LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Language in India www.languageinindia.com is an open access journal. *Language in India* www.languageinindia.com does not charge readers or their institutions for access.

We have agreements with several database organizations such as *EBSCOHost database*, *MLA International Bibliography* and the *Directory of Periodicals*, and *Gale Research* (Cengage Learning) for indexing articles and books published in *Language in India*. The journal is included in the *Cabell's Directory*, a leading directory in the USA.

Articles published in *Language in India* are peer-reviewed by one or more members of the Board of Editors or an outside scholar who is a specialist in the related field. Since the dissertations are already reviewed by the University-appointed examiners, dissertations accepted for publication in *Language in India* are not reviewed again.

The next issue (the issue of December 2023) will be uploaded by the fourth week of December 2023 or earlier.

Contents

===

===
Language in India www.languageinindia.com **ISSN 1930-2940 23:11 December 2023**
Contents   ii

Narratives of Disruption in Saadat Hasan Manto's Selected Stories

Kuldeep Singh, M.A.
Research Scholar, Department of Management and Humanities
Sant Longowal Institute of Engineering & Technology,148106, Punjab (India)
E-mail: kuldeep_ped1705@sliet.ac.in
Mobile Number: +91 86990-13984

Dr. JapPreet Kaur Bhangu, M.A., M.Phil., Ph.D.
Professor and Head, Department of Management and Humanities
Sant Longowal Institute of Engineering & Technology,148106, Punjab (India)
E-mail: jappreetkaurbhangu@sliet.ac.in
Mobile Number: +91 98159-80299

Selected Stories **(Modern Classics) by Saadat Hasan Manto**

Courtesy: www.amazon.in

Abstract

In 1947, even as India began, in Nehru's famous words, a "tryst with destiny", the nation found itself overtaken by the cataclysmic event of partition. Partition of India was an event of tremendous social, political, religious, and ethical disruption with its accompanying

==
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Kuldeep Singh, M.A. and Dr. JapPreet Kaur Bhangu, M.A., M.Phil., Ph.D.
Narratives of Disruption in Saadat Hasan Manto's *Selected Stories*   **1**

acts of violence, horror, and savagery. Amidst that violence, a writer who dared to narrate stories of this overpowering insanity was the celebrated Saadat Hasan Manto. That he could write with adequate detachment, fairly and poignantly, and capture the passions in reasonable language, without taking sides and without getting trapped within the communal logic, is indeed, as unbelievable as was the terrible reality of the world around. Keeping his focus on the predicament of ordinary people caught in the chaos, Manto lays bare the sheer ugliness and bestiality lying dormant within the human psyche. His raw portrayals have kept the cries of victims and the mindlessness of it all alive through time. The paper takes account of five of Manto's short stories to examine how the narrative of disruption continues to overpower years after it actually happened.

Keywords: Partition, Manto, Disruption, Violence.

Introduction

India's independence began shortly at midnight on Aug. 15, 1947, with Nehru's famous announcement of starting, a "tryst with destiny". Even as the nation was rejoicing the independence got from the British after a long struggle, instantly the land found itself overtaken by the cataclysmic event of partition. The elation of independence was shattered by the anguish of partition. It was an event, in Gyanendra Pandey's defining words, "a moment of rupture and genocidal violence" (Pandey 1), an event of tremendous social, political, religious, and cultural disruption with its accompanying acts of violence, horror and savagery. Men and women, Muslims, Hindus, and Sikhs, who had coexisted together in harmony for generations took to killings and other atrocities along religious lines with shocking abandonment. It was as if, not just individuals, but the whole communities had gone mad. As Mushirul Hasan succinctly summed up, "Partition cruelly displaced millions, divided India's past, wrecked its civilizational rhythm and unity and left behind a fractured legacy" (Jassal 23). There was thus a disruption, a cruel, heartless, meaningless, and never-ending prolonged breakdown of the social, moral, and communal life of the nation. Literary writers such as Krishan Chander, Rajinder Singh Bedi, Ahmed Nadeem Qasmi, Ishmat Chughati, Khadija Mastoor, Saadat Hasan Manto, Yashpal, Amrita Pritam, Khushwant Singh, etc. depicted the impact of this holocaust in their writings. Among them, Saadat Hasan Manto chose to place himself as if, within the gaping, raw wound of partition, attempting to measure the depth of the pain felt by the people caught in the chaos and convey it in his stories. Whether they were victims or perpetrators of violence did not matter as Manto laid bare the sheer ugliness and bestiality lying

==
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Kuldeep Singh, M.A. and Dr. JapPreet Kaur Bhangu, M.A., M.Phil., Ph.D.
Narratives of Disruption in Saadat Hasan Manto's *Selected Stories*   **2**

dormant within the human psyche. It was only logical then, that those in power sought to ban his stories accusing him of portraying obscenity, even though all he was doing was to force readers to face their own obscene inner selves. His raw portrayals have kept the cries of victims and the mindlessness of it all alive through time. So much so that people go to his stories to know about the history of those days. The paper takes account of five of Manto's short stories that narrate the utter disruption in the social texture of those years.

Saadat Hasan Manto

Manto, one of the most prolific writers in Urdu literature, produced twenty-two collections of short stories, one novel, five collections of radio plays, three collections of essays, and two collections of personal sketches. His depiction of both bright and dark sides of the human psyche has elevated him as one of the greatest writers of the 20th century. As Ayesha Jalal aptly says, "Amidst the darkening shadows of criminality, avarice and lust, he plumbed the psychological depths of his characters in search of some residual goodness that could help restore faith in human beings" (Jalal 3). Therein lies the secret of his continued hold on readers. It is indeed remarkable how he could still retain a sense of hope and positivity amidst the surrounding darkness and hopelessness.

Textual Analysis of Selected Stories

For this paper, five of his stories are selected to examine how Manto narrates the effects of disruption on all aspects of civilized life. The best-known of Manto's partition stories is, his masterpiece *Toba Tek Singh* (1955). At his sarcastic best, Manto tells the story of how post partition, it is decided to transport Muslim, Sikh, and Hindu lunatics to asylums in India and Pakistan. The effects of partition thus have trickled down to everyone. The decision-makers in their wisdom have decided to transfer them along religious lines. The mad however display more sense as one lunatic climbs up a tree and declares "I want to live in neither Hindustan nor Pakistan . . . I'd rather live on this tree" (Manto, 2003, 214). The story revolves around the main protagonist Bishan Singh, who for the last fifteen years has not slept even for a moment and talks in gibberish, "Opar di gurgur di annexe di bay dhiana di mung di daal of the laltain" (215). Belonging to a village named Toba Tek Singh, he wants to know if his village is in Pakistan or Hindustan. No one seems to know for certain as Manto through Bishan Singh who symbolizes a complete breakdown of identity and nation.

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Kuldeep Singh, M.A. and Dr. JapPreet Kaur Bhangu, M.A., M.Phil., Ph.D.
Narratives of Disruption in Saadat Hasan Manto's *Selected Stories*   **3**

On the day of exchange at the border, as Bishan Singh comes to know from the officer that his town Toba Tek Singh is now in Pakistan, he refuses to leave. Resolute in his refusal to move, he stands there ". . . in the middle, in a posture that seemed to suggest that no power on earth could move him from there" (20). Alternatively called Toba Tek Singh by Manto, he stands literally between nations on the boundary refusing to budge, he becomes a symbol of utter disruption, a sign of paralysed self as well as a figure of resistance against the carrying out of partition. So, he screams repeatedly "Opar di gurgur di annexe di bay dhiana di mung di daal of the Pakistan and Hindustan of the dur fite munh" (219) refusing to accept the new lines of boundaries. The guards leave him alone as they fail to lead him away. Bishan Singh is found dead at dawn, the next day at the same place. Manto thus creates an enduring image of disruption and the utter chaos that continues to haunt readers on both sides of the border. "Over there, behind the barbed wires, was Hindustan. Over here, behind identical wires lay Pakistan. In between, on a bit of land that had no name, lay Toba Tek Singh" (220) Manto thus uses the image of a lunatic struggling to comprehend the mindlessness of the event to enhance the impact of partition and mark his resistance against the might of a 'mad' state.

While Partition resulted in dislocation of a vast number of people, its consequences on women of all communities were huge, in fact much beyond what could be captured in words. As Veena Das in *Life and Words: Violence and the Descent into the Ordinary* (2007) rightly observes, partition was actually acted out on the bodies of women.

Manto in his stories accomplishes the task as he superbly conveys, in understated manner, the horror and trauma faced by women. The women suffered humiliation, rape, abandonment as they became not merely the victims but also evidence of revenge taken against the other.

In *Khol Do* and *Thanda Ghost*, Manto portrays the inhumanity of people, a destroyed moral realm, so much so that there is nothing left to recover. There is no hope of humanity as people act like beasts. The story *Khol Do* (1948) crushingly makes one face the soul hidden within the female body. The woman is abducted and raped during the turmoil of partition; her ordeal is beyond the sense of language itself. The story is of a father and daughter trying to escape from their habitat because of the fear of perpetrators who have killed her mother. While travelling on a train carrying Muslim refugees from India to Pakistan, Sirajuddin's daughter Sakina disappears. Overcome by grief, Sirajuddin goes to the nearby refugee camp to inquire

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Kuldeep Singh, M.A. and Dr. JapPreet Kaur Bhangu, M.A., M.Phil., Ph.D.
Narratives of Disruption in Saadat Hasan Manto's *Selected Stories*   **4**

about his daughter and beseeches them to find his daughter. After a lot of searching, the rescue group is able to find Sakina. Instead of returning her safely to her father immediately, they rape her repeatedly until she becomes unconscious.

