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***The Place of Tiruvasagam and Tiruppugazh among
the Tamils in Mauritius (in Tamil)***

Dissertation

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April 2018

Tiruvassagam ('sacred utterance') is a devotional Saiva literature with 658 poems composed in simple and yet eloquent Tamil by Manikkavasagar. G. U. Pope who translated Manikkavasagar's devotional poems into English, suggests that Manikkavasagar lived in the 7th or 8th Century CE. Some others have suggested 10th or 11th Century. *Tiruvassagam* is devoted to the praise of Siva. Poems from *Tiruvssagam* are sung in the coronation of Thai Kings in Thailand. *Tiruppugazh* ('Divine Glory' or 'Holy Praise'), another important devotional, is devoted to the worship of Lord Muruga and was composed by Arunagirinathar in the 15th Century CE.

These two devotionals rejuvenated the sect of Saivism (also called as *Saiva Samayam* in Tamil) in the world of the Tamil people. These two books are popular and known just as the didactic works *Tirukkural* and *Naladiyar*.

The life history of the poets Manikkavasagar and Arunagirinathar and their backgrounds are not well known to the Tamil people of Mauritius. However, the Tamil people of Mauritius are quite well versed in telling the stories of Lord Sivaperuman (Lord Siva) and Murugapperuman (Lord Muruga). These two gods are also popularly well known in Mauritius as Adisechan (Lord Siva) and Kandar (Lord Muruga). The reading of *Tiruvassagam* and *Tirupugazh* is done in the Tamil community's temples or places of prayer. Thus, these books are also glorified by the practitioners of Saivism in Mauritius.

One thing that this researcher has noted is that *Tiruvassagam* is not sung assigning it glory in contrast to *Tiruppugazh* or the other *Tevaram* songs in the Temples of Tamil people in Mauritius. However, *Tiruvassagam* is well known in death ceremonies. As *Tiruvassagam* contains songs/poems of joy, sorrow, sadness, self-inquiry, seeking forgiveness, etc., the singing of *Tiruvassagam* as part of death ceremony fits in well with the situation. *Tiruppugazh* songs are sung during the well-known ceremony of *cavadee* performed almost every month of the Tamil calendar in Mauritius.

These devotional books or literatures form part of the Mauritian school syllabus and widely popular music festivals. In highly acclaimed song competitions and as staged performances of dances with high world standard, these songs are sung. Mauritians of all ethnic groups admire such performances, as these devotionals, apart from the mellifluous tone, describe the human nature as well as environmental nature present in Sangam Literature. These songs have been put into music and vocalist performances started in Mauritius by a great performer as well as vocalist named Renganaigi Pappaya Naidu.

When we take the Mauritian school situation into consideration, it is noted and recognised that *Tiruvassagam* and *Tiruppugazh* songs remain unknown to the Mauritian students when compared to the students at Tamil Nadu schools. However, Tamil is not the only language that is learnt fully by ethnic Tamil community students. They learn many languages including the Creole, English, French, etc. Job opportunities also are very less in Mauritius for Tamil graduates. Still, it is understood that learning their ancestral language and practising their traditions and cultures are very important and are well concerned matters.

Furthermore, it is being claimed by the Tamil community that *Tiruvassagam* is not a death book or a book of death ceremonies, but one that teaches the way of living. It is said that *Tevaram*, *Tiruvassagam* as well as *Tiruppugazh* songs can be sung during ceremonies to attain salvation.

This dissertation on *Tiruvassagam* and *Tiruppugazh* in Mauritius is written in Tamil language by Miss Meenakkanni Manikum from the island of Mauritius. It is noted that youngsters and the general public have not reached a level of understanding of the *Tiruvassagam* and *Tiruppugazh* songs yet. One way of propagating these can be through cinema or dramas, staged explanations to the public, teaching of the lessons of life as well as the wellbeing of the body, that is, a way of taking good care oneself like the yoga. Translations and written reports on the must-live way of learning these scriptures will be a lot of help.

The dissertation written in Tamil *Tiruvassagam and Tiruppugazh in Mauritius*, contains the following chapters:

Chapter 1 Introduction. This chapter describes the structure of the dissertation, explains the goals of the dissertation, and presents the implications of the title, and the methods used, etc.

Chapter 2 presents a description of the Bhakti period in Tamil literature and Tamil history. It presents the various Hindu sects followed in Tamilnadu, focuses on the sacred books of Tamil

Saivam, and presents information on Lord Siva and Lord Muruga as found in the literary works, etc.

Chapter 3 presents the description of the role of *Tiruvagasam* and *Tiruppugazh* in Tamil Temples in Mauritius, their use in death ceremonies, the teaching of these texts in Tamil classes in Mauritius, and presentation of *Tiruvagasam* and *Tiruppugazh* in competitions and fine arts presentations.

Chapter 4 offers the details of the findings of the research. This chapter discusses the following:

Among the general public, identification of those who had learned Tamil in school, etc.

The role of *Tiruvagasam* in the life of Mauritius Tamils.

The role and use of *Tiruvagasam* in death ceremonies.

Ideas and opinions about *Tiruvagasam* among the Mauritius Tamils.

The role of *Tiruppugazh* in the life of Tamils among the Mauritius Tamils.

Ideas and opinions about *Tiruppugazh* among the Mauritius Tamils.

The Status of *Tiruppugazh* in Mauritius.

Tiruvagasam and *Tiruppugazh* among Mauritius Tamil students.

Tiruvagasam and *Tiruppugazh* among Mauritius Tamil language teachers.

Chapter 5 Conclusions

Bibliography and References

Appendices

The author Meenakkanni Manikum is grateful to Dr. Umadevi Allaghery for her kind guidance and supervision in writing this dissertation.

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Meenakkanni Manikum, B.A. (Hons.) Tamil (Full Time)

The Place of Tiruvagasam and Tiruppugazh among the Tamils in Mauritius (in Tamil) --

Dissertation

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**MÖRĪSIYASU TAMIZHARGALUL
THIRUVĀSAGAMUM
THIRUPPUGAZHUM PERUMIDAM-
ÖR ĀYVU**

MEENAKKANNI MANIKUM

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மொரீசியசு தமிழர்களுள்
திருவாசகமும் திருப்புகழும்
பெறுமிடம் - ஓர் ஆய்வு

மீனக்கண்ணி மாணிக்கம்

தமிழியல் இளங்கலைப் பட்டம் (முழு நேரம்)

நெறியாளர்: முனைவர் உ. அழகிரி

மொரீசியசு பல்கலைக்கழகம்

மற்றும்

மகாத்மா காந்தி நிறுவனம்

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உறுதிமொழி

மொரீசியசு தமிழர்களுள் திருவாசகமும் திருப்புகழும் பெறுமிடம் - ஓர் ஆய்வு என்னும் தலைப்பினைக் கொண்டுள்ள இவ்வாய்வேட்டை முனைவர் உமாதேவி அழகிரி, விரிவுரையாளர், தமிழியல் துறைத் தலைவர், மகாத்மா காந்தி நிறுவனம், அவர்களின் மேற்பார்வையில், நானே என் சொந்த முயற்சியால் எழுதியுள்ளேன். இளங்கலை பட்டத்திற்காக அளிக்கப்பெற்ற இந்த ஆய்வேடு இதற்கு முன்னால் வேறு எந்தப் பட்டத்திற்கும் அளிக்கப்பெறவில்லை என்று உறுதிமொழி கூறுகிறேன்.

.....

மேலொப்பம்

நெறியாளர்

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தமிழியல் துறைத் தலைவர்

.....

கையொப்பம்

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நன்றியுரை

மொரீசியசு தமிழர்களுள் திருவாசகமும் திருப்புகழும் பெறுமிடம் - ஓர் ஆய்வு என்ற இவ்வாய்வேட்டை எழுதுவற்கு வாய்ப்பை அளித்துள்ள மொரீசியசு பல்கலைக்கழகத்தின் இயக்குநருக்கும் மகாத்மா காந்தி நிறுவனத்தின் இயக்குநருக்கும் முதற்கண் என் பணிவார்ந்த நன்றியைத் தெரிவித்துக் கொள்கிறேன்.

மேலும், இவ்வாய்வேட்டை மேற்கொள்வதற்குப் பற்பல அறிவுரைகளைக் கூறித் திருத்தங்களைச் செய்துவிட்ட என் நெறியாளரான முனைவர் உமா தேவி அழகிரி அவர்களுக்கு என் மனமார்ந்த நன்றியைத் தெரிவிக்கிறேன்.

இது மட்டுமின்றி, வினாநிரலின் வழியாக எனக்குப் பல செய்திகளை அளித்த தமிழ் ஆசிரியர்களும் மாணவர்களும் என் குடும்பத்தைச் சார்ந்தவர்களும் நண்பர்களும் என் நன்றிக்குத் தக்கவர்கள் ஆவர். தங்கள் கருத்துக்களைக் கொடுத்த பொதுத் தமிழ் மக்கள் அனைவருக்கும் என் நன்றியை உரிதாக்குகின்றேன்.

இதற்கு மேல், எனக்குத் துணையாகவும் பேருதவியாகவும் இருந்த என் பெற்றோருக்கு என்னுடைய கோடி நன்றிகள்.

இயல் 1

ஆய்வின் அறிமுகம்

1.0. முன்னுரை

பற்பல கடல்கோள்களால் கடலில் மூழ்கிய குமரிக் கண்டத்தில் ஓர் அங்கமாக இருந்தது மொரீசியசுத் தீவு¹ என்று பலரால் கருதப்படுகிறது. அது இந்திய மாக்கடலில் தென்னாப்பிரிக்காவின் கிழக்கில் இடம்பெற்றுள்ளது. மேலும், அதனைத் தீவாக முதன்முதலில் கண்டுபிடித்தவர்கள் திராவிடர்களே ஆனர்² என்று மொரீசியசின் மாண்புமிகு முதல் அமைச்சரான டாக்டர் சிவுசாகர் இராம்குலாம் அவர்கள் 1968-ஆம் ஆண்டில் ஐக்கிய நாடுகளின் பொதுக் கூட்டத்தில் உறுதியாகக் கூறினார்.³ இருந்தாலும், பிரஞ்சுக்காரர்களின் வேண்டுகோளின் காரணமாகத் தான் 1726-ஆம் ஆண்டில் இங்கு வந்து குடியேறி இத்தீவினை நாகரிகமாக்கினர்.⁴ அவர்கள் தங்களோடு தங்கள் தேன்தமிழ் மொழியினையும் பண்பாட்டையும் சமயத்தையும் கலைகளையும் அறிவையும் கொண்டு வந்து வளர்த்துள்ளனர். அவர்களுள் தமிழ் இலக்கணத்திலும் இலக்கியத்திலும் வல்லவர்களாக இருந்த திரு. பெருமாள் சுப்பிராயன், கல்யாண சுந்தரர் முதலியார், சுப்பையா முதலியார், இராசரத்தினம் சங்கிலி, துளசிங்க நாவலர் முதலியவர்கள் தமிழ் ஆசான்களாகப் பணி புரிந்து தமிழுக்குத் தொண்டு செய்தனர். அவர்களின் காலம் முதல் இன்று வரை பெரும்பாலாகப் பரவியுள்ள இலக்கியம் பக்தி இலக்கியம் ஆகும். தமிழ் வேதமான பன்னிரு திருமுறைகளிலுள்ள தேவாரம், திருவாசகம், திருமந்திரம், பெரிய புராணம் மற்றும் திருப்புகழும் திருப்பாவையும்தான் தமிழ்ப் பாடத்திட்டத்திலும் தெய்வ வழிபாட்டிலும் இடம்பெற்று வாழையடி வாழையாகக் கற்பிக்கப்படுகின்றன. இன்று இவ்விலக்கியங்கள்தான் தமிழ் மொழிக்கும் பண்பாட்டுக்கும் அணிகலன்களாகத் திகழ்கின்றன.

1.1 ஆய்வின் தலைப்பு விளக்கம்

*“யாமறிந்த மொழிகளிலே தமிழ் மொழிபோல்
இனிதாவது எங்கும் காணோம்.”⁵*

என்றார் பாரதத் தேசக்கவி சுப்பிரமணிய பாரதியார் அவர்கள். அதைப் போல, மொரீசியசில் உள்ள தமிழர்கள் முத்தமிழாகிய இயல், இசை, நாடகம் ஆகியவற்றையும் தங்கள் ஐம்புலன்களால் உணரும்போது அவர்கட்கு ஒரு தனிப்பெரும் மகிழ்ச்சியும் மனப்பக்குவமும் ஏற்படுகின்றன. மொரீசியசு தமிழர்கள் அனைவருக்கும் திருவாசகம், திருப்புகழ், தேவாரம் முதலியவை மிகச் சிறந்த இடத்தைப் பெற்றிருந்தாலும் சிலருக்கு அவற்றைப் பற்றித் தெரியாது. ஏனென்றால், காலப்போக்கில் தமிழ் மாணவர்களின் எண்ணிக்கையும் தமிழ் மொழிக்கும் இலக்கியத்திற்கும் அக்கறையைச் செலுத்தும் மக்களின் எண்ணிக்கையும் சிறிது சிறிதாகக் குறைந்து போகிறது எனத் தெரிகிறது. இந்நிலைமையை மாற்றுவதற்காகத்தான் தமிழில் வல்லவர்களானவர்கள் தமிழ் மொழியின் பெருமையையும் சிறப்பையும் அதன் இலக்கியங்களையும் கலைகளையும் தமிழ் மக்களுக்கு அறிவித்து அவற்றை அவர்களது வாழ்க்கையில் ஓர் அங்கமாக்குவதற்கும் பற்பல முறைகளில் முற்படுகின்றனர்.

தமிழ் மொழியில் உள்ள சாத்திரங்களைப் படித்து அறிந்தால்தான் தமிழகத்தின் தெய்வீக மொழியான தமிழை மொரீசியசு தமிழர்களிடையே மற்றும் பிற இனத்தவர்களிடையே பரவிச் சிறப்பிக்கலாம் என்று தோன்றுகிறது. ஆக, ‘மொரீசியசு தமிழர்களுள் திருவாசகமும் திருப்புகழும்

பெறுமிடம்' என்னும் இவ்வாய்வின் வாயிலாக மொரீசியசில் வாழும் தமிழர்களிடத்தே திருப்புகழும் திருவாசகமும் பெறும் இடத்தையும், முக்கியத்துவத்தையும், அதன் உண்மையான நிலையையும் பற்றி அறியலாம். இதனை வைத்துக் கொண்டு தமிழ் மொழியினையும் தமிழ் இலக்கண இலக்கியங்களையும் பரவவும் மொரீசியசு தமிழர்களிடத்தில் அக்கறை உண்டாக்கவும் வழிமுறைகளைக் கண்டுபிடிக்கலாம்.

1.2 ஆய்வின் நோக்கம்

➤ பொது நோக்கம்

மொரீசியசு தமிழர்களுக்குத் திருவாசகம் மற்றும் திருப்புகழின் முக்கியத்துவத்தைப் பற்றி அறிய இவ்வாய்வின் தலையாய நோக்கமாகும்.

➤ ஆய்வின் சிறப்பு நோக்கங்கள்

- ❖ பக்தி இலக்கியத்தைப் பற்றி எடுத்துரைத்தல்.
- ❖ மொரீசியசில் திருவாசகமும் திருப்புகழும் பெறுமிடத்தைப் பற்றி அறிந்து கொள்ளுதல்.
- ❖ மொரீசியசு தமிழர் வாழ்க்கையில் திருவாசகம் மற்றும் திருப்புகழின் பங்கினை ஆராய்ந்து பார்த்தல்.

1.3 ஆய்வின் எல்லை

இவ்வாய்வினை நடத்த மொரீசியசில் உள்ள ஏறக்குறைய பத்து கோவில்களும் பத்து அரசாங்க உயர்நிலைப்பள்ளிகளும் தமிழ் மாலைப்பள்ளிகளும் தேர்ந்தெடுக்கப்பட்டுள்ளன.

1.4 ஆய்வின் ஆதாரங்கள்

இவ்வாய்வினை மேற்கொள்ள பயன்படுத்தப்பட்ட அணுகுமுறைகள் கீழ்வருமாறு:

- நேர்க்காணல்

மொரீசியசில் வாழும் தமிழர்கள் பலரிடமும் மாணவர்களிடமும் ஆசிரியர்களிடமும் திருத்தொண்டர்களிடமும் திருவாசகத்தைப் பற்றியும் திருப்புகழைப் பற்றியும் பேட்டிகள் செய்யப்பட்டன. இவை இம்மக்களின் கருத்துக்களையும் ஆய்வுக்காகச் செய்திகளையும் தொகுக்க உதவியாய் அமைந்துள்ளன.

- வினாநிரல்

திருவாசகத்தைப் பற்றியும் திருப்புகழைப் பற்றியும் தொடர்பான வினாநிரல் ஒன்று மொரீசியசு பற்பல பகுதிகளில் வாழும் தமிழ் மக்களுக்கும் மாணவர்களுக்கும் தரப்பட்டு ஆய்வுக்குத் தேவைப்படும் விவரங்களைச் சேகரிக்கத் துணையாக விளங்கின.

- ஆவணங்கள்

இவ்வாய்வின் ஆதாரங்களாக, வெளியிடப்பட்ட புத்தகங்களும் அறிக்கைகளும் பயன்படுத்தப்பட்டன. இவை திருவாசகம், திருப்புகழ் ஆகியவற்றின் வரலாற்றையும் பின்னணியையும் சமூகத் தாக்கத்தையும் பாடல்களையும் அறிய அடிப்படையான கருவிகளாக அமைந்துள்ளன.

1.5 ஆய்வின் இயல் அமைப்பு

‘மொரீசியசு தமிழர்களுள் திருவாசகமும் திருப்புகழும் பெறுமிடம்’ என்னும் இவ்வாய்வில் முன்னுரை மற்றும் முடிவுரை நீங்கலாக மூன்று இயல்கள் உள்ளன.

இயல் 1

இவ்வாய்வின் முதல் இயல் என்பது ‘அறிமுகம்’ ஆகும். அதில் ஆய்வின் தலைப்பு, ஆய்வின் நோக்கம், ஆய்வின் ஆதாரங்கள், ஆய்வின் எல்லை, ஆய்வின் இயல் அமைப்பு ஆகிய தலைப்புகள் இடம்பெறுகின்றன.

இயல் 2

இவ்வாய்வின் இரண்டாம் இயல் திருவாசகத்தைப் பற்றியும் திருப்புகழைப் பற்றியும் ஒரு பொதுப் பார்வை என்ற தலைப்பு கொண்டுள்ளது. இதில் திருமுறைகள், தமிழகத்துச் சிவபெருமான் மற்றும் முருகன் கோவில்களில் நடைபெற்ற அதிசயங்கள் முதலியவை இடம்பெறுகின்றன.

இயல் 3

மூன்றாம் இயல் மொரீசியசில் திருவாசகமும் திருப்புகழும் பெறுமிடத்தைப் பற்றியது. மேலும், திருவாசகமும் திருப்புகழும் கோவில்களிலும் மரணங்களிலும் பாடப்படுகின்ற விதமும் தமிழிசையின் முக்கியத்துவத்தையும் தமிழ்க் கல்வியில் எந்த இடத்தைப் பெற்றுள்ளன என்பதைப் பற்றியும் பற்பல விவரங்கள் எடுத்துரைக்கப்படுகின்றன.

இயல் 4

இவ்வாய்வின் நான்காம் இயலில் மாணிக்கவாசகரும் அருணகிரிநாதரும் அருளிய திருவாசகமும் திருப்புகழும் மொரீசியசில் பெறும் இடத்தைப் பற்றிக் கிட்டும் விவரங்களையும் ஆதாரங்களையும் ஆராயப்படுகின்றன.

இயல் 5

ஐந்தாம் இயல் என்பது இந்த ஆய்வின் இறுதியான இயலாகும். இது முடிவுரையும் துணை நூற்பட்டியலும் பிற்சேர்க்கையும் கொண்டுள்ளது.

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இயல் 2

பக்தி இலக்கியம் - ஒரு பொதுப் பார்வை

2.0 முன்னுரை

கி.பி 600 முதல் கி.பி 850 வரையிலான காலம் பல்லவர்களின் ஆட்சி காலம். அக்காலத்தில் தோன்றிய தமிழ் இலக்கியங்கள்தான் 'பக்தி இலக்கியம்' என்பதாயிற்று. பக்திப் பாடல்கள் சங்க காலத்தில் தோன்றிய பரிபாடல் தொடங்கி காலம் காலமாக வளர்ந்தன என்றார் ச.வே.சுப்பிரமணியன் அவர்கள்.¹ மேலும், சிவபெருமானையும் திருமாலையும் பற்றிய பக்தி இலக்கியங்கள் செழிப்பாக வளர்ந்த காலம் 7,8,9 – ஆம் நூற்றாண்டுகளே ஆகும். முருகப்பெருமானைப் பற்றிய சிறந்த புகழ் வாய்ந்த பாடல்கள் சோழர் ஆட்சிக் காலமான 13 – ஆம் நூற்றாண்டில் அருணகிரிநாதரால் பயபக்தியோடு பாடப்பட்டுப் பரவப்பட்டன. நாயன்மார்களாகிய நால்வரான சம்பந்தர், அப்பர், சுந்தரர், மாணிக்கவாசகர் ஆகியவர்கள் சைவ சமயத்தின் ஆணி வேர்களாக விளங்கி அவர்களோடு ஆழ்வார்களும் அருணகிரிநாதரும் சேர்ந்து இந்தியா முழுவதும் பக்தி இலக்கியம் வளர்வதற்கு அடிப்படையாக அமைந்துள்ளனர்.² ஆக, பக்தி இலக்கியத்திற்குத் தமிழகத்தில் மிக முக்கியத்துவத்தைப் பெற்றிருக்கிறது. ஆனால், பலவாறான பக்தி இலக்கியங்கள் இருந்தாலும் இனி, குறிப்பாக, எட்டாம் திருமுறையாகிய திருவாசகமும் அருணகிரியின் திருப்புகழும் இவ்வியலில் பொதுவாகக் குறிக்கப்படும்.

2.1 பக்திக் காலம்

பக்திக் காலம் மொரீசியசுக்குக் கிடையாது. ஏனென்றால், அக்காலத்தில் இவ்வழகிய தீவு யாராலாலும் இன்னும் குடியேறப்படவில்லை. ஆக, பக்தி இயக்கம் ஆரம்பித்த மூலத் தலமான தமிழகத்தின் வரலாற்றை ஒட்டியே அக்காலத்துச் சமயங்களைப் பற்றி இங்குத் தொகுக்கப்படும்.

மூல தமிழரின் சமய உணர்ச்சி

பிற இனத்தவர்களுடன் கலக்கும் முன்பு தமிழர்கள் இறந்தவர் வழிபாட்டையும், பாம்பு வணக்கத்தையும், லிங்க வணக்கத்தையும் கொண்டிருந்தனர்.³

“மாயோன் மேய காடுறை உலகமும்
சேயோன் மேய மைவரை உலகமும்
வேந்தன் மேய தீம்புனல் உலகமும்
வருணன் மேய பெருமணல் உலகமும்
முல்லை குறிஞ்சி மருதம் நெய்தல்எனச்
சொல்லிய முறையால் சொல்லவும் படுமே.”⁴

என்ற தொல்காப்பிய நூற்பாவில் தமிழகத்தின் திணைகளை ஆளும் தெய்வங்கள் குறிக்கப்படுகின்றன. ஆக, குறிஞ்சி நில மக்கள் முருகனையும், முல்லை நிலத்தார் மாயோனையும், மருதநில மக்களின் வேந்தனையும் (இந்திரனையும்), நெய்தல் திணை மக்கள் கடலையும்,

பாலைநில மக்கள் காளியையும் வழிபட்டு வந்தனர் என்ற செய்தி அறியப்படுகிறது. காலத்தால் அறிவு வளர வளர அத்தமிழர்கள் இந்தத் தெய்வங்களுக்கெல்லாம் மேலான பரம்பொருள் ஒன்று உண்டு என்று உணர்ந்து அதனை இறையும் கடவுளும் என்றழைத்தனர்.⁵

தமிழகத்திற்கு வந்த சமயங்கள்

படிப்படியாக, வடநாட்டில் தோன்றிய பௌத்தமும் சமணமும் தமிழகத்தில் நுழைந்து பரவ ஆரம்பித்தன. இவ்விரண்டும் வாழ்க்கையில் அன்பே தேவை என்று வற்புறுத்தின. ஆயினும், அவற்றின் நோன்புகள் மிகவும் கடுமையானவை. அதற்கு மேல், உலகப் பற்றும் கூடாது என்று அவர்கள் அழுத்தமாக வற்புறுத்தினர்.

கோயில்களிலுள்ள சிலைகள் எல்லாவற்றையும் அழகாக அலங்கரித்தல், அவற்றிற்குப் பூசை செய்தல், உணவு வகைகளைப் படையலாக வைத்துக் கும்பிடுதல், இறைவனை ஆடியும் பாடியும் துதித்தல் முதலியன வடநாட்டுப் பக்தி நெறி என்பதாகும்.⁷ இது இச்சமயங்களாலே தமிழகத்தில் பரவியது என்றார் டாக்டர் மா. இராசமாணிக்கனார். தமிழர்கள் இப்புது நெறியைப் பின்பற்ற ஆரம்பித்ததனால் தமிழ்நாட்டை ஆண்டு வந்த பல்லவ பாண்டியரின் ஆக்கத்தால் இப்பக்தி நெறி தமிழ் நாட்டில் செல்வாக்குப் பெற்றிருந்தது. அப்போதுதான் சிவ நெறி- வைச நெறி என்றும், மால்நெறி- வைணவ நெறி என்றும் வடமொழியின் இலக்கணத்தின்படி மாற்றம் அடைந்தன. ஹரப்பா, மொகஞ்சொதாரோ ஆகிய இடங்களைத் தோண்டிப் பார்த்தபொழுது சிவ வழிபாடும், லிங்க வழிபாடும் அங்கு வாழ்ந்த திராவிடர்களுக்கே உரியன என்ற உண்மை புலனாகின்றது என்றார் ஸர்.

ஜான் மார்ஷல் (Sir. John Marshall). இது மட்டுமின்றி, திருமால் தொல்காப்பியத்தில் 'மாயோன்' என்ற பெயரில் குறிக்கப்பட்டதனால் இருக்கு வேத காலத்திற்கும் முற்பட்ட சமயங்கள் சைவ சமயமும் வைணவ சமயமும் ஆன என்று இவை இந்த உண்மைக்குச் சான்றுகளாக அமையும். பிற சமயத்தினரான களப்பிரர்கள் தமிழகத்தில் நுழைந்த பின்பு அவர்கள் தமிழகத்து சைவ, வைணவ சமயங்களுக்கு ஊக்கம் அளிக்கவில்லை. ஆக, சிவ நெறியும் மால் நெறியும் வீழ்ச்சி அடைந்தன என அறியப்படுகிறது.

ஆனாலும், கி.பி. 7,8,9 - ஆம் நூற்றாண்டுகளில் சமயப் போர்கள் நடைபெறத் துவங்கின.⁸ அக்காலங்களில்தான் நாயன்மார்களாகிய நால்வரும் ஆழ்வார்களும் சிவபெருமானையும் திருமாலையும் வணங்கி அருள் பெற்று தமிழகம் முழுவதிலும் சைவ, வைணவ பக்திப் பாடல்களைத் தாளத்தோடும் இசையோடும் பண்ணோடும் பாடி அற்புதமான வினைகளையும் செய்து மக்களது மனதில் சைவ பக்தியும் வைணவ பக்தியும் மீண்டும் கொண்டு வந்தனர். அப்போதுதான் சமணமும் பௌத்தமும் செல்வாக்கை இழந்து சைவத்துக்கும் வைணவத்திற்கும் மறுமலர்ச்சி ஏற்பட்டது.

2.2 பன்னிரு திருமுறைகள்

சிவபெருமானைக் கொண்டு சிவபக்தியுடன் பக்தித் தரும் திருப்பாடல்களைப் பாடியவர்கள் நாயன்மார்கள் என்போம். அவர்கள் சிவனருளைப் பெற்றுப் பாடிய இசைப்பாடல்களைத் தொகுத்துப் பதினொரு திருமுறைகளாக அமைத்து வந்தவர் நம்பியாண்டார் நம்பி. அவற்றைத் தொகுப்பித்தவர் சோழ மன்னரான இராசராச சோழன்

அவர்கள். இவற்றைச் சேர்ந்து இருக்கிற பன்னிரண்டாம் திருமுறையாகச் சேக்கிழரால் இயற்றப்பெற்ற பெரிய புராணம் என்கிற சாத்திரம் ஒன்றாகும். கீழ்க்காணும் அட்டவணையில் திருமுறைகள் தொகுக்கப்பட்டுள்ளன.

திருமுறை	படைப்பு	பாடியவர்/இயற்றியவர்
1,2,3	தேவாரம்	திருஞானசம்பந்தர்
4,5,6	தேவாரம்	திருநாவுக்கரசர்
7	தேவாரம்	சுந்தரர்
8	திருவாசகம்,திருக்கோவையார்	மாணிக்கவாசகர்
9	திருவிசைப்பா,திருப்பல்லாண்டு	ஒன்பதின்மர்*1
10	திருமந்திரம்	திருமூலர்
11	பிரபந்தமாலை	பன்னிருவர்*2
12	பெரிய புராணம்	சேக்கிழார்

*1. திருமாளிகைத் தேவர், சேந்தனார், கருவூர்த் தேவர், பூந்துருத்தி நம்பி காடவ நம்பி, கண்டராதித்தர், வேணாட்டடிகள், திருவாலி அமுதனார், புருடோத்தம நம்பி, சேதிராயர்.

*2. திருவாலவாயுடையார், கல்லாதேவ நாயனார், கபிலதேவ நாயனார், அதிரா அடிகள், ஐயடிகள் காடவர் கோன், பட்டினத்தடிகள், காரைக்கால் அம்மையார், நக்கீரதேவ நாயனார், பரணதேவ நாயனார்,

இளம்பெருமான் அடிகள், சேரமான்பெரிமாள் நாயனார், நம்பியாண்டார் நம்பி.

பன்னிரு என்பது பன்னிரண்டு. திருமுறை என்ற கிளவியைப் பிரித்தால் திரு + முறை ஆகிய இரண்டு சொற்களாக அமையும். 'திரு' என்பது சிவத்தையும், சிவன் அருளையும், அவ்வருளால் எய்தும் பேரின்பத்தையும் குறிக்கும். 'முறை' என்பது நூல் ஆகும். எனவே, திருமுறை என்பதற்குச் சிவநூல், அருள்நூல், பேரின்ப நூல் என்பது பொருளாகும்.

இன்று இருக்கிற பன்னிரு திருமுறைகள் ஒரு காலகட்டத்தில் 'தோத்திர நூல்கள்' என்று போற்றப்பட்டன. கி.பி. 13 – ஆம் நூற்றாண்டைச் சார்ந்த மூன்றாம் குலோத்துங்க சோழனின் கல்வெட்டுக்களில், 'திருமுறை' என்ற சொல் முதன்முதலில் இடம்பெற்றுள்ளது.

இப்பன்னிரு திருமுறைகள்தான் சிவநெறிக்கு மறுமலர்ச்சியைக் கொண்டு வந்தன. சைவத்தை மேல் கொண்டு புகழ்வதாகும். சைவ சமயத்தைப் பற்றி ஒருசில விவரங்கள் இங்கு அளிக்கப்படுகின்றன.

2.2.1. சைவ சமயம்

சிவ நெறி அல்லது சைவ சமயம் என்பதை நினைக்கும்போது சிவநெறிக்கே உரிய லிங்க வழிபாடு நினைவிற்கு வருகின்றது. இந்தியாவில், குறிப்பாக, மொகெஞ்சொதாரோ, ஹரப்பா முதலிய இடங்களிலும் எகிப்திலும் மால்ட்டா முதலிய தீவுகளிலும் பற்பல

லிங்கங்கள் கிடைத்துள்ளன. ஹரப்பாவில் மட்டும் அறுநூற்றுக்கு (600) மேற்பட்ட சிறு லிங்கங்கள் கிடைத்துப் பண்டை மக்கள் இச்சிறு லிங்கங்களைக் கற் போலக் கழுத்திலோ கையிலோ கட்டியிருக்கலாம் என்று ஆதாரங்களால் தெரியப்படுகிறது.¹⁰

முற்காலத்தில் மக்கள் சிவனை 'ஆலமர் செல்வன்', 'முக்கண்ணன்', 'பெருந்தேவன்' போன்ற பெயர்களால் அழைத்து வழிபட்டனர். சங்க காலக் கடவுளர் வரிசையில் சிவனே முதலிடம் பெற்று விளங்கினான் என்பதைச் சிலப்பதிகாரம், மணிமேகலை, மதுரைக் காஞ்சி ஆகிய இவற்றால் அறியலாம். சிவ வழிபாட்டைத் தவிர முருக வணக்கமும் கொற்றவை வழிபாடும் இருந்தன. மேலும், முதற் பல்லவர் காலத்தில் கோப்பெருஞ்சோழன் கிட்டத்தட்ட எண்பது சிவன் கோவில்களைக் கட்டினார் என்றும் தேவாரத்தில் அறியலாம்.¹¹

மேலும், சைவம் பாசுபதம், லகுலீச பாசுபதம், காபாலிகம், மாவிரதம், சக்தி வணக்கம், குமரனை வழிபடும் கௌமாரம் முதலியவை உட்பிரிவுகளாகக் கொண்டு தென்னாட்டில் பரவின. ஏறத்தாழ கி.பி. 400 - 500 கால எல்லைக்குள் எழுதப்பெற்றதாகக் கருதப்படும் திருமுலரின் திருமந்திரத்திலும்¹² இவை இடம்பெற்றுள்ளன.

*“விரிசடை அந்தணர் விரதிகள் பாசுபதர் காபாலிகர்
தெருவினில் பொலியும் திருவாரூர் அம்மானே.”¹³*

என்று கி.பி. 7-ஆம் நூற்றாண்டைச் சார்ந்த அப்பரும் இவற்றைக் குறிப்பிட்டுள்ளார்.

2.2.2 திருவாசகம்

திருவாசகம் சைவ சமயக் கடவுளான சிவன் மீது பாடப்பட்ட பாடல்களின் தொகுப்பு ஆகும். இதனை இயற்றியவர் மாணிக்கவாசகர் என்பவர் ஆவார். பன்னிரு சைவ சமயத்திருமுறைகளில் திருவாசகம் எட்டாம் திருமுறையாகக் காணப்படுகிறது.

“திருவாசகத்துக்கு உருகாதார் ஒருவாசகத்துக்கும் உருகார்” என்பது பழமொழி. பக்திச் சுவையும், மனதை உருக்கும் தன்மையும் கொண்ட திருவாசகப் பாடல்கள், தமிழில் சிறந்த இலக்கியங்களின் வரிசையில் வைத்து எண்ணப்படுகின்றன. திருவாசகத்தில் 51 திருப்பதிகங்கள் உள்ளன. இவற்றுள் மொத்தம் 656 பாடல்கள் அடங்கியுள்ளன. இந்நூல், மனிதனின் உள்ளத்தில் புகுந்துள்ள சிற்றியல்புகள், அவற்றைக் களையும் முறைகள், இறையை நாடுகிறவர்கள் பெறவேண்டிய பேரியல்புகள், அவற்றை வளர்க்கும் முறைகள், அருள் வேட்கை கொள்ளல், அருளைப் பெறல், அதில் ஆழ்ந்து தோய்தல், இறைவனைக் காணல், அவனோடு தொடர்பு கொள்ளல், அவனிடமிருந்து பெறவேண்டியதைப் பெறுதல், பக்தியைப் பெருக்குதல், அது இறைபக்தியாக வடிவெடுத்தல், இறையுடன் இரண்டறக் கலத்தல் ஆகியவை முறையாகக் கூறுகிறது.

2.2.3 மாணிக்கவாசகர்

மாணிக்கவாசகர் சைவ சமய நாற்குரவர்களுள் ஒருவராவார். முன்னைய மூவரும் தேவாரம் பாடியிருக்க இவர் பாடிய நூல்களாவன: திருவாசகமும் திருக்கோவையாருமாகும். இவர் 9 - ஆம் நூற்றாண்டில்

அரிமர்த்தன பாண்டியன் காலத்தைச் சேர்ந்தவர்.¹⁴ இவர் எழுதிய பக்திச் சுவையும், மனதை உருக்கும் தன்மையும் கொண்ட திருவாசகப் பாடல்கள், தமிழில் சிறந்த இலக்கியங்களின் வரிசையில் வைத்து எண்ணப்படுகின்றது.

மதுரைக்குப் பக்கத்தில் திருவாதவூர் என்ற தலம் இருந்தது. அவ்வூரில் அமாத்தியர் குலத்தில் 'திருவாதவூரர்' என்ற பெயரைக் கொண்டுள்ள ஓர் அன்பர் வாழ்ந்தார்.¹⁵ அவர் மன்னனுடைய மந்திரியாக இருந்தார். ஒரு நாள் பாண்டிய மன்னனது குதிரைப் படையில் குதிரைகள் குறைந்து போனதனால் திருவாதவூரருக்குப் பணம் கொடுத்துக் குதிரைகளை வாங்கி வருமாறு சொல்லி அனுப்பினார். திருவாதவூரர் சிவபெருமானின் மீது மிகுந்த பக்திக் கொண்டவர். திருப்பெருந்துறையை அடைந்தபோது ஒரு மரத்தின் அடியில் சிவபெருமான் குரு கோலத்தில் அடியார்களுக்கு அருள்மொழிக் கூறிக் கொண்டதைக் கண்டார். குருமாரின் திருவடிகளில் விழுந்து வணங்கி மெய்யறிவுரைப் பெற்று சிவஞானியும் ஆனார். அப்போதுதான் அவர் "நமச்சிவாய வாழ்க நாதன்தாள் வாழ்க" என்ற சிவபுராணப் பாடலைப் பாடத் துவங்கினார். இங்ஙனம், 'சிவபுராணம்' என்னும் பாடலைப் பாடிய பின்னர் பல திருவாசகப் பாடல்களையும் பாடினார். "பாடல்கள் எல்லாம் மாணிக்கம்போல் இருப்பதால் உனக்கு 'மாணிக்கவாசகர்' என்ற பெயர் தந்தோம்" என்று இறைவன் கூறி அருளினார்.¹⁶

அப்போது, மாணிக்கக் கற்களைப் போன்ற பாடல்களைப் பாடிய மாணிக்கவாசகர் தாம் கொண்டு வந்த பணத்தை எல்லாம் இறை

பக்தியோடு கடவுளுக்கான தொண்டுகளின் மீது செலவழித்தார். இறைவனுக்குத் திருப்பெருந்துறையில் ஒரு பெரிய அழகிய கோயிலைக் கட்டித் தம்முடைய அன்பை ஈசனுக்குக் காட்டிப் பாடினார். இதை அறிந்த பாண்டிய அரசன் திருவாதவூரரின் மீது வெகு கோபம் கொண்டார். “திருவாதவூரரை உடனே அழைத்து வருக” என்று மன்னர் தம் ஆட்களை ஏவினார். அரசு ஆட்களிடம் “ஆவணி மூல நாளில் குதிரைகள் வரும்” என்று மாணிக்கவாசகர் சொல்லி அனுப்பினார். ஆனால், பணம் எல்லாம் குதிரைகளை வாங்குவதில்லாமல் கோயிலைக் கட்டுவதில்தான் செலவழிக்கப்பட்டது என்று அறிந்த பாண்டிய மன்னன் மாணிக்கவாசகரை மறுபடியும் அழைத்து வர ஏவினார். அரசு கோட்டைக்கு வந்த வாதவூரர் அரசரால் துன்பப்படுத்தப்பட்டுத் தண்டனை அனுபவித்தார். வலியைத் தாங்காமல் பிறப்பில்லா வேந்தனது அருளைப் பெற்ற மாணிக்கவாசகர் “தரிக்கிலேன் காய வாழ்க்கை” என்று இறைவனை வணங்கிப் பாடினார்.

சிவபெருமான் தம் பக்தரின் வேண்டுகலைக் கேட்டுத் திருவிளையாடலைப் புரிய திருவுளம் கொண்டார். காட்டில் உள்ள நரிகளைக் குதிரைகளாக மாற்றி மன்னனுக்குக் கொண்டு போன பிறகு வாதவூரருக்கு விடுதலை பெற்றது. எனினும், இரவிலே குதிரைகள் நரிகளாக மாறி மற்ற உண்மையான குதிரைகளையும் தின்று கொன்றன. இதனை அறிந்த பாண்டியன் மாணிக்கவாசகரை மீண்டும் துன்புறுத்தினார். அப்போது, ஈசன் மறுபடியும் திருவிளையாடலைப் புரிந்து தமது பெருமையையும் மாணிக்கவாசகரது சிறப்பையும் மன்னருக்குத் தெரிவித்தார். அதற்குப் பின், பாண்டியர் மாணிக்கவாசகரை

அமைச்சர் பதவியிலிருந்து விடுவித்தார். அன்று முதல், நாயனார் பல தலங்களுக்குச் சென்று, 'நீத்தல் விண்ணப்பம்', 'பிடித்த பத்து', போன்ற திருவாசகங்களைப் பாடினார். ஒரு நாள், நடராசப் பெருமான் அந்தணர் கோலத்தில் வந்து, "...தாங்கள் பாடிய திருவாசகம் முழுவதையும் ஏட்டில் எழுதிக்கொள்ள வேண்டும் என்று நான் விரும்புகிறேன். ஆதலால் அவற்றைப் பாடுங்கள்..." ¹⁷ என்றார். ஆக, மாணிக்கவாசகர் எல்லாத் திருவாசகப் பாடல்களையும் பாடிய பிறகு திருக்கோவையாரும் பாடினார். பெருமானும் எல்லாவற்றையும் எழுதிக் கொண்டார். அதற்குப் பிறகு தில்லைவாழ் அந்தணர்கள் மாணிக்கவாசகர் பாடிய பாடல்களது பொருள் விளக்கத்தைக் கேட்டனர். இதற்கு, மாணிக்கம் போன்ற பாடல்களைப் பாடியவர் "இப்பாடல்களுக்குப் பொருள் நடராசப் பெருமானே" என்று சுட்டிக்காட்டினார். அப்போது அவர் சிவநடராசத் திருவடிகளில் இரண்டறக் கலந்தார்.

"ஊழிமலி திருவாதவூரர் திருத்தாள் போற்றி!"

2.3 சிவபெருமானைப் பற்றிய செய்திகள்

படைக்கும், காக்கும், அழியும் தெய்வங்களாகிய மூவருள் சிவபெருமானே மிக முக்கியமானவர். மற்ற இருவர் பிரம்மனும் விஷ்ணுவும் ஆவர். தூய தமிழில் இம்மூவரையும் அயன், அரி, அரன் என்பர். சிவபெருமானுக்கு ஒரு தனி தோற்றம். உடம்பெல்லாம் திருநீற்றால் பூசப்பட்டுள்ளது. கண்டத்தைச் சுற்றிலும் பாம்பு ஒன்று

உள்ளது. புலியின் தோலையும் யானை தோலையும் அணியாக அணிந்துள்ளார்.

ஒரு நாள் அயன், அரி ஆகிய இருவருக்கிடையே யார் மிகச் சக்தி வாய்ந்தவர் என்பதைப் பற்றி ஒரு வாக்குவாதம் நடந்தது. அப்பொழுது சிவபெருமான் ஒரு பளப்பளப்பான ஒளியாக அவர்களுக்கு முன் தோன்றினார். ஒளியின் வேரடியும் உச்சியும் காணப்படவில்லை. ஆக, இருவரும் வாதத்தை நின்று பேரொளியின் உச்சியையும் அடியையும் தேட ஒருவர் ஒருவகையான வாத்தாகவும் இன்னொருவர் காட்டுப்பன்றியாகவும் மாறிப் போனர். ஆனால், கண்டுபிடிக்க முடியவில்லை. அப்போதுதான், அரன் அவர்கள் இருவருக்கும் புரியும் ஒரு வடிவத்தில் வந்து நின்றார். அப்பொழுதுதான், சிவபெருமானே முதன்மையான சக்தி உடையவர் என்று அவர்களுக்குத் தெரிந்தது. அவரே பிரபஞ்சத்தை ஆள்பவர் என்றும் அவர்களுக்கு அறிந்தது.

மேலும், சிவபெருமான் பலரால் நீலகண்டன் என்று அழைக்கப்படுபவர். இப்பெயர் எங்ஙனம் வந்ததன் காரணம் என்பது ஒரு நாள் கடலில் நஞ்சு எங்கும் பரவியது. இப்படியே விட்டால், உலகத்தில் உள்ள உயிரினங்கள் அனைத்தும் மாண்டுவிடும். ஆதலால், அரன் என்ற பெயரைக் கொண்டுள்ள ஆதிசேஷன் தேவர்களையும், அரக்கர்களையும், உலோகத்தையும் காப்பாற்ற மாக்கடலில் இருந்த நஞ்சு முழுவதையும் உட்கொண்டார். அந்நஞ்சு பரமசிவனின் உடலில் உள்ள மற்ற உறுப்புக்களுக்குப் போகாமல் இருப்பதனால்தான் பாம்பின் தலைவனே மகாதேவனின் கழுத்தினைச் சுற்றிலும் சுருட்டுகிறது. இதனால்தான் சிவபெருமானின் தொண்டை நீல நிறமானது என்பது கதை.

2.4 திருப்புகழ்

திருப்புழைப் பாடியவர் அருணகிரிநாதர் என்பவர் ஆவார். பக்திரசம் திகழும் இந்நூல் ஆங்காங்கே சிறந்த வாழ்க்கைக்குத் தேவையான நீதிகளையும் அற மற்றும் மருத்துவ குறிப்புகளையும் எடுத்துக் கூறுகின்றது. அருணகிரிநாதர் பாடிய திருப்புகழ்ப் பாடல்கள் முதுமை அறியாதவை ஆகும். எங்கும் எப்போதும் பக்தர்களின் உள்ளத்திலும் அடியார்களின் மனத்திலும் நிலையும் பக்திச் சுவையைக் கொண்டுள்ள பாடல்கள் ஆகும். முதன்முதலில் திருப்புகழ்ப் பாடல்கள் பதினாயிரத்துக்கு மேல் இருந்தன. ஆனால், திருச்செந்தூர் வேலவன் எல்லாப் பாடல்களையும் திருச்செந்தூர்க் கடலில் எறிந்து விட்டார். காலம் கழிந்தபின் கரையில் ஒதுக்கப்பட்ட ஏட்டுச் சுவடிகள் கிடைக்கப்பட்டன. அவ்வேட்டுச் சுவடிப் பாடல்களே இப்போது திருப்புகழ் என்று அழைக்கிறோம். அவை ஏறத்தாழ ஆயிரத்து முந்நூறு ஆகும். இப்பாடல்களை அருணகிரியார் சந்த நயத்தோடு பாடியிருந்தார். திருப்புகழ்ப் பாடல்களுக்குத் தமிழ் யாப்பு வரையறை செய்ய முடியவில்லை.¹⁸ ஏனென்றால், இப்பாடல்கள் சமஸ்கிருதச் சொற்களைக் கொண்டுள்ளன. மேலும், 'சலாம்', 'சபாஷ்', 'ராவுத்தர்' போன்ற முகம்மதியச் சொற்களும் கலந்துள்ளன. இச்செய்தியைத் திருப்புகழை ஆராய்ந்த முனைவர் அங்கயற்கண்ணி அவர்கள் கூறியுள்ளார்.¹⁹ மேலும், முருகனைப் புகழ்ந்து பாடும் இந்நூலில் அழகனின் குடும்பச் சார்ந்தவர்களாகிய சிவபெருமான், விநாயகர், திருமால் போன்ற தெய்வங்களின் பெருமையும் சிறப்பாகக் கூறப்பட்டுள்ளது.

இது மட்டுமல்லாமல், முருகப் பெருமானின் ஆறுபடை வீடுகளில் திருப்பரங்குன்றத்தில் 14 பாடல்களும், திருச்செந்தூரில் 84 பாடல்களும் பொதினியில் (பழனி) 96 பாடல்களும் திருவேரகத்தில் (சுவாமிமலை) 38 பாடல்களும் பழமுதிர்ச்சோலையில் 16 பாடல்களும் இந்நூலில் வருகின்றன. மேலும், குன்றுதோறாடல் என்னும் தலைப்பில் பொதுவாக ஏழு பாடல்களும் சிறப்பாக 198 பாடல்களும் பாடியுள்ளார் அருணகிரிநாதர். அவர் காஞ்சிபுரம், திரு ஆணைக்கா, திருவண்ணாமலை, திருக்காளத்தி, தில்லை, காசி, அரித்துவார், திருக்கயிலை, செகந்நாதம், கதிர்காமம், திருக்கோண மலை முதலிய 168 திருத்தலங்களுக்குச் சென்று முருகனின் திருப்புகழைப் பாடி வழிபட்டுள்ளார்.

மேலும், திருப்புகழ்ப் பாடல்களில் எட்டுப் பிரிவுகள் காணப்படுகின்றன. ஒவ்வொரு பிரிவிலும் இரண்டு அல்லது மூன்று வரிகள் உள்ளன. பிரிவுகளின் முடிவில் 'அடிபேணி' போன்ற தொங்கல்கள் வந்துள்ளன. பெரும்பாலான பாடல்கள் 'பெருமாளே!' என்னும் தொங்கலில் முடிகின்றன. அக்காலத்தில் பிற இசை அல்லது இலக்கியப் பாடல்களில் இத்தகைய தொங்கல் கிடையாது. அருணகிரியாரின் காலத்திற்குப் பிறகே தமிழிலும் பிற மொழிகளிலும் இப்படிப்பட்ட தொங்கல் அமைப்பைக் கொண்டுள்ள பாடல்கள் பாடப்பட்டுள்ளன. அருணகிரிநாதரின் திருப்புகழ் நடையிலான அமைப்புகளைப் பின்பற்றிப் பாடப்பெற்றுள்ளன.

2.5 அருணகிரிநாதர்

அருணகிரிநாதர் புரட்டாசி மாதம் உத்திராடம் விண்மீன் நேரத்தில் செவ்வாய்க்கிழமை அன்று பிறந்தார் என்றொரு செய்தியும் ஆனி மாதம் முழுநிலா நாளில் பிறந்ததாக மற்றொரு செய்தியும் செவி வழிக் கதைகளில் கூறப்பட்டன. இப்போது, ஆனிமாத முழுநிலா நாளே அவரது பிறந்த நாளாகக் கருதப்பட்டுக் கொண்டாடப்படுகிறது. அவர் சிறு குழந்தையாய் இருந்தபோதே தமது தந்தையாரை இழந்தாலும் தம் தாய் அவரை ஆசிரியருக்கு அனுப்பி சிறுவனாக இருந்தபோதே ஆத்திசூடி, கொன்றை வேந்தன் முதலிய நீதி நூல்களைக் கற்று உணர்ந்தார். அதோடு, இளம் வயதில் இருந்தபோது இலக்கிய இலக்கண நூல்கள் பலவற்றைக் கற்றுத் தேர்ந்தார். மூவரின் தேவாரமும் திருமந்திரமும் அவர் கற்று இசையுடன் பாடி மகிழ்ந்தார். பிறகு, அவருக்கு ஏழு வயதானபோது, அவரது அம்மையார் காலமானார். அதற்கப்புறம், தமக்கு தமக்கையாக இருந்த ஆதியம்மைதான் அவரை நன்றாகப் பார்த்து வளர்த்தார். பிறகு அருணகிரி தீய வழிகளில் செல்ல ஆரம்பித்து, வீட்டுப் பொருட்களை எல்லாம் தொலைத்தார். தீராத நோய்க்கு ஆளானார். அவரது அக்காள் அவரிடம் உறுதியாகப் பேசி அறிவுரையைக் கூறிய பிறகுத்தான் அவரது குற்றச் செயல்களைப் பற்றி உணர்ந்தார்.

இவருக்கு வாழ்க்கையை வாழ இனிமேல் ஆசை இருக்கவில்லை. ஆக, கோயிலுக்குச் சென்று அதன் கோபுரத்தின் மீது ஏறி உச்சியில் நின்று, “அப்படியிருக்க இன்னும் உயிருடன் இருந்து அவர்களுக்கு ஏன் தொல்லை தர வேண்டும்? முருகா! இனி இந்த உலகில் எனக்கு யாரும் துணையில்லை. நீதான் துணை,” என்று அழுதுகொண்டே கோபுரத்தின்

மேலிலிருந்து கீழே குதித்தார் அருணகிரி. அப்போது, அவர் கதறலைக் கேட்ட முருகன் முதியவர் கோலத்தில் வந்து மேலிலிருந்து வீழ்ந்த அருணகிரியாரைப் பூப்போல் ஏந்தி நிறுத்திக் கொண்டார். இம்முதியவர் யார் என்று தெரிய ஆசைப்பட்டார் அருணகிரி. அப்போதுதான் முருகப்பெருமான் கோபுரத்தின் மேல் அருணகிரிநாதருக்குக் காட்சி அளித்தார். அதற்குப்பின்பு, முருகனின் அருளால் அருணகிரியாரின் உடலிலிருந்து நோய்கள் அனைத்தும் மறைந்து தெய்வீகத் தன்மை பெற்ற உடலைப் பெற்றார். இப்படி ஆன பிறகு, “அருட்கடலே! உன் புகழை என்னென்பேன்! உன் பெருமையை எந்த வகையாகப் பாடுவேன்?” என்று அருணகிரி முருகனை நோக்கி உள்ளம் உருகிக் கேட்டார். அங்ஙனம்தான் செவ்வேலன் தம் வேலினால் அருணகிரியின் நாவிலே ‘ஓம்’ என்று எழுதினார். அடுத்த நிமிடமே அருணகிரியார் முருகனைப் பற்றி “முத்தைத் தரு பத்தித்” என்று பாட ஆரம்பித்தார்.

அன்றிலிருந்து அருணகிரிநாதர் பற்பல தலங்களுக்குப் போய் முருகனின் புகழைப் பாடி அதிசயங்களைச் செய்து வந்துள்ளார். அப்புறம், ஒரு நாள், அருணகிரிநாதர் ஆனி மாதம் மூல நட்சத்திரத்தில் முருகனின் திருவடியிலே அமர்ந்து பிறவாப் பெருவாழ்வு பெற்றார். ஆனாலும், அவர் இன்றும் நம்மிடையே வாழ்ந்து கொண்டே இருக்கிறார். அவர் அருளிய திருப்புகழ், கந்தர் அநுபூதி, கந்தர் அலங்காரம், வேல் விருத்தம், மயில் விருத்தம், சேவல் விருத்தம், திருவெழுகூற்றிருக்கை, திருவகுப்பு ஆகியவை இன்னும் நம்மிடையே வேத சொரூப மந்திரங்களாக இருந்து வருகின்றன.

2.6 ஆறுமுகம்

“கருணைக் கடலே! கொடியவன் சூரபன்மனுடைய கொடுமைகளால் நாங்கள் மெலிந்து போனோம். தங்கள் சாயலில் ஒரு மகன் தோன்றி எங்கள் துன்பங்களைப் போக்கியருள்வான் என்று அருளியிருந்தீர்கள். அத்திருமகனைத் தோற்றுவித்து எங்களைக் காத்தருள வேண்டும்”²⁰ என்று தேவர்கள் ஈசுவரனைப் பணிந்து வேண்டினார்கள்.

மனமுருகி, சிவபெருமான் தேவர்களின் மீது இரக்கம் கொண்டு தமது நெற்றிக் கண்ணிலிருந்து ஆறு தீப்பொறிகளை வெளிப்படுத்தினார். அத்தீப்பொறிகள் மிகவும் வெப்பமுடையனவாக இருந்தன. ஆகையால், பிரம்மனும் திருமாலும் மற்ற தேவர்களும் அவற்றைத் தாங்க முடியவில்லை. மேலும், அப்பொறிகள் எங்கு நோக்கினும் பரவின. அதன் காரணமாக வாயுக்கள் ஓய்ந்தன. கடல்கள் வற்றின. எனினும், அவை எந்த உயிருக்கும் தீங்கினைச் செய்யவில்லை.

அத்தீப்பொறிகள் யாராலும் தாங்க முடியவில்லை என்று பார்த்த சிவபெருமான் வாயுத் தேவனையும், தீக்கடவுளையும் அழைத்து அவற்றைத் தாங்கி, கங்கை ஆற்றில் விடுவதென்று ஏவினார். அத்தீயைத் தாங்குவதற்கும் சர்வேசுவரர் வாயுத் தேவனுக்கும் தீக்கடவுளுக்கும் அருள் புரிந்தார். முதலில் வாயுத் தேவன் தீப்பொறிகளைத் தாங்கிச் சென்றான். ஆனால், ஒரு நாழிகைக்கு மேல் வாயுத் தேவனால் அந்தத் தீப்பொறிகளைத் தாங்க முடியவில்லை. அப்போதுதான் அவர் அவற்றைத் தீக்கடவுளுடைய தலையின் மீது சேர்த்து விட்டார் என்று புராணம் கூறுகிறது. வாயுத் தேவனைப் போலன்றித் தீக்கடவுள் அவற்றை மிகச்

சிரமத்துடன் தாங்கிச் சென்று கங்கையில் சேர்த்து விட்டுள்ளார். அதன் விளைவாக, தீப்பொறிகளின் அளவில் கங்கை ஆறு வற்றியது. இருந்தாலும், சிவபெருமானின் பேரருளால் கங்கை அத்தீப்பொறிகளைக் கொண்டு இமய மலைச் சாரலில் உள்ள சரவணப் பொய்கையில் சேர்த்தது. அந்தச் சமயம் தான் திருமுருகனின் அற்புதமான திரு அவதாரம் நிகழ்ந்தது. அந்த ஆறு பொறிகளும் ஆறு திருமுகங்களாகவும் பன்னிரு திரு கரங்களாகவும் முருகன் என்ற குழந்தை வடிவமாகவும் மாறி அசுரர் கூட்டத்தை வேரறுக்க ஆறுமுகப்பெருமான் என்கிற சிவபெருமானின் மகன் அந்தச் சரவணப் பொய்கையில் தோன்றி விட்டார்.

2.7. முடிவுரை

தமிழகத்தில் பலவாறான சமயங்கள் நுழைந்ததனால் தமிழ் மொழிக்குப் பல மாற்றங்களும் தாக்கங்களும் ஏற்பட்டுள்ளன என்று தெரிகிறது. அம்மாற்றங்களைக் கொண்டு தான் பல தமிழ் இலக்கியங்கள் இயற்றப்பட்டுள்ளன. சங்க காலத்திற்கு முந்திய தமிழ் இலக்கியங்கள் எல்லாம் அழிந்து போய்விட்டன என்று வரலாறு சொல்கிறது. ஆக, முற்காலத்துத் தமிழர்களது உண்மையான வாழ்வியல் முறைகள் அனைத்தும் சரியாகக் கிடைக்காமல் போயின. இருந்தாலும், இன்று கிடைத்த பற்பல படைப்புகளின் வழியாகவும் கல்வெட்டுக்களின் வழியாகவும் செப்பேடுகளின் வழியாகவும் அப்பண்டைத் தமிழர்களது வரலாற்றுத் தகவல்களை அறிந்து கொள்ளலாம். அத்தகவல்களின் மூலம்தான் சமய நம்பிக்கையையும் மறுமலர்ச்சியையும் கொண்டு வரலாம்.

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இயல் 3

மொரீசியசில் திருவாசகமும் திருப்புகழும் பெறுமிடம்

3.0. முன்னுரை

திருவாசகப் பாடல்களும் திருப்புகழ்ப் பாடல்களும் மொரீசியசில் வாழும் தமிழர்களிடையே மிக முக்கியமான இடத்தைப் பெற்றுள்ளன. திருவள்ளுவர் இயற்றிய திருக்குறளைப் போலவும் நாயன்மார்கள் மூவரும் பாடிய தேவாரங்களைப் போலவும் மாணிக்கவாசகரின் திருவாசகமும் அருணகிரிநாதரின் திருப்புகழும் தமிழர்களுக்குப் பெரும் செல்வமாகத் திகழ்கின்றன. திருவாசகப் பாடல்களும் திருப்புகழ்ப் பாடல்களும் இல்லாமல் சில வழிபாடுகள் சிறப்புற நடைபெறா. இவை கோவில்களில், மரணங்களில், தமிழ்க் கல்வியில், தமிழ் வேதக் கல்வியில், கலை நிகழ்ச்சிகளில், நாடகங்களில் உட்பட பற்பல நாடுகளிலும் மொரீசியசிலும் கூட உயர்வாக விளங்கிக் கொண்டே இருக்கின்றன.

திருவாசகமும் திருப்புகழும் வெறும் பூசைகளில் பாடப்படுவதில்லை. தமிழ் மொழியின் சிறப்பையும் பெருமையையும் இலக்கிய வடிவத்தில் உலகிற்குக் காட்டவும் பயன்பெறுகின்றன. தமிழர்களின் நாயன்மார்களது வரலாறும் பெருமையும் உலக மக்களுக்கு அறியவும் பயனாக உள்ளன. தமிழர்களது கடவுள் நம்பிக்கையும் பக்தியும் சமயமும் அறிவதற்கும் முக்கியமான சான்றாக விளங்குபவை இப்படைப்புகள் ஆகும். தமிழர்களும் நன்றாக வாழ்வதற்குத் தேவையான உலக நீதிகளையும் அவற்றின் மூலமாக அவர்களுக்குப் பெற்றறிய முடிகிறது.

3.1. தமிழ்க் கோவில்களில் திருவாசகமும் திருப்புகழும்

3.1.1. மொரீசியசின் கோவில்கள்

மொரீசியசில் கிட்டத்தட்ட ஒரு நூறு கோயில்கள் மொரீசியசு தமிழ்க் கோயில்கள் கூட்டிணைப்பால் இயங்கப்படுகின்றன. அவற்றுள் பல கோயில்கள் அம்மன் கோயில்களாகவும் முருகன் கோவில்களாகவும் திகழ்கின்றன. மற்றவை, சிவன் மற்றும் திருமால் கோவில்களாக விளங்குகின்றன.

மொரீசியசின் கோவில்களில் பற்பல திருவிழாக்கள் கொண்டாடப்படும். அவற்றுள் முருகப்பெருமானுக்குக் காவடி, அம்மனுக்குத் தீமிதித் திருவிழா, விநாயகர் சதுர்த்தி, நவராத்திரிப் பூசை, கேதார கௌரி நோன்பு, கார்த்திகைத் தீபம், கோவிந்தன் திருவிழா முதலியவை கோயில்களில் நடைபெறும் பூசைகளாகும்.

மொரீசியசிலுள்ள தமிழ்க் கோயில்களில் நடைபெறும் திருவிழாக்களில் தமிழர்கள் மட்டுமல்லாமல் பிற இனத்தவர்களும் வந்து இறைவனை வணங்குவார்கள். அன்னதானம் செய்யும்போதுகூட பிறர் வந்து கலந்து கொள்வார்கள். அந்தக் கோயில்களுள் பற்பல சிவன் கோயில்களும் முருகக்கோயில்களும் உள்ளன. அக்கோயில்களில் சிவலிங்கமும் முருகச் சிலையும் உண்டு. அதனால், அங்குச் சிவபெருமானுக்கும் முருகப்பெருமானுக்கும் பூசைகள் நடத்தப்படும். மேலும், சிவபெருமானும் கந்தப்பெருமானும் அக்கோயில்களில் வணங்கப்பட்டதனால் அங்குத் தேவாரம், திருவாசகப் பாடல்களும் திருப்புகழ்ப் பாடல்களும் பாடப்படுகின்றன. மொரீசியசு சிவன் மற்றும் முருகன் கோவில்களில் பக்தர்கள் குறிப்பிட்ட பூசைகளுக்குக் குறிப்பிட்ட

திருவாசகப் பாடல்களும் தேவாரங்களும் திருப்புகழ்ப் பாடல்களும் மற்ற பக்திப் பாடல்களும் பயபக்தியுடன் பாடுவர். பெரும்பாலாக, பெண்மணிகள்தான் அடிக்கடி கோயிலுக்கு வந்து பாடுவர். ஆண்கள் ஒருசிலரும் வந்து இசைக்கருவிகளை வாசித்துப் பாடுவர். ஆண்கள், குறிப்பாக, திருவிழாக்களின்போது முருகன் சிலையையோ சிவசக்தி சிலையையோ தூக்கி அல்லது ரதத்தை இழுத்துப் பக்தர்கள் மற்றவர்களைச் சேர்ந்து கோவில் வலத்தை வருவர்.

எடுத்துக்காட்டாக, சிவராத்திரி அன்றும் கேதார கௌரி நோன்பு அன்றைக்கும் கார்த்திகைத் தீபம் திருநாளிலும் பக்தர்கள் சிவபெருமானை வணங்கி, சில தேவாரங்களையும் திருவாசகப் பாடல்களையும் பாடுவர். மூவர் பாடிய தேவாரங்களுள் பெரும்பாலோருக்குத் தெரிந்த பாடல்கள் என்பன 'கூற்றாயின வாறு', 'சொற்றுணை வேதியன்', 'தோடுடைய செவியன்', 'மாசில் வீணையும்', 'வேயுறு தோளிபங்கன்', 'மாதர் பிறைக் கண்ணி' முதலியவை ஆகும். இதைப் போல, திருவாசகப் பாடல்களுள் பூசைகளில் அடிக்கடி பாடப்படுவன என்பன 'நமச்சிவாய வாழ்க', 'ஆதியும் அந்தமும்', 'போற்றித் திருஅகவல்', 'அடைக்கலப்பத்து' போன்றவை ஆகும். மேலும், காவடித் திருவிழாவன்றைக்கு பக்தர்கள் பெருங் கூட்டமாக கோயிலுக்கு வந்து 'நாதவிந்துக லாதி நமோநம்', 'பக்தியால் யானுனை', 'வரதா மணிநீ', 'துள்ளுமத வேற்கை', 'ஆறுமுகம் ஆறுமுகம்', 'அபகார நிந்தைபட்', 'சிவனார் மனங்குளிர' போன்ற

பாடல்களையும் அவனாசிப்பத்தும் பாடி, தங்கள் பக்தியை பாடல்களின் வழியே தெரிவித்துள்ளனர்.

3.1.2 முற்காலத்தில் திருவாசகமும் திருப்புகழும்

முற்காலத்தில் மொரீசியசில் மகாகாளி அம்மன் கோயில்களும் மாரியம்மன் கோவில்களும் மிகுதியாக இருந்தன. ஒவ்வொரு கரும்புப் பண்ணையிலும் ஒரு மாரியம்மன் கோவில் இருந்தது. தமிழ் நாட்டிலும் கொற்றவை சங்க காலத்திற்கு முற்பட்ட காலத்தில் வழிபட்ட கடவுளாம். ஆக, ஒவ்வொரு பூசையிலும் மிருக பலியாட்டம் செய்யப்பட்டது. பலி செய்தபிறகு அம்மாமிசத்தைச் சமைத்துக் கொற்றவைக்குப் படையலாக வைத்துக் கொண்டிருந்தனர் பண்டைத் தமிழர்கள்.

ஆனாலும், சிவபெருமானும் முருகப்பெருமானும் வழிபடப்படவில்லை என்று சொல்ல முடியாது. சைவ சமயம் தமிழர்களிடையே ஆதி காலம் முதல் பரவியது. எனினும், கோயில்களில் தேவாரமும், திருவாசகமும், திருப்புகழும் பாடப்படவில்லை என்பர் பலர். வடமொழி வேதங்கள் மற்றும் மகா பாரதம் போன்றவையெல்லாம் ஓதப்பட்டன என்று வயதானவர்கள் கூறும் கதைகளால் தெரியலாம்.

இலங்கையிலிருந்து சுவாமி சர்மா அவர்களைப் போன்ற அர்ச்சகர்கள் மொரீசியசுக்கு வந்தபிறகு தேவாரங்கள், திருப்புகழ், திருவாசகம் முதலியவற்றைப் பாடுதலிலும் தூய தமிழ் வழிபாட்டு முறைகளையும் ஒழுக்கங்களையும் கொண்டு வருதலிலும் முயன்றனர். சைவ சித்தாந்தம் என்ற கழகம் மொரீசியசுக்கு வந்தபிறகு சைவ சமயம் மேலும் பரவ ஆரம்பித்தது. ஐயா வாசன் அவர்களைப் போன்றவர்களுடைய முயற்சியாலும் தேவாரம் மற்றும் திருவாசகத்தைப்

பாடுவதும் மொரீசியசில் வழக்கமாக ஆகிவிட்டன. காலப்போக்கில், வளர்ந்த அறிவோடு புலால் உண்ணாமை என்ற வழக்கு மொரீசியசு தமிழர்களிடத்தில் பரவியது. இப்படித்தான் தமிழர்களது பழக்க வழக்கங்களும் வழிபாட்டு முறைகளும் காலப்போக்கில் மாறின.

3.1.3. திருவாசகம் மற்றும் திருப்புகழின் இன்றைய நிலை

இன்று, கோயில்களில் மொரீசியசு திருத்தொண்டர்கள் பூசைகளைச் செய்யும்போது வடமொழியைத் தவிர்த்து மந்திரங்களையும் வேதங்களையும் தூய தமிழிலேதான் செய்ய வேண்டும் என்று வற்புறுத்துள்ளனர். ஆதலால், தேவாரங்களையும் திருவாசகப் பாடல்களையும் திருப்புகழ்ப் பாடல்களையும் பாடுவதும் ஓதுவதும் என்பதற்கு ஊக்கம் அளித்துக் கொள்கின்றனர். இன்று தேவாரமும் திருவாசகமும் திருப்புகழும் மொரீசியசு தமிழர்க் கோயில்களில் பெரும்பாலும் வேதங்களாயின. பக்தர்கள் பெரும்பாலோரும் இப்புனிதமான பாடல்களைக் கற்றுப் பாட மிக ஆர்வமுள்ளவர்களாயினர். தமிழர்களது கோயில்களுக்கு வரும் பிற இனச்சாதியினத்தார்களும் இன்று தயக்கமின்றி ஆசையோடு தமிழ்ப் பக்தர்களோடு சேர்ந்து தெரிந்து தெரியாமலும் பாடுவர். இது, தேவாரமும் திருவாசகமும் திருப்புகழும் தமிழர்க் கோயில்களில் பெறும் முக்கியத்துவத்தைக் காட்டுகிறது.

3.1.4. திருவாசகத்தைப் பற்றிய மூடநம்பிக்கைகள்

திருவாசகமும் திருப்புகழும் கோயில்களில் வேதங்களாக இடம்பெற்றாலும் பண்டைக் காலத்து முதல் இன்று வரை திருவாசகத்தைப் பற்றிச் சில மூடநம்பிக்கைகள் இருந்து கொண்டே வருகின்றன. பேட்டிகளால் தெரிகின்ற செய்தி என்பது மொரீசியசில்

வாழ்கின்ற பத்து சதவிகிதம் தமிழர்களுள் ஏறத்தாழ நான்கு விழுக்காடு மக்கள் திருவாசகம் கோயில்களிலும் வீட்டிலும் பாடக் கூடாது என்று நம்பிச் சொல்கின்றனர். அம்மக்களுள் பெரும்பாலோர் வயதானவர்கள் என்று தெரிகிறது. அப்பல பேர் திருவாசகப் பாடல்கள் மரணங்களில் மட்டும் பாட வேண்டும் என்று நம்புகின்றனர். இவற்றைப் பாடினால் உயிர் போகுமாம் என்று நம்புகின்றனர். அவர்களுக்குத் தெரியாத செய்தி என்பது இப்பாடல்கள் கோயில்களில்தான் மாணிக்கவாசகரால் சிவபெருமானைப் போற்ற பாடப்பட்டுள்ளன. மூடநம்பிக்கைகளுக்குக் காரணங்கள் இருக்கும் என்று பலர் சொல்வர். அதே மாதிரி, இந்த மூடநம்பிக்கைக்கு அறியாமைதான் காரணம் என்று சொல்லலாம். குறிப்பாக, தமிழ் மொழியை அறியாமலும் புரியாமலும் இருப்பதனால்தான் காரணம். இக்காலத்துப் பாரம்பரியவர்கள்தான் தமிழர்களின் சொத்தைப் போன்ற திருமுறைகளைப் படித்து அறிந்து கொண்டு இம்மூடநம்பிக்கைகள் எல்லாவற்றையும் ஒழிக்கின்றனர். இதனால்தான் வயதானவர்களுக்கும் இளைஞர்களுக்கும் இடையே தலைமுறை இடைவெளி உண்டாகின்றது. இதனை மறைக்க கோயில்களிலும் கலைநிகழ்ச்சிகளிலும் தமிழர்கள் தங்கள் பக்தி இலக்கியங்களைப் பற்றியும் பாடல்களைப் பற்றியும் ஒருசில விளக்கங்கள் தரப்பட வேண்டும் மற்றும் விழிப்புணர்ச்சி அளிக்கப்பட வேண்டும் என்றனர் இளைஞர்கள். அப்போதுதான் திருவாசகத்தைப் பற்றிய அறியாமையைப் போக்கலாம் என்று புதுத் தலைமுறையினர் பலர் குரல் எழுப்புகின்றனர்.

3.2. மரணங்களில் திருவாசகமும் திருப்புகழும்

மரணம் மனிதனுக்கு மிகவும் கடினமான ஒரு சம்பவம். அழகையும், கதறலும், துன்பமும், வலியும் கொண்டு வரும் ஒரு வாழ்க்கை உண்மை. ஆனாலும், ஒவ்வொரு இனச்சாதியினுடைய மரணச் சடங்கும் வேறுபடுகின்றது. தமிழர்களது சடங்குகளும் வேறானவை. எடுத்துக்காட்டாக, முகம்மதியர்களுக்கு மரணம் அடையும்போது உடனே ஈமச்சடங்குகளைச் செய்வர். அது பகல் நேரத்திலும் சரி; இரவு நேரத்திலும் சரி. ஆனால், தமிழர்கள் பொதுவாக ஓர் இரவு கழித்த பிறகுத்தான் ஈமச்சடங்குகளைச் செய்வர். அந்த இரவும் வரும் பதினைந்து இரவுகளிலும் கருமதி அன்றைக்கும் மாண்டவரின் குடும்பத்தைச் சார்ந்தவர்கள் அனைவரும் கூடி, தேவாரங்களையும் திருவாசகப் பாடல்களையும் பாடுவார்கள். பொதுமக்களுக்குத் தெரிந்த பாடல்களைத்தான் ஒதி இசையோடும் பாடுவர்.

இறந்தவரின் உயிர் உடலை விட்ட பிறகு இறைவனைத் தனக்காக வணங்கி முக்தியைப் பெற வேண்டவும் அதற்கு அவ்வளவான சக்தியும் வசதியும் இருக்காது என்று நம்பப்படுகின்றது. ஆதலால், மரணம் அடைந்தவரின் குடும்ப உறுப்பினர்களே அப்பூசையெல்லாம் செய்து அதற்காக இறைவனை வணங்குவர்.

ஆனாலும், மரணத்தைப் பற்றியும் சில மூடநம்பிக்கைகள் உண்டு. பலர் மரணத்தில் தேவாரம், திருவாசகம் மட்டும் பாட வேண்டும் என்று நம்புகின்றனர். ஏனென்றால், சிவபெருமானை மனமுருகிப் பாடி வணங்கினால்தான் முக்தியை அடையலாம் என்று எண்ணுகின்றனர். இது

உண்மைத்தான். இறைவனருளைப் பெற்றால் முக்தியை அடையலாம். ஆனால், முத்தி என்பது பந்த பாசத்திலிருந்து விடுவிட்ட நிலை அல்லது உலகோடு ஆன்மாவுக்கு உள்ள தொடர்பு அறுந்த நிலை என்று சொல்லலாம்.

