |
|---------------|----------|----------------|--------------|---------------|---------------------|----------|-----------------------|
| 1st<br>Person | Case→    | Nomi<br>native | Geni<br>tive | objecti<br>ve | Nominative          | Genitive | objective             |
|               | Singular | I              | my           | me            | Ei/<br>Eina         | Eigi     | Eibu /<br>Eingonda    |
|               | Plural   | We             | our          | Us            | Eikhoi/<br>Eikhoina | Eikhoigi | Eikhoibu/<br>Eikhoida |
|               | Singular | You            | Your         | You           | Nang/               | Nanggi   | Nangbu/               |

|                                  |          |            |             |              |                     |          |                       |
|----------------------------------|----------|------------|-------------|--------------|---------------------|----------|-----------------------|
| <b>2<sup>nd</sup><br/>Person</b> |          |            |             |              | Nangna              |          | Nangonda              |
|                                  | Plural   | You        | Your        | You          | Nakhoi/<br>Nakhoina | Nakhoigi | Nakhoibu/<br>Nakhoida |
| <b>3rd<br/>Person</b>            | Singular | He/<br>She | His/<br>Her | Him /<br>Her | Mahak/<br>Mahakna   | Mahakki  | Mahakpu/<br>Mangonda  |
|                                  | Plural   | They       | Their       | Them         | Makhoi/<br>Makhoina | Makhoigi | Makhoibu/<br>Makhoida |
|                                  | Singular | It         | Its         | It           | Masi/<br>Masina     | Masigi   | Masibu/<br>Masida     |

**Table 1: Case of Personal Pronouns in Manipuri**

|                                  |          | English    |             |               | Mizo                    |                         |                              |
|----------------------------------|----------|------------|-------------|---------------|-------------------------|-------------------------|------------------------------|
| <b>1st<br/>Person</b>            | Case→    | Nominative | Genitive    | object<br>ive | Nominative              | Genitive                | objective                    |
|                                  | Singular | I          | my          | me            | Kei/keimah/K<br>a       | Kei/Keimah/<br>ka       | Kei/Keimah/<br>ka/min        |
|                                  | Plural   | We         | our         | Us            | Keimahni/kein<br>i/kan  | Keimahni/ke<br>ini/kan  | Keimahni/mi<br>n             |
| <b>2<sup>nd</sup><br/>Person</b> | Singular | You        | Your        | You           | Nang/<br>Nangmah/i      | Nang/<br>Nangmah/i      | Nang /<br>Nangmah/ i         |
|                                  | Plural   | You        | Your        | You           | Nangni/Nang<br>mahni/in | Nangni/in/<br>Nangmahni | Nangni/<br>Nangmahni/<br>che |
| <b>3rd<br/>Person</b>            | Singular | He/<br>She | His/<br>Her | Him /<br>Her  | A /Amah/ani             | A /Amah/ani             | A                            |
|                                  | Plural   | They       | Their       | Them          | An/Anni                 | An                      | An/Anni                      |
|                                  | Singular | It         | Its         | It            | A                       | A                       | A                            |

**Table 2: Case of Personal Pronouns in Mizo**

While Manipuri permits the use of “Ei” and “Eina” in nominative case for the first person singular pronoun “I”, “Eina” is more popularly used specially when the verb is transitive. The suffix “-na” indicates nominative case clearly. When the root word “Ei” is suffixed with “-na”, “-gi”, “-bu”, it becomes nominative, possessive and objective respectively. The use of suffix

“-na” in nominative case is optional. There is no change in the form of the pronoun in all three cases in Mizo. The suffix “-ni” is a plural morpheme suffixed to the original root word. There is no gender specification in all the pronouns in all case forms in both Manipuri and Mizo. Unlike English, Mizo and Manipuri have plural forms of the second person i.e., “Nangmani” and “Nakhoi” respectively. When “-na” is suffixed to the noun or pronoun to make it the agent of the sentence in Manipuri, “in” and “an” are suffixed to the feminine and masculine subjects respectively in Mizo to indicate that it is the agent of the verb. Manipuri suffix “-na” and Mizo suffix “-in” or “-an” have same function of indicating the doer/performer of action indicated by the transitive verb in a sentence (Shakespear113).

English: I killed him.

Mizo: Keimanka that.

Manipuri: Eina mabu hatli.

However, the Manipuri suffix “-na” is not used when the subject is combined with a complement by a verbal suffix to the complement in Manipuri. Similar affixation is also there in Mizo too.

English: I am a teacher

Manipuri: Ei ojani.

Mizo: Zirtirtu Kani

In the above Manipuri sentence the nominative “Ei” is not suffixed with “-na” as there is no transitive verb. The suffix “-ni” which means “be” is same both at the phonological and semantic level in both Manipuri and Mizo. However, this suffix is added to the complement in Manipuri while it is added to the subject in Mizo. The use of suffix “-na” is not limited to indicate the agent in Manipuri.

English: I am a teacher and he is a student.

Manipuri: Eina ojani aduga mana saatrani.

In the above compound sentence the two subjects are suffixed with “-na” to distinguish from each other. However, if the two sentences are written separately without giving any sense of comparison, “-na” will not be suffixed. At the semantic level, the sentence indicates that “I(not he) am a teacher and he(not I) is a student.” Since the function of the suffix “-na” is not limited to the indication of the agent of verb, its usage is more dynamic than the Mizo “-in” or “an”.

The use of shortened forms of pronouns is very conspicuous in both the languages. First person “Keimah” can be shortened as “Kei” or “Ka”. Similarly, “Eihak”, “Nahak” and “Mahak” in Manipuri can also be shortened as “Ei”, “Nang” and “MA” respectively.

#### 4. Gender

Both Manipuri and Mizo have the tendency of ending in “-i” and “-a” for feminine and masculine personal names respectively. Chaobi, Laibi, Pikpi, Phajabi, etc., in Manipuri are

common female names while Tomba, Chaoba, Paakpa, Naoba, Nganba, etc., are common names of men. In Mizo, Ruata, Mawia, Zotea, Moitea, Suaka, Liana, etc., are some of the common popular names while Mawii, Ruati, Zuali, Kimi, Diki, etc., are some popular female names. No pronoun indicates gender in both Mizo and Manipuri. The “-i” ending for feminine gender and “-a” ending in Masculine is not fixed in both Manipuri and Mizo with reference to the common nouns referring to familial relations.

| <b>English</b>                    | <b>Manipuri</b>  | <b>Mizo</b>       |
|-----------------------------------|--|-------------------|
| Father                            | Papa/Paba  | Pa                |
| Mother                            | Ima  | Nu                |
| Grandfather                       | Pupu/Ipu   | Pu                |
| Grandmother                       | Ibok   | Pi                |
| Daughter-in-Law/<br>Married Woman | Mou  | Mo                |
| Son                               | Ichanupa   | Fa Pa             |
| Daughter                          | Ichanupi   | Fa Nu             |
| Sister                            | Iche/Echan   | Unaunu            |
| Brother                           | Iyamba(Elder<br>brother)<br>Inaonupa(Younger<br>brother) | Unaupa            |
| Brother-in-law                    | Ibai/Itei/Isen   | Makpa             |
| Sister-in-Law                     | Iteima/Inamma  | Mo                |
| Uncle                             | Khura/Ipanthou   | Patea/Papua/Putea |
| Aunt                              | Inê/Indomcha   | Nutei/Ni          |
| Father-in-law                     | Ikubok   | Pugawa            |
| Mother-in-law                     | Inembok  | Pizawn            |
| Nephew                            | Imaknipa   | Vahpa             |
| Niece                             | Imou/ichanupi  | Vahnu/Tu          |
| Widow                             | Lukhra   | Hmeithai          |
| Widower                           | Pakhra   | Does not exist    |
| Wife                              | Nupi   | Nupui             |
| Husband                           | Nupa   | Pasal             |

**Table 3: Common Nouns Referring to Familial Relations**

From the above words it is clear that, except for a few, common nouns do not follow “-i” and “-a” ending regularly as gender marker both in Mizo and Manipuri. Mizo words such as “Nu”, “Mo”, “Fa Nu”, etc., are feminine gender but these words do not follow the “-i” ending pattern. Similar is the case in Manipuri too. Common nouns indicating familial relations in

Manipuri exist (except in few cases like “Khura”, “Khaton”, etc.) with a possessive morpheme prefixed to indicate the relation.

| <b>Manipuri Word</b> | <b>Meaning in English</b> | <b>Mizo Word</b> |
|----------------------|---------------------------|------------------|
| Ima                  | My Mother                 | Ka Nu            |
| Nama                 | Your Mother               | I Nu             |
| Mama                 | His Mother                | A Nu             |
| Ichanupi             | My Daughter               | Ka fanu          |
| Nachanupi            | Your Daughter             | I Fanu           |
| Machanupi            | His/Her Daughter          | A fanu           |
| Ibok                 | My Grandmother            | Ka Pi            |
| Nabok                | Your Grandmother          | I Pi             |
| Mabok                | His/Her Grandmother       | A Pi             |

**Table 4: Some Manipuri Common Nouns Contracted with Possessive Pronouns and Their Mizo Counterpart**

The prefixes “I-”, “Na-” and “Ma-” in Manipuri mean my, your and his/her respectively. This is true for Manipuri words like “iche,” “nache”, “mache”, “iyamba”, “nayamba”, “mayamba”, etc. However, these words cannot have a free morpheme or free root if divided into two morphemes. For example, “Ima” cannot exist as a root or free morpheme in the absence of “I-” in the beginning. This is a marked difference from Mizo. Therefore, A J Primrose finds it very peculiar to find the double possessive in Manipuri: “one of the first peculiarities which strikes one is the double possessive which is prefixed to certain nouns (Primrose 2). This peculiarity is not found in Mizo.

## 5. Number

Plural nouns are formed in Manipuri by suffixing “-sing” to the singular noun. Plural suffixes in Mizo are “-te”, “-ho” and “-zong”. Sometimes two of these suffixes can be combined or duplicated. However, the singular form can also give the plural sense according to the contexts.

| English Word | Manipuri Word |             | Mizo     |              |
|--------------|---------------|-------------|----------|--------------|
| Singular     | Singular      | Plural Form | Singular | Plural Form  |
| Book         | Lairik        | Lairiksing  | Lekhabu  | Lekhabu(te)  |
| Guava        | Pungtol       | Pungtolsing | Kawlthei | Kawlthei(te) |
| Mango        | Heinou        | Heinousing  | Theihai  | Theihai(te)  |
| House        | Yum           | Yumsing     | In       | In(te)       |

**Table 5: Nouns and Their Plural Forms**

When the number of the noun is known, the plural morpheme “-sing” is omitted in Manipuri. Cardinal numbers follow the noun it qualifies while ordinals always precede the noun. “-suba” is suffixed to the cardinals to form ordinals in Manipuri.

*Heinou taret* (seven mangoes)

*Taretsubaangang* (seventh child)

In Mizo also, like Manipuri, the plural morphemes suffixed to the nouns are omitted when the cardinals follow the nouns to indicate the number. Ordinals in Mizo are formed by suffixing “-na” to the cardinals and they(ordinals)follow the noun they qualify.

*Theihai-te* (mangoes)

*Theihai Panga* (five mangoes)

*Lalpa Sawmna* (tenth Chief)

While case suffixes always follow the plural morpheme in Manipuri, the plural morphemes follow the case suffix in Mizo (Shakespear 113).

## 6. Counting System

Manipuri and Mizo numerals show certain phonological similarities which are characteristic of Tibeto-Burman.

| English | Manipuri with transcription | Mizo with transcription     | No. Of Similar Vowels And Consonants |
|---------|-----------------------------|-----------------------------|--------------------------------------|
| One     | Ama/əmə/                    | Pakhat/pək <sup>h</sup> ət/ | V=2, C=0                             |
| Two     | Ani/ənɪ/                    | Pahni/ pənɪ/                | V=2, C=1                             |
| Three   | Ahum/əhum/                  | Pathum/pət <sup>h</sup> um/ | V=2, C=1                             |
| Four    | Mari/mərɪ/                  | Pali /pəlɪ/                 | V=2, C=0                             |
| Five    | Manga/məŋɑ:/                | Panga/pəŋɑ:/                | V=2, C=1                             |
| Six     | Taruk/təruk/                | Paruk/pəruk/                | V=2, C=2                             |
| Seven   | Taret/təret/                | Pasari/pəsərɪ/              | V=1, C=1*                            |
| Eight   | Nipan/nipa:n/               | Pariat/pərija:t/            | V=2, C=1                             |
| Nine    | Mapal/ma:pəl/               | Pakua/pək <sup>h</sup> uə/  | V=2, C=1                             |
| Ten     | Tara/tərə:/                 | Sawm/sɔ:m/                  | V=0, C=0                             |

**Table 6: Manipuri and Mizo Numerals**

V=Vowel, C=Consonant

The above table shows that the pronunciation of the numerals shows a significant similarity at both phonological and semantic levels.

## 7. Syntax

The Manipuri sentence structure permits S+O+V structure normally. However O+S+V structure is also permitted.

English: I love him.

Manipuri: Eina Mabu Nungsi. (OR, Mabu Eina Nungsi.)

The above two sentences have same meaning and are grammatically acceptable in Manipuri. However, the first sentence is more popular than the second one. This sentence structure is also available in Mizo though the interchangeability between the subject and object is not permitted.

Mizo: Lal in a that.

The places of direct object, indirect object and subject are interchangeable in Manipuri. However the position of the verb (at the end of the sentence) does not change. The Manipuri equivalent of the English sentence ‘I give him a book’ can be written as either of the following.

Eina mangonda lairik ama pi. (S+ O<sub>i</sub>+O<sub>d</sub>+V)<sup>2</sup>

Eina lairik ama mangonda pi. (S+ O<sub>d</sub>+ O<sub>i</sub>+ V)

Lairik ama Eina mangonda pi. (O<sub>d</sub>+S+O<sub>i</sub>+ V)

Lairik ama mangonda Eina pi. (O<sub>d</sub>+O<sub>i</sub>+S+V)

Mangonda Lairik ama Eina pi.(O<sub>i</sub> + O<sub>d</sub>+S+V)

Mangonda Lairik ama Eina pi.(O<sub>i</sub>+S+ O<sub>d</sub>+V)

All these sentence structures are permitted in Manipuri. However, this flexibility is not permitted in Mizo though some changes in the sentence structure is permitted to some extent. The sentence “I gave a cloth to Zotea” may be written in Mizo as:

Zotea puan ka pe.

Ka in puan Zotea-pe.

### 7.1. Interrogative Pronouns and Questions

| Manipuri                       | English | Mizo          |
|--------------------------------|---------|---------------|
| Kari                           | What    | Eng nge       |
| Kana                           | Who     | Kha/tunge     |
| Karamba Matamda/<br>Karamkanda | When    | Engtik/ Laiin |
| Kadaida                        | Where   | Khawiah       |
| Kamdouna/Kamaina               | How     | Engtin nge    |
| Karamba                        | Which   | Chu           |

Table 7: Interrogative Pronouns

Interrogative sentences in Manipuri are formed by inflecting the verb. Usually, the verb is suffixed with either “-bra” or “-pra”. In Mizo it is formed by putting “em” at the end of the declarative sentence.

English: Have you read the book?  
 Manipuri: Nang lairik adu parabra?  
 Mizo: Lekhabu chu I Chhiar tawh em?

Questions in Manipuri are formed by inserting an interrogative pronoun before the verb while the same is placed at the beginning of the sentence in Mizo.

English: What are you doing?  
 Manipuri: Nang kari touri?  
 Mizo: Eng nge I tih mek a?

## 8. Vocabulary

That Manipuri and Mizo are cognate languages is so conspicuous when we find the abundance of cognate words. A list of words of everyday use that has a certain degree of affinity are selected and compared here. The following table shows the closeness of the vocabulary of the two languages.

| English       | Manipuri     | Mizo        |
|---------------|--------------|-------------|
| Skin          | Un(unsa)     | Vun         |
| Face          | Mai          | Hmai        |
| Eye           | Mit          | Mit         |
| Beard         | Koi          | Khabehmul   |
| Mustache      | Koi          | Hmu ihm mul |
| Ear           | Nakong/Peng  | Beng        |
| Nose          | Naton        | Hnar        |
| Hand          | Khut         | Kut         |
| Finger        | Khutsa       | Kutzungtang |
| Leg           | Khong        | Ke          |
| Toe           | Khongsa      | Kezungtang  |
| Nail          | Khujin       | Tin         |
| Teeth         | Yaa          | Ha          |
| Tongue        | Lei          | Lei         |
| Body Hair     | Tu/Tuhao/Mun | Hmul        |
| Neck          | Ngak         | Nghawng     |
| Chest/ Breast | Thabak/ Khom | Awm/ Thnute |
| Back          | Tung/Nangan  | Hnung       |
| Waist         | Khwang       | Kawng       |

|         |                |                                       |
|---------|----------------|---------------------------------------|
| Palm    | Khubaak        | Kutphah                               |
| Knee    | Khu-U          | Khup                                  |
| Abdomen | Puk            | Pum                                   |
| Neck    | Ngak/ Ngaksham | Nghawng                               |
| Bone    | Saru           | Ruh(Human bone)<br>Saruh(Animal bone) |
| Head    | Kok(Lu)        | Lu                                    |
| Hair    | Sam            | Sam                                   |
| Teeth   | Yaa            | Haa                                   |

**Table 8: Names of Human Body Parts**

| English         | Manipuri   | Mizo  |
|-----------------|------------|-------|
| Animal          | Sha        | Sa    |
| Domestic animal | Yumsha     | Ransa |
| Wild Animal     | Lamsha     | Ramsa |
| tiger           | kei        | sakei |
| deer            | shaji      | sakhi |
| dog             | hui        | ui    |
| leopard         | Kabo-kei   | keite |
| monkey          | yong       | zawng |
| elephant        | samu       | sai   |
| rhino           | Samu ganda | samak |

**Table 9: Names of Animals**

The words listed in table 8 and 9 are the ones that could have been in use since the beginning of the civilization of the two linguistic communities. These words are also not considered as loanwords by the speakers of both the languages.

### Conclusion

Mizo and Manipuri show a number of morphological and syntactical similarity. Pronouns in both the languages do not indicate gender. Manipuri pronouns inflect with suffixes “-na”, “-gi” and “-bu” or “-da” to form nominative, genitive, and objective respectively. In Mizo case forms are irregular. While “in” or “an” is placed as preposition following the pronoun in nominative case sometimes these are suffixed to the pronoun also. Most pronouns in both the languages have different forms for the same case. There is a tendency of “-i” and “-a” ending for female and male names respectively in both the languages though this is not regular. Plural nouns in Manipuri are formed by suffixing ‘-sing’ to the singular form while plural suffixes in Mizo are “-te”, “-zong”, and “-ho”. However, these suffixes are frequently written as independent words following the noun it modifies. There is a close phonological similarity

between the pronunciation of Mizo and Manipuri numerals, specially, in the vowels. Manipuri sentences are very flexible. A sentence can have many structures by retaining the same meaning. Interrogative sentences in Manipuri are formed by inflecting the verb while it is formed by placing “em” at the end of the affirmative sentence. In terms of vocabulary, Manipuri and Mizo show a number of cognate words as listed in tables 8 and 9. Therefore it will not be difficult for a native speaker of either of the languages to learn the other.

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### Notes

<sup>1</sup>The author acknowledges the help provided by C. Lalthangliana Junior in the preparation of this paper.

<sup>2</sup>“S”, “O<sub>i</sub>”, “O<sub>d</sub>” and “V” refer to subject, indirect object, direct object, and verb of the sentence respectively.

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## A Literature Review of Experiencer Verb Constructions

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### Abstract

This paper aims to review the existing research on the Experiencer-verb-constructions in various languages outlining the uniqueness of experience arguments from the perspective of argument structure and theta-theory. The paper begins with an introduction of the phenomena of ‘experiencer-verb-constructions’ also known as ‘Psych-verb-constructions’ with suitable examples from Hindi and other languages. The following sections provide a discussion and review of works on experiencer verb constructions done cross-linguistically so far. Postal (1970, 1971) for the first time pointed out the intriguing characteristic of experiencer-verbs and associated constructions. This was followed by explorations into these constructions by several linguists. Belletti and Rizzi’s (1988) investigated the psych-verb-constructions in Italian and divided them into 3 kinds of experiencer-verb-classes in Italian. He posited that experiencer verb constructions consist of two major arguments-experiencer and a theme. Grimshaw (1990) brings in the notion of theta-grid and prominence hierarchy proposing that the experiencer argument is the ‘subject’ and the theme argument forms the ‘object’. Pesetsky (1995) adopts a Causative morphological approach in which he recategorizes the kinds of experiencer verbs into— SubjectEXP class and ObjectEXP class. While the former has the experiencer as subject and Target/Subjectmatter as object, the latter has the Causer as Subject and experiencer as Object. Landau’s (2012) argues for the experiencer arguments to act similar to locatives. He claims that ‘quirky experiencers’ are the result of locative-inversion. Chandra (2000) divides experiencer verb constructions in Hindi based on her categorization into two semantic classes- unergatives denoting biological events and predicates denoting disease. Finally, a review of the above literature has been made.

**Keywords:** experiencer verb constructions, theta theory, crosslinguistic phenomena, Hindi

### 1. Introduction: What are Experiencer Verb Constructions?

Experiencer verb constructions are two-place-predicates that take two arguments, the experiencer, and the theme/stimulus. The experiencer can be the subject or the object in the construction, where it is differently case marked. The stimulus or theme takes the absolute case.

Some examples of experiencer verb construction in Hindi are:

- (1) Ram-ko      bhuuk      ləgii      hɛ  
     Ram-Dat      hunger.F.Sg      feel-Pres.F.Sg      be-PERF.3.M.Sg  
     experiencer      stimulus      exp..verb      auxiliary  
     ‘Ram is feeling hungry.’

(2) ənənt̪-ne      siit̪a-ko      mara  
     Anant.Erg-3.M.Sg      Sita-Dat.3.F.Sg      hit-PERF.3.M.Sg  
     Stimulus/Theme      experiencer      exp.verb  
     ‘Anant hit Sita.’

In (1) we see that, the experiencer verb construction, comprises of the experiencer verb, *ləgii* ‘to feel’ which is a light verb in itself. The two major arguments taken by this verb is - *Ramko* ‘Ram-Dat’ i.e the experiencer subject is Dative case marked. The other argument of the verb is the nominal *bhuuk* ‘hunger’. Thus, the experiencer verb comprises of following entities.

In (2) the experiencer verb construction consists of an object experiencer *sita-ko* ‘Sita-Acc’ having the accusative case marker. The subject theme is an agent role *ənənt-ne* ‘Anant-Erg.3.M.Sg’ which is ergative case marked, while the *mara* ‘hit-PERF.3.M.Sg’ which is in agreement with the subject *ənənt-ne* ‘Anant-Erg.3.M.Sg’.

As pointed out by Hook (1990:320), Psych predicates or experiencer verbs express a sensory, mental, or emotional state or change of state expressed by the verb. Any construction involving a psych verb consists of the following two significant participants or arguments- ‘the Experiencer,’ the person or group of people undergoing the experience, and ‘the experience, i.e., the entity or person which is the source of the experience.

Such verbs are different from other verbs because it has been found in various languages that constructions involving psych verbs often express a unique set of properties. According to Landau (2010), “Experiencers are not only cognitively special, but they are also linguistically special.” Few examples are as follows. There is obligatory accusative doubling if the object is an experiencee in Greek; otherwise, it is optional.



In example (3), we see that Petro' Peter' is an experiencee in the object, which causes doubling of the Accusative-marker *ton* 'Accusative.' This kind of doubling is a unique property of experiencer-verb-constructions in Italian. In languages like Hebrew, relativization of direct object

leaves an optional resumptive pronoun at the extraction site as seen in (5), whereas it is obligatory in the case of experiencer object, as in (6):



In (5), the relativization of the direct object *išiše*-‘man’ leaves an optional resumptive pronoun *?oto1* ‘?him’ at the extraction site. In (6), *išiše* ‘man’ is relativized; however, it becomes ungrammatical if a resumptive pronoun *oto* ‘him’ is left in that construction because of the lack of experiencer object. Due to such distinct qualities, psych predicates form a fascinating research domain. It is necessary to find out the type of experiencer constructions and how they fit into the pattern of general constructions of the language. Such experiencer subject constructions are found in different languages worldwide, e.g., Icelandic, Italian, Scottish Gaelic, Hindi, Bangla, and form an intriguing area of investigation.

## 2. Literature Review

Since the '90s, psych constructions have been well-researched, and many works have been done in this domain. Postal (1970,1971) was the pioneer, who for the first time noted the phenomenon that the object of an experiencer verb can act as an antecedent of a reflexive in the subject of the same verb, in apparent violation of the c-command notion of binding. Let us look at (7) in this connection, where the object of the experiencer verb *Maryi*. is the antecedent of the reflexive *herself* in the same clause:

- (7)- The rumors about herself **worry** Mary.

The main argument by Postal leads to further proposals offering different explanations regarding the same phenomenon. All the significant proposals are briefly discussed in the sections below:

## 2.1 Belletti and Rizzi's (1988) Unaccusative-Analysis

The first major syntactic work in Psych predicates was done by Belletti and Rizzi (1988). They introduce their paper by reflecting on the traditional idea of projection principle as follows: *PROJECTION PRINCIPLE*: “*Syntactic configurations projected from a given theta-grid should reflect the hierarchy so that for every pair of theta-roles in theta-grid, the higher role in the hierarchy is projected to a higher structural position.*” (Chomsky 1986)

Most verbs follow this hierarchy; however, psych predicates pose a problem as they do not follow a uniform hierarchy of theta-roles. The two arguments associated with psych verb are *experiencer* and *theme*. Sometimes the experiencer occurs in subject position and theme in object position. Whereas in many other cases, the theme is the subject, and the experiencer is the object.

There is an inversion in the assignment of theta-roles to arguments. Any other classes of verbs do not manifest such freedom.

He demonstrates the phenomenon by discussing three different classes of psych verbs in Italian: - *TEMERE*, *PREOCCUPARE*, *PIACERE*.

- (8) Gianni teme questo.

Gianni fears this

- (9) Questo preoccupa Gianni

This worries Gianni

(Belletti and Rizzi 1988: 1,2)

- (10) A Gianni-Dat piace questo-Acc

To Gianni pleases this

- (11) Questo-Dat piace a Gianni-Acc

This pleases to Gianni

(Belletti and Rizzi 1988: 3(a),3(b))

As we can see above, in class (8) above, experiencer *Gianni* is the subject, and *questo* ‘this’ theme is the object. In class ‘preoccupare’ in (9), *Questo* theme is the subject, and *Gianni* Experiencer is the object. Whereas in class ‘piacere’ in (10) and (11), *A Gianni* Experiencer is the Subject and the theme *questo* is the object, and either of them can have any inherent cases - Accusative and Dative.

Preserving Jackendoff’s (1972) Notion of Prominence, which classifies EXP to have a higher thematic prominence than Theme, Belletti, and Rizzi postulate a different DP syntactic rearrangement for the three classes of Italian verbs. They follow a theta hierarchy principle where the experiencer is always higher in position to the theme. D-structure for *Temere* class

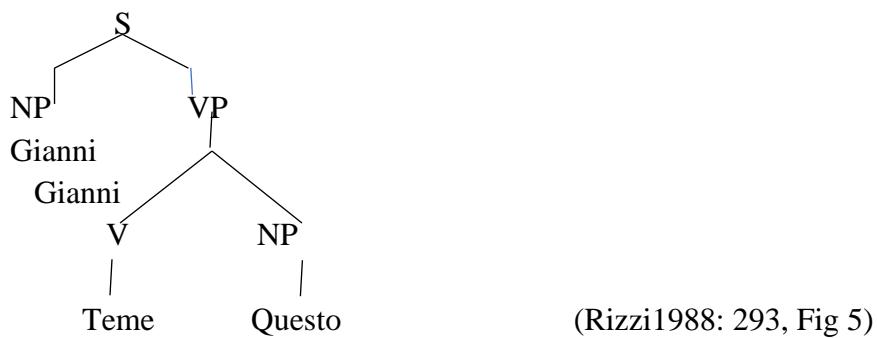
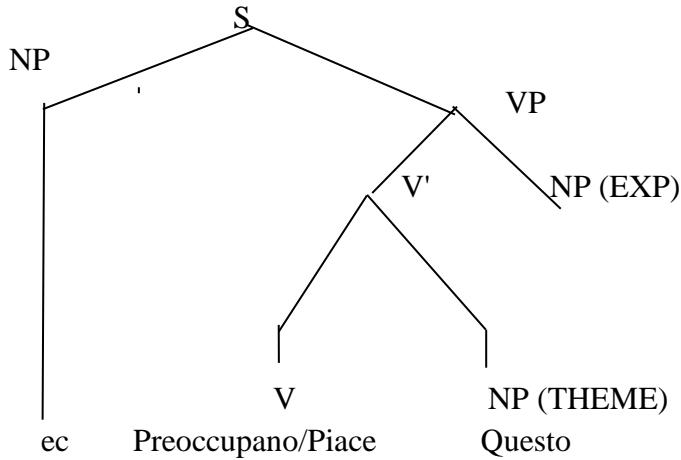


Figure 1: Experiencer and Experience for ‘Temere’ class verbs

In Fig.1 above, the experiencer *Gianni* is at a higher position in the tree structure than the Theme *Questo* for the verb class ‘Temere’ in Italian. Unaccusative verbs have no external argument and exhibit double object construction. An unaccusative analysis for *preoccupare* class

and *piacere* class is given, where the theme is sister to V and, experiencer is generated higher up, thus preserving the notion of prominence. Therefore (b) and (c) above can be derived by NP movement to the Subject position



(Rizzi 1988:293, Fig 6)

Figure 2: Experiencer and experience for ‘Preoccupano/Piacere’ class verbs

In figure (2) above, we notice that there is a double-object construction. The experiencer *Gianni* is higher in position to the Theme *Questo*, sister to the verb class *Preoccupano/Piacere*. Since both the NPs are objects, it is a double object construction.

Lexical representations for these verb classes are as follows – (Rizzi 1988: 344)

|             |  |
|-------------|--|
| TEMERE      | [ Theta-grid: EXP, THEME], Case –grid [- -]  |
| PREOCCUPARE | [Theta –grid: EXP, THEME], Case-grid [ACC -] |
| PIACERE     | [Theta-grid: EXP, THEME], Case-grid [ DAT -] |

*Temere* class has an external theta role, and no inherent case is specified. *Preoccupare* and *piacere* class have no external theta-role, and the EXP is associated with the case –ACC and DAT, respectively. The specification of the case grid is the only parameter differentiating these verb classes. Quirky subjects can occur, which take a Dative complement and occur in a preverbal position.

## 2.2 Grimshaw’s (1990) Argument Structure solution

Grimshaw’s theory states that argument structure is not simply a set of arguments but consists of a structured representation of arguments based on a prominence hierarchy. She assumes the following thematic hierarchy (Grimshaw 1990:8) (Agent (Experiencer (Goal/ Source/Location (Theme))(Cause ))).

**Assumptions:** a)- In synthetic compounds, the head theta -marks the non-head taking the least prominent argument to be marked before the more prominent argument. In b) the elements inside

the compound are theta-marked before the elements outside it. All experiencer verbs are said to have a uniform theta grid [EXP, THEME]. She makes a comparison between two predicates *fear*, *frighten* in particular. Because it is more prominent than the theme, *frighten* predicates experiencer objects cannot be realized inside synthetic - compounds, unlike the theme objects of *fear* – predicates. It is demonstrated in the example below:

E.g., A god-fearing man, \*A man frightening god (Grimshaw 1990: 15)

She points out that the critical difference between *fear* and *frighten* is aspectual. *Frighten* has a causative meaning; *fear* does not. She proposes that the causal structure of the predicate also defines a hierarchy in which the Cause argument is the most prominent.

- (6) The girl broke the window.

(Agent) (Patient)  
(Cause)

In (6) above, the subject is the agent and cause, with no conflict in the prominence hierarchy.

- (7) The building frightened the tourists.

(Theme) (EXP)  
(Cause)

In (7) above, the non-agentive *frighten* class, we observe a conflict between two hierarchies: the Subject ‘*The building*’ is the theme and Cause simultaneously. ‘*The tourists*’ is the object and the experiencer in (7). All experiencer verbs have a uniform theta grid [EXP, THEME], where the experiencer should be the subject and occur higher in the tree structure than the theme. In (7), the theme is the subject, thus, leading to a conflict in the Thematic hierarchy as proposed by Grimshaw (1990). Later, Pesetsky (1990) gives a solution by rearranging the prominence hierarchy.

### 2.3 Pesetsky’s (1995) Cause Morpheme and Zero Morphology & Martha, McGinnis (2000)

Petosky (1995) is against the unaccusative analysis given by Belletti and Rizzi for *preoccupare* and *piacere* class verbs. He argues against Rizzi’s passivization, arbitrary pro, and binding diagnostics and calls *preoccupare* + *piacere* class the object experiencer class. He points out that some of the verbs OBJEXP class show unaccusativity, mainly the *preoccupare* class, and not those of the *Piacere* class.

Baker (1988) proposed the concept of UTAH (Uniformity of Theta Assignment), according to which – Identical thematic relationships between items are represented by identical structural relationships between those items at the Deep structure. This binding principle governs all sentences. In a simple active transitive sentence, the agent asymmetrically c-commands the

theme, while the verb and agent form a constituent. Asymmetrical c-command can also be seen in binding tests (Baker 1997).

(i) John<sub>i</sub> washed himself<sub>i</sub>

(ii) \*Himself<sub>i</sub> washed John<sub>i</sub>

In (i) above, *John<sub>i</sub>* is the agent asymmetrically c-commands the theme, while the verb and agent form a constituent. The exception to UTAH is the experiencer verbs. U(T)AH means that the same type of argument should be assigned to identical grammatical relation. Pesetsky (1995) posits that the theme lumps together several distinct theta roles. Once these roles are distinguished, the problem of U(T)AH disappears.” Accordingly, he subdivides THEME into SUBEXP and OBJEXP class. This is shown in (iii) and (iv) below.

(iii) Peter      fears dogs.

(SubjEXP)      (Target/subject matter)

(iv) Dogs    frighten Peter.

(Causer)      (OBJEXP)

- The object of SUBEXP class bears the role of Target / Subject of Matter as shown in (iii)
- The Subject of OBJEXP class bears the role of Causer as in (iv) above.

### **Causer Vs. Target**

(8) The article in the Times angered Bill.

(9) Bill was worried about the article in the Times.

[Pesetsky 1995:30 (a,b)]

In (8), ‘The article in the times’ is the Causer while ‘Bill’ is the OBJEXP, whereas in (9), ‘Bill’ is the SUBJEXP while ‘The article in the times’ is the target or Subject-matter. The truth conditions of the above two sentences are different. (8) means that something about the article makes Bill angry, (9) means Bill is angry about someone or something related to the article, but not the article itself.

### **Causer Vs. Subject-Matter**

(10) The television set worried John [Causer]

(11) John worried about the television-set. [ Subject matter]

[Pesetsky 1995: 36 (a,b)]

In (10), ‘The television set’ is the Causer, whereas in (11), ‘The television set’ is the subject matter. Different truth conditions of the sentences are as follows: 10) states that the TV is the cause for John’s worry about something, 11) states that TV is responsible for John’s worrying.

**Pesetsky's Hierarchy:** [Causer > Experiencer > Target]. Causer and target /subject-matter cannot occur together. Pesetsky calls it the Target /Subject-Matter restriction.

According to Martha (2000), the T/SM restriction is a descriptive generalization. It means that although a psych verb can have a Causer argument and an Experiencer argument (12a), or an experiencer, and a T/SM (12b), there are no ditransitive verbs that have a Causer, an Experiencer, and a T/SM (12c).

- (12) a. [Caus The article] frightened [Exp Bob].
- b. [Exp Bob] feared [T/SM the future].
- c. \*[Caus The article] frightened [Exp Bob] [T/SM (of) the future]. Martha (2000: 1a,1b,1c)

In the case of (ObjExp) predicates like (12a), the Causer is generated in the specifier of a causative *v* head, while the experiencer is in the specifier of an Aspect head (Asp) (see Travis 1991). The nature of the experience is specified by the lexical root, which has no intrinsic category (Marantz 1997). For Subject Experiencer (SubjExp) predicates like (12b), the experiencer is generated in the specifier of a *v* head, while the T/SM is in the specifier of Asp. L has shown in figure (3) below:

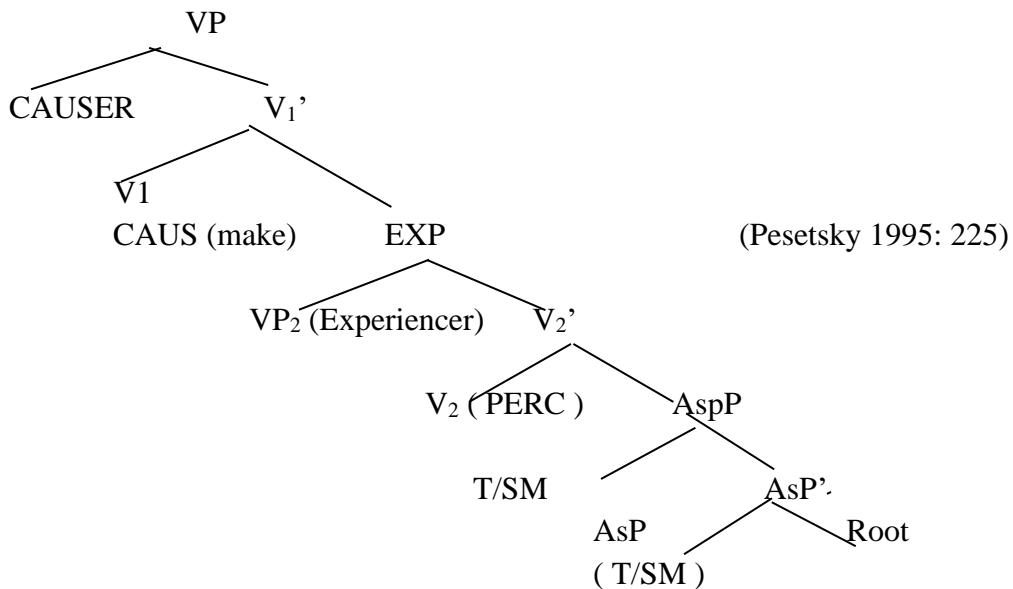


Figure 3: Martha's (2000) Distributed Morphology analysis

- (13) a. \*The article in the paper **feared/frightened** Bob (of) the future.
- b. The article in the paper **made** Bob **fear** the future

The above examples can be explained by the analysis (Figure 3) using the theory of Distributed Morphology (Halle & Marantz 1993). A central aspect of this theory is Late Insertion,

under which the lexical items manipulated by the syntax are bundles of syntactic/semantic features with no phonological content. In 13(b), *make* is an instance of late-insertion. Thus, the sentence is grammatical, unlike 13(a).

## 2.4 Landau's (2010) Locative Syntax of Experiencers

Landau delves into a further classification of Belletti and Rizzi's verb classes in Italian. He says that all the Class III verbs are stative /non-agentive.

- (14) \*The solution is occurring to Mary right now.

- (15) Bob (\*deliberately) mattered to his boss. [Stative] (Landau ibid: 8 (a,b))

On the other hand, some Class II verbs are Stative and some others as Eventive/Agentive.

- (16) The noise is scaring Andy right now. [Stative]  
 (17) John embarrassed Mary. [Eventive]

In (16), verb *scare* is stative; in (17), verb *embarrass* is eventive.

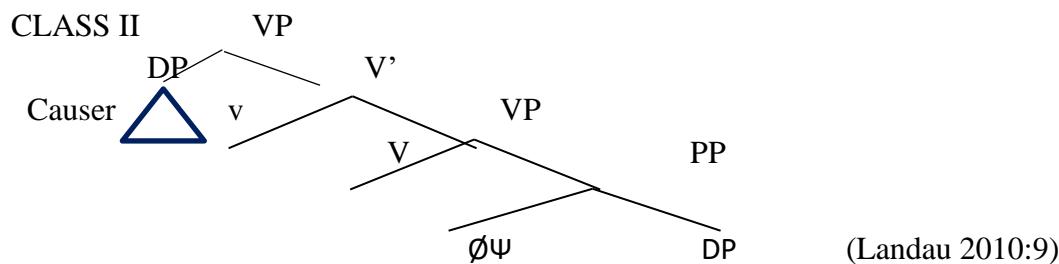


Figure 4: Syntactic tree for Landau's Class II verbs

The above structure demonstrates that Class II verbs are transitive, projecting a light v and an external argument –the Causer. The null preposition introducing the experiencer is termed ØΨ

### -CLASS III (Unaccusatives)

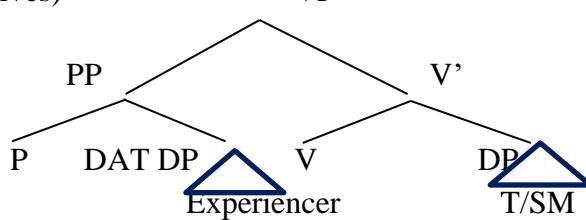


Figure 5: Syntactic tree for Landau's class III verbs

(Landau 2010: loc-cit)

He concludes that Class III verbs are Unaccusatives or statives, and Class II verbs, non-stative verbs, are Transitive.

He proposes the following ideas:

- “Experiencers are Mental locations (i.e., Locatives).”
  - “All object – experiencers are Oblique (Dative).”
  - “Experiencers undergo “Locative inversion”” [ Landau 2010: 9 ]
- (Quirky experiencers are the result of this Locative Inversion)

Firstly, Landau argues that Experiencers are essentially similar to Locatives by throwing light on languages where experiencers are realized as locatives-

(18) There is in me a great admiration for painters. [Arad 1998: 228 ,83]

According to Arad (1998), an experiencer is an entity in a mental state or vice-versa. In Hebrew and Navajo language, the verbs are/have introduced by an experiencer. However, in Irish and Scottish Gaelic, *subject experiencers* are introduced by prepositions. Landau (2010: ibid) “In many languages *object-experiencers* can be oblique, in most languages object-experiencers must be oblique.

