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## Contents

<b>Maitray Kaushik, Independent Researcher</b> <b>A Comparative Study of Satan in Milton's <i>Paradise Lost</i> and Ravana in the <i>Ramayana</i>: Fallen but Charismatic</b>	<b>5-18</b>
<b>P.Thenmozhi sathishkumar, M.A.</b> <b>Silapathigaram Analysis</b>	<b>19-21</b>
<b>Dr. G. Renuka Devi</b> <b>A Typological Study of Adpositions: English Prepositions and Telugu Postpositions</b>	<b>22-33</b>
<b>Miss. Manikum Meenakkanni</b> <b>Summary of the Linguistic Book, <i>Natramizh Ilakkanam</i></b>	<b>34-40</b>
<b>Dr. Brindha. K and Sureka G, Ph.D.</b> <b>Blending Climate Education with English Language Teaching in the Context of Barriers and Prospects</b>	<b>41-45</b>
<b>Aiman Dhanani</b> <b>Impact of Social Media on Formal Writing Skills</b>	<b>46-63</b>
<b>Dr. Anshu Sailpar</b> <b>Margins Rewritten: A Comparative Exploration of Gender, Caste and Identity in <i>Joothan</i> and <i>Karukku</i></b>	<b>64-70</b>
<b>Mr. Jenin Raj. S and Dr. S. Nandakumar</b> <b>A Comparative Study of Television Media and Social Media Platforms in Shaping Youth Awareness and Environmental Concern Toward Recent Cauvery River Pollution 2024 – 25</b>	<b>71-84</b>
<b>Mr. Jenin Raj. S and Dr. S. Nandakumar</b> <b>Media Influence on Public Perception of the Mekedatu Project within the Cauvery Water Dispute: A Primary Survey-Based Study in Karnataka</b>	<b>85-97</b>
<b>Sushen Sharma and Dr. Neelam Yadav</b> <b>A Descriptive Study of the Phonetics and Morphology of the Hindi Language</b>	<b>98-104</b>



## A Comparative Study of Satan in Milton's *Paradise Lost* and Ravana in the *Ramayana*: Fallen but Charismatic

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### Abstract

This paper undertakes a comparative study of two epic antagonists—John Milton’s Satan in *Paradise Lost* (1667) and Valmiki’s Ravana in the *Ramayana* (c. 5th century BCE)—as archetypes of “fallen but charismatic” figures. Both characters embody the paradox of villainy: condemned as embodiments of evil yet admired for their eloquence, power, and tragic grandeur. The analysis explores key thematic parallels, including pride and ego as tragic flaws, rhetorical brilliance as a persuasive weapon, and gendered dynamics in their interactions with Eve and Sita. It further highlights how Satan and Ravana’s defiance reflects distinct cosmological frameworks: Christian dualism, where rebellion signifies eternal damnation, versus Hindu cosmology, where transgression disrupts dharma yet is still acknowledged with dignity. Drawing on critical traditions from Blake, Empson, Fish, Ramanujan, and Richman, the paper situates these figures within broader philosophical, theological, and cultural debates. Ultimately, the study argues that Satan and Ravana exemplify the universal fascination with charismatic rebels, illustrating how epic literature across cultures grapples with moral conflict, ambition, disobedience, and the allure of power.

**Keywords:** Milton, *Paradise Lost*, Valmiki, *Ramayana*, Ravana, comparative literature, postcolonial studies

### Introduction

In literature from all over the world, the rebel theme—characters who defy cosmic authority, moral law, or divine order—recurs frequently. People whose greatness is paradoxically enhanced

by their fall are especially appealing to epic traditions. Two of these figures are particularly prominent in popular culture: Ravana from Valmiki's *Ramayana* (c. 5th century BCE) and Satan from John Milton's *Paradise Lost* (1667). Both embody the paradox of villainy: demonised as expressions of malevolence, yet revered for their charm, power, and linguistic prowess. Their tales make others feel sorry for them as tragic people while also exposing deep-seated fears about pride, rebellion, and the allure of power (Fish 45).

John Milton, a Puritan poet from the seventeenth century, wrote *Paradise Lost* with the intention of "justifying the ways of God to men" (*Paradise Lost* 1.26). However, Satan—the angel who rebels against Heaven and is consigned to Hell—is the most fascinating character in the poem, not Adam, Eve, or even God. Satan has captivated and enraged readers for millennia, as evidenced by his declarations in Book I and his temptation of Eve in Book IX (Empson 102). Even as his conceit and deceit solidify his position as the great antagonist, his contempt for divine authority, his eloquence, and his insistence on freedom speak to human longing. Whether intentionally or not, critics ranging from Blake to Empson have claimed that Milton made Satan a hero. This tension between literary appeal and religious condemnation continues to play a significant role in debates surrounding the poem (Blake 6; Empson 108).

The sage Valmiki is credited with writing the *Ramayana*, which continues to hold a central position in Hindu literature and culture. Similar to *Paradise Lost*, it depicts a cosmic conflict between right and wrong, personified in the conflict between Ravana, the ten-headed demon-king of Lanka, and Rama, the ideal prince and Vishnu's avatar (Goldman 3.112). Ravana is portrayed as being extremely intelligent, a Brahmin by birth, an excellent fighter, and a devotee of Shiva. However, his obsession with ambition, pride (*ahankara*), and desire leads him to kidnap Rama's wife Sita. Ravana's demise results from his transgression of *dharma*, or cosmic order. However, his tragic dignity and grandeur have made him a timeless figure in Indian culture, and some traditions even honor him (Pattanaik 204).

This study compares two epic villains with thematic resonances across vastly different cultural, religious, and historical contexts by contrasting Milton's Satan with Valmiki's Ravana. Through their interactions with Eve and Sita, both characters deal with gendered dynamics, both use eloquence as a persuasive tool, and both embody the dangers of arrogance and disobedience.

Yet, they also diverge greatly: Ravana lives within a Hindu universe that places his demise within cycles of karma and cosmic balance, whereas Satan inhabits a dualistic Christian framework where rebellion results in eternal damnation (Ramanujan 33).

This comparative analysis is conducted on multiple levels. It begins by examining the critical studies of both characters, following arguments about the bravery of Satan and the variety of Ravana's representations. A thorough comparative study of their pride, eloquence, gendered interactions, defiance, and demise follows. It then examines how Christian and Hindu traditions view evil and revolt, placing these individuals within philosophical and cultural contexts. Lastly, it emphasizes how Satan and Ravana continue to exist in literature, art, and cultural memory.

By using this analysis, the paper argues that Satan and Ravana are archetypal examples of "fallen but charismatic" beings that represent the duality of evil: destructive yet alluring, condemned yet adored, villainous yet oddly heroic. Their tales demonstrate not only the cultural differences between Hindu and Christian worldviews but also the universal human interest in conceit, disobedience, and tragic grandeur (Richman 27).

This study brings Milton's *Paradise Lost* and Valmiki's *Ramayana* into conversation as part of a broader dialogue between Western and South Asian epic traditions. In doing so, it speaks to questions central to comparative literature, South Asian culture, and postcolonial debates

## **Review of Literature**

Scholarly debates about Satan and Ravana show how these beings defy simple classification as villains. Commentators have been debating whether to see them as tragic heroes, villains, or complex combinations of both for centuries (Fish 48).

### ***Miltonic Criticism's Satan***

Satan captured readers' imaginations as soon as *Paradise Lost* was released. While maintaining his criticism of the religious message, John Dryden praised Milton's work, highlighting the grandeur of Satan's words (Dryden 142). Satan was elevated to almost heroic

proportions by the Romantic poets. Milton was “of the Devil's party without knowing it,” according to William Blake's well-known statement in *The Marriage of Heaven and Hell* (Blake 6). In contrast to what Blake perceived as God's despotism, Satan stood for creative vitality and resistance to oppressive power (Blake 7). In his *Defence of Poetry*, Percy Bysshe Shelley also praised Satan's "magnanimity" and "courage," viewing him as a representation of resistance to unfair authority (Shelley 59).

Long-lasting debates were sparked by this romantic restoration of Satan. During the 20th century, in *A Preface to Paradise Lost*, C.S. Lewis made a compelling counterargument, arguing that Satan is a deluded figure whose greatness is a transient illusion rather than a hero (Lewis 32). Lewis emphasized how, especially as the poem progresses from Book I to Book X (*Paradise Lost* 1.1090–1.110), Satan's apparent bravery dissolves into foolishness, cowardice, and degradation. In *Surprised by Sin*, Stanley Fish supported this viewpoint by claiming that Milton deliberately tries to make readers feel sorry for Satan in order to highlight their moral failings (Fish 112). Fish views the experience of "falling" for Satan as a teaching moment that mirrors Adam and Eve's temptation.

In *Milton's God*, however, William Empson presented a more empathetic perspective, arguing that Milton's attempt to defend God inevitably made Satan seem more plausible (Empson 115). Even though they acknowledge Satan's villainy, Northrop Frye, Harold Bloom, and others have also emphasized his tragic stature (Frye 92; Bloom 78). This critical history demonstrates how Satan is a paradox: he is both God's enemy and the poem's most intriguing character, both seductive and repulsive.

### ***In Ramayana Studies, Ravana***

The critical response to Ravana is also nuanced. He is the main antagonist in Valmiki's *Ramayana*, upsetting the cosmic order with his arrogance, ambition, and desire. He is portrayed as a fierce warrior, a master of the Vedas, and a monarch with significant accomplishments, but the text itself acknowledges his greatness (Goldman 3.112). His inability to control his desires, rather than a lack of competence, is his fatal weakness (Pattanaik 205).



Ravana's role has long been disputed by Indian academics and storytellers. Paula Richman emphasises in *Many Ramayanas* how Ravana's representations vary depending on the region (Richman 22). Ravana is portrayed more sympathetically in some South Indian and Southeast Asian interpretations, occasionally even as a great monarch whose devotion to Shiva atones for some of his villainous traits (Richman 31). In *Three Hundred Ramayanas*, A.K. Ramanujan emphasises this diversity by demonstrating how, depending on the cultural context, Ravana can be either humanised, demonised, or elevated (Ramanujan 33).

Ravana's image is also distorted in contemporary retellings. According to Devdutt Pattanaik, Ravana is a tragic individual and a villain whose failure to control his ego leads to his downfall (Pattanaik 209). Local opposition to the dominance of the Rama-centred narrative is reflected in modern reinterpretations that even exalt Ravana as a cultural hero, especially in Sri Lanka and portions of Tamil Nadu (Richman 36).

In his critical edition of the *Ramayana*, scholars like Robert P. Goldman emphasise Ravana's dual nature as a warrior and a scholar, a demon and a Brahmin. Although his awful *ahankara* flaw reflects the Christian concept of pride, his position in Hindu cosmology is less clear (Goldman 3.115). At the point of death, Rama himself recognises Ravana as a great monarch whose valour merits praise, in contrast to Satan, who is condemned to eternal damnation (Valmiki 6.112).

### **Theoretical and Comparative Frameworks**

The similarities between Satan and Ravana as legendary rebels have been noted by comparative analysts. These characters are positioned within mythical patterns of defiance against cosmic order in Joseph Campbell's *The Hero with a Thousand Faces* (Campbell 204). According to Carl Jung's archetypal critique, they are manifestations of the "shadow" archetype, which is made up of people who represent human pride, ambition, and the need for independence (Jung 45). While Western critics frequently place Satan in connection with political resistance, particularly Milton's animosity toward monarchy, postcolonial critics have also examined Ravana as a counter-narrative to hegemonic interpretations of the *Ramayana* (Fish 78; Frye 98).

As a result, both Satan and Ravana are part of broad critical traditions that oscillate between orthodoxy and subversion, adoration and condemnation. Comparative analysis reveals not only the common archetype of the charismatic rebel but also the different cultural frameworks that influence how they are portrayed, such as Hindu cosmology and Christian dualism (Richman 29; Empson 118).

### ***Analysis by Comparison***

#### *Ego and Pride as Tragic Illnesses*

Pride, the root of all sin according to Christian doctrine, is the cause of Satan's uprising in *Paradise Lost*. He rejects God's supremacy despite being the highest of angels: "It is better to rule in Hell than to serve in Heaven" (Milton 1.263–264). His arrogance is exemplified by this statement, which presents disobedience as freedom. Milton uses the figure of Satan to dramatise the theological truth that pride (superbia) was the root cause of the Fall, as Augustine and Thomas Aquinas had long warned (Lewis 34). His tragedy lies in putting his will above divine authority and confusing service to God with tyranny.

Ego, or ahankara, is Ravana's weakness. He is strong and knowledgeable, but his conceit makes him blind. Ravana declares, "I will not bow to the will of mortals or gods," in response to his brother Vibhishana's advice to return Sita (Valmiki 6.9). Legitimate kingship is turned into tyranny by his vanity. Ravana is a prime example of the Sanskrit epics' frequent warnings against ahankara as the cause of destruction (Pattanaik 207). He combines strength and ego, just like Satan, and uses obstinacy to seal his doom.

Both characters show how arrogance turns grandeur into devastation. However, Ravana's ahankara upsets dharma and upsets the cosmic balance, whereas Satan's arrogance threatens a monotheistic God (Ramanujan 34).

#### *Rhetoric and Eloquence*

Satan's eloquence is what makes him appealing. The fallen angels are inspired by his words in Book I of *Paradise Lost*: "Awaken, arise, or be for ever fall!" (Milton 1.330). His speech conceals defeat with resistance, turning sorrow into resolve. According to critics, Milton

uses Homer and Virgil as classical models of eloquence to depict Satan in an epic manner (Empson 110). Despite its deceit, his language captivates readers and followers alike (Frye 95).

Argumentative power also defines Ravana. His intellectual prowess is evident in his debates. In an attempt to convince Sita, he uses flattery and threats to assert his power and promise her the throne of Lanka (Goldman 3.120). Despite being unethical, his language shows his confidence and learning. His linguistic prowess betrays his academic training as a Brahmin who is knowledgeable about the Vedas (Pattanaik 210).

Rhetoric, then, serves as a double-edged sword for both characters: it gives them tragic charm and elevates them above the level of villains, but it also encourages their manipulation and downfall (Richman 32).

#### *Dimensions by Gender: Eve and Sita*

The gendered elements of rebellion are highlighted by Ravana's kidnapping of Sita and Satan's temptation of Eve. By saying, "Ye shall be as Gods, knowing both good and evil," Satan plays on Eve's desire for knowledge (Milton 9.708–709). Through discourse rather than force, his argument causes humanity to collapse. Satan's temptation, according to feminist critics like Sandra Gilbert and Susan Gubar, demonstrates patriarchal concerns about female autonomy by portraying Eve as both a victim and an agent (Gilbert and Gubar 83).

In contrast, Ravana uses coercion and force to kidnap Sita. He poses as a mendicant and takes advantage of her weakness when Rama and Lakshmana are not present (Valmiki 6.40–41). His actions turn Sita into a thing that men are proud of and honour. According to Indian feminist readings, Sita becomes a site of patriarchal control, and her kidnapping sets off a conflict that is as much about male competition as it is about female agency (Pattanaik 212).

The importance of women in the story of pride and rebellion is demonstrated in both episodes. The interactions between Satan and Ravana and Eve and Sita illustrate how gender, power, and villainy are intertwined in epic stories (Ramanujan 36).

#### *Rebellion and Disobedience*

Defiance is exemplified by Ravana and Satan. Disobedience is portrayed by Satan as heroic: "What if the field were lost? The unbreakable will, the courage to never give up, and everything is still intact" (Milton 1.105–108). His focus on self-determination transforms disobedience into a resistance ideology (Empson 112).

In a similar vein, Ravana does not give up, even when loss is unavoidable. He demonstrates his resolve to avoid shame by turning down Vibhishana's counsel (Valmiki 6.100–101). Ravana fights valiantly in his last encounter with Rama, displaying tragic dignity in spite of his impending death. His defiance transforms him into a warrior-king who maintains his grandeur despite being condemned (Goldman 3.130).

### *Death and the Afterlife*

Satan has been completely defeated. By Book X, he has lost his grandeur and has turned into a snake: "Down at once, as far as angels' ken, he views / The dismal situation waste and wild" (Milton 10.59–60). His transformation from angel to beast serves as a metaphor for the perils of arrogance. There is only eternal agony and no salvation (Lewis 39).

In contrast, Ravana's collapse is shown with melancholy dignity. Rama respects him after killing him, saying, "Go and learn from him." He was an amazing monarch (Valmiki 6.112). Even Ravana's enemies lament his passing, acknowledging his genius in spite of his frailties (Pattanaik 215). Ravana's fate is situated within Hindu mythology, where even devils fulfill significant roles, in contrast to Satan's eternal doom (Ramanujan 38).

### *Literary and Cultural Importance*

Ravana and Satan stand in for the respective cultures' theological underpinnings. According to Christianity, the greatest sin that results in eternal damnation is rebellion against God. This dualism is best illustrated by Satan, who is eternally estranged from grace and irredeemably evil (Empson 118). His charm makes readers uneasy, but it doesn't make his criticism any less harsh.

In contrast, Ravana is positioned within a cycle of karma in Hindu cosmology. Even in defeat, his excellence is recognised, but his villainy draws attention to the dangers of ahankara.

By losing to Rama, the holy avatar, he affirms dharma (Goldman 3.140). According to this theory, evil is a component of a larger cosmic balance rather than an absolute.

Both figures have undergone cultural reinterpretations. While Ravana is revered in many Indian and Sri Lankan traditions, Satan evolved into a symbol of resistance in Romantic poetry and contemporary literature (Blake 9; Richman 36). Their enduring appeal is evidenced by their afterlife.

### *Philosophical and Cultural Consequences*

The stories of Satan and Ravana illustrate how Christian and Hindu thought construct ideas of evil, rebellion, and cosmic order differently. They also serve as symbols for the religious and philosophical systems of their respective cultures.

According to Christianity, the greatest sin is rebellion against God, which results in eternal damnation. This dualism is symbolised by Satan, who stands for the intense opposition to divine authority (Lewis 42). His charismatic disobedience only serves to further the moral lesson that pride (superbia) breeds ruin; he is irredeemably evil and will always be cut off from grace (Empson 120). Even though Satan has poetic and majestic moments in Milton's story, his rebellion always ends in degeneration; by Book X, he is "a serpent now, / Down to the dismal bottom of the deep" (Milton 10.56–57). According to critics like C.S. Lewis and Stanley Fish, Milton deliberately portrays Satan as appealing to ensnare readers in the moral dilemma of temptation and underscores the peril of cherishing sin (Lewis 43; Fish 114).

Conversely, Ravana is situated within a cyclical and morally intricate framework in Hindu cosmology. Ramanujan (38) asserts that evil is not absolute; it constitutes a part of a broader cosmic order regulated by dharma and karma. Even though he was a villain—his desire, pride, and stubbornness upset the moral and cosmic balance—people still admire Ravana's greatness. When Rama, the divine avatar, sees Ravana's bravery as he is about to die, he says, "Go, and learn from him." He was a great king (Valmiki 6.112). Ravana's story shows how complicated dharmic law is by showing that moral flaws can exist alongside bravery, intelligence, and dedication (Goldman 3.140).