As Manto portrays, the protectors also become the perpetrators, the rapists. Manto thus mocks at a society that regards one side of women as mothers and sisters but for those on the other, they believe they are justified in raping and killing to take revenge. As the attending doctor asks for the window to be opened, Sakina comes to life and "Her hands groped for the cord that kept her shalwar tied around her waist. With painful slowness, she unfastened it, pulled the garment down and opened her thighs" (Manto, 2011, 10). The doctor stands drenched in sweat while her father gives a shout of joy as he sees her action merely as a proof of being alive. Veena Das interprets the father giving a shout of joy to mean that he "does not speak to give voice to a scripted tradition.

In the social context of this period, when ideas of purity and honor densely populated the literary narratives as well as family and political narratives, so that fathers willed their daughters to die for family honor rather than live with bodies that had been violated by other men, *this father wills his daughter to live even as parts of her body can do nothing else but proclaim her brutal violation*" (Das 47). Manto thus leaves the readers with another haunting image of a girl who with a single movement of her hands gets frozen in time and collective memory as a personification of the horror of partition.

Like *Khol Do*, *Thanda Gosht* (1950) is another masterpiece of Manto. Rape is the central theme of this story as well. Manto in the story while narrating the violence of partition, where women faced with the stark brutality of the crowd that killed and raped the neighbours and friends in the name of religion and nation during 1947, also presents the perpetrators as real-life men. Ishar Singh, one of the mobs has participated in the looting and killing of Muslim shops and houses. During the operation, he comes across a Muslim girl who simply becomes an object to his revenge on the 'other'. As he carries her away to rape her, it is only after the sinister act, he realizes that she has been long dead, she was just a heap of cold flesh.

It is almost as if the cold of the dead body is contagious, Ishar Singh turns impotent even when he is with his paramour Kalwant Kaur. The story thus effectively demonstrates the consequences of the loss of human sensibilities. Manto also portrays how the acts of violence always claim two victims; the perpetrator too has to suffer the consequences. Priyamvada

==
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Kuldeep Singh, M.A. and Dr. JapPreet Kaur Bhangu, M.A., M.Phil., Ph.D.
Narratives of Disruption in Saadat Hasan Manto's *Selected Stories*   **5**

Gopal's essay "Bodies Inflicting Pain" in the book *The Partitions of Memory* by Suvir Kaul offers a persuasive reminder that Manto's stories, ". . . of the traumas of Partition focused not only on the victimage of women but on crises of masculinity, especially as that masculinity was reconfigured in the theatre of sexualized mass violence" (Gopal 24). No wonder that the event of partition was engulfed in deafening silence on both sides of the border.

In *Khuda ki Kasam* (The Dutiful Daughter), Manto reveals the unpredictable ways of partition impacting the world. Partition disrupted the lives not only of women who were forcibly abducted, raped, abandoned, or killed during the madness of this carnage, but also of those, who were left behind, powerless to rescue then. The story presents a paradox of partition where volunteers were assigned during the recovery and rehabilitation process just after partition, to repair what they had caused during the riots. Here, Manto mocks the society involved in an enthusiastic effort to undo the effects of violence that had been perpetrated more or less by the same people. A liaison officer in the story tells about two abducted Muslim girls in Saharanpur who were brutally raped and how they had no courage to face their parents after this. As Manto portrays, the crime of rape is not merely one event, it has multiple consequences.

The protagonist wonders "When I thought about these abducted girls, I only saw their protruding bellies. What was going to happen to them and what they contained? Who would claim the end result? Pakistan or India? And who would pay the women the wages for carrying those children in their wombs for nine months? Pakistan or India?" (Manto, 2008, 188) The violence of 1947 thus ruined the entire framework of family ties. As Anis Kidwai says "But now a different problem arose. The majority of the girls did not want to go back" (Butalia 17). This was true for some women who did find a new life after being abducted by ignoring their parents or families.

As in the story, now married to a young Sikh man, Bhagbari does not want to take the risk of reconnecting with her mother and start life afresh. When the man said to her "Your mother," . . . 'The girl looked up, but only for a second. Then, covering her face with her chaddar, she grabbed her companion's arm and said, "Let's get away from here." (Manto, 2008, 190) Even as the mother runs after her, Bhagbari walks away, reconciled to her present life, thus rejecting her closest family ties.

Similarly, in *A Tale of 1947*, Manto brings out the distance that has crept in close friendships. Having autobiographical overtones, the story is built upon Manto's personal

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Kuldeep Singh, M.A. and Dr. JapPreet Kaur Bhangu, M.A., M.Phil., Ph.D.
Narratives of Disruption in Saadat Hasan Manto's *Selected Stories*   **6**

experience when his friend Shyam told him that he might kill Manto on hearing about stories of atrocities against the Hindus. Shyam replied, 'Not now,' . . . 'but when I was listening to them, . . ., I could have killed you'" (Manto, 2011, xviii). In the story, the two friends Jugal (Hindu) and Mumtaz (Muslim) are unable to keep their bond unaffected as they listen to stories of communal violence. Even though having deep love for his friend, Jugal tells Mumtaz that he might slaughter him. He says, '. . . if Hindu-Muslim killings start here, I don't know what I'll do. . . . Maybe I'll kill you' (120). Though Mumtaz does not reply, he immediately decides to leave for Pakistan. Manto thus brings out the tragic impact of partition where even within the family or amidst friends, it gets very difficult to maintain sanity and balance.

Conclusion

To sum up, Manto in his stories thus has narrativized disruption for all times to come. He authentically records the actual happenings in all their poignancy, yet without letting it lapse into a cold presentation of facts and figures. Without taking sides, he in his stories narrates the reality of actual happenings bringing out the horror and trauma as experienced across borders. One cannot help but wonder if Manto had not been there to write about it all the way he did, whether the subsequent generations would have had an idea of the deep traumas partition left behind. Manto's stories fill the vast empty spaces which the victims, perpetrators of violence, and also the witnesses chose to shroud in silence alone. Manto's portrayals have kept the cries of victims and the mindlessness of partition alive through time. His writings not only narrate the disruptions caused during the carnage but also depict the sagas of survival. His characters carry the pain silently and stoically focused only on moving on with life. As Jalal said "Manto, the individual and writer, is ideal fare for the historian of Partition. As astute witness to his times, Manto crafted stories that give a more immediate and penetrating account of those troubled and troubling times than do most journalistic accounts of Partition." (Jalal 23) So much so that people go to his writings, so they are able to look critically at issues related to history, nation and politics. And every time communal violence takes place anywhere in the country, we find its echoes and warnings narrated years before in Manto's short stories.

References

Butalia, Urvashi. "Community, State and Gender: On Women's Agency during Partition." *Economic and Political Weekly*, vol. 28, no.17, 1993, pp. WS12–24. http://www.jstor.org/stable/4399641.

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Kuldeep Singh, M.A. and Dr. JapPreet Kaur Bhangu, M.A., M.Phil., Ph.D.
Narratives of Disruption in Saadat Hasan Manto's *Selected Stories*   **7**

Das, Veena. *Life and Words: Violence and the Descent into the Ordinary*. London, University of California Press, 2007.

Gopal, Priyamvada. Cultural Identity in Manto's. In Suvir Kaul (Eds.), *The Partitions of Memory: The Afterlife of the Division of India*. India, Permanent Black, 2001.

Jalal, Ayesha. *The Pity of Partition: Manto's Life, Times, and Work Across the India-Pakistan Divide*. India, HarperCollins Publishers, 2013.

Jassal, Smita Tewari, and Eyal Ben-Ari. (Eds). *The partition motif in contemporary conflicts*. New Delhi: Sage Publications Ltd., 2007.

Manto, Saadat Hasan, and Mohammad Asaduddin. *Black margins: stories*. India, Katha, 2003.

Manto, Saadat Hasan. *Mottled Dawn: Fifty Sketches and Stories of Partition*. India, Penguin Books, 2011.

Manto, Saadat Hasan. *Bitter Fruit: The Very Best of Saadat Hasan Manto*. India, Penguin Books, 2008.

Pandey, Gyanendra. *Remembering Partition: Violence, Nationalism and History in India*. United Kingdom, Cambridge University Press, 2001.

==

Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Kuldeep Singh, M.A. and Dr. JapPreet Kaur Bhangu, M.A., M.Phil., Ph.D.
Narratives of Disruption in Saadat Hasan Manto's *Selected Stories*   **8**

A Survey on English Vocabulary Learning Strategies Used by Chinese Middle School Students in Changsha District, Hangzhou City

Yu, Xi. Ph.D., GSC in EL

Lyceum of the Philippines University (Manila Campus, Graduate School)

374960843@qq.com
===

Abstract

This study focuses on investigating English vocabulary learning strategies utilized by Grade 9 middle school students in Changsha District, Hangzhou City. The research aims to addresstwo primary questions: 1) What are the most employed English vocabulary learning strategies by these students? 2) Which strategies are least utilized? The study involves 180 participants, spanning first-year to third-year students, who completed a questionnaire survey to contribute valuable insights for educators and learners. The results indicate that, among Cognitive, Cognitive, Memory, Resource, and Flexible use Strategies, Cognitive Strategies were most frequently employed, while Flexible use Strategies were least utilized. The study recommends promoting the use of more Flexible use strategies, encouraging exposure to learned English words across listening, speaking, reading, and writing activities.