### **3.0 Experiencer Verb Constructions in Hindi**

#### **3.1 Dative Subject Construction in Hindi (Verma and Mohanan (1990))**

Verma and Mohanan (1990) explain the debate regarding the ‘semantic notions’ attributed to Dative subjects. Firstly, the experiencer subjects have been renamed as ‘quirky subjects’ since they possess both subject and object properties, unlike a canonical subject: “Many researchers have felt that the dative nominal is the undergoer of a mental process or state. Others have proposed various semantic properties that are likely to govern the distribution of dative case such as nonvolitionality, goal, possession, physical ability, subjectivity, stativity and permission.” Also, in many languages dative case cannot be directly associated with an experiencer verb construction. This is because, not all experiencer subjects are dative. Let us look at some examples:

(19) *əkʃət bhukh-a hə*.

Akshat-NOM hunger-PRS.PRT be-PRS

‘Akshat is hungry.’

(20) *əkʃət ko bhukh ləgi hə*  
Akshat-DAT hunger-NOM feel-PROG.F be-PRS  
‘Akshat is feeling hungry’

In (19), *bhukh-a* is stative inchoactive experiencer verb, derived from noun- *bhukh* by attaching a resultative unit- ‘a’. Such verbs are ‘State Experientials’ and have NOM case on subject.

This is different from complex -predicate *bhukh Ləgi* as in (20), where *bhukh* noun is denominalised and attached to main verb forming a complex predicate. Such verbs are ‘Process Experientials’. Here, the subject is marked DAT.

Although both of them have the same world situation, the difference between (19) and (20) lies in the language internal semantic patterning which does not involve a contextual difference.

A lot of discussion has taken place pertaining to the nature of the predicates in Dative subject constructions (DSC). Kachru (1990:67) says that Dative subject occurs in predicates involving transient psychological states; at the same time throwing a light on the fact that transient psychological states, beliefs, knowledge, want, need expressing predicates which can take Nominative subjects also.

### 3.2 Chandra's (2000) Analysis of Psych - predicates in Hindi

Chandra (2000) gives a two-way classification of Psych predicates in Hindi – She divides psych predicates in Hindi into two types with different syntactic analyses for each:

#### a) Unergatives Denoting Some Biological Events or States

These are nominals denoting biological feelings; for example, *pasand* ‘like,’ *nafrat* ‘hate,’ etc. The semantics of v, together with the Complex-predicate, licenses the EXP at Spec of the light verb. vP on account of being weak phase merges to CP. T selected by C is phi-complete and enters into remote agree with the biological-predicate rendering its case feature NOM. The following example shows this:

- (21) rima ko bukhar he  
Rima –DAT fever-NOM be-PRS.3.F.Sg  
Rima has a fever.

- (22) animeſ-ko bəhot ḫukh hua  
Animesh-Dat very sadness happen-PERF.M.Sg  
'Animesh felt very sad.'

#### b) The Other Category Being Predicates Denoting Feeling/Disease +BE.

Examples for this category are: ‘sneeze’ + *any* => *khansi+aayi* “cough (came)”, etc. Such predicates occurring in Dative-subject-constructions with stative/disease readings consist of a functional v with becoming interpretation. The uninterpretable features of v render it inactive to enter into Agree with the experiencer at the specifier position, its case feature is as DAT. The following shows this:

- (23) əniṭa ko khelna pəsənd he  
Anita-DAT play-INF like be-PRS.3.F.Sg  
Anita likes to play.  
(24) ənkur-ko khāsi aji:  
Ankur-Dat cough come-PER.F.Sg  
'Ankur coughed.'

Such predicates inherently demand an experiencer argument within the verb phrase. Dative case (Non – nominative-case) is a structural -case that is assigned a VP-internal position. Chandra also discusses the phenomenon of complex-predicate formation in Hindi and the semantic and structural role of the light verb in assigning a case to arguments in utterances.

### **3. Conclusion: A Critical Analysis of Reviewed Works**

There were two broad proposals in this connection: The first proposal says that the configuration representation of the transitive relation differs from the surface arrangement (Belleti and Rizzi 1988, Pesetsky 1987,1995). The second proposal results from long-distance-anaphor, binding relation, according to which binding conditions are influenced by the Prominence judgment of argument conditions, rather than syntactic configuration (Grimshaw 1990, Giorgi 1984, Lebeaux 1985). Pesetsky makes use of Causative morphology to explain experiencer verb constructions. Landau's (2012) portrayal of such constructions in locative syntax is given. Chandra (2000) makes use of a semantic classification for her analysis of these constructions in Hindi.

A critical analysis of these different approaches reveals that the specific language data somehow influence them; nonetheless, they provide for a unique language analysis within norms of UG. There is a need for a solution that caters to many languages, if not all languages, that would make it more reliable and relevant from the perspective of UG. More syntactic work on experiencer-verb-constructions in languages of different families is needed. It might throw new insights and help us develop a more concrete and universal theory for experiencer verb constructions. It is also essential to have a comprehensive study on the nature of psych predicates in other languages.

Most of the reviewed works are decades older and use the phrase structure bar theory for syntactic analysis. Belleti and Rizzi's (1988) unaccusative-Analysis, Grimshaw's (1990) argument Structure solution, Pesetsky's (1995) cause morpheme, and zero morphology are briefly summarized.

In present times, new theories like Minimalism theory by Chomsky are in vogue, and we need to analyze experiencer verb constructions in new frameworks. Landau's (2010) work on locative syntax is based on the experiencer verbs' semantic aspect. Most of the works first categorize the psych predicates into semantic classes and then develop a syntactic analysis on its basis. We can say that semantic classification makes these approaches at the semantic-syntactic interface and not purely syntactic work.

Some languages like Icelandic, Faroese, etc., allow quirky subjects. Italian, Spanish, and Dutch allow only Dative, while languages like English, Hebrew allow no quirky subjects. Verma and Mohanan (1990) explain the debate regarding the ‘semantic notions’ attributed to Dative subjects. Firstly, the experiencer subjects have been renamed ‘quirky subjects’ since they possess both subject and object properties, unlike canonical subjects. Landau claims that in languages with

no quirky subject, all Experiencers are quirky subjects at LF. Belleti & Rizzi (1988) have briefly touched upon the phenomenon of Quirky subjects or Dative subjects associated with experiencer verbs in Italian. None of the other works talk about ‘Quirky subjects.’ Many Indo-Aryan languages have Dative cases associated with experiencer subjects. Hence, they are also known as Dative subjects or experiencer subjects. Chandra (2000), in her account, has taken consideration of Dative subjects in Hindi. However, many other Indo-Aryan languages show the presence of Dative in experiencer subject constructions which need a syntactic explanation.

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## Suddhamāgadhbī: The Language of Buddhavacana

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### Abstract

Scholars have different opinions about the origin of the Pāli, that we recognize as a language today. Different scholars have tried to make the origination of the word Pāli with different words like- Pariyāya, Pāṭha, Parṇkti, Pāṭali, Palli, Prāleyaka, etc. Similarly, there is a difference of opinion among the scholars regarding the origin-places of the Pāli language. Different scholars consider it as a language of different ancient territories like- Kaliṅga, Kosala, Ujjayinī, Vindhya-Pradeśa, Magadha, etc. However, from the viewpoint of the literal and regional roots of the Pāli language, the Magadha region seems to be more logical and prominent as origin-place of the Pāli. Thus, Māgadhbī is the more appropriate denotement for the Pāli and it is widely accepted by many scholars of Pāli, Buddhology, Linguistics and other allied disciplines.

But there is a big confusion among students, researchers, and scholars somehow associated with linguistics, ancient languages, Buddhist literature, Jaina literature, or Vaidika literature. Although some of them consider Pāli as an independent language, they may not be aware that Pāli could be the modern denotement of the ancient language Māgadhbī. On the other hand, many others know this fact, but they become confused with the Māgadhbī-Prākṛta.

Thus, through this research paper I have attempted to discuss and introduce both Māgadhbī-Pāli and Māgadhbī-Prākṛta comparatively and tried to discuss and point-out those features that have established Pāli as an independent language and differentiate it from Prākṛta. And while doing all this, an attempt has been made to discuss whether the word Suddhamāgadhbī used by Sri Lankan scholar Sūriyagoḍa Thera for the Māgadhbī-Pāli is appropriate or not.

**Keywords:** Pāli, Māgadhbī, Addhamāgadhbī, Suddhamāgadhbī, Buddhavacana.

## Introduction

After attaining enlightenment under the Bodhi-Tree in *Uruvelā*<sup>1</sup> (now Bodha-Gayā, Bihar), Buddha preached the *Dhamma*<sup>2</sup> for 45 years during his *cārikā*<sup>3</sup>. The teachings or the Dhamma preached by the Buddha are called *Buddhavacana* (Davids & Stede, 1952, Vol. 6, p. 113). The entire Buddhavacana are compiled under these three texts: *Vinaya-Piṭaka*, *Sutta-Piṭaka* and *Abhidhamma-Piṭaka*. These three texts are collectively called *Tipiṭaka*. The language in which Tipiṭaka has been compiled is *Pāli*<sup>4</sup>. Later on, many commentaries, sub-commentaries and other texts were also written in Pāli language. On the basis of various literary sources, it can be said that the practice of the word Pāli started from the beginning of the 4<sup>th</sup> century AD when the word Pāli was used as the discourse of the Buddha in the Sri Lankan chronicle *Dīpavāmsa*<sup>5</sup>. In some other Buddhist texts also (like- commentaries of *Buddhaghosācariya*<sup>6</sup>, *Mahāvāmsa*, *Paramatthadīpanī*, *Culavāmsa*, *Saddhammasaṅgaha* etc.), the word Pāli represents the Buddhavacana or discourse of

<sup>1</sup> A locality on the banks of the Nerañjarā river, in the neighbourhood of the Bodhi-tree at Buddhagayā. Here, after leaving his teachers Alāra and Uddaka, the Bodhisatta practised during six years the most severe penances. His companions were the Pañcavaggiya-monks, who, however, left him when he relaxed the severity of his austerities. {Malalasekera, G. P. (1938). *Dictionary of Pali proper names*. (Vol. 2, p. 969). London: John Murray.}

<sup>2</sup> Ācārya Buddhaghosa gives a fourfold meaning of the word Dhamma – (1) guṇe (saddo) : applied to good conduct; (2) desanāyam : to preaching & moral instruction; (3) paryattiyyam : to the nine-fold collection of the Buddha's teachings, Scriptures; (4) nissatte (-nijjivate) : to cosmic (non-animistic) law. {Davids, R., & Stede, W. (Eds.). (1952). *The Pali text society's Pali-English dictionary*. (Vol. 4, p. 171). London: Pali Text Society.}

<sup>3</sup> To go on alms-pilgrimage. {Ibid. Vol. 3, p. 95.}

<sup>4</sup> Literary language of the early Buddhists, closely related to Māgadhī. {Ibid. Vol. 5, p. 78.}

<sup>5</sup> ‘Piṭakattayapālim ca tassā atṭhakatham pi ca,  
mukhapāṭhena ānesum pubbe bhikkhu mahāmati’.

(Before this time, the wise Bhikkhus had orally handed down the text of the three Piṭakas and also the Atṭhakathā.) {Oldenberg, H. (1879). *Dīpavāmsa*. p .103. London: Williams and Norgate.}

<sup>6</sup> The greatest of Commentators on the Tipiṭaka. He was a brāhmaṇ, born in a village near Buddhagayā and became proficient in the Vedas and allied branches of knowledge. One day he met a monk, named Revata, and on being defeated by him in controversy, entered the Order to learn the Buddha's teachings. Because his speech was profound, like that of the Buddha, and because his words spread throughout the world (like those of the Buddha), he came to be called Buddhaghosa. {Malalasekera, G. P. (1938). *Dictionary of Pali proper names*. (Vol. 2, p. 969). London: John Murray.}

the Buddha (Upādhyāya, 1952, pp. 26-27). But till now the word Pāli was being used not as a language but for entire teachings of the Buddha. The use of the word Pāli as a language begins with the text like *Abhidhānappadīpikā* and *Sāsanavāmsa*<sup>7</sup> of the 19<sup>th</sup> century AD. After that, the term Pāli was being widely used as a language.

Scholars have different opinions about the origin of the Pāli language, that we recognize as a language today. Different scholars have tried to make the origination of the word Pāli with different words like- *Pariyāya*, *Pāṭha*, *Pāṇkti*, *Pāṭali*, *Palli*, *Prāleyaka* etc. (Upādhyāya, 1952, pp. 32-33). Similarly, there is a difference of opinion among the scholars regarding the origin-places of the Pāli language. Different scholars consider it as a language of different ancient territories like- *Kalīṅga*, *Kosala*, *Ujjayinī*, *Vindhya-Pradeśa*, *Magadha*, etc. (Upādhyāya, 1952, pp. 40-44). However, from the viewpoint of the literal and regional roots of the Pāli language, the Magadha region seem to be more logical and prominent as origin-place of the Pāli. Thus, *Māgadhī* is the more appropriate denotement for the Pāli and it is widely accepted by different scholars of Pāli, Buddhology, Linguistics and other allied disciplines (Kassapa, 1940, p. 5).

But there is a big confusion among students, researchers and scholars somehow associated or working with linguistics, ancient languages, Buddhist literature, Jaina literature, or Vaidika literature. Although some of them consider Pāli an independent language, they may not be aware that Pāli is the modern denotement of the ancient language Māgadhī. On the other hand, many others know this fact but they become confused with the *Māgadhī-Prākrta*. And in such a situation, the following questions arise in the mind of most of the people:

1. In ancient time Pāli was known as Māgadhī, so why Pāli is not considered as a dialect of *Prākrta* language? Is it entirely different from Māgadhī-Prākrta?
2. If Pāli is different from Māgadhī-Prākrta, which term would be appropriate to use for it so that it retains the relevance of its antiquity & specialty?

Ācārya Buddhaghosa, in his commentaries, considers Māgadhī as *mūlabhāṣā*<sup>8</sup> (principal dialect), in which the Buddha preached his sermons. Buddhaghosa uses the word Pāli to represent

<sup>7</sup> *Icevam pālibhāsāya pariyattim parivattitvā pacchā ācariyaparamparasissānusissavasena sīhaḍīpe jinacakkamajjhanti kamsumāsī viya atidibbatī ...* {Paññāsāmī, Bhikkhu. *Sāsanavāmsa*. Bode, M. (Ed.). (1897). p. 31. London: The Pāli Text Society.}

<sup>8</sup> ‘... māgadhikāya sabbasattānam mūlabhāṣāya ...’ {Buddhaghosācariya. *Visuddhimagga*. Warren, H.C. (Ed.). (1950). p. 373. Cambridge: Harvard University Press. }

the Buddhavacana or Tipiṭaka<sup>9</sup>. Ācārya *Moggallāna*, at starting of his grammar book, says – “now I am going to tell the rules for Māgadhī dialect”<sup>10</sup>. Here *Moggallānācariya* is also talking about the same Māgadhī, which Buddhaghosācariya was talking about. Ācārya *Hemacandra*, in his book *Siddhamēśabdāmuśasana*, has given many rules for Māgadhī-Prākṛta which are different from the rules of *Māgadhī-Pāli*<sup>11</sup>. So now, I will discuss both Māgadhī-Prākṛta and Māgadhī-Pāli respectively. But before that we will see the *Thera*<sup>12</sup> Sūriyagoḍa’s perspective about unique identification and recognition of the Māgadhī language in which the Buddhist canons have been preserved and which was used by the Buddha as communicating dialect also. In fact, this was the Thera Sūriyagoḍa’s interpretation that inspired me to write this paper.

Thera *Sūriyagoḍa* of Sri Lanka has used the word *Suddhamāgadhī* to differentiate the Māgadhī of Theravada Buddhist Canon from Māgadhī-Prākṛta. By the term *Suddhamāgadhī* Thera Sūriyagoḍa means the purest form of Māgadhī dialect. However, almost in every religion the language used by its founder or the language of its scriptures is considered the purest. Language of Vedas (*Vaidika Saṃskṛta* or *Chāndasa*) is considered pious. Even at the time of the Buddha, two Brāhmaṇa monks requested the Buddha to make Chāndasa as the primary language of Buddhavacana<sup>13</sup> but the Buddha refused their proposal by allowing monks to learn or deliver

<sup>9</sup> ‘... neva pāliyam na atthakathāyam āgatam ...’ {Ibid. p. 87};  
 ‘...neva pāliyam, na atthakathāyam dissati’. {Buddhaghosācariya. *Sumaṅgalavilāsinī*. Tiwary, M. (Ed.). (1974). p. 188. Nālandā: Nava Nālandā Mahāvihāra.}

<sup>10</sup> “Siddhamiddhaguṇam sādhu, namassitvā tathāgatam,  
 sadhammasaṅgham bhāsissam, māgadham saddalakkhaṇam”.

{Moggallānācārya. *Moggallāna Pāli-vyākaraṇa*. Kausalyāyana, B. A. (Trans.). Vimalakīrti, Prof. (Dr.). (Ed.). (2013). p. 21. New Delhi: Samyaka Prakāśana.}

<sup>11</sup> Māgadhī-Pāli is not a technically appropriate term but I am using this term here to differentiate the Māgadhī of Buddhist canons from the Māgadhī-Prākṛta only.

<sup>12</sup> Used with reference to the bhikkhus of Buddhist Order. {Davids, R., & Stede, W. (Eds.). (1952). *The Pali text society's Pali-English dictionary*. (Vol. 4, p. 144). London: Pali Text Society.}

<sup>13</sup> “Etarahi, bhante, bhikkhū nānānāmā nānāgottā nānājaccā nānākulā pabbajitā. Te sakāya niruttiyā buddhavacanam dūsenti. Handa mayam, bhante, buddhavacanam chandaso āropemā”ti. {Cullavaggapāli. Kassapa, J. (Ed.). (2017). (pp. 228-9) Nālandā: Nava Nālandā Mahāvihāra.}

Buddhavacana in their own dialects<sup>14</sup>. Similarly, Prākṛta, in which the *Mahāvīra Swāmī*<sup>15</sup> preached his discourses, is considered natural & purest language (Pragyāśāgara, 2015, p. IX). Therefore, naming the Pāli language (in which the Buddha delivered his discourses) as Suddhamāgadhī may be an attempt to show this language purest and it may be also like showing reverence to the Buddha. But that is neither my concern nor the point of discussion. Purpose of this study is very clear and mainly based upon the two questions which are mentioned in the previous page.

Before proceeding further, it is appropriate to discuss the methodology, significance & scope of this study. Mainly two methods of research have been applied throughout this study – 1. Literary method– the study is based on different relevant primary and secondary literary sources related to Pāli and Prākṛta languages available in printed and electronic form; 2. Analytical method– it has been tried to collect sufficient materials, facts or information related to the topic and has been analyzed to make a critical evaluation of the materials. If we talk about the significance of this study, since the study has been done mainly on account of primary sources, the facts or findings obtained after this study will be more precise and reliable. Researchers and scholars associated with linguistic and historical studies will be attracted to the adequate amount of primary sources available in Pāli and Prākṛta languages. Some popular and controversial questions related to Prākṛta and Pāli language have been considered without any prejudice, so that other future researchers and scholars may also be interested to think over those questions. Future researchers working on similar topics may also be benefited.

It is also necessary to point here that this study is limited to the two grammar texts– *Moggallāna Pāli Vyākaraṇa* and *Siddhahemaśabdānuśāsana Prākṛta Vyākaraṇa* to make comparison regarding similarities or differences between the two languages, i.e., Māgadhī (Prākṛta) and Suddhamāgadhī (Pāli).

### Thera Sūriyagoḍa's View

At starting of the introduction of his book, Rev. *Sūriyagoḍa Sumanigala* admits– “Pāli was the language spoken in the sixth century B.C. in Magadha, a country in Northern India. At that time, it was called Māgadhī and the term Pāli was then unknown. The Buddha, whose teaching

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<sup>14</sup> “Na, bhikkhave, buddhavacanam chandaso āropetabbam. Yo āropeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, sakāya niruttiyā buddhavacanam pariyāpuṇitu”nti. {Ibid.}

<sup>15</sup> Jainism is believed to have come down from unknown antiquity through 24 teachers, called *Tīrthamkaras* (founders of the faith). Rishabha stands first in the list of teachers. However, the first 22 Tīrthankaras seem to be mythical and the last two historical persons. 23<sup>rd</sup> Tīrthamkara was Lord Pārvanātha. Mahāvīra Swāmī was the last and 24<sup>th</sup> Tīrthamkara. {Chanchreek, K.L., & Jain, M.K. (Eds.). (2005). *Encyclopedia of Jaina Religion*. (vol. 1, pp. 64-112). New Delhi: Shree Publishers & Distributors.}

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was addressed to all classes of humanity regardless of rank and colour, used this language for His discourses. These discourses have from that day been handed down first orally and later in writing in the same identical language, although the language of the country of Magadha in course of time underwent a great many changes. At first, these changes resulted in a division into three forms –

1. Māgadhī – the language of the court and cultured people,
2. Addhamāgadhī – the language of the merchants and common people and
3. Suddhamāgadhī – the pure Māgadhī which came to be called Pāli and which was, as stated above, the language in which the Buddha preached His doctrine and in which the Buddhist Scriptures have been preserved” (Sūriyagoda, 1953, p. 10).

### **Māgadhī-Prākṛta**

Prākṛta is a bunch of languages. There are many dialects of Prākṛta language, and Māgadhī is one of them. However, there is a difference of opinion among scholars, linguists, and grammarians regarding the types of Prākṛta. Where *Vararuci* tells us about four types of Prākṛta, *Lakśhamīdhara* informs us about six. *Hemacandra* and *Bharatamuni* both mention seven types of Prākṛta. By dividing Prākṛta into four categories (i.e., *Bhāśā*, *Vibhāśā*, *Apabhraṃṣa* and *Paiśācī*), *Markandeya* talks about total sixteen types of Prākṛta<sup>16</sup>. But despite having so many types of Prākṛta, only three types of Prākṛta are considered important by most of the scholars – 1. Śaurasenī, 2. Māgadhī and 3. Paiśācī. And among these three, Śaurasenī is considered to be the most important. Māgadhī and Paiśācī are considered to be regional dialects of Śaurasenī only (Pragyāsāgara, 2015, p. X).

Māgadhī is considered the dialect of ancient Magadha. From some famous and important Saṃskṛta plays like *Abhijñānaśākuntalam* of Kālidāsa and *Mrcchakatikam* of Śūdraka, we get to know that Māgadhī was a dialect of common people, King's men, servants and demon-like characters. Māgadhī can also be traced in Asokan inscriptions. Many ancient Prākṛta scholars have given grammar rules for Māgadhī.

I have selected Ācārya Hemacandra's Siddhahemaśabdānuśāsana for this paper because Ācārya Hemacandra himself has given explanations or comments (*vutti*) to all the suttas written by him. This book is considered as a complete and prominent grammar book of Prākṛta language by many scholars; so this is another reason to select this book for this study. Let us see some examples of Māgadhī from this book.

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<sup>16</sup> Hemacandra, Ācārya. *Prākṛta-vyākaraṇa: 8<sup>th</sup> chapter of Siddhahemaśabdānuśāsana*. Āpte, K. V. (Ed.). (1996). p. 4. Vārāṇasī: Caukhambā Saṃskṛta Series Bhawana.

1. If ‘si’ suffix comes after a masculine noun, the last vowel ‘a’ converts into ‘e’<sup>17</sup> –

esa + si > ese

meṣa + si > meṣe

(Note that here ‘s’ also converts into ‘ś’)

2. ‘r’ letter of nouns and adjectives usually converts into ‘l’<sup>18</sup> –

rājā > lājā

nara > nale { nara + si = nare; r>l; nare>nale }

kara > kale

3. Dental ‘s’ & cerebral ‘ś’ convert into palatal ‘ś’<sup>19</sup> –

hamṣa > hamśe

sārasa > śālaśe

puruṣa > puliśe

4. ‘ja’ and ‘dyā’ convert into ‘ya’<sup>20</sup> –

jānāti > yānādi

madya > mayyam

5. ‘r’ (which is non-conjoint and does not occur in starting of a word) converts into ‘d’<sup>21</sup> –

jānāti > yānādi

upasthita > uvastide

arthapati > astavadī

ucchalati > uścaladi

## Māgadhi-Pāli

Although this is a controversial topic so far and different scholars have different views on this, most scholars agree that Māgadhi was the dialect in which the Buddha preached his sermons.

<sup>17</sup> Ata et sau pum̄si māgadhyām – “māgadhyām bhaśāyām sau pare akārasya ekāro bhavati pum̄si pullinge”. {Ibid. p. 242.}

<sup>18</sup> Rasorlaśau – “māgadhyām refasya dantyasakārasya ca sthāne yathāsamkhyām lakārastālavyaśakāraśca bhavati”. {Ibid. pp. 242-243.}

<sup>19</sup> Ibid.

<sup>20</sup> Jadyām yah – “māgadhyām jadhyam sthāne yo bhavati. {Ibid. p. 244.}

<sup>21</sup> To donādau śaurasenyāmayuktasya – “śaurasenyaṁ bhāśāyāmanāsdāvapadādau vartamānasya takārasya dakāro bhavati, na cedasau varṇāntareṇa samyukto bhavati. {Ibid. p. 234.}; Seṣam śaurasenīvat – “magdhyam yaduktam tatonyacchaurasenīvat draṣṭvyam”. {Ibid. p. 247.}

Later on, this Māgadhī came to be known as Pāli. Scholars such as Ācārya Buddhaghosa, Geiger and Bhikkhu<sup>22</sup> Siddhārtha believe that Māgadhī was the language of the Buddhavacana. Bhikkhu Jagadīsa Kassapa also strongly supports this view, as well as many modern scholars of Pāli and Buddhology also have the same view (Upādhyāya, 1952, p. 43).

There are many such problems associated with the Language of Buddhavacana. Even if we assume that Māgadhī was the language of Buddhavacana, then another question arises, which Māgadhī? A variant of Māgadhī is also found in Asokan inscriptions and ancient Saṃskṛta plays, which is different from Māgadhī of Buddhavacana or Pāli in many aspects. We have just seen above a glimpse of Māgadhī used in Asokan inscriptions and ancient Saṃskṛta plays. Now let us see some rules and characteristics of the Māgadhī of Buddhavacana. Then we will come to the conclusion whether it is different from Māgadhī-Prākṛta or not and if it is different, then we should identify or recognise it by a specific denotement or not.

1. If ‘si’ suffix comes after a masculine noun ending in ‘a’, this ‘a’ converts into ‘o’<sup>23</sup> –  
 nara + si > naro  
 dhamma + si > dhammo
2. ‘r’ converts into ‘l’ here also, but this conversion takes place in a very special case when letter ‘r’ comes after ‘pa’ –  
 pari + gha > paligha<sup>24</sup>  
 pari + patha > palipatha (Vyāsa, 2019, vol. 2, part. 3, p. 3708)
3. There is only one ‘s’ (dental-s) used in Pāli, palatal ‘ś’ & cerebral ‘ṣ’ are not used here (Dhammarakkhita, 1957, p. 3) –  
 avakāśa > okāsa  
 kṛṣaka > kassaka
4. In Māgadhī-Pāli ‘dya’ usually converts into ‘jja’ –  
 vidyā > vijjā  
 madya > majja

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<sup>22</sup> An almsman, a mendicant, a Buddhist monk or priest. {Davids, R., & Stede, W. (Eds.). (1952). *The Pali text society's Pali-English dictionary*. (Vol. 6, p. 128). London: Pali Text Society.}

<sup>23</sup> Sisso – "akārantato nāmasmā sissa o hoti". {Moggallāna, Ācārya. *Moggallāna Pāli-vyākaranā*. Kausalyāya, B. A. (Trans.). Vimalakīrti, Prof. (Dr.). (Ed.). (2013). p. 82. New Delhi: Samyaka Prakāśana.}

<sup>24</sup> Tathānarānam ṭaṭhaṇalā – “tathanarānam ṭaṭhaṇalā honti vā”. {Ibid. p. 36.}

5. Here ‘t’ sometimes converts into ‘t̪’ but not usually into ‘d’<sup>25</sup> –

dukkataṁ > dukkaṭam

atthakathā > atṭhakathā

## Conclusion

As we have observed above, there are differences between Māgadhī-Prākṛta and Māgadhī-Pāli. In Māgadhī-Prākṛta, there are more vowels and consonants than Māgadhī-Pāli which make this dialect more complex and somehow of hybridized nature. Tendencies like – changing *r* into *l*, *s* & *ś* into *ś*, *ja* & *dya* into *ya*, *ta* into *da*, last vowel ‘a’ (of nominative singular noun) into ‘e’ – can be seen usually in Māgadhī-Prākṛta but these characteristics are generally not found in Māgadhī-Pāli, even if found anywhere, it is a very rare case. Thus, *Suddhamāgadhī* is an appropriate and relevant nomenclature for the Māgadhī language of Buddhist canon from the perspective of both perspicuity and disparity from Māgadhī-Prākṛta.

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<sup>25</sup> ibid.

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## **Investigating the Factors Responsible for Poor English Reading Comprehension at Secondary Level at Select C.B.S.E Schools in Aligarh**

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### **Rationale**

The study aims to find out the issues responsible for poor English reading comprehension at secondary level at select C.B.S.E secondary schools in Aligarh and proposes to provide solutions and improvement in teaching techniques.

The first revelation from the Holy Quran “IQRA” which means “READ” makes it very clear about the importance of reading. Reading is a guessing game in which the readers reconstruct the message which is encoded by writers (Carrell & Eisterhold, 1983). ‘*The reading is thinking*’ is a popular notion in the area of literacy instruction (Cunningham & Allington, 2006; Fountas & Pinnell, 2001). Reading being an important skill is very important to master in order to succeed in any walk of life. It is an activity that involves comprehension, word recognition, motivation, and fluency. One of the main purposes of reading is comprehending what you have read. The purpose of reading changes with different types of readings. These different types of readings can be labelled as: scanning, skimming, reading to learn, reading for general idea/understanding, reading for critical evaluation and reading to integrate information (Carrell & Grabe, 2010). Scanning is such a reading process which needs recognition of some visual form such as: number, word, or phrase (Carver, 1992). Reading for understanding, is a reading process that requires visual and semantic process and the mental construction of the text summary (*ibid*). Reading to learn does not only require summary of a text but also different chunks of information which are elaborated in different sets of information (*ibid*). Reading comprehension occurs when reader extracts and combines different types of information from the read text and makes a link between the new information and the already known ones (Koda, 2007).

Reading of a text in second language (English language) is more complex than reading in 1<sup>st</sup> language. There are a lot of variations in L2 reading such as variations in age, training, schooling motivation, socio-economic level, and at individual level (Carrell &

Grabe, 2010). The readers, reading in L2, have to acquire a complex cognitive ability which is different from reading in L1 (ibid).

Reading comprehension is complex process, in which many other skills are used (Cain et al, 2004). Many factors are involved which affect this reading comprehension process (Palincsar & Brown, 1984; Samuels, 1983) and these factors are related to the text, context, work and the reader (Snow, 2002). Vocabulary is also one of the main factors which affect reading comprehension (Nagy, 1998 as cited in Bauman, 2009).

Vocabulary is an important factor that has an effect on reading comprehension. Researchers say that reading comprehension in L2 requires different amount of vocabulary. Laufer (1989) investigated to find out how much amount of vocabulary is necessary for reading comprehension. She concluded that 95 per cent of the text should be known to the reader to understand the whole text. Nation (2001) proposes that the required percentage for comprehension ought to be approximately 98 per cent. Taking these research in consideration we can understand how necessary it is to have a good knowledge of vocabulary. If a person's vocabulary is weak, comprehension of any text will become difficult. Students who have problems in reading comprehension have poor or limited vocabulary (Biemiller & Boote, 2006; Rupley & Nichols, 2005).

The knowledge of vocabulary and comprehension also helps in reading speed in L2. Carver (1992) studied that when reading L1, readers can go about 200-300 words per minute. Fluency develops as reader's progress with age and grade. Floyd and Carrell (1987), say that people with lack of background and cultural knowledge of L2 can improve their comprehension by specially being taught the cultural and background knowledge of target language. Students can perform better if prior knowledge and topic interest is high than students whose topic interest and background knowledge are low (Carrell & Wise, 1998).

Meta-cognition also influences the reading abilities of learners (Brown et al, 1986). Successful and fluent learners show better level of controlling their actions during reading and meta-cognition knowledge than novice and less successful learners or readers (Baker & Beall, 2009). Successful readers use different type of strategies for successful comprehension (Pressley, 2006). The readers who use more strategies score high in reading comprehension tasks (Anderson, 1991). For better performance, knowing of different strategies does not mean performing well; a reader who knows how to use different strategies can perform better (ibid).

If reading comprehension is weak it is bound to affect higher education and research studies difficult. People with low level reading ability and comprehension find it difficult to comprehend text and differentiate between closely related texts.

In this paper an attempt will be made to figure out the problems and difficulties which create a barrier in English reading comprehension, as to bring about a viable solution to improve the skill. With the frequent advancement in the world of education the traditional teaching methods are getting outdated. New teaching methods have been introduced to teach reading and other language skills. This paper aims at focusing on some new techniques that should be employed in secondary classroom to improve reading comprehension.

### **Objective of the Study**

- To find the problems and difficulties in reading comprehension at secondary level.
- To enhance the reading skills of students at secondary level.
- To develop a perspective of diverse methods being employed for reading comprehension.
- To offer suggestions for improvement.

### **Research Questions**

- What are the factors affecting English reading comprehension?
- To what extent is reading skill necessary to improve other language skills?
- How do students with poor reading comprehension cope with the syllabus?

### **Significance of the Study**

The study is significant in a number of ways. It will bring up useful data which will help in deciphering the problems in reading comprehension. The suggestions and remedies will prove to be useful for improving the reading comprehension and teaching methodology. This research in the long run will help in developing better English reading skills at secondary level. It will help the authorities in developing better curriculum in such a way that reading skill has a magnified focus and it will also help to overcome difficulties and factors responsible for poor reading comprehension.

### **Methodology**

The research was descriptive in nature. The quantitative and qualitative research was carried out for this study. The survey consisted of 4 teachers (who taught secondary classes; from both schools) and 80 students of classes 9<sup>th</sup> and 10<sup>th</sup> from two C. B. S. E schools, out of which 40 students were from class 9<sup>th</sup> from both the schools combined and 40 students from class 10<sup>th</sup> from both schools combined. The students were given a passage from their texts and were asked to read aloud so that their reading speed and word recognition could be checked. The students were asked to provide meanings of some difficult words in both languages that is Hindi/Urdu and English, so that the level of their vocabulary could be checked in both the languages. Some questions were put up for the students to provide answers so that the sentence structure of students' writing could be checked. The sentence structure of students in writing would help to test the comprehension level of students'

reading (How much students' reading comprehension is affected by the sentence structure; do the students with poor syntax structure understand the text in the same way as the students understand with strong syntax structure in writing). The answer to the questions would also help give an idea of the comprehension of the students, whether the answers of the asked questions are relevant to questions. It would also help to deduce the critical writing of the students. Critical writing helps come to a judgment of reading comprehension, if the students wrote critically; their reading comprehension would be excellent. Writing and reading aloud would help to incorporate reading skill with other skills.

## **Results and Findings**

The test revealed that the students were not able to supply meanings in English to the difficult words. Upon investigating, the reason that surfaced was that the students were not taught meanings in English; rather they were explained the meanings in their mother tongue. They were not in a practice of memorizing meanings from English to English. In writing meanings of the words from English to their mother tongue, the results varied from student to student. A small percentage of students were able to provide the meanings of more than 60 percent words, some students were able to give the meanings of more than 50 per cent words, and many students could not supply the meanings of more than 30 per cent words. The results in supplying meaning in mother tongue were different than providing meanings in English because students were taught the meaning in their mother tongue so that they could at least understand the crux of the text. When students were asked to read the passage loudly to test their reading speed and word-recognition, varying results were found. A small number of students were able to read the passage fluently and pronounce the words accurately. But many students were not able to read fluently; many were not able to read some words. These types of words seemed alien to them as they had to recognize the alien words written in the script.

After reading the passage, when the students were asked to write the answers to the questions at the end of the passage, many students could not write a well-structured sentence. The use of articles, prepositions and punctuations seemed very weak. Some students according to their understanding picked up a passage from the text to answer the question and many were not able to even understand the question properly. Very few students were able to answer the questions correctly but that too in broken language.

## **Conclusion**

From the above discussion it becomes obvious that there exist many significant factors which affect reading comprehension. These key factors include poor mastery over vocabulary, tendency of cramming instead of learning and understanding; objective is to pass the exam and not to build up skill, weak sentence structure and tenses, not using the tricks to deduce the meaning from context, no custom of reading the newspapers, novels, articles and other books, and lack of awareness from both sides: from teachers and students in developing the skill. Students are not trained in different types of reading skills like loud reading,

intensive reading, extensive reading and silent reading for the enhanced comprehension of the text. Reading strategies like skimming, scanning, predicting previewing, anticipation and reading in portions are unknown to students. Reading skills also develop other linguistic skills. If reading proficiency is good, students can write and utter well-structured and meaningful sentences. It provides them good amount of vocabulary, written model, and the awareness of different cultures and societies to make them write and speak in a sophisticated way.

## **Recommendations**

The following recommendations may prove useful in improving the reading comprehension:

- No method of teaching can be called complete in itself. A combination of methods should be applied by the teachers by gauging the ability of the students.
  - To improve vocabulary, word meaning should be taught in English to English.
  - Teachers should discourage rot- learning and cramming and make students understand the text. This will enhance their creativity.
  - Teachers should demonstrate how to deduce meaning from the text.
  - Sentence structures, parts of speech and tenses should be taught in a proper manner.
  - Other language skills should be integrated with reading skills and taught.
  - Students should be made aware of all reading strategies.
  - Teachers should teach reading of words and sentences with correct stress and intonation.
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## **Retention and Maintenance of Palestinian Dialect of Almafraq in Jordan: A Sociolinguistic Study**

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### **Abstract**

Palestinian has been one of the Jordanian dialects, came into existence after the Arab-Israeli wars when a great number of Palestinian refugees came into Jordan. This paper particularly focuses on the Palestinian dialect of Almafraq which is a minority Jordanian community, and their language maintenance is an interesting example for any sociolinguistic study. This article is based on the findings of an academic research among the Palestinian living in Almafraq and surrounding areas. This article is a case study of the Jordanian-Palestinians' retention and maintenance of Palestinian dialect.

**Keywords:** Jordan, Palestinian Dialect, Language Contact, Sociolinguistics, Language Attitude.

### **1. Introduction**

Arabic is considered as the most widely spoken, out of the living Semitic languages, belonging to the Afroasiatic family (Watson, 2002). Arabic can be broadly categorized into two standard varieties: Classical Arabic and Modern Standard Arabic. Classical Arabic, also known as *Fuṣḥa*, is the standard language used in the pre-Islamic period among the Quraish tribe. Modern Standard Arabic, also referred to as contemporary *Faṣīḥ*, is the form of language used in formal domains, such as academics, media, religious discourse, and conferences. Additionally, Arabic contains a large number of dialects spoken in around 60 countries that differ from one another in different linguistics levels. These dialects may not be mutually intelligible to speakers from other regions (Huneety, 2015; Mashaqba et al., 2020; Watson, 2002).

Recent studies on the sociolinguistics of Arabic dialects have demonstrated that in addition to the Standard Arabic that holds prestige and power across the Arab World, there exists, in all Arabic-speaking countries, at least one additional supra-local or regional variety, generally spoken, that holds considerable prestige for ordinary Arabic speakers (see e.g., Abd-El-Jawad, 1987; Abu-Haidar, 1989; Al-Amadidhi, 1985; Al-Rojaie, 2013; Bassiouney, 2017; Holes, 1995). These studies have shown that speakers speaking local varieties tend to shift to the non-standard supra-

local variety, be it the dialect of Amman, Almafraq, Baghdad, Cairo, or Manama, perhaps because it is more accessible to speakers than the Standard Arabic.

Palestinian dialect of Almafraq in Jordan presents a particularly interesting case for the study of language and identity construction for several reasons:

1. They were the ethnic majority in Jordan and thus found themselves in a demographic context that is extremely rare for migrant communities but holds minority status in Almafraq.
2. The host community is very small and relatively homogeneous, making for greater visibility in the new Palestinian refugees' context than is again typical of migration situations in highly multi-cultural contexts.
3. Palestinian-Jordanians living in Almafraq still maintain their native dialect in several domains. On the other hand, we notice their tendency to use the local Bedouin dialect in some other domains.

The linguistic situation in Jordan is more complex for many reasons. Jordan hosts a large number of skilled Palestinian workers (Plascov, 1981), and many merchants and academicians came from neighbouring states in the 1920s and 1930s (Aruri, 1972). More significantly, the annexation of the West Bank into Jordan in the aftermath of the 1948 Arab-Israeli War led to a growth in the proportion of the urban variety and a decrease in the migratory patterns (Aruri, 1972); for more details of the linguistic situation in Jordan, see Mashaqba (2015). However, there has not been much research surveying language use and attitude in Jordan. This study fills this gap by investigating language ideology and attitude in the context of 21st-century Jordan, which is experiencing extraordinary social changes, including opportunities for language contact between Palestinian and Bedouins.

The findings are based on an examination of recorded sociolinguistic interviews and questionnaires designed to elicit speakers' language use and attitude.