Over time, people have looked at Ravana and Satan in different ways. Romantic poets like William Blake liked Satan's character and called him a symbol of creative and rebellious energy: "Milton was of the Devil's party without knowing it" (Blake 6). Shelley also praised Satan's bravery and generosity, saying that he was a symbol of standing up to unfair authority (Shelley 59). These opinions show how literary charm can turn religious criticism into cultural praise.

Regional traditions and modern retellings have also changed how people see Ravana. In South India and Sri Lanka, he is shown as a scholar, devotee, and sometimes even a hero (Richman 36; Pattanaik 215). This shows how people in those areas have reinterpreted his character and questioned the importance of Rama-centred stories. These cultural adaptations show how flexible epic stories can be and how strong villains can play a lot of different symbolic and moral roles.

The intellectual and theological disparity between Satan and Ravana exemplifies the divergent moral philosophies of Christianity and Hinduism. Christianity promotes loyalty to one divine authority and sees resistance as hopeless because it only sees good and evil in two ways (Lewis 45). Milton's Satan is a good example of this because his rebellion is pointless and terrible, even though he has moments of rhetorical genius (Empson 122). Hindu cosmology sees moral law as a balance between duties and consequences. Ravana's crime upsets this balance and shows his bravery, intelligence, and devotion, which gives a more nuanced view of evil (Ramanujan 40; Goldman 3.142).

From a philosophical point of view, both characters bring up problems with morality, freedom, and human nature. Satan represents the Christian fear that pride and self-will can lead to ruin. He is the embodiment of the conflict between autonomy and obedience (Fish 116). Ravana depicts an intricate moral landscape, wherein morality and valor coexist with transgression, and where ego and desire contend with cosmic responsibility (Pattanaik 218). Both of them make you think about the appeal of rebellion, the dangers of pride, and the lure of power.

In summary, the cultural and philosophical implications of Satan and Ravana underscore the distinct ethical paradigms of Christianity and Hinduism, while illustrating the universality of

the charismatic rebel archetype. The moral, theological, and philosophical assumptions of their respective communities are evident in how both narratives explore the ramifications of disobedience (Empson 125; Ramanujan 41). These differences show how literature reflects and shapes our ideas about morality, free will, and the order of the universe.

## Summary

Satan and Ravana are both examples of how appealing the charismatic rebel character can be, even though they come from very different cultural and religious backgrounds. Both individuals occupy the threshold between villainy and valor, characterized by their pride, eloquence, and defiance. Milton's Satan audaciously and adeptly contests God's authority, yet ultimately yields to humiliation and perpetual torment (Milton 10.56–60; Lewis 42). Ravana, on the other hand, goes against the cosmic and moral order through *ahankara*. However, even when he dies, he keeps his courage, dignity, and even respect (Valmiki 6.112; Pattanaik 215).

A comparison of these personalities reveals many key characteristics. The primary tragic flaws that propel their plots and highlight the consequences of excessive ambition are pride and ego (Empson 120; Ramanujan 38). Second, their rhetorical and eloquent skills elevate them above the status of simple adversaries, captivating audiences and readers in a paradoxical way (Frye 95; Goldman 3.120). Third, their gendered interactions—with Eve and Sita—showcase connections of power, persuasion, and patriarchal anxiety, highlighting the significance of women as catalysts in the drama of rebellion and morality (Gilbert and Gubar 83; Pattanaik 212).

Philosophically, the differences between Ravana and Satan reflect the cosmological and moral underpinnings of their respective faiths. In contrast to Hindu cosmology, which places transgression within a complex system of karma and dharma that permits the recognition of both virtue and error, Christianity's binary moral world depicts rebellion as absolute sin (Lewis 45; Ramanujan 40). This contrast demonstrates how narrative and character development are impacted by cultural, religious, and philosophical presumptions.

Furthermore, both characters serve as prime examples of the enduring cultural influence of charismatic adversaries. Romantic reinterpretations of Satan's persona have emphasised independence, resistance, and creative fire (Blake 6; Shelley 59). The adaptability of epic narratives and cultural memory is demonstrated by the various ways that Ravana has been recast

in regional and contemporary retellings, occasionally even as a hero or beloved character (Richman 36; Pattanaik 215). The ability of literature to transcend its original moral framework and to resonate with universal human fascinations—rebellion, pride, and tragic grandeur—is attested to by these afterlives.

Finally, the comparison between Valmiki's Ravana and Milton's Satan demonstrates the universality of the "fallen but charismatic" image while clarifying the distinct ethical and philosophical frameworks of Hinduism and Christianity. Both personalities promote introspection about the nature of people, the interplay between virtue and vice, the consequences of hubris, and the temptation of power. Their stories show that resistance, even when condemned, can captivate imagination and spark enduring literary and cultural discourse, and that villainy need not be devoid of grandeur (Empson 125; Ramanujan 41).

Through an analysis of these epic antagonists, this study demonstrates how literature from many cultures addresses existential and ethical issues in a similar way, albeit from different theological, philosophical, and cultural viewpoints. The myths of Satan and Ravana serve as a reminder that the line separating heroism from villainy is frequently hazy and that the charismatic rebel is still a fascinating prism through which to examine moral conflict, human ambition, and the deadly consequences of hubris.

Placing Satan beside Ravana highlights not only their shared traits as rebellious figures but also the wider cultural and religious worlds they belong to. By drawing these worlds together, the study adds to comparative and South Asian literary discussions while opening space for fresh perspectives on rebellion, power, and morality.

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Maitray Kaushik is an independent researcher who has qualified the University Grants Commission – National Eligibility Test (UGC-NET) in English. He holds a Master's degree in English Literature and has research interests in comparative literature, epic traditions, postcolonial studies, and South Asian cultural narratives. His work focuses on the intersections between Western and Indian literary canons, especially how characters such as Milton's Satan and Valmiki's Ravana embody universal archetypes of rebellion, power, and charisma. He is particularly engaged in exploring how cross-cultural texts can be analyzed through the frameworks of postcolonialism, cultural studies, and comparative mythology. Through his scholarship, he seeks to contribute to transcultural literary studies by bringing together Western classics and South Asian epics in a dialogic framework.

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## Silapathigaram Analysis

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### Abstract:

Silapathigaram is an ancient sangam literature poem. In this analysis we study Kannaki's argument to the king.

**Key words:** Silapathigaram, Kannaki, Kovalan, anklet injustice

### Theme:

In the poem silapathigaram judiciary plays a major role as Kannaki's husband Kovalan has been killed by the cunningness of the minister. Kannaki argues with the king for justice. Proving her side points and cursing the king and kingdom to ruin. The truth also plays an important role because of the curse of Kannaki. The whole king and kingdom got ruined.

### Introduction:

In this paper we are going to study Kannaki's words towards the king. From mathurai kandan 10th stanza

### Poem with Tamil verse in English letters:

Thera manna ! sepuvathudaiyen  
Ellaru sirapin immaiavar viyappa  
pullaru Punkab thirthen annriyum  
vayil Kadai mani Naduna nadungga  
avain kadai mani uguneer nenju suda  
Thaamtham arumperal puthalvanai  
Aaliyil madithon  
Avur esa sirapin isaivillamu perungudi  
Masathuvan makanai aghi  
Valthal vendi ulvinai thirappa sugalal manna  
Ninpla kolai kalapatta kovalan manaivi kannaki enpathu en peyera

### Poem in Tamil:

தேரா மன்னா! செப்புவது உடையேன்;  
என் அறு சிறப்பின் இமையவர் வியப்ப,  
புன் உறு புன்கண் தீர்த்தோன்; அன்றியும்,  
வாயில் கடை மணி , நடுநா நடுங்க,  
ஆவின் கடை மணி உகுநீர், நெஞ்சு சுடத்,  
தான் தன், அரும்பெறல் புதல்வனை ஆழியின் மடித்தோன்  
பெரும் பெயர்ப் புகார் என் பதியே; அவ் ஊர்,  
ஏசாச் சிறப்பின், இசை விளங்கு பெருங்குடி

மாசாத்து வாணிகன் மகனை ஆகி,  
வாழ்தல் வேண்டி, ஊழ்வினை துரப்ப,  
சூழ் கழல் மன்னா! நின் நகர்ப் புகுந்து  
இங்கு, என் கால் சிலம்பு, பகர்தல் வேண்டி,  
நின்பால், கொலைக்களப் பட்ட  
கோவலன் மனைவி;  
கண்ணகி என்பது என் பெயரே'

### **Major objective of silabhathikaram:**

Kannaki asked for justice from the Madurai king Neduchellian, proving her side's truthful points.

### **Historical background of the verses:**

The verses from silapathigaram are mainly due to wrong judgement of the king's improper enquiry towards kannaki's husband Kovalan crime. Kovalan had been assassinated. Kannaki is proving her truthful points towards her husband's crime.

### **Importance of the verses:**

In ancient days itself a woman fought alone for justice from the king. This shows a woman fighting against injustice and standing against injustice.

### **Analysis of the poem:**

These verses are Kannaki's words. The whole stanza is a monologue of Kannaki. The emotion of justice had been expressed by Kannaki. The major point is that the whole verse is Kannaki emotionally introducing herself to the king in a melancholy way. Her husband Kovalan has been killed by the king by wrong judgement of the crime. She entered the kingdom in a tragic way by having untied messy hair, eyes full of tears so the king questioned who the tragic woman was. In a respectful manner, she started introducing herself.

### **Literal meaning of the verses:**

"Thera manna sepuvathudaiyen " an unsuccessful king says "Ellaru sirapin immaiavar viyappa" sirapu means pride. immayam means sky, immayavar means people from the sky. "Viyappa" means exclamation. Being awed. The total meaning of the line is her pride is not only awed by people from earth but also awed by people from the sky.

"pullaru punkan thirteenth annriyum pull" means a bird her king once helped dove also so Kannaki mentions their king even settled down dove's problem.

"vayil" means entrance "mani" literally means bell. "Kadai mani" means the bell tied in the entrance. The whole meaning of the line is her king giving justice to the cow (inside meaning : in ancient days there would be a bell hanging in the king palace entrance. Those who have a problem may hit the bell when the king hears their problem. Once there was a cow who lost her cattle and hit the bell. The king, really worried for the cow put his son under the wheel of a chariot, killed his own son with a burning heart. So Kannaki means to say there was even the deepest justice given even to cows emotion).

"avain kadai mani " avain means cow. Naduna nadungga means the bell rang. Thamtham means to his own arumperal means pride puthalvan means son aaliyil avur esa sirapunmadithon means kept him under chariot killed him. so she longs for such a kingdom where even a cow had deepest justice."

thamtham" his self or his belongings "arumperal" meaning anything we get by prayer."puthalvan " means son "aaliyil madithon" means killed by keeping under chariot wheel."uguneer nenju suda" means by burning heart he had done this. "Perimpeyar pugar

enpathiye" "perumpeyar " means well known or popular,"pugar" means name of the city, "en pathiye"literally means my husband.

The total meaning of the line is that her husband belongs to the well-known city, pugar. It is now called poombugar in Madurai district. Still there are archaeological evidence are found in Madurai of silapathigaram.

"asa sirapin isaivillamu perungudi" esa sirapin means pride ,"perungudi" means generations, "masathivan maganaiyagi" masathuvan is name of the person here - Kovalan father's name, magan means son. Total meaning is her husband is masathuvan's son

"valthan vendi ullvinai thurapa" valthal vendi means in order to live vendi means request

"ulvanai" means fate "thurapa" means chasing ..fate chasing meaning their bad time in their city.

So they came here to live a better life." En kal sillambu vendi""en" means me" kal"means leg "silambu" means anglet " pagarthai" means pledge. Total meaning in order to pledge her anklet.

"nipal kolai kalapatta" nipal means because of you, "kolai" means murder,"kalapatta" means taken to murder place basically it is punishment place but here kannaki says murder place because of injustice done by king towards her husband."kavalan manaivi kannaki enpathu en peyare" kovalan manaivi" manaivi means wife here wife of Kovalan,"kannaki enpathu en peyare,"peyere"means name total meaning my name is Kovalan's wife Kannaki.

#### **About poem:**

Silapathigaram means silampu + athigaram. silambu means anklet and athigaram means stanza of the poems. This name has been kept. This poem speaks about Kannaki's anklet. The major point in the poem is the anklet of kannaki.

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Pub:adikaay amman pathipagam, door no:7/43-A,Amaravathi salai. M karuppam patti post, musiri vattam,Trichy district.pincod : 621210

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kattankulathur,

kancheelparam dt

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## A Typological Study of Adpositions: English Prepositions and Telugu Postpositions

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### Abstract

This article analyses the syntactic distinctions between English prepositions and Telugu postpositions within a syntactic and typological context. The study emphasises structural variations in head-directionality, morphological realisation, genitive placement, stranding and stacking based on descriptive grammars, particularly within the framework of Distributed Morphology and Minimalist Program, typological surveys, and applied linguistic analysis. Instances from both languages demonstrate that English, characterised as a head-initial SVO language, constantly uses prepositions, whereas Telugu, identified as a head-final SOV language, utilises postpositions and relational nouns. The research contextualises these results concerning Greenbergian word-order universals and provides insights into their significance for second language acquisition and the theory of linguistics.

**Keywords:** prepositions, postpositions, structural variations, typological survey, linguistic analysis

### 1. Introduction

Adpositions are crucial indicators of geographical, chronological, and abstract relationships in several languages. They differ in form and function, manifesting as prepositions (preceding their complement) or postpositions (succeeding their complement). The syntactic function and morphological realization of adpositions showcase a significant domain in both typological and structural investigations. Adpositions belong to a universal category, P. There is a significant overlap between the functions of adpositions and morphological cases across languages, suggesting syntactic homogeneity between some cases and adpositions, with their primary contrast

lying at the post-syntactic morphological level. Through the lenses of a comprehensive syntactic and typological context, this article thoroughly analyses the adpositions of Telugu and English.

English, a Germanic language, has fundamentally head-initial ordering, which functions within an SVO framework, and it always utilizes prepositions. In this system, the prepositions are typically realised as free-standing and they precede the noun phrases, i.e., P+NP. On the contrary, Telugu, a Central Dravidian language, operates in a head-final system with an SOV structure, employing postpositions and relational nouns, where the postpositions usually follow the nominal phrase, i.e., NP+P. Unlike English, Telugu is heavily inflectional. These fundamental dissimilarities cause syntactic and semantic difficulties for Telugu learners acquiring English.

This research highlights five specific structural differences between English prepositions and Telugu postpositions. Firstly, this study compares the typical head directionality found in both languages. Then it analyses the physical realisations of adpositions, i.e., in English prepositions are separate and independent words, whereas in Telugu, postpositions are often suffixed directly to the nouns or they are blended with case markers. Thirdly, this article investigates the position of the genitive element, relating its placement to the structure of the NP or DP to be more specific. Finally stranding and stacking features of adpositions are analysed. This investigation relies on contemporary theories like Distributed Morphology, Minimalist Program syntax, and draws on information from cross-linguistic surveys and applied linguistic analysis. These structural differences are framed by referencing Greenbergian Word-Order Universals. These frameworks treat adpositions and case markers as the outcome of the spell-out stage of different functional projections of the noun, i.e., P, D, and Ø.

Recognising these distinctions helps us provide significant insights for SLA as a rigorous contrastive analysis is extremely important for predicting and correcting learner errors that often result from L1-L2 interference.

## **2. Review of Literature**

Greenberg's major work (1963) established a link between basic word order and adposition type: VO languages frequently use prepositions, while OV languages prefer postpositions. English (SVO, VO order) represents the prepositional type, while Telugu (SOV, OV order) represents the postpositional type.

According to the theories like Principles and Parameters, and Distributed Morphology adpositions belong to the universal category whereas another hypothesis posits that morphological cases and adpositions are syntactically identical and their primary distinction lies only at the post-syntactic morphological level. (Asbury, 2008)

Modern syntactic analysis often considers case morphology and adpositions as the elements of spell out functional projections within the NP, i.e., genitive and partitive case markers are linked to D projection, semantic or peripheral cases typically spell out the P head, etc.

The Antisymmetric syntax (Kayne 1994) suggests a universal deep structure order of Specifier-Head-Complement (S-H-C). Within this system, the surface structure of Telugu postpositional phrase, ought to be derived by obligatory leftward movement of the NP complement to precede the adpositional head. (Bhattacharya, 1991)

Descriptive grammars of Telugu provide comprehensive evidence of its postpositional system. Krishnamurti and Gwynn (1985) delineate case-like postpositions like -lō (“in”), -tō (“with”), and -nundi (“from”), alongside relational nouns such as daggara (“near”), tarvāta (“after”), and mundū (“before”). Steever (2019) classifies Telugu within the Dravidian language family, highlighting its head-final syntax and agglutinative morphology. Subbarao (2012) expands this analysis to a comprehensive South Asian typology, juxtaposing Telugu's postpositions with those of other Dravidian and Indo-Aryan languages.

Dryer (2013) and The World Atlas of Language Structures (WALS) empirically validate these connections, categorising English as prepositional and Telugu as postpositional. Applied research, shown by Rao (2018), underscores the difficulties of instructing Telugu speakers in English prepositions, emphasising disparities in semantic breadth and syntactic realisation. Collectively, these sources provide a thorough context for the current investigation, which utilises both descriptive specifics and typological generalisations.

### **3. Methodology**

This research employs a comparative descriptive technique. Data are sourced from authoritative grammars of Telugu (Krishnamurti & Gwynn, 1985), typological databases (Dryer, 2013; WALS), and applied contrastive analyses (Rao, 2018). Examples have been formed from various sources, annotated using normal linguistic practices, and matched with corresponding English phrases for



comparison. The study also draws upon Greenbaum (1996), Leech and Svartvik (1994), and Cowan (2008) for English grammar resources. The theoretical analysis lies mainly within Principles and Parameters framework (Chomsky 1981; 1986; 1995) and employs the mapping principles of Distributed Morphology (Halle and Marantz, 1993). The study examines seven syntactic parameters: head-directionality, morphological realisation, genitive location, stranding, stacking, case versus adposition distribution, and clausal complementation. Furthermore, for the applied aspect, a semantic comparison utilizing the categories proposed by Quirk et al. (1972) has been incorporated to represent the semantic divergences between English and Telugu adpositions systematically.

#### 4. Comparative Syntactic Analysis:

##### 4.1 Head-Directionality

There is a fundamental typological contrast between the head directionality of the adpositions in English and Telugu. English is head-initial, where the NP or complement follows the P head (P+NP), employing prepositions. On the other hand, Telugu, like most South Asian languages, employs postpositions. Thus, it is head-final, where the NP or complement precedes the P head (NP+P).

The word order is more rigid in English, whereas Telugu is highly inflectional in nature, and postpositions are suffixed to nouns or verbs. The presence of the adposition in Telugu determines the grammatical and semantic nature of the constituents.

