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The next issue (the issue of April 2022) will be uploaded by the fourth week of April 2022 or earlier.

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Challenges Faced in EFL Learning in Jordan During the Pandemic

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Abstract

This study aims to identify the challenges and obstacles of e-learning during the pandemic that EFL teachers and students faced, the study discusses some suggestions and solutions to improve online classrooms that can play an important role in improving the learning and teaching process. The study shows that both teachers and students faced different challenges in learning online. Poor internet connection, , less motivation, less participation, poor interaction and less understanding are the most challenging problems in online learning. However, online classes are accessible, convenient, and easy to review for exams. The study indicates that an effective online learning environment is crucial to enrich effective EFL learning outcomes.

Keywords: EFL; Jordan; Online learning; pandemic; Covid 19; disadvantages; advantages; challenges; solutions.

1. Introduction

The spread of Covid 19 not only causes health crises in the world, but it also affects many aspects of life, including education. The pandemic has a direct impact on all fields of education. Public and private educational institutions shift from traditional education to e-learning (online). Transition learning from face- to- face to online learning created a lot of barriers for teachers, students, parents, and decision makers. The sudden spread of the pandemic without prior preparation forced educational institutions to use online platforms to reach out to students, webinars have become temporary classrooms, parents have been asked to monitor their children at home, and students have been deprived of social interaction between peers. Measures are likely to influence sustainable lifestyles through factors such as reduced contact with other people. It is possible that the effects of such deprivation of social contact will extend beyond the period of physical distance and might affect the population for years to come. In face-to-face learning activities, learning media can be people, objects around, environment and everything that can be used by teachers as an intermediary to convey subject matter (Rosalina et al.,2020). The outbreak of pandemic brought about education challenges to

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the traditional physical face-to-face teaching and learning processes due to closure of institutions and lockdowns. The global decision to close the educational institutes was rational to keep social distancing to stop its spread (Rajab et al., 2020). This research focuses on EFL learning challenges and obstacles during the pandemic and the possible facilities and solutions that can be delivered to overcome these problems in the future.

1.1 Background: This literature study aims to analyze online learning difficulties faced by EFL educators and students during the spread of Covid 19. Discus solutions to solve them. Research data sources are collected through printed or online textbooks, articles from journal websites, law regulations, and other sources relevant to the research problem.

1.2 The study aims to answer the following questions:

Q1. What are the challenges of online EFL learning and what facilities do educators and students need during online learning?

Q2. What are the advantages and disadvantages of teaching English online?

2. Challenges

The current study highlights on three main challenges faced language teaching /learning process during the spread of Covid 19, a special focus is on (1) teachers' challenges, (2) learners' challenges, and (3) technology challenges.

2.1. Teachers' Challenges

Teachers at Jordanian institutions are equipped with the necessary technology skills but are not equipped particularly in using the internet as a mechanism in teaching at classrooms. Adopting it will enable them to break the boundaries associated with traditional teaching environments and provide them with flexibility and opportunities to further advance their teaching strategies to meet the needs of the learners. Hence, professional staff development and training in online education is important. (Mubaslat ,2012).

Transition learning from face -to- face to online learning causes a lot of obstacles for teachers, and challenges that the teachers face when doing online learning in this pandemic era. Challenges to applying online learning are in facilitation such as internet connection, the location of home living, and the process of online learning itself such as the teachers' knowledge in computer technology for designing interesting online activities, The use of new knowledge and communication technologies; online teaching and learning environment is unlimited and complex since it is less communicative due to the lack of interaction, and fostering an effective online learning climate determined teachers to search for activities that distinguish between the strength and the weakness of online learning (Nelson & Thompson, 2005). Social presence is an important way to promote the social and interpersonal communication needed for online teaching and learning (Lowenthal & Dunlap, 2014). The

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teachers miss the deep interactions of their students, so they cannot control students' affectively which is also important for the teaching and learning process (Liu et al., 2009). Although teachers manage to get all students to come to virtual classrooms at the same moment, there are basic elements in the teaching process which become major obstacles such as bad pictures and sound, lack of lip coordination and verbal clues, time lags, turn-around, etc. (Coverdale-Jones. 2000; Hampel & Stickler, 2005; Wang 2004). Teachers' challenges toward online learning during the pandemic are divided into three parts (1) the supporting equipment like internet connection (2) the learning process such as the interaction, the explanation, the generation gap between teacher and students (3) classroom management which is an important challenge since teachers must control the teaching process online.

2.2. Learners' Challenges

Many things can create challenging EFL learners in the classroom, whether it's a face-to face setting or a virtual one. Students may be bored, young learners might have short attention spans, teens could be trying to impress their peers, or adult students might not feel confident in their English-speaking abilities. Students face some issues such as using the blackboard tool, online class access, class downloading the related material, audio, and video playing (Alturise, 2020). The internet cost, difficulty in understanding applications in other languages. Learners confronted some difficulties accessing online exams conducted since some formats or extensions are not supported by their devices. There are also some other issues that the learners faced, such as, time management, anxiety, coronavirus disease stress and the lack of digital skills in using applications platforms, the need for all online learning equipment, tools, systems, lack of real English language practice with the teachers and their classmates (Alanezi & Alazwani, 2020). Moreover, students will not be able to directly contact the instructor whenever he or she has an issue. Instead, the student would have to rely on different technical or virtual methods like emails and messaging applications to contact the instructor. Learning the details about assignments, solving queries, submitting those assignments, and many other tasks would require more time than usual. Because of this, students might not be able to keep up with the increased load of assignments.

2.3 Technology Challenges

Through this study, it seems that the pandemic revealed the challenges of adapting technology in education, including many inequities starting with the lack of access to computers and the internet, weakness and interruption of the internet, weak platforms to send files instead of getting the best platforms such as Microsoft, Google, and Zoom platform to conduct some lectures, the lack of preparation for the course in these applications in advance to refer to them at any time, or unable to sign in to education platforms, experience IT, technology use tools (volume, velocity, variety, value and complexity challenges). The students are not happy with distance education and many obstacles have been encountered (Bataineh et al., 2020; Rajab et al.,2020). E-Learning in Jordanian institutions is not different from most developing countries, the use of ICTS and the implementation of e-learning in Jordan are still in an early stage, inability of the basic ICT infrastructure such as computers, internet access,

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and a local area network. Jordan is currently facing challenges while learning online in the field of education, including political fragmentation, deteriorating financial and security situation, lack of funds (liquidity), lack of ability to provide equipment, as well as the quality of the internet the bad.

3. Advantages and Disadvantages of Online learning
3.1 Disadvantages

Technology has affected every little aspect of life, and the language learning process is no exception. In previous years, the use of technology in language learning has developed and grown, and nowadays in Jordan the use of technology has expanded to reach a new term called online learning, but despite the development of technology and education, online education has some disadvantages.

The first problem is understanding the subject matter. For example, not all students may understand the topic dealt with or the subject represented in the reading material delivered online (Efriana, 2021). E-learning may be less effective especially when it is related to clarifications as well as explanations. Face -to- face education is much easier for teacher to control students' attendance. Some students fill out the attendance list at first, but then they are no longer active until the end of the class, some students even leave the classroom online to do other activities without being controlled by the teacher (Efriana, 2021). Since tests for assessments in e-learning can be done using a proxy, it will be difficult, if not impossible to control or regulate bad activities such as cheating. Teachers require to use a lot of on-screen participation, such as playing games where the student needs to see the teacher and their colleagues, holding up interesting objects (related to the lesson) in front of the camera, or having the student write words on the virtual whiteboard, capturing the student's attention is important to keep them on the track.

Disadvantages of E-Learning According to Bijeesh (2017), without face-to-face interaction in the classroom and no classmates who are possibly able to help and remind the e-learning students, pending assignments, and losing track of deadlines are high. Therefore, Arkorful and Abaidoo (2014) emphasize that social interaction in a learning process is essential. It enables students to have opportunities for relations among students using discussion forums. However, e-learning may help exclude obstacles that are potential to hinder participation including the fear of talking to other learners. As students and the teacher are not meeting face to face, it would be a little bit difficult to control or regulate bad activities like cheating. Therefore, teachers must have good communication skills with their students when they are teaching online since online education involves the increasing use of asynchronous video communication, as well as the lack of personal contact which is essential for developing trust between students and teachers (Dennen et al., 2007). The fact that there are technological requirements to enable full participation in online education is also another drawback for students, and that it can only be successful if the communication tools used in the classroom are accessible to the student. Some communication tools may not be suitable for some students;

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For example, the audio stream cannot be heard by many students because it is not within everyone's reach (Lehmann, 2004). E-learning is likely to be misled for hacking and spoofing, due to its insufficiency, as well as the ease of copying and pasting. E-learning also reduces the role of institutions in socialization as well as the role of teachers as managers of the learning process. In addition, it is not suitable for all disciplines since not all fields or disciplines can use e-learning technology in education. E-learning may also lead to overcrowding or heavy use of some websites. This may bring about unexpected costs in terms of time and money. Collins et al. (1997); Klein & Ware (2003); Hameed et al. (2008); Almosa (2002); Aminullah, et al. (2019) note that although some teachers hold positive attitudes towards ICT, others still face many problems such as lack of support from the institution, lack of ICT equipment, as well as lack of proper training. As a summary, online learning cannot lead to the desired outcomes for students and teachers due to the inadequate access to the internet and the lack of both proper training and financial resources.

3.2. Advantages

Online learning helps ensure remote learning, it is manageable, and students could conveniently access teachers and teaching materials. It also reduces the use of traveling resources and other expenses. It facilitates administrative tasks such as recording of lectures and marking attendance. Both the students and teachers become self-confident in solving different tasks during this lockdown situation. The student had become self-directed; they learn asynchronously at any time during the day (Mukhtar et al., 2020). Online learning is flexible and an effective source with easy administration and accessibility along with less use of resources and time. Regardless of time limit, students can easily access the learning material. Learner engagement is an important element to consider in the development of an effective course, especially with a view to enhancing learning outcomes ‹and save a lot of money when undertaking an online program. Not only are your housing and commute expenses eliminated, but online programs are also generally more affordable. There often access to very diverse material such as videos, photos, and eBooks online as well, and teachers can integrate other formats like forums or discussions to improve their lessons(Mukhtar, et al., 2020).

Given the abundant ways in which remote learning enables interaction, it is possible to create a dynamic environment that shapeshifts according to students' individual differences, reflected in the cooperative efforts of teachers and students. Online education has the potential to transform the education system by expanding educational opportunities, transforming student populations, and encouraging the development of new pedagogical methods, UNESCO. COVID-19 and Higher Education (2020).

Online learning has a lot of advantages with respect to tools and interesting platforms to engage students in learning. Teachers need to include multiple types of learning approaches such as podcasts, videos (teaching channel, own videos, live classes), discussions, various forms of text through articles and blogs, different assessment methods (tests, quizzes, assignments, and projects), learning activities and collaboration for better learning outcomes.

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The effectiveness of online education has shown several advantages due to increased flexibility and learning opportunities: easy access to experts, exposure to educational environments, a wide range of types of courses, and joining student communities. In addition, there is the added flexibility of setting a schedule that fits everyone's agenda. As a result, using an online educational platform allows for a better balance of work and studies. Online classes are easy to access, convenient and easy to be reviewed for exams, (Arkorful, 2014; Healy, 2014).

4. Discussion

It is not easy to rely on online education because of the issues and problems in most countries. However, all humans have the right to get education in times of disasters and crises. Due to the challenges faced by the learner and teachers, we need satisfactory solutions and make changes and improvements regarding the application of e-learning in the educational process to help the higher education ministries achieve more real success in spreading knowledge. It is necessary to make great efforts in improving the technological infrastructure as well as holding good training programs for both students and teachers. The study attempted to identify the various challenges of Teaching EFL online during a global pandemic and to provide possible solutions, it cannot be denied that during the quarantine, online teaching has repaired some of the damages to education caused by pandemic. However, questions remain unanswered as to whether teaching EFL online can meet the learners' needs and desired goals, In another study, Al-Masaud and Gawad (2014) indicated several advantages and disadvantages of e-learning. They found e-learning efficient, effective, and less costly than in-class teaching. However, they also noted that e-learning has its disadvantages; among them were "technological issues, employee acceptance, and lack of motivation from teachers and students. Khan (2016) conducted an empirical study on the features of EFL teaching in Saudi Arabia. His study samples were both teachers and students, and the results indicated that e-learning could be highly beneficial due to all the resources available for online classes. A similar study was carried out by (Zakarneh ,2018), his study revealed that the participants favored English language e- learning and believed e-learning was the best way to gain English language proficiency.

This study discusses some of the solutions. Learners must have access to the internet, such as owning smartphones or laptops which is unfortunately not affordable for all students. According to (Skulmowsk & Ray,2020), the hardware technology, design programs, teachers' choices, responsive curriculum, supporting stakeholders are important to successfully present lessons in an online environment. In this case, Higher Education institutions should conduct workshops to train teachers to build materials, worksheets, and exams online (Barr & Miller, 2013). Ludeman, et al., (2009) note that teacher control, student engagement, and modification of the new medium that suit the needs of both the teacher and the student. Thus, the role of the teacher needs to change, the teacher should be reliable, cooperative and close to students, The EFL teacher can also proactively contact students who are less active in participating in online learning, and personally contact the parents of such students. In a collaborative classroom,

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teachers are an important part of an interactive environment focused on auditory and visual stimulation and present the subject matter in power point slides accompanied by more vibrant instructional videos. The role of the teacher here is not only to introduce the material, but also to introduce students to create new learning methods. Thus, students become creative and determined and authors, who independently form their own experiences, and actively contribute to learning environment. This can be achieved through visual and audio while the teacher acts as a creative guide, allowing students to evaluate the electronic method to enhance students' experiences through constructive feedback (Naar, 2020). The use of semi structured, or open-ended interviews can help to gain a deeper understanding of impact and reception of online education. These challenges can also be overcome by participating in educational programs through TV broadcasts organized by the Ministry of Education and Culture in cooperation with the TV station to facilitate the education sector during the pandemic Efriana (2021). In the end, we are left with an urgent need for better designed programs suitable for online learning, not only now, but in the near and distant future Skinner, et al. (1990). In fact, this step has become an urgent need which may enable stakeholders to face such situations more specifically in the language teaching and learning field. Online or distance learning has become a necessity at education institutions, imposed by the nature of emergency conditions where we live.

5. Conclusion

It has become apparent that emergency conditions as what has happened during the COVID-19 pandemic requires educational institutions to highly focus on improving online and distance education. This requirement must be considered as a priority for policy makers in different countries. However, it must be noted that the implementation of online learning during the pandemic has raised various problems. Teachers, students as well as parents all encounter challenges related to limitations in technology, time, and support facilities. All these issues must be addressed by authorities in the educational system. The necessity of higher education institutions imposed by the nature of the emergency conditions in which we live, so online education and distance education in emergency situations should become a priority for policy makers in different countries, in addition, the implementation of online learning during the epidemic as part of distance learning has different problems. Teachers, students, and parents face these problems. challenges include poor IT proficiency and limited access to student supervision. Student problems in the form of inactivity access. The problem for parents with limited time to accompany the next learning, limited support facilities, the internet for children during online learning, teachers and learners lack of digital skills, lack of structured content and online resources, learners' lack of interaction and motivation, social and cognitive issues that teachers and schools should address, students face the communication problem resulting from their inability to share the same physical environment with their peers and teachers, however, when online classes are designed and internet is primarily provided to impart knowledge, students get bored easily. In this case, these various problems can be overcome through many solutions mentioned in this research, including the development of a reliable network infrastructure that teachers, students and parents must have that allows them

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to be able to take lessons remotely, provide more affordable devices, use various methods (communication, television, radio, online courses) to provide access to them, develop a clear and consistent plan, provide structured and planned instruction .The current study reveals an incredible number of large-scale efforts to use technology in support of distance learning. At the same time, this crisis revealed the challenges of technology in education, and enabled us to identify challenges and proposals to address these same challenges addressed to policy makers from different countries so that students and teachers can face some of the challenges.

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Teachers' Perceptions of Online Classroom Teaching in India

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Abstract

Online blended learning has significantly impacted the teaching and learning processes in India during pandemic. Much of the recent studies focused on this aspect especially from the lens of remote learning-teaching in India. The present study makes an attempt to know the online classroom perspectives of teachers which may help in finding appropriate solutions for online classroom realities in India. The researchers wanted to convey through the research that online classrooms are not only about using technological resources but also about the need to use those resources for effective teaching and learning processes. A self-prepared questionnaire based on the recent research was used for the quantitative analysis. A total of 30 teachers (school & college level) participated in the online survey. The findings revealed interesting facts that the realities of the online classroom are contrary to the teacher perspectives. Teachers opined that online teaching acted as continuing professional development and helped them to be innovative in their approaches. Contrary to that, online classrooms are yet to be technologically supported. Without this foresightedness gap between the teacher perspectives and classroom realities remain wide. The study has got implications for bottom-up approach to CPD programmes, learner training and teacher preparedness.

Keywords: online blended teaching, teacher perception, teacher preferences

Introduction

Though online learning and teaching remained as the only alternative during pandemic times, there are many raising concerns related to its overall efficiency as a learning and teaching approach. Moser et al. (2021) mentioned that the learners can reap benefits from online teaching when required help and also resources are provided to teachers. Joshi et al., (2020) identified four problem areas of online teaching. They are environment, Institutional support, limited awareness of technology and lack of motivation. Jena (2020) mentioned that online platforms used during pandemic like zoom and Google meet will not remain sufficient for regular online classroom teaching and learning processes. Selvaraj et al. (2021) found in their detailed study

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that online learning can be made more effective with effective use of available online tools and meeting the communicative needs of learners. They also emphasise that any kind of stress with online learning should be properly resolved. Along with investment in online learning should be taken up by institutes. Khanna & Kareem (2021) present the views of primary school teachers about the pandemic teaching. The researchers observed that pandemic teaching helped teachers to take a different role and it helped them professionally. They suggest through their study that the online learning opportunities should be equally provided among different sections of society. It is also important to fix the online platforms to avoid learning or teaching inconsistencies.

Online Blended Teaching

Blended teaching in online mode is categorised into Synchronous and Asynchronous. Synchronous mode of teaching has yet to be explored and asynchronous mode of teaching has helped teachers and learners to fulfil the need of continuing the education. So, not all the objectives of teaching and learning can be achieved in these situations. But the future of online blended teaching and learning should be planned and executed well. Though institutional support is highly important there are other aspects which should be considered under the category of teacher and learner training for online blended learning environments. Bordoloi et al., (2021) highlights the fact that online blended teaching can be the best solution for any emergent situations like Pandemic, only when it is understood and implemented properly. Albrahim (2020) mentions six types of skills needed for teachers to teach online: 'pedagogical skills, content skills, design skills,t echnological skills, management and institutional skills, and social and communication skills.'

Objectives
 The main objective of the study is-
 ➢ To know the teachers' perception related to online blended teaching
 ➢ To know teacher preferences of components of online blended course

Research Questions
 1. What is the teacher' perception of online blended teaching?
 2. What are teacher preferences of components of online blended course?

Methodology

This research includes the questionnaire developed by using the ideas from three current research articles (Afacan Adanır et al., 2020; Albrahim, 2020; Khan et al., 2021). The questionnaire consists of demographic details and 15 questions- 8 Likert scale questions, 2 open-ended questions, and 5 objective questions. A total of 30 respondents from different institutions provided responses to the online survey.

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Data Analysis

The respondents represent different levels of teaching:

Table 1: categorisation of respondents

Level	Number
School teachers	15
Lecturers	2
Assistant professors	11
Heads	2

Research question 1 is addressed through the following responses to the questions provided in the survey.

Question-wise Analysis

1. Which of the following skills are important for online teaching?

For this question all the teachers except two opted for 'All of the above' option that is 'pedagogical skills, technological skills, social, and communication skills'. Two of the teachers who teach at under graduation level opined that technological skills are essential for online teaching.

2. Using Online Quizzes Will Help in -

Options provided for this question are checking learners' comprehension, engaging learners, promoting interaction, and all of the above. Except for one teacher (UG level), the remaining teachers opted 'all of the above'.

3. While Devising Lesson Plans Which of the Following Factor(s) Will You Consider?

Options provided for this question are Infrastructure issues, home environment, time constraints, non-availability of resources. For this question, 12 teachers opted for time constraints, 6 teachers opted for non-availability of resources, 2 teachers opted for home environment, 2 teachers opted for Infrastructure issues, and other 8 teachers opted for a combination of factors.

4.   Which Mode of Online Teaching Do You Prefer?

Options provided for this question are: Synchronous, Asynchronous, and Blended (Synchronous, asynchronous). For this question, 6 teachers opted for synchronous, one teacher (school level) opted for asynchronous mode and the remaining 23 opted for blended mode of teaching.

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5.   Which Type ff Online Learning Best Suits Your Learners?

Options provided for this question are: Mobile-based learning, LMS based learning, and both. Two teachers (school level) opted for Mobile-based learning, one teacher (UG level) opted for LMS based learning and the remaining 27 teachers opted for 'both' that is both Mobile-based learning and LMS based learning.

6.   How Can Online Teaching Be Made More Accessible To Learners? Provide Your Views.

For this open-ended question, only 27 teachers provided responses. Those responses can be brought down to the themes- Infrastructure (T.V., technical devices, free internet to schools, user-friendly LMS), technological skills training for both teachers and students, continuous monitoring and evaluation, learner motivation, synchronous interactive sessions and asynchronous materials.

7.   How Does Your Online Teaching Differ From Your Offline Teaching?

For this open-ended question, only 29 teachers gave response. The responses include the advantages of online classes (innovativeness, availability of materials, easy to assess student's performance, learner-friendly, helps teacher's CPD (continuing professional development) and disadvantages of online classes (technical glitches, lack of control over classroom activities, unsuitable for large classes, lack of internet facilities, lack of connection with learners, lack of interaction among teacher and learners, distractions).

Research question 2 is answered through the Likert responses.

The survey has 8 Likert items which are analysed as following:

Table 2: Likert responses of the participants:

S. No.	Survey Question	Strongly disagree %	Disagree %	Neutral %	Agree %	Strongly Agree %	Mean Scores
1	Online teaching should include 'live' chats to promote learner-teacher interaction.	3.3%	3.3%	3.3%	40%	50%	4.3
2	Encouraging learner collaboration should be one of the objectives of online	3.3%	-	-	36.7%	60%	4.5

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	teaching						
3	Using online polls will help learners to get involved in the learning process (as used in 'Coursera' MOOC courses	3.3%	3.3%	13%	40%	40%	4.1
4	Using online games will motivate learners to participate in learning	3.3%	20%	10%	33%	33.3%	3.73
5	It is important to include scaffolding strategies (providing students time to respond, activating prior knowledge of learners) in online teaching.	-	-	6.7%	26.7%	66.7%	4.6
6	It is important to take feedback from learners regarding different aspects of online teaching through poll surveys	-	-	6.7%	33.3%	60%	4.53
7	Providing individual feedback to learners should be part of online teaching	-	-	16.7%	30%	53.3%	4.36
8	Stress management strategies should be made part of online courses	-	-	6.7%	46.6%	46.6%	4.4

Discussion

Due to the fact that remote teaching acted as continuing professional development of teachers, many teachers held clear ideas of the components of a blended online course. This will help teachers to have a control over the outcomes of such teaching process. But it is

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not a complete picture of what might happen with regard to online blended teaching and learning. The impact of 'digital divide' cannot be ignored. A continuous evaluation of success and failures of online blended courses should be done.

Conclusion

Online blended teaching is a new educational shift that happened in India during pandemic. Though it is a new learning environment, the future of the teaching and learning may turn to online blended mode. Though it has its own advantages and disadvantages, there is more scope for online blended teaching and learning to flourish to solve some of the problems of the education system such as lack of innovativeness and novelty.

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The Impact of the Arabic Language on Southeast Asian Countries

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Abstract

This research aims to trace the impact of Arabic in some Southeast Asian countries, through some of their linguistic uses, and this effect is caused by several factors, including Islamic religion, trade, and friction due to juxtaposition. The research has monitored a good number of these vocabularies in all areas of life.

Keywords: Arabic language, impact, Southeast Asian countries, Malay language, effect, friction.

Introduction

This study aims at finding the effects left by Arabic in the languages of the countries in Southeast Asia since the advent of Islam to the present day.

The study consists of the following:

1. Factors of Impact and Influence which contributed to the Arab impact in other countries.

2. A historical overview of the countries of Southeast Asia and the nature of the geographical environment of these countries, which paved the way for the arrival of the Arabic language to them.

3. The impact of the Arabic language on the languages of these countries in terms of the phonetic, structural, and lexical aspects.

4. A conclusion that summarizes the points raised in this study.

1. Factors of Impact and Influence Which Contributed to the Arab Impact in Other Countries

Arabic was and still is great in the hearts of its owners, and its value increased when the Holy Qur'an was revealed and the noble Prophetic hadiths were narrated with it, and prayers and supplications are performed with it.

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The influence of the Arabic language has reached its peak in many of the regions that the Islamic religion has reached, whether through trade or through Islamic conquests.

Among the countries to which Islam reached and where the Arabic language worked, are the countries of Southeast Asia, specifically the Malay-speaking countries.

The Malay language belongs to the Turan language family, and this research attempts to reveal the extent to which the Malays are impacted by the Arabic language by extrapolating the Arabic words that exist in this language.

There is no doubt that the Malayans' love for the Arabic language is dependent on their love and attachment to the Islamic religion, and their need to understand its teachings. This necessarily led them to learn the Arabic language. The Arabic sounds entered the world of the Malay language and influenced it.

The Influence and Influence Factors

The issue of vulnerability and influence is a thorny issue in terms of reaching decisive results. Ahmed Mukhtar Omar says, "It is not easy while we are discussing the issue of vulnerability and influence to reach definitive results, because the problem of vulnerability and influence is one of the thorny problems that are difficult to treat, especially if it deals with a topic that has been going on for hundreds of years" (1).

He also adds, "Perhaps the issue of foreign influence in the language lesson of the Arabs was easier to deal with than the issue of foreign influence and the strongest evidence. Because the influence took place at a relatively late period, and because the examples and evidence of the existence of this influence are many and almost definitive" (2).

Ahmed Mukhtar Omar points out that when studying the issue of influence and influence factors, two important things should be noted:

1-   To not look at the temporal precedence and rely on it when there are two similar actions and refute this by the effect of the previous in the latter, as the human mind in any part of the world is the human mind. One may reach something that another person has preceded him in a different part of the world by virtue of Coincidence, and without one of them realizing the other, then even if the two works are similar, each of them maintains its originality.

2-   As for the other thing that Ahmed Mukhtar Omar referred to, which is that we should not rely on the concepts that proved their error.

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Language is just like a living being. It does not live in isolation, because isolation kills language. "The continuous development of language in isolation from every external influence is an ideal that almost does not happen in any language. On the contrary, the impact that falls on any language is from Neighboring languages which often play an important role in linguistic development" (4). Ali Abdel Wahed Wafi says in this regard, "There is no language that remains safe from contact with another language, except that it is in a completely isolated area surrounded by forests or mountainous and rugged areas. (5).

Friction Between Languages and Creating Influence

Friction between languages creates influence, and we cannot say that there is a language more beautiful than another language or that there is a language stronger than another language. Because this is subjected to two factors that control the course of the linguistic conflict or its results in these two factors. The first is the civilized situation of the language, and the second is the size of the peoples who speak the language. (6).

And the friction of languages with each other is similar to the friction of peoples, for "the friction of languages is like the friction of peoples, it is a historical necessity, and just as peoples borrow aspects of culture, and the values that may be behind them, they borrow vocabulary that refers to those manifestations and those values and judgments" (7).

Friction between languages does not weaken it. On the contrary, languages "derive their ability to continue due to the friction they are exposed to with other languages, and the cultural conflicts they engage in with these languages" (8).

It has become a given among linguists that the friction of languages is a historical necessity, and this friction leads to their overlapping, whether little or much, and they are almost certain that the permanent development of the language is one of the languages that is isolated from all friction and external influence, which is an ideal, which is almost impossible to achieve. This is because the great impact that falls on a language from its neighboring languages often plays an important role in linguistic development, and has far-reaching consequences, to the extent that some scholars go to say that there is no developed language that has not been mixed with another. (9)

Search for the Impact of Arabic on Other Languages

And if we want to search for the impact of Arabic on other languages, we find various traces that indicate the strength of Arabic and the flow of its words in it. In the midst of European languages, Arabic continued throughout its existence in the southern tip of Europe, in Andalusia and Sicily, and the islands around them until the end of the fifteenth century.

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And if the presence of Arabic has diminished from those countries, it has left its mark on the tongues of its people who speak Spanish, Portuguese, or other local languages until now. "Rather, I left Arabic as a souvenir in that region that will not be erased over time, and it is the king of the Maltese language, which is in truth an Arabic language, the system and the lexicon." (10)

Influence and Influence Factors

As for the influence and influence factors, they were as follows:

First: the mixing of nations with others. Perhaps the mixing of nations led to the corruption of the language, and this may be the most prominent reason for that, and a significant number of the people of the Arabic language referred to this matter. When he says, "And the Barbarian is expressed, so he wanted to say "the tree," he said "the Sajra." And if the Al-Jaliqi expresses it, he substitutes the eye and the ha' for ha', so he says "Muhammad" if he wants to say "Muhammad." (11)

Ibn Hayyan also referred to this issue in an exhibition on the tongue of the Turk, indicating that mixing with tongues leads to a departure from the general rules, as he says, "And what I found in this book of mine is accurate, and I saw someone speaking in the tongue of the Turk in a language in the addition or decrease of a letter or changing a movement with a movement or Moving a dwelling, pacifying a motor, or something else, so know that this is a melody in the language, as many of it has changed in this country due to mixing with the Arabs and other non-Arabs." (12)

Western scholars have also pointed out what threatens the language of corruption due to the mixing of languages. John A. Joseph says, "The great influence exercised by those coming to Rome from other countries and lands inside and outside the Arabian Peninsula, and although the influences have been felt in the low dialectal type, the corrupting effect was so strong that the high language also suffered from destruction." (13)

Second: neighborhood. The factor of neighborhood is a factor that has an impact on the transmission of words, and the prevalence of certain words and not others, Ibn Duraid says, "A lot of Syriac has entered the Arabic of the people of Levant, just as the Arabs of Iraq used things from the Persian." (14)

Al-Jahiz referred to the Persian words that entered Arabic and spread among its people in Medina, Kufa and Basra, as well as the hadith of Ibn Hayyan about the Arabs' proximity to Abyssinian, and the impact of the Abyssinian language on them, as he says "... and what he

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brought out on us is that whoever spoke this from among the Arabs if he spoke it. It was conveyed to him from the language of Abyssinia due to the proximity of the Arabs to Abyssinian and the inclusion of many of the language of one another into the language of the other." (15) Bergstrasser believes that the reason for the neighborhood is a direct cause of the influence of some languages in Arabic without others, as he says, "The reason for the influence of these languages - especially the Arabic language - is that they were the languages of the civilized peoples neighboring the Arabs in the centuries prior to immigration, the Aramaic language, with its different dialects, was prevalent. In Palestine, Syria, Mesopotamia, and some Iraq, the Persian language was adjacent to Aramaic and Hebrew in Iraq, and its influence was strong in the east and south of the Arabian Peninsula" (16).

Third: Invasion and War. This factor may be negative, as the victorious country imposes its language or some of its vocabulary on the defeated country.

Linguists put into this several conflict stages, in each stage of which factors appear that help the dissolution of the oppressed language, and lead to its elimination.

In the first stage:

The vocabulary of the victorious language dominates, and gradually replaces the conquered language, and in these, words increase or decrease according to the resistance shown by the defeated language.

But if the conflict between the two languages is severe and prolonged, then the subjugated language may retain many vocabulary and enter the dominant language. For example: what happened between the language of the English Saxons in England, and the language of the conquerors of the Norman French? The English emerged victorious in this struggle, losing nearly half of their original vocabulary, and being replaced by words from the conquered Norman language.

And in the second stage:

The outputs of the sounds change, and their pronunciation approaches the pronunciation of the sounds of the new language little by little, until they become in an image that matches or approximates the image that they are in the victorious language, and that is, by the victorious behaving as the dominant in the pronunciation of sounds, so that the sounds of the dominant language leak into the conquered language, In the manner of its pronunciation, its tone, and its exits, the people of the conquered language utter their original words, and the foreign words that were transferred to their language, taking the same exits, and the same method, which is

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followed by the pronunciation in the dominant language. This stage is considered the most dangerous stage of the linguistic conflict. As the dissolution of the dominant language increases in it, and its proximity to the dominant language becomes stronger" (17).

The ancients were aware of this role. So they linked the power of language with the power of the state, revealing the connection between them. Ibn Hazm says: "Language falls most of it and is nullified by the fall of the state of its people, and the entry of others to their homes or their transfer from their homes and their mixing with others, and as for those whose state was destroyed, and their enemy prevailed over them. And they occupied themselves with need, fear, humiliation, and serving their enemies, and they guaranteed the death of their thoughts, and perhaps this was a reason for their language to go away." (18).

In summary, when two languages meet on one level, it is absolutely inevitable that each of them will be affected by the other, whether one of them prevails over the other, or each of them remains next to its sister. (19).

Third: The social reasons which led to the influence of the tongues of non-Arabs in the cities on the Arabic language and their abandonment of their original tongues, is their strong love for the Islamic religion and their acceptance of it.

In addition to this, the important role of Muslim preachers in attracting and endearing non-Arabs in Islam and in the Arabic language, Ahmed Mukhtar said in Berber Islam: "These preachers were not the only reason why the Berbers embraced Islam, for it was the good example and the good treatment with which the righteous rulers treated their subjects. One of the important reasons for endearing people to that new religion and making them feel dominion, tranquility and contentment in its shadow." (20)

The Malay Language: The Impact of the Arabic
The Malay language is the official language in Indonesia, Malaysia, and Brunei (22).

As for the impact of Arabic on the Malay language, it is not surprising that when we know the extent of the Malays' love for the Arabic language. Malays have transferred a lot of Arabic vocabulary into their language, and these vocabulary formed an integral part of the linguistic body of that language, as it has assumed a prominent position on the tongues of speakers at all levels of linguistic use, whether colloquial or eloquent.

Many of the words are no less in use and common than their counterparts in the Malay language, and the reason for this is that the Arabic word derives its strength and the love of speakers for it from its affiliation with the language of the Holy Qur'an.

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The Malays in general view Arabic with respect and reverence. Rather, they consider learning the Arabic language and related sciences among the highest levels of education in their environment. They also believe that speaking Arabic is one of the forms of worship for which a person is rewarded. (23).

Two Main Factors

There are two main factors that helped the presence of Arabic words in the ocean of the Malay language, **the factor of trade and the factor of the Islamic religion**.

The strange thing is that the two languages do not belong to the same origin, as Arabic descends from the Semitic languages, while the Malay language descends from the Turan languages, and the deep in the sea of the Malay language is replete with a large number of Arabic words, which are commonly used on the tongues of Malay speakers in all their linguistic uses and formed part of the linguistic body of the Malay language (24).

The reasons for the friction that took place between Malay and Arabic are, of course, different from the friction that took place between Malay and English or between Malay and Hindi. Therefore, the Malays, after embracing Islam, did not hesitate to replace their writing system, despite the great difference between the two phonetic systems of the Arabic and Malay languages.

Some Linguistic Aspects

In ancient Malay, only half of the twenty-eight Arabic sounds were known, as the Arabic and Malay languages share only fourteen silent letters: a-b-t-c-d-r-s-k-l-m- n-e-w-y, and this means that the old Malay did not know the Arabic sounds: w-h-kh-y-z-sh-r-z-t-z-p-g-f-q, but with the passage of time took the letters: Z-SH-F and added them to their square.

On the other hand, Malay is also unique with five silent letters that Arabic does not know: p, Kuwaiti kaf (or ch - as in English), Egyptian jim or Hijazi qaf or g, ng (nun and jim merging) and ny (nun and ya merging).

The Javanese script dealt with this problem by inventing letters derived from the following Arabic letters (F, J, K, G, N).

Extensive Borrowing

The dawn of the Malay scientific and intellectual renaissance led to the occurrence of extensive borrowing operations that led to the transmission of a large number of Arabic words into the Malay language, which covered various areas of life.

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1- **Religious terms**, such as: iman (faith), halal (halal), haram (haram).
2- **Scientific terms**, such as: ilmo (science), huruf (letter), kertas (cartas).
3- **Intellectual expressions**, such as: Akal (mind), syak (doubt).
4- **Legal terms**, such as: hukum (rule), wali (wali), wakaf (endowment).
5- **Social expressions**, such as: Kaum (people), Awam (common people), Karib (relative).
6- **Vocabulary** for some things, such as: Jubah (meal), Wabak (plague)." (27)

Historical Resolution

The followers of the Arabic words in the Malay language will find that part of the friction has been resolved in the Malay language, both verbally and in writing.

This may be attributed to the fact that the Malay language does not possess the words that would enable it to express the new terms that were necessary to use after the Malays converted to Islam, and their desire to study and understand its teachings.

Among the Arabic words that have no parallel in the Malay language are the following: ablution -WADU / HAJI-HAJI / RIBA-RIBA / PERMISSION -IZIN / ZINA / AURAT-AURAT / SURVEY-FITNAH / REVELATION -WAHYU/ Martyr-SYAHID/ TARIKH-TARIKH...." (28). The words that Arabic brought to Malay, and let's say in a more correct term, that the Malays took them from the Arabs as they were, and they did not come with verbal interviews for them, but rather they learned them as they were, and these went on their tongues.

Perhaps it is the look of holiness that dominated the Malays, and made them celebrate the Arabic language, and they revere it with great reverence.

Conclusion

It is clear from the foregoing that the Arabic language left a great impact on the hearts of the Malays, and they began to look at the Arabic language with a view of reverence. That love stems from their love for the Islamic religion, and the urgent need to understand its teachings. It is noticeable that there are many Arabic words that the Malays took from the Arabs, and they did not find interviews for them in Arabic, the most prominent of which are religious terms such as: halal /HALAL and IMAN / IMAN and other words that formed a large part of the linguistic body of the Malays.

The credit for all of this is due to two main factors that made a significant contribution to the addition of Arabic in the Malay language, namely:

Trade Agent

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The Arab merchants, when they made their way to the countries of Southeast Asia, were not only carrying their goods, but they also carried with them their religion and their Arabic language as well. As a result of dealing and good manners, Arabic words became rampant among the Malays.

Religious Factor

Since the Malays embraced the Islamic religion, and applied its teachings, they were in dire need to learn the Arabic language to understand the religion in the correct way, so it is not surprising to see that many Arabic words have come to the fore among the Malays.

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27- Published research: The reality of the Arabic language in Malaysia: highlights of the most important Malaysian achievements in spreading the Arabic language, Majdi Haj Ibrahim, pg. 4.

28- Linguistic Friction between the Arabic Language and the Malay Language, Jamal Al-Din Qubeisi Abdullah, p. 1357.

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Personal Positivity and Translation Quality

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Abstract

This study examines the performance of Arabic–English translation students by equating it to their level of positivity, which is measured using Fredrickson's Positivity Ratio Tool. Research indicates that translators' behavioral patterns are linked to varied degrees of positivity, which might be high or low. In this study, the quality of translation of 48 translation student participants was assessed using a translation assessment system devised by the American Translator Association (ATA). The findings showed that there is no link between positivity ratios and translation quality. However, they revealed that participants with high positivity ratios spend less time than others in handling translation assignments, thereby showing good command in time and stress management. The study results suggest that reversal patterns in the findings may be linked to psychological attributes such as intelligence. Recommendations and further areas of investigation are proposed.

Keywords: positivity ratio, negativity, Arabic–English translation, Saudi Arabia students, translation quality, translator's behavior; text types

1. Introduction

The cognitive psychology approach often focuses on what is happening in the mind of a particular individual. In recent decades, translation studies have paid much attention to this aspect, using experimental methods of thinking aloud to thoroughly investigate translators' processes and decisions they make in translating text (Kiraly, 2000). However, translators and translation students differ fundamentally in their performance and personality traits, including positivity versus negativity and optimism versus pessimism. Previous research on translation pedagogy has paid little attention to daily psychological changes and circumstances and their influence on the quality of the product and the translation process. Therefore, this study examines the correlation between

students' positivity before translation tasks and the overall quality of translation.

By utilizing Frederickson's Positivity Ratio Tool,[1] this study aims to understand whether there is a correlation between positivity ratios and the translation quality of a group of translation students. It also explores the link between positivity levels and the time taken to complete tasks. Thus, it is hypothesized, in this study that students' personal positivity would positively correlate with the overall quality of their translation product. This study hopes to offer insights for the development of translator training curricula and programs by taking translation students'/trainees' positivity into account.

2. Literature Review

Chramosilová (2017) examined the correlation between translation quality and well-being and positivity in 21 individuals, including differences between demographic groups and by translator specialization. No significant relationship was found between participants' translation quality and their scores for positivity and well-being. However, the results show that high levels of positivity and well-being influence participants' attitudes toward time limits, as they do not become stressed when tracking time during execution. Furthermore, due to the small sample size, further research is needed to reach more conclusive results.

In Mekheimer's (2012) study of male Saudi students who were developing translation skills and their positivity toward translation, a control group of students who were taught in a traditional classroom setting was compared with the experimental group who were taught using Blackboard technology. Mekheimer found that the Blackboard technology helped improve students' translation skills and increased their positivity. Although the focus of Mekheimer's study was on online learning, he approached the general idea of positivity in translations studies, which can be useful and provide some good starting points for this study, as well as other, similar studies. While Mekheimer's study is tangential to the current study, a notable deficiency in his study was that only male students were used as subjects.

Dodds et al.'s (2015) study touched upon the general idea of a positivity bias in language by analyzing 100,000 words across 24 corpora constructed from English, Arabic, and eight other languages. The researchers found that the most commonly used words have a clear positivity bias. The findings were based on five million human scores, representing a large pool of data from which the authors arrived at their conclusion. Though their study is not directly linked to the current study,

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[1] Frederickson's Positivity Ratio Tool: http://www.positivityratio.com/single.php

the general idea of the correlation between positivity and language, particularly for certain words, can possibly be useful and extrapolated.

This study intends to add to the existing scholarly corpus of language and translation studies by focusing on the relationship between translation quality and positivity, which has received little to no attention in previously published studies.

3. Theory of Positivity

This study employs the positivity ratio theory proposed by Fredrickson (2009), which describes positivity as a group of ten emotions: joy, gratitude, serenity, interest, hope, pride, amusement, inspiration, awe, and love. This theory states that each person has a daily and momentary positivity ratio that can be measured by counting positive and negative emotions throughout the day. Fredrickson (2009) argued that the positivity ratio is "a way of characterizing the extent of your heartfelt positivity relative to the extent of your heartbreaking negativity" (p. 16). Fredrickson (2009) quantitatively evaluated positivity and negativity and found that "your positivity ratio is your frequency of positivity over a period of time divided by your frequency of negativity over that period of time. In mathematical terms, the ratio is captured by the simple expression P/N" (p.16). Fredrickson (2009) used a scale to measure the ratio that ranges from "flourish," a state in which you feel exalted, to "languish," a state in which you feel burdened and depressed. Fredrickson (2009) stated,

> "Below a certain ratio, people get pulled into a downward spiral fueled by negativity. Their behavior becomes painfully predictable-even rigid. They feel burdened–at times even lifeless. Yet above this same ratio, people seem to take off, drawn along an upward spiral energized by positivity. Their behavior becomes less predictable and more creative. They grow. They feel uplifted and alive." (p. 16)

A ratio of 3:1 makes a person flourish. Any ratio within this range or higher signifies flourishing, while a lower ratio signifies languishing (Fredrickson, 2009). Therefore, based on these measurements, it is reasonable to assume that high work performance may be correlated with positivity ratio. Furthermore, Fredrickson (2009) stated the following,

> "People who flourish [ratio of 3:1 or higher] are happy. But that's not the half of it. Beyond feeling good, they are also doing good – adding value to the world. People who flourish are highly engaged with their families, work, and communities. They

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are driven by a sense of purpose: they know why they get up in the morning. Striving to flourish then, is a noble goal." (p. 17)

Languishing, on the other hand, leads people to the other extreme, with significantly less active engagement in family, work, and community. It also breaks the thread of attention, and there is less sense of purposeful, creativity-driven accomplishment (Fredrickson, 2009). Understanding one extreme helps to identify the other. In this study, Fredrickson's (2009) methods of analysis were used to examine whether translators flourish or languish and how this affects translation quality.