தமிழர்களால் வணங்கப்படுபவர் சிவபெருமான் மட்டுமல்ல. முருகப்பெருமானும் அருள் புரிபவன். முருகப்பெருமான் தமிழ்க் கடவுள் என்று சொல்வர். ஆனால், மரணத்தில் முருகப்பெருமானுக்குரிய பாடல்களைப் பாடி, கந்தனை வேண்டிக்கொள்ளக் கூடாது என்று பலர் சொல்வர். மற்ற சிலர் இதெல்லாம் மூடநம்பிக்கை என்று சொல்வர். மேலும், பாடப்படும் பாடல்கள் எல்லாம் மாண்டவரின் இறை நம்பிக்கையின்படித்தான் இருக்க வேண்டும் என்று வேறு சிலர் சொல்வர். இதற்குக் காரணம் என்பது, சிலருக்கு முருகனே குலத்தெய்வமாக விளங்குகின்றார் என்பர் ஒரு சிலர். ஆக, மொரீசியசில், முருகன் மீது மிகுந்த பக்திக் கொண்டவர்கள் மரணத்தின்போது முருகனின் பேரருளைப் வேண்டி திருப்புகழைப் பாட இயலும் என்று இளைஞர்கள் பலர் சொல்வர். காவடித் திருவிழா நாளன்று தான் அல்லது முருகப்பெருமானுக்கு ஏதாவது பூசை நடத்தப்படும்போதுதான் திருப்புகழ்ப் பாடல்கள் பாட வேண்டும் என்று மக்கள் பெரும்பாலோர் சொல்வர்.

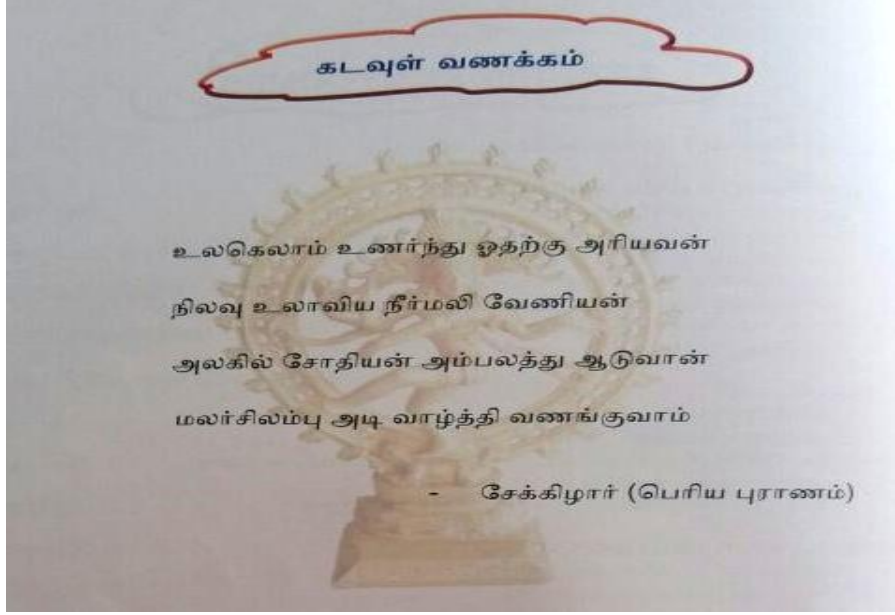
3.3 தமிழ்க் கல்வியில் திருவாசகமும் திருப்புகழும்

3.3.1 தமிழ்ப் பாடப்பகுதியில் திருவாசகமும் திருப்புகழும்

மொரீசியசில் தமிழ்க் கல்வி வசதிகள் அரசாங்கத் தொடக்கநிலைப் பள்ளிகளிலும் அரசு உயர்நிலைப்பள்ளிகளிலும் மொரீசியசு பல்கலைக்கழகத்திலும் தமிழர்களுக்கு இன்று தரப்பட்டுள்ளன. தமிழர்கள் தங்கள் மொழியினைக் கற்றாமல் இருப்பதற்குக் காரணம் எதுவும் இல்லை. தமிழ்க் கல்வியில் மொழியும், இலக்கணமும், இலக்கியமும் இடம்பெற்றுள்ளன.

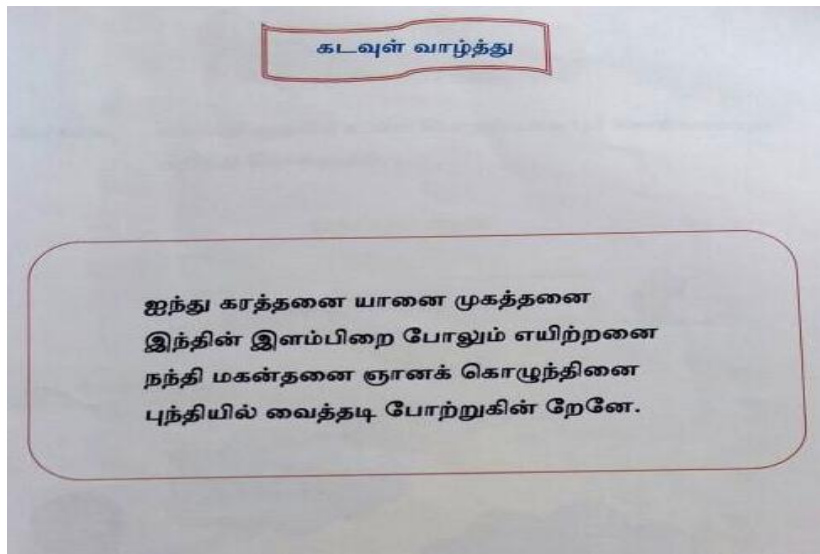
3.3.1.1 தொடக்கநிலைப் பள்ளி

பன்னிரு திருமுறைகளும் திருப்புகழும் தமிழர்களது இலக்கியத்தில் இடம்பெறுகின்றன. தேவாரமும் திருப்புகழும் மொரீசியசில் மிக முக்கியமானது. ஆனால், அவை ஒவ்வொரு தரத்திலும் வெவ்வேறாகக் கற்றுக் கொடுக்கப்பட்டுள்ளன. எடுத்துக்காட்டாக, தொடக்கநிலைப் பள்ளிகளில் திருமுறைகளும் திருப்புகழும் பக்திப் பாடல்களாக கடவுள் வாழ்த்து என்ற தலைப்போடு மாணவர் பாட நூல்களின் தொடக்கத்தில் வந்துள்ளன. ஆரம்பநிலைப் பள்ளி மாணவர்களுக்கான பாட நூல்களில் வரும் பக்தி இலக்கியப் பாடல்கள் பின்வருமாறு:



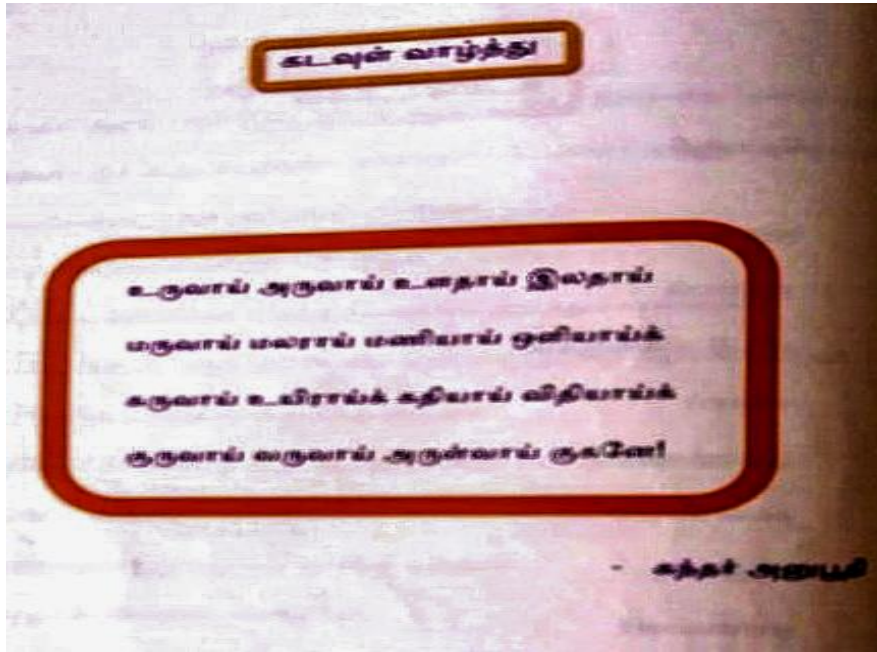
பாடல் 1

'உலகெலாம் உணர்ந்து' என்ற பாடல் பன்னிரண்டாம் திருமுறையான பெரிய புராணத்தில் சேக்கிழரால் பாடப்பட்டுள்ளது. இது முதல் தரத்துப் பாடநூலில் இடம்பெறுவதைக் காணலாம். மொரீசியசில் இப்பாடல் சிறுவயதிலிருந்து மாணவர்கட்குக் கற்றுக்கொடுக்கப்படுகிறது. அதனால், இத்தேசத் தமிழர்கள் பெரும்பாலோருக்கு இத்திருப்பாடல் நன்றாகத் தெரியும்.



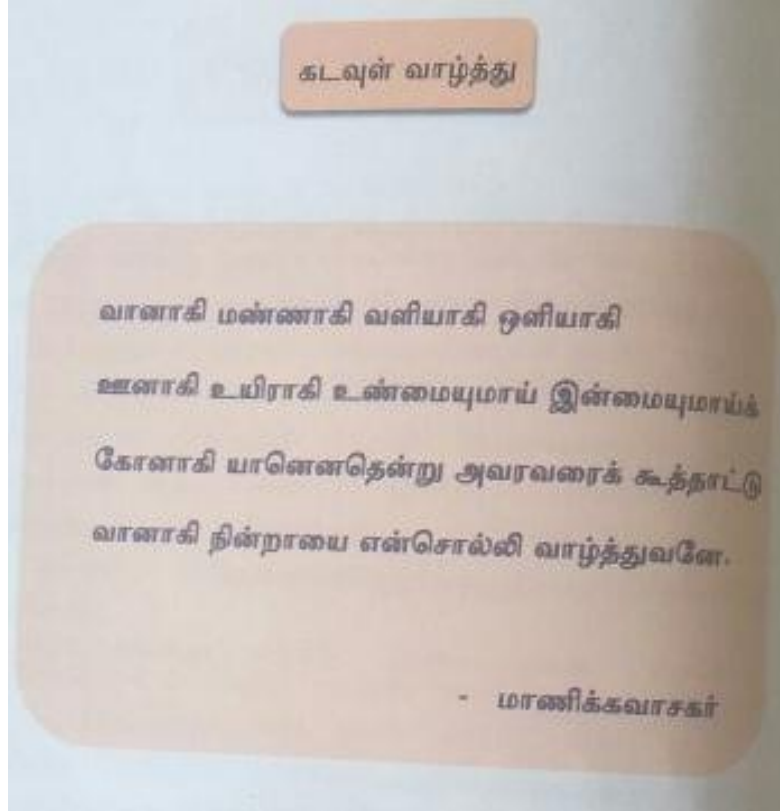
பாடல் 2

இப்பாடலான 'ஐந்து கரத்தனை' பத்தாம் திருமுறையாகிய திருமந்திரத்தில் இடம்பெற்றுள்ளது. இந்தப் பாடல் இரண்டாம் தரப் பாடநூலில் இணைத்துள்ளதைக் காணலாம். இது திருமூலரால் விநாயகர் வணக்கமாக இயற்றிப் பாடப்பட்டுள்ளது. மொரீசியசு தமிழர்கள் அனைவரும் எந்த வழிபாடும் செய்தாலும் ஆரம்பத்தில் இப்பாடல்தான் பாடப்படும்.



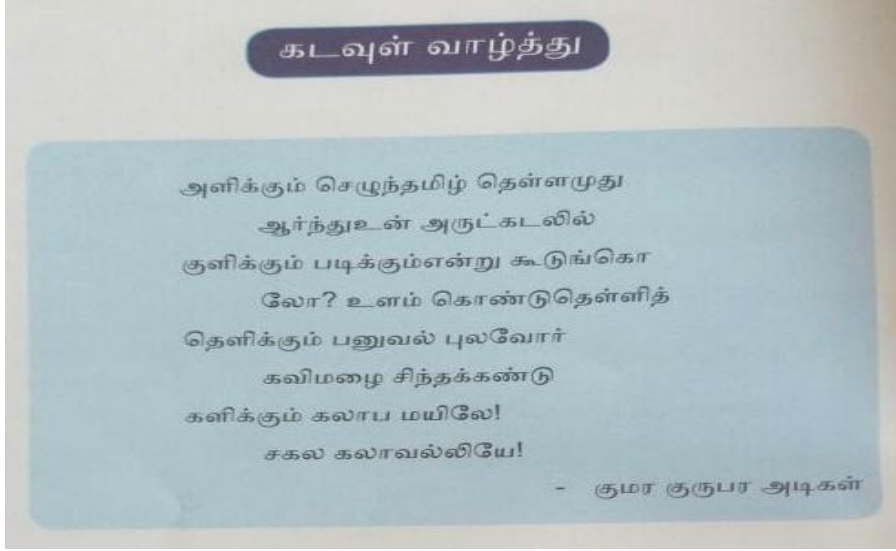
பாடல் 3

'உருவாய் அருவாய்' என்னும் இப்பாடல் அருணகிருநாதர் பாடிய கந்தர் அனுபூதியில் உள்ள கடைசியான பாடலாக வந்துள்ளது. மொரீசியசில் முருகப்பெருமானை வணங்கும்போது வழிபாடு முடிக்கும்போதும் இப்பாடல்தான் சீரும் சிறப்புமாகப் பக்தர்களால் கோயில்களில் பாடப்படும். இப்பாடல் மூன்றாம் தரத்துப் பாடநூலில் வந்துள்ளதைக் காணலாம்.



பாடல் 4

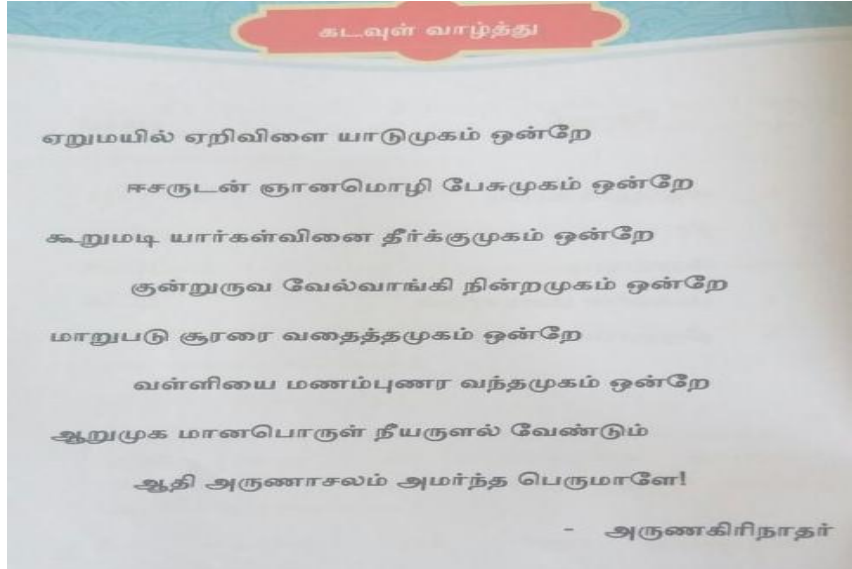
“வானாகி மண்ணாகி வளியாகி ஒளியாகி” என்னும் பாடல் சிவபெருமானைப் போற்றும் பாடலாகும். அது மாணிக்கவாசகர் பாடிய திருவாசகத்தில் இடம்பெற்றுள்ளது. தமிழ்க் கோவில்களில், குறிப்பாக, அர்ச்சகர்களாலும் திருத்தொண்டர்களாலும் ஓதப்படுகின்ற பாடலாகும். இது நான்காம் தரத்துப் பாடநூலில் கடவுள் வாழ்த்தாக அமைந்துள்ளதைக் காணலாம்.



6

பாடல் 5

“அளிக்கும் செழுந்தமிழ் தெள்ளமுது” என்னும் பாடல் குமர குருபரரால் பாடப்பெற்ற பாடலாகும். இது அம்மனைப் போற்றும் ஒரு பாடலாகும். இப்பாடல் ஐந்தாம் தரப் பாடநூலில் சேர்க்கப்பட்டுள்ளதைக் காணலாம்.



7

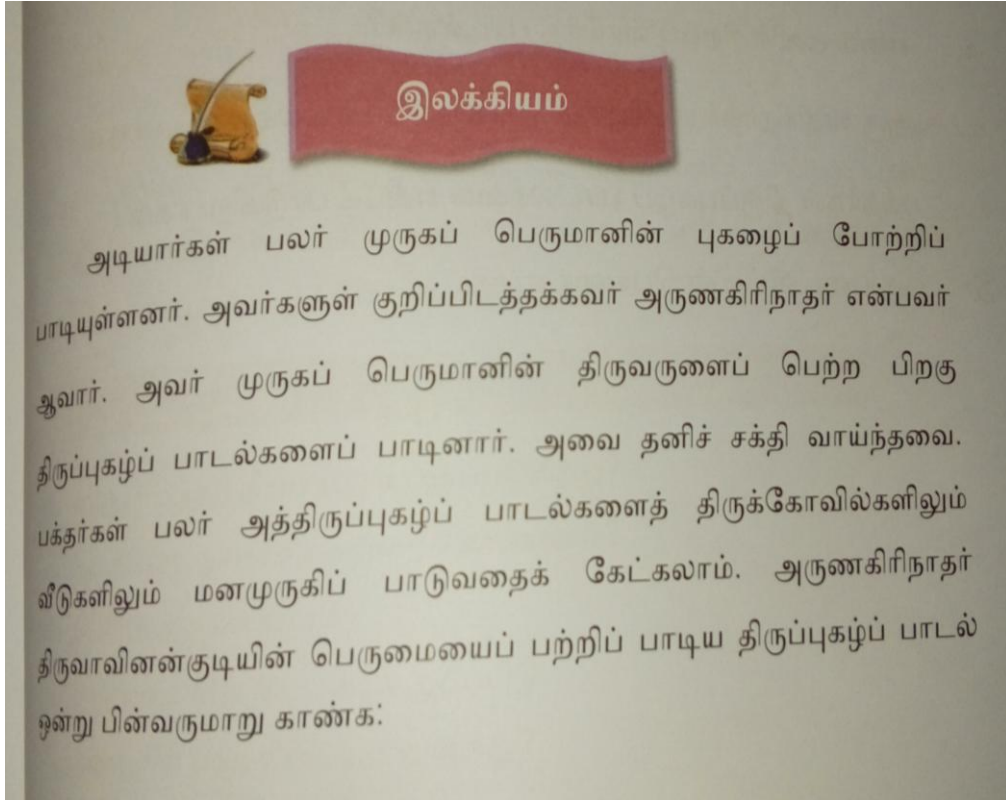
பாடல் 6

ஆறாம் தரப் பாடநூலில் வரும் கடவுள் வாழ்த்தான பாடல் என்பது “ஏறுமயில் ஏறிவினை யாடுமுகம் ஒன்றே” என்பதாகும். இது அருணகிரிநாதர் பாடிய திருப்புகழ்ப் பாடலாகும். இப்பாடல், மொரீசியசு

தமிழர்களுக்கு மிகச் சிறப்புற்ற முருகப் பக்திப் பாடலாகும். ஆக, திருமுறைப் பாடல்களும் திருப்புகழ்ப் பாடல்களும் சிறு வயதான மாணவர்கட்குச் சொல்லிக் கொடுக்கப்படுகின்றன என்று அறிய முடிகிறது.

3.3.1.2. உயர்நிலைப் பள்ளி

உயர்நிலைப் பள்ளிப் பாடநூல்களிலும் தெய்வப் பக்திப் பாடல்கள் இடம்பெற்றுள்ளன. ஆனால், தமிழ் ஆசிரியர்கள் அப்பாடல்களை மட்டும் கற்றுக்கொடுக்காமல் அவற்றின் பின்னணியும் ஆசிரியர் வரலாற்றையும் பற்றிக் கற்பித்து வருகின்றார்கள். இதற்கு ஓர் எடுத்துக்காட்டு என்பது கீழ்வரும் படங்கள் ஆகும்.



படம் 1


அபகார நிந்தைபட்டு	உழலாதே
அறியாத வஞ்சரைக்	குறியாதே
உபதேச மந்திரப்	பொருளாலே
உனைநான் நினைந்தருட்	பெருவேனோ
இபமாழ கன்தனக்	கிளையோனே
இமவான்ம டந்தைஉத்	தமிழாலா
ஜெபமாலை தந்தசற்	குருநாதா
திருவாவி னன்குடிப்	பெருமானே.

9

பாடல் 7

ஆனாலும், பாடத்திட்டத்தில் இருந்தாலும், ஆசிரியர்கள் சிலர் கடவுள் வாழ்த்து என்னும் பகுதியை விட்டு நேராக, பயிற்சிகளை விளக்கி வருகிறார்கள். மேலும், மொரீசியசில் உயர்நிலைப் பள்ளிகளில் உள்ள முதல், இரண்டாம், மூன்று படிவங்களுக்கான மாணவர்களுக்கு மட்டும் பாடநூல்கள் உண்டு. அப்பாடநூல்களில் வரும் பாடல்கள் பின்வருமாறு:

கடவுள் வாழ்த்து



திருப்புகழ்

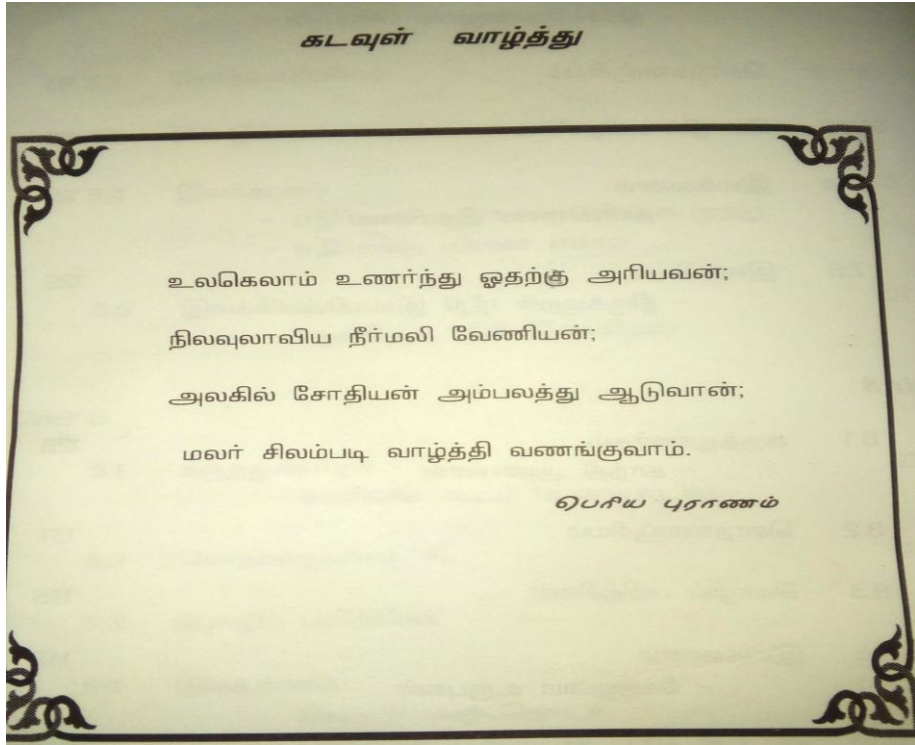
பத்தியால் யானுனைப் பலகாலும்
 பற்றியே மாதிருப் புகழ்பாடி
 முத்தனா மாறெனைப் பெருவாழ்வின்
 முத்தியே சேர்வதற் கருள்வாயே
 உத்தமாதானசற் குணர்நேயா
 ஒப்பிலா மாமணி கிரிவாசா
 வித்தகா ஞானசத் தினிபாதா
 வெற்றிவே லாயுதப் பெருமானே

- அருணகிரிநாதர் -

10

பாடல் 8

‘பக்தியால் யானுனை’ என்னும் பாடல் திருப்புகழ்ப் பாடல்களுள் ஒன்றாகும். இது முதல் படிவத்துப் பாடநூல் கடவுள் வாழ்த்தாக அமைந்துள்ளதைக் காணலாம். இதனைப் பாடியவர் அருணகிரிநாதர் என்பவர் ஆவார். இதுவும் திருப்புகழ்ப் பாடல்களுள் மொரீசியசில் தமிழர்களிடையே மிகப் புகழ் வாய்ந்த பக்திப் பொங்கும் பாடலாகும்.



பாடல் 9

இரண்டாம் படிவப் பாட நூலிலும் இப்பாடலான ‘உலகெலாம் உணர்ந்து’ என்ற பாடல் இடம்பெற்றுள்ளது. இது, மொரீசியசில் ஒரு முக்கியமான பாடலாகும். தமிழை அறியாத இந்நாட்டு தமிழ்ப் பக்தர்கள் பலருக்கும் தெரிந்த ஒரு பாடல் ஆகும்.

கடவுள் வாழ்த்து

சீதக் களபச் செந்தா மரைப்பூம்
பாதச் சிலம்பு பலஇசை பாடப்
பொன்னரை ஞானும் பூந்துகில் ஆடையும்
வன்ன மருங்கில் வளர்ந்தழ கெறிப்பப்
பேழை வயிறும் பெரும்பாரக் கோடும்
வேழ முகமும் விளங்குசிந் தூரமும்
அஞ்சு கரமும் அங்குச பாசமும்
நெஞ்சிற் குடிகொண்ட நீல மேனியும்
நான்ற வாயும் நாலிரு புயமும்
மூன்று கண்ணும் மும்மதச் சுவடும்
இரண்டு செவியும் இலங்குபொன் முடியும்
திரண்டமுப் புரிநூல் திகழ்ஓளி மார்பும்
சொற்பதங் கடந்த துரியமெய்ஞ் ஞான
அற்புதம் நின்ற கற்பகக் களிறே!

விநாயகர் அகவல்

12

பாடல் 10

இவ்விநாயகர் பாடல் மேற்குறிப்பிட்ட பாடல்களைப் போல் தமிழர்களிடையே அவ்வளவு புகழ்ப்பெற்ற பாடல் அல்ல. அது விநாயகரைப் போற்றும் சிறந்த பாடலாகும். இது மூன்றாம் படிவத்துப் பாடநூலில் வந்துள்ளது என்று காணலாம். இப்பாடல் ஆனைமுகனை மிகவும் சிறப்புற வருணிக்கிறது. கணபதியின் தோற்றத்தைப் பற்றித் தெரிய வேண்டுமானால் இப்பாடலே மிகவும் பொருத்தமானது.

மேலும், நான்காம் படிவத்திலிருந்து ஆறாம் படிவம் வரைக்கும் கேம்பிரிஜ் தேர்வின் பாடத்திட்டத்தில் அப்பர் தேவாரம் மட்டும் வருகிறது. திருவாசகம், திருப்புகழ்ப் பாடல்கள் இடம்பெறுவதில்லை. சான்றாக,

கீழ்வரும் பாடத்திட்டத்தில் தேவாரப் பாடல் ஒன்று இருப்பதையும், திருவாசகமும் திருப்புகழும் இல்லாததையும் காணலாம்.

Set texts for examination in 2017

Section 1

1. *Cankam Literature*

Nattrinai

320 – Kabilar

Akanaanuuru

187 – Maamuulanaar

Puranaanuuru

117 – Kabilar on Vel Paari

192 – Kaniyan Puunkundran

Silappadikaaram, Vazakkurai Kaathai, lines 45–81

Lines beginning “Varuka, matru aval tharuka” to “inaiyadi thozuthu viiznthanale matamozi”

This selection makes up one set text and should be studied as a whole. In the examination, candidates must answer no more than **one** question on this selection.

2. *Tirukkural*

Chapters: 1 – Kadavul Vaazthu, 8 – Anbudaimai, 60 – Uukkam Udaimai, 94 – Suudhu

3. *Tevaaram, Appar Tevaaram*, 10 stanzas, No. 1 Thiruvathikai Veerattana Pathikam “Kuttraayina Vaaru”

Published by Thirunelveli Saiva Siddhanta Publishing Society, 1/40 Prakasam Saalai, Chennai 600108, India

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பாடத்திட்டம் 1

Section 2

4. *Ikkaala Kavithaikal*

Kannan En Thaay (all 10 stanzas)

Published by Bharathi Pathippagam, 108 Usman Road, T. Nagar, Chennai 7, India (2000)

Bharathidaasan Kavithaikal, 3 poems:

Thendral (beginning "Pothikai malai...")

Vaanampaadi (beginning "Vaananthaan Paaditraa...")

Edhu Kalai (beginning "Kalai enum Senthamiz Sol...")

This selection makes up one set text and should be studied as a whole. In the examination, candidates must answer no more than **one** question on this selection.

5. *Paalmara Kaattinile*, P. V. Akilan

Published by Shree Konathi Acchagam, 58 T.P. Koil Street, Ice House, Chennai, India (November 1990)

6. *Naveena Tamil Sirukathaikal* – Anthology of modern short stories

The following stories to be studied:

Chevvaazhai, Arijnar Anna

Published by Meena Gopal Padippagam, Joseph Colony, Adampakkam, Chennai 600088, India

Kuruththu, Indumathi

Published by Vanathi Padippagam, 13 Thinadayalu Street, T. Nagar, Chennai 600017, India

Thaay Pasu, Akilan

Published by Dhagam, 11 Sivaprakasam Street, Near Pandy Bazaar Market, Madras 600017, India (5th edition, March 1994)

Gnaanagugai, Pudhumai Pithan

Published by Aynthinai (7th edition, 1985)

Mannum Maadiyum, Na. Parthasarathy

Published by Tamizh Chirukathaigal – Vol. II, Sahitya Akademi, New Delhi 2000, India

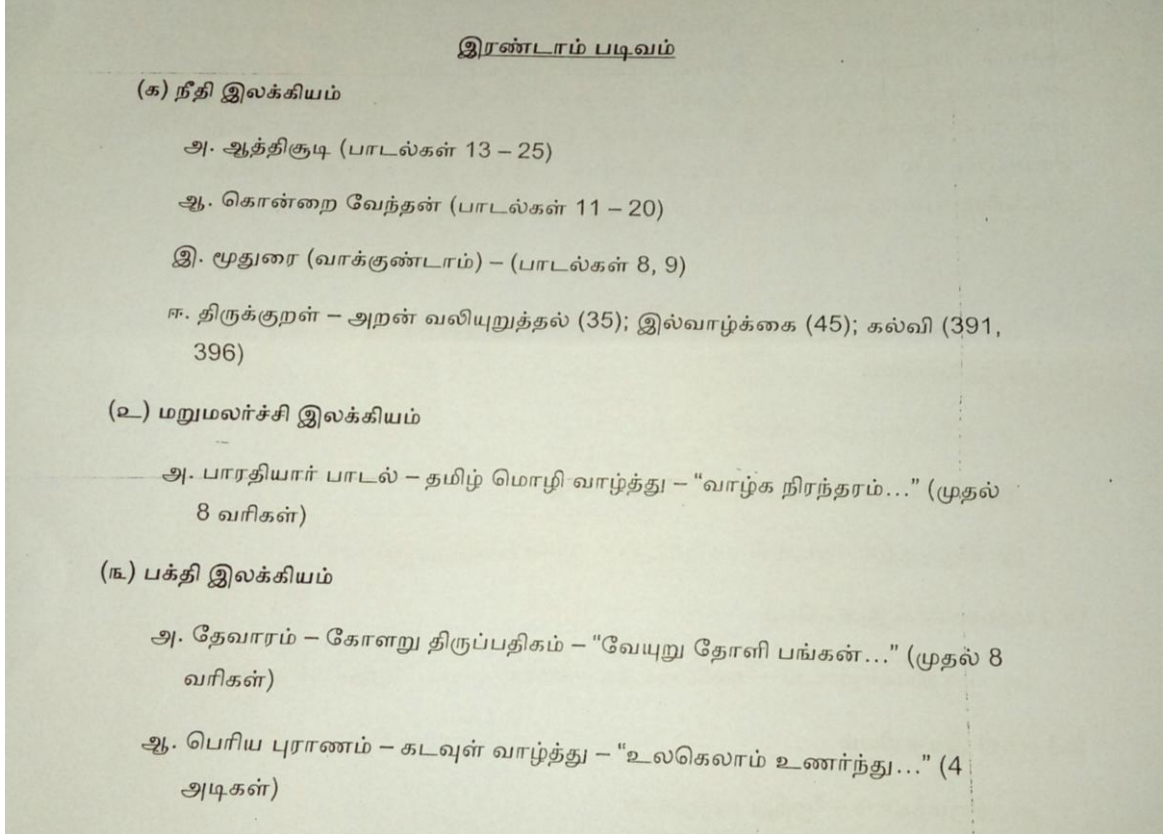
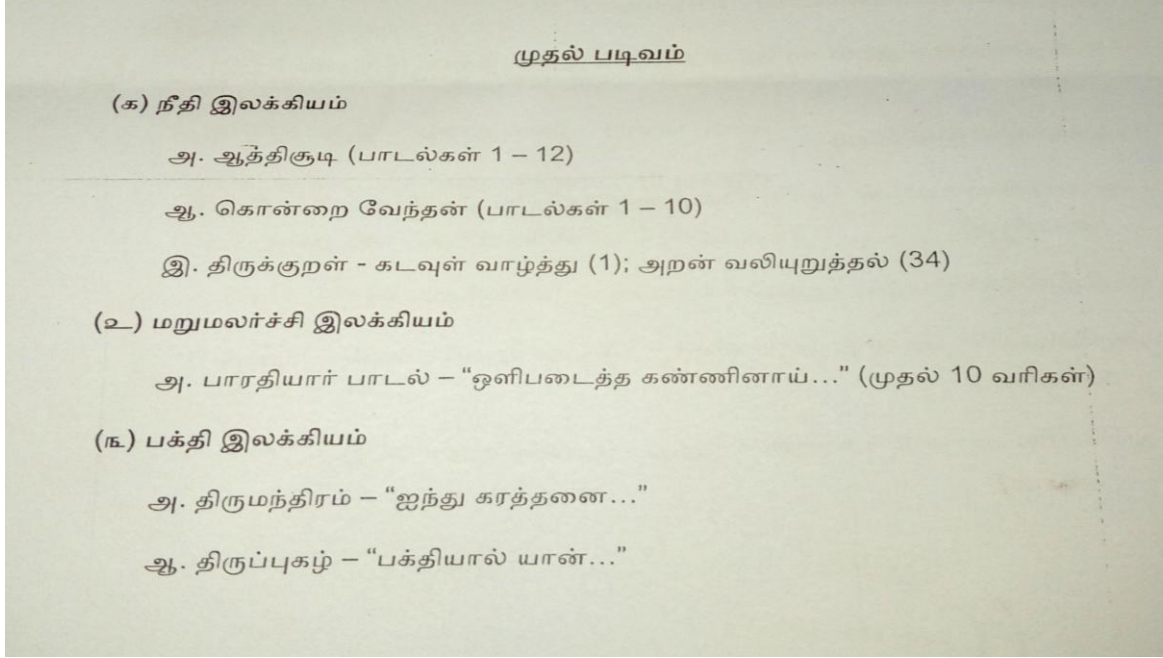
This selection makes up one set text and should be studied as a whole. In the examination, candidates must answer no more than **one** question on this selection.

பாடத்திட்டம் 2

3.3.1.3. மாலைப்பள்ளி

மொரீசியசில் உள்ள தமிழ் மாணவர்கள் சனிக்கிழமைதோறும் மாலைப்பள்ளிகளுக்குச் சென்று தமிழ் இலக்கணத்தையும் இலக்கியத்தையும் படிக்க வழக்கம் உண்டு. அம்மாலைப்பள்ளிகள் அகில மொரீசியசு தமிழ்த் தேர்வுக் குழுவின் கீழ் இயங்கி வருகின்றன. அதன் இலக்கியத்தாளில் பற்பல நீதி இலக்கியங்களும் பக்தி இலக்கியங்களும் வந்துள்ளன. பக்தி இலக்கியங்களுள் பெருமளவில் தமிழ் வேதமான திருமுறைகள்தான் கற்பிக்கப்பட்டுள்ளன. தேவாரம், திருப்புகழ்,

திருவாசகம் போன்றவை முதல் படிவத்திலிருந்து கற்றுக்கொடுக்கப்படுகின்றன. அக்குழுவின் பாடத்திட்டத்தில் வரும் பாடல்கள் கீழ்வருமாறு:



மூன்றாம் படிவம்

(க) நீதி இலக்கியம்

அ. உலக நீதி (பாடல் 1)

ஆ. மூதுரை (பாடல் 7)

இ. திருக்குறள் – அன்புடைமை (71); விருந்தோம்பல் (83); இனியவை கூறல் (100); செய்ந்நன்றி அறிதல் (108)

(உ) மறுமலர்ச்சி இலக்கியம்

அ. பாரதியார் பாடல் – தமிழ் – “யாமறிந்த மொழிகளிலே...” (முதல் 8 வரிகள்)

ஆ. சிறுகதை – மூதுரைப் பாடல்களின் நீதிக் கதைகள் – “காலமறிந்து செய்!”

(ஈ) பக்தி இலக்கியம்

அ. தேவாரம் – “பித்தா பிறை சூடி...” (4 அடிகள்)

ஆ. திருப்புகழ் – “அகரமுமாகி...” (முழுப் பாடல்)

இ. திருவருட்பா – “கல்லார்க்கும்...” (8 வரிகள்)

ஈ. கந்தரனுபூதி – “ஆடும் பரிவேல்...” (4 அடிகள்)

உ. சுந்தரமூர்த்தி நாயனாரின் வாழ்க்கை வரலாற்றுச் சுருக்கம்

நான்காம் படிவம்

(க) நீதி இலக்கியம்

அ. நல்வழி (பாடல்கள் 2, 11)

ஆ. நன்னெறி (பாடல்கள் 2, 4)

இ. திருக்குறள் – ஈகை (221); புகழ் (236); வாய்மை (291); இன்னா செய்யாமை (318); கேள்வி (414); தெரிந்து தெளிதல் (504)

(உ) மறுமலர்ச்சி இலக்கியம்

அ. பாரதியார் பாடல் – செந்தமிழ் நாடு – “செந்தமிழ் நாடெனும்...” (பாடல்கள் 1, 2 & 3)

ஆ. பாரதிதாசன் பாடல் – இன்பத் தமிழ் – “தமிழுக்கு அமுதென்று...” (பாடல் 1)

(ஈ) பக்தி இலக்கியம்

அ. திருவாசகம் – “அம்மையே அப்பா...” (முதல் 8 வரிகள்)

ஆ. திருவருட்பா – “அப்பா நான் வேண்டாதல்...” (முதல் 8 வரிகள்)

இ. கந்தரனுபூதி – “உருவாய் அருவாய்...” (4 அடிகள்)

ஈ. நாலாயிரத் திவ்யப் பிரபந்தம் – “ஊரிலேன் காணியில்லை...” (4 அடிகள்)

(ச) ஓரங்க நாடகம்

அ. முனைவர் பொன். திருமலைச்செட்டி, நானும் மனிதன் – “கண்ணீர்த் துளி” (முதல் காட்சியின் சுருக்கம்)

ஐந்தாம் படிவம்

(க) நீதி இலக்கியம்

அ. திருக்குறள் - இல்வாழ்க்கை (49); அன்புடைமை (74, 80); கல்வி (392, 400); கேள்வி (412); அறிவுடைமை (423)

ஆ. மூதுரைப் பாடல்கள் - 10, 17, 25, 27, 28

(உ) பக்தி இலக்கியம்

அ. அப்பர் தேவாரம் - "சலம்பூவொடு தூபம்..." (4 அடிகள்)

ஆ. திருவருட்பா - "பெற்றதாய் தனை..." (8 வரிகள்)

இ. அபிராமி அந்தாதி - "தனம் தரும் கல்வி..." (4 அடிகள்)

ஈ. மாணிக்கவாசகருடைய வாழ்க்கை வரலாற்றுச் சுருக்கம்

(ஈ) வாழ்த்துப் பாடல்கள்

அ. கவியோகி சுத்தானந்த பாரதியார் - "வாழியவே வாழியவே மோரிசு..."
(முழுப் பாடல்)

(ச) சிறுகதை

படைப்புத் துளிகள் (படைப்பாக்கத் திரட்டு), மகாத்மா காந்தி நிறுவன வெளியீடு - "வைர நெஞ்சம்"

(ரு) கட்டுரை

படைப்புத் துளிகள் (படைப்பாக்கத் திரட்டு), மகாத்மா காந்தி நிறுவன வெளியீடு - "வளம் பெற வாசிப்போம்"

3.3.1.4. பல்கலைக்கழகம்

மொரீசியசு பல்கலைக்கழகம் அளிக்கும் 'இளங்கலைத் தமிழியல்' என்னும் பட்டப்பாடத்தில் வரும் பக்தி இலக்கியம் என்னும் பாடத் திட்டத்தில் திருவாசகப் பாடல் வந்துள்ளது. 'பிடித்த பத்து' என்ற திருவாசகப் பாடல் பாடமாக வந்துள்ளது. ஆனால், தமிழியல் பட்டப் படிப்பின் பாடத்திட்டத்தில் மூவரின் தேவாரத்தோடு பெரிய புராணத்தில் வரும் கண்ணப்ப நாயனார் புராணமும் திருப்பாணாழ்வார் அருளிச்செய்த

அமலனாதிபிரானும் வந்துள்ளன. மாணிக்கவாசகர் திருவாசகமும் அருணகிரிநாதர் திருப்புகழும் வராமல் இருக்கின்றன.

ஆகையால், அப்பட்ட மாணவர்கட்கு மட்டும் திருவாசகத்தைப் பற்றியும் மாணிக்கவாசகரைப் பற்றியும் நன்கு உணர்ந்து அறிந்துள்ளனர். தமிழியல் பட்டய வகுப்பு மாணவர்கள் பலருக்குத் திருவாசகத்தைப் பற்றிச் சரியாகத் தெரியாது என்று தெரிகிறது. ஆனால், திருப்புகழைப் பற்றி எந்தப் பாடமும் வராமல் இருப்பதனால் அப்பட்ட மாணவர்களிடமும் பட்டய வகுப்பு மாணவர்களிடமும் அருணகிரிநாதரின் வாழ்க்கை வரலாற்றைப் பற்றிக் கேட்டால் சிலரால் அதனைச் சொல்ல முடியாமல் இருப்பர். மேலும், மற்ற திருமுறைப் படைப்புகளைப் பற்றியும் சிலர் அறியாமல் இருப்பர். வெறும் படைப்பின் பெயரையும் அதன் ஆசிரியரின் பெயரையும் மட்டும் அறிவர். ஆனால், படைப்புகளில் உள்ள அற்புதங்கள் அவர்களுக்குத் தெரியாது.

ஆகையால், 'இடைக்கால இலக்கியம்' மற்றும் 'பக்தி இலக்கியம்' என்ற பாடத்திட்டங்களில் மற்ற திருமுறைப் பாடல்களும் திருப்புகழ்ப் பாடல்களும் மற்றும் வேறு தெய்வீகப் பாடல்களும் சேர்க்க வேண்டும் என்று பேட்டியின் வாயிலாக அறியப்படுகிறது.

3.3.2. தமிழைக் கற்றல் கற்பித்தலில் திருவாசகமும் திருப்புகழும்

திருவாசகமும் திருப்புகழும் தமிழ்ச் சிறந்த பக்தி இலக்கியங்களாக விளங்குகின்றன. மேலும், மாணிக்கவாசகரின் திருவாசகப் பாடல்கள் தூய தமிழில் பாடப்பட்டுள்ளன. பண்டைய காலத்து தூய தமிழைப் போல இன்று கிடையாது. அப்பாடல்களில் உள்ள சந்தங்கள் எல்லாம் இன்று காணாமல் போயிற்று. ஆகையால், தமிழ் மொழியைக் கற்கும் மாணவர்களுக்கு இப்படிப்பட்ட பாடல்களையும் அவற்றின் அமைப்புகளையும், சொல்வன்மையும், வரலாற்றையும், சமய மற்றும் சமூகத் தாக்கத்தையும் அறிந்தால் அவர்களால் தமிழ் மொழியிலும் இலக்கணத்திலும் இலக்கியத்திலும் செறிவன்மையைப் பெறலாம் என்று தமிழ் ஆசிரியர்கள் பலர் சொல்வர்.

அதைப் போல, திருப்புகழும் தமிழரின் வாழ்க்கையில் மிகவும் போற்றப்படும் பக்தி நூலாகும். முருகன் தமிழ்க் கடவுள் என்றும் தீராத நோயினால் வாடிய அருணகிரிநாதர் முருகப்பெருமானுடைய அருளால் குணமானார் என்றும் திருப்புகழைப் பற்றியும் அப்பாடல்களின் சொல்செறிவைப் பற்றியும் மாணவர்கள் அறிந்து கொள்வது அவசியமானவை என்று ஆசிரியரின் கருத்தாகும்.

3.4. போட்டிகளிலும் கலைநிகழ்ச்சிகளிலும் திருவாசகமும் திருப்புகழும்

3.4.1. பாட்டுப் போட்டிகளும் கலைநிகழ்ச்சிகளும்

முத்தமிழ் என்ற அழைப்பின் காரணம் என்பது இயல், இசை, நாடகம் ஆகிய மூன்று கலைகளையும் பெற்ற தேன் ஒத்த மொழியாகிய தமிழே ஆகும். ஆக, இசை இல்லாமல் தமிழ் இல்லை என்று சொல்வதில் தவறில்லை. ஆகையால், தமிழ் மொழியை வளர்க்க வேண்டுமானால் தமிழ்

இசையையும் வளர்க்க வேண்டும். ஏனென்றால், தமிழ்ச் சிறந்த இலக்கியப் பாடல்கள் எல்லாம் இசையால் உலகிற்குப் பரவப்பட்டுள்ளன எனத் தெரிகிறது.

மொரீசியசில் தேவாரப் பாடல்களும், திருவாசகத் திருப்புகழ்ப் பாடல்களும் சிறந்த திருவிழாக்களின்போது பற்பல இசைக் குழுக்களால் பாடப்படுகின்றன. பாட்டுப் போட்டிகளும் நிறுவனங்களால் தயாரிக்கப்பட்டன. எடுத்துக்காட்டாக, 2016- ஆம் ஆண்டில் அருணகிரிநாதர் பேணல் சங்கம், சமுதாய விரிதி சங்கம் போன்ற சங்கங்கள் பக்திப் பாட்டுப் போட்டிகளை முன்வைத்தனர்.

இது மட்டுமின்றி, தேவாரம், திருவாசகம், திருப்புகழ் போன்ற பக்திப் பாட்டுக் கலைநிகழ்ச்சி மொரீசியசில் நடத்தப்படுகின்றன. உதாரணமாக, வீரமணி கண்ணன், பித்துக்குளி முருகதாஸ், ஆதி சங்கர பெருமான் போன்றவர்களால் 31/01/2018, 16/01/2000 முதலிய நாட்களில் கோயில்கள் போன்ற இடங்களில் கச்சேரிகள் இடம்பெற்றுள்ளன. அண்மையில் 2017-ஆம் ஆண்டில் மகந்தரன் பாலகிஷ்ணன் என்பவரான தென் ஆப்பிரிக்கா தமிழ்ப் பாடகர் 2016 ஆண்டில் ஜூலை மாதத்தில் மொரீசியசுக்கு வந்து திருப்புகழ்ப் பாடல்களைப் பாடி இரண்டாம் மற்றும் மூன்றாம் தேதி அன்று கச்சேரியில் பங்குகொண்டார்.

3.4.2. தொழில் நுட்பத்தால் பரவப்படும் பக்திப்பாடல்கள்

இன்றைய காலத்தில் ஊடகமான தொலைக்காட்சி, வானொலி, இணையம் போன்றவற்றால் இசையும், இலக்கியமும் உலகிற்கே ஒளிபரப்பப்பட்டு வருகின்றன. கர்நாடக இசையில் அமைந்த திருவாசகத் திருப்புகழ்ப் பாடல்களும் உலகெங்கும் பரவப்பட்டுள்ளன. மொரீசியசிலும் இவ்வசதிகளைப் பெற்றதனால் அவற்றைக் கேட்கவும், கற்கவும், ரசிக்கவும் மிகவும் எளிமையாயிற்று.

3.4.3. கர்நாடக இசைப் பாடங்கள்

மொரீசியசில் மகாத்மா காந்தி நிறுவனத்தில் கர்நாடக இசையைக் கற்க பல பாடங்கள் பாடத்திட்டத்தில் சேர்க்கப்பட்டுள்ளன. அவையாவன 'இளங்கலை கர்நாடக இசை', 'கர்நாடக இசையில் பட்டயச் சான்றிதழ்ப் பாடம்' மற்றும் 'கர்நாடக இசையில் அடிப்படைச் சான்றிதழ்ப் பாடம்' முதலியவை ஆகும். அப்பாடங்களில் இசை ஆசிரியர்கள் தேவாரங்களையும் திருவாசகப் பாடல்களையும் திருப்புகழ்ப் பாடல்களையும் சேர்த்துள்ளனர். அப்பாடல்கள் பின்வருமாறு:

A :

திருப்புகழ் - திரு அருணகிரிநாதர்

நினது திருவடி (விநாயகர்)

தனன தனதன தத்தன தத்தன
தனன தனதன தத்தன தத்தன
தனன தனதன தத்தன தத்தன தனதான

..... பாடல்

நினது திருவடி சத்திம யிற்கொடி
நினைவு கருதிடு புத்திகொ டுத்திட
நிறைய அமுதுசெய் முப்பழ மப்பழு நிகழ்பால்தேன்

நெடிய வளைமுறி இக்கொடு வட்டுகம்
நிறலில் அரிசிப ருப்பவல் எட்பொரி
நிகரில் இனிகத லிக்கனி வர்க்கமும் இளநீரும்

மனது மகிழ்வொடு தொட்டக ரத்தொரு
மகர சலநிதி வைத்தது திக்குர
வளரு கரிமுக ஒற்றைம ருப்பனை வலமாக

மருவு மலர்புனை தொத்திர சொற்கொடு
வளர்கை குழைபிடி தொப்பண குட்டொடு
வனச பரிபுர பொற்பத அர்ச்சனை மறவேனே

தெனன தெனதென தெத்தென னப்பல
சிறிய அறுபத மொய்த்துதி ரப்புனல்
திரளும் உறுசதை பித்தநி ணக்குடல் செறிமூளை

செரும உதரநி ரப்புசெ ருக்குடல்
நிரைய அரவநி றைத்தக ளத்திடை
திமித திமிதிமி மத்தளி டக்கைகள் செகசேசே

எனவெ துகுதுகு துத்தென ஒத்துகள்
துடிகள் இடிமிக ஒத்துமு முக்கிட
டிமுட டிமுடிமு டிட்டிமெ னத்தலில் எழுமோசை

இகலி அலகைகள் கைப்பறை கொட்டிட
இரண பயிரவி சுற்றுந டித்திட
எதிரு நிசிர ரைப்பெலி யிட்டருள் பெருமாளே.

பாடல் 11

திரு அருணகிரிநாதர் அருளிய திருப்புகழ்
தனனா தனந்தன தனனா தனந்தன
தனனா தனந்தன தனதான

Thiruppugazh- Saint Arunagirinathar

Sivanar Manam kulira- Pazhani Malai

Ragam: Sindhu Bhairavi

Talam: Kandha Chapu

சிவனார் மனங்குளிர உபதேச மந்த்ரமிரு
செவிமீதி லும்பகர்செய் குருநாதா
சிவகாம சுந்தரிதன் வரபால கந்தநின
செயலேவி ரும்பியுளம் நினையாமல்

அவமாயை கொண்டுலகில் விருதாவ லைந்துழலு
மடியேனை அஞ்சலென வரவேணும்
அறிவாக மும்பெருக இடரான துந்தொலைய
அருள்ஞான இன்பமது புரிவாயே

நவந்த முந்திருடி உரலோடெ யொன்றுமரி
ரகுராமர் சிந்தைமகிழ் மருகோனே
நவலோக முங்கைதொழு நிசதேவ லங்கிருத
நலமான விஞ்சைகரு விளைகோவே

தெவயானை யங்குறமின் மணவாள சம்ப்ரமுறு
திறல்வீர மிஞ்சுகதிர் வடிவேலா
திருவாவி னன்குடியில் வருவேள்ச வுந்தரிக
செகமேல்மெய் கண்டவிறல் பெருமாளே.

திருப்புகழ்

இத்தரணி மீதில் (பொது)

தத்தன தானத் தனதான

இத்தரணி மீதிற் பிறவாதே

எத்தரொடு கூடிக் கலவாதே

முத்தமிழை யோதித் தளராதே

முத்தியடி யேனுக் கருள்வாயே

தத்துவமெய்ஞ் ஞானக் குருநாதா

சத்தசொரு பாபுத் தமுதோனே

நித்தியக்ரு தாநற் பெருவாழ்வே

நிர்த்தஜைக ஜோதிப் பெருமானே.

S P G P 2, 3 (down)

திருச்சிற்றம்பலம்

S P G P 2, 3

தேவாரம்: ஞானசம் பந்தன்

பண் - புறநீர்மை ராகம்: பூபாலம்

1268 மடல்மலி கொன்றை துன்றுவா ளெருக்கும் வன்னியும் மத்தமுஞ் சடைமேற்

படலொலி திரைகள் மோதிய சுங்கைத் தலைவனார் தம்மிடம் பகரில்

விடலொலி பரந்த வெண்டிரை முத்தம் இப்பிகள் கொணர்ந்துவெள் ளருவிக்

கடலொலி யோதம் மோதவந் தலைக்குங் கழுமல நகரென லாமே.

1269. மின்னிய அரவும் வெறிமலர் பலவும் விரும்பிய திங்களுந் தங்கு

சென்னிய துடையான் தேவர்தம் பெருமான் சேயிழை யொடும்உறை விடமாம்

பொன்னியன் மணியும் முரிகரி மருப்புஞ் சந்தமும் உந்துவன் றிரைகள்

கன்னிய ராடக் கடலொலி மலியுங் கழுமல நகரென லாமே.

1277. உரிந்துயர் உருவில் உடைதவிர்ந் தாரும் அத்துகில் போர்த்துழல் வாருந்

தெரிந்து புன்மொழிகள் செப்பின கேளாச் செம்மையார் நன்மையால் உறைவாங்

குருந்துயர் கோங்கு கொடி விடு முல்லை மல்லிகை சண்பகம் வேங்கை

கருந்தடங் கண்ணின் மங்கைமார் கொய்யுங் கழுமல நகரென லாமே.

1278. கானலங் கழனி யோதம்வந் துலவுங் கழுமல நகருறை வார்மேல்

ஞானசம் பந்தன் நற்றமிழ் மாலை நன்மையால் உரைசெய்து நவில்வார்

ஊனசம் பந்தத் துறுபிணி நீங்கி உள்ளமும் ஒருவழிக் கொண்டு

வானிடை வாழ்வர் மண்மிசைப் பிறவார் மற்றிதற் காணையும் நமதே.

3.5. முடிவுரை

மூன்றாம் இயலில் மொரீசியசு தமிழர்களுள் திருவாசகமும் திருப்புகழும் பெறுமிடத்தைப் பற்றிய பல தகவல்கள் தெரிந்து கொள்ளப்பட்டன. அவற்றுள், தமிழர்க் கோயில்களில் பாடப்படும் தேவார திருவாசகப் பாடல்களும் திருப்புகழ்ப் பாடல்களும் அறிந்து கொள்ளப்பட்டுள்ளன. மேலும், மொரீசியசில் திருமுறைப் பாடல்களின் சிறு வரலாறும், திருவாசகம் மற்றும் திருப்புகழைப் பற்றிய மூடநம்பிக்கைகள் போன்ற செய்திகள் இவ்வியலில் குறிக்கப்பட்டுள்ளன. இது மட்டுமல்லாமல், தமிழ்க் கல்வியிலும் தமிழ் இசையிலும் திருப்புகழும் திருவாசகமும் பெறும் பங்கினையும் அறிந்து கொள்ளப்பட்டுள்ளது.

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இயல் 4

மொரீசியசு தமிழர் வாழ்க்கையில் திருவாசகம் மற்றும் திருப்புகழின் பங்கு

4.0. முன்னுரை

திருவாசகம் என்னும் மாணிக்கவாசகரின் படைப்பும் திருப்புகழ் என்கிற அருணகிரிநாதரின் பக்திப் பாடல்களின் தொகுப்பும் மொரீசியசில் தமிழர்களது வாழ்க்கையில் பெற்றுள்ள இடத்தைப் பற்றி அறியப்பட்டுள்ளது. அப்பக்திப் படைப்புகளின் பாடல்கள் மொரீசியசு தமிழர்களால் சீரும் சிறப்புமாகக் கோவில்கள் போன்ற இடங்களில் பாடப்பெற்று வந்துள்ளன என்றும் அறியப்படுகிறது. சிறு வயது முதல் திருமுறையும் திருப்புகழும் தமிழ் மக்களுக்குச் சொல்லிக் கொடுக்கப்பட்டுள்ளன. ஆனால், ஒரே விதமான கற்பிக்கும் முறையைக் கையாளுவதில்லை. எனவே, மக்களது அறிவிலும் கருத்துக்களிலும் வேறுபாடுகள் உள்ளன என்று அறியப்படுகின்றது. திருவாசகத்தைப் பற்றியும் திருப்புகழைப் பற்றியும் பொதுமக்கள், மாணவர்கள், ஆசான்கள் ஆகியோர்க்கு உள்ள வெவ்வேறான கருத்துக்களும் அவர்கள் பெற்றுள்ள அறிவு வளமும் இவ்வியலில் அலசிப்பார்க்கப்படுகின்றன.

4.1. பொது மக்களுள் தமிழ் மொழியைக் கற்றவர்கள்

பேட்டியில் ஈடுபட்ட தமிழர்களுள் 73.3 சதவிகித மக்கள் பட்டத்தைப் பெற்றவர்கள் ஆவர். 23.3 விழுக்காடு மக்கள் உயர்நிலைப்பள்ளிக் கல்வி பெற்றவர்கள் ஆவர். ஆனால், அவர்களுள் பல்கலைக்கழகத்தில் தமிழைக் கற்றவர்கள் 45 விழுக்காடு மக்கள் ஆவர். உயர்நிலைப் பள்ளியில் வரை தமிழைப் படித்தவர்கள் 12.1 சதவிகித மக்கள் ஆவர். தொடக்கநிலைப் பள்ளிகளில் மட்டும் தமிழ் மொழியைக் கற்றவர்கள் கிட்டத்தட்ட 3.3 சதவிகித மாந்தர் ஆவர்.

பொது மக்களது படிப்பு நிலை

படிப்பு நிலை	பொதுக்கல்வி படித்தவர்கள்	தமிழைப் படித்தவர்கள்
பல்கலைக்கழகம்	73.3 %	45 %
உயர்நிலைப்பள்ளி வரை	23.3 %	12.1 %
தொடக்கநிலைப்பள்ளி மட்டும்	3.4 %	3.3 %

அட்டவணை 1

4.2 தமிழர் வாழ்க்கையில் திருவாசகத்தின் பங்கு

வினாநிரலின் வழியாகக் கிடைத்த செய்திகளின்படி 10 சதவிகிதத் தமிழர்கள் திருவாசகத்தைப் பற்றிக் கேள்விப் படாமல் இருக்கிறவர்கள். 83.3 சதவிகித மக்கள் மட்டும் கேள்வியுற்றனர் என்றனர். திருவாசகத்தில் வரும் பாடல்களுள் 66.7 சதவிகித மக்கள் மட்டும் தெரிந்த ஏதோ ஒரு பாடலைக் கூறியுள்ளனர். 33.3 விழுக்காடு மாந்தர் திருவாசகப் பாடல் எதுவும் தெரியாது என்று கூறியுள்ளனர். உண்மையில் கோவில்களிலும் மரணங்களிலும் அம்மக்களுள் பலர் திருவாசகப் பாடல்களைப் பாடுவர். ஆனால் எந்தப் பாடல் எந்தப் படைப்பில் வருகின்றது என்று அவர்களுக்குத் தெரியாது. ஏனென்றால், அவர்கள் அதைப் பற்றிப் படிக்காமல் இருந்துள்ளனர். ஒரு சிலர் தேவாரத்தைத் திருவாசகமாகவும் திருவாசகத்தைத் தேவாரமாகவும் எண்ணிப் பதில் தப்பாகக் கூறியுள்ளனர். ஏனென்றால், அச்சிலருக்கு ஒரு சிறு குழப்பம் இருந்துள்ளது. எடுத்துக்காட்டாக, திருவாசகப் பாடல்களுக்குப் பதிலாக, சிலர் 'உலகெலாம் உணர்ந்து', 'வேயுறு தோளி பங்கன்', 'காதலாகிக் கசிந்து கண்ணீர்' போன்ற தேவாரப் பாடல்களைக் கூறியுள்ளனர்.

எனினும், ஒரு சிலர் சரியாகப் பதில் அளித்துள்ளனர். பொது மக்களுக்கு அறியும் திருவாசகப் பாடல்கள் என்பது சிவபுராணமும் அச்சோப்பதிகமும் வாழாப்பத்தும் பிடித்தபத்தில் வரும் 'அம்மையே அப்பா' என்ற பகுதியும் ஆகும்.

மேலும், திருவாசகப் பாடல்கள் சிவபெருமானுக்காகப் பாடப்பெற்றுள்ளன என்று 89.3 சதவிகித மக்கள் சரியாகக் கூறியுள்ளனர். சிலர் முருகனுக்கும் மற்ற சிலர் விநாயகருக்கும் பாடப்பட்டுள்ளது என்றும் சொல்லியுள்ளனர். இதற்கு மேல் இதன் ஆசிரியர் மாணிக்கவாசகர் என்று 77.8 விழுக்காடு மக்கள் கூறியுள்ளதைத் தவிர 22.2 சதவிகித மாந்தர் திருவாசகம் திருநாவுக்கரசரால் பாடப்பட்டுள்ளது என்றனர். மொரீசியசில் வாழ்கின்ற தமிழர்களில் ஒரு சிலருக்குத் திருவாசகத்தைப் பற்றிய செய்திகள் எதுவும் தெரியாது என்று அறியப்படுகிறது. பெரும்பாலாக, பள்ளிகளிலும் பட்டத்திற்காகவும் தமிழைப் படித்தவர்கள் தான் திருமுறைகளைப் பற்றி, குறிப்பாக, திருவாசகத்தைப் பற்றி அறிந்துள்ளனர் என்றும் தெரிகிறது. எடுத்துக்காட்டாக, சேகரித்த விவரங்களின்படி 37 விழுக்காடு மக்கள் திருவாசகத்தைப் பற்றித் தங்கள் கல்வித்திட்டத்தில் படிக்கவில்லை என்றனர். பெரும்பாலான 63 விழுக்காடு மாந்தர் ஐந்தாம், ஆறாம் படிவங்களிலும் பல்கலைக்கழகத்திலும் படித்துள்ளனர் என்றனர். தொடக்க வகுப்புகளில் அவர்கள் படிக்காததனால் அவற்றைப் பற்றி அவர்களுக்குத் தெரியாது என்றும் சிலர் கூறியுள்ளனர்.

4.3. மரணத்தின்போது திருவாசகத்தின் பங்கு

திருவாசகம் மரணங்களில் மட்டும் பாடப்பட்டுள்ளது என்று மக்கள் பலர் கூறியுள்ளனர். அப்படி கூறியவர்களுள் பெரும்பாலோர் வயதானவர்கள் என்று தெரிகிறது. ஐம்பதுக்குக் குறைந்த வயதை உள்ளவர்களுள், 96.3 % மக்கள் திருவாசகம் மரணத்துக்கு மட்டும் பாடப்பெறவில்லை என்றனர். 3.7 விழுக்காடு மக்கள் அது சாவின் பொழுதினிலே பாடக்கூடியது என்று கூறியுள்ளனர். ஆனால், அப்படி என்றவர்களுள் யாரும் காரணம் எதுவும் அளிக்கவில்லை. அவர்களுக்கே காரணம் தெரியாது என்று தெரிகிறது. இக்கருத்தை மறுத்தவர்களுள் திருவாசகம் மரணத்துக்கே உரியதல்ல என்பதற்குச் சிலர் காரணம் தந்துள்ளனர். அந்தச் சில காரணங்கள் கீழ் வருமாறு:

- * திருவாசகத்தில் உள்ள கருத்துக்கள் மற்ற பக்திப் படைப்புகளிலும் காணப்படும். எடுத்துக்காட்டாக, தேவாரம், திருப்புகழ், நாலாயிரத் திவ்விய பிரபந்தம் போன்றவற்றிலும் இறைவனைப் போற்றும் செய்திகளும் முக்தியைப் பற்றிய செய்திகளும் இடம்பெறுகின்றன.
- * மரணங்களில் பாடினாலும் திருவாசகத்தில் 'அவன்' என்ற சுட்டுப்பெயர் குறிக்கப்படவில்லை. இதற்குப் பதிலாக 'என்', 'முயல்வேனை' போன்ற சீர்கள் குறிக்கப்பட்டுள்ளன. ஆக, அப்பாடல்களைப் பாடும்போது உண்மையில் மாண்டவருக்காகப் பாடாமல், பாடுகின்றவர் தமக்காகவே பாடுகின்றார். மாண்டவரின் பெயரில் பாடினாலும் 'நான்' என்ற அர்த்தத்தில்

பாடுகிறோம். முக்தி எல்லாருடைய முதன்மையான நோக்கம். ஆக, திருவாசகம் மரணங்களில் மட்டும் பாடக்கூடியதல்ல.

- * திருவாசகத்தை மரணத்தில் மட்டும் பாட வேண்டும் என்று திருவாசகத்தில் குறிக்கப்படவில்லை. ஆக, இது மரணத்துக்கு மட்டும் பாட வேண்டும் என்று சொல்ல முடியாது.
- * இறுதியில், திருவாசகம் என்பது சிவபெருமானுக்கு உரியது. முக்கண்ணனைப் போற்றும் பாடல்களின் தொகுப்பு திருவாசகம் ஆகும். ஆக, மகா சிவராத்திரி, கேதார கௌரி நோன்பு போன்ற திருவிழாக்களுக்குப் பாடப்பெற்றவை. அவை மரணங்களிலும் சிவபெருமானின் பேரருளையும் முக்தியையும் பெற பாடப்பட்டுள்ளன. ஆனால், மரணங்களில் மட்டும் பாடக் கூடியது அன்று.

இக்காரணங்களைத் தந்தவர்கள் திருவாசகத்தைப் பற்றி அறிந்தவர்கள் என்று தெரிகிறது. திருவாசகக் கருத்துக்களை அறிந்தவர்களால்தான் அவற்றின் சிறப்புகளைக் கூற முடியும். பதில் அளிக்காதவர்களும் அந்த 3.7 சதவிகித மக்களும் திருவாசகத்தின் அற்புதங்கள் அவர்களுக்குச் சரியாகத் தெரியாது என்று அறியப்படுகிறது. மேலும், தமிழர்கள் ஒரு சிலர் மட்டும் மாணிக்கவாசகரின் படைப்பின் சிறப்புகளைப் பற்றிக் கற்று அறிந்தவர்கள் என்றும் அறியப்படுகிறது.

4.4 திருவாசகத்தைப் பற்றிய கருத்துக்கள்

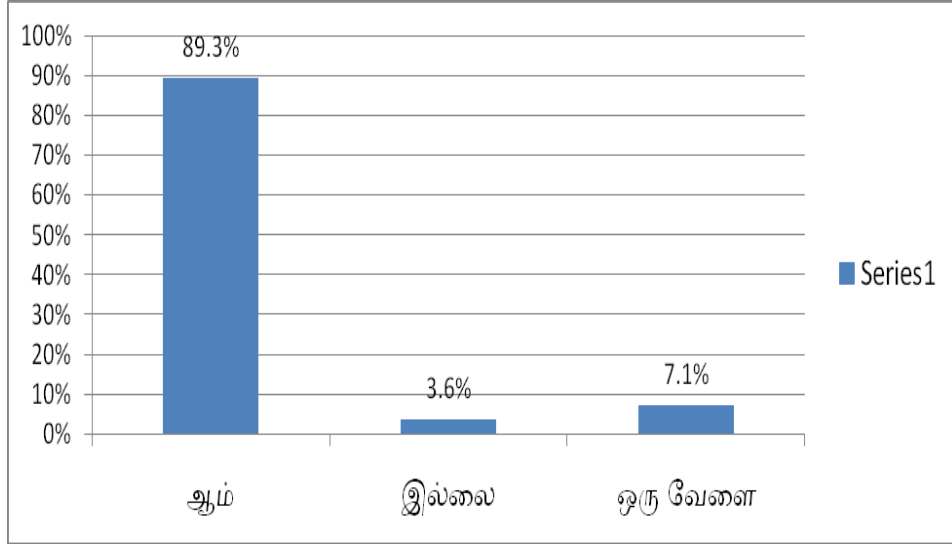
‘திருவாசகம்’ என்பதைப் பற்றி மக்கள் பலரால் பதிலைச் சரியாக அளிக்க முடியவில்லை என்று வினாநிரலின் வாயிலாக அறியப்படுகிறது. சிலர் கவிதை என்றும் வேறு சிலர் வழிபாடு என்றும் ஒருவர் ‘திருவாசகம் புலவர் ஒருவரால் எழுதப்பட்டது’ என்றும் குறிப்பிட்டுள்ளனர். ஆனால், வேறு சிலர் ‘அது மாணிக்கவாசகரால் சிவபெருமானின் மீது பாடப்பெற்ற பாடல்களின் தொகுப்பு ஆகும்’ என்றனர். சிலர் ‘அது 51 பாடல்களைக் கொண்டுள்ள ஒரு தொகுப்பாகும்’ என்றனர். மற்ற சிலரும் திருவாசகம் தமிழ் வேதம் என்றனர். இப்படிப்பட்ட பதில்களால் ஒரு சிலருக்குத் திருவாசகத்தைப் பற்றிச் செய்தி தெரியாது என்றும் மற்ற சிலருக்குத் திருவாசகத்தைப் பற்றி நன்றாகத் தெரியும் என்றும் அறியப்படுகின்றன. ஆனாலும், பாடல்களின் பொருள் பலருக்குத் தெரியாது. மேலும், அம்மக்கள் பெரும்பாலோர்க்குத் திருவாசகம் மாணிக்கவாசகரால் பாடப்பெற்றது என்றும் சிவபெருமானைப் போற்றும் பாடல்களின் தொகுப்பாகும் என்றும் அவர்களுக்கு நன்றாகத் தெரியும் என்று ஆய்வின்போது புலனாகிறது. இது மட்டுமல்லாமல், பலர் மொரீசியசில் திருவாசகத்தின் நிலையைப் பற்றித் தங்கள் கருத்துக்களைக் கூறியிருந்தனர். அக்கருத்துக்கள் பின்வருமாறு:

- ✦ திருவாசகம் மொரீசியசில் புகழ்ப்பெற்ற நூலாகும். தமிழ் வகுப்புகளில் கற்பிக்கப்பட வேண்டும்.
- ✦ அது கோவில்களில் பக்தர்களால் மிகவும் விருப்பத்துடன் பாடப்படுகின்றது.

- ✦ மகாசிவராத்திரி, கேதார கௌரி நோன்பு முதலான திருவிழாக்களில் திருவாசகம் பாடப்படுகின்றது.
- ✦ திருவாசகம் மொரீசியசு மக்களுக்கிடம் பெரிய அளவில் போய்ச் சேரவில்லை. அது வாழ்க்கைக்கு மிக உயர்ந்த மற்றும் பயனுள்ள நூல் ஆகும்.
- ✦ மொரீசியசு தமிழர்களுக்குத் திருவாசகத்தின் முக்கியத்துவத்தையும், சிறப்பையும் தெரியாது. அதனைப் பற்றிக் கேட்டவுடனே பயப்படுகின்றனர்.
- ✦ திருவாசகம் மரணங்களின்பொழுது மட்டும் பாடக்கூடியது என்பதைப் பற்றி ஒரு மூடநம்பிக்கை மொரீசியசு தமிழர்களுள் பரவியுள்ளது.
- ✦ திருவாசகம் மக்கள் சிலருக்கு மட்டும் தெரியும். அவர்கள் மற்றவர்களுக்குச் சொல்லிக் கொடுக்க மாட்டார்கள் என்று ஒரு சிலர் தங்கள் கருத்தைத் தெரிவித்தனர்.
- ✦ மாணிக்கவாசரைப் பற்றியும் திருவாசகத்தைப் பற்றியும் இளைஞர்கள் அறிந்து கொள்ள வேண்டும்.
- ✦ திருவாசகம் அரிதானது என்று ஒரு சிலருடைய கருத்தாகும்.

மேற்கூறப்பட்ட கருத்துக்களை நன்றாகக் கவனிக்கும்போது தமிழர்கள் அனைவருக்கும் திருவாசகத்தைப் பற்றி ஒரே ஒரு கருத்து இல்லை என்று அறியப்படுகிறது. ஏனென்றால், மொரீசியசின் ஒவ்வொரு பகுதியிலும் திருவாசகத்தின் நிலைமையும் பங்கும் வெவ்வேறானவை. மொரீசியசில் வாழும் மக்கள் தங்கள் அனுபவங்களின் அடிப்படையில் திருவாசகத்தைப் பற்றிக் கருத்துக்களைக் குறிப்பிட்டுள்ளனர்.

4.5. தமிழர்கள் வாழ்க்கையில் திருப்புகழ்

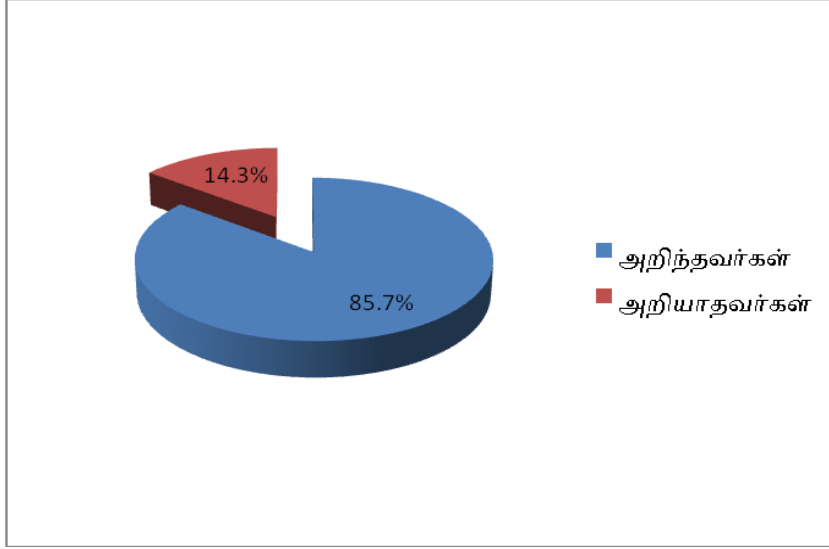


வரைப்படம் 1

வினாநிரலின் வழியாகத் திருப்புகழைப் பற்றி நூறு சதவிகித மக்களில் 89.3 விழுக்காடு மாந்தர் மட்டும் திருப்புகழைப் பற்றி அறிகின்றனர் என்று புலனாகிறது. 7.1 விழுக்காடு தமிழர்கள் ஒரு வேளை கேள்வியுற்றனர் என்று தெரிகிறது. மேலும், அவர்களுள் 3.6 சதவிகித தமிழர்கள் திருப்புகழைப் பற்றிக் கேட்கவில்லை என்றனர். இது வியக்கத்தக்கது. ஏனென்றால், எல்லாக் கோயில்களிலும் திருப்புகழ்ப் பாடப்பெற்றாலும் தமிழர்கள் சிலருக்குத் திருப்புகழைப் பற்றி இன்னும் கேள்விப்படவில்லை என்று கூறுவது மிகவும் அதிர்ச்சியைத் தருகிறது.