Example:

The English construction inside the park is shown as

*in the park* → [P [NP the park]]

where P = preposition (in), and NP = Noun phrase (the park)

The equivalent in Telugu is:

udyānavanam	lo
park.3S	in.LOC
in the park	

[ [NP *udyānavanam*] [PP[P *lō*]] ]

NP = *udyānavanam* ('park')

P = *-lō* ('in') (a postposition/locative marker)

The sequence is [NP P], indicating the postpositional (head-final) structure of Telugu. This discrepancy corresponds with Greenberg's (1963) universal that OV languages use postpositions.

#### 4.2 Morphological Realisation:

English adpositions are analytic markers, i.e. they are realised as separate and free-standing words, not bound with inflections. Thus, the adpositional head, determiners, and nominal features are spelt out as distinct words within the NP structure.

For example:

to the village → [P *to*] + [NP *the village*]

in the park → [P *in*] + [NP *the park*]

with my friend → [P *with*] + [NP *my friend*]

Here, *to*, *in*, *with* are independent lexical items that precede the noun phrase.

While the prepositions in English are free morphemes, in some pronominal contexts, the prepositions are followed by bound morphemes, e.g., *to him/ her*.

Telugu, being classified as an agglutinative language, has adpositions that are realised as synthetic markers, i.e. affixes or bound morphemes. In cross-linguistic perspective, the morphological case affixes and adpositions are syntactically linked and they are generally spelt out together as P category while the surface difference can be identified morphologically. Telugu also incorporates independent words as postpositions as well that function as adverbial nouns, denoting time and place. But in all cases, regardless of the adposition type, the markers get attached to the oblique stem of the nominal element. (Krishnamurti & Gwynn, 1985)

For example:

to the village (*grāmāniki*)

grAmAm-ki

village.3S.ALL

to the village

in the park (*udyānavanamlō*)

udayAnAvAnAm-lo

park.3S.LOC

in the park

with my friend (*nā snēhituni-tō*)

nA                    snehituni-to  
  
my.1S.GEN    friend.3S.COM  
with my friend

Here, -lo, -ki, -to are suffixed to the nominal items.

#### 4.3 Genitive Placement:

Genitive markers are syntactically identified as an inherent case on the nominal complement. It is usually associated with the functional category D (determiner) rather than a P head. In head-initial languages, genitive phrases follow the preposition, whereas in head-final languages, genitive markers precede the postposition (Greenberg, 1963).

English, being a head-initial language, also uses a genitive clitic attached to the final position of the noun. Although the preposition ‘of’ is often used as a genitive marker in several contexts. It is semantically weak and sometimes realized in a lower functional category (Genitive D). But still, it precedes the noun.

For example,

the book *of the student*

*The student’s* book.

In Telugu, mirroring the pattern observed in South Asian languages, the genitive case marker is usually placed on the nominal category, and the postposition follows it, i.e., NP+ Case D+ P.

For example:

vidyArt<sup>hi</sup>-yokA    pustAkAm

Student.3S.GEN    book-3S

The student’s book

#### 4.4 Adposition stranding and Pied Piping:

English has a less rigid word order. Therefore, it permits preposition stranding where the nominal complement moves out of the prepositional phrase leaving the preposition stranded. This stranding ability of English represents a looser structural relationship between the P head and its complement (NP).

For example:

What are you waiting *for*?

Which country is she *from*?

As an alternative to preposition stranding, pied-piping is also often employed in English, which is associated with stylistic choices.

For example:

*With whom* did you go to the market?

In the contrary, Telugu, maintaining a rigid word order, does not permit adposition stranding. In case of relative clauses, where the nominal complement is covert or extracted, the postposition in Telugu remains absent rather than left stranded. This shows that postpositions in Telugu can not be left in an unbound position after the movement of their object.

Pied piping in Telugu is mandatory only if the nominal phrase movement occurs while P head is present.

inti-lo

Domicile.3S.LOC

in the house

#### 4.5 Adposition Stacking:

The adposition stacking principle primarily showcases how relational meanings and combinations are represented in English and Telugu.

English, maintaining its analytic marking of functional heads, places single-word compounds, such as *into* and *onto*, etc.

Also, by juxtaposing separate words that function as P heads or particles, English obtains complex functional relationships.

Example:

*Up* in the air.

*Out* of this world.

In Telugu, stacking is rare but may arise in certain constructions. Telugu classifies its postpositions into two types that determine their capacity for combination. The Type 1 postpositions are suffixes that get attached to the oblique nominal stems, and the Type 2 postpositions are originally independent words that usually function as adverbial nouns. (Krishnamurti & Gwynn,1985)

Stacking or combining adpositions in Telugu is achieved by attaching Type 1 postpositions to the Type 2 ones, typically to show a combination of location and direction.

For example:

kinda-ki

under-to

downwards

Here [kinda] is a Type 2 postposition, whereas [ki] is a Type 1 postposition.

These stacked postpositions in Telugu can be expressed in English by employing idiomatic phrases or directional particles.

For example:

[dAgga-rA] is equivalent to English *near*.

The examination of stacking and combination in English prepositions and Telugu postpositions uncovers both parallels and differences in the expression of spatial and directional links in both languages. English mostly utilises prepositional stacking and combinations, while Telugu largely employs postpositional combinations. Grasping these patterns improves our understanding of syntactic constructs in many languages.

#### **4.6 Case vs Adposition Distribution:**

English is a neutral case-marking language; it does not use overt case marking for syntactic cases. Due to the shift in case marking during Old English, the modern English language relies heavily on prepositions, like other languages that have lost their overt case marking feature. It usually occurs in semantic or peripheral contexts (Asbury, 2008).

Prepositions are used analytically to express morphological cases, i.e., instrumental (by, with), dative (to), locative (on, in, at), ablative (from), etc. Pronouns are also used for overt inherent case marking, i.e., genitive (*my, your, their*), dative (*me, him, her*), which reflect the internal difference in the functional structure.

Telugu case markers are of two types, i.e., highly bound suffixes and lexical postpositions. The case suffixes are also termed as Type 1 postpositions, and they function as grammatical case markers in Telugu; they are always found to be attached to the oblique nominal stem. These

postpositions are often realised as the Accusative and Dative cases. The Telugu postposition for the accusative case, marked as *ni* or *nu*, indicates an animate direct object of the verb (optionally shows inanimate objects), and *ki* or *ku*, on the other hand, shows dative marking denoting the experiencer, receiver, or goal (Krishnamurti & Gwynn, 1985).

The lexical postpositions or Type 2 postpositions in Telugu indicate a larger range of thematic roles, i.e., instrumentality (*to* as with), location (*miiDA* as above), association (*to* as along with), time (*tArwAtA* as after), etc.

The distribution of Type 1 postpositions is more restricted than the other type. On the contrary. Type 2 postpositions allow the Type 1 postpositions to get attached to them.

This comparison shows a heavy typological contrast between English and Telugu adpositions. English relies on independent prepositional lexemes for relational marking. Telugu, on the other hand, employs synthetic markers for structural cases and stackable postpositions for semantic relations.

#### **4.7 Clausal Complementation:**

The mechanisms for linking subordinate clauses to the main predicate, employed by Telugu and English, are fundamentally different.

English actively uses prepositions for subordinating conjunction (because, while) roles. The prepositions, being abundant in the English inventory, are analysed to be taking the close entirely as its ground complement, independent of its main predicate.

Telugu, instead of using direct postpositional extension, incorporates a unique verb-derived element as the final complementizer or quotative to govern the clausal complements (Subbarao, 2012). The final complementizer follows the matrix clauses (S2+FC, where S2 is the subordinate structure and FC is the final complementizer). It is linked using the post-sentential complementizer' Ani (a grammaticalized form of "to say"), maintaining its head-final structure intact.

#### **5. Conclusion:**

This study, fundamentally relying on the principles of Contrastive Analysis, illustrates how adpositions reflect the overarching syntactic characteristics of a language. This research identifies several domains where the syntactic differences between English and Telugu adpositions can cause negative transfer during second language acquisition. English, a head-initial language, corresponds

with the prepositional type, while Telugu, a head-final language, exemplifies the postpositional type. This micro-comparison supports the typological generalisations established by Greenberg (1963) and Dryer (2013).

The distinction presents difficulties for Telugu speakers acquiring English prepositions. Rao (2018) notes that learners often overgeneralise case-based patterns and have difficulties with the more flexible semantic applications of English prepositions. In contrast, English speakers acquiring Telugu must adjust to a system in which postpositions engage with case morphology. These results further enhance theoretical discourse about the division of labour between morphology and syntax. The Telugu language has a strong integration of case and adpositions, whereas English mostly depends on prepositions. As there is no one-to-one correspondence between the adpositions in these two languages, the learners must be taught the large inventory of semantic equivalents separately to prevent misapplication. Furthermore, the utilisation of a verb-derived complementizer in Telugu also contrasts with English's dependence on prepositions as subordinators, makes the Telugu speaker abandon a verb-rooted subordinating system while learning English as L2.

Considering these findings, the observed differences can highly interfere with L2 acquisition, making the production of supplementary teaching material mandatory that can explicitly highlight the structural contrasts.

This research has examined the syntactic characteristics of English prepositions in relation to Telugu postpositions, revealing systematic differences in head-directionality, morphology, genitive placement, stranding, stacking, and clausal complementation. The findings validate typological hypotheses and underscore strategies that are unique to specific languages. Future investigations could broaden this comparison to encompass studies on psycholinguistic acquisition, the intricacies of bilingual processing, or the phenomena of cross-linguistic transfer in the context of second language learning. This endeavour would enhance our comprehension of the ways in which syntactic typology influences language acquisition and communication.

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## APPENDIX

### List of Abbreviations:

Abbreviation	Description
1	First Person
2	Second Person
3	Third Person
S	Singular
NOM	Nominative Case
GEN	Genitive Case
ABL	Ablative Case
COM	Comitative Case
LOC	Locative Case
ALL	Allative
D	Determiner
P	Preposition
NP	Noun Phrase
FC	Final Complementizer
S2	Subordinate clause

## Summary of the Linguistic Book, *Natramizh Ilakkanam*

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### Abstract

Having no prospect effects towards the evolution of humans since the Big Bang theory of the planet Earth, the language has become the revolution of accommodating the inner physical atom inside all technologies into the colossal impact of nouns forms by the vocalizations. Language was created by the of sounds and throat rebalancing chakras excited to relocate the brain's communications from telepathy towards the oral grammar to be prescribed into the renown archaeological relics of scripts discovered by the university students and researchers around the whole planet. The great question mark had always been on the subject of the variations of languages focused upon by the researchers to understand the evolution of it. According to the professor K.A.Viswanatham, there are approximately 3000 languages in this world. However, there are only 2735 languages which are the spoken types of communicating verbally. Hence, to understand better about this fact, a research by the South Indian Universities' lecturers and students had been approved since years to explain this linguistic approach towards scientific proofs about the doubts of younger generational learning capabilities of new vocal chords' emissions into languages. Mathematics can also be one of the projects to decipher the decimeters' extent of the carvings on rocks and palm-leaves found as scripts explaining about the language's formations and self-creations just like for tribal-homo sapiens. Language is also remarked by the sides of the natural vocalizations of animals and births systematically proven to be a justice to the evolution of species on the planet Earth.

**Key words:** Language evolution, Relics, Groups of languages, Tamil, Excavations

## **Introduction**

*Nattramizh Ilakkanam* by Dr. S. Paramasivam explains that the birth and apparition of language brought the knowledge of expression of humans' emotions and thoughts to other human beings creating a communicative hub. Dr. S. Paramasivam states that grimaces, gestures, sounds and graffiti or pictures were the simple forms of language which had existed before the vocalization of standardized types of lingual expressions. However, the kinds of languages that had known success were the 'Objective languages' and not the 'Abstract languages. The objective languages were the direct method of expression which was the most understandable ones used towards explanative communications leading to the abstract way of expressions bringing the rise of intellectuality.

Moreover, language is a tool like the vehicle of thoughts which brings one person's solitude into duality with others. Therefore, language helps create better social success despite the occasional occurrence of conflict – as seen in the wars mentioned in *Ramayanam* written in Sanskrit, Hindi and even in Tamil among other languages in India. Since 1966, it was proven in some historical books just like in the *Nattramizh Ilakkanam* by Dr S. Paramasivam that there were already three thousand (3000) languages in this world. But other research has shown that languages containing whole concepts of linguistical grammar, music and theatre, were in all, two thousand seven hundred and thirty-five (2735) spoken languages. Among those languages, it was proven that there were more than seven hundred languages which possessed alphabets. New languages appeared and old languages did tend to disappear. Linguists separated the world's languages into lingual classifications based on the correlation or relationship among each other, their structure and their advents details.<sup>1</sup>

## **Lingual Families**

The lingual families were as follows:

- 1) Indo-European languages
- 2) Afro-Asiatic languages
- 3) Sino-Tibetan languages

- 4) Uralic-Altaic languages
- 5) Dravidian languages
- 6) South-eastern languages
- 7) Malayo-Polynesian languages
- 8) Papuan language
- 9) Australian languages
- 10) America-Indo languages
- 11) Japanese language
- 12) Korean language
- 13) Basque language

### **Dravidian Language**

The southern part of the Vindhya mount is the Dravidian country where the languages were the Dravidians. The western linguist named as Calduvel, said that all these Dravidian languages were compressed at the esoteric of one kindred which was the 'Dravida Lingual Kindred'. He was also the one who noted the theory of the evolution of the word "Dravida" which was as follows:

Thamijh – Tamijha – Tamila – Dramila – Dramida – Thravida – Thiravida.

There were twenty-two (22) 'Dravida Languages' on the whole. Recently, the six languages 1) Irula, 2) Koraga, 3) Erugala, 4) Thanga, 5) Kurumba, and 6) Choliga were discovered. After their compilation into one union, there were twenty-eight (28) languages in all. The linguist Calduvel separated the languages consisting of literature and grammar into reformed and unreformed languages.

Calduvel classified those languages that had their grammar and literature into firstly, 'Reformed Languages' and secondly, 'Unreformed Languages'. Tamil, Malayalam, Telugu, Kannadam, Tulu, Kodagu, were the six reformed languages according to the classification. Toda, Kota, Badaga, Kui, Kuwi, Konda, Kolami, Naiki, Pengo, Manda, Parji, Gadaba, Kondi, Kurux, Malta, Brahui, Irula, Koraga, Erugala, Thanga, Kurumba, Choliga were the non-reformed languages.<sup>2</sup>

## Archaeological Excavations

The two cities, Harappa and Mohenjo Daro, found on the riverbank of Cindu were excavated in 1922. Pakistan's regional Laarkana district's Lakoor-Karachi path directed towards the Dokari railway station was approximately 10 kilometres away. Rev. Fr Heras- SJ in Vol-1. Pg 129 in the *Studies in Proto-Indo Mediterranean Culture* stated "Thus the External and Internal evidence of the inscriptions of the Indus Valley shows that the inhabitants of those cities were Dravidians who spoke a Dravidian language." The Cinduvelli Civilization's period is dated from 3500 B.C till 2750 B.C. In that civilization, it was said that Dravida was the spoken language group according to the pamphlets and carvings discovered. However, it was also stated that the Proto-Dravidians; Tamil, Kannadam, Telugu, Malayalam, were the languages that took their formations from those ancient Dravida languages. Specifically, the Tamil language's formations were from those languages.

The Cinduvelli civilization was destroyed just after that the Aryans settled in the capital city of India in 1200 B.C. 1500 years before that event only; the Mohenjo Daro and Harappa were already destroyed. The Aryans' language was the Sanskrit. It was a well formed and decorated language. The Hindi, Panjabi, Vangali, Rajashtani, Marathi, Gujarathi, and the Oriya were the languages formed from the Sanskrit. Hence, it was their mother tongue. However, the researcher named as Dr. Soundaranar stated, according to the page 6 in the book *Natramizh Illakkanam*, that since Tamil formed itself from the primitive Dravida language, it was evident that it existed since long before the arrival of the formation of Sanskrit only. But, was it an accepted truth? It is still on the questionable chapter of the Indian languages' origin by the acceptance of the Indian civilization of today as there is also a topic of pride and prejudice in this matter. Hence according to the G.R. Hunter – New Review Vol.3. P. 314, "The Vedic Aryan was not in India before 1200 B.C."

## Alphabets

"Ezhudap paduvathu ezhutenap padumey" means that whatever is in the written form would be mentioned as alphabetical language. It seemed evident that the alphabets differed from each language to another as the lingual pronunciations were also varied. The languages formed from

the Sanskrit and those which were formed along with the Dravidian languages still varied a lot in alphabetical comparisons. Even Urdu was among the varied list. Therefore, each alphabetical formed language was attributed to a nominative case. The name groups were the: 1) Wedge alphabets, 2) Artistic Alphabets, 3) Brahmi Script Alphabets, 4) Cursive Alphabets, 5) Grantha Alphabets, 6) Devanagari alphabets, 7) Modi alphabets and 8) Square shaped alphabets.

The languages were introduced into the alphabetical groups from different periods of time. For instance, the alphabetical periods of some were as follows:

1. Kannada- 5<sup>th</sup> century AD
2. Telugu- 7<sup>th</sup> century AD
3. Malayalam- 7<sup>th</sup> century AD
4. English- 7<sup>th</sup> century AD
5. German- 8<sup>th</sup> century AD
6. French- 9<sup>th</sup> century AD
7. Spanish- 9<sup>th</sup> century AD
8. Russian- 10<sup>th</sup> century AD
9. Italian- 10<sup>th</sup> century AD
10. Portuguese- 12<sup>th</sup> century AD

It could have been a truth known by linguists that the Tamil language was among the languages mentioned but there has been an incapability of deciphering the periods of discovery, especially about their alphabetical shapes formation and antiquity.<sup>3</sup>

## Books

It was proclaimed that the most ancient book that was found out during the excavations was the *Tolkappiyam*. It was written in the historical scripts that it was an inclusive grammatical compilation of verses explaining the poems of the ancient Sangam literatures' writing methodologies and engraved as analytical simple-like verse of grammar expressions. It was a pamphlet related to the second Sangam period belonging to the 4<sup>th</sup> century B.C. The compilation also was a consistent of the alphabetical and sentence-structure grammatical rules. It is mentioned in the linguistic book, *Natramizh Ilakkanam* (P7), that before the formation of language's

grammar on the script, for instance about the alphabet, sentence and phrase structure along with the scripts on the grammar of the literature books dated since the Sangam period. It was evident by then that loads of literary books already existed. However, the books were not mentioned in the researches yet. Were the literatures created before the script or carving creations' periods or was the matter dating after the possible natural disasters in the countries where the discoveries were done recently creating doubts about the real accuracy of the antiquity of the facts and evidences for archaeologists and other researchers involved who were the author of their encyclopaedias?

According to Dr. S. Paramasivam, the ancient book, Agastya, had a verse proclaiming as such:

“இலக்கிய மின்றி இலக்கண மின்றே  
எள்ளின் றாகி லெண்ணெயு மின்றே  
எள்ளினின் றெண்ணெ யெடுப்பது போல  
இலக்கி யத்தினின் றெடுபடு மிலக்கணம்”  
which means in English:

“Without literature there is no grammar  
Being sesame seed, there is no oil  
Just like removing oil in the sesame seed  
The grammar is removed from the literature.”