Fredrickson (2009) developed an online test to calculate the positivity ratio, which includes a series of questions about emotional and positive state in the current moment and in the past day. According to Fredrickson (2009), the positivity ratio can often be measured over the course of a single day, several days, weeks, and months; however, it is important that the test be consistent in timing and content.

The psychology of translators is a relatively new research topic that should provide helpful insights for the development of current translator education curricula. This quasi-empirical study focused on English–Arabic translation quality, which has not been previously studied, raising the question of whether there is a relationship between students' positivity levels and their translation quality. In this study, we hypothesized that students' personal positivity, as measured by the positivity ratio test, would positively correlate with the overall quality of their translation product.

4. Methodology

In the present study, participants were asked to perform a positivity ratio test before the translation task. Participants translated three texts into Arabic in two segments: one segment with two texts, Text 1 (T1) and Text 2 (T2), and one segment with one text, Text 3 (T3). The segments were separated to avoid pressure and stress. Participants were told that they had an open time frame for each task.

Results showed quantitative scores for positivity, negativity, and positivity ratio. This study focused on the correlation between positivity ratios and English–Arabic translation quality to make recommendations for translation curriculum development.

4.1 Participants

Forty-eight Level 5/6 undergraduate translation students at Qassim University participated in this study. All participants showed interest and agreed to participate in the study.

4.2 Materials

Data were collected using the positivity ratio test and translation tasks. Two variables were identified: positivity ratio and translation quality. The positivity ratio score was the independent variable in this study, while translation quality was the dependent variable.

Translation quality referred to the overall evaluation of the participants' translation tasks using the American Translator Association (ATA) Framework for Standardized Error Marking (n.d.). The time factor was considered and operationalized as the time it took the participant to complete the translation task. The positivity ratio was operationalized as the result of the positivity ratio test (Fredrickson, 2009), which also provides the participants' positivity and negativity scores.

4.2.1 Translation Tasks

Three types of texts were included: informative, expressive, and operative (Reiss, 1989). Each text was easy to moderately difficult to read and contained 150-200 words.

4.2.2 Positivity Ratio Test

A 20-question questionnaire designed by Fredrickson (2009) was used to measure the positivity ratio (Positivity Ratio Test, n.d.).

4.3 Procedures

This study followed several steps.

4.3.1 Data Collection

First, participants answered the positivity ratio questionnaire (PR), which was completed during the first 14 minutes of the experimental session. Second, participants completed a self-timed translation task. Third, an external examiner assessed the translations using the assessment framework of ATA to provide a more objective evaluation of the translation.

4.3.2 Data Sorting and Analysis

The results of the positivity ratio test were reported online and are given in Table 1. Translation tasks were systematically scored using the ATA rubric to ensure accuracy and consistency.

5. Results

5.1 Positivity Ratio Test Results

The positivity ratio was measured for each participant before the translation task. The results for the positivity, negativity, and positivity ratio of the participants during the first segment are shown in Table 1.

Table 1. Text 1 (T1) And Text 2 (T2) Positivity Ratio Test Results

Name	Positivity	Negativity	Positivity Ratio (T1T2)
P1	5	8	0.63
P2	4	4	1
P3	5	1	5
P4	5	6	0.83
P5	7	3	2.33
P6	8	6	1.33
P7	7	8	0.88
P8	9	5	1.8
P9	7	10	0.7
P10	9	2	4.5
P11	9	9	1
P12	6	3	2
P13	8	6	1.33
P14	8	9	0.89
P15	9	1	9
P16	8	2	4
P17	9	6	1.5
P18	9	4	2.25
P19	10	4	2.5
P20	4	6	0.67
P21	4	8	0.5
P22	5	6	0.83
P23	8	1	8
P24	7	9	0.78
P25	7	7	1
P26	8	2	4
P27	7	3	2.33
P28	7	5	1.4
P29	4	7	0.57
P30	7	9	0.78

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P31	6	1	6
P32	4	4	1
P33	5	7	0.71
P34	9	8	1.13
P35	8	8	1
P36	3	6	0.5
P37	4	2	2
P38	8	6	1.33
P39	9	7	1.29
P40	1	7	0.14
P41	7	7	1
P42	7	6	1.17
P43	9	6	1.5
P44	4	6	0.67
P45	9	4	2.25
P46	7	6	1.17
P47	8	2	4
P48	5	6	0.83

Participants' positivity, negativity, and positivity ratios during the second segment are presented in Table 2.

Table 2. Text 3 (T3) Positivity Ratio Test Results

Name	Positivity	Negativity	Positivity Ratio (T3)
P1	1	8	0.13
P2	4	4	1
P3	3	0	3
P4	5	5	1
P5	7	1	7
P6	6	4	1.5
P7	8	8	1
P8	8	5	1.6
P9	7	10	0.7
P10	7	6	1.17
P11	8	10	0.8
P12	3	5	0.6
P13	7	8	0.88
P14	1	10	0.1

P15	9	3	3
P16	5	1	5
P17	8	5	1.6
P18	2	7	0.29
P19	10	6	1.67
P20	6	7	0.86
P21	6	2	3
P22	9	5	1.8
P23	0	5	0
P24	8	5	1.6
P25	5	5	1
P26	7	1	7
P27	8	0	8
P28	7	2	3.5
P29	3	5	0.6
P30	10	4	2.5
P31	1	4	0.25
P32	3	3	1
P33	6	7	0.86
P34	5	10	0.5
P35	6	9	0.67
P36	1	6	0.17
P37	8	0	8
P38	6	7	0.86
P39	9	5	1.8
P40	1	7	0.14
P41	9	3	3
P42	10	5	2
P43	8	5	1.6
P44	4	6	0.67
P45	4	6	0.67
P46	9	2	4.5
P47	8	4	2
P48	4	7	0.57

The results of the positivity ratio test showed that 16% of participants flourished during the first segment based on a positivity ratio of 3:1 or higher, while 84% scored less than 3:1. During the second segment, 25% of participants flourished while 75% languished (Fredrickson, 2009).

5.2 Translation Task Results

Participants' scores and the time they took to translate are shown in Table 3. The scores inversely reflect the quality of the translation, with higher scores indicating poorer performance and quality.

Table 3. Assessment Scores and Time Spent to Complete All Tasks

Name	Text 1 score	Text 2 score	Text 3 score	Text 1 time (minutes)	Text 2 time (minutes)	Text 3 time (minutes)
P1	11	19	14	26	11	39
P2	29	21	11	35	25	23
P3	24	11	14	48	21	44
P4	11	24	13	75	34	62
P5	0	9	10	94	39	61
P6	11	9	7	82	38	97
P7	9	6	2	64	35	57
P8	6	6	19	30	24	27
P9	12	16	18	64	66	50
P10	33	78	34	43	36	34
P11	27	15	24	75	25	50
P12	15	23	13	45	37	46
P13	3	7	4	75	32	46
P14	33	16	21	40	22	48
P15	16	18	23	21	58	15
P16	6	3	1	21	40	34
P17	9	9	21	103	46	47
P18	6	2	2	31	20	34
P19	3	12	5	72	29	32
P20	3	13	11	46	32	25
P21	14	7	17	32	16	21
P22	9	17	11	56	30	34
P23	4	17	5	25	62	27
P24	12	15	16	87	40	42
P25	5	23	7	46	27	27
P26	16	68	8	54	31	44
P27	9	19	21	49	32	-
P28	9	40	32	54	28	30
P29	14	35	60	108	30	60

P30	7	8	1	59	27	41
P31	7	15	8	62	30	56
P32	46	35	19	49	27	36
P33	17	17	8	45	43	30
P34	12	15	1	50	21	31
P35	25	25	9	83	17	22
P36	9	12	12	67	23	36
P37	13	18	8	27	21	23
P38	20	32	23	76	35	51
P39	21	30	13	45	16	35
P40	7	8	6	84	44	93
P41	17	9	5	89	24	67
P42	26	19	9	63	23	51
P43	6	15	5	39	59	60
P44	10	0	3	80	20	48
P45	14	14	7	52	32	40
P46	8	21	6	30	20	28
P47	13	17	7	50	17	24
P48	45	25	24	30	71	20

6. Discussion

The top scores (in the 0-10 range) for T1 are presented in Table 4.

Table 4. Text 1 Top Scores and Positivity Ratios

Name	Score	Positivity Ratio
P5	0	2.33
P7	9	0.88
P8	6	1.8
P13	3	1.33
P16	6	4
P17	9	1.5
P18	6	2.25
P30	7	0.78
P40	7	0.14

Only one participant flourished (high positivity ratio), while others languished. Participant P16 scored a six (excellent, equivalent to A+) on translation with a positivity ratio of four, while others who scored high on translation had a low positivity ratio. This seemingly contradicts the

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premise of Fredrickson's theory that highlights the link between a high positivity ratio and increased productivity and excellence and is also applicable to the top scores for T2 as shown in

Table 5. This finding is remarkable as it indicates that quality in translation may not be essentially linked with high levels of positivity. Yet, further large sample studies are needed to confirm such findings.

Table 5. Text 2 Top Scores and Positivity Ratios

Name	Score	Positivity Ratio
P5	9	2.33
P7	6	0.88
P8	6	1.8
P13	7	1.33
P16	3	4
P17	9	1.5
P18	2	2.25
P30	8	0.78
P40	8	0.14

The participants who scored high for T1 also scored high for T2. T3 scores are presented in Table 6.

Table 6. Text 3 Top Scores and Positivity Ratios

Name	Score	Positivity Ratio
P6	7	1.5
P7	2	1
P13	4	0.88
P16	1	5
P18	2	0.29
P19	5	1.67
P23	5	0
P25	7	1
P26	8	7
P30	1	2.5
P31	8	0.25
P34	1	0.5
P35	9	0.67

P37	8	8
P40	6	0.14
P41	5	3
P42	9	2
P43	5	1.6
P44	3	0.67
P45	7	0.67
P46	6	4.5
P47	7	2

At T3, 22% of the highest scoring participants had high positivity scores, while 77% had low positivity scores. Participants P16, P26, P37, P41, and P46 flourished, while all others languished. This segment also showed the same pattern noticed in T1, which may imply that a high positivity level may not guarantee translation excellence. A comparison of the high and low positivity ratios of participants with top scores for the three texts is shown in Table 7.

Table 7. Comparison of the high and low positivity ratios

Text	High Positivity Ratio	Low Positivity Ratio
Text 1 top score group	11%	88%
Text 2 top score group	11%	88%
Text 3 top score group	22%	77%

Participants with low positivity ratios were in the majority and obtained the best results. This suggests that positivity ratios may not correlate with translation quality, although having a high positivity ratio may broaden vision and horizons for greater achievement (Fredrickson, 2009). For translation, these results may reflect another angle of the participants' psychology—such as linguistic intelligence (Armstrong, 2009)—which may justify this reversal pattern. This type of intelligence is not essentially about positive or negative minds or attitudes. It is about,

"The capacity to use words effectively, whether orally (e.g., as a storyteller, orator, or politician) or in writing (e.g., as a poet, playwright, editor, or journalist). This intelligence includes the ability to manipulate the syntax or structure of language, the phonology or sounds of language, the semantics or meanings of language, and the pragmatic dimensions or practical uses of language. Some of these uses include rhetoric (using language to convince others to take a specific course of action), mnemonics (using language to remember information), explanation (using language to inform), and metalanguage (using language to talk about itself)." (Armstrong, 2009, p. 2)

Therefore, it can be said that participants with this kind of intelligence may in some way or another

do well in tasks regardless of their positivity ratio status.

Moreover, the results of the Pearson correlation (Table 8) show that there is a non-significant, very small negative correlation between positivity ratio and T1 score. That is, the higher the positivity ratio, the better the scores. However, the reported results appear to be weak due to the small sample size, and further studies should be conducted to obtain more meaningful results.

Table 8. Pearson correlation between positivity ratio and text 1 (T1) score

		Positivity Ratio (T1T2)	T1 score
Positivity Ratio (T1T2)	Pearson Correlation	1	-.075
	Sig. (2-tailed)		.613
	N	48	48
T1 score	Pearson Correlation	-.075	1
	Sig. (2-tailed)	.613	
	N	48	48

Another correlation was performed for the positivity ratio and T2 scores. The results show that there is no significant correlation, as shown in Table 9.

Table 9. Pearson correlation between positivity ratio and text 2 (T2) score

		Positivity Ratio (T1T2)	T2 score
Positivity Ratio (T1T2)	Pearson Correlation	1	.165
	Sig. (2-tailed)		.263
	N	48	48
T2 score	Pearson Correlation	.165	1
	Sig. (2-tailed)	.263	
	N	48	48

As in T1, the results reported in T3 show that there is a small non-significant negative

relationship (Table 10). Although the results are not significant, they show that for a certain number of participants, the higher the positivity ratio, the fewer points the participants can score, and in the case of this study and based on the ATA evaluation rubric, the better the performance. This follows the hypothesis of the current study, which states that a high positivity ratio leads to better performance and quality of translation. However, since the results are scarce and not significant, further studies should be conducted to draw more conclusive conclusions.

Table 10. Pearson correlation between positivity ratio and text 3 (T3) score

		Positivity Ratio (T3)	T3 score
Positivity Ratio (T3)	Pearson Correlation	1	-.0563
	Sig. (2-tailed)		.705
	N	48	48
T3 score	Pearson Correlation	-.0563	1
	Sig. (2-tailed)	.705	
	N	48	48

To examine the time factor, the slowest and fastest times for the first segment are listed in Table 11.

Table 11. Time comparison for text 1 (T1) and text 2 (T2)

Name	Positivity Ratio (T1/T2)	T1 TIME	T2 TIME
P1	0.63	26	11
P2	1	35	25
P3	5	48	21
P4	0.83	75	34
P5	2.33	94	39
P6	1.33	82	38
P7	0.88	64	35
P8	1.8	30	24
P9	0.7	64	66
P10	4.5	43	36
P11	1	75	25
P12	2	45	37
P13	1.33	75	32

P14	0.89	40	22
P15	9	21	58
P16	4	21	40
P17	1.5	103	46
P18	2.25	31	20
P19	2.5	72	29
P20	0.67	46	32
P21	0.5	32	16
P22	0.83	56	30
P23	8	25	62
P24	0.78	87	40
P25	1	46	27
P26	4	54	31
P27	2.33	49	32
P28	1.4	54	28
P29	0.57	108	30
P30	0.78	59	27
P31	6	62	30
P32	1	49	27
P33	0.71	45	43
P34	1.13	50	21
P35	1	83	17
P36	0.5	67	23
P37	2	27	21
P38	1.33	76	35
P39	1.29	45	16
P40	0.14	84	44
P41	1	89	24
P42	1.17	63	23
P43	1.5	39	59
P44	0.67	80	20
P45	2.25	52	32
P46	1.17	30	20
P47	4	50	17
P48	0.83	30	71

6.1 Speed

Participants who completed the tasks within 29 minutes were considered the fastest (Table

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11). Participants with low positivity ratios finished one or two texts quickly, whereas participants with high positivity ratios finished only one text quickly. Participants who took 80 minutes or longer to complete the translations were considered the slowest. The results showed that 18% of the participants took the longest time for T1, with all of them having low positivity ratios (2.33, 1.33, 1.5, 0.78, 0.57, 1, 0.14, 1, and 0.67). The slowest time for T2 was 71 minutes, with one participant having a low positivity ratio (0.84). A comparison of the time in the high positivity ratio group is shown in Table 12.

Table 12. Time taken to complete translation in the high positivity ratio group

Name	Positivity Ratio (T1/T2)	Text 1 (T1) TIME	Text 2 (T2) TIME
P3	5	48	21
P10	4.5	43	36
P15	9	21	58
P16	4	21	40
P23	8	25	62
P26	4	54	31
P31	6	62	30
P47	4	50	17

None of the participants listed in Table 12 took more than 62 minutes to complete the task. The results indicate that participants with high positivity ratios may have been resilient and aware of time. Fredrickson (2009) highlights that people with high positivity ratios tend to be calmer and pay more attention to their work and tasks (p. 65). In addition, high positivity ratios may have increased awareness of the importance of time and stress management. A high positivity ratio reflects promising potential, resilience, and mental energy that enliven one's worldview (Fredrickson 2009). Fredrickson also pointed out that "the latest scientific evidence tells us that positivity not only reflects success and health but can also produce success and health" (p. 18). She went on to point out that high positivity, reflected in the positivity ratio, can have a remarkable effect on lowering endogenous hormones associated with stress (Fredrickson, 2009).

In contrast, participants with a low positivity ratio showed a mixture of high and low times for completing T1 and T2 tasks (see Table 13). For example, P1 and P37 took less than 30 minutes to complete T1, whereas P17 and P29 took over 100 minutes. The average completion time for T2 was 31 minutes, while that for T1 was 59 minutes. For T2, P1, P21, P35, and P39 needed less than 20 minutes to complete the task, while two participants needed over 60 minutes (P9 with 66 minutes and P48 with 71 minutes).

Moreover, the results of the static correlation analysis show that there is only a significant negative correlation between the positivity ratio and the time taken to complete T1. In other words, the higher the positivity ratio, the less time participants need to complete their translation tasks as that reflects a greater understanding of the significance of time and stress management. This follows Chramosilová's (2017) findings that high positivity levels helped manage participants' stress in timed experimental sessions. It also agrees with Fredrickson's theory that "positivity can lead to and produce success" (p. 18). However, a larger sample would help draw more conclusive remarks and confirm such findings.

Table 13. Correlation between the positivity patio and the time taken to complete translation

		Positivity Ratio (T1T2)	Text 1 time (minutes)	Text 2 time (minutes)
Positivity Ratio (T1T2)	Pearson Correlation	1	-.356*	.283
	Sig. (2-tailed)		.013	.051
	N	48	48	48
Text 1 time (minutes)	Pearson Correlation	-.356*	1	-.015
	Sig. (2-tailed)	.013		.917
	N	48	48	48
Text 2 time (minutes)	Pearson Correlation	.283	-.015	1
	Sig. (2-tailed)	.051	.917	
	N	48	48	48
*. Correlation is significant at the 0.05 level (2-tailed).				

Participants with high positivity ratios were within the 60-minute range for T3, while those with low positivity ratios were within the 90-minute range, as shown in Table 14.

Table 14. Completion time for text 3 (T3)

Name	Ratio (T3)	T3 TIME
P1	0.13	39
P2	1	23
P3	3	44
P4	1	62
P5	7	61
P6	1.5	97
P7	1	57
P8	1.6	27

P9	0.7	50
P10	1.17	34
P11	0.8	50
P12	0.6	46
P13	0.88	46
P14	0.1	48
P15	3	15
P16	5	34
P17	1.6	47
P18	0.29	34
P19	1.67	32
P20	0.86	25
P21	3	21
P22	1.8	34
P23	0	27
P24	1.6	42
P25	1	27
P26	7	44
P27	8	40
P28	3.5	30
P29	0.6	60
P30	2.5	41
P31	0.25	56
P32	1	36
P33	0.86	30
P34	0.5	31
P35	0.67	22
P36	0.17	36
P37	8	23
P38	0.86	51
P39	1.8	35
P40	0.14	93
P41	3	67
P42	2	51
P43	1.6	60
P44	0.67	48
P45	0.67	40
P46	4.5	28
P47	2	24

P48	0.57	20

Participants who completed the T3 task within 29 minutes were considered the fastest, accounting for 20% of participants. Four of the fastest participants had a high positivity ratio, while six participants had a low positivity ratio. This suggests that a high positivity ratio may not correlate with fast performance, as shown in Table 15.

Table 15. Correlation between positivity ratio and completion time for text 3 (T3)

		Positivity Ratio (T3)	T3 time (minutes)
Positivity Ratio (T3)	Pearson Correlation	1	-.109
	Sig. (2-tailed)		.466
	N	48	47
T3 time (minutes)	Pearson Correlation	-.109	1
	Sig. (2-tailed)	.466	
	N	47	47

Participants who took 80 minutes or longer to complete the task were considered the slowest. This included two participants (93 and 97 minutes), while most participants took a moderate amount of time (30-79 minutes) to complete the tasks. The two slowest participants had low positivity ratios, which was similar to T1 results and suggests that the low positivity may be related to delayed task delivery. This was consistent with Chramosilová (2017). In addition, low positivity ratios could contribute to a lack of motivation to complete tasks early and low levels of attention and comprehension (Fredrickson, 2009). However, this requires further investigation.

7. Final Remarks and Conclusion

The performance of Arabic-English translation students is an important aspect of a number of academic fields, including education and Arabic studies, due to the increasing number of native Arabic speakers who study, work, and conduct research in translation studies. Unfortunately, the performance of Arabic-English translation students has generally received little academic attention and the link between positivity levels and translation quality has specifically been understudied. The current study makes a step to rectify this problem by showing that high positivity levels have a positive impact on the performance of students. This is important because although there are some ancillary studies of this issue, as discussed in the literature review, there is a dearth of studies

and literature that specifically concern it. This study can help close this intellectual void and be the first to be conducted with the given language pair (English–Arabic) and will pave the way for further studies in the same area.

Ultimately, this study will also provide a tool for educators in Arabic- and English-speaking countries to help enhance the performance of students and to provide solutions to develop current translation curricula by considering the element of positivity level identification for improved quality in learning.

In conclusion, this study examined the correlation between English-Arabic translation quality and positivity. No significant correlation was found between positivity ratios and translation quality. However, it showed a possible correlation between positivity and the time required for translation. Yet, further studies with larger samples are needed to verify this type of relationship. This study had some limitations. The sample size included 48 subjects, making it difficult to draw definitive conclusions. In addition, the time frame of the study was very short due to the tight schedule of the students. Therefore, future studies are recommended to include a larger sample (+100) to identify patterns and verify the results of previous studies. In addition, future consideration of longitudinal studies could help obtain more meaningful remarks. Also, examining the relationship between positivity level and word choice, as well as English-Arabic translators' decisions, may be another area for future research. This could include examining the relationship between a low positivity level and the types of structural and thematic errors translators make. Moreover, using other relevant assessment tools for linguistic intelligence and motivation may also be considered to further study their effects on translation quality. The results of these studies could not only help translation students but also aid the cognitive development of translator education curricula by incorporating positivity scores to create a positive environment that improves productivity.

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Using Social Media for Autonomous Language Learning in the Indian Context: What the Students Say

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Abstract

Extensive research has been done on using social media to facilitate and supplement language learning. So far, social media has been effectively used as a tool in language classrooms (Garza, 2010; Marciano, 2015), and the language teachers highly recommend it. But considering the high price of average language classes, they are beyond the reach of a wide majority of people who lack economic resources or do not have the time to spare. This is where social media comes in. It has become an inseparable part of our lives. But can social media be used as an affordable alternative for language classrooms in the Indian context? Will students be able to learn English and practice their LSRW skills? These are some questions this paper intends to answer.

The arguments are supported by quantitative data collected via a questionnaire answered by 114 English language learners. The respondents were mostly Indians, although some participants were from other countries. As far as their English competency is concerned, they were beginner, intermediate and advanced level learners. Based on the participants' responses, it can be concluded that social media provides the much-needed comprehensible input which helps them improve their receptive and productive skills.

Keywords: Autonomous learning, social media, M-learning

Introduction

If we consider the English language learning scenario in India, students, regardless of which state they live in, are introduced to English at a primary or secondary level. The emphasis is on reading and writing, and they get little to no chance to practice their spoken English. More often than not, learners struggle to read or write since the study material is uninteresting or seemingly irrelevant. That might be one of the reasons why they are extremely disinterested in reading.

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Soon enough, they realize the social and economic advantages of being well-versed in English. Speaking fluent English is the major requirement in most jobs. They despair, panic, and join a language learning class if they can afford to. It is a popular yet misleading notion that language learning is limited to the classroom. This is where social media comes to the rescue. Unsurprisingly, 93.9% of the survey participants revealed that they use social media daily. In 2022, the number of social media users all over the world is estimated to reach 3.96 billion, (Statista, 2022a) out of which India has the highest number of Instagram, WhatsApp, and Facebook users with over 680 million active internet users (Keelery, 2021a). And an average of 145 minutes is spent on social media daily by internet users all over the world (Statista, 2022a). 51.8% of our research participants said that they spend more than two hours on social media platforms each day. Since the internet is so easily accessible nowadays, the number of social media users in 2021 is estimated to be 639.47 million in India (Keelery, 2021b).

Overview of Social Media in Language Learning

Numerous studies have been conducted on incorporating social media in the classroom to facilitate learning. Additionally, popular social media platforms have also been proven effective in learning (Surani and Chaerudin, 2019). Social media has been found to improve students' reading and writing development (Ahmed, 2019; Wang & Vasquez, 2014). Surprisingly, it also affects the oral fluency of students (Blake, 2008). In a face-to-face classroom, students have to wait for their turn to talk, but on chat-based platforms, several participants can type in their answers simultaneously without worrying about accuracy (Blake, 2008). Not only this, but social media also provides opportunities for collaborative learning (DePietro, 2013).

But in this study, my aim is to examine whether social media can act as a language learning classroom in itself in developing countries like India, where not everyone can afford to attend language classes.

Why Social Media Can be an Effective Language Learning Tool
Comprehensible Input

Social media might not be as effective for beginners, because as Krashen puts it, the input must be 'comprehensible' (1982). But the reason why it can be successful in the Indian context is that most of the Indians are introduced to English at school. By the time they pass out from high school, they are able to read and write English quite well. Hence, the input they receive from social media is comprehensible. In language classrooms, students often have no say in what material is used, unless they are having one-on-one classes. The study material and textbook might likely seem dry and irrelevant to some students. But this is not the case with social media. Social media allows learners to follow the pages, personalities and consume the content they are genuinely

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interested in. And this is of utmost importance because input has to be meaningful and engaging (Krashen, 1982).

Cultural Awareness

82.45% of the participants stated that social media allows them to talk to people from other countries. This results in increased cultural awareness. With social media, students start using English as a means to an end, to connect with people globally, and to express themselves. They learn not to obsess over accuracy as long as their message is getting across.

Social media has created tightly-knit virtual communities. 56.1% of the learners in the survey were part of a language learning group on social media. The group members share various interests and common goals. For instance, in an online English practice WhatsApp group learners share study material, meet like-minded individuals. These virtual communities create "social obligations and entitlements" (Dron and Anderson, 2014, p. 16). The participants act as learners and teachers, providing and receiving feedback. It does not have to be a language community specifically. It could be an online vegan group wherein members interact. This way, people are learning and improving their English online, intentionally, or unintentionally.

Apart from providing ample opportunities to interact with others in English, social media is a; "valuable source of cultural information for L2 learners, as through various applications they gain access to literature, video, and online media which provide information about customs, lifestyles, or cultural representations experience" (Wach, 2015, p. 22). In a study conducted on Polish and Romanian ESL students, Wach found that using technology encourages learners to explore other cultures and get familiar with the English culture (2015). Overall, social media can be used to get information about the culture of English-speaking countries, but also enhanced interest in other cultures, openness to cultural differences, and willingness to communicate with foreigners.

Context and Interest-Based Learning

To this day, grammar-translation is widely used in classrooms lacking resources, especially those in developing countries such as India. Context-based lessons are not so common in a lot of classrooms. At most, the learners are given a vocabulary list or asked to role-play. But with social media, students get to learn and practice in context. Which language class prepares you to post a video of your cat with a catchy caption in English? Social media gives students opportunities to speak English. Unlike in typical language classrooms, where students have to wait for their turn to speak and can get by without speaking much English, social media forces you to use English. Although social media is available in other languages as well, English is the most popular language on the internet and social media (Johnson, 2021). 56.1% of the participants use social media

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exclusively in English, 38.6% use it in English and their mother tongue and 5.3% use it only in their L1. In addition to that, 44.7% of the respondents watch YouTube only in English, 48.2% use it in both their L1 and English, and 7% use it only in their mother tongue. 95.61% of the learners claimed that they learned new words and phrases on social media.

In language learning classes, all the students are taught the same lesson. Unless a student takes personalized one-on-one lessons, which are too expensive, they do not get lessons based specifically according to their interests. On the other hand, since the content on social media is recommended based on the user's interests and previous activity, the user is much more interested.

Collective Learning and Near Peer Role Models

Learners no longer have to learn in a vacuum. There is no doubt that in a language classroom, the learners have peers to interact with, but unlike on social media, they do not have round-the-clock access to them. On social media, language learners can find like-minded people and be a part of virtual communities. There is no denying the fact that people learn relatively faster and better while learning collectively (Agrawal, 2011). As Bandura's Social Learning Theory points out, people learn more from their near-peer role models. Based on his experiment with a girl who was terrified of dogs and then overcame her fears by observing a near-peer, Bandura (1969) proved that learners can perform intimidating tasks by observing near peers, such as talking in their target language. Similarly, on social media, learners come across other language learners, who are non-natives but still try to use the target language. Moreover, social media also reinforces learners' use of target language, by likes and comments on whatever a learner posts.

In a traditional classroom, the learner might feel separated from the learning process, (Agrawal, 2011) but social media allows them to be an active part of the learning process. "Knowledge occurs through shared activity, through community engagement, dialogue, and communication in a community of shared activity" (Schrader, 2015, p. 29).

Lifelong Learning and Immersion

Not every person desirous of learning a language or improving their language can afford a language class or go to a foreign country for immersion. Social media allows students to immerse in the target language, no matter when or where they access it. What's even better, social media is designed in such a way, that as one of the participants puts it, "does not feel like studying".

For the people who can never afford to travel to the country where their target language is spoken, social media is as close as they get to immersion. In most Indian households, learners often never get an opportunity to speak or immerse themselves in English. Lamb (2013) suggests that 'because of its capacity to reach across national borders, [online] social networking appears to

legitimate the use of English when in more local domains it may be considered pretentious' (p. 25). Social media allows learners to get speaking partners, and they can start using their target language as a tool to communicate with like-minded people without worrying about accuracy.

Short and Easy to Consume Content

In fact, one of the major reasons why most of the students are unable to comprehend the English accents of natives is because it is daunting to sit through an hour or two long movie that they can barely understand, but they are happy to watch short videos on TikTok and Facebook. Before they know it, they gradually start to understand foreign accents.

Digital natives (people who have been exposed to technology since birth) do not do well with the outdated teaching methods of digital immigrants (people who were exposed to technology at an older age). The digital natives speak a different language. They prefer short communication and engaging content. Teachers often complain about reduced attention spans, but the digital natives glued to social media and games for hours on end would beg to differ. "Is it that Digital Natives can't pay attention, or that they choose not to? Often from the Natives' point of view, their Digital Immigrant instructors make their education not worth paying attention to compared to everything else they experience" (Prensky 2001a, p. 3). He contradicts the popular belief that the attention span of people is becoming increasingly shorter, saying that since we have numerous engaging platforms competing for our attention, we have lost patience for conventional learning methods. Prensky goes on to argue that students in this day and age want to learn something that they can apply in their life (2010).

Figure 1
Participants who follow English language learning pages and channels on social media

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Usage of English Language Learning Pages and Channels

No
19.3%

Yes
80.7%
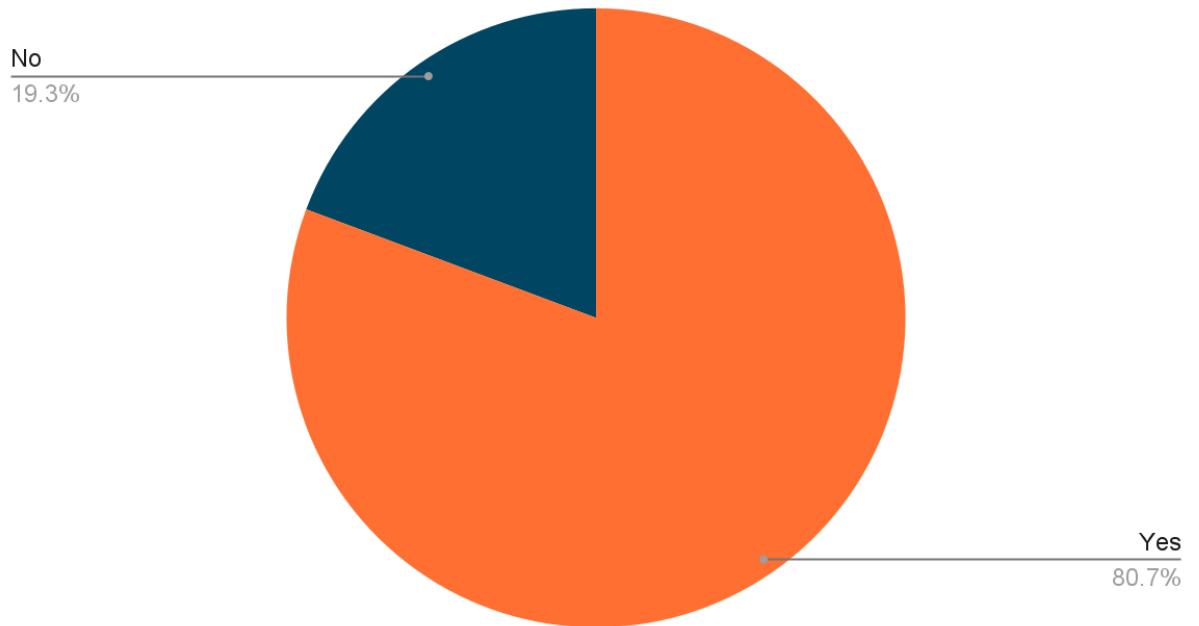
Figure 2
How often do participants watch English videos on YouTube?

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Frequency of Watching English Videos on YouTube

Sometimes
25.4%

Daily
47.4%

A few times a week
27.2%
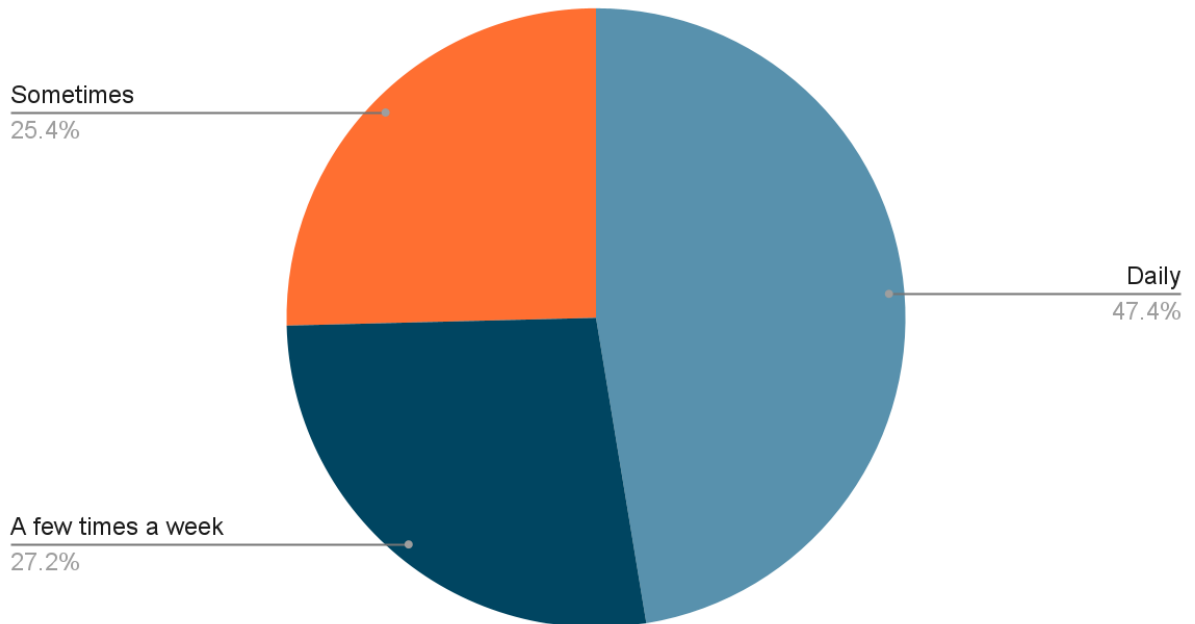
As Prensky puts it; "the single biggest problem facing education today is that our Digital Immigrant instructors, who speak an outdated language (that of the pre-digital age), are struggling to teach a population that speaks an entirely new language" (2001a, p. 3). Most students have a negative perception of textbooks, and they consider them outdated. They love to learn from videos and interactive platforms. The best part is that anyone can upload videos and shorts. 92.98% of the participants shared that they post content on social media. This is a strong motivator for some of my students who wanted to improve their spoken English just so that they could upload content on social media.

Methodology and Participants

The data was collected through a questionnaire which was posted on the language learning groups on WhatsApp, Telegram, and Facebook. The researcher included language learners of different age groups and levels, and not just the digital natives so that the results would be comprehensive. As far as the level of the respondents is concerned, 56% of the participants identified their level as intermediate, 41% as advanced, and 3% as beginners. 96.49% of the respondents were from India, 2.50% were from other countries.

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Discussion

When asked if their English had improved by using social media, 91 out of 114 participants responded in affirmative.

Figure 3

Participant responses to whether their English improved since they started using English

Has Social Media Improved your English?

No
20.2%

Yes
79.8%
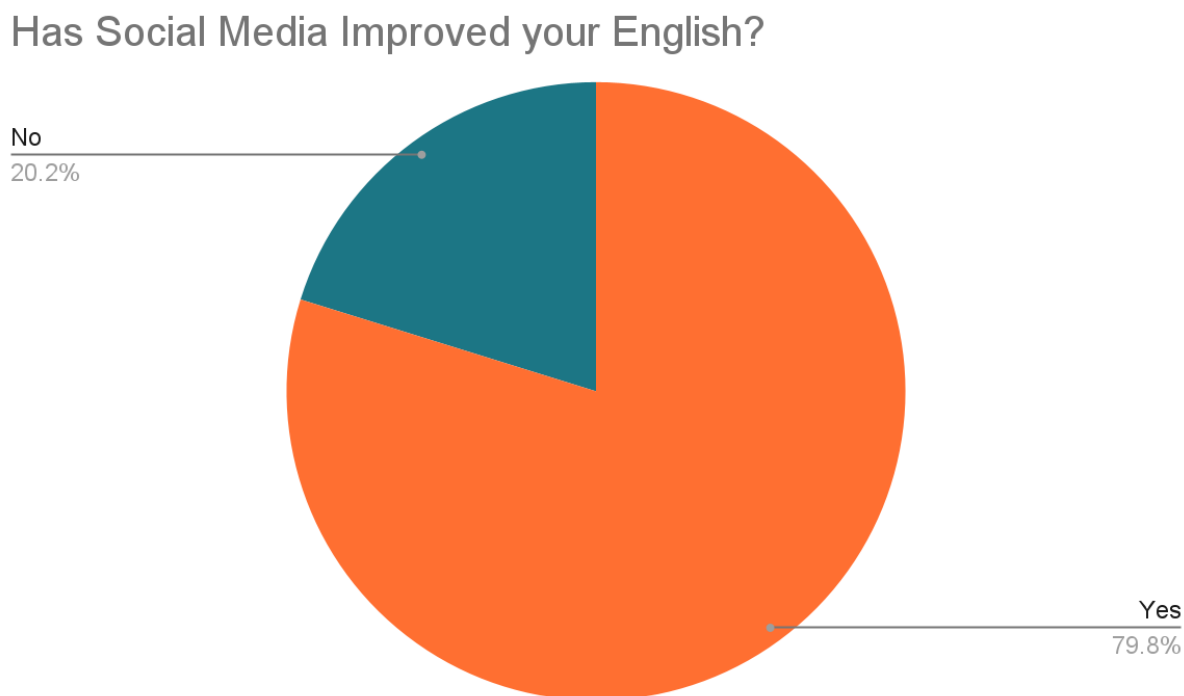
As far as the question of how English has improved their English, the participants made several claims. A majority of the participants stated that they acquired new vocabulary, especially domain-related vocabulary and jargon, by following various pages, channels, and people. Social media not only advanced their knowledge of idioms, slang, phrasal verbs but also taught them how to use words and phrases in various contexts. The participants confessed that social media provided them access to language learning groups, fellow language learners, and even native speakers whom they would never have met otherwise. One of the participants mentioned that social media taught him how to use language creatively. News and speeches have proved to be a perfect way to learn how to present their thoughts in the target language. Social media gave them exposure to how various people use language, different accents all over the world, which in turn, improved their speaking, pronunciation skills, and accent. Participants also pointed out that social media gave

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them the opportunity to use the words they already know. One of the participants stated that social media has completely changed the way he interacts with others in English.

As one of the respondents puts it, "I get to learn the language while speaking since at school we had just spoken English as bookish people. Of course, the more you get exposed to the language , the more confident you will be. It helped me to see how English is actually used in informal speech and writing and in different English-speaking communities."

Apart from millions of songs in the target language, social media has videos on numerous grammatical concepts or phrases which come in handy. The participants argued that on social media, their reading skills have improved without actually feeling like they are reading. One of the participants goes on to say that by prolonged exposure to English via social media, he feels like it is his mother tongue instead of L2. Some argued that all of their LSRW skills have improved, others said that it improved their receptive skills. Overall, the participants shared the view that social media has allowed them to immerse themselves in the language, and use language as a tool to communicate with people from all over the world.

To quote a participant who aptly sums it up "I'm still learning English and make many mistakes, but Social media has helped me to learn new words and phrases in different areas: for example, I have learned how to talk about relationships, high fashion and street fashion, specialized books, novels, movies and other things that aren't included in a regular or formal course. Some YouTube channels help me to improve my listening skills and post on Instagram help me to improve my reading skills in just a few minutes when I don't have much time for studying."

Twenty participants said they didn't notice any changes in their language skills caused by social media. A respondent confessed that his English skills degraded by constantly using abbreviations and ill-formed sentences.

Implications and Conclusion

This research lends support to the claim that social media is an effective tool for out of the class learning. Further research is required to investigate whether social media can make a lasting change in a learner's language skills. The practical implication of this study is to erase the negative notions associated with social media as an unproductive way to kill time. In fact, social media can prove to be one of the most convenient and economical ways to ensure consistent practice and progress in a learner's language learning journey.

It is an undeniable fact that the way we learn languages is changing. Language learning classes, especially lecture-based, are becoming increasingly obsolete. Bored by the high ratio of

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teacher talking time in the classroom, students tune out (Prensky, 2010). "The classroom will not be as primary in our future as in the past—with learning occurring "on the go" via mobile technologies…" (Schrader, 2015, p. 33). If learners are assigned a reading or writing task in class, they might ignore it or skip homework. On the other hand, the entertaining nature of social media allows the learners to read, listen and write as much as they want. Social media is also known for its interactive nature as compared to a traditional classroom. "Traditional schooling provides very little of this compared to the rest of their world (one study showed that students in class get to ask a question every 10 hours)" (Prensky, 2001b). ".... with technology, the classroom is broader and participation more equalized" (Schrader, 2015 p.28). The key is to use social media to our advantage.

In spite of the aforementioned advantages, social media has its own limitations. Learners often do not receive corrective feedback, which in the long run might fossilize language learners' errors. Another downside could be the lack of consistency. Since social media is based on the learner's convenience, one day they might learn for two hours and not at all for the next two days.

Replacing language classrooms is not an option. But the goal of this research is to promote autonomous learning through social media.

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Appendix

What would you say is your level of English?
Beginner
Intermediate
Advanced

What country are you from?

India
Other

How often do you use social media platforms such as YouTube, Facebook, WhatsApp, Twitter, Instagram, and so on?