4.6. தமிழர் வாழ்வில் திருப்புகழின் பங்கு

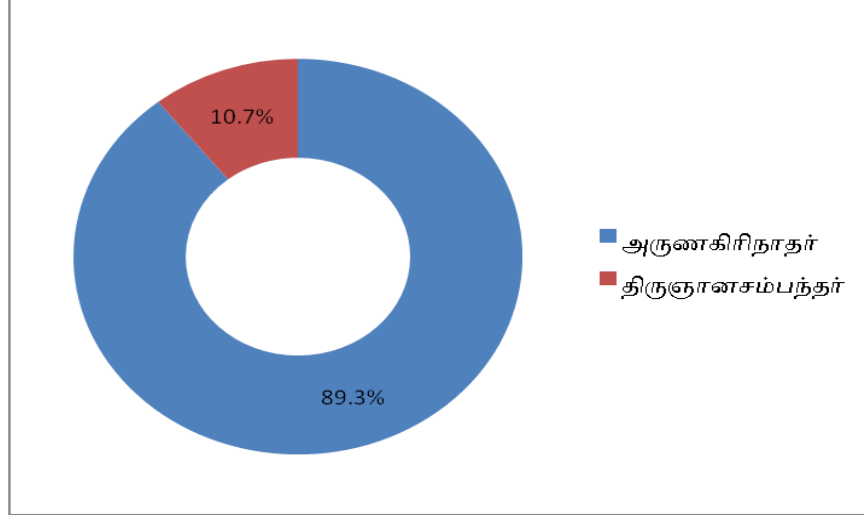
மொரீசியசில் பொது மக்களிடம் செய்த பேட்டியாலும் வினாநிரலின் வழியாகவும் கிடைத்துள்ள செய்திகள் பின்வருமாறு:



விளக்கப்படம் 1

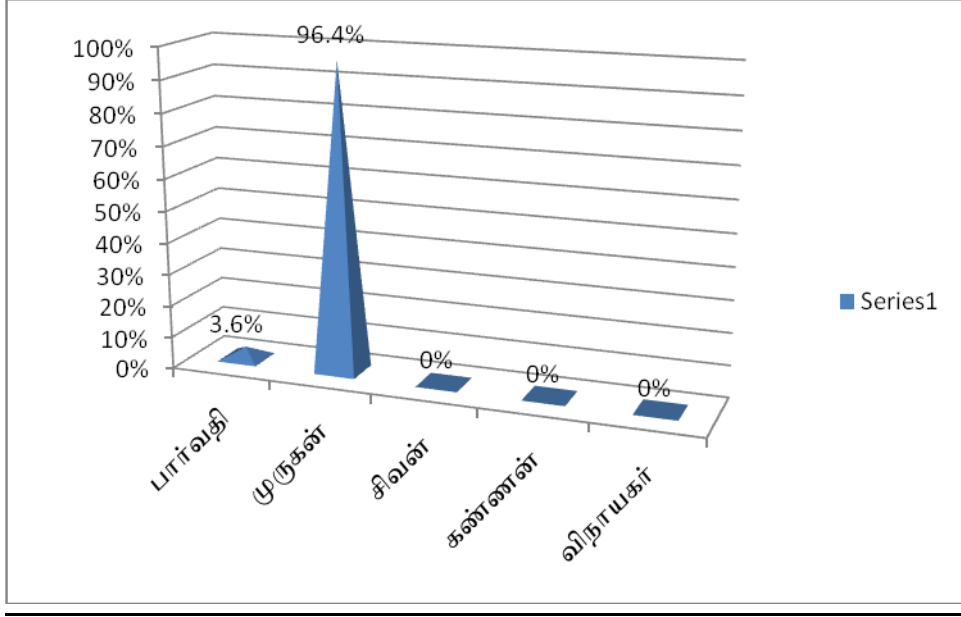
பொது மக்களுள் 14.3 சதவிகித மக்கள் திருப்புகழ்ப் பாடல்களை அறியாமல் இருந்துள்ளனர். ஒரு பாடலையும் அறியாது என்றனர். அவர்களைத் தவிர 85.7 விழுக்காடு மாந்தர் திருப்புகழ்ப் பாடல்களை அறிந்து அப்பாடல்களுக்கு ஒரு சில எடுத்துக்காட்டுகளையும் தந்துள்ளனர். அந்த உதாரணங்களாவன 'முத்தைத் தரு பத்தி', 'ஆறுமுகம் ஆறுமுகம்', 'ஏறுமயில் ஏறிவினை', 'பத்தியால் யானுனை', 'சந்ததம் பந்தத்', 'கைத்தல நிறைகனி', 'நாதவிந்து கலாதி நமோநம', 'துள்ளுமத வேற்கை' முதலியவை ஆகும். உண்மையில், இப்பாடல்களே திருப்புகழ்ப் பாடல்களுள் மொரீசியசு பக்தர்களிடையே புகழ்ப்பெற்றவை. பலர் இப்பாடல்களைக் கோவில்களில் பாடுவர். ஆனால், அவை திருப்புகழ்ப் பாடல்கள் என்று அவர்களுக்குத் தெரியாது என்று குறிப்பிட்டுள்ளனர். ஆனாலும், ஒரு சிலருக்கு உண்மையாகவே தெரியாது. ஏனென்றால், இத்தகையோர் 'கூற்றாயின வாறு' போன்ற தேவாரப் பாடல்களைத் திருப்புகழ்ப் பாடல்களாகக் குறிப்பிட்டுள்ளனர்.

வினாநிரலில் திருப்புகழைப் பாடியவரைப் பற்றி இரு பதில்கள் அளிக்கப்பட்டுள்ளன. அவற்றுள் ஒன்று சரியான பதில்; வேறொன்று தவறானது. அதற்கு 'அருணகிரிநாதர்' என்ற சரியான பதிலைக் கொடுத்தவர்கள் 89.3 சதவிகித மக்கள். 'திருஞானசம்பந்தர்' என்ற தவறான பதிலை அளித்தவர்கள் 10.7 விழுக்காடு மக்கள் ஆவர்.



விளக்கப்படம் 2

இது மட்டுமல்லாமல் 3.6 விழுக்காடு மக்கள் “திருப்புகழ் உமையம்மைக்குரியது” என்றனர். இது மிகவும் வியப்புத் தருகிறது. ‘திருப்புகழ் யாருக்காகப் பாடப்பெற்றுள்ளது?’ என்ற கேள்விக்குக் கிடைத்த பதில் பின்வரும் வரைபடத்தில் காணப்படும்.



வரைப்படம் 2

3.6 விழுக்காடு மக்கள் பதில் தவறாக அளித்தாலும் 96.4 சதவிகித மாந்தர் முருகனைக் குறிப்பிட்டு, சரியான விடையைத் தந்துள்ளனர். இதனால், மொரீசியசு தமிழர்கள் பெரும்பாலோர்க்குத் திருப்புகழைப் பற்றித் தெரியும் என்றும் ஒரு சிலருக்குத் தெரியாது என்றும் அறியப்படுகின்றது.

மொரீசியசு தமிழர்கள் பலர் திருப்புகழ் காவடித் திருவிழா அன்றைக்கு மட்டும் பெரும்பாலாகப் பாடப்பட்டுள்ளது என்றனர். மற்ற சிலர் கந்த சஷ்டி, கார்த்திகை போன்ற நாட்களன்றும் பாடப்பெற்றது என்றனர். இது மட்டுமல்லாமல், செவ்வாய்க்கிழமை மற்றும் வெள்ளிக்கிழமை தோறும் கோவில்களில் பூசை நடைபெறும்போது கூட சிவபெருமானுக்குத் தேவாரம் பாடப்படுவதைப் போல முருகப்பெருமானுக்கும் திருப்புகழ் பாடப்பெற்றுள்ளது என்றும் அறியப்படுகிறது.

4.7 திருப்புகழைப் பற்றிய கருத்துக்கள்

மொரீசியசு தமிழர்களுள் 42.3 சதவிகித மக்கள் திருப்புகழ் மரணங்களில் பாடக்கூடியது என்றனர். அதே சமயத்தில் 57.7 விழுக்காடு தமிழர்கள் திருப்புகழை மரணத்தில் பாடக் கூடாது என்றனர். அவர்களுக்கிடையே ஒரு 15.4 சதவிகித வேறுபாடு உள்ளது. அம்மக்கள் தங்கள் பதிலுக்கு ஒரு சில காரணங்களையும் கூறியுள்ளனர். அவையாவன:

➤ மரணத்தின்போது திருப்புகழைப் பாடலாம் என்பதன் காரணங்கள் பின்வருமாறு:

❖ திருப்புகழ்ப் பாடல்கள் அனைத்தும் முருகப் பெருமானைப் போற்றி, அவரது அருளையும் வேண்டி, அவராலே முக்தியைப் பெறுவதையும் பற்றிய வேண்டுகோள்கள் கொண்டுள்ளன.

❖ பக்திப் பாடல்கள் இறைவனுக்கே உரியன. இறைவனை வணங்கும்போது மனிதனால் எந்தத் தடையும் உருவாக்கக் கூடாது. அது சிவபெருமானையும் முருகப் பெருமானையும் வணங்கலாம் என்றனர் சிலர்.

❖ ஒரே கடவுள் கொள்கை உடையவர்கள் எல்லாக் கடவுளர்களையும் வணங்கலாம் என்றும் கூறியுள்ளனர்.

❖ பல திருப்புகழ்ப் பாடல்களில் சிவபெருமானும் போற்றப்பட்டுள்ளார். ஆக, திருப்புகழ்ப் பாடல்களை மரணங்களிலும் பாடலாம் என்ற கருத்து கூறியுள்ளனர்.

❖ கலியுகத்தில் உயிரினங்களைக் காப்பாற்றும் தெய்வம் முருகனே என்றனர் சிலர்.

❖ ஒரு குடும்பத்தின் குலதெய்வம் முருகன் இருந்தால், மரணச் சடங்குகளின்பொழுது முருகனைப் பற்றிய பாடல்கள்தான் பாட வேண்டும் என்று நம்பப்பட்டுள்ளது.

➤ மரணத்தின்போது திருப்புகழைப் பாடக் கூடாது என்பதன் காரணங்கள் பின்வருமாறு:

❖ திருப்புகழ்ப் பாடல்கள் முருகனைப் போற்றும் பாடல்கள். முருகன் மரணக் கடவுள் இல்லை என்றனர் சிலர்.

❖ ஆத்மா சாந்தி அடைய சிவபெருமானே வணங்க வேண்டும் என்று சிலருடைய கருத்து ஆகும்.

❖ திருப்புகழ் திருவாசகத்தைப் போல மரணத்துக்குச் சார்புடையதன்று என்றும் சிலர் கருதுகின்றனர்.

❖ முருகன் வாகை கடவுள். எனினும், சிவபெருமான் உயிரை எடுப்பவனாக நம்பப்படுகின்றார். அதனால், மரணங்களில் சிவபெருமானே வணங்குவார்கள்.

மேல்கூறப்பட்டவை தான் பொது மக்களது கருத்துக்களாகும்.

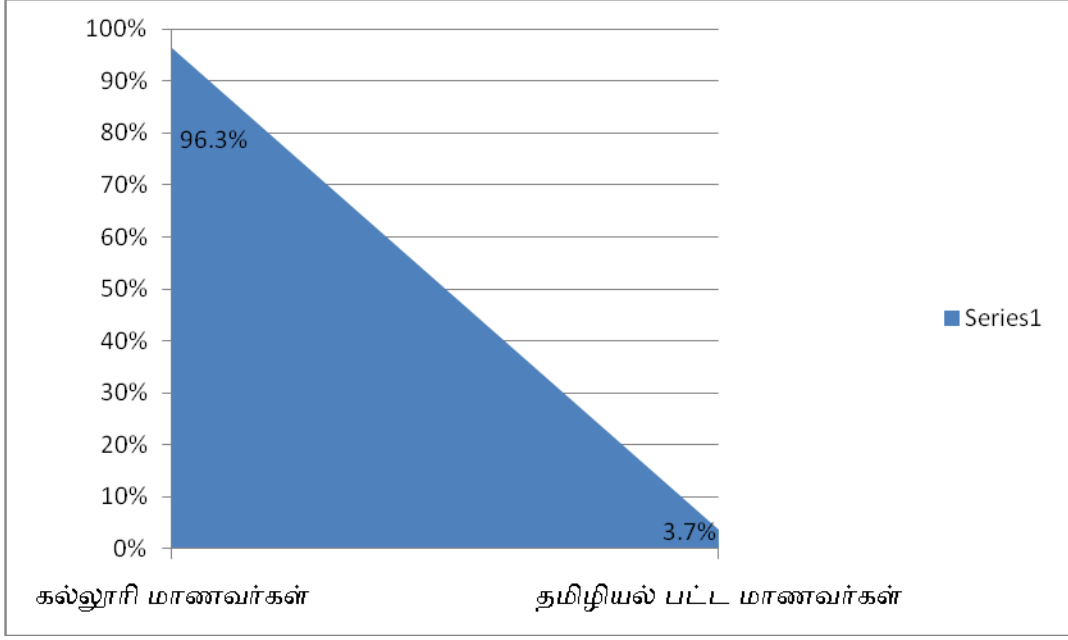
4.8 மொரீசியசில் திருப்புகழின் நிலைமை

மொரீசியசு மக்களிடையே திருப்புகழ்ப் பற்றிய கருத்துக்கள் பின்வருமாறு:

- ✦ மொரீசியசில் காவடித் திருவிழா மிகச் சிறப்புடன் கொண்டாடப்படுவதால் திருப்புகழும் மக்களால் மிகவும் சீரும் சிறப்புமாகப் பாடப்பட்டுள்ளது.
- ✦ திருப்புகழ் தமிழர்களிடையே மிகவும் புகழ் வாய்ந்த பாடல் தொகுப்பாகும்.
- ✦ மொரீசியசு தமிழர்களுக்குத் திருப்புகழ்ப் பாடல்கள் மிகவும் பிடிக்கும். ஆனாலும், அப்பாடல்களின் பொருள் விளக்கமும், சிறப்பும் அவர்களுக்குத் தெரியாது.
- ✦ பலர் திருப்புகழைப் பாடுவார்கள். எனினும், ஒரு சிலர் மட்டும் அப்பாடல்களின் சொற்களைச் சரியாக உச்சரிப்பர்.
- ✦ மற்ற பக்தி இலக்கியங்களை விட மொரீசியசு மக்களுக்குத் தேவாரமும் திருப்புகழும் தான் அதிகமாகத் தெரியும்.
- ✦ கல்வி நிறுவனங்களின் வாயிலாகத் திருப்புகழைத் தமிழர்களிடையே பரவ முயல வேண்டும்.

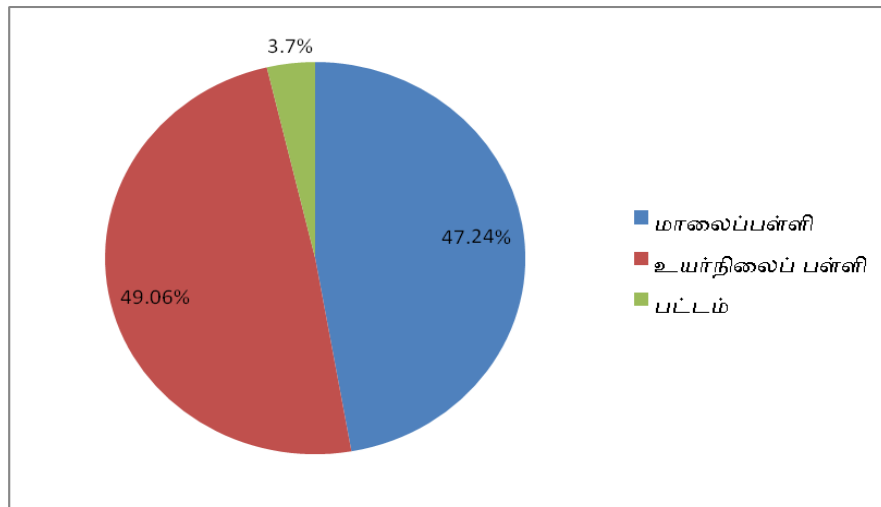
4.9 தமிழ் மாணவர்களிடையே திருவாசகமும் திருப்புகழும்

இந்த ஆய்வுக்காகத் தயாரிக்கப்பட்ட வினாநிரலில் உள்ள வினாக்களுக்குப் பதில் அளித்த மாணவர்களுள் 96.3 சதவிகித மக்கள் கல்லூரி மாணவர்கள் மற்றும் 3.7 % தமிழியல் பட்ட மாணவர்கள் ஆவர்.



வரைப்படம் 3

அந்த 96.3 சதவிகித கல்லூரி மாணவர்களுள் 47.24 விழுக்காடு மாணவர்கள் மாலைப் பள்ளிகளில் முதல் படிவம் தொடங்கி ஐந்தாம் படிவம் வரை தமிழைப் பாடமாகப் படிக்கிறவர்கள். 49.06 விழுக்காடு மாணவர்கள் மொரீசியசில் உள்ள அரசாங்க உயர்நிலைப் பள்ளிகளில் தமிழ் மொழியைப் பாடமாகப் பயின்றவர்கள் ஆவர். ஆக, அதன் வரைபடம் கீழ்வருமாறு:



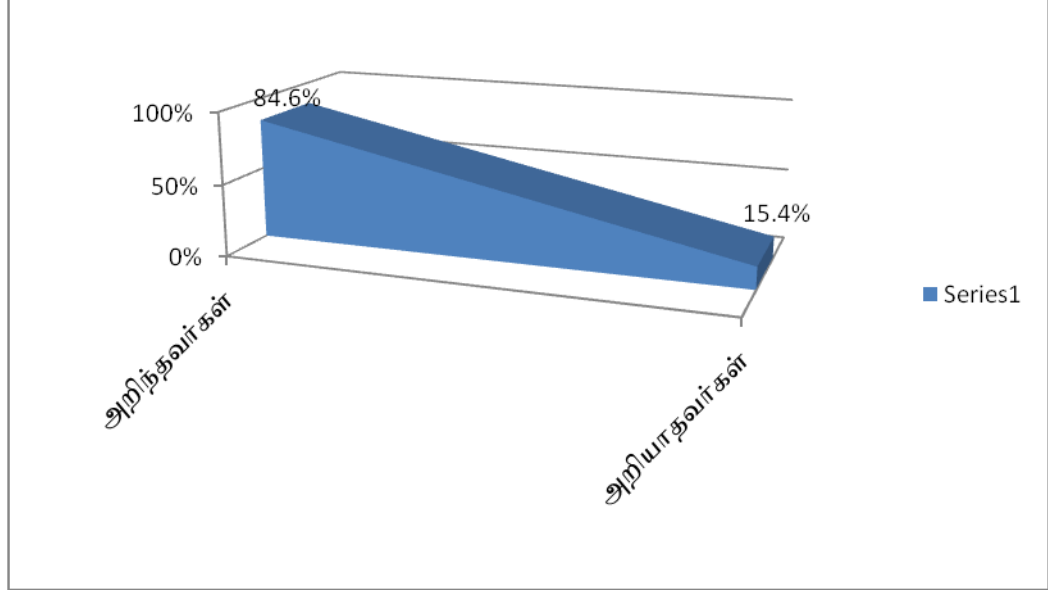
விளக்கப்படம் 3

4.9.1 மாலைப் பள்ளி மாணவர்களிடையே திருவாசகமும் திருப்புகழும்

மாலைப் பள்ளிகளில் தமிழ் மாணவர்கள் திருப்புகழைப் பற்றியும் திருவாசகத்தைப் பற்றியும் படிக்கிறார்கள். திருப்புகழைப் பற்றி முதல், மூன்றாம், நான்காம் படிவங்களில் படிக்கின்றனர். மேலும், திருவாசகத்தையும் நான்காம் படிவத்திலிருந்து மாணவர்கள் கற்கின்றனர். ஆனாலும், அம்மாலைப் பள்ளி மாணவர்களுள் 7.7 சதவிகித மாணவர்கள் உறுதியாகத் திருவாசகத்தைப் பற்றித் தெரியவில்லை. அவர்களுக்கே சந்தேகம் இருக்கிறது. அதனால் அம்மாணவர்கள் 'ஒரு வேளை கேட்டேன்' என்று குறிப்பிட்டுள்ளனர். அதே போல, திருப்புகழைப் பற்றி அறிந்தவர்களின் எண்ணிக்கை 3.8 விழுக்காடு ஆகும். அம்மாணவர்களைத் தவிர 92.3 சதவிகித மாணவர்கள் மாணிக்கவாசகரின் படைப்பினைப் பற்றி அறிந்தவர்கள் 96.2 விழுக்காடு மாணாக்கர் முருகன் மீது பாடப்பெற்ற திருப்புகழைப் பற்றி அறிந்தவர்கள் எனத் தெரிகிறது.

திருவாசகம் சிவபெருமானுக்கும் திருப்புகழ் முருகப் பெருமானுக்கும் பாடப்படுகின்றன என்று மாணவர்கள் எல்லாருக்கும் தெரியும் என்று வினாநிரலின் வழியாக அறியப்படுகிறது. ஆனாலும், திருவாசகத்தில் ஒன்றைப் பாடச் சொன்னால், 15.4 சதவிகித மாணவர்கள் 'தெரியாது' என்றனர்.

திருவாசகப் பாடல்களை அறிந்தவர்களைப் பற்றிய வரைபடம்
கீழ்வருமாறு:

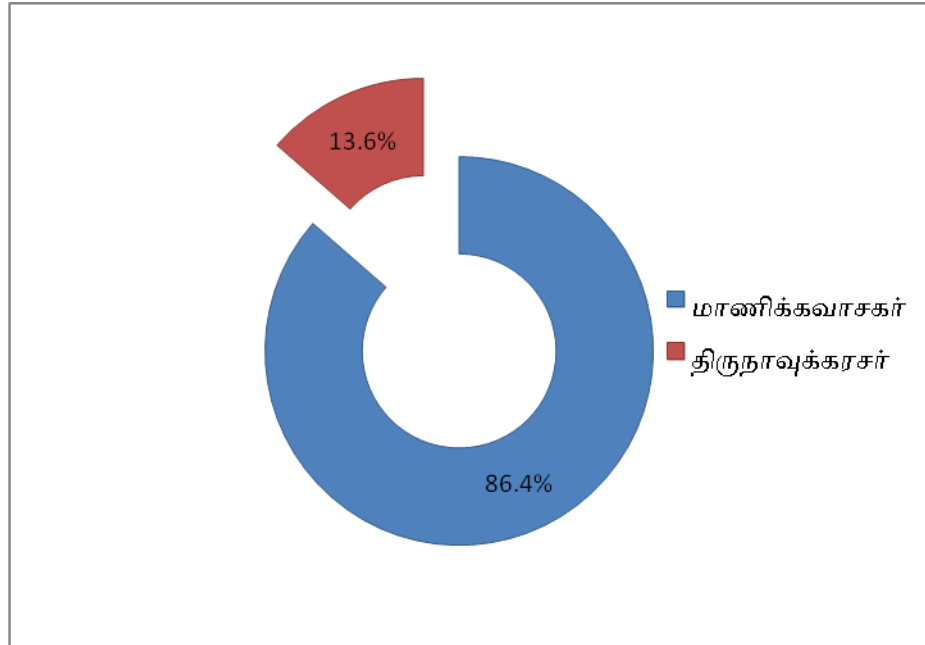


வரைபடம் 4

மற்ற மாணவர்களுக்குத் தெரிந்த பொதுப் பாடல்கள் சிவபுராணம், அச்சோப் பதிகம், வாழாப்பத்து என்பனவாகும். அதுவும், பாடல்களின் தலைப்புப்பெயரை அறியவில்லை. பாடல்களின் முதல் அடிகளால்தான் அவர்களுக்கு அப்பாடல்கள் தெரியும். எல்லா மாலைப் பள்ளிகளிலும் இலக்கியம் கற்றுக்கொடுக்கப்படவில்லை. சில மாலைப் பள்ளிகளில் அகில மொரீசியசு தமிழ்த் தேர்வுக் குழுவின் பாடத்திட்டத்தின்படி மாணவர்களுக்கு மொழியும், இலக்கணமும், இலக்கியமும் கற்றுக் கொடுக்கப்பட்டுள்ளன. ஆனால், வேறு பள்ளிகளில், எடுத்துக்காட்டாக, திரௌபதி அம்மன் சிவ சுப்பிரமணிய தமிழ்ச் சங்கப் பள்ளியில், மாணவர்கள் தமிழ் இலக்கியத்தைச் சரியாகப் பயிலவில்லை. கேம்பிரிஜ் பாடத்திட்டத்தின்படி மொழியும், கடிதம், அறிக்கை முதலியவை எழுதுவதும் முறைகள் முதலியவையே கற்கின்றனர் என்று மாலைப்பள்ளி ஆசிரியர்கள் பலர் கூறியுள்ளனர். அதனால், அம்மாலைப் பள்ளி

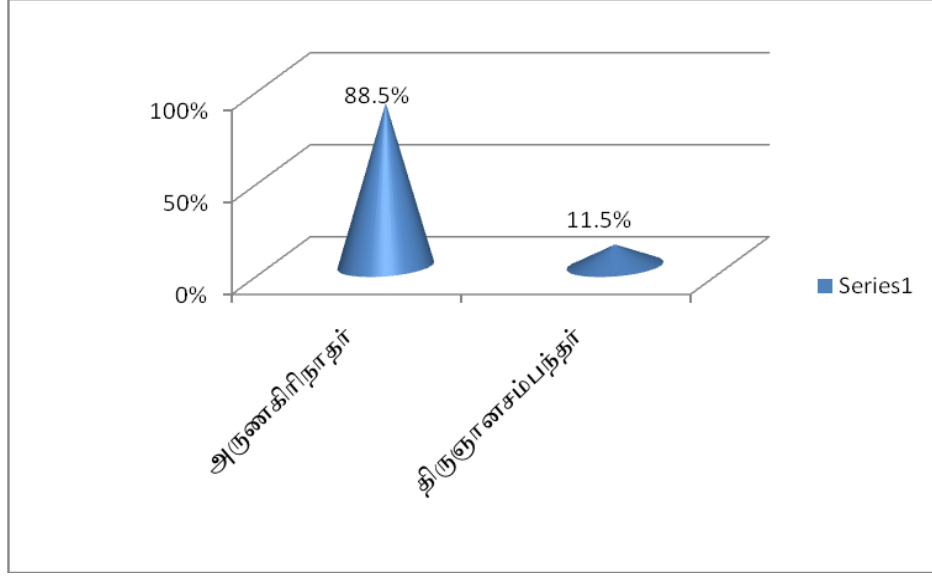
மாணவர்களுள் ஒரு சிலர், குறிப்பாக, 13.6 சதவிகித மாணாக்கருக்குத் திருவாசகத்தைப் பாடியவர் யார் என்று தெரியவில்லை. 11.5 விழுக்காடு மாணவர்களுக்குத் திருப்புகழைப் பாடியவர் யார் என்றும் அறியவில்லை. சிலர் திருவாசகத்தை இயற்றியவர் திருநாவுக்கரசர் என்றும் திருப்புகழைப் பாடியவர் திருஞானசம்பந்தர் என்றும் சொல்லியுள்ளனர். ஆனாலும், மாணவர்கள் பெரும்பாலோர் சரியான பதிலை அளித்துள்ளனர் என்று அறியப்படுகிறது. திருவாசகத்தைப் பாடியவர் மாணிக்கவாசகர் என்று 86.4 விழுக்காடு மாணவர்கள் சொல்லியுள்ளனர். திருப்புகழைப் பாடியவர் அருணகிரிநாதர் என்று 88.5 சதவிகித மாணவர்களும் தவறின்றிக் கூறியுள்ளனர்.

திருவாசகத்தைப் பாடியவர் யார் என்ற விழுக்காடு கீழ்வருமாறு:



விளக்கப்படம் 4

திருப்புகழைப் பாடியவர் யார் என்ற விழுக்காடு பின்வருமாறு:



வரைபடம் 5

4.9.2 அரசாங்கக் கல்லூரி மாணவர்களிடையே திருவாசகமும் திருப்புகழும்

அரசு உயர்நிலைப் பள்ளிகளில் பதின்மூன்று வயதான மாணவர்கள் முதல் பதினெட்டு பருவத்து மாணவர்கள் வரை திருவாசகத்தைப் பற்றியும் திருப்புகழைப் பற்றியும் செய்யப்பட்ட பேட்டியில் கலந்துள்ளவர்களின் சதவிகிதம் பின்வருமாறு:

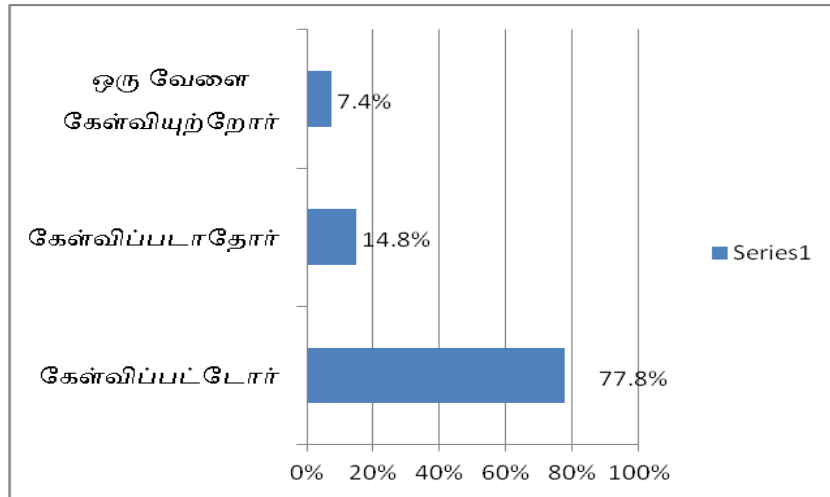
வயது	சதவிகிதம்
13	3.7%
14	29.6%
15	22.2%
16	14.8%
17	11.1%
18	18.5%

அட்டவணை 2

அட்டவணையில் குறிக்கப்பட்டுள்ள எண்களால் தமிழைப் படிக்கிற மாணவர்கள் பெரும்பாலோர் ஆறாம் படிவத்தை விட நான்காம், ஐந்தாம் படிவங்களைச் சார்ந்தவர்கள் எனத் தெரிகிறது. மாணவர்கள் பலர் தமிழில் மேற்படிப்பு செய்வதில்லை. ஏனென்றால், அவர்களுக்குப் போதுமான ஆதரவு கிடைப்பதில்லை. சிலருக்குத் தமிழ் ஆசிரியர்களே மற்றும் பிற பாடமாசிரியர்களும் “தமிழ் மொழியைப் பாடமாகச் செய்யாதே! செய்தால் உனக்கு எந்த வேலையும் கிடைக்காது!” என்றனர். ஆசிரியர்களே பல பள்ளிகளில் தமிழ் மொழியைக் கற்க மாணவர்களைத் தடைச் செய்கின்றனர் என்று மாணாக்கர் பலர் கூறியுள்ளனர்.

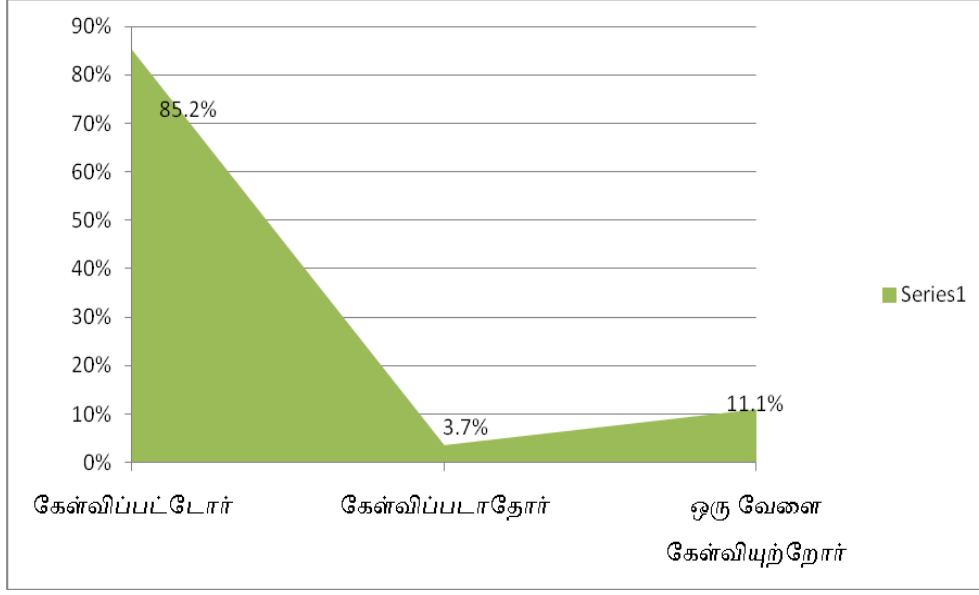
இதன் விளைவாக, தமிழ் மாணவர்கள் பலருக்குத் தமிழ் இலக்கியத்தைப் பற்றித் தெரியாது. உதாரணமாக, 14.8 விழுக்காடு மாணவர்களுக்குத் திருவாசகத்தைப் பற்றியும் 3.7 சதவிகித மாணவர்களுக்குத் திருப்புகழைப் பற்றியும் கேள்விப்படவில்லை என்றனர்.

திருவாசகத்தைப் பற்றிக் கேள்வியுற்ற மாணவர்களின் எண்ணிக்கை கீழ்வருமாறு:



வரைபடம் 6

திருப்புகழைப் பற்றிக் கேள்விப்பட்டவர்களின் விழுக்காடு பின்வருமாறு:

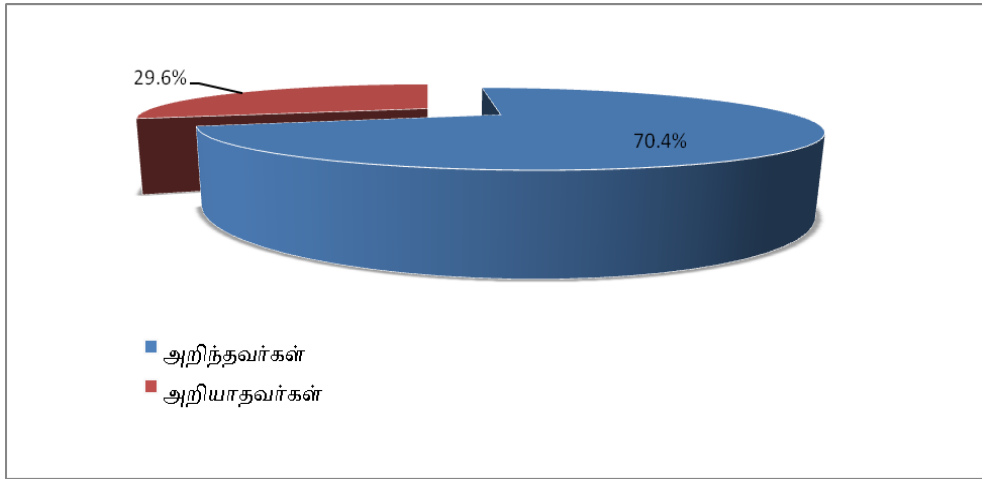


வரைபடம் 7

உயர்நிலைப் பள்ளி மாணவர்களுள் வெறும் 70.4 விழுக்காடு மாணவர்கள் திருவாசகத்தைப் பற்றி அறிந்துள்ளனர். அதோடு, 76.9 சதவிகித மாணவர்கள் மட்டும் திருப்புகழில் வரும் அதிகப் பாடல்களுள் ஓரிரு பாடல்களைக் குறித்துள்ளனர். அவர்களுக்குத் தெரிந்த பாடல்கள் பொது மக்களுக்குத் தெரிந்து பாடப்பெற்ற பாடல்கள்தான். ஆனால், சிலருக்குத் திருவாசகம், திருப்புகழ்ப் பாடல்கள் தெரியும் என்றாலும் அவர்களுக்கு அவற்றை அறியவில்லை என்று தெரிகிறது. ஏனென்றால், திருவாசகப் பாடல்களுக்குப் பதிலாக 'கூற்றாயின வாறு', 'சலம்பூவொடு தூபம்', 'தலையே நீ வணங்காய்' போன்ற தேவாரப் பாடல்களைக் குறித்துள்ளனர். மேலும், திருப்புகழ்ப் பாடல்களுக்குப் பதில் 'சொல்லச் சொல்ல', 'சிங்கார வேலனே தேவா' போன்ற திரைபடப் பாடல்களைக் கூறியுள்ளனர். ஆனால், அவர்களுக்குப் 'பத்தியால் யானுனை', 'நாதவிந்து

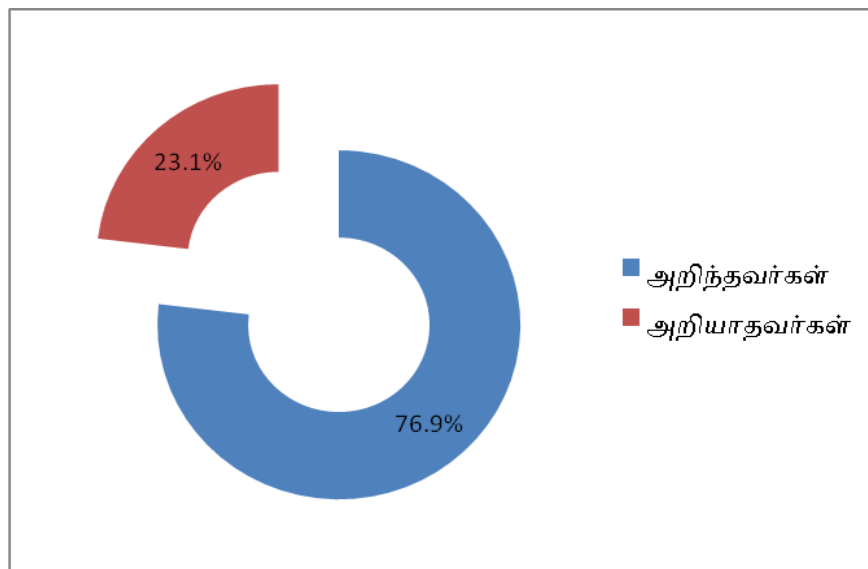
கலாதி' முதலிய பாடல்களைக் குறித்தபோது அவர்களுக்கு இப்பாடல்களைத் தெரியும் என்றும் பாடுவதும் என்றும் குறிப்பிட்டுள்ளனர்.

திருவாசகப் பாடல்களை அறிந்தவர்கள் அறியாதவர்களின் விழுக்காடு கீழ்வருமாறு:



விளக்கப்படம் 5

திருப்புகழை அறிந்தவர்களையும் அறியாதவர்களையும் குறிக்கும் வரைப்படம் பின்வருமாறு:



விளக்கப்படம் 6

மொரீசியசு உயர்நிலைப் பள்ளிகளில் இத்தனை ஆண்டுகளாக ஆறாம் படிவத்தைத் தவிர, மாணவர்கள் தமிழ் இலக்கியங்களைப் படித்து வருவதில்லை என்று தெரிகிறது. அதனால்தான், 13.6 சதவிகித மாணவர்கள் திருவாசகத்தைப் பாடியவர் மாணிக்கவாசகர் என்று கூறாமல் திருநாவுக்கரசர் என்றுள்ளனர். இது மட்டுமின்றி, திருப்புகழின் ஆசிரியர் அருணகிரிநாதர் என்று சொல்வதற்குப் பதிலாக 11.5 % மாணவர்கள் திருஞானசம்பந்தர் தான் முருகனுக்குத் திருப்புகழைப் பாடியுள்ளார் என்றுள்ளனர். ஆனால், இக்கால கல்வி நிறுவனங்களால் தொடக்கநிலைப் பள்ளி மாணவர்களுக்கும் உயர்நிலைப் பள்ளி மாணவர்களுக்கும் புதுப்புதுப் பாடநூல்கள் தயாரிக்கப்பட்டுள்ளன. அவற்றில் தமிழ் இலக்கணத்தையும் இலக்கியத்தையும் பற்றிப் பற்பல விவரங்கள் வந்துள்ளன. இவற்றை அடியொற்றி கற்றல், கற்பித்தலும் நடந்தால், மேலும், ஆசிரியர்கள் மாணவர்களுக்குப் பிற முக்கியமான குறிப்புகளையும் தந்தால், வரும் கால மாணவர்கள் தமிழ் இலக்கண, இலக்கியங்களைப் பற்றி இன்னும் அறிந்து கொள்ளலாம் என்ற நம்பிக்கை தமிழர்கள் பலருக்கு உண்டு.

4.9.3 பல்கலைக்கழக மாணவர்களிடையே திருவாசகமும் திருப்புகழும்

தமிழியல் இளங்கலைப் பட்ட மாணவர்கள் மகாத்மா காந்தி நிறுவனத்தில் படித்து வந்துள்ளனர். அவர்கள் சிறு வயதிலிருந்து தமிழ் மாலைப் பள்ளிகளிலும் தனிப் பாடங்களிலும் தமிழ் இலக்கியத்தைப் பற்றிப் படித்தனர் என்று அறியப்படுகிறது. ஆக, திருவாசகத்தை இயற்றியவரின் பெயர், பொதுவாகப் பாடப்படும் திருவாசகப் பாடல்கள், திருப்புகழின் ஆசிரியர் பெயர், திருப்புகழ்ப் பாடல்கள் முதலியவை அவர்களுக்குத் தெரியும். இக்கேள்விகளுக்கு மாணவர்கள் அனைவரும்

சரியான பதிலைக் கூறியுள்ளனர். ஆனால், அப்பக்தி நூல்களின் பின்னணியைச் சிலருக்குச் சரியாகத் தெரியாது என்றனர். ஏனென்றால், மொரீசியசில், நூல் கடைகளில் தமிழ் இலக்கிய நூல்கள் கிடைப்பதில்லை. தமிழகத்திற்குப் போனால்தான் விளக்கத்துடன் உள்ள இலக்கிய நூல்கள் கிடைக்கும். மொரீசியசில் தமிழைக் கற்பதற்கு நூலளவில் போதுமான வசதி இல்லை என்று கூறியுள்ளனர். தேவையான பல நூல்கள் கிடைப்பதில்லை. தமிழ் ஆசிரியராகப் பணி புரியும் மாணவர்களும் தங்கள் மாணவர்களுக்குக் குறிப்பு தருவதற்கு மட்டுமல்லாமல் தாங்களே படிப்பதற்குச் சரியான குறிப்புகள் மொரீசியசில் கிடைப்பதில்லை என்று கூறியுள்ளனர். அதனால்தான், மொரீசியசு தமிழ்க் கல்வி நிலை மற்ற நாடுகளைப் போல் அவ்வளவு உயர்வாக இருப்பதில்லை என்று தெரிகிறது.

4.10 தமிழ் ஆசிரியர்களிடையே திருவாசகமும் திருப்புகழும்

மொரீசியசு தமிழர்கள் பலர் தமிழ் இலக்கியத்தைத் தமிழகப் பல்கலைக்கழகத்திலும் மொரீசியசு பல்கலைக்கழகத்திலும் கற்று வந்தனர். ஆனால், ஆசிரியர் பணியில் சேர்வது மிகவும் கடினமானது. ஏனென்றால், வேலை வாய்ப்பு இப்போது தமிழாசிரியர்களுக்காக அவ்வளவு இல்லை. பணிப்பேட்டிக்கு வரும் நூற்றுஎழுபத்திரண்டு பேரிலே வெறும் பத்தொன்பது பேர்தான் தொடக்க நிலைப் பள்ளி ஆசிரியர்களாக வேலை பெற்றுள்ளனர். மேலும், உயர்நிலைப் பள்ளிகளில் எண்பத்தைந்து பேரிலே வெறும் ஐந்து பேர் பணிக்கு ஏற்றுக்கொள்ளப்பட்டனர். மற்றவர்கள் உதவி ஆசிரியர்களாக வேலை செய்கின்றனர் என்று மொரீசியசு 2016 - ஆம் ஆண்டின் லெக்ஸ்பிரஸ் பத்திரிகைகள் காட்டுகின்றன¹ என்றனர் ஆசிரியர்கள். இதுதான் தமிழ் மொழியைப் படிப்போரின் கதி என்றனர்

மொரீசியசு ஆசிரியர்கள் சிலர். அதனால்தான், அவர்களுள் சிலர் தமிழ் மொழியை மேற்படிப்பாகத் தேர்ந்தெடுக்க மாணவர்களுக்கு ஊக்கம் அளிப்பதில்லை என்றனர். தமிழ் மொழியோடு மொரீசியசில் தமிழ் ஆசிரியரைத் தவிர வேறு வகையான வேலை வாய்ப்பு கிடைப்பதில்லை என்றனர்.

4.10.1 திருவாசகத்தைப் பற்றியும் திருப்புகழைப் பற்றியும் தமிழ் ஆசிரியர்களுடைய கருத்துக்கள்

மொரீசியசில் தமிழர்கள் பலர் திருவாசகம் மரணத்துக்கே உரியது என்று நினைக்கின்றனர். ஆனால், ஆசிரியர்கள் அனைவரும் திருவாசகம் மரணத்துக்கே உரியதல்ல என்றனர். ஏனென்றால், மாணிக்கவாசகர் பற்பல திருத்தலங்களுக்குச் சென்று திருவாசகத்தைப் பாடியுள்ளார். திருவாசகம் சிவபெருமானைப் போற்றும் பல்வேறான பாடல்களின் தொகுப்பாகும். அது மரண நூல் இல்லை. ஒப்பாரி என்கிற பாடல் நூல்தான் மரண நூல் என்று சொல்லலாம். ஒப்பாரிதான் மரணத்துக்கே உரிய பாடலாகும் என்று மொரீசியசு தமிழர்கள் பெரும்பாலோர்க்குத் தெரியாது என்றுள்ளனர் ஆசிரியர்கள். மொரீசியசில் ஒப்பாரிப் பாடல்கள் பாடப்படுவதில்லை. முக்தியைக் கேட்கும் பக்திப் பாடல்கள்தான் மொரீசியசு தமிழர்களது மரண வீடுகளில் பாடப்பட்டுள்ளன. ஏனென்றால், உடலை விட்ட உயிர் சிவலோகத்தை அடைய வேண்டும் என்று எண்ணி வழிபாடு செய்கின்றனர் மாண்டவரின் குடும்பத்தைச் சார்ந்தவர்கள்.

அதே போல, திருப்புகழ் ஒரு சிலரால் மரண வீடுகளில் பாடப்பட்டுள்ளது என்று அறியப்படுகிறது. ஆனால், 81 சதவிகித ஆசிரியர்கள் திருப்புகழ் மரணத்தில் பாடக்கூடியது என்பதனை

ஒப்புக்கொள்வதில்லை. ஏனென்றால், சிவலோகத்தை அடைய சிவபெருமானையே வணங்க வேண்டும் என்றனர் ஆசிரியர்கள் பலர். சிலரும் சிவபெருமானை மரணக்கடவுள் என்றனர். ஆனால், இது உண்மை அல்ல. சிவபெருமான் முக்தியைத் தேவைப்படுவோர்க்கு வீடுபேறு அளிப்பவர். பிரபஞ்சத்தை ஆள்பவர். அதனால்தான் திருவள்ளுவர் குறிக்காத நான்காவது பொருளான வீடுபேற்றைப் பெறுவதற்குத்தான் தமிழர்கள் சிவபெருமானை வணங்குகின்றனர். கூற்றன்தான் மரணக்கடவுள் என்று உலகத்துத் தமிழர்களால் நம்பப்படுகிறது என்று சொல்லலாம்.

ஆனாலும், இந்த 81 விழுக்காடு மக்களைத் தவிர ஒரு பத்தொன்பது சதவிகித ஆசிரியர்கள் திருப்புகழ் மரணங்களில் பாடலாம் என்றனர். இதன் காரணம் என்பது, முருகப்பெருமானும் முக்தியை அளிப்பவர் என்ற குறிப்பு பல திருப்புகழ்ப் பாடல்களிலும் காணப்படும். உதாரணமாக, 'முத்தைத் தரு பத்தித்' என்ற திருப்புகழ்ப் பாடலில் "முத்திக்கொரு வித்துக் குருபர எனவோதும்"² என்றொரு அடி வருகிறது. அந்த அடி, முருகனே வீடுபேறு என்ற வீட்டுக்கு ஒப்பற்ற ஒரு விதையாக விளங்குபவன் என்று தெரிவித்துள்ளது. இது மட்டுமல்லாமல், 'பத்தியால் யானுனை' என்ற பாடலிலும் "முத்தியே சேர்வதற்கு அருள்வாயே" என்று அருணகிரிநாதர் முருகனிடம் பாடி முருகனே முக்தியை அளிப்பவன் என்ற செய்தி இடம்பெறுகிறது.

இப்பாட்டு பின்வருமாறு:

“பத்தியால் யானுனைப் பலகாலும்
பற்றியே மாதிருப் புகழ்பாடி
முத்தனா மாறெனைப் பெருவாழ்வின்
முத்தியே சேர்வதற் கருள்வாயே
உத்தமா தானசற் குணர்நேயா
ஒப்பிலா மாமணிக் கிரிவாசா
வித்தகா ஞானசத் திநிபாதா
வெற்றிவே லாயதப் பெருமானே.”³

மரணத்தில் இப்படிப்பட்ட பாடல்களை மாண்டவரின் சார்பாகப் பாடக் கூடாது என்பதற்கு அர்த்தமும் இல்லை என்றனர் இளைய ஆசிரியர்கள் சிலர். திருஞானசம்பந்தர், திருநாவுக்கரசர், மாணிக்கவாசகர், சுந்தரர் ஆகிய நால்வரும் இவ்வுலகப் பந்தங்களிலிருந்தும் சிக்கல்களிலிருந்தும் விடுதலை வேண்டி, சிவபெருமானைப் போற்றிப் பாடியுள்ளனர். அப்படி இருந்தால், மற்றும், தேவாரமும், திருவாசகமும் பாடலாமென்றால் திருப்புகழையும் பாடலாம் என்று உறுதியாகச் சொல்லலாம் என்று புதுப் பாரம்பரியத்தவர்களின் கருத்து ஆகும். இதில் எந்தக் குற்றமும் இல்லை. எந்தக் கடவுளையும் வணங்கினால் அத்தெய்வரின் அருளைப் பெற்றால், இறுதியில் வீடுபேற்றையே அடைவது என்பது பொது நோக்கமாகும் என்பர் ஆசிரியர்கள்.

இதற்கு மேல், 'தடங்கைப் பங்கயம்' என்ற பாடலில் வரும்,

“... துன்பமண் சடத்தைத் துஞ்சிடுங்

கலத்தைப் பஞ்சஇந் த்ரியவாழ்வைக்

கணத்திற் சென்றிடந் திருத்தித் தண்டையங்

கழற்குத் தொண்டுகொண் டருள்வாயே.”⁴

என்ற அடிகளில், 'துன்பம் நிறைந்த மண்ணாலான இந்த உடலை அழிந்து போகும் இந்தப் பாண்டத்தை, ஐம்பொறிகளால் ஆட்டிவைக்கப்படும் இந்த வாழ்வை, நொடியில் வந்து என் இதயமாம் இடத்தைத் திருத்தி, வீரக்கழல்கள் அணிந்த நின் அழகிய திருப்பாதங்களுக்குத் தொண்டு செய்ய என்னை ஏற்றுக்கொண்டு அருள்வாயாக' என்ற பொருள் விளக்கம் வெளிப்படுத்தப்பட்டுள்ளது. இது மறைமுகமாக, முருகன் நாம் செய்த குற்றங்களை மன்னித்து அழியும் தன்மை உடைய இவ்வுடம்பில் உள்ள உயிரை அருள்வார் என்ற கருத்தை வெளிப்படுத்துகிறது. இறைவனின் பாதத்தில் இடம் பெற்றால் வீடுபேறு பெறுவதென்று நிச்சயம் என்ற பொருளையும் வெளிப்படுத்துகிறது என்று சொல்லலாம். ஆக, மரணங்களில் சிவபெருமானையும் முருகப் பெருமானையும் வணங்கலாம் என்று தெரிகிறது. ஏனென்றால், சிவபெருமானும் முருகப்பெருமானும் முக்தியைப் பெறுவதற்கு வழிகாட்டுகின்றனர் என்று அறியப்படுகிறது.

4.11 முடிவுரை

மொரீசியசு தமிழ்க் கல்விப் பாடத்திட்டங்களில் இலக்கியம் இடம் பெற்றாலும் மாணவர்கள் பலருக்குத் திருவாசகத்தைப் பற்றியும் திருப்புகழைப் பற்றியும் தெரியாது என்று அறியப்பட்டுள்ளது. இது மட்டுமல்லாமல், பொது மக்களுக்கும் மாணவர்களுக்கும் அப்படைப்புகளைப் பற்றிப் போதுமான செய்திகள் கிடைப்பதில்லை என்றும் அறியப்பட்டுள்ளது. அதனால்தான் மொரீசியசில் வாழும் தமிழர்களுக்குத் திருவாசகம் மற்றும் திருப்புகழைப் பற்றி முழுமையாக அறியவில்லை என்று சொல்லலாம். மேலும், ஆசிரியர்களுக்குள்ளே கருத்து வேறுபாடுகள் இருக்கின்றன. சிலருக்கு மேற்பட்ட அறிவு இருக்கிறது; சிலர் அந்தளவு படிக்கவில்லை. ஆக, பாடத்தைக் கற்பிக்கும்போது கூட சந்தேகங்கள் ஆசிரியர்களுக்கும் மாணவர்களுக்கும் தோன்றும். அந்த ஐயங்களைப் போக்கத் தமிழ்ப் படைப்புகளையும் துணை நூல்களையும் மொரீசியசுக்குக் கொண்டு வர வேண்டும் என்று தோன்றுகிறது. மேலும், தமிழ் மொழியையும் மக்களிடையே பரவி வளர்க்க வேண்டும் என்ற எண்ணம் பலருக்குத் தோன்றியுள்ளது.

அடிக்குறிப்புகள்

- 1 L'Express- 3rd March 2016- [https://www.l'express.mu/article-PSC: La fonction publique et la police parmi les plus gros recruteurs](https://www.l'express.mu/article-PSC-La-fonction-publique-et-la-police-parmi-les-plus-gros-recruteurs)".
- 2 திருப்புகழ் மாலை- அமீர்தவசனி பிரசுராலயம் - பக்கம் 6
- 3 திருப்புகழ் மாலை- அமீர்தவசனி பிரசுராலயம் - பக்கம் 124
- 4 திருப்புகழ் மாலை- அமீர்தவசனி பிரசுராலயம் - பக்கம் 12

இயல் 5

முடிவுரை

5.0 முடிவுரை

கி.பி 600 முதல் கி.பி 850 வரையிலான காலத்தில் தோன்றிய திருவாசகமும் 13-ஆம் நூற்றாண்டில் தோற்றம் பெற்ற அருணகிரிநாதர் இயற்றியருளிய திருப்புகழும் தமிழகத்தில் சைவ சமயத்தைப் பரவி அதற்கு மீண்டும் மறுமலர்ச்சியை அறிவிப்பதற்கு மிகவும் உதவின என்று அறியப்படுகிறது. இவ்விரு நூல்களில் தமிழர்கள் வணங்கும் பரம்பொருளான சிவபெருமானையும் தமிழ்க் கடவுளான முருகப்பெருமானையும் போற்றும் மிகப் புகழ்ப்பெற்ற பாடல்களின் வழியாக உலக உண்மைகளைப் பற்றிய செய்திகள் அறிந்து கொள்ளப்பட்டுள்ளன. அந்தப் படைப்புகளில் சிவபெருமானையும் முருகப் பெருமானையும் வருணிக்கும் பாடல்களும் இடம்பெற்றுள்ளன என அறியப்பட்டுள்ளது.

மேலும், மாணிக்கவாசகர் மற்றும் அருணகிரிநாதருடைய வாழ்க்கை வரலாறும் திருவாசகம் மற்றும் திருப்புகழ்ப் பின்னணியும் மொரீசியசில் வாழும் தமிழர்கள் பலருக்கு அறிவதில்லை. எனினும், சிவபெருமான் முருகப்பெருமான் ஆகியோரின் பொதுவான சிறுகதை மொரீசியசு தமிழர்களுக்கு ஓரளவாகத் தெரிந்துள்ளது. இது மட்டுமின்றி, திருவாசகப் பாடல்களும் திருப்புகழ்ப் பாடல்களும் மொரீசியசில் தங்கும் தமிழ் இனத்துக்கு மிகவும் புகழ் வாய்ந்தவை. திருவாசகம் கோவில்களில் தேவாரங்களைப் போல் பெருமளவில் பாடப்படவில்லை. ஆனால், மரணங்களில் அது தமிழர்கள் பலரால் பாடப்பெற்றுள்ளது. அதே போல திருப்புகழும், குறிப்பாக, காவடித் திருவிழாவின் போதும் முருகனுக்குப் பூசைகள் நடைபெறும்போதும் மிகப் பயபக்தியுடன் பாடப்பெற்றுள்ளது. தமிழ்ப் பாடத்திட்டங்களிலும் திருவாசகமும் திருப்புகழும் ஓர் அங்கத்தைப்

பெற்றுள்ளன. இசைப் பாடங்களின் திட்டங்களிலும் இவ்விரு படைப்புகளின் பாடல்கள் சேர்க்கப்பட்டு, தாளத்துடனும் இசையுடனும் பாடப்பெற்றுள்ளன. இது மட்டுமல்லாமல், அப்பாடல்களைப் பரவுவதற்குப் பக்திப் பாடல் போட்டிகளும் கலை நிகழ்ச்சிகளும் வகுப்புகளும் தமிழ் மையங்களால் நடத்தப்பட்டுள்ளன. எடுத்துக்காட்டாக, மொரீசியசு தமிழ்ப் பண்பாட்டு மையத்தின் துணையோடு ஒரு தேவாரம் மற்றும் திருப்புகழ்ப் பாட்டு வகுப்பு, ஓதுவார் இரங்கநாயகி பாப்பய்யா நாயுடு என்பவரால் நடத்தப்படுகிறது.

ஆனாலும், மாணவர்கள் சிலர் திருவாசகம் மற்றும் திருப்புகழ்ப் பற்றிய விவரங்கள் இன்று வரை தெரியாமல் இருந்துள்ளனர். மேலும், தமிழைப் படிக்காமல் வேறு மொழிகளைப் படித்துக் கொண்டே இருக்கின்றனர் என்று தெரிகிறது. தமிழைக் கற்றவர்களுக்கும் வேலை வாய்ப்பு அவ்வளவு இல்லை என்றும் அறியப்பட்டுள்ளது. ஒருவருக்குத் தம் சான்றோரது மொழியினைப் பற்றியும் அம்மொழியிலுள்ள இலக்கியங்களைப் பற்றியும் பண்பாட்டினையும் அறிவது மிகவும் முக்கியமானது. ஏனென்றால், ஒருவரது தனித்தன்மை ஓரளவாக அவற்றை ஒட்டி இணைந்துள்ளது.

இது மட்டுமல்லாமல், திருவாசகம் மரண நூல் இல்லை என்றும் அறியப்படுகிறது. சிவபெருமானைப் போற்றும் நூலாகும். இதைப் போல, ஓர் ஆத்மாவின் சார்பாக முக்தியைக் கேட்கும் சில திருப்புகழ்ப் பாடல்களும் தேவாரத்தோடும் திருவாசகத்தோடும் மரணங்களில் பாடலாம் என்றும் அறியப்பட்டுள்ளது. குறிப்பாக, கருமதி அன்றைக்கு தேவாரங்களும் திருவாசகங்களும் திருப்புகழும் பாட அவசியமானது என்று அறியப்பட்டுள்ளது.

இளைஞர்களுக்கும் பொதுமக்களுக்கும் திருவாசகத்தைப் பற்றியும் திருப்புகழைப் பற்றியும் இன்னும் அறிவதற்கு, அப்பாடல்கள் வெளிப்படுத்தும் கருத்துக்களும் அவற்றின் ஆசிரியர்களது வரலாறுகளும் சிறுசிறு திரைப்படங்களாலும் குழந்தைகளுக்கான சிறு புத்தகங்களாலும் தமிழிலும் ஆங்கிலத்திலும் உள்ள அறிக்கைகளாலும் அறிவிக்கலாம் என்று மக்கள் பலர் கூறியுள்ளனர். மேலும், கோவில்களிலும் பள்ளிகளிலும் அப்பாடல்களின் பொருள் விளக்கமும் பக்தர்களுக்கும் மாணவர்களுக்கும் சொல்லிக் கொடுக்க வேண்டும் என்று பலருடைய கருத்தாகும்.

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பிற்சேர்க்கை

காவடித் திருவிழாவும் முருகப் பெருமானுக்குச் செய்யப்படும் மற்ற பூசைகளும் நடைபெறும் புகழ்ப்பெற்ற சில மொரீசியசு கோயில்கள் என்பன கீழ்வரும் பட்டியலில் கண்டு அறிந்து கொள்ளலாம்.

எண்	கோயில்கள்	ஊர்
1	Tamil Samudaya Vriddhi Sangham	Rose-Hill
2	Hindoo Tamulall Siva Soopramanien kovil	Quatres Bornes
3	Maha Vishnu Ootroomaye Tamil Sangham	Beau Bassin
4	Murugan Malaye Kovil Sangham	Mont Roches
5	Hindu Tamizurgal Siva Soopramaniam kovil	Vacoas
6	Shri Sambamoorthy Kovil	Phoenix
7	Mariamam Veelayam Tamil Sangham	Phoenix
8	Mariamam Ottrumaye Sangham	Reduit
9	Mariamam Temple Society	Verdun
10	Siva Mourougen Kovil	Vuillemin
11	Arulmigu Sockalingum Meenatchee Amman Tirukkovil	Port Louis
12	Valley Pitot Tamil Cultural Circle	Port Louis
13	Mariamam Temple Society	Solitude, Triolet
14	Siva Soopramaniam Darooma Sangham	Long Mountain

15	Draupadee Ammen Benevolent Society	Goodlands
16	Bala Soopramanien Kovil	Belle Vue Maurel
17	Draupadee Ammen Kovil	Cap Malheureux
18	P. D'Or Village Tamil Circle	P. D'Or Village
19	Seeva Soopramaniam Tamil Dharma Sangham	St Julien D'Hotman
20	Riche Mare Tamil Dharma Sangham	Central Flacq
21	Siva Soopramaniam Temple Society	Plaine Des Roches
22	Arulmigu Dandayoudathabani Swami Kovil	Clemencia
23	Nouvelle France Tayenaye Kovil Koortam	Nouvelle France
24	Mariamam Kovil Meghana Sangam	L'Escalier
25	Siva Soopramaniam Kovil	Mare Tabac
26	Souillac Tamil Association	Souillac

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எண்	கோயில்கள்	ஊர்
1	Hindoo Tamulall Siva Soopramanien Kovil	Q.Bornes
2	Hindu Tamizurgal Siva Soopramaniam Kovil	Vacoas

3	Shri Sambamoorthy Kovil	Phoenix
4	Siva Mourougen Kovil	Vuillemin
5	Arulmigu Sockalingum Meenatchee Ammen Tirukkovil	Port Louis
6	Shree Bala Thandayudapanee Swami Tirukkovil	Port Louis
7	Siva Soopramaniam Darooma Sangham	Long Mountain
8	Seeva Soopramaniam Tamil Dharma Sangham	St Julien D'Hotman
9	Siva Soopramaniam Kovil	Poste de Flacq
10	Siva Soopramaniam Kovil	Mare Tabac
11	Siva Soopramaniam Kovil	Quatre Bornes
12	Arulmigu Bala Siva Soopramaniam Thirukkovil	Queen Victoria
13	Draubadee Ammen Siva Soopramaniam Kovil	Beau Plan
14	Shri Maha Mariamen Siva Soopramaniam Alayum	Riviere des Anguilles
15	Siva Soopramaniam Kovil	L'Escalier
16	Veeramakali Ammen Thirukkovil	Terre Rouge

வினாநிரல் அளிக்கப்பட்ட உயர்நிலைப் பள்ளிகளின் பட்டியல் கீழ்வருமாறு:

COLLEGES
PITON SSS
RAMSOONDAR PRAYAG SSS
RABINDRANATH TAGORE SECONDARY SCHOOL
MAHATMA GANDHI INSTITUTE (MOKA)
FRIENDSHIP COLLEGE
VACOAS SSS
EBENE (BOYS) SSS
EBENE (GIRLS) SSS
MAHATMA GANDHI SSS (FLACQ)
SIR LECKRAZ TEELOCK SSS
RAJCOOMAR GAJADHUR SSS
SOOKDEO BISSOONDOYAL STATE COLLEGE
JAMES BURTY DAVID SSS
JM FRANK RICHARD SSS
BAMBOOS SSS (BOYS)
SHARMA JUGDAMBI SSS (GIRLS)

வினாநிரல் கொடுக்கப்பட்ட மாலைப்பள்ளிகளின் பட்டியல்.

MALAI PALLI(S)
SOCKALINGUM MEENATCHEE AMMEN PALLI
GOODLANDS MALAI PALLI
SOUILLAC MALAI PALLI
C.ILLAKUVANAR TAMIL PALLI
BELLE VUE MAUREL GOVT. SCHOOL MALAI PALLI
TIRUVALLUVAR, TIRUVIKKA PALLI
RAJIV GANDHI GOVT. SCHOOL MALAI PALLI
NADARASSEN KOVIL MALAI PALLI
ROSE-BELLE TAMIZH MAHA JANA SANGHAM PALLI

Thiruvvasagam & Thiruppugazh in Mauritius

Questionnaire

Dear respondent,

Vanakkam. This survey is being done as part of a dissertation which is under the module name 'BA (Hons) Tamil' with code GI 308 offered by the University of Mauritius. Your answers provided will be helpful in getting an idea of the knowledge and opinions of the Tamil community about Thiruvvasagam and Thiruppugazh. Your response will be used only for survey purposes and your identity will be kept in full confidentiality. Thank you very much for your time and suggestions.

1. Region

Mark only one oval.

- North
- South
- East
- West
- Central Plateau

2. Profession

3. Institution

4. Age

5. Educational Qualification

Mark only one oval.

- Primary
- Secondary
- Tertiary

6. Level of Tamil studied**7. Have you ever heard about Thiruvagasam?**

Mark only one oval.

- Yes
- No
- Maybe

8. What, according to you, is Thiruvagasam?

9. Do you know any song from Thiruvagasam?

Tick all that apply.

- Yes
- No

10. If yes, name some.

11. When are the Thiruvagam songs sung?

12. According to you, why are these songs sung during the occasions mentioned?

13. For whom is Thiruvagam sung?*Mark only one oval.*

- Vinayagan
- Murugan
- Sivapperuman
- Ammen
- Kannan

14. Who, according to you, wrote Thiruvagam?*Mark only one oval.*

- Thirunavukkarasar
- Manikkavasagar

15. Have you studied Thiruvagam songs in your educational institution?*Mark only one oval.*

- Yes
- No

16. If yes, in which class(es)?

17. According to you, is Thiruvagam meant only for death?*Mark only one oval.*

- Yes
- No

18. Why?

19. Have you ever heard about Thiruppugazh?

Mark only one oval.

Yes

No

Maybe

20. What, according to you, is Thiruppugazh?

21. Do you know any song from Thiruppugazh?

Mark only one oval.

Yes

No

22. If yes, name some.

23. Who, according to you, wrote Thiruppugazh?

Mark only one oval.

Arunagirinathar

Thirunianasambandar

24. For whom are Thiruppugazh songs sung?

Mark only one oval.

Parvathi

Murugan

Sivan

Krishnan

Ganapati

25. **When, according to you, are Thiruppugazh songs sung?**

26. **Do you think Thiruppugazh songs can be sung for funerals?**

Mark only one oval.

- Yes
- No

27. **Why?**

28. Have you studied Thiruppugazh in your educational institution?

Mark only one oval.

Yes

No

29. If yes, in which class(es)?

30. 18. What can you say about Thiruvagasam in Mauritius?

31. What is your opinion about Thiruppugazh in Mauritius?

32. According to you, how can we propagate these two books?

Shades of Womanhood in Mariama Ba's *So Longer a Letter*

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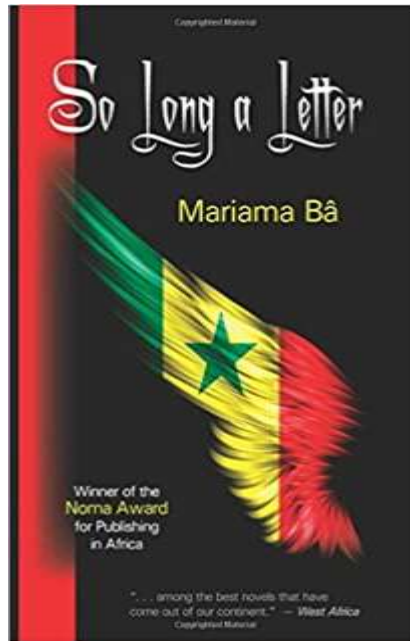
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Courtesy: [https://www.amazon.com/So-Long-Letter-Mariama-](https://www.amazon.com/So-Long-Letter-Mariama-Ba/dp/1577668065/ref=sr_1_1?crd=1N3Q65CC0IGXX&dchild=1&keywords=so+long+a+letter+by+mariama+ba&qid=1625781421&s=books&srefix=%E2%80%A2%09Ba%2C+Mariama%2C+So+Long+a+Lette)

[Ba/dp/1577668065/ref=sr_1_1?crd=1N3Q65CC0IGXX&dchild=1&keywords=so+long+a+letter+by+mariama+ba&qid=1625781421&s=books&srefix=%E2%80%A2%09Ba%2C+Mariama%2C+So+Long+a+Lette](https://www.amazon.com/So-Long-Letter-Mariama-Ba/dp/1577668065/ref=sr_1_1?crd=1N3Q65CC0IGXX&dchild=1&keywords=so+long+a+letter+by+mariama+ba&qid=1625781421&s=books&srefix=%E2%80%A2%09Ba%2C+Mariama%2C+So+Long+a+Lette)
[r%2Caps%2C361&sr=1-1](https://www.amazon.com/So-Long-Letter-Mariama-Ba/dp/1577668065/ref=sr_1_1?crd=1N3Q65CC0IGXX&dchild=1&keywords=so+long+a+letter+by+mariama+ba&qid=1625781421&s=books&srefix=%E2%80%A2%09Ba%2C+Mariama%2C+So+Long+a+Lette)

Abstract

Mariama Ba has created a unique place for herself in African literature by her contemporary themes and narrative style. Her protagonists act as the spokesperson for Senegalese women. Her female characters depict Senegalese woman who are subjected to

patriarchal system of Senegal society. Obioma Nnaemeka, the writer of the book, *Mariama Ba: Parallels, Convergence, and Interior Space*, analyzed the works of Ba. She writes that, “the works of Ba question, subvert, and destabilize certain dichotomies rooted in race, age, sex and culture. The author posits that dualisms, when they do exist, coexist in a mere flexible and relational manner (...) The richness of Ba’s works emanates from the author’s ability to transcend the rigidity of binary paradigms”. (p.14)

The present paper aims to explore and analyze the issues of women and their individual responses as represented in *So Long a Letter*. The novel is written in first-person narrative by the protagonist Ramatoulaye, who relates the stories of herself and her friend Aissatou. The novel is semi-autobiographical in nature, thereby the writer herself is enacting the role of the narrator. The novel slowly and steadily unfolds the stories of its female characters with apt explanation and well documented commentary of the narrator. The novel reveals the conscious effort of the writer to bring change in the condition of African/Senegalese women. Her female characters emerge out of their traditional roles and challenge the system by taking new and breaking decisions.

Keywords: Mariama Ba, *So Long a Letter*, Patriarchy, Oppression, Exploitation, Francophone, Intersectionality, Communities.

Introduction

Mariama Ba has been an iconoclast writer in Francophone literature. She has been the pioneering writer in discussing the condition of African women, particularly the African Muslim women. She is credited with discussing the multi-layered oppressions of women at the hands of African/Senegalese men. Her novels explicitly articulate the intersectionality of oppression observed in African/Senegalese cultures and communities. *Intersectionality* is the term used by the African American writer Kimberle Crenshaw to expose the layers (sections) of exploitation of African women in male-centered societies. Ba’s literary outputs align completely to the term *intersectionality* because she consciously highlights women exploitation in every good and bad situation. With the publications of *So Longer a Letter* (1980) and *Scarlet Song* (1981), Ba occupies a place in the line of world feminist writers like Buchi Emeceeta, Flora Nwapa and Nawal El Sadaawi.

So Longer a Letter is a feministic work which describes the life of women in the patriarchal society in Africa/Senegalese society. It denounces gender discrimination and violation of human rights of women in patriarchal societies. Treiber in her article, “Feminism and Identity Politics: Mariama Ba’s “Un Chant ecarlate”, observes the case of African married women not better than a ‘prison house.’ (p.109) Treiber finds African communities to be highly traditional and essentially male-centered where women are expected to perform stereotype roles

only. *So Long a Letter* is a representation of the conditions of women which hardly allow them to break the shackles prepared for them by the rigid socio-cultural societies.

The story is one of the finest examples of feminism in the context of African literature. The woman writer articulates the injustices and oppression done to women. However, Ba rejected the term *feminist* for herself even though her novels represent the pathetic conditions of women, their exploitations, and oppressions, which form the core of feminist philosophy. Ajyayi in her article, "Feminism and the Quest for Identity: Rereading of Mariama Ba's *So Long a Letter*," feels that Ba has been credited in adding strong, unique, and culturally relevant feminist voice to modern African literature. Her characters are strong enough, "to be able to speak and act independently, as they struggle, the various injustices in their society." (p.35)

Shades of Womanhood

This paper attempts to explore the multiple oppressions imposed upon the female characters, and the latter's subsequent struggle for self-identity. Women in *So Long a Letter* are the victims of the socio-culturally conservative society wherein they are exploited by the male members of their family.

Ramatoulaye and Aissatou are childhood friends and had received western education. Both the friends had shown enough courage in marrying the persons of their choice without bride-payment which was the custom in Senegalese society. But both differ in their position to the same situation in life; one emerges a rebel by shirking off the relationship and moves ahead in life while the other surrenders to subjugation and oppression for emotional and economic security of her children. The novel thus builds up two distinct stories of two friends who despite the likeness in all other things depart in their most important decision of life. These decisions were very important in terms of feminist movements in African countries.

Aissatou takes the role of a feminist by discarding and throwing of all attachments with her husband while Ramatoulaye shows feminine sensibility in not breaking up with the husband and caring for emotional and economic security of her children. Aissatou's stand has been appreciated even by Ramatoulaye who, much later in the novel, cannot act like her friend. de Almeida observes: "Such poignant decisions are all the more symbolic because they constitute acts of defiance and self-preservation, in a social context which isolates married women, who refuse to accept polygamy whereas it is sanctioned by Islam." (p.162)

The Senegalese writer has been a staunch critic of male-oriented approach to Islamic teaching. She reprimands biased or prejudiced views towards women under the umbrella of religion. The second or marginal class of Senegal women has been upheld by Ba time and again in her works. Her narrative world is woven around the exposition and articulation of patriarchal

strategies by which women are dominated and exploited by men under the pretext of culture and religion.

Ramatoulaye is the protagonist and narrator of the story *So Long a Letter*, who is seen constantly suffering at the hands of her male counterpart. She faces anguish and psychological endurance during the course of the novel. After a long time of oppression and suppression in male dominated society, she decides to move ahead of all this mechanism where women are meant to be exploited. Her mourning allows her to retire from her responsibilities and have a look at the present traditions and social mores that treat women no better than a secondary person. She has been conscious of hard conditions of women about which she makes a comment at the very outset of the novel. It is quite saddening on the part of the protagonist to lose her possession as gifts to her family members even after becoming widowed. Being widowed is itself a shattering moment emotionally, physically, and psychologically. In that situation if you are asked to give up your possessions, then there is nothing more devastating than that. Ramatoulaye sacrificed her personality, dignity and had become a servant to the members of the family of the person whom she had married. She had been enslaved to her husband, his grandparents, parents, brothers-sisters, and cousins as well.