However, a proverb also defined that “...to discover literature the grammar's nature should be evident.” Hence, by the Tamil verses scripted in the grammar historical versions, it can be considered that there is an oxymoron around this theory. The proverb is as follows:

“இலக்கியம் கண்டதற் இலக்கணம் இயம்பலின்”.<sup>4</sup>

Those grammar books and the discovered scripts about the language Dravida inclusive of the Tamil spoken and written versions of the linguistic approach towards the self- expression of a human being portray the isolation, agglutination and inflection aspects of the mutthamizh which includes the written along with the spoken aspects, musical theories and practices, and the drama or film versions of grammar standardizations into a more researchable compilation process.

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## Blending Climate Education with English Language Teaching in the Context of Barriers and Prospects

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### Abstract

The integration of climate education into English Language Teaching (ELT) has emerged as an innovative and necessary approach in the 21st-century classroom. As environmental crises intensify, educators are increasingly challenged to equip students with the linguistic competence and critical awareness required to understand global climate issues. This paper explores the pedagogical possibilities and obstacles involved in embedding climate-related themes into ELT. It examines how climate topics can enrich language learning by providing authentic, meaningful content that promotes critical thinking, intercultural awareness, and communicative competence. Through content-based instruction, project-based learning, and multimodal tasks, teachers can design lessons that simultaneously develop language skills and environmental consciousness. However, several challenges hinder effective implementation, including teachers' limited training in climate literacy, insufficient classroom resources, curriculum constraints, and the difficulty of balancing language objectives with scientific content. Additionally, students' varied backgrounds and levels of environmental awareness may influence classroom participation. Despite these hurdles, the integration of climate education offers significant opportunities to transform ELT into

a platform for global citizenship and sustainability education. By merging climate content with language pedagogy, teachers can empower learners to articulate environmental concerns, participate in global dialogues, and become responsible agents of change. This paper ultimately argues that climate-focused ELT not only enhances linguistic development but also nurtures ecological responsibility, making it a vital component of modern education.

**Keywords:** Climate Education, Content-Based Instruction, English Language Teaching, Global Citizenship

## **Introduction**

The growing urgency of climate change has transformed education systems worldwide, compelling educators to integrate environmental awareness into various disciplines. English Language Teaching (ELT), traditionally centered on linguistic and communicative competence, is increasingly being recognized as a powerful platform for addressing global environmental challenges. As English continues to function as the dominant language of international communication, scientific research, and global policy discussions, incorporating climate education within ELT allows learners to access, understand, and engage with contemporary issues that transcend borders. Integrating climate-related themes into ELT enriches the learning process by offering authentic materials such as articles, speeches, documentaries, climate reports, and digital media. These materials not only enhance listening, speaking, reading, and writing skills but also encourage learners to critically analyze environmental issues and participate in meaningful discussions. Furthermore, climate-themed lessons foster values of responsibility, empathy, and sustainability skills essential for shaping environmentally conscious citizens. Despite its potential, this integration poses several challenges. Teachers may lack adequate training in climate literacy, while rigid curricula and limited resources can inhibit innovation in lesson planning.

## **Challenges in Integrating Climate Education into ELT**

Integrating climate education into English Language Teaching (ELT) presents several interconnected challenges that affect both teachers and learners. Many English teachers feel unprepared to discuss environmental issues because they lack sufficient climate literacy, having received little or no training in climate science or sustainability during their professional preparation. This lack of confidence often leads to hesitation in addressing climate topics in the

classroom. In addition, rigid and exam-oriented curricula leave limited room to incorporate interdisciplinary content, as teachers must prioritise grammar, vocabulary, and prescribed textbook lessons aligned with assessment requirements. The absence of appropriate and accessible teaching materials further complicates the situation, particularly in schools with limited resources, where authentic climate-related texts and multimedia content are not readily available or suitable for language learners. Even when resources exist, the complexity of scientific terminology and abstract concepts makes it difficult for teachers to balance language objectives with environmental content, sometimes resulting in cognitive overload for students.

### **Opportunities for Integrating Climate Education in ELT**

Integrating climate education into English Language Teaching (ELT) offers a wide range of opportunities that can enrich both language learning and students' understanding of global environmental issues. Climate-related themes provide authentic, meaningful contexts for communication, allowing students to practice language skills through discussions, debates, reading tasks, and writing activities connected to real-world concerns. Such content naturally enhances vocabulary development, critical thinking, and problem-solving abilities, as students analyse causes, consequences, and possible solutions to climate challenges. This approach also promotes interdisciplinary learning by connecting English with science, geography, social studies, and civic education, helping learners develop a more holistic understanding of the world. Climate issues often resonate with students' own experiences, whether related to weather changes, pollution, or local environmental problems, which increases engagement and personal connection two key factors in effective language learning.

The availability of digital tools and multimodal resources such as documentaries, podcasts, info graphics, and online articles further supports innovative teaching practices and caters to diverse learning styles. These materials make lessons more interactive and allow teachers to incorporate project-based and collaborative tasks that build teamwork, creativity, and communication skills. Integrating climate education also helps students develop a sense of environmental responsibility and global citizenship, encouraging them to reflect on their roles in promoting sustainability.

### **Teacher Perceptions and Attitudes towards Climate Education in ELT**

Teacher perceptions and attitudes play a central role in determining how effectively climate education can be integrated into English Language Teaching (ELT). Many teachers recognize the urgency of climate change and believe that English classrooms are ideal spaces for raising awareness through meaningful discussions, authentic texts, and communicative activities. They often observe that students become more engaged when lessons relate to real-world environmental issues, which motivates teachers to incorporate such topics more frequently. However, their enthusiasm is sometimes limited by a lack of confidence in climate knowledge, as many ELT practitioners have not received adequate training in environmental science and fear providing inaccurate information.

This uncertainty makes some teachers hesitant to introduce climate-related themes without proper guidance or professional development. Additionally, teachers are concerned about balancing linguistic objectives with interdisciplinary content, especially in exam-driven systems where time and curriculum demands restrict flexibility. Their attitudes are also shaped by institutional factors: when schools encourage innovation, provide resources, and support cross-curricular learning, teachers feel more empowered to integrate climate education; conversely, limited institutional backing reduces their willingness to deviate from prescribed materials. Personal beliefs and values further influence perceptions, as teachers who are environmentally conscious tend to adopt climate themes more readily, viewing ELT as a platform for social and global responsibility.

## **Conclusion**

Integrating climate education into English Language Teaching (ELT) offers a timely and transformative opportunity to enhance both linguistic proficiency and environmental awareness among learners. As global climate challenges intensify, the language classroom has become an essential space for fostering critical thinking, global citizenship, and sustainable attitudes. While teachers acknowledge the value of embedding climate-related themes into ELT, various challenges such as inadequate training, limited institutional support, curriculum rigidity, and concerns about content knowledge continue to hinder effective implementation. Nevertheless, the opportunities are substantial: climate education promotes authentic communication, encourages interdisciplinary learning, increases student engagement, and empowers both teachers and learners to actively participate in global environmental dialogue. Teacher perceptions and attitudes remain

central to the success of this integration. When educators view climate issues as relevant and meaningful, their willingness to innovate increases, with appropriate resources, professional development, and administrative encouragement, ELT practitioners can confidently incorporate climate themes through multimodal materials, project-based tasks, and interactive discussions.

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## Impact of Social Media on Formal Writing Skills

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### Abstract

The use of digital social media in everyday life has significantly altered our communicative practices and offers significant challenges to students' proficiency in formal writing skills. This paper looks at the multiple ways social media impacts writing and writing development, given its emphasis on brevity, immediacy, and casualness. This paper looks at social media's emphasis on brevity, immediacy, and casualness as it sharply contrasts to the conventions of academic and professional writing. Analyses reveal the greatest negative effect is the lack of basic grammatical knowledge and mixing of abbreviations, acronyms, and phonetically-based spellings into students' high-stakes writing. However, there are also affordances in terms of writing practice, collaboration, and critical digital literacy. Therefore, education must account for this in writing instruction, through instructional designs that promote explicit instruction of rhetorical register and students' use of social media, as an instructional tool engaging in structured, deliberate, purposeful learning, so they can learn how to communicate in informal and formal contexts.

**Keywords:** Formal writing skills, Informal language, Netspeak, Grammatical competence, Digital literacy, Writing process, Academic register.

### 1. Introduction

The new educational environment is marked by a radical change in the way information is communicated, received, and, most importantly, how it is authored. Technology has progressed from a passive support in the learning process to the actual setting in which most communication occurs in the 21st century. Among the many digital innovations, social media has been the most powerful to dominate students' daily literacy practices. Sites like Facebook, Twitter (X), Instagram, and WhatsApp have not only given a new avenue to socializing, but have established a new norm of written communication that is real-time, very visible, and inherently informal. This cultural movement requires a critical analysis of its impact because it presents a threat to the core writing skills required for academic and professional achievement.

The main problem discussed in this paper is the reduction in formal writing skills and the capability to write clear, coherent, grammatically correct, and properly styled prose needed in high-stakes situations such as college essays, research papers, and professional correspondence. Such a decline

is a direct result of the perpetual reinforcement of habits related to social media's endemic informal language, abbreviations, and emojis. On these sites, speed and emotional impact take precedence over grammatical accuracy and structural coherence, and users are tacitly encouraged to dispense with the conventions of Standard English. The resulting habits intrude into formal assignments, characterized by errors such as missing punctuation, phonetic spellings, and sentence fragmentation. These errors are a source of increasing concern to teachers internationally.

Grasping this issue involves an awareness of the duality of its effect. While social media is usually presented as the villain of formal literacy, it is fundamentally a platform for large volumes of written communication. This mere weight of daily writing practice, albeit informal, can actually increase student interest and confidence in verbal communication. But the pedagogical problem is the conflict of registers: the students are experiencing rhetorical code switching, not picking up the contextual demands of communication and inappropriately switching back and forth between social media's low stakes, convivial register with scholarly discourse's demanding, high stakes requirements. The resulting inability to sustain an objective tone or observe appropriate citation and evidence protocols further undermines formal work integrity.

This paper aims to offer a rich, multi-faceted examination of this ubiquitous problem. It will start by describing the particular mechanisms and limitations of different social media sites, examining how their architecture encourages a culture of linguistic parsimony that is in direct opposition to the needs of extended formal writing. Subsequent to this, the analysis will measure the degree of student participation and identify the most severely impacted aspects of the writing process, i.e., grammatical knowledge and sentence construction. The following sections will examine the deep negative linguistic and intellectual fallout, including the loss of spelling routines and the reduction in critical thinking abilities, prior to describing the essential opportunities that technology supported instruction presents. Lastly, the essay shall offer a holistic, evidence informed strategic plan for educational institutions, with a focus on specific instruction on digital literacy and register awareness to direct students in effectively meeting the double demands of contemporary communication. By providing balanced critique and practical strategies, this book hopes to contribute towards a pedagogy that equips learners for a future in which flexibility and excellence in all types of written communication are non-negotiable professional demands.

## **Problem Statement**

The issue of declining formal writing skills originates in the ubiquitous and frequent use of digital social media which fosters informal dialect. This dialect is filled with abbreviations, phonetic spelling, and emojis, and practicing with these habits continues to expend opposing efforts in learning standard academic and professional language. The core problem is a failure of rhetorical code switching in which students are unable to mitigate these printed digital habits, causing informal and or non-standard language and structure to bleed into their formal assignments. This transposing language uncritically alters the clarity, grammatical competency, and structures required to be successful in high stakes writing and communication. This concern is exacerbated

with evidence linking over use of these digital patterns with the decline of fundamental spelling skills, as well as the cognitive habit of prioritizing brevity over subtlety and complexity.

## **Research Gap**

While many studies have been conducted to investigate technology's impact on education, relatively fewer studies have explicitly addressed social media's influence on writing behavior and cognitive processes associated with writing. Most studies examined reading behaviors or technology addiction as a result of social media use.

Further, little research examined the linguistic implications of writing formally or informal writing and communication. Longitudinal studies that examine how prolonged exposure to social media ultimately affects student syntactic patterns, diction, and sentence-level construction are also lacking. Additionally, while there has been some research on variations in language practice in Western contexts, there has been less research on linguistic changes among multilingual populations, i.e. users who borrow and switch between English and their own languages on social media platforms (e.g., India).

It is important to address these gaps in order to develop educational solutions that can help return students to writing formally for academic purposes in the social media era.

## **II. Literature Review: The Dichotomy of Digital Discourse and Formal Writing**

The foundational literature on social media's impact highlights a central dichotomy: the reported degradation of formal linguistic norms set against an acknowledgment of its value in improving writing practice and engagement. Researchers concur that the advent of Computer Mediated Communication (CMC) has irrevocably changed written communication, calling for an analysis of this ubiquitous "netspeak" variety (Crystal, 2004). This computer dialect, expressed by abbreviations and distinctive spelling (Baron, 2011), is deeply embedded through repeated, high frequency use. This trend has compelled schooling to deal with a "crisis of context," whereby the students do not distinguish between the rapid communication required on the web and the accurate requirements of the academic setting.

There is a large body of literature recording the negative outcomes, usually referred to as linguistic erosion. Instructors routinely report diminishing formal submission standards, directly attributing errors to students' casual social media usage (Shaari & Bataineh, 2015). It appears mainly as an inability in grammatical skill and spelling, leading to mistakes such as incorrect verb tenses, omitted punctuation, and the use of abbreviations in essays (Humphreys, 2007). The format constraints of sites that require brevity sometimes equate to structurally unsound or disjointed writing when students try to make sophisticated arguments. Additionally, the continuous distraction and absence of focus that have been linked with extensive social media use have also been associated with poorer academic performances (Malaney, 2005; Banquil et al., 2009).



A persuasive counter argument, though, sees social media as not a threat but a given in language development (Crystal, 2009). The sites are attributed to offering regular practice in writing and encouraging creativity, awareness of the audience, and style trials (Clark, 2009; Baron, 2011). What's more, the sites are excellent resources for collaborative learning, as they enable peer review as well as online learning communities (Greenhow & Askari, 2017). They provide a setting of real language exposure that, if well utilized, can be used to improve communicative competence.

The general consensus is that the key is to teach students explicitly how to balance the two writing modes. Research unequivocally indicates that teachers need to intervene actively to offer explicit teaching on grammar and register variation (Shaari & Bataineh, 2015). Through organizing teaching activities such as peer review and authentic communication activities to assist learners in deliberately identifying how to meet the demands of digital informality and academic formality, institutions can get students ready to thrive in a world requiring proficiency in both literacy environments.

### **III. Result Analysis**

#### **Factors Driving the Dominance of Social Media in Written Communication**

The deep pervasiveness of social media within modern written discourse is the direct result of strategic coordination between its technological possibilities and the users' own communication imperatives in real time, ruthlessly favoring speed and efficiency at the expense of classical formal constructions. The inherent design of platforms such as Twitter (X) and Instagram explicitly rewards conciseness and brevity, conditioning the reader to use as few words as possible for maximal effect, an impulse explicitly opposite to the expansive, evidence-based type of development needed in academic writing.

This platform driven economy of language requires and sustains the commonplace use of shorthand, acronyms, and phonetic spellings (Humphreys, 2007). These patterns become functionally required linguistic abbreviations in order to keep up with the fast pace of online discussion, creating a continual reinforcement of non-standard conventions that fundamentally alters the writing process. This widespread practice is a type of learning that solidifies poor habits.

The informality of user interaction exacerbates the problem by creating a highly informal, convivial, and personal atmosphere, which is directly opposed to the impersonal, objective tone of academic work. It inculcates an attitude of linguistic freedom, where users can justifiably leave aside formal spelling conventions and grammatical checking in favor of quickness and affective impact through the use of emoticons and slang.

This widespread cultural language, commonly referred to as "netspeak" (Crystal, 2004), is easily embraced by younger generations, establishing a forceful force that positively erodes the distinction between informal social conversation and formal written academic prose. In visually-based platforms, such as Instagram, the supporting text has to be immediately effective,

contributing further to the use of brief aphoristic statements instead of lengthy expository writing. This prolonged exposure in the informal setting, frequently for hours a day, renders this manual work of rhetorical code switching into a formal register an important conscious effort instead of an inherent ability.

In addition, the business model and platform design of such sites directly influence the writer's cognitive environment, as algorithmic prioritization happens in favor of content that elicits immediate engagement and supports prevailing views over sophisticated, multifaceted ideas that necessitate intellectual acuity. This persistent exposure to reduced discourse, frequently limited to echo chambers (Nagle, 2018), serves as an immense educational force, encouraging homogenization and superficiality at the expense of critical thinking and serious syntactic craft. The pressure for haste and immediate feedback conditions the user out of the careful reflection, writing, and revision that are central to the formal writing process. Algorithmic curation explicitly flies in the face of the academic ideal of encountering a variety of difficult perspectives.

Thus, the ubiquity of mobile devices guarantees students' saturated exposure to this informal writing space, rendering the widespread habit of non-standard conventions a systemic cause that acts directly against the learning and control of the formal composition process. The cumulative result is the creation of an underlying conflict between students' preferred style of communication and what institutions require in written competence. The issue is further complicated by the fact that the platform itself resists formal composition rules and deems them impediments to immediate exchange.

### **The Correlation Between High Usage Time and Erosion of Writing Competence**

The considerable amount of time that students spend on social media is also directly implicated in formal writing proficiency loss, a correlation consistently proved by all academic research. Statistics within education sectors reveal that students spend considerable parts of their day, sometimes several hours a day, engaged in informal writing on such platforms, developing linguistic cultural habits highly opposite to academic norms. This extensive practice consolidates habits that subvert structural and mechanical integrity, the duration spent on social networking considerably detracting from writing abilities and directly causing distraction and negative academic performance (Healy & Mulholland, 2019; Malaney, 2005). This high frequency practice is a negative kind of explicit practice, embedding "netspeak" conventions that are hard to repress when context requires formality.

The most apparent consequence for teachers is the systemic breakdown in the student's basic grammatical and mechanical skills. Lecturers see an overwhelming number of mistakes directly traceable to "netspeak," such as the exclusion of punctuation marks, improper verb concordance, and incorrect capitalization. This is not so much a stylistic preference but a breakdown in the internalization of correct syntax, where consistent reliance on shorthand and colloquialisms detracts from the formal tone necessary in high-stakes documents, compelling students to use

simplistic lexicon without the vocabulary range needed for scholarly argument. Register mixing and the use of digital informality (such as "text message lingo") in academic writing actively discredits the student's authority and scholarly status of their writing.

The effect reaches critically to structural coherence, in that the platform driven imperative towards conciseness leads to the building of disjointed and structurally deficient sentences in academic writing. Students fail to write detailed and logically integrated paragraphs due to being trained to speak in quick short pulses, in an indication of a failure of proficiency transfer between the digital and the formal space. The failure to satisfy the structural requirements of expository writing as well as the dependency on simplified language, results in poor linguistic habits fossilization (Shaari & Bataineh, 2015). The structural deficiency does not allow for the formation of multi paragraph arguments and sophisticated thesis structures, which are central to higher education requirements.