Daily
Two or three times per week

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Weekly
Monthly
Rarely

How much time do you spend on social media (including YouTube, Instagram, WhatsApp, Facebook, Snapchat, Twitter, etc.)?

Half an hour every day
An hour every day
Two hours every day
More than two hours every day

Do you use social media in English or your mother tongue?
English
Mother Tongue
Both

What about YouTube? Do you prefer to watch videos in English or your mother tongue?

English
Mother Tongue
Both

Are you a part of any English Language Learning Group on WhatsApp, Facebook, or any other social media platforms?
Yes
No

Do you talk to people on social media?
Yes
No
Sometimes

Do you get to talk to people from different countries or native speakers of English on social media?

Yes
No
Sometimes

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Do you learn new words and phrases on social media?

Yes
No

Do you post on social media in English?
Yes
No
Sometimes

Do you follow English Language Learning pages or channels on social media platforms?
Yes
No

How often do you watch English videos on social media?
Daily
A few times a week
Sometimes

Do you feel that your English has improved since you started using social media?
Yes
No

Please explain how social media has helped you learn and improve your English.

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Kashmiri as the Medium of Instruction in the Light of National Education Policy 2020: Planning and Implementation

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The National Education Policy of India 2020 (NEP-2020) was approved by the Govt of India on 29th of July 2020. It came with many innovative ideas and proposed many changes in the existing Education Policy of India in order to transform the education system of India. The new education policy has proposed changes in almost all the domains of primary to higher education levels like the foundational stage of learning, curriculum, pedagogy, teacher education, inclusive education, professional education and language policy. The language policy proposed by the new educational policy as far as mother tongue is concerned is a visionary framework in which the mother tongue/ home language has been proposed to be the medium of instruction wherever possible up to grade 5th and preferably up to grade 8th as research is also supporting this idea that young children learn and grasp concepts more clearly in their mother tongue as compared to any other language. Kashmiri is the mother tongue of the majority of the people of Kashmir Valley and the way young people are shifting towards Urdu and English languages is a matter of concern because this language is not only the language for the Kashmiris but their cultural and linguistic identity is imbibed in this language as well. The new policy on education is an important move for the preservation of the cultural and linguistic diversity of India in general and for the protection of cultural and linguistic identity of Kashmiris in particular. In this backdrop the present paper is an attempt to visualise Kashmiri language as the medium of instruction in the schools of Kashmir Valley as proposed by NEP 2020 and the planning and constraints it may face during its implementation.

Keywords: Kashmiri Language, National Education Policy, Mother Tongue, Planning, Implementation

Introduction

The National Education Policy 2020 is a comprehensive framework passed by the Government of India under the Ministry of Human Resource Development on 29th July 2020 in order to transform the education system of India. The policy framework is divided into four

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parts: school education, higher education, vocational education, and strengthening the central advisory board of education. The policy talks right from the primary education to higher education including the vocational education and has given some visionary guidelines regarding the medium of instruction.

The policy document in its Part I under the title "School Education" talks about the foundations of learning, teachers, curriculum, pedagogy, and inclusive education, and also talks about the policy of language under the subheading "Multilingualism and the Power of Language". Section 4.11 of Part I of this policy proposes that "wherever possible, the medium of instruction until at least Grade V, but preferably till Grade VIII and beyond, will be the home language/mother tongue/local language/regional language. Thereafter, the home/local language shall continue to be taught as a language wherever possible. This will be followed by both public and private schools". Soon after the circulation of this policy the mother tongue as the medium of instruction up to grade 5th became a debatable topic and many scholars viewed this proposal as an important step in transforming the education system of India and to preserve the cultural and linguistic diversity of India, and yet there are scholars who criticised this policy on its planning and implementational levels.

The proposal to introduce mother tongue/ home language as the medium of instruction has many benefits, as the research is also supporting this view that children learn and grasp the concepts more clearly in their mother tongue as compared to any other language. India has a rich cultural and linguistic heritage and by introducing mother tongue as the medium of instruction, this rich heritage will be preserved and protected. India is a multilingual country where people speak different languages and to preserve and protect this linguistic diversity the NEP 2020 is an important milestone.

Kashmiri is the mother tongue of the majority of the people of Kashmir region. It is the language of the people of Kashmir, and it helps retain their identity. Kashmiri language has a rich cultural heritage, but the way young generation is shifting towards Urdu and English languages is a matter of concern. By implementing the National Education Policy 2020, the linguistic heritage of India in general and the Kashmiri language in particular can be preserved and protected. But it needs to be implemented by all the state governments and the government of Jammu and Kashmir as well because education being in the concurrent list gives the States the freedom to implement this policy or not.

But this is not a simple task for the state governments to implement the language policy as recommended by the NEP 2020 because it needs systematic planning, infrastructure, funds and may face many challenges in its implementation phase.

The aim of this paper is to visualise Kashmiri language as the medium of instruction at the primary stage and the planning and challenges it may face during its implementation phase.

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Background of Mother Tongue Instruction

Imparting education in the child's mother tongue in the foundational years is not the novel concept. The Constitution of India in Article 350 A states that every state and local authority should provide adequate facilities in imparting the education of the linguistic minority groups in their mother tongue. Kothari Commission (1964-66) also suggested that medium of instruction and the books for the tribal areas should be in the local tribal language for the first two years. Similarly, the Right to Education Act 2009 also supports the view to impart mother tongue instruction at the school level. UNESCO also supports the mother tongue instruction in the early years of schooling. In addition to that many research studies supports this view that mother tongue instruction is more beneficial for the child in the foundational years of schooling as compared to any other language.

Planning and Implementation

In order to implement any policy a sound planning is very important step towards its success. National Education Policy 2020 is a broader guideline/framework which cannot be implemented without the systematic planning. Likewise, the Government of Jammu and Kashmir needs proper planning and research in order to implement the National Education Policy 2020 especially for implementing the Kashmiri language as the medium of instruction up to the grade 5th. It will take many years to get ready for the implementation of Kashmiri as the medium of instruction because it needs revised curriculum, textbooks, infrastructure, technological changes, proficient teachers, funds, and many other changes in the school education system. The most important domains on which the school education department has to work in order to become successful in its implementation are discussed below.

Curriculum Design

"Curriculum design is largely concerned with issues such as what to include in the curriculum and how to present it in such a way that the curriculum can be implemented with understanding and success" (Barlow et al., 1984). To design the curriculum for Kashmiri language as the medium of instruction various issues need to be addressed like what should be included in the curriculum, syllabus, instructional material, technological support etc.

Textbooks

To implement Kashmiri as the medium of instruction means the textbooks should be written in Kashmiri language. So, the school education department has also this responsibility to appoint a committee which will be given the responsibility of preparing the textbooks for the students up to grade V. One of the objectives of this policy is also to preserve the cultural and linguistic diversity of India and as such the textbooks should include the local taste in the textbooks like Kashmiri stories, history, culture, songs, folktales, etc. This process also demands the authors who have the full command on all the skills of Kashmiri language.

Translation of Textbooks

Students are not supposed to learn only the local cultural component but to learn other subjects as well like logic, science, mathematics, and history and as such it is a big challenge for the government to provide these textbooks in Kashmiri language. So, before implementing this policy at the ground level, the existing textbooks need to be translated into Kashmiri language.

Translation is not a simple process. It is a complex academic activity, and the translator needs to be proficient in both the target and the source language. translating the academic textbooks also needs the subject knowledge. So, in order to translate the textbooks of science, maths and other books into Kashmiri, the translator should be proficient in both the languages and should have the subject knowledge as well.

Recruitment of Teachers

Teachers are the role models for the students and in order to make the teaching and learning process successful teachers need to be highly knowledgeable and skilled in the subject he/she teaches. Kashmiri as the medium of instruction means the teachers should be proficient in all the four skills of Kashmiri language and for that Government needs to frame a separate recruitment policy to recruit the teachers who can teach all the four skills in Kashmiri language as the medium of instruction. But again, here the question arises where the thousands of teachers will go who are already teaching at the primary level in Kashmir and who have been recruited as the general line teachers.

The one solution to this problem is the professional development of these already existing teachers. Crash courses can be arranged for all such teachers by the different teacher training institutes of Kashmir Valley like District Institutes of Education and Training and State Council of Educational Research and Training in order to develop all the four skills in Kashmiri language. But here again it is not a simple task for these professional development institutes; it will take years to equip them with the working competency of Kashmiri language.

Funding

In the present competitive world, nothing is possible without the financial support and every project of the government as well as private needs to have financial planning before it will be executed successfully. The National Education Policy 2020 needs hundreds of crores of financial support from the government in order to implement it successfully. Implementing Kashmiri as the medium of instruction at the primary level in Kashmir needs full support and patronage from the Government of Jammu and Kashmir because it is a big project which needs huge financial support for its successful implementation. Kashmiri language has not received full support and patronage from the government till now and it is the duty of the people of Kashmir to convince the government to work on the implementation of Kashmiri as the

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medium of instruction at the primary level and to provide full support and patronage for its Corpus, status and acquisition planning.

Acceptance by the Government and Private Schools

If we see the current status of the Kashmiri language in the Kashmir Valley, the younger generation is rapidly shifting towards Urdu and English languages and there are some private schools in the Valley who do not allow their students to talk in Kashmiri language. It will be a big challenge for the government to convince such schools to impart education through Kashmiri as the medium of instruction.

Parents' Approval

There are three important stakeholders in the teaching and learning process, viz., schools, parents, and students and all the three are important in the smooth functioning of teaching and learning process. Majority of the parents in Kashmir encourage their wards to speak English from the grade 1st and prefer the English medium schools in place of Government schools so that their wards may acquire full proficiency in all the four skills of English language. Taking these things into consideration it will also be a challenge for the government to encourage the parents and students to get the education in their mother tongue Kashmiri in the place of English language. It will be the duty of government and other social and cultural organisations to organise seminars, workshops, conferences, and cultural events and to develop interactive games and apps in Kashmiri to educate the schools, students and parents about the importance of their mother tongue and to develop in them the positive attitude towards their mother tongue Kashmiri language.

Mother Tongue Instruction vs English Language

We cannot deny the importance of English language in this revolutionised world. English opens new avenues for the people of India in general and for the people of Kashmir in particular. But to learn English and to forget one's cultural roots is a matter of concern because the mother tongue is one's identity and it transmits one's culture from one generation to the other. NEP 2020 has also clarified this thing: "Multilingualism has great cognitive benefits for the young children." Students will be exposed to other languages also but the main thrust will be given to the mother tongue in the foundational years of schooling.

Conclusion

Soon after the circulation of the NEP 2020 policy, the Government of India clarified that it is not mandatory for the states, institutes and schools to implement the mother tongue instruction proposed by NEP 2020, rather it is a broader guideline/ framework which is advisory in nature. Using the mother tongue as the medium of instruction has many benefits like the cultural and linguistic identity of the particular language can be preserved and protected and also the other benefits of the mother tongue instruction. Research is also supporting this view that students learn the novel concepts more clearly and have many other cognitive benefits

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for the children. Kashmiri, being the mother tongue of the majority of the people of Jammu and Kashmir, can be used as the medium of instruction up to the grade V as recommended by the NEP 2020. By implementing this policy, the cultural and linguistic identity of Kashmiris will be preserved and protected. But it will take many years for the Jammu and Kashmir administration to implement this policy because it needs many changes and challenges in the school education department like designing the new curriculum, arranging the new textbooks, translating the books into Kashmiri, availability of subject specific teachers who can teach Kashmiri, professional development of teachers, government patronage, finance, approval of government and private schools, changing the attitude of parents and students towards the Kashmiri language and many other challenges. But, definitely even if it will take years for the Government of Jammu and Kashmir to implement this policy, the mother tongue instruction will have many benefits for the Kashmiri students in general and for the preservation and protection of Kashmiri language in particular.

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Disclosure Sentence Methods

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Abstract

The research seeks to clarify the methods of the expressive sentence among the ancient linguists, and among the modern linguists, and seeks to clarify the mechanism of the scholars' adoption in the analysis of the expressive sentences, corrective sentences and two elements of the attribution.

Keywords: Disclosure Methods, Division of Sentences, Arabic, Ancient Grammarians, Disclosure Methods for the Modernists.

First: Disclosure Methods for the Ancients

Grammarians practiced language on its levels in general, and grammar and morphology in particular, so the grammatical thought was firmly rooted in their minds - even if they did not express it - but the grammar lesson upon its completion was not limited to the work of grammarians in it on expressing the sentence and determining the grammatical function of the vocabulary, but rather they were able to find Justifications for the grammatical cases by relying on the factor theory, the efforts of grammarians are prominent and clear in grammatical analysis in all sections of the Arabic lesson.

The grammarians tried to divide speech into a noun, a verb, and a letter, and they put essential signs for each section that were limited to one section without the other, so grammarians depended, in the event of their lack of essential signs, on formal signs such as movements, for example, "the" definition and others. However, some structures moved away from their essential signs, and some formal signs appeared in them, which can hardly be certain that the specific word is a name, verb or letter, but grammarians expressed it - within the structure - relying on two theories: the first is the factor theory, and the second is the attribution theory, but Some of these structures were grammatically analyzed by grammarians based on the explanatory meaning to reach the application of the two previous theories.

The early grammarians did not go beyond two of the principles of their grammar represented in the factor theory and the attribution theory, in an effort to reach a grammatical analysis that relies on a fixed approach, and this grammatical analysis aims to distinguish the

verbal, semantic and figurative elements that make up the phrase, therefore the grammatical analysis is in distinguishing the elements the verbalization of the phrase, its forms, its functions, and the structural relations between them in terms of the subject and the article.   Determining the section to which the word belongs is important in arriving at the parsing of the word according to the grammatical function, the functional, and the structural function.

After the ancient grammarians divided the sentences into nominative and verbal, and some of them increased the adverbial sentence, and others increased the conditional sentence, the ancient rhetoricians came and divided the sentences in terms of style into structural sentences and declarative sentences. and then appeared among the contemporaries a third section called the disclosure sentence, which is the one expresses his own emotions, feelings, and psychological states that he expresses without losing the phonetic tones that express the method of disclosure.

The imperative sentence has received the attention of linguists and exegetes, because of the discoloration of speech, and out to the figurative meanings. This would renew the activity of the recipient, arouse his feeling, and stir his attention. This is reflected in the addressee, so that he is more responsive to the speaker's aspirations.

As for the non-mandatory construction, it was only sparsely attended by its rhetorical discussions, so they refrained from studying it. Their face in this is that it is not something that has meanings that make it one of the rich methods with giving and influence. Oath is oath, and wonder is wonder, and so on, and perhaps they took him out of the domains of rhetoric due to the lack of rhetorical benefits in his formulas and methods. Muhammad al-Tahir al-Homsi says in this regard: The people of meanings refrained from studying the non-student construction because of his lack of action in the aspects of rhetoric.

In the Arabic language there are structures that the speaker uses to express his psychological state or his emotions and feelings, such as the structures of exclamation, praise, slander, temptation, warning, specialization, nouns of verbs and sounds, oath and appeal in some forms such as scar and distress.

Second: Disclosure Methods for the Modernists
The names of the verbs that ancient grammarians considered verbs, which Tammam Hassan considers in a special section called the caliphate, because they are used in expressive methods, that is, the methods that reveal an emotional situation, and Tammam Hassan divided the caliphate into four sections:

- **Al-Ikhalah succession:** It is what the grammarians call a verb
- **Voice succession:** It is what the grammarians call the name of the voice

-The exclamation mark: It is what the grammarians call the exclamation mark
- **The caliphate of praise and slander:** It is what the grammarians call the act of praise and slander

Each succession expresses an emotional, which made modern grammarians make it among the expressive sentences that refer to an emotional meaning.

The division of the ancient grammarians into nominative and verbal sentences was based on a syntactic basis, as the sentence that began with a name is called a nominal sentence, and the sentence that began with a verb is called an actual one, and they did not look at the emotional situation and the meaning of this emotion. It is in line with the view of the ancient grammarians who interpreted the sentences based on the theory of attribution, all in order to clarify the factor in the syntactic movement on the last of some expressive sentences such as the appeal, the exclamation, the specialization, the temptation and the warning. They give a trace of emotion in the phrase, and this may make some of these methods lose their emotional value.

The structures of declaratory sentences carry an emotional value that is not borne by the synthetic logical sentence in which the ancient grammarians were concerned. In the language of speech, successive parts are cut off in number and intensity with the impressions that the speaker bears in himself or with the needs that carry him to influence the listener, while logical language tends to coherence.

The domains of emotional language express emotions, and feelings. They are emotional phonemic expressions performed within a certain intonation within a certain context. Its domains are subjective feelings, feelings of surprise, a sense of victory, joy, irony, disappointment, and others.

The language of expressive sentences is often used in praise it includes sounds suitable for meanings, and these sounds are completely linked to meanings, and their structures sometimes consist of a word, and sometimes they are more than one word.

Tammam Hassan is the first to draw attention to considering the construction sentences as expressive sentences, but he limited them to six sections, namely: oath, commitment, exclamation, praise, and slander, swearing, and voice. Then he came after him who added other sections as Abdul Qadir Maree did in his book Expressive Sentence Methods in Arabic Grammar. In his book, more than what Tammam Hassan mentioned, he mentioned: the call, the scar, the distress, the temptation, the warning, the specialization, and the nouns of verbs.

Then Sana al-Bayati followed the path of Abd al-Qadir Merhi and classified the declaratory method into two types:

1- **The declarative method expressing the meaning in one word: such as Kakh to forbid the child.**

2- The declarative method expressing the meaning with a fixed structure that does not change and is not subject in most cases to logical analysis.

Thus, Sana Al-Bayati shares with Abdul Qadir Marei in the expansion of the sections of the explanatory sentence identified by Tammam Hassan in his book The Arabic Language, its structure and meaning.

The ancient Arabs used the methods of expressive sentences, but the grammarians made these structures fall into the two types of nominative and verbal sentences, so the grammarians turned to the structure and did not pay attention to the emotion and the effective significance of the composition. The following is a statement of the grammarians' interpretation of the declarative sentences:

First: the exclamation

The exclamation bears part of its name, as it is one of the strangest Arabic sentences in analysis, and most of them lack essential signs, knowing that there is a similarity between the exclamation form "what I do in particular" and sentences carrying a meaning other than exclamation, such as the question and the negation, for "the syntax is the difference between the meanings, do you not see that if the person says: "What better Zaid?" He did not differentiate between exclamation, questioning, and slander except by expressing it, or through vocal performance, but this similarity may be the reason that led the grammarians to believe in the efficacy of the exclamation form.

The ancient grammarians' analysis of the expressive sentences was only in accordance with the explanatory meaning of the interpretative and the non-apparent structure in the structure, without looking at the apparent emotional meaning in the structure, and therefore the factors of expression are not visible, the grammarians first factors to it and the effect of the factor remains after its obligatory deletion, and that some structures in These explanatory sentences lost the formal or essential mark, or both.

In sentences , what prompted the grammarians to this analysis was their belief that speech does not come from a letter and a noun, nor from two verbs, nor from two letters, nor from a letter and a verb; Because the benefit can only be obtained through the chain of transmission, so what the grammarians did was to consider "do" as a verb, and what follows

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it is the object and its subject, and the doer is hidden and obligatory for his thumb, and this ambiguity led to considering "what" an ambiguous noun with the meaning of something to fit the explanatory meaning of the exclamatory context structure. The ancient grammarians' treatment of the standard exclamation formula was "a logical treatment, so they resorted to estimation and interpretation, and this led them to deviate from this method from its true meaning to another meaning that does not include it." So the sentence went out of its exclamatory meaning to the meaning of the news that you do not want.

Second: the competence

The competence is based on what the call was made to, not a call, and it is established by an implied verb that did not appear, so specialization with grammarians is an object of a deleted verb and it is obligatory to estimate it, I mean or single out. The most important of which are temptation, warning, and specialization, as the word erected in the sentence of competence is set up to perform a meaning other than what it used to perform in the sentence, raised or added.

Third: the call

The grammarians looked at the interpretation of the indicative sentence to clarify the expression, as they resorted to analyzing the structure of the exclamation, so the grammarians estimated verbs in the section of the call to explain the accusative factor. The factor of both parties mentioned are predestined, because they are implied by an obligatory pronoun, and whoever goes to the effect that is the factor, the effect is visible on the noun erected, as the formal sign appears on it, which is the aperture or the accusative sign, without the intrinsic sign, which is the effect.

Some grammarians see that the syntax of the call is not considered a sentence that it is better to remain silent, since the syntax lacks a request after the warning, and therefore the sentence of the call is not a sentence unless it is completed with the answer and the request.

The grammarians established the rule of the call on the grounds that the call is what carries the object of it, and this consideration stems from two main theories in Arabic grammar, the first: the factor theory, which imposes the presence of a factor that makes the caller, and second: the theory of attribution, the sentence of the call must be a complete sentence in terms of The two elements of the isnad, and these two elements are missing in the apparent sentence of the call, and therefore if they are not apparent, it is inevitable to appreciate them.

Fourth: Temptation and warning

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Al-Suyuti sees that the method of temptation and warning against the predicates of a verb is obligatory, and what indicates the existence of an omitted act is that it is permissible to show it in the absence of repetition of the one who has been warned against it, while it is obligatory to be omitted if the foreman or repeated or sympathetic, and with the exception of these three images it may be shown.

What led the grammarians to make the noun accusative - in the cases of temptation and warning - is the permissibility of appearing in other structures bearing the same connotation, for this is a formal and essential sign at the same time, which represents a separate accusative pronoun, as it is a pronoun that has been affixed to a verb. A subject, but this verb is understood in the mind, and it has omitted a quick warning or temptation, and this is another sign of the existence of a verb that is obligatory. Rapid access to the meaning of a warning or temptation.

In the sentences, the chapter on temptation and warning is one of the chapters that prescribe the object of it, because it includes formal signs such as the opening necessary for the warning poison or the temptation with it, and other essential ones such as the occurrence of the subject's action on it, and this appears clearly in the case of the verb's manifestation and measure it in the case of inclusion.

Fifth: Nouns of verbs
The ancient grammarians differed in defining the division of verb nouns. The Kuficians claimed their validity because they signify the event and the time, while the Basrians considered them to be nouns because they accepted some of the noun signs, such as the tanween in the sahh. For the installation of nouns verbs for attribution and expression factor.

Sixth: Praise and slander
The dispute continued in the matter of praise and slander between the Basrians who counted words of praise and slander as actions, and among the Kufics who considered them as names. Despite this disagreement, we find grammarians holding on to the theory of the isnad and the factor of syntax, and that the categories of speech are three and have no fourth for them.

Disclosure Sentence Sections

example	its meaning	declarative sentence
How good is the sky!	astonishment	Exclamation
AH	Each name has special connotations, such as:	Verb Nouns

	Ah: for pain and sadness.	
Good man,bad man	Praised admiration and cursing of the blameworthy	praise and slander
We Arabs honor the guest	Personalization as a matter of pride and glorification	Personalization
Fire, heaven	Beware of something hated, and desire for something praiseworthy	Temptation and warning
	Specific connotations determined by linguistic situation and context	Section
	Specific connotations determined by linguistic situation and context	the call
oh my god	lamenting	Lamenting
wa Mutasimah	help	Help

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22. The conflict between grammatical structures: a study in Sibawayh's book, Abdullah Al-Kana'a, Dar Al-Kitab Al-Thaqafi, Irbid, 2007.

23. Previous, see: p. 26

24. Previous: See: pg 17

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An Assessment of Thai Sophomore Students' Paragraph Writing Learning Outcome Using the FRELE-TH Framework Descriptors

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Abstract

Measuring students' language ability can be viewed as subjective and complicated because competency in language is a multi-dimensional system. In order to assess students learning outcome, the Ministry of Education in Thailand is finding ways to help Thai students to develop their learning standard, thus the FRELE-TH was established and designed with the focus on the role of language for communicative purposes. As competence should be measured based on students actual learning outcomes, adapting and creating a language competency framework based on Thai context is necessary. FRELE-TH is a challenging work for different Thai scholars where its descriptors are used to encourage teachers and students to opt for communicative activities ('can do') based on the Thai context. As descriptors used in each level of FRELE-TH are flexible, this does not only provide the language scaffolding but also cognitive scaffolding that foster students' English learning competency.

Keywords: Assessment, FRELE-TH descriptors**,** Learning outcome, Students' paragraph writing, Thailand

Introduction

The globalization of English not only plays an important role in the world's political, economic, and social life but is also as an academic discipline. It is recognized as the medium language for communication around the world and an important skill for both learners and users to achieve their goal, Thai students are facing problems with this regard.

This was reinforced by the report of Education First Standard English Test (2019), prepared by Swiss-based Education First, Thailand ranked 74th with the score of 47.62, which is regarded as very low proficiency. In 2018, Thailand was placed 64th out of 88 countries with a score of 48.54 which was, again, classified as very low proficiency (Hicks, 2019), and in 2017, was 53rd out of 80 countries, with a score of 49.7. The latest ranking has placed the country the third lowest among countries in Southeast Asia for English proficiency, behind Vietnam, which were ranked 52nd. A possible reason for this is that there is a mismatch between the English language curriculum and the teaching and assessing processes when it comes to practice.

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Since Thailand is a member of the ASEAN Economic Community Integration (AEC), English plays an important role for people in this region in communicating. In order to be able to incorporate and compete in AEC, the Ministry of Education (MOE) has adopted a version of the Common European Framework of Reference (CEFR, 2001) as a framework in the development of curriculum, teaching, studying, and assessing. It is because CEFR is a well-recognized framework in the European countries, many countries around the world have adopted and adapted CLT and CEFR to fit with their local context.

Literature Review

CEFR was primarily intended within the European Policy Forum as a tool for reflection, communication, and empowerment (Trim, 2012). It was developed to facilitate common understanding in the field of language learning, teaching and assessment and provide an arena for discussion in language education. It was designed to provide a set of reference levels or identifying levels of language proficiency, from near-beginners (A1) to a very advanced level (C2) and over a range of skills and areas of use.

These features make it an appropriate tool for comparison of practices across many different contexts both in Europe and beyond. However, in fulfilling this purpose (as a common reference tool), it cannot be applied to all contexts without some kind of user intervention to adapt it to local contexts and objectives (Council of Europe, 2011). Foley (2018, 2019) noted how contextual uses which are seen as deliberate interventions in a given environment can take various forms, apply on different levels, have different aims. Thus, when considering issues of alignment with other forms of assessment, it is important to understand that the CEFR was not intended to be used prescriptively and that there is no single 'best' way to account for the alignment of an examination within its own context and purpose of use.

The goals of the CEFR in its current form are descriptive, not normative tool (North, 2014a), but in many European context today, the CEFR descriptors are used in a normative way, as performance standards, or as labels to facilitate score transparency (Fulcher, 2012; O'Sullivan & Weir, 2011; Roever & MaNamara, 2006). As a result, such interpretation of score transparency could be the reason why most test developers rely on CEFR descriptors in developing the rating scale while CEFR is, yet, treating as a heuristic common practice (North 2014a, 2014b; Weir, 2005). Since CEFR descriptors are the framework, two different tests can claim that they are in the same CEFR level. However, with the differences in test specification, it would be unfair to consider them equivalent just because both tests share a CEFR label (Taylor, 2004). Another issue had been raised by Harsch & Martin (2012), the specific details should be added to the CEFR descriptors when using it in a rating context. In order to reach the objectives of the designed test, test developers must add the specific details into the CEFR descriptors. Therefore, different interpretation of the CEFR descriptors could have happened in this step of test development which can cause the deviation of the two tests from the stated descriptors of each CEFR level. On the top of that, the CEFR descriptors has

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been criticized as unclear and inconsistency, both within and across levels (Alderson, 2007; Harsch & Rupp, 2011; Papageorgiou, 2010) and also on "descriptional inadequacy" (Fulcher, Davidson, & Kemp, 2011, p.8). Moreover, there is evidence that the unclear and inconsistency of the CEFR descriptors affects the trained raters when interpreting the same test with specific criteria (Deygers & Gorp, 2015; Lumney, 2002). The test developers and trained raters' different background and experience may influence to the interpretation of the CEFR descriptor as well. The last and important issue of the CEFR framework concerns with the rating scale used in relationship to the CEFR (Galaczi, Ffrench, Hubbard, & Green 2011; Harsch & Martin, 2012; Papageorgiou, 2015). According to Alderson, 2007; Papageorgiou (2010), those studies are trying to rectify the blurred lines between level in terms of vagueness and inconsistency of the CEFR descriptors and fitting them into the rating scale. Yet, the study of Deygers & Gorp (2015) showed that the CEFR-based rating scale constructed repeatedly by raters did not assure the same understanding of the descriptors, notwithstanding high-inter reliability indices.

In 2018, CEFR version 2001 was updated because there were many criticisms in terms of need analysis, validation of descriptors, the wording used on the descriptors, and the question of sustaining a native norm (Foley, 2019). Therefore, CEFR version 2018, with its focuses on plurilingualism and mediation, had added the new scales for language activities, defined plus level, pre-A1 level, and C levels. Also, new descriptors for sign language users and young learners which began by EURO Centers Foundation in 2016 were added in CEFR 2018 version.

The risk of using the scales in an overtly prescriptive way in measuring language ability might imply a one-size-fits-all approach. However, the functional and linguistic scales are intended to illustrate the broad nature of the levels rather than define them precisely (Council of Europe, 2018). This, given the many variations in demographics, contexts, purposes, teaching and learning style, means it is difficult to create a test for a 'typical' B1 or any other level of student.

In order to enhance the ability of Thais to use English effectively and efficiency, the English Language Institute (ELI), a branch of the MOE announced a policy of basing all aspects of English language curriculum reform on the CEFR framework; consequently, the Framework of Reference for English Language Education in Thailand (FRELE-TH) was developed in April 2014.

According to Hiranburana et al., (2018):

It has been a great challenge for the FRELE-TH, which is an adaptation of the CEFR with (+) levels (A1, A1+, A2, A2+, B1, B1+, B2, B2+, C1, C2) to encourage the partners and practitioners and also stakeholders and in particular learners in English language education to reflect on the actual use of English in

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communication in real life situations for the design of curricula, textbooks, course materials, tests and teacher education, not to mention the development of English standards for professionals, which can be benchmarked according to regional and international standards.

In order to meet the needs of Thai learners and users of English, it is essential to develop the framework comprehensible and applicable to the stakeholders. The framework needs to address not only the functions and forms but also the strategies of the language (Hiranburana et al., (2018).

In 1996, the national syllabus was modified when English was made compulsory for all students starting from the primary level. The syllabus was described as a functional-communicative type (Wongsothorn *et al.*, 2002, as cited in Prapphal 2008, p. 128). Its focus is on the use of four skills -- reading, writing, listening, and speaking efficiently and effectively. However, language learning and testing did not keep pace with the syllabus. An effect of the stated mismatch between the tests and national syllabus not only occurs in the elementary to upper secondary exams, but it also creates problems at tertiary level.

Given the current emphasis on assessing proficiency in English, teachers must have an understanding in the language testing process. Testing can also be viewed as a kind of interaction between students and teachers where students are taking the test in return teachers are marking, reporting scores, and giving feedback to them.

Test score is a valuable source that helps language teachers in evaluating the students' performance as well as improving and/or adapting their future teaching plans. It is very useful and makes sense in using tests throughout the lecture sessions. Many teachers use a test at the very first of the class, at the middle of the class , and at the end of the class. The intention is to find out both the progress and the achievement of the students before, while, and at the end of the course.

On language learning side, a test score is an important factor telling learners where they are in the language class. There is more to say that in evaluating students, test score can be viewed as a great source to motivate students to improve themselves in learning the language.

Some of these problems of the test and syllabus are as follows: firstly, each school in Thailand uses different texts and materials in teaching students in the class. In other words, there is a national syllabus, which each school and teacher has to follow, but they have the right to choose their textbooks in teaching. Secondly, students who come from schools in Bangkok or other major provinces such as Chiang Mai or Nakhon Ratchasima, may have an advantage over students who come from schools in rural areas because of lack of appropriate facility and teachers in rural areas. These have caused problems among

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both teachers and students in teaching and learning English. It is hoped that FRELE-TH could be used for the design of specifications on standardized tests of English proficiency and benchmarked with those of international standards. In this way, in principle, students and other users' performance and progress could be measured and tracked to be calibrated with other international standards for education and professional purposes (Hiranburana et al, 2018).

Rationale of the Study

As the aim of FRELE-TH framework, based on CEFR, is on how to use the language in 'communication focusing on Thai local context', it would help to develop a clearer pathway for the researcher, as a course coordinator and instructor, to analyze the course objective, course learning outcome (LO) and the writing rubrics used in the FCE 3 course using the FRELE-TH framework so that it can be adapted for future assessment of courses.

In terms of aligning assessment to the CEFR (FRELE-TH), we should understand that the 'Can Do' statements have to be seen as illustrative and not prescriptive, exhaustive, or simply checklists. The 'Can Do' statements offer guides to educators so that they can recognize and talk about ability levels. They can be used for test development but should not feel that adopting 'Can Do' statements mean the work of defining ability levels for the test has been completed (Hirunburana, et al., 2018). If the available illustrative scales in the CEFR toolkit do not match the context closely enough, they can be supplemented with 'Can Do' statements from other sources or new ones written relating more to the context (Hirunburana, et al., 2017).

Other contextual features we have to consider are the important differences between learners, in terms of age, cognitive development, purpose in learning and socio-economic background. Students often differ in their profile of skills (some may be better listeners, than readers or writers). This makes it difficult to compare them in one single scale; consequently, observations on test results cannot be taken as an overall measure of language proficiency.

Framework of the Study

FRELE-TH was developed with more discrete scaling to help Thai learners / users' 'Can Do' level of English proficiency to be more realistic within local, regional, and international contexts. The FRELE-TH, similar to the CEFR, offers two scale types: global scale and illustrative scale and their descriptors to describe English proficiency levels. The overview of the language proficiency at all levels is presented in the global scale.

Table 1.1
The Global Scale Descriptors from the FRELE-TH Level B1 (adapted from Hirunburana et al., 2017)

Level	Overall Descriptors

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B1	The learner/user
	- can understand the main point of clear speech on a familiar matter regularly encountered in work, school, leisure, etc. including short narrative.
	- can read factual texts on subjects related to his/her and interest as a satisfactory level of comprehension.
	- can exploit a wide range of simple languages for conversation on familiar topics, express personal opinions and exchange information on topics that are familiar, of personal interest or pertinent to everyday life.
	- can write straightforward, connected texts on a range of familiar subjects within his/herfield of interest, by linking a series of shorter discrete elements into a linear sequence
	- can understand key words or phrases in conversations and use them to follow the topic.
	-can guess the meaning of occasional unknown words from the context and deduce sentence meaning provided that the topic discussed is familiar.
	- can work out how to communicate the main points he/she wants to get across in a range of contexts, limiting the message to what he/she can recall or find the means to express himself/herself though with some hesitation and circumlocutions on familiar topics.

Illustrative Scale:

Communicative activities, communicative strategies, and communicative competence can be accessible in the illustrative scale.

- Communicative activities ('can do' descriptors) cover
    o reception: listening and reading comprehensions
    o interaction: spoken and written interactions
    o production: spoken and written production
- Communicative strategies cover strategies that Thai learners/users can apply to perform communicative activities. Hirunburana et al., (2017) identified communicative strategies as follow.
    o reception strategies: identifying clues, making inferences
    o interaction strategies: turn-taking, cooperating, asking for clarification
    o production strategies: planning, compensating, monitoring and repair
- Communicative language competence refers to the knowledge that Thai learners/users need to have in order to perform communicative activities. Hirunburana et al., (2017) identified communicative language competence as follow.
    o linguistic competence: range (linguistic and vocabulary), control (grammatical accuracy, vocabulary control, phonological control, and orthographic control)
    o sociolinguistic competence: knowledge and skills need to cope with the social dimension of language use.

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- pragmatic competence: precision, coherence, and fluency
  - this is concerned with the language users' knowledge of how messages are organized, structured, and arranged.
  - Also, it focuses on the users' knowledge of the functional use of linguistic resources.

To help the learners and users to have a better understanding of the framework, the developer team adapted more exponents from the Evaluation and Accreditation of Quality Language Services (EAQUALS) project. In addition, the FRELE-TH also offers examples of language functions, discourse markers, topics, vocabulary range, grammar and exponents, and micro-skills, all of which are appropriate to English use in the local, regional, and international context of Thai communication.

This paper is supported by two research questions as part of the underpinnings:

- How can the assessment of the course objective, learning outcome, and rubrics used in second year students' paragraph writing be linked to the FRELE-TH Framework level B1, B1+, B2, and B2+?
- To what extent would the use of FRELE-TH Framework help to give a clearer assessment in terms of students' performance, cutting score, and fairness within the context of the school being studied?

Research Methodology

This study used mix-methodology to obtain and analyze data to answer the research questions and descriptive in nature. For the qualitative analysis, the FRELE-TH framework descriptors of level B1-B2+ were used to compare and interpret the descriptors of the learning outcome (LO), rubrics, the purpose was identifying whether the descriptors of the narrative paragraph writing of the Foundations of College 3 (FCE 3) had met the FRELE-TH framework level B1-B2+ or not.

The focus of this study was on the narrative writing skill, therefore, the primary data used in this research was the students' score from their narrative paragraph writing graded by three instructors and assessed by the researcher. The mean (M) and the standard deviation (SD) of the students' score was calculated for the reliability purposes of the marking process was part of the quantitative method. After that, the average score was used to calculate the data and compare the cut-off point established by the instructors of the course. The average score was used to interpret the students' writing ability using FRELE-TH framework level B1-B2+.

15 sophomore students were the participants and three teachers to help the researcher. All students had passed the Foundations of College English 1 (FCE 1) and Foundations of

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College English 2 (FCE 2) with basic knowledge of English. The teachers mentioned also used as inter-raters and inter-coders of the data for the validity and reliability purposes.

The instruments were the students' narrative writing paper, and the FRELE-TH descriptors were used to analyze the data using descriptive analysis.

Findings and Discussion

I: The Results of FRELE-TH vs the Narrative Paragraph Rubric of Three Markers

Table 1: Score Interpretation: 0 – 4

FRELE-TH Level	B1	B1+	B2	B2+
Rubric Score	2.00-2.49	2.50-2.99	3.00-3.49	3.50-4.00

The obtained results of FRELE-TH vs Narrative Paragraph Rubric of three markers, can be shown in the Table 2 below.

The Mean score from the three markers were suggested that the students' ability was in B1+ - B2 level except for the **use of conventions** part which was lower than B1 level. The Mean value of the topic sentence is 2.99 (B1+ level), the supporting details sentences was 3.02 (B2 level), the conclusion was 2.89 (B1+ level), and the Sequence of Events and Transition was 3.28 (B2 level). On the other hand, the Use of Conventions received the lowest mean value, 1.74 out of 4. According to the cut-off score scale, the students' ability in grammar, spelling, punctuation, and terminology was lower than B1 level or probably belonging into A (beginner) level.

From the average mean score of the three markers, the 'use of conventions criterion' had received the lowest mean value of 1.74. From the study's observation one of the markers and from the obtained results, the indication is that there are several factors why students were struggling and having difficulties in the particular criterion. The *first factor* might be from the students' abilities in spelling, applying the punctuation rules, and using the appropriate terminologies in the context. As these participants were English major students, their ability in applying the use of tenses was likely to be acceptable. The *second factor* can be from the rubric descriptor in term of the numbers mistake made. The higher the numbers of mistake made by the students in grammar, spelling, punctuation, and terminology, the lower score they received. In addition, the descriptors in the criterion were too broad as it covered grammar, spelling, punctuation, and terminology of the writing.

For example, if student A and student B received 1 mark each in the 'use of conventions criterion', it could not be interpreted or concluded their competency. It was because student A might make repeated mistakes on the use of the punctuation throughout the writing that might

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not influence the meaning of the writing. Student B, however, might make extensive mistakes on grammatical rules that might interfere the meaning of the writing.

Table 2
The Results of FRELE-TH vs the Narrative Paragraph Rubric of Three Marker

Students No.	Topic Sentence (main idea)			Supporting Detail Sentences (3 major detail sentences)			Conclusion / Closing Sentence			Sequence of Events and Transition			Use of Conventions: grammar, spelling, punctuation, and terminology		
	Markers			Markers			Markers			Markers			Markers		
	A	B	C	A	B	C	A	B	C	A	B	C	A	B	C
1	1.00	1.00	0.00	2.00	0.00	2.00	3.00	0.00	0.00	3.00	1.00	0.00	0.00	0.00	1.00
2	3.00	2.00	0.00	1.00	0.00	1.00	2.00	0.00	0.00	4.00	1.00	3.00	0.00	1.00	1.00
3	2.00	1.00	0.00	4.00	1.00	2.00	3.00	1.00	0.00	3.00	2.00	3.00	0.00	0.00	1.00
4	4.00	4.00	2.00	4.00	1.00	2.00	4.00	1.00	0.00	3.00	1.00	2.00	0.00	0.00	1.00
5	0.00	0.00	2.50	4.00	1.00	2.00	4.00	2.00	0.00	4.00	2.00	2.50	1.00	3.00	1.00
6	3.00	4.00	2.75	4.00	3.00	2.00	3.00	3.00	2.75	4.00	3.00	2.50	0.00	0.00	1.50
7	4.00	3.50	2.50	3.00	3.00	3.50	4.00	4.00	1.50	4.00	3.00	4.00	0.00	0.00	2.50
8	4.00	3.00	4.00	4.00	4.00	3.00	4.00	4.00	3.00	4.00	3.00	3.50	0.00	1.00	1.50
9	4.00	3.00	4.00	4.00	4.00	3.00	4.00	4.00	4.00	4.00	3.00	4.00	1.00	2.00	2.00
10	4.00	3.00	4.00	3.00	4.00	3.00	4.00	4.00	3.00	4.00	3.00	4.00	3.00	3.00	2.00
11	4.00	4.00	4.00	4.00	4.00	3.50	4.00	4.00	3.00	4.00	4.00	4.00	3.00	2.00	3.00
12	4.00	4.00	4.00	4.00	4.00	3.50	4.00	4.00	4.00	4.00	4.00	4.00	3.00	2.00	3.00
13	4.00	4.00	3.50	4.00	4.00	3.75	4.00	4.00	3.75	4.00	4.00	4.00	4.00	3.00	3.50
14	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	3.00	4.00	4.00	4.00	4.00	3.00	3.75
15	4.00	4.00	4.00	4.00	4.00	3.75	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	3.50
SD	1.28	1.34	1.58	0.92	1.62	0.90	0.62	1.60	1.68	0.41	1.15	1.13	1.73	1.40	1.04
Mean	3.27	2.97	2.75	3.53	2.73	2.80	3.67	2.87	2.13	3.80	2.80	3.23	1.53	1.60	2.08
Mean (3 Markers)	2.99 (B1+)			3.02 (B2)			2.89 (B1+)			3.28 (B2)			1.74 (below B1)		

As illustrated the highest average mean (M=3.28) of the three marker was in the *Sequence of Events and Transition* criterion. The stated descriptors in the rubric were focused on how to make the story's flow logically. If the students were able to effectively use time signaling transitional words such as first, second, then, in conclusion in their writing, they were likely to earn higher mark. Besides, using the right transitional words was one of the main requirements in narrative composition paragraph, therefore, the various examples and practices were offered during the class instructions. As the meaning of each transitional words was fairly straightforward, the students tend to have less difficulty in choosing the right transitional word to make their writing's flow logically.