The narrative style of Ba highlights the multilayered exigencies of marital life in Senegalese society. As Ba describes, the woman in this society toils all her life for her in-laws and ends up in being the victim of intersectional oppressions. Even after the death of her husband she is expected to perform her duties for the other members of the family. Ramatoulaye and her co-wife Bintou are tossed about from one position to another by their in-laws as if they are inhuman and senseless creatures. In other words, women suffer at the hands of not just the male members but even the female members of the family. Collins quotes in his article entitled, “Positionality and Feminisms of women within Sufi Brotherhoods of Senegal”, “the fact that women are stripped of their rights in Muslim societies in post-independence Senegal, it is because of patriarchal interpretations of the sacred text, not because of the texts themselves.”

Thus, the novel *So Long a Letter* examines the position of women in traditional Senegal societies wherein they are burdened with daily chores, emotional, physical, and socio-cultural bonding. The story shows that it is the male members of the narrative who are responsible for the break-up of their marriages while female members are the passive recipients of actions that happen in their lives.

The betrayal of Ramatoulaye’s husband breaks her marital bond with her youth love. On the other hand, Aissatou suffers because of her “low-birth”. Being the daughter of a goldsmith, Aissatou undergoes a lot of exploitation at the hands of her in-laws particularly her mother-in-law who avenges her for marrying her son. The example of Aissatou speaks volumes of ugliness of the caste system and stratification of society. By citing the examples of Ramatoulaye and

Aissatou, the writer wants to underline the resultant contradictions of adopting the modernity and not leaving the unpractical traditions. Both the ladies had gone against the custom of Islam by not receiving bridal dowry which is mandatory in Muslim marriages of Senegalese societies. People believe that when the bride does not receive the dowry, the groom and his family members will not respect the bride. But the western educated women Ramatoulaye and Aissatou thought, as Makward notes, "Marriage is a close association between two equals, and the sharing of the pains, joys, hopes, disappointments and success." (p. 273) They did not value the monetary benefit in the sacred bond of love and relationship and went against the wishes of their parents to get into holy wedlock.

Ramatoulaye recollects the terrible situation Aissatou underwent at the disposal of her family-in-laws where she was reduced to an object that is emotionless and senseless. She was tortured and humiliated because her in-laws thought that she brought bad-luck, death, and dearth. Ba laments the mentality of the society that harasses an individual on the basis of superstitions. She thinks that these fallacious beliefs can have wide and deepening effects on the mind and the soul of the sufferer and can send them into oblivion and depression forever. The treatment given to her friend could have broken her marital life forever or could have had far-reaching and irreparable effects on her mind and body. Ramatoulaye reveals the real condition of her friend Aissatou in the following words:

"In any case, could a goldsmith's daughter have any dignity, any honour? This was tantamount to asking whether you had a heart and flesh. Ah! For some people the honour and chagrin of a goldsmith's daughter count far less, much less, than the honour and chagrin of a Guelwaar. (*SLL*, 31)

The character of Aissatou is in great contrast to that of Ramatoulaye, for she does not bow and surrender to the injustices in life. Upon the betrayal of her husband Mawdo in marrying a much younger lady than her, she decides to break up her relationship by giving divorce. She does not mourn or care for the security of her children like Ramatoulaye, instead she moves ahead, advances her education, and takes up job for herself. Chukwuma acknowledges her fortitude, "She bursts the fence of subjugation and nihilism and turned her back to its oppression." (P.32) She is a mentally and physically strong lady to secure the future of her children and herself. The protagonist is sorry for the existing traditions, fallacious beliefs and stereo-typing roles of the individuals that allow other individuals to harass, humiliate and torture.

Ba comes heavily on the tradition of polygamy, for she believes it is the root cause of pain and distress for most of the women in Muslim communities. Polygamy is one of the recurrent and most important themes in almost all novels of Ba. She does not fail to underline the adverse and devastating conditions of women due to the tradition of polygamy.

So Long a Letter is the story of two abandoned women who happened to be friends, Ramatoulaye and Aissatou. Ramatoulaye's husband betrays her by breaking the marital bond of thirty years for the love the friend of their elder daughter while Aissatou's husband is a puppet in his mother's hand who, to please his mother, brings another woman in his life. The tradition of polygamy allows men to marry women half of their age.

Aissatou does not follow the footprints of Ramatoulaye; she steps out of marital bond with her husband and set an example for other women in the society. Her act is appreciated and saluted by Ramatoulaye who being the narrator of the story feels that the breakup is the new discourse and befitting reply to polygamy. But she herself remains in the bond to ensure the security of her children to share her husband with her co-wife. But she felt dismayed and was utterly disappointed. Her husband showed complete disregard for her and her children. He did not fulfill the physical, psychological, or economic requirements of Ramatoulaye and her children.

By giving this example the writer is probably alarming the other Senegalese women about the future prospect of their lives in case of remarriages by their husbands. By projecting Aissatou to be strong and a woman of action, Ba is providing a new discourse for women. Aissatou's reaction to the polygamous treatment of her husband can be taken as historical initiative in the context of African societies. Her exhibition of fortitude and self-belief is really path breaking for the younger generations to come. Her letter to her husband after his remarriage shows the kind of character she is.

Mawdo,

Princes master their feelings to fulfill their duties, 'Others' bend their heads and, on silence accept a destiny that oppresses them. That, briefly put, is the internal ordering of our society, with its absurd divisions. I will not yield to it. I cannot accept what you are offering to me today in place of happiness we once had. I'm stripping myself of your love, your name. Clothed in my dignity, the only garment, I go away. (SLL, 31-32)

Conclusion

Thus, *So Long a Letter* offers the stories of women who have been victimized by traditions and superstitions. Acceptance of and negligence to the exploitation under the social taboos encouraged patriarchy. The novel revolves around the problems of the protagonist and other women in it. It explores the suffering, pain, and traumatic experiences of the women characters in the novel and reveals how they encounter the situations that surround them. In the face of Aissatou, the writer gives birth to the new woman who rejects accepting another woman in the life of her husband and who rebels by breaking up with the marital bond. This kind of

activities will possibly put a check on the tradition of polygamy. Ba emerges as the pioneering feminist writer in giving a call for the redefinition of gender roles in African literature.

Abbreviation: *SLL* for *So Long a Letter*

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Valmiki's *Yoga Vasistha* & Plato's *Republic*: A Study

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Abstract

The paper aims at studying the meaning in the ancient text *Yoga Vasistha* that suggests that a ruler should be objective and philosophical. Also, the discussions in the text take place in a dialectic model between various historical characters similar to the Platonic dialogues. The text can be located in a closed environment of a particular group of people reflecting their ideological search for pure knowledge and understanding of the world. Nevertheless, we notice the traces of the political and sociological thought processes of the age in which they lived. The text carries the symbol of human search for superior and objective wisdom in the process of evolution.

Keywords: *Yoga Vasistha*, Valmiki, Rama, Laghu *Yoga Vasistha*, Plato, *Republic*.

Yoga Vasistha is written as a philosophical discourse with stories as illustrations that were told to Prince Rama by his guru Vasistha. Scholars claim that it is similar to “Kashmir Shaivism” and its main teaching is that “everything is consciousness, including the material world,” and that the world is as one sees it. It argues that the world is only a play of consciousness (*Yoga Vasistha* x).

The *Yoga Vasistha* is written in a dramatic dialogic form as a collection of philosophical discussions between Rama and Vasistha. These dialogues are supposedly narrated by Valmiki, the poet who wrote down the legendary story of Ramayana into an epic.

The narration begins like this: Sutiksna, a sage asks Agastya asks for an explanation on the concept of liberation; Agastya narrates to him the legend of Karunya, the son of Agniveshya; Karunya has certain doubts and his father who tells him the legend of a nymph called Suruci; a messenger of God Indra tells her about a sage,

Aristanemi who refuses to accept Indra's invitation to heaven; Indra advises Aritstanemi to take counsel from Valmiki regarding this; Valmiki tells him the dialogue between Rama and Vasistha as an illustration to explain his ideologies. (*Yoga Vasistha* 1) This is the background scenic setting for the future dialogues and dialectics to take place.

Valmiki narrates how the discussion begins: Rama is very depressed and forlorn and looks emaciated; his father King Dasaratha enquires the sage Vasistha for the reason (*Yoga Vasistha* 2); at that time sage Visvamisra visits the palace and requests for the support of Rama in vanquishing the demons who are the followers of Khara and Dusana (*Yoga Vasistha* 3); Vasistha begins to reply to all the queries Rama asks in the King's Court regarding the purpose of life (*Yoga Vasistha* 21). The main characters other than Rama, thus, are Valmiki who is the narrator of the core discussion, Dasaratha, Viswamisra and Vasistha.

Vasistha tells Rama that he would impart the wisdom revealed to him by the divine creator, Brahma. "O Rama, countless have been the universes that have come into being and have been dissolved. In fact, even the countless universes that exist at this moment are impossible to conceive of," he says. "Neither the world of matter nor the modes of creation are truly real, yet the living and the dead think and feel they are real. Ignorance of this truth keeps up the appearance," and thus Vasistha interprets the phenomenon (*Yoga Vasistha* 21).

The concept of 'vicara' or 'looking into oneself' or 'enquiry' is dealt in detail by Vasistha. Accordingly, the wise man learns to enquire into one's self. It is a fool who will not enquire into the nature of things. The mind becomes dull in the absence of enquiry and hence the non-enquiring mind becomes sorrowful. In the light of enquiry, there is a realization of eternal and unchanging reality. A person who has acquired such a mind is free from delusion and attachment. "He is not inactive: and does not "get drowned in action." There is "the blissful state of total freedom." True enquiry is defined as creating a few questions in mind: "Who am I? How has this evil of samsara (repetitive history) come into being?" Asking these questions can bring in a kind of true knowledge which will be followed by tranquility, which in turn can create "supreme peace that passeth understanding, and the ending of all sorrow" (*Yoga Vasistha* 29).

The narrative mode in which these discussions are packaged is dialogic that involves stories, and it is in these storytelling *Yoga Vasistha* differs from Platonic dialogues. There are many stories that are narrated on the lives of Suka, Lila, Sons of Indu, Lavana, Sukra, Dasura, King Janaka, Prahlada, Gadhi, Arjuna, Bhagiratha, Sage from outer space and so on.

This book (*Yoga Vasistha*) serves as a ladder wherewith to scale from the Seswara Sankhya doctrine of Patanjali as given out in his Yoga-Sutras to the Maya-conception of the Advaita Pantheists and thus renders possible a reconciliation between them both. Through a study of Patanjali's Yoga Sutras, it is clear from Book III, Aphorism I7 that the cause of all pains is the conjunction of the seer with the visual or the subject with the object; the conception of 'I' having been brought about by the identification of the subject with the object (*Laghu Yoga Vasistha* 12-13).

The seer identifies his body and mind with the objects and does not realize that happiness and pain are processes that a 'self' has to go through, as it is the principle of the universe which operates balancing both these experiences. A 'self' cannot run away or escape from pain because it hurts. As it has embraced happiness, it has to embrace the inevitable phase of life which will be surely painful. The 'I' has to be detached from the body and mind, and emotions rising from physical problems lead to mental anguish, and one has to treat them with a little detachment.

Why should you pine like the ignorant, being bewildered in the illusions of son and others who are not your Self? What is this body which is dull and inert? Who is that 'you' which, on account of this body, is drowned amidst pleasures and pains and is ever chafing therein without the least avail? Truly a wondrous riddle is it? You have not cognized these diversified things in their true state of unity. While the self-shining Brahman, which is non-dual and true, is pervading everywhere, this painful and illusory Maya, though uncreate, yet manifests itself. Like a crystal which, though tinged by the five colours, is yet unaffected by them, you should perform all actions by associating with them and yet be untainted by the desires therein. So said at great length Rishi Vasistha. (*Laghu Yoga Vasistha* 229)

The non-dual and true Brahman is pervading everywhere and *Yoga Vasistha* attempts to teach the readers objectivity. The mind has to attain total objectivity and remove itself of sense-based reactions. Valmiki narrates the discussion between the young Rama and the seasoned wise man and guru Vasistha who teaches Rama to detach himself from the opinions that are born out of our limited understanding of ourselves and the selves of others. Appearance is not reality, the text argues. Instead, appearance is illusion or 'maya' or perception. We understand our plights from a particular perspective, and that perspective can be born out of our ignorance, inability to grasp the situation and so on. One has to be aware of the roots or genesis of one's ideologies and its limitations,

which might help in detaching oneself from his bondage to himself. Intellectual development and sophisticated cognitive skills are required to look at oneself as the 'other.'

This discipline of detaching oneself from him also requires a strong mental ability to do psychological work continuously in self review and self-analysis. Detachment is the only way to attain peace, the text suggests again and again, and it emphasizes on the continuous training of the mind that is required to attain this end. It is a solution to drive away human depression and a young boy like Rama has to begin to practice it, so that he will learn to operate his energies well and emerge as a great leader. In Nietzschean terms, it is here that spiritual principles become methodologies to train and shape the superman, who conquers himself.

Amidst this intellectual discussion that aims at the highest purity of thought enters the reality of the existing social order and cultural and political contempt for tribal people from hills, people who are marginalized, and the text assumes the same prejudice is shared by the readers, hinting at and revealing the a limited readership for *Yoga Vasistha*, socially and politically framed. A scene is created and a description of an experience of illusion or 'maya' comes forth: King Lavana sees the Vindya hills through trance. He realizes that in his previous birth he lived there as a tribal. He sees more when he scrutinizes the scene. He observes several places and towns and also sees the huts of outcastes. Women are weeping and are grief stricken (*Laghu Yoga Vasistha* 241). She opens her mouth wide and begins to wail loudly. Many people and some of her children have died. She cries:

Oh, my darlings, who have forsaken my lap and embrace to only perish in some foreign land, whether have you gone through your bad Karmas? How distressed will you be at the sight of strangers' faces? Oh, my daughter, my daughter, when will you too return to alleviate my scorching- fire of grief with the cool embrace of your arms bedecked with scarlet garlands. Oh, my son-in-law of a King, who came to us through our previous Tapas, like a treasure newly discovered, and led to the hymeneal altar my daughter after having I abandoned his harem containing ladies like unto Lakshmi herself, have you forgotten us? Will you again present yourself before us with your moonlike face in this very spot? Or are you estranged from us through any paltry venial offences committed by my daughter like Lakshmi? Being caught in the snare of Karmas in the great ocean of dire births, you abandoned your regality, accepted my daughter's hand and degraded yourself, a lord of men, into the most degraded

condition of an outcaste through such an alliance. Our lives of rebirths flash like lightning and are as impermanent. Dire indeed are the decrees of destiny. (*Laghu Yoga Vasistha* 242-243)

She continues to mourn, and the reader's mind subtly acquires a superior air and a sense of elite feeling, as the reader definitely belongs to an educated group and the women described are illiterate and foolish and have no self-restraint which is suggested as a sign of superior intelligence. The king asks her for the reasons for her grief and she replies that in that village of Pariahs she lived with a man and gets a daughter. The daughter lived with a King who came to the forest and brought forth three children. The three children died and later there was a famine and the outcaste fled in all directions to escape abject poverty and most of them died too. All these people had dark skin like God Yama. Their suffering never stopped; she tells the king who tries to relieve their pains by providing them with the needed things. (*Laghu Yoga Vasistha* 243) The king Lavana returns to his city or comes out of his trance and begins to think about the mysteries of Brahman and understands that Maya generates delusions and therefore truth will appear like falsity and vice-versa. (*Laghu Yoga Vasistha* 244)

One cannot ignore the way prejudice is gently created in the minds of readers against the dark skinned people who are caught in 'maya' and do not have any means to break through the vicious cycle of poverty, pain, self-illusion and ignorance. The writer of the text juxtaposes poverty of the mind and economic poverty with the richness of the mind and physical riches. The inference a reader might unconsciously absorb is that the dark skinned people are inferior and are caught in lives from which they have no clue to tackle it and they are not aware of the concept of detachment at all. Hence, a future king should avoid living like that. Economic and cultural poverty are illustrations to prove the superiority of living with self-awareness. These illustrations have not become sites for inclusion, training and development, and kept away as the distant and 'the other.' These concepts are attempts at self-purification and do not have social welfare in mind. Rather they assume if everyone practices this self-discipline, social development will automatically take place. They do not aim at including the tribals into their thinking practices, who live outside their neighbourhood in the hills, into this school of thought and mental training. Detachment and objective thinking are intellectual practices that are limited to one group of people only – the rulers and thinkers.

Maya is explained as a mental state that produces diverse ideas and thoughts in human minds. The mind will merge itself through vasanas or different behavior patterns.

Therefore, King Lavana saw as true, on the subsequent day, that illusion which Sambarika, the Siddha imposed on the previous day through his Indra-Jala on him (the king) as a Chandala (outcaste) and so on. That illusion which was wrought on the king's brains in his Jagrat Swapna state, the Chandalas, living on the slopes of the hills, saw to be real through their own intelligence. Now what happened was this. That which dawned on the king's mind (as Jagrat Swapna) was reflected on those of the Chandalas as Jagrat for waking reality; and that which happened among the Chandalas again reflected itself on the mind of the king (as the same Jagrat reality). If this is the work of Maya, who will be able to gauge its tremendous powers? It is only to 'Jnana' light that all the visible 'Mayavic' objects owe their existence in this world. Likewise, are all objects observed through the five organs, nonexistent except through Jnana. Jnanatman occupies (*Laghu Yoga Vasistha* 245)

Jnana or wisdom is the result of self-awareness and cognitive ability to analyse one's thinking processes. Our knowledge of life is developed by our responses to human experiences, and the issue here is, that these responses may be the result of our understanding through the five senses, which might be far away from truth.

Moksha may be said to be that state in which the objects, their knower or the knowledge are not found but which is yet the source of all three. May you be ever impartite in that Chidananda wherein are unified that, 'the Brahman and you,' the Kutastha, which is the neutral state of the mind when it passes from one object to another, and which is without name, intelligence or inertness. May you rest in your innate self in an illuminated state, having enquired thoroughly through your subtle mind and having eradicated all the conceptions of your mind which makes you falsely believe yourself to be under the trammels of Samsara. (*Laghu Yoga Vasistha* 246)

The mind has to be subtle and sophisticated to observe itself and its workings with a trained sensibility and fine sensitivity. Becoming aware of one's self and detaching from it would require high cognitive abilities, which may not be possible for a non-intellectual. The concept is the proponent of intellectuals who are thinkers with a complex mind and superior intellectual ability. They constantly warned themselves how they should not be caught in the web of samsara and stay out of emotions to concentrate on their work in a peaceful fashion. A leader or a superman emerges out of this tough training of the mind, and Rama is guided well into leadership in this manner. The

multiple narrators and their questions add a touch of reality and authenticity to the text and raises its level to a philosophical engagement.

Plato too engages himself in a similar style of writing – involving multiple narrators and questions. Collobert identifies three types of narrators in Platonic writing – the narrator who is also the author, the primary narrator and the secondary narrator (Sridevi 123).

In *The Republic* by Plato, Socrates is the narrator and Glaucon, Adeimantus, Polemarchus, Cephalus, Thrasymachus, Cleitophon and others are the participants. “The scene is laid in the house of Cephalus at the Piraeus; and the whole dialogue is narrated by Socrates the day after it actually took place to Timaeus, Hermocrates, Critias, and a nameless person, who are introduced in the *Timaeus*” (Jowett’s introduction to Plato’s *The Republic*). Ancient treatises have a common dialogic form of discussion in which ideas are analysed. Also, they have ideas which modern ages have rejected, and we do know ideas are the products a particular space and time.

We cannot allow men to play the parts of women, quarrelling, weeping, scolding, or boasting against the gods,—least of all when making love or in labour...There are in cities whole classes—women, slaves and the like—who correspond to the worse, and a few only to the better...But if women are to have the same employments as men, they must have the same education—they must be taught music and gymnastics, and the art of war. I know that a great joke will be made of their riding on horseback and carrying weapons; the sight of the naked old, wrinkled women showing their agility in the palaestra will certainly not be a vision of beauty, and may be expected to become a famous jest. But we must not mind the wits; there was a time when they might have laughed at our present gymnastics. All is habit: people have at last found out that the exposure is better than the concealment of the person, and now they laugh no more. Evil only should be the subject of ridicule...Women are the same in kind as men, and have the same aptitude or want of aptitude for medicine or gymnastic or war, but in a less degree... One woman will be a good guardian, another not; and the good must be chosen to be the colleagues of our guardians. If however their natures are the same, the inference is that their education must also be the same; there is no longer anything unnatural or impossible in a woman learning music and gymnastic. And the education which we give them will be the very best, far superior to that of cobblers, and will train up the very best women, and nothing can be more

advantageous to the State than this. Therefore let them strip, clothed in their chastity, and share in the toils of war and in the defence of their country; he who laughs at them is a fool for his pains...And so we have arrived at the conclusion, that in the perfect State wives and children are to be in common; and the education and pursuits of men and women, both in war and peace, are to be common, and kings are to be philosophers and warriors, and the soldiers of the State are to live together, having all things in common; and they are to be warrior athletes, receiving no pay but only their food, from the other citizens. (Plato in *Republic*)

Plato too writes for a limited readership, and we can easily notice this as we are reading it after two thousand years and are from a different culture. Philosophers are writers who write for a certain audience as seen in *Yoga Vasistha* and Plato's *Republic*. Plato talks about social welfare in the most challenging manner, and has become a point of ridicule, and so and so, the concept of philosopher king that he recommends loses its credibility. Ideologies are invariably caught up with the paradox of materialism, and it is perhaps impossible to think without subjectivity. The location and gender influence thinkers and they dominate their works, and when we read ancient texts now, we have to remember that we live in another age and also are in a globalised economic structure. Readers have to understand the way societies operated two thousand years ago in small units, and hence writers wrote for a small audience or readership.

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Biblical Allusions to the Passion of Christ in Willa Cather's "Paul's Case"

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In *Death Comes for the Archbishop*, Latour reflects on the Passion of Christ as he suffers from thirst: "Of all our Lord's physical sufferings, only one, 'I thirst,' rose to His lips. Empowered by long training, the young priest blotted himself out of his own consciousness and meditated upon the anguish of his Lord. The Passion of Jesus became for him the only reality; the need of his own body was but a part of that conception" (19). In view of this, could there perhaps be echoes of the Passion of Christ in Cather's other works such as her short story "Paul's Case"? After being suspended from school, Paul appears "before the faculty of the Pittsburgh High School to account for his various misdemeanours" (102). Interestingly, the narrator describes this meeting as an "inquisition."

During the meeting, Paul's "teachers were asked to state their respective charges against him, which they did with such a rancor and aggrievedness as evinced that this was not a usual case" (102). The narrator mentions the following charges: "Disorder and impertinence were among the offenses named, yet each of his instructors felt that it was scarcely possible to put into words the real cause of the trouble" (102). His teachers "fell upon him without mercy, his English teacher leading the pack" (103). Afterwards, some of the teachers "remembered having seen a miserable street cat set at bay by a ring of tormentors" (104). When Paul visits a theater in

New York City, the narrator underscores the color purple: “He felt now that his surroundings explained him. Nobody questioned the *purple*; he had only to wear it *passively*. He had only to glance down at his attire to reassure himself that here it would be impossible for anyone to humiliate him” (my emphasis, 117).

Paul’s “inquisition” and the reference to the color purple may recall the trial and Passion of Christ. Paul is charged with causing disorder; Jesus is accused of civil unrest during the Sanhedrin trial, which can be viewed more as an inquisition than a trial. Paul’s teachers “felt that it was scarcely possible to put into words the real cause of the trouble” (102); false witnesses give conflicting testimony against Jesus. Perplexed, the Roman governor of Judea Pontius Pilate does not understand the real cause of the accusation against Jesus as he asks, “what evil had he done?” (Mark 15.14). Without mercy the instructors fall upon Paul; Jesus suffers verbal and physical abuse at the hands of Roman tormentors as they, without mercy, mock and humiliate him by putting a crown of thorns on his head and dressing him in purple robe: “And they clothed him with purple, and platted a crown of thorns, and put it about his head” (Mark 15. 17-18).

Significantly, above Paul’s bed there is a “framed motto, ‘Feed my Lambs,’ which had been worked in red worsted by his mother” (107). This biblical verse comes from the last chapter of the Gospel of John, which details a post-crucifixion encounter with Peter. Jesus restores Peter to fellowship despite the fact that he had denied him three times soon after Jesus’ arrest. When Jesus says to Peter “Feed my lambs” (John 21. 15), he is encouraging him to take care of the believers with deep love and affection for one another. Furthermore, Jesus gives the aforementioned command to Peter (“Feed my lambs”) as he foretells the manner of the disciple’s death, namely crucifixion: “when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee wither thou wouldest not. This spake he, signifying by

what death he should glorify God” (John 21. 18-19). Sadly, Paul’s Pittsburg Presbyterianism does not offer him such comfort. As David A. Carpenter writes, “on the bedroom wall above his bed, Cather placed two pictures, one of George Washington and the other of John Calvin; by so doing she seems to suggest that the uncreative superficial and life-destroying values perpetuated in the homes of Pittsburgh are essentially American values, though stripped of any Calvinistic notion of divine grace in a society where business has become a religion” (608). By quoting “Feed my lambs,” Cather highlights the virtues of love and compassion.

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Emotional Consequences for Patients with Dysphagia

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Abstract

This study aimed to measure emotional consequences for patients with dysphagia within Jordanian society. A total of 95 patients with dysphagia attending speech therapy clinics, neurology clinics, gastroenterology clinics, and rehabilitation centers were asked to fill out a questionnaire. The items were chosen based on several studies that have been published on this topic. The results showed that most patients reported that they suffer from avoidance of eating, feeling embarrassed, and nervous and anxious while eating with others due to dysphagia. Most of them have reported that they do not feel pleasure while eating, feel discomfort while swallowing, their lives are less enjoyable due to dysphagia, and have difficulty swallowing liquids. Most of them reported that they expect their condition to improve. It would be helpful for patients with dysphagia if the healthcare professionals who treat them become more aware of the emotional consequences they are feeling, give them advice on how to deal with these emotional consequences, involve them in developing the treatment plan and provide them with realistic expectations about their prognosis.

Keywords: Dysphagia, emotional consequences, symptoms, and swallowing disorders.

Introduction

Dysphagia has several definitions. The most frequent one is having difficulties transporting food from the mouth to the stomach. Swallowing difficulties can be caused by several congenital defects, structural damages, and/or medical illnesses (Jeri, A. 1998).

Social isolation results from embarrassment caused by an inability to eat and drink in a socially acceptable manner, low self-esteem, fear, worry, frustration, and sadness are all possible side effects of dysphagia (Pizzprni, N. 2017). Eating patterns may be disrupted, especially if more limited diets and enteral feedings are introduced (Pizzprni, N. 2017; Alali, D. Ballard, K. Bogaardt, H. 2018). Along with their decreased oral hygiene and fear of shame in social circumstances, their family routines and eating environments had to adjust (Lang, H. et al. 2013). Their attitudes toward food, especially food appreciation and enjoyment, have shifted, affecting them emotionally and contributing to a decrease in psychological well-being (Ottosson, S. Laurell, G. Olsson, C. 2013).

Printza, A. Triaridis, S. Kalaitzi, M. et al. (2020) studied the prevalence of dysphagia, attitudes, and dysphagia-related QoL in MS patients. A total of 108 patients were enlisted. Overall, one out of every four patients experienced problems or choking while drinking fluids or eating food, as well as coughing while swallowing, food sticking in the throat, the need for food and drink segmentation, and repetitive swallows. Eating enjoyment was found to be minimally influenced. The psychological and social effects of dysphagia appear to be well tolerated by the patients. Patients reported feeling relatively little panic because of their swallowing problems and choking. They have established coping methods since they do not regard the severity of their symptoms as a real threat.

Alali, D. Ballard, K. Bogaardt, B. (2018) studied the prevalence of dysphagia in individuals with MS, as well as the most common symptoms associated with dysphagia and their impact on patients' quality of life. A total of 103 persons with MS agreed to take part in the trial. According to the findings, 38 percent of adults with MS had swallowing difficulty, which resulted in a variety of medical and social effects such as coughing, throat clearing, choking on food and fluids, decreased eating desire, increased eating duration, and mealtime anxiety.

Johansson, A. & Johansson, U. (2009) examined the experiences of relatives dealing with their relatives' eating and swallowing difficulties are described in this study. Nine informants were interviewed after a strategic sample was taken. Three themes emerged from data analysis using a constant comparative approach: caregiver for health and well-being, sensitive views toward the next of kin's changed look, and adaptation to the new situation. Caring and concern were among the attributes that the informants possessed. Food preparation was critical, with more time spent on it than in the past. It dominated working hours when combined with haphazard eating. Emotional reactions to eating behavior were expressed by the informants. They were saddened by the loss of decent, proper food and companionship at meals.

Maclean, J. Cotton, S. & Perry, A. (2009) looked into the impact that dysphagia has on people's quality of life (QoL), functioning, and psychological well-being. All members (N = 197) received a questionnaire battery. The quality of life and functioning of the participants were evaluated. The Depression Anxiety and Stress Scale was used to assess psychological well-being (DASS). There was severe impairment in functioning as well as a significant reduction in social participation. Those laryngectomees who had dysphagia were shown to have significantly greater levels of despair and anxiety.

It is becoming increasingly important to healthcare professionals to understand the emotional consequences that arise from dysphagia and its effects on patients' quality of life to help and educate them about how to manage and deal with these emotional consequences and reduce its effects on patients' life. Consequently, the current study was an attempt to use a questionnaire-based survey to understand the emotional consequences of swallowing disorders in Jordanian society. This is the first study to assess the emotional consequences of dysphagia in Jordanian society.

Methods

A total of 95 patients with dysphagia attending gastroenterology clinics, neurology clinics, speech therapy clinics, and rehabilitation centers in major Jordanian cities were asked to fill out a self-developed questionnaire (Appendix) (using the Farri, A. Accornero, A. & Burdese, C. questionnaire as a guide), based on recognized subjective dysphagia problems, regardless of origin.

The questionnaire was divided into five study areas: The Demographic part, the Symptoms part, emotional consequences brought on by swallowing difficulties Part, Personal feelings and the importance attributed to meals, and prediction of improvement part. The questionnaire was accompanied by a cover letter that explained the purpose of the study. The letter expressed gratitude for participating and assured confidentiality.

Results

The following tables illustrate the results that we obtained from the questionnaire about gender, city of residence, level of education, symptoms were experienced by patients, emotional consequences that patients suffer from due to swallowing disorders, personal feelings, the importance attributed to meals, and patient's expectation of improvement.

Table 1. Gender, place of residence, and level of education of the study participants.

Characteristics	Category	Percentage %
Gender	Male	66
	Female	34
City of residence	Amman	42
	Irbid	33
	Al-Zarqa	25
Level of education	High school and lower	22
	Bachelor's degree	66
	Master's degree	10
	Ph.D.	2

Table 1 shows that most of the participants in this study were males (66%) and the proportion of females was (34%). Most of the participants were from Amman (42%) and the proportions of participants from Irbid and Aqaba were (33%) and (25%), respectively. 66% of participants had a bachelor's degree, 22% of them had a high school degree or lower, 10% had a master's degree, and 2% had a Ph.D. degree.

Table 2. Symptoms were experienced by patients: a sensation of a foreign body in the throat when swallowing, swallowing liquid with difficulty, coughing, loss of appetite, acid regurgitation, throat irritation, and pain during swallowing.

Symptoms	Appetite loss	Throat irritation	Pain during swallowing	Feeling of foreign body	swallowing liquid with difficulty	Coughing	Acid regurgitation
Percentage %	47	34	31	51	56	47	7

Table 2 shows that the most common symptom of dysphagia among patients who participated in this study was swallowing liquid with difficulty. 56% of participants reported that they suffered from it. The least common symptom was acid regurgitation. 7% of them reported that they suffer from it. There was 51% of them reported that they suffer from a feeling of foreign body, 47% of them reported that they suffer from appetite loss and, and 47% of them reported that they suffer from cough. Also, 34% of them indicated that they suffer from throat irritation and 31% of them suffer from pain during swallowing.

Table 3. Emotional consequences that patients suffer from due to dysphagia: avoiding eating with others, feeling embarrassed while eating with others, and feeling nervous and anxious while eating with others.

emotional consequences	Avoiding eating with others	Feeling embarrassed while eating with others	Feeling nervous and anxious while eating with others
Percentage %	76	64	61

Table 3 shows that there was 76% of participants reported that they avoid eating with others, 64% of them reported that they feel embarrassed while eating with others and 61% of them reported that they feel nervous and anxious while eating with others.

Table 4. Personal feelings and the importance attributed to meals: feeling of pleasure while eating, feeling uncomfortable while swallowing and life less enjoyable.

Personal feelings	Feeling of pleasure while eating	Feeling uncomfortable while swallowing	Life became less enjoyable due to dysphagia
Percentage %	14	86	61

Table 4 shows that 86% of participants reported that they feel uncomfortable while swallowing, 61% of them reported that their life became less enjoyable due to dysphagia, and only 14% indicated that they feel pleasure while eating.

Table 5. Percentage of patients who expect their condition to improve and those who do not expect their condition to improve.

Category	Expect improvement	Do not expect improvement
Percentage %	67	33

Table 5 shows that most patients with dysphagia who participated in this study reported that they expect their condition to improve in the future (67%), and 33% of them reported that they do not expect their condition to improve.

Discussion and Conclusion

This study aimed to determine the emotional consequences brought on swallowing difficulties. Data were collected by a questionnaire filled out by patients with dysphagia who attending speech therapy, Gastroenterology and neurology clinics in major cities in Jordan.

The percentage of males and females was 66% and 34%, respectively. The results showed that there were no statistically significant differences in participants' emotional consequences based on the demographic characteristics of the participants. Therefore, therapists and healthcare professionals must pay attention to the emotional state of all patients with swallowing disorders.

The most common symptom among participants was swallowing liquid with difficulty. This finding differed from that of Farri, A. Accornero, A. & Burdese, C. (2007) study in Italy that showed the most common symptom was Feeling of foreign body. The least common

symptom was acid regurgitation. This finding is consistent with Farri, A. Accornero, A. & Burdese, C. (2007).

Most of the participants who participated in this study reported that they avoid eating, feel embarrassed, and feel nervous and anxious while eating with others. These findings differ from Ekberg, O. Hamdy, S. Woisard, V. et al. (2002) study in Germany, France, Spain and United Kingdom may be due to difference between Arab and European cultures. Also, most of them reported that they do not feel pleasure while eating, feel uncomfortable while swallowing, and their life is less enjoyable due to dysphagia. These findings differ from Printza, A. Triaridis, S. Kalaitzi, M. et al. (2020).

Most of the participants with dysphagia reported that they expect their condition to improve. This finding differs from Checklin, M., Bain, J., Bath, L., & Lethbridge, K. (2019) study in Australia.

As a result, it would be helpful for patients with dysphagia if the healthcare professionals who treat them become more aware of the emotional consequences they are feeling, give them advice on how to deal with these emotional consequences, involve them in developing the treatment plan and provide them with realistic expectations about their prognosis.

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APPENDIX

Demographic questions Part

1. What is your gender?

(A) female (B) male (C) prefer not say

2. In which country do you live? _____

3. What is your highest educational level? _____

Symptoms Part

4. Choose the symptom/ symptoms that you suffer from due to dysphagia:

(A) acid regurgitation (B) cough (C) swallowing liquid with difficulty

(D) feeling of foreign body (E) appetite loss (F) throat irritation

(G) pain during swallowing (I) if some other, please specify _____

Emotional Consequences Part

5. Choose the emotional consequences that you suffer from due to dysphagia:

(A) avoiding eating with others (B) feeling embarrassed while eating with other

(C) feeling nervous and anxious while eating with others

(D) if some other, please specify _____

Personal Feelings and the Importance Attributed to Meals

6. Do you feel pleasure while eating?

(A) yes (B) no

7. Do you feel uncomfortable while swallowing?

(A) yes (B) no

8. is your life less enjoyable due to dysphagia?

(A) yes (B) no

Prediction of Prognosis

9. Do you believe that your condition will improve?

(A) yes (B) no

An Evaluation of Culture in the Contemporary College English Textbook Used in China: An Intercultural Perspective

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Abstract

Cultural literacy is becoming a part of the goals of different educational institutions; therefore, an intercultural communication competence (ICC) of different learners should be developed especially in a country where English is spoken as a foreign language. Textbooks are one of the basic elements of teaching and learning. These play an essential role in disseminating knowledge to students and mostly the tools teachers used to carry out their lessons and teaching activities. Therefore, it is crucial to evaluate the teaching tools to know whether these provide knowledge it promised especially in cultivating and developing learners' intercultural knowledge and communicative competence.

This study has two questions that support the evaluation of the cultural representation in the current intensive reading textbook, Contemporary College English, in China. This used Cortazzi and Jin's (1999) framework and Byram's Intercultural Communicative Competence Model (1997) for the evaluation. The findings of the different questions indicated that the different cultures found in the Contemporary College English were dominated by the target culture such as the U.S.A., United Kingdom, and New Zealand but there was no source culture, Chinese, mentioned. Accordingly, these are manifested through the social, geographical, economic, and entertainment factors. While the teaching tasks/exercise are more on for cultivating learners' intercultural attitudes, knowledge while very few on skills for interpreting and relating, critical cultural awareness but a skill for discovery and interaction were not found.

The recommendation, therefore, is that there is a need for modification for the current English textbooks used by Chinese students. For example, a more diverse text that represents global cultures for reading should be added. As language and culture could not be separated, thus, the representation of culture should not only focus on the target language culture, British and Americans, but different cultures around the world who speak English. Thus, to cultivate Chinese students' ICC, the English textbooks should include texts that represent the global cultures, and this should include the source culture which is Chinese. By doing so,

cultivating learners' ICC can be more objective as this allows them to reflect on their own culture to understand others.

Keywords: Chinese Intensive Reading Textbook, *Contemporary College English*, Culture Content, Teaching Tasks, Intercultural Communicative Competence.

1. Introduction

Globalization has opened up an unlimited space for communication in today's world. People from different cultural groups face regional and global problems, such as religious conflicts, terrorism, and environmental pollution. In order to solve these problems and live in harmony, intercultural awareness which is necessary for communication becomes more important. Furthermore, the aspects of communication are becoming important areas in contemporary social studies. UNESCO pointed out that the concept of intercultural education should be reflected in school education, especially in foreign language teaching (UNESCO, 2007). Similarly, the *Chinese University English Teaching Guide* has also clearly pointed out that college English should not only focus on the development of students' general language ability, but also enhances the student's intercultural competence that can be used in different contexts, thus help students to communicate effectively in English, such as daily life, professional learning, and vocational post (University English Teaching Guide, 2016).

To proceed with intercultural education, culture has made great contributions to teaching and learning in terms of English teaching and learning, this might help learners to grasp the basic language knowledge and also learn different cultures' ways of thinking, language and social norm of the target language. In other words, this helps students might be able to raise intercultural awareness and fosters intercultural communicative competence among Chinese students. As learning a language is also learning a culture this allows learners better understand an appropriate communication to be used in the context of situations regardless of the cultural background of different people. Therefore, intercultural content in textbooks that are used in teaching has become an important part of English teaching and learning.

Meanwhile, teaching materials as the basis for the teacher to teach are regarded as the most direct and crucial channels for learners to acquire knowledge (Tomlinson, 1998). Cunningsworth (1995) argued that learners rely on teaching materials to learn linguistic contents and cultural knowledge most of the time. For these reasons, teaching materials should be given a high priority. Teaching materials are not only transmitting linguistic signs, but also carrying the information that one generation hopes to pass to the next generation, like cultural content conveyed by the textbooks covering history, geography, international and intercultural communication (Wang, 2018).

On the other hand, teaching materials also need to teach learners how to interact with other cultures, describe their own culture and evaluate other cultures without bias. This

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means that the cultural content of textbooks and teaching tasks need to be evaluated and examined for cultivating learners' *Intercultural Communicative Competence* (hereafter ICC).

In the context of China, textbooks still are the basis for teaching and learning. It is an important resource for student learning and a tool for guiding students to explore. At the same time, textbooks are the primary basis for teachers to organize their teaching activities and an important medium for imparting linguistic knowledge and learning skills to students. And college English textbooks are materials used for university English education and are the core teaching materials for university English courses. It is also guidance for university teachers and students for classroom teaching and extracurricular activities. Thus, textbooks that are used extensively need to be checked whether their contents and tasks are based on ICC.

Thus, there are two questions posed to guide the researcher accomplish this research:

1. What are the different cultural elements represented in the Contemporary College English Textbook?
2. What are the different elements of ICC in each learning task of the Contemporary College English Textbook that cultivates students' intercultural communicative experience?

This study poses two different objectives which support the different research questions:

1. To identify the different cultural elements represented in the Contemporary College English Textbook.
2. To explore the different elements of ICC in each learning task found in the Contemporary College English Textbook that cultivate students' intercultural communicative experience.

Conceptual Framework

The conceptual framework (figure 1- 1) guided the researcher to carry out this research. The study was divided into two parts. The first part of the study used Cortazzi and Jin's (1999) model to analyze the cultural content of the Contemporary College English Textbook (hereafter CCE). The researcher read all the content of text A of the CCE and used the checklist to analyze the cultural content according to Cortazzi and Jin's (1999) categorization of different cultures which included source, target, and international target culture.

The second part was to analyze teaching tasks through Byram's *Intercultural Communicative Competence* (1997). Byram (1997) provided that intercultural communicative competence should have five values: intercultural attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, critical cultural awareness. This study used a

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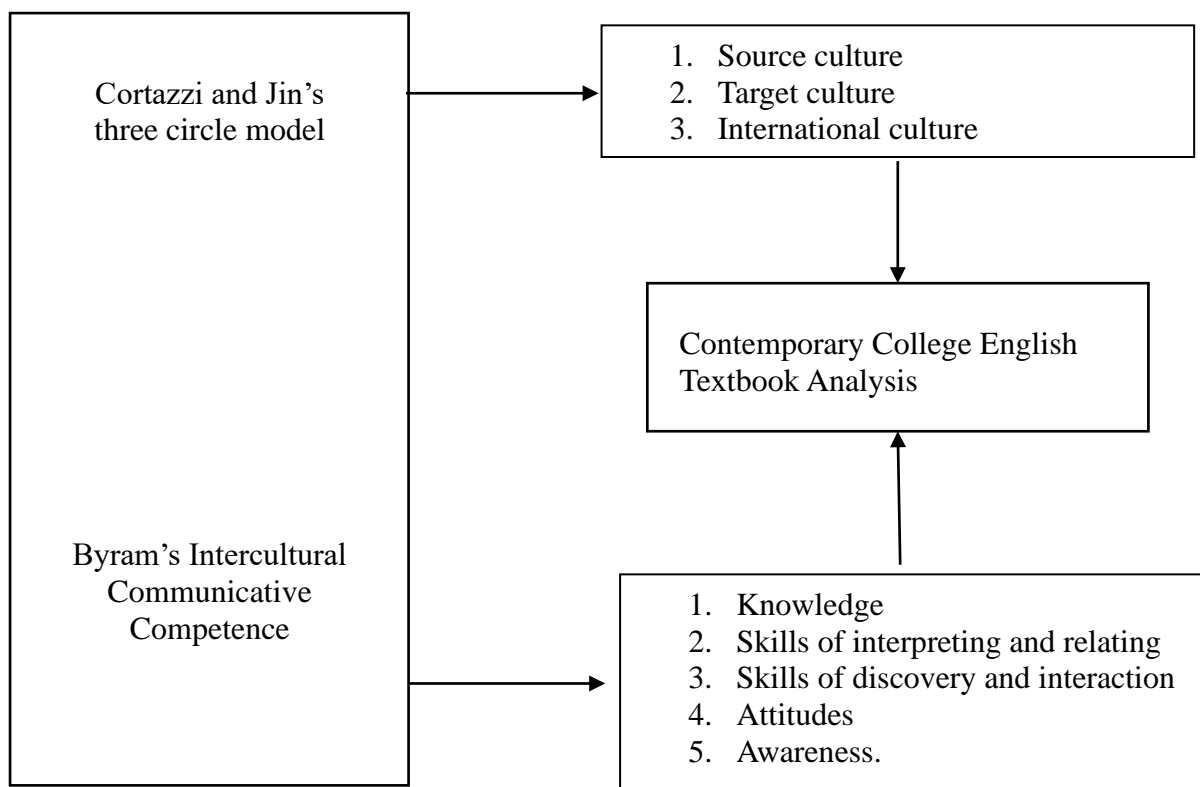
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checklist of knowledge, skills of interpreting and relating, skills of discovery and interaction, attitudes and awareness to assess teaching tasks of CCE. After checking the representation of culture and teaching tasks based on ICC, this study suggested whether the current intensive reading textbook should be improved through an intercultural language teaching perspective.

Figure 1- 1

The conceptual framework



The findings and suggestions of this study might help teachers and students to recognize the culture which dominates the intensive reading textbook and help them to make sure that the teaching tasks cultivate students' ICC in the future. According to Byram's (1997) model, this study affected to likely help teachers to understand how to achieve their intercultural teaching purposes through supplement the content of the textbook with the activities in future teaching.

For learners, this study might help them to have an intuitive understanding of the textbooks and understand and be aware of the importance of the culture in learning. This learning is also a process to help to strengthen textbook users' critical reading awareness and their cultural sensitivity to evaluate the teaching materials and tasks.

For the compilers of textbooks, the findings are collected to illustrate the current situation of intercultural teaching in an intensive reading textbook for English major students and find a space to further improve the content and task design. At the same time, it might help to optimize textbooks' cultural content selections.

For the administrator of the college, the findings and suggestions of this study might help them to select suitable textbooks which possess intercultural foreign language teaching elements. The content and teaching tasks of the textbook under intercultural perspective might provide a new aspect of evaluating textbooks and teaching materials and offer a reference for future textbook's evaluation including the non-English major.

2. Review of Literature

Language and Culture

Language is a particular symbolic instruction created by a group of people who need to communicate with each other. Human voices, facial expressions, and gestures are external representations of language, and text symbols are represented as visual symbols. At the beginning of the last century, Saussure (1916) defined language as a sign system for expressing ideas and a special social phenomenon created by humans. It also is a bridge that humans use to communicate and the carrier for humans expressing their thoughts.

The definition of culture is very broad, and culture is the synonym of humanities. Culture general is the term that expresses people's needs in a particular region, such as beliefs, clothes, food, shelter, activities, etc. This is supported by the British anthropologist Taylor (1871) as to be defined "Culture is that complex whole which includes knowledge, beliefs, arts, morals, law, customs, and any other capabilities and habits acquired by a human as a member of society". The researcher is mainly focused on Ingrid's (2011) discussion about language and culture, which discussed language and culture from three perspectives. There are linguistic relativity, communicative relativity, and a language with a name.

Linguistic Relativity

Language offers concepts for one to experience the world around him or her. And different languages may offer different concepts for one to experience the world around him or her. This means that language forms are relative. Different languages transfer different world views (Ingrid, 2011).

Communicative Relativity

According to Hymes (1972), communicative relativity is that people have a different engagement of languages in social life. Ingrid (2011) uses her example to illustrate that human use different languages to do different things. She can only use English to write a book about intercultural communication for an international student audience. Even though she can use other languages to do many things, but none of them can be used for writing an intercultural communication book.

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A Language with a Name

Ingrid (2011) believed that the relationship between a particular language and a particular culture is relative. In the other words, all the languages of the world cannot be summarized in one single type of relationship. Many people of different proficiency levels use English in many different contexts. Thus, there are many kinds of English and cultures where English is used, such as hip-pop culture, Dublin Street culture, Anglo culture, etc. The relationship between a particular English and culture is different in each case.

Culture and Intercultural Communication

According to Hua (2014), the study of intercultural communication refers to communication between people who have different cultural backgrounds, and it also is comparative studies of intercultural communication patterns. And Hua (2014) considered culture as a whole, reflected in a lot of things and shared by a group of people. Thus, she explored how intercultural communication permeates people's daily life. And discussed the practical issues about intercultural communication from five sites which include language classrooms, the workplace, business, family, and study abroad, and tourism.

In the language classrooms, Hua (2014) pointed out that the key question is about cultural and intercultural communication issues in learning and teaching languages in the classroom. And she explored the question in three sections. For the first section, she analyzed and had a result that language inevitably connects with culture. For the second section, Hua (2014) discussed some inter-cultural differences that may appear in learning and teaching, such as cultural values, beliefs, and related national policies. For the third section, Hua (2014) discussed intercultural issues in a multicultural classroom and found that non-native speakers always miss some contextualization cues since lack of shared schema (Hua, 2014).

In the workplace, Hua (2014) investigated opportunities and challenges for intercultural communication due to the diversity of the workforce. She focused on general features of the workplace which include meetings, small talk, and humor for core business talk or casual talk. She found that factors like power, social distance, goals of interaction, and genre of activity influence the interaction in the workplace (Hua, 2014).

For the third site, Hua (2014) discussed language and cultural issues in business communication which focus on advertising in a global context and international business negotiation. For negotiation, she concentrated on intercultural differences in linguistic aspects. Specifically, she reviewed internal and external communication facing by the multinational enterprise. For internal communication, language adoption should consider the pros and cons of the language and practical and contextual restrictions. For external communication, intercultural differences refer to proceed a specific speech, realize the activity, adopt preferred rhetorical strategies. It also includes the way to convey information on websites and manage the credibility of communication (Hua, 2014).

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For the fourth site, Hua (2014) discussed two special family situations that are migrant family and the intercultural family. And discussed how people live with differences between generations and couples through language and interaction. Namely, it is the issue of whether people are willing to reduce or emphasize differences during negotiation, such as socio-cultural values, choosing language, cultural identity (Hua, 2014).

For the fifth site, Hua (2014) discussed intercultural communication of study abroad and tourism. Intercultural contact for these two situations is time-limited and temporary, because people usually stay for a while and return to their home countries finally. For tourism, intercultural contact is conducted and regulated. For study abroad, learners are exposed or immersed in the host culture for maximizing intercultural learning. They would meet practical problems, challenges, and the pervasiveness of intercultural communication (Hua, 2014).

Intercultural Communicative Competence

Considering the relationship between language and culture and how culture affects intercultural communication, intercultural communicative competence should also be given attention to. The researchers found that the discussion of intercultural communicative competence mainly focused on three parts. The first part is the discussion of the definition and elements of intercultural communicative competence. The second part refers to various constructional modes and assessment scales for intercultural communicative competence. The third part is the evaluation model of intercultural communicative competence. For the first part, Kim (2001) believed that intercultural communicative competencies are the competence that communicators could make a psychological adjustment and adapt to the new environment. Arasaratnam and Doorfel (2005) proposed that intercultural competence is the competence that interlocutors could recognize and achieve satisfactory results. Ruben (1976) proposed a theory of seven communication dimensions of intercultural behavior competence, which discussed behaviors that allowed people to interact effectively in different cultural contexts. The theory encompassed seven elements that are respect, interaction posture, knowledge, empathy, self-oriented role, interaction, and ambiguity.

For the second part, Koester and Olebe (1988) provided the Behavioral Assessment Scale for Intercultural Communication (BASIC) based on Ruben's work. They pointed out that intercultural communicative competence was constituted by eight parts, which were respect, knowledge orientation, empathy, interaction management, role behavior, the behavior of relationship role, tolerance for ambiguity and attitude of interaction. Hammer and Bennett (1993) proposed the Intercultural Development Inventory (IDI) that included 44 items for describing the development of intercultural communicative competence. It was primarily used to assess the level of intercultural communicative competence of individuals or groups. Earley and Mosakowski (2004) proposed a cultural intelligence rating scale that assessed competence in three parts: behavior, emotion, and cognition.

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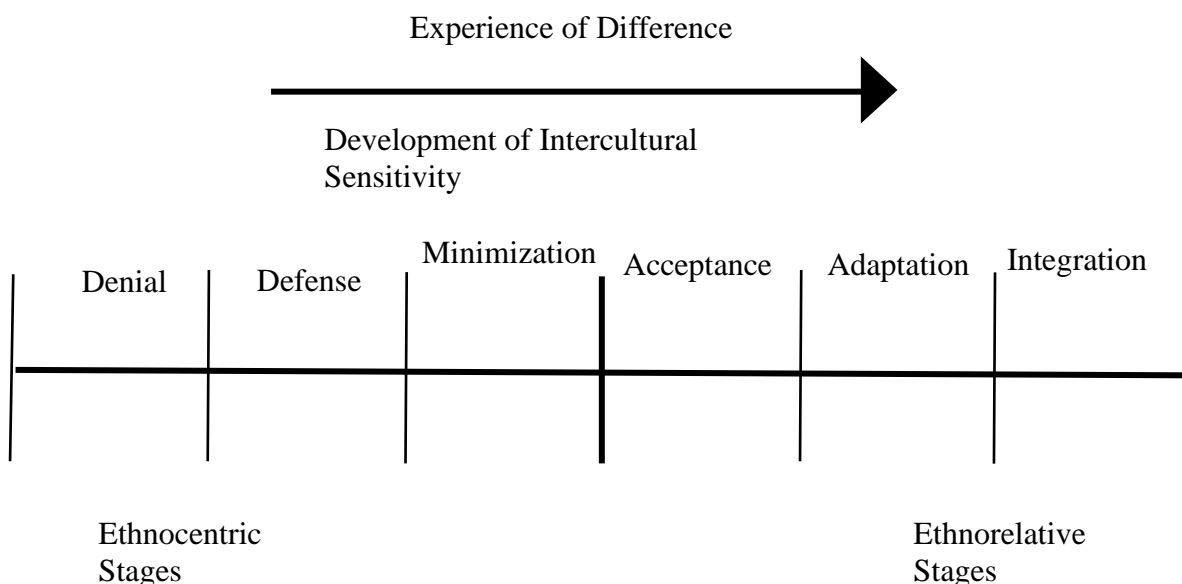
For the third part, Byram (1997) pointed that intercultural communicative competence attaches importance to language teaching and focuses on “the ability to interact with people from another country and culture in a foreign language” (p. 71). The study chooses three scholars who have made a great contribution to intercultural communicative competence study. The reason to choose Bennet, Deardorff and Byram’s theory is that their model has great significance for helping to evaluate one’s intercultural communicative competence.

Bennett’s model for Development of Intercultural Sensitivity

First, Bennett (1993) developed the model of Development of Intercultural Sensitivity and explains how people react to cultural differences. And this model includes six-stage developments which represent six ways to experience cultural difference. Below figure (figure 2- 1) is Bennett’s model for Development of Intercultural Sensitivity.

Figure 2- 1

Model for Development of Intercultural Sensitivity (derived from Bennett,1993, p 153)



The model has six stages which include denial, defense, minimization, acceptance, adaptation, and integration. It was considered as six stages to develop one’s Intercultural sensitivity.

1. Denial: There is no cultural difference at this stage. "Denial" is the purest form of ethnocentrism, so-called self-centered people rarely think of the feelings of others, and those who are ethnocentric do not consider cultural differences. It generally manifests that individuals and groups can only perceive familiar things in a foreign culture, or classify other cultures extensively and vaguely (Bennett,1993).

2. Defense: Cultural differences are weak in this stage. Individuals are aware of cultural differences at this stage, but people are cautious at this stage. And one believes that only their own culture is feasible and higher than other cultures. Also, they use “We” and “They” to distinguish cultures in the world (Bennett,1993).

3. Minimization: Cultural differences can be ignored in this stage. One considers that their cultural worldviews are universal and classify cultural differences under the similarity of humans, such as needs, motives, religion, economy, and philosophy ideas. And one considers similarities more than differences during communication (Bennett,1993).

4. Acceptance: Cultural differences are neutral in this stage. One recognizes that the culture that they belong to is just one of complex worldviews at this stage. Individuals can build metacognition by distinguishing different cultures, and experiences and treat different cultures equally based on the understanding (Bennett,1993).

5. Adaptation: Cultural differences show a positive trend in this stage. One can have the empathy of other cultures. That is to say, one can accept other cultural perspectives and transform them as one’s reference frames. And one is willing to change behaviors and attitudes to adapt to different cultural norms (Bennett,1993).

6. Integration: Cultural differences have become a part of one’s own cultural identity at this stage. One no longer considers themselves a member of a single culture. Individuals are free to enter and exit different cultural worldviews and build their own identities at the edges of two or more cultures and are no longer under the center of a particular culture (Bennett,1993).

The advantage of Bennett’s model is that gives a definition of each stage and introduces how to use the model to diagnose individuals and groups’ level of sensitivity. Additionally, he also suggests how to give suitable developmental training activities for individuals and groups with different levels. Curricula design of various courses and workshops in intercultural communication use this model successfully because the model represents educators’ observation from real-life and actual reported experiences of students. However, the model is mainly focused on building ethnocentrism and ethnorelativism according to observation and narration from others’ intercultural experiences. Bennett thinks that teachers and trainers should provide support materials according to the learner’s stage. Correspondingly, she advocates diagnosing or evaluating learners’ stage at first and provides them supplementary materials for teaching activities (Bennett, 2015).

Deardorff’s Intercultural Communicative Competence

Deardorff (2006) used the Delphi methodology and surveyed American college administrators and prominent scholars in the field of intercultural communication. As a result, the most common definition of intercultural competence among respondents is “the ability to

communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (Deardorff, 2004, p. 194). Considering the definition of intercultural competence, Deardorff builds the Pyramid Model of Intercultural Competence through empirical research.

At the bottom of the pyramid model of intercultural competence is the requisite attitudes which include respect, openness, curiosity, and discovery. The second level is knowledge and comprehension and skills. And there is the interaction between them. The deeper understanding and perception of cultural awareness, knowledge, information and social language awareness, the faster one's intercultural competence improves, and vice versa. The third level is the desired internal outcome which contains adaptability, flexibility, ethno-relative view and empathy. The pinnacle of the pyramid is the desired external outcome which needs to behave and communicate effectively and appropriately during intercultural communication (Deardorff, 2006).

Deardorff's (2006) model primarily discussed two important relationships between knowledge and skills, theory and practice in intercultural communication. And this model has important methodological implications for the construction of an intercultural communication competence evaluation system for university students. However, the model considers intercultural competence as effective and appropriate communication competence based on one's intercultural knowledge, skills and attitude in the practice of intercultural communication. It is focused on parsing intercultural communication competence.

Byram's Theory of Intercultural Competence

Currently, Byram's (1997) model of intercultural communicative competence has a significant impact on intercultural foreign language education. This model is built based on the limitation of the functional approach. Michael Byram and his colleagues believe that the functional approach simply provides some language features like a menu, but lacks systematic analysis of different cultural values (Byram, 1994). Hence, Byram (1997) adds intercultural competence based on linguistic, sociolinguistic, discourse competence and constitutes intercultural communicative competence (Byram, 1997). And intercultural competence contains two skills which are discovery and interaction, interpreting and relating, knowledge, attitude, and critical cultural awareness. Specifically, skills of interpreting and relating are related to identify ethnocentrism standpoints in documents and events, and find misunderstandings during communication, and resolve conflicts during communication and so on. Skills of discovery and interaction are related to acquire new knowledge of different cultures and to seek for and use private and public institutions to support intercultural communication activities and so on. Knowledge refers to knowledge of one's nationality and other nationalities that should be possessed and applied in the process of intercultural communication. Attitude refers to curiosity, openness, and readiness to suspend doubt about other cultures and one's beliefs. Awareness is related to a person's understanding or realization of their culture and others (Byram, 1997). The study only focuses on Byram's

(1997) intercultural competence as the main basis for building an analytical framework and uses five elements under the intercultural competence to evaluate the teaching tasks of the Contemporary College English textbook. The meaning of intercultural competence is the same as intercultural communicative competence in the study.

Textbooks and Teaching Materials

Teaching materials played an important role in foreign language teaching, and selecting the appropriate teaching materials can be a challenging task. To choose a suitable textbook, it is necessary to consider how to evaluate and select it. Some representative researchers have comparatively influence upon teaching materials' selection and theory of evaluation, such as David Nunan, Cunningsworth, Penny Ur, etc.

David Nunan (1991) also explained some criteria to evaluate commercial materials in *Language Teaching Methodology*. He explained how to use research materials and illustrated that material played different roles in varied teaching methods. Some key principles to design materials and how to integrate varied tasks and types of activities into the unit also be stated. Specifically, materials need to include broad thematic terms to confirm learners' interested areas, and determine communication situations according to a theme, then connect them to form an action sequence. The next stage is to choose or design materials that are appropriate to the situations in the action sequence. The last stage is to choose a language that needs to be focused on from materials. All these principles also can be used to evaluate the material.

Subsequently, Cunningsworth (1995) provided two ways to analyze the teaching materials. These are the impressionistic overview and in-depth evaluation. The impressionistic overview is the general impression after glancing through a material such as a layout, quality of visual effect, strength, and weakness and so on. The impressionistic overview is a preliminary way to help people to choose a material, but Cunningsworth pointed out that people could not depend on this kind of general impression to make a final decision, so he provided in-depth evaluation which helps to assess the material deeply. In-depth evaluation needs to examine correct items, such as learners' needs, a requirement of the syllabus, language features, and so on.

Ur (1996) put forward a checklist to assess materials in *A Course in Language Teaching: Practice and Theory*. There are nineteen elements under this checklist, such as explicit objectives in the instruction, layout, topics, tasks, instructions, etc. And teachers can choose and tick elements according to the importance they thought. Thus, Penny Ur gave the flexibility to choose and use one's criterion to examine materials. Tomlinson (1998) edited the collection named *Materials Development in Language Teaching*. The scholars provided the latest ideas, concepts, methods in the field of textbooks development. This book also discussed a series of important problems in the development of English textbooks such as data collection, textbook development, and process of textbook evaluation, etc.

Zhuang (2006) discussed material editing should include some aspects, namely, materials design should base on syllabus and learners' needs. And the human-oriented design is helpful to shape learners' personalities, cultivate learners' quality and develop learners' intelligence. Pertinence, completeness and system should be considered as principles for material editing. He finally stated that Chinese scholars should work together and construct a scientific, systematic, complete editing theory and evaluation system with Chinese characteristics.

Culture Content in English Teaching Materials

McElroy's (1934) evaluation list mentioned cultural content, but cultural content is used to supplement materials' catalog. Also, content is limited to songs, email exchanges, foreign civilizations, etc. Subsequently, Cunningsworth (1984) as an educator and sociologist also mentioned cultural content in his research. He tried to find whether cultural background was helpful for learners to perceive and categorize their social situations. And he hoped people can pay attention to cultural skills and knowledge. However, his cultural content still assists in language education.

Pfister and Poster (1987) introduced a cultural catalog to help students understand in terms of foreign language reading textbooks. He hoped that students can use their background knowledge and experience to treat the difference between local and other cultures, which help students to give priority to cultural factors.

Moreover, Adaskou, Britten and Fahsi's (1990) framework divided culture into four senses that included the aesthetic, the sociological, the semantic and the pragmatic senses. Aesthetic sense involves some information of art, such as media, the cinema, literature, etc. The sociological sense refers to the daily works of native speakers, and its cultural area is extensive. For example, family life, interpersonal relationship, customs and institutions, etc. Semantic sense is related to a conceptual system in the language that can condition one's views, thought, emotions, etc. Pragmatics sense refers to the background knowledge, language competence and language code for successful communication. The details involved in the ability to use appropriate exponents in varied communicative situations, and the ability to use suitable intonation patterns. It also refers to the ability to observe norms of politeness from different cultures, which includes taboo avoidance, awareness of managing human relations, status, obligation, and acquaintance with rhetorical conventions in different written genres.

Meanwhile, Risager (1991) provided the framework for describing the cultural content of the material and contained four categories, which included micro level, macro level, international and intercultural issues, authors' view and style. There are corresponding evaluation details under the four categories, including: The micro-level refers to the cultural anthropology and social phenomena, specifically relates to characters' social and geographical definition, material environment, interaction situation and characters'

subjectivity. The macro-level is associated with social, political and historical matters. International and intercultural issues relate to the comparison between the foreign country and learners' own country, mutual images, stereotypes and so on. The point of view and style of the author is that the author's views refute some viewpoints or encourage the attitude of being critical.

Subsequently, Byram (1993) provided minimum cultural content for coursebooks, which was similar to Risager's (1991) framework. Japanese scholar Matsuda (2002) analyzed cultural content, representations and expressions of Japanese textbooks at various levels. He pointed out serious imbalances between regional and western cultures. In addition, Yuen (2011) provided that cultural elements could be divided into product, practice, perspective and person in the research of English as an international language.

Teaching Tasks in English Teaching Materials

Most of the research on tasks is related to study its design. Willis (1996) divided tasks into three stages, including pre-task to introduce the theme of tasks, task cycle that constitutes by the task, planning and report, and language focus to analyze used language, practice new words. He did not study tasks from an intercultural perspective except emphasizing the use of the target language. Candlin (1987) discussed the design principles to achieve standards of learning superior languages from a task, which contained fostering learners' awareness, responsibility, and tolerance. And Kubanek (1991) found that textbooks did not lack the representation of cultural content in German English textbook study but lacked teaching tasks that could guide learners to understand and think problems critically.

Later, Skehan (1998) provided four criteria to define tasks, which included the most important meaning, tasks' target, outcome evaluation and other evaluations related to the real world. Meanwhile, Ellis (1998) gave priority to evaluate tasks of textbooks and his research related to some aspects and procedures that must be considered during assessment tasks. But he focused on systems and principles of task evaluation. Moreover, Mishan (2005) studied the authenticity of tasks in the process of compiling a foreign language textbook. To achieve the authenticity of a task, he provided that the task design must reflect the purpose of the original communication, tasks needed to close to the real-life, the design should enable purposeful communication between learners. The study did not analyze material from an intercultural perspective and focus on the authenticity of tasks and task guidelines design.

The above reviews indicated that most studies were focusing on tasks design and few on the intercultural perspective. Chinese scholars did not pay more attention to evaluate tasks of English teaching materials. Therefore, the textbook analysis in this study focuses on the combination of Byram's (1997) intercultural elements and teaching tasks.

Reviews of the Different Research Related to the Study

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The part reviews the different research related to the textbook evaluation. Guo (2014) used the qualitative research method to analyze and compare traditional cultural content of Chinese and Japanese English textbooks using in junior high school. Specifically, the research studies the types of traditional cultural content and the textual form of its appearance in the textbooks. And research whether the textbooks transmit and inherit traditional cultural content, ways to help teachers to teach cultural content and values of traditional culture explicitly. The purpose of the study is to improve the traditional cultural content in the textbooks and help Chinese learners to overcome Chinese culture aphasia and raise their awareness and ability to spread Chinese culture.

Zhou (2016) selected all of the reading texts in five compulsory textbooks of *New Senior English for China* and use content analysis to analyze the textbook from the sources of culture and themes of culture. The study uses Cortazzi and Jin's (1999) model to divide the culture into source culture, target culture and international target culture. Meanwhile, the study divides culture into big "C" culture and little "c" culture according to themes of culture. The researcher uses a critical eye to analyze textbooks and explore whether the cultural representation in textbooks can help learners to develop their intercultural communicative competence.

Wang (2018) selected and analyzed three series of current intensive English reading textbooks. Based on Byram's (1997) intercultural communicative competence model, Holliday's (1999) small culture theory and Bennett's (1993) specific culture and general culture dichotomy, he constructs the framework to evaluate teaching materials. And he uses the qualitative method and analyzes textbook cultural content, tasks and compiler's beliefs of three series separately. Specifically, the analysis of cultural content refers to three perspectives which are sources of culture, large-small culture, general and specific culture. Teaching tasks are evaluated based on Byram's (1997) intercultural communicative competence model and definition of tasks, and check whether teaching tasks help to cultivate learners' ICC. Thus, the study evaluates the current achievement of intensive reading instruction for developing learners' ICC, and explores editing and evaluation of intercultural foreign language materials.

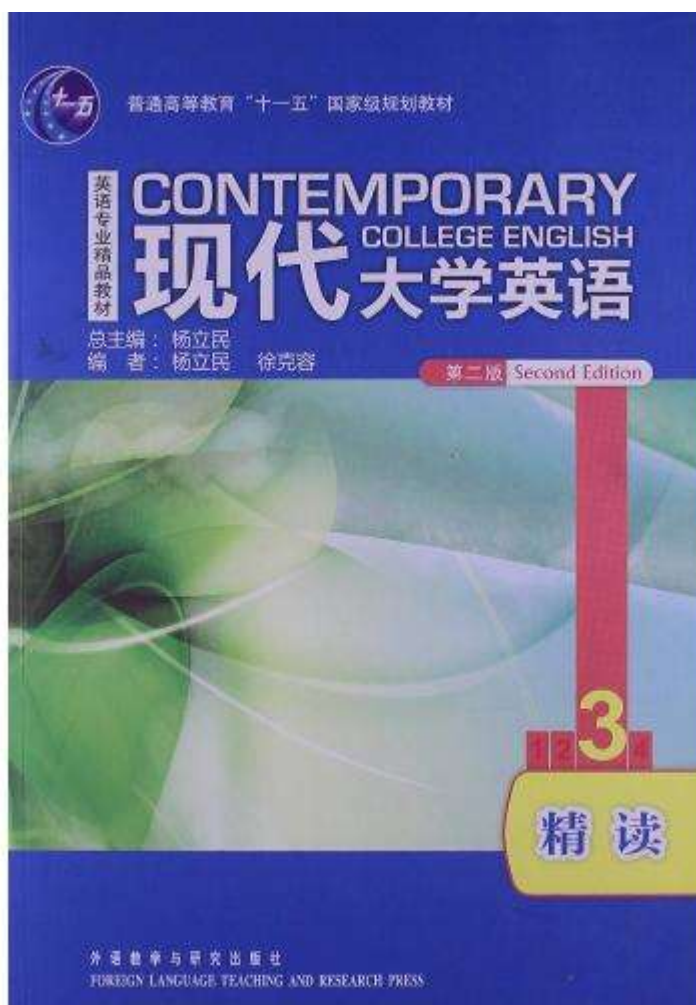
3. Research Methodology

The Population and Sampling Technique

This study used Contemporary College English (figure 3- 1) as the subject for the analysis. *Contemporary College English* textbook (figure 3- 1) as the national planning materials for general higher education was published by *Foreign Language Teaching and Research Press* in 2002. This was written by Professor Yang Limin from the *English Department of Beijing Foreign Studies University* and other Chinese experts in the field of English language teaching.

Figure 3- 1

The Contemporary College English textbook



Unit ONE to SIXTEEN of Text A was the basis to achieve Research Objective One. The goal was to examine the cultural representation of the current intensive reading textbook. In addition, the TASKS related to text A of sixteen units were also analyzed for Research Objective Two. In order to achieve two objectives, purposive sampling was used to provide sufficient data to the researcher.

Research Design

This study applied the qualitative method and analyzed the cultural contents represented in Contemporary College English. The study aimed to evaluate the cultural representation of the textbook and whether the current intensive reading book had teaching tasks to cultivate learners' intercultural communicative competence. The reason for using the qualitative method was because the study used a nonlinear research path which required the researcher to pass research in successive steps. Thus, the researcher needed to carry out in a

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back-and-forth pattern way to analyze and collect data. This kind of spiral research path helped the researcher to gather new data and gain new insights with each cycle or repetition (Creswell, 2012).

Research Instrument

This study used two checklists as instruments. The first checklist was used for the first question and made according to Cortazzi and Jin's (1999) model to divide the cultural content of the Contemporary College English into source culture, target culture and international culture. Below checklist Table 3- 1 would show details of the first instrument.

Table 3- 1

Cortazzi and Jin (1999) Three Types of Culture

No.	Culture types	Description	Examples (page No.)
Row 1	Source culture	The materials present language learners' own culture.	
Row 2	Target culture	Refers to culture from countries where English is the sole official language, such as the United States or the United Kingdom.	
Row 3	International target culture	Refers to the culture of English-speaking countries where English is their international language, such as some African countries, some Asian countries, and European countries.	

The instrument used for the second question was five elements composed of the adapted from Byram's (1997) intercultural competence model. This included attitudes, knowledge, interpreting and connecting skills, discovery and interactive skills, and awareness. The next page checklist Table 3- 2 would show the details of the second instrument.

Table 3- 2*Elements of Byram's (1997) Intercultural Competence Model*

No.	Cultural elements	Factors	Examples (page No.)
Row 1	Knowledge	customs, traditions, geographical boundaries, history and contemporary relationships, the way to communicate and mechanisms for resolving problems, etc	
Row 2	Intercultural attitudes	curiosity, open mind, willingness, trust, interests, understanding	
Row 3	Interpreting and connecting skills	Interpret texts or events from the communicative partner's culture and connect to the corresponding text or event of one's own culture	
Row 4	Discovery and interactive skills	the ability to acquire new knowledge of culture, master a cultural behavior and apply knowledge, attitudes, and skills in the context of actual communication and interaction.	
Row 5	Critical cultural awareness	the skills of evaluating one's own culture, national cultures and standpoints, behaviors and products of other countries critically based on clear criteria	

4. The Discussion of the Research Question 1

The different cultural elements represented in the Contemporary College English textbook

Based on the analysis, there were three cultural elements found in the textbooks: the target culture, international target culture and source culture of texts. Table 4- 1 explained the paragraphs and percentages of different cultural elements.

Table 4- 1*Percentages of cultures categorization in the textbook*

No	Types of culture	Paragraphs	Percentages
Row 2	Target culture	40	70.18%
Row 3	International target culture	17	29.82%
Row 1	Source culture	0	0%

Findings of the Target Culture in the Contemporary College English textbook

The target culture played the main role in the textbook. The target culture found illustrated that many factors had encompassed this culture, for instance, the social, geographical, economic and entertainment factors, etc. Table 4- 2 explained the paragraphs and percentages of different factors under the target culture.

Table 4- 2*Percentages of different factors found under the target culture in Contemporary College English textbook*

No	Culture Factors	Paragraphs Numbers	Percentages
Row 1	Social Factors	35	87.50%
Row 2	Geographical Factors	4	10.00%
Row 3	Economical Factors	1	2.5%
Row 4	Entertainment Factors	0	0
Row 5	Political Factors	0	0
Row 6	Touristic Factors	0	0

○ ***Social factors***

History played the main role in social factors. The number of paragraphs related to the history such as historical events, historical figures, historic activities indicated that, people who were involved in the compilation of the cultural contents of the Contemporary College English textbook viewed history as significant under social factors.

Accordingly, the social factors found consisted of many themes such as history, beliefs, personality, etc. Table 4- 3 explained the paragraphs and percentages of different themes under social factors of the target culture.

Table 4- 3*Percentages of different themes found under the social factors in Contemporary College English textbook*

Culture Factors	Themes	Examples	Quantity	Percentage
Social Factors	History	Unit 5, para. 22, p. 111	24	68.57%
		Unit 6, para. 6, p. 139		
		Unit 6, para. 8, p. 139		
		Unit 6, para. 13, p. 140		
		Unit 6, para. 18, p. 140		
		Unit 6, para. 25, p. 141		
		Unit 6, para. 27, p. 142		
		Unit 6, para. 28, p. 142		
		Unit 8, para. 28-31, p. 180		
		Unit 8, para. 38, p. 181		
		Unit 10, para. 6-7, 11, 14, 16, 17, 20, p. 230		
		Unit 11, para. 7, p. 259		
		Unit 11, para. 8, p. 260		
		Unit 11, para. 11, p. 261		
Unit 13, para. 5, p. 313				
Social Factors	Education	Unit 1, para. 6, p. 3-4	2	5.71%
		Unit 1, para. 9, p. 5		
	Institutions	Unit 16, para. 1, p. 378	2	5.71%
		Unit 16, para. 79, p. 384		
	Art/literature	Unit 2, para. 4, p. 29	2	5.71%
		Unit 2, para. 12, p. 31		
	Beliefs	Unit 2, para. 11, p. 30	1	2.86%
	Personality	Unit 1, para. 1, p. 3	1	2.86%
	Architecture	Unit 2, para. 1, p. 28	1	2.86%
	Language	Unit 13, para. 11, p. 314	1	2.86%
	Organizations	Unit 6, para. 29, p. 142	1	2.86%
	Technology	No	0	0.00%
	Clothing	No	0	0.00%
	Traditions	No	0	0.00%
Customs	No	0	0.00%	
Stereotypes	No	0	0.00%	

○ **Geographical factors**

Geographical factors as a part of culture factors included two themes. It referred to country and climate. Table 4- 4 explained the paragraphs and percentages of different themes under geographical factors of the target culture.