Key words: Chinese middle school students, Vocabulary Learning Strategies; Students in middle school; Questionnaire; Hangzhou City.

Contents

==
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Yu, Xi. Ph.D., GSC in EL
A Survey on English Vocabulary Learning Strategies Used by Chinese middle school students in Changsha district, Hangzhou City   9

1 Introduction

1.1 Research Background

With the continuous improvement of China's economy and international standing, the country's engagement with the global community has intensified. An increasing number of people recognize the paramount importance of English learning, a sentiment particularly prevalent among middle school students. Proficiency in English, a language viewed as crucial in the international arena, is often perceived as a gateway to future opportunities.

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Yu, Xi. Ph.D., GSC in EL
A Survey on English Vocabulary Learning Strategies Used by Chinese middle school students
in Changsha district, Hangzhou City   10

For learners aspiring to master English, vocabulary acquisition is deemed foundational, akin to a steppingstone in language proficiency. Wilkin (Kan, 2022, p. 88) aptly remarked that grammar alone cannot convey diverse meanings; it is vocabulary that breathes life into expression. Consequently, the quantity of vocabulary a learner grasps becomes a pivotal indicator of their success in English acquisition, directly influencing their listening, speaking, reading, and writing skills. Bollinger (Xiang, 2019, p.32) echoed this sentiment, emphasizing that anyone proficient in a foreign language recognizes that a significant portion of their time is devoted to mastering the language's vocabulary.

1.2 Research Purpose and Significance

The importance of vocabulary is unequivocal for language learners, a sentiment resonating with Wen Qiufang's assertion that the primary and often distressing challenge learners encounter is the vocabulary problem (Liu, 2017, p. 193). This assertion holds true for middle school

students learning English, who perceive vocabulary acquisition as a formidable and sizable task. This perception can lead to a gradual erosion of confidence in vocabulary learning. However, overcoming this hurdle is imperative for students to achieve clarity in listening, speaking, and understanding English. The crux of English learning lies in vocabulary mastery, and only by acquiring a substantial vocabulary can students establish a solid foundation for subsequent English language learning.

Recognizing vocabulary learning as a long-term endeavor, middle school students must employ effective vocabulary learning strategies. The correct and strategic use of these methods can significantly enhance the efficiency of English learning, aiding students in achieving tangible gains. Understanding the specific vocabulary learning strategies employed by middle school students are particularly crucial, as it enables researcher s to offer reliable guidance and insights that cater specifically to this demographic. In recent years, numerous experts and scholars have delved into this area, providing comprehensive discussions and detailed classifications of strategies designed to empower middle school students in their English learning journey.

2 Literature Review

2.1 Learning Strategies

Learning strategies, stemming from the dynamic nature of psychology, have been approached from various perspectives and research methodologies, yet a unified understanding remains elusive. American psychologist Bruner (2017) initially introduced "cognitive strategies" during the study of artificial concept formation. Subsequently, scholars such as Newell, Shaw, Simon, and Rubin (2017) delved into learning strategies, defining them as specific methods and means adopted by language learners to acquire knowledge of a second language. Rigney (2018) viewed learning strategies as operational procedures for acquiring, preserving, and extracting knowledge and assignments, while Duffy (2017) considered them implicit rule systems. Danserau (2019) characterized learning strategies as processes promoting knowledge acquisition and storage, and Stern (2017) referred to them as the general trends in methods used by language learners.

Jones, Amiran, and Katims (2017) emphasized that learning strategies involve intellectual activities or thinking steps used to encode, analyze, and extract information. Nisbet and Shucksmith (2020) defined learning strategies as operational processes for selecting, integrating, and applying learning techniques. Mayer (2020) viewed learning strategies as methods or skills to learn, and Chamot & O'Malley (2017) described them as techniques, methods, and conscious behaviors facilitating learning. Oxford (2018) referred to learning strategies as special actions taken by learners to make learning easier, faster, more enjoyable, more autonomous, more effective, and adaptable to new situations. Cohen (2019) proposed that learning strategies are learners' conscious or semi-conscious behavioral and mental activities with clear goals, aiming to ease language knowledge acquisition and application.

2.2 Language Learning Strategies

Language learning strategies encompass the conscious processes and actions language learners undertake to enhance language learning or usage. These strategies, defined as thoughts and actions consciously selected and manipulated by language learners, assist them in various tasks from initial learning to achieving proficiency. The term "language learning strategy" sometimes combines language learning and language use strategies, acknowledging the

==
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Yu, Xi. Ph.D., GSC in EL
A Survey on English Vocabulary Learning Strategies Used by Chinese middle school students in Changsha district, Hangzhou City   12

blurred line between the two, as moments of using a second language can also serve as opportunities to learn.

Introduced in 1975, language learning strategies entered the literature, initially aiming to document the strategies employed by successful language learners. The focus in the 1980s shifted to the classification of language learning strategies, categorized as direct or indirect and later as cognitive, metacognitive, emotional, or social. O'Malley and Chamot (2019) further categorized language learning strategies into three types: Metacognitive Strategies, Cognitive Strategies, and Affective Strategies. Metacognitive Strategies involve thinking about the learning process, planning, monitoring, and self-evaluating. Cognitive Strategies refer to mental manipulation or transformation to enhance understanding, acquisition, or memory. Affective Strategies include using social interactions and emotional control to aid understanding, learning, or memory.

2.3 Concepts and Classifications of Vocabulary Learning Strategies

Vocabulary learning strategies, integral to language learning strategies, play a crucial role in English language acquisition. The concept of vocabulary learning strategies is closely intertwined with broader learning strategies. Definitions of vocabulary learning strategies vary, reflecting the myriad perspectives of researchers. Building upon various concepts and definitions, vocabulary learning strategies can be defined as a series of methods consciously adopted by learners to enhance their vocabulary learning efficiency and language acquisition.

The classification of vocabulary learning strategies has evolved over time. Early research focused on direct and indirect strategies, later expanding into cognitive, metacognitive, emotional, and social categories. O'Malley & Chamot (1990) divided strategies into Metacognitive, Cognitive, and Social or Emotional, while Cohen & Nation provided a detailed breakdown, including associative, word list, word formation, and classification strategies. Wen Qiufang (1996) categorized vocabulary learning methods into distinguishing negative and positive words, using context to guess, looking up dictionaries, combining guessing and checking dictionaries, word formation, and categorical memory.

Li Songhao (Mao, 2021) extended the classification into Metacognitive, Cognitive, Memory, Resource, and Flexible Use Strategies, with each category comprising sub-strategies. This paper adopts Li Songhao's framework for classifying vocabulary learning strategies.

==
Language in India www.languageinindia.com**ISSN 1930-2940** **23:11 November 2023**
Yu, Xi. Ph.D., GSC in EL
A Survey on English Vocabulary Learning Strategies Used by Chinese middle school students in Changsha district, Hangzhou City   13

2.4 Research on Vocabulary Learning Strategies Abroad

Foreign research on Vocabulary Learning Strategies has a longer history, showcasing maturity and depth. O'Malley & Chamot (1990) conducted a study on beginner and intermediate second language learners, identifying three common vocabulary learning strategies: rote memorization, contextual vocabulary learning, and vocabulary learning through application. Other scholars, such as Wenden & Rubin, compared strategies employed by excellent language learners and their counterparts, finding that non-top students utilized vocabulary strategies as effectively as outstanding students (Ye, 2021, p. 13).

2.5 Domestic Research on Vocabulary Learning Strategies

While the exploration of Vocabulary Learning Strategies in China commenced later, recent years have witnessed significant research in this area. Xiang Qunxing and Zhang Yanmei (2019) investigated Vocabulary Learning Strategies among non-English-major students, revealing diverse strategies employed by this demographic in English vocabulary learning. Wu Xia, Wang Qiang (1998), Luo Yuzhi, and Wang Ruojun (2017) conducted research on Vocabulary Learning Strategies among college students, uncovering noticeable differences in strategy use between students with high and low grades. Kan Ting (2022), Qin Xiuwen, and Zhou Qilin (2020) focused on English Vocabulary Learning Strategies among high school students, discovering substantial differences in strategy utilization between male and female students, with girls generally exhibiting better use of strategies for learning English.

3 Research Design

This study adopted a two-phase data collection approach, utilizing pre-questionnaires to examine the attitudes of middle school students in Shangcheng District, Hangzhou City, toward English vocabulary learning. The subsequent post-questionnaire aimed to analyze the vocabulary learning strategies employed by these middle school students, providing them with suitable learning methods.

3.1 Research Questions

The study revolved around two primary questions:

1) What English vocabulary learning strategies are most frequently used by middle school

students in Shangcheng District, Hangzhou City?

2) What English vocabulary learning strategies are least utilized by middle school students in Shangcheng District, Hangzhou City?

3.2 Research Object

The research focused on middle school 180students in Shangcheng District, Hangzhou City, encompassing various grades within the middle school system.