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The average mean for the three markers on the Topic Sentence, Supporting Detail Sentences, and Conclusion were likely to be in the same range. According to the cut-off score scale, the Topic Sentence and the Conclusion criteria mean values were in high range of B1+ level with the values of 2.99 and 2.89 respectively while the Supporting Detail Sentences criterion mean values was 3.02 (low range of B2 level). The average mean of the Conclusion criterion was 0.10 less than the Topic Sentence criterion might cause from the students' low ability in restating or paraphrasing the provided topic sentence. As for the Supporting Detail Sentences criterion where the average mean was in B2 level, the students were likely to earn a high mark in this particular criterion. It was because they were composing a narrative paragraph (a story) based on their own experiences; therefore, the quality of the examples and/or evidence used in this criterion was likely to be clear and relevant to the Topic Sentence. In addition, the given topics such as an unforgettable experience, the frightening day, or an event that made me proud were familiar topics which students could relate their experience directly into the writing.

For the SD of the markers, marker A had the lowest SD values (1.28 in Topic Sentence, 0.92 in Supporting Detail Sentences, 0.62 in Conclusion, and 0.41 in Sequence of Events and Transition) out of the three markers except the Use of Conventions criterion. Marker A had the highest SD value in the Use of Conventions criterion which is 1.73. From the results, marker B was the most consistent marker of all three. It was because the SD values of all the criteria are between 1.15 – 1.62 while marker C' SD values were about in the same range of marker B except the Supporting Detail Sentences which is 0.90.

There were two unusual results of SD value among the three markers. The first case was on the Supporting Detail Sentences criterion, marker B seemed to have the highest SD value of 1.62, comparing to marker A and marker C, which were 0.92 and 0.90 respectively. It could be interpreted that marker B might have students with diverse ability in the classrooms. Another explanation could be on the expectations of marker B upon the students writing. There was a possibility that marker B might have put a special focus or emphasis on some of the lessons such as the relationship between the minor details to the major detail; therefore, marker B would expect the students to be able to reflect such a relationship studying in the class on his/her writing. The second case was on the Use of Conventions part, marker A and marker C's SD values seemed to be in the opposite direction. Marker A' SD value in the particular criterion was 1.73 while Marker C was 1.04. It could be interpreted that marker A and marker C might have different interpretation of the stated descriptors in the rubric used which could affect to the numbers of mistake indicated on the rubric.

Image 1
Sample 1 student's narrative paragraph writing

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Title: The Revealed Spirit

[handwritten annotations: "Not related with the idea in the topic sentence!", "Not the way to write a topic sentence", "descriptive writing!", "irrelevant info!"]

Last year, the first of the first semester, I had explored myself and I found something in the memoriable moment that changed me forever. On Semtember 25, that day was a sunny day. The weather was quite hot. I was going to the class named "The Foundation Of English College 1" with my friends in the morning. When we arrived in the room in S7 building, I chose to sit on the front row confidently. The room was crowded. It was full of classmates. Then, There was a man who wore a casual outfit with his Nike limited edition shoes was walking into the room, and he was carrying some documents. That was my teacher. He started the class by introduction. His name was "Aj. Chaiyatip". He looked kind and awesome. When he started teaching, I was so shocked and I did not know what to do next. He talked all things in English. Besides, I lost to concentrate to the teacher. I was worried continuously. I could not catch even his last words. A few years ago, I was upper secondary school, all subjects I had learnt in Thai. Especially, the English class was in Thai; on the other hand, the English class in the university was actually English so I was not used to study in English. Going back to the class, the teacher kept saying without going to stop until the break. In that moment,

[handwritten annotations: "No connection between ideas.", "main idea: memorable moment → changed me forever / explore myself — 2 ideas", "⊗ memorable = very good, enjoyable, worth remembering → Tell good story.", "(approximately 250 words)", "narrative paragraph"]

From the example 1, the student' score was 3% out of the total score of 15%. The scores in every criterion were below 2 marks, only the topic sentence criterion is in B1 level, 2 marks. The student's main problem was in the supporting detail and conclusion. Since it was a narrative writing, the students failed to put the supporting ideas in a logical order, and he also provided excessive information (descriptive information) at the beginning of the writing. Some irrelevant information was given in the middle of the writing as he was explaining about his experience studying English in the university level, he abruptly shifted his writing to his experience studying English in the upper secondary school. He could also put his experiences as minor ideas to make his major part clearer. The conclusion part/closing sentence was confusing because of insufficient and irrelevant information was given. As for the topic sentence, it was presented, but it was not clear and effective enough. This might cause from his meaningless and confusing topic, 'the Revealed Spirit'. He was rewarded with 1 mark for both the transitions and the use of conventions criteria. The reason might be the lack of transitional words when connecting the ideas in the supporting idea part. In the use of conventions criterion, the students made 10-12 grammatical errors such as parts of speech, prepositional phrase, and vocabulary.

From the overall descriptors of both global scale and illustrative scale, B1 level student should be able to:

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- write straightforward, connected texts on a range of familiar subjects within his/her field of interest, by linking a series of shorter discrete elements into a linear sequence

- work out how to communicate the main points he/she wants to get across in a range of contexts, limiting the message to what he/she can recall or find the means to express himself/herself though with some hesitation and circumlocutions on familiar topics.

The 'score interpretation' indicated that, the overall writing of this student was below B1 level *[Total score (4) / criteria (5) = 0.8]*. It was obvious that the student could not communicate well through his writing. The writer could not compose a straightforward paragraph by linking a series of shorter discrete elements into a linear sequence which could be witnessed from the poor ability in using transitional words to connect the ideas in the supporting part. Furthermore, irrelevant information and poor use of vocabulary in the writing could be another indication that the writer might have a problem expressing his thoughts. It could be concluded that the student's writing ability was below B1 level. It was because the explanations and scores (from the marker) correlated with the stated descriptors in both global and illustrative scales of the FRELE-TH.

Image 2
Sample 2 student's narrative paragraph writing

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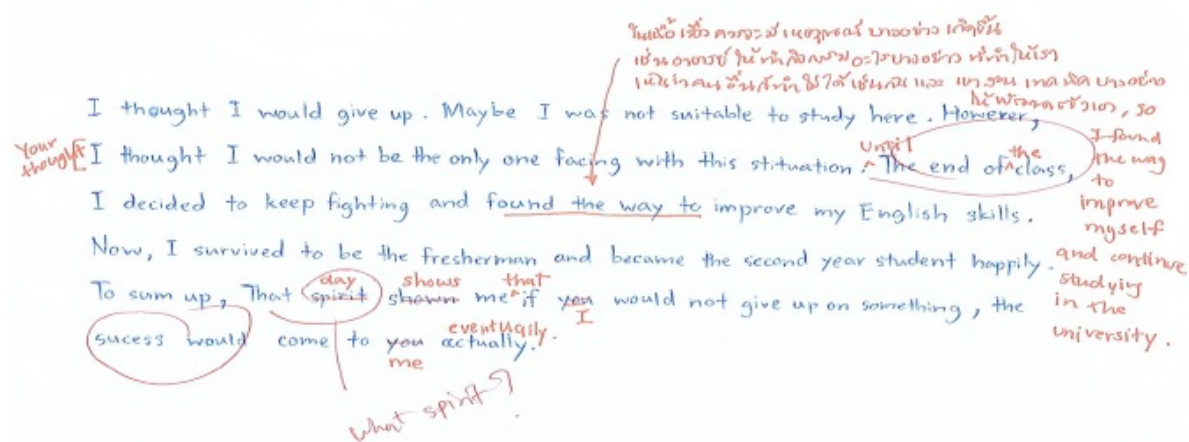
Image 3

Sample 3 student's narrative writing paragraph

Final Draft

(In-class writing = 15%)

13.5%.

<u>My New Chapter</u>

I was very happy when I learnt that I was accepted into MFU. To begin with, I had always wanted to become a student here. The first reason was the location of the campus; it was situated in Chiang Rai, which meant that it was close to my home. Another reason was my intention to meet new people that were not from my high school. Also, I heard that the scenery here was very lovely. Then, I did research about this university and its courses. I was quite surprised that the courses were taught in English. However, I would love to study in a foreign launguge anyway, which was fine by me. I felt that this place met all of my conditions. After that, I had prepared myself a lot before applying for MFU. I studied very hard. I did mock exams. Most importantly, I put lots of effort to make sure that I would achieve my goal. I was determined to come here only; I had not apply for anywhere else. This included CU, TU and also CMU, where all the kids in the Northern would go after. As a norm, the popularity of these universities was not something that I was looking for. I did not really feel like it was my ultimate answer yet. To be honest, I was a bit nervous as I was living my life patiently for my exam result. Each day I counted down to the day of the exam result announcement. I knew that I had tried my best, but I could not help thinking what would happen if I did not pass. I could only hope that it would turn out to be okay ultimately. In the end, all my hard work really paid off; as a result, I got in.

Handwritten annotations: "vt", "Cause-effet", "Be careful of writing a wrong type of paragraph?", "vt"

In the example 3, the student's score was 13.5% out of 15%. The student was awarded with 4 marks in the topic sentence, conclusion, and sequence of events and transition criteria. His topic sentence and conclusion were clear, meaningful, and effective. The entire paragraph writing was in a logical sequence and easy to follow. The writer might have some problems with the content in the supporting sentences because he tried to give the reason why he was happy to be accepted into MFU rather than narrating his feeling of happiness. In the use of conventions part, he made 4-6 errors in tenses, punctuation, punctuations.

Accordingly, the 'score Interpretation' of the Image 3, indicated that this writing was in B2+ level *[Total score (18) / criteria (5) = 3.6]*. It was because the writer has sufficient range of vocabulary and language to give clear descriptions and viewpoints in composing a detailed and easy to follow text on the subject of his interest.

Conclusion

This study is focusing on the assessment of the course learning outcome, and rubrics used in second year students' paragraph writing be linked to the FRELE-TH Framework level

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B1, B1+, B2, and B2+ and to understand the usefulness of FRELE-TH Framework help to give a clearer assessment in terms of students' performance, cutting score, and fairness within the context of the school being studied.

The overall findings show that the overall learning outcome (LO) and the writing rubrics used are linked with the descriptors in the FRELE-TH framework level B1, B1+ B2, and B2+. FRELE-TH framework indicated that this is helpful in assessing students' English language competency in relation to the international and global communication. Secondly, the contents and descriptors stated in learning outcome and rubrics showed that FRELE-TH framework worked in the context of the university understudied. In FCE 3, the LO suggested that the learner/user should be able to apply the knowledge learnt from FCE 1 (word/phrase level) and FCE 2 (sentence level) to four types of paragraph writing in FCE 3 while the independent users (in B levels) of FRELE-TH framework should be able to produce a sequential and straightforward text on his/her familiar topic with a good range of language and vocabulary. As for the rubrics, designed by the course instructors, the descriptors in each rubric should be paralleled to the lessons taught. This helps to maximize the students' English language competency not only on the forms and functions of the paragraph but also the meaning and logical contents of the writing.

So, the FRELE-TH Framework can therefore use to give a clearer assessment of students' performance, cutting score, and fairness within the context of the school understudied. The reason is that FRELE-TH aims are on assessing students' English language communicative competency rather than grammatical competence. As the descriptors in the FRELE-TH are more on global scale and illustrative scale, thus this can be viewed as not a ready-made solution, rather contextual. Therefore, its flexibility in merging and sub-dividing the levels and categories gives room for the markers (learners/users) to adopt, adapt, and interpret the stated descriptors based on the actual situation. Additionally, the designed cut-off score scales applied in the analysis could reflect the students' writing ability clearly as indicated in the very low proficiency rank of Thailand reported by English First Standard English Test in 2019.

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Phonological Analysis of Rampurhat Variety of Bangla

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Abstract

Bangla is an Indo-Aryan language majorly spoken in West Bengal (India) and Bangladesh. Reportedly, the different dialects of Bangla are spoken by more than two hundred million native speakers across the globe. Different researchers had classified these dialects in various ways based on where it is spoken. However, there are some discrepancies in the classifications as the same variety of Bangla spoken in a few regions have been classified by researchers differently. It can also be observed in the case of Bangla spoken in a socio-economically backward district of West Bengal, Birbhum. This can be due to different factors including limitation of access, lack of data, domination of more prestigious variety, overt prestige of speakers, etc. It is even more important to point out that due to the lack of enough research, many distinguishing features of Birbhum Bangla have remained unnoticed till date.

This study aims to analyze the phonological features of one of the regional varieties of Birbhum Bangla spoken in the Rampurhat region by comparing it with the Colloquial variety of Bangla.

Keywords: Birbhum Bangla, Rampurhat variety, regional dialect, phonological features

1. Introduction and Background

Many attempts have been done by researchers to classify the various Bangla dialects. Grierson (1898) divided the Bangla dialects based on their geographical locations where he mentioned Birbhum Bangla as a Western Bangla dialect. Later, Suniti Kumar Chatterjee (1975)

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classified it as Eastern Radhi, and Sukumar Sen (1993) called it Jharkhondi Bangla. Other researchers have also referred to it as Radhi or Jharkhondi Bangla. It can be observed that some of the features of Birbhum Bangla are somewhat similar to Radhi and Jharkhondi Bangla. However, features of Birbhum Bangla have not been studied in-depth in the past and the classification cannot be confirmed yet. Therefore, it is important to do a systematic study of this language and its varieties to be able to classify it properly.

The terms *Language, dialect,* and *variety* are often disputed and used interchangeably depending on the context. R. Wardaugh (1986) tried to explain these terms with different examples. He defined Language as a combination of multiple dialects and clarified that each speaker of a language speaks at least one dialect. According to him, "A dialect is a subordinate variety of a language" and also mentioned that in case a language has only one dialect, both the terms become synonymous. Hudson (1996) defined 'a variety' of a language as 'a set of linguistic items with similar distribution'. The word 'variety' can therefore be used to refer to any kind of variation in language including dialects, pidgins, creoles, regional varieties, sociolect, idiolect, etc. In this case, the Rampurhat variety of Birbhum Bangla has been investigated in this study further.

The word 'birbhum' is believed to come from the Mundari word 'bir' which means 'forests' and Birbhum refers to the 'land of forests'. Another belief says that the meaning of the word 'bir' refers to 'brave' and Birbhum is, therefore 'the land of the braves'. Even if the etymology of the name is in dispute, it cannot be denied that this place is a land of rich diversity. It is the home to indigenous tribes such as Santal, Munda, Kol, Ho, Oraon, Paharia, Mahali, etc. It also derived its great heritage from Tagore's Shantiniketan, Santals, and Bauls of this region.

Apart from this, Birbhum is majorly an agricultural district and most of the people are dependent on farming as their major income. It is only in recent years that the natives of this district have realized the importance of literacy and started sending their children for higher education so that they can find better job opportunities. According to Human Development Report Birbhum (2009), in terms of most of the human development indicators, Birbhum lags behind most of the other districts of West Bengal.

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Linguistically, there is a wide variety of Bangla spoken in this district and it is believed that the form of the language changes every few miles. It is therefore inappropriate to use the umbrella term 'Birbhum Bangla' for a specific regional or social variety spoken in Birbhum. One such variety that has been studied in this discussion is a regional variety spoken in the Rampurhat region of Birbhum and it can be referred to as the Rampurhat variety.

This language is mostly used among family members, friends and can also be heard in the local markets of Rampurhat. It is restricted to these social spheres as its usage is often associated with prestige, social status, economic status, and educational qualification. Many a time, the native speakers of the Rampurhat variety try to communicate in the standard Bangla deliberately to hide their linguistic identity in public places. Other users who managed to move out of the rural areas and secure a good social status prefer to use it in selective contexts only. Moreover, the new generation is not encouraged to use this language and is often ridiculed for the same. So, like many other regional varieties of Birbhum Bangla, the Rampurhat variety is also at high risk of getting endangered in the coming years. However, it is important to explore such understudied languages and preserve their linguistic features. A brief phonological analysis of the Rampurhat variety of Bangla has been done here to take a step ahead in documenting the language.

2. Data Collection

The data used in this study is qualitative in nature and had been collected through participant observation. The language consultants included native speakers of the Rampurhat variety including four female and four male consultants of the age group of 40 to 60 years. The collected data were also cross-checked with two older speakers of 69 and 85 years of age. A detailed study with more language consultants will be required in the future to analyze the language further.

3. Phonological Features of Rampurhat Variety of Bangla

The number of phonemes in the Rampurhat variety is similar to that of Standard Bangla i.e. it has thirty-five phonemes with seven vowels and twenty-eight consonants. The two varieties

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are different from each other based on the changes in vowel and consonant sounds in the Rampurhat variety. Few participants in the study suggested that some of these variations are influenced by being in close contact with the languages of the indigenous tribes living in surrounding areas as well as the neighbouring states: Bihar and Jharkhand. A few phonological variations and processes are discussed here in the following sections with examples.

3.1. Vowel Sounds

- /i/ changes to /e/ in word-medial position

Colloquial Bangla	Rampurhat variety	Gloss
pit̪ol	pet̪ol	brass
ʃikol	ʃekol	chains
biɾokt̪o	beɾokt̪o	irritation

- /e/ changes to /æ/ in word-initial, word-medial and word-final position

Colloquial Bangla	Rampurhat variety	Gloss
ekanno	ækanno	fifty-one
pet	pæt	stomach
t̪el	t̪æl	oil
d̪ena	d̪æna	loan
ʧʰele	ʧʰelæ	boy/ child
meje	mejæ	girl/ woman

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- /e/ changes to /i/ in word medial position

Colloquial Bangla	Rampurhat variety	Gloss
d̪eʃlaɪ	d̪iʃlaɪ	matchstick
ʧena dʒana	ʧina dʒana	acquaintance
dʒekhane	dʒikhane	where

- /a/ changes to /ɔ/ in word-medial and word final-positions

Colloquial Bangla	Rampurhat variety	Gloss
d̪uar	d̪uɔɾ	door
paiɾa	pɔiɾa	pigeon
nouka	noukɔ	boat

- /a/ changes to /o/ in word-medial position

Colloquial Bangla	Rampurhat variety	Gloss
pɔt̪aka	pɔt̪oka	flag
hãʈu	hõʈɔ	knee
t̪alu	t̪olɔ	palm

- /a/ changes to /æ/ in word-medial and word final position

Colloquial Bangla	Rampurhat variety	Gloss
biɾal	biɾæl	cat
dana	dæna	wings
bãka	bæ̃ka	slant

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kãʈʰa	kæ̃ʈʰa	blanket
bʰikha	bʰikæ	charity
ʃubʰida	ʃubʰidæ	amenities/ comfort

- /o/ changes to /ɔ/ in word-initial, word-medial and word-final position

Colloquial Bangla	Rampurhat variety	Gloss
oɾa	ɔɾa	they
oder	ɔder	theirs
poaʈi	pɔʈi	pregnant
upobash/ uposh	upɔsh	fasting
tulo	tulɔ	cotton
kouʈo	kouʈɔ	container

- /o/ changes to /u/ in word-medial position

Colloquial Bangla	Rampurhat variety	Gloss
ʈomar	ʈumar	yours
lok	luk	people
koʈʰai	kuʈʰai	where
mon	mun	mind/ heart
ʃona	suna	To hear
bon	bun	sister

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3.2. Consonant Sounds

- /k/ changes to /g/ in word-final position

Colloquial Bangla	Rampurhat variety	Gloss
lok	log	people
bok	bog	heron
kak	kag	crow

- /kʰ/ changes to /k/ in word medial and word-final positions

Colloquial Bangla	Rampurhat variety	Gloss
d̪ekʰa	d̪eka	to see
ʃukʰ	suk	happiness
ʃãkʰa	sẽka	Shell bangle

- /gʰ/ changes to /g/ in word-medial and word-final positions

Colloquial Bangla	Rampurhat variety	Gloss
megʰ	mæg	cloud
digʰi	d̪igi	lake
bagʰ	bag	tiger

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- /dʒʰ/ changes to /dʒ/ in word-medial and word-final positions

Colloquial Bangla	Rampurhat variety	Gloss
bondʒʰi	bundʒi	niece
madʒʰaɾi	madʒaɾi	middle
medʒʰe	medʒæ	floor

- /ʈ/ changes to /ʈʰ/ in word-medial position

Colloquial Bangla	Rampurhat variety	Gloss
bɛ̃ʈe	bɛ̃ʈʰæ	short
ʈʰũʈo	ʈʰũʈʰɔ	idler
ɛ̃ʈo	ɛ̃ʈʰɔ	leftovers of food eaten by someone

- /ʈʰ/ changes to /ʈ/ in word medial and word-final positions

Colloquial Bangla	Rampurhat variety	Gloss
ʃoʃʈʰi	ʃoʃʈi	sixth
kaʈʰ	kaʈ	wood
goʃʈʰi	guʃti	tribe/family

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- /ɖʰ/ changes to /ɖ/ in word medial and word-final positions

Colloquial Bangla	Rampurhat variety	Gloss
ɖuɖʰ	ɖuɖ	milk
ʃubiɖʰa	ʃubiɖa	comfort
ɖʰãɖʰa	ɖʰãɖa	puzzle

- /n/ changes to /l/ in word-initial position

Colloquial Bangla	Rampurhat variety	Gloss
noi	lɔi	not
newa	lewa	to take
nala	lala	drain
naɾu	laɾu	Round sweet
naʈi	laʈi	grandson

- /ʃ/ changes to /tʃʰ/ in word-initial position

Colloquial Bangla	Rampurhat variety	Gloss
ʃutʃalo	tʃʰũtʃlɔ	pointed
ʃẽk	tʃʰæ̃k	heat
ʃommukʰ	tʃʰamukʰ	in front of

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- Deletion of /r/ in consonant clusters in word-medial and word-final positions

Colloquial Bangla	Rampurhat variety	Gloss
proťʰom	poťʰom	first
tʃoiťro	tʃoť	month of March
dʒonťrona	dʒonťona	pain

3.3. Phonological Processes

The Rampurhat variety often shows evidence of incorporating various phonological processes to simplify speech production. Some of those modifications in the vowel and consonant sounds have been discussed in this section.

- Vowel Prothesis: Vowel sounds are often added in the initial position of words which begins with consonant clusters. This includes commonly used words from English as well.

Colloquial Bangla	Rampurhat variety	Gloss
spɔrɖʰa	aspɔrɖʰa	audacity
sťri:	isťri	wife
sku:l	isku:l	school
steʃon	isteʃon	station

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- Anaptyxis: Vowel sounds are usually added in the medial position of words borrowed from English.

Colloquial Bangla	Rampurhat variety	Gloss
plet	pelet	plate
bled	beled	blade
glas	gelas	glass
kri:m	ki:rim	cream

- Syncope: In the Rampurhat variety, an unstressed vowel is often deleted from word medial position.

Colloquial Bangla	Rampurhat variety	Gloss
baṯaʃa	baṯʃa	kind of sweet
kãnʧakɔla	kãnʧkɔla	raw banana
beguni	begni	brinjal fry

- Apocope: The final sound/s of a word is often deleted in the Rampurhat variety of Bangla.

Colloquial Bangla	Rampurhat variety	Gloss
pawa	pɔ	to get
poa	pɔ	one-fourth unit
laṯʰi	laṯʰ	kick
paṯa	paṯ	leaf (plate)

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- Progressive assimilation: A preceding sound usually has an effect on the following sound in the word.

Colloquial Bangla	Rampurhat variety	Gloss
ʃud̪d̪ʰo	ʃud̪d̪o	pure
d̪olna	d̪olla	swing
kʰælna	kʰælla	toy

- Regressive assimilation: A sound in Rampurhat variety is often affected by the following sound due to the ease of articulation.

Colloquial Bangla	Rampurhat variety	Gloss
kɔɾola	kɔlla	bittergourd
muɾkʰo	mukʰkʰu	illiterate
baʈna	banna	to grind
pãtʃʃo	pãʃʃo	five hundred

- Voicing: In the Rampurhat variety, a voiceless consonant often becomes voiced due to the influence of its phonological environment.

Colloquial Bangla	Rampurhat variety	Gloss
prod̪ip	pod̪im/ pid̪im	lamp
aʈop	aʈob	a variety of rice

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ɔʃoʧ	aʃudʒ	impure

- Devoicing: The sounds in the Rampurhat variety sometimes changes from a voiced consonant to a voiceless consonant in different words.

Colloquial Bangla	Rampurhat variety	Gloss
biːdʒ	biːtʃi	seed
tʃʰad̪	tʃʰat̪	terrace
ɾodʒgaɾ	ɾodʒkaɾ	livelihood

- Aspiration: Plosive consonants like /p, ʈ, t̪, k/ often changes to their aspirated counterparts /pʰ, ʈʰ, t̪ʰ, kʰ/ in the Rampurhat variety of Bangla.

Colloquial Bangla	Rampurhat variety	Gloss
pukur	pukʰur	short
bõʈi	bõʈʰi	a traditional vegetable chopper
dupur	dopʰor	afternoon

- Deaspiration: The aspiration in plosive sounds is often reduced or lost in the Rampurhat variety.

Colloquial Bangla	Rampurhat variety	Gloss
bid̪ʰoba	bed̪oba	widow

ʃukʰ	ʃuk	happiness
hoʈʰaʈ̪	hoʈaʈ̪	suddenly

- Nasalization: When a vowel sound is followed or preceded by a nasal sound in the Rampurhat variety, they usually get nasalized.

Colloquial Bangla	Rampurhat variety	Gloss
ʃond̪ʰe	sãdʒʰ	evening
gram	gã	village
paniʃɔl	paĩʃɔl	water chestnut

Conclusion

The Rampurhat variety of Bangla is one of the many varieties spoken in the Birbhum district of West Bengal. It is a concern that many native speakers of the Rampurhat variety disregard this language as a low variety and suggest their next generations not to use it anymore. This attitude can lead to the gradual death of this language variety and can be a threat to the linguistic diversity of Birbhum. This study attempted to get an overview of the phonological features of the Rampurhat variety and how it is different from the colloquial variety of Bangla. However, further study with more data is required to discuss the applied phonological rules and analyze this language variety in detail.

This study discussed some of the features of the Rampurhat variety based on a small-scale research including limited native speakers of the language. It is observed that there are several phonological differences between the Rampurhat variety and the Colloquial variety of Bangla. Many of these variations seem to be influenced by the ease of articulation. Some of the

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phonological processes that substantiate this are vowel prothesis, anaptyxis, syncope, apocope, devoicing, and assimilation.

With respect to vowel and consonant sounds, the differences in the Colloquial Bangla and Rampurhat variety can be observed by any speaker of Bangla. Even though these varieties are mostly mutually intelligible, there is a significant difference in how certain words are pronounced due to the changes in vowels. For example, the word /niṭṭo/ 'regularly' pronounced as /liṭui/ goes through significant changes from /n/ to /l/, deletion of /ṭ/ and vowel change from /o/ to /ui/. Even though the phonological changes have been discussed in this study, an extension of this study is required to analyze the processes in depth by using the Optimality Theory and other phonological theories.

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Sustaining Cultural Values in Formal Education: Integration of Folktales in School Language Curriculum

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Abstract

Education must respond to the needs of the society as a whole and the individual. As a result, it also should reflect the aspirations of the people: the social, cultural, emotional, and economic needs of the learners. Therefore, the desired curriculum of today's globalized world should be integrating technological advancement at the same time retaining the cultural values. However, the present day education in the country by and large, suffers from the gap between its content and the lived experience of the students. Schools must strive to restore and sustain the universal and eternal values oriented towards the unity and integration of the people, their moral and spiritual growth enabling children to realize their potential, at the same time realizing the purpose of life. With the renewed impetus on accepting the idea of constructivism we have to allow a child to build new knowledge on the basis of his/her previous knowledge. Folktales contain a wealth of knowledge handed down from generation to generation. It is also the reflection of cultural wisdom, the value system, the inclusivity required in the society etc. Folktales in brief tell the practical ways of living, of knowing the reality in the context in an amusing way in an easy language. If we want to inculcate the cultural values, folktale is a viable tool. The paper intends to look into the ways of integrating folktales in formal language curriculum for the sustenance of cultural values.

Keywords: education, folktale, constructivism, teaching and learning, curriculum, integration of knowledge.

Introduction

It is a well-known fact that education moulds and shapes a society, it is the basic essence of life and actions. Getting education means preparation for future life. Our mind is always processing new information from the environment in which we live and connect with the new knowledge required for the future/. It is important that the available knowledge is relevant to the future needs of the society. society and knowledge are the two faces of the same coin which empowers and enables a person to realize his/her own potential to an optimal level. On the societal front education helps in transmitting society's norms and values, sociologist Emile Durkheim

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maintains "Society can survive only if there exists among its members a sufficient degree of homogeneity; education perpetuates and reinforces this homogeneity by fixing in the child from the beginning the essential similarities with collective life demands".

Society through education performs the task of creating solidarity through cooperation, social solidarity, and social life, which basically aims at developing a sense of commitment, a sense of belongingness, and a feeling that a real-life and powerful society exists and that he is a part of it. Educational institutions serve as miniature societies where that children learn that basic value of the society. Therefore, education is a social process. The functions of education are mainly imparting survival knowledge, norms and values, culture and heritage and provide them skill and placement.

The Background
National Curriculum 2005 (NCF 2005) stated that knowledge is constructed by the child. It implies that curricula, syllabi, and textbooks should enable the teacher in organizing classroom experiences, in consonance with the child's nature and environment. Children are natural learners; they constantly explore, respond, invent, and work things out to add meaning to the world around them. Childhood involves being socialised to adult society, in acquiring and creating knowledge of the world and in relating oneself to others, in order to understand, to act, and to transform. Each new generation inherits the storehouse of culture and knowledge in the society by integrating it into one's own web of activities and understanding, and in realising its 'fruitfulness' in creating afresh (p.12). The relevance of folktales in the lives of children, lies in the fact that they pass on wisdom in a symbolic form from one generation to another.

Folktale
According to Eliade, 1964, "Folktales reflect a primordial condition and possesses a complex cultural identity. They attempt to supply a model for human behavior". It is a tale which was in the society, which has been narrated, widely told and retold. The lessons that a folktale teaches a society is immense, in the sense that it teaches the ways of responding to both physical and the social challenges that one has to face. The lived experience of the people /folk is reflected in the folktale. Folktales basically set up a fundamental contrast between good and evil, intelligence and stupidity, making the hearer/reader to understand the polarities and ways of resolving the conflict.

In addition to these, many folktales have stories about the origin of cultural practices, the way taboos are observed, explaining specific habits of various animals, the relation between the animals, plants, and humans etc. Folktales serve as the foundation of moral values, ethics and wisdom thereby providing us with the ability to become a member of a certain culture and society.

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It enables a person to behave well, so in general, folktales provide a moral lesson. There are thousands of stories that teach the moral of cooperation, fellow feeling, friendliness, kindness, sympathy, truthfulness and understanding, etc. Most importantly, children find folktales entertaining, they want to envisage the further of the story, they see amusement, fascination and the lure of enjoyment created by the magic and the imaginary things, the supernatural beings, the foolish characters, the wise characters, the extraordinary worlds available in abundant, in the folktales. Culturally, it is used to teach important lessons about human values and in turn prepares the children to live well, with a deeper understanding not only of their fellow beings but also the trees, plants, animals, the surroundings etc. Folktales also provide a common language to communicate the issues that are relevant to our lives.

Folktales is the most important tool used in socialization of the language as well as culture since time immemorial. It plays an integral role in helping learners increase their awareness of their critical consciousness and socio-cultural surroundings by preparing them to read cultural codes, interpret mythical languages from the context that are simple and easy to understand. Reading Folktale is a prelude to handle other literary, artistic, and contemporary entertainment categories which are prevalent in the society. It gives children the lessons to handle cultural and social situations more effectively in the real life. According to Bettelheim 2010, folktales act as a means through which children derive hope and believe in happy endings.

They serve as a foundation of moral values, ethics and wisdom thereby providing us with the ability to feel and be human. The ability to convey the cultural expectations, the values, the norms, the ethics in an interesting manner makes folktale sustainable and relevant through ages. The general happy endings of folktales give hope to the people. The narrative style, the themes, the magic, and the atmosphere they generate inspire a sense of security, the comfort; wisdom to resolve problems makes folktales timeless and lively. Folktales contain a unique way of telling and a cultural element which depends on the place and time when the story is being told.

No one can say whether the folktales or the traditional beliefs are earlier. Whatever the case is, what is important is that human beings in the course of their life experience many things, good as well as bad and they narrate their experiences in the form of a story, of which many beliefs have become obsolete, but few still remain, this is the real flavor that folktales give to the society.

Benefits in Language Learning
Language learning requires a relevant context which is easily accessible and redundant. The use of folktales enhances the cognitive ability and rhetorical reasoning skills while also bringing about pleasure and understanding to the reader. It promotes cooperative group work and the individual's pursuit of pleasure reading. These can be used to explore personal, psychological,

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emotional, social, and cultural truths. Folktales provide a lifelong experience which deals with permanent truths and universal values. Folktales can be introduced in the classroom easily because they are simple, short, and authentic.

Folktale is good for developing mainly reading skills because of the following reasons:

- Language of Folktales is simple and easy to understand.

- They are short and reading them may not require the use of dictionaries which can spoil the reading pleasure.

- Certain similarities in different Folktales exist in many languages. Once children have read a Folktale, it is easy for them to read a similar kind of Folktale in other languages too, which will only happen as they develop as a learning individual.

- Can be divided into various structural language components that can provide basic language learning practice.

- Can enhance vocabulary, pronunciation, grammar pattern and reading comprehension.

- For children to start reading which will form the basis of all literacy skills, the material available in their hand for reading should be simple, relevant, and culturally familiar to them. Unless, their reading exercise will be interesting and fun, they will be under compulsion to read it. If their first experience in reading is not interesting, they may not develop the desire to read more, and this will hamper their development of literacy skills. Thus, connecting folktales makes a potent source of reading material, as children have an inquisitive thinking, the excitement to know whether the story is one which they have known or a new one, will automatically develop the habit of reading in them.

Benefits in Psychological Development

Children's journey to adulthood involves battling the inner pressures and conflicts of growing up. Folktales speak to children about their struggles unconsciously in a way that they can understand (Bettelheim, 1989). Children's understanding of themselves, and the world does not happen overnight, and it needs to be built up in small steps. Children are drawn to Folktales which corresponds to the way they think, for instance, they believe in magical relationships between thoughts and things, and between inanimate and animate objects and so on. Children also tend to identify the good characters more easily, which awakens in them the desire to behave in the same positive way. Hence, folktales can contribute greatly to their social education. The child likes the folktale to tell him of someone who succeeds (Kready, 1916; Jones, 2002).

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Children like to read folktales again and again which in turn influences their thinking. Folktales provide a foundation for children to understand their existence by providing a variety of environments, conflicts, and characters which children can experience. It also helps one in recreating and recognizing the events in life. Folktales are particularly a good way to teach children realistic thinking, as stories can show children how people realistically solve their problems. Folktales also help children find a way to look at another culture from within, they serve as a therapeutic function, and develops a framework for an individual's belief system. For a new reader, the ability to recognize the narrative structures along with their mythical significance, is a powerful tool for potential understanding of the culture. It can be read as entrances leading to more critical understanding of the socio-cultural surroundings. Since Folktales focus on universal human realities, the genre is capable of transcending cultural barriers and bringing harmony in the young minds of the children.

Why to Use Folktales in the Class

The tricky and complex situation/plot in folktales creates suspense in the listener/reader and he/she wants to read/listen to the whole story helping them to learn the language. The subtle ways of resolving the conflicts give hope to the children, as they find morals and optimism from the story. They can be exposed to the old wisdom and knowledge of humankind which we often forget about. Literature provides a wonderful source of material for eliciting strong emotional responses from students and using it in the classroom is a fruitful way of involving the learner as a whole person (Lazar, 1993).

One of the most important points in using folktales is that they can be adapted to the level of the child, where their composition of sentences and plot are simple and understandable. Writing down of folktales /fairy tales are directly related to the development of children's literature in the 18th and 19th centuries, which leads to an understanding that children should be reading folktales/fairy tales in childhood. Many scholars are of the opinion that folktales/fairytales reaffirm the character and cultural identity of the folk. Most often the basic values of life such as trust, hope, honesty, kindness, and the beliefs in a high power could be interpreted as a root of faith (Jones, 2002) is taught through folk tales. They inculcate the motivation to adhere to the significant values of the civilized society. Striving for these values is motivated and modelled in these tales, and the ground is set for success in the achievement of a meaningful life. They help children feel positive about other countries and cultures and can broaden their knowledge of the world (Cameron, 2001).

Situating in the Context

Here in this paper we propose two pedagogies of incorporating the folktale in school curriculum to sustain cultural values:

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Pedagogy I: Inclusion of Folktale as a Text Selected to Teach in a Particular Class

We will take up one Manipuri folktale to teach values of <u>honesty</u>, <u>willingness to help the poor and person in need</u>, and the <u>ill effects of greed in society.</u> In addition to this, existing social taboos related to the Python is shown in a realistic setting rather than teaching it directly. Moreover, it also tries to establish a belief system by bringing up an event which is supposed to happen in the past. This is the manifestation function of using folktale. The story is *Laren Ningthou Ongbi* (the wife of the python king).

The events included in the folktale in brief are as follows:

Event 1: A widow's beautiful maid is working in the *Jhum*. There she met a handsome boy (a python in disguise) and he helped the girl in her *Jhum* related works. They eventually fell in love.

<u>Value associated:</u> Helping the mother is the duty of the child. Also helping the weak/needy people is desirous.

Event 2: The boy expressed his desire to marry her, the girl requests the boy to send his kin to ask for her hand. Since the boy was not a real human being but rather a python in human form, he could not do so, and he had no answer to the proposal.

<u>Value associated:</u> Knowing a future life partner is important (Marrying an unknown person is not appreciated).

Event 3: The girl narrated the whole story to her mother, and she found the matter quite suspicious. She wanted to know the truth: whether the boy is a human being or something else in disguise. She made a proper meal mixed with *charcoal, turmeric, onion,* and *garlic* and instructed her daughter to ask the boy to share the meal. As the God in Meitei belief, refuses the offerings of the ingredients mentioned, the python king did not eat the meal but ran away.

<u>Value associated:</u> Seeking help from the elderly is a good idea, reinforcement of cultural practice of taboo in relation to python.

Event 4: The mother-daughter duo realised that the boy was not a human being and so they kept quiet. The mother warned the daughter not to entertain the boy anymore. On the other hand, the boy fell ill and became bed-ridden. Knowing very well that he was dying he expressed his desire to meet his beloved only once. His mother was determined to fulfil her son's last wish.

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<u>Value associated:</u> Following the advice of the mother, fulfilling the wish of a person in his/her death bed.

Event 5: The python's mother was disguised in the form of an old woman (in disguise) went to the girl's house and requested the mother-daughter duo to help her son and go along with her to meet the dying boy. As the belief that helping someone in real need is the onus of human being, they agreed to the proposal despite it being against the norm of the society.

<u>Value associated:</u> Helping a person in need is a human value.

Event 6: The two lovers met. The god/python wished to do something for his beloved in return of her love, so he gave her a precious gem which he possessed. The girl with her mother lived happily without any wants. The girl didn't marry anymore and remained as a faithful wife to the python husband.

<u>Value associated:</u> Life partners should be true to each other.

Event 7: The villagers were jealous of the fate of the girl, especially her brothers (the family had seven brothers). Since the brothers were strong, they caught a python and kept it with their sister overnight in a single room, as done by all married couples. Since the python was a real python (animal), not a god, it ate the sister that night itself. The life of the young girl ended because of the jealous and greedy nature of the brothers.

<u>Value associated:</u> Greed leads to destruction.

If the folktale is to be incorporated in the textbook, the language (vocabulary, syntax) should match with the cognitive level of the child. With this simple story, universal human values like helping the needy, taking advise of elders, honesty and trust towards a life partner could be taught and the ill effect of greed is reminded once again. All these values can be learned by children in an amusing manner. As children knew the story already and the tension of marrying a girl with a python, the learning of taboos may lead to realistic thinking. The teacher while teaching the folktale can help children learn narrative styles in language. Telling and retelling the folktale will enhance reading (with understanding) and summarization techniques.

Pedagogy II: Use of Folktale as an Authentic Writing
It is not required to include any specific folktale in the book since the curriculum load is a problem nowadays. Folktales of various languages and cultures which are readily available in the class can be used. The classroom process may be somewhat like this:

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1. Allow students to bring any folktale as an authentic material. Folktales thus collected will later be grouped into different subheads which are classified with an understanding of which value it is intended to reinforce.
2. After classification, one story would be given to a group of students to describe the characters, the places where the event happened, etc. This will help them to improve their reading and writing. Student's written work will be kept aside for further analysis on their writing skills.
3. The same group will be given the same story once again to retell the story; this will enhance their speaking skills.
4. As part of the discussion following each folktale, we will also look at the values and messages that are found within. These too can be charted and saved for subsequent examination of the similarities among the stories of various cultures.
5. We will also examine elements of the stories such as setting characters and behaviors and will try to write it down as a preliminary activity to learn literary writings. Using plot elements and characters can be helpful when you aim to discuss stories, films, novels, and other narrative genres in class.

Conclusion

The pedagogies suggested are not prescriptive in nature. There can be many more ways to use folktales in the classroom for fun, for role play extending even to deleting and replacing of characters of the story on the basis of children's perception and cultural understanding. Any one of the methods can be adopted by the teacher concerned, and in this process, children will learn values implicitly through a written, known story in a realistic setting, while practicing language skills.

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The Translation of Emotive Expressions of Victor Hugo's Poems Between English and Arabic

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Abstract

The aim of this study is to investigate the translation of emotive expressions in two poems of the French novelist and poet Victor Hugo. The study will examine the rendition of the French emotive expressions found in these two poems into Arabic and English as well trying to investigate the ability of both languages (Arabic and English) to express the same emotional effect of the French texts. This paper presents a comparative study for the ability of Arabic and English to translate such expressions from French.

Keywords: Emotiveness, Victor Hugo, Poems, Connotation, Denotation, Literary Translation, English-Arabic.

About Victor Hugo

As a part of the romantic period that was dominant in Europe towards the end of the 18th century, Victor-Marie Hugo was born on February 26, 1802, at Besançon, in eastern France as the youngest son of Joseph Léopold Hugo who was an officer in Napoleon Bonaparte's army and Sophie Trébuchet. Through a period of about sixty years, he was a prolific poet, novelist, playwright, and dramatist. Hugo is considered one of the best- and well-known French writers all over the world. His most renowned works were his two novels *Les Misérables* (*The Miserables*) and *Notre-Dame de Paris* (*The Hunchback of Notre-Dame*). In addition to his novels, he was also known for his famous poetry collections *Les contemplations* (*The contemplations*) and *La Légende des siècles* (*The legend of the ages*).

Hugo lived a very unstable life due to his father's job as a general in the army with his tasks forcing him to go from one place to another. This affected Hugo's education and poetic skills as Hudson said: "His education was thus very irregular, and even at the Pension Cordier, to which he was presently sent, he devoted himself with more ardour to poetry than to his prescribed studies." (Hudson 1919:207).

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Many events had remarkable consequences on him during his life both personally and emotionally. One of them is his exile to Belgium then to Channel Islands as a result of Napoléon Bonaparte taking authority in France. Hugo was a part in the opposition to Napoléon's power which faced three consequences, death, imprisonment, or exile. "According to the new government's own statistics, 380 people (many of them uninvolved civilians) were killed; 26,642 were imprisoned, and 9,769 of those were deported to the notorious penal colonies in Algeria and French Guiana". (Hugo and Blackmore 2004: xi). It is worth mentioning that Hugo returned back to Paris after the abduction of Napoléon the emperor then.

Another important event that influenced Hugo's life tremendously is his daughter's drowning at the Seine with her husband which was a great shock for him. This event will be highlighted in the discussion of the poem *Demain, dès l'aube* (*Tomorrow at Dawn*) later in this paper.

What is Emotiveness?

The concept of emotiveness and its relationship with translation is an important one especially when dealing with literary texts, poetry in particular which are believed to have emotive expressions more than do other types of texts such as the legal or the scientific texts.

According to *Mariam-Websters*, the meaning of *emotiveness* which comes from the word *emotive* means:

"1. of or relating to the emotions
2. appealing to or expressing emotion"

And according to *Oxford Learners Dictionary*, Emotive means: "causing people to feel strong emotions.".