## **2. Palestinian Dialect of Jordan**

A dialectal contact situation between Jordanian and Palestinian varieties came into existence as a result of the influx of a significant number of Palestinian refugees into Jordan after the Arab-Israeli wars, which caused a large expansion of Jordanian urban centres at the expense of rural and Bedouin areas (Al-Wer, 2002). Before this change, the Bedouin dialect was the dominant variety in the country. The presence of both the rural and urban varieties in Jordan is directly related to how the Palestinian political problem unfolded over the past six decades. This explains why these two dialects are referred to as alien by Jordanian nationalists as opposed to the indigenous BV (Suleiman, 2004). This was a turning point in the dialectal context, which brought

about a competition between the Jordanian and Palestinian dialects. This is most obviously reflected in their emblematic variants; the use of [g], for example, symbolizes the local and Jordanian identity, while [?] symbolizes the Palestinian originality (Al-Wer, 2002). The appeal to attitudes in discussing the competing varieties stems from three considerations: (1) the attitudes reflect the Jordanians' linguistic beliefs about dialects in the speech communities; (2) the significance of attitudes extends to other domains such as linking language to intergroup relations and politics; and (3) the concept of attitude helps us interpret what attitudes people declare to have toward a certain dialect and how they act toward it in empirical situations, such as being reluctant to code-switch between dialects because of issues related to pride (Suleiman, 2004). Overall, the complex language situation in Jordan is viewed differently by linguists, who mostly disagreed on the sociolinguistic ranking of the competing varieties, as we will see below.

**Table 1**  
*The most common phonological Palestinian features*

| Linguistic Variables | Standard Variety  | Palestinian Variety                         | Example (Standard forms given first)  |
|----------------------|-------------------|---|---|
| (Q)                  | [q]               | [?]   | /qalb/(heart) /?alb/  |
| (D)                  | [d <sup>f</sup> ] | [d <sup>f</sup> ], [z <sup>f</sup> ] or [d] | /d <sup>f</sup> aabit <sup>f</sup> / (officer)-<br>/d <sup>f</sup> aabit <sup>f</sup> / or z <sup>f</sup> aabit <sup>f</sup> . Mutad <sup>f</sup> aajiq/<br>(upset)/middaji?/ |
| (D)                  | [ð <sup>f</sup> ] | [d <sup>f</sup> ] or [z <sup>f</sup> ]      | /ð <sup>f</sup> ufr/<br>(nail)/d <sup>f</sup> ufr./.ð <sup>f</sup> il/(shadow)/z <sup>f</sup> il/   |
| (θ)                  | [θ]               | [t] or [s]                                  | /əalaaeθ/ (three)/talaat/. /taəbiit/<br>(strengthening) /tasbiit/   |
| (dʒ)                 | [dʒ]              | [ʒ]   | /dʒabal/ (mountain)<br>/ʒabal/  |
| (k)                  | [k]               | [k]   | /kalb/ (dog)  |

### 3. The Bedouin Jordanian Dialect

People usually consider this dialect as being traditionalist and closer to the dialect of Arabia. It gains its high prestige because it is “considered quite conservative and hence similar to the Qur'an” Cadora (1970:12). This closeness to the Holy Qur'an is traced in the /fas<sup>f</sup>aah! (eloquence) of its speakers. Thus, Rabin (1951:18) assumes that this dialect is “to some extent justified by the rich speech of the Bedouin and his natural rhetorical ability, and by the fact that a tradition of Classical Arabic poetry still continued among the tribes for some centuries.” I am

partly convinced with this statement that “it is part of the mythology of Arabic...that Classical Arabic...is still spoken by the Bedouin. Such statements are part of a general fact about human knowledge, which is that the further away and less accessible an area is, the more fantastic things seem to be known about it” Ingham (1994:5).

The most common phonological features (table 2) of this Bedouin variety, which is spoken in Almafraq of Jordan, are:

**Table 2**

*The most common phonological Bedouin Jordanian features*

| Linguistic Variables | Standard Variety  | Bedouin Variety   | Example (Standard forms given first)   |
|----------------------|-------------------|-------------------|--|
| (Q)                  | [q]               | [g]               | /qalb/(heart) /galb/   |
| (D)                  | [d <sup>f</sup> ] | [ð <sup>f</sup> ] | /d <sup>f</sup> aabit <sup>f</sup> / (officer)- /ð <sup>f</sup> aabit <sup>f</sup> / |
| (D)                  | [ð <sup>f</sup> ] | [ð <sup>f</sup> ] | /ð <sup>f</sup> ufr/ (nail)  |
| (θ)                  | [θ]               | [θ]               | /ealaaeθ/ (three)  |
| (dʒ)                 | [dʒ]              | [dʒ]              | /dʒabal/ (mountain)  |
| (k)                  | [k]               | [tʃ]              | /kalb/ (dog) /tʃalb/   |

#### 4. Methods and Data Collection

The sample selected for this study was limited to the families belonging to Palestinian tribes who were permanent residents in Almafraq. The respondents were selected partly on the basis of their accessibility to the researcher and mostly their willingness to respond. As the present study aims at investigating language use and attitude among Palestinian dialect users who are a minority in a host Bedouin majority, this region is considered as a representative example of such a sociolinguistic situation. The researcher had a total of 150 informants for the study by using the Social Network method. 50 informants were directly interviewed, and 100 informants of this sample filled a questionnaire. The sample covers different age groups, gender, educational background, place of birth, nature of work, etc. It is divided into three age groups, following the studies done by Dweik (2000), Al-Khatib (2001), and Al-Khatib & Al -Ali (2010) as the following table shows:

**Table 3***Distribution of the sample by age and gender*

| Age          | No. | Sex  |        |
|--------------|-----|------|--------|
|              |     | Male | Female |
| Young 15-29  | 38  | 20   | 18     |
| Middle 30-44 | 29  | 14   | 15     |
| Old 45+      | 33  | 17   | 16     |
| Total        | 100 | 51   | 49     |

The questionnaires were randomly distributed to 51 male and 49 female participants whose ages ranged between 15 and 50 (Table 1).

The questionnaire in this study has three sections. The first section has five questions used to extract their perceived association of Bedouin and Palestinian dialects with four social features, namely age, gender, occupation, level of education, as shown in Appendix A. They also had the option of choosing ‘No Response’, which a few participants chose. As the researcher conducted the survey, the entire sample was simultaneously observed by the researcher himself. The interviewers used their own dialects during the interviews to maintain a natural environment. The researcher starts each interview by providing a summary of the objectives of the study. Extra questions could be asked when necessary.

## 5. Ideologies, Identity, and Language Maintenance

Language ideology refers to common-sense ideas that speakers have about the structure and use of their language. Silverstein (1979) more specifically refers to it “as a set of beliefs about language articulated by users as a rationalization or justification of perceived language structure and use” (p.193). Language ideology is considered as a mediating link between linguistic forms and social structure. Language ideologies are often the driving force behind language maintenance and shift (Kulick, 1992). In this section, we discuss speakers’ ideologies about the social meanings of speaking the two varieties (Palestinian and Bedouin) as evidenced in the sociolinguistic interviews and the survey in order to understand the social factors that may contribute to the dialect shift. Fasold (1984) defines ‘language shift’ simply as ‘the process of a community giving up a language. He further states that ‘when the shift occurs, the community has collectively chosen a new language where an old one was used before’. He further states that language shift and language maintenance are two sides of the same coin and are both ‘really the long-term, collective results of language choice’ of a group of people (Fasold, 1984). At the end of the interview’s participants were asked questions that were intended to elicit their ideologies about the dialects.

While discussing the shift, the younger Palestinian participants acknowledged the phenomenon and mentioned that they are ‘affected by’ the Bedouin dialect and their language is ‘mixed with Bedouin words. They generally attributed this to two major factors: the environment and socialization. Others said that persons who use Bedouin outside of their area are merely trying to impress other people, i.e., the Bedouins, with their knowledge of the dialect and gain social acceptability from them.

For the older generations (45+), the ideologies regarding language and language shift were similar for both men and women. In response to a general question about the value of preserving dialects, they responded by saying that people should preserve their own dialects. They however do not think that adopting the Palestinian dialect affects their broader Jordanian identity, because they claim that both dialects represent the Jordanian identity equally.

Although they claimed the Jordanian identity, the data collected during the study indicates that the Palestinians of Almafraq still retain their attachment with their national history and origins. During the researcher's visits to some of their houses, he could observe that photographs of Palestinian historical and religious places were still on display in their rooms and hallways. Furthermore, a young Palestinian man living in the area of Almafraq, states that “many of us still inherit the keys of our houses that our grandfathers were forced to leave behind”.

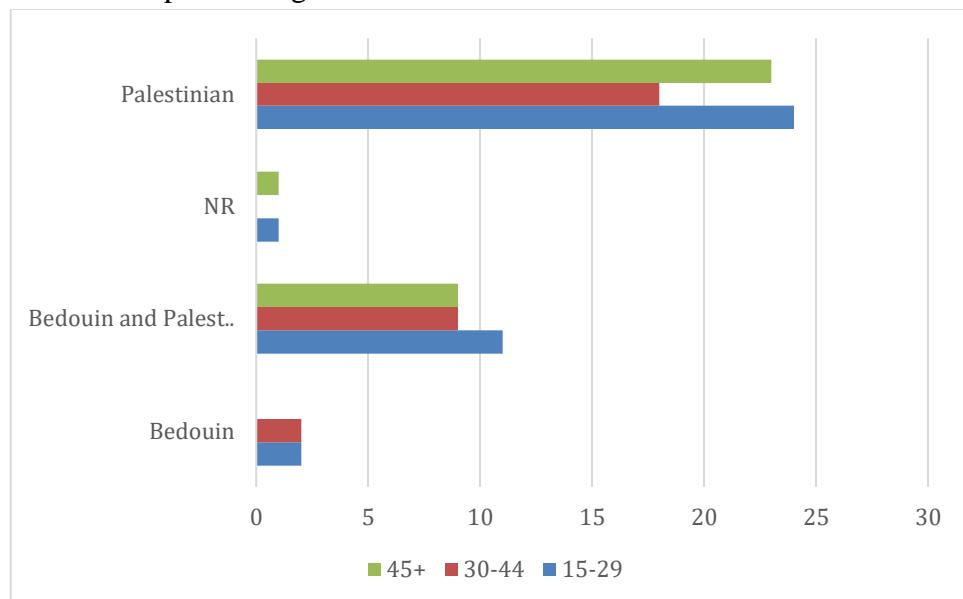
## 6. Dialect Attitudes

Data on language attitudes is difficult to acquire and difficult to quantify and requires at least a two-step analysis that must first consider whether the data collected is actually reflective of language attitudes (the validity problem (Fasold, 1984)), and second, whether language attitudes are predictive of language behaviour. Yet in cases of language contact, attitudes toward language varieties are likely to be one of the most illuminating social factors, particularly with respect to the question of whether speakers are likely to maintain a language in cases of contact.

The age of the participants plays an important role in the realization of the dialects used among the participants. Younger generation participants whose age ranges from 15-29 years, find Palestinian dialect as more useful in comparison to Middle and Older Generation. The following chart shows the distribution of the sample by dialects and age. The green bars represent older generation, red bars represent middle generation, and the blue bars represent the younger generation.

It is clear from Figure 1.1 that there are differences in the values of different age groups' rating about their own dialect. Most Palestinian participants recognized their own Palestinian dialect as more useful than any other and this rating is particularly higher among younger

generation which is really unique. Despite this evidence, the researcher has observed many Palestinian children speak Bedouin fluently at school while engaging with their Bedouin peers. The combined data clearly shows that Palestinian across the age groups are strongly associated with the Palestinian dialect. The ideologies regarding the Palestinian dialect among Younger, Middle and Older generation are however clearer. Figure 1.1 shows that all participants view the Palestinian dialect in a positive light.



*Figure 1.1. Participants' rating about the different dialects*

What is striking in the survey is the asymmetric pattern that emerges from their answers to some questions. On the one hand, 96% of Palestinian participants said they spoke both dialects outside the home, and only 6% said they spoke only Bedouin. This clearly suggests that bi-dialectalism is prevalent among Palestinians, who, in addition to their own dialect, also speak Bedouin. These answers confirm that the dialect maintenance of Palestinians in Almafraq is a ground reality.

**Table 4**  
*Response Percentages: Dialect Attitude*

| Question  | Bedouin | Palestinian | Both | Yes | No | NR  | Sum% |
|---|---------|-------------|------|-----|----|-----|------|
| 1. What dialect is more beautiful?                  | 3       | 70          | 25   |     | 2  | 100 |      |
| 2. What dialect is more useful to you?              | 4       | 65          | 29   |     | 2  | 100 |      |
| 3. In what dialect can you express yourself better? | 1       | 69          | 28   |     | 2  | 100 |      |

|   |    |    |   |     |
|---|----|----|---|-----|
| 4. Is it important for you to speak Bedouin?                  | 67 | 33 | 0 | 100 |
| 5. Is it important for you to speak Palestinian?              | 87 | 11 | 2 |     |
| 6. Is Palestinian dying or might die in your home?            | 2  | 97 | 1 | 100 |
| 7. Is Palestinian dying or might die in your local community? | 6  | 92 | 2 | 100 |

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Even though the data in Table 4 are readily comprehensible and interpretation is primarily a question of perspective, there are a few basic observations that may be stated. The findings of this study reveal the cultural perceptions of the Palestinians of Almafraq in Jordan. Concerning their own dialect, data clearly indicate that Jordanian Palestinians have positive attitudes toward their own dialect and culture. Most participants (65%) considered that Palestinian is more useful to them than Bedouin (question 2), and that it is a more valuable mode of communication (questions 1, 3, and 5). The majority of them (67 percent) are conscious that using Bedouin is valuable to them, according to their responses to question 4. On the other hand, 87% of them consider that speaking Palestinian is also significant to them. The overwhelming majority of the respondents have claimed that Palestinian is not dying at home or in the community of the present study in questions 6 and 7. As a result, many of the responders present two contradictory attitudes. The interviewees' holistic attitude is that they value their dialect and culture, and that they would like to preserve it alive within their own families.

## 7. Limitation of the Study

The findings of the existing study on attitudes of Palestinians towards both the dialects, inform us little about how these attitudes have been formed. Apart from how the languages are perceived at the macro level, we know little about how the attitudes held by an individual are influenced by and interact with other factors that are pertinent to the individual's life trajectory. To gain a more comprehensive understanding of attitudes towards Palestinian and Bedouin, to make better sense of the current mixed views, we need to be able to pinpoint the factors that contribute to the formation of different kinds of attitudes and how they do so.

## 8. Conclusion

The findings from the questionnaire confirmed that the Palestinians of Almafraq are involved in the process of language and cultural maintenance. On the other hand, the data from the sociolinguistic interviews prove that this process results from various socio-political and socio-cultural factors. This study also uncovered that at least two significant factors influenced the Palestinian community's type and amount of maintenance:

1. The political and ideological atmosphere of the Palestinian community, including the positive attitudes, showed by the Palestinians toward their national background.
2. The remote setting with limited access to Jordan's larger communities.

These two factors seem to encourage the retention of the identity of Jordanian Palestinians, and they lead this Palestinian minority through a process of dialect and cultural maintenance. On the other hand, a variety of other sociodemographic factors must also be considered.

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## Appendix A

### *Dialect Use in Different Domains*

| Questions  | B++ | B+ | B&P | P+ | P++ | NR |
|--|-----|----|-----|----|-----|----|
| 1. What dialect do you use when you speak with your Palestinian neighbors? |     |    |     |    |     |    |
| 2. What dialect do you use when you speak with your Bedouin neighbors?     |     |    |     |    |     |    |
| 3. What dialect do you use with your parents?                              |     |    |     |    |     |    |
| 4. What dialect do you use with your brothers and sisters?                 |     |    |     |    |     |    |
| 5. What dialect do you use with your relatives?                            |     |    |     |    |     |    |
| 6. What dialect do you use with your friends in school?                    |     |    |     |    |     |    |
| 7. What dialect do you use when you are very angry                         |     |    |     |    |     |    |

8. What dialect do you use when you are very excited?

9. What dialect do you prefer to use when you are outside home?

10. What dialect do you prefer to use in your home?

11. What dialect do you prefer to use in the workplace?

12. In what dialect do you dream?

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**Abbreviations:**

B++: Bedouin only, B+: Bedouin mostly, B&P: Bedouin and Palestinian, P+: Palestinian mostly, P++: Palestinian only, NR: No Response.

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## **The New Emergent Women in Manju Kapur's *Difficult Daughters* and Anita Rau Badami's *The Hero's Walk***

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### **Abstract**

Manju Kapur and Anita Rau Badami have been widely recognised as great and distinguished writers of English literary world. Kapur's debut novel *Difficult Daughters* earned Commonwealth Writers' Award, the best first book, in Europe and South Asia in 1999. It earned her success in India as well as abroad. Badami received esteemed literary awards including the Regional Commonwealth Best Book Prize in the Canada/Caribbean Region, for her second book *The Hero's Walk*. The award-winning novels *Difficult Daughters* and *The Hero's Walk* are taken for study to examine the creative odyssey of Anita Rau Badami and Manju Kapur. Nirmala and Virmati, the protagonists of *The Hero's Walk* and *Difficult Daughters* are respectively studied in the article to appreciate how they have become victorious and succeeded in representing the new incarnation of women.

**Keywords:** Manju Kapur, *Difficult Daughters*, Anita Rau Badami, *The Hero's Walk*, new women, self-identity, middle-class Indian women, husband and wife relationship, tradition and modernity.

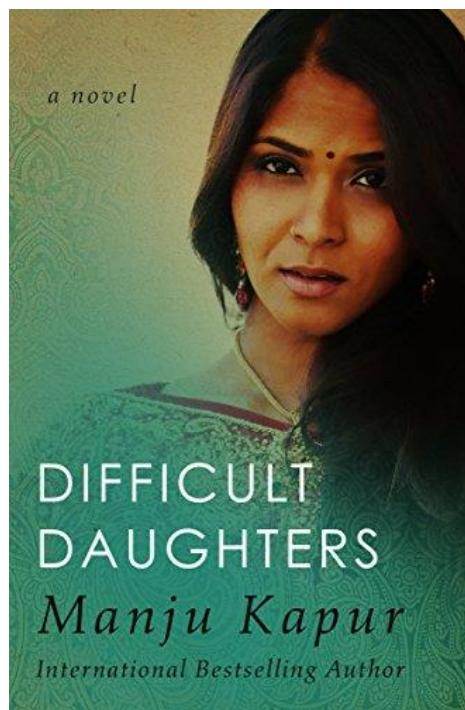
### **Introduction**

An art form is a true reflection of social life. Novelists tend to reflect reality and various human relationships, human being in relation to universe, individual in relation to society and man in relation to woman. Traditional society is a male-dominated one where women's rights are subjugated. As a result, her self-identity has very little recognition and she is expected to be submissive. She is reminded by the family and society that she needs not to assert her identity as she is destined for man. With the advent of technology, media and western education, the position of women has been undergoing a constant change for betterment. From sociological point of view a major change has come in the relationship of husband and wife. In this regard, literature has played a sterling role in nurturing the readers' consciousness and preparing them for women's emancipation. Female writers proudly project women in their writings as a new incarnation of women. The novel harmonious presentation

of life in recent literature discovers a fresh identity and interpretations. Among all the great writers, Anita Rau Badami and Manju Kapur have attained a unique significance in today's English literary world.

Anita Rau Badami and Manju Kapur occupy a fittingly suitable place and emerged as a strong voice of modern Indian women by presenting the real image of India. Anita Rau Badami has occupied a stupendous position on literary vista. Her chief thematic concern is to present women's struggle in Indian social milieu. She was born in Rourkela, Orissa but spent her childhood in the north and east of India. After marriage, she moved to Canada with her husband. Badami wrote four novels *Tamarind Mam*, *The Hero's Walk*, *Can You Hear the Nightbird Call?* and *Tell It To The Trees*. Her art of writing carries a flavour of nativity and fragrance of motherland. Her roots in India make her successful in weaving tales of Indian women, exploring the rich and painful ceremonies which make a deep impact on the readers who are fascinated by the image of India in her works.

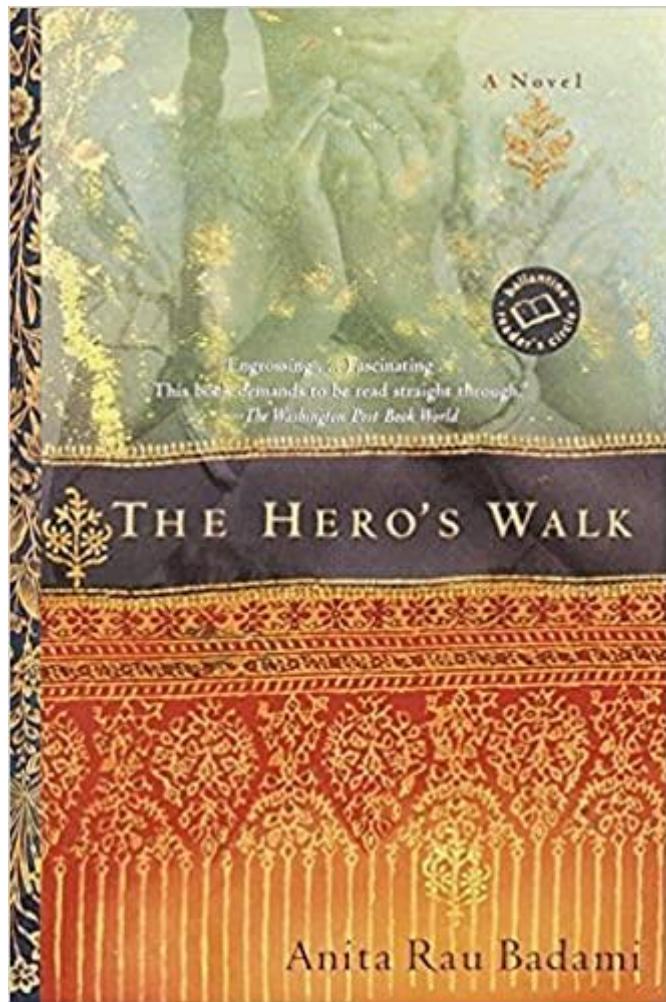
Manju Kapur is one of the most impressive post-independent Indian women writers. She is known for her sincerity and ability in voicing the concerns of the urban educated middle-class women. She is popularly known as ***Jane Austen of India***. This epithet well sums up her keen observation and depiction of life. Her novels bring novelty for readers and allow them to visualize the world that is a combination of fact and fiction. Her works reflect the gamut of Indian cultural issues. She is concerned with the woman's quest for self; an exploration into the female psyche and an understanding of the mysteries of life along with the protagonist's role in it. Her success lies in her representation of real-life experiences.



[https://www.amazon.com/Difficult-Daughters-Novel-Manju-Kapur-ebook/dp/B00JW4EZ9W/ref=sr\\_1\\_1?qid=1631934947&s=books&keywords=difficult+daughters+by+manju+kapur&sr=1-1](https://www.amazon.com/Difficult-Daughters-Novel-Manju-Kapur-ebook/dp/B00JW4EZ9W/ref=sr_1_1?qid=1631934947&s=books&keywords=difficult+daughters+by+manju+kapur&sr=1-1)

Manju Kapur's debut novel is *Difficult Daughters*, the most readable Indian novel. It highlights the image of middle-class woman who is sandwiched between tradition and modernity. The novel is about gender discrimination and inequality prevalent in Indian society. It also deals with motherhood, husband - wife relationship, mother - daughter relationship, problems of Indian joint families and mental and physical trauma of women. The protagonist Virmati raises her voice against the role models of the age old patriarchal set up. It is a fine example of the pain rampant in the lives of women, their suffering at domestic and social levels and the imposed endurance in marriage. It voices the scathing aspect of Indian social institutions like marriage or family, orthodox expectations from Hindu daughters, suffocating experiences of women and symptomatic anguish of the emerging 'new woman' who struggles to overcome her domestic plight with dignity and strength.

*Difficult Daughters* is the unique tale of a daughter's journey down the memory lanes collecting events from her mother's past. The narrator, Ida, visits her ancestor's house where her mother spent her childhood. To trace her dead mother's past she meets the family, friends, and acquaintances of her mother. The novel starts with an ambiguous note by the narrator Ida, "The one thing I had wanted was not to be like my mother. "The story is based on factual events of India's Independence, showcasing a Punjabi family covering the life span of three generations. Ida, daughter of Virmati, is a divorcee who experiences a disastrous arranged marriage. The protagonist Virmati is the eldest child of Kasturi. Kasturi is the mother of eleven children. Virmati is hopelessly caught in an illicit love relation with a professor, Harish who is already married and father of a child too. Virmati refuses to marry a decent boy chosen by her family and goes to Lahore for further studies. She works as the principal of a college and returns to Lahore as professor's second wife.



Courtesy: [https://www.amazon.com/Heros-Walk-Ballantine-Readers-Circle/dp/0345450922/ref=sr\\_1\\_1?dchild=1&keywords=The+Hero%20Walk&qid=1631934658&s=books&sr=1-1](https://www.amazon.com/Heros-Walk-Ballantine-Readers-Circle/dp/0345450922/ref=sr_1_1?dchild=1&keywords=The+Hero%20Walk&qid=1631934658&s=books&sr=1-1)

The novel *The Hero's Walk* is the simple story of a common woman's heroism who simply seeks to navigate life from birth to death. The novel deals with a typical twentieth century middle class family, a loyal follower of Hinduism. The family struggles to retain its identity in the folds of modern arena. The older generation follows their tradition, but younger generation tries to make their new path.

Badami creates a fictional town Toturpuram in Tamil Nadu. The plot is fabricated around the lifestyle of a common woman Nirmala and her husband, Sripathi Rao. Sripathi Rao, a middle-aged man works as an advertising copy writer. Their daughter Maya pursues her education in Vancouver. She breaks her engagement with Prakash and marries a Canadian. Sripathi's son Arun, matured but unsettled, wastes his time in politics. Sripathi Rao's sister Putti is a forty-four-year-old spinster whose marriage prospects are delayed by her selfish mother, Ammayya. Nandana, daughter of Maya, comes to India after the sudden death of her parents in Vancouver.

## **The New Emergent Women**

At the end of 19<sup>th</sup> century, the term ‘New Woman’ was used to describe women who were pushing against the social limits which was strictly imposed on them. The new woman refused to be stifled under oppressive restrictions and confronted tradition and society to come up with her own identity.

India achieved its freedom, but women have to achieve their genuine freedom yet. With a desire to educate and change the attitudes of men and women, Manju elaborates the suffering of her female characters and draws our attention towards suitable remedies also. In Indian tradition, women are not expected to raise their voice for their rights, against injustice, beliefs, rituals, and superstitions. They need to obey the deep-rooted patriarchal system. Women are taught to be disciplined, calm, meek, timid, submissive, and docile. Their rights as women and humans are denied mercilessly. Manju has an immense understanding of marginalization of women. She explores the psyche of urban women with their devastating problems and challenges. Virmati fights against the stereo typed roles assigned to her both by society and family. She refuses to marry with whom she was engaged and fights with her inner self, expresses pain, agony, and helplessness to secure her love.

Manju highlights how a girl in the patriarchal Indian society is not allowed to take her marriage decision. It can deteriorate the status of the family and destroy their happiness. Always Virmati’s vital needs like to be loved, to be heard and pampered remain unfulfilled in her childhood due to her mother’s incessant pregnancy. Gender discrimination begins at home which instils deep abhorrence in Virmati which remains a part of her psyche and turns her into a rebel. But she was always afraid that she would be unwanted, redundant and an appendage one could do without. She feels like the fisherman’s daughter who was asked by the King Shantanu to marry him. Virmati has given herself up fully and unconditionally to Harish to love him and to be loved before marriage. The fisherman’s daughter had bargained, but Virmati could not, as her family was against the marriage. Her orthodox family does not want her to get married to a married man.

The conflict between Virmati and her mother Kasturi represents the clash between the old and the younger generations. Her mother is an obstruction in her path to gain self-realization. The feminine self as envisaged by Kapur seems a fusion of opposite notions like acceptance and rejection; flexibility and rigidity; fantasy and reality; rebellion and reconciliation. All this is blended in Virmati, a typical middle-class woman. Virmati’s conflict is every woman’s conflict between the desired and the imposed; the willed and the unwilling. Her education makes her rebellious and militant. It also makes her reluctant to accept the unreasonable and the irrational. As a new emergent woman of the modern industrial age, she declines to remain within the four walls of her house and attempts for higher studies.

Highly educated Virmati aspires to fly high in the sky but imprisoned within the confines of a conservative society. Initially due to the ignorance of existential crisis, she surrenders herself. She faces unexpected turns of life but analyses, realizes and interprets the situation, changes her attitude and takes a firm decision. She successfully achieves her ‘self’ and makes significant decisions in life. Kapur prepares her to encounter adverse phases of life, shapes and moulds her towards prudence individually and socially. The protagonist attains the purpose of life. To lead a fulfilling life, she empowers and enriches herself with confidence. Kapur’s message is clearly exemplified through her protagonist’s transition from ignorance to intelligence.

In *Hero’s Walk*, Nirmala wants to meet her daughter Maya who is alienated by Sripathi Rao. But she cannot welcome Maya into her house without her husband’s permission. The unprecedented death of Maya and arrival of her daughter Nandana bring a radical change in Nirmala’s outlook towards life. She understands the real meaning of life. She reassures Nandana that the people of the Big House love her ardently. She even convinces Sripati to sell the house to get relief from the debts, counsels her son Arun to take the responsibilities of the family by finding a decent job, performs the marriage between Putti and Gopala by erasing caste boundaries and helps Nandana to lead a normal life in India. Nirmala becomes a conqueror because of her optimism and patience. Her heroic walk in the family’s tale provides a bright future for her next generation Nandana, Arun and Putti. *The Hero’s Walk* ends with an optimistic note of success assuring peace and comfort in everyone’s life. Her evolution in the novel proves that a woman’s silence should not be taken for granted and consider to be her weakness. Thus, her success is the success of a middle-class family that is fretted and bounded by the dictates of patriarchy and false prestige. Finally, Nirmala surges out as a ‘New Woman’ who resolves all the problems of her family. They all attain maturity and start thinking on constructive grounds aiming for a successful future.

Nirmala’s journey is a journey from self-alienation to self-identification, from negation to assertion, from diffidence to confidence. She learns to trust her feminine self and tells her husband that they have to prepare themselves for the comfort of the remaining family members. This is the expression of the assertion of her individuality, her willingness to confront reality and not to run away from problems. She becomes aware that a wall of silence shall be of no help to her. By gaining the identity as a woman, a new Nirmala is identified. She epitomizes this struggle for the liberation of her next generation.

Generally, mothers are considered the reservoir of all positive values and symbol of love and care. The image of a mother has a very strong and secure hold on Indian psyche. But in these two novels, mother is a quite contrary to such values. Love, respect, and unquestioned obedience are replaced by filial rebellion against mothers. In both the novels mothers try to exercise their will, exhibit gender discrimination, and try to control their daughters’ lives. In *Difficult Daughters* Kasturi wants Virmati to take care of her siblings and

discourages her to opt for higher studies. In *The Hero's Walk* Ammayya is such a selfish mother who keeps postponing her daughter Putti's marriage so that Putti can serve her in her old age. This discrimination proves how the individuality of girls is restricted by the selfish motives. Liberties which are normally granted to boys are denied to girls. In both the novels, it is shown how gender preference turns submissive girls into rebellious. According to Usha Bande and Atma Ram, "The 'New Woman' is one who shorn of her 'feminine mystique' is aware of herself as an individual, she is free from her traditional, social and moral constrictions and is able to live with a heightened sense of dignity and individuality." Virmati and Putti stand against their mothers, Virmati marries a married professor Harish and Putti marries Gopala who belongs to a lower class.

Though the protagonists Virmati and Nirmala are part of the intellectual society, are trapped in internal as well as external conflicts. They face dilemma to choose between family's duty or self, suppression or independence and tradition or transition. Traditional culture and customs try to subdue their identity and individuality, but intellectual thoughts and philosophy force them to free themselves from the cages of tradition.

### **Conclusion**

Kapur and Badami artistically show their protagonists under the shade of inferior status consequently facing mental trauma. Women face refusal of love, education, profession, social activities, and selection of life partner. Both the protagonists cannot take decision related to familial, financial, and emotional aspects. The authors present slice of life of the protagonists through different techniques. All the women are not the new women from beginning pages of the novels but their exposure to the problems serves as a catalyst in turning them prudent. The authors do not demand any sympathy and empathy on the part of society, but they educate their characters to realize their responsibility towards their own life and that of the society. In *Difficult Daughters* Kapur signifies, "Society would be better off if its females were effective and capable." (Kapur, 163)

Manju and Anita Rau Badami are talented authors who present life in all its hues and twists. They neither glorify nor distort the image of women. They give it a very realistic touch by making their protagonists mere puppets in the beginning and later gain maturity and search for self-identity. The protagonists quench their thirst of identity by moving forward with determination.

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## The Concept of Remnant: A Biblical and Theological Review

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### Introduction

In 1972 Gerhard F. Hasel wrote *The History and Theology of the Remnant Idea from Genesis to Isaiah*, which generated significant interest among Old Testament scholars. The book was the result of a very thorough study of the concept of the remnant as found in the Old Testament and literature from the Ancient Near East (ANE). A few scholarly articles have been written since, and most, true to the tenor of the times, focus on the meaning of words in Hebrew (and other ancient languages) and their usage in the historical context of the Old Testament and the Dead Sea Scrolls. In other words, current scholarship sees the concept of a remnant as a matter of historical interest with little practical consequence. For Hasel and others, the topic is primarily of academic and scholarly interest. We will include some of this scholarship to give a sense of the historical context of the terms and their range of meaning as well as the current status of the biblical concept.

But the central purpose of this article is to examine the older, more conservative, belief that the Bible teaches of a small group of people in Israel who were faithful and obedient amid a largely faithless and disobedient majority (I Kings 19:18). This faithful remnant existed even in the world of the prologue (Genesis 1-11), gave rise to Abraham, and later existed in Israel when Israel was in apostasy and facing God's judgment. This remnant will continue on beyond the Old Testament era and play an important role in the events of the New Testament. From the Old Testament remnant will come John the Baptist, the Virgin Mary, Joseph, Simeon, and Ana. In this way, the remnant will be instrumental in the incarnation of Christ. Ultimately the remnant will become the church, and as we will see, exist within the church.

Some might say that the eschatological remnant described by many modern scholars is this righteous remnant which will be saved at the end of the age. While this writer agrees that there is an eschatological remnant in Scripture, it is not the same thing as the righteous remnant. The concept in scripture is not just about who remains at the end of history, but about who is instrumental in the fulfillment of the Promise to Abraham (Genesis 12:3), with all of its redemptive and eschatological implications. It is the intent of this paper to explore the biblical teaching of a righteous remnant and its implications for our lives and ministry today.

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## **Gerhard Hasel: The Remnant**

Hasel's book was published in 1972 and inspired an additional amount of scholarship. He was summarizing "the pioneering study of the remnant motif" authored by Johannes Meinhold in 1903.<sup>1</sup> Hasel surveyed the various scholarly interpretations of the remnant beginning with Meinhold who saw the remnant as those who survive a disaster because of their holiness or "piousness."<sup>2</sup> He next reviewed several scholars (Grossman, Mowinkel) who saw the remnant as those left after the great eschatological judgments.<sup>3</sup> This view places the remnant outside of the current historical record and into the category of sacred history (*heilsgeschichte*) as an event that occurs at the end of time.

Other scholars contemporize this view as merely a description of the survivors of the Assyrian and Babylonian invasions in the time of the Kings. Hasel also recognized the trend among earlier scholars toward equating Israel's understanding of the remnant with the beliefs of the surrounding cultures of the ANE (Ancient Near East). For example he described the thoughts of Werner E. Muller as, "Muller sees the origin of the concept from the practices of warfare in the ANE, and not from mythology."<sup>4</sup> This implies that the remnant were the survivors of a battle, a war, or the captives taken after a battle, such as was the case after the Assyrian and Babylonian invasions of Israel and Judah.

Hasel also acknowledged the connection between the teaching of the remnant and the election tradition in Israel. Through Abraham Israel was chosen to be in covenant relationship with the Living God and to receive and declare the Torah, as a result, they were God's chosen people to declare His excellency to the nations. The Jewish people often lost sight of this great calling and acted in contradiction to it, but the idea of election and its connection to the remnant is an important biblical principle. We will return to the question of election further on in the paper and put it in terms of the righteous remnant.

Hasel divided his book into four parts to explore the remnant motif in scripture. In part one he examined the existing literature, in part two he reviewed the historical and cultural context of the terms used in ancient Near Eastern literature. He refers to the Hebrew term for "third," *balat* and to *warsu*, which means "escape" to reflect the warfare motif<sup>5</sup> as found in scripture. Other terms

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<sup>1</sup> Gerhard F. Hasel, *The Remnant: The History and Theology of the Remnant Idea from Genesis to Isaiah*, (Andrews University, 1972), 4.

<sup>2</sup> Ibid., 4.

<sup>3</sup> Ibid., 9-16.

<sup>4</sup> Ibid., 18.

<sup>5</sup> Ibid., 78.

reflect the same concept of a remainder, survivor, or small part of a larger whole<sup>6</sup>. In this, he is implying that remnant is a negative concept connected to the small number of survivors of a battle or an invasion. In part three he presented the concept in scripture as found from Genesis to Isaiah, and here he included the concept of a “righteous” remnant<sup>7</sup> relying on the work of Von Rad who saw Noah’s family preserved through the flood as an example of the preservation of the faithful remnant. He did not, however, expand on this aspect of the concept as presented in scripture. The final section examined the key passages related to the remnant in Isaiah. Isaiah 1:9, in fact, is the main verse in Hasel’s understanding of the Old Testament remnant. For Hasel, this remnant is the promise of the few; what he calls, “the prophetic representation of the future remnant<sup>8</sup>. He, therefore, takes the remnant out of the realm of normal history and puts it into the eschatological category of *heilgeschichte*. With this conclusion, he stands in agreement with his academic contemporaries in Old Testament scholarship who have embraced a non-literal, ahistoric approach to biblical interpretation. As a result, the remnant becomes an ancient Near Eastern “motif,” and not a set of real and historical figures whose lives, faith, and relationship with God were significant in the unfolding of the plan of redemption revealed in the scriptures.

### Related Articles and References

John Paul Heil, a Roman Catholic scholar, attempted to connect the refusal of the Jews of the time of Jesus to respond to the gospel to Paul’s explanation of the partial hardening of the Jews in Romans 9-11. Heil first sought to answer the question implied in God’s setting aside of the Jews as His unique people called to carry out His will in the earth and replacing them with the Gentile Church. In essence, he asked how the promise to Abraham of descendants as numerous as the sand on the seashore will be realized if those descendants (the Jews) are set aside from salvation and from the advancement of God’s purposes in the world? He answered, “Rather than a limiting judgment on Israel, then, 9:27 expresses the hope that, based on God’s word of promise, a remnant of presently unbelieving Israel will come to believe and be saved.”<sup>9</sup> Heil used a phrase to describe this hope throughout the essay, “surely at least a remnant will be saved.”<sup>10</sup> In other words, Heil saw the promise of a remnant of Israel as an eschatological remnant. It is important to keep in mind that Paul in Romans is speaking to the Gentile Christian church about the current condition of Israel in order to help them understand their unbelief in the face of the great promises of the Old

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<sup>6</sup> Ibid., 100.

<sup>7</sup> Ibid., 144.

<sup>8</sup> Ibid., 243

<sup>9</sup> John Paul Heil, “From Remnant to Seed of Hope for Israel: Romans 9:27-29,” *The Catholic Biblical Quarterly*, 64, 2002, 705.

<sup>10</sup> Ibid., 705, 708, 712, 716, 717, 720.

Testament. Paul is in fact arguing that these Gentile believers have been “grafted in” to the great purposes of God, and stand by their faith, just as the majority of Israel have been rejected for their lack of faith (Romans 9:30-33 & 11:17-24). His argument is that God, in His mercy, will leave a remnant of Israel, in spite of their unbelief and even though they have acted like those worthy of judgment (Sodom and Gomorrah – Rom. 9:29). He does so, because of His faithfulness to the promise and His mercy.<sup>11</sup>

Joel Willitts also discussed the remnant motif as found in the Isaiah scroll of the Dead Sea Scrolls (DSS). He concluded that “in the understanding of the DSS community, the remnant did not replace Israel but was the elect from among Israel with whom and through whom God will ultimately fulfill his covenant promises and restore the Davidic Kingdom.”<sup>12</sup> In other words, the DSS community saw the remnant in terms of the elect, those called and set apart by God for the fulfillment of His purposes in the earth. This, as we will show, is an important element in a biblical understanding of the term.

Hasel, Heil, and Willitt represent the understanding of the remnant within much of the academy. The term is used to depict the survivors of a war or a battle, the eschatological remnant left after the great judgment, or finally the elect, those chosen by God to be in covenant relationship with Him. There is a more traditional or conservative understanding of the term that we want to explore next.

### The Remnant in Scripture

Throughout history God has had a remnant of humanity who loved and worshiped Him and whom He could call upon to act according to His purposes. The story of Cain and Abel and the resulting two groups of descendants (genealogies) are the first mention of this spiritual and moral separation of the human race into a disobedient majority and an obedient and faithful minority (Matthew 7:13-14). As we will show, out of this believing remnant arose Abraham and his descendants which is the nation of Israel. Israel was called to be a godly remnant within the human race and to act as “a royal priesthood, and a holy nation” (Exodus 19:6). Yet as we follow the history of Israel, as presented in scripture, we find that only a small minority truly lived up to their calling to be a holy people. However, through this minority within a minority, God did remarkable things, bringing Israel out of bondage in Egypt, entering and taking control of the Promised Land, establishing the kingdom in Israel, building the Temple, taking Israel through the captivities, and restoring a remnant back in the Land. This remnant prepared the way for the coming of the Messiah, were instrumental in His birth, and in the preparation for His ministry. The Church will arise from this remnant and take its place in history as the agents of the fulfillment of

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<sup>11</sup> Ibid., 719.