3.3 Research Methods

Quantitative research methods and descriptive analysis formed the foundation of this study. A questionnaire served as the research tool, with two distinct questionnaires falling under the quantitative research umbrella. The first questionnaire elucidated subject selection and gauged the attitudes of middle school students toward English vocabulary learning. The second questionnaire delved into specific research questions, probing the utilization of students' vocabulary learning strategies. Descriptive analysis was employed to articulate questionnaire results, providing a qualitative exploration of the data and addressing the research questions. In this study, the initial questionnaire aimed to investigate attitudes toward English vocabulary learning strategies. A total of 180 questionnaires were distributed, and 177 were collected. The questionnaire included the following inquiries:

1) Do you find it challenging to memorize words in English learning?

2) Do you find it easy to memorize words in English learning?

3) Do you employ any English vocabulary learning strategies (methods) in your English learning?

4) If recommended, would you use effective vocabulary learning strategies (methods) in your English learning?

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Yu, Xi. Ph.D., GSC in EL
A Survey on English Vocabulary Learning Strategies Used by Chinese middle school students in Changsha district, Hangzhou City   15

Previous questionnaire:

Table 2 Content of the Previous Questionnaire

Do you find it difficult to memorize words in English learning?	Very hard	Difficult	Not Difficult	Easy
Do you find it easy to memorize words in English learning?	Often	Occasionally	Never	
Do you use some English vocabulary learning strategies (methods) in English learning?	Often	Occasionally	Never	
In English learning if there are some effective vocabulary learning strategies (methods) recommended that you use?	Often	Occasionally	Never	

3.3.2 Vocabulary Learning Strategy Questionnaire

The questionnaire of this study is a questionnaire produced by Li Songhao (2019) based on the research of predecessors to comprehensively and in detail classify the classification of Vocabulary Learning Strategies.

The questionnaire is divided into five areas: Metacognitive Strategy, Cognitive Strategy, Memory Strategy, Resource Strategy and Flexible Use Strategy, and each field is divided into different subcategories. There are a total of 49 questions to answer. The questionnaire was distributed through the questionnaire star, 180 copies were distributed, and 175 valid questionnaires were returned. Here is the content of the questionnaire:

==
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Yu, Xi. Ph.D., GSC in EL
A Survey on English Vocabulary Learning Strategies Used by Chinese middle school students in Changsha district, Hangzhou City   16

Table 3 Questionnaire Tabulation System

	Categories	Sub-Categories	Related Topics
Vocabulary Learning Strategies	Metacognitive Strategy	Self-reflection and regulation	T1,T2,T3,
		Making plans	T4,T5,T6
		Adjust the depth of	T7,T8,T9

==
Language in India **www.languageinindia.com**ISSN 1930-2940 **23:11 November 2023**
Yu, Xi. Ph.D., GSC in EL
A Survey on English Vocabulary Learning Strategies Used by Chinese middle school students
in Changsha district, Hangzhou City   17

		learning	
		Communicate learning questions	T10,T11,T12
	Cognitive Strategy	Guessing the meaning of words	T13,T14,T15,T16
		Using context	T17,T18,T19
		Taking notes	T20,T21,T22
		Looking up the dictionary	T23,T24,T25
	Memory Strategy	Repetition (word lists, mechanical, verbal repetition)	T26,T27,T28,T29
		Association	T30,T31,T32
		Connection	T33,T34,T35
	Resource Strategy	Using extracurricular reading materials	T36,T37,T38
		Using of living resources (Internet, advertising, etc.)	T39,T40,T41
	Flexible Use Strategy	Creating contextual and using words	T42,T43,T44,T45
		Writing or verbal communication	T46,T47,T48,T49

3.3.3 Scoring Criteria for the Vocabulary Learning Strategies Questionnaire

The questionnaire uses a Likert-style five-point scale. In the questionnaire, "1=never; 2 = occasionally; 3=sometimes; 4 = often; 5=Always" is scored for five points, and the scores are written as 1, 2, 3, 4, 5.

The author analyzes the five strategies of Metacognitive Strategy, Cognitive Strategy, Memory Strategy, Resource Strategy and Flexible Use Strategy, and judges the use of each strategy according to the average score of the strategy. The following table is the basis for judgment:

==
Language in India www.languageinindia.comISSN 1930-2940 23:11 November 2023
Yu, Xi. Ph.D., GSC in EL
A Survey on English Vocabulary Learning Strategies Used by Chinese middle school students in Changsha district, Hangzhou City   18

Table 4 Interpretation and Scale (Mao, 2021, p. 43)

Rating	Score	Scale	Interpretation
Always	5	4.21-5.00	Highest
Often	4	3.41-4.20	High
Sometimes	3	2.61-3.40	Moderate
Seldom	2	1.81-2.60	Low
Never	1	1.00-1.80	Lowest

As shown in the table above, a score of 1-5 corresponds to never, seldom, sometime

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Yu, Xi. Ph.D., GSC in EL
A Survey on English Vocabulary Learning Strategies Used by Chinese middle school students
in Changsha district, Hangzhou City   19

often, and always in the questionnaire. To study the usage of each strategy, it is necessary to obtain the average corresponding to each strategy, and correspond to the numerical range in the table above based on the average. If the average is in the range of 4.21-5.00, it means that the score of use of the strategy is the highest the average number is in the range of 3.41-4.20, it means that the score of use of the strategy is high, the average number is 2.61-3.40, the score of use of the strategy is moderate, the average is 1.81-2.60, the score of use of the strategy is low, and the average is 1.00-1.80 indicates that the score of use of the strategy is lowest.

3.4.1 Pre-questionnaire Data Analysis

The results showed that more than half of English-major students found it difficult to memorize words and were easy to forget, and students said they would not use English vocabulary learning strategies to memorize words, but if there were vocabulary learning strategies, most students said they would use them.

3.4.2 Data and Analysis of the Vocabulary Learning Strategy Questionnaire

The author analyzes the overall usage of Vocabulary Learning Strategies and the use of sub- categories in each strategy.

3.4.2.1 Overall Use of Vocabulary Learning Strategies

In this article, vocabulary learning strategies include five dimensions, namely Metacognitive strategies, Cognitive strategies, Memory strategies, Resource strategies, and Flexible use strategies. This article performs a descriptive statistical analysis of the usage of

these five policies, and the analysis results are as follows:

Table 5 Use of vocabulary learning strategies by English-major students

	Number of Questions	Average Score for Each Question
Metacognitive strategy	12	2.97
Cognitive strategy	13	3.25
Memory strategy	10	3.21

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Yu, Xi. Ph.D., GSC in EL
A Survey on English Vocabulary Learning Strategies Used by Chinese middle school students in Changsha district, Hangzhou City   20

Resource strategy	6	2.70
Flexible use strategy	8	1.86

As can be seen from Table 4, in the descriptive statistical analysis results of vocabulary learning strategies of English-major students, English-major students showed the highest score of "cognitive strategy" with 3.25 points. English-major students showed the lowest score for "flexible use strategies" with a score of 1.86. It can be seen that the use of various vocabulary learning strategies by English-major students in order of average is: cognitive strategies (3.25 points), memory strategies (3.21 points), metacognitive strategies (2.97 points), resource strategies (2.70 points), and flexible use strategies (1.86 points).

4 Conclusion

4.1 Research Findings

The study's results reveal that among the five dimensions of vocabulary learning strategies—Metacognitive Strategy, Cognitive Strategy, Memory Strategy, Resource Strategy, and Flexible use Strategy—the most frequently used is Cognitive Strategy, with an average score of 3.25. Conversely, Flexible use Strategies had the least utilization, with an average score of 1.86.

4.2 Research Implications and Suggestions

Considering the research findings, this study offers insights into teaching implications:

English Teachers:

English teachers play a crucial role in imparting knowledge. To enhance students' word aware ness, teachers should incorporate various strategies into their teaching, including metacognitive, flexible, and resource strategies. Integrating traditional English vocabulary learning strategies with contemporary approaches is essential for effective teaching in the 21st century.

English Students:

Students should strive to become 21st-century learners by actively engaging with diverse vocabulary knowledge. While teachers provide valuable guidance, students must take

==
Language in India www.languageinindia.comISSN 1930-2940 **23:11 November 2023**
Yu, Xi. Ph.D., GSC in EL
A Survey on English Vocabulary Learning Strategies Used by Chinese middle school students in Changsha district, Hangzhou City   21

initiative in integrating vocabulary into their daily lives, applying their English knowledge in real-world situations. The study suggests exploring additional strategies, particularly those fostering independent learning, such as Metacognitive Strategies, Flexible use Strategies, and Resource Strategies.

Limitations and Future Directions

This study faces several constraints and suggests potential avenues for future research.

Primarily, the study's sample size is confined to 180 middle school students in Shangcheng District, Hangzhou City. Consequently, the findings may lack generalizability to other grades and academic levels within the institution.

Moreover, the exploration of vocabulary learning strategies does not consider additional variables such as age, gender, vocabulary proficiency, and learning motivation. Future research should account for these factors to evaluate their influence on the adoption of diverse strategies in English vocabulary learning.

Lastly, the study exclusively relies on a questionnaire survey, neglecting the real-time observation and tracking of students' learning situations. Subsequent research could enrich insights by incorporating post-questionnaire interviews, offering a more holistic understanding of the dynamic shifts in middle school students' learning processes.