Thus, the emotive meaning lies behind the literal or the conceptual meaning of a lexical item as it is related to the effect a word carries for the receiver. For example, when a man says, "A moon passed by my house last night", he used the metaphor through which he made his beloved a beautiful lady similar to the moon with all the positive connotations this metaphor carries such as being beautiful and luminescent. Moreover, by using this, he wants everyone listening to him to feel the same way which is done in fact by the use of such metaphor. From this, we can say that" The emotive meaning of a lexical item pertains to the aura of the personal feeling it arouses in the text receiver." (Farghal and Shunnaq 2011: 133).

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Many translation theorists gave definitions for emotiveness each of them looks at it from a different angle. Nida said that "But we not only understand the reference of words; we also react to them emotionally, sometimes strongly, sometimes weakly, sometimes affirmatively, sometimes negatively. This aspect of the meaning which deals with our emotional reactions to words is called connotative meaning.". (Nida 1982:91). That way, what gives the expressive meaning its prominence from the receptor whether a listener or a reader. On the other hand, Newmark considered that the producer of the text whether speaker or writer is the important part saying that "The core of the expressive function is the mind of the speaker, the writer, the originator of the utterance. He uses the utterance to express his feelings irrespective of any response" (Newmark 1988:39).

In such cases, the role of the translator is to create congruency by preserving and conveying the same emotional effect and the same connotations that are found in the original text in order to achieve an authentic version of the ST. It is mentioning worthy that this is not an easy task, rather it is a thorny path that requires lots of attention, critical reading of the ST and a great knowledge of the TL and its culture.

An example to show the importance of translating the connotation of the lexical item and achieving congruency between the SL and the TL is the words (thin, skinny, slim). Those three lexical items are similar in their dentation (conceptual meaning) but they are different in their connotations, and this difference must be conveyed when they are translated into Arabic.

She is a **thin** girl.   هي فتاة **نحيفة**
She is a **slim** girl.   هي فتاة **نحيلة** / ممشوقة القوام
She is a **skinny** girl.   هي فتاة **هزيلة**

If we look at the translation of the three lexical items, we find that different equivalent is used for each item to express the accurate meaning and the proper connotation. Thus, the word (thin) is translated into **نحيفة** which is a neutral item expressing neutral meaning. While the word (slim) is rendered into **نحيلة / ممشوقة القوام** which expresses a positive connotation. On the other hand, (skinny) which contains a negative connotation is translated into **هزيلة** the word the gives the same negative meaning in Arabic. From this example, we can see how important it is to choose the right emotive equivalent that suits the connotation expressed as these equivalents are not always interchangeable.

The Discussion

As stated earlier, the study aims at investigating how emotive expressions are translated into both Arabic and English to discover conveys the same effect as that of the French text. To achieve this goal, emotive expressions in five poems for the French famous writer and poet

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Victor Hugo, were studied and analyzed in order to make a comparison between the Arabic and the English renditions. The five poems and their English translations were taken from the site https://thefrenchroomhome.wordpress.com/2020/05/07/victor-hugo-famous-poems/ .The Arabic translations were done by رضى القاعوري in his collection.

لنحب دائماً ... لنحب أيضاً (مختارات من الشعر الفرنسي)

1. **Demain, dès l'aube (Tomorrow at Down)**

This poem is Hugo's most famous poem written in 1847 and included in his collection Les contemplations (contemplations). Hugo wrote this poem four years after the death of his daughter Léopoldine and her husband who drowned in the Seine.

In this poem, Hugo is declaring that he is going in a journey the next day at early morning (dès l'aube) and at a very early time as he said: à l'heure où blanchit la campagne (at the time when the countryside becomes white as a result of morning dew). Thus, he is planning in advance to do so; the fact that justifies the use of le future simple (the simple future tense) like:

- Je partirai (I will depart)
- J'irai (I will go)
- Je marcherai (I will walk)

In French, this tense is used with future arrangements "le future simple indique en generale une programmation." (Grégoire and Thievenaz 2013:226). This idea should be conveyed when translating the poem to reflect the same effect that Hugo expressed. If we have a look at the two translations of the verb (je partirai) in the second line, we can see that the English rendition is (I will depart) and the Arabic is سأنطلق. The verb (I will depart) does not show the planning of the journey about which Hugo is enthusiastic which is indicated in the French verb. On the other hand, the Arabic verb سأنطلق conveys Hugo's intention of his predetermined journey, thus reflecting the same positive effect of the verb in the SL. To make the English translation more accurate, it should be (I will set out a journey).The verb (set out) expresses this idea of predetermination and the eagerness of the journey; this meaning is found in www.merriam-webster.com: "3**:** to begin with a definite purpose **:** INTEND, UNDERTAKE
   intransitive verb
: to start out on a course, a journey, or a career*set out* across the country"

So, it is not only going out or departing but also having a purpose which is determined earlier.

Another example is the second stanza of the poem where Hugo is portraying his grief, sadness, and loneliness in his journey. The picture he depicted for himself is very gloomy and

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sorrowful where he found himself depressed and helpless. In fact, the two target texts were successful in giving the same frame for this scene. In the first line he said:

 Je marcherai les yeux fixés sur mes pensées,
Sans rien voir au dehors, sans entendre aucun bruit

These lines depict his status during the journey as detached from any surroundings, even any noise. The English translation of the above lines is:

I will walk, eyes set upon my thoughts
Seeing nothing around me and hearing no sound

The translator was successful in choosing the adjective (set upon) as an equivalent to the French adjective (fixés sur) which means to focus on something giving it all your attention which is the same as in English. According to www.merriam-webster.com, one of the meanings of (set upon) is: "e **:** to place as an estimate of worthset a high value on life".

Hugo during his journey was detached, nothing matters and nothing clear to him but his thoughts (pensées) that made him see nothing outside his thoughts (Sans rien voir au dehors) or hear any noise (sans entendre aucun bruit), all of this because he is focusing on his thoughts.

The Arabic translation also conveys this feeling of detachment by also using strong lexical items expressing this. For the first line, the translation is:

سامشي و عيناي مسددتان على افكاري
من دون ان انظر خارجا من دون ان اسمع ضجة

Here, the translator used مسددتان على افكاري as an equivalent for (fixés sur) which was a very successful choice. The adjective مسدد is derived from the verb سدد which means according المعجم الوسيط:" "سدد السهم الى الصيد وجهه اليه to to aim your weapon at a prey which indicates that focusing on your target and putting all your attention on it without paying any to the surroundings.

This gloomy picture continues in the following pair of lines:

Seul, inconnu, le dos courbé, les mains croisées,
triste, et le jour pour moi sera comme la nuit.

Here, Hugo continues describing him by highly expressive words that reflect his emotionally and physically bad situation which is also expressed skillfully in both English and Arabic renditions. He started by the adjectives (seul , inconnu) which are translated into English as (alone, unknown) reflecting his being lonely and alone in this journey and unknown stranger in this place. The Arabic translation also conveyed the same effect as these adjective are translated into

وحيداً مجهولاً.

Hugo went on describing his miserable physical conditions as (le dosc courb ,les mains croisées) which indicated that his body also is suffering like his soul. The English translation for this line is: le dos courbé (back bent) , les mains croisées (hands crossed). This rendition is successful in portraying the same picture found in the ST, thus giving a similar effect. When it comes to the Arabic version, also the same applied as the translator chose strong Arabic lexical items to create the same emotion inside the Arabic readers of the text. Le dos courbé is translated into الظهر منحن and les mains croisées و اليدان مكتوفتان which reflect how helpless he is with his bowed back and crossed hands that fact that made him unable to react to any thing around him (the concept of loneliness and detachment). In the last line of this stanza, he reiterated all this when he said:

Triste, et le jour pour moi sera come la nuit

which means that he is sad, day is similar to night for him as he is focusing just on his thought inside his mind. Moreover, in the first stanza he used a verb that exactly conveys his hard status which is:

j'irai par la forêt , j'irai par la montagne

Here he said that during his journey he will pass through the forest and the mountains, in the English TL, the translator translated the verb irai into(go through). The Arabic TL has a stronger verb that evokes more appropriately the emotions indicated by Hugo which is

سأشرد في الغابة ، في الجبل

The choice of the Arabic verb سأشرد was smart because it means to go from one place to another unaware of what is around you and not paying any attention to any sound or any view which is exactly the case with Hugo in his journey. According to المعجم الوسيط : ٤٧٨

- الشرود هو عدم الانتباه الى الظروف المحيطة.
- الشريد الطريد الذي لا مأوى له.

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The first one is a noun which means paying no attention to the surrounding circumstances, and the other one is also a noun meaning the person who is wandering and having no shelter. As a result, the verb used which is derived from these nouns best fits the emotive meaning here.

2. **La tombe dit à la rose (The grave Said to the Rose)**

This poem was published in 1837 in Hugo's collection les Voix Intérieurs (Inner Voices). It is based on a conversation between a grave and a rose in a way that makes it a poem typical to the romantic period to which Hugo belongs.

From the title, we can see that the poem will be full of figurative language as it shows that the protagonists the grave and the rose are given the characteristics of the humans or personification. By doing so, Hugo wanted to create a vivid picture for those two who in fact represent life and death.

The conversation was very simple and smooth but very deep and philosophical. This requires careful thinking when translating since it has many expressive words and expressions. For example, in the second line of the first stanza it is said:

Des pleurs dont l'aube t'arrose
Que fais – tu fleur des amours?

This is the beginning of the conversation where the grave is asking the flower about the (pleurs) drops of water/dew found on it. In the French text Hugo used the word (pleurs) which means according to https://www.larousse.fr/dictionnaires: "Larmes de tristesse, d'affliction, de douleur". In the English TL, the translator translated it into (tears) with its connotations of sadness and sorrow. This rendition is not congruent with the connotation that Hugo intended which is positive. Hugo meant that the (pleurs) are a source of life and new starts as it is given to the rose by l'aube (dawn) which is the start of the day when almost all the living creatures wake up and go in their life. Moreover, he called this flower (fleur d'amours) or flower of love, which is also another evidence that Hugo portrayed the flower as a positive side representing life.

On the other hand, the Arabic translator reflects this meaning precisely and thus achieving congruence with the French SL. Translator chose the word ندى as an equivalent to (pleurs) to give the same positive connotations. According to المعجم الوسيط , the word ندى is:
" ندي الشيء – ندى و نداوة : ابتل و الأرض أصابها الندى فهو ند و هي ندية" (المعجم الوسيط : ٩١٢) .
This is the first meaning of this word which is to get wet, also in the same entry, there is another meaning for this word which is related to generosity and giving:

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" أندى فلان : كثر عطاؤه و فضله". (المعجم الوسيط : ٩١٢).

Thus, the English rendition was more successful in conveying the same emotion of the SL.

Another الاexample is in the last lines of the first stanza:

Que fais- tu de ce qui tombe
Dans tons gouffre ouvert toujours?

Here is the question posed by the flower asking about the dead that fall in the grave. Hugo used the word (gouffre) to refer to the grave. According to www.larousse.fr/dictionnaires, gouffre is:

"Cavité profonde et abrupte qui s'ouvre dans les régions calcaires, soit par dissolution, soit par effondrement de la voûte de cavités karstiques.". Thus, a gouffre is not a mere hole dug in the ground but it is so deep, dark, gloomy, and dangerous. In fact both translations reflect this very same emotive meaning. The English translators opt for (abyss) as a congruent equivalent for (gouffre) as it shares the same connotations. According to https://www.merriam-webster.com it is: "an immeasurably deep gulf or great space". In the same way, also the Arabic translator chose the word هوتك   which also reflects the same meaning. In المعجم الوسيط the word هوة chose the word means:" الحفرة بعيدة القعر "that is a hole whose base is very far away. As we can see, Hugo used this word (gouffre) to show a negative attitude towards the grave expressing how terrifying , gloomy, and deary it is. Both translators, were successful in conveying this very same emotions in their renditions.

In addition to this, Hugo used the adjective *sombre* to describe the grave which also expresses the idea of gloominess and sadness. According to https://www.larousse.fr/dictionnaires, *sombre* means "Qui est empreint de tristesse, d'inquiétude, chargé de menaces" that is full of sadness , worries and threats. The English translator used the adjective (sombre) which also means deary and gloomy. When it comes to the Arabic text, the translator used the word مظلم
which also shares the same connotation of darkness and dreariness.

Another adjective which Hugo loaded with emotions is the adjective (*plainitive*) used to describe the flower. According to https://www.larousse.fr/dictionnaires: *plainitive* means: "Qui traduit une douleur, une peine" that is: expressing pain, sadness or complaining. Hugo describes the flower like this to express the grave's attitudes towards the rose. The grave is annoyed by the rose's opinion of it as being a gloomy and dreary abyss. This same emotion is reflected by the English equivalent adjective (wistful) which also means sad. the Arabic equivalent نائحة is even stronger in showing this emotive meaning. According to المعجم الوسيط which is   lamenting and wailing . (961) "ناحت المرأة على الميت : بكت عليه بجزع و عويل " it means:

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Conclusion

Emotive expressions which are abundantly available in literary texts namely poetry is a way to show and express emotions in an aesthetic and indirect way making them problematic in translation. The source of this problem is that in most cases they are culture bound requiring good knowledge of the target culture. Lack of cultural knowledge may lead to incongruent renditions that may give the readers a false impact different from what the source text wants to convey. After discussing these two French poems for the prominent French writer and poet Victor Hugo with their English and Arabic translations, we can say that in most cases the translators were successful in creating the same impact found in the SL especially the Arabic. This is not surprising as Arabic as a highly expressive language and "Emotiveness might be of a particular importance for Arabic readers, because words carry a great deal of emotional content either in themselves or in the context they are imbedded in" (Mahasneh:2016). Consequently, a translator must examine and study very well the words of the SL in order to choose the best congruent equivalent to achieve the goal of the task performed which is creating an ambiance equivalent to that of the SL in order to let the TT readers enjoy the same taste as that enjoyed by the ST readers.

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Projection of Women's Voice in Tribal Folklore: Metamorphosis of the Daughters of Nature From Invisibles To Individuals

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Abstract

The sole intention of this present paper is to provide a comprehensive picture of women, by extracting references both from folklores and real life practices. The researcher has made an effort to anatomize and vindicate the location of the daughters of Nature and give them, who are even now termed as "subaltern" (Spivak), a voiceless marginalized class of society, an inaudible voice. Folklore, a part of oral literature that get written down by the scholars, flags the voice of patriarchy. In fact it will be no exaggeration to profess that the history of folklore has been the history of women subjugation and that has very meticulously clipped the wings of women. Those women of folklores, who have become the alter-ego of many modern women, had very little to say and were under the constant observation of either a patriarch or a flag bearer of patriarch, some of them died at the end of the story while others became successful to attain their long desired freedom though it didn't come without a cost.

Though the presence of patriarchy is paramount in folklores but what can bring some light in the grey canvas of folk literature is the fact that the tribal folklores especially the folklores of Northeast are way more superior than the folklores of other parts of the globe. In the folklores of Britain only men have sayings and women by virtue of being subordinate to men are left out with no words. Those unheard oral stories of Tripura have captured a vast range of social issues. Some stories have given women a voice while others have successfully been able to curtail their words. In some stories harm emerges from a womanizer and in other stories one woman has turned against another.

This paper will try to provide answers to these important questions -
A. What is Folklore?
B. What does folklore teach?
C. Do all folklores have subjugated women?

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D. Do women have a voice in today's world?

Keywords: Folklores, Tripura, Patriarchy, Invisibles, Individuals, Androgynous mind.

Introduction

Before taking a deep dive into the galvanizing world of folklore it would be no waste of time if one takes to explore and understand the very term 'folklore'. The Dictionary meaning of 'Folk' is 'people' and 'lore' stands for 'story', thus folklore means the stories of a particular race or a community that get transmitted through words. The anecdotes of those kings, queens and simple rustic people were carried from mouth to mouth through several generations and survived by that tradition only.

William John Thoms has been credited with devising the term "folklore" in 1846, that encompasses a mammoth portion of human life ranging from folktales and legends to beliefs and practices. According to Oxford Dictionary, "the word folklore is the study of traditional beliefs, legends and customs current among common people. Properly speaking folklore is only concerned with the legends, beliefs of the folk - of the people." To put it simply, folklore is a part of oral literature, that through its variegated forms such as, art, music, dance, stories, has faithfully portrayed the culture, practices, beliefs and principles of a particular community.

By indulging oneself in studying folklore one can get an excess to the remote but captivating world of tribal people that not only mirrors the kind of life they had lived but also illuminates ways through which, despite being repeated attempts to cut one's voice into pieces, one got the chance to liberate oneself from the bleary ambience of tyranny. Folklore, therefore, can be taken as a historical document whose occurrences can be revamped. Instead of rescinding these lores as balderdash one should take a cognizance of the events that are being depicted in the stories to make the world livelier not just for oneself but also for the society he or she is a part of.

1. **Folklores and Society -**

Every culture manifests itself with its own set of beliefs. While some practices have been extolled and received worldwide accreditation for its uniqueness, others have either been lambasted or abjured by the people. Different communities have different stories to delineate but what is recurrent in these stories is the depiction of female characters. Those daughters of Nature were constrained by the law makers of the society to live in a cage but unlike the British folklores where the heroine had to live as a captivated invisible being under the shadow of an invincible patriarch until the arrival of the hero, who would liberate her from slavery and become

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her consort, the tribal folklores offered women the key to get themselves liberated by smashing the prison of bondage that had held them chained for a long time.

bell hooks in her book "Feminism is for Everybody; Passionate Politics" says that the strongest patriarchal voice in her life was the voice of her mother. It is veracious that patriarchy, the institution that has been in charge of framing laws, gets its rules materialized through matriarch of the house and the flag bearers without further questioning starts adhering to the values that are being framed with the covet to cripple their own advances. Emelye (Chaucer's The Canterbury Tales) being a perfect representative of stereotype woman got very little or no chance to speak. No one in her family neither her sister, Queen of Amazon, nor her brother-in-law, Theseus, the Duke of Athens had taken this effort to ask her about her desire, all the wings of her aspiration fell on the ground when the decision of king Theseus pierced her heart, ultimately, she had to bend down before the edict of king.

Tripura Folklore
Chethuang
Unlike this story that was fashioned to propagate the angelic nature of women, the lores of tribal people have paved the way for its women to liberate themselves from the shackle of patriarchal system. The obsessed brother of Maitungti, Bablung who became enamoured after seeing the bare legs of his sister expressed his desire to marry his sister to his family. Apprehended family initially tried to talk out of the unscrupulous demand of Bablung but as it happens in many families, the family members have to cede before the demands of the boys. Here in the story "**Chethuang**" also the same thing happened. Upon having failed to transpose his mind the family members without taking the consent of the girl started to prepare for the marriage ceremony. When she found out that all these arrangements had been made for her marriage with her brother, she became feeble and began to contemplate about freeing herself from this unsocial union. Determined and spirited Maitungti got confidence in Chethuang tree, that not only appeared as her protector but also helped her to attain freedom. The girl openly revolted against the anarchy of her family through her song, " Oh Chethuang tree, they want to get me married to my brother. You grow more more." The song remains a symbolic one that reminds its listeners the zeal of Maitungti for freedom. The father, mother, and grandmother of Maitungti had made no attempt to discuss the matter with her or to know her desire. Like Mamachi (The God of Small Things) the grandmother of Maitungti acted less like an individual woman and more like a flag bearer of patriarchy, whose ultimate concern was to make her grandson happy by fulfilling his wish.

"...be girl
Be wife, they said. Be embroiderer, be cook,

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Be a quarreller with servants."

This quotation has been taken from Kamala Das' confessional poem "An Introduction", which has projected her anger towards her relatives who had left no stone unturned to teach her the proper ways that should be adopted by her to become a Woman. However, Kamala Das is not the first or the only woman who has received this education from her family, particularly from the female members of her family.

The Stock Girl
The story of Arti, the protagonist of "The Stock Girl", has depicted the crudest from patriarchy in a more detailed way. Arti's mother died when she and her sister Tripti were infant, Manik, the father of Arti, a jhumia by profession had decided to send his daughters to their aunt's house, seemingly the journey of these two girls from their own home to the house of their aunt was easy but living under her control was not especially for Arti. Her independent mentality, open nature and liberal attitude soon had started irking the conservative approach of her aunt who began to despise and scold her on every small pretext. On one occasion when she demanded food to eat, she was offered the leftover of animals by her aunt and on another occasion her aunt spit on her face. In place of getting support from her family for her independent outlook she was rebuked by them instead. When no one from her own family came forward to support her it was the stocks who like messiah came to her to replace her tears with joy by giving her their feathers that she used to make two wings for herself. After several attempts she had become successful to fly away from the cage of her aunt. Netaji in one of his speeches uttered that, "freedom is not given, it is taken". This line of Netaji can be used here to emphasize the very theme of this story. Arti like the captivated India has been able to receive freedom after several attempts. The feathers that Arti has used to make her wings symbolize knowledge.

Kok - Ta - Sadi (Do Not Talk)
Bird as a symbol has been repeatedly used to represent freedom. In the story "Kok-Ta-Sadi" (Do Not Talk) , two jumia sisters were caught by the royal policemen and subsequently they were sent to palace to serve there as maids but nothing from the royal luxury could become able to attract them and after some days they died. This two sisters were born as birds in their next birth, and it is believed that whenever these two birds fly, they tell each other "do not talk while flying."

In the story "Do Not Talk", two sisters were being forced to work for the king. This tradition of abducting girls without their consent was there in the past and even now also it has been continuing. Reports have claimed that almost 20% of all trafficking victims are children," The Executive Director of UNODC, Antonio Maria Costa said that "many governments are still

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in denial. There is even neglect when it comes to either reporting on, or prosecuting cases of human trafficking" (UNODC) . The U.S. federal courts in 2020 enlisted 579 human trafficking cases , 94% of these cases were linked to sexual assault while 6% were the cases of forced labour . The International Labour Organization (ILO) estimates that almost 10,000 children are trafficked each year.

In some parts of the world women trafficking women is normal, which highlights that one woman is responsible for the exploitation of another woman.

Sakhi Darlong - The Deer Mother

In act 3, scene 3 of Othello , Iago said to Othello that , " beware, my lord, of jealousy!
It is the green-eyed monster which doth mock
The meat it feeds on."
This jealousy with its many shapes and colours has taken the lives of many, it is not only the man who accelerates it, but the woman folk too are subjected to this. In "Sakhi Darlong, the Deer Mother ", Shyamacharan had been persuaded by his second wife to kill his first wife Sakhi Darlong. The new wife of Shyamacharan who was jealous of Sakhi, not only managed to kill her but also took extreme measures to prevent Sakhi from feeding her children but the benevolent mother never failed to carry out her duty towards her children at the end Sakhi transformed into a fish and took her children along with her into the sea.

The Horn Bill

A mother can't renounce her children no matter what it costs and when questions come on her children she can shake every ground, Sampari Roy's tale has substantiated this fact. Her husband, a lotus eater, who used to scold her on every occasion was keener to drink wine than to take the responsibility of his house. The devoted wife took the burden of her family on her shoulder and started working in the jhum filed. After some years she gave birth to a boy and requested her husband to take care of him while she was in the field. But the callous nature of Kachak Roy (husband of Sampari) let the child be devoured by a wild bear, who was so engrossed in playing his flute that didn't notice the child being carried away by the bear. This act of her husband instigated Sampari to curse him who said, "You careless husband, in the next birth you will be a bird and your beak will be as long as your flute. Your voice will be coarse and harsh. Your wife will watch her eggs without moving till the birds can fly. You will have to feed the mother bird all throughout the day. You alone will have to do all the work and there will be no one to help you."

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Sampari bore all the pains that had been inflicted upon her by her alcoholic husband and did all the works to make the family run but all her patience falls apart when her husband failed to protect their child. Out of anger and contempt she not only anathematized her husband but also she left the her husband's house.

Violence comes in many forms, sometimes from the family members and sometimes it generates from outside force. Whatever the sources may be behind the escalation of this evil forces the protective mothers are always ready to take exception to all these diabolic forces.

2. Folklores and Women -
"But I can't get on a bit without you to help me; I have absolutely forgotten the whole thing." (*A Doll's House*, Act 2)

These words of Nora, the heroine of *Doll's House* echoes the position of many women, the women who have somehow lost their individuality and become an invisible entity. Coventry Patmore, a Victorian poet, who since the publication of his Poem "Angel in the House", has tremendously been analyzed and criticized by the poets, writers and activists described in great detail in his poem the expectations that the society has from women.

A. What does society want from women?
B. What are qualities of a virtuous woman?

This poem has been composed from the perspective of a husband who places his wishes before his wife, who should be able to take care of the house and children in an appropriate way and should stand by his side all the time, but the same husband has almost forgotten to know her expectations from her husband. This poem has projected woman as a dependent object who is completely relied either on her father or on her husband for protection not as an individual being who possesses the mind to take her own decisions.

A. What does a woman want?
B. Does she have a voice in today's world?

Field Study and Data
To explore these answers, a study was conducted, and 60 samples have been collected from across Tripura to know the position of women and the attitude of one woman towards another and men towards women and the report that has emerged after the research is startling. 15 questions were given to them to answer and the given questions and the responses of both man and woman have been enlisted below –

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1. At what point a woman should get married?

    A. After the completion of school.
    B. After graduation.
    C. When her family wishes.
   D. When she thinks it is the right moment for her to get married.
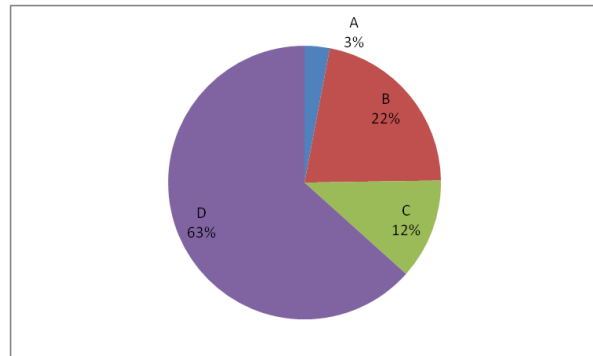
Married women have opined that though they have marked D as an appropriate option but deep inside they all know that it is not the choice of girls but the order of their father and mother that in most of the cases compel them to get married at an early age.

"I wanted to study but my family condition forced me to bow down before the wish of my parents." (Stated by a woman)

In the story "The Kite's Daughter", it was not the wish of kite's daughter but the decision of the Kite that forced her to marry the merchant. Kite took the marriage as a form of security, the believe that still exists. The sentence "your husband can look after you, feed you and keep you safe and happy "justifies this.

2. Who is responsible for Rape?
A. Girls
B. Boys
C. Dress of girls
D. None
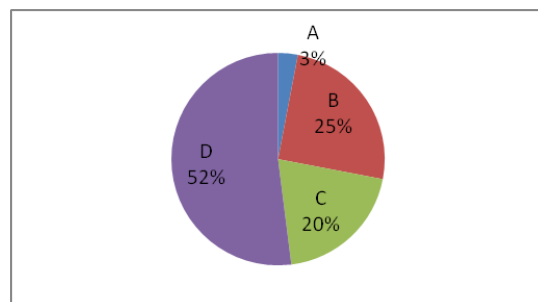
Those who have said that boys, girls or their dresses are responsible for Rape should know the fact that it is neither dress nor boys nor girls are responsible for it. Instead it is the mentality that has to be addressed and be held responsible for that.

  "I believe it is the mentality of people that motivates them to do it." (by an 18 year old girl)

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3. Who is held to be responsible for not being able to conceive a baby boy?
        A. Wife
        B. Husband
        C. Both
        D. None
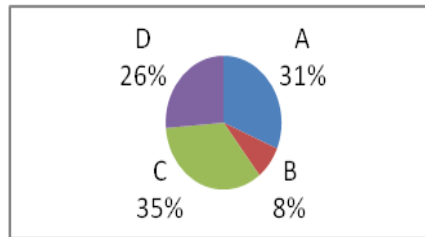
4.Who is taking decisions in your family?

        A. Male member of your family
        B. Female member of your family
        C. Both
        D. Children
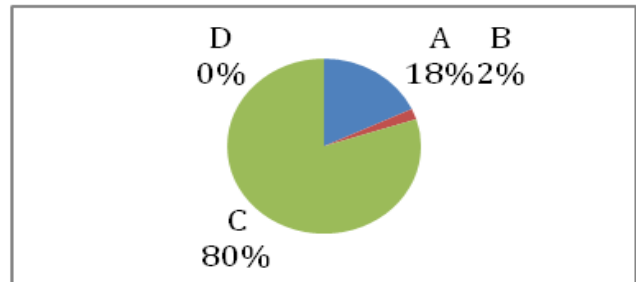
5. As a wife, will you stay with your husband if you find it out that he is involved in an extra marital affair? / As a husband will you stay with your wife if you find it out that she is involved in an extra marital affair?

Ans- 80% of women have claimed that they will never stay with their husbands. They will give them divorce and will take their own responsibilities. 20% of them have opined that they will bear it and stay with their husbands.

99% of men said that "No", they will not live with their wives if they come to know about it.

       What is promising to encounter over here is that the women of today's generation are more confident and resolute and not ready to make themselves invaluable by staying with a husband who has no regard for her.

  "My husband is involved in an extra marital affair, but I can't give him divorce; if I do who will look after my children? where will I go? If I were in his place, he would have never accepted me but I've to accept him since I've no place to go." (Stated by a woman)

       I'll never accept it; if I come to know that my husband is having an extra marital affair I'll leave his house. (Comment of another woman)

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"Mother can't forsake her children so I'll take them with me, but I'll never stay with a husband who has no respect for me." (Words of another woman)

"We all can say No which is too easy to utter but in reality, it's too tough to break a relation so many factors are there!" (Another woman said)

6. What will happen if a widow woman performs all the rites of marriage?

Ans -Again mixed response; many women and men from rural areas have said that it is against the scriptures and hence they can't flag it.

28% of them have said that a widow can't and should not perform the rituals of marriage and if she does something bad is bound to happen.

66% of men and women have said nothing will happen if a widow performs all the rites of marriage; it is only the society that is not permitting widow women to do this.

6% of the interviewed are of the opinion that if society allows it they too will endorse it , since society is not supporting it they can't back it up.
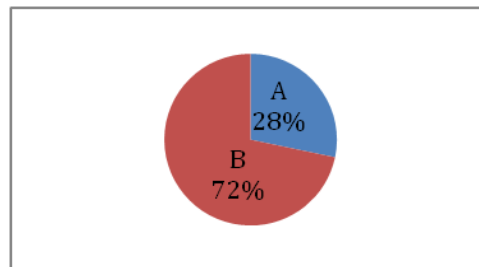
"I'll support and stand by them if they want to take part in all the ceremonies. These are obsolete conceptions without any basis, and these have to be changed." (Stated by a woman)

"Why are we associating the luck of a woman with her husband? Instead of objectifying her we should look at her as an individual being " (comment of another woman)

Some people have said No, while others said if the society supports this idea, they too will upheld it.
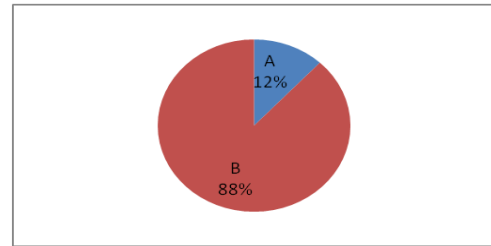
7. Do you think men and women are getting equal opportunities in every field?

A. Yes
B. No

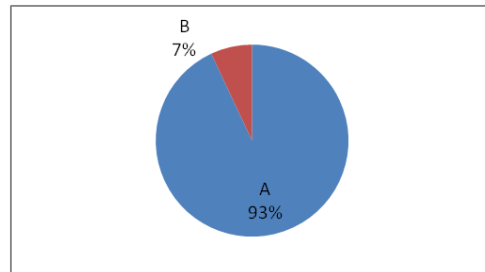===
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8. Do you consider infertile women as a bad women?

    A. Yes
    B. No

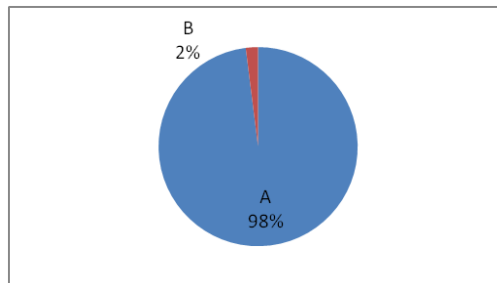9. Can a widow marry for the second time?

    A. Yes
    B. No
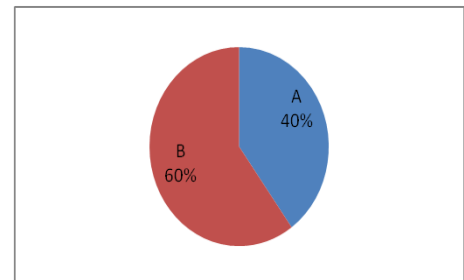

10. Can a widower get married for the second time?
    A. Yes
    B. No

11. Will you allow a widow to do all the rituals of marriage?
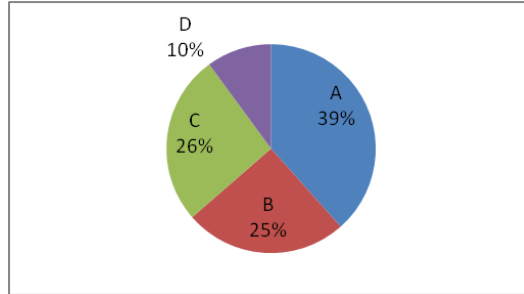   A. No
    B. Yes

12. Do you think our culture has forbidden women from attaining freedom?

    A. Agree

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B. Strongly Agree
C. Disagree
D. Strongly Disagree
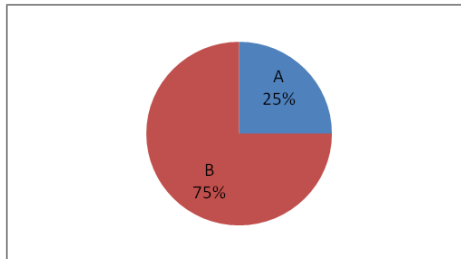
13. Do you think our mythological stories have been misinterpreted by some people to fulfill their needs?

    A. Agree
    B. Strongly Agree
    C. Disagree
    D. Strongly Disagree
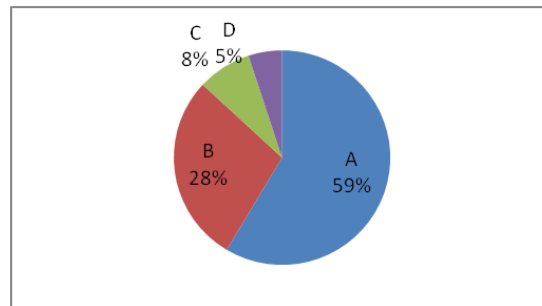
14. Have you read the folktales of Tripura?
    A. Yes
    B. No

Relevance of the Folktales of Tripura

    Folktales of Tripura are unique both in tone and nature. To get a complete view of the society of that period and the condition of those people one must read the tales of Tripura. For this our syllabus has to be revamped, tales of Tripura should be included. Civilization can't progress without its root and rich cultural heritage.
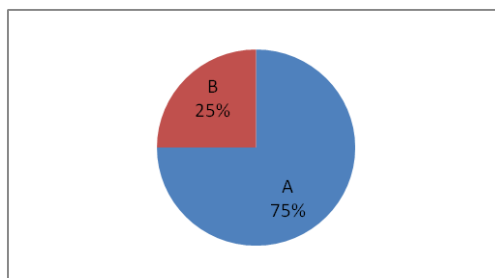
    Television plays a decisive role to popularize anything. People know about Thakurmar Jhuli because they have read and seen the stories on TV.

    Like Thakurmar Jhuli, these tales of Tripura should be featured on TV otherwise people will never come to know about the rich treasure of Tripura.

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15. Have you read stories of Thakurmar Jhuli?

　　A. Yes

　　B. No

Women of today's generation are able enough to speak up against odds. What the survey has shown is a promising picture of modern society. Seemingly it appears after analyzing the report that there is no essential difference between women and men, and they are enjoying equal rights in every sphere of life but all that glitters is not gold, study has shown that women are still facing oppression both inside and outside her house. "Police data reveals that in 46% or 818 cases of the total rape cases reported in 2021, the alleged accused were either friends or their family's friends. The involvement of neighbors was 11.47%, which is 205 of the 1788 cases, whereas in 246 cases (14%) the alleged sexual exploiters were relatives." (Hindustan Times) "Crime against women in the Capital increased by 63.3% in the first six months of 2021 as compared to 2020, data shared by Delhi Police showed.

The data states that rape cases saw an increase of 43% from 580 till June 15 last year to 833 this year, molestation jumped by 39% from 733 to 1,022, kidnapping of women from 1,026 to 1,580, abduction of women from 46 to 159, and dowry deaths from 47 to 56." (The Hindu) Society has progressed what has not is the draconian mindset. The latest National Family Health Survey report reveals the path that has to be travelled by modern civilization to establish an equal society. Responses to the question, "In your opinion, is a husband justified in hitting or beating his wife…," from as many as 18 states and Jammu and Kashmir are telling yes. 84% women from Telangana has flagged the voice of patriarchy by saying that men are justified to beat their wives. 81.9% men from Karnataka has said it is justified and being a husband he has right to beat her.

"The other states which have a high percentage of women who justify domestic violence are Andhra Pradesh (83.6 per cent), Karnataka (76.9 per cent), Manipur (65.9 per cent) and Kerala (52.4 per cent). Men from Himachal Pradesh and Tripura had the lowest acceptance of domestic abuse with only 14.2 per cent, 21.3 per cent respondents agreeing. " (The Indian Express)

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Sharada A L, Director of Population First, an NGO working for women rights, said: "This kind of patriarchal mentality is deeply imbibed in the minds of the women who think that serving their family and husband should be their first priority."

Instead of justifying the crime of patriarchy, women should come under one umbrella to shield themselves from every sort of oppression. Sisterhood can't be able to work as long as women are fighting with each other. To become an angel, some women have lost their individual self. Virginia Woolf in her essay "Professions for Women" said that before reviewing the novel of a famous male writer she had to kill the angel, who was continuously disrupting her work by advising her upon some topics. Woolf has become able to write the review after killing the angel in the same way liberation is possible only for those who are willing to break the cage.

3. Position of Subaltern -
"The Mind is its own place and in itself
Can make a Heaven of Hell, Hell of Heaven." (Paradise Lost Book - I).

Jaratkaru Manasa, Sister of Basuki, Kosomti and Others
Determination and strong will can usher epoch making changes. Sister of Basuki through her struggle has taught mankind this lesson. Despised by her mother Durga and rejected by her husband, Jaratkaru Manasa received more obstacles and less support from surrounding. Her victory rejoices not only the victory of a Deity, who had been successful to eliminate all odds and establish herself as a Goddess but also resonant the victory of all women who get often trapped in the web of patriarchy whenever she makes her mind to pin her voice in the society.

The Nuwai Birds and the Two Sisters
Kosomti's father gave her capital punishment for pushing her sister Kormoti into the river but never wanted to know whether she did it intentionally or accidentally. Kormati fell into the river. After learning the incident from his younger daughter who got rescued by her grandmother from the belly of Bual fish, Kosomti's father made a cage and put Kosomti inside it. She tried many attempts though in vague to convince her family, but her pleas fell on deaf ears. She was even denied of foods and water. From inside the cage, Kosomti, weeping, entreated her father to free her from it. The father did not pay any heed to her daughter's entreaties. He rather began to scold, "Vagabond, the devil, you conspired to kill Kormoti. Now, you've to get the punishment. I shall let you die bit by bit of starvation. Let me see, who comes forward to save you". The younger sister who loved her sister Kosomti so dearly wanted to help her, but the voice of her father was so strong that she could not be able to help her sister. When everyone shut the door of support it was in Nowai bird that she got confidence and pleaded before the bird to offer her feathers. Her pathetic song melted the hearts of Nowai birds who gave her feathers to fly. After

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collecting all feathers from the birds she made two wings for herself to fly and broke the cage into pieces. After breaking the cage she started flying in the open sky and said to the Nowai birds,

"Wait-wait a little
In this sky
And pick me up.
Give me strength in my wings,
For, in the blue sky
I will fly." (The Nuwai Birds and the two Sisters). Breaking the cage of patriarchy for receiving liberty is a classic case of emancipation.

Apart from portraying the society as it was during that time, Folklores have given women a ray of hope that women if they want, can use to bring changes in their life and society.

Radical feminists Devi Manasa, Maitungti, Arti, Sakhi Darlong, Sampari, Kosomti and others of folktales, have become able to understand their internal strength and this understanding has empowered them to destroy the prison of patriarchy. They didn't not shed their hopes rather they fought hard to justify themselves.

4. Women and Education

According to Nelson Mandela, "Education is the most powerful weapon which you can use to change the world". Liberation of women is possible only through education and knowledge. All the heroines of folklore have risen from the ashes like phoenix to let the world know their own stories. The world has not only read the stories of these powerful and astounding women of folk literature but also has encountered the faces of those women who have through their knowledge, changed the entire trajectory of history.

Conclusion

To understand the role of women one should read Vedic literature and folk literature. During Vedic period they occupied an exalted position and at least Twenty Women composed Rig Vedic Hymns. Gargi and Maitreyi were the leading philosophers of the time. They enjoyed a fair amount of personal freedom and equal rights with men. Folklore like " Jamichholong: The Braveheart ", has conveyed the same message.

The story **Jamichholong: The Braveheart** unfolds with the little but intelligent girl Jhimiri who keeps on requesting her mother to tell her a story on being persuaded by her,

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Jhimiri's mother starts narrating the story of Jamichholong who, was a man of indomitable might, it is said that "he could cut 1,000 bamboo in one strike". The story recounts the journey of Jamichholong and how he has fallen in love with Maya who "was of his size with a spark in her eye". This story has themes like man and woman relationship, environment, and its degradation by men. A strong man never underestimates a woman. Maya and her individuality get respected by Jamichholong, who has never tried to cut her voice down.

All minds are not androgynous mind, and all members of society are not like Jamichholong. Some members of society still hold woman responsible for almost everything, if she cannot conceive child, it is her liability, if she gives birth to girl child then also it becomes her problem. Though science has claimed that in both the cases husband's role is paramount. According to science, "The mother gives an X chromosome to the child. The father may contribute an X or a Y. The chromosome from the father determines if the baby is born as male or female." (Science Daily)

In Bengali there is a well pronounced proverb "সংসার সুখী হয় রমণীর গুণে/ গুণবান পতি যদি থাকে তার সনে । " but patriarchy does like to utter the first part of this proverb to make women aware of their duty towards their family but the angel, the term has been taken from Coventry Patmore's poem "Angel in the House", can't live in a chaotic house. If the husband is a womanizer, how will she be able to turn a house into a home? To make a house a home both husband and wife have to do their responsibilities. Burden lies not on the shoulder of women only.

বিশ্বের যা কিছু মহান সৃষ্টি চির কল্যাণকর
অর্ধেক তার করিয়াছে নারী, অর্ধেক তার নর
(নারী -কাজী নজরুল ইসলাম) (Both Nar (man) and Nari (woman) have jointly created this beautiful world.)

The Ardhanarishwar Avatar of Shiva and Shakti justifies this statement. The incarnation symbolizes porush and prakriti cannot be separated and are equal.

Virginia Woolf throughout *A Room of One's Own*, stresses the importance of an "androgynous and incandescent mind ", to establish a good and just society people have to adopt the same mind.

যত্র নার্যস্তু পূজ্যন্তে রমন্তে তত্র দেবতাঃ ।

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यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ।। मनुस्मृति ३/५६ ।। (where Women are honored, divinity blossoms there, and where women are dishonored, all action no matter how noble remain unfruitful).