<sup>12</sup> Joel Willitts, “The Remnant of Israel in 4Qs Isaiah (4Q161) and the Dead Sea Scrolls,” *Journal of Jewish Studies*, Spring 2006, Vol. 57, Issue 1, p. 10-25.

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God's purposes in the world. We will also see that within every church, there is a "righteous few" upon whom those churches depend for the majority of their ministry. As well, within the global church, there exist a small percentage who carry the burden of the fulfillment of the Great Commission. It will not be the purpose of this paper to ask "why?" this is the case, nor to criticize those who are not part of the remnant but simply to demonstrate that it is a fact, and to show what is entailed in becoming a member of this significant group within the world and the Church.

We will also need to examine what the Scriptures mean by the word "election." Does this term signify an arbitrary choice or is something deeper going on within the heart of the people chosen? One of the mysteries related to election is the fact that in the Old Testament, God's people historically often refused to believe and obey His commands, even though they were His chosen people. God rebuked them as an "obstinate and stiff-necked people" (Deuteronomy 31:27). We see issues related to the human will and choices in these narratives, and we must seek to incorporate this into our definition of the term. We turn now to exegesis of the first description of the remnant in scripture.

#### **Genesis 4-5: The Two Streams of Humanity**

The first expression of the division of the human race into two groups is the story of Cain and Abel. Jesus referred to Abel as the first of the persecuted prophets of history (Luke 11:51) and thus put Abel into that special category of the servants of God within history. He also, by implication, put Cain into the category of the first member of the world system (cosmos) that stood in opposition to God's purposes in the world. The New Testament specifically designates Cain as a servant of the Evil One (Jude 11; I John 3: 12). We also see this by closely examining the two genealogies in Genesis 4 & 5 that follow immediately after the story of the murder of Abel. In the two lists, Cain's line (Genesis 4:17-24) represents the larger human race held captive by the values of the world system which find their expression in the polygamy and violence (revenge) of the seventh son from Adam, Lamech. In the second genealogy, Seth's (Abel) line (Genesis 4:25- 5:32) represents the godly remnant who are a people of prayer and worship (Genesis 4:26) whose ultimate (seventh) expression is Enoch the man who "walked with God." (Genesis 5:24).

The existence of the two seeds (Genesis 3:15) is seen in the story of Cain and Abel and in their descendants. Cain and Abel are expressions of the two seeds: Abel on the side of faith and obedience and Cain on the side of disobedience and sin. When the two brothers present their offerings to the Lord, Cain is disturbed because his offering was unacceptable. God warns him at this point that, "sin is crouching at the door; and its desire is for you, but you must master it" (Gen. 4:7). Sin is pictured as a powerful predator ready to pounce upon its prey (I Peter 5:8), and man must seek to master the terrible conflicting desires and compulsions that wage war in his soul. Sin is not to be conflated with Satan. He cannot make us sin; sin is self-originated. We face the responsibility, ultimately, for what we do. But we must also conclude that one of the main

battlefields of the spiritual conflict is the human heart, and that men serve Satan through sin. This, in fact, is the origin of the two seeds and the “enmity” (Genesis 3:15) that exists between them. The spiritual battle moves from a conflict within to the conflict between two companies of people whose life purposes stand in deep opposition to one another: One following the purposes of God to reconcile the world to Himself and the other following the purposes of the world (I John 3: 15-17; John 7:7).

It is important to add that Abel and those that follow in the godly line are not sinless (“All have sinned and fall short of the glory of God” - Romans 3:23), they are rather repentant and dependent upon the grace of God. Abel came with a sin offering, while Cain did not. A Hebrew, being familiar with the five sacrifices of Leviticus, would realize the difference between the sacrifices presented by the brothers. Abel came in pursuit of atonement, while Cain came in religious pride. One must always remember, “God resists the proud, but gives grace to the humble” I Peter 5:5. The remnant does not live in sinless perfection, but in ongoing repentance and faith (I John 1:8-10). Mankind was created to live in surrendered dependency upon God. In New Testament terms, we are called to abide in Christ (John 15:4), this is the first and most significant characteristic of the believing remnant.

### The Ungodly Line

Man became separated from God at the Fall, as the Holy God who cannot co-exist with evil, expelled Adam and Eve from the garden (Genesis 3:22-24). Thus, we are introduced to the concept of the divine withdrawal (Isaiah 59:1-2). In the story of Cain and Abel, we see this separation exacerbated as man, in ongoing rebellion, moves away from the presence of the Lord (Genesis 4:14-16). So, the divine withdrawal has two aspects: man withdrawing from God through rebellion and sin and God withdrawing from mankind in righteous judgment and forbearance (II Peter 3:9). The ungodly line is an expression of the operation of sin in the human heart; it describes an exacerbated separation between God and man (Isaiah 59:1-2) and it produced a company of people who are enslaved to sin and in service to the devil (John 8:34; 44). We see hints of this in the story of the two sons of Adam. After Cain murdered Abel, God confronted him and sent him away from his presence (Genesis 4:14). In an act of divine mercy, God bestowed a mark of protection upon him as Cain was sent away from the presence of God. For the ungodly line, God is a distant abstraction, and they must find their way through life without His aid (Genesis 4:14). God is the source of life and to turn away from God is to turn toward chaos and death. As an expression of this, after Cain departs from God’s presence, the book of Genesis presents a genealogy of his descendants. It is carefully constructed to describe the direction that this group is taking at the dawn of human history. The genealogy is noteworthy in that the name of the third son from Adam (Enoch) is given with a short description, “and he built a city, and called the name of the city Enoch, after the name of his son” (Gen. 4:17). Three is a significant biblical number, and in this instance appears to hint at the direction that this line is taking. The line is directed

toward the city, a self-reliant collection of humanity. The city will be an important motif in the prologue (Gen. 1-11), implying rebellion against God and the pursuit of human autonomy and pride (Gen. 11:4). Cities are concentrations of sinners and therefore, of sin. The rest of the descendants of Cain listed in the genealogy are only named, no descriptors are added, until the next person of a significant number appears. Cain's line of descendants reaches its climax with the seventh son from Adam: Lamech. He is the first polygamist in scripture; thus he is abolishing the institution of marriage as God had originally given it (Gen. 2:24-25). The text also describes him as a man of revenge and violence. These two qualities: the overthrow of marriage (and the unleashing of sexual immorality) and the justification of violence (war) will be his legacy (Gen. 6:5-12). He is the seventh son and the epitome of the line, and he represents unrestrained immorality and violence. By describing Lamech's three sons as the founders of agriculture, art, and industry (Genesis 4:20-22), Genesis is describing the birth of human civilization and its origin in this worldly line. From its beginning human civilization has been a world system (I John 2:14-15) built upon the ongoing rebellion of mankind and representing the attempt to live successfully apart from God.

### **The Godly Line**

In contrast to the descendants of Cain who are on a path away from God, there is another company of people in the world who have chosen the opposite path. This is the "godly line," from whom will come Israel and the Church. At the end of chapter four of Genesis, we are introduced to this line of descendants from Adam. Just as in the previous genealogy of the line of Cain, something is said about the third son from Adam. His name is Enosh, and the comment that portrays the direction and inclination of this group is, "Then men began to call upon the name of the Lord" (Gen. 4:26). In other passages of the Old Testament this phrase is used to describe prayer and worship (e.g., I Chron. 16:8; Ps. 116:13,17; & Isa. 65:1). In other words, these are people of faith, prayer, and worship. Like all fallen human beings this group is subject to the Divine withdrawal, but unlike the other line, they seek to move toward God through prayer and other acts of faith and worship. Thus, they are given the moniker of the "godly line."

Just as with Cain's descendants, the seventh son of this line is a unique and special person about whom something significant is said in the text. In this case, it is written, "Enoch walked with God; and he was not, for God took him" (Gen. 5:24). He was the ultimate expression (the seventh) of this line that lived by faith in the living God (Jude 14-15). These are the descendants of Adam and Eve who reject the moral and spiritual rebellion of their fellow human beings and choose to draw near to God and live in dependence upon His love and grace rather than seeking a selfish autonomy. It is their great privilege to know God and to hear His voice, in the midst of a world that is spiritually dark. This is the company of people in the world through whom God works to accomplish His great redemptive purposes and it is by means of this genealogy that we are first introduced to the believing remnant.

In the New Testament, the two lines are associated with the original two sons of Adam and Eve: Cain and Abel. Jesus refers to “righteous Abel” as one of the Old Testament martyrs (Matt. 23:35) and John in I John 3:11-12 attributes Cain’s crime of murder to the influence of “the evil one.” Thus, the two sons and the two lines are connected to the two “seeds” promised in Genesis 3:15; the seed of the woman and the seed of the serpent and express the “enmity” (Gen. 3:15a) that defines their relationship.

If we extend the two lines to their end point in the prologue of Genesis (1-11), we see that Cain’s line ends with the development of human civilization. Lamech’s three sons are the originators of agriculture, the arts, and industry/technology. But we must also note that Cain’s line is antediluvian; none of these descendants will survive the flood. Their cultural innovations and influence will last, however, as will their spirit of rebellion, violence, and immorality.

The godly line extends to Noah, by whom God preserves humanity through the judgment of the Flood. Noah is a powerful example of an act of faith. He must believe what God is telling him about the coming judgment of the earth and do exactly what God instructs him to do in building the ark and collecting all the animals to fill the ark in order for he and his family to survive the flood. In other words, his faith was more than a profession of faith; it was the obedience of faith. This type of obedient faith is a second defining mark of the believing remnant.

By this act of faith, his entire family was preserved through the flood and became the forefathers of every person living on earth today. There was a consequence to this judgment; the human lifespan was dramatically reduced (Genesis 6:3). These survivors do not, however, end the contamination of human selfishness and sin. While Noah and his family were part of the godly remnant, his sons will be the fathers of the nations, and carry on the continuing rebellion that is a characteristic of human sin. Genesis 10 depicts this important fact by providing the genealogies of the three sons. If one is paying attention to the text, one notices that this genealogy gives a listing of the nations of the Ancient Near East (ANE).<sup>13</sup> Moses refers to this act of the establishment of the nations in Deuteronomy 32:8 and Paul gives reference to it in Acts 17:26-27. The genealogy also makes a significant statement about Shem, as well as a prophecy about the Promised Land, Noah declares, “Blessed be the Lord, the God of Shem; and let Canaan be his servant.” Many have noticed this blessing, and its implication that the descendants of Shem will have an important role in God’s plan for human history (as will the land of Canaan). We thus see the continuation of the two lines after the Flood; a godly line and a worldly line. To confirm, this, we need to examine the next genealogy in Genesis.

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<sup>13</sup> Victor P. Hamilton, *The New International Commentary on the Old Testament: The Book of Genesis 1-17*, (Wm. B. Eerdman’s Publishing Co., 1990), 348.

## **Abraham: The Father of the Faithful**

After the judgment at the Tower of Babel in Genesis 11, the genealogy of Shem is recorded. It is listed here as an important part of God's call of Abram. Remembering the blessing of Shem in Genesis 10, we recognize the link between Abram and the godly line. One of the important principles related to the faithful remnant is that these are the people that God works through to accomplish His purposes in human history. In other words, there is an unbroken succession of people who know God and walk according to His ways. And more importantly, are led and directed by His Spirit. They may be small in number (8 people in the Noah story), but they are the people that God uses for the accomplishment of His will on the earth. Abraham is the prototype of this company of people, as we pass from the mostly pre-historic period of the prologue to the advent of recorded history.

When we come to the Abram story, we must make an important distinction. Abram comes out of the godly line, which is the significance of the genealogy of Shem (Genesis 11:19-32). He is a son of Shem, the one blessed of the Lord, and he is a son of Noah and the others of the godly line as shown by his specific encounter with God, the conversation that ensued, and his response to that conversation in Genesis 12. Like many of his forefathers, God has his "eyes" upon him, "For the eyes of the Lord move to and fro throughout the earth that He may strongly support those whose heart is completely His" (2 Chronicles 16:9). The distinction is that Abram is called out of the world system after the scattering of the nations. Hamilton points out that the postdiluvian world continued the rebellion of the antediluvian world, but that God's approach now was to "place his hope in a covenant with Abraham as a powerful solution to humanity's sinfulness".<sup>14</sup> He is living in Ur, one of the great cities of ancient Mesopotamia. His family makes the journey to the Northern reaches of the Tigris and Euphrates river basin and settles in a place called Haran. At Haran, Abram is called to leave home and family in an act of obedient faith, compelled by a series of promises. He does so in order that God would make him into a "great nation," that God would make his "name great," that God would make him a "blessing," and finally, "in you all the families of the earth will be blessed." (Genesis 12:1-3) We know from reading the Old Testament that the childless Abram, will become the father of the nation of Israel. Israel will be the means (and the location) by which Christ enters the world. And through Christ's work on the cross, Israel will be connected to the spiritual descendants of Abram (Romans 9:6-8), which is the church, and become the means by which the Gospel goes forth to the very ends of the earth (Galatians 3:6-9). Through Abram, God is raising up a vast nation of people who will be the vehicle by which He is able to bring redemption to a fallen and broken world. These are God's chosen people. They are chosen to accomplish the saving and healing purposes of the Heavenly Father in the world, this is their great calling and privilege. This is the most important characteristic of the remnant, they are "a people for God's possession" (Exodus 19:5) through whom His purposes can be accomplished in

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<sup>14</sup> Ibid., 347-348.

the world.

Abram/Abraham became the spiritual father/mentor of this faithful remnant of humanity in demonstrating the importance of faith, “And Abram believed God and it was counted unto him as righteousness” (Genesis 15:6/Romans 4:13-22). Faith is the central characteristic of the remnant, “The just shall live by his faith” (Habakkuk 2:4). Abram’s faith has three important components. First, it sees beyond the present world to God’s great heavenly promises. Abram faithfully obeyed, living as a sojourner, separate from the world and its values, “for he was looking for the city which has foundations, whose architect and builder is God” (Hebrews 11:10). His hope and security were not in this world, he was rejecting the choice made by Cain and his descendants of an earthly city. Abram is anticipating Jesus’ great declaration, “But store up for yourselves treasures in heaven...” (Matthew 6:20). Our great treasure is God himself and our fellowship with Him.

Second, Abram’s faith was connected to the Promise, “in you all the families of the earth will be blessed” (Genesis 12:3). His greatest act of faith was directly connected to the Promise and its anticipated fulfillment. God spoke to him after the miraculous birth of Isaac and called him to take his son to a specific place in the Promised Land and there offer him as a “burnt offering;” in other words, to kill his son and burn the body to ashes (Genesis 22:2). Countless commentary has been made about this command, and many have struggled with its logic and significance. The secret to the mystery of the story lies in the story itself. Central to the story is the fact that God led him to a specific high place in the “region of Moriah.” Notice, it was not Mt. Moriah (the temple mount, 2 Chronicles 3:1), but another mountain in the “region of” the temple mount. There are several “mounts” in Jerusalem; the Mount of Olives, the temple mount (Moriah), and mount calvary (Golgatha), to name the most famous of these hills. The solution to the mystery is that God is leading His servant Abraham to the place where Jesus will die on the cross for our sins, and He is using Abraham’s son, Isaac, as a prophetic symbol of Christ’s substitutionary atonement for the entire human race. The account tells us that, after the angel of the Lord stopped Abraham from slaying his son at the place that God directed him to, Abraham offered a ram caught in the thicket in the place of his son and he named the place. It is the naming of the place that is the climactic event of the story, as well as the resolution of the mystery (Genesis 22:11-14). Why did God send Abraham to Moriah, to this specific high place? He did so that he would name it prophetically, *Jehovah-Jireh*, “The Lord will Provide.” What is more, the text reinforces this conclusion by adding, “as it is said to this day, ‘In the mount of the Lord it will be provided’” (Genesis 22:14). And what is the “it” that will be provided? Is it not rescue and redemption from sin and death that has plagued mankind from the Fall? That is why a sacrifice was involved, but it was substitutionary. It was not Isaac that was sacrificed, but the ram God “provided” as his substitute. Thus, the story is a prophetic description of Christ, God’s only Son, given as a substitute for us. Abraham’s purpose and the purpose of the entire faithful remnant, of which he is the

spiritual father, is to be used of God to help bring the plan of salvation into reality in human history. Abraham's faith-filled obedience in this case sealed the Promise ("in you all the families of the earth will be blessed") by an oath (Genesis 22:15-18; Hebrews 6:13-18), and prophetically designated the place where the sacrifice of the Son of God would be made to atone for the sins of the world.

In other words, the righteous remnant is all about the promise of redemption for all the peoples of the world. This remnant is essential and instrumental in the process leading up to the sacrifice of Christ on the cross and in the fulfillment of the Great Commission that enables men (and women) of every tribe, tongue, people, and nation to surround the throne as those redeemed by the blood of the Lamb (Revelations 7:9). A central feature of the righteous remnant is their awareness of their personal call and responsibility to the fulfillment of the Great Commission.

The third aspect of Abraham's faith was that it was real. He did not just profess belief in God, his belief was demonstrated by his actions. He went where God told him to go, and he did what God told him to do; this was his great faith. In response, God declared, "Now I know that you fear God, since you have not withheld your son, your only son, from Me" (Genesis 22:12). As James wrote, "faith, if it has no works, is dead" (James 2:17) True faith is expressed through our actions. That which we truly believe, that of which we are utterly convinced, shapes all the choices we make and the way we live our lives. The remnant are people of deep convictions about who God is and what His great plans are. As a result their lives reflect those convictions. They are also the "doers" of the church.

Martin Thornton, an Anglican theologian, describes three levels of membership in a local church, the smallest, but most significant being the "remnant." He writes, "These are ordinary people of extraordinary devotion, more proficient than spiritually gifted, whom it is vital for the parish priest to identify and nurture through spiritual direction, for they are the dependable, beating, praying heart of the parish. They truly live their Christianity and form the core not just of the parish but the universal 'Church Militant.'"<sup>15</sup> Every church in the world depends on these "faithful" few, who follow in the footsteps of their father Abraham.

### **The Remnant After Abraham**

While the Patriarchs after Abraham (Isaac and Jacob) are both expressions of the remnant, Isaac as a peacemaker (Genesis 26:12-30) and Jacob as a faithful servant (Genesis 31:36-42), the most profound expression of the remnant after Abraham is Joseph. The Joseph story is a fitting climax to the book of Genesis as he stands as a powerful example of the believing remnant and their instrumental use in advancing the purposes of God in human history. It is through Joseph that God brings about the fulfillment of His prophecy to Abram in Genesis 15, that his descendants

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<sup>15</sup> Ronald E. George, "The Faithful Remnant: Martin Thorton's Ecclesiological Middle Term." *Austin Presbyterian Seminary*, August 15, 2002.

would be sojourners in a foreign land for 400 years (Genesis 15:13-14). Moreover, it is through Joseph that the entire family is healed of the deep dysfunction that is revealed in the story of the birth of the sons of Jacob by his four wives, Leah, Rachel, Bilhah, and Zilpah (Genesis 30:1-24) and expressed in the animosity toward Joseph as the favored son born of the beloved wife, Rachel (Genesis 37:1-11). God reveals His plan for Joseph through the two dreams he received as a teenager (Genesis 37:5-10), yet those dreams only exacerbate the hatred of his brothers toward him. They, in fact, plot to kill him to put an end to those dreams (Genesis 37:19-20). In an act of divine intervention (completely unknown to those inside the story, but visible to us who see the entire story), the brothers sell Joseph to a slave caravan headed to Egypt.

The circumstances Joseph encounters in Egypt are an opportunity for the revelation of his great faith and integrity. He refuses the advances of Potiphar's wife, not just once, but many times, finally being falsely accused of rape when he refused her attempt to force his embrace. He is a profound example of Paul's admonition to "flee immorality" (I Corinthians 6:18). His refusal is grounded in the great value he places upon his relationship with God, "How then could I do this great evil and sin against God?" (Genesis 39:9) As is often the case in this ruined world, his righteous choice is disregarded, and he ends up in prison for a crime he did not commit.

In spite of the terrible injustice, his integrity and faith were not weakened. God was with him, and the chief jailer put him in charge of the other prisoners. It was this opportunity to serve his fellow prisoners that enabled him to hear the dreams of Pharaoh's baker and Pharaoh's cup bearer. The favor of the jailer did not lead to self-focus or self-pity, he had genuine compassion for these fellow inmates, "Why are your faces so sad today?" (Genesis 40:7) His relationship with God was real and this enabled his supernatural gifting. He was able to accurately interpret their dreams yet was left languishing an additional two years in prison for his service to the cup bearer. This aspect of the story reveals the perseverance of faith and faithfulness that is reflected in this man's character. In all these trials and tribulations, he never yielded to cynicism or anger, and he was ready when the crucial moment of service to God and man arrived. One of the marks of the remnant is their ability to "see" God beyond their circumstances, and to continue in a life of faithfulness. We will also see these qualities in Moses and the prophets (Exodus 14:13; 2 Kings 6: 15-17).

The Pharaoh of Egypt was the most powerful man in the world of his day, and he ruled the most prosperous nation of that time. In two dreams, God revealed to Pharaoh that Egypt and the world were going to face a truly devastating famine, that if unprepared for would have led to an unprecedented loss of life. God will use a member of the remnant, His servant Joseph, to reveal the import of the dreams that God gave to Pharaoh and to devise a plan for preventing the devastating loss of life that would be the result. This unique event of Joseph interpreting Pharaoh's dreams and being elevated to the position of Grand Vizier, essentially Prime Minister, over all of Egypt was an act of divine intervention intended to foreshadow the calling and ministry of the

remnant in the world. They are the unheralded, unrecognized servants of the most High God, whom He calls out of the shadows of history and public record and uses for His great redemptive purposes. Just as he demonstrated in prison, his elevation to a position of great power and privilege did not quench his desire to serve. He believed God and followed through faithfully on his plan of preserving and storing twenty percent of the yield of the seven years of abundance. Because of this, when the years of famine arrived, “all the earth came to Egypt to buy grain from Joseph” (Genesis 41:57).

Included in those coming to buy grain were his own family, and this provided the opportunity for God to deal with the sin that had torn this family, who will eventually be the founders of the twelve tribes of Israel, apart. First, the brothers were brought to confession and contrition for their sin, “truly we are guilty concerning our brother” (Genesis 42:21). Next, they must demonstrate their integrity by returning with their younger brother, while one of the brothers is held prisoner in Egypt. To make matters worse, they find their money bags in the sacks of grain, and their first response is to believe that God is against them because of their sin (Genesis 42:28).

In spite of these circumstances, and in contrast to their former behavior towards one another and their father, they press on towards doing the right thing. Judah, in fact, pledges his very life in order to keep their word to “the man” (Genesis 43:8-10). Because of the severity of the famine, Jacob relents and sends Benjamin along with the brothers and the necessary money to buy the grain they need to survive. As a mark of their integrity they return with “double the money” (Genesis 43:12) to cover for the money returned in their sacks. When they arrive back in Egypt, they discover the true nature of God’s heart toward them, “Be at ease, do not be afraid. Your God and the God of your father, has given you treasure in your sacks...” (Genesis 43:23). He is for them, not against them.

As a final test of their character and a revelation of the work that God has done in their hearts, the brothers are put in the same scenario they faced with the betrayal of Joseph. The favored younger brother, who is shown actual favoritism (Genesis 43:34), is charged with a serious crime that threatens to remove him from the family as a slave (Genesis 44:17). Will the brothers walk away from their brother due to resentment or will they act like brothers? In answer, Judah again stands in the gap for his brother and offers himself as a slave in Benjamin’s place. At this point one sees the transformation of the brothers and their love for one another and for their father. Joseph, seeing this transformation cannot restrain his emotions and he tearfully reveals himself to them. At this point, Joseph’s dreams are fulfilled, and he rules over his family for their good and the accomplishment of God’s plan for that generation.

Israel is brought to Egypt and under Joseph’s protection and supervision, the family of 70 becomes a great nation (Exodus 1:7). Joseph is a profound example of the obedience of faith. One

must assume that God directed him to do the many things he did with his brothers to bring about their transformation. Just as God was at work in the hearts of the brothers as they responded to the circumstances they faced in the time of testing. Joseph is a powerful expression of the principle that we walk by faith and not by sight (2 Corinthians 5:7).

Joseph, as the believing remnant, stands as an example of the promise that, by His grace, God will restore mankind to the *Imago Dei*, and that one day, all men will reflect the nature and character of the God who made them as His image. Joseph and the remnant are the first fruits of that promise. One of the great promises of scripture is the promise of sanctifying grace (Romans 6:1-7; I Corinthians 1:30; 2 Corinthians 5:17) by which God makes us more like Christ (Colossians 3:10). Christlikeness is an important characteristic of the remnant. Further, in giving Joseph authority over the entire world of his day, and in seeing Joseph use that authority to serve and protect that world from death and terrible deprivation, we see the proper expression of dominion given to mankind at creation. Joseph is not the fulfillment of dominion, that will only come with Christ, but he is a promise and a down payment on its restoration in the world. Finally, in Joseph we see a Christlike man and if not a type of Christ, a foreshadowing of His humility, meekness, holiness, and grace. Like Christ, he faced rejection by his family, he will be a man acquainted with suffering and grief (Hebrews 2:18). Like Christ, he will overcome temptation and by his intervention save the physical lives of his entire family and much of the known world of his day, and to the end of his life, he will shepherd his family at the beginning of their sojourn in Egypt.

Joseph is also a foreshadow of the remnant itself, as God will, for all time, have a number of people “who have not bowed the knee to Baal” (I Kings 19:18). After Joseph, we see Moses, Joshua, Caleb, Deborah, Ruth, Boaz, Samuel, David, Jehoshaphat, Hezekiah, Josiah, Ezra, Nehemiah, and the prophets all operate as the means by which God’s promise of redemption is advanced through Old Testament history.

Many of the most important texts related to the remnant are given in the prophets. In Isaiah, we are introduced to the preserving capacity of the remnant, “Except the Lord had left us a remnant, we would be like Sodom, we would be like Gomorrah” (Isaiah 1:9). This statement can be taken two ways, either God left us a few survivors as an act of mercy, or the faithful remnant, like the wheat in the parable of the wheat and the tares, prevents God’s judgment (Matthew 13:29-30). When one considers the example of Abraham’s prayer of intercession for Sodom and Gomorrah (Genesis 18:25-32), one recognizes the preserving capacity of the righteous remnant.

As the prophets will point out, this remnant is preserved *through* the times of judgment and purging. Isaiah is speaking to the remnant when he tells them to “wait” or “hope in” the Lord (Isaiah 40:27-31) in the midst of frightening circumstances. Isaiah himself is an expression of this remnant as he declares that “I will wait for the Lord who is hiding His face from the house of

Jacob..." (Isaiah 8:17). Further he named one of his sons, Shear-jashub, which means "a remnant shall return" (Isaiah 7:3). Habbakuk was called to be the prophet of the righteous remnant who will face the tragedy of the Babylonian captivity. He is called to "wait quietly" (Habbakuk 3:17) as circumstances cause him to "tremble" (Habbakuk 3:16), yet he will "rejoice in the God of my salvation" (Habbakuk 3:18). In other words, God will see the remnant through the trials and hardships of a world under judgment, and in the end show them His salvation.

But the primary role of the remnant is to advance the gospel to the ends of the earth, and to see the fulfillment of the promise of Revelation 7:9, "And behold, a great multitude which no one could count, from every nation and tribes and peoples and tongues, standing before the throne and before the Lamb." This is the reason God called Abram out of Haran, that "in your seed, all the families of the earth will be blessed" (Genesis 22:18). It will be the members of the remnant, called out from the world system, like their father, Abraham, who will be used by God to bring about the fulfillment of this great Promise. We see it clearly in the story of the advance of the gospel and the remarkable growth of the global church in the past two hundred years. Men and women, "of whom the world is not worthy" (Hebrews 11:38) have spent and given their lives so that those who have not heard the good news of salvation through Christ, may hear and respond.

The final question related to the remnant is its membership. Who can be a member of the remnant? Going back to the beginning in Genesis, it is, first of all, those who recognize their need for rescue from sin, and like Abel come in an attitude of repentance and the pursuit of redemption. This is the starting point of a life of prayer, worship, and faith. In many ways, Enoch, the seventh son in the godly line is the prototype. "And Enoch walked with God" (Genesis 5:24), he lived his life in daily, even moment by moment communion with God. His choices and actions ("walk") were made in dependence on God. In the New Testament, this is described as "walk in the Spirit" (Galatians 5:16), allowing God to direct our path and empower us with His grace.

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## **Representing Structural Nuances of the Code-mixed/switched Data: A Case Study of English-Bangla**

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### **Abstract**

This paper is an effort to present the annotated data and the problem in the code-mixed or switched data in the case of Bangla-English. The goal of the paper is two-folded: to work out the structure of the lexical information with a special reference to the linguistic phenomena of code-mixed or code-switched data, and to find out the reason for the importance of such structural representation. It has been tried to see how the lexicon works when a systematic account of the code-mixed data is presented.

**Keywords:** code-mixed/switched data, English-Bangla, computational linguistics, Annotation, lexicon, parsing.

### **1. Introduction**

The code switched or code-mixed data generally is not regarded as the ideal data for the purpose of the regularization of rules, for understanding the core of grammar of a language, and for many theoretical or applicational purposes. Linguists for a long time have ignored such data assuming it is not fit for the description of the languages' internal mechanism. However, recently, linguists have focused their attention on understanding the nature and grammar of the code switched or code-mixed data. It is not very dated for computational enterprises to see the data as a natural occurrence and urge to decode the data computationally. We have certainly developed an empirical understanding of the code switched or mixed data. It has led to both theoretical and implicational development in recent times; however, what we lack is an easy way forward. The nature of the problem in code mixed/switched data is certainly not easy for the researchers working in the domain of Natural Language Processing (NLP). There are various methods, approaches, and applications which decode the code switched or code-mixed data with accuracy as much as 80% and more, but it is not free from problems and irregularities. It is not only the problem that the same set of the problem is persistent, but the problem is also due to the changing nature of the data on the daily basis. Also, earlier the exposure of the data is limited due to the lack of means of collecting code mixed data. One could only find the instances of these kinds of data in bilingual natural conversation. It is not an easy task to obtain ample data in such a limited circumstance. Recently due to the surge in the use of the social media platform in the whole world, the availability of the complex nature of the data is easy and possible.

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The elongated use of social media resulted in the complex nature of the data-including trilingual data.

The problem exists on all levels of linguistics, i.e., phonology, morphology, syntax and semantics. In computational linguistics, such a varied nature of data correlate with problems like identification of language (problem disassociating the phonological patterning), morphology (unable to identify the grammatical morpheme (inflectional) or agreement), POS (not enough data into the system which can check the POS in two/three languages simultaneously), syntax (difficult to choose which syntax is applicable in di/trilingual data), etc.

It is important to understand the nature of the data for the present discussion. What do we understand by the term code mixed or switched data? What is the nature of the data, and how it differs from the natural data computational linguistics deals with? Though scholars use both the term (code-switching & mixing) interchangeably as there are similarities between these two terms, there are differences too. If we try to discuss both the terms with examples, it will be easy to find out the difference.

To understand the small difference between the two terms, we can take two examples:

1. Natural: I don't think, I will be able to come 'tomorrow ḡonekkɔjɔcʰeɔmørkɔl'

Translation: I don't think I will be able to come tomorrow I have a lot of work to do.

2. Natural: 'ki re! Packing sesh? /ki re!pækɪnɔsəf/

Translation: hey! Packing done?

The first example shows that the languages used in the sentence are both English and Bangla; the first half of the sentence is in English and the second half of the sentence is in Bengali. It is clear in sentence (1) that we have switched between English and Bengali. It is of clause level switching.

In the second example, 'packing' is the only word in the whole sentence that is borrowed from English, the rest of the sentence is in Bengali. In this sentence, we have just borrowed a single English word and used it in a Bengali sentence. It can be understood as an example of code-mixed data. Researchers have a real problem in differentiating the code-mixed data and the phenomenon of borrowing. Borrowing in a layman term can be understood as 'lexical terms' in the sentence. It may happen on the word level, clause level or sentence level. We can fix a phenomenon as code-mixing if it is happening regularly in the domain. In isolated instances, it can be seen as the phenomenon of borrowing. So, for example, the term AC, TV, Train etc. are borrowed from the English and its instances in the discourse cannot strictly be treated as mixing but borrowing.

In a general scenario when we mix two or more than two languages in a conversation or chat or speech it is considered as code-mixing or switching, e.g., sentence (1& 2). Code-switching happens at the sentential level; however, code-mixing can happen at any level of a sentence-from phonology to word to phrase level. Code switched data can be interpreted in many ways, e.g., it can also be said that there is a similarity between code-mixing and pidgin, but

pidgin is created among groups that do not share any common languages, code-switching, on the other hand, happens among multilingual speakers who share more than one language. The salient feature of the code-mixed or switched data is that it is spoken by the speakers which are familiar with both the languages or culture for various linguistic and extra-linguistic reasons.

Also, though, both code-switching and code-mixing is a universal phenomenon, the previous one reflects the grammar of both the languages working simultaneously. The latter one does not reflect the grammars of both languages; we just borrow some word(s) from one language and adopt it in other languages (Kumari 2017). The code-mixed data plays with the grammar of the language, which is not the case with code mixed data. In the code-switched data, the two grammars work separately at the clausal level, they hardly interact. Conversely, in code mixed data, it seems to be the case that the grammar of one language handles the whole sentence, and only the words from another language fit into it. However, it is difficult to predict which language is going to be the dominant one. It depends on the various factors e.g., the person speaking, the hearer, the channel, the domain, etc.

The phenomenon of code-switching and code-mixing are easily and mainly found in social media like Instagram, Facebook, WhatsApp, Twitter, etc. There are two main reasons for this: the younger generation is mainly multilingual (in the concerned case, younger generation manages to speak Hindi and English along with their mother tongues (like Bangla), second, the social media platforms for a long period have been only available in English. The technology is heavily based on the English language. These channels (social media platforms) in more than chance frequency only accept English, and it is a recent phenomenon that other languages and scripts are introduced at these platforms. Though it may be assumed that English is the most used language of social media, in a survey, it has found that half of the messages on tweeter or Facebook are in non-English languages. In the case of multilingual speakers, we see that speakers want to use all the languages they know while having a chat or conversation. The use of English is self-explainable as we made the point that technology and social media platform favours the language, also due to the socio-political status the language enjoys. The use of the mother tongue and other languages depends on some factors. The use of native language is due to the comfort level one has in the language, and there are many instances where speakers do not feel comfortable explaining their ideas or thoughts in English language or it takes more time to explain certain ideas in the second language, as a result, they shift to either their mother tongues or other languages that they are aware of (Das 2016). Apart from the fact that technology hosts the English language, the use of English is also unavoidable due to some reasons like the unavoidable globalization where the new terms and techniques are only used in English; even the lucid use of scripts ‘roman’ helps the interlocutors to use the language English over/with the other languages. In the present case, most of the people are habituated to the use of English scripts compared to the other scripts. Students in their peer group use mostly English with less use of their native tongues.

The first problem that one faces in the case of multilingual data is orthographic. There are two factors here, one is the use of the Roman script to write all the languages, and second

speakers use their script sometimes to convey a message. Especially in the case of English-Bengali code-mixed data, people use only Roman script for both languages. So, it is important to work on code mixed or code-switched data because though it is not difficult for humans to find out how many languages are involved in a sentence, but for machines until or unless provided enough systematic data, it is not easy. And even if it finds out that there are two or more two languages are involved in a data, it is after the stage that how to differentiate the languages and how to simplify the data becomes difficult. We have already briefed some of the issues at various levels from language identification to translation. The use of Roman script for the languages becomes both easy and difficult at the same time for the computer to read and identify. The Roman script is easy for the computer to process because it is the primary language for the computer. The same scripts become difficult for the machine to segregate the two or three languages involves in the data. The code-mixing now happens at all levels, even on word level. Such an intrinsic linguistic mixing is difficult for the machine to read; the use of words from one language and the inflections from another language, e.g., 'bukta'. The main word is an English lexeme whereas the suffix is of Bengali language the word means 'the book'. For the computer or a prevalent program, it is bothering if not very difficult to identify the two elements from the two different languages. It is the problem of the level of 'identification of language'. How do programmes fail to identify the two lexemes when they come in either a juxtaposed manner or in the inflectional equation? The question is also to produce the correct meaning of the word or phrase.

So, in this paper, I am trying to find out some simple ways to identify languages involved in social media which are code mixed English-Bengali texts. And though scholars have worked on this before, my focus is to see which one is more accurate and simpler, and also to find out a simple way, if possible. The initial task is to work on the POS tagged data of English-Bengali and to identify the challenges in the process, and try to find out a way. So, the main challenges would be like – English being a fixed word order language predetermines the part of speech; Bangla, on the other hand, is a free word order and the POS is identified primarily through morphology. The problem will occur mainly because of the spelling errors, the same spelling word exists in both the languages (because of the Roman script), and because of the lack of annotated data. Though the framework I am trying to follow is of Bali et al. (2014), but they have worked on English-Hindi code-mixed data, where I am working on English-Bengali code-mixed data. The nature of the data will be very different, e.g., there is no bound morpheme as 'ta' in Hindi which is used as a classifier in Bangla. Hindi has a very strong agreement system, e.g., gender, number and person where Bengali doesn't have grammatical gender, number or person. But it has its intrinsic linguistic value.

## **2. Theoretical Background**

The present paper treats theoretical background as the framework for the development and analysis of the data. We have tried to see some of the important and pioneering works in the paper, also considering the nature and space limitations of the work. Multilingual or bilingual data or say code-switched have problems from the basic level to the advanced level in computational processing; starting from the data collection to the language identification to the annotation or POS tagging till to the translation of code-switched bilingual data to the

monolingual. Many scholars have looked into the matter; however, the issue at various levels is still unresolved. Indian scholars too have worked on many Indian languages as well.

The paper by Solorio *et al.* (2014) titled “Overview for the first shared task on language identification in code switched data” is mainly focused on the language identification on the token level in code-switched data. They have noticed that language identification becomes more difficult at the token level when the involved languages are closely related to each other. Though the study of code switched (CS) data in the field of linguistics has been started since the mid-1900s, it has probably started in the spoken form ever since different languages came in contact with each other. Though NLP (Natural Language Processing) community first paid attention to CS data based on the theoretical work of Joshi’s, that is based on the Parsing of CS data (Joshi 1982). The task of this paper is mainly focused on four language pairs and the data was collected from social media platforms, mainly from Twitter. The chosen languages represent a good variety of language typology and relatedness among pairs; they also have several speakers worldwide. The first task as mentioned in the paper is to identify the token or word in the input file as in language 1, language 2, other languages, ambiguous, mixed and named entities (NE). Language 1 and language 2 would be the two languages present in the language pairs, other category would represent punctuation marks, emoticons, numbers, and similar tokens/words in the data. Ambiguous data present lexical items that belong to both the languages present in the language pairs, though in the instance it is not possible to choose one language over another, the mixed category is for the CS mixed words. Other than Twitter, data from Facebook, web pages, blogs have been collected as surprise data. To identify the CS data, two primary steps were involved, locating CS tweets and using crowdsourcing. Then a two-step process is used for selecting the Tweets but the main motive was to identify the CS tweets by searching tweeter’s API. They have also applied Crowd Sourcing to annotate the selected data. To use a Roman script is one of the most requirements mainly because of the inability of the computer to read various scripts. Other methods that are in use in this paper are machine learning algorithms or language models, or even a combination of both. Some hand-crafted rules are also used in some cases may be at the intermediate steps or the final post-processing step. Some systems also use external resources, like labelled monolingual corpora, language-specific gazetteers, off the shelf-tools (NE recognizers, language id systems, or morphological analysers). But n-gram is the most used method. While collecting data, it becomes important to check for duplicates, spam tweets, and retweets. The evaluation metrics used for this task are accuracy, precision, recall and F-measure (use to provide a ranking of the systems). But the most unexpected found thing from this shared task was that no particular participating system except any theory or framework about CS from linguistics has been used. The problems found in this paper is mainly because of deleting or removal of tweeter or Facebook accounts, but despite this, being the first shared task on language identification in CS data, the response was positive.

In another article by Vyas *et al* (2014) titled “POS Tagging of English-Hindi code-mixed Social Media Context”, they have shown that code-mixing is frequently observed on social media from multilingual users. The complexity in this context is because of the spelling

variations, transliteration, and non-adherence to formal grammar. If we see linguistically, code-switching and code-mixing are two different phenomena; code-switching is juxtaposition within the same speech, e.g. exchange of passages of speech belonging to two different grammatical systems or sub-systems (Gumperz 1982), on the other hand, code-mixing (CM) refers to the embedding of linguistic units such as phrases, words, or morphemes of one language into an utterance of another language. However, in this paper, they have used the term CM (code-mixing) for implying both cases. For the concerned paper, they have collected the data from Facebook only. CM is getting increased in spoken as well as text, because of the computer-mediated communication channels like Twitter, Facebook, etc. (Crystal 2001; Danet and Herring 2007). Languages like Hindi, English, Bengali, Japanese, Chinese and Arabic, if written in a script other than Roman, transliterations are used to represent the words (Sowmya *et al.* 2010).

To analyse the data, the main method used is POS Tagging, which is a pre-processing step for NLP. Though many works are done on POS Tagging on social media data (Owoputi *et al.* 2013), and if we talk about CM then Solorio and Liu (2008) have done the work which shows the similar methodology; however, their work is unique because they have not used transliteration for analysing data. The methodology they have used is, first collecting data from Facebook and then used annotation which includes creating of Matrix, finding word origin, Normalizing or translating the text, then applying POS Tagging (Parts of Speech Tagging), and then using annotation scheme. For experimenting, it is really necessary to identify both languages at both word and matrix levels. Solorio and Liu (2008) in their paper have also used a similar method of POS Tagging. The paper has talked about the two most challenging problems for the POS Tagging of CM data, which are normalization and transliteration. Though in most of the South Asian languages, the transliteration problem exists because they use a non-Roman based script (Gupta *et al.* 2014).