This ubiquitous erosion of fundamental competencies is continually reported in institutional evaluations, highlighting the extent of the correlation between extensive social media exposure and the erosion of formal literacy performance. The evidence persuasively contends that volume of exposure is a key driver of this pervasive erosion, taking up precious time that could otherwise be used for organized reading and writing practice, thus diluting overall academic commitment. The failure to "turn off the social media mindset" (Lecturer FL2, 2024) affirms that routine practice is the source of the systematic failure in formal composition. This lack is a discernible hindrance to achievement in courses involving considerable essay writing and research writing, undermining students' progress in their studies.

The high level of exposure to informal communication also creates poor time management skills towards academic requirements. The perpetual presence of low effort, high reward communication avenues through mobile phones makes maintaining attention on lengthy writing assignments a challenging endeavor, precipitating procrastination and eventually compromising the quality of final work. Learners are continually distracted from much-needed cognitive effort by constant notifications, intensifying issues of concentration and minimizing overall academic productivity. This inability to favor the time-consuming, challenging task of formal writing over the immediate reward of social media is a direct behavioral result of the sites' high usage and addictive design.

In addition, the issue also reaches as far as reading comprehension. The habitual culture of skimming headlines and short passages created through high social media use has been associated with diminishing reading comprehension skills. This impatience with reading long, complicated scholarly texts may also inhibit a student's capacity to successfully synthesize information and create high-level written argumentation, since they do not have deep comprehension of texts. The inability to accomplish extended, sophisticated reading directly restricts the structural and rhetorical complexity they are able to accomplish in their own writing, and thus creates a negative feedback loop that begins with too much consumption of social media.

Therefore, high use time acts as an agent for a multi-layered decrease in both receptive and productive literacy ability.

### **Negative Impacts of High Social Media Frequency on Linguistic and Cognitive Skills**

High frequency of social media causes systemic linguistic and cognitive impairments that essentially erode the academic writing process and Standard English proficiency. Linguistically, the main negative impact is the wholesale deterioration of users' spelling habits, fueled by the normalization of forgoing established conventions in pursuit of expediency and haste. The constant proliferation of phonetic spellings, word cutting, and abbreviations (Bovill, 2010) results in the internalization of non-standard forms, creating a deep reliance on digital spellcheckers instead of ingrained knowledge when creating formal documents. This constant practice secures that the decay of correct spelling becomes a chronic, systemic mistake in official academic submissions, a point continually emphasized in chief examiners' reports and by teaching staff at institutions. The cumulative effect of these mistakes, involving improper use of punctuation marks and incorrect application of capitalization, further undermines the quality and scholarly appropriateness of the work.

This eroding of language is inextricably linked with a breakdown in rhetorical code-switching, wherein students are unable to shift from the informal, flowing register to the formal, objective register consciously. The tendency to use shorthand and slang all the time undermines the professional tone needed for high-stakes documents, leaving students to fall back on simplistic terms that are devoid of the complexity required for scholastic argument. This results in the fossilization of linguistic errors (Shaari & Bataineh, 2015), which means the non-standard forms become so embedded that they are hard, if not impossible, to remove even with overt correction. Thus, the resulting formal writing often fails to have clarity, precision, and authorial voice necessary for scholarly validity, exasperating teachers who witness such endemic and avoidable shortfalls.

Cognitively, the design of social media actually undermines the higher order thinking capacities required for academic rigor. The culture of rapid scrolling and "bite sized content" has been proven to negatively affect students' attention capacity, diminishing their capacity to maintain focus over long, complex academic texts and challenging discourse. This fragmented cognition is a far cry from that required in academic writing, which demands extensive concentration, synthesis, and in-depth analytical analysis of source material. In addition, the platform's very nature towards conviviality and homogeneity (Nagle, 2018) actively constructs "filter bubbles" that restrict access to alternative perspectives and rigorous intellectual debate. This setting directly impedes critical thinking skills required to build long, analytical, and well-argued propositions, rather educating the user in intellectual superficiality and strengthening confirmation bias. The need to be brief and quick educates the user away from the required reflection, writing, and revision that are part of formal writing.

This negative effect is worsened by the contribution of social media as a primary source of perpetual distraction, with constant notifications shattering focus and scholarly productivity (Verheijen et al., 2020). This compulsive involvement guarantees students shift precious time from critical reading and writing practice, enhancing the menace of poor time management against scholarly obligations. The ease of access to low effort, high reward modes of communication through mobile devices creates an expectation of instantaneous feedback and engagement, making it challenging to maintain long-term concentration on involved writing tasks, thereby causing procrastination and eventually undermining the quality of final work. The social and economic model of such platforms that rewards volume over accuracy of content ensures that disinformation and misinformation are commonplace. This requires a taxing, added level of source analysis and critical digital literacy that is all too often not taught, adding to the student's cognitive load and undermining the factual foundation of their research.

The end result is a systemic inability to cultivate the strong, systematic thinking required of scholarly work. The synergy between linguistic shortcuts and compromised critical engagement produces an ill-prepared student writer incapable of meeting the demands of scholarly conversation, illustrating an epidemic failure to manage the demands of objective, evidence based writing. The preference for mental feedback and peer approval in immediate terms fueled by social media actively subverts the patience needed for independent, extended intellectual labor in academic contexts. This alignment of adverse linguistic and cognitive pressures necessitates a systematic pedagogical counter initiative that specifically confronts the habits fostered by high frequency digital communication. The institutional dilemma is in reducing these negative impacts without losing the promise of digital involvement.

### **Persistent Challenges: Register Incongruence and Structural Simplification**

The range of difficulties presented by social media is a function of the ontological mismatch between the functional purposes of electronic communication and the epistemic purposes of scholarly discussion. This is most intensely realized as chronic rhetorical code-switching inability to consciously and aptly switch between the situated, everyday register of social media and the formal, objective register of academic writing (Lecturer ML1, 2024). This is a systemic problem since the amount of informal practice so far exceeds the formal that suppressing bad habits is a constant, uphill battle. The problem is not simply vocabulary but rhetorical failure, wherein the voice of the student is without the proper scholarly distance and authority necessary for high stakes writing.

These two fundamental difficulties that are most continuously impacted are: Systematic Reduction of Grammatical and Mechanical Proficiency and Damage to Structural and Argumentative Depth. The latter is the most widely recorded obstacle to formal achievement. Normalization of cut corner language leads to systematic application of non-standard grammar, non-conventional punctuation, and blatant spelling mistakes in academic work. This widespread inability to follow simple standards is a primary reason keeping student papers subcollegiate, according to faculty in all

departments. The intermixture of registers, including the use of informal tone and slang, also blunts the objective voice necessary for academic scholarship, undermining the very foundation of productive academic discussion. The absence of regard for revision and editing, unnecessary habits in transient social media updates, is directly translated to an absence of care in proofreading formal papers.

The second challenge, Impairment of Structural and Argumentative Depth, is motivated by the platform centric imperative of brevity and urgency, which actively discourages the student's ability at well-organized, long, and logically sophisticated arguments. Students are unable to complete page minimums and submit patchy or oversimplified essays that prove they are educated to convey ideas in bursts of short sentences, as opposed to the sustained, expository development of ideas needed for argumentative writing. This lack of sustained linear thinking negatively affects the ability to control complex syntax and multi paragraph structure, resulting in badly constructed arguments that don't meet thesis needs. The fact that it is not possible to construct a coherent chain of thought a hallmark of academic rigor is therefore implicitly discouraged by the prevailing model of digital communication.

Added to these fundamental issues are the institutional and pedagogic lags. Scant members of the faculty use social media as an aimed instructional tool, exacerbating the gap between student practice and academic expectation. The issue is therefore compounded by pedagogical lack of standardization in response to the highly dynamic, non-standard online practice of the student cohort, permitting bad habits to crystallize into stuck linguistic patterns. The commercial inherent bias of social media, which favors sensationalism at the expense of rigorous content, is also "anathema to educational use" according to critical reviewers, presenting an ideological challenge to academic values which stress truth and neutrality. This shared space enables bad habits to consolidate into deep linguistic structures, without the issue being mediated.

In addition, the very nature of digital literacy itself is a challenge; students are digitally literate in terms of social networking but lack critical digital literacy in the sense of being able to assess source credibility, identify bias, and comprehend algorithmic filtering of information. This failure to properly analyze information acquired from social sites undermines the factual underpinning of their research papers, further conferring a structural and ethical flaw on their formal writing. Always having the potential for distractions at hand in the form of smartphones also makes concentrated effort a luxury, as intense immersion in elaborate writing assignments is frequently disrupted by the promise of immediate, low effort communication. The challenge is thus widespread, brushing against linguistic, cognitive, as well as ethical aspects of the writing process.

### **Opportunities for Pedagogical Intervention and Literacy Enhancement**

In spite of the pedagogical challenges it presents, the platforms hold notable, frequently untapped, pedagogical potential for promoting literacy by capitalizing on students' high levels of intrinsic motivation and activity in the digital environment. The key potential is that social media offer an



easy medium for regular written practice, which can increase fluency and build confidence, even though the first language used may be informal (Clark, 2009; Abdulateef, 2014). This provides a route by which to engage students where they are already enthusiastic about writing and communicating, and perhaps turn hesitation into participation. This amount of writing can, in itself, be organized to help build a more robust "writing muscle."

Major areas of strategic intervention and skill building include: Effective platforms enable collaborative learning and the creation of online study groups, the fostering of peer review, participation, and social bonding, favoring students who are hesitant to contribute in a conventional classroom setting. This enforces a social constructionist model of learning, where knowledge is jointly created in a participatory culture. In addition, social media promotes innovative self-expression, stylistic experimentation, and quick cultivation of audience awareness abilities that are necessary for adapting formal messages with ease. Studying social media campaigns or posts, for example, enables students to break down rhetorical purpose and intended audience, applying these analytical skills to the composition of an academic argument. Using these tools also inherently fosters digital literacy, self-organization, and critical assessment, readying students for the technological complexities of their professional futures.

Education institutions have to take a strategic and interventionist stance, going beyond fear to conscious integration in order to optimize these advantages: (1) Register Instruction Explicitly: Teachers have to deal with the issue head-on by executing Contextual Writing Assignments where students are asked to write a social media entry as well as an essay on the same subject, compelling them to be consciously aware of the variance in tone as well as purpose. This method leverages the familiarity of social media as an instructional tool to foster critical judgment. (2) Formal Standards Re- enforcement: Instructors have to employ Rigorous Rubrics that impose formal standards explicitly penalizing social media-based errors, at the same time promoting the use of formal language even in closed online class discussion to re-enforce proper habits. This two-pronged approach ensures keeping standards without disengaging students from their favorite communication platform. (3) Critical Literacy Integration: Instructional designers and educators need to incorporate digital literacy instruction to instruct students on how to combine the immediacy of digital media with the rigor of academic sources and source critique so that the tool supports the pedagogy, rather than vice versa. This includes educating students to critically examine the algorithmic filtering of information and recognize viral opinion versus fact verification. (4) Applying Platforms for Scaffolding Skills: The platforms can be applied to initial draft or peer review exercises, enabling the students to break the first barrier of writing in a comfortable low stakes domain, before transferring the content to a formal scholarly platform for final editing. This aims at enabling rhetorical dexterity, where the students can code switch appropriately and succeed in both digital and formal communicative environments. This holistic approach turns the challenge into a chance for building strong, 21st century literacy, equipping students not only for academic writing, but for the diverse professional challenges of the contemporary world.

## **IV. Discussion on Results**

The study of social media's influence establishes a deep and intricate threat to formal education, empirically supporting the central problem statement about the Decline in Formal Writing Skills as a result of the spread of informal digital language. Social media's high volume, high frequency character acts as a system-level source of linguistic interference, conditioning students away from, but not toward, scholarly exactness. The most significant discovery corroborated is the systematic decline of basic grammatical and mechanical proficiency, whereby the routine occurrence of shorthand, slang, and non-standard punctuation in formal work attests to the penetration of colloquial language within the academic arena. This issue is unequivocally one of proficiency transfer in the sense that students are competent in one register (netspeak) but do not possess the essential rhetorical code-switching ability to efficiently use the other (Standard English). This inability to switch register is the foundational reason for the incongruity that drastically reduces the validity of their written productions.

Additionally, the discussion is on the fact that the issue is not just linguistic but cognitive and structural. The platform driven impulse toward structural simplification results in fractured sentences and impoverished argumentative depth within formal essays, directly inhibiting students' capacity to carry out the complex multi paragraph development mandated by expository writing. This structural deficit is compounded by the cognitive fragmentation the abbreviated attention span and lack of continued focus promoted by repeated exposure to "bite sized content.". The use of "filter bubbles" also contributes to the problem by restricting access to required intellectual disagreement, thus undermining the critical thinking necessary for evidence based rigorous argument. This means that the social media environment actively resists the intellectual rigour that is at the heart of scholarly communication.

In spite of these widespread negative effects, the strategic necessity for schools is evident: the emphasis needs to move from wholesale prohibition to careful integration and overt teaching. Interventions required are the introduction of contextual writing tasks, which compel students to think deliberately differently about registers by writing down identical text in both informal and formal style. This needs to be complemented by educating critical digital literacy for responsibly operating within the two-literacies environment, with an emphasis on source criticality and bias detection. The answer is found in taking a pedagogical route that makes explicit teaching of grammar and register variation paramount in the curriculum, justifying these steps as essential to bring the level of digital practice among the students and the level of academic expectation on the same page.

## **V. Unexpected Findings**

Although the prevailing discourse on social media predicts an easy negative correlation with formal writing, closer inspection elicits a number of counterintuitive results that complicate this perception and challenge typical pedagogic assumptions. These results underscore that the effect



of digital communication is not equal and tends to produce opposite outcomes in various linguistic and educational environments.

One notable surprise result is that increased exposure to digital communication is not always accompanied by skill loss, and might in certain situations actually encourage linguistic creativity. Although netspeak is mostly thought of as the cause of formality loss, researchers such as Baron (2011) maintain that use of letters, numbers, and punctuation in creative abbreviations can actually encourage children's phonetic education and linguistic creativity. This indicates that the problem isn't the presence of the nonstandard dialect itself, but the students' failure to appreciate the contextual limits of its proper application a failure of rhetorical judgment, not necessarily an intrinsic lack of ability.

A second counterintuitive finding pertains to educational distraction and participation. While high use of social media is typically associated with low grades and decreased focus on independent work, various research has suggested that when social media are brought into the classroom for group collaboration, the adverse effect on formal writing is lessened. This indicates that the regulated, collaborative setting of group work might offer the peer monitoring and collective responsibility necessary to stop the unregulated prevalence of informal language, essentially mediating the adverse effects shown in solitary papers.

Ultimately, the discussion surrounding the transfer of proficiency brings unexpected complexity to the spelling discussion. In general, many educators believe that abbreviating causes students to forget the standard spelling of words. However, there is research that argues that using complex, and in some cases non-standard textisms (e.g., 'c u l8r'), requires a higher level of metalinguistic awareness and the correct spelling and phonology of a word as a prerequisite. So rather than being an indicator of illiteracy, a more sophisticated use of netspeak may indicate a dormant but latent knowledge of the rules of Standard English. This way any \*deficit\* is in application and register control, not necessarily an occluded knowledge of linguistic norms.

This shifts the pedagogy in the classroom from focusing on forgetting the rules of spelling to teach the student how to recognize and consciously apply their meta linguistic awareness with their preexisting knowledge base.

### **Scope of Future Research**

Future studies need to emphasize the long-term consequences and longitudinal effects of excessive social media consumption on students' formal literacy acquisition. Although present studies rightly capture the short-term disruption of "netspeak" to grammar and spelling, there is still limited understanding of how these practices influence academic performance and professional communication outcomes over a few years. More research is required to establish the long-term persistence of "fossilized" informal linguistic behaviors (Shaari & Bataineh, 2015) and whether or not the erosion of core competencies is irretrievable or entirely avertible by committed formal education in university. Furthermore, studies should seek to go beyond simply finding mistakes

and investigate the neurological or cognitive alterations that are linked with long-term involvement in fragmentation, rapid exchange models of communication.

Another key area of future research includes formulating and testing standardized, evidence based pedagogical models for rhetorical code switching that can be applied universally across various types of education institutions. Comparative studies evaluating the effectiveness of various intervention approaches such as the explicit instruction of digital literacy, the utilization of contextual writing tasks, and guided collaborative composition exercises on digital platforms to find out what approaches best span the gap between online practice and formal expectation. Lastly, studies must investigate the differential effects of particular platform features and genres (for example, short form video captioning versus long form blogging) for diverse learning profiles in order to design customized instructional models with optimal engagement potential while systematically protecting formal writing norms.

## **VI. Conclusion**

This analysis concludes that social media has undeniably become a strong, double-edged force changing the way students write, while presenting a direct and observable challenge to a historical preservation of formal writing connoted by conventions and standards. The steady decline of formal literacy is reinforced by the platforms' structural drive for brevity and speed, which has legitimized shortcuts, slang, and non-standard mechanical conventions ("netspeak").

All of this high-volume practice has led to the creeping fossilization of poor language forms (Shaari & Bataineh, 2015) and significant breakdowns in rhetorical code switching contributing to submissions that are unimpressive to achieve grammatical and structural depth requisite for scholarly communication. These issues require an appropriately decisive change in educational pedagogy. In other words, the answer is not to ban technology, but transition to a proactive, multi-faceted pedagogical approach predicated on intentional use and pedagogical instruction. Taking advantage of the positive engagement and collaborative learning, institutions need to find ways of enacting projects like context-based writing assignments, while also teaching critical digital literacy for the objective, formal register compared to the subjective, digital dialect.

In the end, our intention is to build rhetorical flexibility in students so they will be able to code switch easily and flourish, both in terms of academic rigor and communication in current modern society. This kind of integrated purpose is necessary to change the digital problem into an opportunity to develop strong, 21st century skills in literacy that transfer across all communication contexts.

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**Margins Rewritten: A Comparative Exploration of Gender, Caste and Identity in *Joothan* and *Karukku***

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An autobiography is a glimpse into a person's life. The term 'autobiography' consist of three words-'autos', 'Bios' and 'Graphe' which means – 'self', 'life' and 'to write' respectively. In other words, the term 'autobiography' refers to self-life writing/narrative. Until twentieth century commonly used term was memoir. It typically tells the chronological story of an author's life-from birth to the present. Autobiographies are infused with the author's personality and perception of himself/herself and the world. Though autobiography paired well with theories such as structuralism, post-structuralism seemed to be a fertile ground for reconsidering the divide between fact & fiction, challenging the possibility of presenting a life objectively. Autobiography attracts the writers and readers, for it reveals the "hidden forms of inwardness" and the writer's self succeeds in establishing the writer's portrait in the public eye (Sodhi 123).