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Phonological Rules in Phonological Representation: An Elaboration with Some Identified Rule Notation

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Abstract

This article discusses phonological rules, which are an integral component of sound level analysis and sound configuration. The major goal of this article is to emphasize the importance of phonological rules in phonological representation and to identify the basic phonological rules involved in this process. With it, we shall explain what phonological rules are and how the change from phonology to morphology allows for interconnected adaptation in this article. Then we'll try to represent all of the relevant technical terminology for a phonological research study.

1.0 Introduction

Phonological rules are formal expressions that describe changes in the phonological representations and phonological rule notation of words. As a result of the application of a phonological rule, a segment may be inserted or deleted, or one or more of its feature values may be changed. Here, we have discussed the formal notation and representation for writing the phonological rules which were introduced by Chomsky and Halle in *Sound Pattern of English* (1968).

2.0 Phonological Rules

The phonological rules are language specific. The existence of difference processes and the representative rules in different languages is what makes each language unique. Phonological rules indicate the representation or notation of phonological processes. It denotes the individual sense of sounds in particular phonological context.

Phonological rules are formal representation of phonological processes. Phonological rules have three parts:

a) The kind of sound that gets change,

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b) How it gets changed,

c) The context where the change occurs.
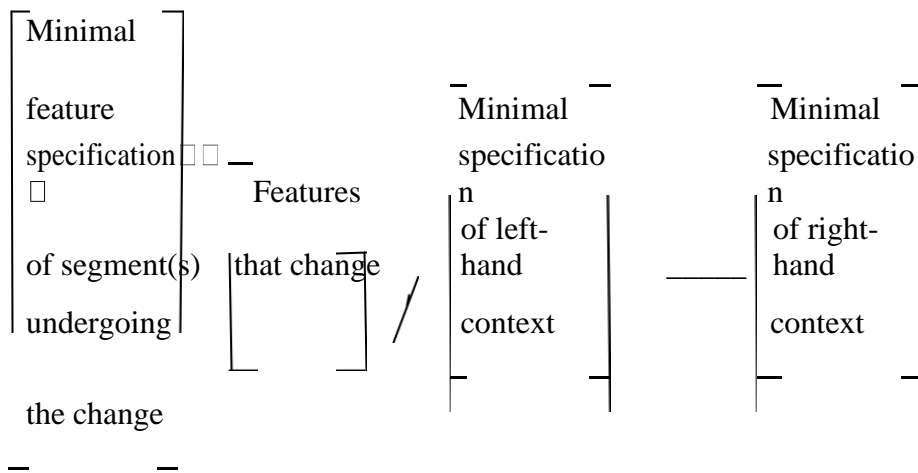
The general format of an SPE rule is as given below:

$$\begin{bmatrix} \text{Minimal feature specification of segment(s) undergoing the change} \end{bmatrix} \rightarrow \begin{bmatrix} \text{Features that change} \end{bmatrix} / \begin{bmatrix} \text{Minimal specification of left-hand context} \end{bmatrix} \underline{\hspace{1cm}} \begin{bmatrix} \text{Minimal specification of right-hand context} \end{bmatrix}$$

Fig. 1: SPE rule formalism

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2.1 General Phonological Rules

These are the rules that apply throughout the language – to any sequence of sounds that meet the conditions for the rule. These rules are blind to morphology, syntax or any other level of grammar, i.e. they do not pay attention to the morphological composition of the word, or its syntactic category. E.g., vowel harmony for the height ([+high]) feature in Assamese is applicable to all the words which contain the high vowel [i] & [u]. It may be within or across morpheme; hence vowel harmony is applied throughout the language.

2.2 Morpho-phonological Rules

These rules are sensitive to the morphological composition of a word – they apply at the junction of two morphemes, or to a restricted set of morphemes. E.g., the rule for nasal place assimilation in English applies only while prefixing /in-/, but not /-un/, and the segments involved in the rule are the consonants at the end of /-in/ and the consonant at the beginning of the stem to which it is attached. There are other rules that apply to only verbs, only nouns etc.

3.0 Notation

The phonological rules mentioned above (Fig. 1) are usually written in the following forms:

$$A \rightarrow B/C\_D$$

This formalism is called rule notation.

According to this format,

(i)   **The feature specification to the left of the arrow 'A' is the class of sounds to be** changed. It is called *target* or *focus* or Structural Description (SD).

(ii)   **The feature specification to the right of the arrow 'B' tells what has changed in the** target. It is called the *change* or Structural Change.

(iii) The items to the right of the slash are the *environment*, (C__D), i.e., the context where the change occurs. The sounds that form the environment are also referred

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to as the *trigger*, because it is in the environment of these sounds that the rules get applied.

(iv) **The blank '___' is called the** *focus bar.* It represents the location of the target in the environment.

For example: (a) in the regressive assimilation,

octo>otto

kt>tt

Applying this rule in notation –

A ☐ B/C__D

k☐☐ t/__t

(b) in the progressive

assimilation, kolnis>kollis

ln>ll

Applying this rule in notation –

A ☐ B/C__D

n☐☐ l/l__

The following conditions are satisfied for the phonological rules:

(i) A, B, C, and D are distinctive feature matrices except that;

    ☐ A or B (but not both) may be null (Ø),

    ☐ C or D (or both) may be absent,

    ☐ A may consist of only one feature column.

(ii) **C or D may contain the boundary symbols, '#' (word-boundary) or '+'** (morpheme-boundary).

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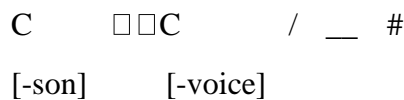**3.1 Some symbols used for notations are listed as below**

- Co - intervening consonants do not affect the phonological process. (it happens in vowel harmony).
- # - word boundary.
- ‖ - phrase boundary/pause.
- + - morpheme boundary.
- Ø - can be used for insertion or deletion.
- **α, , –** express the feature-coefficient variable, which represent the two feature values {-,+}.

- **'>' indicates historical or diachronic phonological change.**
- **'□' indicates synchronic phonological change**.

4.0 Representations

In the representation of phonological rules proposed by SPE, segments are lists of feature specification. These are also referred to as a feature matrix. E.g. the segment [t] has the following feature matrix: [-son], [+cor], [+ant], [-voice]. This would be represented as following:

4(a)   C

$$\begin{bmatrix} \text{-son} \\ \text{-cont} \\ \text{+cor} \\ \text{+ant} \end{bmatrix}$$
        -voice
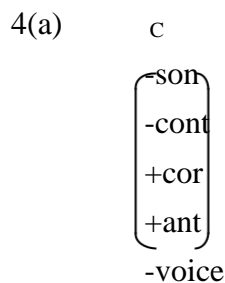
4(b) The rule FINAL DEVOICING in Dutch that devoices obstruent in word-final position can be represented as:

C   □□C   / __ #

[-son]   [-voice]

4 (c) In Phonology, for formal representation of rules:

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□ Segments expressed in distinctive features to the left of the arrow are the underlying representation.

□ The arrow expresses the direction of the change.

□ The segments expressed in features to the right of the arrow are the change or the surface realization.

□ Slash separates the environment from the rest of the rule.

□ The dash after or before the conditioning factor expresses the point or position in which the change took place.

□ The feature specifications before or after the dash line indicates the conditioning environment.

4.1 Rule Notation and Representation for Different Positions

4.1.1 Reference to the Syllable

The Dutch FINAL DEVOICING also applies to obstruents in the coda position of a syllable. This is shown in {4(d)**} below, where the σ**-labeled parenthesis is used to indicate the syllable boundary.

 4(d) [-son]□□ [-voice] / __C$_0$**)σ**   {only the feature matrix will be used}

4.1.2 The Brace

The *brace* notation is used to express a disjunction between two or more terms, and thus found in rules that are partly identical. Rule 4(e), for instance, nasalizes vowels before a nasal followed by another consonant or word-finally.

4(e) V□□ [+nasal] / __ [+nasal] $\begin{cases} C \\ \# \end{cases}$

4.1.3 Variable Feature Values

Feature values are made agree to express assimilation. For example, in Turkish, high vowels in suffixes agree for [back] and [round] with the preceding vowel. Rule 4(f) says that high

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vowels agree in backness and roundness with the preceding **vowel: α could be – or +**

4(f)

$$
\begin{bmatrix} +\text{syll} \\ +\text{high} \end{bmatrix} \;\square\; \begin{bmatrix} \boldsymbol{\alpha} \text{ back} \\ \text{round} \end{bmatrix} / \begin{bmatrix} \boldsymbol{\alpha} \text{ back} \\ \text{round} \end{bmatrix} \; C_0 \; \underline{\quad}
$$

4.1.4 Parentheses

The *parentheses notation* is used to include optional elements in rules. Dutch has a rule of REGRESSIVE VOICING which applies within words as well as across word boundary. The rule 4(g) shows that the #s need to put in parentheses to indicate that they may, but need not, be present in the representation.

4(g) [-son] $\square\square$ [+voice] / (##)
$$
\begin{bmatrix} +\text{voice} \\ -\text{cont} \\ -\text{son} \end{bmatrix}
$$

4.1.5 The Transformational Rule Format

There are processes that affect more than one segment. For example, METATHESES is a process that switches round two segments, as can be seen in the Old English word for *grass*, which varied between [graes] and [gaers]. To able to refer to changes involving more than **one segment, the transformational rule format is used. Rule 4(h) says: 'Delete a coronal nasal** before a consonant or word-**finally and nasalize the vowel that precedes it". It would change** French [bɔn] and [bɔnte] into [bɔˇ] and [bɔˇte], respectively.

4(h)   [+syll]
$$
\begin{bmatrix} +\text{cons} \\ +\text{nasal} \\ +\text{cor} \end{bmatrix}
$$
$\square$ [+nasal] Ø $\underline{\quad}$
$$
\begin{cases} C \\ \# \end{cases}
$$

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5.0 Conclusion

In conclusion, it can be said that phonological rule notation is essential for the representation of phonological rules. Through the representation of phonological rules in notation, it is easy to express different phonological processes of a language. Some examples are given below:

5(a) In Polish, a back non-high vowel becomes high in the environment before a voiced sound in word final position:

$$
\begin{bmatrix} +\text{syll} \\ +\text{back} \\ -\text{high} \end{bmatrix} \rightarrow [+\text{high}] \ / \ \_\_ \ [+\text{voice}] \ \#
$$

5(b) In English, a nasal consonant takes on the place specification (same values for [labial], [coronal] and [dorsal]) as a following stop:

$$
\begin{bmatrix} -\text{cont} \\ +\text{nasal} \end{bmatrix} \rightarrow \begin{pmatrix} \alpha \text{ labial} \\ \beta \text{coronal} \end{pmatrix} /\_ \begin{pmatrix} -\text{cont} \\ -\text{son} \\ \alpha \text{ labial} \\ \beta \text{coronal} \end{pmatrix}
$$

Thus, /-in/ becomes /-im/ **in "impossible".**

5(c) In Assamese, a high vowel gets deleted following a non-high vowel:

$$
\begin{bmatrix} +\text{syll} \\ +\text{high} \end{bmatrix} \rightarrow \emptyset \ / \ \begin{bmatrix} +\text{syll} \\ -\text{high} \end{bmatrix}
$$

Thus, kʰailu ⟶ kʰ**alu** "**ate".**

5(d) In British English, "Preglottalization" glottalizes voiceless plosives in the coda position:

$$
\begin{bmatrix} -\text{son} \\ -\text{cont} \\ -\text{voice} \end{bmatrix} \rightarrow \begin{bmatrix} [+\text{cons gl]} \\ -\text{son} \\ -\text{cont} \\ -\text{voice} \end{bmatrix} / \_\_)\sigma
$$

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Effect of Covid-19 Lockdown on the Learning and Teaching of Languages: An Analysis

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Abstract

The Covid- 19 lockdown affected almost all the sectors of education and one of the worst sections was the teaching and learning of languages. Language is the most beautiful capacity bestowed by God to humans and it is the quest of every individual to learn more and more languages in order to communicate and understand the different people and different cultures of world. Language learning happens in the natural environment and when a child is given the opportunity to communicate in the natural environment, he/she is able to learn that language with full proficiency. This was not possible in the online mode of learning and teaching and the result was that students faced a lot of problems in the learning of different languages. Although there are many online Apps and tools which help the students to learn the different languages of the world but still there are many problems and challenges which the teachers and students face during the teaching and learning of languages. The present paper is intended to analyse all the issues in the learning and teaching of languages and how the Covid-19 lockdown affected the learning and teaching of languages.

Keywords: Covid-19 Lockdown, Languages, Teaching, Learning, Effects

Introduction

Covid-19 halted the function of all the institutions and organisations of the world and teaching and learning domain was not an exception to it. All the educational institutions were immediately closed after the spread of Covid- 19 in order to stop this deadly pandemic. There was not so much time available to countries to go through the planned way because it took very less time for the spread of this virus and within no time corona-lockdown was declared in all the countries.

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Education of children is must and in the absence of good education a society can't achieve new heights and produce civilised citizens. It was a challenge especially for the underdeveloped countries to find an alternative approach to teach students from their homes without coming to school.

Many softwares and hardware companies of international, national, and local importance came for the rescue of educational institutions and offered their services and different platforms in order to continue the teaching and learning process virtually without attending the schools in physical mode.

Teaching and learning of languages were also a big concern for the teachers and learners because the teaching and learning of languages is not about the theory but it is the practical domain. Language learning happens in the natural environment because presently the most effective method of teaching the languages is the communicative method and the pre-requisite of this method is to provide the students more and more natural situations and opportunities to use the target language so, that communicative abilities may be developed among them. But if we see these opportunities were not possible during the virtual mode of teaching and learning the languages.

Although there are many language learning apps available in the world but there are many issues as well for the students and teachers to use these apps like the fee to access these language learning apps and the availability of the smart phones and good internet connectivity etc. We can't deny the importance of virtual mode of teaching and learning during the Covid-19 lockdown because this was the only option before the educational institutions of the world in order to continue the teaching learning process. There are many issues which the teachers and students faced in the virtual mode of teaching and there is the immediate need to address all those issues and concerns so that in the future teaching and learning process in general and languages in particular may get minimal distraction in online mode of teaching and learning. The present paper tries to find out the answers to all these questions and tries to find out the solutions as well, so that the teaching and learning of languages may not get affected by using the online resources in future.

Technological Issues for Teachers/ Learners
One of the biggest issues for most of the teachers and students in the online mode of teaching was handling the different online softwares and hardwares. The frequently used online platforms and apps during the covid-19 were the google classrooms, zoom classes, WhatsApp, Emails, YouTube, recorded, voice notes etc. (Sodhar & Benazirabad, 2020)

During the first phase of the online classes, it was totally a new concept for the teachers especially for those teachers who were not much aware about the different online classrooms available. Zoom classes, google classrooms were totally new concepts for the teachers and then to handle these abruptly without any guidance and proper planning was a

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big concern for the teachers as well the students. It took a considerable amount of time for the students and teachers to learn how to handle these different online classes like to create classrooms, sending the joining link, joining the class, entering the participants in the classroom and then to handle the class via online mode.

Language class if we see it has the focus on all the four skills of language learning and teaching but due to the online mode it was not possible for the teachers to address all these domains. In language learning every student needs to participate actively in the class; be it the group discussion, debate, presentation, developing the writing skill, understanding the language, and reading the target language.

The other issues faced by the teachers and students were the issues of connectivity because most of the teachers belong to the far-flung areas and the issue of connectivity for such teachers and students becomes issue for them to take part in the teaching and learning of language smoothly.

Evaluation of the students usually becomes problematic because students cheat in the online exams and copy the answers from the books and internet. "teachers face serious challenges in assessing students online which are related to lack of physical interaction, assessment of speaking and translation courses, high risk of cheating and plagiarism, technical difficulties, and assessing a large number of students" (Abduh, 2021).One of big issues during the initial period of the online classes was the security , it was very hectic to convince some students and teachers to open the account in the different online platforms available in order to take part in the teaching learning process.

Socio-psychological Issues for Teachers/ Learners
Sound socio-psychological conditions are very important for both the teachers and students in the language learning classroom then only they can concentrate on the target language and participate actively in the practice sessions in order to develop the language skills. Due to covid-19 the anxiety levels of both the students and teachers increased because of the fear to come in contact with the virus and which obviously affected the language learning process among the students.

Stephen Krashen an expert in the field of linguistics and language learning also claims in his theory of second language acquisition that affective filter plays an important role in the acquisition of second language. The affective variables according to Stephen Krashen are the motivation, self-confidence, anxiety, low self-esteem affect the second language.

During the covid-19 lockdown the stress levels of the students and teachers increased and they gave less preference to the teaching and learning due to new stressors and it was also seen that in the virtual classrooms there was less development for the speaking skill as compared to the writing skill (Hartshorn & Mcmurry, 2020). Some of the other issues for the

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students were the non-availability of the smart phones to attend the language classes due to the low financial conditions and the low level of income due to the lockdown. The other socio-psychological issues during the online teaching are the smart phones in the hands of children. Many students don't use their smartphones in the right direction and the result is that they are not able to perform well. Today boys and girls can be seen holding their mobile phones whole day using the different social networking sites and this way waste their precious time.

Increased Use of Online Language Courses and Apps

There are many online language learning apps which are available in the market and due to covid-19 the demand for their apps increased because many people started to think to learn new languages due to the availability of time due to covid-19. According to the 2020 report of Duolingo (an American language learning app and worlds most downloaded language app for learning 35 languages) they received 30 million new registrations from 11th march to 30th April 2020 which shows very clearly the new trend to use the technology in order to learn the languages in addition that many other apps also claimed the high response of people towards learning the languages virtually through the apps like Busuu also claimed that its revenue was increased three times in China and Italy during the covid-19 (Qi, 2021).

The increasing trend towards the different language learning apps during the covid-19 depicts how the covid-19 has affected the learning and teaching of languages due to covid-19 lockdown. There are many online language learning courses available and people tend to have developed more interest in these courses because of availability of time and quest for learning the other languages.

Effects on the Vernacular Languages

Due to Covid-19 lockdown the effect on the learning of new languages was clear because the high response of the online learning and teaching websites and apps. We can not deny the effect of lockdown on the vernacular languages and local cultures of the world. Because people who used to live in big cities and towns for business, education, jobs etc., usually forget their local languages and give preferences to other languages and adopt the culture of the people they are residing with. But due to the covid-19 lockdown people came back to their ancestral residences and due to which they and their kids came again in contact with their local languages and culture and this way they developed again the taste and affinity with their local languages and culture.

International and many national organisations are giving much importance on the preservation and protection of the world's diverse cultures and languages because these languages and cultures are the defining identities of the people who speak these languages. So, we can say covid-19 lockdown has a positive effect on the vernacular languages and cultures of the world.

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On the other hand the work on indigenous languages like documentation and the revival work faced lot of problems during the covid-19 because it needs field work which was not possible during the covid-19 and we need to find the alternative ways to work on the documentation and the rival of these languages because our future is bound to our languages(McIvor et al., 2020). Local or native languages should be encouraged to learn so that the people will get benefit from their native language and their linguistic identity will be preserved. In Malaysia and some other countries children are encouraged to learn their mother tongue or local language and they get more employment opportunities because it is believed that these people will be able to communicate with not only the foreigners but very nicely with the local people in their local languages (Ationg et al., 2021).

New Entries and Processes in the Languages

Due to Covid-19 lockdown coinage of new words in the languages especially in the English language like the words Covid-19 is totally a new term which was included only after the virus was found. Some other word formation process related to covid-19 like Backformation, affixation like maskless, compounding like Coronaviva, blending like Coronocation, etc. were seen in the English language due to covid-19 lockdown (Al-salman & Haider, 2021). The new words in particular language means the students and teachers will learn the new vocabulary items and their meanings as well.

Conclusion

Language is the most beautiful capacity of humans bestowed by God, which sets them apart from other creatures of the world. There are more than 7000 languages in the world spoken by different people in their particular communities and some languages like English are spoken all over the world. Learning more and more languages is the quest of every human being because it enables one to communicate with that particular language community but if we see due to Covid-19 the field of language teaching and learning suffered many problems because all the educational institutions were closed for onsite teaching learning process and same was for teaching and learning of languages.

During the virtual mode of teaching there were many problems which the teachers and students faced like handling the different technological tools for teaching and attending the online classes, connectivity issues in far-flung areas, non-availability of the smart phones to the all the students, issues for teachers to assess the language learning in the students. Anxiety, stress levels, low motivation towards learning and teaching were the other problems faced by the students during the covid-19 lockdown.

There was considerable surge on learning the new languages through different language learning softwares and apps like Duolingo, etc., and due to lockdown, the affinity towards the local languages and cultures increased but the documentation and revival work for the indigenous languages and cultures was badly affected but it was not possible without the field work.

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'Please Advise Me': Analysing the Appropriateness of Advice Given on *Sister Sister*, Facebook, Using Gricean Cooperative Principles

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Abstract

Gricean cooperative principles (CP) have been used as a framework to analyze speeches, coherence in essays etc. However, in this current study, it is used to judge the appropriateness of advice given on *Sister, Sister*, a Facebook community. The study considers the issue of face in the advice provided to advice seekers since the request for advice in itself poses threat to face. A total of 110 advice comments were analyzed using CP. The study revealed that there was a varying degree of violation of the maxims. Quantity was the most (85.5%) infringed maxim followed by quality (76.4%) and manner (65.5%). The least violated maxim was relevance (41%). Also, a content analyses revealed that about 55% of the politeness strategy employed was bald-on-record. It was confirmed that, advice givers interlace advice with impoliteness giving little regard to face. It could be said that the major reason for the infringement of the maxim of quantity was advice givers need to point out to the advice seekers their mistakes in the stories presented. This act also contributed to the infringement of all the other maxims: quality, relevance, and manner.

Keywords: *Sister, Sister,* Advice, advice givers, advice seekers, Grice Cooperative Principle, face threatening acts.

Introduction

Advice is believed to be a beneficial response in interpersonal relationships. It could be defined as the opinions considered as either recommended or worthy to be followed. Often through human interaction, when people come together to interact with acquaintances, friends, and family, when they are uncomfortable or show that they are upset about a situation or life experiences, others may offer pieces of information that are meant to provide some kind of support, and sooth the person (MacGeorge, Feng & Thompson, 2008). People who receive advice can gain relevant information that could be insightful, motivational and can cause a reduction in stress experienced about a situation (Goldsmith & Fitch, 1997). Advice can be viewed as a kind of interpersonal supportive communication that could cause persuasion in the receiver.

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Locher and Limberg (2012) mention that the common activity of giving advice does not only occur in traditional situations of face to face or in writeups but even through computer mediated forms of which social media is inclusive. This explains why in recent times, with the advent of the multiple social media platforms, people have found it convenient to seek advice from people on cyber space who are usually online friends or not but are connected through a particular group they are members of. Such pieces of advice are requested for by people who are comfortable with the anonymity such platforms provide. The anonymity measure considerably provides a kind of assurance to safety for the consequences of disclosing sensitive information about oneself (Rain, 2014).

Facebook is one of the most popular global social media sites that have gained root in current social interactional activities. People have signed unto this platform for several reasons. Seeking advice from this platform has been proven by research to be an existing phenomenon and studies by Jiang, Osadchiy, Mills, & Eleswarapu, (2020); Yeo, & Chu, (2017); Kuhn, Galloway, & Collins-Williams, (2016) etc. confirm this assertion. The advice seekers often plead for the managers of such platforms to keep them anonymous. As reported by Decapua and Dunham (1993), the strategies the advice seekers use are among other forms, narration, or explanation of their situation that they need advice on while the advice-givers go about their advice by assisting the advice seekers to clarify their problems, helping them to explore their available options, and tell them to follow some directions they believe could help the advice seekers.

Herring (2004) has indicated that for over a decade research in the internet setting has boomed as people at rapid rates interact on a regular basis in chat rooms of social media sites, Web forums, listservs, email, instant messaging environments and a lot more similar platform. She reported that researchers, social scientists, and educators have had to monitor, study, and observe online behaviour of people in the quest to understand the nature of computer-mediated communication and how it can be optimized in specific contexts of use. People actively interact socially on this cyberspace and leave textual evidence that have cause for scrutiny in their accessibilities. Rooted in this is the purpose of this study. It seeks to investigate the appropriateness of the advice advice-seekers receive on such cyberspace using cooperative principles and judging the advice by advice-givers recognition of face. This somewhat mixed method of analyzing the advice given (data) is motivated by an argument that Simpson (2003) observed from Grice (1975), that as part of the other maxims Grice presented outside of cooperative principle, is for interlocutors to be polite and Fraser (2005) discussed same arguments by reporting on the status of politeness principle and stated that Brown and Levinson argue for politeness theory to be a maxim under cooperative principle. These arguments justify the appropriateness of considering the issues of im/politeness while analyzing texts using cooperative principles. While judging

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conversations and social interactions by Gricean cooperative principles, studies abound in that regard but the number reduces considerably in the context of Facebook.

The studies found (Hanifah, 2013; Proyogo, 2020 etc.) were focused on a gender violation of the maxims while others (Apriyanti, 2019; Ayunon, 2018) focused on conversation posts. The most related study to the present study was conducted by Hampel, (2015) who explored (im)politeness and gender in a specific advice-giving practice of young Ghanaians online. While he analyzed data by looking at the form and content of the advice given and focusing on the directness of the content of the advice and the discursive moves advice givers employed, this current study focuses on how advice givers follow the cooperative principles while acknowledging face works.

Theoretical Underpinnings of the Study
Gricean Cooperative Principles

Herbert Paul Grice's cooperative principle is a mode of interaction in conversations. He believes that human conversations and talks are often connected remarks and he developed a set of maxims that descriptively explain how conversations are carried out. Grice explained that the maxims are efforts that cooperatively undergird conversations. Conversants and interactants recognize the principles. As a set of rules, cooperative principles help in communication exchange. Grice (1991) posited that the participants in a conversation make cooperative effort to understand each other. The cooperative principles explain the assumption that interactants make attempts to communicate in an informative way, being accurate about their submissions, being intelligible and relevant in a particular social situation.

Grice propounds four maxims. For his principle on quantity, he outlines two maxims. This requires the interactants to be informative. The participants of a conversation are to make their submissions as informative as needed. They are to ensure that the provision of information required for the goal of current exchanges of information for the purpose of an interaction to be achieved without omitting significant details. Also, they are to ensure that their contributions are not overly informative as required for the purpose of the interaction. This suggests that insignificant details are to be left out. On the maxim of quality, conversant ensure that information provided are sincere and truthful. To violate the rule is to submit an untrue assertion or statements that do not correspond to reality. The maxim of relevance is very straight forward. The interactants are to make sure their talks are of relevance to the discussion. Finally, Grice maxim of manner has to do with the conversants being brief with their submission, not being ambiguous or obscure about the information they provide.

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Violation of Cooperative Principles

As indicated earlier in the preceding discussions, Cooperative principle regulates conversants in speech to make conversations clearer and intelligible. A violation of the cooperative principle would lead to unsmooth conversation Weldan, Rejeki and Taufik (2020). Weldan, et. al. emphasized that the violations could be categorized under the various maxims. The violation of the maxim of quantity may happen in a speech, if the interlocutor does not respond appropriately as regarding the contribution needed by the speaker. Grice's principles presuppose that when utterances or speech contain information not required from a speech partner, it amounts to a violation of the quantity principles. The principles of quality could be violated when an interlocutor imparts the conversation with figures of speech (Grice, 1991). The use of metaphor, irony, hyperbole etc. could make information not correspond to reality. Rhetorical questions and understatements could violate the maxim of quality (Grundy, 2000). The maxim of relevance could be infringed when an interlocuter does not bear in mind the communicative goal of a speaker (Leech, 1983) and when interlocuters are unclear, present obscurity in their submissions to the purpose of a conversation, the maxim of manner is infringed or violated.

Weldan et al. believe that a violation of the cooperative principles helps interlocutors to achieve a particular aim. For every maxim and principles that are violated by conversants, it is often to communicate purposeful intentions. It is important then for language analyst to consider the possible purposes of the possible infringement of the principles. The violation of maxim happens when an interlocutor blatantly disregards the sub principles of the maxims. Sometimes, interlocutors may consciously violate a maxim when the truth of the information shared will not be discovered by his/her partner in speech. This is a conscious misleading of speech partner into assuming an implicature not intended by an interlocutor (Thomas, 1995) by supplying inadequate information while the hearer innocently assumes the speaker is cooperating. Flouting a maxim could be a subtle way of making an addresser make inferences that are not cooperative of the maxims. Cutting (2002) also defines the 'flout of maxim' as the deliberate or unconscious attempt of overlooking the principles by a speaker but, in turn, expects the listener to generate an inferred or implied meaning. This violation of principles is often unknown to the listener who may be cooperating in the speech scenario and unaware of the expectations of the speaker.

Politeness Theory and Face Threatening Act

Politeness is seen as a function of interactants' need to maintain "face" or public esteem in interactions. Politeness refers to the chance that an interlocutor allows the other to maintain face during the face threating act (Brown & Levinson, 1987). Advice seekers require help but the advice become desirable when the self-image of an advice seeker does not come under attack. Brown and Levinson's (1978; 1987) theory, also known as face saving theory, is anchored on three fundamental assumptions. These are the assumption that human beings are rational, Grice's

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Cooperative Principles, and Goffman's notion of "face (Kamalu & Fasasi, 2018). This idea was also observed and reported by Mao (1994) and he has explained that Brown and Levinson's face-saving theory is well rooted in Grice's original model of conversation (1975, 1989) and, therefore, in analysing the appropriateness of advice given on social media using the maxims of Grice, it serves a complementary purpose of looking at the issue of face in the advice givers comments. Perusal of the data provided evidence of some face threatening scenarios. Face is considered the public self-image possessed by people, protected and taken into consideration and respected when people communicate.

Brown and Levinson (1987) discussed that face can be lost, kept, or heightened in interactions as it is an issue to contend with in every form of social interactions. Consequently, anything that can cause the face of one to be lost or abjured is a face threatening act. Brown and Levinson identify two kinds of face: positive face and negative face. Negative Face is the desire for autonomy, a desire from imposition, the want to be free and not to be impeded by others while positive face is the desire to maintain self-image of being accepted, approved, and appreciated in interactions. Face works may be present in every instance of communication either verbal or nonverbal. The face types identified by Brown and Levinson can both be threatened. For instance, in a communication scenario, an interlocutor's positive face may be threatened with either an insult or criticisms indicating a disapproval of behavior of the receiver while a sender's request for favour could threaten the receivers negative face by imposing constraint on their willingness. Often, conversants could threaten their own positive face when the sender accepts and acknowledges to a wrongdoing which could induce a disapproval from others. In the same vein, a sender could threaten his negative face by giving out promises which manifest as a self-imposition.

Politeness and Facework Strategies

In everyday interactions, interlocutors strive to constantly develop, preserve, and affirm their face especially in face threatening encounters like giving advice, being ordered to do something, or requesting a favour (Wilson & Kunkel, 2000). Conversants may employ indemnifying actions to lighten threats to face that could be inherent in their communication. In employing such redressive approaches to face threatening acts, are adequate options which researchers have categorized under five major headings.

These five strategies are categorized hierarchically to indicate the extent they help alleviate threat to face. The *bald-on-record* is the least on the hierarchy. There is no attempt on the speakers' part to minimize threat pose to the hearer's face. The information is often direct and makes no consideration to the hearers want to be free from imposition or maintenance of self-worth/image. Also, *positive politeness* which comes after bald-on-record has to do with employing redressive strategies that make the hearer feel a great sense of self-worth by feeling good about themselves.

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Here, the information is crafted to reduce positive face threat. The speaker may use words to express solidarity, give compliments and even hedge before an utterance. The goal is to alleviate a possible positive face threat that may come with an utterance. Closely related is the next strategy, *negative politeness.* It involves crafting the information such that it cancels any threat to the hearer's negative face. Here, the message may be an imposition, but the speaker employs strategies of either posing the imposition as a question or by using hedges or making indirect allusions. The closest to the highest politeness strategy is *off-the record.* When speakers protect the face of hearers by making implied utterances instead of explicit ones. This strategy decreases or eliminate the imposition that could be made by the speaker. Often the hearer is made to infer from the implied utterance its interpretation (Ogiermann, 2015). Finally, on the list is the *forgoing* of the face threatening act completely and it is the highest form of showing politeness. Often, a speaker may consider the face threat of a message and completely choose not to utter the information with recourse to the consequences of the message.

Advice, a Face Threatening Act?

Receiving advice, according to Brown and Levinson, can threaten the face of the receiver as it may present an imposition to the listener about their lives. This suggest that when a speaker seek for advice, they set themselves up for interlocutors to threaten their negative or positive face or both. Therefore, the advice seekers who may be aware of the possible face threats often request for the problems to be posted anonymously. However, in as much as the quest to seek advice is a face threatening act, people through appropriate speech acts could lessen the degree of threat to the advice seeker's face (Wilson and Kunkel, 2000).

The anonymity enjoyed by the senders closes the social distance between the sender and advice givers and could influence their choice of politeness strategies. As indicated by Brown and Levinson (1987), power, social distance, rank of imposition can influence interlocutors' choice of politeness strategy in the face of face threatening acts. As regard the issue of power, advice seekers relinquish their power in the context of putting themselves in a situation that could cause a threat to their face while the rank of imposition can only be determined by the advice givers who as members of the social group have had their quest of being free from imposition denied.

Data and Methods

Sister Sister is a sub-online community on Facebook, a worldwide social media site. It is an online community that allows members to submit issues and problems for advice or direction from members of the community. The managers receive and publish members problems anonymously and then the community comment with various responses in light of the problem shared. The page has over 40,000 followers and some review comments applauding the manager of the page for the help the page is providing to the general public. Often, senders of message

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require the manger to post them anonymously. This is believed to be so because the anonymity provides advice seekers the opportunity to have good control of the personalness of the information they post out there and not to be embarrassed by others finding out about their issues (Kang, Brown & Kiesler, 2013). The platform serves the communicative needs of advice seekers by offering them the platform for people of diverse social, cultural and ethnolinguistic background and experiences to offer help in forms of opinion or advice to the advice seekers.

Data Collection Procedure and Sampling

Sister Sister receives an average of ten 'advise me' entries in a month. When an advice entry is of interest to members of the community, it receives a lot of comments, or the opposite happen when the community don't find it interesting. As the time of data collection, the page had published 9 entries in October 2021. The choice of month was conveniently decided on because I wanted the data for the study to be very current. The issues presented on the page are often relationships and love related. For the purpose of this study, I went through all the entries that were submitted and selected two most current 'advise me' entries. These stories had received considerable number of comments. The first story had 128 comments and the second most recent story had 68 comments. Out of the 128 comments, only 58 and 52 respectively were accessible as some comments were believed to have been spammed. In all, a total of 110 comments were analyzed.

Though the authors of 'advise me' entries are often anonymous, or they sometimes use pseudo names, the identities of the advice givers were not anonymous. To ensure anonymity, names of advice givers were removed, and comments were coded as $C1$-C_n. The first story or 'advise me' entry was coded story one (S1) and the second story was coded story two (S2). Comments of S1 were coded S1c1-s1c58 while comments of story two were coded s2c1-s2c52. Also, in categorizing the face threatening strategy used by the advice givers, the various strategies were coded for analyses. Bald-on-record was coded BOR, positive politeness (PP), negative politeness (NP), off-the- record (OTR) and avoidance strategy as (F).

Findings and Discussions
The Observance and the Infringement -- the Maxim of Quantity

The maxim of quantity requires the interactants to be informative. The participants of a conversation are to make their submissions as informative as needed. That there is no less or too much information. Below is a discussion of the maxim of quantity on story one. It should be noted that both contexts apply to all the discussion on the various maxims.

Context 1: The writer has been married for 7 years to a beautiful woman but has lost interest in her. He has however fallen in love with an acquaintance of him and his wife. He doesn't want to

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hurt the wife, but he is finding it a struggle to dump the new woman because he has fallen deeply in love with her. He asked the platform to advise him on what he should do immediately.

1. Sample advice*: you're not lost but rather greedy n selfish. You think u can just cheat any how. What if u have infected ur (your) wife with some STIs. Y r u men like this. Would you be happy if ur wife did same? S1C11*
2. *Eiii men!!! Oh no!!! you think our grandfather's and mother's who were married for like 40 years were all lovy dovy in their entire marriage?? Do you know the sacrifices they have to make?? Try and look at the good side that attracted you to her and...S1C4*
3. *Sit down and think deep into why you have stopped loving your wife and why you are falling for another lady you claim your wife is most beautiful than her...lastly sit down and think deep into why you are falling for this, and the solution will come... S1C35*
4. *Relocate and focus on rebuilding your home. Build friendship because the love thing is actually a temporary thing. S1C49*

Context 2: He met and impregnated a lady. According to him, his mother and the lady schemed to get them married. He confessed that he was not in love with his wife and therefore took the marriage for granted and that caused the lady to move out of her marital home. It was upon her departure that he realized his mistakes and has been begging his wife for four years to come back home but his wife has refused. However, he has met another lady who has been of help to his domestic needs and desires to marry her. Her wife has refused to grant him a divorce and still unwilling to return home. He said all he wants is for his wife to return and wants advice on what he should do.

1. Sample comments: *Waa see matter ooo, you are (a) very very confused gentleman. You want to divorce your wife for no reason and marry another woman and leave her too after marriage and follow another huh?... S2C3*
2. *Ah bra... u have fallen deeply for some other woman and u want to marry her and you still want ur (your) wife and kids back...wonnim neaa wop3 wahu (You don't know what you want?) ... so if ur wife decides to come back now what happens to the lady u claim u have deeply fallen for???? S2C5*
3. *Go to where she is now and have a heart-to-heart talk with her. I hope she will listen and come back S2C7*
4. *Go and talk to your mother, your wife will come back and forget about the other woman asap S2C34*

From the above, the first two excerpts for both contexts (*S1C11, S1C4, S2C3, S2C5*) have the maxim of quantity infringed. The maxim of quantity is about the interlocutor making his

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submission or contribution not more than required and being informative as needed for the communication exchange (Sulton, 2014). In excerpts *S1C11* and *S2C4*, the advice givers fail to fulfill the maxim of quantity. While the advice seeker asked for advice on what he should do immediately, the advice givers resorted to name calling and judging the author of his wrong decisions in the past (overly informative). In most of the advice that infringed quantity, the advice givers were either overly informative or not as informative as required and the information provided did not fulfil the requirement of the advice seeker's need of wanting advice. From all the 110 comments gathered from the two stories, 85.5% of the comments infringed the maxim of quantity while only 14.5% efficiently fulfilled the maxim on quality. Samples of the 14.5% comments are *S1C5, S1C49, S2C7* and *S2C34*. The advice givers of 14.5% comments were on point with their advice telling what the advice seeker should do.

The Observance and Flouting of the Maxim of Quality

From both stories from advice seekers, there were 23.6% advice that followed the maxim of quality and the remaining 76.4% infringed the maxim of quality. Comments from the first story that did not infringe the principle of quality included:

1. *Immediately he said in the first paragraph that he no longer loves his wife, I said to myself, you have given another lady your heart simple. Remove that strange lady from your heart n u will love your wife. You need to be discipline, stop sleeping around… S1C7*
2. *If you are religious, I would advise you seek God first and open up to that beautiful wife and together you can both save your marriage, and peacefully. S1C17*

From the except (S1C7) above, it is true the advice seeker has given his heart to the new lady which is true of the story presented (Grice, 1991). *S1C17* is direct about what the advice seeker should do. Also, from story two, below are sample comments that followed the principles of maxim of quality.

1. *U weren't interested in the marriage meanwhile u got her pregnant and made her a mum of two. After all the emotional abuse u expect her to forget and come back after only 4 years. The worst part is you trying to get another woman you think u love … S2C11*
2. *It appears u don't even know what you want. Take time to decide and bear in min (mind) that every choice comes with a cost. It can either be heavy or light. S2C14*

From the excerpts above, the comments are true of the story. Advice givers do not utter what is believed to be false. However, a lot of the advice givers paid no heed to the maxim of quality. Below are excerpts comments from both stories.

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1. *What you felt/feel for both your wife and the lady aint love, its infatuation. Their beauty is what you are in love with. Masa better mature up na gyae saa p6 love nu. S1C15*
2. *What does the other lady have that your wife hasn't got?? Wat (what) has she stopped doing that has made you claim u don't love her anymore?? There should be sometin (something)so sit down and use a nyc (nice) way to discuss that with her… S1C20*
3. *You are under a spell waiiii…you better pray about it and ask God to forgive you. S1C37*
4. *Such full grown babies with diapers in 2021…this gender never cease to amaze me. S2C30*
5. *Hmmmmm I think you pushed too much to the wall. S2C51*
6. *Master you are a confused soul*** you love ur (your) new lady deeply and you still want ur (your) wife back too***(?). S2C37*

On the principle of quality, Grice (1991) mentioned that the use of figures of speech in communication infringe the maxim of quality. In *S2C30* and *S2C51*, the advice givers used figures of speech to communicate their advice to the advice seeker causing an infringement of the rule. This is because figures of speech could blur the actual intention of communication. Also, there isn't enough evidence from the stories to judge comments *S1C15* and *S1C37* as truthful which in another way to infringe the maxim of quality. Finally, comments *S1C20* and *S2C37* have rhetorical questions and that is a violation of the maxim of quality (Grundy, 2000). All these ways of violation of the maxim of quality were present in the data.

The Observance and Flouting of the Maxim of Relevance

From the data, 41% infringed the maxim of relevance and 59% fulfilled the maxim. It was observed from comments (41%) for both stories that the advice givers' contribution were not appropriate to the immediate needs of the communication goal of the speaker (Leech, 1983). Below are samples of such comments from both stories.

1. *So out of the 7yrs you have loved someone else for 4yrs, meaning you love/loved your wife for only 3yrs. Bl3da b)k)) de? (Brother, are you mentally sound?) S1C19*
2. *Hmmm, matters of the heart. S1C28*
3. *Some of these things scare the single ones like myself. S1C32*
4. *You don't know what you want in a woman, keep messing up very soon you will come here and say that you have fallen (for) your side chick house help. I am waiting for that part of the story. S1C41*
5. *Is this a Nollywood movie? S2C49*
6. *You are just irresponsible and confuse (d) boy…sia (stupid). S2C33*
7. *You're just an unfaithful person…falling in love left right centre…you've not changed biaaa. S2C32*

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Considering the goals of the communication in both contexts, these advise are not relevant for the immediate needs of the communication transaction as indicated by Leech and therefore the comments violate the maxim of relevance. However, in 59% of both stories' comments, some advice givers had in mind the communicative goal of the advice seekers. Such comments include the following:

1. *It's just a season you are going. The love will come back again.* <u>*Don't destroy that beautiful marriage you have*</u>*. S1C26*
2. *It is jux lust. Men (some) hmmmmm nothing is good for u people. You vowed to love her till death do u part so what happened?* <u>*Masa try and seek counselling and spice your marriage*</u>*… S1C44*
3. *You started it gentleman…so* <u>*talk to ur (your) mum to talk to her…or better still go n join her to save ur family*</u>*…some of u men kraa. S2C17*
4. *Brothers* <u>*you need to put your ego aside and make that move*</u> *sometimes, you made your wife suffer and unhappy so she left you only realized what you had only after she had left… S2C18*

The communicative goals of the stories were 'what should I do immediately' and 'All I want is for my wife and kids to return, what should I do?'. The excerpts above (underlined structures) have relevance for the communicative goals of the advice seekers.

The Observance and the Flouting of the Maxim of Manner

The maxim of manner is observed when the interlocutors are brief, not communicating in obscure terms and are not ambiguous about the information they present (Grice, 1975). 65.5% of the comments on both stories infringed on the maxim of manner. Below are samples.