===

Bibliography

[1]曹千.初高中学生英语词汇学习策略差异的调查研究[D].鲁东大学,2022:6-70.

[2]丁琳.初中英语词汇学习策略与词汇深度知识相关性的实证研究[D].哈尔滨师范大学,2017:8-70.

[3]范文婧.基于"自然拼读法""的英语词汇学习策略研究——山西水利职业技术学院为[D].西北农林
   科技大学,2015:6-26.

[4]贾冰.农村高中生英语词汇学习策略研究——以黑龙江省鸡西市鸡东二中为例
   [D].哈尔滨师范大学,2018:5-35.

==
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Yu, Xi. Ph.D., GSC in EL
A Survey on English Vocabulary Learning Strategies Used by Chinese middle school students in Changsha district, Hangzhou City   22

[5] 阚婷.高中生英语词汇学习策略探究[J].词汇教学研究,2022,(13):87-93.

[6] 梁彩云.基于信息加工理论的普通高中英语词汇学习策略的研究[D].上海师范大学,2019:6-80.

[7] 刘晓婧.英语专业研究生英语词汇学习策略的调查研究[J].海外英语,2017:193-194.

[8] 罗玉枝,王若君.英语专业本科生词汇学习策略[J].铜仁学院学报,2017,(10):123-128.

[9] 彭娟.高三英语学优生与学困生词汇学习策略使用的对比研究[D].华中师范大学外国语学院,2020: 6-48.

[10] 齐伟琴.词汇学习策略在高校英语教学中的应用研究[D].河南护理职业学院,2021,(12):92-94.

[11] 秦秀雯,周祁林.高中生英语词汇学习策略性别差异研究—— 以贵州省独山县某中学为例[J].校园 英语,2020,(538):157-158.

[12] 尚维芃.英语专业学生语言学习策略与自主学习能力相关性研究[D].渤海大学,2021:6-40.

[13] 吴霞,王蔷.非英语专业本科学生词汇学习策略[J].外语教学与研究,1998,(1):53-57.

[14] 万远.初中生英语词汇学习策略对比研究—— 以水果湖第二中学为例[D].广西民族大学,2018.

[15] 徐芳.大学英语词汇学习行为特征的调查与启示[J].英语教师,2021,(9):58-60.

[16] 向群星.英语辅修专业与英语专业学习者词汇学习策略对比研究[J].英语教师, 2019,(24):30-35.

[17] 叶海燕.高中生英语词汇学习策略的调查[D].东北师范大学,2011:1-48.

[18] 张艳梅.非英语专业高职学生词汇学习策略研究[J].教育理论研究,2019,(15):83-84.

[19] Atasheneh Nasser & Naeimi Maki. "Vocabulary Learning through Using Mechanical Techniques Vocabulary Learning Strategy"[J].Theory and Practice in Language Studies. 3 (2015): 541-548.

[20] Cohen D. Strategies in Learning and Using a Second Language [M]. Addison Wesley Longman limited. 1998. 241-248.

[21] Gu, Y. & Johnson, R. "Vocabulary Learning Strategies and Language Learning Outcomes"[J]. Language Learning. 4 (1996): 643-679.

[22] Li Zou & Ye Zhou. "A Study of English Vocabulary Learning Strategies Used by Ethnic Minority Students in Leshan Normal University, Sichuan, China." [J]. Theory and Practice in Language Studies. 7 (2017).

===
Language in India www.languageinindia.comISSN 1930-2940 23:11 November 2023
Yu, Xi. Ph.D., GSC in EL
A Survey on English Vocabulary Learning Strategies Used by Chinese middle school students in Changsha district, Hangzhou City   23

[23] Mao, Jiahua. "A Relational Study of English Vocabulary Learning Strategies Used by Grade Nine Junior High School Chinese Students and Their English Achievement"[J]. Language in India. 5 (2021): 18-42.

[24] Na Wei. "Gender Differences in the Use of English Vocabulary Learning Strategies in Chinese Senior High Schools"[J]. Studies in Literature and Language. 12 (2016).

[25] O'Malley, J. M. & Chamot, A. U. Learning Strategies in Second Language Acquisition [M]. Cambridge University Press. 1990: 119-120.

[26] Oxford. "Language learning Strategies"[J]. Oxford University Press. 1990.

[27] Schmitt N. Vocabulary Learning Strategies[M]. Oxford University Press. 1997.

Appendix

英语词汇学习策略问卷调查

请你根据你自己策略使用的情况(√) 选出其中的一种情况, 1-5 的数字：

1	2	3	4	5
从不	偶尔	有时候	经常	总是

该问卷分为元认知策略、认知策略、记忆策略、资源策略和灵活使用策略 5 个领域。

元认知策略

自我反思与调控

1.我会严格按照自己制定的背单词计划来执行。	1	2	3	4	5
2.我知道哪些词汇学习方法对我来说更有效。	1	2	3	4	5
3.我会反思自己词汇学习的进步与不足。	1	2	3	4	5

==

Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Yu, Xi. Ph.D., GSC in EL
A Survey on English Vocabulary Learning Strategies Used by Chinese middle school students in Changsha district, Hangzhou City   24

制定计划

4.我会合理安排记忆词汇的时间和数量。	1	2	3	4	5
5.我会制定词汇学习的短期目标和长期目标	1	2	3	4	5
6.我会定期制定词汇学习的计划表	1	2	3	4	5

调节学习深度

7.我知道在一篇文章中，哪些单词或短语对理解全文起 重要作用。	1	2	3	4	5
8.当我面对一个新词或词组时，我清楚的知道我是否要 记住它。	1	2	3	4	5

==

Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Yu, Xi. Ph.D., GSC in EL
A Survey on English Vocabulary Learning Strategies Used by Chinese middle school students in Changsha district, Hangzhou City   25

9.我能意识到哪些词我能猜测而哪些不能。	1	2	3	4	5

交流学习问题

10.我会与老师或同学交流词汇学习的心得。	1	2	3	4	5
11.我会与老师交流自己在词汇学习中遇到的困难。	1	2	3	4	5
12.我会与同学探讨词汇学习中遇到的问题。	1	2	3	4	5

认知策略

猜测词义

13.我只掌握老师所教的单词的含义，其他搭配或意义 我无暇顾及。	1	2	3	4	5
14.我通过词形（前缀、后缀、词根）来分析来猜测意 义。	1	2	3	4	5
15.我会利用语法结构来猜测词义。	1	2	3	4	5
16.我利用线索猜测单词。	1	2	3	4	5

利用上下文语境

17.我利用上下文中其他的单词和词组来验证我猜测的 词义是否正确。	1	2	3	4	5
18.我会利用语境来猜测词义。	1	2	3	4	5
19.我会利用上下文的逻辑发展来推测一个词的含义。	1	2	3	4	5

记笔记

20.当我认为我碰到的生词比较常用时，我会在笔记中 记下它的含义。	1	2	3	4	5
21.记笔记时，我会记下所查词的搭配。	1	2	3	4	5
22.见到一个有用的用法或短语我就把它记下来。	1	2	3	4	5

==

Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Yu, Xi. Ph.D., GSC in EL
A Survey on English Vocabulary Learning Strategies Used by Chinese middle school students in Changsha district, Hangzhou City   26

查字典

23.对我感兴趣的生词，我会去查字典。	1	2	3	4	5

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Yu, Xi. Ph.D., GSC in EL
A Survey on English Vocabulary Learning Strategies Used by Chinese middle school students
in Changsha district, Hangzhou City 27

24.当我想知道一个已知词的用法时，我就查字典。	1	2	3	4	5
25.查字典时我会记下它的语法内容。	1	2	3	4	5

记忆策略

重复（单词表，机械，口头重复）

26.我主要是背书上的单词表。	1	2	3	4	5
27.我通过大声朗读来背诵单词。	1	2	3	4	5
28.我用自己制作词汇卡、词汇表来背单词。	1	2	3	4	5
29.我在本子上反复写一个单词来帮助记忆。	1	2	3	4	5

联想

30.我会把某一单词与动作联系起来记忆。	1	2	3	4	5
31.我会通过联想把生词和已学的词联系起来记忆。	1	2	3	4	5
32.我会将拼写、发音相似的词放在一起记忆。	1	2	3	4	5

关联

33.我会把生词连同它的语境一起记忆，比如：连句子 一起记。	1	2	3	4	5
34.我把一串有一个共同部分的生词放在一起记。	1	2	3	4	5
35.我遇到一个生词是，会在大脑中搜索我有没有学过 该单词的同义、反义词或发音、形式与它相近的词。	1	2	3	4	5

资源策略

利用课外读物

36.我在学唱英文歌曲时，学习英语词汇。	1	2	3	4	5

==

Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Yu, Xi. Ph.D., GSC in EL
A Survey on English Vocabulary Learning Strategies Used by Chinese middle school students in Changsha district, Hangzhou City   28

37.我会收听或收看广播、电视中的英语节目或英文原 声电影。	1	2	3	4	5
38.除了课本，我看我感兴趣的英语课外读物。	1	2	3	4	5

利用生活资源（网络，广告等）

==

Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Yu, Xi. Ph.D., GSC in EL
A Survey on English Vocabulary Learning Strategies Used by Chinese middle school students
in Changsha district, Hangzhou City   29