Table 4- 4

Percentages of different themes found under the geographical factors in Contemporary College English textbook

Culture Factors	Themes	Examples	Quantity	Percentage
Geographical Factors	Country	Unit 3, para. 13, p. 59 Unit 8, para. 5, p. 178 Unit 8, para. 16, p. 180 Unit 16, para. 34, p. 381	4	100%
	Climate	0	0	0

○ ***Economical factors***

Economical factors as a part of culture factors included two themes. It referred to transportation and jobs. Table 4- 5 explained the paragraphs and percentages of different themes under the economical factors of the target culture.

Table 4- 5

Percentages of different themes found under the economic factors in Contemporary College English textbook

Culture Factors	Themes	Examples	Quantity	Percentage
Economical Factors	Transportation	0	0	0
	Jobs	0	0	0
	Others	Unit 9, para. 23, p. 205	1	100%

There was one paragraph which not belonged to any of the themes. It was paragraph 23 of unit 9 and discussed the American economy. The researcher concluded it as American international trade and placed it into others under economic factors.

○ ***Entertainment factors***

Entertainment factors as a part of culture factors included eight themes. It referred to movies, music, cinema, cartoons, series, sports, dance, Tv. There were zero paragraphs of entertainment factors found in the Contemporary College English textbook after analysis.

○ ***Political factors***

Political factors as a part of culture factors included one theme. It included government. There were zero paragraphs of government theme found in the Contemporary College English textbook after analysis.

○ ***Touristic factors***

Touristic factors as a part of culture factors included two themes. It referred to tourist places and hotels. There were zero paragraphs of touristic places and hotel themes found in the Contemporary College English textbook according to the analysis.

Findings of the international target culture in the Contemporary College English textbook

The international target culture accounted for 29.82%% according to Table 4- 1. The number of paragraphs related to the international target culture such as Athenian, Geneva, Tshwane. Accordingly, the international target culture found consists of many factors such as the social, geographical, economic and entertainment in which 76.47% was dominated by the social factors. Within this culture, 13 paragraphs of unit 1 to unit 16 were focusing on social factors (76.47%), followed by 3 paragraphs (17.65%) which belonged to economical factors, 1 paragraph (5.88%) of geographical factors. Meanwhile, there were zero political, entertaining, and touristic factors found in the international target culture in the Contemporary College English textbook. Table 4- 6 explained the paragraphs and percentages of different factors of the international target culture.

Table 4- 6

Percentages of different factors found under the international target culture in Contemporary College English textbook

No	Culture Factors	Paragraphs Numbers	Percentages
Row 1	Social Factors	13	76.47%
Row 2	Economical Factors	3	17.65%
Row 3	Geographical Factors	1	5.88%
Row 4	Political Factors	0	0
Row 5	Entertainment Factors	0	0
Row 6	Touristic Factors	0	0

○ ***Social factors***

History still played the main role in social factors of the international target culture. Table 4- 7 explained the paragraphs and percentages of different themes under social factors of the international target culture.

Table 4- 7

Percentages of different themes found under the social factors in Contemporary College English textbook

Culture Factors	Themes	Examples	Quantity	Percentage
Social Factors	History	Unit 4, para. 2, p. 85	9	69%
		Unit 4, para. 6, p. 85		
		Unit 4, para. 12, p. 86		
		Unit 4, para. 13, p. 87		
		Unit 9, para. 30, p. 206		
		Unit 15, para. 1-3, p. 346		
		Unit 15, para. 39, p. 349		
	Organizations	Unit 9, para. 14, p. 204	2	15.38%
		Unit 15, para. 8, p. 347		
	Language	Unit 15, para. 43, p. 349	1	7.69%
	Art/literature	Unit 4, para. 17, p. 87	1	7.69%
	Beliefs	No	0	0
	Personality	No	0	0
	Traditions	No	0	0
Education	No	0	0	
Customs	No	0	0	
Institutions	No	0	0	
Technology	No	0	0	
Clothing	No	0	0	
Architecture	No	0	0	
Stereotypes	No	0	0	

○ ***Economical factors***

Economical factors as a part of culture factors included two themes. It referred to transportation and jobs. Table 4- 8 explained the paragraphs and percentages of different themes under economical factors of the international target culture.

Table 4- 8

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Percentages of different themes found under the economical factors in Contemporary College English textbook

Culture Factors	Themes	Examples	Quantity	Percentage
Economical Factors	Transportation	0	0	0
	Jobs	0	0	0
	Others	Unit 9, para. 16, p. 204 Unit 9, para. 17, p. 204 Unit 9, para. 26, p. 205	3	100%

There were three paragraphs which not belonged to any of the themes. They were paragraphs 16, 17 and 26 of unit 9. Paragraph 16 showed the GDP changes of Asian countries. Paragraph 17 showed GDP changes of Africa, and paragraph 26 showed GDP of Europe and Japan would be better. These paragraphs all belonged to a country's economic development. The researcher concluded it as international target culture and placed it into others.

○ ***Geographical factors***

Geographical factors as a part of culture factors included two themes. It referred to country and climate. Table 4- 9 explained the paragraphs and percentages of different themes under geographical factors of the international target culture.

Table 4- 9

Percentages of different themes found under the geographical factors in Contemporary College English textbook

Culture Factors	Themes	Examples	Quantity	Percentage
Geographical Factors	Country	Unit 15, para. 7, p. 347	1	100%
	Climate	0	0	0

○ ***Political factors***

Political factors as a part of culture factors included government theme. There were zero paragraphs of political factors found in the Contemporary College English textbook.

○ ***Entertainment factors***

Entertainment factors as a part of culture factors included eight themes. It referred to movies, music, cinema, cartoons, series, sports, dance, Tv. There were zero paragraphs of entertainment factor found in the Contemporary College English textbook.

○ ***Touristic factors***

Touristic factors as a part of culture factors included two themes. It referred to tourist places and hotels. There were zero paragraphs of touristic factor found in the Contemporary College English textbook.

Findings of the Source Culture in the Contemporary College English Textbook

Table 4- 1 showed the percentage of the source culture in the Contemporary College English textbook was 0%. This meant that the editor did not consider the source culture of content selection for the textbook. This meant that the intensive reading textbook omitted the source culture for Chinese college students. In other words, Chinese education ignored the importance of Chinese culture for English major students. If the input of Chinese culture was not enough, there was a problem with the output of Chinese culture. For English major students, they should learn Chinese culture while emphasizing learning the target language culture. Moreover, English major learners should have the ability to accurately introduce Chinese traditional culture, customs and traditional ideological value system in English. Chinese culture was helpful for learners to learn and understand other cultures. This also was a good way to cultivate compound talents of English majors to meet the multiple needs of the society and their intercultural communicative competence.

The Discussion of the Research Question 2

The different elements of ICC in each learning task found in the Contemporary College English Textbook that cultivates students’ intercultural communicative experience.

Based on the analysis, there were five elements found in the Contemporary College English Textbook that cultivated students’ intercultural communicative experience: 1. Knowledge, 2. Intercultural attitudes, 3. Interpreting and connecting skills, 4. Discovery and interactive skills, 5. Critical cultural awareness. Table 4- 10 showed the percentages of different elements of ICC in each learning task found in the Contemporary College English Textbook.

Table 4- 10

Percentages of different elements of ICC in each learning task found in the Contemporary College English Textbook

No.	Cultural elements	Texts	percentages
Row 1	Critical cultural awareness	49	39.52%
Row 2	Knowledge	45	36.29%

Row 3	Interpreting and connecting skills	25	20.16%
Row 4	Intercultural attitudes	5	4.03%
Row 5	Discovery and interactive skills	0	0.0%

5. Discussion of the Overall Findings

The findings of the research question ONE indicated that among three types of culture, the content of the textbook is dominated by the target culture in which 70.18% represented the texts. As the target cultures are normally regarded as models in the teaching and learning in the Chinese context, perhaps this is the reason why when it comes to teaching materials, reading texts are dominated by this type of culture. In the target culture, different factors were found in the texts. These were a social factor, geographical factor and economic factor. Interestingly, social factors are dominated as these had occupied 87.50% of the target culture, whereas geographical factors and economical factors only got 10% and 2.5% respectively.

Interestingly, there were different themes found under the social factors in the Contemporary College English textbook. This consists of themes such as personality, history, traditions, language, art and education. Accordingly, history accounted for the largest portion of the contents in which 68.57% were found. This followed by education, institutions and literature, 5.71% while beliefs, personality, architecture, language and organizations have only 2.86%. Though technology, clothing, traditions, customs, and stereotype are part of the social factors, there was no mention of this factor in the textbook materials instead history played a dominant role when social factors were found. Under this social factor, history in the Contemporary College English textbook was found in different paragraphs, for example discussing historical events, historical figures and historic activities. The findings illustrated therefore that people involved in the compilation of the cultural contents of the Contemporary College English textbook viewed history as significant under social factors.

Then, the geographical factors that talked about countries and climate. However, the findings showed that climate was not discussed at all but only in countries. The irony was that with regards to the economical factor, there was neither transportation nor jobs mentioned in the Contemporary College English textbook. As Contemporary College English textbook was meant for the English course, the authors who compiled the textbook may think that learners gain a deeper understanding of cultures and customs of the 'native' speakers only, meaning coming from the English-speaking countries, such as the United States of America (USA), New Zealand, The United Kingdom (UK), as indicated by the data. The findings were contradictory to Liu, Dai, Huang, Tian and Gao (2018) and Yang (2013) in who argued that 'source culture' should be prioritized as they are the foundation for building

learners' local identity and cultural awareness. The researcher found there were many factors had encompassed the target cultural content such as social, geographical, economic and entertainment factors in which social factor had the largest proportion among all factors maybe because this factor may help learners' realizing the differences, such as personality, history, traditions, language, art and education. This is supported by Silvia's (2015) study in which she found a large number of the social factor as dominant in the Indonesian textbook that she evaluated. The difference, however, was that her study was focusing on the source culture, thus social factors were not only found in the target culture but also the source culture. Interestingly, in this recent study, entertainment, political and touristic factors were not found in the target culture. This can be understood as politics are viewed as a sensitive issue. The indication is that the contents of the textbook were thoroughly compiled to conform to the educational and political view of China to avoid issues.

This is followed by the international culture in which 29.82% were found. Again, the social factors dominated the contents of this culture in which 76.47% of the text were found under social factors, followed by 17.65% economic and 5.88% geographical factors. Something that was not found in the findings under the international target culture, however, was the absence of entertainment, political and touristic factors.

The first is the social factor, this factor consists of a few themes, for example, personality, history, traditions, language, art, education, etc. Accordingly, the theme of history accounted for the largest which was 69%, followed by organizations 15.38%, language and then literature, 7.69%. Nevertheless, there was no mention of beliefs, personality, traditions, education, customs, institutions, technology, clothing, architecture and stereotype in the Contemporary College English textbook. The indication, therefore, is that history played the main role in social factors. Similar to the target culture, there was no mentioned of economic culture and lastly, the geographical factor, again there was a text related to certain countries, but the climate was not mentioned. Thus, the findings illustrated that with regards to international target culture from the countries like Greece, Switzerland, and some parts of South Africa the compilers and the developer of the Contemporary College English textbook tend to give priority to social such as history, language and literature. Similar to the target culture, political, touristic and entertainment factors were not mentioned in the international culture as well. Perhaps the reason why these topics were not mentioned is simply that, politics is a sensitive issue in China, hence the focus tends to be on general factors that students can talk about openly.

This is the most interesting part of the findings as there was NO content related to the source culture found in the Contemporary College English textbook. This is similar to the findings of Wang's (2018) research and consistent with Guo's (2014) research in which he found that there was a lack of traditional Chinese culture in textbooks for Chinese students when he compared the Chinese and Japanese English textbooks in junior high school. In addition, the result of this study differs from the other studies done related to the

representation of culture in the teaching materials used by different learners that the researcher reviewed (Adasku, Britten & Fahsi, 1990; Zhou, 2016). The findings showed that materials in English language teaching in China tend to ignore the importance of Chinese culture in teaching and learning. Instead, they focus on outlining western culture in the textbook. According to the different research done related to intercultural communicative competence, culture needs to be discussed in teaching materials and this should include the source culture (Byram, 1997; Deardoff, 2006; Ingrid, 2011). Accordingly, according to different scholars the integration of learners' own culture and language helps students to be culturally competent (Harmer, 2001; Littlejohn, 1989; Tomlinson, 2008). Therefore, as teaching in China relies heavily on textbooks, thus the university should need to be aware that there is a 'gap' in the teaching materials that need to be rectified to help learners achieve the goal of the Ministry of Education (Hua, 2014; Zhuang, 2006). This means they have to pay attention and connect the students to the different reading texts which encompass diverse cultural elements to cultivate learners' intercultural communicative competence (Adaskou, Britten & Fahsi, 1990; Byram, 2007; Sercu, 2000) and acquire specific cultural knowledge and be more culturally sensitive (Bennett, 2015). So, there is a need for a modification or adaptation for this teaching material if this particular university would like their students to be interculturally competent and improve their intercultural communicative competence.

The findings of the research question TWO showed that the five elements for cultivating Chinese students ICC were presented in all teaching and learning tasks which aimed to cultivate learners' intercultural communicative competence such as knowledge, intercultural attitudes, interpreting and connecting skills, discovery and interactive skills, and critical cultural awareness.

According to analysis, critical cultural awareness had the largest proportion at 39.52%, closely followed by knowledge 36.29%. Interpreting and connecting skills had a moderate proportion of 20.16% while intercultural attitudes had the lowest proportion at 4.03%. Among these five elements, there were NO teaching tasks that would help to cultivate learners' discovery and interactive skills. Supposedly, critical cultural awareness would be able to help in examining learners' skills of evaluating their own culture, national cultures and attitudes. This is the reason why compilers or designers of the Contemporary College English textbook contents viewed cultural awareness as significant for cultivating learners' intercultural communicative competence. For example, teaching tasks cultivate learners' curiosity, open-mindedness, and understanding of another culture. The proportion for critical cultural awareness, knowledge, interpreting and connecting skills represented in the Contemporary College English textbook are among the elements found that might help to cultivate Chinese learners' ICC. However, there were few tasks to engage learners and interactive skills that help students to interact with people that can be used in a real-life situation.

Pedagogical Implications

The result of this study offers these pedagogical implications to teaching and learning especially in the context of China.

ENGLISH LANGUAGE TEACHERS: Teachers have an important role in imparting knowledge to their students. In the context of China, relying on the textbook is not a bad idea. After all, textbooks play an important role in cultivating students' knowledge may it be in the English language or other areas of studies. However, teachers need to be aware that what they have learned in the past may not be applicable or need to be updated. As the world change, people change, so students' way of learning. Because of globalization, teachers, therefore, need to be aware that, students are not dealing with one culture alone but different cultures. This is the reason why cultivating students' intercultural competence is crucial to living in a global village.

So, in the perspective of teaching materials 1) teachers need to be reflective teachers in the sense that they need to know how to evaluate their teaching materials. Meaning to say, know your teaching goals and reflect whether the materials you used for teaching delivers what it should provide. 2) Teachers should know to adapt teaching materials. Many teaching materials are produced by the institution or commercially produced and intended to be used for teaching and learning. However, teaching materials producers may sometimes forget students' needs and abilities. Therefore, teachers should know how to adapt or modify their teaching materials to cater to the needs of their students. For example, the findings of the study showed that there was NO source culture integrated into the textbook, thus he or she should not limit their teaching on the textbook alone. Instead, teachers should adapt aspects of their teaching materials and incorporate aspects of their own culture as part of activities or additional texts.

ENGLISH LANGUAGE LEARNERS: Learning a language or culture is not only acquired from textbooks or the English classroom. Therefore, students, especially Chinese students should not rely on teachers only but need to be autonomous in their learning. Learning a person's culture tends to be easy because of the technology, textbooks are not considered the 'Holy Grail' anymore. To name a few, movies, television shows, novels, songs, social media and so on are considered vehicles of cultural knowledge. Therefore, 1) students need to be inquisitive and critical of what they see, hear, read and do. In this manner, cultural understanding can be easily achieved. Interest and curiosity are the best teachers for learners to accumulate intercultural knowledge. This should be part of your everyday learning. 2) Students should learn how to stand in other people's shoes. This helps in reflecting on yourself and be mindful of treating others. By doing so, students will learn to cultivate intercultural attitudes, open-mindedness and understanding as they can connect with one's culture. 3) Students should create more opportunities for themselves in improving intercultural communicative competence by putting themselves in an actual context. With technology this can be easy as students can make friends with other people from different

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parts of the world, for example, Facebook or Instagram can make it happens. 4) Students studying abroad should learn to immerse themselves with other speakers of English from different cultural backgrounds. For these, they can experience and learn from different cultures directly.

Conclusion

The study explored the cultural representation of the Contemporary College English textbook and its teaching tasks to see whether it helped cultivate learners' intercultural communicative competence. The analysis result illustrated the lack of source culture and international target culture of the textbook cultural content selection. Meanwhile, the textbook made contributions to learners' intercultural education. The compilers designed a lot of teaching tasks for cultivating learners' intercultural communicative competence. However, there was a lack of teaching tasks that could cultivate learners' discovery and interactive skills. Therefore, teachers might learn to examine and supplement more cultural content into classroom teaching through the recommendations that were put forward. Specially, teachers need to be creative to add more knowledge to make up for the lack of source and international target culture. Meanwhile, teachers also need to improve their own language ability for strengthening the input of the culture in the classroom teaching. Furthermore, teachers need to be familiar with intercultural communicative competence for connecting with teaching. In addition, learners also need to be autonomous learners and think critically to cultivating intercultural awareness. Learners also need to create more opportunities for themselves to improve intercultural communicative competence.

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The Impact of Anxiety on Students' Learning at English Department, Faculty of Education, Balkh/ Herat Universities

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Abstract

Language anxiety is a specific aspect of language acquisition on students' learning. In this research, the impact of anxiety on students' learning English was investigated. It, first of all, introduces some theoretical study of anxiety on students' learning conducted by some scholars in relevant field. This research was carried out with a quantitative research design by using a survey methodology to collect data about the participants' learning anxiety. The sample of the study included 80 university students from the English Departments of Balkh and Herat universities. The participants were chosen randomly. The survey asks the students about their experiences, feelings and thoughts related anxieties during study process. The causes are less preparation, do not having courage, less background knowledge and so on. The recommended solutions are coming to class with preparation, do not border by someone, and do not fear from their teachers.

Keywords: Anxiety, students' learning, quantitative research, survey, participants, Balkh and Herat Universities.

Introduction

Foreign language anxiety is a universal phenomenon which is not just found in English classes but also in other languages. University students have a big problem of anxiety during the class. These are like losing motivation during the explanation of the lesson, in presentations or in seminars, in group work or pair work. Feeling anxiety can be interrupt students' performance. Researchers found that learners have anxiety in different times, like while study, and during exam. Anxiety while study is a big problem in academic performance. In addition, anxiety interferes with concentration and memory, which are critical for students' learning in English classes. In this study, the researchers use a questionnaire to find out the impact of anxiety on students' learning in English classes of Balkh and Herat Universities in order to find out its need and effectiveness.

Research Questions

The authors of this research try to find out the answers for these questions.

- 1- What is the level of learning anxiety among the students of English department of Balkh and Herat universities?
- 2- What are the reasons that students contribute to their anxiety in English classes?

Research Objectives

- 1- To find out the impact of anxiety on students' learning.
- 2- To understand the reasons of having anxiety on students' learning in English Departments.
- 3- To discover the way of do not having anxiety on students' learning in English Departments.

Hypothesis

The researchers believe that anxiety has a bad effect on students' learning, and obstacle the students' improvements.

Literature Review

In this section, literature review is done in accordance with the research questions of the study. It, considered that only those research studies are reviewed that are related with the questions of this study.

Anxiety has been found as an important factor that cause effects on learners' performance in English classrooms. Furthermore, researchers explain anxiety as one of the most important phenomena that makes the language learning outcomes difficult. As Mohammad (2017) defines that anxiety affect the quality of student's communication or willingness to communicate.

Shera & Mobarak (2020) stated that "Anxiety is a psychological construct, commonly described by psychologists as a state of apprehension, a vague fear that is only indirectly associated with an object" (P. 33). When anxiety is related to students' second language learning process it is known as a second language anxiety. They also added that psychological dimension to language anxiety saying that it is a factor that creates a negative effect on students' psychology. For example, while a teacher asks some shy students to explain a lesson in front of the class, he or she may feel anxiety. Anxious students may not be able to be success in oral exam because of their anxiety. In contrast, relaxed students may perform better because they do not experience the language anxiety.

Shehadeh (2018) explained that among university students, the level of anxiety in learning English language was very high and concluded that 50 % of all language learning students have got with unfavorable language anxiety. She also added that an English language class has many students who have anxiety than the other classes. In addition, Vitasari (2010)

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showed that advanced level of anxiety has very big effects on motivation that students anxiety can discourage from getting academic or professional careers.

Anxiety is one of the internal components of second language learners that might obstruct performance and achievement. It has occupied a most important great body of research for the past few decades. Last research shows that anxiety has revealed the fact that anxiety can impede foreign language performance and production. Sometimes students face some kinds of problems in learning English language. Anxiety has been recognized as an obstacle in English language learning. It is also believed that anxiety has influence on students' achievements of their goals. Furthermore, anxiety is one of the most important factors that affect in English language learning.

According to Russell (2012) anxiety is a mental health problem that resides on a continuum of distress and disability. "In its mildest form, it may present as transient social apprehension, occurring in response to common social-evaluative situations, while its more severe form is characterized by disabling, pervasive fear and avoidance" (Russell, 2012, P. 12). As the researchers also examined that anxiety is a mental health problem which is happen on students' learning in English Departments of Balkh and Herat Universities.

As Djafri and Wimbari (2018) explain three components of foreign language anxiety: such as communication apprehension, test anxiety, and fear of negative evaluation. Communication apprehension is defined as fear or anxiety in communicative with people, manifested in oral communication anxiety in a group. Test anxiety belongs to a type of performance from a fear of failure. Fear of negative evaluation is apprehension about others' evaluations. These three components were used to measure the foreign language anxiety happened in English classes.

Methodology

The data for this research is based on a quantitative method of collection by distributing questionnaires for 80 students of English Departments of Balkh and Herat universities. The students were from second, third and fourth classes. The questionnaire investigated the participants' responses and attitudes towards the difficulties among them. Then the collected data were analyzed, and the percentage were calculated by using Microsoft Excel and then showed into visual tables and charts.

Participants

The participants of this research are students of English Departments of Balkh and Herat universities. They were chosen randomly. The participants were both male and female with different learning background. There were 35 male and 45 female. All the participants were told they would remain anonymous in the report to encourage a wide range of submissions and findings.

Data Collection

Data collection comes from questionnaire as it was discussed on the literature review to improve participants' answers. The questionnaire is divided into three main sections starting with 10 personal information about anxiety followed by close ended questions, and five multiple choice questions, then it ended with three open ended questions that participants can write their ideas about anxiety.

Data Analysis

All the questionnaires were collected back from the students by reasonable responses to the research responses. Excel program was used for accounting the percentage of answers. Therefore, the process of data analysis began by putting all questions into Excel sheet and after that tables were made.

Findings

This research paper is made to implement at the university level and based on the survey of participants' ideas about anxiety. In this study, the researchers collected the responses for the following questionnaires and concluded the findings regarding the students experience and their opinions. Thus, these tables show the satisfaction of students' speeches, their ideas and thoughts.

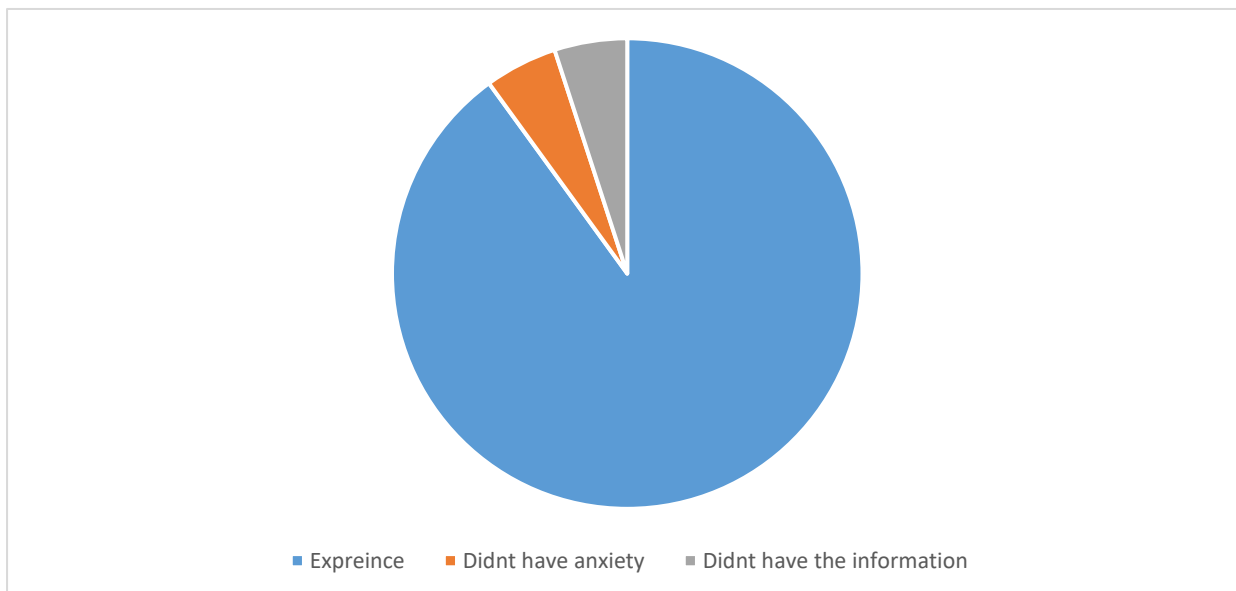
Results

The data collected from questionnaires about the impact of anxiety is analyzed and there is a quantitative analysis of participant's answers and feedbacks on the impact of anxiety among students of English Departments of Balkh and Herat Universities. It also shows the students' background information which includes their level of educations too.

Gender	Number	Participant
Male	35	35%
Female	45	45%
Total	80	80%
Age		
21-23	50	50%
23-25	30	30%
Total	80	80%
Class		
2	10	10%
3	35	35%
4	35	35%
Total	80	80%
Education Level		
Advanced	30	30%

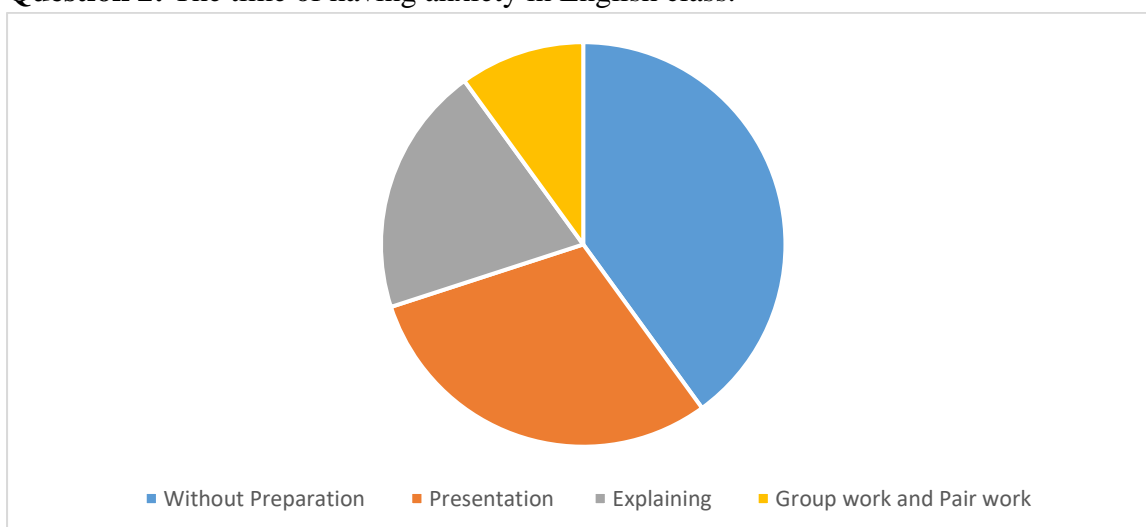
Intermediate	25	25%
Upper-Intermediate	25	25%
Total	80	80%

Question 1: Definition of anxiety in English classes.



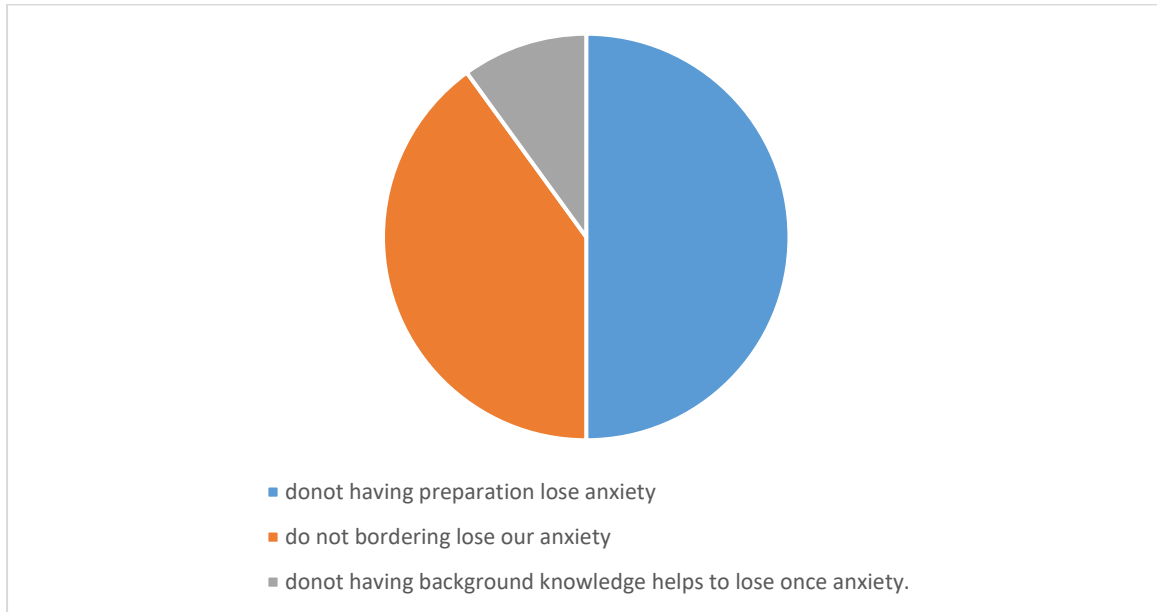
Anxiety is defined as an emotional and attitudinal fluctuation that almost every student has in different times. It shows that almost all participants have the problem of anxiety in English classes. About (90%) of participants had information and they experience anxiety. Although (5%) of them did not have anxiety in their classes and the rest of them still didn't have the information of anxiety.

Question 2: The time of having anxiety in English class.



As we know anxiety is a psychological construct that will happen unconsciously. Like this, participants' answers were different in this question. (30%) of them had anxiety while presenting seminars, while (20%) of them had anxiety while explaining the lesson. About (40%) of them had anxiety while they are coming to class without preparation. Therefore, (10%) of participants had anxiety while group work and pair work.

Question3: Losing anxiety on students' learning in English classes.



Most of the time losing anxiety is belong to the students. In my point of view if a student wants to lose anxiety it will be easy. For example, he or she must have a good preparation, do not feel shy and so on. At that time there would not be anxiety. This figure shows that (50%) of participants believed that getting involved in preparation helps them lose anxiety, whereas (40%) of them wrote that they were in the border of losing anxiety, and the others felt that their knowledge of the background helps them lose anxiety.

Conclusion

Anxiety is a feeling of worry, nervousness, or unease about something with an uncertain outcome. It acts as a state of apprehension of a threatening event or situation. In other word, it is an uncomfortable feeling of nervousness or worry about something which is happening or may happen in the class in future. As the researchers investigate that there are many kinds of anxiety like communication apprehension, test anxiety, and fear of negative evaluation. It is also believed that anxiety has influence on students' achievements of their goals. In addition, anxious students may not be able to succeed in oral exam because of their anxiety. In contrast, relaxed students may perform better because they do not experience the language anxiety. Based on the data analysis, this study concluded that students have anxiety during presentations, seminars, working in groups and pairs. The causes are less preparation, do not have courage, less background knowledge, and so on. To sum up, this article investigated some

of the main causes of anxiety in students' learning in English classes of Balkh and Herat Universities. Finally, it could be said that anxiety has an important role on students' learning in English classes.

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Appendix: Students' awareness survey questionnaire

Questions:

Directions: Dear participants,

This survey means to identify study anxiety sources and ask you to fill the questionnaire base on your feelings, experiences, and thoughts regarding anxiety during your study process. For each question choose one of the following alternative. Please answer the questions as truthfully as possible.

Alternative question:

1=never 2=almost never 3=rare 4=fairly often 5=very often

No	Questions	1	2	3	4	5
1	I feel anxiety during explaining the lesson due to the lack of preparation					
2	I feel anxiety when speaking activities in class					

3	I feel anxiety when I stand in front of the classroom					
4	I often feel anxiety when giving class presentation					
5	I face with difficulties of study when there are too many students are in the class					
6	I feel anxiety when I do not know the answer of questions					
7	I feel anxiety when I think that my teacher is very strict					
8	I feel anxious because English is my second language					
9	I feel nervousness when my lecturer interrupting to correct my mistakes					
10	I feel anxiety when my peer's knowledge be upper than me					

Please indicate whether you experience embarrassment and anxiety or feel inhibited in one or more of the following situations.

1. Seminars
 - a) Frequently
 - b) Occasionally
 - c) Never
2. Presentations
 - a) Frequently
 - b) Occasionally
 - c) Never
3. Lectures
 - a) Frequently
 - b) Occasionally
 - c) Never
4. Problem based learning
 - a) Frequently
 - b) Occasionally
 - c) Never
5. Using from peer work and group work
 - a) Frequently
 - b) Occasionally
 - c) Never

Question 1: Do you know the definition of anxiety?

Question 2: When do you have anxiety in your class?

Question 3: How should we lose anxiety on students' learning in English classes?



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Language Shift and Bilingualism Among the Non-Sylheti Bangladeshi Immigrants Living in London

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Abstract

This research is intended to determine the diverse factors accelerating the process of language shift among the Bangladeshi community living in London. There are numerous social, economic, demographic factors that lead the community to shift from their heritage language Bangla to English, which is widely recognized as a prestigious language. This study integrates qualitative and quantitative research methods to analyse language shift factors. The data of this study were collected through a questionnaire survey and semi-structured interviews. The study provides an insight into the language shift and maintenance among non-Sylheti Bangladeshi immigrants. The findings and results illustrate that among second-generation non-Sylheti Bangladeshi immigrants, the language shift from Bangla to English can be termed as ‘partial shift’ rather than complete shift. They shift their language from Bangla to English for some specific purposes. This study also shows that the participants want to maintain the Bangla language as their heritage or native language and express positive attitudes to maintain this language. This study's findings will also be adding value in the sociolinguistic area for further research about this community's language shift and maintenance.

Keywords: Language Shift, Language Maintenance, Bilingualism, Community, Bangla.

1. Introduction

Language is a powerful medium of communication in any speech community and plays an indispensable role in exchanging among people. Language is a part of any culture and reflects any nation's identity as well. People who speak in their mother tongue or native language feel relaxed or comfortable. Although numerous speech communities have shifted from their native languages to another due to various reasons.

Language is not constant; rather it is always changing, and language shift is a social phenomenon where one language replaces another. The purpose of this study is to examine the

prevailing language shift among the Bangladeshi community living in London. Usually, when language shift occurs, it moves towards a dominant or powerful group because the dominant language is associated with status, prestige and social success (Holmes, 2001). In this context, it can be elaborated that as an English country English is widely used in the United Kingdom (UK) as a common Lingua Franca for communication and is regarded as a highly prestigious international language and also English is spoken as a second or foreign language by an estimated 950 million people worldwide (Saville-Troike, 2006).

Generally, in bilingual and multilingual societies language shift is a usual scenario when a group of the same speech community progressively abandons their heritage language and adopts the language of the socially or economically dominant group (Fishman, 1971; Baker-Jones, 1998). The Bangladeshi communities are among the significant multicultural population living in London for a long time ago. With the changes of their homeland, their language also changes, and as a result, they shift from Bangla to English. If any linguistic group shifts from using its native language to a dominant, powerful language, there must be various factors or reasons behind this. Research on language shift has a long tradition but no previous research has investigated the language shift among the non-Sylheti immigrants living in London. So this paper attempts to provide a more detailed investigation on this particular area.

1.1 Objective

The objective or aim of this study is to find out the major reasons for language shift among Bangladeshi people living in London and investigate their language choice. This study also inspects whether the community members want to maintain their heritage language, known as Bangla with their future generation or not. Moreover, this research also tries to get community members opinions regarding language maintenance.

1.2 Research Questions

This paper seeks to address the following questions:

1. What are the possible factors or reasons for language shift from Bangla to English among second-generation Bangladeshi living in London?
2. To what extent are the community members aware of the maintenance of their mother tongue Bangla?
3. Do they want to take any steps to maintain the Bangla language among the community of London?

4. What is their attitude towards this shift from Bangla to English?

2. Literature Review

2.1 Language Shift and Maintenance

Language shift and maintenance are interrelated and two sides of the coin. Both are collective results of any community's language choice (Fasold, 1984). Language shift has become a common fact in countries where more than one speech communities live.

People usually like to transfer to a dominant or powerful language from their native language in the process of language shift. The dominance or power of any language can be understood through its social prestige, status, or acceptance. Sometimes people want to express their social status or prestige through 'linguistic behaviour' and maintain their identity by choosing a specific language (Muysken & Appel, 1987). Weinreich (1953) defines language shift as the change from one language's habitual or regular use to another. He also points out that language shift should be investigated in terms of the languages' various functions in the contact situations, where a mother tongue group may shift to a new language for some specific functions but not in others. The definition given by Weinreich (1953) is more appropriate to define language shift among the target group because they shifted from their daily language Bangla to English for some purposes and in some domains, they cannot use their native language. Sometimes language represents people's identity and social position. Language shift has been defined by Mesthrie, Swann, Deumert & Leap, as 'the replacement of one language by another as the primary means of communication and socialisation within a community' (2001, p. 253). Usually, people shift from their native tongue to another due to communicating efficiently with the host country people.

In minority communities, shift to the majority language occurs mostly within three or four generations, whereby the first generation of immigrants is predominantly monolingual in the language of the country of their origin, their children (the second generation) are bilingual in the heritage and the majority language, and the grandchildren (third generation) are predominantly monolingual in the language of the dominant group (Holmes, 2001). The process of language shift does not finish at the end of a person's life or of a group of people; rather, it gradually develops from generation to generation because it is the long-term result of a community's language choice (Fasold, 1984).

On the other hand, Language maintenance refers to a situation where community members try to keep their everyday language (Hoffman, 1991). Zhang (2004) considers it as the opposite side of language shift. However, Hoffman mentions that language shift and maintenance should not be regarded as a complete opposite term because while "one focuses

on one the other may still be present, albeit less prominently” (1991, p.185) to continue and the other to replace. Mesthrie defines language maintenance as “the continuing use of a language in the face of competition from a regionally and socially powerful or numerically stronger language” (1999, p 42). In language maintenance, any speech community decides whether they will continue their mother tongue or not. In language maintenance, speakers of any language try to continue their native language despite the influence of powerful or dominant language speakers (Crystal, 1987).

2.2 Language Shift and Bilingualism

Bilingualism is a term that is often associated with language shift. Holmes (2001) points out that bilingualism works as a ‘precursor’ for language shift. For language shift, people need to be bilingual, and the logic behind this is that if one cannot speak two languages at one point in time, one cannot shift from one language to another language (Penadaker, 1990). Weinreich (1953) the pioneer of bilingualism, defines “the practice of alternately using two languages will be called bilingualism, and the person involved, bilingual” (p.1). On the other hand, Macnamara (1967) mentions that bilingualism means having a minimum level of competence in listening, speaking, reading or writing. Four skills are necessary for being bilingual. The definition presented by Macnamara (1967) is more fitted for this research to describe bilingualism among Bangla speakers living in London because it is necessary to have four skills for being bilingual in both languages.

2.3 Factors of Language Shift

The factors for language shift may vary for different individuals and different groups. Numerous factors trigger language shift, such as social factors, economy, politics, education, migration, industrialization, urbanization, prestige, and demographic factors (Holmes, 2001; Hoffman, 1991). Pendakur (1990) defines language use is determined by a set of demographic, social, and cultural factors. In every domain, there may be different types of pressures like economic, administrative, cultural, political, and religious, which influence the bilingual people towards the use of host country language rather than their native tongue (Fishman, 1966).

2.4 Ethnolinguistic Vitality

Giles, Bourhis and Taylor (1977) have constructed a model which is the combination of three main factors (status, demographic and institutional support) within one factor which they define Ethnolinguistic Vitality (EV). According to Giles, Bourhis & Taylor (1977, p. 308), “vitality of an ethnolinguistic group is that which makes a group likely to behave as a typical and active collective entity in intergroup situations”. There is a debate that ethnolinguistic minorities who have less group vitality cannot exist as particular groups. In

contrast, if any linguistic group has more vitality, the more they can survive and progress as a collective group in an intergroup context. That means the higher the vitality of an ethnolinguistic group, the higher its chances of survival; the lower its vitality, the higher the risk of its ceasing to exist.

2.5 Background of Bangladeshi Community in London

With more than 64,500 members, the Bangladeshi community in London is one of the largest communities in the UK and is considered the fastest-growing ethnic group (Rasinger, 2013). Usually, their mother tongue is Bangla or Bengali, which is the national language of Bangladesh. According to the UK census 2001, people of Bangladeshi origin represent possibly the largest bilingual minority group in London (Lawson & Sachdev, 2004).

There are two groups of Bangla speakers in the UK among Bangladeshi immigrants: Sylheti (people from Sylhet) and Non-Sylheti (people from different regions of Bangladesh). The majority of Bangladeshi people in the UK come from Sylhet, a north-eastern rural district of Bangladesh. People from this area have a long tradition of migration to the UK (Lawson & Sachdev, 2004).

2.6 Language Shift & Bilingualism Among Bangladeshi Community in London

Bilingualism, among second-generation Bangladeshis, moves towards ‘language shift’ because younger speakers lose fluency in their native language and the dominant language (English) becomes their first language (Baker & Jones, 1998). This definition is more relevant to describe the target group’s linguistic situation. Due to the absence of the Bangla linguistic environment, most second-generation speakers lose their fluency in Bangla. London is a city where English is the primary language for every aspect of life. Thus when Bangladeshi immigrants come to this country for survival and some primary reasons, they tend to learn English. As a result, they become bilingual with Bangla and English, and most of the time, they switch between Bangla and English in their conversation. After a certain time, they feel more comfortable in English because they have to use English for maximum purposes. Therefore, they lose fluency in Bangla because of a lack of interaction, and as a result, language shift occurs.

In London, most of the Bangla speakers who were fluent in Bangla, lose their fluency after coming here because they were mostly influenced by English and lack of interaction with Bangla. Here, the majority of Bangladeshi are Sylheti speakers and when they talk with non-Sylheti, they prefer to use English because both varieties are not mutually unintelligible. To gain acceptance or status in a society, an individual may deliberately use the majority and

dominant language and alternatively use a minority language to belong to any group (Baker, 1997).

2.7 Use of Bangla in Different Domains

Bangla language and culture are used in many aspects among the Bangladeshi community. The Bangla language is widely used in various media like tv channels and newspapers. In most of the places of East London area, Bangla writing can be seen in different shops and restaurants on the signboard. To maintain Bangla among the community there are weekend Bangla classes held in Mosque to teach Bangla to children.

In the mid 1980s, several cultural organisations were established to flourish Bangla culture among Bangladeshi community ((Ullah & Eversley, 2010). Here people are not detached from Bangla culture and the use of Bangla can be seen widely in every aspect of lifestyle. Brick Lane is a place in East London that is regarded as ‘Banglatown’ by the press and the Bangladeshi community (Barker, 2004).

3. Research Methods

3.1 Research Design

The research was conducted using a mixed-method and describes the possible factors for language shift from Bangla to English and how much the target people are aware of the maintenance of their mother tongue and their attitude towards this shift. Data were collected through a questionnaire and semi-structured interviews. Good ethical practise was maintained for this research and pseudonyms instead of original names have been used.

3.2 Participants

The target group for this study were second-generation non-Sylheti Bangladeshi immigrants living in London. The total number of participants was 25, residing in East London and other parts of London. Among 25 participants 10 were male and 15 were female. The age range of the participants was 31- 42 years.

3.3 Instruments

The study used two instruments to collect data: (i) a questionnaire (ii) a set of interview questions. Twenty-five participants completed the questionnaire. Ten participants were interviewed using the list of questions.

3.3.1 Questionnaire

To collect data from the participants, a questionnaire, comprising two sections, was devised by the researcher. The first part of the questionnaire was designed to find out

personal information like age, gender, place of birth, linguistic profile etc. The next part was designed to elicit respondents' language shift and maintenance.

3.3.2 Interview

The questions of the semi-structured interviews were designed to collect specific information about language shift and maintenance. Ten participants 4 male and 6 female were interviewed. The interview was fully conducted in English as all the participants were fluent in English.

3.4 Data Analysis

Collected raw data were analysed by statistically using Microsoft Excel (frequency counts and percentages). Later on, the percentages of the data were arranged in several tables and charts in Microsoft Word. The qualitative data were analysed based on the answers provided by the participants' interviews.

4. Findings

4.1 Findings of Participants' Questionnaire

In the beginning part of the questionnaire, it is found that almost 64% of participants prefer to use both Bangla and English for regular interaction. Also, 88% mixed both Bangla and English when communicating with family members. Approximately 56% prefer only Bangla and 40% prefer both Bangla and English when communicating with other Bangladeshi people. The rest of the responses from the questionnaire are elaborating here.

Table 1: Changes in Language Use After Coming to London

Responses	Frequency	Percentage
Yes	20	80%
No	3	12%
Sometimes	2	8%
Total	25	100%

This table illustrates that 80% of participants responded that after coming to London they noticed changes in their language use, while 12% said there were no changes in their language and only 8% replied that sometimes they noticed changes in their language use.

Table 2: Reasons for Language Shift from Bangla to English

Responses	Strongly Agree	Agree	Partly Agree	Disagree	Strongly Disagree	Not Sure
2.1 to have better job opportunities	68	24	8	0	0	0
2.2. English is related with social status and prestige	40	36	12	8	0	4
2.3. Bangla is not highly valued	4	24	40	16	12	4
2.4. As a result of migration	44	32	8	4	0	12
2.5. pressure from educational institutions	44	36	20	0	0	0
2.6. to adapt with majority culture easily	48	40	12	0	0	0
2.7. to communicate with everyone comfortably	60	24	16	0	0	0

Table 2 shows that 68% of participants strongly agreed with the statement that they shift from Bangla to English to have better job opportunities. According to Holmes (2001), getting a good job is a key reason for language shift. Particularly in English speaking countries, people learn English to have a better career. During the interview participants also mentioned the same reason for language shift. While 24% agreed with this view and no disagreement with this statement. Besides, Giles, Bourhis & Taylor (1977) state that English has high status as a language of international communication. From the participants, 40% strongly agreed with this view that they shift from Bangla to English due to the social status of English. 36% of participants agreed and 12% of participants partly agreed that English has social value. But only 8% disagreed with this statement.

On the other side, 44% of participants strongly agreed that as a result of migration they shift their language from Bangla to English. Only 4% of participants disagreed with this statement and 32% of participants agreed with it. Next, 40% partly agreed and 24% agreed that another reason for language shift is that Bangla is not highly valued here, while 16% disagreed and 12% strongly disagreed with this view. In question 2.5 among the total participants 44% strongly agreed, 36% agreed and 20% partly agreed that pressure from the educational institution is another reason for language shift. To communicate with other people is necessary for society. 60% of participants strongly agreed that for communicating with the majority group they shift from their native language to English. While 24% agreed and 16% partly agreed

with the statement. Also, 48% strongly agreed and 40% agreed that to adapt to the majority culture they shift from their native language.

Table 3: The language shift from Bangla to English also lead to a cultural shift

Responses	Frequency	Percentage
Agree	8	32%
Disagree	1	4%
Sometimes	14	56%
Not Sure	2	8%
Total	25	100%

This table shows that 32% of participants agreed that language shift leads to cultural shift while 4% disagreed with this statement. Besides, 56% mentioned that sometimes it leads to a cultural shift and 8% not sure regarding this issue. Language is closely related to culture and both are deeply rooted. Language is used to maintain culture.

Table 4: Switch between Bangla and English in conversation

Responses	Frequency	Percentage
Yes	12	48%
No	0	0%
Sometimes	13	52%
Total	25	100%

Table 3 illustrates that 48% of participants viewed that they switch between Bangla and English in their daily conversation while 52% said sometimes they switc between Bangla and English. Code-switching is very usual among bilingual people. The following graph shows the ratio of participants' views.

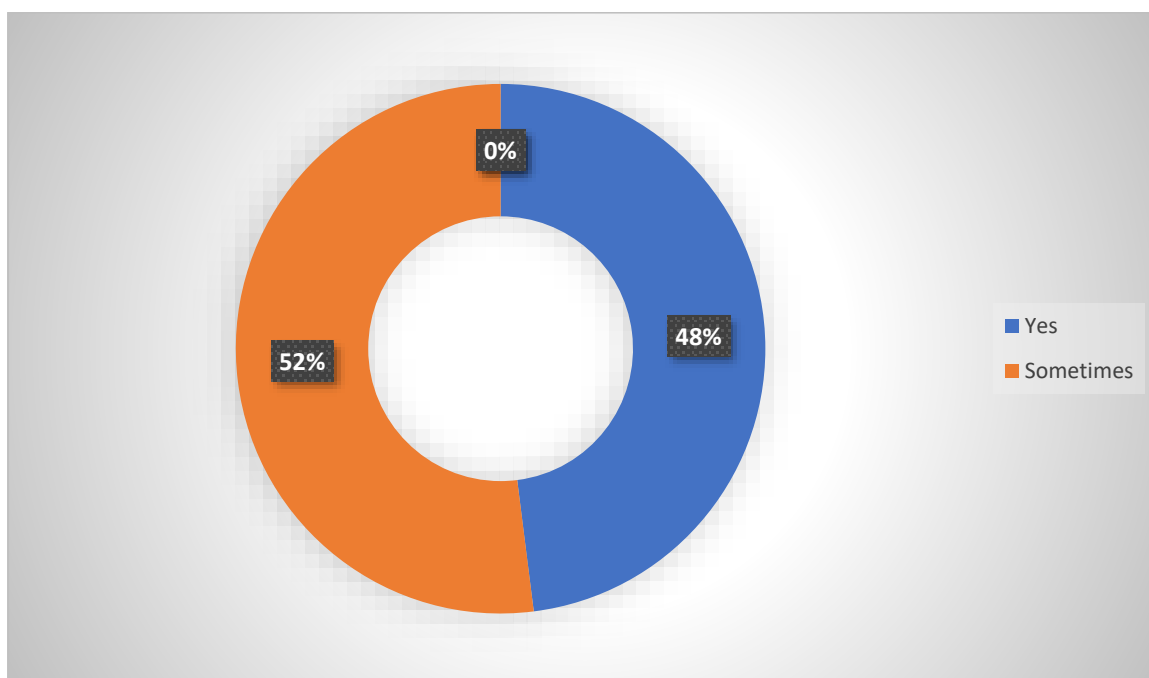


Fig: Ratio of switching between Bangla and English

Table 5: Necessity to practice Bangla language and culture among Bangladeshi community living in London

Responses	Frequency	Percentage
Yes	22	88%
Not Necessary	2	8%
Not Sure	1	4%
Total	25	100%

Table 5 demonstrates that 88% of participants think that Bangla language and culture need to be practised among the Bangladeshi community while 8% viewed that it is not necessary and 4% not sure about this.

Table 6: Importance to take some steps to maintain Bangla language among the Bangladeshi community

Responses	Frequency	Percentage
Yes	22	88%
Not Necessary	2	8%

Not Sure	1	4%
Total	25	100%

This table reveals that 88% participants agreed that it is necessary to take initiatives to maintain Bangla. On the other side, 8% mentioned that it is not necessary and 4% not sure regarding this issue.

4.2 Findings of Interviews

The interview with the participants revealed the following information. Participants will be referred to as Participant 1, Participant 2 and so on.

Question 1

In your daily life in which language do you feel comfortable?

Most of the participants responded that they feel more comfortable in the Bangla language because it is their mother tongue, and they acquire that language as their first language. They learn that language from their childhood and they use this language with their dear and near one. They also added that in Bangla they can express their feelings in such a way that is not possible in other languages. When people become emotional, they use their native language at that time. Participant 7 viewed that “The Bangla language has some own words which do not have any translation in other languages, so I feel more comfortable in Bangla than English. In Bangla, I can express my feelings and emotions fully”.

On the other side, participants 1, 3, and 4 said that they are more comfortable in English than Bangla. Although they know Bangla, they are not comfortable in it because in this country in most of the places they have to use English. Participant 3 mentioned that “when I came to this country at that time I was comfortable in Bangla. But later on, it changed and I feel more comfortable in English now”. Participant 4 said that “My wife is from Sylhet and speaking Sylheti dialect which is a bit difficult for me to understand. So I prefer to use English at home with my wife and kids”. Participants mentioned that the use of English comes naturally and sometimes they did not realize which language they are using.

Besides, participant 2 said that “I am comfortable in both Bangla and English because I am fluent in both languages. So I use both languages when it is necessary.”

Question 2

Which language do you identify as your first language? Why?

Most of the participants replied that they identify Bangla as their first language because they were born in Bangladesh since their childhood they speak in Bangla and they acquired the

language first. Even with their relatives, they use Bangla for communication. Although they have to adapt to English, they cannot deny Bangla as their native language. Participant 7 said that “I feel proud to be a Bangladeshi because Bangla language has a glorious history and for the sake of language Bangladeshi martyrs sacrificed their lives willingly in 1952. So, this language is my first identity”.

On the other side, participants 3 and 4 mentioned different views. According to them, they considered English as their first language. When they were back home that time they regarded Bangla as their first language but after coming to the UK they have to use English maximum time of the day. It is an English country and English is everywhere. Participant 4 said that “in a day I use Bangla only for half an hour when I spent time with my parents”. Participant 3 mentioned that “when I came to this country I was in a kind of language shock and I was feeling down for changing my language from Bangla to English. Now, English is my first language because everywhere I have to use English”. With the changes of the country, their identity of language also changes; from Bangla they shift to English and identify English as their first language.

Question 3

Did you use English for daily conversation before coming to London?

All the participants mentioned that they did not need to use English for regular interaction when they were in Bangladesh. Participant 3 said, “at that time in Bangladesh there was no culture to speaking in English to communicate with others. English was limited in the classroom to pass the exam”. Participant 1 said “I didn’t use English in that way. I use some common English words like ‘sorry’, ‘thank you’, ‘hello’, ‘come’ and so on. Also, there are some English words used in Bangla language such as, ‘tomato’, ‘chair’, ‘table’, ‘fan’, and ‘fridge’ and many more. In school, we studied English as a subject. From the classroom, we have learned some sentences, vocabulary, some grammatical rules and there was no exposure or pressure for speaking English. They had to learn English as a subject rather than to communicate”.

From the interview, it is revealed that when they were in Bangladesh they knew some English words but not competent enough to communicate with others and they did not get any exposure to communicate in English.

Question 4

What are the possible reasons for shifting from Bangla to English?

This is the most pivotal question of this research. The participants mentioned various reasons for their language shift from Bangla to English. Firstly, the majority of the participants

said that to do better in education they had to shift their language. Participant 2 said “at the beginning when I came here was not so skilled in English and in the school, the medium of instruction was in English. All the subjects were taught in English. So, it was difficult for me to understand the lectures due to lack of English knowledge. At that time learning English was the only way to succeed in education”.

Participant 1 mentioned that “I started my secondary school here, although I came from Bangladesh, but I could read English and can write to some extent. I could recognize lots of things but was not able to communicate in English. I felt pressure within myself to learn English for achieving my target”. Besides, Participant 3 said that “I had a good concept in math but after coming to London I could not understand the same math which I knew in Bangladesh and the reason for that was my shortage of English knowledge.”

To get a better job was another reason for language shift from the participants' point of view. Knowing better English is an advantage to get a job. Participant 9 said that “in this country, English is necessary for everywhere and in the workplace, without proper English it is difficult to continue”. Moreover, Participant 3 shared that “at the beginning of my job I did not get much attention for my lack of communicative competence. To succeed in job to know better English is a must”.

To communicate with other people is an important reason for shifting the language from Bangla to English and all the participants agreed with this. Without knowing English; it is difficult to interact with the majority group of people because English is widely used everywhere in London.

Participant 1 and Participant 5 illustrated that to be independent English is a must in this country. It is difficult to survive without English. If people know English, then they do not have to rely on somebody else.

Participants also said that as a result of migration they have to shift their language from Bangla to English. English is the official language of this country which has international status. So, when people come to this country; they influenced by the dominant language of the majority group which has social status and value.

Question 5

Do you use Bangla with your family members/children? Why or why not?

All the interviewees replied that they use Bangla when they interact with family members like parents, siblings, relatives. With their parents they use Bangla because their

parents feel comfortable in this language and from childhood, they used to speak Bangla with them. Native language comes naturally with family interaction.

Most of the participants have children. Some participants use only English and some participants use both Bangla and English with their children. Participant 4 said that “with my son, I use only English because he is comfortable in English rather than Bangla and it is not easy to learn two languages at the same time at an early age. My son has the opportunity to learn Bangla from his grandparents and also he can learn Bangla by taking it as a subject when he will go to secondary school. In this way, my son can learn better Bangla”. Next, Participants 2 and 3 said that they hardly use Bangla with their children. They mentioned that the use of English becomes a habit. Participant 2 said “I tried to teach them Bangla, but they did not pick up the language that much and they were not interested to learn it. They think they don't need to learn Bangla.”

However, Participants 5 and 6 mentioned that they use both Bangla and English with their children. They want that their children should know Bangla. Participant 5 said, “my daughter understands Bangla but cannot speak in it. Besides, participant 1 said, “my daughter knows that she can survive in this country without Bangla and that's why she does not put much effort to learn it.”

Most of the participants said they want to teach their children Bangla. Participant 1, 2 and 3 mentioned being bilingual is an extra skill and ability and children should have that ability. Participant 3 also said that “children should know Bangla because it is part of identity and as parents, we should create the platform to learn Bangla language for them”.

Question 6

Do you want to maintain Bangla as a language for future generations?

The majority of the participants said that they want to maintain Bangla with the next generation, but it depends on them. They mentioned they have relatives in Bangladesh. If they do not maintain Bangla, their future generation will not keep in touch with Bangladeshi relatives.

Participant 1 mentioned that “I am not sure about the following generation whether they can continue Bangla or not. But I want that my daughter should know the Bangla language.” All the participants said that as a heritage language they want to maintain Bangla language with their future generation. From the participants' opinion, it is found that they want to continue Bangla with their next generation but it is uncertain to what extent they will be able to do this.

Question 7

Do you think that the Bangla language will die out with the next generation? Why or why not?

Considering the present situation some participants were not sure whether Bangla will remain or die out from their next generation. Participant 3 and Participant 5 said that it will not fully die but remain to some extent. However, Participant 2 and Participant 4 mentioned that Bangla will die out from their future generation because they do not use this language with children. So, the children will not be able to speak Bangla with their following generation. Participant 2 said, “I am not able to teach my children Bangla, so in future they cannot maintain Bangla language”. Participant 6 mentioned that “maybe Bangla will remain until the third generation.”

Participants 1, 7 and 8 said the Bangla language will not die out from their next generation. Participant 1 illustrated that “nowadays there are many Bangla channels which broadcast news, dramas and also child programs to attract them, so they can learn Bangla from these sources. Some mosques teach Bangla on Friday. Nowadays there is lots of exposure to the Bangla language. So, it will not fully die out with the future generation”.

Question 8

Do you think that the standard Bangla language needs to be maintained in London among Bangladeshi immigrants?

All the participants replied that it is necessary to maintain the standard Bangla language among the Bangladeshi community. They said that the community can arrange various Bangladeshi traditional programs to maintain Bangla language and culture. Some participants said that community members are arranging various occasions like Pohela Baishak (Bangla New Year), Book fair, Musical programmes, Language Day programme and so on. Participant 1 said that “Bangla language should be maintained because it is related with Bangladeshi culture with which we have grown up. We shift the country, but it does not mean that we forgot the language and culture”. Participant 4 said “along with Bangla language, Bangla culture should be maintained.” Participants 5 and 10 mentioned the same view that due to the majority of Sylheti people it is difficult to maintain actual standard Bangla language.

Question 9

Do you think that your language use represents your identity?

All the participants mentioned that their language use represents their identity. It is their root and background from where they come from. Participant 3 said “language is the key component to represent identity and culture”. Participant 1 said “although we have to shift our language for certain purposes but our identity is Bangladeshi which we cannot deny.”

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All the participants agreed that through Bengali language and culture they can maintain their identity as Bangladeshi. Participant 8 said, “when I speak in Bangla it represents my identity that where I am from”.

5. Discussion

The objective of this research was to explore in detail the phenomenon of language shift and the target group’s willingness to maintain standard Bengali language. The data from the questionnaire and interview reflect that for some basic reasons they have to shift their language from Bangla to English. The questionnaire and interview have contributed to outlining the research findings.

From the interview and research questionnaire, it is observed that participants shift their language from Bangla to English for various reasons. Based on the questionnaire survey it is seen that 64% of participants use both Bangla and English for daily interaction. None of them use fully Bangla or English for daily communication. Here it can be said that they switch between Bangla and English in their daily discourse. Bilingualism is an essential factor for both language shift and code switching. This study also finds that the participants were not fully bilingual before came to this country. They knew some English but were not in the criteria to call them bilingual. They became bilingual after came to this country through exposure to English. According to the chosen definition to define bilingualism among target group it can be said that they have four skills (reading, writing, speaking, listening) in both languages for using the languages simultaneously. Both from the questionnaire survey and interview it is found that the majority of the participants pointed out that they feel comfortable in Bangla language because it is their mother tongue and from their childhood have learned that language. 2-3 participants said they are comfortable in English just for the habit of daily interaction.

Based on the interview and questionnaire survey various reasons were identified by participants for language shift. According to their view to have a better job and career they have to shift language. In English dominated countries often people learn English to get a good job (Holmes, 2001). 68% of participants strongly agreed and 24% agreed with this opinion. In the interview, they also mentioned the same opinion. Communication with everyone is another important reason. 60% of participants strongly agreed with this view and in the interview, they mentioned if they cannot communicate in English they will be ‘cornered’ in the society. Migration (Holmes, 2001 & Hoffman,1991) is a vital reason for this language shift. Language shift to English has been often expected among immigrants especially English country like UK where English is treated as a sign of success (Holmes, 2001). Another essential reason is the educational purpose. In the interview, the majority of the participants mentioned that to know better English was the way to success in education because all the subjects were in English. In

the questionnaire survey around 44% of participants strongly agreed that there was pressure from educational institutions to learn English. From this study, it is explored that the participants shift languages for specific purposes, not for all purposes. Weinreich (1953) states that language shift should be analyzed in terms of the various functions of the languages in the contact situations, however a native language group may switch to a new language in certain functions, but not for all. He also mentions that in such cases it can be described as ‘partial’ rather than a total shift. From this research finding it can be said that the target group shift from Bangla to English language for some specific purposes which can be termed as ‘partial shift’. The findings of the study also revealed that the participants want to maintain Bangla language with the next generations. In the home domain, most of them use Bangla and it is reserved for in-group language as well as a home language. The parents want that their children should know Bangla and they are trying to teach them. If the children know the Bangla language they can communicate with relatives of those who live in Bangladesh. They also said it is considered an extra skill to know two languages. A few numbers of the participants think their children can survive here without Bangla as they donot need to learn.

This study also investigates that among third-generation they have a strong preference for the use of English for all communicative domains. The participants think that the Bangladeshi community in London need to promote or arrange programmes which are related to Bangladeshi culture. Sometimes these kinds of programmes will be effective for the third generation to feel attach towards Bangladeshi culture. Here the problem is two Bangladeshi communities existed in London: Sylheti and non-Sylheti. And the Sylheti culture and language are much influential than non-Sylheti. So sometimes it is not easy to maintain standard Bangla here.

To maintain Bangla language among community, the participants suggested that by organizing different types of social and cultural programs, Bangla language and culture can be maintained. Various exposures to Bangla language can be effective to maintain the Bangladeshi language and culture.

This research also demonstrates participants’ attitudes towards this language shift. According to their view, they have to shift from their language to English for migration and other purposes. This shift does not have any negative impact on the Bengali language. Maybe Bangla is not widely used here in each domain, but they are not separated from the Bangla language. In their daily life, they are using Bangla more or less along with English.

5.1 Recommendations

The present study has brought so many areas under the spotlight on which several pieces of research can be done in future. For example, research can be done on the status of other regional languages of Bangladesh; it will help in knowing about the status of other regional languages.

The present research was carried out on second-generation non-Sylheti speakers; likewise, future research can be carried on third-generation language behaviour. Moreover, research can also be conducted to find the differences between Sylheti and non-Sylheti languages. So, it will help to get detailed information about language use widely used by Bangladeshi people living in London.

6. Conclusion

This research reflects the trend of language shift among non-Sylheti Bangla speakers living in London. From the collected data it is observed that they use Bangla and English for a certain domain. Maybe for some reason, they shift from Bangla to English, but it does not mean that they will not maintain or practice their native language. Native language is the root of any nation's identity and culture.

Clyne & Kipp (1999) mention that the home has often been regarded as a place for language maintenance. If a language is not maintained in the home domain, then it cannot be maintained elsewhere. Among the Bangladeshi community to maintain the Bangla language they need to use it in the home domain. Since language spoken within the family is related to its cultural self-identity, it is often dependent on parents who decide on whether to teach their native language to their children or not (Fishman, 1991). To continue the Bangla language in future they need to think about it from now on. If they cannot create encouragement among the third generation to learn Bangla then day by day it will die from the following generation. To maintain any language there should be people who can communicate among themselves daily (Holmes, 2001). In this regard, several Bangladeshi immigrants are living in London, who can communicate among themselves with the native language to maintain their heritage language in this country. In a community when two or more languages come into contact, either they co-exist side by side, or the powerful language dominates the minority group's language.

Language shift is sometimes called Language Decline or Language Death (Hoffman, 1991). When any community stops using a minority language, that language will be dead. Maybe after some generations Bangladeshi community in London will be shifted to English completely, in that case, Bangla will not become a dead language because there are millions of

Bangla speakers in Bangladesh. Maybe for the Bangladeshi community in London it will be a dead language if the future generation stops using the Bangla language.

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Mob Violence in the Novels of Amitav Ghosh

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Abstract

Mob mentality had always been discordant with the peaceful law and order situation in a state and nature. To the behaviour theorists, mob mentality had remained as a riddle. But if we trace the mob violence it has been existing right from the ancient times. In Greek literature also there has been mentions of mob violence. In the novels of Amitav Ghosh mob violence plays an important role and, in some novels, it is the catalyst. But in this paper, I have tried to present the impact of mob violence on human being as well as on nature. How nature has been the victim of greedy mob who in the name of settlement and livelihood has played havoc on nature. Violent mob by jeopardizing the flora and fauna of earth has violated the sanctity and equilibrium of ecosystem. This chapter examines the representation of collective violence in some fictions by Amitav Ghosh. The fictions narrate rioting in post-partition India and Pakistan in close relationship to nationalism and communalism, and in exploring this relationship, I will first examine the way in which the problem of the simultaneous national and communal divide caused by Partition is treated in the novels. My argument here is that the novels of Amitav Ghosh are an example of the kind of narration that does not write violence into a dramatized spectacle—instead, it avoids overt dramatization and attempts to balance collective violence with representation of the individual response to it.

Keywords: Amitav Ghosh, Novels, Mob, Crowd, Violence, Behaviourists, Hypnotize, Colonial.

What is the difference between mob and crowd? Simply put, a crowd is a group of people with or without a common goal. (Gelles, Richard A. and Levine, Ann) A group waiting for boarding a bus, lining up or listening to a concert is a crowd. This is usually temporary and usually does not look monotonous. On the other hand, the mob has several meanings. The term mob implies many implicit judgments. In fact, the word “mob” comes from the Latin “moving vulva,” which literally means “ordinary people on the move” and should indicate the contradiction or inconsistency of the crowd. In these unfair images, we see that crowds are often associated with the lower classes, disorder, and disregard for the law.

Why do people often behave differently in a crowd than when they are alone? Several theories of crowd behaviour have been proposed, most of which began with the work of Gustave LeBon, who is also called the "grandfather of the theory of group behavior." (Berk-20) 16 To be fair, LeBon is not the first to make observations about crowd behaviour. Solon, an ancient Greek lawmaker, and poet felt that the Athenians were as clever as foxes when it came to operating their businesses, but that when they banded together, they would go insane. Aristophanes, the playwright, depicted the Athenian citizens as smart and stupid parents in the council. LeBon, on the other hand, was the first business to do a comprehensive research of crowd behaviour. He tries to explain how clever individuals become people in the mob, who appear to be limitless and harsh.

The mob, according to LeBon, develops its own psyche, and people become extremely susceptible and preoccupied with the collective group's will. Crowd behaviour, according to LeBon, is intrinsically contagious. As a result, when someone gets irritated, furious, or violent, others will become aware of their sentiments and actions almost instantly. On the one hand, he claims that individuals in a crowd may readily affect a collector's attitude and conduct. Because we have been pre-programmed. The individual's conscious personality disappears and is replaced by the collective spirit. According to Le Bon, they are violent, impulsive, emotional, morally responsible, less intelligent than humans, and blindly obey charismatic leaders who "hypnotize" and mobilize the masses. 0.17

He opines that "We see, then, that the disappearance of the conscious personality, the predominance of the unconscious, the turning by means of suggestion and contagion of feelings and ideas in an identical direction, the tendency immediately to transform the suggested ideas into acts; these we see, are the principal characteristics of the individual forming part of a crowd. He is no longer himself but has become an automaton who has ceased to be guided by his will" (Le Bon-32).18.

Mobs, as per historian Paul Gilje, are frequently highly selective in their victims and targets, contradicting the idea of mindless violence. He says:

Riotous crowds do not act merely on impulse and are not fickle. There is a reason behind the actions of the rioters, no matter how violent those actions may be. This rationality has two major components. First, the mob's tumultuous behavior is directly connected to grievances of those involved in the riot. A tumultuous crowd does not ordinarily engage in wanton destruction of persons and property. Instead, they seize upon some object or objects that represent the forces that propelled them into the riot originally. (Gilje-21)

Amitav Ghosh talks about almost three types of mob violence - riots, lynch mobs, and vigilante groups.

Riots have been defined in several different ways. The Federal Criminal Code of the US, for example, defines a riot as:

"A public disturbance involving an act or acts of violence by one or more persons part of an assemblage of three or more persons, which act or acts shall constitute a clear present danger of, or shall result in, damage or injury to the property of any other person or to the person of any other individual or a threat or threats of the commission of an act or acts of violence by one or more persons part of an assemblage of three or more persons having, individually or collectively, the ability of immediate execution of such threat or threats, where the performance of the threatened act or acts of violence would constitute a clear and present danger of, or would result in, damage or injury to the property of any other person or to the person of any other individual".¹

Lynching is a broad phrase that has been used and abused in a variety of contexts. However, it may be generally characterised as a mob-led extra-legal execution. Of course, this isn't what Clarence Thomas meant when he termed his confirmation hearings "high take lynching."

Lynching is a form of collective violence in which a group of people commits acts of violence against each other to go around the law and punish people for actual or imaginary offences. Initially it was typically accompanied by non-lethal penalties like as whippings and tarring and feathering, but it developed through time to become a far more powerful and deadly weapon. Torture, mutilation, and hanging and burning were common methods of social control. The last of the three related types of group violence that we explore in this chapter is vigilantism. Briefly, vigilantism can be defined as an organized extra-legal movement in which the participants take the law into their own hands. (Brown-54)

Amitav Ghosh says in his nonfiction "The Imam and the Indian ":

"When I now read descriptions of troubled parts of the world, in which violence appears primordial and inevitable, a fate to which masses of people are largely resigned, I find myself asking, Is that all there was to it? Or is it possible that the authors of these descriptions failed to find a form—or a style or a voice or a plot—that could accommodate both violence and the civilized willed response to it?"¹

The riots in the literature describe the manifestation of mass disorder because of popular politics, including the colonial situations. Collective action exposes difficult-to-study literary performances, political agendas, attitudes, and anxieties in a rich and deep way. Ghosh's novel *The Shadow Lines* wants to present nationalism and its shortcomings in the subcontinent. It gives description of lives in Kolkata but is rooted in Dhaka on the Pakistani border and talks about an Indian family. The experience of division and life was expressed in the 1960s through

the boundaries or borderline consciousness and identity of the Indian nation-state of political, community and geographical symbolism. The entangled history of this family and the British acquaintance The Price family is presented as a story leaked through an anonymous narrator in the book. For most of this story, the narrator's grandmother, uncle Tridib, and his cousins Robi and Ila talk to family friends May Price.

In general, this novel depicts riots on three levels. There is a riot between different religious communities within a nation state; There is riots between religious communities in two countries and riots arise between different communities (one or more) and Government. Robbie describes his experience:

"I'd have to go out and make speeches to my policemen, saying: You have to be firm, you have to do your duty. You have to kill whole villages if necessary—we have nothing against the people, it's the terrorists we want to get, but we have to be willing to pay a price for our unity and freedom. And when I went back home, I would find an anonymous note waiting for me, saying: We're going to get you, nothing personal, we have to kill you for our freedom. It would be like reading my own speech transcribed on a mirror." (SL, 247-248)

In his article on the novel, Jon Mee sums up nicely the three-fold nature of riots in the subcontinent:

"The riots represent one of those blurrings that haunt the novel as they reveal that the imagining of the nation and the state may not be the same thing. Even in their antagonism towards each other, the rioters may be bound together in ways that the state cannot acknowledge. . . . The riots are as much a subversion of difference, the difference between India and Pakistan, as they are the product of difference, the difference between Hindu and Muslim, and even the latter asserts a relationship with the image in the mirror." (Mee -104-105)

When the narrator tries to write about the riot that killed Tridib, he finds out himself in the war against silence. For him, this silence is synonymous with missing meaning:

"The enemy of silence is speech, but there can be no speech without words, and there can be no words without meanings—so it follows . . . that when we try to speak of events of which we do not know the meaning, we must lose ourselves in the gap between words and the world. . . . Where there is no meaning, there is banality, and this is what this silence consists in. (SL, 218)"

Now if we reconsider the part in *The Shadow Lines*, where the narrator tries to find a way to write about the riots but ends up with *Fighting Silence*, we see that this silence is not only produced from the boundaries of national discourse.