After centuries of silence, when the Dalit writers felt the need to express themselves, they could only turn inward and talk about their own experiences. Autobiography thus became a fitting vehicle for this expression. The portrayal of the life of the Dalit individuals was representative of the entire community. In this sense, a private gesture 'me-ism' gives way to 'our-ism' and superficial concerns about 'individual subject' usually give way to 'the collective subjection' of the group. Thus autobiography obliterated the distinction between the private and the public. That was why after setting up of the Dalit Panthers Party, a number of autobiographies were written in Marathi followed by Kannada. Autobiography, for many reasons, has been a favourite genre of Dalit writers. It is this literary genre where they can demonstrate their pain, anguish and humiliation. It helps them to search for their selfhood.



Moreover, they want to bring up social reformation by demonstrating their own miseries. For social enlightenment too, they adopt autobiography as a suitable device. They want to enlighten the oppressed and at the same time by delineating their pitiable condition they want to bring change in the hearts of non-dalit readers. In other words, Dalits want to sensitize non-Dalits through projecting their own life stories. Thus the aesthetics of Dalit's autobiographies is linked with their politics. On the one hand, they make an assertion for equal rights and equal status in the society and on the other hand, they protest against inequality and inhumanity and suggest the ways to eradicate it. Thus Dalit aesthetics encapsulates the 'I-we' dialectics, intertwining of individual, community and nation, a transformation of the public sphere through expression of agitation and interrogative rhetoric. It involves as much of speaking, as speaking to, speaking up and speaking for.

The hegemonies namely gender and castes are the prime factors in the construction of individual selfhood as well as the collective identity of Dalits. Since the works are autobiographical, these hegemonies as the socio-historical background form the essential component of an autobiography namely the contemporaneousness and experiential reality. Though both the autobiographical works *Joothan* and *Karukku* are primarily a critique of caste system, they also throw significant light on classicist structure of Indian society. The choice of a self-narrative by a man and a woman each also gives a penetrative insight into the gender difference in the perception of the issues of caste and class besides pointing out the situation of Dalit women in post-colonial India.

Dalit consciousness is a widely accepted critical term which is directly related to literary endeavour to write on Dalit themes particularly discussing the question of Dalit identity. Dalit aesthetics, though said to be still evolving and rooted in the context and text, is essentially grounded in the interface between authenticity of experience and creative effort of the narrator/author. The aesthetics of Dalit autobiography thus has a paradoxical conflation of aesthetics. Both the Dalit writings and autobiographies are recreation of experience(s), through the lens of memory with a dialectical relationship between the present and the past. As such while the past determines the present, the present also conditions the past. Thus the aesthetics of both Dalit writings and autobiography lies in the context, text and its politics.

*Joothan* by Om Prakash Valmiki was published in 1997 whereas Bama's *Karukku* was published in 1992. In this dissertation work, *Joothan* is taken up first in the chronological order though it was published five years later than that of *Karukku*. *Joothan* is dealt first because it goes back into time and thereby covers more time period than *Karukku*. Bama's *Karukku* portrays the picture of Indian Dalit society of mid 1960s in the South of India. *Joothan* on the other hand describes the Indian society of early 60s. It simultaneously manifests the perspective of North India.

Going deep into both Dalit self-narratives it is found that the problematic question is 'Caste'. Both of the Dalit narrators became quite sensitive to the oppression even at a very early age. These self-narratives highlight the complex relationship between caste and class in post-independence India. Another point to be noted is that the autobiography is used by the Dalit narrators as a means of political assertion. Written as self-narratives both *Joothan* and *Karukku* narrate the individual experience in different geographical spaces, but both as the autobiographies of the third world deviate from the Eurocentric tradition, which is rooted in individualism. Both these self-narratives besides being search for individual subjectivity are testimonies of the experiences of the whole community. Consequently, the very act of writing becomes a political act for the voice of both the Dalit narrators and caste and class he/she belongs to. Their voice becomes representative of the collective voice of the entire community for contesting and subverting the institutionalized narrative of the western bourgeois.

Since the autobiographies are a reconstruction of the past experiences mediated by the mature mind, both Valmiki and Bama look at their childhood experiences, capture the emotions/thoughts these events generated followed by the reflection of an introspecting and retrospecting mind. On the other hand, Valmiki born in a 'chuhra' family in a North Indian village is a recreation of his journey from silence to subjectivity. While Valmiki's self-narrative adheres to linearity of narration, Bama's self-narrative is circular and cyclic, coming back in each effort of recollection to the same point of time. *Karukku* draws its complexity from its intensity and from its circularity while *Joothan* owes its intensity to the bitterly sarcastic rhetoric of the text.

Memories of past experience lays bare not only the material deprivation, but also offer incisive insight into the psychological conditioning of the authors. The self-narratives expose the

subtle complexes and conflicts the socio-economic conditions create. The self-narratives therefore are as much the efforts to survive in the casteist and classicist social system as they are individual efforts to overcome the internal turmoil the material exigencies cause. They are efforts to find solutions to personal problems as well as transform the public sphere.

Bama, born into the Paraya community in Tamil Nadu, a community of agricultural labourers which occupies the lowest strata of the caste-ridden hierarchical society, too experienced caste discrimination. Her work *Karuku* describes these incidents first in a comic way. But with the passage of time as she matures her voice acquires solemnity. Valmiki too suffers the pangs of humiliation because of having taken birth in an untouchable 'chuhra' community. His description doesn't have the comic note we find in *Karukku*. It is because the seeds of rebellion are sown by his parents early in his childhood. Both Valmiki and Bama while recounting their past stress on the role of education in their life, and for that, talk about the role their families play for that. While the parents of Valmiki fought tooth and nail for his education, Bama fought her family to send her to college. Both Dalit narrators want to escape caste and therefore make severest efforts to gain and excel in educational field. While Bama was able to excel but could not achieve professional success, Valmiki after failures and foibles was able to attain professional success. The major issue that differentiates and determines their success stories is their movement in the public sphere. Valmiki being a man could move freely. Besides he did not affiliate himself to any stifling religious system. No wonder, therefore we find in Bama a sever indictment of the church, though she also categorically makes it clear that being a woman she found herself being limited too. Both Valmiki and Bama face hurdles largely in the way of getting education because getting education for Dalits is not an easy job. Both face a lot of discrimination and injustices done to them by their classmates and teachers. But emphasize on hard work and single-mindedness. Both of them lay emphasis on the importance of education as they believe that education is the only redeeming factor and the only means to escape the indignities and humiliation. But both are disillusioned with the same as the social stigma of being a Dalit follows them everywhere. Another point that differentiates them is their return to the family.

Analyzing both self-narratives we find that these narratives are situated mainly in rural background. Both narrators move from rural society to urban society. *Karukku* scales the minute demographic description while *Joothan* maps the broad details regarding demography. We find

the detailed description of castes and sub castes in *Karukku* whereas in *Joothan* we find that Valmiki describes not more than three or four castes. The opening of these self-narrative marks the basic difference. Valmiki begins by describing the filthiness, dirt spreading round his 'chuhra basti' but Bama gives a lyrical beginning to her self-narrative, thus highlighting the difference in the authors' aesthetics.

Autobiographies move on the dynamics of memory and memory though abstract and insubstantial owes itself to materiality. Hence materialism is the main feature of self-narratives. In both *Karukku* and *Joothan*, food is used as a metaphor of material deprivation. Bama seems to be accepting hunger as an essential condition of the untouchable. Again and again Bama talks about food items, which indicates her sense of deprivation. The title *Joothan* itself indicates the poor economic condition. By such delineation the class structure of Indian society clearly emerges. The kind of clothes that Bama and Valmiki wear describes the material description of their environment. Their houses too are not in good condition. Both the Dalit narrators show that there is a clear demarcation between the houses of low caste people and high caste people indicating the influence of casteism.

Like education Valmiki and Bama also deal with the issue of religion. Religion and conversion has been seen less as a faith and more as strategy to escape the stigma of untouchability. While in Valmiki's self-narrative, this issue gets a different treatment. Valmiki aims at blasting and deconstructing the Hindu myths. He, however, uses those myths positively such as that of Kali that are empowering to Dalits. His *Joothan* does not focus much on rituals and culture, though stray references are made to the cultured beliefs of his community, which are looked at as outdated, useless and superstitious. Bama, on the other hand, incorporates the same as magical realism. Religion finds the epicenter of literary focus of Bama, who eventually rejects institutionalized religion and tries to equate it with spirituality. Valmiki's silence on the religion of conversion is conspicuous. Bama's primary concern in *Karukku* is to expose the caste hierarchies within church, while Valmiki's aim is to expose the casteist Hindu dispensation.

Gender issues too have been given voice in both the Dalit narratives. But these issues get a more prominent place in *Karukku* than in *Joothan*. Bama gives a detailed picture of physical, socio-economic exploitation faced by Dalit women. Valmiki, on the other hand, does not show much sympathy for the female characters in his autobiography. His 'bhabhi' is a kind of

motherly figure for him. But he does not show much affection for her. His attitude towards female characters in this autobiographical novel is less empathetic than that of male characters. On the other hand Bama time and again acknowledges the support and guidance she received from her brother. Both Bama and Valmiki also accept the truth that Dalit women are doubly oppressed. Both Dalit narrators give a lot of instances in this regard.

Both *Karukku* and *Joothan* are primarily severe indictment of caste system. While Valmiki's *Joothan* critiques the Hindu system, Bama's *Karukku* exposes how the caste/class hierarchies remain unchanged even after conversion into Christian order. While both these self-narratives have talked about the intersection of caste and class, portrayed the Dalit culture, decipher the social activism of the authors and growth of their selfhood, both works are different in more than one way. Valmiki's *Joothan* does not come out of a moment of crisis. It is less an effort to resolve inner dilemma and crisis, though it reflects on internal weaknesses than satirizing the Hindu dominated socio economic system. Bama's self-reflection arises out of a moment of deep crisis. Perhaps that is one of the reasons why *Joothan* looks like a propagandist text. The primary purpose of both the narratives is different. The aesthetics of the two self-narratives also varies in that while Valmiki's *Joothan* is aimed at the transformation of the public sphere alone, Bama adds lyrical and fictional quality to her narrative by making her plot non-linear besides concentrating on her inner life. While the cultural beliefs add the element of magical realism in *Karukku*, Valmiki rejects such beliefs in superstitions. Besides Bama's work is a redefinition of the term 'spirituality'. Though Bama too describes her spatial mobility, Valmiki's *Joothan* being a male self-narrative encompasses more geographical space and hence addresses issues at a more expansive level. Both works resort to interrogative rhetoric, both describe childhood experiences, recapture the childhood emotions and reactions before adding the adult perspective by way of reinterpretation, the tone in both the works is significantly different. Valmiki's *Joothan* employs bitter satire as a weapon of condemnation of high caste and class hypocrisy, Bama's tone remains largely ironical. Both the works coming from the most marginalized section of a third world with 'I', 'We' and 'You' dialectics add a significant feature of collectivism to the genre of autobiography, which conventionally has been an individualistic, western genre. However, Bama's use of 'You' in *Karukku* also attributes an orality, which is a distinctive Indian narratological feature though also often associated with women writers of the third world. The lyrical quality, the element of magical realism forms an essential aspect of her

aesthetics. The very structure of the novel enhances the feminist appeal of the text. The issues of women's education, her insecurity, her role in the rural economy, her double burden of labour, gender discrimination in wages and remuneration, subordination to men etc are some of the issues she has raised in her autobiographical novel. Simultaneously she has pointed out her efforts at preservation of her culture and above all her resilience that makes the work a meaningful feminist text.

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## **A Comparative Study of Television Media and Social Media Platforms in Shaping Youth Awareness and Environmental Concern Toward Recent Cauvery River Pollution 2024 - 25**

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### **ABSTRACT**

The Cauvery River, one of the lifelines of South India, has faced renewed threats in the form of pollution, industrial discharge, untreated sewage, and encroachment, all driving environment harm and public health risks of late. This study examines the role of television exposure and social media use in shaping youth awareness and environmental concern about the pollution of the river in 2024-25. Data was collected from 50 young people using a structured questionnaire that measured media exposure, awareness, and environmental concern. The reliability check of the data showed strong internal consistency:  $\alpha = 0.970$  for items on TV and  $\alpha = 0.966$  for social media items. The corrected Pearson correlation between TV exposure and awareness was  $r = 0.854$  ( $p < .001$ ), indicating a strong association. Simple linear regression showed that social media use significantly predicted environmental concern:  $\beta = 1.051$ ,  $R^2 = 0.852$ ,  $p < .001$ . It is concluded from these observations that traditional and digital media play an important role in shaping youth environmental consciousness and point toward the use of media-based campaigns to mobilize youth for Cauvery River conservation.

### **Keywords:**

*Cauvery River Pollution, Television Media, Social Media, Youth Awareness, Environmental Concern*

## **BACKGROUND OF THE STUDY**

### **Cauvery River Pollution Crisis, 2024 - 25**

In November 2025, reports showed foamy, untreated wastewater-possibly mixed with chemicals-flowing into the Cauvery near Kushalnagar. A few people bathing in the river developed skin irritation and other health problems. Locals blamed it on damaged sewage lines and discharge of untreated effluents from commercial establishments. The pollution created widespread alarm and demands for immediate action by the government (Prajna 2025; The New Indian Express 2025). To address such concerns, a ₹49.56 crore sewage treatment project was restarted in Madikeri with the agenda of not allowing untreated waste to enter the river. Experts said that without continuous monitoring and enforcement, such steps could provide only temporary relief. The degradation has revived public concern; local activists and residents staged protests in Kodagu district, demanding protection of the river and removal of encroachments along its banks (Times of India 2025).

### **Role of Media and Youth Engagement**

Media significantly shapes public perception and can mobilize concern. Agenda-Setting Theory suggests the issues the media foregrounds become the issues the public deems important. In environmental crises, media coverage can frame the problem, provide information, and change attitudes. Youth, who are highly active online, discuss environmental issues frequently and can act as catalysts for wider awareness. Given the Cauvery's ongoing pollution and rising local concern, an examination of how youth media exposure affects awareness and concern is timely to inform environmental campaigns, policy advocacy, and community mobilization.

## **REVIEW OF LITERATURE**

1. **The New Indian Express (2025)** Reports on the Kushalnagar pollution incident showed how untreated wastewater was discharged into the Cauvery, leading to skin irritation and other health risks among the people. The report identified sewage infrastructure failures and slack industrial monitoring as the causative factors, underscoring why media-driven youth awareness in environmental crises matters.
2. **Times of India (2025)** Reports of protests across Kodagu and Mysuru underlined the fact that sustained media coverage magnifies public concern and places pressure on the government. Visual media brought



the issue into mainstream discussion, which supports the hypothesis that television reporting enhances youth awareness.

3. **Sharma & Kumar (2025)** Their work provides info on emotionally charged stories and visual content elicit a more poignant youth response, increasing engagement in environmental issues. Both television and social media prove effective in shaping environmental concern, aligning with this study's direction.

4. **Pandit, Mittal & Kushwaha (2025)** They found that frequent updates, interactive content, and environment-related hashtags on social media platforms are raising concern and engagement among youth despite some "digital activism fatigue." Overall, social media proved highly influential, supporting the current study's regression results.

5. **Iqbal, Akram & Haroon (2024)** Both TV and digital platforms were used by university students in acquiring information about environmental problems, and they prefer information that is timely and in a visual format. This makes the youth-focused analysis highly relevant.

6. **De-Lima-Santos (2022)** Agenda-setting theory applied to environmental journalism shows media attention drives public focus on crises, supporting the rationale for analyzing TV and social media's role in youth awareness.

7. **IJTSRD (2022)** The mass media continue to be a source of environmental information that families and youth in India trust, and continuous reporting raises awareness relevant to the study's objectives.

8. **Alam & Zakaria (2021)** High media use among the younger age brackets shows greater environmental concern, suggesting media access is the key to awareness.

9. **Bhavani River Pollution Assessment Team (2021)** Domestic sewage and industrial effluents seriously affect Bhavani, a Cauvery tributary, reinforcing the call for better awareness and public pressure.

10. **Susheela & Shivanna (2020)** Pollution around the KRS Dam had health, agricultural, and economic consequences, where many residents were not aware of the root causes of pollution; hence, media-delivered information becomes important.

11. **U. Prabhu, A.V. Balan (2020)** Downstream pollution from Bhavani further deteriorates the water quality in Cauvery, hence making public awareness necessary along with mass media on ecosystem-linked health.

12. **Jati & Rahayu (2020)** Repeated exposure via media to environmental topics increases awareness and emotional involvement among young people, particularly with visual and interactive formats-supporting the regression link between social media and concern.
13. **Nithya & Suresh (2019)** The Water Quality Index for the Cauvery demonstrated alarming pollution from untreated sewage and industrial wastes, hence requiring more efficient awareness efforts and grounding media-focused research.
14. **IJITEE (2019)** In Kerala, newspaper and TV coverage improved public understanding of river pollution. This will also motivate protective behavior, hence supporting TV exposure linked to awareness.
15. **International Water Association (2018)** Increased exposure to environmental messaging via media and local organizations generates community awareness while showing the role of media literacy in responsibility.
16. **IJMRA (2018)** Without repeated mass-media reinforcement, awareness about river pollution remained low, a finding that validated the need for ongoing media exposure.
17. **McCombs & Shaw (1972)** Early agenda-setting theory pioneered the idea that the prioritization of media sets the basis for what audiences think about, underpinning why TV and social media can Mold awareness and concern among youth.

## **OBJECTIVES**

1. To examine the relationship between television media exposure and youth awareness about recent Cauvery River pollution.
2. To analyse whether social media usage predicts youth environmental concern regarding Cauvery River pollution.

## **HYPOTHESES**

**H0:** Television media exposure has no significant relationship with youth awareness about Cauvery River pollution.

**H1:** Television media exposure has a significant positive relationship with youth awareness about Cauvery River pollution.

**H0<sub>2</sub>:** Social media usage does not significantly predict youth environmental concern about Cauvery River pollution.

**H1<sub>2</sub>:** Social media usage significantly predicts youth environmental concern about Cauvery River pollution.

## **RESEARCH METHODOLOGY**

The study relies on primary data collected among young people through an online questionnaire. A Google Form was distributed via WhatsApp and email, featuring simple Likert-scale items on TV use, social media habits, awareness, and environmental concern regarding the Cauvery pollution. 50 youths responded to the survey, and all the responses were analyzed. In analyzing the data, we employed descriptive statistics, Pearson correlation to understand the relationship between TV exposure and awareness, and simple linear regression to find the impact of social media on environmental concern. The visuals included a heatmap and scatter plots. Excel and Python-based statistical tools were used to carry out the analyses with precision.

## **SCOPE OF THE STUDY**

The sample consists of youths, aged 18 - 30 years, who can access either TV or social media. It assesses self-reported media exposure, awareness of 2024 - 25 Cauvery pollution events, and environmental concern. The study design is empirical in nature, and it does not track long-term behavior change or river quality data.

## **STATEMENT OF THE PROBLEM**

Despite serious incidents of Cauvery pollution, few empirical evidences exist on how the media exposure shapes youth environmental awareness and concern. Such a situation hinders campaigns from getting any direction. So, this study seeks to fill that gap.

## **SAMPLING PLAN**

A convenience sample of 50 young respondents was selected. The questionnaire link was shared with people who were easy to contact online and through the personal network. The unit of analysis is each

youth respondent. Only those participants who actively use either television or social media were included; hence, the collection of data was efficient within the given timeframe.