39.在练习中，出现我没有学过的单词时，我会把那道 题放一放。	1	2	3	4	5
40.我会注意生活中所碰上的一切英语单词，如：衣服 上的、广告上的。	1	2	3	4	5
41.我通过网络来学习英语词汇。	1	2	3	4	5

活用策略

创造语境使用词语

42.我把刚学到的单词自己造句。	1	2	3	4	5
43.我尽量在真实语境中运用新学的词。	1	2	3	4	5
44.我会用大脑创造语境，来运用新词。	1	2	3	4	5
45.我会尽一切机会说和写出新学的单词。	1	2	3	4	5

书面或口头交流

46.我和朋友用英文写信。	1	2	3	4	5
47.我会在课内外活动中积极用所学词汇与同学交流与 沟通。	1	2	3	4	5
48.我会大量阅读，把我所能记住的单词运用起来。	1	2	3	4	5
49.我用英语讲故事。	1	2	3	4	5

感谢您的作答！

==

Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Yu, Xi. Ph.D., GSC in EL
A Survey on English Vocabulary Learning Strategies Used by Chinese middle school students
in Changsha district, Hangzhou City   30

An In-Depth Exploration of *Rubaiyat Al-Khayyam* Translations: A Comparative Study of Translation and Re-Translation

Yazid Abdulrahman Al Ismail
Associate Professor of Translation Studies
Department of English Language & Translation, College of Arabic Language & Social Studies, Qassim University
Buraydah, Qassim, Saudi Arabia
y.a.alismail@qu.edu.sa

==

Abstract

Intriguing scholars and linguists for generations, the **Rubaiyat** Al-Khayyam, authored by the illustrious Persian polymath Omar Al-Khayyam, has historically transcended borders and cultures. This study delved deeper into the art of translation, focusing on two noteworthy Arabic translations of the Rubaiyat by Ahmad Rami (1924) and Badr Tawfik (1989). Rami's rendition, a direct translation from the original Persian, encapsulates the spirit of a twentieth-century Arab world in flux, capturing both the echoes of a cultural renaissance and the familiar rhythmic structure beloved by Arab audiences. By contrast, Tawfik's 1989 re-translation, influenced by FitzGerald's English version, serves as a melting pot of East meets West, merging original Persian sentiments with global interpretations. This research elucidates the delicate balance that translators must maintain between authenticity, contextual relevance, and personal interpretation. The intricate dance of words across these translations reaffirms the universal appeal of Al-Khayyam's poetic genius, while highlighting the transformative magic inherent in the act of translation.

Keywords: *Rubaiyat* Al-Khayyam; translation; Ahmad Rami; Badr Tawfik; Persian literature; cultural renaissance; rhythmic structure; Fitzgerald's adaptation; authenticity; contextual relevance; poetic genius

Introduction

The Rubaiyat Al-Khayyam, penned by the renowned Persian polymath Omar Al-Khayyam, has captivated the minds of scholars, poets, and translators for generations. An eleventh-century luminary, Al-Khayyam, was not simply a gifted poet; his expertise also spanned mathematics, astronomy, and philosophy (Yarshater, 1983). His quatrains, rich with themes such as

==
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Yazid Abdulrahman Al Ismail
An In-Depth Exploration of Rubaiyat Al-Khayyam Translations:
A Comparative Study of Translation and Re-Translation   31

existentialism, hedonism and fatalism found universal appeal, touching hearts beyond the confines of time and place (Aminrazavi, 2007).

The art of translation catapulted Al-Khayyam's poetic wonders to global prominence. Amidst this international embrace, Edward FitzGerald's 1859 English adaptation is arguably the most distinctive. Despite certain purists raising eyebrows at its liberal style, FitzGerald's work undeniably carved Al-Khayyam's niche into the Western literary landscape (Karlin, 2009). The relationship between original works and their translated counterparts is profound, unveiling the intricacies of linguistic evolution, cultural dialogues, and interpretative choices (Bassnett, 2014).

Surprisingly, the Arab world's twentieth-century resurgence in Al-Khayyam's philosophy was influenced by the English adaptation. This catalyzed numerous Arabic translations, each reflecting its translator's signature and the cultural milieu of the time (Al-Musawi, 2006). The translation by Ahmad Rami in 1924, sourced directly from Persian and Badr Tawfik's 1989 re-adaptation influenced by FitzGerald's English version offer contrasting insights.

This research comprised a comprehensive exploration of these Arabic translations. Through their juxtaposition, we aimed to unearth the variations in translation techniques, interpretation bias, and prevailing sociocultural influences. This endeavor aligns with the broader discourse in translation studies, accentuating the nuanced equilibrium between authenticity, lucidity, and the perspective of the translator (Venuti, 2008).

Literature Review

The challenge of translation, especially when it involves masterpieces such as the Rubaiyat Al-Khayyam, offers profound insights into the complexities involved in staying true to the original, while linguistically and culturally adapting. Esteemed works illuminate the multifarious intricacies of translating cherished poetic pieces.

Bassnett (2002) asserted that translation extends beyond a mere exchange of words: it is an intricate dance of communication, intricately weaving cultural, societal, and textual elements. Venuti's (1995) insights emphasize the tightrope that is walked between making a text accessible to its readers while retaining its cultural distinctiveness.

===
Language in India www.languageinindia.com**ISSN 1930-2940** **23:11 November 2023**
Yazid Abdulrahman Al Ismail
An In-Depth Exploration of Rubaiyat Al-Khayyam Translations:
A Comparative Study of Translation and Re-Translation   32

Aminrazavi (2007) navigated the philosophical depths of Al-Khayyam's writings, revealing the heartbeats of existentialism, the transient nature of life, and nuanced hedonism. These revelations arm translators with a thematic road map for their journeys. FitzGerald's rendition of the Rubaiyat, as emphasized by Karlin (2009), sparked discourses regarding the leeway a translator should possess. Malmkjær (2016) delved further into this issue, exploring the spectrum of translational liberties.

The Arab renaissance with Al-Khayyam in the twentieth century, documented by Al-Musawi (2006), introduced its own challenges, as a large number of translations drew inspiration from their English counterparts. Pym (2010) explored the labyrinth of multilayered translations, illustrating the nuanced shifts that each iteration can introduce.

Baker (1992) concentrated on the strong influence that translators have on their final output, which is especially relevant in poetic translations where every word choice weaves the final tapestry. Cultural nuances in translation as explored by Hatim and Mason (1997) position translators as crucial links between originating and target cultures. The Rubaiyat, with its cultural weight, exemplifies this.

Tymoczko (2007) argued that translations are temporal snapshots, reflecting their sociopolitical and cultural backdrops. Analyzing works from diverse periods such as those of Rami and Tawfik provides insights into the evolving nature of translation.

The academic landscape emphasizes translation's intricate dance between linguistic accuracy, cultural resonance, and the influence of time. The journey of the Rubaiyat, traversing from Persian heartlands to Victorian English interpretations and subsequent Arabic nuances, highlights literature's timeless charm and translation's metamorphic essence.

Methodology

Central to this research was a qualitative lens which aimed to uncover the layered subtleties of Omar Al-Khayyam's Rubaiyat translations. Such a qualitative approach, celebrated for its depth and contextuality, seemed appropriate, given our intent to unearth the layered meanings, cultural contexts, and unique vantage points of translators, (Denzin & Lincoln, 2000).

===
Language in India www.languageinindia.com**ISSN 1930-2940** **23:11 November 2023**
Yazid Abdulrahman Al Ismail
An In-Depth Exploration of Rubaiyat Al-Khayyam Translations:
A Comparative Study of Translation and Re-Translation   33

During the process of data collection, we meticulously curated editions of the Rubaiyat, emphasizing their historical relevance, impact, and representation of specific cultural epochs. To enhance our understanding, we incorporated auxiliary materials ranging from critiques to historical records in order to provide our primary translations with a well-rounded contextual fabric.

Our analytical blueprint derives its strength from established paradigms in translation studies, marrying rigor with depth. Guided by key scholars, we dissected specific segments of each translation, sifting through linguistic intricacies, thematic priorities, and stylistic touches. This in-depth exploration that was structured yet interpretative aimed to spotlight not only the 'what', but also the 'how' and 'why' of the translation choices.

Our focus on Rami and Tawfik's translations was deliberate as these echo distinct eras in the Arab reception of Al-Khayyam's magnum opus. Rami's direct Persian-to-Arabic rendition in the vibrant twentieth century and Tawfik's 1989 version, colored by FitzGerald's English interpretation, present a canvas rich with contrasts and comparisons. Such juxtaposition allowed for a richer tapestry of analysis, emphasizing the layered nuances of translation over time and varied interpretative lenses.

It is important to emphasize that our choice of translations was strategic rather than whimsical, offering a holistic understanding of the intricate dance between language, culture, era, and personal interpretation in the realm of literary translation.