In another paper on Code Mixing data by Barman *et al.* (2014) titled “Code Mixing: A Challenge for Language Identification in the Language of Social Media”. They have described that multilingual speakers switch between languages in social media and to identify the languages automatically is a very challenging job. This paper is very different as they have collected data from Facebook comments where university students are chatting among friends, and as a result, the code-switching and code-mixing are properly visible. The used languages in the data are Bengali, Hindi and English. And the techniques used for this study are an unsupervised dictionary-based approach, supervised word-level classification with and without contextual clues, and sequence labelling using conditional random files. They have found that the most used language in the data is English, and not only in this study but in most, English has the prominence. In a study done by Hong *et al.* (2011), they have used automatic language detection to over 62 million tweets, to find out the top 10 most popular languages on Twitter and other social media, and the result showed that half of the tweets were in English. To mix languages in social media is a new trend from language dense areas (Shafie and Nayan 2013). The use of the Roman alphabet to convey messages is mostly seen in South-Asian and the Indian sub-continent. The steps followed are almost similar to the work done by (Hughes *et al.* 2006; Baldwin and Lui 2010; and Bergsma *et al.* 2012), they

have all focused on the word-level language identification problem for Code Mixed Social Media Content (SMC). Similar studies can be found in the work of Joshi (1982), Milroy and Muysken (1995) among others. Hidayat (2012) has made a study and the result showed that the users on Facebook mainly use inter-sentential switching over intra-sentential and that 45% of the switch was instigated by real lexical needs, 40% was used for talking about a particular topic, and 5% for content clarification. The same thing was also noted in the study of San (2009); though he compared the mixing in blogs of Macao. Dewaele (2010) in his study claimed ‘strong emotional arousal’ is the reason for the increasing amount of Code Mixing. It is not the end if we talk about the studies on detecting code-mixing in speech (one can see Solorio and Liu (2008a) and Weiner *et al.* (2012). Some other studies have looked at code-mixing in different types of short texts, (Gottron & Lipka 2010) and (Farrugia 2004; Rosner and Farrugia 2007) work on SMS messages involving Code Mixing data. In the paper (Barman *et al.* 2014), they have worked with data from Facebook which are comments and posts of young university students. They started their work by dividing the data into six attributes, language 1(English), language 2(Bengali), language 3(Hindi), Mixed, Universal, and Undefined. They have used attribute universals for symbols, numbers, emoticons, and universal expressions, e.g., hahaha, lol, OMG, etc. After dividing the data into attributes, the next step they did was finding out the base language for every word and calculated the percentage of the words in each language. The fact that whether it is an intra/inter sentential or word-level code-mixing is also taken into account. It has been seen that 7% of the total words are ambiguous and because of the phonetic typing, some words are labelled across two or sometimes three languages. After checking the Inter Annotator Agreement, Code Mixing types and Phonetic Similarity of spellings, the tools and resources that are used are: Dictionaries, Machine Learning Toolkits (WEKA, MALLET, LIBLINER) etc. Experiments are done based on Dictionary Based Detection, Word Level Classification with and without contextual clues. Word level classification with and without contextual clues include Conditional Random Fields (CRF), SVM with context. The result shows that without contextual clues, the word-level classifier does not perform well. The percentage of bilingually, and tri-lingually ambiguous tokens are high in number. Bali, Choudhury & Sequiera (2015) in a work on code mixed text from social media which also includes Machine Learning Experiments have used POS Tagging as the main tool. It is found out that Parts of Speech Tagging for monolingual text has been studied with the highest of 97.3% for some languages (Toutanova *et al.* 2015). Some other works which are almost similar are Gimpel *et al.* (2011), Jamatia and Das (2014), Vyas *et al.* (2014), etc. Among these three works, Vyas et al., (2014), worked on Hindi-English Code-Mixing social media text, using POS Tagging. The idea of using POS Tagging for Social media texts, especially for English tweets was proposed by Gimpel *et al.* (2011). They have also used a CRF tagger with arbitrary local features in a longliner model adaptation. The accuracy rate was almost 89.95%. A system that performed best among the others was built by Gella *et al.* (2013) which can be used for language identification and back transliteration for languages like Hindi, Bengali, Gujarati mixed with English in FIRE 2013 (Roy *et al.* 2013). The first work on LD (Cavnar and Trenkle 1994; Dunning 1994) was focused on identifying a single language from the whole document (data). This system was doing well until new challenges like short length in texts, misspelling, acronyms and idiomatic expressions (Carter *et al.*

2013; Goldszmidt *et al.* 2013) came in the documents. However, all the documents present in the data were synthetically generated and restricted as well to inter-sentential code-mixing. The previous models do not fragment all the documents based on the language and thus language-specific analysis was impossible. For the accuracy level of code-switched data; it was really low as sentence-level or document level LD does not identify it properly.

We have discussed some of the articles that are present in the area, particularly, considering the data from the Indian sub-continent. The problems on all computational levels have been discussed, i.e., from data collection to language identification to the annotating, and further the percentage of accuracy in translation. Methodology in all these articles reviewed is almost the same in finding the database, collecting data, identifying the problem, etc. There are, however, other methodologies that have been in practice.

We, in this work, however, follow the framework of Barman *et al.* (2014) as they have shown how to deal with code mixed data of Bengali-English-Hindi. The paper will be related to these three languages. We have discussed the methodology step by step in the next chapter.

### **3. Data Analysis**

I am primarily engaging with Bangla and English code switched or mixed data. However, occasionally Hindi has been brought into the picture due to its availability in the discourse, and familiarity with the speakers. Bangla and English are two very different languages, differ on many structural and morphological fronts. Bangla being the family member of Indo-Aryan follows SOV constituent order and also is a free word order language. It is a post-positional language compared to English which is the preposition. Bangla is accusative language. It is a classifier language that is very different from English. Now, we shall explore the data, and will try to understand the problems in the processing.

#### **3.1. Corpus Acquisition (Data collection)**

It has been noted that code-mixing and code-switching can be seen among speakers who use more than one language, especially among young people. In the case of India, here we have more than 30 languages, out of which 22 languages are official languages. So, collecting data from Facebook users, who are from different parts of India, can show a good amount of code-mixing and code-switching in their conversation. For this study, I have chosen participants between the age of 21-25 who are mainly students. I have collected data from their Facebook comments, posts, and conversations. Since all the chosen participants are mainly in Kolkata, the main language used in the posts or comments or conversations were mainly Bengali, followed by English and in some cases Hindi. The collected corpus thus has 40 sentences and almost 400 words. The sentences are all code mixed or code switched.

#### **4. Annotation**

The data normally must be annotated for further processing. The mixed data that we are talking about is already complex in nature due to various linguistic and extra-linguistic reasons. Annotation is a process whereby we try to arrange the data by giving certain labels to the categories. It involves the association of description or analytic notations with the language data; this complex behaviour of the annotation is understood, categorising it into four layers:

##### **4.1.Matrix**

The concept is borrowed from the core structural linguistic whereby the concept of matrix clause and embedded clause has been employed to understand the concept of the main or matrix language and the secondary or embedded language in the code-mixed phenomena. Borrowing the concept, the matrix language is supposed to be the language that governs the syntactic structure of the grammatical relationship between the constituent, i.e., it must hold the agreement system, if the language is agreement sensitive. The embedded language will be in the form of lexemes or words, which have no further syntactic role, it just gives the semantic meaning.

##### **4.2.Word Origin**

The word in the intonation is marked indicating its source language. For example, in bilingual data, if the data consists of English and Bangla, then we will indicate it as ‘En’ and ‘Bn’ respectively, the first two letters of the languages. And, if by any chance, the data consists of some unknown words, which is neither of the languages, it is indicated as ‘Ot’, i.e., others. If the data contains any symbolic forms or emoticons in the conversation, it is indicated as ‘Univ’, i.e., universals. The data which neither contains any universal nor any language defined words, that is in a bilingual data, i.e., ‘En’ and ‘Bn’, none of the words belong to the mentioned languages, it is indicated as, ‘undf’, i.e., undefined. For example, “chair-ta” where the first word or root is ‘chair’ which is ‘En’ and the bound morpheme ‘ta’ which gives definiteness in the language, is ‘Bn’. Many English words are borrowed in Indian languages, and are nativized; we, in this study, still treat these words as borrowed words and will label them as ‘En’. For example, the words like train, school, AC, bus etc.

### **4.3.Mixed-Sentence**

Sentence: amar kripa-tei to prettiest.

[sent-lang=“mixed”] [frag-lang=“Bn”] “amar kripa-tei to” [/frag]

[frag-lang=“en”] prettiest [/frag] [/sent]

We follow Amitav Das in encoding the data that is represented above. The presented data means the following: ‘[ ]’ shows complete information in terms of fragments, arguments, sentences, etc. The first sentence in the next category represents ‘sent-lang’ refers to which type of code-mixed data it is, i.e., whether it is mixed or universal or undefined. So ‘sent-lang’ is equal to “mixed”, ‘frag-lang’= “\_” means a fragment of the particular language. In this particular case, the “\_” in “ ” will be filled by “bn” which is Bangla. The actual fragment of the language will follow the equation of frag-lang= “bn”, and the fragment will be under the “ ”. This first part of the sentence also explains the fact that the sentence is grammatically governed by a Bangla sentence. This information is achieved by the overall equation of the first part of the annotated data. The second part starts with the ‘frag’ closed in bracket [ ], and it is followed by a similar equation as the first part that is [frag-lang= “en”] followed by the English part of the sentence, in this case, the word ‘prettiest’. The annotated data is closed by first with the [/frag] followed by [/sent]. It is similar in some way to the bracketed diagram of X-Bar, where the constituent started by [frag] is first closed by [/frag] and the sentence is finally closed by [/sent], since it has started with [sent]. The information in the first bracket [ ] also explains the fact that the immediate following fragment will govern the whole sentence, grammatically or syntactically.

### **Univ-Sentence**

[sent-lang= “univ”] omg! [/sent]

### **4.4.Normalization/ Transliteration**

One has to normalize the data in terms of providing the correct form of transliteration. Whatever the script is followed, it should be standard. Non-standard spelling or script should be normalized and made standard.

#### **4.5.Parts-of-Speech (POS):**

The next step in the annotation is tagging the grammatical category of the languages. Generally, a universal POS tag set is used, which contains almost 12 POS tags. The POS is decided based on the functionality of the word according to its use in a context. Contextualizing a lexical category is very important because it may be the case that a particular lexical category identifies as different in a particular language and it turns out to be different in code-mixed data.

#### **5. Annotation Scheme (Fragmentation)**

Fragment happens at the intra-sentential level. It indicates a group of foreign words syntactically related. A mixed sentence may contain multiple fragments which languages attribute.

##### **5.1.Fragment with Inclusion**

Original Sentence:

- a. Khub bhalo really proud egiye cholo /k<sup>h</sup>ub b<sup>h</sup>alo riəli pr<sup>u</sup>degiye c<sup>h</sup>ilo/

**Analysed data:**

[sent-lang= “mixed”] [frag-lang= “en”] [incl-lang= “bn”] “khub bhalo” [/incl] “really proud” [/frag] [frag-lang= “bn”] “egiye cholo” [/frag] [/sent]

The annotated data explains that ‘sent-lang’ is a mixed category. The following bracketed part shows that the following information in the form of constituent is English, which is shown by “en”, however, there is no real data presented immediately after it. The immediate following [ ] includes [incl-lang= “bn”] “khub bhalo” is a part of inclusion in the data and, in turn, lexicon. The following part in the annotated data that is [/incl] indicates that the inclusion part ends here. And it is followed by the English fragment ‘really proud’ and then the fragment is closed. This part of the annotated data entails the fact that matrix language in the first part of the sentence is English and Bangla is an inclusion. The next part of the sentence, i.e. [frag-lang= “bn”] is a representation of a fragment of Bangla language which is ‘egiye cholo’, later the fragment is closely followed by the sent closer.

### **5.2.Fragment with Word Level Code Mixing:**

Original Sentence:

- b. I will be going, trainer somoy hoyegache

**Analysed Data:**

[sent-lang= “mixed”] [frag-lang= “en”] “I will be going” [/frag] [frag-lang= “bn”]  
 [wlcm-type= “en- and –bn-suffix”] trainer [/wlcm] somoy hoyegeche. [/frag] [/sent]

The above sentence is complex, not only in terms of structural mixing of two languages but also there is mixing at the phonological level (also interacts grammatically). So, the first part of the annotated data concerns the fact that it is a mixed type. The first fragment of the sentence is in English, which is rightly annotated in the data. The second part of the sentence is interesting and complex at the same time. The overall essence of the fragment contains the fact that it is a Bangla part but with the borrowed word nativized through grammatical suffixation. This information is encoded in the annotated data as ‘wlcm’ type, i.e., word-level code-mixing, the “en-and-bn-suffix” says that the root word belongs to the English language but the suffix attached to the word is Bangla. This information is contained in the bracket [ ], and is followed by the word, consequently, the information is closed with the representation as [/wlcm]. The following fragment of the Bangla language refers to the preceding information started with [frag-lang= “bn”]. Finally, the data is closed with [/frag] followed by [/sent].

### **6. Inclusion (incl)**

Inclusion is a foreign word or phrase in a sentence or in a fragment, which is assimilated or used very frequently in a native language.

#### **6.1.Sentence with inclusion:**

Original Sentence:

- c. “Shon seriously mara jabo

**Analysed part:** [sent-lang= “bn”] shon [incl-lang= “en”] seriously [/incl] mara jabo [/sent]

Generally, the sentence with inclusion means that the language whose part is taken as the inclusion does not participate in the syntax of the sentence, it would be understood as a borrowed lexical or constituent item. In the sentence ‘shon seriously mara jabo’, the word ‘seriously’ is a part of inclusion. The annotated data that is presented here, says as follows; the information in the first [ ] says that the syntax of the sentence is governed by the Bangla language. The bracketed information is followed by the Bangla word ‘shon’, which is followed by [incl-lang= “en”] seriously [/incl]. It says that the language which is part of inclusion is English, and the word is ‘seriously’. This part of the information is followed by the remaining Bangla fragment of the sentence ‘mara jabo’, and then the sentence is closed by [/sent].

The presentation of the annotated data is not random and it follows a very systematic pattern. This pattern tries to relate how the lexicon systematizes the information in terms of partitioning the information based on the different languages, that is part of the code-switched or code-mixed data. The types of code-mixed or code-switched data that is inter-sentential, intra-sentential, word-level code mixed data (it also includes phonological assimilation). Since, lexical items as a part of its entry in the lexeme have information such as phonological, grammatical, and syntactic, we have to assure in the annotated data that this information must be contained systematically. What is difficult to understand is the difference between the code-mixed data and borrowed data because most of the time it is the case that a single language controls the syntax of a sentence. Such annotation of the data makes the computer easier to segregate and identify the fragments of the sentence. The normaliser always helps items of providing the correct and standard script from the otherwise hasty and complicated data.

## **7. Conclusion**

This work deviates from the nature of the work like Das & Gamback (2016) or Sharma, Bali, & Choudhury (2014) which try to see how the problem of language identification effect in the overall computation of the data, specifically, in POS tagging. Our work departs from the data presentation in the form of annotation. This tries to understand the parallelism between the computation of data in the computer or a module and the arrangement of data as a part of the lexical entry. Lexicon is the central argument in this paper. When a human mind receives code-mixed data, then how does the lexicon respond. A lexicon that already houses the important semantic, syntactic and phonological information regarding the words of the

different known languages. When lexicon is presented with the code-mixed/switched data, it compartmentalizes the information the same way as the annotated data is presented in the paper. It is ultimately the lexical understanding of information that helps in decoding the mixed data computationally. Computation of the data is nothing but the acute representation of information or systematized representation of the lexicon. The different module is the testimony of the effort of the better representation of the lexical information of the languages.

We have opted for Das & Gamback (2015) ways of representing data, but the main aim is to understand the underlying lexical information, considering the pragmatic and functional aspects. For a machine to compute the day-to-day life conversation is still a tough task to achieve, particularly, taking the consideration of the pragmatic and functional aspects of the language. It is the better understanding of the lexicon itself which can provide the ways of dealing with the mentioned issues.

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## మారిషన్ దేశంలో బహుభాషా వ్యవహారం -

### తెలుగు భాషకుగల స్థానం

### The Status of Telugu in a Multilingual Society with Special Reference to Mauritius

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This research paper gives an overview of the status of Telugu in the multilingual and multiethnic Mauritian society ranging from the arrival of the Telugu migrants till date. It also focuses on a brief outline of the role of Telugu language and culture in this environment.

This paper consists of sections with a brief introduction about Mauritius and progresses with the development of themes such as the historical background of the plurilingual island-nation, the situation of the Telugu migrants and the role of Indian languages in Mauritius. It also analyses the change in the status of Telugu language from mother-tongue to second/foreign language. Moreover, it also focuses on the teaching of Telugu in the present second/foreign language situation.

After their arrival from South India from the 1830s, the Telugu migrants, though limited in number, tried by all means to preserve their maternal language and culture. However, after four to five generations, today Telugu is no longer considered as a maternal language but rather, as an ancestral language. The presence of the Mauritian Kreol as the mother-tongue of most Mauritians and the role of French and English as the colonial languages have deeply impacted upon the Indian languages, especially the *minority* languages. As previously mentioned, this paper focuses mainly on an analysis of the gradual change in the status of Telugu and its actual place in the multilingual Mauritian society where twelve languages are in use.

#### 1.0 ఉపాధ్యాత్మ

హిందూ మహా సాగరంలోని చిన్న ద్వీపం మారిషన్. దీన్ని "మిని భారతదేశం" అని కొందరు వ్యవహరిస్తారు. రోడ్రిగ్స్, అగాలెగా, సెంట్ బ్రాండ్ వంటి తోటి ద్విషాలతో

కూడి "ఇంద్రధనుస్స దీవపం"గా పేరుపొందిన మారిషన్ బహు భాషలకు, బహు మతాలకు నిలయమైంది. దాదాపు 12 లక్షల కన్న ఎక్కువ జనులున్న 720 చదరపు మిటర్ల విస్తరణంగల ఈ చిన్న దీవపంలో, మెరిష్యున్ క్రియోల్, ఆంగ్లం, ఫ్రెంచి, హిందీ, తమిళం, తెలుగు, మరాటీ, ఉర్దూ, భోజ్పురీ, గుజరాతి, మాండరిన్, అరబీ మొదలైన పన్నెండు భాషలు వాడుకలో ఉండటం మారిషన్ దేశంలోని బహుభాషీయతకు నిదర్శనం. ఈ పరిశోధన పత్రంలో ఇక్కడ ఉన్న బహుభాషీయ వ్యవహారం, ఇన్ని భాషలలో తెలుగు భాషకున్న స్థానాన్ని పరిశీలించటం జరుగుతుంది.

## 1.1 బహుభాషీయ మారిషన్ - చారిత్రక సేపధ్వం

పన్నెండో శతాబ్దంలో స్వాహాలి నామికులు మారిషన్ దీవాన్ని కనిపెట్టినప్పుడు, ఇక్కడ ప్రజలు ఉండేవారన్న ఆధారం ఎక్కుడా లభించలేదు. నాలుగు వందల ఏళ్ల తర్వాత పోర్చుగీసువారు, ఉచివారు ఈ దీవిలో కాలు మోపారు. కానీ ఫ్రెంచివాళ్లే ఇక్కడ మొదటి వలసలు నెలకొల్పినవారు అయ్యారు. ఈ దీవాన్ని క్రమంగా ఉచ్చివారు, ఫ్రెంచివారు, బ్రిటిషువారు ఆక్రమించి పరిపాలించారు. 1968వ సంవత్సరంలో మారిషన్ దేశానికి స్వాతంత్యం లభించాడు, 1992వ సంవత్సరంలో ఇది గణతంత్మమైంది. "Mauritius is a multiethnic and multilingual country" - మారిషన్ భిన్న జాతుల, భిన్న భాషల దేశమని Rajah-Carrim (2007) తెలియజేశారు.

బహుభాషీయ మారిషన్ దేశంలో పాశ్చాత్య భాషలైన ఇంగ్లీషు, ఫ్రెంచితోపాటు భారతీయ భాషలు కూడా వ్యవహారంలో ఉన్నాయి. పూర్వం ఉచ్చ, ఫ్రెంచి, బ్రిటిష్ దేశాల పరిపాలన; భారత, ఆఫ్రికా దేశాలనుంచి వలసదారుల రాక మొదలైనవి ఇక్కడ బహుభాషీయత ఏర్పడటానికి ప్రధానమైన కారణాలు. మారిషన్ దేశంలో ఇంగ్లీషు, ఫ్రెంచి, క్రియోల్, భారతీయ భాషలకున్న స్థానాన్ని అర్థం చేసుకోటానికి, ఇక్కడ భూత, వర్తమాన కాలాల్లో ఉన్న క్లిష్టమైన సాంఘిక, ఆర్ద్రిక, విద్యా, సాంస్కృతిక, రాజకీయ పరిస్థితులను బాగా పరిశీలించవలసిన అవసరం ఎంతగానో ఉంది.

ఉచ్చ నుంచి ఫ్రెంచి పరిపాలనకు, చివరికి బ్రిటిషు పరిపాలన కిందకు రావటం వల్ల 19వ శతాబ్ది మధ్యకాలం నుంచి 20వ శతాబ్దం ప్రారంభకాలం వరకు, భాషల "four-part harmony" అనేది ఏర్పడిందని Miles (2000) తెలియజేశాడు.

“Kreol is the uncontested lingua franca; French as the inherited language of social and cultural prestige; English as the language of education, law, public administration and to a [small] degree commerce; and the panoply of Indian languages” (ibid: 217)

అంటే మారిషన్ దేశంలో వ్యవహారంలో ఉన్న క్రియాల్ నిస్సందేహంగా సంపర్క భాష అనీ; సాంఘిక, సాంస్కృతిక ప్రతిష్ఠ (prestige) వల్ల వచ్చిన భాష ఫైంచి అనీ; విద్య శాఖలో, న్యాయ, ప్రభుత్వ కార్యాలయాల్లో, (కొంత వరకు) వ్యాపారంలో వాడబడే భాష ఇంగ్లీషు అనీ; ఏటితోపాటు అనేక భారతీయ భాషలు - ఏటన్నిటి మధ్య ఉన్న “చతురంగ పొందిక” గమనార్థమని Miles అభిప్రాయం.

## 1.2 భారతీయ భాషలు - పూర్వీకుల భాషలు

“మారిషన్ దేశం బహు భాషల కూడలి, విభిన్న సంస్కృతీ సంప్రదాయాలకు నిలయం” (రెడ్డి లక్ష్మిదు, 2013: పు. 15).

ఇక్కడ వ్యవహారంలోనున్న పన్నెందు భాషలను పూర్వీకుల భాషలు - ancestral languages (భారతీయ, చీనీ భాషలు), పాలక భాషలు - colonial languages (ఆంగ్లం, ఫైంచి భాషలు), దైనందిన వ్యవహారంలో ఉన్న భాష (మెరిష్యెన్ క్రియాల్/ క్రియాల్) అనే మూడు ముఖ్యమైన గుంపులుగా విభజించవచ్చునని Rajah-Carrim (2005) తెలియజేశారు.

రెండు కన్న ఎక్కువ భాషల్లోనూ భాగీళిక, చారిత్రక, సాహిత్య, సాంస్కృతిక సాన్నిహిత్యాన్ని బహుభాషా వ్యవహారం అని అంటారు. బహుభాషీయ వాతావరణంలో వ్యవహారంలోనున్న భాషల్లో ఒకటి ఉన్నతష్ఠాయి భాషగా (prestige language) ఉంటుంది. ఒక నాటి పాలకుల భాషలైన ఆంగ్లమూ ఫైంచి భాషల ప్రాముఖ్యం నేటికి మారిషన్ దేశంలో తగ్గలేదు. సాధారణంగా పాలకుల భాష అవధంవల్ల గాని, సంఖ్యాబలంవల్ల గాని ఒక భాషకి గౌరవష్టానం లభిస్తుంది.

ఇంతకు ముందు చెప్పినట్టుగా, మారిషన్ బహుభాషీయ దేశం మాత్రమేకాక, ఇది బహు మతాలకు నిలయం కూడా (Rajah-Carrim, 2007). ఇక్కడ వాడుకలోనున్న

హిందీ, భోజ్పరీ, తెలుగు, తమిళం, మరాతీ, ఉర్దూ మొదలైన భారతీయ భాషలనూ, చీనీ భాషలనూ “పూర్వీకుల భాషలు”గా వ్యవహరించటం జరుగుతుంది. “పూర్వీకుల భాషలు” అంటే మారిషన్ దేశానికి వచ్చినపుడు ఆసియా ప్రవాసులు మాట్లాడిన భాషలన్న మాట. కానీ నేడు ఈ భాషలు మాతృభాషలుగా (native language) కాక, వివిధ జాతులకు అన్నిత్వ గుర్తులుగా మాత్రమే పరిగణింపబడతాయి. క్రియోల్ మాతృ భాషగాగల బహుభాషీయ మారిషన్ దేశంలో, పూర్వీకుల భాషలు అన్నిత్వ గుర్తులు (markers of identity)గా మాత్రమే మిగిలిపోయాయని Eriksen, Stein వంటి గొప్ప భాషా వేత్తలు కూడా తెలియజేశారని Rajah-Carrim (2007) సూచించారు. ఆవిడ అభిప్రాయాన్ని బట్టి ఈ దేశంలో మతాలకూ, భాషలకూ మధ్య సన్నిహితమైన సంబంధముంది.

“Most ethnic groups have an ‘ancestral language’ with which they identify.” (ibid: 52)

ఇక్కడ వ్యవహరించున్న పన్నెండు భాషల్లో దాదాపు ప్రతి భాషను ఒక ప్రత్యేకమైన జాతికి చేర్చటం జరుగుతుందని ఆవిడ సూచించారు (అంటే దాదాపు ప్రతి జాతి సముదాయాన్ని (ethnic group) ఒక ప్రత్యేక (పూర్వీకుల) భాషతో అన్వయించటం జరుగుతుంది).

మారిషన్ జనాభా లెక్కలనుబట్టి పూర్వం భారతదేశంనుంచి వలస వచ్చిన ప్రవాసులను “Indo-Mauritians”, “Other Indians” అనే రెండు గుంపులుగా విభజించటం జరిగింది. “Indo-Mauritians” అనగా మారిషన్ దేశంలో పుట్టిన భారతీయ మూలమైన ప్రవాసుల భావి వంశస్నిలన్న మాట. మారిషన్ దేశంలో తెలుగువారు కూడా ఈ విభాగానికి చెందినవారు. కానీ దేశంలో ఉన్న హిందువులను జాతిపరంగా, సంస్కృతిపరంగా విభజించే దృష్టితో, 1961 జనాభా లెక్కల ప్రకారంగా ఈ “Indo-Mauritians” అనే విభాగాన్ని హిందువులు, తమిళంవారు, తెలుగువారు, మరాతీవారు అనే ఉపవిభాగాలుగా విభజించటం జరిగిందని Bhat & Bhaskar (2007) తెలియజేశారు. తత్వలితంగా తెలుగువారితోపాటు ఇక్కడున్న అనేక జాతులవారు తమ తమ పూర్వీకుల భాషలను బట్టి వేర్చేరు “జాతులు” ఏర్పరచుకోవటం జరిగింది. ఈ విధంగా తమలో ఉన్న సాంస్కృతిక, మత సంబంధమైన భేదాలను సూచించటానికి

వారిని హిందీ భాషీయులుగా (హిందీ భాష మాట్లాడే బిహారీలు, ఉత్తర భారతీయులు); తెలుగువారుగా (దక్షణ భారతదేశం నుంచి వలసవచ్చిన తెలుగు భాషీయుల వంశస్నిలు); తమిళంవారుగా (దక్షణ భారతదేశం నుంచి వచ్చిన తమిళ భాషీయుల వంశస్నిలు); మరాతీలుగా (బొంబాయి ప్రైజిడెన్సీనుంచి వచ్చిన మరాతీ భాషీయుల వంశస్నిలు) పేర్కొనటం జరిగిందని Bhat & Bhaskar (2007) ప్రకటించారు.

19వ శతాబ్దింలో భారతదేశం నుంచి ప్రవాసులు మారిపున్ దేశానికి వలస వచ్చినప్పుడు, తమతోపాటు తమ భాషా సంస్కృతులను కూడా చేపట్టి ఇక్కడ స్థిరపడ్డారని తెలుస్తుంది. తమ మాతృ భూమియైన భారతదేశం నుంచి ఇంత దూరంగా ఉన్నారు కాబట్టి తమ భాషా సంస్కృతులను పరిరక్షించటానికి అన్ని విధాలా ప్రయత్నించారు. వారు తమ భాషా సంస్కృతులను కోల్పోతారనే భయం క్రమంగా హిందీ, తెలుగు, తమిళం, మరాతీ మొదలైన భాషలను "జాతి సమూహాలు"గా (ethnic groups) పరిగణింపబడటానికి దారి తీసింది.

"మారిపున్లో హిందూ మతస్నిలు ఎక్కువ సంఖ్యలో ఉన్నారు. కానీ ఈ మతంవారు భాషా ప్రయుక్తంగా కొన్ని శాఖలలో విభజింపబడ్డాయి. వాళ్ల విభజనలో ఈ ప్రకారంగా ఉంది. హిందీ, భోజ్పురి భాషలు మాట్లాడే హిందువులు కాక, భారతదేశంలోని ఆయా రాష్ట్రాలనుంచి వచ్చిన హిందువులను గురించి ఈ విధంగా చెప్పవచ్చు. తమిళ హిందువులు, తెలుగు హిందువులు, మరాతీ హిందువులు, గుజరాతి హిందువులు". (రెడ్డి లక్ష్మిదు, 2013: పు. 16)

అంటే ప్రతి ఒక్క భారతీయ భాషకు చెందిన భాషీయులకు ఒక ప్రత్యేక "జాతి సమూహం" ఏర్పడటం జరిగింది. ఈ విధంగా మారిపున్ అనేక భాషా సంస్కృతులకు నిలయమై, "భిన్నత్వంలో ఏకత్వం" అనే సూత్రానికి నిదర్శనమైంది.

## 2.0 మారిపున్ దేశంలో తెలుగువారి స్థితిగతులు

మారిపున్ దేశంలో తెలుగు భాష భారతదేశంనుంచి వచ్చిన తెలుగు వలసదారుల మాతృ భాషనుంచి ద్వితీయ భాష స్థానానికి ఏ విధంగా పడిపోయిందో

అని తెలుసుకోట్టానికి, ముందు ఇక్కడ ఉన్న తెలుగువారి చరిత్రను, వారి భాషా వికాస చరిత్రను గురించి అవగాహన చేసుకోవాలి.

2011 జనాభా లెక్కల ప్రకారం మారిషన్ దేశంలో తెలుగువారి సంఖ్య 27,787 మాత్రమే. 2002 జనాభా లెక్కలను పోలిస్ చూస్తే (29,792), తెలుగువారి సంఖ్య తగ్గిపోతున్నదని తెలుస్తుంది. తెలుగువారికి తక్కువ మంది పిల్లలు ఉండటం, కొంత మంది తెలుగువారు క్రైస్తవ మతాన్ని అవలంబించటం, జనాభా లెక్కల (census) ప్రక్రియ జరిపే ఆధికారులు వారి జాతిని (ethnicity) గురించి అడిగితే, వ్యవహర్తలు "తెలుగు" అని చేపేస్తు బదులుగా "హిందు" అనటమే దీనికి ముఖ్యమైన కారణాలుగా పేర్కొనవచ్చ (ఇక్కడ హిందు అంచే హిందీ భాషీయులే అన్నమాట).

1810వ సంవత్సరంలో బ్రిటిషువారు ఫ్రైంచివారిపై దండత్తి ఈ దీస్ప పాలనను వశపరచుకున్నారు. దచ్చివారు ప్రవేశ పెట్టిన చెరకు పంటవల్ల, ఆ కాలంలో మారిషన్ దేశం ఎక్కువగా వ్యవసాయం మీదనే ఆధారపడి ఉండేది. అప్పటి పొలాల యజమానులు ఎక్కువగా ఫ్రైంచివాళ్లే. అయితే ఆ పొలాలలో పని చేయటానికి, అడవుల్లో చెట్లను నరికి వేయటానికి, రోడ్లను నిర్మించటానికి ఆఫ్రీకా, మడాగాస్కర్, మొజాంబిక్, భారతదేశం మొదలైన దేశాలనుంచి బానిసలను తెచ్చించారు. కానీ 1835వ సంవత్సరంలో బానిసత్వం నిప్పేధించాక, విముక్తులైన బానిసలు పొలాలలో పని చేయటానికి నిరాకరించారు. తత్పరితంగా ఫ్రైంచి యజమానులు పాలకుల ఆధికారంతోను, అనుమతితోను భారతదేశం, చైనా వంటి దేశాలనుంచి చాలా మంది కూలీలను తెచ్చించటం మొదలుపెట్టారు (రెడ్డి లక్ష్మీదు, 2013).

**బ్రిటిషుల పాలనకాలంలో** - 1820-1830 సంవత్సరాల మధ్యకాలంలోనే భారతదేశం నుంచి ప్రవాసులు మారిషన్ దేశానికి రావటం మొదలుపెట్టారు. 1834వ సంవత్సరం నుంచి 1910వ సంవత్సరం వరకు ప్రవాస భారతీయులు బెంగాల్, మద్రాసు, బొంబాయి రాజ్యాలనుంచి వచ్చారని మహాత్మా గాంధీ సంస్థలోని Indian Immigration Archives (MGI) ఆధారాలను బట్టి తెలుస్తుంది. Indian Immigration Archives ఆధారాలనుబట్టి 1842వ సంవత్సరంనుంచి భారత ఖండంనుంచి, ముఖ్యంగా

కోలోంబొ, కోచిన్, పొండిచెరి, మద్రాసు, కలకత్తా మొదలైన ప్రాంతాలనుంచి రైతులు మారిపున్ దేశంలో అడుగు పెట్టారని తెలుస్తుంది.

అయితే ఆ కాలంలో భారతదేశంలోనున్న బెంగాల్, మద్రాసు, బొంబాయి అనే మూడు రాజ్యాలలో (Presidencies) కూలీలను ఎన్నుకోటానికి ఏజంట్లు ఉండేవారు. డా. రెడ్డి లక్ష్మీదుగారి (2013) అభిప్రాయాన్ని బట్టి ఆ ఏజంట్లలో కొంత మంది ఆంధ్రులు కూడా ఉండేవారనీ; వారిలో పొన్నునందా వేంకటరెడ్డి అనే వ్యక్తి కూడా ఉండేవాడనీ; ఆయనకు "కరింగ ప్యాకట్", "చాంప్యన్" అనే రెండు ఒడులుండేవనీ; వాటిలో కూలీల రవాణా జరుగుతూనే ఉండేదని కూడా తెలుస్తుంది. అయితే ఇలా ఒడులలో ప్రయాణం చేసి, ఈ కూలీలు చాలా ఇబ్బందులకు గురి అయ్యారు. కొందరు జబ్బు పడి, ప్రాణాలు కూడా కోల్పోయారు.

"బయలు దేరేటప్పుడు ఎమిగ్రేషన్ ఏజెంటు సంతకంతో తూర్పు ఇండియా కంపెనీనుండి మారిపున్కి వెళ్ల వలసి నిమిత్తం ఇండియా ప్రభుత్వ చట్టం 15 – 1842 మేరకు 4, 5, 6, 8 నిబంధనలనుసరించి ప్రయాణీకుల ఆరోగ్యం పరీక్షించి వలసిన మందులు మాకులు, యాత్రలో వారికి హితమైన సరకులు అన్ని కూర్చుకొని మరీ బయలుదేర వలసి వుండేది ఒడు కుమేందరు! ఇన్ని కట్టుదిట్టాలు చేసుకొన్నా ప్రయాణం ఒకొక్కసారి దైవాధినంగానే వుండేది. డారిలో కొందరు అనారోగ్యానికి, ఇతర ప్రకృతి వైపరీత్యాలకి గురై అనువులు కోల్పుయిన సందర్భాలు కూడా వున్నాయి. కుమేందర్ల లాగ్గుకొన్న పరిశీలన్సే ఒకొక్క యాత్రకు సంబంధించిన వివరాలెనోను బయట పడగలవు. ఆ శతాబ్దీలో నిండుగా కూలీలున్న నాలుగు ఒడులు దీవిని సమీపిస్తూ ప్రవాణ సీమను (coral reef) గుర్తుకొని మునిగి పోయాయి. 1859లో 485 మంది వున్న "పొజపోన్" ఒడు నిప్పంటుకొని కాలిపోయింది. ఆ సంఘటనలో నాలుగు వందల ఇరవైమంది చచిపోయారు. ఇలా ఎన్ని ఉపద్రవాలు కలిగాయో తలచుకొంచే ఆ విపోద సంఘటనలు హృదయ విదారకంగా వుంటాయి." (ఆనందమూర్తి, 1990: పు. 58)

1843వ సంవత్సరంలో మారిషన్‌కి వలస వచ్చిన కూలీల సరసరి వయసును ఇరవై అయిదు సంవత్సరాలు. ఏడాదిలోపు పది పన్నెండేళ్ల వయసుగల పిల్లలూ తల్లిదండ్రుల వెంట మారిషన్ దేశానికి వచ్చారని దాఖలాయినాయి. దంపతులేకాక శ్నేహితులు, పురుషులు కొందరు ఒంటరిగా వచ్చిన సందర్భాలు కూడా కనిపిస్తాయి.

"వలస రికార్డులో వెళ్లినవారి వివరాలు క్రమంగా పేరు, తండ్రి లేదా తల్లి లేదా భర్త పేరు, వయసు, సెక్సు, ఎత్తు, పుట్టుమచ్చలు గుర్తులు, కులం లేదా తెగ, గ్రామం, పరగణా, జిల్లా, మండలం, బయలుదేరిన తేదీ, ఒడ పేరు, దాని నెంబరు వివరాలు, చేరిన తేదీ, దిగిన రేవు, మారిషసులో తమకిచ్చిన రిజిష్ట్రేషను నెంబరు, ఏ ఏజంటు మూలంగా వచ్చినదీ, పనిలో చేరిన తేదీ, ఎవరిదగ్గర చేరినదీ వారి వివరాలు, ఎన్నోళ్ల పనిమీద చేరినదీ, ఫోటో, నెంబరు, ఆరోగ్య వివరాలు, రిమార్కులు వగైరాలు దాదాపు 36 ఎంటీలకు పైగా ఉంటాయి." (ibid: పు. 58)

ఈ వివరాలన్నీ వలస రాజ్యం అధికారులు అడుగుతుంచే కూలీలు చేపే సమాధానాలను విని రాశేవారు. అందువల్ల వాటిని నమోదు చేసుకోవటంలో వ్యక్తినామాలకు గ్రామనామాలకు ఎన్నోన్ను వింత వింత రూపభేదాలు అవతరించాయి. అవి రికార్డు అయిపోవటంతో ఆ పేర్లే స్థిరపడిపోయాయి.

ఏముక్కులైన ఆఫ్రికా బానిసల బదులుగా చెరకు తోటలలో పని చేయటానికి తెలుగువారు ముఖ్యంగా మారిషన్, ఫిజి, దక్కిణాఫ్రికా దేశాలకు వచ్చారని Bhat & Bhaskar (2007) తెలియజేశారు. తెలుగువారు భారతదేశంనుంచి మారిషన్ దేశానికి తరలి వచ్చినప్పుడు, తెలుగు భాషా, తెలుగు ఉచ్చారణ ఎరుగని అధికారులు వారి పేర్లు సరిగ్గా రాయలేకపోయారని డా. Bhaskarగారు (2015) తెలియజేశారు. కాబట్టి ఇక్కడ ఉన్న తెలుగువారి పేర్లు చాలా పరకు విరుప్పుతకు గురయ్యాయి. ఇంతేకాక వారిలో చాల మంది నిరక్షరాస్యలు కూడా. అందుకే ఇక్కడి తెలుగువారి పేర్లలో చాలా మార్పులు వచ్చాయి. అందుకే ఇప్పటికీ ఇక్కడి పేర్లు వింత ఉచ్చారణలతో లిపి లేఖన క్రమంతో కనబడుతూ ఉంటాయి. ఈ వ్యత్యాసాలన్నీ విడివిడిగా గుర్తించి

పరిశీలింపవలసినవి. "రాముడు - రాండుగా, చిన్నయ్ - చిన్యాగా, సన్యాసి - సన్యాసిగా" మారటం దీనికి ఉదాహరణలుగా పేర్కొనవచ్చు. ఈ విధంగా తెలుగువారి పేర్లు ఎన్నో విధాలుగా మారిపోయాయి.

ఈ విధంగా ఏజంట్ల ద్వారా దక్షిణ భారతదేశంనుంచి తమిళంవారు, తెలుగువారు ఇక్కడ వచ్చి స్థిరపడ్డారు. ప్రవాసుల్ ఆంధ్ర, హైదరాబాదు ప్రాంతాలనుంచి వచ్చిన తెలుగువారు 5.6 శాతం. వారు ముఖ్యంగా రాజమండ్రి, విశాఖపట్నం, గంజం, చిత్తూరు, నెల్లూరు ప్రాంతాలనుంచి వచ్చారని తెలుస్తుంది. ఇంకా కొంత మంది శ్రీకుమార్తం, మచిలీపట్నం మొదలైన ప్రాంతాలనుంచి కూడా రావటం జరిగింది. తర్వాత చాలా మంది కాకినాడ, కోరంగీ ఒడరేవులనుంచి వచ్చారని తెలుస్తుంది (Indian Immigration Archives). ఆ కాలంలో తెలుగువారిని "కోరంగీలు" అనీ; వారి భాషను "కోరంగి భాష" అనీ; వారి పండగలను "కోరంగీ పండగలు" అనీ వ్యవహరించేవారు. కొన్ని కొన్ని తరాల తర్వాత ఈ "కోరంగీ" అనే పదం అవమానార్థకంగా వాడబడింది. ఇక్కడ వచ్చినప్పుడు తెలుగువారిని "కోరింగలు, జెంటులు, తెలింగలు, కలింగలు" మొదలైన నామాల కింద నమోదు చేయటం జరిగింది (Bhaskar, 2015).