“Every word I write about these events of 1964 is the product of a struggle with silence. It is a struggle I am destined to lose—have already lost—for even after all these years, I do not know where within me, in which corner of my world, this silence lies. All I know of it is what it is not. It is not, for example, the silence of an imperfect memory. Nor is it a silence enforced by a ruthless state—nothing like that, no barbed wire, no check-points to tell me where its boundaries lie. I know nothing of this silence except that it lies outside the reach of my intelligence, beyond words—that is why this silence must win, must inevitably defeat me, because it is not a presence at all; it is simply a gap, a hole, an emptiness in which there are no words”. (SL, 218)

Riots affects memories and sensations, but these are impossible to turn into language because this would result in meaning and knowledge, which again would not be able to convey these memories and sensations due to their partial and distorting character. It seems that any representation of a riot is necessarily banal, losing itself in the gap between the world and the words.

Amitav Ghosh expresses his concern about literature and representation of collective violence in the first published essay in *The New Yorker* 1995 (*Ghost of Mrs. Gandhi*). There he wrote about for the first time about his experience with the riots after Indira Gandhi's assassination in 1984 explained this in his next novel (which is *The Shadow line*) and for a general description of violence he should use a representation strategy that will not detract from the experience and performances of civil unrest or violence. Robi's description of the riot that led to Tridib's death (SL, 244-6) is narrated by him in the form of a recurring dream, a nightmare that ends before Tridib is actually killed. The description is dramatized and creates the effect of a film with rapid cuts. It seems that here Ghosh the writer does allow for a dramatized, spectacle-like description of violence. Robi actually remembers the events. Below is the beginning of the dream: Sometimes it's a crowd, sometimes just a couple of men. . . . The odd thing is, that no matter how many men there are—a couple, or dozens—the street always seems empty. It was full of people when we went through it . . . but all the shops are shut now, barricaded, and so are the windows in the houses. . . . Then the men begin to move towards us—they're not running, they're gliding, like skaters in a race. They fan out and begin to close in on us. It's all silent, I can't hear a single thing, no sound at all. (SL, 243-4)

Tridib's death was explained towards the end of the novel, and it was done very differently. When the narrator meets May, one of the eyewitness to Tridib's death during the 1964 riots, he says he did it because he never asked her about the events surrounding Tridib's

death because she did because she doesn't know how to do it: "I'm telling the truth: that I don't know how to do it" asking I have no words; which I don't have the courage to break their silence without definite words. "(SL,250) When May finally reported Tridib's death from crowd, it is without dramatic details, without exaggeration or hyperbolic adjectives, openly and in the shortest possible sentences. Below is the end from the description. May got out of the car and ran there:

"I began to run towards the rickshaw. I heard Tridib shouting my name. But I kept running. I heard him running after me. He caught up with me and pushed me, from behind. I stumbled and fell. I thought he'd stop to take me back to the car. But he ran on towards the rickshaw. The mob had surrounded the rickshaw. They had pulled the old man off it. I could hear him screaming. Tridib ran into the mob and fell upon their backs. He was trying to push his way through to the old man, I think. Then the mob dragged him in. He vanished. I could see only their backs. It took less than a moment. Then the men began to scatter. I picked myself up and began to run towards them. The men had melted away, into the gullies. When I got there, I saw three bodies. They were all dead. They'd cut Khalil's stomach open. The old man's head had been hacked off. And they'd cut Tridib's throat, from ear to ear. That was that; that's all there is to tell. We cleared away the dinner plates then, I remember". (SL, 250-1).

In *Sea of Poppies* by Amitav Ghosh, there is an instance of mob violence. After the killing of Byron Singh, Kalua was mobbed by angry people on deck of the Ship in which they were voyaging:

The welter of witnessing made it hard to know what was true and what was not: one man said the silahdars had already killed Kalua, but another denied this, saying he was alive, although badly beaten. Now, as yet more men came pouring down the ladder, everyone had something new to add, something else to report, so that it was almost as if Deeti were on the main deck herself, watching the events unfold: Kalua, cut loose from the frame to which he had been tethered, was being dragged across the deck by the enraged guards. The Kaptan was on the quarterdeck, with the two malums beside him, trying to reason with the silahdars, telling them it was their right to demand justice, and they would have it too, but only through a lawful execution, properly performed, not a lynching. But this was not enough to satisfy the maddened mob on the main deck, who began to howl: Now! Now! Hang him now!" (SOP -384)

There is another instance of mob violence when Deeti was forced to commit self-immolation in the pyre of her dead husband as form of religious ritual. This novel powerfully

underscores the Girmitiyas' loss of control and initial experience of helplessness, expressed in terms of Deeti's vulnerability:

she felt as though she were about to tumble into a well: all she could see, through the veil of her ghungta [end portion of the sari], were the whites of a great many eyes, shining in the darkness as they looked up and blinked into the light. (SOP-214).

In the *Glass Palace*, after the defeat of king Thebaw, when he became powerless, mob attack happened in his glass palace and all precious items of the house were either looted or vandalised:

“Queen was screaming, shaking her fist. “Get out of here. Get out.” Her face was red, mottled with rage, her fury caused as much by her own impotence as by the presence of the mob in the palace. A day before, she could have had a commoner imprisoned for so much as looking her directly in the face. Today all the city's scum had come surging into the palace and she was powerless to act against them. But the Queen was neither cowed nor afraid, not in the least. Ma Cho fell to the floor, her hands clasped over her head in a reverential shiko”. (TGP-29)

When riot broke out in Rangoon mob attacked the outsiders especially the Indian and Chinese people and their property:

“Riots lasted several days, and the casualties numbered in the hundreds. The toll would have been higher still if it had not been for the many Burmese who had rescued Indians from the mob and sheltered them in their homes. It was discovered later that the trouble had started with a clash between Indian and Burmese workers at the docks. Many Indian- and Chinese-owned businesses were attacked, among them one of Rajkumar's timberyards. Three of his workers were killed and dozens were injured”. (TGP-212)

During the Chipko movement under the leadership of Sunderlal Bahuguna people of Gopeshwar area tried to save trees from felling by attaching their body with tree. In this way people of that area averted the violence on nature by greedy industrialist. Mass killings of nature has been perpetrated by people and it results into severe degradation of environment. Amitav Ghosh in his novels like *The Hungry Tide*, and *The Gun Island* has tried to point it out in very subtle way.

In *The Hungry Tide* (2004), Ghosh engages with the harsh reality of diasporic life in the precarious zones of the Sundarbans, the “tide country” of southern part of Bengal, in the

deltas of the Ganga and the Brahmaputra. According to Pablo Mukherjee , “... Ghosh’s novel is primarily engaged in displacing metro/cosmopolitanism with a historically differentiated refugee condition as the paradigm of postcoloniality” (188) .

While Ghosh telling *morichhjhapi* massacre in a broad thematic story with his astute imagination, the text is also a critique of the postcolonial "government" (to borrow Foucault's Coin on Modern Governance Techniques), continued from its colonial predecessors, operating according to the same logic of Observation, Coercion and Control. It also talks about unjust draconian environment policy started by the colonial power and present cosmopolitan concern. At first Ghosh takes us to the "land of the tides" and a place on the outskirts of the Kolkata and away from the mass flow of India. Kanai, a forty year old man from Delhi and one of the main characters in the novel, comes by train to the Sundarbans to meet his aunt, Nilima to visit the charity project, Badabon Trust, in Lusibari, furthest from settlements islands in this region. He read about the islands between these seas and the plains of Bengal from an old sheet of paper:

"When the tides create new land, overnight mangroves begin to gestate, and if the conditions are right they can spread so fast as to cover a new island within a few short years. A mangrove forest is a universe unto itself, utterly unlike other woodlands or jungles.... Every year dozens of people perish in the embrace of that dense foliage, killed by tigers, snakes and crocodiles. There is no prettiness here to invite the stranger in yet, to the world at large this archipelago is known as the ‘Sundarban’, which means ‘the beautiful forest.’ There are some who believe the word to be derived from the name of a common species of mangrove – the sundari tree, *Heriteria minor*. But the word’s origin is no easier to account for than is its present prevalence, for in the record books of Mughal emperors this region is named not in reference to a tree but to a tide – bhati. And to the inhabitants out of the islands this land is known as bhatir desh – the tide country – except that bhati is not just the ‘tide’ but one tide in particular, the ebb-tide, the bhata. (*The Hungry Tide* 7-8)

As we have seen, mob violence—as exemplified by lynching, vigilantes, and riots—has a long history in literature. Literature is considered as a 'mirror of society'. In our society, while lynching is not as prevalent as they once were, they nevertheless remain as potent manifestations of collective violence perpetrated outside of the boundaries of official governmental authority. Moreover, while ritualistic lynching by hanging and burning have faded, we know that hate-motivated killings remain an ever-present part of all societies. We also know that the primary purpose of lynching is not to seek some form of popular justice, but to instill a climate of terror in marginalized populations. It is a sad reality that mob violence, in its various guises, is still very much a part even of our contemporary landscape. Amitav Ghosh has tried to showcase the mob violence in some of his novels with dexterity and with subtleties.

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Notes:

1. Taken from the Office of the Law Revision Council, which prepares and publishes the United States Code, which is a consolidation and codification by subject matter of the general and permanent laws of the United States.
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The Use of Appraisal Approach for Critical Discourse Analysis of *Nezha* Movie Reviews Found in IMDb and Rotten Tomatoes Websites

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Abstract

The focus of this study was to analyze the movie reviews of the movie *Nezha* using the appraisal theory for Critical Discourse Analysis (CDA). The aim was to reveal movie goers' attitudes towards Chinese culture through their comments found on the two websites, IMDb and Rotten Tomatoes. (IMDb:

https://www.imdb.com/title/tt10627720/?ref=nm_sr_srg_0

Rotten Tomatoes: https://www.imdb.com/title/tt10627720/?ref=nm_sr_srg_0)

Appraisal theory is focusing on the interpersonal meta-function. This is the reason why this was chosen to understand the implicit meaning of language beyond discourse. The whole study used qualitative data using content analysis. Three research objectives helped as underpinnings in this study. 1) To identify the viewers' attitudes for the movie *Nezha* as represented in the IMDb and Rotten Tomatoes movie reviews; 2) To determine the functions of engagement for the movie *Nezha* found in IMDb and Rotten Tomatoes website's movie reviews; 3) To understand the use of graduation in the movie *Nezha*'s movie reviews found in IMDb and Rotten Tomatoes websites. There were 205 comments collected from IMDb and Rotten tomatoes. These were collected using the three checklists.

The findings of research question one indicated that movie reviewers' attitudes represented in IMDb and Rotten tomatoes websites were both positive and negative. These were shown from different lexical elements they used it may be explicit or implicit. The findings also showed that within the ATTITUDE system, the different sub-system found, such as, AFFECT was comprised of 21%, APPRECIATION 50% and JUDGEMENT 29%,

among others, positive attitude was more dominant, and these were expressed explicitly. As for the research question 2, monoglossic and heteroglossic of engagement were used not just to show their authorial voices but to also strengthen their point of view by using other sources and voices to support how they found the movie *Nezha*. Lastly, the findings for the research question 3, showed that by illustrating their attitude, graduation were used such as the use of ‘force’ and ‘focus’ by using different grammatical items. These items are used to soften or intensify the meaning of discourses under study. This study implies that, language and culture could not be separated, thus respecting people’s opinion or ideologies are vital to be interculturally connected. Therefore, cultivating a critical thinking consciousness is a necessity especially in the area of ELT, so that students will be mindful of how they will be using ‘words’ regardless of the people that will be interacting with.

Keywords: Appraisal Theory, Discourse, Critical Discourse Analysis, Systemic Function Linguistic, Language, *Nezha*, Movie Reviews, Attitude, Opinion, Critical Thinking

Introduction

This study is focusing on the analysis of reviewers’ comments on the movie *Nezha*. The comments were selected from the internet comments websites, IMDb and Rotten Tomatoes.

Movie reviews are a kind of discourse based on the movie. What makes it special is that movie reviewers use a lot of critical expressions which reflect their attitudes. Therefore, the language they used has research value and significant in how language can be understood by readers.

Nezha caused a lot of discussion in China and received great acclamation, when this was released in foreign countries. *Nezha* had interesting narrative and cultural characteristics. Linguistically, it had unique language expressions and culturally, this represents a rich Chinese culture to the world.

Movies are viewed as public entertainment, but viewers’ attitudes and perceptions may vary. Therefore, analyzing movie reviews was paramount because for Chinese society, this might be the other way of understanding other cultures’ attitudes about us. As culture differs based on a person’s race and nationality, hence, understanding movie goers or watchers reviews using appraisal theory, it is another way to view other people’s perspectives

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on Chinese culture. Through IMDb and Rotten Tomatoes as tools to collect data helped to materialize the researcher's goal.

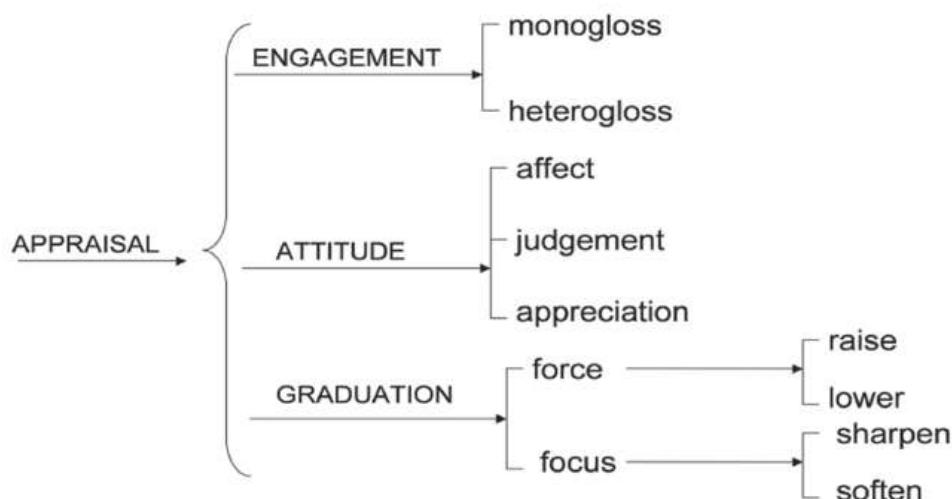
Theoretically, the Systematic Functional Linguistic (SFL) theory was developed by Halliday. This is one of the approaches used by different researchers in the field of Critical Discourse Analysis (CDA) (Hart, 2014, as cited in Fouli, 2015). CDA focuses on studying the ideology behind a language and its interrelationship and function on how this will be understood by society. For instance, CDA can be used as an appraisal to study the hegemony, stance, attitude, and impact of unequal power on society. In the past, SFL-based CDA seemed to focus on the ideational patterns in discourse such as, the transitivity, nominalization and passivization, and the representation of social actors (Fairclough, 1992a, 2003; Fowler 1991, 1996; van Dijk 1993; van Leeuwen, 1996; Reisigl and Wodak 2005), while studies on the interpersonal function of language seem to be limited to modality (Fairclough 1989, 1992a; Fowler 1991). As there is an increase in the analysis of other meta-functions, such as the interpersonal meta-function, thus Martin and White's (2005) APPRAISAL framework are used to understand how discourse relations and identities in a variety of communicative contexts (van Dijk 2011; White 2006). Appraisal theory as the further development of SFL's interpersonal meta-function can be viewed as one of the approaches that can be used in this study. The main purpose of Appraisal theory has been to present a comprehensive and systematic reorganization of the linguistic resources that can be used to value the social experience. This objective responds, in part, to the growing interest in research that examines how language builds social roles and the potential these roles have to operate rhetorically and generate an influence in beliefs, attitudes, expectations and ways of maintaining relationships (White, 2003, p. 259). This can help provide a theoretical basis to analyze critical expressions to help readers understand the language used by movie critics and viewers.

Conceptual Framework

This particular study adapts Martin & White (2005) Appraisal Framework as the concept:

Figure 1.1

Appraisal Framework



Review of Related Literature

Systemic Functional Linguistics

The Systemic-Functional Linguistic (SFL) theory is one of the most influential linguistic theories in the second half of the 20th century, which has a far-reaching influence and broad prospect on the exploration of the internal regular of language, the relationship between language and culture, discourse analysis, linguistics, pragmatics, and other fields. SFL developed by Halliday is more concentrated on the way that language achieves a certain purpose in a specific social environment (O'Donnell, 2012, p.2). SFL aims to establish a unified language tradition to apply to the society, from another point of view, many people who can participate in the language context and benefit from it (Halliday & Webster, 2008, p. 189).

Matthiessen and Halliday (1997) claimed that linguistics is more concerned with the functions of a language at the semantics level rather than sentence level. SFL intends to interpret language through the lexico-grammatical system which is more focused on discourse and function of language (Halliday, 1994, p. 41). Halliday (1994) also developed the three meta-functions which constitute the system meaning potential where language is the medium of the meaning potential. However, he also claimed situation and cultural context restrict the three meta-functions. The language system of the three meta-functions is *ideational meta-function*, *interpersonal meta-function* and *textual meta-function*.

The appraisal theory discussed in this study is the development and research based on SFL's interpersonal meta-function. Interpersonal meta-function aims to analyze the relationship between language and society from a grammatical and lexical perspective. While

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discourse is constructed, it has a function and meaning at the same time. The appraisal theory expands the interpersonal meaning, it analyzing language from both grammatical and semantic levels. Appraisal theory is the redevelopment of interpersonal meta-function.

Critical Discourse Analysis

Language can be studied from different angles, and CDA is a perspective of analyzing language (van Dijk, 1993, p. 131). CDA studies the reasons that the formation of language in what kind of environment, culture, and historical background, and purpose or relationship is reflected in the meaning of language. CDA reveals the influence of ideology on language formation and communication, as well as the interaction between ideology and language. Moreover, CDA is studying the causes of ideology and the relationship between people's social classes and the power in which people live.

CDA proposes and developed that language and social relations are mutually influential and constructed. What happens in society is reflected by language, and language also participates in the production and construction of social reality. Also, CDA uses SFL as the theoretical basis, Halliday's SFL theory regards language as a kind of social symbol. Fairclough (1989) discussed the intertextuality and dialogism of discourse genres. The emotions in discourse are not simply an objective expression of emotion, but more on an attitude negotiation between the speaker and the hearer, and coordinate the relationship between two of them. The dialogism and intertextuality of the discourse analysis and explain the unequal relations of power that will exist in the discourse.

The Different Analysis Approaches of Critical Discourse Analysis

There are some different analysis methods for the CDA analysis perspective. First is a critical linguistic analysis based on SFL. The SFL state that language is functional. Language appears in different dialogue scenarios with different functions, and people choose different sentences to deal with different scenes. The three meta-functions of SFL analyze the sentence and lexical grammar of discourse from different aspects. But SFL theory analyses are not related to discourse semantics. With the development of language analysis, the appraisal theory based on SFL has expanded the dimensions of language analysis. It not only analyzes the relationship between language structures, but also focuses on the meaning hidden behind the language, and the relationship between ideology and power.

The second one is the socio-cultural analysis and the three-dimensional model of discourse analysis. Fairclough's socio-cultural analysis method combines multiple aspects to

analyze discourse and integrates multiple theories based on critical linguistics, such as intertextuality, dialogism, ideology, hegemony, and power, etc. Van Dijk (1993) suggested the social cognitive model to analyze discourse. He attaches importance to the analysis of context and analyzes discourse in conjunction with the context if a social group has status, fame, information, and resources, etc.

The last one is the method of discourse history analysis combines the research method of human culture from the perspective of cognition. Wodak (2001) is a representative of this research field. She proposed that discourse history analysis can be carried out from two aspects: text generation and text comprehension. Combine with different historical material and using the research methods of human culture, this thesis studies and discussed language from the perspective of social reality.

The Appraisal Theory

Appraisal theory (AT) originated from the more detailed study of systemic functional linguistics. Martin suggested the relevant findings of Appraisal theory in 1979-1980 and began to study and expand appraisal theory. The project was conducted in schools in New South Wales, Australia. Appraisal theory was initially used in the criticism and evaluation of narrative texts and literary works. In 2000, Martin published a paper in “Evaluation in text: author's stand and construction of discourse” (Hunston & Thompson, 2000, pp.142-175), which mentioned the research of appraisal theory. Appraisal theory explained the embodiment of interpersonal meta-function more comprehensively from the perspective of semantics. After the publication, it is widely used in the analysis of evaluation in other texts.

Halliday (1994), as a social symbol, language reflects the social relations from the perspective of interpersonal meaning. Appraisal theory is based on Halliday’s SFL of the interpersonal meaning of deeper research and embodiment. Huston and Thompson (2000), Appraisal theory study and evaluate whether the point expressed by speakers or writers are positive or negative, direct or indirect.

Martin’s (2000) Appraisal theory has shifted from analyzing clauses to the semantic level, focusing on the relationship between readers and writers. Also, appraisal theory is studying the opinions, ideas, attitudes, and positions behind the language.

Appraisal has three sub-systems, its studies language from the aspects of *attitude*,

engagement, and *graduation* (Martin & White, 2003). Appraisal theory pays attention to the expression of people's feelings, the expression of self-worth, the values held by the surrounding things, and the judgment and evaluation of the things around the world. Regarding the different degrees of expression of opinions, whether the tendency of language attitudes is moderate or intense. Appraisal theory also focuses on understanding how people express their own opinions and quotes or insert the opinions of others, how people relay the opinions of others, and how they state their positions. Martin (2000) believes that Appraisal theory language can be constructed based on language emotion.

Attitude

Martin and Rose (2003) represented Attitude as when people express their feeling and perceptions of the world, people themselves, and others. Bohner and Dickel (2011) described Attitude as an evaluation system with objects. The object of attitude can be anything: thought, concrete thing, or person. Also, attitude is gradable – their volume can be turned up and down depending on how intensely we feel. Schwarz (2007) provided the opinion that attitude can depend on the information from people who get currently, and constructed the information an evaluative judgment. It is a kind of feeling that depends on society.

Attitude can be divided into three subsystems: expressing self-feeling, which can be understood as the feeling expressed by people combining their own experiences and life perspectives. People can express their feeling with a positive or negative attitude, happy or unhappy, etc., it can be defined as *Affect*. Judge others' behaviors through their values, including morality and legal constraints. It is defined as *Judgment*. The last one *Appreciation* is that people's expression of the aesthetic concept of the things around the world, the cognitions of the whole world, the judgment of things.

Affect

Affect is the expression of people's emotions. People express their feelings through their own life experiences. From another aspect, affect is reflected in people's view of life. Massumi (2002), the expression of affection can be expressed through individuals or society, not just personal feelings or experiences. Our cognition and feelings of this world form the subjective experience of people, that is, the affect experienced by people will integrate with experience, it can be reflected in our own body, the surroundings, and the relationship with others (Shouse, 2005).

Also, affect can be described in a sentence by using a different way. Halliday (1994) stated that affect can describe by different emotional processes, behavior processes, and the use of different modal adjuncts. According to Martin and White (2005), emotion can be divided into un/happiness, in/security, and dis/satisfaction. These three directions can also be analyzed from different dimensions. Martin and White (2005), the distinction between in/security can be due to the anxiety that the surrounding environment creates and whether it is consistent with the surrounding environment. Besides, emotion can also be directed at the people in the surrounding environment. Dis/satisfaction refers to the sense of achievement and frustration in social life whether as a participant or an audience.

Judgment

Judgment is to judge the behavior of others based on one's values, and the express by judging and commenting on the words and behaviors of others with one's own opinions. Same as affect, judgment can also be divided into positive and negative, direct, or indirect judgments. Martin (1995), said there is a normative system in society, and judgment means that people express their attitude towards human behavior in social activities under the system of norms. The judgment also can be evaluated as positive or negative.

Macken-Horarik (2003), considered that ethical evaluation is important. Normally, people pay more attention to whether human behavior conforms to the code of conduct and moral standards during judgment, so, it is important to be able to identify the ethical evaluation that appears in the narrative.

On the one hand, direct judgment is explicit, while indirect judgment can be divided into provoking and evoke. On the other hand, Iedema and White (1994) suggested that judgment can also be made from the social moral category for social esteem, or the legal category for social sanction. At the same time, the point of judgment is different, social esteem and social sanctions can be further subdivided. Eiggins and Martin (1997), said people use humorous languages to regulate social relations, especially when it comes to social esteem, which is more common in oral communication, such as daily chatting, gossip, and funny stories. For Martin and White (2005), social sanctions are more formal than social esteem, which publicize various laws, regulations, and rules in written form. This form is used to restrain and regulate people's behavioral codes under national supervision and monitoring.

Appreciation

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Appreciation is used to evaluate the relevant things, and it belongs to people's aesthetic categories. Appreciate the common things in the world, the objective things, and phenomena. This concept is more aimed at the facts of the objective world, symbolic things. The object of evaluation is inanimate. It is based on the context of the text, sometimes reflected in the appreciation of the feelings of the characters.

Martin and White (2005), appreciation can divide into three variables: reactions, composition, and value. Whether these things attract people's attention and people's feelings about things are pleasing or dislike, etc. Also, appreciation can be balanced and complex, as well as the authenticity, innovation, and timeliness of things. White (2001), appreciation is people's evaluation of the objective existence of things. It is aimed at the attributes of objective things, so it has objected. This is the same as a judgment that is oriented to the *evaluated* rather than the subjective feelings of people as *evaluators* (White, 2001).

Engagement

Engagement is observed in how the writer/speaker organizes and constructs the structure of the text. It is mainly discussed whether the source of this evaluation was expressed by the author or speaker themselves, or whether the writer/speaker quoted other people's remarks. For instance, it is the writer's own opinion or the opinions the writer borrowed from outside the discourses. Martin and White (2003), engagement were a different view and different voices from outside the text on the same things. Halliday and Matthiessen (2004) discussed language projection as the process of retelling what others say. By quoting other people's words, the reporter can be a word, or a sentence expressed in different sentences but express the same meaning. Projection also lets people know where the source of the evaluation is. Martin and Rose (2003; 2007; 2010; 2011) argued that when the writer/speaker describes the information that they have obtained, the relationship between information and writer/speaker can be seen. Also, a different position is reflected in the text that people described the information they get and see how the writer/speaker reflects the negotiation relationship, such as, how to express a sentence and what kind of words should be used is very important. Lemke (1992), according to the vocabulary used in different prior, depends on different history background on use words, a text or article have to adapt another word and make the word become their owner's word.

According to different positions that the writer/speaker described in the text, it can be divided into two types, monoglossic, and heteroglossic. White (2001), writer, or speaker uses different resources of the language contained in this system to express and reflect their

interpersonal positioning. Monoglossic is for writer/speakers, the view they express are their own opinion, the point of view is not supported by quote or insert other people's opinions. In the text, there are only writers or speakers' positions and views.

On the other hand, heteroglossic wants to know whether the writer/speaker is neutral, supports, or opposes the opinion when they are reporting or quoting information from others. For Foucault (1972), discourse is produced according to a certain degree of control, selection, organization, and distribution. The order of discourse determines what should to say and what can be saying. Bakhtin (1973) believes that the text is intertextual. He observed the intertextuality in the text. Also, he proposed that all texts more or less mentioned, referred to, or included other texts, whether the content of the text is actual or expected. Also, Martin and White (2005) stated that both written and oral communications are conversational. They said that in writing or speaking, there are many parts of the information that the writer/speaker contacts or receives from other places. They quote, reveal, and mentioned the information, and anticipate, predict the responses for those who are going to listen or read the content or who will potentially receive the information.

Stubbs (1996) said it is inevitable to express your opinion when the writer/speaker conveys information. People always have a subjective consciousness when they speak, it can be saying that the speaker gives a subjective consciousness to the language. Thibault (1997) stated that no utterance can be separated from the subjective existence of the speakers. When the writer/speaker wants to insert other people's opinions, how to negotiate and reflect their own opinions and other people's point in the article is important. For White (2001), language is regarded as a kind of social symbol. In the text, the interaction and negotiation between different social symbol positions can be regarded as the embodiment of people's position and attitude.

Heteroglossia has two subsystems, the dialogic contract and the dialogic expend. The dialogic contract also is divided into disclaim and proclaim and the dialogic has entertained and attribute.

Dialogic Contraction

Dialogic contraction means that when the writer/speaker approves opinions or some people's attitudes, the writer/speaker's next statement will be supported. In this situation, the writer/speaker's voice is traceable and valid. The position of the writer/speaker is consistent with the voice outside the text. The support and opposition position exist at the

same time. The writer/speaker agrees with one of the voices, then, it will be opposite to another voice.

The dialogic contraction has two subsystems: disclaim and proclaim. Martin and White (2003), in disclaim dialogue, the viewpoint or position of writer/speaker presented in the text itself is opposite to other voices, completely different or not considered. Two kinds of types can be used in the statement: (1) *Deny* is a kind of resource reflecting a positive position. To introduce a positive or affirmative dialogue statement, the writer/speaker will express a negative attitude towards a certain position or point of view (Martin & White, 2005). (2) *Counter*, when people have a normal expectation or expectation for the described event, and the result of the description is diametrically opposite to the expectation, the normal expectation will be refuted (Martin & White, 2005).

The proclaim dialogue gives an affirmative or effective position. The writer/speaker did not oppose or deny the position which is contrary to the writer/speaker. This kind of statement is limiting the range of dialogue choices.

Proclaim dialogue can also divide into three types (Martin & White, 2005); (1) *Concur*, the writer/speaker has reached a consensus with other people's voices or has a common concept. It is proving that the writer/speaker is in favor of other people's positions. The situation is the writer/speaker assumes a reader or listener whose position is inconsistent with or contrary to the opinions that the writer/speaker wants to state. (2) *Endorsement*, when the writer/speaker quotes other people's views, they will use certain words to show their recognizes and guarantees the opinions of other people to the greatest extent (Martin & White, 2005). As the writer/speaker judges the voice outside the text and guarantees it which separates the other voice. Therefore, the engagement has the contractive nature of the dialogue, and the reader and listener are led to the position of the writer/speaker. (3) *Pronounce*, it is emphasizing the position of the writer/speaker, such as the truth is that..., you have to admit that..., or the apply vocabulary such as, really, for sure, truly, etc. in sentences to expand the scope of the clause (Martin & White, 2005).

Dialogic Expansion

Dialogic expansion is another subsystem of heteroglossia, which is different from dialogic contraction. Martin and White (2003), Dialogic expansion actively allow alternative positions and voices of dialogue. It can divide into two types: entertain and attribute.

Entertain or the position or view of the writer/speaker is only one of many opinions and positions, for example, when readers or listeners can have space to think about other possibilities and views. Palmer (1986) claimed that *entertain* is expanded the space of dialogue and increases the possibility of think another point of view. Normally, it can reflect by use modality words such as, may, might, could, etc. at the same time, it also can use some modal adjuncts to state, such as, probably, perhaps, possibly, etc. (Martin & White, 2005). When the writer/speaker describes opinions, they apply some words that reflect people's psychological activities or have attribute projection, such as I doubt that..., I believe..., I think it is ... and so on. Palmer (1986), think that entertainment is the type that describes cognitive modality, while Chafe and Nichols (1986) believe entertainment is incarnate of evidence. Martin (1994) and Halliday (1994) explained that entertains is a probability mode, reality phrase, and defined by some certain types' interpersonal metaphors. The structure of entertainment is "modal", but not an experimental or information model in communication function (Palmer, 1986, p: 168).

Attribute, in a given text, there is the writer/speaker's voice, but also has other people's position and views. Attribute deals with the external resources and voice separated from the writer/speaker's voice within the text.

The attribute can separate into two contents: acknowledge and distance (Martin & White, 2005); (1) *Acknowledge*, in the description of the writer/speaker, there are no obvious words, phrases, and sentences that indicate the position of the writer and speaker, which is reflected in the reporting verbs, such as, report, statement, declare, and claims, etc. (2) *Distance*, the position and stance of the writer/speaker's proposition are different from the voice outside the text. It is different from the quoted point of view, such as when using the words "claim". Distance is also a kind of extended dialogue.

Graduation

It is defined by analyzing the degree to which a discourse expresses an opinion. This concept is the core of the appraisal theory. When the intensity of a text is determined, the attitude and participation of the text can be defined. In the attitude subset, the meaning is to distinguish the hierarchy of the attitude and the degree of attitude expression. The degree mentioned here is shown as up-scaling and down-scaling. Graduation can be divided into two subsystems: force and focus. (Martin & White, 2005).

Force, in a text, it expresses the strength and quantity of relevant position or

opinions. Therefore, two aspects can be subdivided on this basis, intensification, and quantification. For intensification, it can be reflected by quality, such as: extremely, hardly, etc., and process: smoothly, slightly, etc. For quantification, it can be expressed by a number which is inaccurate quantity, such as few, a little, a lot, etc., and mass can be represented by volume, area, weight, distribution, etc., for example: small, big, tiny, etc. Also, the extension can be described based on the accuracy of time, proximity, or spatial distribution.

Focus represents those expressions that cannot be distinguished by clear boundaries. From an empirical point of view, it is the descriptions of categories that cannot be divided, or the boundaries are blurred. In this type, sometimes the description of the writer/speaker will be a rise or sharpen. That is to state that can be divided into two aspects: sharpen and soft.

The Recent Study on Appraisal Theory

Appraisal theory has been used in different studies. Martin and Rose (2003), Appraisal is a system of interpersonal meaning. We use the resources of appraisal for negotiating our social relationships, by telling our listeners or readers how we feel about things and people (in a word, what our attitudes are).

Also, there are a lot of people who use appraisal theories to do research. Macken-Horarik (2003) analyzed the application and functions of the appraisal theory in the narrative discourse and considered the implementation of the appraisal theory from the perspective of the writer or the reader. After research, she believes it is meaningful to help readers locate a text and reveal the significance of positioning text.

Deocampo (2018) studied how social factors influence the discourse used by online social groups, and how the blog is used as a tool for learning and education. This article mainly analyzes the comments and interactions of Filipinos and Singaporeans on the Internet. Through analysis, it is believed that people's consciousness can be affected by emotions and form certain behaviors. By reflecting multicultural awareness and the use of multilingualism, this can help more students in the education field.

Silvia (2005) highlighted that using appraisal theory to study aesthetics-related emotions by evaluating the interest, complexity, and comprehensibility of different artistic pictures. He believes that aesthetic response theory should learn from the theories and discoveries of modern emotional psychology. He also holds that modern emotional theories

are valuable to aesthetic research.

Li (2011) attempts to study the characteristics of attitude evaluation of film reviews from the perspective of appraisal theory. It analyzes and studies hundreds of movie reviews, analyzes how professional film critics use evaluation resources to strategically evaluate a film and how to express attitude characteristics. Research conclusion: Film reviews reflect different attitude characteristics due to different communicative purposes.

Zagorcic (2015) applied to the New York Times' report on the Israeli-Palestinian conflict by revealing the explicit and implicit evaluation of language characteristics. Through research on newspapers, it is found that the explicit and implicit attitudes in newspapers are to echo their respective policies and political tendencies of conquering.

Chen (2018), combined with critical discourse analysis and appraisal theory, studied the characteristics of language description in news reports about Confucius Institutes. The analysis found that western mainstream media mainly held a negative attitude towards Confucius Institute reports.

The Development of Movie Reviews

Film in the birth of more than 120 years and movie reviews also has been existing for many years. It can be traced back to around 1915 in American, D.W. Griffith directed a movie called *The Birth of a Nation*, and then a poet called Vachel Lindsay published an article *The Art of the Moving Picture* in response to this movie. (Lopate, 2006).

Haberski (2014) stated that Movie reviews are important to those people who think discussing the movie is meaningful. Also, movie reviews have significance for the people who are read the movie review. So, it can keep developed throughout the 1960s and 1970s. when the internet is popularized and used in people's daily life, and movie reviews had also transformed from a written form into online reviews. The development of online movie reviews can be marked from 1990, when a website with movie reviews as one of the themes was established called Internet Movie Database or IMDb. People can view relevant information about the movie, TV programs, or other programs. At the same time, the website opened a network platform for audiences to evaluate and rate different movies.

It is no doubt that critics keep playing an important role in the media of

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entertainment. Lopate (2006) said what is controversial is that people spend a lot of time and passion to write and analyze critics, more than literature reviews or any other artistic writing.

In the decades after the internet entering people's daily life, movie criticism has also changed a lot. From the beginning, the movie is a kind of topic that people would discuss, and it gradually evolved into tools for disseminating culture and ideas. The transition of movie criticisms is from the academic field to entertainment reviews. Simons, Berkowitz and Moyer (1970) said that it is easy to define negative criticisms, but they can be defined as evaluation or reviews. Simons, Berkowitz and Moyer (1970) evaluate problems from the perspective of normal people, critics put themselves in other people's perspectives to consider the reaction.

Taboada (2011) stated that critical movie reviews were originally printed in qualified newspapers or magazines (some of which are later reproduced on their official websites), whose language was under strict editing and revision. Yus (2011) claimed that the audience review's expressions of sentence structure or words are more direct and had more features such as stability or rigidity. The language sometimes was spontaneity and momentary, compared with critic review language features would be more optional and colloquial.

Different Research Studies on Movie Reviews

There are many studies about movie reviews but mostly focus on analyzing the sentiment of movie reviews or focus on the impact of positive or negative movie reviews on the box office.

Schrage (2012), this study was about whether the reviews and word-of-mouth can impact people's opinions when they after watching a movie whether the frequency of watching a movie can impact the information's influence. After analysis he states that it is difficult to change one's opinions about whether professionals or audiences evaluate the movie before or after the movie. In other words, he thinks movie reviews cannot influence the audience's ideas or opinions but can only provide a reference value.

Topal and Ozsoyoglu (2016) emotion and sentiment expressed in audience reviews can reflect some emotion in the movie. They studied the content of audiences' reviews to see how the sentiment is reflected in movies. Also, through analyze the sentiment of reviews to generate emotional maps for movies to decide which movie could watch.

Chen (2019) studied that audience reviews and critics reviews are different in terms of politeness strategies because of the differences in language formation, vocabulary, and sentence structures and expressions used in critics' and audiences' reviews. By comparing and analyzing the differences between critics and audiences, she believes that the awareness of politeness strategies between critics and audiences is quite high, and this politeness strategy tends to be positive. However, in terms of words and sentence structure, the vocabulary used in audiences' reviews is more exaggerated and radical, but critics' expression is more neutral.

Also, some emphasized the vocabulary and grammar description on movie genre analysis, to identify different evaluate stage has different expression features (Taboada, 2011). Some compared the different aspects of audience reviews and crisis reviews, to show that audience's reviews are normally according to their feelings, and crisis reviews are more comprehensive and objective (De Jong & Burgers, 2013). Jiang and Diesener (2016) suggested that experts write comparatively lengthier and more detailed reviews that feature more complex grammar and higher diversity in their vocabulary, while layman review was more subjective and contextualized in people's everyday lives.

Although there is a lot of research and study about movie reviews, there are not many research on the attitude of movie reviewers. The appraisal theory proposed by Martin (2000) is relatively new, therefore, this study would focus on analyzing the movie reviews of the audience of the Chinese movies *Nezha* using the above theory.

The Present Study

This study was focusing on how the appraisal theory can be used to understand movie reviewers' attitudes through the comments. Though movie reviews are studied and analyzed from various angles, such as the differences between movie reviews, the mapping of movie emotions, and the comparison of strategies use in movie reviews, this study was focusing on the interpersonal aspects of the movie reviews from the perspective of the semantic of the discourses. By using the appraisal theory and its three systems 'attitude', 'engagement', and 'graduation' to classify the researcher would like to understand how movie goers regarded Chinese culture as represented in the movie *Nezha* by analyzing the different lexico-grammatical elements represented in the different reviews found in IMDb and Rotten Tomatoes websites.

Research Methodology

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Research Design

This study used the qualitative approach to analysis, using content analysis. The appraisal approach was used as an approach CDA using the three systems of Appraisal. The aim was to use movie reviewers found in the two websites IMDb and Rotten Tomatoes.

The three systems: attitude, engagement, and graduation, were divided into different checklists as the basis for the analysis. The design was divided into six parts. First, established the data source from the two websites to collect reviews; second, determined the sample collected; third, established the coding system for categorization of the data; fourth, clarified the analysis of reviews using checklist; fifth, organized the checklist and presented the finding on the table, using frequency and percentage; and lastly, analyzed, evaluated, and interpreted the results.

Context and Population

The population was IMDb and Rotten Tomatoes websites provided on the internet. The first one was IMDb (<https://www.imdb.com/>), The full name is the Internet Movie Database. IMDb was founded on October 13, 1990, and Amazon.com acquired IMDb in 1998. IMDb was an online database of movie actors, movies, TV programs, TV stars, and movie production, as well as update the daily news and information of movies and television shows.

The second website is Rotten Tomatoes (<https://www.rottentomatoes.com/>). It was an aggregation website that gathers movie and TV show reviews. In August 1998, three students from the University of California, Berkeley founded the website. Rotten tomatoes websites provided reviews, information, and news related to movies and TV shows.

Sample

This study used the convenience sampling method to select data. The data selected was a one-year review from IMDb and Rotten Tomatoes websites. Depending on the information supplied; the time frame selected for the reviews was determined to be from July 1, 2019, to June 31, 2020, with a total duration of one year. The samples that were analyzed were 205 reviews, 81 reviews from the IMDb website and 124 reviews from the Rotten Tomatoes website. To create a more constructive analysis, the number of words chosen should be more than three sentences and more than 50 words. Out of the 205 reviews this study used 62 reviews as the sample.

Research Instrument

The appraisal analyzes were based on the semantics as represented in movie reviews comments from IMDb and Rotten Tomatoes websites based in the movie *Nezha* of clauses used the checklist. The checklists were divided into three systems. Each checklist represented one system and each represented different sub-systems, such as, ATTITUDE with three subsystems: affect, judgment, and appreciation. The system ENGAGEMENT identifies the content of reviews with sub-systems monoglossic and heteroglossic. The system GRADUATION has two sub-systems, force and focus.

Results and Discussion

The findings and discussion of research question 1

The Q1 is to find the attitude's proportions represented in each review. The result of the distribution present that the proportion is related to the rate of the movie reviews.

People provided positive reviews to *Nezha*. The first 'affect' sub-system found that people are satisfied with the movie so that the satisfaction proportion is higher than the negative one. Different attitudinal elements or resources used through the evaluation discourse illustrated that people expressed their attitude by expressing their emotions include whether satisfied, happy, and safe or not. The reviewer always thinks about that the movie reached their expectations. The movie made them satisfied, provided pleasure, and revealed meaningful things. Therefore, the proportion of satisfaction was the highest one. It can be inferred that people evaluate a movie depend on whether it satisfied them or not. It is supported by Topal and Ozsoyoglu (2016), where they claimed that emotion and sentiment expressed in audience reviews can reflect how they feel about the movie. Furthermore, the explicit reviews are more than implicit. It could because people use a short paragraph to describe their feelings in movie reviews. They should use brief words to express their feeling directly to the reader and let them understand the attitude of reviewers clearly. Similar to Zagoric (2015), it is found that the explicit and implicit attitudes in newspapers are to echo their respective policies and political tendencies of conquering. It has its purpose of explicit and implicit expression. Overall, from the proportion that can be found that reviewers are satisfied with the movie and willing to use direct ways to show the feeling to the reader. On the other hand, the in/security feeling is less than other types of affect; the background of *Nezha* determines that what it brings to audiences is the meaning of life, which shows that the movie is conveyed more on values. So, it does not produce too much sense of safety for the audience and is not presented in people's reviews. Therefore, the in/security type of affect depends on the subject of movies.

From the result of the categories that positive and negative reviews of the second sub-system 'judgment' are similar in general. This type of attitude is to evaluate people's behaviors, the reviewer could focus on the performance of the characters, the movie director, and audiences' behavior to give appraise. Moreover, the propriety proportion in negative reviews is also obvious. According to the movie's subject and a plot that presents the growth of *Nezha*. Thus, people normally give the evaluation on the normality, capacity of character, and rationality of the whole story. People evaluate the characters' behaviors by feeling their emotions in the movie, just as Deocampo (2018) believed that people's consciousness can be affected by emotions and form certain behaviors. It can be seen that the result of the distribution is consistent with the show of the movie and the evaluation of the reviewers. On the other hand, the result of the explicit reviews' distribution is higher than the implicit reviews. Chen (2019) also stated that in terms of words and sentence structure, the vocabulary used in audiences' reviews is more exaggerated and radical. Therefore, a more direct expression including the performance of the character, the judgment of the movie maker can make the readers receive directly that the information the reviewer wants to express.

The result of the 'appreciation' system shows that positive reviews are more than negative. Appreciation is to evaluate the feeling of objective. When facing objective things, people can evaluate the qualitatively, quantitatively, abstractly, or accurately of objectives. This is related to the evaluator's values. People can have different views on the same things. In this study, audiences could focus on the movie's quality include the special effects, sound effects, dubbing, music, and picture to evaluate. Overall, the audiences are generally willing to give a positive evaluation of the movie, whether for the quality, the impression left on the audience, as well as the structure and performance of the movie. Moreover, it can be seen that the overall impression of the movie to the audience is positive according to the views.

To sum up, emotional expression is important because people can understand the attitude of the reviewer by analyzing a person's emotional expression. Emotional expression is also complex. Macken-Horarik (2003) said it is necessary to analyze the language features in different contexts and people's institutionalized reading practice. The meaning should be combining with the context, language environment, and background of the different situations to understand the reviewer's intention in choosing words. The same word will show different meanings in a different context, which is why it is necessary to analyze the writer's intention by combining semantics and context. Through the analysis of movie

reviews, it can be concluded that expressed love, dissatisfaction, for deep impressions can have many ways. But when classified and categorized these expressions can be found that people have purpose and intention when they choose words. Reviewers might not only express their emotions but also interact with readers. In addition, reviewers choose to use explicit expression way to show their attitude and purpose in general. Li (2011) also said that film reviews reflect different attitude characteristics due to different communicative purposes. It can be a feature that people described the feeling in movie reviews genre, to achieve the purpose of the reviewers. The reader would look at the reviews in the hope that they can get information or to find people who have the same opinions as them and the opinion would be recognized.

The findings and discussion of research question 2

The Q2 is to understand the functions of engagement for the movie *Nezha*. From the analysis could tell that people used some opinions and voices to support their descriptions and opinions. It is to convince the readers could be convinced by the reviewers.

Engagement defines the use of these words in the reviewer's expression to compare the real intention of the reviewers. From the definition and distribution of monoglossia and heteroglossia. First of all, in the collection and distribution of engagement, it is found that people often express their opinions in a positive way. Also, it is usually a direct expression way. The analysis found that people usually used to 'disclaim-counter' type of heteroglossia. Through the transition, the readers were first given an established concept and then give an unexpected opinion after the conjunction words. The expression of the reviewers proved that they want to support their opinions and positions through this heteroglossia. Also, it is to express the reviewers' opinions clearly and get the resonance and supports of the readers. Secondly, such as denying others' opinions, or agree with or recognize some of the opinions put forward by others, which is actually to find support for the reviewers' stance. The reviewer wanted to determine that they are not the only ones who said or think this way and prove that their views are consistent and suitable. Furthermore, the analysis shows that there are both monoglossia and heteroglossia expressions in peoples' reviews. Different expressions alternately appeared in reviews. The movie reviews expressed are more monoglossia than heteroglossia. It is because most of the expressions are the reviewers' opinions and positions for the movie, and sometimes they even describing the movie's plot. Moreover, to make their opinions more convincing to the readers, the reviewer would also use heteroglossia to support their opinions and positions. At the same time, the reviewer almost directly resent their views and positions. So, the readers can directly grasp useful

information and judge the reviewer's position as well. These expressions affect the position of the whole sentence and influenced the meaning of an expression, thereby potentially guiding the reader's thoughts. At least it has an impact on the readers' thoughts. The description of this position is also the communication and negotiation between the reviewers and the readers. It is the same as Schrage (2012) concluded that movie reviews cannot influence the audience's ideas or opinions but can only provide a reference value. This is a very important existence for the dissemination of ideology, which can influence the views of others through a discourse.

The findings and discussion of research question 3

The Q3 is to understand the use of the 'graduation' system in people's reviews. In people's expression, people want to use some words to express their feeling and opinion more clearly and vividly.

The contrast of positive and negative reviews is displayed in the table. People would use gradation to let the expression more embodiment. People choose different degree words to modify various emotions and positions, which could express different effects and make the reader understand whether the degree reviewer like or dislike the movie. De Jong and Burgers (2013) shown that audience's reviews are normally according to their feelings in personal, and crisis reviews are more comprehensive and objective. The collected data found that the degree words are more used to strengthen the reviewer's love for the movie *Nezha*. the result is that the reviewers are more willing to strengthen their feelings, praise and affirm the movie, and enhance their wish, attitude, and position of the movie. It means that people are generally willing to use degree words to modify the expression with positive meaning, such as quality, process, quantity, and so on. This role in the reviews is to deeply understand the specific degree of the reviewers' feeling about the movie. Moreover, what is obvious from the statistical data is that reviewers' expression is presented instantly. It is related to the fact that the reviewers want to depict a more intuitive narration for the readers. It is also proved that Chen (2019) in terms of words and sentence structure, the vocabulary used in audiences' reviews is more exaggerated and radical and to express his/her views and feelings more concretely and profoundly.

Pedagogical Implications

This study has certain implications to teaching and learning. In the face of a large number of social media in today's society, information communication is fast and complex. Learning how to think independently is indispensable. Social media, news, the public, and

society are all responsible for the authenticity of information transmission. It is the norm in social life to guide the direction of public opinion, as well as the spread of potential ideology. What is usually presented in newspapers, reviews and other discourses is what the public opinion wants the audiences to see. Therefore, how to think more critically is a necessary ability for people in society.

For teachers: Thought is very important for language learning. Language is the medium of transmitting ideas (Fowler, Kress, Hodge, et al., 1979), through which people communicate culture and other information. Through the transmission of ideas and understanding of different ideologies and cultures, people can broaden their way of thinking, increase their knowledge, promote the exchange of cultural communication, and improve their abilities. Therefore, as a teacher, it is important to cultivate student's critical thinking consciousness. From the perspective of imparting knowledge through education, teachers should not only transfer knowledge to students. More importantly, the teacher needs to cultivate student's self-awareness and the ability to learn to think more carefully. Society is an era of information. How to distinguish among the numerous information, find the necessary information, and avoid useless or bad opinions is quite important for the student who is forming values. Consequently, analyzing different discourses more specific is necessary for the student to understand the author's intention and the information he/she wants to convey. By analyzing the expression of the discourses, defining the stance and attitude of the discourses is helpful to improve student's reading comprehension ability, independent thinking, and critical thinking.

For learners: Students need to realize that understanding a language is really important especially if you are foreign learners. English can be difficult to comprehend thus understanding the meaning between the lines is very important. This study would be able to let learners see how English depending on what types of lexico-grammatical items we used can provide certain meaning. Thus, reading critical is important, as well, trying to know the right lexis to be used before writing especially if it is intended for the global audience should be thought thoroughly.

Another aspect of this study is to understand the influence of movie to the viewers especially those who have different cultural and linguistic backgrounds. Based on the findings the movie *Nezha* illustrated how emotions from different viewers have manifested after watching the movie. Different lexico-grammatical resources were used and these represent not only how viewers appreciate or judge people from the movie or Chinese in general but also how they convey their emotions. Thus, for students, this has some

pedagogical value that students might be able to use in terms of acquiring the English language, for example, watching varieties of movies in the target language. For this, they will not only develop their English language but also know other people cultures.

In ELT field: Language research is an important part of teaching. Through CDA, students learn the function, composition, and the underlying meaning of the English language which are not overtly expressed in the discourse or even in communication. The use of Appraisal theory in this study and the findings, indicated that there are still many domains of discourse that researchers can focus on such as the movie reviews discourse, as well these reviews can be a good source of learning materials for students to be looked at as reviews are rich in language features, for example, lexis or vocabulary. Also, appraisal theory helps teachers and learners understand the totality of language, for example, in the movie reviews, students will not only be learned vocabulary but also how ‘resources’, lexico-grammatical items can be used to express emotions, judge people or value situations, objects, or things. By understanding how a vocabulary, phrase, and sentence functions in a discourse, therefore influence how meaning is constructed or embedded in a discourse. As teachers in the field of ELT, it is meaningful to help students or readers reveal the significance of positioning a text. For this, the study of discourses is not only limited to a study of the part of word attributes but the meaning behind the discourse but the ideology behind it. It helps to improve the quality of ELT learning which lead to students critical reading development and critical awareness about the positioning of a language.

As well, as the movie reviews are characterized by short length and concise language, it could provide some ideas of enhancing the reading ability and developing an interest for reading and train students’ ability to pay attention to details. Moreover, through the cultivation of critical awareness, this might improve students’ level of communication and transmission of English language and culture. According to the appraisal theory, judgment of the attitudes and stances in the discourse, can help students understand different ways of expression in the English language and the way of thinking in English language environment, meaning, improves students’ critical way of thinking.

Limitation of the Study

This study’s main limitation is a completely context-based analysis. All data analysis and collection do not choose quantitative methods, such as questionnaire collection or feedback of real experience. As well, the selection of texts can be limited, thus the total reviews used in the study tended to be limited to one movie, *Nezha*, and two websites only.

Conclusion

Thoughts are an invisible but important existence for society. People transmit and communicate ideas and opinions through vocabulary, images, sound, and so on. Language plays a vital and indispensable role in the process of communicating thoughts. Studying and learning the feature and meaning of language could develop human culture widely. This study highlighted the influence of the English language on the spread of thoughts represented in the comments review. To study and discover the distribution and function of the movie reviews, this shows the different attitudes of the movie viewers and how they view Chinese culture as represented in the movie *Nezha*. Thus, language is not only the medium of thoughts but also culture as manifested in the reviews. As the findings indicated, the comments illustrated people's real intentions through their writing. People's attitudes influence social information through communication and develop through language. In this study, the takeaway is that through the use of different lexico-grammatical items, language shows as an art, as different expressions with the same meaning could give people completely different feelings. Therefore, this study which focused on movie reviews' does not only illustrated people's thought per se but expanded people's expression and description of emotion which provides reader a deeper understanding of language expression. Our society is in progress and developing which shows the way people think or perceive other culture is constantly progressing. It is also hoped that this study could provide readers and researchers more ideas on how to view language and culture especially in English language teaching and learning. As English language teaching is an important course in China, to fully understand how the real meaning of language, especially in English, manifested in the discourse need to be the focus of education especially when dealing with communication. This is where CDA should be viewed as one of the most important aspects of language awareness especially in the country where English is taught as a foreign language.

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A Multimodal Discourse Analysis of Educational Advertisement for Two Leading Universities Inside and Outside China: An Appraisal Theory Perspective

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Abstract

This study is focusing on the persuasion process of two universities educational advertisements for multimodal appraisal resources. There are 3418 words for verbal corpus and 31 minutes for non-verbal corpus in total. The mixed methods were adopted to four objectives. 1) To identify the different verbal resources used in A and B university educational advertisement to construct meaning. 2) To identify the different non-verbal resources used in A and B university educational advertisements to construct meaning. 3) To explore how persuasion is realized in A and B university educational advertisements. 4) To explore differences between A and B university educational advertisements' realization of persuasive devices.

The findings indicated that ATTITUDE resources were most effective way to affects the audience with 41.8% and 73.6% for verbal and non-verbal. Different appraisal elements affected the listener or audience's opinions by individual comments, questions, quotes, eye contact, body position or social distance. B university out of China involved many universities' environment, construction or students' life and learning sense had more emotional texts or images to persuade the audience compared A university.

Keywords: Appraisal Resources, Persuasion, Multimodal Discourse, Educational Advertisement

1. Introduction

With the great development of network media and electronic technology, educational advertisement (EA) shows all sorts of types and characteristics of the university and considers one of the most effective means to promote the university which combines images, music, lexical, etc., as typical multimodal discourses that the information can be expressed in various ways. The meaning is communicated through images as well as language usages (Hodge & Kress, 1988; Kress & Leeuwen, 1996; Kress, 2010). This *visualization* is considered visual communication and provides a better understanding of language (Hart, 2016). As a cultural product, EA combines all aspects of the colleges and universities which is closely related to image shaping, cultural building, publicity improving and an excellent way to attract students. Critical discourse analysis (CDA) as a systematic approach that connects language, power and ideology which are hidden from people (Fairclough, 1989). CDA is a good way to research how power relations were exercised and negotiated through language and semiotic resources and brings social science and linguistics together that will be able to set up a dialogue between producer and viewer (Chouliarak & Fairclough, 1999, p.6).

The purpose of EA is to persuade viewers to accept their ideas and come to that university. Thus, EA content analysis is focusing on how the university expresses its attitude, evaluations, feelings, judgments and impresses the audience in a short period. Appraisal theory provides a theoretical framework to understand implied meanings using the three main systems attitude, engagement, and graduation (Foley, 2011; Martin & White, 2005). university tends to force or focus on the texts. This research analyzes how those semiotic elements are used to express attitudes, evaluations, feelings, judgments of others and appreciation of entities, and finally aligns viewers with ‘community of feeling’. Then it is easy to find how EA producer appropriately persuades the audience to attend this university and the features of those successful EA.

A lot of EA research has been done and made a great contribution in various fields, while few research combined visual and written text to dig out deeper ideology. This study wants to fill in this gap. Film research mainly studied MCDA from a communication and social history

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perspective, such as how image construction is applied to catch the viewer's eyes, while verbal content has been ignored. Wei (2014) analyzed EA from a cross-cultural context view, Newell (2017) studied film content based on public healthy media. Also, according to the Fifth International Conference on Multimodality (2010) that only 10 per cent of multimodality research works were published within the CDA theoretical framework. Most of them mentioned multimodality, while few mentioned critical aim, ideology, or abstract meaning.

Thus, this study analogizes the popular EA (verbal and non-verbal) to identify how various modes are achieved in the process of meaning construction, how elements are creatively combined to attract the viewer's attention and achieve impressive artistic effects, and finally how resources worked together to persuade viewers coming to that university. The following questions will be investigated:

1. What are the different verbal resources used in A and B university educational advertisements to construct meaning?
2. What are the different non-verbal resources used in A and B university educational advertisements to construct meaning?
3. How persuasion is realized in A and B university educational advertisement?
4. What are the differences between A and B university educational advertisements' realization of persuasive devices?

The research objectives are shown below:

1. To identify the different verbal resources used in A and B university educational advertisement to construct meaning.
2. To identify the different non-verbal resources used in A and B university educational advertisement to construct meaning.
3. To explore how persuasion is realized in A and B university educational advertisement.
4. To explore differences between A and B university educational advertisements' realization of persuasive devices.

As far as this research is concerned, successful and appropriate EA not only prompt schools' development, enhance competitiveness, or improve the international status, but also good for other universities. After analyzing and comparing top universities A and B University, the inspiration for EA development can be given to other universities.

Furthermore, multimodal literacy (Faigley & Kress, 2001) challenges dominant language and brought images, animated movements, gestures, gaze, etc. into classroom interaction. Multimodal resource (videos, films, PPT, graphic, comic, poster, mole) has been added for better learning. Thus, how teachers appropriately apply those different modes to express their ideas and interact with students, and how students identify teachers' ideology with a critical and judged mind through semiotic resources as a lifelong learner are crucially important.

2. Literature Review

Halliday and Hasan (1985) raised that all language should be shaped and organized by three functions based on SFL, calls metafunctions. Three metafunctions include ideational meaning, interpersonal meaning, and textual meaning. In other words, language can be used to express consciousness or build experience (the ideational meaning), interact with others (the interpersonal meaning), and combine the above two meanings into a coherent text (the textual meaning) (Joyce & Feez, 2012; Rose & Martin, 2012; Rowsell, 2013). SFL provides the foundation for discourse analysis to identify how language works in A and B university educational advertisement. This research mainly focused on interpersonal meaning to check how producer expresses their attitudes and persuade the viewer to accept their ideas in the interaction process.

Under the theoretical background of SFL, CDA has developed a language model with a socio-cultural context. Different from discourse analysis, CDA fully considers the social structure and meaning above the sentence (Kress & Hodge, 1979). As Fairclough's book *Language and Power* published in 1989, CDA got more systematic development that combines language with socio-cultural. In the book (p.46) he insisted power in the language is how producer, speaker, or author with a powerful standpoint to persuade others to accept their ideas.

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Educational advertisement discourse expresses its ideology includes the university's content, cultural values, rules, achievements, etc. Power is included in the ideology that is related to how a university places its positions to persuade others to accept their ideas and come to the university.

Kress & Hodge (1993) introduced how ideological meaning can be realized in language. After that in 1988, they added other modes and embedded them in CDA. It provided a theoretical framework for multimodal discourse analysis. In 2001, Kress and Leeuwen's studied critical discourse and social semiotic communities to research the speaker's motivation. Such items are key to MCDA that how different semiotics resources are adopted to transform abstraction meaning (social relations, attitudes, general ideas). MCDA is an approach filling the non-verbal analysis gap that meaning be concealed by text, and the center is to critically check how verbal and non-verbal language be adopted and interacted to construe meaning (Machin & Mayr, 2012, p9).

An appraisal is raised from a complementary perspective to identify peoples' ideology to complete interpersonal meaning based on SFL's three metafunctions (Martin, 2000). Martin and Rose (2003) mentioned that appraisal/evaluation system was introduced in discourse analysis, and how those social interactions enacted in the text to express all kinds of attitudes. Based on that, Martin and White (2005) added that appraisal is related to how powerful writers/ speakers persuade non-powerful readers/listeners to accept their ideas. It divides into attitude, engagement, and graduation.

Attitude resources are the core of appraisal theory and refer to the feeling constructed by a kind of mental process or behavior. Martin and White (2005) gave a detailed framework of attitude resources and raised three sub-systems: affect, judgement, and appreciation. Non-verbal attitude resources adopt Kress and Leeuwen's (1996) interactive visual grammar to eye-contact, social-distance, and perspective. Engagement refers to how speakers/writers express their stance or positions under a dialogic perspective (Martin & White, 2005). Verbal engagement resources are conveyed in two ways, producers' minds (monogloss) and other voices (heterogloss) to

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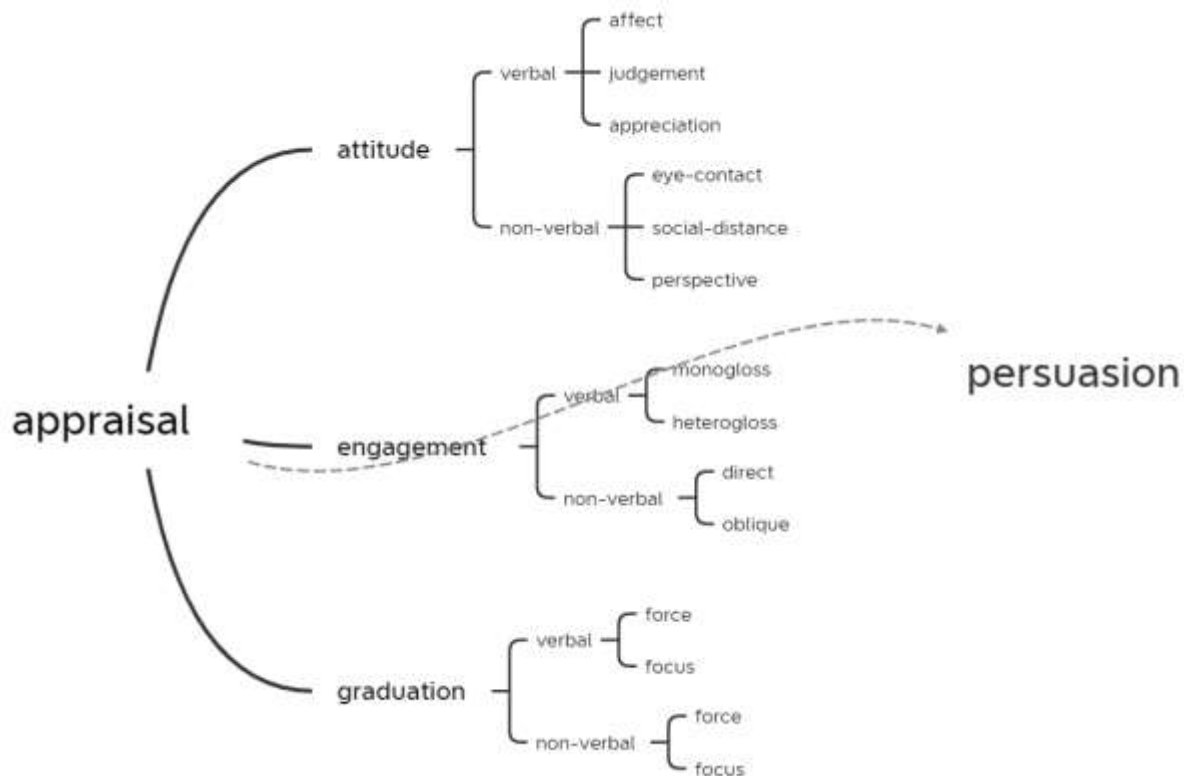
construct text meaning. Non-verbal engagement resources are divided to direct engagement and oblique engagement (Kress and Leeuwen, 1996; Martin and White, 2005). Graduation refers to gradability of the meaning and involves attitude resources and engagement resources. Martin and White (2005) divided it into two parts force and focus. Non-verbal was achieved by softening and sharpening.

Three modes of persuasion theory ethos, pathos, and logos raised by Larson (2012) which made big significance for persuasion development. It helped to identify how those appraisal resources are distributed in three sub-systems and stated to express producer's stances and to achieve persuasion purposes.

The following figure display the conceptual framework applied to the study of educational advertisement persuasion process under appraisal theory.

Figure 1-1

The conceptual framework



The concept framework is used to guide the research process for answering research objectives and fulfilling study goals.

3. Methodology

Mixed-method is adopted. Quantitative is used to check written and visual text statistic distribution with aid of annotation instruments ELAN. Qualitative is applied to discourse analysis. The complex multimodal meaning is observed in the dataset. The analysis draws on both qualitative discourse analysis and corpus-based analysis.

3.1 Population

EA developed from publicity film that involves various propaganda to attract audience unconsciously. Based on that, EA is defined as a kind of symbolized visual text to

promote universities' overall image and value by montage and other image production techniques usage (Zhang & Lu, 2015). It reflects different countries' teaching philosophies, cultural, campus atmosphere, which provides new perspective for universities' domestic and overseas development.

3.2 Sample

Two top A and B universities' educational advertisement have been involved. Educational advertisement of A comes A university's official website YouTube and lasts 14 minutes and 23 seconds. It was issued in June 2014. B comes from University's official website YouTube and lasts 16 minutes and 36 seconds. It supported by College Admissions and Financial Aid and published on 21st, October 2013. The videos are divided into two parts written and visual text to analysis. Written text about 3418 words, and visual text with 31 minutes.

3.3 Research Instrument

Text corpus will be analyzed in checklist based on the conceptual framework. Appraisal layers (attitude, graduation, engagement, and sub-systems) are easily classified into the checklist. ELAN 6.0 are used to annotate video corpus as quantitative instruments; it's easily added and removed appraisal layers. In annotation process, the video's time can be selected freely from beginning to the end. Those dates are explained according to the research objectives.

4. Results and Discussion

The findings and analysis of research question 1

The findings of the RQ1 would be answered by presenting the overall distribution of verbal appraisal resources found in A and B university educational advertisements. As table 4.1 showed, ATTITUDE sub-system took dominate part of 44.7% and 41.8%. Both two educational advertisements were more likely to use emotional elements or create an evaluation to represented targets to evoke audience' emotions. ENGAGEMENT took second proposition provided logical

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comments which easily convince audience or inserted students' family background or working experience by *bare assertion* (Martin & White, 2005) to increase the EA's reliability and struck a responsive chord in the hearts of the audiences. GRADUATION had taken the smallest part, taking 15.2 and 17.3% separately. Excepted enhance emotions, quantification in GRADUATION expressed by graduation to declare time and space.

Table 4.1

Distribution of Verbal Appraisal Resources in A and B university

System	Sub-system	A UNIVERSITY		B UNIVERSITY	
		Frequency	Percentage	Frequency	Percentage
Appraisal	Attitude	115	44.7%	198	41.8%
	Engagement	105	40.1%	194	40.9%
	Graduation	39	15.2%	82	17.3%
Total		257	100%	474	100%

The findings and analysis of research question 2

The findings of the RQ2 would be answered by presenting the overall distribution of non-verbal appraisal resources found in A and B university educational advertisements. A total number of 1309 non-verbal appraisal resources out of two universities' educational advertisements 31 minutes in all. Similar with verbal resources, attitude resources took the biggest proposition of 74.4% and 73.6%. The non-verbal appraisal resources mainly expressed by ATTITUDE resources social distance, horizontal angle, vertical angle, frontal or oblique angle and eye-contact. It was tripe of ENGAGEMENT and GRADUATION. ENGAGEMENT was varied to directly gaze at viewer, away from viewer or oblique to one side showing

represented participants' different emotions with 16.3% and 18.6%. GRADUATION was used to strengthen, or weak emotion took smallest with 9.3% and 7.8%.

Table 4.2

Distribution of Non-Verbal Appraisal Resources in A and B

System	Sub-system	A UNIVERSITY		B UNIVERSITY	
		Frequency	Percentage	Frequency	Percentage
Appraisal	Attitude	448	74.4%	520	73.6%
	Engagement	98	16.3%	131	18.6%
	Graduation	56	9.3%	55	7.8%
Total		603	100%	706	100%

The findings and analysis of research question 3

Based on question 1 and question 2, it's "easily find" shows how those resources were used to persuade the audience.

4.1 Different Verbal Resources in A and B University

For attitude resources, it divided affect, judgement, and appreciation. Affect worked on speaker's emotional assessments. Judgement mapped on speaker's attitudes or particular behaviors. The comments on universities were mainly expressed through appreciation. In A university, the narrator frustrated himself with words *give up*, *stupid*, while at the end of the video, he achieved his dream with *no longer worried*. The audience is easily persuaded for such contrast. In B university, affect was commonly used to express university's outstanding, effective staff and harmonious learning environment presenting narrator's satisfaction to the university. Judgement mainly referred to how capable and dependable the quality you can get in the university. It meets audience's potential needs like *crack the code*, *cross the disciplines*,

create the waves. B university has more appreciation resources than A. That's more narrators had been invited in B, and they preferred to describe university's valuation highlighting status. It built good image of the university to audience.

Table 4.3

Distribution of Verbal Attitude Resources in A and B

System	Sub-system	A UNIVERSITY		B UNIVERSITY	
		Frequency	Percentage	Frequency	Percentage
Attitude	Affect	33	28.7%	49	24.7%
	Judgment	49	42.6%	71	35.9%
	Appreciation	33	28.7%	78	39.4%
Total		115	100%	198	100%

For engagement resources, A university had a preference for Heterogloss, and it took more than half with 78.6% with contractive engagement resources to persuade audience through close the conversation. *Deny+ counter* was commonly used to build solidarity with reader and invite them to think logically. Monogloss have barely asserted propositions and it used to raise the background or assertion living no space for dialogue. The monogloss is close to heterogloss for B university. Since various students with different background, they showed their life in or out of B university by many ways, it not only increased the number of monogloss, but also raise narrative's subjective opinions to increase reliability. It also more opened dialogues to other alternative views that helped to increase university's credibility and built image of inclusiveness.

Table 4.4*Distribution of Verbal Engagement Resources in A and B*

System	Sub-system	A UNIVERSITY		B UNIVERSITY	
		Frequency	Percentage	Frequency	Percentage
Engagement	Monogloss	22	21.4%	96	49.5%
	Heterogloss	81	78.6%	98	50.5%
Total		103	100%	194	100%

For graduation resources, force of A university took all over the graduation resources by quantification and intensification to intensify emotions and stances. Such strong emotions were easier to strike a chord. Once the emotional connection is formed, audience is more likely persuaded. In B university, there was uneven distribution in force and focus. Compared with focus, force more turned up emotional changes.

Table 4.5*Distribution of Verbal Graduation Resources in A and B*

System	Sub-system	A UNIVERSITY		B UNIVERSITY	
		Frequency	Percentage	Frequency	Percentage
Graduation	Force	39	100%	78	95.1%
	Focus	0	0%	4	4.9%
Total		39	100%	82	100%

4.2 Different Non-verbal Resources in A and B University

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Table 4.6*Distribution of Non-verbal Attitude Resources in A UNIVERSITY*

System	Sub-system	A UNIVERSITY		B UNIVERSITY	
		Frequency	Percentage	Frequency	Percentage
Attitude	Social distance	136	30.0%	39	21.5%
	Perspective	240	53.0%	96	53.0%
	Eye-contact	77	17.0%	46	25.5%
Total		453	100%	181	100%

In attitude resources, perspective with number of 240 occupied the biggest share, and more than half of the proposition. The A university producer made a preference to affects audience's emotions through stressing the special characteristics of university. The usage of frontal and eye level angle used to give audience sense of belonging and enhance the equal relationship with them. Different narrators in B university gave their comments for the university through medium shot presenting a sense of welcome and comfortable. Long shot showing university's hardware included study environments, living place and equipment to attracts audience from dormitory to study area. Close short also used to show university's attractive environment, like traditional teatime seems participants are attending tea time and visiting fine decorations. Eye-contact took the smallest part in attitude resources, it appeared with close or medium shot and frontal angle to offer information or demand something corresponded with verbal expression.

Table 4.7*Distribution of Non-verbal Engagement Resources in A UNIVERSITY*

System	Sub-system	A UNIVERSITY		B UNIVERSITY	
		Frequency	Percentage	Frequency	Percentage
Engagement	Direct	65	66.3%	104	79.4%
	Oblique	33	33.7%	27	20.6%
Total		98	100%	131	100%

Compared give audience feeling of objectivity, A university producer preferred to directly involve audience into the picture and engrave the same emotional evaluation. More than 20 narrators had been involved to share their feelings or opinions to B university by direct angle to evoke audience's emotions.

Table 4.8*Distribution of Non-verbal Graduation Resources in A UNIVERSITY*

System	Sub-system	A UNIVERSITY		B UNIVERSITY	
		Frequency	Percentage	Frequency	Percentage
Graduation	Sharpen	34	60.7%	31	56.4%
	Soften	22	39.3%	24	43.6%
Total		56	100%	55	100%

To make audience clearly understand and feel cumbersome, main points were orderly and organized through sharpen angle for A and B university.

The findings and analysis of research question 4

For verbal, both evaluation objects included university, faculty, student, curriculum, and project. But A university emphasized dream achieving, while B university referred to community. A university more applied explicit appreciation resources to university' hardware facility and environment like *prestigious university, countless class*. B university did not focus much attention on appreciation equipment, but repeated use of *explore* to evaluate university like with million things to explore, explore everything. Different amount of narrator cause difference engagement resources among A and B university. In graduation resources, A university mostly used to evaluate campus, but B university adopted graduation to student's capacity and resilience like *always challenge oneself, word really hard*.

In non-verbal attitude resources, perspective took biggest proposition. A more likely used low angle to show buildings, while B university preferred eye-level angle to show living image. In A university, close shot mainly used in represented participants' interaction process, while B university involved a bed in the dormitory and small cakes on the table such special things giving a sense of involvement. A has less eye-contact than B university, students were listening to teacher in campus and no eye-contact shown teacher's authority and distance, while B university in teacher and student communication image, social and equal angle was adopted to show equal relationship among them. In both A and B, graduation mostly used to show face expression or as they were involved into image giving sense of welcome.

5. Discussion of the Overall Findings

This study conducted multimodal discourse analysis based on Martin and White (2006)'s appraisal theory to explore how appraisal resources are adopted in educational advertisement to persuade audience.

Firstly, analysis of appraisal lexical resources on A and B university educational advertisement was carried out.

- Same with Gao's (2019) research result that attitude took the biggest share, it usually expressed by words and phrases. Positive was more than negative emotions. Explicit was more than implicit emotions. Thus, attitude resources were frequently adopted to directly express positive emotions and evaluations on university or related behavior. Negative was usually used to lead to positive resources, it confirmed Martin & White's (2005) idea. Appreciation was also welcomed to introduce special or attractive university's characters. Graduation usually cooperated with attitude or appreciation to enhance the emotion, so the percentage was quite low.