1. *Hmm… I don't think she would have opted for a transfer if you had treated her well. You are partly to blame for how things have turned out to be in your relationship. Getting another tranfer back won't be that easy since she was the one…. S1C4 (Not brief)*
2. *U weren't interested in the marriage meanwhiles u got her pregnant and made her a mum of two. After all the emotional abuse u expect her to forget and come back after only 4 years. The worse part is u trying to get another woman u think you love… S1C11 (Not brief)*
3. *Marriage issues. S2c31 (Obscure)*
4. *Love is a decision. All the best. S2C25 (Ambiguity)*

About 34.5% of the comments followed the maxim of manner. The advice givers were brief, unambiguous, and not obscure with their information. Samples include:

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1. *Such selfish man. S2C36*
2. *Your mum is aware of what your wife is doing so if you think you have changed, let your mum know about it then your wife and kids will return. S2C13*
3. *Get serious with your family and stop that. S1C24*
4. *It's just a season you are going (through). The love will come back again. Don't destroy that beautiful marriage you have. S1C26*

Politeness Strategies and Face Threatening Acts Present in the Advice Given

A careful content analyses at the data revealed that about 17.3% advice givers employed positive politeness, (Eg. *You see that thing you are experiencing with your wife that's marriage, marriage goes beyond love, you will soon be experiencing same with your newly found love… please learn to control yourself…S1C38*); 27.5 employed off-the-record politeness (Eg. *I don't know what at all men want in this life… you take us for granted and later regret it… S2C15)* while a significant 52% of the comments were bald-on-record politeness strategy. The 52% of the advice givers unapologetically threatened the face of the advice seekers. In many of the comments that were given, advice givers resorted to some comments that divagated into accusation, insult, warning, interrogation, etc. the advice givers made no attempt to adorn threat to face expressions.

In both stories which were love issues, many of the advice givers delegated politeness to the background and used derogatory comments in their advice. Most of the comments contained face threatening acts (FTA) that affected either the positive face (the need to maintain one's self-image or self-worth) or the negative face (the advice seekers quest to avoid any imposition from the advice givers through their comments). These acts were put under thematic headings for discussion. Broadly, some of the face threatening acts (FTA's) contained in the advice given included admonishing, blatant insults, instruction, accusation and interrogation.

Accusations

Advice givers charged advice seekers for taking wrong steps or decisions. The following are samples from the comments that were accusative.

1. *Master you are possessed and need deliverance.* <u>What you are feeling for the other lady is not love but infatuation and lust</u>. *This lady has just show up to destroy your beautiful marriage… (S1C2)*
2. *The other lady is <u>using FOR BOYS is a charm. Becareful…(s1c9)</u>*
3. *What you feel/felt for both your wife and the lady ain't (is not) love Its infatuation. <u>Their beauty is what you are in love with… (S1C15)</u>*
4. *Lust lust lust. <u>U(you) r (are) lusting over the other lady not that you Love her</u>. Please you can relocate with your family in Other to save your marriage. (S1C23)*

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5. _Womanising spirit Don enter you_. All of a sudden you don't love your wife of 7 years…
(S1C43)

From the above excerpts, advice givers accused advice seekers for being responsible for what has come upon them. They accused the advice seekers for being infatuated, possessed by a _womanising spirit._ One advice giver even went ahead to accuse a character in the story for using _for boys_, a love potion, on the man. These acts threatened the positive face of the advice seeker.

Admonishing
This is where the advisors reprimanded the advice seekers. Below are instances from the data analyzed proving how advice givers reprimanded advice seekers.

1. _It appears u (you) don't even know what u (you) want_. Take time to decide and bear in mind that every choice come with cost. It can either be heavy or light. S2C14
2. _Brothers you need to put your ego aside and make that move_ sometimes, you made your wife suffer and unhappy…. What prevented you from going to her and making right what you made wrong… S2 C18
3. _You're the head of your home._ Your wife and kids need you, so keep it as such and remember your vows at the altar bro, just remember this the one you have with the other lady is not love but "lust". S1c10
4. Gentleman, _it's your mindset. If you twist your mind towards your wife, love and respect her,_ you would enjoy your marriage … S1C5

From the instances above it can be realized that reprimands (underlined structures) threaten the positive face of the advice seekers. It greatly affects the positive face of the advice seeker that is the advice seekers quest to be appreciated by other.

Derogatives
Some of the comments were blatant insult or derogatory remarks by the advice givers and do not meet the purpose of the advice seeker. Some of the advisors find the actions of the advice seeker offensive and resorted to passing derogatory comments about the advice seeker instead of offering some advice. Below are samples.

1. _I don't know why women choose to marry BOYS._ Certainly you don't understand what love is as well as marriage! S1C33
2. Obaa na obua wo ma wo nyaa sika siesie wonp3 no biom _(you don't love the woman who helped you to become rich)_ but u dey chop ein _(but you are sleeping with her friend)_ friend

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to the extent of falling in love with her? *Wagyimee paa… kwasia berma (you are very foolish…stupid man)* God will deal with u (you)… S1C54

3. *You're a very selfish guy. You acted irresponsibly and neglected your duties. You don't miss your wife and kid. You just miss having someone around*. *S2 C20*

4. *Take care of you. Wo ye kwata???(are you a leper?) You're spoilt. From partying to finding someone and divorce. When your parents are no more reality will dawn on you*. *S2C24*

5. *You are just irresponsible and confuse boy... sia (stupid). S2C33*

The comments above are rude and have no regard for face. Instead of giving advice, the advice givers rather resorted to blatant insults that affect the positive face of the advice seeker. These are part of significant percentage of the bald-on-record politeness strategy.

Interrogation

Advise givers had further questions that appeared as sarcasm to threaten the negative or positive face of the advice seeker. Such instances are provided in the illustrations below:

1. *Eii men! Oh no! You think our grandfathers and mothers who were married for like 40 years were all lovy dovy in their entire marriage? Do you know the sacrifices they have to make? S1C4*

2. *Let know what's actually breaking the love you have for your own wife you have been praising? S1C13*

3. *What does the other lady have that your wife hasn't got? What has she stopped doing that has made you claim you don't love her anymore? S1 C20*

4. *Now that you've been intimate with her. If it's vice versa, will you cry or let go easily? Do unto others what you want other to do unto you S1 C39*

5. So if your wife decides to comeback now what happens to the lady you claim you have deeply *fallen for? S2C5*

6. *In your write up I haven't seen anything of visiting her and the kids its just words of mouth eeh are you sure you into her? S2C21*

The above comments are sarcastic interrogatives and some of which are meant to prick the consciences of the advice seekers while others are to caution the advice seekers to consider the myriad options available to him. It is worth mentioning that such questions are threat to both the negative and positive face of the advice seeker.

Conclusion

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This study was purposed to investigate the appropriateness of the advice advice-seekers receive on a cyberspace, Facebook, using cooperative principles and by considering the recognition of face in the content of the advice given. The method of analyzing the advice given (data) and face works stemmed from an argument that Simpson (2003) observed from Grice (1975). He submitted that as part of the maxims Grice presented outside of cooperative principle, is for interlocutors to be polite. This is further discussed by Fraser (2005). From the findings and discussions, it is worth concluding that considering the Gricean maxims, most advisors on *Sister-Sister* Facebook page breached the maxim of quantity as they were either overly verbose or less expressive in their submission and was represented by 85.5% of the data. Also, only 23.6% offered advise paying attention to truth and being explicit and not resorting to figurative language in their submissions. Meanwhile only 34.5% were brief and concise in their submission fulfilling the maxim of manner. Also, 41% of the comments analyzed were related to the subject under discussion and addressed immediate request of the advice seeker. Considering the politeness strategies adopted, it was observed that a significant figure of the comments constituting 52% of the total comments were bald-on-record, threatening the face of the advice seekers with no consideration to politeness. Almost all advice that were bald-on-record which did not consider any mitigative or redressive measure to the face needs of the advice seeker were divagations of accusations, insults, warnings, interrogations, etc. This emphasizes the need for advice givers to offer quality yet brief and concise advice that will come in handy to be implemented by the advice seeker while paying attention to mitigative or redressive measures to meet the face needs of the advice seekers since advice is generally considered to be a beneficial response in interpersonal interactions.

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'Harvest' as a Metaphor in Padmanabhan's *Harvest*

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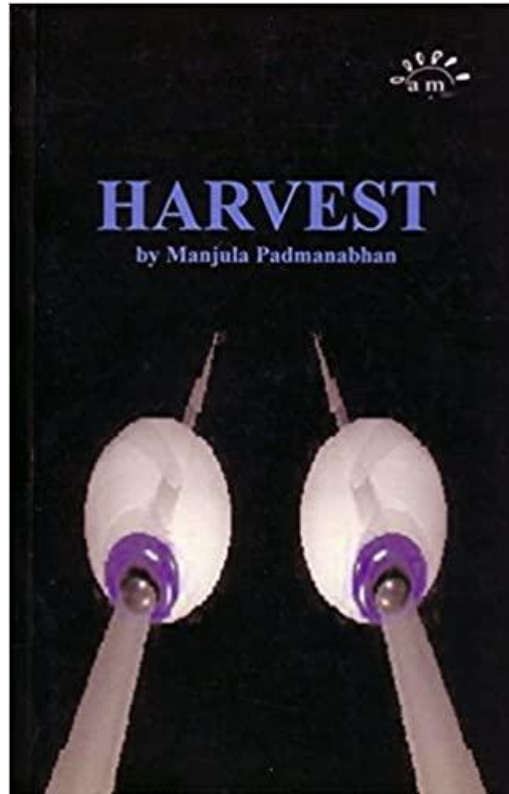
Courtesy: https://www.amazon.com/Harvest-Manjula-Padmanabhan/dp/0953675777/ref=sr_1_1?crid=2VELGSO8J71VN&keywords=Padmanabhan%E2%80%99s+Harvest&qid=1647539601&s=books&sprefix=padmanabhan+s+harvest%2Cstripbooks%2C176&sr=1-1

Literature is a powerful tool of expressing emotions, imparting knowledge, spreading enlightenment, and pouring light on contemporary issues. Literature is just not a freedom of expression but a weapon which has the power to bring change in the society and works as a 'catalyst'. Literature is the mirror of the society and shows what we have made of it. It is a critique of contemporary issues and agendas. The purpose of literature is to convey message and to make people aware of happenings around them and the best thing about it is that it is done in a

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lighter manner where people take it up as a source of entertainment and indirectly forces them to think about the evils of society.

There have been various genres of literature, Short Stories and Dramas are some of them. The desire to listen to stories is deeply rooted in human civilization world over. Man, being the social animal, is always interested in other man's life. This trait of human mind has given birth to the art of story-telling traditions which originally produced epics such as Homer's *Iliad* and *Odyssey*.

When it comes to story-telling, how can women writers lag behind? We all, especially in India, have grown up in the atmosphere of *Dadi Nani ki kahaaniyaan*. These *Kahaniyaan* are their accounts of wisdom and experience. Through story-telling they have been inculcating value system in the future generations.

Education and Economic independence have given women the power and self-awareness. Contemporary women writers see their women as individuals, not mere types. Contemporary fiction has changed the paradigms for women and is now a level playing field. But the ride is not that simple as it seems, it comes with its own pitfalls and challenges.

There is a sense of conflict in women's writings. It may be the conflict that the women are facing or of the society which is in the tumult because of the 'face off' between the traditional and modern values. The picture of new woman emerges from the woman trying to find her 'self.' She has become a conscious agent of change.

In the early years after Independence the writers have written about woman's powerlessness, helplessness and her being the 'victim'. According to Usha Bande,

> The result is that the authors eulogies the stereotypes, advocate self
> sacrifice, meekness, and such other virtues and focus on the problems of
> women. Since these stories are written as the obvious message to the
> existing society, many of them have contrived plots and unconvincing
> situations. (Bande, Usha 40)

Literature springs from our innate likeness of telling a story, of arranging words in pleasing patterns, of expressing in words some special aspect of our human experience. Today's woman is struck between home and office, childbearing, struggling with conventions. Usha Bande says:

> Shuttling between the burden of home and workplace, childbearing,

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Mothering, struggling with conventions women have first to survive.
The question of equality arises afterwards. (Bande, Usha)

The modern woman has become more aware of her ambitions and career. Women have started writing freely about love, sex, marriage, extra marital status. Manjula Padmanabhan has been one of the most potent literary voices in contemporary India. Manjula Padmanabhan, the Onassis Award writer's short story entitled "Interface" published in the science fiction/speculative fiction anthology *Strange Worlds! Strange Times!* – provides an appropriate illustration of our present-day global community in its representation of the machine-dominated world of biotechnological implants, artificial intelligences, and other monstrous inventions that proliferate our world.

Manjula Padmanabhan won the prestigious Onassis International Cultural Award for her work *Harvest* in 1997 in Greece. Manjula was the first Indian English playwright to earn International recognition. Prof. B. Parvathi remarks:

> Manjula Padmanabhan belongs to that generation of Indian women
> writers in English who have boldly stepped out of conventions that
> define respectability to address issues of gender, woman, her body and
> its behavior, its exploitation in a family and social setting. Manjula
> Padmanabhan has opened a fresh dialogue on a new angle of feminist
> concerns. (Parvathi, B. 38)

Harvest represents the imprisonment of a middle-class family of the third-world to the appealing but prohibited international economy of the first world. The play mainly highlights this social apathy, especially amongst the members of middle class society. It is an imaginary play about an unemployed Indian man and his family who trades his body to a customer in the United States. It is a futuristic play that throws light on the anxiety and the survival of a man and how he puts his whole family in trouble to sell organs via an agency to someone in the first world for a petty amount of money.

The economic losses and social dislocation that are being caused to many developing countries by rapid financial and trade liberalization, the growing inequalities of wealth and opportunities arising from globalization; and the perception that environmental, social, and cultural problems have been made worse by the workings of the global free-market economy. The soaring degree of attack by elements of terrorism are some of what have characterized globalization today. It means developing nations have faced more problems than ever as a result of the phenomenon of globalization.

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In his very sublime analysis of *Harvest*, Rajkumar explains:

> *Harvest* is an ironic examination of the relations between developing and developed countries. The play is set in the imminent future, it imagines a grisly pact between the first and third world desperate (sic) people who can sell their body parts to wealthy clients in return for food, water, shelter and riches for themselves and their families. (Rajkumar 2012:50)

The play is an ironic, sci-fi examination of the relations between developing and developed countries. It is a play about how the first world cannibalizes the third world to fulfill its own desires. *Harvest* is a dark, bitter, savagely funny vision of the cannibalistic future that awaits the human race; a parable of what will happen when the rich denizens of the First World begin to devour bits and pieces of the Third World poor. *Harvest* poses a potent critique about how the first world cannibalizes the third world to fulfill its own desires.

This play portrays the neo-capitalist attitude of developed countries towards the developing countries. The third world's materialistic desire and willingness to embrace the consumer culture for social mobility and to acquire better lifestyle has left them with a dehumanizing effect that affects their social and familial relationships.

In *Harvest*, Om, a just-laid-off breadwinner for a struggling Indian family living in a cramped Bombay tenement, decides to sell his organs to a shadowy company called InterPlanta in hopes of reversing his financial plight. Om's family is monitored around the clock, receiving frequent video phone-type inquiries and directives from the supposed organ recipient, an icy young blonde named Ginni, provided by InterPlanta. The family's lives continue to go awry.

The play may be set in future, but it reflects contemporary conditions as well. India, one-third the size of the United States, has three times the population and almost 30 percent of overpopulation and inadequate education.

Like a few of Padmanabhan's sci-fi stories and novels, *Harvest* shows some grey, almost anaesthetized near future time (year 2010) when the latest technological advancement in body-transplants have enabled endless prolongation of human life and the human body is under full control of the owner.

Padmanabhan uses such trade in human organs as a metaphor for neocolonialism. It is a futuristic play, and the future is used as a magnifying lens to look at a greedy and dead-end - a soulless world without exits. There are many reasons for the varying perceptions towards globalization. It has failed to give much propagated economic benefits to the developing

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countries. Globalization does not promote, as it claims, the charity; instead it drags humans towards great loss to the poor people of developing countries. In the post globalized era, India is a big market in terms of selling products and a source of raw material. People from elite and upper middle class to the poor class, are attracted to the consumerist culture. The availability of plentiful consumer products within the reach of every segment of the society has created a materialistic desire among them and because of this a social behavioral change has taken place in the human relationships in society. There is no place for human value and ethics, as its adverse effect, in globalization.

Harvest revolves around aftermaths of 'new trade' between the two clearly defined groups the donors and the recipients of organs transplant. Ginni, Virgil, and the guards represent the recipients, obviously Americans – the first world people, and Om Prakash – the prospective donor and his family represents the Third World. Om is the head of a middle class family who is twenty years old and the eldest son of Ma. He is married to Jaya who with her passion for life is a contrast to her husband. Jeetu is a younger son of Ma, who is a male prostitute – a gigolo for whom life is just a joke.

According to Bauman, the poor people in a consumer society have no access to normal life, they are deprived of all kinds of normalities. The exclusion from aesthetic lifestyle of consumer culture leads the poor to social degeneration. Bauman concludes that the inadequacy and the failure to buy as a consumer evolve into bitterness at being abandoned, deprived, and excluded from the social feast to which others gained entry.

"Overcoming that consumer inadequacy is likely to be seen as the only
remedy – the sole exit from a humiliating plight." (Bauman 38)

In this play, the market value reigns in familial relationships. The commodification of mother's affection with exchange value puts Jaya in the same place. Being a housewife Jaya is involved in non-salaried household works which have no exchange value in the production of consumer market and this situation disqualifies her for Ma's affection and love. She criticizes Jeetu and Jaya as *rude, insolent, ungrateful…* (M. Padmanabhan 8). Thus, the marketability of its people deeply affects the social and familial relationships in the consumerist world. The poor of the Third World are hopelessly excluded from capitalism's promise of global prosperity. Therefore, they are allured to get wealth and technologically advanced lifestyle through the occult trade of their organs, which needs no 'expenditure of labour' and yet promises of generating wealth without production, value without efforts.

From the very beginning, the playwright exposes the true degree of psychological compulsion that has taken place in the globalized world. The secret schemes of enticement and

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controlling of the First World are seen when needy and anxious Om is decreed an eligible, healthy candidate for a 'job' at InterPlanta Services – a Transnational Corporation. He is made to believe that he is the 'chosen one' to receive a technologically advanced lifestyle provided by the unknown recipient through InterPlanta Services.

Like Christopher Marlowe's *Doctor Faustus,* he becomes an ambitious person for wealth and success and surrenders the rights of his entire body to an unknown purchaser. His perplexed feelings about 'The Faustian Deal' allow the playwright to describe the intricate blend of optimism and misery that has provoked his actions. Om becomes ecstatic but does not know that globalization deceives. By signing the deal, he has accepted his new 'rich' life as a 'slave'. The recruitment process shows the neo-capitalist attitude of developed countries towards the developing countries. There is an inhuman treatment given to deprived seekers who are merely 'objects' for them. The process of selection gives sad picture of the literal blind chase for a job without knowing what adverse effects it could have on their lives.

Harvest, technically means "the time of year when the grain, fruit, etc. is collected on a farm; the act of collecting the grain, fruit, etc." This word is a synonym for agriculture. But in this play, harvest ironically means harvesting of body parts. A 'body' is of primary importance for its owner. It is being nurtured, taken care of, and then finally is prepared to get 'sold'. The best body will get the best price and, in this process, the 'imperfect' or the 'diseased' body is rejected. In this play, human organs are openly selling in the market.
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Developing Oral Communicative Competence for Secondary School Level Students with Context-based Authentic Materials

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Abstract

One of the biggest challenges faced by several Indian teachers in government schools is their reliance on prescribed textbooks as resources for developing students' Oral Communicative Competence while largely neglecting a plethora of authentic materials that they may easily be used to build learners' Oral communicative competence. Perhaps, A major cause for this is the fact that teachers often find themselves confined to the situations where prescribed textbooks are imposed upon them giving little scope of the course of action beyond the classroom. This paper discusses some techniques of adapting authentic materials for ESL teachers in government schools that they can use for developing the oral communicative competence of students at secondary school level. All the ideas expressed are a result of classroom transactions reported here.

Keywords: authentic material, oral communicative competence, supplementary language teaching materials, Context–based Language Learning, outside world.

Introduction

Language development is directed towards the growth of textbooks. Now, after a long gap of 20 years, the problem persists with textbooks used in government schools focusing more on structured questions instead of providing a variety of contextualised tasks and activities to assist the learning process. For instance, the prescribed textbook used in schools in Andhra Pradesh is evidence for the syllabus and spread of tasks found in it, i.e., textbooks always focus on the outcome of it but not on the language learning of learners.

As a result, students are hardly engaged with the lessons in the textbook; they are bored with the same repetitive 'remembering' techniques which are the first level of cognitive challenge from the Revised Bloom's Taxonomy, 2001. Those techniques promise neither excitement nor interest to suit their palette. In addition to this, Krashen mentioned that the affective filter is high in such learning environments which further acts as a barrier in developing oral communicative competence of learners.

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ESL students from low socio-economic status dwell in challenging contexts and for them the classroom is a primary source of comprehensible input. So, to develop proficiency in oral communicative competence, they need to encounter new words, phrases, and sentences in a variety of contextualised settings and perform activities that have clear communicative content. As language teachers, thus, we have felt a perceived need to provide our students with numerous exposures to learn oral communicative competence in meaningful ways for which authentic materials are available in our surroundings.

Definition of Authentic Materials

Authentic materials, as a construct, developed as part of the Context Based Language Teaching (CBLT) Approach, which was a cognizant move away from structuralism. The CBLT approach is the need of the hour to use real life materials as valuable target language inputs without structuring them or tuning them for textbook use - the idea was to get students have a feel of authentic use of the target language, i.e., English, and therefore get motivated to use it. Gilmore (2007) compares what he calls "the contrived materials of traditional textbooks" with "authentic materials, particularly audio-visual ones, which offer a much richer source of input for learners and have the potential to be exploited in different ways and on different levels to develop learners' oral communicative competence" (p, 103). That is, by implementing different kinds of authentic materials, students are introduced to the language used by real speakers rather than scripted, simplified and/or fixed material. This in turn better prepares them for the language they are likely to hear and use outside the L2 instructional environment.

There are two types of materials, i.e., Authentic Materials (Pamphlets, Paper clippings, photographs, video clips, etc.) and Created Materials (textbooks). Among these two types of materials, the usage of context-based authentic materials relate the students to the real world. Authentic exposure to language takes place when it is used in a natural way while students are reading articles from magazines, newspapers, journals, listening to audio-video recordings on the web, watching television shows, movies or hearing the news bulletin in English and reading chunks of words or sentences in pamphlets, advertisements, brochures, posters, notices, and the like. It would offer students a valuable source of real language input. In addition, students are exposed to language forms they already know, combined with some new elements or features, just beyond their existing level, acquisition of these new elements or features of the target language, which serves as comprehensible input.

Context-based Authentic Materials to Develop Students' Oral Communicative Competence

Speaking is at the core of ESL teaching, yet it is a neglected area of language skill development pointed out in the introduction. As most of the lessons in our textbooks do not integrate speaking, it is imperative upon teachers to incorporate oral activities as much as

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possible and to align them with the context. Students need extensive exposure to authentic language and oral practice to aid their language acquisition.

In this section of the paper, we will present some examples of classroom activities with our students to show the use of authentic materials to develop students' Oral Communicative Competence.

Activity 1

The lesson *Attitude Is Altitude* is about Nick Vujicic. Who is a torso? While transacting the lesson we tried to make the students to understand the exact meaning of disability and how some physically disabled (Divyangs) persons such as Shekhar Naik, Nick Vujicic succeeded in life even though they are Divyangs. At first, we showed them a newspaper clipping of the former blind cricket team captain, Shekhar Naik and how he overcame his disability.

Source: Hindustan Times, July 26, 2016, New Deli, Aniruth Dharr.

Instructions Given

- Formed the students into 5 groups.
- Instructed the students to think about Shekhar Naik.
- Allowed the students to discuss among their group members about physically disabled persons of their locality.

Questions Posed
1. Whom do you see in the picture?
2. Can a name some physical disabilities?
3. How do you treat divyangs?
4. Is your school a special school?

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5. How do the mainstream schools help the differently abled children?

Observations

Students were excited very much after introducing Mr. Shekhar Naik. They were highly enthusiastic to know how the blind people play cricket and about Naik's achievements. All the students began to think and exchange their ideas among their friends. They actively participated in JAM (Just A Minute) activity which helped them to develop their oral communicative competence. JAM session was conducted on the topic how will you help the divyangs, if you come across them. All the students participated well; the session helped the students to develop their oral communicative competence very much.

Activity 2

Before going to teach the lesson *I Will Do It*, we showed the students picture of Abdul Kalam, Mysore Palace, and a logo of Infosys etc. as a part of the authentic materials, to introduce Mysore and Narayana Murthy, the founder of Infosys.

Source: Google Images

Instructions Given
- Asked the class to form into 5 groups.
- Maintained 5 students in each group.
- Instructed the class to think about the tourist places that they had visited.
- Informed the class to understand logos.
- Instructed the class to share their knowledge about Abdul Kalam.

Questions Posed
1. What do you see in the picture?
2. What is your favourite soap?
3. What do you know about Abdul Kalam?
4. Do you know the logo of your school?
5. What is your goal? How do you achieve it?

Observations

We observed the following things while the lesson was going on---

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1. Students began to think about the greatness of Mysore.
2. They shared their knowledge on city of Mysore with one another.
3. The students came to know about different logos.
4. All the students listened to the other group members and expressed their opinions.
5. The students presented the information about Narayana Murthy orally excellently because of the context-based authentic materials used in the classroom.

Later, a small talk was conducted on the topic "the person who influenced most" at the end of the class. All the students participated in the activity very happy, and they talked well on the given topic. The session helped them in a better way to develop their oral communicative competence.

Activity 3

While teaching, we used the family picture of Mr. Amitab Bachchan who is also known as 'Big B', to introduce the play *The Dear Departed* by William Stanley Houghton, the British dramatist.

Source: Google Images

Instructions Given
- Informed the class to form into 5 groups.
- Next, Instructed the class to discuss about the names of relations
- Advised the class to think about their family members and relations

Questions Posed
1. Do you identify the people in the picture?
2. Can you say the names of the persons in the picture?
3. What is the relationship between the little girl and Amitab Bachchan?
4. Do you like your grandparents? Why?
5. How do you treat your grandparents?

Observations
At the time of discussion, we observed the following things among different groups:

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1. Students understand the relations in a family with authentic material shown.
2. And started to know the different names of the relationship.
3. The students discussed about their grandparents.
4. The students shared their ideas about their grandparents.
5. The students expressed their love towards their grandparents.

A group discussion was organized on the topic "**Health of the Parents vs the Wealth of the Parents**", which is related to the lesson '*The Dear Departed'*. All the learners are very interested to take part in the group discussion. All of them felt very happy in this session, because it helped them to develop their oral communicative competence in a better way.

Teacher Observations

When we used these activities through the three stages presented as three activities, we observed that students' participation was remarkably high. Most of them enthusiastically participated in the discussions and made a concerted effort to solve the tasks. Getting copies of ***Realia*** raised their spirits; they got an instant desire to try out the tasks on their own. We observed that it helped in oral communicative competence. The use of authentic material created a natural environment of communication. Through these sessions the students selectively took in portions of comprehensible input and chose some of the appropriate linguistic forms to express themselves (e.g., use of pictures, rappers, logos, and newspaper clippings). The context-based activities made it possible for the students to internalize what they read and use it to extend their discussions and thereby experienced a change in oral communicative competence.

Student Reflections

As a consequence, by the end of the activity many of our students understood effectively the benefits of working with authentic materials first hand. This is aptly reported by one student:

"Before using the authentic materials, I was not good at oral communicative competence."

Another student added, "This is very much interesting to work with colourful, attractive material."

It is important to note that the context-based authentic materials construct supplements for textbooks to develop oral communicative competence.

Conclusion

Developing students' oral communicative competence is one of the end-goals of the teaching learning process and teachers need to create an environment which helps to develop oral communicative competence. Context-based Authentic supplementary materials are a

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major prerequisite for creating such an environment in the classroom. Most teachers find themselves pushed by the system to focus on the product instead of the process, whereas only a process-oriented classroom would promote in students the desire to explore the world beyond the textbook. Based on our own experience, we can say that authentic materials have great potential if used effectively by us as and when necessary. Authentic materials should be designed in such a way as to incorporate a series of activities that would allow students to practice and reinforce the meaning and forms of the target language. Teachers can maintain productive classroom discussions, use effective questioning skills, and frame interactive activities that would promote oral communicative competence using a range of context-based authentic materials around us such as newspapers, pamphlets, advertisements, pictures, etc. The authentic materials help to bring and the subject matter closer to life and students make important connections between the classroom and the world outside.

Finally, with reference to the context a quote from Crawford (1995) is very appropriate here. "Authentic materials can scaffold the work of both teachers and learners and even serve as agents of change, provided they act as guides and negotiating points, rather than straightjackets" (p. 31). Thus context-based authentic materials related to textbook content develop oral communicative competence at Secondary school level effectively.

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Negative Impacts of Racialism and Ethnocentrism of Afghans in
The Kite Runner

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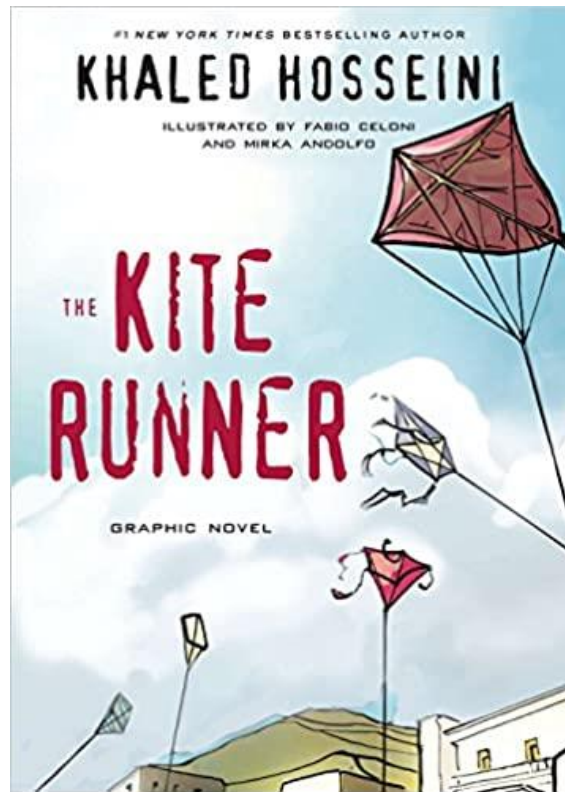
Courtesy: www.amazon.com

Abstract

Racism is a global phenomenon that identifies certain people as superior and others as inferior in social cultures based on physical characteristics, ethnicity, race, and nationality. *The Kite Runner* is a novel that depicts racial discrimination, racism, and ethnic strife in Afghanistan's society between Pashtuns and Hazaras, two different races and ethnic groups. Racism and ethnicity are sometimes confused as synonyms; however, ethnicity is a subtype

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of racism in social culture. Racial discrimination occurs when a person receives unequal treatment because of their actual or perceived race, as well as when a person is treated less favorably or denied the same opportunities as others in a similar circumstance because of their race, birth country, ethnic origin, or skin color. As we all know, ethnic groups exist in every country; however, in most developed countries, ethnic groups with similar origins and customs might or might not be judged identically by power-hander ethnic groups, whereas ethnic groups without similar origins and customs have never been judged identically by power-hander ethnic groups. Afghanistan, for example, is a truly multi-ethnic country.

Using Afghan people as an example, this study examines social concerns, cultural issues, racial discrimination, and scientific research on people's races and ethnic characteristics. Racism and racial prejudice are two flaws in human society from the 16th through the 19th century; however, they are not considered scientific findings. As a result of Feagin's rejection of human diversity, this research will look into the root causes of ethnic biases and racial discrimination among Afghans in the novel, as well as the reasons for their ethnic behavior.

Keywords: Discrimination, Racialism, Ethnocentrism, Pashtun, Hazara, *The Kite Runner*

Introduction
   Post-colonialism is a term that spans across ideas of imperialism, modernity, racism, ethnicity, culture geography, and post-modernism, and is implicated in all of them (Ashcroft, 1989). The term "post-colonialism" is commonly used to describe the transition from colonialism to self-determination among formerly colonized countries. According to Homi Bhabha, "post-colonial perspectives interfere in those ideological discourses of modernity that aim to lend hegemonic "normality" to the uneven development and disparate, sometimes disadvantageous histories of nations, races, groups, and peoples" (Bhabha, 1994). Imperialism is described as a wealthy and powerful country's dominance over a weak country (Appiah, 1986), and it can take many forms, such as military, economic, and cultural exploitation. As a result, it served as a vehicle/target via which European countries' culture and practices affected the rest of the globe. However, the colonized faced tension and resistance as a result of the major countries' imperialism. In any case, these events marked the beginning of a new era known as post-colonialism, not the conclusion of a period. Postcolonial literature addresses the social, cultural, and political difficulties that colonized countries face after gaining independence from colonizers. The issues and effects of a country's colonization are frequently addressed in postcolonial literature, particularly questions relating to the political and cultural independence of formerly subjugated people, as well as themes such as racialism and colonialism. Postcolonial (post-colonialism) is a term

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that refers to a body of literary theory and practice that is used to represent this new period of study. Postcolonial (post-colonialism) is concerned with a variety of experiences: Migration, enslavement, repression, resistance, representation, diversity, race, gender, and location are all issues that need to be addressed. Despite these circumstances, which can be found in a variety of places, including post-colonial literary works, post-colonial literature is a genuine response to empire and colonialism. Because the word **post** denotes after the colonial time, post-colonial literature is a proper response to empire and colonizers in order to all of these scenarios that occur from a variety of sources, involving literary works released after the colonial period, "postcolonial literature refers to works that have been influenced by the imperial practice from colonization to present day" (Allan, 1998).

Furthermore, this section of research reflects the impacts and bad consequences of colonialism, two of which are the themes of racism and racial discrimination that existed between humans and in most countries between the 16th and 19th centuries. Any differentiation, exclusion, restriction, or preference based on race, color, descent, a national or ethnic origin that has the intention or effect of nullifying and handicapping someone else is referred to as "racial discrimination." When a person is treated unfairly because of their real or perceived race, this is known as racial discrimination, "In America, the authors described racism as 'the predication of decisions and policies on considerations of race for the purpose of subordinating a racial group and maintaining control over that group" (Arthur, 2007).

Ethnicity is a subtype of racism that is frequently used as a controversial replacement for the term racism. As a result, ethnicity may or may not play a role in a race. In reality, ethnicity refers to a group of people who share the same background, "origin, history, values, attitudes, and behavior" (Yetman, 1999) — but who may differ in terms of clothes, rituals, or religion. Ethnicity refers to the cultural differences that exist among citizens of a country. As a result, ethnicity can be referred to as a cultural identity of human beings in society. Therefore, culture impacts people's dress, habits, and even morals, and so plays an essential role in the division of people into distinct groups. Materials such as clothes and clothing as well as non-materials like language, and conventions, are examples of cultural objects. According to Yinger, an ethnic group is defined as follows: "a sector of a broader community whose residents are regarded to have shared origin and to share significant aspects of a common origin and culture by themselves and/or others" (Banton, 2018). He did not distinguish "race" from "ethnicity," but rather embraced differences defined by color, language, religion, or some other shared feature of origin, and considered ethnicity as "functionally continuous with kinship. "Race can be characterized as a biological inheritance that is passed down from generation to generation in the form of "physical traits, gene pools,

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and character qualities" (Barfield, 2004). Though countries and cultures change, the effects of racism and racial discrimination, such as oppression, repression, prejudices, and prevention, are the same. Racism is defined as "the behavior when people treat individuals differently because they belong to a certain racial group" (Charles D, 2001). Races are made up of diverse groupings based on inherited physical and behavioral characteristics. Gordon W. Allport's hypothesis is supported as: "civilized men have gained notable mastery over energy, matter, and inanimate nature…But, by contrast; we appear to be living in the Stone Age so far as our handling of human relationships is concerned" (Allport, 1954)). As a result, there are two sorts of racism or discrimination: racist behavior by powerful or superpower countries against colonized or weak countries, and conflicts and heartbreaking struggles among ethnic groups in colonized or colonizer countries, the latter known as ethnicity (Goodson, 1998).

For decades, Afghanistan has been subjected to foreign intrusion, particularly from neighboring nations, as a religious and multiethnic country that has been described as racist and ethnocentric. Internal disputes and violence backed by neighboring countries led to systematic massacre of minority ethnic groups in Afghanistan, such as the Hazara.

In 2003, Afghan-American novelist Khaled Hosseini published *The Kite Runner* in English. It was adapted into a graphic novel in 2007, which gained widespread critical acclaim in the United States. Amir, a young Afghan child, and his wealthy father, an Afghan ethnic Pashtun who lives with his Hazara servant Ali and his son Hassan, are central to the plot.

Despite the fact that Hazaras were treated inferior to Pashtuns, Amir and Hassan were two good friends from different ethnic groups in Afghanistan. As the novel develops, major schisms emerge between these close friends, and when the Soviets invade Afghanistan, Amir and his father, Baba, flee to the United States to survive. Baba and Amir faced challenges in America, as some Americans were hostile toward them and Afghans. They continue to live there, and Amir succeeds as a writer in maturity after repeated attempts. After receiving a call from Pakistan, Amir discovers a means to atone for his misdeeds. Amir returns to Afghanistan at the end of the tale and takes Hassan's son to live with him and his wife in America. In spite of the fact that the novel covers a wide range of topics such as friendship, violence, immigration, destitution, and so on, this paper focuses on the influence of racism and racial prejudice on Pashtun and Hazara concerns.

Joe R. Feagin, an American sociologist, rejects the notion that poor individual as an ethnic tribe is inferior to others. The purpose of this article is to examine the primary causes

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of racial discrimination and ethnic behavior among Afghan characters in *The Kite Runner* as well as the social, scientific, and political description of racist characters in the novel, in order to demonstrate that, as Feagin points out, these were all just pretexts used by the country's upper classes. Because of a shortage of mineral and agricultural resources, they are used all over the world to achieve their goals, which include dominance over other people and exclusive exploitation of natural characteristics (Feagin, 2014).

The novel's main protagonist Amir's good reaction in other parts of the plot is to return to Afghanistan to bring Hassan's son to America. Amir's compassion for Hassan's child is intended to atone for his prior faults, as well as his concern about ethnic and racial tensions in his homeland.

Literature Review

There are several discussions and definitions on the subject of racism. Many people have questioned the concept of race, and there are many distinct and sometimes opposing perspectives on the matter. Racism is a way for people to communicate their hidden and explicit beliefs toward others in society, according to John Arthur's book *Race, Equality, and the Burdens of History* (2007). Scientifically, the race is defined as an arbitrary selection of identification of specific physical or biologically transmitted characteristics. According to one scientific theory, everyone in the world has the same genetic background. In this sense, a tall blonde with green eyes and a short black person may share genetic structure. Most crucially, the race is a socially constructed term that divides people into distinct groups, despite the fact that these characteristics are not innate, because they have an impact on a person's social and economic position. Some people believe that one particular group is superior to another owing to biological traits. This ideology emphasizes that some people are unable to accomplish their best wishes in life owing to physical and facial disparities with others and that in order to make a livelihood, they must always obey their superiors. As a result, culture acts as an ideology, tyrannizing and directing a population based on a fictitious sense of awareness (Mohamed, 2013). This concept has a negative impact on people's lives, preventing social and cultural growth and, in certain situations, resulting in captivity. When children are labeled with socio-cultural identities like "Hazara," they are enslaved to an idea that is far from nature, but rather a socio-cultural construct that restricts their physical and cognitive freedom to grow into the persons they want to be (Smith, 1996).

The contentious argument concerning human differentiation in the late 1700s and early 1800s was centered on the question of race. Europeans exploited their white supremacy to govern the colonial people as a result of colonizer countries' efforts during the colonization of Asian and African countries by European powers. Charles Darwin is one of them,

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demonstrating in the Norton Critical editions that people of varied body shapes and skin colors are descended from "barbarous races" incapable of working, obtaining education, and so on (Spickard,1992).

Racism is based on biological taxonomies, racial discrimination is based on a process of social division into categories related to races, and ethnicity is the cultural identity of a group of people who share a common nationality, and ethnicity is the cultural identity of a group of people who share a common nationality. Different cultures occur within varied ethnic groups, including different forms of clothing, religions, dialects, accents, and others.

They were different in terms of socioeconomic status, geographical location, and other factors. Most human civilizations have multiple social ranking structures at any one moment. Some persons are categorized according to their racial or ethnic group, while others are classified according to their sex, age, or social class, with each social class having its own set of rewards, benefits, and other distinctions passed down from generation to generation. *The Kite Runner*'s labor structure is based on ethnic classification. Since 1747, the Pashtuns have ruled and dominated Afghanistan, with the destitute Hazaras serving as their common slaves.

Discussion

The purpose of this study is to examine racism, racial prejudice, and ethnic perspectives among Afghans in Khaled Hosseini's novel *The Kite Runner* because it is obvious that Afghanistan is a bilingual and multiethnic country. Feagin's arguments on the human distinction between persons, as well as his engagement in the establishment of this notion in society, are used to study and comprehend the work. Feagin refutes the view that some groups can be distinguished from others based on physical and biological traits and that such definition, while seemingly based on scientific observations, are not accurate or factual, and are far from being near to scientific observation. According to Feagin, these artifact classifications are based on popular perceptions from the 16th through the 19th centuries. The descriptions and analysis that follow provide a comprehensive overview of ethnic perspectives in Afghanistan.

Discrimination and Racialism Behavior of Individuals Between Two Groups -- Pashtuns and Hazaras in Afghanistan

Tajiks, Pashtuns, Uzbeks, Hazara, Turkmens, Baluchs, Nuristanis, and other ethnic groups live in Afghanistan's war-torn country, which had a population of almost 40 million people by 2021. As a result, Afghanistan is described as follows: "a country made up of many ethnic groups with diverse cultural traits, such as language, religious traditions, physical

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appearance and apparel, and customs..." (Goodson, 1998). **The Kite Runner**'s story and events took place in Afghanistan, Pakistan, and the United States, with a focus on the Pashtun and Hazara ethnic groups, which possibly account for 46% and 9% of Afghanistan's population, respectively. Furthermore, the term "majority" encompasses not just the Pashtun population of Afghanistan, but also their power, influence, and riches. While the term "minority" relates to the Hazaras and others, it also refers to a lack of economic, political, and social power and influence, as well as some Hazaras' denial of social, political, and other rights. According to Amir in the story, most of the time, Hazaras were oppressed by Pashtuns. After being forced to evacuate their homes and lands, they were slaughtered by Pashtuns. They were compelled to work as slaves by Pashtuns: "The book said that my people had killed the Hazaras, driven them from their lands, burned their homes, and sold their women" (Hosseini, 2003).

A lot of issues are cited by Pashtuns for their hostile behavior. The fact that Pashtuns have dominated Afghanistan since the Durrani Empire was created in 1747 was one of their grounds (Umami, 2020). Afghanistan was the heartland of the Khorasan Empire for centuries. When the monarch of Persia suggested in the 18th century that all people must convert to Shia, most people in this land refused, especially Pashtuns living in the south of Afghanistan. Under the leadership of Durrani, the southern Pashtuns eventually stormed Kabul and took control of Afghanistan. For centuries, Afghanistan has been the mainland of the Persian-speaking Empire, particularly the Tajiks. When the king of Persia declared in the 18th century that all people in Persia and Khorasan must convert to Shiism, the majority of the people in this land, as well as Pashtuns in southern Afghanistan, were opposed to this declaration and attacked Kabul, where they quickly took control of Afghanistan under Durrani's leadership. The Hazaras, on the other hand, were a minority and disenfranchised ethnic group in Afghanistan's central provinces who were thought to be of Mongolian descent, and as Amir declares: "they were Mongol and that they looked a little like Chinese people" (2012). In the 13th and 14th centuries, Hazaras resided in Afghanistan four centuries before the Pashtuns, and when they rebelled against Pashtuns' persecution and harassment in the 19th century, the Pashtuns deprived them of various rights of the social, including the right to education. This tyranny has been a significant betrayal for them, and considering to Amir's positive attitude, he condemns his tribe and handles this sensitive topic in his novel:

According to the texts, my forefathers massacred the Hazaras, evicted them from their homelands, set fire to their homes, and sold their women. According to The Kite Runner book, one of the reasons Pashtuns had they— were rarely discussed in school literature and their ancestry was barely acknowledged in passing. While seeing through Baba's belongings, I achieved one of my mother's old history books [...] and was astonished to see a whole

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chapter on the Hazara history. Hassan's family has a unique story to tell! My people, the Pashtuns, were accused of oppressing and mistreating the Hazaras, according to the report. It is reported that in the nineteenth century, the Hazaras attempted to revolt against the Pashtuns, but that the Pashtuns suppressed them with unimaginable savagery.