మారిషన్ దేశానికి వలస వచ్చినవారిలో చాలా మంది కాపు కులానికి చెందినవాళ్లే అని డా. రెడ్డి లక్ష్మీరు (2013) తెలియజేశారు. 1834-1870 మధ్య కాలంలో ఏర్పడిన ఆర్ద్రిక, సాంఘిక, రాజకీయ కారణాలవల్ల తెలుగువారిలో కొంత మంది భారతదేశాన్ని వదిలిపెట్టి కూలీలుగా ఇక్కడికి వచ్చారని చారిత్రక ఆధారాల ద్వారా తెలుస్తుంది. ఆనాడు భారతదేశంలో తాండవిస్తున్న అనావృష్టి, కరువు వంటి బాధలతోపాటు అక్కడి జీమీందారులు పెట్టే బాధలను భరించలేక చాలా మంది పేదవారు మనుగడకోసం మారిషన్కు వలస వచ్చారు. వారిలో అందరూ కూలీలు కాకపోయినా, తమ మాతృదేశంలో వారు ఆనుభవిస్తున్న కష్టాలను తప్పించుకోటానికి కూలీల వేషాలలో ఇక్కడికి రహస్యంగా వచ్చారు. ఇలా అవకాశం దొరికినప్పుడుల్లా సంవత్సరం పొడువునా కొద్దికొద్దిగా వస్తూ ఉండేవారు. చారిత్రక ఆధారాలనుబట్టి 1880వ సంవత్సరంలో దాదాపు ఇరవై వేల మంది తెలుగువారు ఇక్కడికి వచ్చి పని చేశారని

తెలుస్తుంది. వీరిలో ఎక్కువ మందిని వ్యవసాయ పనుల్లో నియమించటం జరిగింది (రెడ్డి లక్ష్ముదు, 2013).

భారతదేశంనుంచి వచ్చిన తెలుగువారు తమ భాషా సంస్కృతులను, ఆచార వ్యవహారాలను పదిలపరచటానికి అన్ని విధాలా ప్రయత్నించేవారు. ఆ కాలంలో వారు ఎన్నో కష్టాలను అనుభవిస్తూ, చిన్న చిన్న గుడిసెలల్లో ఉంటూ, తమ గ్రామ దేవతలను, ఇలవేల్పులనూ ఆరాధిస్తూ, తమ మతాన్ని అవలంబించేవారు.

“అలా వచ్చిన తెలుగువాళ్లు తమ ఆచార వ్యవహారాలను ఆచరిస్తూ, తమ సాంస్కృతిక ప్రత్యేకతలను కాపాడుకున్నారు. వాళ్ల ఆహారపుటలవాట్లు, వేషభాషలు, మత వ్యవహారాలు, భిన్న సంస్కృతీ సంప్రదాయాల మధ్య, వాళ్లకు ఒక ప్రత్యేకతను ఇచ్చాయి. మాతృ దేశానికి దూరంగా, అపరిచిత వాతావరణంలో జీవించడానికి వాళ్ల భక్తి ప్రపత్తులే వాళ్లకు తోడ్పడ్డాయి. వాళ్లు చిన్న చిన్న గుడిసెలల్లో ఉంటూ, గ్రామ దేవతలను, ఇలవేల్పులను పూజిస్తూ, తమ బిడ్డలకు భారతీయ విలువలను, సంప్రదాయాలను నేరించగలిగారు” (రెడ్డి లక్ష్ముదు, 2013: పు. 24)

మారిషన్ దేశంలోని తెలుగువారి ఆనాటి జీవన విధానాన్ని పరిశీలిస్తే మొదటి తరంవారు పగలంతా చెరకు తోటలలో పని చేసి, సాయంత్రపుచేళలో తమ పిల్లలకు తెలుగు ఆక్షరాలను ఇసుక తెచ్చేల మీద రాసి నేరించేవారని తెలుస్తుంది. ఆ కాలంనుంచే తెలుగువారు తమ భాషను కాపాడుకోవటానికి, పెంపొందించటానికి అన్ని విధాలా ప్రయత్నించేనేవారని చెప్పావచ్చు. అయితే ఈ రైతులకు వ్యక్తరణం తెలియకపోయినా, తమ పిల్లలకు పాటల ద్వారా, నాటకాల ద్వారా తెలుగు నేరించేవారు. తెలుగు భాష పట్ల మమకారంతో భజనలు, రామదాసు కీర్తనలు, నాటకాలు, శ్రీకాలు, నృసింహ శతకం మొదలైనవాటి ద్వారా భావితరాలకు అందించారు (భాస్కర్, 2015).

మారిషన్లో ఆనాడు తెలుగు గ్రంథాలు లేకపోవటంవల్ల, తెలుగు భాషా ప్రచారం చేయటానికి కొంత మంది పండితులు రామాయణ, భారత, భాగవతాది కథలను మాత్రమే కాకుండా, సౌంతంగా కథలు, భక్తి పాటలు సృష్టించి బోధించేవారు. ఇంతేకాకుండా, కొత్త సంవత్సర వేదుకల సందర్భాల్లో క్రైస్తవ ప్రభువుల వినోదంకోసం కొంత మంది తెలుగువారు సమావేశమై, శ్రీ రాముడి లీలలు, శ్రీ రాముని గురించిన నాటకాలు, వీరభద్రుని నాటకాలు, భారత భాగవతాది కథలను ఆధారంగా తీసుకుని కొన్ని నాటకాలను సౌంతంగా రచించి ఉత్తర ప్రాంతంలోని కొన్ని చేట్ల ప్రదర్శించేవారు (రెడ్డి లక్ష్మిదు, 2013).

మారిషన్ దేశపు చారిత్రక ఆధారాలను ఒట్టే 1948వ సంవత్సరంలో ఇక్కడి ప్రభుత్వం ఒక ముఖ్యమైన చట్టాన్ని అమలులోకి వేసిందని తెలుస్తుంది. కేవలం అక్షర జ్ఞానమున్న వారికి ఎన్నికల్లో ఒట్టు హక్కు ఉంటుందని ప్రభుత్వం ప్రకటించింది. తత్పలితంగా హిందీవారు, తమిళంవారు తమ తమ భాషలను నేర్చుకొని, ఒట్టు హక్కు పొందారు (భారతదేశంనుంచి తెలుగువారి కన్న వీళ్లే ఎక్కువ సంఖ్యలో వచ్చారనే ఏషయం గమనించవలసినది). అది గ్రహించి, తెలుగువారు కూడా తమ భాషలో అక్షర జ్ఞానాన్ని పొంది, ఒట్టు హక్కు సంపాదించారు (ibid).

నాటి ప్రభుత్వం చర్చిలకు రాయితీ (subsidy) ఇచ్చేది. 1948వ సంవత్సరం తర్వాత ఇతర మతాల దేవాలయాలకు కూడా ఈ ఆర్థిక సహాయం చేయటం మొదలుపెట్టింది. ఇది భారతీయ సంస్కృతులను ప్రోత్సహించటానికి బాగా దోషదం చేసింది. ఈ రాయితీ హిందువులకు భాషా ప్రాతిపదికమై పంచిపెట్టాలని అత్యసంఖ్యాకవర్ధ ("మైనారిటీ") భాషా వ్యవహర్తలు ప్రతిపాదించటం జరిగింది. ఈ విధంగా వివిధ భాషా వ్యవహర్తలు తమ భాషా సంస్కృతులను పరిరక్షించటానికి చేస్తున్న ప్రయత్నాలను చూసి, తెలుగువారు కూడా తమ భాష మీద ఉన్న అభిమానంతోను, తమ పూర్వీకుల పట్ల ఉన్న గౌరవప్రేమాభిమానాలతో తమ పిల్లలకు తెలుగు భాష బోధించాలని పూనుకొన్నారు. వారు కూడా సమాజంలో తమ ప్రత్యేకతను కాపాడటానికి భాషా ప్రయుక్త రాయితీ అడగటం జరిగింది.

ఆప్పటినుంచి ఇప్పటివరకు మారిషన్ కేంద్ర ప్రభుత్వం దేశంలోని సాంస్కృతిక సంప్రలన్నిటికీ భాషాపరంగా రాయితీలు ఇవ్వటం జరుగుతున్నది. ఈ డబ్బును ఈ సంప్రలు భాషా సంస్కృతులను పరిరక్షించటానికి ఖర్చుపెట్టాలి. ఇంతకు ముందే చెప్పినట్టు ప్రపంచంలో ఏ దేశంలో కూడా భాషా సంస్కృతులను పరిరక్షించటానికి ప్రభుత్వం ఆర్థిక సహాయం చేయటంలేదు కానీ మారిషన్ వంటి చిన్న ద్విపంలో ఇలా జరగటం గొప్ప విషయమే.

## 2.1 మారిషన్లో ద్వితీయ భాషగా తెలుగు భాష

ప్రపంచంలో ప్రసిద్ధికొను భాషలు ఒక దేశంలో పాలకభాషలుగా ఉంటే, ఆక్కడ సామాన్య ప్రజల భాషకు వికాసం చెందటానికి చాలా తక్కువ ప్రోత్సాహం లభిస్తుంది. అటువంటప్పుడు ప్రజల భాషా వికాసానికి, అభివృద్ధికి అవకాశాలు కూడా చాలా తక్కువగా ఉంటాయి. మారిషన్లో ఒక కాలంలో భారతీయ భాషలకు కూడా ఇదే గతి ఉండేది. ఆ నాడు భారతీయ భాషలకు పాలకుల ఆదరణ ప్రోత్సాహాలు ఉండేవి కాదు. త్వరగా ఈ విషయాన్ని గుర్తించిన భారతీయ భాషా వ్యవహర్తలు తమ భాషకు అలాంటి దుర్దతి రాకూడదని తమ భాషా సంస్కృతులను కాపాడుకోటానికి శాయశక్తులా పాటుబడుటం మొదలుపెట్టారు.

ఫైంచి పరిపాలనా కాలంలో మారిషన్లో వేరే రంగాలతోపాటు విద్యా రంగంలో కూడా ఫైంచి భాషకు ఎక్కువ ప్రాధాన్యత ఇవ్వటం జరిగింది. ఆ నాడు దేశీయ పారశాలల్లో బోధన ఫైంచి భాష చుట్టూ కేంద్రీకరింపబడి ఉండేది. కానీ క్రమక్రమంగా అనేక దేశాలనుంచి వలసదారుల రాకతో మారిషన్ బహుభాషా సమాజంగా మారిపోయింది. అయినా కూడా విద్యా విధానంలో చాలా కాలం వరకు ఫైంచి భాషే ఆధిక్యత వహించింది.

## 2.2 ద్వితీయ/పర భాషగా తెలుగు భాషా బోధన

ఫైంచివారి పరిపాలన తర్వాత బ్రిటిషు పరిపాలనలో ఇక్కడ చాలా పారశాలలు స్థాపింపబడ్డాయి. అప్పుడు ఫైంచి భాషతోపాటు క్రమంగా ఆంగ్ల భాష కూడా పార్యప్రణాళికల్లో చోటుచేసుకుంది. కాబట్టి ఆంగ్లేయుల పరిపాలనా కాలంలో మారిషన్ దేశంలో ద్విభాషాభ్యసనం కొనసాగేదని తెలుస్తుంది.

1903వ సంవత్సరంనుంచి ప్రభుత్వపు ప్రాథమిక బళ్లలో మొదటి మూడు తరగతుల్లో ఆంగ్లం, ఫ్రెంచి భాషల బోధన, నాలుగో తరగతినుంచి ఆంగ్ల భాషా మాధ్యమంగా భాషేతర విషయాలను బోధించటం ప్రారంభమయింది. మొదట్లో ప్రభుత్వపు పార్శాలల్లో భారతీయ భాషల బోధన జరిగేది కాదు. భారతీయ వలసదారులు కూడా ఆ కాలంలో విద్యాభ్యాసం పట్ల ఎక్కువ ఆసక్తి చూపించలేదు. తమ వసతి సౌకర్యాలను, ఆర్థిక పరిస్థితులను మెరుగుపరచుకొనే ఉద్దేశంతో, వారు చిన్నతనంలోనే తమ పిల్లలను పనులలో పెట్టేవారు. వలసదారుల పిల్లల నిరక్షరాస్యతను చూసి, బాధపడిన కొందరు బ్రిటిషు గవర్నర్లు వారికి కూడా విద్యాభ్యాసం జరగాలని ప్రయత్నం చేశారు. తత్పరితంగా 1854వ సంవత్సరంలో ఇంగ్లీషు, తమిళం అనే రెండు భాషలను బోధించటానికి పోర్ట్‌లూయి అనే పట్టణంలో బళ్లు కట్టించాలని గవర్నరు హాగ్గిన్స్ ప్రతిపాదించటం జరిగింది. కొంత కాలం తర్వాత Sir Arthur Phayre అనే గవర్నరు కూడా చెరకు ఎస్టేట్లలో ఉన్న పిల్లలకోసం వారి మాతృభాషలోనే పార్ట్ విషయాలు నేరించటానికి పార్శాలలు కట్టించాలని ప్రతిపాదించినా పాలకులు ఎవ్వరూ దాన్ని అమలులోకి పెట్టలేదు (రెడ్డి లక్ష్ముదు, 2013).

నాడు భారతీయ భాషల బోధనకు కావలసిన ప్రభుత్వపు ప్రోత్సాహం లేకపోయినా, కొంత మంది భారతీయులే సాహసించి, భారతీయ భాషలైన హిందీ, తమిళ భాషల్లో విద్యను నేర్చటానికి కొన్ని పార్శాలలను నెలకొల్పారు.

ఇరవయ్య శతాబ్దారంభకాలంలో భారతీయుల ఆర్థిక పరిస్థితి కొంత వరకు మెరుగయిందని చెప్పువచ్చు. అప్పుడు తమ పిల్లలను పార్శాలకు పంపాలనీ, వారికి కూడా విద్యాభ్యాసం కావాలని ఆశ పడ్డారు. కానీ పార్శాలలో నేరించే పాశ్చాత్య సంస్కృతీ సంప్రదాయాల ప్రభావం వారి పిల్లల మీద తప్పకుండా పడుతుందనీ, తమ భారతీయ సంస్కృతి ప్రత్యేకతను కోలోప్పేరే అవకాశముంటుందని గ్రహించి, కొంత మంది భారతీయ నాయకులను, సంఘ సంస్కర్తలను, మత ప్రవక్తలను కలుసుకొని, భారతీయ భాషల బోధనకు విశేష ప్రయత్నాలు చేశారు. చందాలు పోగు చేసి సాంస్కృతిక కేంద్రాలను (బైట్టాలను) కట్టించి, తమ పిల్లలకు తమ మాతృభాషలోనే విద్యాభ్యాసం జరిపించటానికి పూనుకొన్నారు. ఈ విధంగా చందాలు

సేకరించి కొత్త కొత్త పారశాలలు నిర్మించి, తమ భాషా సంస్కృతులను పరిరక్షించటానికి ఎన్నో ప్రయత్నాలు చేశారు (ibid).

ఇన్ని ప్రయత్నాలు చేసినా, కాలం గడుస్తున్నకొద్ది, ఇక్కడ వ్యవహరంలోనున్న క్రియోల్, భోజ్పురీ భాషల ప్రభావం తెలుగు వలసదారుల తర్వాతి తరాల మీద పదటం మొదలైంది. క్రమంగా తెలుగు భాష వలసదారుల మాతృభాషా స్థానాన్ని కోల్పేయి, వారి వంశీయులకు ద్వీతీయ భాష అయింది.

ప్రస్తుత కాలానికి చెందిన తెలుగువారికి తెలుగు భాష మాతృభాష కాకపోయినా, వారిలో చాలా మంది దీన్ని ద్వీతీయ భాషగా నేర్చుకోవడం జరుగుతున్నది. ప్రాథమిక పారశాలల్లో ప్రవేశించేసరికి ఆంగ్లం, ఫెంచి వంటి భాషలతోపాటు, తాము ఇష్టపడిన భారతీయ భాషల్లో ఒక దాన్ని, లేక మాండరిన్, అరబీ, మెరియ్యన్ క్రియోల్ మొదలైన భాషల్లో ఏదైన ఒక దాన్ని ద్వీతీయ భాషగా అభ్యసించే హక్కు మారిపున్ రాజ్యంగం విద్యార్థులందరికి కల్పించింది. మారిపున్ దేశపు జనభాను బట్టి, ఇతర జాతులతో పోల్చి చూస్తే, తెలుగువారి సంఖ్య తక్కువ అని చెప్పవచ్చు. తత్పరితంగా భాషాపరంగా కూడా వీళ్లు అల్ప సంభాకులే.

మారిపున్ దేశంలో తెలుగు భాషా బోధన ప్రాథమిక, మాధ్యమిక, విశ్వవిద్యాలయ స్థాయిల్లో జరుగుతున్నది. ప్రాథమిక దశలో విద్యార్థులు ఆరు సంవత్సరాలకు తెలుగు నేర్చుకుంటున్నారు. మాధ్యమిక దశలో వారు ఏడో నించి తొమ్మిదో తరగతుల వరకు ఈ భాషను అభ్యసిస్తున్నారు. కానీ పదో తరగతికి చేరేసరికి విద్యార్థుల సంఖ్య చాలా తగ్గిపోతున్నది. తెలుగు భాష నిర్వంధ విషయం కాకపోవటంవల్ల (non-compulsory subject) తక్కువ మంది విద్యార్థులు దీన్ని ఎంపిక చేస్తున్నారు. ఇంతేకాకుండా ఇక్కడి వయోవృద్ధ జనభావల్ల విద్యార్థుల సంఖ్య క్రమక్రమంగా తగ్గిపోతున్నది.

తెలుగును ద్వీతీయ భాషగా బోధిస్తున్నాం కానీ నేటి వాస్తవ్యాన్ని పరిశీలిస్తే, ఇది పరభాషగా మారిపోయిందని చెప్పవలసినది. దీనికి కారణమేమిటంచే తెలుగు భాషకు ప్రచారం ఎక్కువగా లేకపోవటం. ఇంతేకాకుండా ఈ భాష వ్యవహారాన్ని పరిశీలిస్తే,

తరగతిగది నాలుగు గోడల మధ్య, మందిరాలు, సాంస్కృతిక కార్యక్రమాలు మొదలైన చోట్ల తప్ప బయట తెలుగు వాడుక చాలా తక్కువగా కనిపిస్తుంది.

### 3.0 ముగింపు

భారతీయ వలసదారులు మారిషన్ దేశానికి వచ్చాడు, వారు తమ భాషా సంస్కృతులను పరిరక్షించటానికి ఎంతగానో పాటుపడ్డారు. అయినా దేశంలో మారుతున్న పరిస్థితులవల్లగానో, ఇక్కడ వ్యవహారంలోనున్న మొరిష్యన్ క్రియోల్, పరిపాలనా భాషలైన ఆంగ్లం, ఫ్రెంచి మొదలైన భాషలవల్లగానో ఈ భారతీయ భాషలు చాలా వరకు మాతృభాషా స్థానాన్ని కోల్పోయి ద్వారీయ భాషగా లేదా పరభాషగా మారుతున్నాయి.

నాటినుంచి నేటి వరకు మారిషన్ దేశంలో తెలుగు భాషా సంస్కృతులను పరిరక్షించటానికి ఎందరో మహానుభావులు, ప్రభుత్వ సహకారంతో సంఘటనిర్వహకులు, తెలుగు భాషా ప్రియులు కృషి చేస్తూనే ఉన్నారు. భావితరాలకు ఈ అమూల్యమైన భాషా సంస్కృతులను అందించే కర్తవ్యం మాది అని భావించి, విద్యా, సాంస్కృతిక రంగాల్లో అందరూ సాధ్యమైనంత వరకు సహాయం చేస్తున్నారు. విద్యారంగంలో కూడా తెలుగు భాషా సాహిత్యాలను పెంపాందించటానికి ఎందరో పాటుబడుతున్నారు.

కని ఇప్పటికే మారిషన్ దేశంలో తెలుగు భాషకు పరభాషా పరిస్థితి ఏర్పడితే, ఇంకా ఇరవై ముహ్రై సంవత్సరాల కాలంలో దీని పరిస్థితి ఏమవుతుందో విచారింపవలసిన అవసరం ఎంతగానో ఉంది. కాబట్టి ఇక్కడ ఉన్న తెలుగువారు తమ భాషను పరిరక్షించటానికి ఇంకా తీవ్రమైన చర్యలు తీసుకోవాలి. భాష పోతే సంస్కృతి పోతుంది. ఇంతేకాకుండా ఒక భాష సజీవంగా ఉండాలంచే ఆ భాషలో మాట్లాడాలి అని చాలా మంది భాషావేత్తలు చెప్పు ఉంటారు. ఇక్కడి సమస్య ఏమిటంచే ఈ భాషను వాగ్రామంలో తక్కువ మంది వాడతారు. చిన్న వయస్సు నుంచే పిల్లలకు తెలుగు భాషలో మాట్లాడటం నేరిస్తే దేశంలో తెలుగు భాషా పరిస్థితి మెరుగవుతుందని భావిస్తాను. దీన్ని సాధించాలంచే ప్రభుత్వ సంఘటన సహకారం తోపాటు తల్లిదండ్రుల సహకారం కూడా చాలా అవసరం. అందరూ కలసికట్టుగా

తెలుగు భాషాభివృద్ధికి కృషి చేస్తే తెలుగు భాషా పరిస్థితి తప్పకుండా అభివృద్ధి చెందుతుంది.

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## Blended Course Development for EFL Learners' Oral Expression Ability Improvement

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### Abstract

The study is aimed at developing a blended course *English Oral Expression and Communication*, under the guidance of interaction hypothesis, to enhance EFL college students' oral expression ability. Five steps of the blended course development have been elaborated, including 1) define course goals and set principles, 2) prepare teaching materials and design learning activities, 3) choose blended tools, 4) plan course schedule and structure, and 5) design outcome assessment methods, which could provide references for blended course development.

**Keywords:** blended course, course development, oral expression ability, EFL

### Introduction

In an evolving and vibrant digital environment, blended learning, which is considered to be a teaching environment that consciously combines the best features of face-to-face and online learning place, has become a promising way to promote engaging, interactive learning experiences. Blended learning approach, which has been studied and believed by many scholars (Aycicek & Yelken, 2018; Challob, Bakar, & Latif, 2016; Lee & Wallace, 2018; Simpson, 2016; Sun & Qiu, 2017) to be a promising way to promote second language learning and advocated and promoted vigorously by the Ministry of Education in China.

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The input and output of language and its relationship have always been the core issues in the study of second language acquisition. The output hypothesis proposed by Swain (1985, 1993, 2008) makes the comprehensible output an important condition for second language acquisition, which believes that language use helps the learner to test the syntactic structure and vocabulary use of the target language and promote the automation of language use. From a sociocultural theory of second language learning, language is a product of interaction and is based on the social context in which it is used. Therefore spending more time on language production and producing more complex language is a key factor for students to improve their language proficiency.

Therefore, the purpose of this study was to develop a blended course English Oral Expression and Communication, under the guidance of interaction hypothesis, to enhance EFL college students' oral expression ability.

## **Define Course Goals and Set Principles**

### ***Course Goals of EOEC***

The delivery of a course using both face-to-face and online activities for the students must be designed with reference to the students taking the course, including their current language proficiency, their learning needs and their expected learning outcome, the amount of experience they have with different types of learning and their access to technology, just as McGee and Reis (2012) suggested "instructional design considers the learner, learning outcomes, the content of what is to be learned, instructional strategies, and results of instructional interventions". Therefore, the course design started by writing student-centred learning outcomes, which can influence the environment of the course content delivery and learning activities and how these are aligned together and assessed both online and face-to-face.

In fact, the Ministry of Education of China has unified guidance and requirements for the teaching goals of College English in China. According to the current conditions of basic education, higher education and social development in China, the Ministry of Education of China has divided the objectives of College English teaching into three levels: basic, improved and developed in the "*Guide to College English Teaching*" published in 2017. In the three-level goal system, the basic objective is to meet the basic needs of most non-English majors in English learning. The improved objective is to meet the needs of students with good English foundation and high English requirements at the time of enrollment. The developed objective is determined according to the special needs of the talent development program in some universities and the diverse needs of some students who have spare time and energy for language learning.

According to the three-level teaching goals, three levels of teaching requirements for oral expression ability.

The teaching objectives of the blended course *EOEC* designed in this research are to prepare the students with better comprehensive English ability (at least they have passed CET-4<sup>1</sup> with a relatively high mark) from a second-level University in China. Therefore, it is more appropriate to select the intermediate-level, i.e. the improved goal, as the guide for teaching goals.

In the improved level, the oral skills that students should achieve in the improved goals are described below: be able to speak fluently on general topics in English; express personal opinions, emotions, etc.; state facts, reasons, and describe events or objects; elaborate, explain, compare, or summarize on familiar viewpoints, concepts, theories, etc.; make good use of oral expression and communication skills. The language organization structure is clear, and the pronunciation and intonation are basically correct.

Bloom's taxonomy has been widely used as a guide to write teaching objectives and has been influential in the field of education for decades. Fink (2013) updated and reorganized Bloom's taxonomy to better reflect the current goals of higher education, adding learning categories that include meta-cognitive, interpersonal, and intrapersonal skills. Roehling (2018) proposed an Integrated Taxonomy of learning domains that merges Bloom's and Fink's taxonomies, including the following aspects: foundation knowledge, higher order thinking, academic and professional skills, affective, human dimension, and learning to learn. The course goals identified in the course is also based on the integrated taxonomy.

Therefore, according to the *Guide to College English Teaching*, combined with the actual situation of college students in the use of the course, the teaching goals of the blended course *EOEC* designed in this research are as follows:

**Table 1**

*Course Goals of EOEC*

| Learning Domain  | Course Goals  |
|--|---|
| Upon successful completion of this course, students will be able to: |   |
| Foundational knowledge   | 1. Accumulate linguistic knowledge including useful words, expressions and sentence patterns. |
| Academic and   | 2. Use oral expression and communication skills in a relatively good                          |

<sup>1</sup> College English Test Band 4, a national English language proficiency test in Chinese higher education institutes.

|                       |   |
|-----------------------|---|
| professional skills   | way.  |
|                       | a. Speak fluently in English on general topics.   |
|                       | b. Express personal opinions, feelings, suggestions, etc.   |
|                       | c. State facts, reasons and describe events or objects.   |
|                       | d. Elaborate, explain, compare, and summarize familiar viewpoints, concepts, theories, etc.   |
| Higher-order thinking | 3. Use Oral expression strategies in a relatively good way, including planning, execution, assessment/ compensation.  |
|                       | 4. Develop critical thinking, including logical arguments and solutions, supporting evidence, facts, and information, as well as conclusions and implications |
|                       | 5. Develop creative thinking, including conceptualization and abstraction, as well as synthesis and generalization  |
| Affective             | 6. Learn, understand, and appreciate the culture and civilization of China and the world  |
|                       | 7. Increase interest in English learning  |
|                       | 8. Develop a Global Perspective   |
| Human dimension       | a. The internationalization of human activity   |
|                       | b. The similarities and differences in the political, social, economic, business, and technical norms of various cultures                                     |
|                       | 9. Cooperate and collaborate with others  |
| Learning to learn     | 10. Learn self-direction, self-regulation and time management   |

### ***Teaching Principles of EOEC***

Research on language teaching and learning should be used to guide decisions on course design. There is a great deal of research on the nature of language and language acquisition which can guide the choice of teaching content and sequence (Brown, 1993; Ellis, 2005; Richards, 2001 & Tomlinson, 2003). In order to meet the course goals and encourage learning effectively, the course should be designed based on some principles. Macalister (2010) mentioned twenty principles of language teaching, with each principle supported by research and theory in three fields: second or foreign language learning, first language learning, and general educational research and theory. According to the course goals of EOEC, 12 principles were set falling into three categories including content and sequencing, format, and presentation, monitoring and assessment, as shown in Table 2.

**Table 2***Teaching Principles of EOEC (Adapted from Macalister, J., 2010:38-39)*

| <b>Content and Sequencing</b>    |   |
|----------------------------------|---|
| Frequency                        | Provide the best possible coverage of language in use through the inclusion of items that occur frequently in the language, so that learners get the best return for their learning effort. |
| Strategies and autonomy          | Train learners in how to learn a language and how to monitor and be aware of their learning, so that they can become effective and independent language learners.                           |
| Keep moving forward              | Progressively cover useful language items, skills, and strategies.  |
| Teachability:                    | The teaching of language items should take account of the most favourable sequencing of these items and should take account of when the learners are most ready to learn them.              |
| <b>Format and Presentation</b>   |   |
| Motivation                       | As much as possible, the learners should be interested and excited about learning the language and they should come to value this learning.   |
| Four strands                     | A course should include a roughly even balance of meaning-focused input, language-focused learning, meaning-focused output and fluency activities.  |
| Comprehensible input             | There should be substantial quantities of interesting comprehensible receptive activity in both listening and reading   |
| Fluency                          | Provide activities aimed at increasing the fluency with which learners can use the language they already know, both receptively and productively.   |
| Output                           | The learners should be pushed to produce the language in both speaking and writing over a range of discourse types.   |
| Learning style                   | There should be opportunity for learners to work with the learning material in ways that most suit their individual learning style.   |
| <b>Monitoring and Assessment</b> |   |
| Ongoing needs analysis           | The selection, ordering, presentation, and assessment of the material should be based on a continuing careful consideration of the learners and their needs.                                |
| Feedback                         | Learners should receive helpful feedback which will allow them to improve the quality of their language use.  |

### Prepare Teaching Materials and Design Learning Activities

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## ***Online Learning Materials***

A MOOC Conversational English Skills produced by Tsinghua University was selected as online learning content. The supporting textbook of this course is published by Foreign Language Teaching and Research Press. This course has been operated in two online learning platforms of XuetangX and edX as open courses for many rounds since the year of 2017. However, students only complete language input by online autonomous learning but without the opportunity of putting the acquired knowledge into practice. For oral English learning, the lack of output and interaction practice will greatly compromise the learning effect. The online course is adapted, redesigned, and delivered using a smart phone application called Rain Classroom, which will be introduced in detail in the next section.

It consists of 8 units based on topics of general interest to students in both high schools, colleges as well as those with working experiences. This course aims at improving students' ability to communicate better in English in a wide range of daily situations. Students studying this course are expected to become more fluent and confident in using the language.

## ***Learning Activities***

In addition to the learning materials adapted from the course book, learning activities play a vital role in the blended course *EOEC*. It is important that the course provides a range of opportunities for learning consisting of four strands which are each given a roughly equal amount of time (Nation, 2007). These four strands are meaning-focused input, meaning-focused output, language-focused learning, and fluency development, which is also one of the principles of this blended course.

Meaning-focused input involves having the opportunity to learn from listening and speaking, which would be called comprehensible input by Krashen (1982). The conditions which are needed for such learning are a low density of unknown items in the language input, a focus on the meaning of the message, and a large quantity of input. In the designed blended courses, the most important way of providing a large amount of comprehensible input is to have a large number of videos for students to watch and listen to. This kind of learning activity, together with a text reading in each unit, served as the main source of input in the course. Moreover, another source of meaning-focused input in the course comes from interacting with others. One student's output served as another student's input. An advantage of this interaction is that students can negotiate the meaning of the input with each other. They can ask the meaning of words or a repetition of poorly heard material, even control the speed of the input by asking the speaker to speak more slowly. Therefore, pair-works and group-works were designed to offer students the chance to discuss, negotiate and interact with each other.

Meaning-focused output involves learning through speaking or writing. Learning by input is not enough, because the knowledge required to understand the input does not include all the knowledge required to produce the output. Meaning-focused speaking happened when the students were involved in conversation or even just monologue. Therefore, regular meaning-focused speaking tasks are designed, involving individual short speech recording, interviews, problem-solving discussions, and role plays.

Language-focused learning means a deliberate focus on language features like pronunciation, spelling, vocabulary, expressions, grammatical constructions and so on. Most of the English courses now in China were blamed to spend too much time on such learning, resulting to less opportunity for learning through the other three strands of the course. But it is also not appropriate to completely remove language-focused learning from the course. Language-focused learning have two major effects. First it can result in deliberate conscious knowledge of language items. This explicit knowledge would be helpful in making students aware of language features which they will meet in input. Second, it can also lead to subconscious implicit knowledge of language items, which is also necessary for normal language use. Therefore, learning activities involving language-focused learning were prepared in this course, including pronunciation practice, vocabulary learning and words quiz, useful expression memorizing and so on.

The fourth strand fluency development involves making the best use of what is already known. It usually does not involve learning new language features but focusing on becoming fluent with features that students have already learned before. To promote speaking fluency of the students, activities that involve repeated speaking on familiar topics, reading familiar material aloud, and speaking about what has already been written were prepared.

**Table 12**  
*Learning Activities in EOEC*

| Principle                 | Focus   | Learning Activities  |
|---------------------------|---|--|
| Meaning-focused input     | <ul style="list-style-type: none"> <li>● A focus on the message</li> <li>● Low density of unknown items</li> <li>● A large quantity of input</li> </ul>                         | <ul style="list-style-type: none"> <li>● Watching and Listening</li> <li>● Interaction tasks</li> </ul>  |
| Meaning-focused output    | <ul style="list-style-type: none"> <li>● A focus on the message</li> <li>● Only a small amount of unfamiliar language features</li> <li>● A large quantity of output</li> </ul> | <ul style="list-style-type: none"> <li>● Individual short speech recording</li> <li>● Interview/Debate</li> <li>● Problem-solving discussion</li> <li>● Role play</li> </ul> |
| Language-focused learning | <ul style="list-style-type: none"> <li>● A deliberate focus on language features</li> </ul>   | <ul style="list-style-type: none"> <li>● Pronunciation practice</li> <li>● Vocabulary learning</li> <li>● Words quiz</li> </ul>  |

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|                            |   |  |
|----------------------------|---|--|
| <b>Fluency development</b> | <ul style="list-style-type: none"> <li>● Focus on the message</li> <li>● No unfamiliar language features</li> </ul> | <ul style="list-style-type: none"> <li>● Useful expression memorizing</li> <li>● Follow Tom to read the text aloud</li> <li>● Oral report</li> </ul> |
|----------------------------|---|--|

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### Choose Blended Tools

Both the online format and the face-to-face format of the blended course EOEC was delivered using a smart phone APP called Rain Classroom. Rain Classroom is a new smart tool for teaching which launched on April 1, 2016. It was jointly developed by Tsinghua University and XuetangX in Beijing, China and specially designed to be used in a blended learning environments. As a free APP available on WeChat (one of the most popular software apps for mobile in China), Rain Classroom allows students to interact with their teachers in class and out of class using their smart phones.

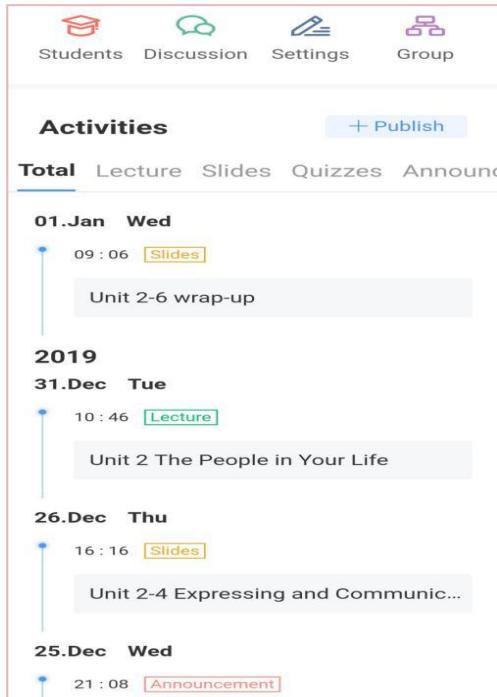
Rain Classroom is a teaching tool with a wide-range of functions. It can be seen as a big tool kit that includes five categories of tools. The first category includes tools for the flipped classroom. Using these tools, lecturers can conveniently package all materials involving MOOCs, videos, exercises and even their voice into a PowerPoint file and send it to each student's cellphone via WeChat. After receiving the file on WeChat, students just need to click on it and start to complete the preview task before class. In this way, blended teaching can help them better complete the autonomous online learning by using these tools. There is also a web version of Rain Classroom, which is also available for students and teachers to use for free<sup>2</sup>.

**Figure 2**

*Homepage of Rain Classroom in Smart Phone*

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<sup>2</sup> <https://www.yuketang.cn/web>



The second category includes tools for real-time assessment. With these tools, lecturers can send a question to their students at any time during class. No matter whether it is a single-choice, multiple-choice, objective or subjective question, lecturers can get high-quality feedback during in class. In the end, the results of these real-time tests will be calculated automatically to form a formative assessment.

The third category includes tools for classroom interaction. Whether they're using bullet screens or submissions of notes, lecturers can encourage their students to give their opinions more actively and make the classroom atmosphere more inviting.

The fourth category includes tools for homework and exams. With these tools, students can consolidate their learning and give feedback on their learning after class.

The fifth category is the most important. It includes tools for data reports. After the pre-class, in-class and after-class data being collected, they can be summarized on the cloud analysis platform, which will further provide lecturers with data reports on different links. Lecturers can read the details of these reports using the web version of Rain Classroom on their computers or read them on WeChat with their cellphones conveniently and efficiently. By understanding their teaching process in a quantitative way, lecturers can get a scientific basis for refining and making fine adjustments to their teaching design. Inside the Rain Classroom, over 16,000 short videos of MOOCs from famous universities like Tsinghua University have been inserted and can be used for teaching if needed. Each of these short videos lasts from three to seven minutes and focuses

on only one knowledge point. Lecturers can selectively insert these videos into their courseware to help students develop a good understanding of the lesson before class or complete independent learning in a blended course.

During the whole process of teaching including online format and face-to-face format, teachers can get formative assessments by frequently collecting feedback on students' learning through quizzes or classroom activities. Through formative assessment, students' learning outcome in every teaching link can be known in detail before, during and after class, thus ensuring completely and faithfully authentic recording of the entire teaching cycle. The data collected and relevant analysis are very precious for teachers, students, and institutions, which can be used not only to assess students but also to improve teaching. In the Rain Classroom, teachers can give single-choice, multiple-choice, subjective, and voting questions, or import their test papers in batches. So the Rain Classroom can meet many lecturers' demands for more teaching scenarios. Many functions of Rain Classroom can help to create opportunities for students to interact with peers and teachers, both synchronously and asynchronously, which is very convenient for a blended course to create the "social presence".

## **Plan Course Schedule and Structure**

Course schedule and structure must take account of the environment in which the course will be used, the course goals and learning objectives, as well as principles of teaching and learning. The priority of the blended course EOEC is to use class time for communicative practice to develop students' speaking skills. In the university where the research took place, English classes are usually taken in a size of 50-70 students per class. Actually, most of the English classes in China remain the same situation, which means students rarely have time to speak during class, even if the teacher provide chance for them. So the researcher has devised a 50%-50% blend where students alternate between lessons done in the classroom and those done online after class. Compared to the traditional class of 50 students coming to class together for 4 hours, in the blended course students come to face-to-face class for 2 hours alternatively per week, with 24 and 26 students in each class session.

The blended course EOEC adopted a modular approach, which breaks the course into independent non-linear 8 units. Each unit is complete in itself, focusing on one topic and does not assume knowledge of previous modules. Ellis (2003) proposes a modular approach for task-based language courses. He proposed two unconnected modules, with sole focus on a communicative and meaning-focused module at first, and then on a language-focused module, drawing attention to form in order to destabilize learners' interlanguage and thus avoiding fossilization of language errors. This approach suggests a way to deal with the concerns about a lack of attention to accuracy in some task-based language courses (Towell and Tomlinson, 1999).

Each independent non-linear unit will be completed in 8 class hours in two weeks, with 4 class hours in online format and 4 class hours in face-to-face format.

**Table 13**  
**Teaching Procedure of Each Unit in EOEC**

| Phase           | Steps                          | Content  | Format        |
|-----------------|--------------------------------|--|---------------|
| Pre-Task Phase  | 1.Warming up                   | <ul style="list-style-type: none"> <li>● Overview of the learning objectives</li> <li>● Warm-up video</li> <li>● One-minute recording</li> </ul>   | Online format |
|                 | 2.Text Learning                | <ul style="list-style-type: none"> <li>● Read the Text by yourself</li> <li>● Follow Tom to read it aloud</li> <li>● Complete comprehension questions</li> <li>● Learn words and phrases</li> <li>● Complete the quiz</li> </ul>                                   |               |
|                 | 3.Watching and Listening       | <ul style="list-style-type: none"> <li>● Watch 3-4 videos</li> <li>● Complete 3-4 quizzes</li> </ul>   |               |
| On-Task Phase   | 4.Classroom Activities         | <ul style="list-style-type: none"> <li>● Review unclear points in the independent learning</li> <li>● Stimulating and Extending: Task 1</li> <li>● Language Tasks:</li> <li>● Task2: Pair work (e.g. Interview)</li> <li>● Task3: Discussion and report</li> </ul> | F2F format    |
| Post-Task Phase | 5.Consolidation                | <ul style="list-style-type: none"> <li>● Assignment 1: Oral report</li> </ul>  | Online format |
| Pre-Task Phase  | 6.Cultural Focus               | <ul style="list-style-type: none"> <li>● Watch 1-2 videos</li> <li>● Complete 1-2 quizzes</li> <li>● Individual speaking task</li> </ul>   | Online format |
|                 | 7.Expressing and Communicating | <ul style="list-style-type: none"> <li>● Useful Expressions</li> <li>● Speaking task in pairs</li> <li>● Online discussion and interaction</li> </ul>  |               |
|                 | 8.Critical Thinking            | <ul style="list-style-type: none"> <li>● Group work: problem-solving discussion /role play</li> </ul>  |               |
| On-Task Phase   | 9.Classroom Activities         | <ul style="list-style-type: none"> <li>● Review unclear points in the independent learning</li> <li>● Language Tasks:</li> <li>● Task1: Pair work (e.g. Debate)</li> <li>● Task2: Discussion</li> </ul>  | F2F format    |

|                        |            |  |                  |
|------------------------|------------|--|------------------|
| Post-<br>Task<br>Phase | 10.Wrap-up | <ul style="list-style-type: none"> <li>● Task3: Group presentation</li> <li>● Learning log writing</li> <li>● Assignment 2: Oral report</li> </ul> | Online<br>format |
|------------------------|------------|--|------------------|

Input, including text reading, words and expressions accumulation and listening practice, were completed in the online learning format in the pre-task phase. Asynchronous interactions between students and teachers can also take place in this phase in several ways. For example, by using the Rain Classroom, students clicked “unclear” while learning the courseware, teacher noticed and prepared to explain in the f2f session; students used “comment” or “report to teacher” to show confusion, satisfaction, favor or dislike of the online lesson, teacher got the information and gave feedback via smart phone timely.