Findings and Discussion

Tawfik (Arabic)	Rami (Arabic)	Omar Al-Khayyam (Persian)
الأمر سيان لمن يعدون انفسهم لهذا اليوم	قد مزق البدر سنار الظلام	اكنون كه ز خوشدلى بجز نام نماند
ومن يتطلعون إلى ما بعد غد	فاغنم صفا الوقت وهات	يك همدم پخته جز مى خام نماند
ها هو المؤذن من برج الظلام يصيح	المدام	دست طرب از ساغر مى باز مگير
أيها الأغبياء ليس لكم هنا جزاء ولا هناك	واطرب فإن البدر من بعدنا	امروز كه در دست بجز جام نماند
	يسري علينا في طباق الرغام	

When we delved into the translations of Omar Al-Khayyam's Rubaiyat by Ahmad Rami and Badr Tawfik, an intricate web of distinctions and patterns unraveled, elucidating the

===
Language in India www.languageinindia.comISSN 1930-2940 **23:11 November 2023**
Yazid Abdulrahman Al Ismail
An In-Depth Exploration of Rubaiyat Al-Khayyam Translations:
A Comparative Study of Translation and Re-Translation   34

multifaceted dynamics at play. Each rendition, while a reflection of the original's essence, also bears the unmistakable marks of the translator's personal and cultural perspectives colored by the distinct zeitgeist of their respective eras.

Ahmad Rami's 1924 rendition, meticulously crafted directly from the Persian source, is emblematic of the early twentieth-century Arab world. This was a time punctuated by cultural awakenings and seismic societal shifts. Rami's work is resonant with the tones of a renaissance, weaving Al-Khayyam's profound verses seamlessly into the dominant ideals and challenges of his time. The choices he makes, both linguistic and thematic, offer a window into an Arab region poised precariously at a crossroads, balanced between the pull of tradition and the push of modernity.

Rami's meticulous adherence to the rhythmic structure mirrors the musicality of the original, resonating deeply with Arab readers who have a cultural predilection for rhythm in poetry. This faithfulness to rhythmic patterns while simultaneously embedding the translation in familiar linguistic territory contributed significantly to the work's warm reception. By not only preserving, but also emphasizing the AABA rhyme scheme inherent in Al-Khayyam's verses, Rami showcases a harmonious fusion of form and content.

For instance, the seamless alignment of sounds in Rami's version such as "aam, aam, na, and amm" pays homage to the Persian original's "nad, nad, yir, and nad." This synchronization encapsulates Rami's strategy, as he seeks to create an Arabic rendition that dances to the same rhythmic beats as the Persian original. Such choices not only elevate the text's poetic quality, but also cater to the inherent Arab love for structured poetic sounds, thereby enhancing its appeal.

Furthermore, by maintaining this rhythmic consistency, Rami makes a compelling argument for the universality of Al-Khayyam's themes. He demonstrates that while the words might travel across languages, their essence—their heartbeat—remains unaltered. This rhythmic resonance is more than just a stylistic choice; it is a bridge that connects the historical and cultural context of the source text to the contemporary sensibilities of Rami's readers.

In essence, Rami's decision to retain the rhythmic structure was more than just a nod to the original's form; it was a strategic choice aimed at amplifying its reception in the target culture. By

==
Language in India www.languageinindia.com**ISSN 1930-2940** **23:11 November 2023**
Yazid Abdulrahman Al Ismail
An In-Depth Exploration of Rubaiyat Al-Khayyam Translations:
A Comparative Study of Translation and Re-Translation   35

marrying the familiar rhythmic cadences of Arabic poetic traditions with Al-Khayyam's profound verses, he crafts a translation that is both authentic to the original and deeply resonant for its new audience.

Tawfik's approach starkly contrasts with that of Rami, primarily in its structural choices. While Rami meticulously preserved the rhythmic AABA scheme in order to appeal to the Arab affinity for structured poetry, Tawfik deviated, opting for a prose-like rendition that does not strictly adhere to any set rhyme pattern. For example, Tawfik's lines end with varying sounds: "oum, ghad, eeh, and nak." This divergence from rhythmic structure is emblematic of his broader translation strategy.

Tawfik's choice of prose which is a more flexible and expansive form might stem from his intention to prioritize the fluidity and essence of Al-Khayyam's ideas over their original poetic form. This decision could be influenced by the intermediary English translation of FitzGerald which in its own right adopted certain liberal approaches to capture the spirit of the Rubaiyat. By assuming this strategy, Tawfik's translation becomes a hybrid—a text rooted in the Persian original, but also tinted by the lens of Western literary interpretation.

Moreover, this prose-like approach allows Tawfik to delve more deeply into the intricate nuances, allegories, and philosophical underpinnings of Al-Khayyam's work. By freeing himself from the constraints of a strict rhythmic structure, Tawfik offers readers an exploration of the content that is both expansive and, in many ways, more accessible to a contemporary audience that might prioritize meaning over form.

Furthermore, by weaving in the Western reception of the Rubaiyat, Tawfik's rendition serves as a testament to the transformative power of intercultural dialogue in literature. His translation does not simply introduce Al-Khayyam to the Arab audience; it also introduces (subtly) the Western interpretations and shared global literary appreciation for the Persian polymath's work.

In essence, while Rami's translation seeks to harmoniously align the form and content of Al-Khayyam's Rubaiyat within the familiar rhythmic structures of Arabic poetry, Tawfik's work is a bold experiment, one that ventures beyond form to capture the multifaceted essence of the original, drawing from both Eastern and Western literary landscapes. When contrasted, the two

===
Language in India www.languageinindia.comISSN 1930-2940 **23:11 November 2023**
Yazid Abdulrahman Al Ismail
An In-Depth Exploration of Rubaiyat Al-Khayyam Translations:
A Comparative Study of Translation and Re-Translation   36

translations, offer readers a comprehensive spectrum—from the traditional and structured to the modern and fluid—that showcases the vast expanse and versatility of Al-Khayyam's timeless masterpiece.

Additionally, the divergent approaches that each translator adopts with respect to cultural idioms, metaphors and poetic structures are striking. While Rami's unwavering fidelity to the original's essence is evident throughout, Tawfik, who is potentially influenced by his English intermediary occasionally exhibits more liberal interpretative choices. Such choices—some overt, others subtly nuanced—underscore the translator's pivotal role as being more than just a linguistic conduit; they are craftsmen, curators, and occasionally, innovators, deftly shaping the original's essence to resonate with newer, diverse audiences.

In their depth and breadth, these translations exemplify the nuanced ballet of authenticity, innovation and contextual resonance that forms the cornerstone of literary translation. They not only unveil the challenges and choices inherent in transposing Al-Khayyam's masterpiece, but also elevate our appreciation of the transformative journey of words as they navigate across linguistic frontiers and cultural landscapes. Through their lenses, we not only celebrate Al-Khayyam's timeless brilliance, but also gain a deeper, more nuanced understanding of the dynamic and multifaceted domain of translation studies.

Conclusion

Omar Al-Khayyam's Rubaiyat, a shining beacon from the vast expanse of Persian literary heritage, unfolds a complex tapestry laden with insights into the realms of translation, interpretation, and cross-cultural dialogue. Anchoring our discourse in the nuanced translations by Rami and Tawfik, this research brings to the fore the intricate dimensions and dynamics that constitute the art and science of translation.

Navigating the vast and turbulent seas of literary translation, the Rubaiyat emerges as a lighthouse, illuminating the delicate equilibrium between staying true to the essence of the original while integrating the rich nuances of varied linguistic and cultural landscapes. The enduring allure and universal appeal of Al-Khayyam's quatrains when seen through different linguistic and

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Yazid Abdulrahman Al Ismail
An In-Depth Exploration of Rubaiyat Al-Khayyam Translations:
A Comparative Study of Translation and Re-Translation   37

cultural lenses underscore the existence of universal literary strands that effortlessly weave together diverse facets of humanity across different times and territories.

Future Research Directions

In addition to providing in-depth insights into the translations by Rami and Tawfik, this research also lays the groundwork for broader explorations. Future studies could further enrich the existing discourse by incorporating a wider range of translations spanning different periods and linguistic backgrounds into the comparative analysis. Such an expanded canvas would offer a more comprehensive panorama of the Rubaiyat's global reception and the multitude of interpretations it has inspired.

Moreover, a more detailed microanalysis delving into the specific linguistic, syntactic and semantic choices of various translators would unveil the granular intricacies of their craft. Conversely, a macro-level analysis studying the broader sociopolitical and cultural contexts enveloping each translation would provide valuable insights into the external influences shaping translation choices.

Additionally, given the increasing interest in digital humanities and computational analysis, it would be intriguing to employ these tools to quantitatively analyze and compare translations. This could reveal patterns and nuances otherwise imperceptible through conventional qualitative methods.

In conclusion, the journey of the Rubaiyat from its Persian roots to its global forays accentuates the enduring power and allure of literature and the transformative magic wielded by translation. This exploration is a tale of linguistic transposition that also stands as an eloquent testament to the vibrant, multifaceted dialogues between texts, each echoing and resonating within the vast amphitheater of culture, time, and individual interpretation.

===

References

Al-Musawi, M. (2003). *The post-colonial Arabic novel: Debating ambivalence*. Brill.

===
Language in India www.languageinindia.comISSN 1930-2940 23:11 November 2023
Yazid Abdulrahman Al Ismail
An In-Depth Exploration of Rubaiyat Al-Khayyam Translations:
A Comparative Study of Translation and Re-Translation   38

Aminrazavi, M. (2007). *The wine of wisdom: The life, poetry, and philosophy of Omar Khayyam*. Oneworld Publications.