### **LIMITATIONS OF THE STUDY**

- The study focuses only on young people and may not reflect the views of older age groups or those living directly along the Cauvery River.
- The sample size is limited to just 50 respondents, which may not fully represent the larger population.
- The study was conducted within a short time frame, so a deeper and long-term analysis was not possible.
- Most respondents were from Bengaluru or nearby areas, which limits the geographical representation.

### **RESULT ANALYSIS & INTERPRETATION**

#### **RELIABILITY TEST**

**Table no. 01**

Scale	Cronbach's Alpha	N of Items
Television Exposure (Q1 - Q5)	.970	5
Social Media Usage (Q6 - Q10)	.966	5

The reliability test was conducted using Cronbach's Alpha to evaluate internal consistency among the items measuring Television Exposure (Q1 - Q5) and Social Media Usage (Q6 - Q10). The TV scale showed  $\alpha = 0.970$ , while the social media scale showed  $\alpha = 0.966$ , both of which indicate excellent reliability ( $\alpha > 0.90$ ). This means the items within each scale are highly consistent with each other and reliably measure their respective constructs.

**Objective- 1: To examine whether television media exposure significantly influences youth awareness about recent Cauvery River pollution issues.**

### DESCRIPTIVE STATISTICS

**Table no. 02**

Variable	Mean	SD	Min	Max
TV Exposure (Q1–Q2 Avg.)	3.42	1.2911	1	5
Awareness (Q3)	3.66	1.2056	1	5

### CORRELATION RESULTS

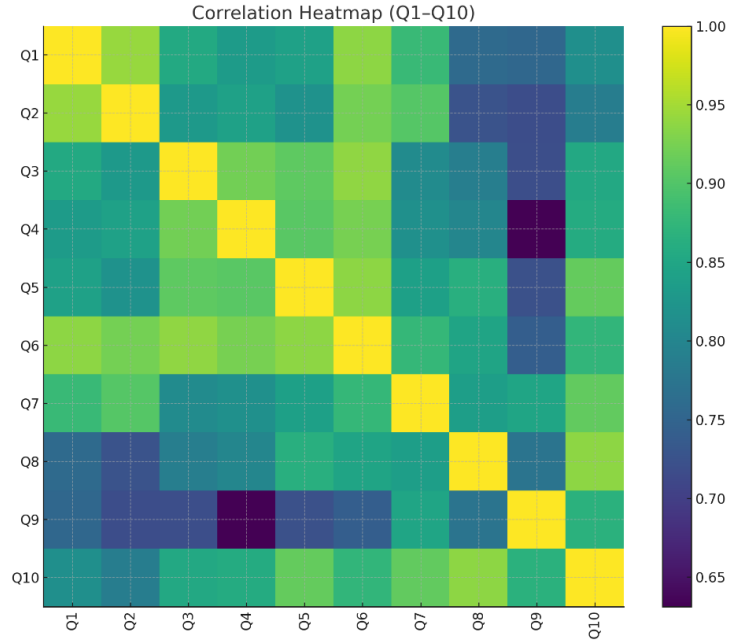
**Table no. 03**

Test	Value
Pearson r	0.8541
P - value	$3.1585 \times 10^{-15}$ (0.0000)
N	50

#### Interpretation

The correlation test shows a strong and highly significant positive relationship between television exposure and awareness. This means that youth who watch more television news tend to have higher awareness about the causes of Cauvery River pollution. The very low P-value indicates that this relationship is statistically reliable and not due to chance

#### Heatmap showing Correlation Results



**Fig no. 01**

The heatmap visually confirms that the TV-related items (Q1–Q5) form a strong cluster, showing consistent responses across all TV questions. Awareness (Q3) aligns well with these items, further supporting that television exposure and awareness are closely connected. The heatmap supports the validity of the correlation results by showing clear grouping and logical relationships among the variables.

### Hypothesis Testing

Since the correlation analysis shows a strong and statistically significant positive relationship between television exposure and youth awareness about Cauvery River pollution, we are rejecting the Null Hypothesis ( $H_{01}$ ) and accepting the Alternative Hypothesis ( $H_{11}$ ).

**Objective 2: To analyse whether social media usage significantly predicts youth environmental concern regarding recent Cauvery River pollution issues.**

### REGRESSION ANALYSIS

**Table no. 04**

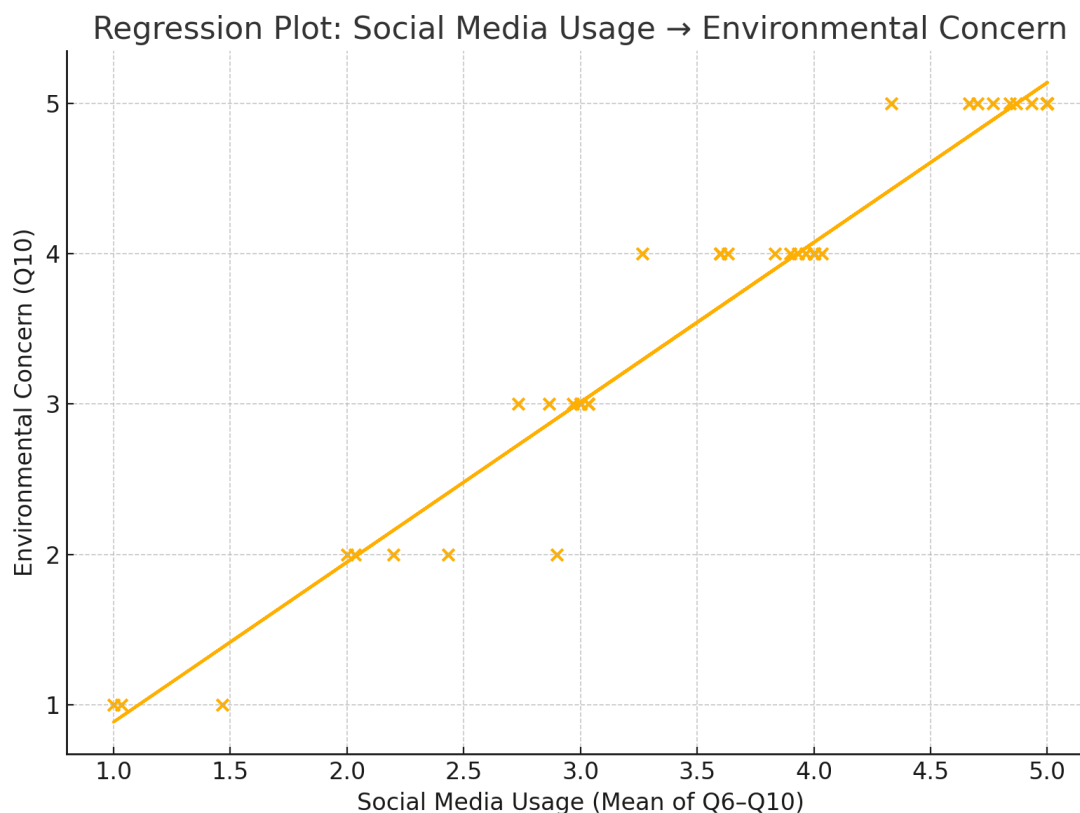
Component	Value
Slope ( $\beta$ )	1.051

Intercept	−0.271
R <sup>2</sup>	0.852
Adjusted R <sup>2</sup>	0.848
F (1,48)	275.30
t-value	16.593
p-value	< .001
N	50

### Interpretation

The regression results show that social media has a very strong influence on youth environmental concern. With an R<sup>2</sup> of 0.852, social media alone explains most of the variation in how concerned young people feel about Cauvery pollution. The slope ( $\beta = 1.051$ ) shows that higher social media usage leads to higher concern. The very high F-value and extremely low p-value ( $p < 0.001$ ) confirm the model is statistically significant. Overall, social media clearly plays a major role in shaping youth attitudes toward the environment.

### Graph Showing Regression Plot



**Fig no. 02**

### **Interpretation**

The regression plot shows a clear upward trend, indicating that students who use social media more tend to feel a stronger sense of environmental concern about the Cauvery River. Most of the points lie close to the regression line, meaning the data fits the prediction very well. This visual pattern supports the statistical result that social media usage is a strong predictor of environmental concern. In simple terms, the younger people engage with pollution - related content on social media, the more responsible and aware they feel about environmental issues, especially those related to the Cauvery River.

### **Hypothesis Testing**

Since the regression analysis shows a strong and statistically significant predictive impact of social media usage on youth environmental concern, we are rejecting the Null Hypothesis ( $H_0$ ) and accepting the Alternative Hypothesis ( $H_1$ ). This indicates that social media usage significantly contributes to higher levels of environmental concern among youth.



## **FINDINGS OF THE STUDY**

1. The study showed that young people who watch more television news about the Cauvery River tend to be more aware of what is happening. TV clearly helps them understand the issue better.
2. Social media had an even stronger effect - students who actively use platforms like Instagram and YouTube showed higher environmental concern, meaning these platforms emotionally influence how they feel about pollution.
3. The survey questions were found to be highly reliable, which means the responses were consistent and trustworthy.
4. The Correlation heatmap revealed that many of the media-related questions were closely connected, showing that youth often consume TV and social media together.
5. The regression analysis showed that social media usage explains a large portion of why some youth show higher concern than others.
6. Overall, the findings make it clear that both TV and social media contribute to awareness, but social media connects with youth on a deeper emotional level.

## **SUGGESTIONS AND RECOMMENDATIONS**

1. Television channels should keep giving regular, clear, and engaging updates about Cauvery River issues so that awareness continues to grow.
2. Social media campaigns using short videos, infographics, and relatable posts should be created to reach young audiences effectively.
3. Colleges and universities can organize simple awareness programs, guest talks, and field visits to help students understand the issue more deeply.
4. Local influencers, educators, and eco-content creators can be encouraged to share information in a youth-friendly and engaging way.
5. Authorities should make water-quality updates and pollution alerts easily accessible online so people can stay informed.

6. Youth should be encouraged to take part in clean-up drives, eco-events, and community activities, as hands-on involvement increases their interest.
7. Pollution control boards and local bodies should take strict, visible action against illegal waste disposal and encroachments to prevent further damage.

## **CONCLUSION**

The study clearly depicts that media plays a powerful role in shaping how young people understand and react to the Cauvery River pollution issue. Television helps build awareness by presenting facts and news stories, while social media creates stronger emotional involvement by showing real-time videos and discussions. Together, they influence how youth think, feel, and respond to environmental problems. As the Cauvery river continues to face pollution challenges, the responsibility to stay informed becomes even more important. By using media effectively and encouraging youth participation, society can move towards better river protection and stronger environmental responsibility. The study reinforces that informed youth are one of the strongest forces in bringing positive change.

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## Media Influence on Public Perception of the Mekedatu Project within the Cauvery Water Dispute: A Primary Survey-Based Study in Karnataka

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### **ABSTRACT**

The Mekedatu project has once again become a major talking point in Karnataka, especially after recent court updates and political statements about the Cauvery water dispute. People keep hearing different things on TV, social media, and online news, and this study tries to understand how all that information actually shapes their views. Using survey responses from people across Karnataka, the research looks at two things: whether frequent media exposure influences their attitude, and whether people who depend on different media sources think differently about the project. The results showed a strong link between how much media people consume and how strongly they feel about Mekedatu. The ANOVA test also found clear differences between traditional and digital media users, with online and social media users showing stronger opinions overall. These findings suggest that the type of media people follow plays a big role in shaping their understanding of the project and the wider Cauvery issue.

### **Keywords:**

*Mekedatu Project, Media Exposure, Public Attitude, Cauvery Water Dispute, Media Influence.*

## **INTRODUCTION**

The Mekedatu project has become one of the most discussed water-related issues in Karnataka, mainly because it is connected to the long-running Cauvery water dispute. The project has received renewed attention due to recent legal and political developments, making it a prominent topic in public conversations. As news spreads through television, online platforms, and especially social media, people are exposed to different opinions, arguments, and interpretations. This constant flow of information shapes how citizens understand the project and its possible impact. Youth audiences, who are more active on digital platforms, tend to form their views based on the media they consume. However, very little research has explored how media exposure actually influences public perception of Mekedatu. Most discussions remain political or technical, leaving a clear academic gap. This study aims to understand how media shapes awareness and attitudes, and whether different media sources influence people in different ways. The findings will help explain how public opinion develops in large infrastructure debates.

## **BACKGROUND OF THE STUDY**

The Mekedatu project has become one of the most debated water-infrastructure proposals in Karnataka, mainly because it is closely tied to the long-standing Cauvery water dispute between Karnataka and Tamil Nadu. Recent political announcements, legal developments, and media reporting have brought the issue back into public discussion. For instance, the Supreme Court's observations that Tamil Nadu's objections were "premature" triggered renewed attention across news platforms (Hindustan Times, 2025). State leaders have also frequently used media statements to communicate progress, such as the submission of a fresh Detailed Project Report to the Centre (Hindustan Times, 2025). Media coverage often mixes legal updates, political reactions, and public sentiment, shaping how people interpret the intentions and implications of the project (The Print, 2025).

At the same time, simplified explainers and constant digital updates have made the topic more visible to the youth, especially through online news and social media platforms (News Bytes, 2025). Expert commentary in major newspapers has also highlighted interstate negotiations and environmental concerns, further influencing public opinion (Times of India, 2025). Academic studies on Cauvery-related issues show that media framing significantly impacts public understanding, emotional responses, and perceptions of responsibility during water conflicts (Jenin Raj & Nandakumar, 2025; Chandrasekharan, 2025). Broader research on river-link projects indicates that media narratives often emphasize themes such as development, environmental risk, and political contestation (Singh et al., 2025).

However, despite the project's prominence in political discourse and news cycles, there is very limited scholarly research specifically examining how media exposure influences public perception of Mokedatu. Government documents provide technical details (Government of Karnataka, 2019), and earlier framing studies of the Cauvery dispute offer historical insights (Velayutham, 2019), but they do not address contemporary media platforms such as social media, which play a major role today. This lack of focused academic work highlights the need for primary research that explores how different media sources shape people's awareness, attitudes, and interpretations of the Mokedatu project in Karnataka.

## **REVIEW OF LITERATURE**

Since very few academic studies have directly examined public perception and media influence on the Mokedatu issue, this review also includes credible newspaper articles, government documents, and other relevant online sources to provide a broader understanding.

1. **The Print (2025)** explains how the Supreme Court removed a procedural hurdle for the Mokedatu project while stopping short of granting full approval. The report blends legal updates with political messaging, shaping how the public interprets the dispute. It portrays Mokedatu as both a developmental aspiration and a sensitive political issue. However, the article offers limited technical or environmental detail.

2. **Hindustan Times (2025)** discusses Karnataka's decision to submit a fresh Detailed Project Report after the Supreme Court termed Tamil Nadu's objection premature. The article highlights how political leaders use media coverage to project administrative progress and influence public opinion. This helps shape awareness among citizens, especially youth. A limitation is the minimal focus on ecological concerns.

3. **News Bytes (2025)** offers a simple explainer on why Mokedatu has returned to public debate, summarizing recent political and judicial developments. Its youth-friendly, easy-to-read style helps general readers understand the issue quickly. While this builds public awareness, the explanation sometimes oversimplifies hydrological and technical complexities.

4. **Hindustan Times (2025)** reports on the Supreme Court's remark that Tamil Nadu's challenge to Mokedatu was premature until expert review is completed. Media coverage of courtroom proceedings often influences how people perceive fairness in interstate disputes. The report amplifies political reactions, shaping public trust in the legal process. It provides little insight into scientific or environmental aspects.

5. **Times of India (2025)** presents expert opinions explaining that Karnataka must secure Tamil Nadu's cooperation to advance the Mekedatu project. The article emphasizes negotiation, environmental clearance, and political communication as major hurdles. It highlights how expert voices shape public expectations. However, it lacks perspectives from local communities directly affected by the project.
6. **Drishti IAS (2025)** provides a neutral summary of the Mekedatu project, explaining its intended benefits and reasons behind Tamil Nadu's opposition. The source is useful for creating awareness-related research tools because it presents information clearly and objectively. Its limitation is that it is not peer-reviewed, reducing its academic depth.
7. **Vajiram & Ravi (2024)** offer an examination-style overview of the Mekedatu reservoir project, covering its technical, political, and environmental aspects. The concise format helps in understanding the broader context of the dispute. However, the analysis remains descriptive and does not offer deeper academic interpretation.
8. **Wikipedia (2025)** compiles commonly known information about Mekedatu, including geography, political background, and public debate. It is helpful for gaining initial orientation, especially for new readers. The limitation is potential inconsistency because the platform allows open edits.
9. **Singh, Hansen & Birkenholtz (2025)** analyze how Indian media frames large water-infrastructure projects using topic modelling. Their study identifies themes of development, politics, and environmental concern, offering a useful framework for analyzing Mekedatu media narratives. Although the study does not focus on Mekedatu, its method is highly transferable to similar disputes.
10. **Jenin Raj & Nandakumar (2025)** examine how media influences social behaviour during the Cauvery water crisis. Their findings show that emotionally charged reporting can heighten public tension and shape regional sentiment. This supports the idea that media exposure strongly influences public attitude. The study's limitation is that it focuses on crisis moments rather than long-term perception.
11. **Chandrasekharan (2025)** analyzes how newspaper editorials frame the Cauvery conflict by assigning responsibility and proposing solutions. The study explains how editorial framing shapes public understanding of water disputes. A drawback is the absence of television and social media analysis, which limits its relevance to current digital conditions.



12. **Government of Karnataka (2019)** provides a pre-feasibility report detailing geological, hydrological, and technical aspects of the Mekedatu project. It offers valuable technical background essential for understanding the project's goals and controversies. Its main limitation is that it presents only the official planning perspective without independent evaluation.

13. **Richards & Singh (2004)** examine India's institutional structures for resolving interstate water disputes, highlighting legal, political, and administrative challenges. Their work provides essential background for understanding why projects like Mekedatu face prolonged delays. Its limitation is that it predates modern environmental activism and digital media influence.

### **OBJECTIVES OF THE STUDY**

3. To examine the relationship between media exposure frequency and public attitude toward the Mekedatu Project.
4. To determine whether public attitude toward the Mekedatu Project differs across categories of media users (TV, newspapers, online news, social media).

### **HYPOTHESES**

**H0<sub>1</sub>:** There is no significant relationship between media exposure and public attitude.

**H1<sub>1</sub>:** There is a significant positive relationship between media exposure and public attitude.

**H0<sub>2</sub>:** There is no significant difference in public attitude across media-source groups.

**H1<sub>2</sub>:** There is a significant difference in public attitude across media-source groups.

### **RESEARCH METHODOLOGY**

This research follows a quantitative approach using primary data collected through a structured questionnaire. The questionnaire included demographic details, media-usage patterns, and Likert-scale items measuring exposure and perception. The study used correlation analysis to examine the relationship between media exposure and public attitude, and ANOVA to compare perception across different media-source groups. Data was collected online through Google Forms, ensuring easy access for respondents across Karnataka. The responses were coded, cleaned, and analysed using statistical tools such as SPSS, Excel to draw meaningful conclusions.