By preparing online and practicing in class what students have learned online, thus maximizing their practice opportunities and interaction frequency, students have become more autonomous and active. Most of the face-to-face time is devoted to practicing language in a meaningful, dynamic, student-centered, and communicative way. Because half of the learning were completed after class independently in the online format, they have to learn effective time management and get used to be in charge of their own learning. In this way, they were trained to learn how to learn, in a self-directed and self-regulated way, which is also one of the course goals.

### **Design Outcome Assessment Methods**

In order to test the students' learning outcomes, outcome assessment methods have been designed. In fact, monitoring and assessment not only can provide a teacher and learners with information about the learners' present knowledge and progress, and it can also be a means of encouraging involvement and participation. In order to improve the students' participation and learning efficiency, a combination of formative evaluation and summative evaluation was adopted. The basic composition of learning achievement assessment is that 30% of the assessment results of online learning, 30% of the assessment results of face-to-face classroom teaching and 40% of the final oral examination. In the end, the final total score is based on the total score of each part.

The two major types of assessment are observation of learning and achievement assessment. Observation of learning last from the beginning of the learning all the way to the end of it, which belongs to formative evaluation of students' learning outcome. It occurs both in online session and face-to-face session. Achievement assessment referred to the final oral test, which is also one of the research instruments in the study to see whether the designed blended

course EOEC has effectively improved students' learning outcome, i.e. improved students' oral expression ability. It belongs to summative evaluation.

In the online session, students answered the objective questions by clicking on answers in the slides and the App would give immediate feedback to them to tell whether their answer is correct or not. Students answer the subjective questions by speaking and recording their voice via the Rain Classroom, and their answer would be assessed by the teacher. The subjective oral works were assessed according to the amount of their oral output, and the relevance, accuracy, fluency and complexity of the oral output. Usually, the objective questions including multiple choice and T or F questions, with 2 points for each. The subjective questions usually involve more efforts and the score of each were 10 points for one student, no matter it was individual work, pair work or group work. All the data of their completion, accuracy rate and performance result assessed by the teacher would be collected, calculated, and documented automatically by Rain Classroom, and can be downloaded in form of Excel by the teacher.

In the face-to-face session, students also answered objective questions and subjective questions via Rain Classroom as they did in independent online learning session. Each of the subjective question scored 20 points. The students who made presentation in public in the class would be given 10 points each as bonus, which needed the teacher to take records because it could not be recorded automatically by the App. Just as the proportion of the online learning assessment, all the assessment result of the learning in face-to-face format will account for 30% in the final mark.

Therefore, at the end of each unit and the end of the semester, there would be a comprehensive, reflective digital learning portfolio of each student, which did not only include their scores but also included the details of learning, from the page number of slides that they have or have not completed reading to the length of time they used to watch a video or complete a task.

## **Conclusion**

Under the guidance of interaction hypothesis, the blended course EOEC has been developed through the five steps mentioned above, which are elaborated in the hope of providing references for blended course development. After the implementation, the effectiveness of the blended course has been investigated and the course has been revised according to the research results.

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## **Learning Motivation Components in an Ecological Perspective of English Major Chinese EFL Students at Heilongjiang International University, China**

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### **Abstract**

This article aimed to explore the components of learning motivation of English major Chinese EFL students at Heilongjiang International University, China. A learning motivation questionnaire and an interview were used to find out the components of the students' learning motivation in an ecological perspective. The results revealed that the students' learning motivation components ranking from most to least included extrinsic motivation from parents/peers/others, teacher's motivational strategies, intrinsic motivation, teacher's style, expectancy, self-efficacy, extrinsic motivation from seeking self-reward and self-prosperity. The results from the interview confirmed the quantitative findings with additional information notifying that all the components should be kept in concern with the aspects of ecological perspective comprising emergence, relation, diversity, quality, and value.

**Keywords:** English Major Chinese EFL Students, Learning Motivation Components; Ecological Perspective.

### **Introduction**

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Learning Motivation Components in an Ecological Perspective of English Major Chinese EFL Students at Heilongjiang International University, China

Chinese educators have shown great concern about learning and teaching English language in China and claimed that English language instruction at present is not sufficiently effective, as it can be seen in Heilongjiang International University, China. Some have claimed that although learning English language is significant, it can appear to be a waste of time and resources because some English learners will not use any English language after they graduated from the university (Yang, 2019). Others have reported some Chinese students have lacked their learning motivation and strategies in learning English language (Ruan & Leung, 2012).

In view of the difficulties of learning an L2, sustaining students' motivation is a key factor for teaching an L2 successfully (Wang & Zhang, 2021). Research concerning L2 learning motivation has been initiated and inspired by the motivation research in a social psychological framework. In China, research on teaching English as a foreign language (EFL) since the 1990s has paid a great deal of attention to learning motivation (Pan & Block, 2011). There seems to be a growing realization that the latent and modifiable factor is too important to be ignored. However, in spite of the increasing research into learners' motivation, motivation gaps of Chinese learners remain to be tested from substantial empirical studies. Moreover, we still have little understanding of their relations with other factors, such as, motivational intensity and achievement (Liu, 2016). These questions remain pressing to be investigated into. Therefore, the current research investigated into Chinese undergraduates' English learning motivation focusing on finding their learning motivation components with regard to the ecological perspective in the Chinese educational setting.

## 1. Review of Literature

It is a widely-held belief that motivation is crucial in language learning. However, the basic motivation concepts require a respectable number of different disciplines to arrive at a reasonable understanding of its various facets (Ushioda & Dörnyei, 2017). General, educational, social, and cognitive psychology, as well as sociolinguistic theories have something to contribute to understanding of language learning motivation within a formal school context. The complexity of the concept of motivation explains the actions and behavior of individuals (Dörnyei, 2000, 2001a), which cannot be accounted for by a single approach; hence, the varied theories employed as the framework for the current study, theories of motivation, socio-education model, and ecological perspective are to be reviewed, as follows.

## **2.1 Theories of Motivation in the Psychology of L2 Learning**

Motivational psychologists have traditionally sought to understand and explain why people think and behave as they do. Therefore, a substantial amount of effort in motivation research in different sub-fields of psychology (behavioral psychology, cognitive psychology, and social psychology, for example) has been made to establish specific theories to explain human motivation (Dörnyei, 2019).

Since the current research focused on L2 learning motivation, these psychological theories of motivation on which the learning motivation components are based on self-determination theory, expectancy-value theory, attribution theory and self-efficacy theory.

### ***Self-Determination Theory***

Motivation has been recognized of comprising intrinsic and extrinsic. Intrinsic motivation in language learning is likely responsible for the preponderance of human learning, as opposed to externally accredited learning and instruction (Ryan & Deci, 2017). Froiland and Worrell (2016) convergently showed that intrinsic motivation predicted student engagement, which, in turn, predicted higher scores at school. Extrinsic motivation involves behavior performed with a purpose other than to obtain an extrinsic reward (e.g., good grades) or avoid punishment (Dörnyei, 2001b).

During the past two decades the field has rapidly matured and much has been learned about these two dominating types of motivation, especially within the framework of self-determination theory (SDT) (Ryan & Deci, 2017), a broad theory of human development and wellness, with great implications for school education. SDT specifically holds that for healthy development to help individuals require supports for basic psychological needs (Ryan & Deci, 2019).

### ***Expectancy-Value Theory***

The expectancy-value theory (Atkinson, 2000) and the motivational FIT choice model (Watt & Richardson, 2007) are two important motivational frameworks developed for the interpretation of behavioral motivation. The expectancy–value theory was formed based on J. W. Atkinson's (2000) concept of expectancy–value, which was proposed in order to better understand how individuals' achievement motives, success expectancy, and incentive values influence their achievement behaviors. Despite these distinctions, the empirical work done on this issue shows strong and almost complete overlap of constructs like self-concept of ability and self-efficacy, at

least as they are currently measured (e.g., Bong & Skaalvik, 2003; Marsh et al., (2019).

### ***Attribution Theory***

Carson (2019) makes great contribution to attribution theory via explaining why external relational attributions provide slight difference to our understanding of relational attributions. Gardner et al., (2019) examine how internal, external, and relational attributions across leaders and members deferentially predict relationship work, self - work, and conflict within leader-member relationships. Significant progress has also been made in forming and adapting attribution theory to organizational contexts. In this special issue, the article (Carson, 2019; Gardner et al., 2019; Sun et al., 2019) highlighted variations of relationship attributions. This focus seemed to be, in part, as a response to the recent conceptual and empirical work by Eberly and her colleagues (Eberly et al., 2011; Eberly et al., 2017).

### ***Self-efficacy Theory***

The self-efficacy theory focuses on people's judgments about their abilities to carry out specific tasks. Central to this is the belief that a person's sense of efficiency determines the choice of activities they undertake, along with their level of aspiration, the amount of effort they put in, and the persistence they show. These perceptions, in turn, can influence the amount of effort and perseverance employed when undertaking a specific task (Schunk and Pajares, 2012). Rather than a general disposition, self-efficacy is a belief relative to a particular domain or context (Bandura, 2006).

One way students measure their ability is by comparing themselves to their peers, which might positively impact their self-efficacy in learning if accompanied by the motivation to catch up or have a negative influence if they believe their efforts will make no difference (Kesici & Erdogan, 2010; Schwarzer, 2014). Thus, it is possible for a student with high levels of self-efficacy to also possess enough motivation and self-regulation to successfully persevere through a difficult assignment (Solheim, 2011). However, students with low levels of self-efficacy are less likely to participate in it (Høigaard et al., 2015).

## **2.2 Gardner's Social-educational Model**

According to Gardner (1985), motivation is composed of three parts: motivational intensity, the desire to learn the language, and attitudes towards learning the language. Motivation is a

combination of effort plus desire to achieve the goal of learning a language skillfully, plus a favorable attitude towards it. These three aspects were tested in the Attitude/Motivation Test Battery (AMTB), which measures motivation intensity, desire to learn the language, and attitude. To elaborate, for instance, Gardner et al. (2001) focused on attitudes and motivation inside and outside formal classrooms in Spain, whereas the emphasis of Noels et al. (2001) was French learners of English in Canada. Masgoret and Gardner (2003) investigated English learners' motivation for reading on language learner motivation in multicultural classrooms. Despite the variety of learning contexts of these studies, the findings are relatively congruent, demonstrating that integrative motivation exerts a stronger impact on behavior and achievement than instrumental motivation. Gardner (2012) specifically explored the roles of integrative motivation in the prediction of student achievement. These studies provide insights into the roles and effects of motivation on language learning from different language learning scenarios.

### **2.3 Dörnyei's L2 Motivation Self System**

Many theories have guided the L2 motivation research by for decades to provide a comprehensive understanding of such a multifaceted language phenomenon. Recently, Dörnyei has already proposed a tripartite L2 motivation theory: the L2 Motivational Self System (L2MSS), comprised of ideal L2 self, ought-to L2 self, and L2 learning experience (Dörnyei, 2005, 2009).

Clearly, while the ideal L2 self-derived from the long-term L2-related goals learners tend to achieve, the ought-to L2 self is driven by the external and instrumental motive factors that are not yet internalized. Other self-concepts have supported the L2MSS; for example, the ought-to L2 self (Thompson, 2017) is conceptualized as a self that positively responds to challenges or excelling at the unexpected. The third construct, L2 learning experience, is the least theorized. Dörnyei (2019) conceptualized L2 learning experience as motivated learning behavior, whereas Thompson (2017) conceptualized it as the complex relationship between language learners and their micro and macro contexts that help inform their self-formation.

### **2.4 Ecological Perspectives on Language Learning**

Ecology, as 'the study of the relationships among elements in an environment or ecosystem, in particular the interactions among such elements' (van Lier, 2010) has its roots in biology. In second language learning, ecological perspectives examine the many layers of relationships between the language learner and his/her social environment, language being the semiotic mediator

(Kramsch, 2008; Kramsch & Steffensen, 2008; Pinnow, 2012; van Lier, 2004).

The ecological approach has several characteristics. These amount to a fresh way of looking at language teaching. van Lier, 2004) By way of signpost and statement of purpose, here is a brief introduction to its chief characteristics, including relationships, context, pattern, emergence, quality, value, critical, variability, diversity, activity. Five features are relevant to motivating students: relationship, emergence, quality, value, and diversity.

Three central aspects embedded in ecological theories and relevant to the theoretical focus of this study regard context, relationships, and emergence (Given, 2008; van Lier, 2004, 2011). The context in which language learning is situated has a formative function for learners' cognitive development. Järvinen (2009) points out that 'the ecological perspective views the context either as the source of learning or as a prominent resource of learning'. Relationships are the central tenet of any ecological approach. The relationships between language learners and the world permeate all aspects of their learning activities and practices.

Kramsch (2008) argues that 'if we consider language learning and teaching as a complex system with emergent properties, we can no longer look for cause and effect in the simplistic linear fashion'. Considering the complexity of learners' interactions in diverse settings, linear causality models that pinpoint certain environmental variables crucial to language learning do not seem plausible. In summary, the focus of an ecological perspective is 'to understand that which emerges from the moment rather than to analyze separately the different variables that underlie the moment' and 'how language learning emerges in a particular context and with certain participants' (Thoms, 2014).

### **3. Research Methodology**

The current research investigated into what are the components of learning motivation in an ecological perspective of the English major Chinese EFL students in Heilongjiang International University (HIU), China. The research employed both quantitative and qualitative methods to collect and analyze data through a learning motivation questionnaire and a semi-structured interview.

### **3.1 Research Participants**

The participants of the present research survey included 120 English-major HIU second-year students with the age range from 18 to 20. They comprised 16 males and 104 females with 92 Business English and 28 English-Chinese Translation. All participants had received 12 years of school education with at least 10 years of EFL education in China and all had intermediate competence in English language. Among them, 23 considered themselves successful language learners while 97 reported themselves as less successful. Most of them started to learn English from primary school ( $n=90$ ), while only a few started from junior middle school ( $n=5$ ), pre-primary school ( $n=17$ ) and kindergarten ( $n=8$ ).

For the participants of the semi-structured interview, twenty students from the survey participants volunteered to participate in the interview. The research sampling for the interview was therefore a convenience sampling.

### **3.2 Research Instruments**

The instruments used in the present study included learning motivation questionnaire and a set of interview questions for the semi-structured interview. The learning motivation questionnaire was adapted from Dörnyei (2014), while the questions used in the semi-structured interview were constructed and then validated by three experts in the field of EFL instruction. Although the language used in the survey was English, the language used in the interview was Chinese language. It was tape-recorded, transcribed in Chinese language, and translated into English language. The translation validity was verified by back translation method with an EFL Chinese HIU teacher.

#### ***Learning Motivation Questionnaire***

In this research, motivation measurement questionnaire was conducted in order to measure the motivation levels of the HIU students from the ecological perspective in English classroom. The Learning Motivation Questionnaire (LMQ) was part of the questionnaire items adapted from Dörnyei, (2014). The reason for using the part of it as the learning motivation questionnaire to be administered among the participants in the research is that their reliability and validity have been tested and proved acceptable. Some other items were adopted according to the reviewed literature and some items were adapted based on researcher's teaching experience.

The LMQ was put into twice of tryouts, firstly with two students and secondly with four students. The students were interviewed in Chinese face to face based on open questions: “Why do you learn English?” and “Do you learn English because you want to go abroad?” The responses from the interviewees helped to either confirm the original items or to revise, change or cancel some items. The first round with two students, the second round with four students. In the second round, the four students were asked one by one to think aloud while doing the questionnaire. In both rounds of the tryouts, some items which were inappropriate were revised or canceled. The students’ responses helped in rewriting the drafts, revising the choice of words, and sequencing the items and question types. There were finally 60 items in the LMQ.

For its validity, the LMQ was validated by three experts in EFL instruction with the scores of 0.66 – 1.00, which meant all the items of the questionnaire could be used. However, the language used in a few items were adjusted according to the experts’ suggestions. For its reliability, the result of the internal consistency of the questionnaire by Cronbach’s alpha was .50 - .70, which meant acceptable. The questionnaire showed satisfactory reliability results in each sub-scale as well as in the whole questionnaire. The LMQ included seven sub-scales, each of which measured on latent variables as follows: teachers’ teaching styles, teacher’s motivational strategies, intrinsic motivation, expectancy, self-efficacy, extrinsic motivation from seeking self-reward and self-prosperity. The questionnaires were written in accordance to Likert scale with the format of 5-level Likert item. The optimal length of the time was used to complete the questionnaire was controlled within less than 30 minutes.

### ***Semi-structured Interview***

The interview consisted of three parts. The first part was intended to deal with the internal factors of motivation, especially those related to goal setting, interest, attitude, and causal attribution. Questions asked included, “Do you set goals in your learning of English?” “What kind of goals, proximal or distal?” “Do you feel confident or anxious in learning English?”

The second part addressed the external factors. Questions were asked in this part included, “What types of classroom activities do you like?” “In English class, do you like to learn by yourself or work together with other classmates?” “In your opinion, what qualities should an English teacher possess?” The third part was aimed to explore learning behavior.

Questions asked included, “Do you actively participate in (extra)curricular activities?” “Do you often reflect on your English learning methods?”

The interview questions in the semi-structured interview were validated by three experts in the field of EFL instruction, which meant all the interview questions could be used.

### **3.3 Data Collection and Data Analysis**

In the process of questionnaire, the students were given around 15 to 20 minutes to provide their response to each item in the questionnaire assigned by the teacher. Meanwhile, they could give comments on each piece from their perspectives. And then, the teacher collected the questionnaires and the researcher key the received answers by a computer software.

For the interview, the interview was conducted in Chinese language and all tape-recorded and transcribed in Chinese, and then translated into English. The translation was approved by the back translation method with the help of a HIU TEFL teacher.

To analyze the data from the questionnaire, all the answers from the participants were keyed and calculated using a computer program. To analyze the data from the semi-structured interview, the interview responses obtained from the transcription and translation were coded and grouped into themes through the content analysis method. For the validity and reliability of the coding and grouping into themes, an EFL teacher colleague was trained and asked to be an intercoder to do the coding and theme grouping with the researcher. Discussions were made between the researcher and the intercoder to assure the comparability of the coding and theme grouping.

## **4. Findings**

The findings revealed that the components of learning motivation in ecological perspectives of English major Chinese EFL students in Heilongjiang International University, China comprised seven ‘components of motivation’ including extrinsic motivation from parents/peers/others, teachers’ teaching styles, teachers’ motivational strategies, intrinsic motivation, expectancy, self-efficacy, extrinsic motivation from seeking self-reward and self-prosperity.

There were altogether 120 students took part in the preliminary motivation questionnaire (See Table 1). The results from the questionnaire yielded the answers which sub-components of motivation the HIU EFL English major students consider having ranging from strongly agree to strongly disagree. The results revealed that the students agree to the overall components of motivation ( $M = 3.87$ ,  $SD = 0.65$ ). When regarding to each component of motivation, it was found that the component of ‘Teacher’s Motivational Strategies’ had the highest mean score ( $M = 4.15$ ,  $SD = 0.97$ ), followed by the components of ‘Intrinsic Motivation’ ( $M = 4.12$ ,  $SD = 1.02$ ), ‘Teacher’s Style’ ( $M = 4.11$ ,  $SD = 0.99$ ), ‘Expectancy’ ( $M = 4.06$ ,  $SD = 1.00$ ), ‘Self-efficacy ( $M = 3.93$ ,  $SD = 0.99$ ), and ‘Extrinsic motivation from seeking self-reward and self-prosperity’ ( $M = 3.64$ ,  $SD = 1.11$ ) while the component of ‘Extrinsic motivation from parents/peers/others’ had the lowest mean score ( $M = 3.00$ ,  $SD = 1.26$ ) (See Table 1).

When considering the sub-components within the component of ‘Intrinsic Motivation,’ it was found that the sub-component that the students reported to most strongly agree included they would like to become global professional, a responsible Chinese citizen ( $M = 4.28$ ,  $SD = 1.02$ ), followed by the items that they had thoughts that they wanted to share with people from other parts of the world ( $M = 4.05$ ,  $SD = 1.05$ ) and they found learning English really interesting ( $M = 4.02$ ,  $SD = 1.00$ ) (See Table 1).

**Table 1**

***Students’ components of motivation in ecological perspectives***

Data interpretation: strongly agree ( $M = 4.50-5.00$ ), agree (Mean 3.50 -4.49), undecided ( $M = 2.50 -3.49$ ), slightly disagree ( $M = 1.50 -2.49$ ), and strongly disagree ( $M = 1.00 -1.49$ ).

| <b>Students’ Learning Motivation<br/>in Ecological Perspectives (N=120)</b>        | <b>M</b>    | <b>SD</b>   | <b>Interpretation</b> |
|--|-------------|-------------|-----------------------|
| <b>Extrinsic motivation from parents/peers/others</b>                              | <b>3.00</b> | <b>1.26</b> | <b>Undecided</b>      |
| 1. My parents/family believe that I must study English to be an educated person.   | 3.50        | 1.24        | Agree                 |
| 2. I study English because close friends of mine think it is important.            | 2.72        | 1.39        | Undecided             |
| 3. Learning English is necessary because people surrounding me expect me to do so. | 2.65        | 1.30        | Undecided             |

| <b>Students' Learning Motivation<br/>in Ecological Perspectives (N=120)</b>   | <b>M</b>    | <b>SD</b>   | <b>Interpretation</b> |
|---|-------------|-------------|-----------------------|
| 4. I study English in order to gain the approval of my parents.   | 2.94        | 1.32        | Undecided             |
| 5. Studying English is important to me because, if I don't have knowledge of English, I'll be considered a weak learner.    | 2.76        | 1.34        | Undecided             |
| 6. I consider learning English important because the people I respect think that I should do it.                            | 3.17        | 1.30        | Undecided             |
| 7. My family put a lot of pressure on me to study English.  | 2.35        | 1.29        | Undecided             |
| 8. Compared to most of my classmates, I think I study English relatively hard.  | 3.36        | 0.97        | Undecided             |
| 9. Hardly anybody really cares whether I learn English or not.  | 2.66        | 1.36        | Undecided             |
| 10. My parents do consider English an important school subject.   | 3.87        | 1.11        | Agree                 |
| <b>Intrinsic Motivation</b>   | <b>4.12</b> | <b>1.02</b> | <b>Agree</b>          |
| 11. I find learning English really interesting.   | 4.02        | 1.00        | Agree                 |
| 12. I would like to become global professional, a responsible Chinese citizen.  | 4.28        | 1.02        | Agree                 |
| 13. I have thoughts that I want to share with people from other parts of the worlds.  | 4.05        | 1.05        | Agree                 |
| <b>Extrinsic motivation from seeking self-reward and self-prosperity</b>  | <b>3.64</b> | <b>1.11</b> | <b>Agree</b>          |
| 14. Studying English is necessary for me because with a high level of English I will be able to make a lot of money.        | 3.69        | 1.08        | Agree                 |
| 15. I have to study English because I don't want to get bad marks in it.  | 3.68        | 1.09        | Agree                 |
| 16. It will have a negative impact on my life if I don't learn English.   | 3.61        | 1.14        | Agree                 |
| 17. I study English because with English I can travel abroad.   | 3.98        | 1.06        | Agree                 |
| 18. Learning English is important to me, because I have to pass the English test (like CET or TEM in China; ILTS or TOEFL). | 4.22        | 0.94        | Agree                 |
| 19. I learn English so that I can emigrate to English-speaking countries in the world.                                      | 2.67        | 1.35        | undecided             |
| <b>Teacher's Styles</b>   | <b>4.11</b> | <b>0.99</b> | <b>Agree</b>          |

| <b>Students' Learning Motivation<br/>in Ecological Perspectives (N=120)</b>                                      | <b>M</b> | <b>SD</b> | <b>Interpretation</b> |
|--|----------|-----------|-----------------------|
| 20. My English teacher can create a pleasant atmosphere in the classroom.  | 4.18     | 1.01      | Agree                 |
| 21. My English teacher can recognize students' effort and celebrate their success.                               | 4.14     | 0.97      | Agree                 |
| 22. My English teacher always build the curriculum based on students' needs.                                     | 4.06     | 0.99      | Agree                 |
| 23. My English teacher can encourage students to set learning goals.   | 4.19     | 0.99      | Agree                 |
| 24. My English teacher can invite senior students to share their English learning experiences with the class.    | 3.80     | 1.09      | Agree                 |
| 25. My English teacher use the rewards to motivate students.   | 3.91     | 1.08      | Agree                 |
| 26. My English teacher always provide students with positive feedback.   | 4.07     | 1.02      | Agree                 |
| 27. My English teacher encourage students to imagine themselves using English in their future career.            | 4.19     | 0.94      | Agree                 |
| 28. My English teacher create a supportive classroom climate that allows students to make mistakes.              | 4.24     | 0.93      | Agree                 |
| 29. My English teacher use learning technology in her classes such as computer.                                  | 4.31     | 0.92      | Agree                 |
| 30. My English teacher avoid public comparison, between successful and unsuccessful students.                    | 4.01     | 1.05      | Agree                 |
| 31. My English teacher can draw her learners' attention to their strengths and abilities.                        | 4.17     | 0.97      | Agree                 |
| 32. My English teacher can teach us self-motivating strategies, such as self-encouragement.                      | 4.12     | 1.02      | Agree                 |
| 33. My English teacher present tasks in a motivated way.   | 4.22     | 0.94      | Agree                 |
| 34. My English teacher can help us accept the fact that we will make mistakes as a part of the learning process. | 4.19     | 0.97      | Agree                 |
| 35. My English teacher give us choices about when we will be assessed.   | 4.13     | 0.97      | Agree                 |
| 36. My English teacher always try to reduce students' language   | 4.22     | 0.87      | Agree                 |

| <b>Students' Learning Motivation<br/>in Ecological Perspectives (N=120)</b>                                       | <b>M</b>    | <b>SD</b>   | <b>Interpretation</b> |
|---|-------------|-------------|-----------------------|
| anxiety when we are speaking in English.  |             |             |                       |
| 37. My English teacher include activities that lead to the completion of whole group tasks, such as project work. | 4.20        | 0.98        | Agree                 |
| <b>Expectancy</b>   | <b>4.06</b> | <b>1.00</b> | <b>Agree</b>          |
| 38. Studying English can be important for me because I think it will someday be useful in getting a good job.     | 4.21        | 0.96        | Agree                 |
| 39. I often imagine myself living abroad and communicating with local residents in English.                       | 4.06        | 1.01        | Agree                 |
| 40. Studying English is important to me because English proficiency is necessary for promotion in the future.     | 4.15        | 0.90        | Agree                 |
| 41. Studying English can be important for me because I'll need it for future studies.                             | 4.17        | 0.99        | Agree                 |
| 42. With a high level of English proficiency I will be able to be rich.   | 3.93        | 1.00        | Agree                 |
| 43. The things I want to do in the future requires me to use English.   | 4.02        | 1.01        | Agree                 |
| 44. I often imagine myself speaking English as if I were a native speaker of English.                             | 4.15        | 1.01        | Agree                 |
| 45. Studying English is important to me in order to attain a higher social status.                                | 3.81        | 1.11        | Agree                 |
| <b>Self-efficacy</b>  | <b>3.93</b> | <b>0.99</b> | <b>Agree</b>          |
| 46. I think that I am doing my best to learn English.   | 3.96        | 0.97        | Agree                 |
| 47. I can overcome the difficulties and remove the interferes when I learn English.                               | 3.88        | 1.00        | Agree                 |
| 48. I have my own after-class learning plan.  | 3.83        | 1.03        | Agree                 |
| 49. I have positive impact on my life.  | 4.18        | 0.91        | Agree                 |
| 50. I think I am doing my best to learn English.  | 3.82        | 1.02        | Agree                 |
| <b>Teachers' Motivational Strategies</b>  | <b>4.15</b> | <b>0.97</b> | <b>Agree</b>          |
| 51. My teacher can show good rapport with students.   | 4.24        | 0.96        | Agree                 |
| 52. My teacher can encourage students to try hard.  | 4.27        | 0.94        | Agree                 |

| <b>Students' Learning Motivation<br/>in Ecological Perspectives (N=120)</b>       | <b>M</b>    | <b>SD</b>   | <b>Interpretation</b> |
|---|-------------|-------------|-----------------------|
| 53. The teacher use a short and interesting opening activity to start each class. | 4.11        | 1.02        | Strongly Agree        |
| 54. The teacher helps students develop realistic beliefs about English learning.  | 4.13        | 0.96        | Strongly Agree        |
| 55. The teacher always make the learning tasks stimulating and interesting.       | 4.20        | 0.91        | Strongly Agree        |
| 56. Explain the importance of class rules.  | 4.17        | 0.95        | Strongly Agree        |
| 57. My teacher can promote group cohesiveness and group norms in our classroom.   | 4.14        | 0.94        | Strongly Agree        |
| 58. My teachers ask the students to work toward the same goal.                    | 4.13        | 0.97        | Strongly Agree        |
| 59. My teacher can encourage the students to share the personal experience.       | 4.07        | 1.03        | Strongly Agree        |
| 60. My teacher let us suggest class rules.  | 4.02        | 1.03        | Strongly Agree        |
| <b>Overall students' components of motivation</b>                                 | <b>3.87</b> | <b>0.65</b> | <b>Agree</b>          |

The findings from the interview, which was a qualitative part, revealed the motivation components of the English major students in HIU and showed the results of students' interview to answer the questions (See Table 2). The interview which yielded the findings from the qualitative part comprised the responses from 12 students: 8 females – Student A to Student H, and 4 males – Student I to Student L). The interview was conducted on a face to face and one on one basis. The interview data were transcribed, analyzed as themes and topics.

**Table 2**  
***Students' Motivation Components – Data from Interview***

| <b>Students' Motivation Components – Data from Interview (N=20)</b> |   |
|---|---|
| <b>Themes</b>   | <b>Topics</b>   |
| Extrinsic motivation from parents/peers/others                      | a. Promoting learning of English through the positive effect of classmates<br>b. Increase self-confidence with extrinsic motivation |

|                                   |  |
|-----------------------------------|--|
|                                   | c. Learning together or competition is favorable to learning   |
| Intrinsic motivation              | Setting learning goals towards spoken English  |
| Expectancy                        | Expectancy is beneficial for the construction of knowledge system  |
| Self-efficacy                     | a. Improvement of the integrated skills with self-efficacy<br>b. Self-efficacy is fit for the current examinations   |
| Teachers' motivational strategies | a. Improvement of comprehensible language abilities, including speaking ability through teacher's motivational strategies<br>b. Teaching strategies and methods with encouragement<br>c. Improve self-confidence through teacher's motivational strategies |
| Teacher's style                   | a. Change of learning interests and academic achievement with teacher's teaching style<br>b. Acquiring integrated language abilities including speaking through discussion   |

The answers from the relating interview excerpts and their interpretation were brought to support the quantitative findings about the motivation components of the English major students in HIU. The themes and topics received from the coding and grouping of the interview answers revealed that they supported the quantitative findings of the students' motivation components, as shown in the samples of the students' interview excerpts below.

**Sample excerpt showing the theme of 'Extrinsic motivation from parents/ peers/ others' in the topic 'Learning together or competition is favorable to learning':**

*One of the best way of study is cooperative learning. First, it's useful to learn others' strong points in group. Second, they can encourage and support one another according to discussion together. Third, it's helpful to solve the problems which they meet with in time while they are studying. Fourth, this kind of method can develop our ability to study and solve the problems by ourselves. What's more, the most important thing is that we can learn to work in group. (Student E)*

**Sample excerpt showing the theme of 'Teachers' motivational strategies' in the topic 'Improvement of the integrated skills with self-efficacy':**

*I have a goal of study. Some have a great one but some small. Self-efficacy influences how*

*much efforts I exert as well as how long I out forth that effort in the face adversity. To some degree, a goal determines my success in the future. However, having a goal doesn't mean I can succeed in no time. I still have a long way to go. The next step I should take is to put my goals into action. Maybe I meet with many difficulties, I mustn't stop or give up. I should keep on going, struggling against all kinds of trouble or problems until my goals are hit!*

(Student A)

**Sample excerpt showing the theme of ‘Self-efficacy’ in the topic ‘Teaching strategies and methods with encouragement’:**

*In the learning process, teaching me with thousand strategies are very important, a good set of teaching strategies can make students better understand their learning. In the class, the content of the class is rich, not limited to the textbook knowledge, but also pay attention to the communication and interaction with students. In addition, encouragement can better stimulate one's potential and make him or her more motivational.* (Student F)

To sum up, the results from the interview could support the results from the learning motivation questionnaire with certain adding information. The findings from the interview showed that the students learned to set up their learning interests with fluency and motivated by teachers' motivational strategies, which helped to develop the students' speaking abilities with ecological perspectives. Self-efficacy, expectancy and teachers' motivational strategies were the important factors in teaching English language in ecological perspectives and they could increase the students' motivation.

### **Conclusion and Discussion**

The current research investigated into the components of learning motivation of the HIU English major students using a mixed method design in that a learning motivation questionnaire yielding a quantitative result and a semi-structured interview yielding a qualitative result. The components of learning motivation in ecological perspectives of the HIU English Major Chinese EFL Students ranking from most to least reported by the students were consisted of seven ‘components of learning motivation’ including Teacher’s Motivational Strategies, Intrinsic Motivation, Teacher’s Style, Expectancy, Self-efficacy, Extrinsic motivation from seeking self-reward and self-prosperity, and Extrinsic motivation from parents/peers/others.

Several discussions are made here along with guided pedagogical implications which could provide a useful reference for English teachers in the field of teaching oral English to the EFL students rendering the students to have full benefits from the teaching.

The component of teacher's strategies coming the first rank in the findings suggested a pivotal role of teachers in teaching with primary concerns of their students' internal and external states and desires, making the teaching student-centered. Regarding firstly from the internal to the external students' states and desires, in an English-speaking class, teachers can guide students to set their learning goals towards spoken English. Goal setting can be related to the motivation, which involves students' beliefs or feelings about the purpose of learning (Pintrich, 2003). Setting a proximal goal commits oneself to a specific academic event at a particular in time, such as completing a term paper in two weeks or speaking with a continuous flow for the assigned task. This type of goal produces a definite feedback loop that requires self-evaluation, which supports students in academic achievement and learning motivation (Zimmerman, 2007; Orzechowska & Polok, 2019).

Reducing learners' anxiety is the next crucial way to deal with the students' learning motivation. In the ecological classroom, the students could reduce anxiety because the passion and the freedom to choose the topic could develop their confidence which, in turn, reduced their anxiety. The students can better perform their oral activities, since self-confidence increases when language anxiety is kept low (Dörnyei, 2019).

Moreover, regarding class learning activities, it brought some useful insights on how learning motivation in ecological perspectives could be adopted in spoken English learning and practice. Effective classroom interaction with the students, group discussion, and peer competition could increase the fluency of oral English to a varying extent. Peers' as well as teacher's supports especially in the forms of encouragement can contribute to the reduction in the speech anxiety, while friendly competition can enhance fun and enjoyment of learning (Gillies, 2016; Tullis & Goldstone, 2020). Teachers should therefore have to balance well between class interaction, group discussion, and peer competition, which have different beneficial functions on their own towards developing EFL learners' language learning proficiency in terms of English language skills, especially speaking.

Suggestions for future studies include that there should be research about how ‘introverted students’ performance’ needs to be taken care of in the class by teachers so that teachers could be able to notice the students who were falling behind and provide immediate help for them. Also, it is interesting to do research on which types of tasks between ‘competitive’ and ‘cooperative’ can help learners better in learning English language. From the interview, some students reported problems about the introversion, while others reported that there were both ‘competitive’ tasks that they enjoyed not less than ‘cooperative’ tasks.

Research on learning motivation still has space to grow further, since it has key effects on students’ learning process. The investigation into its components and sub-components to recognize its nature and the way it interplays with EFL students’ learning. Studies about the methods of how the components can be boosted up and saved from being burnt down are tremendously required for the area of EFL learning and teaching, especially in teaching oral production skill to the students. The socio-educational aspect of ecological perspectives on language learning which is beneficial in adding the lens to the learning of motivation is still also requiring for additional research in the area of EFL learning and teaching.

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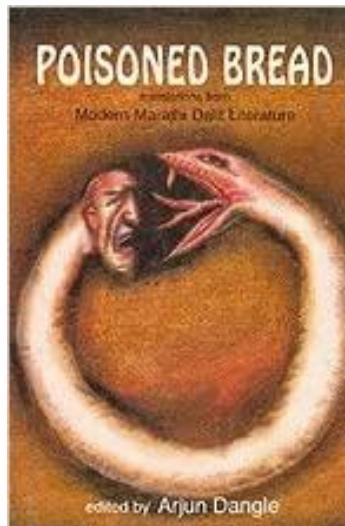
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## **“The Untouchables” in Bandhu Madhav’s “The Poisoned Bread”: A Postcolonial Reading**

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Courtesy: [https://www.amazon.com/Poisoned-Bread-Translations-Marathi-Literature/dp/B002A9V1U2/ref=sr\\_1\\_1?dchild=1&keywords=Poisoned+Bread&qid=1632431741&s=books&sr=1-1](https://www.amazon.com/Poisoned-Bread-Translations-Marathi-Literature/dp/B002A9V1U2/ref=sr_1_1?dchild=1&keywords=Poisoned+Bread&qid=1632431741&s=books&sr=1-1)

### **Abstract**

India is a land of many religions, castes, and social divisions. This is a country that envisions the value of unity beyond caste and religion. The education system in our country has enabled us to develop a more efficient attitude. Our society must be free from discriminatory attitudes. But have we improved in our behaviours? Do we treat all Indians in the same way? Do our religions and castes determine our thoughts and actions? There will be many answers to these questions. Untouchability is a social danger that exists in India in the twenty-first century as well. Dalits in our country are victims of prejudices and abuses by the upper castes. Internationalization has really expanded our borders. But it has not changed our views on the social hierarchy. The present study addresses the problem of untouchability depicted in Bandhu Madhav's short story (included in the book *Poisoned Bread* edited by Arjun Dangle with the title *The Poisoned Bread - Translations from Modern Marathi Dalit Literature* 1994, Orient Longman) in the post-modern context.

**Keywords:** *The Poisoned Bread*, Bandhu Madhav, Dalit literature, Dalit consciousness, untouchability, Mahar community, psychological wounds, education, Postcolonial.

## Introduction

Post-colonial Indo-Anglian literature covers everything related to our society, social classes, tradition, and culture. It tells us about the lives of ordinary people, their lifestyles and customs. The twentieth century also witnessed the emergence of many short story writers. However, Dalit literature originated in the mid-20th century:

The term ‘Dalit’ — meaning ‘oppressed’, ‘broken’, ‘crushed’ and ‘downtrodden’ in meaning — was first used by Phule and was reactivated after India’s independence. The first mention of ‘Dalit literature’ was made at the first Dalit Literature Conference held in Bombay in 1958. It gathered momentum in the 1970s, particularly after a group of young Marathi writers and activists launched an organization called the ‘Dalit Panthers’ in reference to the Black Panthers. It certainly was a significant moment in the history of Dalit literature, since it was followed by various political and literary movements across India. (Abraham and Misrahi-Barak 8)

Dalit literature depicts the trauma and psychological pain suffered by the Dalits or the Scheduled Castes in India. They are also called Harijan. Gandhi was the first to use the term “Harijan”, the children of God. Their aspirations were at the mercy of the upper castes who determined the rhythm of the lives of these oppressed people. To survive, they were destined to work in the fields of their landlords. They had to face the atrocities of the caste system in their own country. The concept of untouchability must be completely uprooted. “Untouchability is a distinct Indian social institution that legitimizes and enforces practices of discrimination against people born into particular castes, and legitimizes practices that are humiliating, exclusionary and exploitative” (Shah et al. 19). By the middle of the twentieth century, Dalit writers began to depict the lives of their own community and created brave characters. Dalit consciousness reached its heights in the twentieth century:

Dalit Literature is at once the expression of a “Dalit consciousness” about identity (both individual and communal), human rights and human dignity, and the community, as well as the discursive supplement to a ground-level socio-political movement that seeks redress for historically persistent oppression and social justice in the present. (Nayar *Dalit Literature*)

Under Ambedkar’s leadership, Dalit communities in India stood against the exploitation of the upper caste. Several protests were held across India that accelerated Dalit consciousness. They strongly opposed the atrocities:

Ghurye in ‘Caste and Race in India’ makes an exhaustive list of discriminations associated with untouchables in traditional Indian society which includes banning of

women of untouchable caste from covering the upper part of their body, wearing gold ornaments having sexual proximity beyond the caste and the men from wearing dhoti below their knees using public facilities and going for occupations beyond their caste prescriptions. Untouchables at large were supposed to carry a thorny branch of the tree to remove their footsteps from the road, they were supposed to hang an earthen pot into their neck to spit which may otherwise fall on the ground making higher castes impure. The list of discriminations associated with untouchables is exhaustive which ends with the note that untouchables were supposed to start their day drinking the water into which the Brahmins dip their toes. (*Dalit Consciousness*)

Landowners or zamindars in the northern parts of India enjoyed special privileges during the colonial period. British officials pleased them to create a peaceful existence in the subcontinent. So, they gave acres of land to these upper castes. But the Dalits did not have better facilities. They were not properly paid for their hard work. They were poor because of the lack of food. They did not own the status of human beings. The upper castes treated them like animals or inanimate objects. “After Independence there has been a growing awareness of and concern for the degraded socio-economic condition of the Dalits . . .” (Paswan 11).