Another significant distinction is that the bulk of Pashtuns are Sunni Muslims, whereas the Hazaras are Shia Muslims. This circumstance leads to further isolation Hazaras in society, provoking indignation among Afghan Sunni Muslims at times. When Amir's teacher, for example, encourages him in school, he says:

> The following week, after class, I handed the book to my teacher and pointed to the chapter about the Hazaras. He grinned as he gathered his papers and skimmed a few pages before returning the book. He mentioned that one thing Shi'a people do is passing themselves as martyrs. He wrinkled his nose as he said the word Shi'a as if it were a disease.

In a section titled "National/Racial/Ethnic Minorities," the US Department of State's 2012 report on Afghanistan stated, "Ethnic tensions among various groups continued to result in conflict and deaths." Sunni students at Kabul University, for example, attempted to persuade ethnic Hazara students not to embrace Shiite religious customs on November 24 (Yang, 200).

Moreover, Pashtuns mocked and offended Hazaras because of the shape of their eyes and, particularly, their faces, a problem that the author addressed multiple times in the novel, particularly in the first half. Amir exemplifies this type of behavior when he says, "It also stated several facts I already knew, such as the fact that Hazaras are mice-eating, flat-nosed, load-carrying donkeys. I'd heard some of the kids in the area calling Hassan such names" (Hosseini, 2007).

The historical and facial distinctions between Pashtuns and Hazaras were clearly utilized by Pashtuns in order to completely rule and govern the country, as seen by the accompanying sentences. Feagin thinks that from the 1400s until the early 1900s, power elites exploited more than 80% of the world's people by using racist individuals and racially discriminatory ideologies. Many of Feagin's conceptual frameworks, such as the underpinnings of racial prejudice, are typically created, codified, and maintained by those at the top of society, although this construction takes place in ongoing interaction with the views and practices of ordinary citizens.

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Considering what Feagin expresses about people and their differences, Afghan society is persuaded that other ethnic groups of Afghanistan in this land are biologically distinct from each other, and Mongolian Hazaras are not equal to other Afghans at all. Almost every non-Hazara character in **The Kite Runner** has applied negative labels to the poor Hazaras, whether consciously or unconsciously, including Amir, Hassan's close friend who is rigidly controlled by these names. Amir pretended to read a book to Hassan one day while actually making up phrases with his tongue, which he liked when he discovered Hassan was engrossed in the book's stories.

All these reasons caused Pashtuns to perceive themselves through Hazara's eyes and act brutally against them. In the story, Amir and Hassan are depicted as two opposing personalities from the same culture who come from extremely different backgrounds: wealthy and impoverished, Sunni and Shia, Pashtun and Hazara, strong and miserable. For example, the protagonist proclaims the issue of ethnicity, racial prejudice, and racism right at the opening of the story:

I became the person I am now on a chilly rainy day in the winter of 1975, when I was twelve years old. At the same time, I was hiding behind a falling mud wall and staring down the road beside the icy creek.

Hassan is claimed to have been raped by a band of Pashtun thugs, who are ethnically opposed to the Hazara. The author begins his work by discussing sexual violence, indicating the dismal state of Hazaras in Afghanistan and Pashtun sentiments about Hazaras. Therefore "The Hazaras have historically experienced discrimination and have been seen as "the traditional underclass" of Afghan society" (Lamer, 2011). The importance of ethnicity in the thoughts of the story's characters is foreshadowed by such a start. The author underlines ethnicity once more at the end of this chapter, due to Amir's clarification, "I thought of the life I had lived until the winter of 1975 came and altered everything. And shaped me into the person I am today."

The harmful impacts of racial discrimination and racism are a crucial topic that Feagin also emphasizes, stating that racist relations systems separate both the perpetrators of racist crimes and the beneficiaries of racist acts from their original communities. He claims that racism and racial discrimination divide members of a community, such as superior and inferior races, and cause them to compete with one another; one group tries to maintain its unjustly privileged position in the community, while the other fights to end suppression of the privileged race or ethnic group, and this competition prevents both groups from developing a common consciousness. John Joseph, states "racial discrimination causes

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genocide or "ethnic cleansing", slavery and oppression. It also causes tremendous moral, cultural, and economic suffering to a country" (Macionis, 2011) Amir never showed his sentiments toward Hassan, despite the fact that they were raised together, and no one came close to them, because his unconscious mind was loaded with beliefs and terminology centered on human distinctions and Pashtun supremacy over Hazaras. Similarly, despite his tolerance for Hazaras, Amir's father adopted a unique attitude toward them:

> Strangely enough, I had never considered Hassan and me to be friends. In any case, not in the traditional sense. It made no difference that we taught each other how to ride a bike without using our hands...... Because it is tough to overcome history. Religion isn't any different. Nothing could ever change the fact that I am a Pashtun while he is a Hazara, that I am a Sunni while he is a Shi'a. There is nothing. (Hosseini).

The work also shows Afghanistan's strong racial prejudice and ethnic relations, as well as how the system prevents prominent people from having a more favorable attitude toward minority ethnic groups. As a result, considering International Letters of Social and Humanistic Science, this ethnic mentality in the Afghan community serves as "pain" for both superiors and inferiors. It torments both Amir and Hassan in *The Kite Runner*, the ethnic delegates from Pashtun and Hazara, respectively.

Assef and his associates, all Pashtuns, find an opportunity to rape Hassan as a result of Amir's incompetence and fear in another catastrophic scenario. In addition, after torturing Amir, Assef tells Amir in a hospital dream that they are both Pashtuns with the same mentality about Hassan, and we're the same, you and me. You nursed with him, but you're my twin. As a result, Assef was unable to distinguish between Amir himself, mistaking them for affluent Pashtuns doing the same crime; Hassan is raped by Assef, while Amir's dread allows him to perform the crime. This fact demonstrates that, while Amir was aware of Assef's violent conduct, he was only a bystander at the crime scene and did not try to help Hassan. Assef is likewise a prejudiced guy who is severely passionate about the Hazara being excluded from Afghanistan. Assef is described as "a sadistic and sociopathic teenager. He is a killer and a pedophile and above all a supremacist racist" (Shamnad, 2010). He is a son of a German mother and an Afghan father, according to an American philosophy professor and legal theory expert. Assef, who has blue eyes and blond hair, is in charge, of "attitudes that include unjustified hostility toward a racial group" (Yinger, 1976). He has a strong dislike towards Hazaras, and his behavior toward them reveals some violent feelings. His animosity for Hazaras stems from Hitler's decision to transfer certain Germans to Afghanistan, particularly to Nuristan, where the majority of the population had blue eyes and blond hair (Stephen 2002). The issue was particularly crucial to Hitler since these Germans did not

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approve of being of Aryan heritage because of their facial characteristics. In ***The Kite Runner***, Assef is hell-bent on expelling all Hazaras from Afghan territory, which he sees as a mission because they say that Afghanistan is Pashtun land and that Pashtuns are the actual Afghans and the country's legitimate heirs. As a result, Assef refers to Amir and his father as "an embarrassment" in Afghanistan. They are convicted because of their support for Hassan and his father. The most important part of the narrative plot in ***The Kite Runner*** takes place around the middle of 1970s just before the Taliban's emergence. Hassan is the effective character in this section of the ***Kite Runner***. In actuality, the destitute Hassan in ***The Kite Runner*** is a mixed Hazara who's partly Pashtun ethnicity is suppressed throughout his childhood. In Kabul, he witnessed the Taliban's socio-political oppression of Afghans including the Hazara people. "The political suppression undergone by the Hazaras during this period [1929-78] was unprecedented and unsurpassed throughout the history of Afghanistan. […] Throughout this period the Hazaras lived as a nation imprisoned at the hands of their Pashtun captors" (Mousavi, 1998).

Furthermore, Assef has joined the Taliban, who are predominantly Pashtuns, when he was a young boy in order to achieve his aim, and he informs Amir that Afghanistan is like if it were a gorgeous large mansion filled with junk Hazaras, and that it is his task to clean it up. As a result of all these factors, Assef also massacred a large number of Hazaras in an orchestrated massacre in Hazarajat, the Hazara ethnic group's hometown. Assef is proud of the massacre, but he calls Amir a traitor who has deserted his homeland and went to a Western country.

Despite all of the points made about ethnic inequality, ethnic conflicts between Pashtun, Hazara and brutal acts by individuals such as Assef against Hazara, some symbols in the novel ***The Kite Runner*** demonstrate that these conflicts can be resolved within the Afghans' community and Afghanistan can be transformed into a united country. Hassan and Amir, both are from different ethnicities of Afghanistan, Amir is from the Pashtun tribe and Hassan is from the Hazara ethnic group, who had a deep childhood friendship and mutual devotion, but Amir betrays his close buddy. Hassan stood by Amir throughout his childhood, even when he was threatened with being raped by bully Assef and his pals. Finally, as an adult, Amir acknowledges Hassan as his half-brother and makes amends for his previous betrayals. When he returns to the country of Afghanistan and saves Hassan's son Sohrab from Assef, his life was on the verge of death. Ethnic conflicts in Afghanistan, according to the research, are the result of racism, racial discrimination, and ethnicity; they play major roles along the road, and the aforementioned themes are the underlying reasons.

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Conclusion

In terms of the definitions of racism, racial discrimination, and ethnicity, it is possible to conclude that racism, racial discrimination, and ethnicity are more social constructs than biological differences, as evidenced by the actions and deeds of some groups of people who exploit their facial preferences. Racism and racial discrimination have severe consequences, the most serious of which is exclusion from all human rights, which encompasses additional bad effects of racist perspectives such as oppression, prejudice, and racial discrimination, as well as a societal imbalance. The powerful ethnic group with money and power has wrong attitudes regarding other ethnic groups and seek to seize control of society, characterize their status in society, destroy and despise the other groups. They exploit the human difference myth, which was formed between the 16th and 19th centuries, to demonstrate their superiority over others. Racialism, prejudice, and Ethnocentrism are the significant issues in Khaled Hosseini's novel *The Kite Runner*, particularly in the early chapters, when Amir and his father were in Afghanistan, and also in the subsequent chapters, which deal with the Taliban's reign. The author emphasizes Pashtuns' unjust behavior, including that of Amir and his father, as well as the atrocities against Hazaras. Feagin argued against the human distinctions position, claiming that face or biological differences do not indicate superiority and that as a result, superiority should not be allowed. Pashtuns behave haughtily in the novel, disparaging the Hazaras' facial characteristics and portraying them as Pashtun slaves who are not acceptable in Afghan society.

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Jordan's Economy: A Corpus-Based Study

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Abstract

The present study attempts to investigate Jordan's economy throughout two periods (2001-2003; 2010-2012). For this purpose a journalistic corpus containing 48,291 news items obtained from the archive of Petra News agency, totaling 13,045,108 words was compiled. Out of this main corpus, an "economy subcorpus" was extracted to carry out a search of the phrase" Jordan's economy" by using 'AntConc' software. The analysis of the contexts reveals, first, that the vast majority of the contexts in the first period (85%) carries positive connotations about the economy outlook in Jordan as opposed to only 25% in the second period, and second, that Jordan economic crisis which was expressed in the second period was largely attributed to the international financial crisis, domestic policies, which has been aggravated by the consequences of the "Arab Spring", and particularly the Syrian crisis. The revival of Jordan economy in the first period is attributed to Jordan's international economic agreements, and the government's privatization programs.

1. Introduction

With the invention of computers and modern technology, new opportunities for researchers have been opened to study and an analyze language. This availability of modern computer technology, and consequently, the ability to computerize large amounts of language data and to access and retrieve this data led to the emergence of corpus linguistics. This research approach that has evolved recently has facilitated the analysis of a large body of information to aid exploring language use and revealing results of greater validity than would otherwise be possible.

Leech (1992: 106) emphasized the role of computer technology in linguistic research as follows:

> The computer's ability to search, retrieve, sort, and calculate the contents of vast corpora of text, and to do all these things at an immense speed, gives us the ability to comprehend, and to account for, the contents of such corpora in a way which was not dreamed of in the pre-computational era of corpus linguistics.

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The word 'corpus' has a Latin origin meaning 'body'. In linguistics, a corpus is "a large collection of linguistic data, either written texts or a transcription of recorded speech, which can be used as a starting point of linguistic description or as a means of verifying hypotheses about a language (Crystal, 1995). According to (Dash 2005: 12), a corpus should represent both the common and special linguistic features of the language from which it is designed and developed; It should be large and wide enough to contain materials from a variety of fields, and it should be accessible in a computerized format.

Corpus linguistics, on the other hand, is the study of large, computerized collections of real life language use. This method "encompasses the compilation and analysis of collections of spoken and written texts as the source of evidence for describing the nature, structure, and use of languages" (Kennedy, 2001). Some corpus linguists refer to this field as computer corpus linguistics (e.g., Leech, 1992: 106). Others considered it as a methodology (e.g., Giries, 2009: 1).

In his article 'What is Corpus Linguistics?' Giries (2009) described corpus linguistics as one of the growing approaches in contemporary linguistics. The author also discussed some of the concepts and methods that are central to this field (collocations, concordances, frequency lists, balncedness, representatively, etc.) In his answers to questions raised by linguists who have not used corpus-based approaches so far, the author insisted that corpora are "text files collected and stored in the form of text Resume ASCII (American Standard Code for Information Interchange) or Unicode text files that can be loaded, manipulated, and processed platform-independently and all you can get out of such files is distributional (or quantitative / statistical) information".

Therefore, corpus linguistics is based on the analysis of descriptive data rather than on linguistic theories. As for the texts that make up the corpus, the author maintained that they must have been produced in a natural communicative setting, i.e., they were written or spoken for an authentic purpose, but not for the purpose of putting them into a corpus such as the newspaper articles that are produced in a natural setting to convey something to the readers, but not to just fill a linguist's corpus.

2. Literature Review

Plenty of research in a wide array of languages have made use of corpus technology to handle a wide range of questions pertaining to issues in linguistic and cultural studies, sign language, information technology, language teaching and learning. These multifarious uses of corpus technology evidently demonstrate the great prospects and opportunities that corpus linguistics can provide for researchers, language teachers and students to inspect and collaborate. For example, in her investigation of recent development on corpus linguistics and corpus-based research in Hong Kong, Xie (2013) identified 29 on-going research projects from the eight research-active universities in Hong Kong. These studies were classified according to their primary

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focus as follows: Teaching and learning (12), Linguistic research (11), Cultural studies (3), Information technology (2) and Sign language (1).

To study the frequent use of noun phrases in academic writing which make it difficult for less competent readers to figure out a text, Ahmadi, et al. (2020), analyzed noun phrase modifiers in applied linguistics research article abstracts between expert non-native English Persian writers and international writers. They constructed 38,762-word corpus consisting of 109 international academic research articles and 100 Persian English-medium research articles. Data analysis revealed that international writers differed significantly from Persian writers in the use of total noun phrase modifiers, relative clauses, and post-modifying prepositional phrases; Persian writers used lexical bundles to modify noun phrases more frequently than international writers. The findings of this study offered a deep understanding of the way international and non-native academic writers in applied linguistics make use of phrasal features for complexifying research article abstracts.

Much literature has also been devoted to discussing topics associated with the design of certain corpora. In designing a Corpus of Contemporary Arabic (CCA) which represents the state of the Arabic language at the present time, A1-Sulaiti and Atwell (2003), for example, conducted a survey of the needs of teachers of Arabic as a foreign language (TAFL) and language engineers. The results of the survey revealed that existing Arabic corpora were restricted in use; they were too narrowly limited in genre; they were generally compiled for a specific research project rather than as a resource for teachers of Arabic as a foreign language; and were not representative of Contemporary Arabic. Therefore, the researcher took into consideration some factors when designing the corpus. These include the need for a corpus of contemporary Arabic covering a broad range of text-types; giving priority to a number of text types to be included in the corpus; the inclusion of Arabic texts which are available and current; and the integration of parallel English-Arabic texts.

Another corpus commonly used for diachronic change analysis is the Corpus of Historical American English (COHA). The corpus contains more than 400 million words in more than 100,000 texts covering the period from the 1810s to the 2000s. It includes texts extracted from various genres, including fictions, non-fictions, newspapers, magazines and so on (Davies, 2012). According to the author, COHA allows users to easily quest the 400 million words to see how words, phrases and grammatical constructions have increased or decreased in frequency, how words have changed meaning over time, and how stylistic changes have taken place in the language. It was obvious that when designing the Corpus of Historical American English, some of the key consideration for building and designing a corpus were taken into consideration. First, the corpus is designed to include large data to accurately track and study recent changes in the language. It is taken into consideration that the corpus should be tagged for part-of- speech. It is

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also designed to allow for a wide range of research on lexical changes, morphological shifts, syntactic shifts (due to very accurate lemmatization and part of speech tagging), and semantic change (by comparing collocates over time, as well as searches that use data from the integrated thesaurus and customized word lists).

COHA is also related to other large corpora including the Corpus of Contemporary American English (COCA) which is by far the most widely-used of these corpora. The corpus contains more than one billion words of data, including 20 million words each year from 1990.This makes COCA the only corpus of English that has a wide range of genres (Davies, 2020).

The corpus, as stated by the author, was designed to allow users to potential uses, including researching common American idioms; double-checking prepositions and verbs; comparing styles between spoken and academic American English; finding the right word for each medium. Other features have also been considered in designing the corpus. These include its size (1.0 billion words), how up-to-date it is (texts 1990- 2020), the wide range of genres (e.g. spoken, TV/movies, newspapers, magazines, Academic, web, and other web pages). This provides useful information about the frequency of words, phrases, and grammatical constructions across the genres. Searching the corpus, the author added, was also designed to allow users to carry out queries in a variety of ways that make searches useful for all types of users including, among others, language learners and teachers, and those who are interested mainly in academic English.

Harb (2016), in an experimental study, emphasized the role of COCA in helping ESL undergraduate's students improve their writing quality. Results revealed the experimental group with a better writing proficiency than the control group in terms of showing more proper use of vocabulary and synonyms in their writing and more lexical sophistication. The findings of the study were also influential in showing teachers the lexical features that they should consider for developing their students' writings and the effective role of COCA in helping educators develop students' vocabulary competence.

Many other corpus-based research studies were carried out employing applicable corpus linguistics techniques with the aim of collecting data for a specific-purpose corpus. Beloso (2015), for example, presented the criteria needed in building the CADCE (Corpus of Architecture Discourse in Contemporary English). This corpus includes around 500.000 words of written language representing the language used in Architecture, a field that involves many other relevant sub-fields such as landscape architecture construction, interior design, etc. It includes texts published from 2007-2008 in North-American, British, Irish, Canadian, and Australian publications. According to the study, the corpus to be built had to meet three main standards. First, it had to be "representative" (size, topic, sources, and level of technicality) to represent what it was intended for. The second criteria that should be accomplished is "contemporariness" (online, free-

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accessed, computerized texts). Finally, besides being representative, the corpus had to be accessible to the professionals and people who are learning and teaching Architecture.

3. Current Study

The current research is based on an Arabic corpus compiled by the researcher in March 2022 and made up of the Arabic versions of news items obtained from the archive of Petra News Agency. The news items covered the period between 1992 up to 2012. The coverage of the news included one month from each year. It consisted of 48,291 news items distributed across eight genres (economy, investigation, education, international, sports, Arabic, local, and miscellaneous), totaling 13,045,108 words. The following table shows detailed information about the news items and the number of words in each year from 1992 to 2012, and the total number of the items and the words, which constituted the entire corpus.

Table 1:

Year	News Items	Words
1992	1114	710020
1993	668	526728
1994	407	233830
1995	5304	1106298
1996	3151	979902
1997	3761	809821
1998	4613	1255313
1999	3464	718683
2000	2041	426728
2001	929	202160
2002	3314	957692
2003	4845	667886
2004	1905	650995
2005	2517	721127
2006	1976	485963
2007	1680	484753
2008	1820	386952
2009	1756	324837
2010	2053	372154
2011	1623	298754
2012	2317	704512
Total	**48291**	**13045108**

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The aim of this study is to investigate the economic situation in Jordan during two time periods starting from 2001 up to 2012. The time periods are divided as follows (2001-2003; 2010-2012) and to make a comparison between the economy outlooks across the two time periods.

4. Methodology

The researcher extracted an economic subcorpus from the main corpus (the journalistic corpus). The subcorpus was composed mainly of the news items which originated under the category 'economic'. Thus, this subcorpus contained only economic texts that were distributed across the period from 1992 to 2012. In order to investigate Jordan's economy during the abovementioned periods (2001-2003; 2010- 2012), the subcorpus was uploaded onto "AntConc" program which is the concordance software chosen by the researcher to carry out the needed search and investigation of the data. The phrase 'Jordan's economy' was used as a search phrase by entering it in the search box to generate all occurrences of that phrase. In the KWIC results, the key phrase appeared with its context. Clicking on the instance of the key term takes us to the 'File View' for the text file in which it occured, showing the term in its wider context. Another way to reveal the words that collocate with this phrase was through generating a list of the common collocates of the search phrase by using the 'Collocates' Tool Tab at the top of AntConc window. This allows us to sort out the words (adjectives, verbs) that collocate with the phrase "Jordan's economy" (e.g., *booming, buoyant, dynamic, healthy, sound, stable, strong, ailing, depressed, nagging, fragile, Stagnant, weak, develop, expand, flourish, collapse, contract, fail, slow, stagnate, recover, stabilize, etc.*). This obviously will give us an idea about the status of the economy in a particular period and enable us to make a comparison with that in the other one.

5. Findings and Discussion

By searching the phrase "Jordan's economy" in the first (2001-2003), one hundred and fourteen (140) occurrences of the phrase in question appear as illustrated in the image blow followed by an image of an example of a text file in which the phrase occurred:
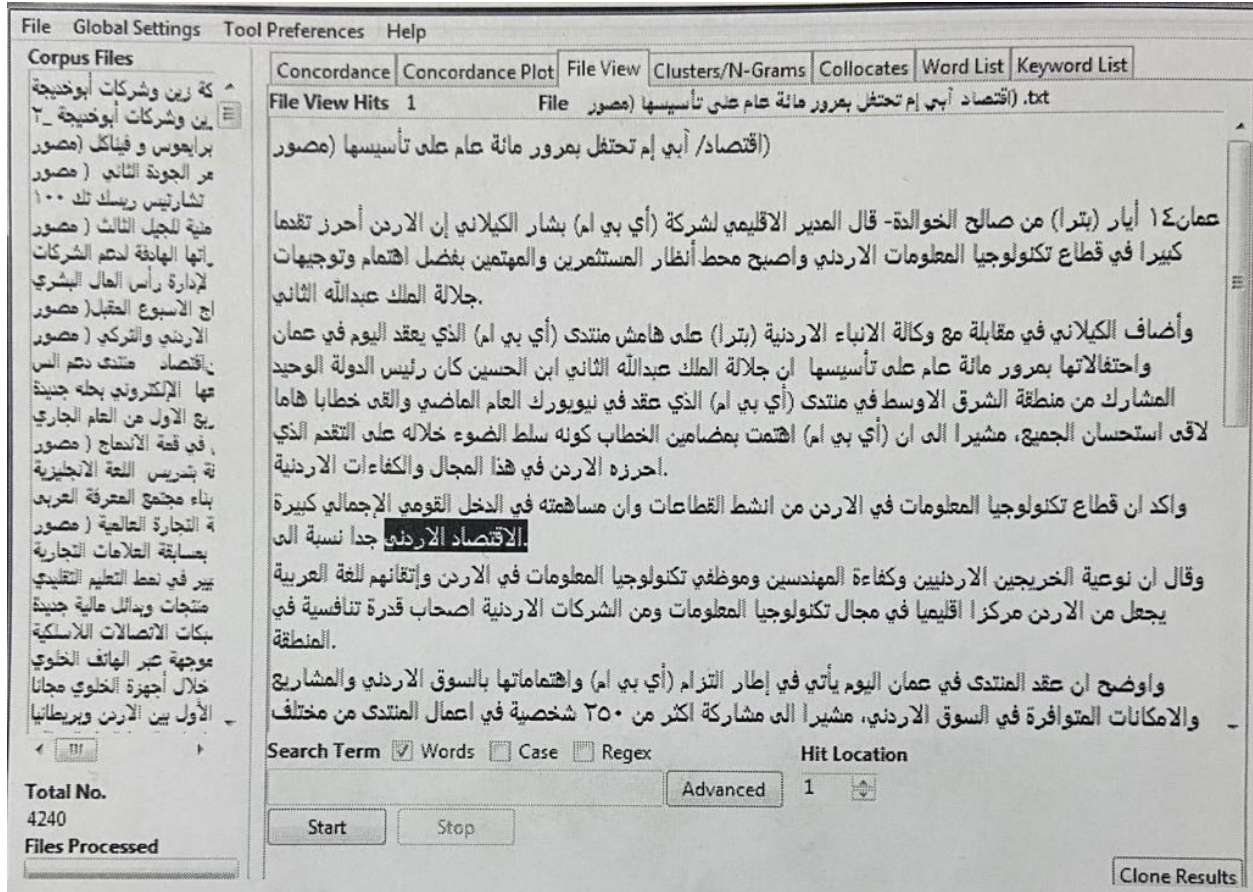
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Image 1: Occurrences of the phrase 'Jordan's economy'

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Image 2: Example of a text file in which the phrase' Jordan's economy' occurs

By studying the contexts in which the phrase occurred it was found that only 15% of them refer to negative connotations of the economy status, particularly in 2003, and most of the negative contexts attacked the international economic cooperation and agreements such as Jordan-European Association Agreement that was signed on November 24, 1997. For example, we found expressions like:

- *Jordan Economy faces difficult challenges.*
- *Jordan economy suffers several troubles due to the siege against the occupied territories.*
- *The agreement (Jordan –European Association) needs revision.*

On the other side, the vast majority of the contexts (85%) described Jordan economy in a positive way. Examples of such expressions included:

- *promising economy outlook*
- *economy revival*
- *Jordan witnesses an open-door economy.*

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- *Aqaba zone attracts a broad investments economy.*

It is also found that there was a link between the positive contexts and the certain factors such as the international cooperation agreements (Jordan –European Association Agreement, the United States-Jordan Free Trade Agreement which was signed on October 24, 2000) and the government's Privatization Program which were the same elements that receive attacks from some Jordanian policy makers at the end of this period.

Investigating the contexts in which the phrase "Jordan Economy" occurred in the second period (2010-2012) revealed that, unlike the first period ((2001-2003), the majority of the contexts in this period (75%) carried negative expressions. Examples of such expressions included:

- *Pressing troubles facing Jordan economy*
- *Economy is influenced by the financial international crisis.*
- *Deficit in the public budget*
- *Where has the privatization revenues gone?*
- *Rise in the unemployment rates*
- *Fighting corruption is a priority.*
- *There is a need to reconsider privatization programs.*
- *'Arabic Spring' affects Jordan economy.*
- *New taxes impose on a number of commodities.*
- *A need to exclude Jordan from the sanctions on Syria*

What was remarkably noticed is that only 25% of the contexts included positive or neutral expressions. Examples of such expressions included:
- *The monetary policy is in an appropriate stance".*
- *Government starts enacting legislations to attract investments and stimulate economy.*
- *'Information technology' witnesses steady development.*

It was also noticed that the regional and international conflicts, in addition to the international finance crisis were present when talking about the negative situation of Jordan economy in this period.

6. Conclusion

As shown above, it was found that 85% of the contexts in the first period (2001-2003) reflected positive expressions towards Jordan economy. Most of the negative contexts which constituted only 15% as mentioned above were noticed at the end of 2003, and they expressed pessimism towards Jordan economic agreements with Western World. Unlike the first period, the majority of the contexts in the second period (75%) carried negative expressions.

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Jordan economic crisis which was expressed in the second period was largely attributed to the international financial crisis, domestic policies, which have been exacerbated by the consequences of the 'Arab Spring', and particularly the Syrian crisis. The superficial revival of Jordan economy in the first period was attributed to Jordan's international economic agreements, and the government's privatization programs.

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The Noun Formation of Bodo and Koch Rabha Languages:
A Comparative Study

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Abstract

Northeastern States of India present a hub of various communities, ethnic groups and languages. Most of these languages have close affinities in the field of linguistic traits. These languages basically belong to the Sino-Tibetan language family. Among of these languages, Bodo and Koch Rabha belong to the cognate group of Tibeto-Burman groups of languages under the greater Sino-Tibetan Language Family. Linguistically, both Bodo and Koch Rabha languages have similarities in case of phonology, morphology, syntactic and semantically. The present paper intends to make a comparative study in the field of noun formation of Bodo and Koch Rabha languages and the similarities in its formation.

Keyword: Northeast India, Koch Rabha Language, Noun, Bodo

1. Introduction

Northeast India is the habitat of many tribes and ethnic groups with diverse ethnic origins. Linguists and scholars are of the opinion that the Bodo and Koch Rabha are known to be the cognate group of languages belonging to the Tibeto-Burman language under the greater Sino-Tibetan group of languages. The languages of Bodo and Rabha belong to the Bodo group of languages under the Bodo-Naga under the greater Assam-Burmese group of languages. There are different dialects in the Rabha group of languages, viz., Rongdani, Koch, Maitori, Pati, Dahori, Totla and Hana. From this point of view, it is observed that there are linguistic similarities between Bodo and Koch Rabha languages in noun formation.

1.1 Statement of the Problem

The languages of Bodo and Koch Rabha are independent languages which are originated from the Bodo group of the Sino-Tibetan language family. In a similar way, Assam-Burmese group is originated from the Tibeto-Burman and the Sino-Tibetan group. The Bodo and Koch Rabha languages also originated from the Bodo-Naga group under the Assam-Burmese group.

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There are not only racial similarities between the Bodo and the Koch Rabha but also linguistics similarities. There are close similarities between the two languages in many respects.Therefore, the researcher has taken up this topic to make a comparative study on the similarities of noun formation.

1.2 Objectives of the Study

   The main objectives of the study are:
   (i) To study the formation of the Bodo noun.
   (ii) To study the formation of Koch Rabha noun.
   (iii) To study the linguistics affiliation and differentiation of noun formation.

1.3 Review of Literature

   A good number of researchers have done in different fields like culture, religion, customs, and language of Boro, Rabha and Koch Rabha dialects. Some of these books related to thistopic are:

(a) Bhattacharya, P.C.: A Descriptive Analysis of the Boro Language (1977), Deptt. of Publication, Gauhati University.
(b) Brahma, Musuka Bala: Bodo Rabha Vocabulary
(c) Brahma, Musuka Bala: Comparative Study of Bodo, Garo and Rabha Phonology.
(d) Koch, Jibeswar: Rabha Dialects: A Linguistics Study.
(e) Lokobok, Romeo Rwtin: English-Koch Rabha Language (A learners' Handbook).
(f) Rabha, Rupak Kumar: Language Shift and Language Maintenance Amongst the Rabhas of Meghalaya.

   In reference to the present topic, the researcher has not seen any such specific book or study material on the comparative study of noun formation of Bodo (Boro) and Koch Rabha languages.

1.4 Data Collection and Methodology

   The work would be on the comparative study of noun formation of Boro and Koch Rabha languages in linguistic perspective. The study would confine to the Kokrajhar district only. The study would be carried out by data collection from the primary and secondary sources.

2. Discussion

   The Noun is a name of persons, places, animals, birds, insects, goods, and rivers. Among the pre-morphemes, the Noun is one of the root words. Hence, noun is considered as one of the parts of morphology. The following is the discussion on the formation of nouns of the Bodo and Koch Rabha in relation to the above given topic.

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Morphologically, the use of nouns in both the Bodo and Koch Rabha languages can be studied by dividing them into two different types.

1. Basic noun and
2. Derived noun

2.1 Basic Noun

The noun which we can't divided into smallest meaningful grammatical sequences or category it's called basic noun. In both the Bodo and Koch Rabha languages we can structurally classify the basic noun in to two forms: 1. Monosyllabic basic noun and 2. Disyllabic basic noun.

There are two types of Basic Noun. They are Mono-syllabic basic noun and Disyllabic Basic Noun.

2.1.1 Monosyllabic Basic Noun Words

Boro	Koch Rabha
Dau (hen)	Thou (hen)
Or (fire)	Bar (fire)
Bar (win)	Fang (tree)
Hang (breathe)	Kwi (dog)
Na (fish)	Na (fish)
No (house)	Bak (pig)
Dwi (water)	Kuk (grasshopper)

2.1.2 Disyllabic Basic Noun Words

Boro	Koch Rabha
Man-si (man)	Cho-kot (beer)
Mw-swu (cow)	Chi-ka (water)
o-ma (pig)	So-sa (mosquito)
Mai-rong (rice)	Chos-mar (ant)
Mw-sa (tiger)	Tw-pak (butterfly)
Sw-ma (dog)	Si-gun (vulture)

2.2 Derived Noun

Derived noun is a noun which is formed by adding prefix or suffix to the basic noun. The derived noun can be divided into two different categories from the structural analysis of the Boro and Koch Rabha languages. They are as follows.

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2.2.1 noun + suffix (bound Morpheme) = Noun

Examples:

Boro

Dwi (n) + {-ma} (s) = Dwima (river)
Nwgwr (n) + {- ari} (s) = Nwgwrari (citizen0
Abad (n) + {- ari} (s) = abadari (cultivator)
Ha (n) + {-jwu} (s) = Hajw (hill)
Ha (n) + {-sib} (s) = Hasib (

Koch Rabha

Ha (n) + {-song} (s) = Hasong (state)
Ha (n) + {-dam} (s) = Hadam (place)
Ha (n) + {-pak} (s) = Hapak (chest)
Ha (n) + {-sok} (s) = Hasok (lung)
Mai (n) + {-mudi} (s)= Maimudi (small rice)

2.2.2 Verb + suffix (bound Morpheme) = Noun
Verb + verb = Noun

Examples:

Boro

Bi (v) + bar (v) = bibar (flower)
Ja (v) + nai (v) = janai (eat)
Bisi (v) + {- a} (s) = bisia (un-tear)
Pi (v) + twb (v) = pitwb (..)

Koch Rabha

Zi + {-lwo} (s) = Zilwo (chili)
Lwi (v) + mwn (v) = Lwimwn (Young stage)
Cha (v) + phang (v)= Chaphang (Thigh)
Ra (v) + san (v) = Rasan (Sun)

Apart from the above given discussion, there is also a noun which is called compounding noun. Compound noun is composed of more than one free morpheme. In simple term, compound noun is a noun made up of two or more existing words. In other words, compound noun is formed through adding a noun to another noun, but these words not necessarily be nouns themselves.

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Examples

Boro

Phisa(n.) + jwla(n.) = Phisajwla(n.)

Phiswo(n.) + jwla(n.) = Phiswojwla(n.)

Dau(n.) + jwla(n.) = Daujwla(n.)

Koch Rabha

Mai(n.) + dong(n.) = Maidong(n.)

Nuken(n.) + Chika(n.) = Nukchi(n.) etc.

3. Conclusion

From the above discussion, it is seen that the languages of Bodo and Koch Rabha both belong to the Sino-Tibetan language family. It is also seen that both these languages have similarities in many aspects especially in the field of different types of noun formation and noun structure.

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Enhancing Reading Fluency during the Pandemic
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Abstract

The pandemic situation that we are facing today has been a major challenge for teachers particularly in the context of English medium schools in multi-lingual settings. Most children lack any opportunity to read and learn together, and interaction with teachers and peers is almost non-existent. This paper focuses on the importance of reading fluency and its relation to comprehension and suggests *readers' theatre* as an instructional strategy to encourage and strengthen reading and promote oral reading skills. It highlights the development of a *virtual readers' theatre* that schoolteachers can take up to bring children together during the Covid-19 lockdown. Although, inaccessibility is a major concern for most children particularly in the rural sectors, we cannot help but continue to encourage teachers to adopt strategies that create virtual reading platforms for students.

Keywords: pandemic period, readers theatre, reading fluency, comprehension

Introduction

During the Covid-19 lockdown period, many parents complained about their children's lack of reading, particularly, with young learners. A vast majority of students especially at the primary level are still unable to read simple text and sentences. Teachers faced various issues in promoting reading skills due to students' lack of comprehension and lack of motivation to read which may be related to the nature of online classroom transactions and the curricular materials. A major reason for learners' reluctance to read is that the content of the prescribed materials are drawn from unfamiliar contexts which alienates them. Perhaps textbooks should portray the personal situations of the children at home during the pandemic. The lack of a 'normal' schooling system has hampered not only the motivation to read but also fluency, particularly in those who have just started a few years of schooling. Many teachers reported the need to restart the development of reading skills from the most basic level. Several media reports have shown a decline in enrollment and even decline in reading skills in the Indian school education during the pandemic[1].

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[1] https://www.bbc.com/news/world-asia-india-58281442

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Before discussing the term 'fluency in reading', it must be noted that studies have been conducted on aspects of fluency, literacy and reading achievements. 'Fluency' is generally concerned with speed and accuracy rather than comprehension. Several researchers have shown that oral reading fluency correlates to comprehension and reading competence. Research conducted by Cotter (2012) reveals that fluency is an important aspect of reading comprehension. Practice with fluency along with direct instruction and modeling allow students to be more fluent readers and have more overall success in reading. This entails that incorporating fluency strategies and activities into the daily curriculum is necessary to increase students' overall reading fluency. While working on reading fluency, students are also increasing their overall reading comprehension because they are unlikely to focus only on reading the words, but they are also able to find meaning from the text. In order for students to make sense of the text, they need to reach a level of fluency that allows them to read with ease. According to Laberge and Samuels (1974), automaticity of reading words allows the reader to spend less effort decoding and allows for comprehension processes to occur (p.48). The true meaning of fluency is often misunderstood, thereby affecting both the teaching, and learning of reading. Fluency has evolved to be known as speed reading by many teachers and students, which is not the true intent of fluency (Marcell, 2011). Samuels (2007) made the case that fluency involves simultaneous decoding and comprehending (qtd in Marcell, 2011). Rasinski and Hamman (2010) defined fluency as "reading at an appropriate rate in meaningful phrases, with prosody and comprehension" (p. 26). Both definitions highlight the synergistic means by which the facets of fluency interact. (Marcell, 2011, p.6).

Studies reveal the importance of practice reading and repeated readings in achieving fluency. Instructional strategies vary from reading aloud, to interactive reading programs which largely focus on speed and accuracy. *Readers' theatre* is one of the instructional strategies and approaches to enhance reading fluency despite different types of learners. During the pandemic situation, it felt necessary to create a space for active interaction between the teachers and the students as online classes were difficult to get students' attention and active involvement. The adaptation of *Readers' theatre* in a virtual mode was prepared and carried out in one school in Shillong in an attempt to improve reading habits and reading skills. Students were contacted through the school[2] and a script from a chapter (English, NCERT) was prepared and sent through email for the students to prepare with the help of their parents. A zoom meeting was arranged with the students and clear instructions were given on how to go about reading the scripts with no formal teaching.

The *Virtual Readers' theatre* aims at encouraging reading culture in young students. Its objective is to promote students reading skills and confidence by having them practice reading with a purpose.

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[2] Pearly Dew Higher Secondary School, Shillong

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- It is a strategy that combines reading practice and performance
- It is a tool to promote reading skills, particularly fluency in reading

What Really Matters Here?
- It is not simply just reading the text aloud
- It is a PROCESS in which children practice to READ and PERFORM while promoting an in-depth understanding of what they are reading
- The PROCESS also helps children to understand and acquire knowledge of not only pronunciation and vocabulary, but also provides a platform for them to learn how to use these words not only accurately, but also appropriately
- It provides a space for active involvement of the learners
- It promotes fluency in reading
- It inspires and encourages reluctant readers
- It offers readers an experience of different genres, roles, characters, etc.
- Above all, it enables children an active engagement in meaningful reading

Designing and Conducting the Virtual Readers' Theatre

Scripts can be developed from any aspect relevant to everyday life. Considerable care needs to be taken to ensure that all themes related to a child's life can be incorporated in the scripts. Some of them have been adapted from textbooks from poems and prose and some have been created to relate to contemporary themes that are designed to develop and motivate creativity and imagination in young readers. Educational themes such as health, hygiene, environmental issues, culture integration, national integration, local tradition, and knowledge, etc. however in this activity, a chapter from a textbook was adopted[3].

A date and time were set for the virtual reading performance where the students' active involvement would be seen. The activity started with a welcoming note from the teacher. The cast included 6 casting roles and the teacher. While the students were reading the script, the teachers would observe and look for each student's weak points and errors in order to provide appropriate support and guidance. After the reading, the teacher would not only summarize the entire reading process with questions, but also provide tips and strategies to improve on such errors. Hence, teachers are required to prepare few questions prior to any reading activity as part of the assessment.

Outcome of Readers' Theatre

From this session, it can be seen, that the strategy adopted here to promote interest in reading was successful. Children did not only learn how to read with understanding, but also

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[3] Script: The Fun they Had (Textbook-Beehives, NCERT)

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increased their rate of speed and fluency in reading. Further, the ability to act out each script enabled learners to improve their skills and strategic use of language while communicating. Such tools promote communicative competence in young learners

The online classroom had different types of learners and not all were fluent in reading and speaking. But the *virtual readers' theatre* promoted confidence of every learner. All learners developed a feeling which made them feel included. It was found that even the introverts gradually developed confidence. This process of practicing allowed learners to correct each other and help each other as a team. Students showed teamwork, comprehension of the text, and made improvements in their speaking skills when they learned the appropriate expressions. Further, they also learned to grasp meaning of new words within the context and not simply through memorization. The most interesting part about this *virtual readers' theatre* was that it motivated the students to read more and they even asked the teacher to prepare more scripts. The learning process involved was effortless which made the teaching aspects also effortless.

The entire reading session was recorded and developed into an e-content with instructions to the teachers on how to go about conducting this activity in a virtual mode. Tips and strategies for teachers include:

- The easiest way: Scripts can be downloaded online. However, careful selection of appropriate materials, for instance, the themes, topics, issues, familial context may be taken into account before handing the scripts to children
- It can be conducted in pairs/groups
- Teachers can develop similar scripts related to themes in the textbooks which are closely related to children's experiences and their environment
- Begin with very easy scripts, they are the best in the beginning. Students need to learn to listen to the readers' theatre script just as much as they need to learn to read the script
- Scripts are simply handed down to students to read together and discuss. They can decide on their own, on the roles and characters
- Provide each student with script, highlighting his or her part with a marker/pen
- Give the students the opportunity to read the script to themselves silently, and to read their own parts.
- The use of costumes, props, etc. are NOT necessary
- Provide opportunities for students to practice
- Students do NOT memorize their parts; they can always read from their scripts
- Combine roles if there are too many and cut out scenes and characters that aren't important. Scripts are not fixed. Change them if they work in better in another way.
- Guidance for new vocabulary and for understanding the different characters prior to reading.

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- For assessments, teachers can also ask questions to students regarding word meanings, and guide them in their pronunciation, expressions etc.
- Time taken for each script should not be more than 20-30 minutes.

This activity cannot be considered as something new, it simply an adaptation of the readers' theater by Young and Ransinki, 2009 into a virtual note. During the pandemic situation, we can see many virtual readers' theatre performed by many well-renowned actors and stage performers, therefore, to keep our young learners active and not make our children read and engaged children during the gloomy days of lockdown.

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