- Words, phrases, and sentences were found in the corpus to express engagement resources. As Qiu (2019) emphasized monogloss was seldom used in educational advertisement, since it clarified background and not good at realizing persuasion purposes, while heterogloss allowed space for the narrator, and easily establish dialogic effect through interaction with audience. This study found Heterogloss was more used than monogloss.

- Same with (Gao, 2019, and Qiu, 2019)'s result graduation took smallest part. Compared with focus, the force took an overwhelming proposition adopts comparative forms like adjectives, adverbs, numbers, and repetition to highlight emotion to the university. Not all attitude or graduation worked with graduation, so the percentage of graduation was not high.

Secondly non-verbal appraisal resources were conducted in A and B university educational advertisement.

- As Martin & Rose (2007) asserted attitude resources affected audience's emotions through various angle and social distance, eye-contact. In this research, attitude system was mostly appeared, and perspective resources with attitude sub-systems took the first place, proposition of involvement and equality occupied high proposition. Both producer of A and B tended to create an atmosphere of being involved and equal. Kress & Van Leeuwen (1996) argued direct angle and eye-level angle shortened the distance between producer and audience. Low and high angles were used to enhance verbal appraisal resources and impress audience deeper. Social distance took second proposition. Social distance it gave a comfortable distance to

an audience without the feeling of compulsion or distance. Eye-contact occupied the smallest proposition, it usually accompanied with face expression to make the verbal expression more complete and more accurate.

- In engagement resources, it was uneven between direct and oblique. That was to say, producer of educational advertisement was more like give audience a sense of participants than spectators.

- In graduation system, sharpening was more than softening. Sharpen was highlighted or emphasized represented participant.

Thirdly, different appraisal resources contributed to persuading the audience in different ways.

- Same with Halmari & Virtanen's (2005) points that the choice of language can influence or persuade others. In A and B university educational advertisement, different attitude resources changed audience's emotions. According to Martin & White (2006), affect direct constructed immersive feeling to affect audience's emotions. Happiness, security, and satisfaction created a reliable and pleasant atmosphere. Judgement built good image of university by presents how capable, stable, or good. Same with the points of Gao (2019), appreciation also contributed to builds a good image. In an educational advertisement, appreciation comments for well-organized curriculum, flexible educational system, and erudite staff directly exerted psychological influences on audience. Valuation was core part of appreciation presenting university as valuable and meaning. For non-verbal, involvement, equality, and social-distance always worked together giving the audience a sense of personally on the scene. They easily understood stance and accept the attitudes. Low angle or high angle were used to attracted audience's attention and corresponded with verbal resources.

- In the engagement system, as Bednarek (2008) asserted that monogloss was used to clarify the facts and increase the credibility. In educational advertisement, it was used to

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A Multimodal Discourse Analysis of Educational Advertisement for Two Leading Universities Inside and Outside China: An Appraisal Theory Perspective

introduce narrator's background. Dialogic contractive established authoritative image by presenting counter expression. It gave reasonable statement for presented viewpoints. Expansion resources presented university's inclusiveness, openness, and honesty to earn audience's trust and recognition. For non-verbal, audiences were more easily convinced within a sense of involvement through the direct angle.

- Graduation worked with attitude and engagement resources to turn up emotional effects. Quantification and qualification in force enhanced the good image of university. Focus was seldom showed in educational advertisement. While it gave audience a sense of personality and made them more understand presented stance. For non-verbal, highlight represented participant is more effective to affects audience emotional response (Kress & Van Leeuwen, 2006).

Fourthly, different appraisal resources devised persuasion between B and A university educational advertisement.

- In verbal, A university focused on mainly narrator and the process of his pursuit of dreams. But in B university, a lot of students with different major had been involved to declare what they got or experienced in this university. Many negative judgement resources were involved in A university to raise positive emotions. B university mainly focused on positive evaluation for students' behaviors.

- Lastly, A university focused on expressing importance in group and society like China's most prestigious university. B university attached great important to personality and teacher-student communication ways like one to one communication with professor, discover who you want to be.

- For non-verbal social-distance, B university paid more attention to close shot establishing close relationships than A (Hu, 2020). In horizontal angle, Frontal angle of B was

more than A university that focused on activities in and out the classroom. In vertical angle, eye-level angle of B was more than A presenting equality.

From the above findings, we can find appraisal corpus is closely connected with classroom interaction. Compared with non-verbal appraisal resources, verbal is strong to persuade others (Kress & Van Leeuwen, 2006). According (Nunan, 1991, Harmer, 2001) that in teaching process, we can add pictures or other materials help us for better class, while it just an aid can't replace the language main position. Same with Huang (2020)'s point, directly and explicitly express teacher's attitude is more understandable and acceptable for learner. It's recommended for the teacher to adopts appropriate negative emotions in the class, and it's better than always provides positive views. In contradiction situation, teacher should raise opposite opinions then give reason for correct side (Gao, 2019). The learner is more convinced in that way. Leading question is good way to raise learner's opinions in the class. In non-verbal, if teacher wants the learner to do something, gaze at them is more useful than language. Teacher walking among the student help to short distance between them and give student a sense of equality and involvement.

6. Conclusion

Educational advertisement as a multimodal discourse combines lexical discourse and visual discourse. The analysis of this multimodal discourse was significant, not only how appraisal resources were distributed but also how persuasion was realized. The appropriate use of appraisal theory helped use to directly grasped audience's attention and straight affected their emotions. University administrators should suitable adopted various verbal and non-verbal attitude resources to attract audience.

In the future English teaching and learning process, teacher should mainly focus on affect resources to directly express their feelings, and appreciation to assert evaluation to things mostly affects student' attitudes. And appropriately raise open questions leading student to reason. Sometimes appropriate adverbial phrases like most, top to emphasize our attitudes. Also

Teacher's action also express information, long distance and overlook student gives their sense of unwelcome and distance. Teacher express happiness can short the distance with students, smile expression, eye-contact with them. Such combination maximizes ideology.

For student, understand different verbal and non-verbal elements, can improve their ability to correctly understand the information in the classroom or out classroom. It not only helps them cultivate their critical thinking ability, but also identify the ideology behind resources.

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Locating the Tradition of Mappila Ramayana in a Context of Cultural Grafting

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According to Albert B Lord, Professor of Harvard University, Text and Context are inseparable and without a sympathetic knowledge of context, the text may be misunderstood. He adds that, it is not sufficient to study performance and contextuality without an understanding of the tradition underlying them (Lord, 468).

This paper is an attempt to locate the performing tradition of Mappila Ramayana prevalent in the Mappila Community of Malabar region in Kerala, in a context of a cultural grafting¹. Mappila Ramayana is a version of the Ramayana that narrates the story of Ramayana in the Mappila Malayalam language, a version of Malayalam widely used in the Malabar region of Kerala. It is an oral tradition of the region which is also called Muslim Ramayana or Islamic Ramayana and predominantly popularized in the Vada-kara region, now included in the Calicut district of Kerala.

I think, the text of Mappila Ramayana is most relevant in a context, where the Mappila Community and tradition are identified as evolved from the reception of two foreign cultures, the Arabic and Islamic (These two are different since Islamic Culture is purely based on the Holy Quran and Hadith, the preaching of Prophet Mohammed while Arabian culture is the culture of the Middle-east before the advent of Islam) by the people of South India, precisely Malabar region. The Mappila Ramayana is always considered as a means of entertainment than a literary piece that deserves serious attention. I think, it is because it was separated from the context. It definitely has an independent existence, but, locating it in the proper context and understanding the underlying tradition will enrich the existing work and thus, contribute to the better understanding of the same. This paper is also an attempt to trace

¹ The idea that the encounter of two different cultures result in the birth of a new culture is called cultural grafting

the modes of that reception and the resultant effects on these communities to form a unique Mappila culture.

Mappila Malayalam which is also called Arabi-malayalam ²is an innovative language which is a Malayalam with Arabic script. It dates back to those ages when Malayalam language lacked a proper script, and was depending on the primitive scripts like ‘vattezhuthu’ ³and ‘kolezhuthu’⁴. It has extra letters in the Arabic alphabet to suit the Malayalam sounds.

Taking into account the two facts that, Kerala had a close relationship with Arabia even before the advent of Islam, and Arabic is the language of the Holy Quran, the possibilities of Muslims in Kerala, using Arabic language as a script is justifiable. Apart from the script, many words of Mappila Malayalam are adapted from the Arabic language and many are influenced by the Arabic language. Since it is a predominantly Muslim area, and the language has many Arabic influences, it is always misunderstood as an exclusively Muslim language. Though there is a strong influence of Islam and Arabic language in the Mappila Malayalam, it is used by the people of the region irrespective of their religion.

The word “Mappila” means son-in-law in Tamil and husband in Mappila Malayalam. “Puthu Mappila” is the bride groom in the latter. Also, the word is traced back to the south Kerala where, existed a group called” Pillai” ⁵who were attributed greatness and called “Mahapillas”

(‘Maha’ means ‘great’ in Malayalam) which could have resulted in Mappila. Mappila sanskriti, a Mappila tradition and culture that is associated with the language. The Muslim community has a very rich oral tradition, with different variety of songs among which Mappilappattu and Malappattu are the remarkable ones.

² See Fig.1.

³ Vattezhuthu is an ancient South Indian script, used in Malayalam and Tamil. The literal meaning of the word is “round-writing”. The alphabets are round and thus, the name Vattezhuthu.

⁴ Kolezhuthu is also an ancient South Indian script, especially used in Malayalam and Tamil. The literal meaning of the word is close to “line-writing”. The Alphabets are long and similar to lines which could be the reason for the origin of the word. Tamil script was influenced by Kolezhuthu. **Malayanma** is an ancient script used in Trivandrum and it belongs to the same family as Vattezhuthu and Kolezhuthu. See Fig.2.

⁵ Pillai are Tamil and Malayalam speaking, dominant sub-group, of the elite caste of landlords called Vellalars.

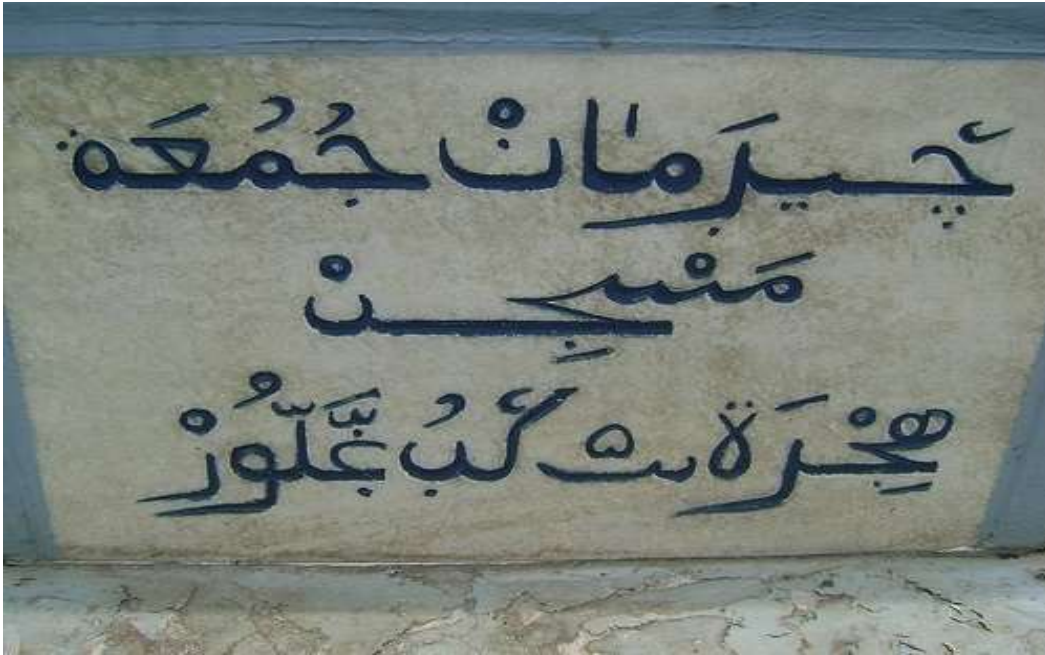


Fig.1. Arabic-Malayalam Inscriptions at Cheraman Juma masjid, Kodungalloor, Thrissur.

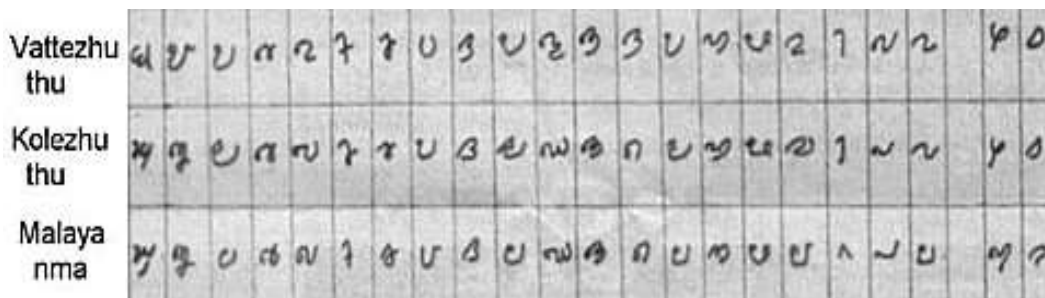


Fig.2. Alphabets of Vattezhuthu, Kolezhuthu and Malayanma Scripts.

Rereading the Mappila Ramayana, as an Inherited Oral Tradition

We can see that Mappila Ramayana is an oral tradition which is inherited through memory of generations and transmitted orally over long periods of time. This inherited memory is articulated by each generation with the considerable (since it is based on memory, it is obvious that there will be changes) differences from the previous generation.

T.H Kunji Raman Nambyar, popularized Mappila Ramayana in the Vadakara region and most of the enquiries about the text traces back to him. He was a magician, a Vadakkanpattu (ballads of medieval origins from north Malabar) exponent and an unorthodox person of a bohemian lifestyle. Nambyar sang Mappilappattu and Malappattu

along with Nadanpattu⁶. He was a great performer who used to sing Mappila Ramayana in academic sessions, discussions, friendly gatherings, on stages, and he even performed it on Eid as a part of celebrations.

It was when Dr. M.N. Karassery published the Mappila Ramayana in his book *Kurimanam*, the rich oral tradition got a written form. Later, a book namely “Mappila Ramayanavum Nadanpattukalum” was published using Nambyar’s name. It is said that Nambyar heard Mappila Ramayana from a Man called “Piranthan Hassankutty”. The word Piranthan which literally means “madman” could be a label towards his extraordinary thinking. Possibly, Mr. Nambyar identified Hassankutty, an exponent of an oral tradition, unlike others who failed to understand him. This alternative insight on Hassankutty is not to claim that he wrote or created this Mappila version of Ramayana, but to allow a different perspective on the journey of this work.

There are still claims in the academic world that there is a possibility that Nambyar produced the text himself and it is not an oral tradition. One of the examples drawn from the text to prove the claim is the phrase “nikkaram chayyinu” (performing the Namaz, the Muslim mandatory prayer that is repeated five times a day) in the later part of the text. The argument is that “Niskerikkunnu” is the usage in Mappila Malayalam and in the particular context, where Hanuman is bowing before Sita, “sujoodil aayi” (falling on one’s knees, a posture in the namaz) is the more apt usage. Even though it makes sense, it is not a proof of non-Muslim authorship, instead it strengthens the argument that it is an oral tradition, as it is evident that it has passed through different people, of different religions. There are still more instances in the text that prove that it has passed through different communities and people. And there are slight variations found in a few words used in the text recited by different people as a written form is absent.

Another reason, for Mappila Ramayana to be an oral, memory based tradition is that it was definitely memorized by people and reproduced till Dr. Karassery heard it from Nambyar and printed it for a wide reach. Thus, as a tradition that depends on memory and depends on the mind it is an inherited oral tradition of South India.

Also, in the text, there are instances where, different words are used for a single

⁶ a folk genre of primitive songs in Kerala

concept. Forexample, ‘Nikkah’ is the term widely used by Muslims for Marriage. On the other hand, Non-Muslims of different places use ‘Mangalam’ instead. ‘Nikkah’ is an Arabic word while ‘Mangalam’ is inflected from ‘Mangalyam’ a Malayalam word. Mappila Ramayanam uses both ‘Nikkah’ and ‘Mangalam’ in different contexts. Though mangalam is used when narrating the story of Ravana, and Nikkah when narrating the story of Rama, a more convincing explanation for this is that, as it was an inherited, oral tradition, and as it was based on memory, exact words must not be used. We can’t rely on its linguistic quality either.

Another feature of Mappila Ramayana which ensures its originality as an inherited oral tradition is the repetition of the word “Pattu” that means Song. Twenty two times, the song calls itself a song. It is said that Ramayana is an Oral tradition. Valmiki, the Maharshi who wrote Ramayana, composed it as a song. So, it again asserts the fact that it was from the beginning in the oral tradition.

Mappila Ramayana begins with these lines:

“Pandu Thadikkaranauli Paadi vanna Pattu

Kandathalle Njammalee Lamayanam katha pattu.”

This means,

The song that was sung by the bearded saint,

We have seen this lamayanam ballad (literally, story-song).

So, it asserts itself as a singing tradition, by opening with these lines and ending the next twenty lines with the word “pattu”.

In spite of variations in a few words used and missing lines, the existing lines are performed with consistency in the tune. These tunes, Ishals⁷ are different for each part. This single Ishal is a proof that it is a mnemonic cultural tradition.

Each of the four different Ishals in Mappila Ramayana is meant for the context. For example, the final part of Mappila Ramayana, or last available portion of it, which narrates

⁷ Ishal is the melodic framework within which Mappila Songs are composed

Hanuman's Lanka Destruction, is composed in the Ishal of Padappattu. "Padappattu" means song of an army, where "pada" means an Army or group of people heading for a fight. This is a fast tune and is interesting to listen to as each word uttered is sharp, clear, and properly stressed providing the mood of a force preparing for war. Padappattu was a variety that was popularized during the Malabar Revolt of 1921. During the freedom struggles, these were written to inspire the fighters and their families. It was composed in such a captivating way that will inspire and take out the patriotic feeling in a person. It gives a festive mood to the whole scenario of war, suffering and miseries.

Only a few sections of the whole Ramayana story are available today as Mappila Ramayana. A general introduction of the story, Shoorpanaka's makeover before meeting Rama, Shoorpanaka's proposal to Rama, Ravana's proposal to Sita and his sorrow over rejection, Hanuman entering and destroying Lanka, are the available ones.

Though the text was in oral tradition, as a scriptural form came in July 1976 in *Kurimanam*, it became popular and got introduced to a wider audience unrestricted to the Vadakara region. Later, many critics wrote against a Mappila intervention in Ramayana as a calculated move to destroy a "holy" Ramayana tradition.

Newspaper reports, articles and studies were published on Mappila Ramayana which later led to academic discussions. Even though Nambyar was already singing during different occasions, it was after Karassey's publication that Mappila Ramayana got a serious academic interest. When the research scholars of different universities and writers and Ramayana experts like Paula Richman wrote about a wonderful creative version of Ramayana, some people fought over its authenticity and supposed wrong intentions. But there are sections of society who inherited not only the text, but the Ishal and spirit of the song. Different groups of folk singers (nattugayaka sankham) took birth and they performed it for different audience using wind instruments. "Thudi nattugayaka sankham" is one of such groups who still sing Mappila Ramayana.

Mappila Community as a Culturally Grafted Community

"This fundamentalism denies the value and even the existence of civilizations that

preceded the revelations of the Koran. It was an article of 6th and 7th Century Arab faith that everything before it was wrong, heretical. There was no room for the pre-Islamic past.” (Naipaul 2001)

Here, V. S. Naipaul, the Nobel Prize winning writer vehemently criticizes the Islamic ideological insistence of erasing the past. He compared Islam with colonialism and resulted in serious controversy. He told that faith had a “calamitous effect” as converts must deny their heritage.

Islam does not acknowledge the term Pre-Islamic, since the religion declares that Islam is born along with the humans, and Adam is the first human and first Muslim on earth.

But Naipaul’s argument that Islam insists on an erasure of the past may be partly correct when it is applied to Muslim converts. For example, Islam strictly prohibits idol worship, which was a significant means through which Indians identified with their Gods. Indian tradition, through pictures, sculpture, and architecture, articulates their idea of God. On the other hand, Islam strictly prohibits anyway of articulation of the idea of God and asserts that God is free from material concepts of form and it is unreachable for human imagination.

These considerable difference in the ideologies and Islamic insistence on the erasure of past by the Muslim converts gave birth to an entirely new community, with a unique culture of their own. The tradition was unique in all sense; they had inherited from both cultures to form their unique culture marking a difference in the food, clothing, learning traditions, etc.

By embracing Islam, a person or a community had to erase their past, their culture and tradition to move on to a completely different one. Deleting the memory they inherited long ago will be difficult process. The result will be a new society with a new tradition. This phenomenon of formation of a new culture deriving influences from the assimilation of two contributing cultures is called cultural grafting.

Mappila Community, the Muslim community of Malabar region of Kerala, is a community which was culturally grafted. A new Mappila Sanskriti or Mappila tradition

was the result of advent of Islam to the independent culture of South India, to be precise, Kerala. The tradition is born out of an encounter of two entirely different cultures. It was not assimilation, nor a conflict or incongruity. It was a cultural grafting, an adaptation. It could be termed as a reception, a cultural reception, more precisely an unconscious reception.

Though the religion strictly prohibits idol worship and insists on God as the single superpower, to whom one should pray directly, Mappila Muslims retained most of their customs including the idol worship and they, unlike Islamic doctrines, attributed more importance to human beings, the dead and the saints.

Also, they perceived most of the religion in a ritualistic form. For example, they started doing the Friday sermons in Arabic, instead of regional languages, (Friday sermons are introduced to educate the masses and doing it in a Foreign language, will not satisfy its purpose) and gave a complete ritualistic nature to a religion which was more of a way of life.

As an example of cultural grafting, an analysis of the cuisine of these cultures will be appropriate. Rice is a staple food of Kerala while Arabs used different kinds of bread. The Mappila cuisine, which is a result of grafting of these two, uses Pathiri, as their major food which is a form of bread made of rice.

The Mappila community always lived very close to people of other religion. Malabar area is famous for its communal harmony. Mappila Ramayana takes birth in such a place, Vadakara. There people got involved in the performances as participants and audience and proved as really open minded so as to see literature in its true light. It was the “educated” society, and mostly people outside the Mappila tradition were disturbed about Mappilas getting involved in Ramayana and Ramayana being propagated by the Mappilas⁸.

Mappila Ramayana as a Tradition from a Culturally Grafted Community

Mappila Ramayana could be told as a Mappila response or a Malabari (of Malabar) response to one of the most ancient epics of India which has over three hundred or more versions according to the famous scholar and poet, A.K. Ramanujan (Ramanujan, 22). When a group of the Keralites embraced Islam, their culture, and tradition got changed in exponential rates. A new variety of language came as the Arabic Malayalam language, along

⁸ This is why there were uprisings when Mappila Ramayana was popularised by its publication by Karassery

with new rituals, dressing styles (which indeed is mandatory in Islam), food, customs, and a new way of living (as Islam defines itself as a way of living and influences it more than any other religion will do). This would have distanced them from the tradition they inherited and Mappila Ramayana could be a Relocation of them in that tradition they inherited. And to use Derrida's words, it was their way of "relaunching and keeping the tradition alive."

Mappila Ramayana describes itself as, "kaathu randilum kaiviralittorikoottum pattu" which means, A song sung loudly by placing fingers in each ear. This, resonates the way Adhan, the Muslim call for prayer, is performed. Before the advent of microphones, the Mulla will keep both his thumbs in respective ears and take his maximum voice to do the rhythmic call that is supposed to be heard in the whole locality. It is an instance of cultural grafting because Adhan is an Islamic concept and Ramayana, an Indian tradition.

In the Indian tradition, Rama Namam (name of Rama) considered more powerful than Ramayana itself and is recited continuously as a ritual. The same way, Islam introduces a concept called Asmahul husna, or good names, which are hundred different names of the God, Allah that could be used while praying for extra benefits. But Mappila Ramayana uses the refrain "Rama rama rama rama", the Rama namam, as an introduction to a particular Ishal, or tune, similar to the "sa-ri-ga ma" notes in the musical tradition. Though the refrain "lama lama" is a very crucial part of Mappila Ramayana, defining its nature, using different Ishals or tunes for each situation, the words have got no religious connotation and no particular benefit is associated with it. Here, the inherited oral tradition, differentiates itself from the two parental traditions to form an entirely new one. But the text claims that it is an oral tradition, which praises Rama.

"Ramante elu koottum pattu", is the phrase used which literally means "The song which adds to the greatness of Rama."

Here, it could be retaining the quality of Ramayana, the original or mere praise of the King, Rama.

Mappila Ramayana calls Rama as "Sultan" or king. We can assume that the usage "Sultan" was added to Mappila Ramayana in the course of its evolution. It could be after the invasion of Kerala by Tippu Sultan (1766 to 1792).

“Kalakkedinu Halakkile Sultan Mayyithayi
Sheelam-Kettolkkinnumvenam
Mappilayonnu”

This is a line from Mappila Ramayana which means,
‘At an unfortunate time, the terrible Sultan died,
And the lady of bad habits needs a husband again.’

This is the instance when Shoorpanakha is introduced. She is called “Sheelam kettol” in the text. It means a lady of bad habits. Here, the attitude of the society, towards the women, who remarry is obvious. She was called “Sheelam kettol”, only because she wanted to remarry. It was not acceptable for the Mappila community even though Islam encourages widow marriages. Here, they relaunch their tradition, where one man for a woman and one woman for a man is considered ideal. Considering that it was a tradition, where practices like Sati existed, it was unacceptable for the society to encourage a widow marriage.

Another instance of evidence for cultural grafting in the text is the reference to the Law of Shariah⁹. Here, Rama, the protagonist of the story misinterprets the law of Shariah, which is corrected by Shoorpanakha, a negative character. Rama says that, according to the Law of Shariah, a man can marry only one woman and vice versa. But Shoorpanakha corrects him saying that, a Man can marry four or five (in actual Law of Shariah, only four is allowed) but a woman cannot is what Shariah says. Here, misinterpreting the law, Mappila Ramayana rebelliously negates the Islamic law and retains the Indian tradition. It uses the Islamic term Shariah and the Indian traditional element together.

In short, this paper was an attempt to prove Mappila Ramayana as an inherited, memory based oral tradition, developed from a culturally grafted Community, the Mappila community. There was an insistence of erasure of past associated with the Islamic culture and thus Mappila Ramayana could be identified as an attempt to re-launch the tradition (Derrida), which they were forced to leave behind using the culture they received. It was widely noted due to the effectiveness in combining and assimilating the two entirely different cultures, adopting the desirable from both. The title itself is one that will kindle the interest since it has

⁹ Law of Shariah is a system of law and order advised in Islam.

the two contradicting cultures present in it, Mappila and Ramayana, representing the Muslim and non-Muslim respectively.

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A Study on the Changing Roles and Responsibilities of Ethnographic Museums with Respect to Indigenous Peoples

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Abstract

Museums during colonial era reflected the mindset of the period. Indigenous peoples were represented as unchanging and frozen in time as they were displayed in a diorama form alongside extinct dinosaurs in natural history museums. They were classified and presented as “exotic”, “savage”, primitive”, “barbaric” and on the verge of extinction based on Western scientific categories which helped in legitimizing colonial rule. However, museums around the world have had to reevaluate their museological practices and roles in the light of postcolonial theory and criticism. Since the 1980’s, a new museological form emerged which sought to involve the source communities in the interpretation of their culture. Moreover, the adoption of *2003 Convention for the Safeguarding of Intangible Cultural Heritage* by UNESCO has contributed to the importance of intangible cultural heritage in museums which was ignored earlier. In this respect, the paper attempts to present the changing roles and responsibilities of museums as they reinvent themselves to stay relevant in the societies in which they exist.

Keywords: Ethnographic Museums, Representation, New Museology, Intangible Cultural Heritage, Indigenous people

History of Ethnographic Museums

Ethnographic museums are those institutions that are involved in the representation of ‘other’ culture. Before the era of internet and mass tourism, museum was a medium through which the general public could witness the ‘material evidence’ of other societies studied by anthropologists. Therefore, in ethnographic museums of the colonial era, “objects stood metonymically for the distant ‘other’ and distant places experienced and analyzed by anthropologists” (Harris, Hanlon 8).

Anthropology as an academic discipline emerged in the late nineteenth century and was closely linked to ethnographic and ethnological collections in museums. This new discipline sought to study human ways of life mainly of non-European nations. Most objects in ethnographic museums belong to societies who were believed to be “‘exotic’, ‘primitive’, ‘simple’, ‘savage’, or ‘vanishing races’” and at one point in history have encountered western explorers, missionaries, colonizers and anthropologists (Lidchi 161). The kind of representations and classification systems to be found in ethnographic museums are made according to anthropological theory of a particular historical time. As such, Lidchi argues that the science of anthropology is a “*science of invention*” rather than “*science of discovery*”. In her own words:

It is not reflective of the essential nature of cultural difference, but classifies and *constitutes* this difference systematically and coherently, in accordance with a particular view of the world that emerges in a specific place, at a distinct historical moment and within a specific body of knowledge (Lidchi 161-162).

Anthropology thus first found its institutional home in museums. Pitt Rivers Museum in Oxford was one of the first important museums to emerge in the nineteenth century. Augustus Henry Lane Fox, the founder of the Pitt Rivers Museum was particularly interested in human antiquity and theories of evolution. He wanted to put up display of artefacts from different periods and places in order to trace the technological development of human kind. His collection was donated to Oxford in 1883 after making sure that it was displayed in the same manner he wanted.

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Artefacts were arranged in a typological fashion where archaeological artefacts from ancient times were arranged alongside present-day ethnographic objects in order to demonstrate human evolution. In contrast to the earlier cabinets of curiosities, ethnographic artefacts in Pitt Rivers collection, its classificatory system and the methods of display were driven by evolutionary discourse which was seen as ‘scientific’ (Lidchi 190).

Thus, the growth of anthropology as a discipline was very much supported by various “exhibiting activity” in museums during the late nineteenth and early twentieth centuries in Britain. Pitt Rivers Museum in the nineteenth century was thus involved in producing discourses of ‘self’ and ‘other’. Lidchi makes an argument that the Pitt River Museums “promoted and legitimized the reduction of cultures to objects” and the anthropological discourse employed in the museum exhibits reflected more the power relationship between those exhibited and those exhibiting it rather than reflecting the ‘real’ cultures of those people on display (Lidchi 191).

Many scholars have claimed that anthropology in the nineteenth century was primarily a discourse made in the colonial context by the dominant culture about societies which they thought were racially and culturally inferior. Stocking argued that anthropological scholars’ attempt to collect and record data of what they thought was savage way of life in the name of science in fact codified knowledge in such a way that it acted as ‘a moral as well as a scientific justification for the often bloody process’ of imperial expansion (Stocking, quoted in Litchi 186).

Moreover, anthropology was more object oriented because “knowledge itself was thought of as embodied in objects” (Stocking 114). Tangible material culture or human remains were means of tracing the stages of development of mankind according to the evolutionist framework. The collection and display of non-western objects is linked to the “crucial processes of Western identity formation” (Clifford 239). Therefore, during the colonial era, objects from the colonized people were collected, in most cases looted and displayed in the home countries without any context.

New Museum Theory

The former president of the International Council of Museums (ICOM), Alpha Konare in a 1983 essay remarked: “The traditional museum is no longer in tune with our concerns; it has

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ossified our culture, deadened many of our cultural objects, and allowed the essence, imbued with the spirit of the people, to be lost” (quoted in Marstine 16). In many indigenous communities, it is believed that the process of collecting rather than accomplishing the intended purpose of preserving proves destructive. Objects are considered to lose their value when they are not in use.

In order to ensure its survival in the twenty first century and also to make it socially relevant in the community in which it exists, museums are evolving and reinventing themselves. This has led to the emergence of “post-museum”. Marstine clearly defines post-museum and its role:

The Post-museum clearly articulates its agendas, strategies, and decision-making processes and continually re-evaluates them in a way that acknowledges the politics of representation; the work of museum staff is never naturalized but seen as contributing to these agendas. The post-museum actively seeks to share power with the communities it serves, including source communities. It recognizes that visitors are not passive consumers and gets to know its constituencies. Instead of transmitting knowledge to an essentialized mass audience, the post-museum listens and responds sensitively as it encourages diverse groups to become active participants in museum discourse. Nonetheless, in the post-museum, the curator is not a mere facilitator but takes responsibility for representation as she or he engages in critical enquiry. The post-museum does not shy away from difficult issues but exposes conflict and contradiction. It asserts that the institution must show ambiguity and acknowledge multiple, ever-shifting identities. Most importantly, the post-museum is a site from which to redress social inequalities (Marstine 19).

Thus, a new form of museology has emerged since the 1980’s as a result of mounting criticisms of museums. It was a result of the collaboration between scholarly communities and source communities whose cultures were on display in museums around the world. According to Peter Vergo, this new form of museology emerged as a result of “widespread dissatisfaction with the old museology, both within and outside the museum profession” (Vergo 3).

Christina Kreps is one of the proponents of this new museological form which she calls “Comparative museology” which “is the systematic study of the similarities and differences among

museological forms and behavior cross-culturally” (Kreps 2006, 458). According to her, “One of the goals of critical and comparative museology is to ‘liberate’ culture-its collection, interpretation, representation, and preservation- from the management regimes of Eurocentric museology” which means the emergence of new museological discourse that allows multiple voices and perspectives (459). Kreps argues that under the 2003 Convention, indigenous curation is qualified as intangible cultural heritage. She states: “Promoting the idea of indigenous curation as both a form of intangible cultural heritage and as a means of safeguarding it could liberate museums from their traditional role as custodians of tangible, static culture to stewards and curators of intangible, living, and dynamic culture” (Kreps 2005, 7). Moreover, indigenous museological practice is more suited to maintaining and representing indigenous cultures as it has a more holistic approach of preserving not only the tangible object but also its associated intangible knowledge and practices which perpetuate their living culture.

Museums and Intangible Cultural Heritage

Earlier, an understanding of cultural heritage primarily included tangible heritage such as buildings, monuments, natural sites etc. But later the definition showed a shift from static to living and dynamic cultural expressions. The United Nations Educational Scientific and Cultural Organization (UNESCO) in 2003 passed the *Convention for the Safeguarding of Intangible Cultural Heritage (2003 Convention)*. According to it, Intangible Cultural Heritage (ICH) refers to:

the practices, representations, expressions, knowledge, skills-as well as the instruments, objects, artefacts and cultural spaces associated therewith- that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. The intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provide them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.... It is manifested inter alia in the following domains:

- (a) Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;
- (b) Performing arts;
- (c) Social practices, rituals and festive events;
- (d) Knowledge and practices concerning nature and the universe;
- (e) Traditional craftsmanship (UNESCO 2003).

Basically there are three kinds of heritage, namely, tangible heritage, natural heritage and recently intangible heritage which has been institutionalized and supported by UNESCO. These three categories of heritage though are part of three separate lists are however interrelated in nature. Tangible heritage is understood to be “a monument, group of buildings or site of historical, aesthetic, archaeological, scientific, ethnological or anthropological value”; natural heritage is defined as “outstanding physical, biological, and geological features: habitats of threatened plants or animal species and areas of value on scientific or aesthetic grounds or from the point of view of conservation” (Kirshenblatt-Gimblett 52-53). In recent times, the definition of intangible heritage as a result of the adoption of 2003 Convention has broadened “to include not only the masterpieces, but also the masters” (53).

Community participation is the key component of the 2003 Convention. Article 15 of the Convention titled *Participation of communities, groups and individual* states:

Within the framework of its safeguarding activities of the intangible cultural heritage, each State Party shall endeavor to ensure the widest possible participation of communities, groups and, where appropriate, individuals that create, maintain and transmit such heritage, and to involve them actively in its management (UNESCO 2003)

The 2003 Convention has been seen by many as a response to the *1972 Convention Concerning the Protection of the World Cultural, Natural Heritage* which was criticized for privileging Eurocentric conception of heritage. Adopted by UNESCO’s General Conference in October 2003 and put into force on 20th April 2006, the Convention was an attempt to put forward

the non-western understanding and practices of heritage. Following the Convention, one sees a conceptual shift in the understanding of the idea of heritage (Smith, Akagawa 2009).

Much of the heritage policy of UNESCO and its very own conception of heritage is guided by what Smith calls Western Authorized Heritage Discourse (AHD) (Smith 2006). AHD defines “heritage as material, monumental and nationally significant” and “privileges the heritage of elite classes” (Smith and Akagawa 7). Smith calls UNESCO a “universalizing project” as well as “a project of legitimization” as it recognizes and authorizes a “certain expressions of culture and heritage” (Smith 111). Most of the support for the 2003 Convention has come from non-western countries especially Japan. Smith believes that the Convention has the ability to engage with and support indigenous aspirations. To deal with the challenges posed by the acknowledgement of intangible heritage, Smith maintains that there is a need to re-theorize ‘heritage’.

Richard Kurin who was involved in the development of the 2003 Convention believes that the reason behind the adoption of the Convention by UNESCO is the declining intangible cultural heritage around the world. The Convention brought a shift in the conception of intangible Cultural heritage as “living heritage as itself practiced and expressed by members of cultural communities...not the mere products, objectified remains or documentation of such living cultural forms” (Kurin 12). However, ICH does not mean those cultural forms performed “in any recreated or imitative form...by scholars, or performers, or members of some other community” but by its very own community members (12). Prior to the Convention, ICH was seen as something that could be separated and preserved in archives or museums. But now with the Convention, the responsibility of safeguarding and preserving ICH lies with the community itself. To say that ICH is safeguarded by the community members implies that it is practiced and kept alive. Kurin also makes an important point that, “ICH is not something fixed in form that remains constant forever, safeguarded when only found in its pure, essential form. While various types and expressions of ICH maybe articulated at certain points in history by their practitioner communities as the ‘pure’, ‘real’ or ‘authentic’ form, such judgements, subject to change...If a form of ICH is living it will, by definition, change over time” (12-13). An art form or cultural practice associated with particular beliefs may change over time in response to current social, cultural or political scenario.

Therefore, contrary to previous model which emphasized on documenting and preserving endangered traditions, now the effort is to support “the conditions necessary for the cultural reproduction” of those disappearing traditions which means supporting the “‘carriers’ and ‘transmitters’ of traditions, as well as to their habitus and habitat” (Kirshenblatt- Gimblett 53). To sustain the intangible heritage, it is not enough to just document and preserve the intangible artefacts (songs, dances, stories, customs etc.) but also support the practitioners. For many indigenous and minority communities, “intangible heritage is the vital source of an identity that is deeply rooted in history” (Kirshenblatt- Gimblett 54)

Kurin suggests that perhaps museums or museum-like organization is best suited to implement and uphold the 2003 Convention. International Council of Museums (ICOM) believes that museums have a role in safeguarding ICH. In its effort to implement the 2003 Convention, ICOM provides advisory functions to UNESCO Committee for safeguarding ICH.

Many museologists have argued that museums should look beyond their walls and into the communities that they represent. It was during 20th ICOM General conference held in Seoul in 2004 that the ICOM committees acknowledged the tremendous potential of ICH for museum work. The emergence of ICH reflected the concerns of the non-European world as opposed to previous UNESCO conventions that were informed by the Western historical tradition. The theme of the 20th ICOM’s General Conference was “Museums and Intangible Heritage” with the objective to raise “awareness about the importance of intangible heritage for cultural and biodiversity” (“Intangible Heritage”). The *International Journal of Intangible Heritage* which is published by the National Folk Museum of Korea since 2006 is a result of the Conference. Another such project is the *Intangible Cultural Heritage and Museum Project (IMP)* which started in 2017. It explores different approaches to ICH in museums in Belgium, The Netherlands, Switzerland, Italy and France. ICOM contributes to this project by participating in conferences and giving its expert opinions and advices.

Concluding Remarks

Several countries have taken necessary measures intended to safeguard the intangible cultural heritage of their nations that are consistent with the efforts of UNESCO. UNESCO as an international organization with members and representatives from several nations provides the leadership and platform to deliberate upon various heritage related aspects and come to an international agreement. The guidelines and recommendations provided by various committees of UNESCO are then implemented at both international and national levels. Thus, national heritage policy of several countries is largely informed and shaped by UNESCO.

Earlier, knowledge associated with ethnographic objects presented in colonial museums was from the point of view of the curators. But that has changed as there has been a positive change in the nature of relationship between museums and source communities. The “one-way relationship” which was the norm in earlier times has been replaced by a “two-way process” where the input of the source communities in the management and representation of their cultural objects is considered important (Watson 2007).

There has also been a major shift in the way tangible objects are obtained, cared for and interpreted. Today, when a museum organizes an exhibition on any community, the museum curators consult with representatives/members of that community as to how their history and culture should be represented. The curatorial authority is thus shared between the museum curators and the source communities.

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Linguistic Demography of Costal Karnataka (A Habitat of Maximum Speakers of Unspecified Mother Tongues)

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The 1971 Census of India splits the Karnataka State into four geographical reigns: Coastal, Malnad, Southern Maidan and Northern Maidan. The districts are grouped in these regions are: 1. Coastal (South Kanara) 2. Malnad (North Kanara, Shimoga, Chikmagalur and Coorg) 3. Northern Maidan (Bidar, Gulbarga, Raichur, Bellary, Bijapur, Belgaum and Dharwar) and 4. Southern Maidan (Chitradurga, Tumkur, Hassan, Mysore, Mandya, Bangalore and Kolar).

In order to study of linguistic demography, by looking into the contact of the districts with the sea line of the state, the present-day Dakshina Kannada, Udupi and Uttara Kannada districts are considered as Coastal Districts of the State. The state has a coastline of around 370 kilometres. According to the 2011 Census Dakshina Kannada has 44.420%, Uttara Kannada 30.550% and Udupi 25.08% of the population of the Costal Karnataka.

During the British rule, Kannada speaking regions of today's Karnataka were under the administration of 20 kingdoms (samsthanas)/district (jille)/ regions (prantyas) etc. The present-day coastal Karnataka was part of the Madras and Bombay Presidencies. Since 1947 and till 1956, Dakshina Kannada district was with the Madras Province. It became part of Karnataka in 1956 in the process of the reorganisation of the states on linguistic lines. The Uttara Kannada district though was with the Bombay Presidency under the British has undergone many changes in its composition of talukas etc., and it became part of Karnataka in 1960. The South Canara district was split into Dakshina Kannada and Udupi districts in 1997.

While discussing the *Linguistic Ecology of India* Mallikarjun (2019) had said that "...in the context of the Census of India, a 'mother tongue' is a concrete entity/unit and 'language' is an abstract entity /unit. Hence from the time census enumeration is undertaken in India, it elicits information on 'mother tongue' from the people. Once such data is gathered on mother tongue of the individuals..." languages are arrived at

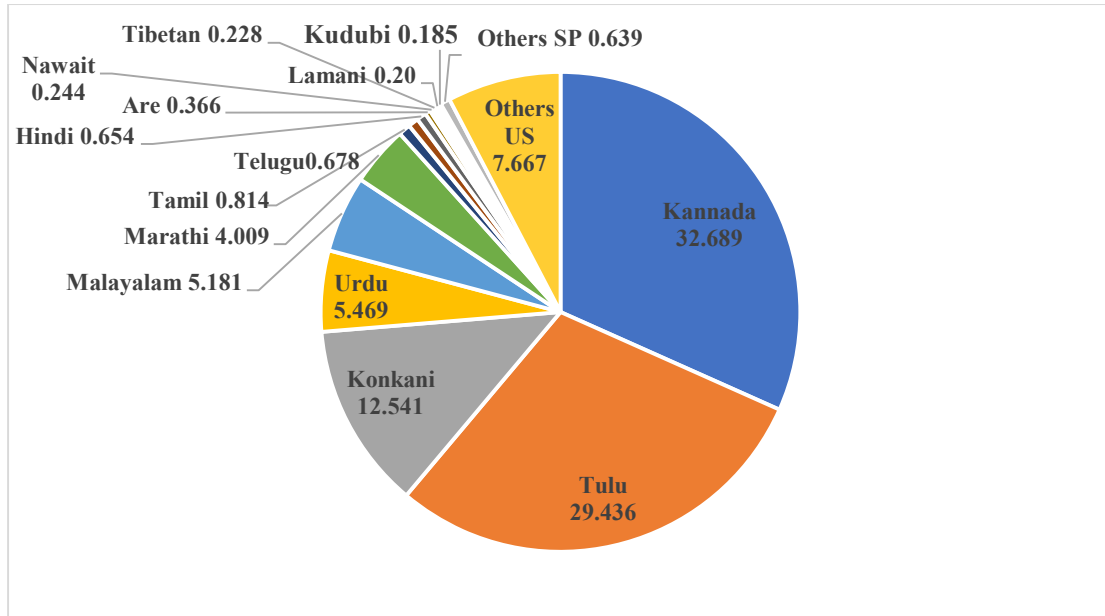
applying genetic or/and functional criteria. So, all Indian languages are mother tongues but all mother tongues of India are not languages. The decision of the Census of India (2011) that "...an inventory of mother tongues returned by 10,000 or more mother tongue speakers are grouped under appropriate languages at the all-India level... others are placed in 'other' mother tongue category". In this background it is fascinating to note that out of 3,86,552 'other' mother tongue speakers in Karnataka, coastal Karnataka has a unique distinction of having 'other' unspecified (US) mother tongue speakers numbering - Dakshina Kannada:3,35,775, Udupi: 23,712 and Uttara Kannada 1,220. I shall discuss the details in the following paragraphs about this category of mother tongues and their distribution. I think that this particular linguistic demographic situation has no parallel in the country.

Hence, here while discussing *Linguistic Demography of Coastal Karnataka*, we are debating about spread of mother tongues in the three coastal districts. Any discussion about *Indian languages* is not complete without a discussion about the core elements of languages-mother tongues. The table and the chart below illustrate the linguistic demography of the coastal Karnataka in terms of mother tongues as signified in the latest Census of India 2011.

Table-1
Mother tongues in Coastal Karnataka:2011

Mother tongues	%	Mother tongues	%
Kannada	31.689	Telugu	0.678
Tulu	29.436	Hindi	0.654
Konkani	12.541	Are*	0.366
Others US	7.667	Nawait*	0.244
Urdu	5.469	Tibetan	0.228
Malayalam	5.181	Lamani*	0.200
Marathi	4.009	Kudubi*	0.185
Tamil	0.814	Others SP	0.639

*Mother tongues amalgamated into other languages



In Coastal Karnataka, Kannada is the mother tongue of 32.689%, Tulu of 29.436%, Konkani of 12.541% speakers. The percentage of the rest of the mother tongue speakers is illustrated in the table-land chart above. There are two more important dimensions of linguistic demography here. One is mother tongues amalgamated into languages and another one is a category of unspecified mother tongues. If we discuss the linguistic demography in terms of languages only, we fail to give due honour to the mother tongues, which have lost their individual identity since they are amalgamated into different languages.

Here in coastal Karnataka some such mother tongues are - Are: 0.366%, Kudubi:0.185 Nawait: 0.244% and Lamani: 0.200%. They have been merged into the languages - Marathi, Konkani and Hindi based on various criterion formulated by the Census. In the table-1 and chart above Others SP refers to the mother tongues of the scheduled and non-scheduled languages. Here it is necessary to record that *A Survey of Konkani in Karnataka, Goa, and Maharashtra* was conducted by the Language Division of The Registrar General, Census of India between July 1969 and May 1970 for identifying the Konkani speakers and their speech. It reported that “As per 1961 Census the total Konkani population in Karnataka was returned under four mother tongue names- Daldi, Goanese, Konkani, and Nawait”. Now in 2011 only Nawait has surfaced but no other mother tongues.

The second overlooked category of mother tongues are *unspecified* mother tongues. When we observe the distribution of such unspecified mother tongue speakers in Karnataka – (86.864%) majority of them are in Dakshina Kannada (16.068%) and the rest of them in Udupi (2.013%) and Uttara Kannada (0.084%). We know only numbers of speakers of those mother tongues but not the names of their mother tongues

in public domain. Such mother tongues are spoken by 3,35,775 persons. A huge number. That means as per the norms of the Census -2011, on All India basis mother tongues of less than 10,000 speakers belong to this group. So, in coastal Karnataka more than 34 names of mother tongues are unknown to the general public, a loss of the rich intangible heritage that is embedded in them. The table below illustrates the distribution of them in talukas of two districts.

Table-2
Unspecified mother tongue speakers-2011

District/ Taluk	%	District/ Taluk	%
Dakshina Kannada	86.864	Udupi	6.134
Mangalore	54.404	Udupi	71.141
Bantwal	28.016	Karkal	16.848
Beltangadi	12.199	Kundapura	12.010
Puttur	5.272	-	-
Sulya	0.105	-	-

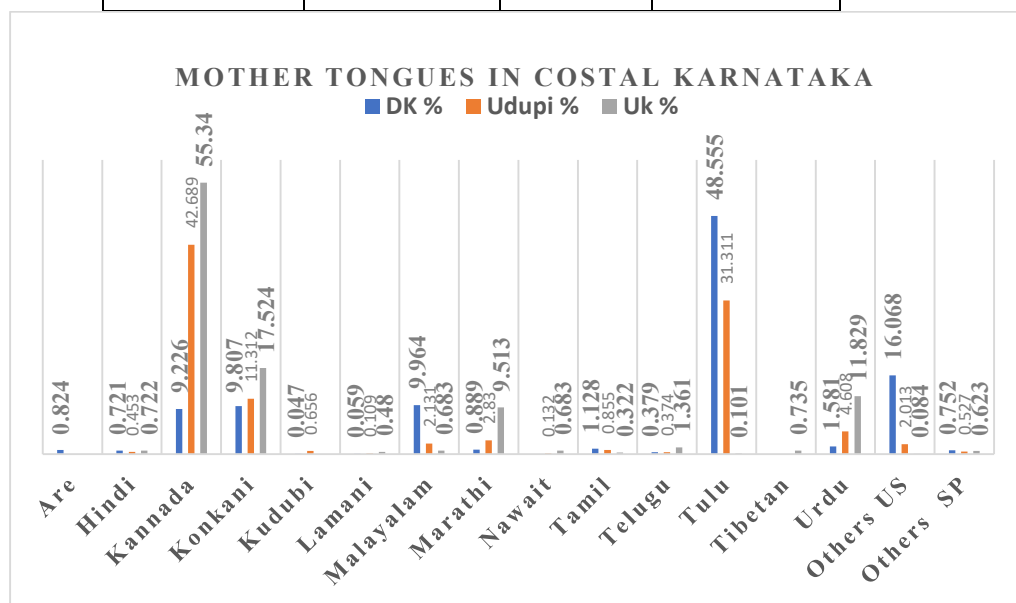
At the taluka level maximum unspecified mother tongue speakers are in Mangalore and Udupi talukas only and a very small number of them are in Sulya taluka of Dakshina Kannada district. The Table-2 illustrates the same.

The Table-3 and the chart there on illustrates the distribution of speakers of various mother tongues in the three districts of the coastal Karnataka thus providing a comparative picture. The mother tongues with the * mark in the table-3 below is having a very smaller number of speakers in the concerned districts Are- 7 in Udupi and 6 in Uttara Kannada, Kudubi -37 in Uttara Kannada, Nawait -136 in Dakshina Kannada, Tibetan -131 in Dakshina Kannada and 33 in Udupi districts. Majority of Are speakers being in Dakshina Kannada (0.824%), Nawait are in Uttara Kannada (0.683%) and Udupi (0.132%), Kudubi are in Udupi (0.656%) and Dakshina Kannada (0.047%).

Table-3
Mother tongues in three districts of Costal Karnataka-2011

Mother tongues 2011	Dakshina Kannada %	Udupi %	Uttara Kannada%
Are	0.824	*	*
Hindi	0.721	0.453	0.722
Kannada	9.226	42.689	55.34
Konkani	9.807	11.312	17.524

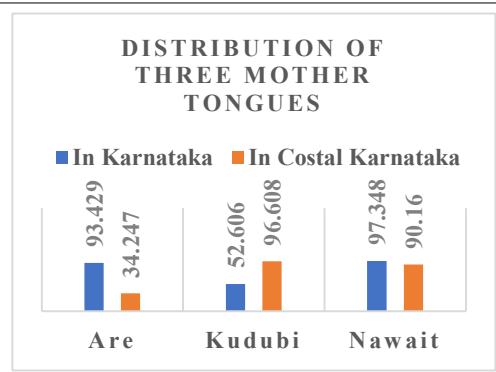
Kudubi	0.047	0.656	*37
Lamani	0.059	0.109	0.480
Malayalam	9.964	2.131	0.683
Marathi	0.889	2.830	9.513
Nawait	*	0.132	0.683
Tamil	1.128	0.855	0.322
Telugu	0.379	0.374	1.361
Tulu	48.555	31.311	0.101
Tibetan	*	*	0.735
Urdu	1.581	4.608	11.829
Others US	16.068	2.013	0.084
Others SP	0.752	0.527	0.623



The table-4 and the chart following this illustrates the distribution of the three mother tongues in Karnataka and their percentage in Karnataka and the costal Karnataka.

Table-4
Distribution of the three new mother tongues

Mother tongues	% In Karnataka	% In Costal Karnataka
Are	93.429	34.247
Kudubi	52.606	96.608
Nawait	97.348	90.16



Majority speakers of these three mother tongues- Are (93.429%), Kudubi (52.606%) and Nawait (97.348%) are in Karnataka. Among them two mother tongue speakers Kudubi (96.608%) and Nawait (90.160%) are in costal Karnataka only.

Kannada, the state Official Language is a majority Mother tongue in two districts - Udupi (42.689%) and Uttara Kannada (55.34%). Tulu is the majority mother tongue in Dakshina Kannada (48.555%), here Kannada is the mother tongue of 9.226% of speakers. The percentage of Malayalam speakers (9.984%) is more in Dakshina Kannada than Kannada speakers. Also, in Udupi Kannada speakers (42.689%) outnumber Tulu speakers (31.311%). In Uttara Kannada, Kannada speakers (55.34%) outnumber Konkani speakers (17.521%). Urdu is the third numerically large mother tongue in Uttara Kannada (11.829%) and second large one in Udupi (4.608%).

With this comparative information of mother tongues in the costal districts of the state we can look at the linguistic demography of mother tongues in these three districts autonomously, district wise including their rural and urban distribution. Since the tables and charts of mother tongues are self-explanatory, only their rural and urban distribution is explained.

Table-5
Mother tongues in -2011 Dakshina Kannada

Mother tongues	%	Mother tongues	%
Tulu	48.555	Are	0.824
Malayalam	9.964	Hindi	0.721
Konkani	9.807	Telugu	0.379
Kannada	9.226	Lamani	0.059
Urdu	1.581	Kudubi	0.047
Tamil	1.128	Others SP	0.752
Marathi	0.889	Others US	16.068

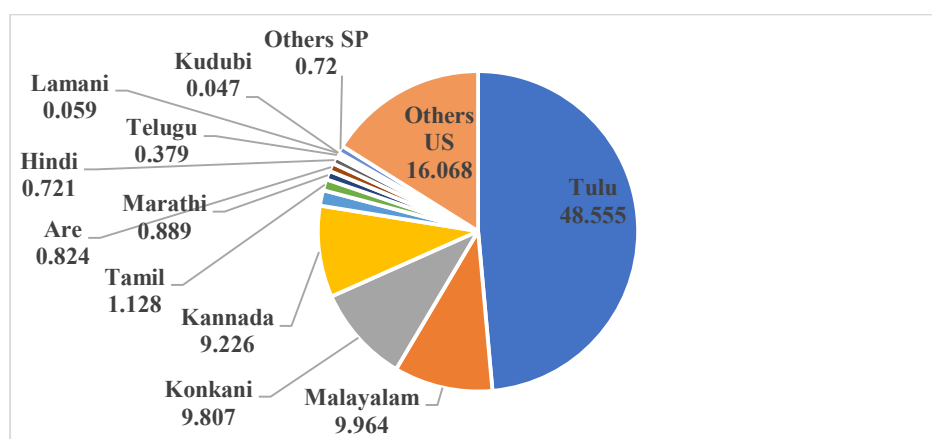


Table-6
Rural and Urban distribution of Mother tongues in Dakshina Kannada District

Mother tongues	Rural %	Urban %	Mother tongues	Rural %	Urban %
All	52.332	47.667	Malayalam	60.345	39.654
Are	90.427	9.572	Marathi	66.499	33.500
Hindi	14.642	85.357	Tamil	44.307	55.713
Kannada	38.485	61.514	Telugu	16.038	83.961
Konkani	36.242	63.757	Tulu	62.067	37.967
Kudubi	49.847	50.152	Urdu	34.900	65.099
Lamani	23.083	76.916	Others US	39.489	60.510

The rural areas (52.322%) are more populated than the urban areas (47.667%). Majority speakers of mother tongues Are (90.427%), Malayalam (60.345%), Marathi (66.499%) and Tulu (62.967%) are in rural areas. At the same time majority speakers of Hindi (85.357%), Kannada (65.514%), Konkani (63.757%), Lamani (76.916%), Tamil (55.713%), Telugu (83.961%), Urdu (65.099%) and Unspecified mother tongues (60.510%) are in Urban areas.

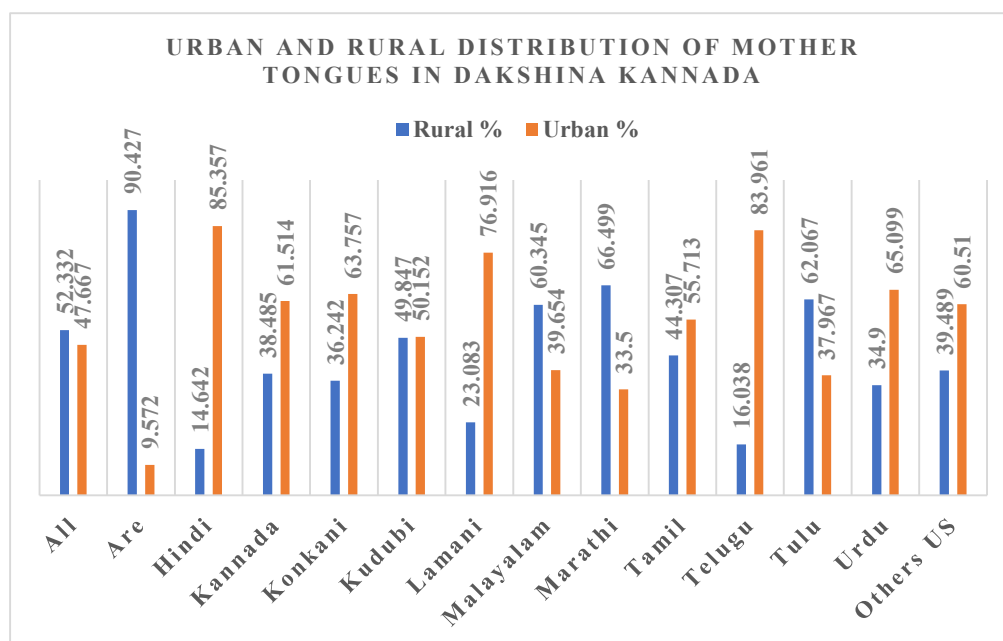


Table-7
Mother tongues in Udipi District-2011

Mother tongues	%	Mother tongues	%
Kannada	42.689	Tamil	0.855
Tulu	31.311	Kudubi	0.656

Konkani	11.312	Hindi	0.453
Urdu	4.608	Telugu	0.374
Marathi	2.830	Nawait	0.132
Malayalam	2.131	Lamani	0.109
Others US	2.013	Others SP	0.47

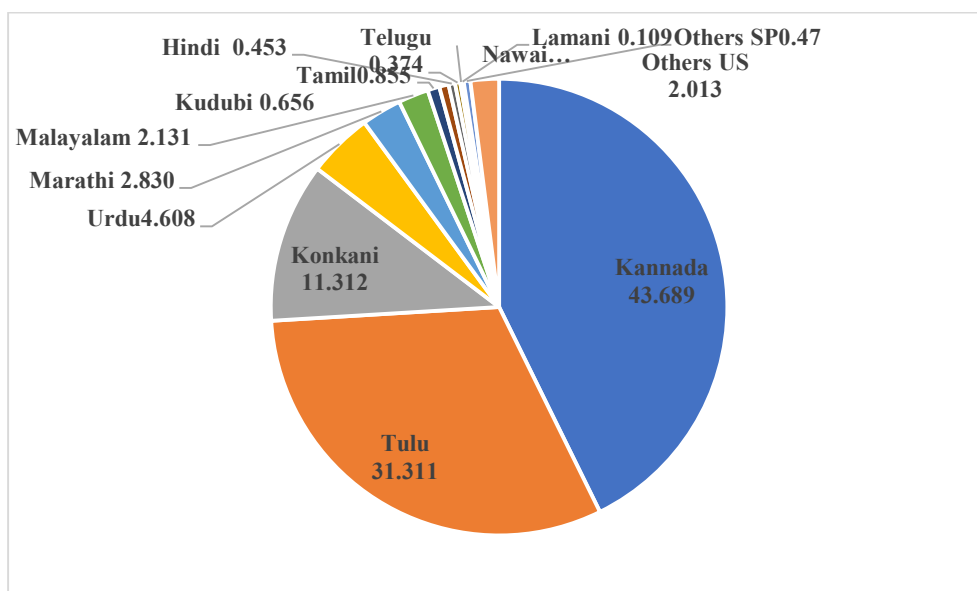


Table-8

Rural and Urban distribution of mother tongues in Udipi district

Mother tongues	Rural %	Urban %	Mother tongues	Rural %	Urban %
All	71.625	28.373	Marathi	76.142	23.908
Hindi	44.167	55.832	Nawait	71.593	28.406
Kannada	83.298	16.701	Tamil	71.558	28.818
Konkani	63.547	36.452	Telugu	57.142	42.517
Kudubi	99.961	-	Tulu	61.660	38.339
Lamani	77.881	22.118	Urdu	60.001	39.987
Malayalam	71.250	28.749	Others US	48.275	51.724

In case of Udipi district also the rural areas (71.525%) are more populated than the urban areas (28.373%). Majority speakers of mother tongues- Kannada (83.298%), Konkani (63.547%), Kudubi (99.961%), Lamani (77.881%), Malayalam (71.250%), Marathi (76.142%), Nawait (71.593%), Tamil (71.558%), Telugu (57.142%), Tulu (61.660%) and Urdu (60.001%) are in rural areas. Whereas the majority speakers of Hindi (55.832%) and Unspecified mother tongues (51.724%) are in Urban areas.

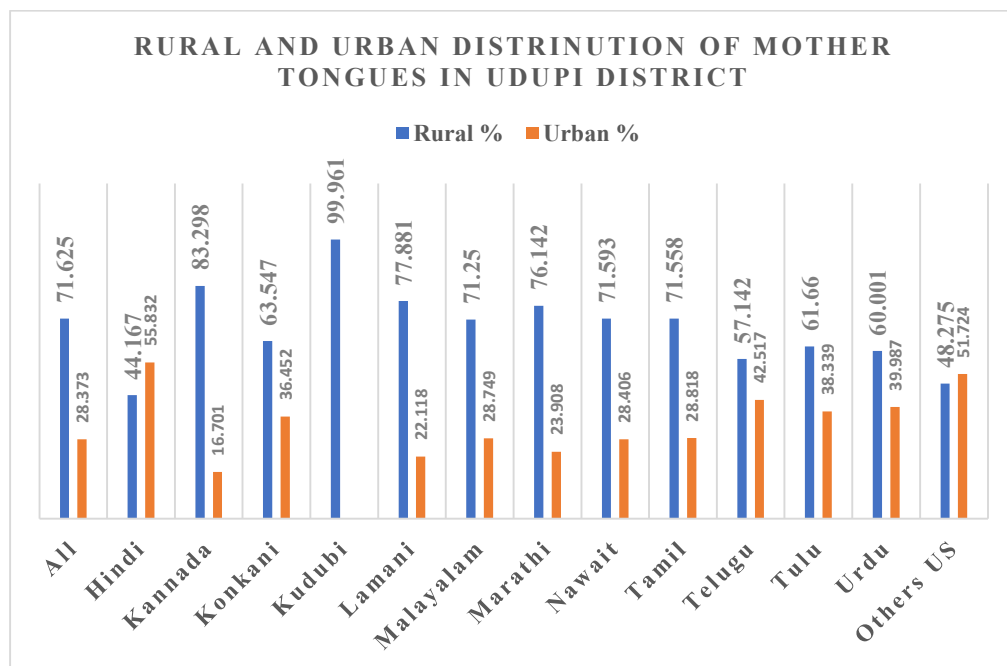


Table-9
Mother tongues in Uttara Kannada-2011

Mother tongues	%	Mother tongues	%
Kannada	55.340	Hindi	0.722
Konkani	17.524	Nawait	0.683
Urdu	11.829	Lamani	0.480
Marathi	9.513	Tamil	0.322
Telugu	1.361	Tulu	0.101
Tibetan	0.735	Others SP	0.58
Malayalam	0.726	Others US	0.084

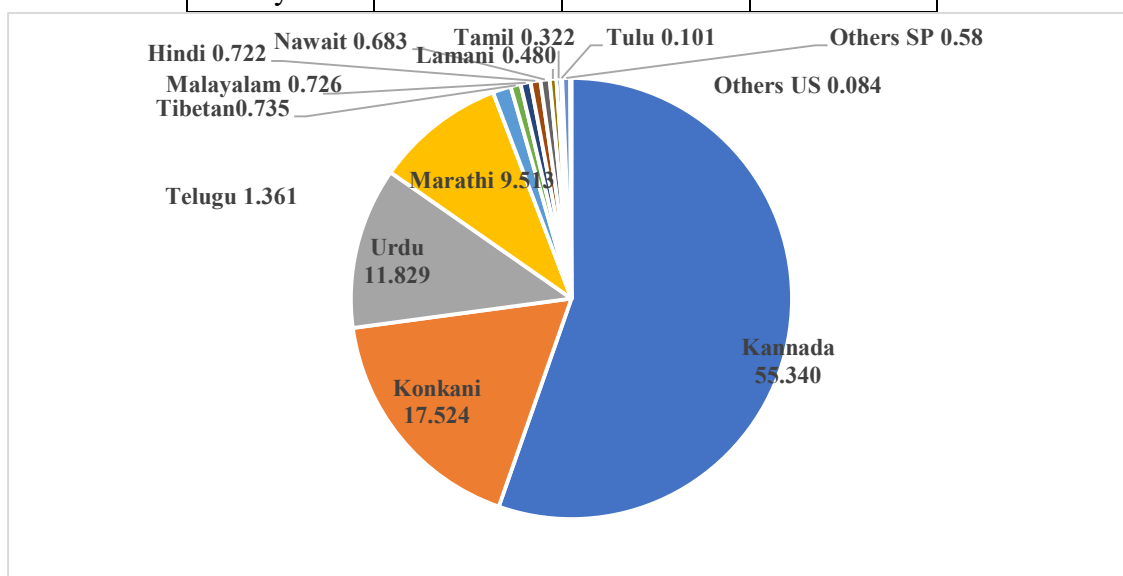
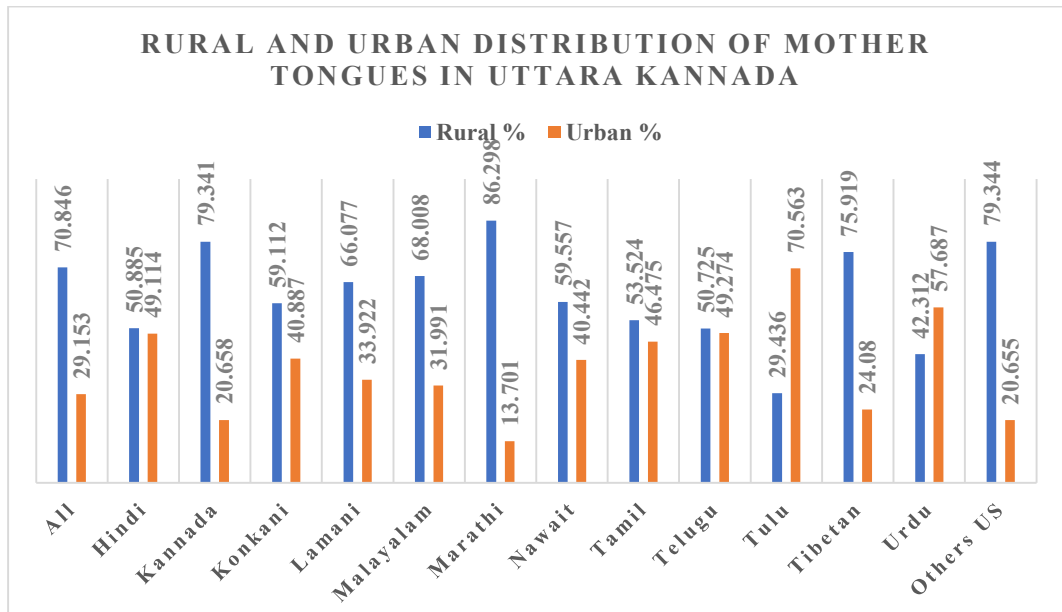


Table-10
Rural and Urban distribution of Mother tongues in Uttara Kannada

Mother tongues	Rural %	Urban %	Mother tongues	Rural %	Urban %
All	70.846	29.153	Nawait	59.557	40.442
Hindi	50.885	49.114	Tamil	53.524	46.475
Kannada	79.341	20.658	Telugu	50.725	49.274
Konkani	59.112	40.887	Tulu	29.436	70.563
Lamani	66.077	33.922	Tibetan	75.919	24.080
Malayalam	68.008	31.991	Urdu	42.312	57.687
Marathi	86.298	13.701	Others US	79.344	20.655

In Uttara Kannada district also rural areas (70.846%) are more populated than the urban areas (29.153%). Majority speakers of mother tongues- Kannada (79.341%), Konkani (59.112%), Lamani (66.077%), Malayalam (68.008%), Marathi (86.298%), Nawait (59.557%), Tamil (53.524%), Tibetan (75.919%) and other unspecified mother tongue speakers are in rural areas. Whereas the majority speakers of Tulu (70.563%) and Urdu (57.687 %) are in Urban areas.



When we look at the population distribution in the rural and urban areas of these three coastal districts comparatively, we find that more population in Udupi and Uttara Kannada districts are in rural areas than in Dakshina Kannada district. Majority of Hindi speakers are in urban areas in Dakshina Kannada but majority of them are in rural areas

in Udupi and Uttara Kannada. In Udupi and Uttara Kannada majority of Kannada speakers are in rural areas and in Dakshina Kannada they are in urban areas. Similarly, majority of Konkani and Lamani speakers are in rural areas in Udupi and Uttara Kannada and a smaller number of them in Dakshina Kannada. In all the three districts majority of Malayalam and Marathi speakers are in rural areas. However, majority of Tamil and Telugu speakers are in urban areas. Majority of Tulu speakers are in rural areas in Dakshina Kannada and Udupi, in Uttara Kannada they are in urban areas. Majority of Urdu speakers are in urban areas in Dakshina Kannada and Uttara Kannada and in rural areas in Udupi. The majority of other unspecified mother tongue speakers are in Urban areas in Dakshina Kannada, Udupi but in rural areas in Uttara Kannada.

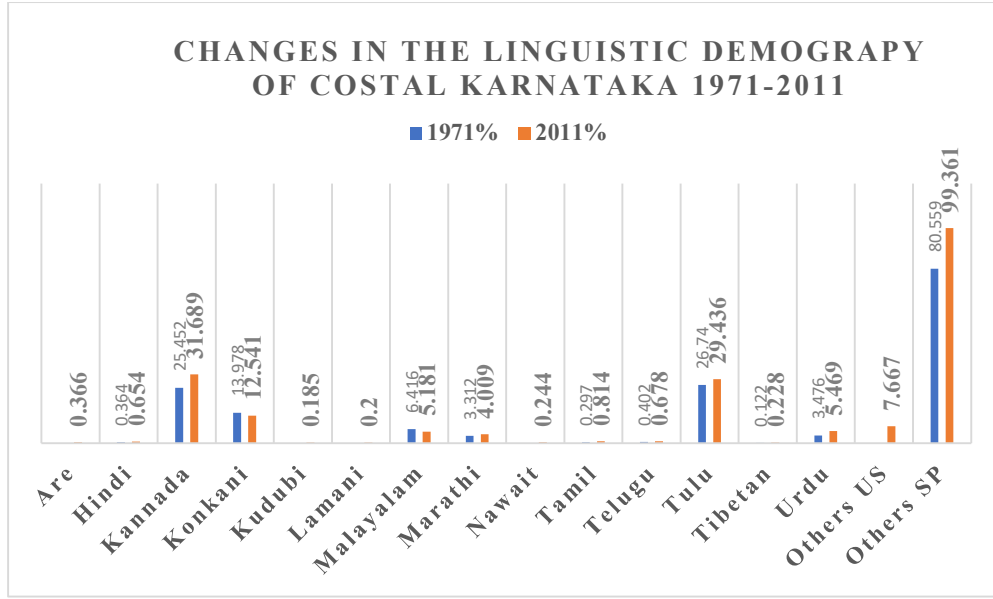
Now, we can look at the changes that have taken place in the linguistic demography of costal Karnataka in 50 years 1971 and 2011. The Table-11 and the chart thereafter illustrate the same.

Table - 11
Changes in the linguistic demography of Coastal Karnataka 1971-2011

Mother Tongues	1971 %	2011 %	Mother Tongues	1971 %	2011 %
Are	*	0.366	Nawait	*	0.244
Hindi	0.364	0.654	Tamil	0.297	0.814
Kannada	25.452	31.689	Telugu	0.402	0.678
Konkani	13.978	12.541	Tulu	26.740	29.436
Kudubi	*	0.185	Tibetan	0.122	0.228
Lamani	*	0.200	Urdu	3.476	5.469
Malayalam	6.416	5.181	Others US	*	7.667
Marathi	3.312	4.009	Others SP	80.559	99.361

*No information

During 1971-2011 in the costal Karnataka the percentage of speakers of Konkani (13.978% to 12.541%) and Malayalam has decreased (6.416% to 5.181%). Whereas the percentage of speakers of Kannada (25.452% to 31.689%), Marathi (3.312% to 4.009%), Tamil (0.297% to 0.814%), Telugu (0.402% to 0.678%), Tulu (26.740% to 29.436%), Tibetan (0.122% to 0.228%) and Urdu (3.476% to 5.469%) has increased.



Here, in the context of linguistic demography of coastal Karnataka shift in mother tongue and loss of mother tongue by the tribal population needs to be recorded. The 1971 Census of India tribal mother tongues of Karnataka like Koraga, Kudubi, Malekudi etc., spoken by - 879, 1090 and 165 speakers respectively have lost their linguistic identity due to their numerically marginal nature have got merged into 'others' in Karnataka in 2011.

However, some information about some of these tribes and their mother tongue could be found elsewhere in the Census of India 2011. Now, Kudubi is reported as the mother tongue by 0.185% of different tribal population in these districts. But some of the tribes are reporting some other mother tongue/s of their environment as their mother tongue. Out of 4631 Koragas in Dakshina Kannada 4112 are reporting Tulu as their mother tongue. Whereas in Udupi out of 8966 Koragas 5037 are reporting Tulu and 2348 Kannada as their mother tongues. The Malekudi tribal population in Dakshina Kannada is 6834 and in Udupi 1662. Among them in Dakshina Kannada 6662 persons and in Udupi 1662 persons are reporting Tulu as their mother tongue.

We hope that the next Census of India whenever held, will provide the names and identity of the mother tongues of 3,60,707 unspecified mother tongue speakers in Coastal Karnataka.