### **STATEMENT OF THE PROBLEM**

Despite widespread media coverage, very little is known about how television, online news, and social media shape public perception of the Makedatu project. Different media platforms present contrasting narratives, which may influence awareness and opinions in different ways. This creates a clear need to study the actual impact of media exposure on public perception using primary data.

### **SAMPLING PLAN**

The study adopted a non-probability convenience sampling method, as respondents were selected based on easy accessibility and willingness to participate. A total of 50 respondents from Karnataka completed the questionnaire. The sample included individuals who regularly consume news through at least one media source such as TV, social media, or online portals. The sample size is suitable for conducting correlation and ANOVA tests for exploratory research. The focus was on young and active media users, as they are more likely to engage with Makedatu-related content.

### **LIMITATIONS OF THE STUDY**

1. The sample size is limited to 50 respondents, which may not represent the entire population of Karnataka.
2. Convenience sampling was used, which limits the generalizability of the findings.
3. The study captures perception at only one point in time and does not track changes over time.
4. The study focuses only on media influence and does not evaluate the technical or political aspects of the Makedatu project.
5. Rural respondents with limited digital or media access may be underrepresented.

### **RESULTS ANALYSIS**

#### **RELIABILITY TEST**

**Table no. 01**

Scale	Cronbach's Alpha	N of Items
Media Exposure (Q1–Q5)	<b>0.956</b>	3
Media Attitude (Q5–Q10)	<b>0.971</b>	2

## Interpretation

The reliability test shows that both scales used in this study are highly consistent. The Media Exposure scale ( $\alpha = 0.956$ ) and the Media Attitude scale ( $\alpha = 0.971$ ) both exceed the accepted standard for excellent internal reliability. This means the questions within each group measure the same idea effectively. Because of this strong consistency, the results derived from these scales can be trusted for further statistical analysis.

**Objective 1: To examine the relationship between media exposure frequency and public attitude toward the Mekedatu Project.**

## DESCRIPTIVE STATISTICS

Table no. 02

Variable	N	Mean	Std. Deviation	Minimum	Maximum
Media Exposure	50	3.31	1.27	1	5
Public Attitude	50	3.36	0.96	1	5

## Interpretation

The descriptive results show that respondents generally reported moderate levels of media exposure and attitude toward the Mekedatu Project. The averages for both variables fall around the mid-point of the scale, indicating neither very low nor very high engagement. The wide spread in media exposure scores suggests that people differ greatly in how often they consume Mekedatu-related content. Overall, the data reflects a mixed but balanced level of awareness among participants.

## CORRELATION RESULTS

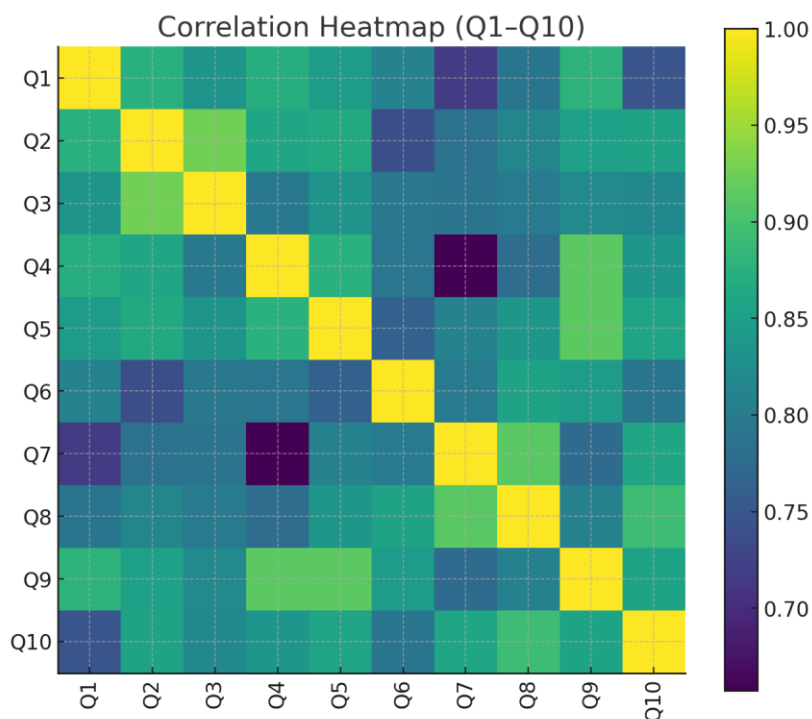
Table no. 03

Variable 1	Variable 2	Pearson r	Sig. (2-tailed)	N
Media Exposure	Media Attitude	0.9105	0.000	50

## Interpretation

The correlation result shows a very strong positive link between media exposure and public attitude ( $r = 0.9105$ ). This means that the more people consume Mekedatu-related content, the stronger their opinions become about the project. The extremely low p-value ( $p < 0.001$ ) confirms that this connection is statistically reliable. In simple terms, media exposure clearly plays a major role in shaping how people think about the issue.

**Heatmap showing Correlation Results**



**Fig no. 01**

## Interpretation:

The heatmap shows that most of the items from Q1 to Q10 are strongly correlated with one another, indicating that respondents answered these questions in a consistent manner. The darker and brighter blocks along the diagonal reflect high internal agreement within each item set. Some variation appears between the early questions and the later ones, suggesting slight differences between television exposure and social media usage patterns. Overall, the heatmap confirms that both groups of questions are closely connected and suitable for further analysis like correlation and ANOVA.

### Hypothesis Testing:

The correlation test produced a very strong positive relationship with a highly significant p-value ( $p < 0.001$ ). This clearly indicates that as media exposure increases, public attitude toward the Mekedatu Project becomes stronger. Because the results are statistically meaningful and not due to chance, the null hypothesis ( $H_{01}$ ) is rejected. Therefore, the alternative hypothesis ( $H_{11}$ ) is accepted, confirming a significant positive relationship between the two variables.

**Objective 2: To determine whether public attitude toward the Mekedatu Project differs across categories of media users (TV, newspapers, online news, social media).**

### ANOVA RESULTS

Table no. 04

Source	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	32.944	3	10.981	13.350	0.000002
Within Groups	38.668	47	0.822	-	-
Total	71.612	50	-	-	-

### Interpretation

The ANOVA results indicate that people's attitudes vary significantly depending on which media source they primarily depend on. Digital media users, especially those using social media and online news show noticeably stronger attitudes than traditional media users. The statistically significant F-value confirms that these differences are meaningful and not due to random variation. This suggests that the media platform itself influences how strongly people engage with the Mekedatu issue.

### POST-HOC TEST

Table no. 05

Group 1	Group 2	n1	n2	t	p-value
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Social media	Television	12	12	3.27	0.004
Social media	Newspapers	12	8	3.20	0.0049
Online News	Television	19	12	4.65	0.00032
Online News	Newspapers	19	8	5.52	0.000062
Social media	Online News	12	19	1.52	0.144
Television	Newspapers	12	8	0.97	0.339

### **Interpretation**

The post-hoc test shows that users of online news and social media hold much stronger attitudes compared to those who rely on TV or newspapers. The differences between digital and traditional groups are statistically significant, highlighting the stronger influence of digital platforms. However, users within each category (social vs online, TV vs newspaper) do not differ much from each other. This pattern clearly indicates that digital media drives higher engagement and stronger opinions.

### **Hypothesis Testing:**

The ANOVA test showed a significant difference in public attitude among media groups, with an F-value of 13.35 and  $p < 0.001$ . This means that respondents who rely on different media sources do not express the same level of attitude toward the Makedatu Project. Since the p-value is well below the threshold for significance, the null hypothesis ( $H_0$ ) is rejected. The alternative hypothesis ( $H_2$ ) is accepted, confirming that public attitude varies meaningfully between traditional and digital media users.

### **FINDINGS OF THE STUDY**

1. The study found a very strong positive relationship between media exposure and public attitude toward the Makedatu project. Respondents who consumed more news, especially through digital platforms showed stronger opinions and higher awareness levels.

2. ANOVA results showed significant differences in perception based on the primary media source. Social media and online news users displayed the strongest attitudes, whereas newspaper readers showed the lowest engagement.
3. Television viewers demonstrated moderate awareness, indicating that traditional media still plays a role but is less influential compared to digital platforms.
4. The heatmap and reliability tests confirmed that all items were consistent and measured the constructs effectively, adding credibility to the results.
5. The overall findings indicate that media framing and frequency of exposure have a clear influence on how people interpret the Mekedatu project and the larger Cauvery dispute.

### **SUGGESTIONS / RECOMMENDATIONS**

1. Government agencies should provide clear and regular updates about the Mekedatu project through both traditional and digital media to reduce misinformation and confusion.
2. Media platforms should prioritize balanced reporting by presenting scientific, environmental, and legal aspects along with political statements to help the public form informed opinions.
3. Awareness programs, especially targeted towards youth, can be organized through social media campaigns since digital platforms show the highest influence.
4. Journalists and content creators should avoid sensational framing, as emotionally charged reporting can exaggerate fear or conflict in interstate water issues.
5. Future communication efforts should use infographics, short videos, and simplified explanations to help the general public understand the real implications of the project.

### **CONCLUSION**

This study set out to understand how media exposure influences public perception of the Mekedatu project, and the results clearly show that media plays a powerful role in shaping people's views. Individuals who

consume news more frequently; especially through social media and online portals tend to hold stronger and more defined attitudes toward the project. The differences across media groups highlight how each platform shapes information differently, leading to varying levels of awareness and engagement. Overall, the findings emphasize the importance of responsible communication and the need for accurate, balanced reporting. As the Mokedatu project continues to remain in public discussion, understanding media influence becomes essential for policymakers, media professionals, and citizens alike.

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## A Descriptive Study of the Phonetics and Morphology of the Hindi Language

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### Abstract

This descriptive study delves into the intricate phonetic and morphological structures of the Hindi language, offering a comprehensive linguistic analysis grounded in contemporary theoretical frameworks. Hindi, as an Indo-Aryan language, exhibits a richly layered phonological system characterized by a diverse inventory of consonants and vowels, including aspirated and retroflex segments that are phonetically rare in many global languages. The study examines segmental and suprasegmental features, highlighting the role of syllable structure, stress, intonation and rhythm in spoken discourse. Particular attention is given to the phenomena of nasalization, gemination and allophonic variation, which contribute to Hindi's phonetic complexity and regional variation. On the morphological front, the research elucidates the agglutinative and inflectional tendencies of Hindi morphology. The study explores both derivational and inflectional processes, analyzing the formation of nouns, verbs, adjectives and adverbs through affixation, compounding and reduplication. Special emphasis is placed on gender, number, case and tense-aspect-modality (TAM) marking, which reflect the deep grammatical alignment of the language. The structure and function of postpositions, as opposed to prepositions in other languages, are examined for their syntactic and morphological implications. By synthesizing phonetic data and morphological patterns, the study not only maps the structural dynamics of Hindi but also underscores the interplay between sound and form. This descriptive account contributes to the broader field of South Asian linguistics and provides essential groundwork for applied areas such as language teaching, speech synthesis and natural language processing. Ultimately, this investigation affirms the linguistic richness of Hindi and its relevance as both a subject of theoretical inquiry and practical application in multilingual contexts.

**Key words:** Hindi Language, Phonetics, Morphology, Indo-Aryan, Allophonic Variation, Derivational Processes, Inflectional Morphology, Syllable Structure, Tense-Aspect-Modality (TAM), Linguistic Analysis

## 1. Introduction

Hindi, based on the Khariboli dialect and written in the Devanagari script, is the official language of the Indian Union and one of the most spoken languages in the world. Linguistically, Hindi is both phonetically and morphologically rich, drawing from Sanskrit and influenced by other regional and foreign languages over centuries.

This paper is divided into two major linguistic domains: **Phonetics** (covering the sound system) and **Morphology** (covering word formation and grammatical structures).

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## 2. Phonetics of Hindi

Phonetics in Hindi includes the study of the speech sounds used in the language, classified into consonants and vowels, along with suprasegmental features and phonetic variations.

### 2.1 Phonemic Inventory

Hindi has a broad range of phonemes, including:

#### 2.1.1 Vowel Phonemes

There are 11 vowel phonemes in Standard Hindi:

- Short vowels: /i/, /u/, /ə/
- Long vowels: /i:/, /u:/, /a:/
- Mid vowels: /e:/, /o:/
- Diphthongs: /ai/, /au/

Devanagari	Phoneme	Example	Gloss
इ	/i/	इमली /imli/	tamarind
ई	/i:/	ईख /i:kh/	sugarcane
अ	/ə/	अग्नि /əgni/	fire
आ	/a:/	आम /a:m/	mango
उ	/u/	उल्लू /ullu:/	owl
ऊ	/u:/	ऊन /u:n/	wool
ए	/e:/	एक /e:k/	one
ओ	/o:/	ओस /o:s/	dew

Devanagari	Phoneme	Example	Gloss
ऐ	/ai/	ऐनक	/ainək/ spectacles
औ	/au/	औरत	/aurət/ woman

### 2.1.2 Consonant Phonemes

Hindi consonants are organized based on place and manner of articulation. There are around 33 consonant phonemes including:

- **Stops:** Voiceless and voiced, aspirated and unaspirated (e.g., /p/, /b/, /t/, /d/, /tʰ/, /dʰ/)
- **Nasals:** /m/, /n/, /ɳ/, /ɳ̐/
- **Fricatives:** /s/, /ʃ/, /ɦ/
- **Affricates:** /tʃ/, /dʒ/
- **Approximants and Laterals:** /l/, /r/, /ʋ/, /j/

Sound	Example	Gloss
/k/	किताब	/kita:b/ book
/t/	टेबल	/t̪e:bəl/ table
/ɳ̐/	ध्वनि	/d̪ʱʋəɳ̐i/ sound
/ʃ/	शेर	/ʃe:r/ lion
/r/	रास्ता	/ra:sta:/ path

## 2.2 Distinctive Features

Distinctive features are binary phonological properties used to categorize phonemes. In Hindi, some key distinctive features include:

- **Aspirated vs. Unaspirated:** Hindi contrasts between aspirated and unaspirated stops (e.g., /k/ vs. /kʰ/).
- **Voiced vs. Voiceless:** Voicing distinguishes between /b/ and /p/, /d̪/ and /t̪/.
- **Retroflexion:** A major feature of Hindi where the tongue curls back (e.g., /ɭ/, /ɖ/, /ɳ̐/).
- **Nasality:** Some vowels and consonants are nasalized.

These features allow for meaningful contrasts, as in:

- /kal/ (yesterday) vs. /kʰal/ (skin)
- /ɖal/ (lentil) vs. /ɖ̪al/ (to put)

## 2.3 Suprasegmental Features

Suprasegmental features include:

- **Stress:** Usually fixed on the initial syllable, but weakly distinguished.
  - **Intonation:** Declaratives tend to fall, interrogatives rise.
  - **Length:** Vowel length is contrastive in Hindi. For example, /pəl/ (moment) vs. /pa:l/ (to nurture).
  - **Nasalization:** Vowels can be nasalized, marked with chandrabindu (ँ), e.g., हँसी /h̃si:/ (laughter).
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## 2.4 Phonetic Variations

Some allophonic variations occur:

- /n/ is realized as [ŋ] before velars (e.g., /gaŋga:/).
  - Schwa deletion often occurs in fast speech: for example, /ra:mə/ → /ra:m/.
  - Assimilation in connected speech: /god<sup>h</sup> ra:t/ → [godra:t] (Good night).
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# 3. Morphology of Hindi

Morphology is the study of word structure and formation. Hindi exhibits both **inflectional** and **derivational** morphology.

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## 3.1 Word Formation Processes

Hindi word formation follows several processes:

### 3.1.1 Derivation

Adding affixes to roots:

- Prefixation: **a-** + **śuddh** = **aśuddh** (impure)
- Suffixation: **sundar** + **-tā** = **sundartā** (beauty)

### 3.1.2 Compounding

Combining two or more roots:

- **rājya** (state) + **sabhā** (assembly) = **rājyasabhā** (council of states)

### 3.1.3 Reduplication

Often for intensification or emphasis:

- **thodā-thodā** (a little bit)
- **jaldi-jaldi** (quickly)

### 3.1.4 Borrowing

Words are borrowed from Sanskrit, Persian, English, Urdu:

- **kitaab** (book) from Arabic via Persian
- **train** (train) from English

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## 3.2 Inflectional Morphology

Hindi marks nouns and verbs with morphological inflections based on **number**, **gender**, **case** and **tense**, **aspect**, **mood**.

### 3.2.1 Noun Inflection

Nouns change forms based on **gender** (masculine/feminine), **number** (singular/plural) and **case** (nominative, oblique).

Word	Gender	Singular	Plural
लड़का /laɽka:/	M	लड़का	लड़के
लड़की /laɽki:/	F	लड़की	लड़कियाँ

### 3.2.2 Verb Inflection

Verbs are inflected for **person**, **number**, **gender**, **tense**:

- Root: जा (go)
- जा रहा है (is going, masculine singular)
- जा रही है (is going, feminine singular)
- गए थे (had gone, masculine plural)

TAM (Tense-Aspect-Mood) is marked with auxiliaries like है, था, होगा.

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### 3.3 Morphological Typology

Hindi is an **inflectional** and **fusional** language with agglutinative tendencies. Words are often composed of root + suffix combinations, but single morphemes can encode multiple grammatical features.

For example:

- गया (gaya) = root जा (go) + suffix -या (past masc. sing.)

Agglutinative features are more prominent in compounds and derivations.

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### 3.4 Grammatical Categories

Hindi morphology expresses the following grammatical categories:

#### 3.4.1 Gender

Two genders: Masculine and Feminine. Adjectives and verbs agree with gender.

- बड़ा लड़का (big boy)
- बड़ी लड़की (big girl)

#### 3.4.2 Number

Singular and plural:

- कुत्ता / कुत्ते

#### 3.4.3 Case

Marked in nouns/pronouns:

- राम ने (Ram-ERG) – agent
- राम को (Ram-DAT) – indirect object
- राम से (Ram-INSTR) – by/from Ram

#### 3.4.4 Tense, Aspect, Mood

- Present: जा रहा हूँ (am going)
- Past: गया था (had gone)
- Future: जाएगा (will go)

#### 3.4.5 Person and Agreement

Verbs agree with the subject in **person**, **number** and **gender**.

- मैं जाता हूँ (I go – masc.)
- वह जाती है (She goes – fem.)

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## 4. Conclusion

The phonetic and morphological structure of Hindi demonstrates the intricate ways in which sounds and words are formed and function in a language. The rich inventory of phonemes, the contrastive features like aspiration and retroflexion and the suprasegmental elements all contribute to the distinct sound system of Hindi. On the morphological front, processes such as inflection, derivation, compounding and reduplication underline the language's complex grammatical framework.

Hindi's classification as a fusional and inflectional language with agglutinative tendencies shows its flexibility in word formation and grammatical representation. This descriptive study offers a foundational understanding for further linguistic analysis or computational modeling of Hindi.

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