Bandhu Madhav, a twentieth-century prolific Mahar Dalit writer, wrote mainly in Marathi. As a writer, he tried to create awareness among the Dalits in Maharashtra. His stories and novels are the products of his consciousness as a Dalit. He was also the driving force behind the Dalit literary movement. “[He] writes movingly about his experiences and sufferings during his childhood spent with his parents, grandparents, and uncles. He terms his stories as being inherited tales” (Mane). With the publication of this work, these writers expressed the socio-economic and mental conditions of Dalits in India. In the late 20th century, a new era of Dalit consciousness emerged among communities:

For the first time, Dalit authors mustered the courage to listen to their inner voice and pen down their experiences using words and imagery not known to the literate world. The unexpected language and imagery of the outpourings in the poems, short stories, essays and songs by the Dalit youth in Maharashtra rattled readers. This literature of protest motivated a large number of Dalit young men and women, who wanted to change the system. (Joshi)

Published in 1992 as part of a collection of Dalit literature, “The Poisoned Bread” speaks about the suffering and hunger of the Mahar community, “caste-cluster, or group of many endogamous castes” in Maharashtra (The Editors of Encyclopaedia Britannica). It is the story of a Dalit who does not have better living conditions. The narrator in this story is a twelve-year-old boy. He arrives to live with his grandfather Yetalya Aja. The boy goes with his grandfather, who is looking for a job at Babu Patil’s farm. The narrator satirises the supremacy of the upper castes. Babu Patil, an upper caste landowner, addresses his grandfather and him like his slaves: “Hey, what brings you here at such an early hour? Hope you haven’t come here

with your mind set on evil. For don't they say, an encounter with a Mahar in the morning, and you're doomed for good" (Bandhumadhav, *The Poisoned Bread* 1). The landlord's prejudice is clearly depicted in these lines. Yetalya and his community understood their conditions and adapted to the negative attitude of upper caste landowners like Babu Patil. None of them had the courage to speak out against those zamindars. They are labelled as slaves with utmost dedication. A slave in Yetalya realizes his duty and says, "... I am your slave. I have come to you on purpose on hearing of the operations at your threshing floor. My lord is our bread-giver, and we find it a privilege to beg for our share of com, muter. I am your begging Mahar and fed proud be so" (Bandhumadhav, *The Poisoned Bread* 1). He tolerated and accepted all beliefs related to the Mahar community. The upper castes had instilled in them the thought of slavery and obedience. So, people belonging to the lower community blindly followed Babu Patil's words and toiled day and night to earn Jowar. They believed that they had no right to demand more wages and equality and had no right to tolerate injustice and violence. Patil abuses Yetalya and her grandson Mhadeva. He criticises the entire Mahar community for tarnishing the sanctity of their religion. He says, "Come on, don't you know that the rain-god got enraged because you - the Mahar and Mangs - have profaned religion, and abandoning caste, have defiled Lord Vithoba of Pandharpur. How else can you account for the drying up of the Chandrabhaga river?" (Bandhumadhav, *The Poisoned Bread* 2). However, his grandson was brave enough to question the supremacy of Babu Patil and his community. He questions the hierarchy practised by landlords. The twelve-year-old boy acts as a renaissance leader of the entire Dalit community and says, "... And if our mere touch pollutes the gods, why were the Mahars and Mangs created at all? And who, may I know, who indeed, created them? And would you please tell me the name of the god whom the Mahars and Mangs can claim as their own?" (Bandhumadhav, *The Poisoned Bread* 2).

Babu Patil insults the child when he speaks against him and uses obscene language to talk about the secondary status of the Mahar community. Patil boasts of his socio-economic status, and his arrogance is evident in these words. He says, "Look at that snot-nosed brat! He can't even keep his nose clean and yet has the audacity to talk back to me! Yetalya, whose good-for-nothing whelp have you brought with you?" (Bandhumadhav, *The Poisoned Bread* 2). They both worked all day, but Patil paid them no wages. Yetalya could only assure his grandson that this was their fate.

On his way back, grandpa collects old food scraps lying next to the cowshed. The narrator talks about the exploitation and suffering faced by Dalits. They are destined to live as mere objects among the upper castes. Patil, a conservative landowner, emphasises the greatness of the upper caste. These 'untouchables' work in the fields and fill the landlords' granaries with grains. We can see how Mhadeva tells his grandfather to ignore the exploitation they have endured over the years. His grandfather also learns the truth and throws the collected pieces of bread to the dogs. But there is nothing at home for dinner, so the wife takes pieces of bread and makes dinner. After eating, grandpa falls ill due to food poisoning. The doctor could not save the old man either. In search of food for his entire family, the old man dies after eating a dish

his wife made with stale bread. Hunger and poverty are part of their lives. “The characteristic descriptions of the unique items in Dalit food habits which are also at times representative of their poverty are a striking feature in their identity construction” (Mambrol). Grandfather knew they were a group of people who did not own a penny. They are ‘untouchables’ in front of the upper castes. He feels that no one can stop discrimination against his own community. They struggle to earn their daily wages in the twenty-first century. Yetalya’s words clearly demonstrate the anguish they are experiencing:

Mhadeva, will the Mahars and Mangs never be happy? What a humiliating life we live! Do you think I feel happy about being oppressed by the landlords and the rest of the villagers? I too want to retaliate and have a good fight for the humiliation and injustice they have been piling upon us. But, my boy, I am helpless! I see no end to this suffering. But why should it go on? Even a lion locked in a cage all his life forgets how to hunt. This hereditary land-right has trapped us Mahars for good. How can we dream of doing business independently since we've been fed all our lives on the charity of others? What achievement can we ever boast of? All that comes from begging is more begging. (Bandhumadhav, *The Poisoned Bread* 5)

Yetalya Aja urges her grandson to teach a lesson to the upper castes. The sting of conscience haunts Mhadeva for another twelve years. It was his dying grandfather’s last words that made him strong enough to respond to violence against Dalits by getting proper education. “They inflamed [him] with a sense of fury and disgust, prompting [him] to retaliate” (Bandhumadhav, *The Poisoned Bread* 8).

## Conclusion

The Dalit community in India suffers from the same problems in the twenty-first century. Yetalya Aja is one of the affected people from the Dalit community. In Maharashtra and other parts of the Indian subcontinent, there are people who still endure their plight and live at the mercy of high social and religious classes. They should enjoy adequate food, equal status, education, and all human rights like other people in our country. We need to think of these Dalit people who have all the rights to live like the upper castes of this conurty. The status of the Mahar community in Maharashtra is unchanged in the current century. Education, land reforms and other grants offered them many things. India’s postcolonial land reforms have not saved them. They are still fighting for a piece of land and better education. In this age of globalisation, we need to change the traditional and prejudiced views of the upper classes to ensure peace and harmony among diverse societies.

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# **Model of English Language Learning Motivation in Ecological Perspectives to Improve Learning Motivation and English-Speaking Abilities of Chinese EFL Students at Heilongjiang International University, China**

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### **Abstract**

This study aimed to develop a model of English language learning motivation in ecological perspectives and investigate its effectiveness on improving English-speaking abilities of Chinese EFL students at Heilongjiang International University, China. The model comprising the elements of teacher, learner, learning and teaching, and ecological perspectives was designed based on socio-educational principles and the findings of HIU's learning motivation components in ecological perspectives (Zhang, 2021). The speaking instruction according to the designed model with the teaching steps of Igniting Motivation, Setting-Preparing for Speaking, Conversing, Discussing, and Reflecting and Presenting Speaking Task was launched with an experimental group, while a regular teaching of a speaking class was used with the control group. A pretest/post-test was conducted with both groups. The results revealed an increase of the speaking ability scores at the significance level of 0.05 in the experimental group. The students in the experimental group also manifested a significant increase of learning motivation level. Recommendations for

English speaking instruction according to the designed model were also presented in this article.

**Keywords:** Chinese EFL students; Speaking Abilities, Model of English instruction, English Language Learning Motivation; Ecological Perspectives.

## 1. Introduction

Since the 1980s, China has represented one of the main growth countries in the world, and this has resulted in ardent English language teaching and learning. Studying English has become a top priority among its foreign language educational policies (Liu, 2016). Over the past decades, China has gradually become a leader in the global community of economy and culture and established a high-profile presence in various areas of international scene (Pan, 2015). English language has therefore become crucial as one of the pivotal foreign languages in the global communication in China.

As English has gained more popularity in China, especially, “One Belt One Road” initiated by the Chinese government recently, some have noted the potential value of English as a means to a greater educational opportunity and social mobility (Pan & Block, 2011). There are studies investigating the effectiveness of the motivational classroom on Chinese EFL learners in the universities in China on their various language skills, especially the speaking abilities (Cheng & Sun 2010). Therefore, it can be seen that English learning is important for students in China (Geng, 2017). Chinese EFL learners view English as a key to a vast range of opportunities: to enter and graduate from university; to study abroad; to secure jobs, especially in international companies; or to get promoted in ideal jobs (Gao et al., 2007).

Research on teaching English as a foreign language (EFL) since the 1990s has paid a great deal of attention to learning motivation in China (Pan & Block, 2011; Wang & Zhang, 2021). However, we still have little understanding of their components and relations with other factors, such as, motivational intensity and achievement (Liu, 2016). These questions remain pressing to be investigated into.

In view of the difficulties of learning an L2, sustaining students’ motivation is a key factor for teaching an L2 successfully. An investigation addressing the issue of students’ components of

learning motivation (Zhang, 2021) can therefore yield its findings to be used to carry out an instruction motivating the learners to improve their English language performance.

Therefore, the current study aimed to create a teaching model based on language learning motivation theories, the theory of ecological learning, and the findings of HIU (Heilongjiang International University) students' learning motivation components (Zhang, 2021) and to investigate the effectiveness of the instruction as the model on improving the speaking abilities and the level of learning motivation of the HIU Chinese EFL undergraduate students.

## 2. Literature Review

The theories used as the framework of the current research included motivation in L2 language learning, language learning motivation, L2 motivational self-system, self-efficacy theory, self-regulated learning strategy, Deci's motivational orientation, HIU students' learning motivation components, classroom interactional competence, and ecology of language learning as the perspectives of the teaching model, as in the following.

## 3. Motivation in L2 Language Learning

In the field of education, motivation is viewed in a more dynamic way, as researchers seek the answers of the questions of not only why languages learners choose to learn a language but also how motivated they are. If learners are motivated in a proper way, they could achieve quite a lot in language learning.

In this model, Gardner (1985) identified two kinds of motivation, the integrative and the instrumental, with much emphasis on the former. The integrative motivation refers to learners' desire to at least communicate or at most integrate (or even assimilate) with the members of the target language. Gardner et al. (2001) focused on attitudes and motivation inside and outside formal classrooms in Spain, whereas the emphasis of Noels et al. (2001) was French learners of English in Canada, while Masgoret and Gardner (2003) on language learner motivation in multicultural classrooms. Despite the variety of learning contexts of these studies, the findings are relatively congruent, demonstrating that integrative motivation exerts a stronger impact on behavior and achievement than instrumental motivation. Gardner (2012) specifically explored the roles of integrative motivation in the prediction of student achievement in Polish schools. These

studies provide insights into the roles and effects of motivation on language learning from different language learning scenarios.

#### **4. Language Learning Motivation**

Social psychological studies were the first to initiate research on motivation in language learning (language learning motivation – LLM) due to the fact that it investigated into how awareness of the social and cultural had effects on L2 learning (Dörnyei, 2003). Gardner (2012) defined motivation as a “combination effort plus desire to achieve the goal of learning the language plus favorable attitudes towards learning the language”. Dörnyei’s (2005) motivation framework was developed and widely adopted as a widely used device to explain the complex concept of language learning motivation (Dörnyei & Ryan, 2015; MacIntyre et al., 2009; Ushioda, 2011).

Dörnyei (2019) confirms that motivation concerns generally the direction and magnitude of human behavior, namely, the choice of particular action (why), persistence (how long), and effort (how hard). Extending the concepts of integrative and instrumental motivation, Noels et al., (2000) distinguish intrinsic and extrinsic motivation, based on self-determination theory. This theory is then synthesized by Dörnyei (2005) in a L2 Motivation Self-System, in which motivation is viewed from social-cultural approach. Dörnyei (2006) and Kaneko (2012) explored that it is possible for the EFL learners to have both types of motivations (integrative and instrumental) concurrently in the process of language learning.

#### **5. L2 Motivational Self System**

In the trend of social cultural approach, research into the field of language motivation seems to have turned to a new page when researchers began to investigate this field in relation to learners’ identity in the context of their learning (Norton, 2013). Dörnyei (2005) conducted an investigation into motivation and the L2 self and argues that motivation “involves the desire to reduce the discrepancy between one’s actual self and the projected behavioral standards of the ideal/ ought-to selves” (p.18). Dörnyei’s latest motivation framework (2005) was referred to as the “L2 Motivational Self System” or L2MSS. In a nutshell, L2MSS incorporates three elements: 1) the “ideal L2 self,” 2) the “ought-to L2 self,” and 3) the “L2 learning experience.”

According to Dörnyei (2009), “the ideal L2 self” is the EFL learners’ objective to learn and

ideally acquire the target language. In the meantime, “the ought-to L2 self” stresses an individual who argues that he or she ought to learn the target language in order to avoid possible negative outcomes. Finally, “the L2 learning experience” can be defined as situation-specific motives that are relevant to the immediate learning environment and experience (Dörnyei, 2005, 2009).

## 6. Self-efficacy Theory

Self-efficacy is an individual’s belief in his or her innate ability to achieve goals. Bandura (1997) defines it as a personal judgement of how well one can execute courses of action required to deal with prospective situations. Psychologists have studied self-efficacy from several perspectives, noting various paths in the development of self-efficacy; the dynamics of self-efficacy, and lack thereof, in many different settings; interactions between self-efficacy and self-concept and habits of attribution that contribute to, or detract from, self-efficacy. Kolbe (2009) believes that the innate abilities focus on valuing individual’s particular set of cognitive level to achieve goals.

Self-efficacy affects every area of human endeavor. By determining the beliefs, a person holds regarding his or her power to affect situations, it strongly influences both the power a person actually has to face challenges competently and the choices a person is most likely to make.

## 7. Self-regulated Learning Strategy

Self-regulated learning (SRL) is one of the domains of self-regulation and is aligned most closely with educational aims. Broadly speaking, it refers to learning that is guided by metacognition (thinking about one’s thinking), strategic action (planning, monitoring, and evaluating personal progress against a standard), and motivation to learn. Self-regulated describes a process of taking control of and evaluating one’s own learning and behavior.

Self-regulated learning emphasizes autonomy and control by the individual who monitors, directs, and regulates actions toward goals of information acquisition, expanding expertise, and self-improvement”.

Finally, students who are self-regulated learners believe that opportunities to take on challenging tasks, practice their learning, develop a deep understanding of subject matter, and exert

effort will give rise to academic success (Perry, 2006). In part, these characteristics may help to explain why self-regulated learners usually exhibit a high sense of self-efficacy. In the educational psychology literature, researchers have linked these characteristics to success in and beyond school.

## **8. Deci's Motivational Orientation**

The behavior of individuals who are intrinsically motivated is internally regulated, meaning that those individuals do not let other people or external events unduly influence them. Intrinsic motivation is likely responsible for the preponderance of human learning across the life span, as opposed to externally mandated learning and instruction (Ryan & Deci, 2017). Gnambs & Hanfstingl (2016) analysis showing that declines in intrinsic motivation are associated with decreasing psychological need satisfaction.

Extrinsically motivated individuals, in contrast, do not perceive themselves as being competent or self-determining. Their behavior is externally regulated, meaning that other people and external events play a large role in determining their decisions, and behavior. The more internalized the motivation, the more it becomes part of a learner's identity. Skinner et al. (2017) showed that basic need satisfaction was associated not only with higher engagement and performance in STEM courses, but also greater identification of oneself. Manganelli et al. (2019) found that college students' autonomous motivation predicted both higher academic performance beyond the effects of prior achievement.

## **9. HIU Students' Learning Motivation Components**

Zhang (2021) conducted a mixed method research study investigated into components of learning motivation. The quantitative findings from the survey questionnaire answered by 120 university students who were Chinese EFL Students at Heilongjiang International University, China were supported by the qualitative findings from the 20 participants in the semi-structured interview. The results revealed that the HIU students reported seven 'components of learning motivation' ranking from most to least including: teacher's motivational strategies, intrinsic motivation, teachers' teaching styles, expectancy, self-efficacy, and extrinsic motivation from seeking self-reward and self-prosperity. The topics reported for each component obtained from the interview included the following.

For teacher's motivational strategies and teaching styles, the students reported they wanted strategies and teaching that could improve their language abilities, encourage them, improve their self-confidence, prompt the change of interest, and make them acquire language skills through discussion. For intrinsic motivation, setting learning goals towards spoken English was reported. For expectancy, they reported expectancy was beneficial for the construction of their knowledge system and for self-efficacy, they reported self-efficacy could improve their integrated skills and it fit for their upcoming examinations. For extrinsic motivation, they reported positive effect of classmates, increase of self-confidence, and favor in cooperative learning and friendly competition.

## **10. Classroom Interactional Competence**

Classroom Interaction in English language learning is the crucial factor of pedagogical practices, and they can demonstrate the kind of teacher's real actions that can create or hinder the learning opportunities (Walsh, 2013). Walsh, (2011) raised an example of the ways in which Classroom Interactional Competence (CIC) is enacted by EFL teachers and learners in Content and Language Integrated Learning (CLIL) contexts.

Classroom Interactional Competence (CIC) can be defined as, 'Teachers' and learners' ability to use interaction as a tool for mediating and assisting learning' (Walsh 2011, p.158). CIC focuses on the ways in which teachers' and learners' interactional decisions and subsequent actions enhance learning and learning opportunities. Indeed, in language testing contexts, we frequently find descriptors or assessment criteria which use a wording like 'shows native like fluency of the language' in speaking tests and so on. Essentially, interactional competence is concerned with what goes on between interactants and how that communication is managed.

Peng (2013) claimed that in EFL contexts, the willingness to communicate inside and outside class needs to be measured differently. While the former requires situation-specific scale items, the latter may be captured accurately by including items describing 'natural situations' for communication in English.

## **11. Ecology of Language Learning as the Perspectives of the Teaching Model**

Rooted in the field of biology, ecology is tentatively defined as "the study of the relationships among elements in an environment or ecosystem, in particular the interactions among

such elements" (van Lier, 2010, p. 4). It looks into the complexity of the interactions between people and environmental elements. Transferred to second language learning, ecology of language learning explores the totality and multiple layers of the relationships between the language learner and his/her social environment, with language being the semiotic mediator between them (Kramsch, 2008; van Lier, 2004). They aim to provide a holistic description of language learning in relation to personal, situational, and sociocultural factors whose synergistic effects may either facilitate or hinder language development.

An ecological perspective (van Lier, 2010) focuses primarily on the quality of learning opportunities, of classroom interactions, and of educational experience in general. Important pedagogical principles in an ecological perspective are the creation of ecologically valid contexts in the elements of emergence, relation, diversity, quality, and value.

The model of English language learning motivation in ecological perspectives in the current study was designed based on the findings of research on learning motivation components of HIU university students (Zhang, 2021) and the principles of learning motivation, the interactional learning, and the ecological language learning. was constructed by taking into consideration the elements including teacher element, learner element, learning and teaching element, and ecological perspectives element. The teaching and learning element included teaching steps, lesson plans, lesson sequence plan, learning activities, and learning materials. Every element had to give considerations to the ecological perspectives element which included relation, quality, emergence, diversity, and value. The ecological perspectives element covered every other element in the model because every other element had to follow the principles of ecology in that each had to have the five aspects of the ecological perspectives bring into considerations.

## **12. Research Methodology**

The current research adopted an experimental design to investigate an area in which a teaching model could be designed and implemented to the English major students in HIU and discovered its effectiveness in enhancing the students' learning motivation and their speaking ability from the perspectives of ecological language teaching. The findings reported by Zhang (2021) about the components of learning motivation of the HIU students were used as a

fundamental analysis of the learners' significant viewpoints of learning motivation components.

### **13. Research Samples**

The current research samples included 24 English major HIU students equally divided into two groups: 12 in the experimental group and 12 in the control group. The students were all second-year English major HIU students with the age range from 18 to 20. They have all received 12 years of school education in China. They all had English language competence in the intermediate level with at least 10 years of English as a foreign language education in China.

### **14. Research Instruments**

The instruments used in the study included learning motivation questionnaire, pretest and post-test, and the instructional instrument of which the designed model of English learning motivation from the ecological perspectives.

#### ***Learning Motivation Questionnaire***

In this research, learning motivation questionnaire constructed by Zhang (2021) was used as the preliminary questionnaire, which was the questionnaire taken *before* the instructional treatment, and the culminating questionnaire, which was the questionnaire taken *after* the instructional treatment to investigate as to what extent the learning motivation of the HIU students in the experimental group increased at the significance level.

#### ***Pre-test and Post-test***

To investigate into to what extent the model of English language learning motivation in ecological perspectives is effective in improving speaking ability of the HIU English major students, a test conducted as both the pretest and the post-test was used. The pretest and post-test included a similar test using the same items of speaking prompts at the two points of times: before the treatment, the pretest, and after the treatment, the post-test. The rubrics descriptors from IELTS including fluency and coherence, lexical resource, grammatical range and accuracy, and pronunciation were used to evaluate the speaking ability of the students in both experimental and control groups.

The pretest and post-test were conducted with the students in both experimental and the

control groups ( $N=24$ ) before and after the teaching treatment. The students were required to speak about 5 minutes and their speaking were recorded with a recording pen. The IELTS speaking rubrics and speaking mark scheme were used to assess the students' speaking abilities.

### ***Instructional Instrument: Model of English Language Learning Motivation in Ecological Perspectives***

To embark on this research, the researcher attempted to formulate the model of English learning motivation by using ecological perspectives which were validated by the experts. The course materials, lesson plans and course work were designed based on this model.

Lesson plans and learning materials were prepared for both groups. The researcher was the teacher of the experimental group which included ecological learning using intervention speaking activities/tasks in the lessons designed. The lesson plan with the activities and tasks were examined by the experts. The lessons for the students in the control group included a regular teaching without speaking practice in an ecological learning intervention.

### **15. Data Collection and Data Analysis**

Data used to design the teaching model including the HIU students' learning motivation components were collected from Zhang (2021). The principles of learning motivation in ecological perspectives were collected from reviewing of literature. Once the model was designed, the speaking instruction as the model was implemented with the students in the experimental group. To see the effectiveness of the model, data were then collected from the learning motivation questionnaire (Zhang, 2021) and a pretest/posttest constructed for the current study.

The time for completing the questionnaire was around 15-20 minutes. The data from both preliminary questionnaire (taken before the treatment) and culminating questionnaire (taken after the treatment) were keyed and calculated by a computer program using descriptive and referential statistics.

The scores from the pretest and post-test to show the students' speaking ability were obtained from the experimental group to compare with the control group. The data collection was conducted during the academic year 2019/2020, when all the participants engaged in their second

year of university study. When conducting the pretest and post-test, the teacher took the test with the students one by one and face to face, and all tape-recorded, both experimental and control groups. The students in both groups were asked to speak about 5 minutes and their speaking were recorded. The use of audio recording equipment and the material collecting from it allowed the researcher to analyze the data both repeatable and in details. For reliability of the scoring, an interrater was asked to assign scores to the pretest/post-test in the tape recording for both groups.

## **16. Findings**

As for the aim of the current research, a model of English language learning motivation in ecological perspectives were designed and investigated its effectiveness in improving the learning motivation and the speaking ability of the HIU English major students. The model was created based on the socio-educational principles which included L2 motivation self-system, self-efficacy, motivational orientation, and teachers' motivational strategies and the report of the HIU students' components of learning motivation (Zhang, 2021).

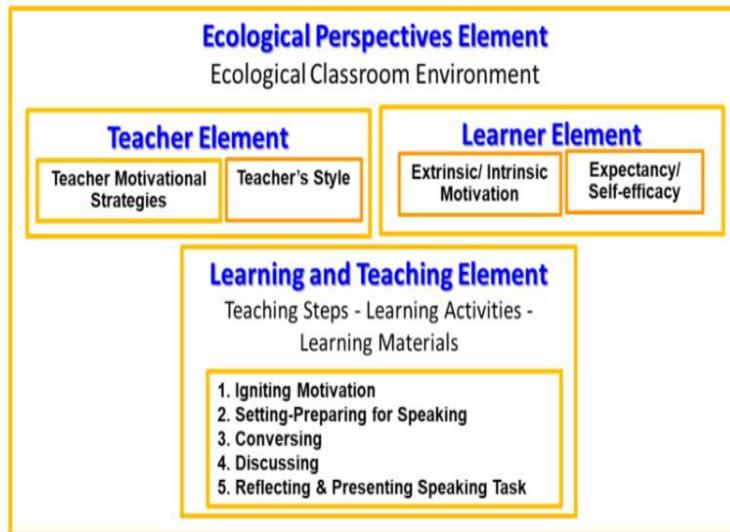
The model took into consideration the learning motivation which included students' English learning process in relationship between ecological classroom and other systems that aimed to look at the learning process, the actions and activities of teachers and learners, the multilayered nature of interaction and language use, in all their complexity and as a network of interdependencies among all the elements in the setting.

As a teaching model is an instructional plan comprising the patterns for designing educational activities according to the contexts and environments so as to achieve the particular goal (Joyce et al., 2009; Linh & Suppasetseree, 2016), the model of English language learning motivation in ecological perspectives was constructed by taking into consideration the elements including teacher element, learner element, learning and teaching element, and ecological perspectives element. Every element had to give considerations to the ecological perspectives element which included relation, quality, emergence, diversity, and value (See Figure 1).

**Figure 1**

*The Model of English Language Learning Motivation in Ecological Perspective*

## Model of English Language Learning Motivation in Ecological Perspectives



Instructional treatment constructed as the designed model was implemented in the current study. The treatment included, therefore, the learning and teaching activities presented in the lesson plans, which reflected the teacher's roles and the learners' roles through the ecological perspectives.

The lessons of English language learning motivation in ecological perspectives included five steps: Igniting Motivation, Setting-Preparing for Speaking, Conversing, Discussing, and Reflecting and Presenting Speaking Task. The lessons were also demonstrated and used in ecological teaching to create an instruction that could improve students' English-speaking ability. Motivational strategies were used in the lesson to activate and stimulate students to arm with ideas, activities, self-efficacy, and expectancy. All the activities in class teaching were designed and based on motivational strategies in ecological perspectives that were relevant to the lessons to keep consistency of students' speaking process. Students discussed and presented their speaking topics

and tasks in the class through speaking activities.

To investigate the effectiveness of the teaching treatment conducted as the designed model on improving students' learning motivation, the learning motivation questionnaire was used with the experimental group as preliminary and culminating questionnaire, or the questionnaire taken before and after the treatment. To investigate the effectiveness of the teaching treatment as the designed model on improving students' speaking ability, a pretest and posttest was used with both experimental and control groups to compare which group obtained the increase of the posttest than the pretest scores at the significance level of 0.05.

For the effectiveness of the teaching treatment as the designed model on HIU students' learning motivation investigation, the findings were from the comparison between the learning motivation levels received from the preliminary motivation questionnaire taken by the experimental group ( $N = 12$ ) before the teaching treatment and the learning motivation levels received from the culminating motivation questionnaire taken after the teaching treatment.

The question items for the preliminary questionnaire and the culminating questionnaire were grouped into the 'question themes' according to the findings of the learning motivation components (Zhang, 2021) comprising Teacher's Motivational Strategies, Teacher's Styles, Intrinsic Motivation, Expectancy, Self-efficacy, Extrinsic Motivation from parents/peers/others, and Extrinsic motivation from seeking self-reward and self-prosperity. The students in the experimental group had learning motivation before the teaching treatment with the mean score of 3.87 and the SD of 0.68 and after the teaching treatment with the mean score of 3.98 and the SD of 1.04 (See Table 1).

**Table 1**  
*Summary of Preliminary and Culminating Learning Motivation Questionnaire*

| <b>Learning Motivation Components<br/>(N = 12)</b> | <b>Preliminary<br/>LMQ</b> | <b>Culminating LMQ</b> |
|--|----------------------------|------------------------|
|--|----------------------------|------------------------|

|   | Mean        | S.D.        | Mean        | S.D.        |
|---|-------------|-------------|-------------|-------------|
| Teacher's Motivational Strategies                                 | 4.15        | 0.97        | 4.51        | 0.90        |
| Teacher's Styles  | 4.11        | 0.99        | 4.32        | 1.00        |
| Intrinsic Motivation  | 4.12        | 1.02        | 4.27        | 0.99        |
| Expectancy  | 4.06        | 1.00        | 4.07        | 1.02        |
| Self-efficacy   | 3.93        | 0.99        | 3.89        | 0.96        |
| Extrinsic Motivation from parents/peers/others                    | 3.00        | 1.26        | 3.43        | 1.17        |
| Extrinsic motivation from seeking self-reward and self-prosperity | 3.64        | 1.11        | 3.41        | 1.25        |
| <b>TOTAL</b>  | <b>3.87</b> | <b>0.68</b> | <b>3.98</b> | <b>1.04</b> |

From the data analysis and the comparison between the preliminary motivation questionnaire and the culminating motivation questionnaire, the scores of the motivation levels in the experimental group were significantly higher than the scores before the treatment (See Table 1 and 2). The mean scores of the Teacher's motivational strategies (Prelim. LMQ M = 4.15; Culm. LMQ. M = 4.51), Teachers' style (Prelim. LMQ M = 4.11; Culm. LMQ. M = 4.32), Intrinsic motivation (Prelim. LMQ M = 4.12; Culm. LMQ. M = 4.27) and Expectancy (Prelim. LMQ M = 4.06; Culm. LMQ. M = 4.07) were higher than the other three components: Self-efficacy (Prelim. LMQ M = 3.93; Culm. LMQ. M = 3.89), Extrinsic motivation from parents/peers/others (Prelim. LMQ M = 3.00; Culm. LMQ. M = 3.43) and Extrinsic motivation from seeking self-reward and self-prosperity (Prelim. LMQ M = 3.64; Culm. LMQ. M = 3.41).

It can be seen that the teacher's motivational strategies played the highest rank of learning motivation in students' learning. Ranging from the highest to the lowest appeared to be similar in sequence in almost all the question themes in the two times of the questionnaire. The question items which had the same ranking from most to least included Teacher's motivational strategies, Teacher's styles, Intrinsic motivation, Expectancy, and Self-efficacy. The last two question themes about extrinsic motivation had slightly different ranking, namely when after the treatment, Extrinsic motivation from parents/peers/others was slightly higher than Extrinsic motivation from seeking self-reward and self-prosperity, while the converse ranking occurred before the treatment.

**Table 2*****Comparison Between Results from Preliminary and Culminating Motivation Questionnaire***

| Group        |             | N  | Mean | Standard Deviation | T       | P     |
|--------------|-------------|----|------|--------------------|---------|-------|
| Experimental | Preliminary | 12 | 3.87 | 0.68               | -15.609 | 0.001 |
|              | Culminating | 12 | 3.98 | 1.04               |         |       |

The findings revealed the effectiveness of the teaching model in enhancing the students' learning motivation, since there was an increase of the learning motivation levels in the experimental group at the significance level of 0.05 after having received the treatment of ecological speaking lessons according to the teaching model (See Table 2).

For the effectiveness of the model in enhancing the HIU students' speaking ability, the findings were from the comparison between the pretest and post-test scores of both experimental and control groups. The findings revealed the effectiveness of the teaching model in that for the experimental group, there was an increase of the post-test scores when compared to the pretest scores at the significance level of 0.05, whereas there was no significance difference between the pretest and post-test scores of the control group.

The pretest and post-test, which was a similar test, was designed for the current study using the same items of speaking prompts. The rubrics descriptors from IELTS were used to evaluate the speaking ability of the students in both experimental and control groups.

When looking into the detail of the score descriptors in the scoring rubrics of the speaking pretest and post-test which included fluency and coherence, lexical resource, grammatical range and accuracy, and pronunciation, it can be seen in Figure 2 for the experimental group and in Figure 3 for the control group that the experimental group could perform better than the control group in every of the score descriptor aspects (See Figure 2 and 3).

**Figure 2**

***Experimental group – Comparison of the pretest and post-test scores demonstrated in the four***

*score descriptors in the speaking test rubrics*



**Figure 3**

*Control group – Comparison of the pretest and post-test scores demonstrated in the four score descriptors in the speaking test rubrics*

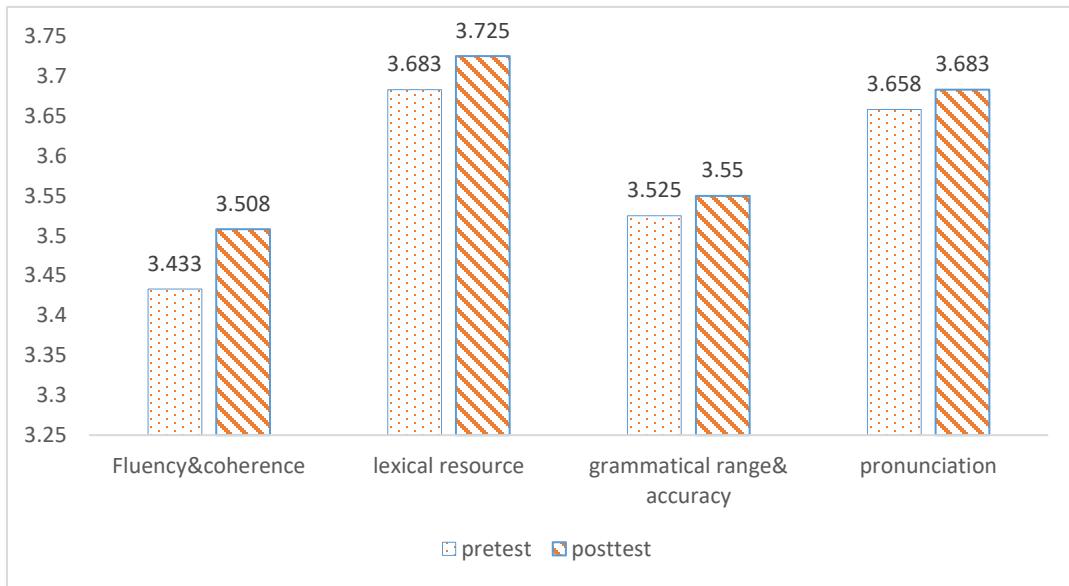


Figure 2 revealed that for the experimental group, the change of the scores from the pretest to the post-test in the aspect of fluency and coherence was from 3.53 to 4.08, whereas for the control group, the change was only from 3.43 to 3.51; in the aspect of lexical resource, the change of the scores in the experimental group was from 3.69 to 4.08, whereas for the control group, the change was only from 3.68 to 3.73; in the aspect of grammatical range and accuracy, the change of the scores in the experimental group was from 3.53 to 4.03, whereas for the control group, the change was only from 3.53 to 3.55; and finally in the aspect of pronunciation, the change of the scores in the experimental group was 3.53 to 4.10, whereas for the control group, the change was only from 3.66 to 3.68.

The detail of the aspects in the rubric score descriptors therefore yielded the increase of the scores of the experimental group more than the control group in every aspect of the speaking ability. The comparison of the four rubrics score-descriptors showed therefore a stronger development of the students' English-speaking abilities with ecological teaching. In comparison between groups, the results of the individual sample t-Test in comparing between the experimental and the control group revealed a non-significant difference for the pretest in all the four score descriptors (See Table 3), while they revealed a significant difference for the post-test in all the four score descriptors (See Table 4).

**Table 3**

*Pretest scores of experimental and control groups on four rubrics score-descriptors*

| Rubrics                      | The experimental group<br>(n=12) |      | The control group<br>(n=12) |      | <i>p</i> |
|------------------------------|----------------------------------|------|-----------------------------|------|----------|
|                              | M                                | SD   | M                           | SD   |          |
| fluency & coherence          | 3.53                             | 0.36 | 3.43                        | 0.37 | .33      |
| lexical resource             | 3.69                             | 0.38 | 3.68                        | 0.43 | .24      |
| grammatical range & accuracy | 3.53                             | 0.25 | 3.52                        | 0.36 | .25      |
| pronunciation                | 3.52                             | 0.33 | 3.66                        | 0.38 | .36      |

**Table 4**

*Posttest scores of experimental and control groups on four rubrics score-descriptors*

| Rubrics                      | The experimental group<br>(n=12) |      | The control group<br>(n=12) |      | <i>p</i> |
|------------------------------|----------------------------------|------|-----------------------------|------|----------|
|                              | M                                | SD   | M                           | SD   |          |
| fluency & coherence          | 4.08                             | 0.27 | 3.51                        | 0.43 | 0.04     |
| lexical resource             | 4.08                             | 0.33 | 3.72                        | 0.47 | 0.01     |
| grammatical range & accuracy | 4.03                             | 0.22 | 3.56                        | 0.38 | 0.02     |

|                      |      |      |      |      |      |
|----------------------|------|------|------|------|------|
| <b>pronunciation</b> | 4.09 | 0.28 | 3.68 | 0.36 | 0.00 |
|----------------------|------|------|------|------|------|

It could be interpreted that in the pretest, both experimental and control groups had equivalent speaking ability, but after the teaching treatment to the experimental group, the scores of the students' speaking ability in the experimental group differed significantly from the control group in all the aspects of rubric score descriptors. The scores of the pretest compared to the post-test made within group and between groups of the experimental group and the control group yielded the results that the post-test scores were higher than the pretest scores at 0.05 significance level.

## 17. Conclusion and Discussion

The current study employed quantitative method approach which was experimental design. Mean scores, or the differences between students' pretest and post-test scores were compared to determine whether students made progress significantly in with or without treatment class (Nunan & Bailey, 2009). The data were also gathered from the experimental group to compare the scores from preliminary/culminating motivation questionnaire to see a significant increase of the learning motivation level after the treatment.

The model of English language learning motivation in ecological perspectives was created considering four elements including the learner element: intrinsic/extrinsic motivation, self-expectancy/self-efficacy; the teacher element: teacher's motivational strategies, teaching styles; the learning and teaching: teaching steps, learning activities/materials; and the ecological perspectives environment: ecological classroom environment. According to the designed model, lessons in speaking instruction comprising six steps: Igniting Motivation, Setting-Preparing for Speaking, Conversing, Discussing, and Reflecting and Presenting Speaking Task was launched with the experimental group.

The effectiveness of the model and the instruction based on the model was revealed by a significant increase of the pretest/posttest scores and the learning motivation level scores in the experimental group.

The research brought insights on how learning motivation in ecological perspectives could be adopted to create a teaching model and how the model was used to conduct spoken English learning and practice. It also demonstrated that the effective classroom interaction with the students and group discussion could increase the fluency of oral English to a varying extent.

The current study raised a few pondering points for learning and teaching English speaking. First, classroom interaction activities should be applied after the step regarding motivation strategies with concerns of ecological perspectives each time as a technique. EFL learners should then understand that their speech including the intonation and the pronunciation as the speaker have effects on other EFL learners' performance of comprehension. When the students have difficulty in comprehending the speech of native speakers, the interaction with their friends can help as scaffolding steps to practice listening and speaking.

Mentioning comprehension performance as the other side of speaking on which the intonation and pronunciation can play an important role, the researcher found a listening deficiency of some students in this study that reflected their ability to speak. This helped to explain why the students were able to understand their own and their peers' speech better than the ones pronounced by the native speakers. Therefore, teachers could also provide certain amount of conversation activities comprising both listening and speaking in conversation, which could help students scaffold from classroom to the actual conversation situations with native English and also international English speakers, which can also be through online internet, starting from group conversation to individual out of class as they want.

The current study also proposes a push for interactional competence to give our students a truly emancipating, rather than compensating foreign language education. In addition, there should be ecological research that investigates language learning and teaching in real life inside and outside classroom, acknowledges the diversity and complexity, and adopts different methods for effective teaching and learning of oral English language.

For the students in English speaking classroom, the teachers should always provide them sufficiently and plenty supports in all classroom learning activities. However, the implications from the current study include that once it comes to the performance practice, teachers might

gradually decrease some supports provided that the students could become independent and self-regulated learners and problem solver who can perform well the task independently, which would also be aligned with ecological perspectives of learning.

For the teachers themselves, there should also be a detailed examination of their own emotions as a result of their interaction with a variety of environmental elements and relationships. As for the learners, Chinese EFL students' classroom willingness to communicate should socio-culturally be constructed as a function of the interaction of individual and environmental factors, both inside and outside the classroom.

Accordingly, as English language teachers, it was necessary to familiarize themselves with knowledge about the language learning strategies, learners' needs and diversity of teaching methods and materials, teaching oral English in particular. Teachers should provide not only in terms of the direction of using strategies but also in terms of the ways to encourage learners to select the most suitable strategies by the learners themselves. Therefore, teachers should regard strategy training as an integral part of regular class routine, if possible, rather than an additional activity.

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