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An Analysis of English Loan Word Inflow into Japanese Language

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Abstract

Japanese language has been evolving with various important changes due to many historical reasons since 1600s. One of the important reasons for which the Japanese language underwent major changes is due to a strong influence of the West during 1900s. Both the policy related to English language education and use, and media's dependence on English words have accelerated the borrowing of English words into Japanese language during the past few decades. It is intriguing to researchers of this field and therefore makes it very important to understand and analyze the reasons to why English loan words have been massively entering into Japanese language to a point where every tenth word used in Japan today is an English loan word. This paper highlights with examples as to why English loan words flow into the Japanese language along with the explanations as to what effect they cause, by investigating the reasons why such adaptation has become unavoidable overtime.

Keywords: English loan words, linguistic adaptation, *katakana* English

1. Introduction

Japanese language is unique in a way that it has a long history of borrowing words from other languages, especially English. Due to the economic, political and cultural influence of the UK and the US on Japan, many loan words have been absorbed and adapted from English into Japanese. These loanwords are used on a daily basis by phonologically modifying them such that it is easier for a Japanese layman to naturally use them. As a result, they become more “intelligible” for Japanese. Languages are not rigid structures belonging to one finite culture but are dynamic and adaptable across time and space (Blommaert, 2010). The adaptations however require conforming to the target language rules of orthography and pronunciation to begin with. The modifications of English loan words adapted into Japanese are both phonological and morphological, in order to provide a smooth assimilation of these words into Japanese language.

Japanese is written in three different scripts: *kanji*, the ideographic characters adopted from Chinese, and the two syllabic scripts: *hiragana* and *katakana*. The Roman alphabet, known as ‘*romaji*’ can be considered a fourth script which makes use of English letters and also optionally makes use of phonetic symbols.

Listed below are few examples of orthographic forms of Japanese language with readable forms and their meanings.

a. *Kanji*

<i>Kanji</i> form	Reading <i>hiragana</i>	in	Reading <i>romaji</i>	in	Meaning
花	はな		<i>hana</i>		flower
山	やま		<i>yama</i>		mountain
川	かわ		<i>kawa</i>		river
塩	しお		<i>shio</i>		salt
砂糖	さとう		<i>satou</i>		sugar
桜	さくら		<i>sakura</i>		cherry blossom
国	くに		<i>kuni</i>		country
写真	しゃしん		<i>shashin</i>		picture
車	くるま		<i>kuruma</i>		car
道	みち		<i>michi</i>		road

b. *Hiragana*

<i>Hiragana</i>	Reading in <i>romaji</i>	Meaning
たべもの	<i>tabemono</i>	food
ひと	<i>hito</i>	person/people
うま	<i>uma</i>	horse
まち	<i>machi</i>	town
でんしゃ	<i>densha</i>	train
しんぶん	<i>shinbun</i>	newspaper
しま	<i>shima</i>	island
ちず	<i>chizu</i>	map

かたち	<i>katachi</i>	shape
がいく	<i>gaikoku</i>	foreign

c. *Katakana*

<i>Katakana</i>	Reading in <i>romaji</i>	Meaning
ラジオ	<i>rajio</i>	radio
テレビ	<i>terebi</i>	television
グローバル	<i>guroubaru</i>	global
パソコン	<i>pasokon</i>	personal computer
スプーン	<i>supuun</i>	spoon
テーブル	<i>teiburu</i>	table
マジック	<i>majikku</i>	magic
サッカー	<i>sakkaa</i>	soccer
バレーボール	<i>barei-bouru</i>	volleyball
アイスクリーム	<i>aisu-kuriimu</i>	ice cream

The ‘*hira*’ in ‘*hiragana*’ means ‘ordinary’, or ‘common’, as this script was considered a writing system for general use or non-government documents (Shibatani, 1990; Akizuki 2005). Due to its non-official status, *hiragana* was enthusiastically taken up by literary-minded women, who were discouraged from learning the more complicated *kanji* characters which were associated with official documents and other sources of male power (Shibatani, 1990). As a result, *hiragana* has been used for casual writings and personal texts which is referred to as ‘women’s hand’ (Ishikawa, 2007). *Katakana* was used in Buddhist Monasteries for helping the Monks in understanding the pronunciation of Chinese characters, as a form of annotation (Akizuki, 2005). The word ‘*kata*’ means ‘part’ and ‘*kana*’ means a written form. Due to the dependence on the *katakana* and *hiragana*, they have become widely popular. *Katakana* serves as the main vehicle in orthographical adaptation for loan words to take a place in Japanese language, wherein English loan words, with few exceptions, are always represented using *katakana*. Also, the pronunciation of loan words undergoes changes according to the syllabification in Japanese language. Japanese follows a mora timed phonology so consonant clusters usually get reduced by adding necessary vowels to be adjusted to get mora-timed pronunciation.

All the words coming from other languages can be termed as ‘*gairaigo*’ (foreign words). The extent of English loan word usage makes us wonder as if Japanese people prefer using English loan words in place of native Japanese words which are translatable or have native linguistic equivalents, giving birth to made in Japan English (Norman, 2018). Further, the huge influx and a rapid adaptation of English loan words into Japanese has led to a phenomenon of semantic modification. Various Japanese expressions are coined by using an English loan word partly and by mixing it with a native Japanese term. These terms are referred to as *wasei-eigo*.

The Japanese term for English is *eigo* and the term we use to connote Japanized English is *wasei-eigo* (Irwin, 2011). The peculiarity of *wasei-eigo* is that they are not simple loan words from English but are blended with Japanese words. So, the meanings are derived from both Japanese and English to give rise to a new term. Such coinages although have taken many decades to evolve, they have been rampant over the last few decades for various reasons which we will discuss in the following sections of this paper. The alteration of the word structure both phonological and morphological is a common process in adaptation. Also, if we examine the evolution of any language, it is known to us that the spoken form comes first. When the necessity of written form arises, it is often the fact that the orthography favors simple borrowing from the donor language. Added to orthographic adaptation and phonological changes, loan words also undergo morphological changes. Few examples are given below to demonstrate morphological changes the loan words undergo in the process of nativization into Japanese.

1. *dejikame* – ‘Digital Camera’

‘digital’ has three syllables. ‘camera’ has three syllables.

In construction, apart from phonological changes, both the words ‘digital’ and ‘camera’ are reduced to two syllables (clipped) and blended to form a new term.

2. *kaanabi* – ‘Car Navigation’

‘car’ has one syllable. ‘navigation’ has four syllables

In construction, apart from the phonological changes, the word ‘navigation’ is reduced to two syllables and are blended together to form a new term.

Further a term like *kaanabiapuri* – ‘Car Navigation Application’ has been in use recently where the word ‘application’ is reduced to three syllables and blended similarly as in above examples.

As above examples demonstrate that the borrowings are not only simple but gradually loan words get nativized, ‘Japanized’ in this case. In the following section, we shall look at the reasons why the borrowings have been taking place in the present context.

2. Reasons for Borrowing

Taking various sources from the internet, media, music, advertising and real conversations as sources of data for this study, we have examined the patterns of borrowing. The real conversations have always been authentic without a specific intent of research but the frequently occurred English loan words have been noted down for analysis. By cross verifying these patterns with the fields they frequently appear in, we have outlined the reasons why word borrowings take place.

2.1 Filling the Lexical Gaps

When we do not have a lexical item to explain ourselves in our own language mainly in the advanced fields of medicine, technology, fashion etc., we depend on a lexical item from usually a superior language like English to fill that idea gap. This happens due to importing of fresh ideas or concepts. As Japan advanced technologically, loan words from English came into conveying new technological ideas. Further, if these terms are combined with the native Japanese terms, they give birth to new *wasei-eigo*.

2.2 Fascination to New

Some native Japanese terms have become archaic as they are nearly completely replaced with their English loan word equivalents. For example, the word ‘*shocked*’ (to be shocked), is far more frequently used than its native equivalent ‘*odorokimasita*’, by saying ‘*shokku-shita*’. Among the common people, such usage induces an intensity of the feeling attached to the loan word which is fresh and new compared to the mood its native word would convey. Also, in the field of research, as a researcher comes across a new idea or a concept by studying the research published in English language, there are far higher chances that such concepts are taken as they are from English and used in Japanese, even though they can be conveyed in Japanese language. Sometimes this is done unintentionally to emphasize on the freshness that idea brings without intending to replace the native words, however, usage of such terms overtime makes them more common. Kitchen is different from a ‘*daidokoro*’ where the loan word ‘*kicchin*’ makes the experience new, as Japanese kitchens have actually undergone a radical change in recent times with more modern equipment used for cooking.

When we perform Google Search, we enter a search word and get results by clicking the ‘search’ button. In Japanese these results can be said as ‘*kensaku-ni-ataru-kekka*’, however it is more frequently said by people as ‘*hitto-suru-kekka*.’ The native phrase translates to ‘search

results’, but the coined phrase gives more freshness to this phrase by saying ‘results that are being hit.’ Similarly, for the term ‘to browse’, natively speaking it is ‘*etsuran-suru*’, however people more often use ‘*burauzu-suru*.’

2.3 Linguistic Superiority

Prestige is connected with the individual language use. In sociolinguistics we refer to this as individual language variation either connected to the idiosyncrasies of the speaker or connected to the social status of the speaker. Also, there are variations connected to age and gender. The aspiration of learning English in Japan has significantly grown due to its status as lingua franca. Expertise or intelligence can be portrayed by English loan word use as opposed to native terms.

This establishes a superiority in social settings. Historically, Japanese elites have shown a strong preference to this type of borrowings. The Sino-Japanese terms called ‘*kango*’ are now integral to Japanese elite classes as they exclusively belong to the upper echelons of the society and make certain novel concepts incomprehensible to commoners. Due to its popularity, English loan words took over the ‘*kango*’ terms. However, the phenomena of protecting such elite ideas continued among the elites until about the time of Tokyo Olympics of 1964. Soon after that due to the globalization, common people also started showing high preference to such words to sound stylish and sophisticated as they did not want to be left behind in the process of globalization.

2.4 Ideas Promoted by Advertising Industry

‘*barentain-dei-choko*’ and ‘*howaito-dei-choko*’ can be considered as good examples for the terms coined for gaining commercial attention by the advertising industry. These terms translate to ‘Valentine’s Day Chocolate’ and ‘White Day Chocolate’. The word ‘chocolate’ is added to ‘Valentine’s Day’, to introduce the idea of presenting your near and dears a chocolate to celebrate the Valentine’s Day. Further, ‘White Day’ is a relatively new concept that falls on the 14th of March on which a chocolate is presented in return to what has been received on the 14th of February. Arguably these concepts are rather created by the advertising industry as these days were not celebrated in Japan traditionally.

‘*menzu-fasshon-koudineito*’, translates to ‘men’s fashion coordinate’, which does not directly make a clear sense when used in English without adding ‘colour coordinate’, or ‘style coordinate’. But a term like this is coined in Japanese to promote fashion industry, emphasizing on the coordinating factor, which attracts consumers.

2.5 Replacing Taboos

Taboos are social stigmas that prevent common use of certain words. In some cultures, terms related to ‘death’ cannot be directly used. English loan words are also used as acronyms and

metaphors to symbolize or indirectly imply the meaning instead of directly using the word. The acronym 'NG' is commonly used in everyday life to connote 'bad', as the word 'bad' can be taken as offensive. 'NG' stands for 'not good'. 'NG' functions to insinuate that something is not right.

In English we use 'between the jobs' to indicate that someone is 'jobless', as it is harsh to use 'jobless'. In Japanese, the phrase '*jyobu-hantingu-chuu*' can be used as a milder version of saying 'I'm now looking for a job.' There is social stigma attached to the word '*shakkin*', which is to loan money. More commonly, the word '*loon*' is used.

Talking directly about love and affection publicly is also not very common in Japan. A common way of indicating affection between two people is '*rabu-rabu*', in place of using native equivalents.

2.6 Economy, Politics, Science and Technology

The language of science is also the language of larger communication. Borrowing words from a language which allows for communication of broader ideas is likely to get incorporated in the local language in circumstances when the native language is not a language of wider communication. This is because the local language is used by lesser percentage of world population, particularly in the fields of politics and economy. As people get familiar with political or economic terms of other languages, the process of borrowing sometimes becomes unavoidable as those concepts are either new or cannot be translated. Even if such words could be translated, it is easier for such terms to be adapted as loan words due to restrictions of orthography. Reading or paying attention to the media is one way of becoming acquainted with vocabulary borrowed from other languages (see David, Kuang and Qaisera, 2008; Lau, 2008; Kuang and Ng, 2008). Further, mainstream media is a major factor of influence, and foreign news, locations, people, and events will not be genuine, precise, or up to date until new phrases and vocabulary are incorporated to accurately depict activities being reported. Language has a vital part in the media as it helps common people familiarize themselves with newer concepts about various domains.

Furthermore, incorporating linguistic borrowings is almost unavoidable when we talk about science and technology. To find or create the linguistic equivalents of newer terms brought about by science and technology is a humongous task. Also, considering the pace at which these words keep adding, it is another great challenge to create orthographic form in native script. Therefore, borrowing become the only choice. The amount of new vocabulary added to Japanese in the field of science like *uirusu* (virus), *wakuchin* (vaccine), *masuku* (mask) etc. and in the field of computer technology like *pasokon* (personal computer), *mausu* (mouse), *kiiboodo* (keyboard) etc., are few basic examples.

3. Conclusion

To conclude, Japanese language continues to grow in the aspect of loan word use and the mechanism of borrowing is not always the same. Some loan words have linguistic equivalents called ‘cognates’ while some other words are used differently having no semantic relationship with the original words of English, called ‘false cognates’. Also, some loan words take a permanent place in Japanese, while some other loan words get blended with Japanese to form new terms. These multiple possibilities of linguistic borrowing processes make Japanese a rapidly expanding language allowing Japanese to adapt new words smoothly. Also, the Japanese society on the other hand has democratized the use of language and common people continue to contribute to this expansion (Hosokawa, 2015). By doing so, the status of English in Japan continues gaining greater importance making it unsurprising why English language education policy of Japan has been strengthening. Although it comes with its own set of challenges, for pedagogical purposes, these loan words are rather potentially useful processible inputs to learning of pronunciation of English vocabulary allowing the EFL education to explore on new methods of vocabulary instruction (Nishi, 2019). On the other hand, for the learners of Japanese language having prior English knowledge, understanding the similarities among English loan words and their Japanese cognates have pedagogical implications that contribute to areas like material development and methods of learning of Japanese as a second language (Gakkula & Tengse, 2021).

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An Appraisal of Awareness and Perceptions of Prior Knowledge Strategies in Pre-writing: A Study of Undergraduate Engineering Students

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Abstract

The usefulness of prior knowledge strategies in pre-writing has direct impact on the students' writing performance in the actual-stage and the post-stage of writing. In the English as Second Language (ESL) context, it is imperative that learners at college level must be competent in academic writing. However, the process of acquiring competency in academic writing is a complex process for the low-proficient ESL learners especially First-Generation Learners (FGLs). These learners' overall academic performance in writing is average and poor due to lack of understanding of writing process, specifically prior knowledge strategies. For this purpose, to understand the students' current writing skills, and awareness of prior knowledge strategies, and perceptions on pre-writing, 20 undergraduate engineering students from different streams were chosen as a sample for the study. Data was collected through an essay writing test, a questionnaire, and informal student interviews. The study adopted a qualitative methodology for analyzing and interpreting the data. The findings revealed that majority of the FGLs are unable to generate ideas at pre-writing stage. They are unaware of the prior knowledge strategies and the positive role it in academic writing. In order to improve the writing skills of FGLs in the target language the study recommends a remedial strategy training.

Keywords: prior knowledge strategies; First Generation Learners (FGL); pre-writing; idea generation; academic writing

Introduction

In the global context, English language is indispensable for learners achieving their personal, academic, and professional accomplishments. Hence, learners are expected to acquire English language proficiency which aids in learning the content knowledge of the subjects they study at college level. According to Van Dyk et al. (2009) proficiency in academic literacy

encompasses competency in listening, speaking, reading, writing skills and is the main reason for success or lack of academic success among university students. At college level, much of the formal communication is done in writing; therefore, students are expected to use writing skills for multiple purposes (e.g., e-mails, assignments, projects, letters, proposals, memos, reports, applications).

Writing, as a process, involves the following stages: prewriting, drafting, editing, revising, and publishing. In the process of writing learners required to use various cognitive and metacognitive skills like framing an objective, planning a layout, revising, analyzing and synthesizing (Klimova, 2012). The study of (Ridhuan & Lim, 2009) also emphasized the implementation of appropriate writing strategies for producing good piece of writing. Thus, we can understand that writing is a complex and challenging activity comprising a number of processes, skills, and strategies.

Significance of the Study

The learners who hail from disadvantaged family backgrounds, where reading and writing are not integral part of their academic activities, have limited exposure to writing skills. Hence, this study aims at understanding the First-Generation Learners' knowledge of writing process and the writing strategies.

In writing composition tasks, it is observed that the first-generation learners are unable to think freely and generate ideas on the given topic. It is because these learners seem to be unaware that writing is closely associated with thinking process, so they lack knowledge of writing process, especially awareness of prior knowledge strategies such as brainstorming, questioning, listing, outlining, anticipating, free writing in the pre-writing stage. As a result, their writing lacks important elements of writing such as unity, coherence, cohesion, and adequate development of ideas. Furthermore, it is found that much of these learners' writing is irrelevant and inadequate on a given topic.

Therefore, this study is significant as it aims at understanding learners' awareness of pre-writing stage and knowing their prior knowledge strategies to integrate and organize the information in the process of writing. Such awareness, it is believed, could help in increasing the FGLs' academic achievement on par with the proficient learners, and also aids in their academic writing success.

Objectives

The main objectives of this study are to –

- understand the FGLs' awareness of prior knowledge strategies in pre-writing stage.
- know the FGLs' perceptions of prior knowledge strategies in pre-writing stage.

Literature Review

Mogahed, (2013), opined that prewriting stage occupies prominent place in the writing process. It involves two components– invention and arrangement. Invention focuses on gaining more ideas and points through certain strategies like brainstorming, free writing, and listing. Whereas arrangement focuses on identifying and memorizing the structure of the essay. For example, graphic organizer, fishbone map and series chains etc. In the opinion of Karatay (2011) prewriting is the stage in which ideas are generated, topic is decided, and target readers are determined.

Researchers have elaborated on the benefits of prewriting. In particular, Poston (2009) claimed that prewriting is necessary since it helps motivate writers when a topic might cause confusion or if there is a block when composing. It is a way writers can play with their ideas and experiment with their senses and past experiences. Connor and Kramer (1995) believe that prewriting is helpful because it can guide the writer in the organization of his or her thoughts and in the construction of a plan that will, in the end, answer the questions asked.

The study of Yunus et al., (2018) examined the awareness and perceptions of students towards pre-writing stage. Through their study it was found that students were unaware of the writing process and the stages involved in it. Through their perceptions it could be observed that students strongly believe in the effective use of pre-writing strategies for enhancement of writing skills.

The study of Chien (2010) associated students' higher writing performance with their higher awareness of writing skills. Results shown that high and low achievers differed significantly in their strategies in generating ideas, in generating text, revising, and editing. Compared to low achievers, high achievers tend to be more conscious of advantages in certain writing strategies. They were able to generate and organize the ideas at pre-writing stage. Low achievers have less awareness towards brainstorming and free writing strategies which help in idea generation and recollection of stored information.

Methodology

All the 20 subjects of the study were the graduate engineering learners who are the First-Generation learners in their family. Based on the socio-economic and educational backgrounds they come from, these learners can be said to have from lower-intermediate to intermediate level of proficiency in English. All the learners had their schooling in the regional medium and from the government schools.

A task on essay writing was given to all the learners to understand their awareness and use of prior knowledge strategies in the pre-writing stage. Keeping in mind the educational background and the level of English language proficiency of the learners, a writing task, a three-body paragraph essay on a topic, was designed and administered to all the students. They

were given 30 minutes to complete the task. Except for general instruction, no special instruction regarding the process of writing was given.

The purpose of the questionnaire was to understand learners' awareness and perceptions of prior knowledge strategies and pre-writing. The questionnaire had 11 questions focusing on three themes representing learners' awareness and perceptions of prior knowledge strategies and pre-writing (1-5 on idea generation; 6-8 on learners' awareness on prior-knowledge strategies and pre-writing; and 9-11 on learners' perceptions on prior knowledge strategies). For questions 1-5 learners had to mark the appropriate option on the Likert scale to specify their level of agreement to a statement in five points: (1) always; (2) very often; (3) sometimes; (4) rarely; (5) never. For questions 6-11 learners had to mark the appropriate option on the Likert scale to specify their level of agreement to a statement in five points: (1) strongly disagree; (2) disagree; (3) neutral; (4) agree; (5) strongly agree.

Informal interviews with five of the students were conducted. Learners expressed their views and concerns to the general questions asked about the process of writing and their competence in writing skills.

Data Analysis

The data was gathered through the writing test, a student questionnaire, and informal interviews with students was analysed qualitatively through thick description.

IELTS TASK 2 Writing band descriptors (public version) which assesses learners' writing from 0-9 levels based on four parameters such as *Task Response*, *Coherence and Cohesion*, *Lexical Resource*, and *Grammatical Range and Accuracy*, was chosen for analysing the learners' written answer scripts. It includes personal information such as opinion statement or background information of learners. However, to understand learners' awareness and perceptions, all the 20 written answer scripts were first by an external language expert who has 15 years of experience in teaching English as a subject and then by the scholar herself. Both the evaluations, by language expert as well as the researcher, are based on the IELTS TASK 2 Writing band descriptors (public version) with respect to 'Task Response' which focuses on learner's answer, position, ideas, relevancy, and ability to develop ideas which are closely associated with pre-writing stage.

Table 1: Essay Writing Task Evaluation Sheet 'Task Response'

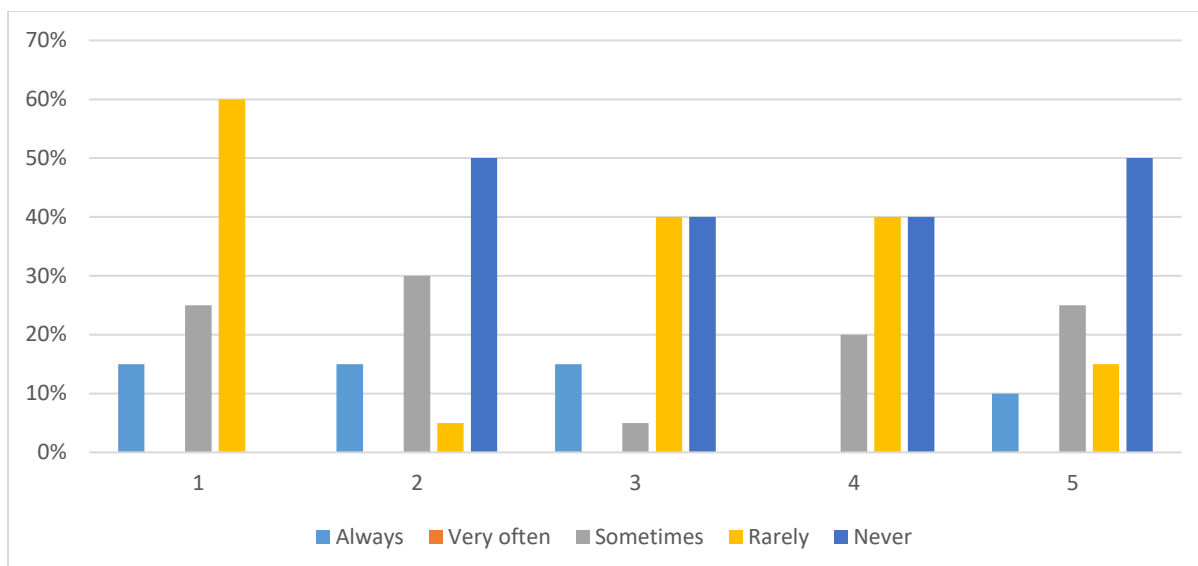
Students	Language Expert Evaluation 1-10 marks	Remarks/ Comments 'Task Response'	Researcher's Evaluation 1-10 marks	Remarks/ Comments 'Task Response'
S.1	5	average	5	average

S.2	5	average	3	poor
S.3	3	poor	5	average
S.4	5	average	3	poor
S.5	3	poor	5	average
S.6	5	average	4	average
S.7	4	average	4	average
S.8	4	average	3	poor
S.9	3	Poor	5	average
S.10	5	average	5	average
S.11	5	average	5	average
S.12	5	average	4	average
S.13	4	average	3	poor
S.14	3	poor	4	average
S.15	5	average	5	average
S.16	5	average	5	average
S.17	1	poor	1	poor
S.18	3	poor	3	average
S.19	3	poor	4	average
S.20	4	average	2	poor

Form the table above we can see that the expert marked 13 students as ‘average’ and 7 students as ‘poor.’ On the other hand, the scholar marked 14 students as ‘average’ and 6 students as ‘poor.’ As many as 8 students were commonly marked as ‘average’ by both the expert and the scholar, but they differed with the rest of the 12 students.

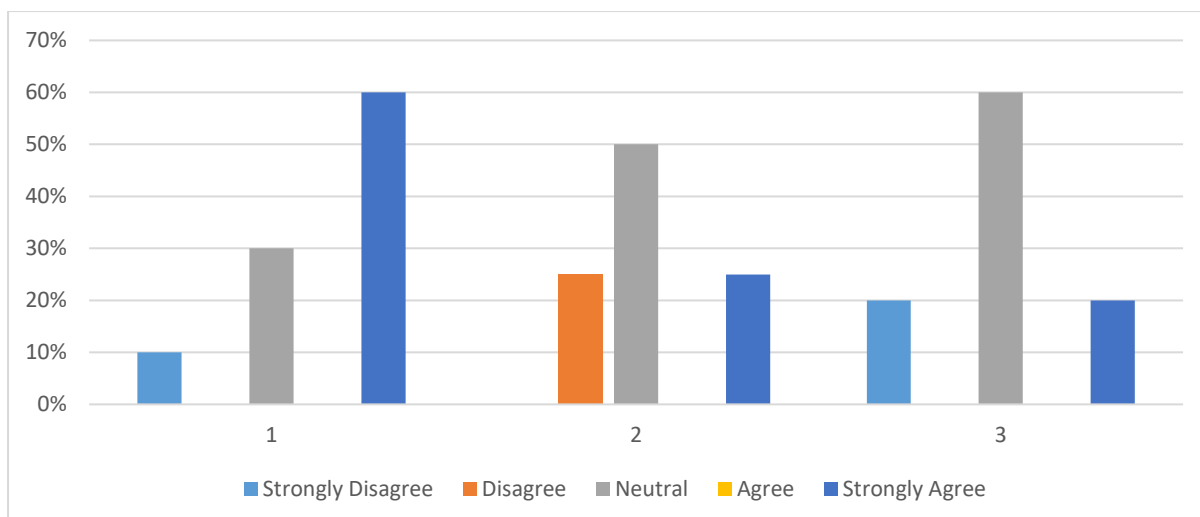
The questionnaire was designed with an aim to know learners’ ability to generate ideas, awareness on prior knowledge strategies and pre-writing, and perceptions on prior knowledge strategies. The theme wise analysis of the questionnaire is presented below:

Fig 1. Learners’ ability to generate ideas



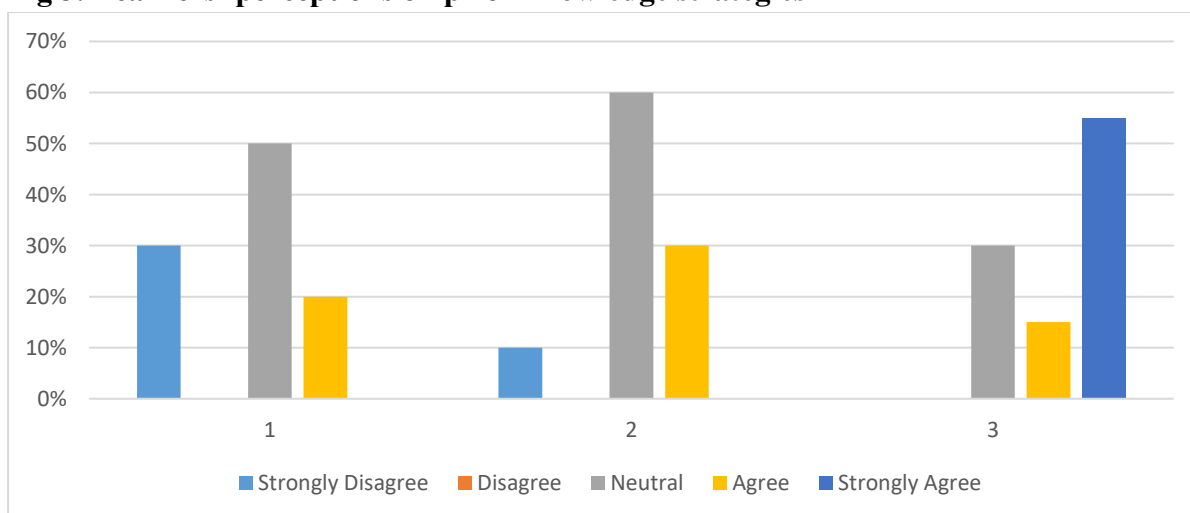
For *question no. 1* most of the students i.e., 12 (60%) out of 20 responded that they ‘rarely’ think about the topic before they start writing. Around 25 % of the students ‘sometimes’ ponder on the topic. Only 3 (15%) of students said that they ‘always’ reflect on the topic assigned to them before attempting it. For *question no. 2* about 50% of the students responded that they ‘never’ discuss about the topic with their peers. Around 30% (6 out of 20) of the students ‘sometimes’ share their opinions with their peer group. Only 15% of the students ‘always’ allot time to discuss the topic with others. One student responded that he/she rarely discusses about the topic. For *question no. 3* only 3 students (15%) ‘always’ frame some questions about the topic that they are going to attempt. Majority of the students i.e., 80% ‘rarely’ or ‘never’ uses the ‘questioning’ strategy in their writing process. Only one student ‘sometimes’ frame questions on the topic. For *question no.4* only 20 % of the students have the habit of noting down all the possible terms related to the topic. Around 80% of the students rarely or never write any key terms about the topic. For *question no. 5* around 10 students (50%) never attempted free writing strategy in their pre-writing stage. Only 2 students (10%) ‘always’ use this technique in their writing process. Around 5 students (25%) sometimes try to write all the ideas that they come across without bothering about the correctness in the language. About 15 % of the students ‘rarely’ use this technique during pre-writing.

Fig 2. Learners’ awareness on prior knowledge strategies and pre-writing



For *question no. 6* around 60 % i.e., 12 out of 20 students ‘strongly agreed’ that pre-writing must be done before the actual writing begins. Around 6 students are ‘uncertain’ about the idea of pre-writing. About 10 % of the students ‘strongly disagree’ that pre-writing is the stage that precedes actual writing. For *question no. 7* majority of the students i.e., 10 out of 20 responded ‘neutral’. Around 25 % of the students ‘disagree’ that pre-writing involves thinking and planning about the topic. Another 25 % of the students ‘strongly agrees’ that pre-writing includes idea generation and arrangement of ideas. For *question no. 8* majority of the students i.e., 60 % responded ‘neutral’. Four students out of 20 ‘strongly disagreed’ with the significant role played by prior knowledge strategies in writing process. In contrary, 20% of the students ‘strongly agreed’ with the statement.

Fig 3. Learners’ perceptions on prior knowledge strategies



For *question no. 9* majority of the students i.e., 50% responded ‘neutral’ about the positive role of prior knowledge strategies in academic writing. Whereas 30 % of the students strongly disagreed that prior knowledge strategies improve academic writing. Only 4 out of 20

students responded that prior knowledge helps in the improvement of academic writing. For *question no. 10* majority of the students that is 60 % are uncertain about the usefulness of prior knowledge techniques in efficient planning of the writing. Whereas 30% of the students agreed that prior knowledge techniques motivate the students to plan the writing well. In contrast, 10 % of the students totally disagreed that prior knowledge techniques help in the efficient planning of writing. For *question no. 11* majority of the students i.e., 11 out of 20 strongly agreed that writing is a complex process, and the hardest part of writing is getting it started. 15% of the students also agreed that it is not quite easy to write one's thoughts fluently. Around 6 students out of 20 responded 'neutral' which means they are not certain with the difficulties involved in writing process.

Discussion

Analysis of the written answer scripts by both, the language expert and the scholar, as per the IELTS TASK 2 Writing band descriptors (public version) shows that all the learners are categorised as average and poor as they scored five and below on the 0-9 level scale. From the analysis of learners' answer scripts, it is strongly evident that answers were poorly written as the ideas were inadequately developed and presented. It was also observed that students were unaware of appropriate framework or structure for writing an essay, and their writing lacked topic sentences and supporting sentences. As a result, the students' writing is choppy and merely a random assortment of sentences lacking coherence and cohesion. From the issues presented above, we can say that there is close connection between the students' lack of knowledge of pre-writing strategies, and their performance in writing. Therefore, we can infer that students' lack of awareness and use of pre-writing techniques lead to their lack of ability to develop ideas on the given topic.

It was found that majority of the FGLs are unable to generate ideas at pre-writing stage (see figure 1). They were unaware of the prior knowledge strategies which aid in completing the task response. It indicates that these learners seem to lack awareness of pre-writing techniques such as group brainstorming, questioning, listing, and free writing. For *question no. 1* most of the students i.e., 12 (60%) out of 20 responded that they 'rarely' think about the topic before they start writing. It means most of the FGLs do not seem to adopt any suitable strategy to generate relevant ideas related to the piece of writing. For *question no. 2* about 50% of the students responded that they 'never' discuss about the topic with their peers. It means they are 'unaware' about the idea of 'group brainstorming' which helps them to think about the concept from various angles and perceptions. For *question no. 3* only 3 students (15%) 'always' frame some questions about the topic that they are going to attempt. A smaller number of FGLs responded that they use 'questioning' technique at the time of pre-writing stage. It means they are uninformed about the concept of questioning which helps in seeking more information about the topic. For *question no.4* only 20 % of the students have the habit of jotting down all the possible terms related to the topic. It means majority of the students don't give much importance to the expansion of ideas. As a result, they end up in producing underdeveloped or incomplete ideas. For *question no. 5* around 10 students (50%) never attempted free writing

strategy in their pre-writing stage. So, the learners are always conscious about the correctness of the language.

Most of the learners are aware that writing is a process, and it includes different stages (see figure 2). However, learners seem to lack knowledge of aspects or elements of each of the stages of writing. It shows that these learners seem to be unaware of pre-writing stage and also the importance of prior knowledge strategies. For *question no. 6* around 60 % i.e., 12 out of 20 students ‘strongly agreed’ that pre-writing must be done before the actual writing begins. It means that they seem to know about various stages of writing process. For *question no. 7* majority of the students i.e., 10 out of 20 responded ‘neutral’. It means they are uncertain that pre-writing stage involves inventing and arranging ideas. For *question no. 8* majority of the students i.e., 60 % responded ‘neutral’. It means they are not aware of the need for activating background knowledge for writing any piece of composition.

Majority of the learners are uncertain about the positive role of prior knowledge strategies in academic writing (see figure 3). In other words, learners were not sure that prior knowledge strategies actually help in the efficient planning of writing. For *question no. 9* majority of the students i.e., 50% responded ‘neutral’ about the positive role of prior knowledge strategies in academic writing. For *question no. 10* majority of the students that is 60 % are uncertain about the usefulness of prior knowledge techniques in efficient planning of the writing. It means they were uncertain about the importance of activating background information for improvement in learning process. For *question no. 11* majority of the students i.e., 11 out of 20 strongly agreed that writing is a complex process, and the hardest part of writing is getting it started.

From the informal interviews with students, it was found that their home environment was not suitable for improving English language skills as they lack learning facilities. These students have no parental support as their parents are mostly illiterates or school dropouts. They said that they had no hobbies like reading newspapers or listening to English programmes. From their responses it can be seen that students ascribe their poor writing skills to poor reading, listening, and writing skills at schools and at home. Further, students said that due to lack of motivation and educational support from family members they were unaware of the importance of English language skills.

Conclusion

Writing skill is important in the academic context but is considered to be the most complex skill of all the language skills. All the first generation learners find it more difficult as they come from disadvantaged backgrounds lacking sound educational background. This study has attempted to understand the first generation learners’ awareness of prior knowledge strategies and their perceptions of pre-writing in the process of writing.

The study has found that the FGLs lack the awareness of prior knowledge strategies, so they do not seem to use any such strategies, for example thinking, concept mapping, brainstorming to generate ideas and planning, and outlining, when writing English essays in the pre-writing stage. The study suggested that the prior knowledge strategies used in the pre-writing stage deserve more attention. We have seen that prewriting involves energizing student participation in thinking, conversing, group interaction, and skeletal writing activities that become components of a writing task. The study recommends that ESL teachers can use pre-writing activities at early stages of instruction to help FGLs acquire good writing skills. This would facilitate the writing process of the FGLs so that they can focus on conveying the intended meaning rather than continuously searching for ideas while writing.

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IELTS TASK 2 Writing band descriptors (public version)

(https://takeielts.britishcouncil.org/sites/default/files/ielts_task_2_writing_band_descriptors.pdf)

The Portrayal of Self-Sacrificing Love for the Motherland: A Study of Bankim Chandra Chatterjee's *Anand Math*

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Abstract

Indian novelist, poet and journalist, Bankim Chandra Chatterji (1838-1894) is widely known as *Sahitya Smrat* [Emperor of Literature] in Bengali. *Anand Math* is considered one of his most significant novels in which he presents the heroic accomplishments of the ascetics under the leadership of Swami Satyanand who manages to hold the courage of his rebels even during the adverse circumstances against the Muslim ruler's local army as well as in front of the strategic plans of the British commanders. This paper will analyze that how deprivation, starvation, and oppression of the poor result in the endless, ever-growing self-sacrificing love for the motherland i.e. Bengal. It will also showcase that how the implementation of the heartless decisions by the rulers i.e. administrative faults on part of Muslim Rulers and oppression in matters of revenue collection on part of the British turn a stratum of society into protesters who seek abolition of such a rule by liberating their motherland from them without paying any heed to their sufferings or comforts.

Keywords: Bankim Chandra Chatterjee, *Anand Math*, starvation, oppression, self-sacrificing love, motherland, protesters

After the Original publication in Bengali in 1882, *Anand Math* got published in several languages including English. It is set in Bengal in the late 18th Century projecting the clashes of the *sanyasis* [ascetics] with the army of the local Muslim ruler and with the British army. *Anand Math* or the hermitage is situated amidst the dense forest in the hills. Bankim Chandra Chatterjee projects Satyanand as the leader of the rebels and chief of the *sanyasis* in the hermitage, plays the pivotal role in arousing the patriotic sentiments among the natives of Bengal, the motherland. The *sanyasis* are called the children of Lord Vishnu or the motherland. The opening of the novel introduces the readers to the famine of Bengal and its aftermaths in the form of starvation, abject

helplessness compelling people to loot anyone anywhere for survival reminding Charles Darwin's doctrine, i.e. survival of the fittest. Under repeated series of utter helplessness, people start looking for alternatives for their survival. Whosoever has a bit of possession become insecure even in homes. Such a sense of insecurity compels Mahendra and his wife Kalyani to leave their home in Padchihn in a hope of some safer place towards the city along with their little daughter Sukumari, But the circumstances lead Mahendra to have oath being a Sanyasi until the goal is reached, and separates from his family for a larger purpose of liberating the motherland. He meets Bhavanand, Satyanand, Jeevanand there in the hermitage. Besides, Shanti, Jeevanand's wife in the disguise of Naveenanand contributes equally to the plot. They are not the real Sanyasis in the real terms who remain dependent by begging alms, but they have a mission, and the mission is to bring emancipation from the atrocities of the local Muslim ruler and the financial exploitation of the British. As much as the oppression gets increased, the ascetic's love for their motherland also increases and by renouncing their comforts, familial responsibilities for the sake of their larger duty towards the motherland they devote their lives.

The beginning of the British colonization of India is traced back to the battle of Plassey in 1757 with the defeat of the Nawab of Bengal, Seraj-ud-Daulah by the governor of East India Company, Lord Clive (Chandra 64). The disloyal and treacherous conduct of Mir Jafar and some other chief commanders of the Nawab had paved a way for the victory of the British Company as Mir Jafar had been offered the new Nawab of Bengal on the Company's terms. Through the new puppet Nawab, the Company started monopolizing the in trade, and commerce in the Province as per terms and conditions (Grover 51). Thereafter, the implementation of the dual government in Bengal (1765-1772) invited resistance from the native masses, especially from the farmers. The dual system fixed the responsibility of the administration of Bengal with the Nawab whereas the right to collect revenues was given to the Company. As a result, the masses were exploited in both ways. Nawab had no power to enforce law and justice while the English disowned the responsibility of the government. All resulted in disorder and anarchy (Mahajan, 126). Bankim Chandra Chatterjee depicts the events realistically as, "realism is said to represent the life as it really is" (Abrams 333) by projecting the reasons for the Sanyasi Rebellion in the late 18th Century India.

The novelist shows that how a natural calamity turns people helpless with starvation deteriorating their health with diseases compels them to find alternatives for their survival. He writes, "Harvest was not good in the Bengali year 1174, so famine was struck in 1175, Indians were in trouble, but the rulers collected all the revenues up to the last penny and poor people had to live on just one meal a day because they paid all the money added by saving each penny as tax" (10). It reveals that the common masses remain with nothing to eat. Earlier they manage by skipping a meal in a day, later by skipping both the meals in a day. Henceforth, the situation

compels them to survive by begging, and when there remains nobody to give the food, people start selling their possessions like cattle, land, property “even their children and wives” (10). But in such a situation no buyers are there. When nothing grains remain, people start eating tree leaves. Some lower caste people attempt to live by eating the flesh of rats, cats, dogs and fall ill because of starvation and some die by eating inedible items. For the sake of survival, people turn dacoits. Mahendra Singh, one of the wealthiest persons of Padchihn who has lost all his family members and relatives in his village decides to move to the city along with his young daughter Sukumari on his wife’s insistence as she feels quite unsafe and insecure in her house. The famine compels people to come up with alternatives in life. While going towards the town Mahendra leaves Kalyani and his daughter in a forlorn house and moves out to arrange to quench their thirst and fire of their stomach in the dusk, as he goes out finds no one in the town as everyone has left for some safer places. When Mahendra returns with a pot of milk, the robbers had already taken away his wife and daughter to a forest with which he was not acquainted. After looting and sharing Kalyani’s jewellery, the robbers discuss what to do with Kalyani and the kid, “Once everybody took their share of the loot, one robber said, what do we do with this jewellery, let somebody take this and give us food every day to eat, hunger is taking our lives, even today in the morning I just ate few leaves only” (15). The starved people had no option to arrange their food, so indulged themselves in robbing and looting wherever it was possible. Even after having in possession of enough ornaments, people were unable to manage eatable grains, and people started dying out of hunger.

Even the gang leader was almost half dead due to lack of food, so he fell on the ground and died. One of those hungry, heartless, excited and suffering robbers said, “We have eaten even the flesh of a jackal, we are dying of hunger, today let’s eat the flesh of this wretched man. Everybody shouted “Jai Kali” in approval and said, “Today we are going to eat the human flesh” (15)

The forest proves a boon for the starving and helpless people as there are no crops in the fields, the forest offers some eatable things. Although due to the famine most of the people are weak and dull, still the villagers were wealthy. Villagers in that famine times survive by “eating wild fruits collected from the forest” (52).

Kalyani manages somehow to run away with her daughter from the custody of the robbers who were planning to eat her. Exhausted, she falls unconscious under a Bunyan tree after being chased by the robbers. She finds herself in a huge hermitage built of stone when she opens her eyes, “She saw a great sage sitting in front of her. She looked around with surprise. She hadn’t come to the consciousness fully. Watching her, the great soul said, “daughter, this is a house of gods, no need to be afraid of, drink some milk, then we talk” (18). The sage was

Mahatma Satyanand whom she narrates the whole episode and he assigns the responsibility of searching Mahendra to one of his devotees, Bhavanand who saves him from the British guards by attacking their Cart. Bhavanand brings Mahendra to the hermitage while motivating him to join the order of the children [ascetics]. Mahendra considers it a crime to kill someone and to rob someone's money.

The hermitage runs under the revolutionary leadership of Mahatma Satyanand who leaves no stone unturned in motivating the prospective newcomers and re-strengthening the dedication of the ascetics in the hermitage. He acquaints the common masses with the root reasons responsible for the worst conditions the people of Bengal are living in. He simplifies the meaning of the new dual system of government, "Initially, collection of tax in Bengal was with the British, but the administrative duty was with the Nawab, wherever the British used to collect the tax they had appointed their own collectors. All the revenue would be sent to Kolkata. Even if the public is starving, they had to pay the tax" (22). As the duty of protecting the wealth of the people was with Mir Jafar and the hermitage automatically comes under his jurisdiction, but he used to consume opium all the time, therefore, had turned irresponsible, unfaithful, cruel and a stigma on humanity. Nothing could have been expected from him. As result anarchy and disorder prevail. When the British do not compensate even a single penny of the starving people, people turn dacoits start looting wherever it is possible. They even loot the cart carrying the revenue collected in the form of tax to the treasury in Kolkata. Therefore, such crucial circumstances had led Mahatma Satyanand to come up with the decision of expelling both the British and the Nawab from the Province for the welfare of the starving people by liberating the motherland.

Being satisfied from the arguments of Bhavanand in defence of robbery, and emancipation of the motherland, Mahendra starts thinking of becoming a part of the hermitage on a condition, "If I need not sacrifice, my wife and daughter, I may think of joining your order of children" (33). While having rest on the way to Padchihn from the hermitage with the thought of making arrangements for his wife, Kalyani and his daughter, Sukumari, Kalyani takes poison after the kid had taken unknowingly, and both of them fall unconscious. When helpless Mahendra was crying along with Swami Satyanand, they are arrested by the commotion of the British soldier who had come to suppress the looters of the treasure, keeping the dead on the roadside, and put them into the prison in Kolkata. Before turning unconscious Kalyani says to Mahendra in a mild, sweet and friendly voice:

"Look, it is the wish of gods. Who has the guts to disobey it? Once they have given me the permission to go, could I stay back? If I wouldn't have died, someone else would have killed me. The vow you have taken to serve the motherland, follow it with complete dedication. You will get the results of your good deeds and by virtue of your good deeds,

I will be able to go to heaven together we will be able to enjoy the unending happiness.”
(45)

These words of dying Kalyani keep echoing in Mahendra’s ears and strengthen his dedication and devotion to the motherland.

Though the thought of their families weakens the ascetics from inside, they attempt to regulate their senses as the need to their motherland. They attempt well to overcome the paradoxical state of being stuck between their familial responsibilities and their duty towards the motherland. Some of the instances of this include Mahendra, Jeevanand, and Shanti who take a vow to sacrifice their life for the sake of the motherland. To achieve this end, they undergo so many emotional psychological and physical tribulations. When Jeevanand visits his sister, Nimoi to leave Sukumari with her to take care of, Nimoi says, “Well done. You renunciated your wife, and started killing people, do you think, I am going to be scared, you may hit me, you may beat me, but I am not going to be scared” (56). His sister insists Jeevanand break the vow and live with his wife happily. By meeting his wife and falling weak emotionally, he has to do atonement but never shows his back from his ultimate pledge. Shanti also takes the vow to serve the motherland under the disguise of Naveenanand who follows the norms of the hermitage although with some exceptions. Once Satyanand and Mahendra are freed from the prison by the rebels, Satyanand conducts a vow for Mahendra and Naveenanand [Shanti]. Satyanand says, “Take a vow in front of God that you will not earn anything for yourself or for your family, whatever you will earn will donate to the treasury of the devotees of Vishnu” (80) to which both of them agree. Mahendra is sent to Padchihn to construct a fort to manufacture cannons, weapons, a cell with metal to keep the treasure of the ascetics and to make preparations for the battle.

The novelist also showcases that how the cruelties, disloyalties and irresponsibly hedonistic attitude of the Muslim ruler Mir Jafar towards the people of his province instil hatred in the hearts of Hindus towards the Muslims in general. Hence, results in the spread of communal sentiments largely and some humanitarian Muslims also become victims of such partial hatred. The rebels burn the houses of the Muslims wherever they find them, after freeing Mahendra and Satyanad from the prison. However, on seeing this, Satyanand says, “No need of unnecessary destruction, just go back” (64). Before the battle, villagers had started to come to the hermitage in hundred even thousand in numbers, and after having blessings from Bhavanand and Jeevanand, kill Muslim officials wherever they meet them. “Muslim villages were burnt to ashes. Local Muslim Nawab had sent many companies of soldiers to control and suppress these rebels” (92). Terrified of the communal sentiments of the Hindus, Muslims start disguising their identity, “Many Muslims shaved off their beards and applied ash on their bodies and started chanting the name of Lord Rama” (128).

After the many ups and down on the battlefield, the rebel ascetics turn victorious over the Muslim Ruler's soldiers and the English soldiers. Although the English commanders like Captain Thomas, Major Edward, Henry and Chatson had planned well, the presence of mind of the ascetics like Bhavanand, Shanti and timely arrival of Mahendra with seventeen cannons turned the crucial situation in their favour. The novelist writes:

In the middle of the hill, the British caught between the two groups of the children were getting pounded like the grain which gets grinded between the two grinding stones. After a short while, no British soldier was left alive. The entire land was filled with blood and the river of the blood started flowing down the hill. There was none to take this news to Warren Hasting. (146)

The above analysis shows that the repercussions of the dual exploitation of the people of Bengal during the famine of 1770 shook the foundation of the British in India. To create a soft corner in the hearts of the people of Bengal, Lord Clive of the East India Company handed over the administration to the Local Nawab and desired to rule the province through the Nawab while having the revenue powers with the Company. The British aimed at the extraction of the treasure of the Province whereas the local Nawab turned hedonistic and cruel. In both ways, the helpless people got exploited. Although the people loved their motherland before the implementation of the dual system of the government, after its implementation, a stratum of the society i.e. ascetics take a radical turn. The ascetics are not the begging saints rather all the victims of the dual system during the famine times which include family persons and saints equally. Expulsion of the oppressive rulers is the common glue that binds all the members of the hermitage. Mahatma Satyananda proves himself as the common thread which holds a variety of pearls in the form of divergent revolutionaries for the larger common sake. The love for the motherland gets increased with every increased degree of oppression. A common sense of self-sacrificing love for the motherland prevails everywhere. The ascetics live under stern vows until their mission is achieved. They sacrifice their familial relationships for the sake of their motherland.

The rebellion of the ascetics can be considered a pioneering attempt against the British ambitions of settling down their empire in India. The British might have taken a lesson from this rebellion regarding the implementation of their oppressive policies as inappropriate attempts for keeping the foundation of their empire and solidifying it. Therefore, changes in their policies in favour of the indigenous people in the form of reforms like the ban on the practice of Sati, permission to widow remarriage for the larger welfare of the society can be viewed as the results of the prior mentioned experiences to strengthen the empire in future without the possibility of any resistance.

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ESP Curriculum Design for Engineering Students

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1. Abstract

A Syllabus is "a specification of what is to be included in language course" (Jordon, 1997). This study aims to review the issues involved in ESP syllabus and course design, such as steps designing syllabus types such as the Structural Syllabus, Functional Syllabus, the Situational Syllabus, the Skill-based Syllabus, Task-based Syllabus the classroom syllabus, the learner syllabus, and Content-based Syllabus.

Keywords: Different types of syllabuses, ELT, Course material, engineering students.

2.1 English for Specific Purposes

From the early 1960s, English for Specific Purposes (ESP) has grown to become one of the most prominent areas of EFL teaching today. Its development is reflected in the increasing number of universities offering an MA. in ESP (e.g., The University of Birmingham and Aston University in the UK) and in the number of ESP courses offered to overseas students in English-speaking countries. We have now courses such as English for Chemists, in place of the more traditional 'General English' courses.

ESP has had a relatively long time to mature and so we would expect the ESP community to have a clear idea about what ESP means. Definition of ESP (Dudley-Evans, 1997).

2.2 Absolute Characteristics

1. ESP is defined to meet the specific needs of the learners.
2. ESP makes use of underlying methodology and activities of the discipline it serves.
3. ESP is centered on the language appropriate to these activities in terms of grammar, lexis, register, study skills, discourse, and genre.

2.3 Variable Characteristics

1. ESP may be related to or designed for specific disciplines.

2. ESP may use, in specific teaching situations, a different methodology from that of General English.
3. ESP is likely to be designed for adult learners, either at a tertiary level institution or in a professional work situation. It could, however, be for learners at the secondary school level.
4. ESP is generally designed for intermediate or advanced students.
5. Most ESP courses assume some basic knowledge of the language systems.

The definition Dudley-Evans offers is influenced by that of Strevens (1988), although he has improved it substantially by removing the absolute characteristic that ESP is "in contrast with 'General English'" (Johns et al., 1991: 298), and has included more variable characteristics. The division of ESP into absolute and variable characteristics is very helpful in resolving arguments about what is and is not ESP. From the definition, we can see that ESP can but is not necessarily concerned with a specific discipline, nor does it have to be aimed at a certain age group or ability range. ESP should be seen as simple as an 'approach' to teaching, or what Dudley-Evans describes as an 'attitude of mind'. This conclusion is similar the description made by Hutchinson, et al. (1987:19) who state, "ESP is an approach to language teaching in which all decisions as to content and method are based on the learner's reason for learning".

3. Definition of Syllabus

Course or syllabus may be described as "an attempt to communicate the essential properties and features of an educational proposal in such a form that it is open to critical scrutiny and capable of effective translation into practice" (Stenhouse, 1975, p.17). Structuring of syllabus or course, therefore, may require careful consideration of the entire processes of teaching/learning, material selection, equipment, examination, and the training of teachers. Nunan thinks that the syllabus should include methodology and evaluation (1988, 14).

Johnson (1982) explains syllabus as an "Organized syllabus inventory" where "syllabus inventory" refers to the items to be taught. Crombie (1985) also defines "syllabus" as a list or inventory of items or units with which learners are to be taught. But Corder (1975) points out that it is more than just an inventory of items. Candlin (1984) takes a different stand when he says that syllabuses are "social constructions, produced interdependently in classrooms by teachers and learners ... They are concerned with the specification and planning of what is to be learned, frequently set down in some written form as prescriptions for action by teachers and learners." Basically, a syllabus can be seen as "a plan of what is to be achieved through our teaching and our students' learning" (Breen, 1984) while its function is "to specify what is to be taught and in what order" (Prabhu, 1984).

Reilly in his article "Approaches to Foreign Language Syllabus Design" (1988) says that "to design a syllabus is to decide what gets taught and in what order". He further discusses six kinds of syllabi for various teaching situations.

Grammatical/Structural Syllabus: This kind of syllabus includes the forms and structures, usually that of grammar, which is to be taught, for example, nouns, verbs, adjectives, statements, questions et.al. Robinson (1991) argues this syllabus has had the longest history in ELT and has also been very important in ESP. "For many ESP course designers, this syllabus type is still powerful if, to them, unacceptable model"(Koh). The focus of the grammatical syllabus is an aspect of grammar (e.g. Verb, tense, sentence pattern, article nouns, etc.).

Notional-Functional Syllabus: The content of this kind of syllabus comprises of the functions performed through languages, for instance, informing, agreeing, requesting, and so on.

Jordon (1997) points out That it entails conceptual meanings: notions (e.g. times, space, and quantity) expressed through language (logical relationship.) and the communicative purpose (e.g., functions) for which we use language (e.g., greetings, requests, apologies, description, comparisons, cause, and effects, etc.).

Situational Syllabus: The content of such a syllabus reflects real or imaginary situations in which language is used. The examples may include, ordering food at the restaurant, buying groceries, and so on. This syllabus, as Jordon argues (1997), entails "the situation or contexts in which the language will be used and analyses the language needed for those situations".

According to Robinson, it is a situationally organized syllabus found in some ESP situations.

Skill-based Syllabus: The selection of content in such kind of syllabus is specific skills that may play an important role in using language. The examples may include interview skills, group discussion skills, and oral presentation skills, and so on. As Jordon argues (1997),this syllabus is based on one or more of the four traditional language skills (reading, writing, listening, and speaking). In this syllabus, the constituents of the skills are often referred to as the sub-skills or the micro-skills. Robinson says (1991), ESP course might focus on another set of skills entitled professional skills or communicational skills. At the time of oral presentations, macro and micro both the skills are used, e.g., control of gesture and body language.

Task-based Syllabus: This kind of syllabus intends to make learners learn certain tasks that are of general importance, for example, applying for a job, discussing with municipal workers, social responsibility, etc. "The procedural or task syllabus, consisting of a set of task or

activities ordered according to cognitive difficulty, is associated in general ELT” Prabhu (1987). Robinson (1991) further argues that "class time is devoted to the performance of task and attention is only consciously directed to the language if this is necessary for the completion of the task"

Content-based Syllabus: The content-based syllabus targets to impart certain information based on the contents. An example is an engineering class being taught in the language. This syllabus, as Jordon (1997) suggests, influences teaching the students the language skills and academic conventions to a particular subject-matter and its content. For a few years, this syllabus is referred to as the particular requirement of the specific disciplines (e.g. Engineering, medical, Legal, etc.)

As Hyland (2006) argues, some engagement with the subject disciplines is essential to the development of an effective EAP course concerning this syllabus. According to him, the subject matter is a concern for the development of the course, and it is also a requirement of students’ technical knowledge towards their course. Dudley-Evans and St John (1998) identified three main types of subject-language integration: cooperation, and collaboration, and team teaching. According to them, these three basic steps are required for the fundamental development of the student's required curriculum. It is also applied on a big scale in the engineering sector in India and others.

4. Course Design

Various ESP scholars have diverse opinions on syllabus design. Breen argues that the syllabus should have six universal requirements that the designer of the syllabus must focus on (1987, 83). They are:

- An accessible framework of required knowledge and skills
- Continuity for users
- Ability to give a retrospective account of what has been achieved
- Evaluation-provision of accountability to colleagues, learners, and the wider institutions and society
- The precision of purposes, so that it may be assessed for appropriateness through implementation
- Sensitivity to the environment for which the plan is intended (Breen, 1987, 82).

Some scholars focus on context while designing a syllabus. Cummins (1979) discussed a dichotomy between Basic Interpersonal Communication Skills and Cognitive Academic Languages Proficiency. Basic Interpersonal Communication Skills address the communication skills used in informal situations like with family, friends, or colleagues, while Cognitive

Academic Languages Proficiency refers to skills required for formal situations like Academic purposes.

5. Conclusion

Courses are taught in the Engineering colleges in India for the development of students' proficiency in English for their academic, professional as well personality developments. However, the courses taught in the universities require special attention due to the different backgrounds of the student. And this background affects their exposures to the use of English. According to the researcher's observation, the courses should be designed as per the needs of the regional, social, and economical status of the students. Then it would be more useful for students' development and success.

The researcher would like to suggest the following:

We should identify the needs and demands of the learners of Engineering students of colleges and universities in order improve their English writing and speaking proficiency and to develop teachers' content and pedagogical knowledge in teaching technical communication.

To do so, the study should investigate:

- What kind of difficulty engineering students face in improving their proficiency in technical English while writing and speaking?
- What sorts of instruction aids they desired from their ESP teachers?
- What kinds of content they expect their ESP syllabus should include?
- How are ESP facilitators playing the roles to cope up with their demands?

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Impact of the Extensive Reading Texts on the Writing Performance at English Department, Faculty of Education, Balkh/ Herat Universities

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Abstract

Both reading and writing skills play essential roles in second language teaching and learning. The aim of this research is to find out the impacts of extensive reading on the writing performance in the English departments of Balkh and Herat universities. This research was carried out with a quantitative research design by using a survey methodology to collect data about the participants' learning. For achieving the aim of this research 60 students of Balkh and Herat Universities were selected. The participants were chosen randomly. 30 of them were males and 30 of others were females. There were 10 close-ended questions and three open-ended questions. This study indicates that the extensive reading may have a significant positive effect on students' writing performance.

Keywords: Extensive reading, writing performance, Balkh and Herat universities, participants, reading and writing, second language.

Introduction

Language is the most important means of communication in our life because it helps us to communicate with each other. English is very important now because it is international language.

There are four skills in English language to be learned, namely, listening, speaking, reading, and writing. Reading and listening become receptive skills. Speaking and writing become productive skills. As receptive skills, listening and reading are used in getting data.

Reading is a reasoning under the actuation of printed page and is viewed as a psychophysical foreseeing amusement. It must be perceived that reading as a receptive skill in written mode as well. As productive skills, speaking and writing are valuable for creating and passing information. Writing is a productive skill in written mode. As Aida & Widiyati (2020) stated that when we talk about writing there is generally a two-path refinement of writing: institutional and individual writing. Institutional writing incorporates course books, reports, applications, business correspondence through individual writing covers individual letters and creative writing.

Furthermore, the researchers realized that most students unconsciously ignore the supportive role of reading in writing. Therefore, the present study aims to investigate the impacts of reading on the students writing performance.

Research Questions

1. What is the relationship of extensive reading and English proficiency, in particular, writing ability?
2. How do the reading teachers perceive extensive reading and its implementation in their reading class?

Research Objectives

1. The students will be able to produce meaningful writing paragraphs, essays, letters, reports, short stories, and summaries. Reading program may help to determine students' progress in previously mentioned skills as well as their mastery of the writing sub-skills such as thesis statement, relevance, coherence, cohesion, exposition, quantity, and grammatically.
2. It will help teachers to better understand the issue and integrate it into their classroom routine in general and in the writing class, in particular.

3. The findings of this research will be able to open the minds of the students towards the significance of reading to advance their writing performance.

Hypothesis

This research tries to examine the following hypothesis:

Using extensive reading has no optimistic effect on the writing performance of EFL students.

Literature Review

According to Aida & Widiyati (2020), reading is always an important action. Readers always read something for a reason. This procedure always includes sentiments just as information and experience. It will never be isolated from the goals and interests of readers or from the outcomes. Reading is an exchange from brain to mind. The reader gets the benefits of reading with their own methods.

Salehi (2015) stated that in foreign language teaching two methodologies of reading are perceived: intensive reading and extensive reading. Intensive reading approach manages short messages under a teacher's direction for detailed comprehension. The intensive reading technique is reading for a high level of knowledge and maintenance over an extensive stretch of time. Extensive reading manages long messages. Data and general comprehension are the reasons for extensive reading. Having a good methodology between these two is the basic component in EFL language reading program.

According to Atilgan (2013), writing is one of the important abilities of English. Writing is more complicated than the other language skills. It is considered a standout amongst the most troublesome among the different abilities for remote language of the students. Indeed, even native speakers feel trouble in achieving great order in writing. Researchers of this article experienced during some years of their teaching that the students have the problem of writing skill.

Brady & Daiute (1990, as cited in Aida and Widiyati, 2020) states that writing is the augmentation of reasoning and talking. It is the way towards intuition moving into written structure. Therefore, writing is more difficult than speaking. It is also a psychological work of creating thoughts, pondering how to express them, and arranging them into explanations and

passages that may be clear to the reader. Therefore, the learners need an inspiration before writing. It can be a very difficult work for students. In addition, if the students have a good idea to write, it will not be a big problem for them.

According to Wang (2019) language ability was defined as performance on the tests measuring the restrictive relative clause competence. Extensive reading was found to be the only predictor of performance on the tests.

Leung's (2002, as cited in Wang, 2019) article investigated that extensive reading and its relationship with adult's self-study of Japanese over a 20 week period. Results indicate vocabulary and reading ability to have been affected with the practice of extensive reading.

Research studies related to the effect of extensive reading on language learning are numerous. Many researchers demonstrate the positive effect of extensive reading on language competence. Quite a few could not yield significant results.

Powell (2006, as cited in Alqadi, 2013) explains that the term "extensive reading" was originally coined by Palmer (1917) to distinguish it from "intensive reading" which is: The careful reading of short, complex texts for detailed understanding and skills practice. It also needed some other name like, "pleasure reading", "sustained silent reading", and "free reading".

Based on the different names, the characteristics generally include the relatively fast reading to understand material. For this reason, there is minimum use of dictionaries. Moreover, instead of an inflexible curriculum saddling students with texts they neither enjoy nor understand, with extensive reading the texts are generally selected by the students, who can enjoy some small measure of responsibility for decisions ..." (Mermelstein, 2015, P. 15)

These results show that the reading into writing method had a positive impact on the paragraph level writing development of the students. The learners of the experimental group tended to use more compound sentences and complex sentence in their writing. It could be attributed to the fact that they had more chance of reading and working with texts containing compound and complex sentences.

Methodology

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Halima Rahmani and Bahramuddin Hamidi

Impact of the Extensive Reading Texts on the Writing Performance at English Department,
Faculty of Education, Balkh/ Herat Universities

This research is based on quantitative research and all data were analyzed in Microsoft Excel. The data was collected for 60 students of English departments of Balkh and Herat universities. The students were from third and fourth classes. They were chosen randomly.

Participants

The participants of this study are the students of third and fourth classes of English departments of Balkh and Herat universities. They were both male and female with different learning backgrounds. There were 30 female and 30 male students. They were chosen randomly.

Data Collection

Data collection is very important part of any research, and it helps the researchers to complete their study by collecting relevant data and information through questionnaire. This questionnaire consisted of ten close-ended questions about impacts of extensive reading texts on the writing performance, and three open-ended questions that students can write their ideas and information about extensive reading on the writing performance.

Data Analysis

All data were analyzed and broken down through formula and charts in Microsoft Excel.

Finding

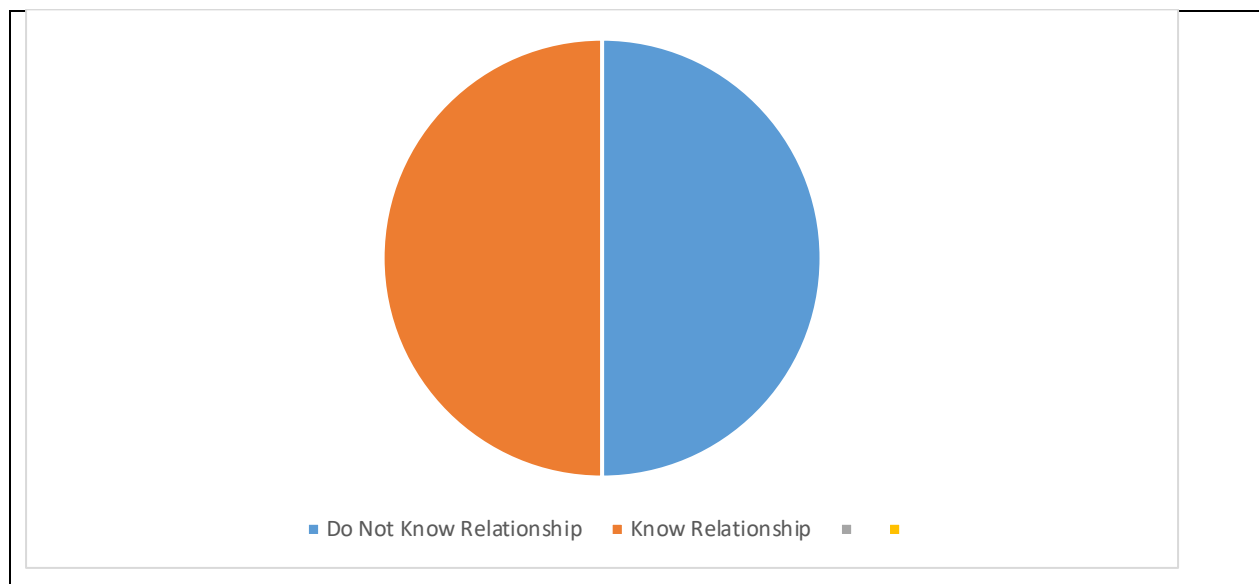
The finding of the research project was arrived at after combining all the received questionnaires and after comparing all the answers with each other. The chart below shows participants background information.

Results

The data collected from the questionnaires on impact of extensive reading texts on the writing performance is analyzed and below is the quantitative analysis of participant's answers and feedbacks among the third and fourth students of Balkh and Herat universities.

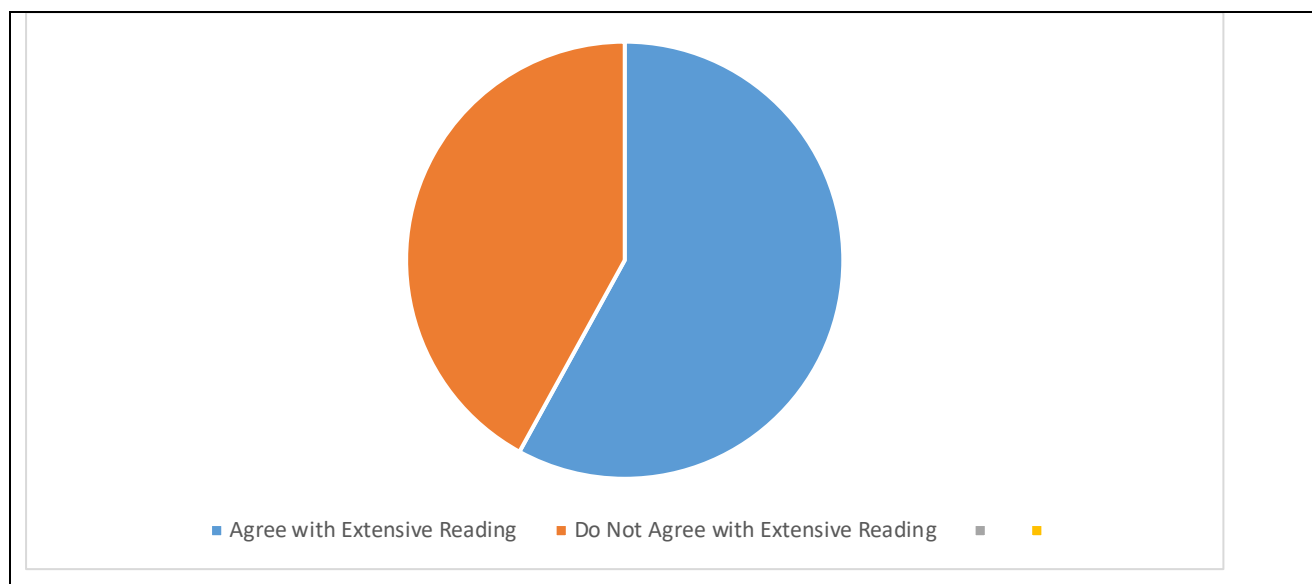
Gender	Number	Participant
Male	30	50%

Female	30	50%
Total	60	100%
Age		
20-22	40	66,6%
23	20	33,4%
Total	60	100%



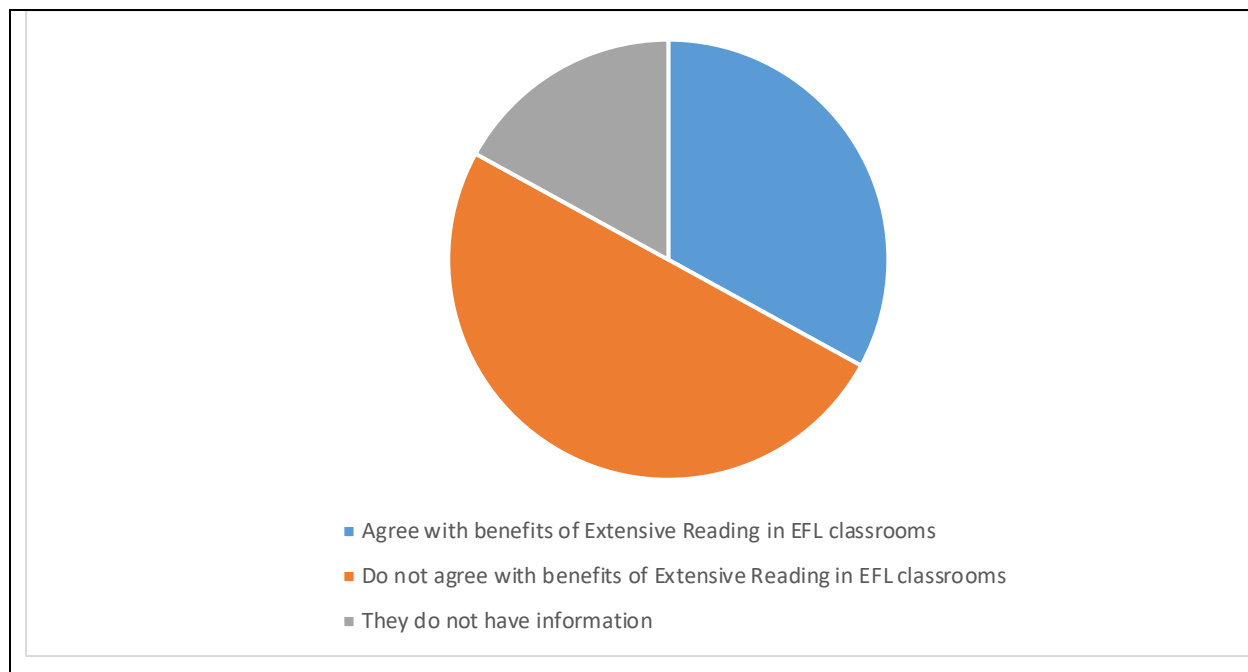
Question 1: Definitions of reading and writing and its relationship.

Figure 1 states that 100% of students at English departments of Balkh and Herat universities have information about reading and writing. However about 50% of them knows the relationship of reading and writing, but 50 % of them don't have information about its relationship.



Question 2: The benefits of extensive reading in writing performance in second language learning.

Approximately 58% of participants agree with extensive reading, because they will get used to the long texts. Also, they added that extensive reading improves their writing performance because they will face in many essays paragraphs of compound sentences and complex sentences. In addition, the participants stated that by extensive reading they may recognize the coherence, cohesion and unity in texts which is helpful in their writing performance. 42 % of the participants wrote that extensive reading cannot help our writing. It is not enough just with reading we can improve our writing performance.



Question 3: Benefits of extensive reading in EFL classroom.

About 33% of the students defined that extensive reading gives students chances to read longer pieces of reading, which they choose; they can read at their own speed and at their own ability level. This can be done with graded readers. 50% of the participants wrote that extensive reading builds vocabulary. When learners read a lot, they meet thousands of words and lexical word patterns that are not taught in textbooks. However, 17 % of the students did not have information about extensive reading.

Conclusion

The students’ mastery of writing improved by using extensive reading. Moreover, teaching writing by using extensive reading in the experimental class influenced the students’ ability and it was considered to be effective in improving writing skill. It is also concluded that the use of extensive reading to teach writing was effective. In addition, the results suggested that the reading into writing method, or exposure to extensive reading had a positive impact on the paragraph writing, and essay writing. Consequently, extensive reading as a teaching technique was effective to teach writing explanation text and could help students to improve the writing performance.

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Appendix

Instruction:

Each of the items has 5 points scale where 1=strongly agree, 2=agree, 3=somewhat agree, 4=disagree and 5=strongly disagree. Please put a tick mark in the boxes for your opinion about each statement.

Item	Strongly agree	Agree	Somewhat agree	Disagree	Strongly disagree
1. Students can make their vocabulary richer when they read a lot of books in the target language.					
2. Students feel uneasy when they have to struggle with difficult texts.					
3. Students feel more confident when they do not have to read a text word by word and can focus on the overall meaning.					
4. Students can read a text faster when the text is within their reading ability level.					
5. Students can recognize vocabulary more easily when they are repeatedly					



exposed to those words while reading.					
6. Students get motivated to learn more about the language when they can understand word meaning and grammar without any hesitation.					
7. Students should be provided with simplified text within their linguistic levels rather than critical text in their second language learning call.					
8. Students can acquire a language more quickly when they read in a free environment rather than in a structural classroom situation.					
9. Students feel more interested to read a book in the target language when it is related to their own interest.					
10. Students can improve their background knowledge by reading a					

lot of books in the target language which later ease other text reading.					
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Question 1: Write the definition of reading and writing and write about the relationship between them.

Question 2: What are the benefits of extensive reading in the writing performance in second language learning?

Question 3: Write the benefits of extensive reading in EFL classroom?

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