Baker, M. (1992). *In other words: A coursebook on translation*. Routledge.

Bassnett, S. (2014). *Translation studies* (4th ed.). Routledge.

Bassnett, S. (2002). *Translation studies* (3rd ed.). Routledge.

Denzin, N. K., & Lincoln, Y. S. (2000). *Handbook of qualitative research* (2nd ed.). Sage Publications.

FitzGerald, E. (1859). *Rubaiyat Al-Khayyam*. Bernard Quaritch.

Hatim, B., & Mason, I. (1997). *The translator as communicator*. Routledge.

Karlin, D. (2009). *FitzGerald: Edward FitzGerald's Rubaiyat of Omar Khayyam*. Oxford University Press.

Malmkjær, K. (2016). *The Routledge handbook of translation studies*. Routledge.

Pym, A. (2010). *Exploring translation theories* (2nd ed.). Routledge.

Rami, A. (1924). *Rubaiyat Omar Khyyam*. Dar El Shorouk.

Rami, T. (Ed.). (2000). *Rubaiyat Omar Khyyam*. Dar El Shorouk.

Tawfik, B. (1989). *Rubaiyat Al-Khayyam*. Akhbar Elyom.

Tymoczko, M. (2007). *Enlarging translation, empowering translators*. St. Jerome Pub.

Venuti, L. (1995). *The translator's invisibility: A history of translation*. Routledge.

Venuti, L. (2008). *The translator's invisibility: A history of translation* (2nd ed.). Routledge.

Yarshater, E. (Ed.). (1983). *The Cambridge History of Iran* (Vol. 4). Cambridge University Press.

===

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Yazid Abdulrahman Al Ismail
An In-Depth Exploration of Rubaiyat Al-Khayyam Translations:
A Comparative Study of Translation and Re-Translation   39

Navigating Ethical Research: A Study on Automatic Authorization in Informed Consent

Neelu, Ph.D.
Assistant Professor (Management and Humanities Department)
Indian Institute of Information Technology, Lucknow
neelu@iiitl.ac.in
Mob: +91 9968638268

==

Abstract

In a survey conducted in the UK in June 2021, 61 per cent of participants admitted that they always accepted all cookies when they opened a website and it asked them to accept cookies (statista.com, 2023). Most users across the world show similar behaviour on the Internet. Does it mean most online users exercise autonomy when they consent to data tracking? If they don't, should mere authorization to allow tracking be the parameter to explain informed online consent? The Autonomous Authorisation (AA) model (Faden and Beauchamp, 1986) argues that the condition for informed consent includes 1. Understanding 2. Intentionality 3. Absence of control and 4 Authorization. In the online context, when users authorize apps and sites to track their personal data, do they understand what they are authorizing and how the data collectors may use their data? Andre et al. (2018) argues that while the AA model for online facilitates more accessible consumer choices and enhances well-being, the model's efficacy for online informed consent may undermine their sense of autonomy and could undermine the user's well-being. Weighing on the views of Andre et al. 2018, the proposed paper reviews the suitability of the AA model for online informed consent. It seeks to incorporate the ideas from other models of consent and behavioural theories to adapt the AA model to the online data collection context.

Keywords: Autonomous Authorization Model, Research Ethics, Informed Consent, Online Data Collection,

Introduction

In a survey conducted in the UK in June 2021, 61 per cent of participants admitted that they always accepted all cookies when they opened a website and it asked them to accept cookies (statista.com, 2023).[1] Most users across the world show similar behaviour on the Internet. Does it mean most online users exercise autonomy when they consent to data tracking? If they don't, should mere authorization to allow tracking to be the parameter to explain informed online consent?

---

1. https://www.statista.com/statistics/1273012/consent-cookies-worldwide/#:~:text=During%20a%20survey%20conducted%20in,United%20States%20(32%20percent).

==
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Neelu, Ph.D.
Navigating Ethical Research: A Study on Automatic Authorization in Informed Consent   40

Driven by the push for speed and scale, businesses often collect data at the expense of consumers' privacy concerns (Kelly and Rowland, 2000). Most Internet users have to relinquish their control over information when performing commercial transactions. Businesses argue they must be allowed to collect both non-identifying and personally-identifying information to meet consumer's needs and personalize their offerings (Stead and Gilbert, 2001). Privacy is considered an essential individual right, and by invading it without the participant's consent, we perform an intolerable act as per Rawl's Theory of Justice. All involved in collecting and storing data must understand that information gathering without consent is unethical, irrespective of any justification, like the universality of such practices, the argument about the utility of the data, or the justification that both consent seekers and participants hold equal power. Even though existing policies on consumer data collection may favour some groups, they threaten these groups and research in the long run.

Data sharing online involves a complex web of stakeholders, each with their concerns. Regulations and ethical guidelines continue to evolve to address these concerns and strike a balance between innovation and data protection. One of the beneficiaries of existing policies is Data intermediaries who rely on the buying and selling data as a revenue source. Changes in data privacy regulations or public sentiment can disrupt their business models. Users are increasingly concerned about their personal information, such as their name, address, financial details, and browsing habits, being shared without their consent.

Some activists are concerned about the implications of data sharing, especially when it involves vulnerable populations or sensitive issues. Activists may be concerned about data being used to suppress dissent or target marginalized communities. If these concerns keep increasing, marketers will have little or no access to quality and accurate data they receive for targeting their ads.

A more significant concern would be the unavailability of data for legitimate research purposes. For this ecosystem to flourish without depletion of further trust in online data collection, we must review the existing practices of online informed consent and improve it further to instil confidence in the stakeholders. We must also address the issue of consent fatigue caused by inappropriate presentation of details before consent is solicited. Consent fatigue also leads to consent desensitization as the subject feels powerless when provided with the option to provide or deny their consent (Obar, 2020).

The Dilemma of Online Consent Seeker and Provider
Unlike traditional consent seeking, the challenges of online consent seekers and providers are very different. Their dilemma remains a puzzle which researchers have tried to understand and reason with. The biggest puzzle for online informed consent seeking lies in the use of publicly available data like online reviews, social media posts, blogs, videos and other content that are available publicly but not necessarily available for research. Therefore, Auckland (2013) calls the guidelines for online trace data a moving target. The researchers are debating a few questions: 1. Can we use openly accessible data without seeking consent? 2. Is informed consent feasible for every online study? 3. How can we ensure authorization is not

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Neelu, Ph.D.
Navigating Ethical Research: A Study on Automatic Authorization in Informed Consent   41

forced but willingly provided? 4. How should researchers approach a situation causing distress to online communities?

Some researchers strongly oppose the practice of using openly accessible information for research without consent as they argue that when a user shares information with friends, peers, or followers, they have not consented to making their information available for analysis and publication (Eysenbach and Till, 2001, Wilson and Atkinson (2005)). This approach of collecting data without consent also creates a power imbalance between the seeker and provider (Heath et al. 1999, cited in Grinyer, 2007: 2).

On the other hand, the Scientific Affairs Advisory Group (SAAG) believes that online informed consent can be waived off if the research doesn't pose any threat or puts individual in any risk or compromises on their well-being when the research can't be carried out without such exceptions (Kraut et al., 2004). However, another agency, the Association of Internet Researchers (AoIR), differs from this view as they believe that sometimes it may not be apparent why principles of research on human subjects should be applied in research. Still, concerns may arise later (AoIR, 2012).[2]

Against this background information, we are looking into the existing models of informed consent and reviewing the suitability of the Autonomous authorization model for online informed consent.

Models of Informed Consent

An approach to informed consent studies has been to characterize the purpose of consent, for example, broad or blanket consent (ploug & Holm, 2015), presumed consent (Hofman, 2009), express consent (Win, 2005) and implied consent (Hofman, 2009).

The idea of soliciting broad or blanket consent comes from the limitation of collecting data for each separate research project dependent on the same set of data. The biological samples may sometimes be used for research unspecified during data collection.

Similarly, in the context of research, especially regarding healthcare, express consent indicates that a person agrees to participate in a study, get medical treatment, give personal information, or engage in any activity that requires explicit approval.

Sometimes, the consent giver may not be able to provide their consent being unconscious, but they may require preventive treatment. Healthcare professionals may proceed with life-saving treatment based on the notion of implied consent that the individual would approve of the treatment intended for saving their lives. Some businesses may use implied consent even when users land on their sites. They may believe that if an individual continues to use their website, they have provided implied consent to abide by the terms and conditions of the online business.

---

[2] http://ethics.aoir.org/index.php?title=Main_Page

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Neelu, Ph.D.
Navigating Ethical Research: A Study on Automatic Authorization in Informed Consent   42

The notion of presumed consent developed when healthcare professionals used organs from dead bodies. While some countries like the UK practised 'express consent' even in these situations, some others like Austria, Spain, and Belgium allowed for the use of organs from dead bodies unless the individuals had opted out of organ donation in their lifetime. In some countries, the consent of relatives may be sought in this condition, but in others, the relatives' views won't influence the decision. Countries allowing for presumed consent for organ donation have seen higher numbers of organ donation (Rodriquez-Arias, 2016).

While it was essential to understand the characteristics of consent, other studies on informed consent investigated the intrinsic nature of consent. The models that fall into this category are the disclosure model (Sim & Wright, 2000), the effectiveness consent model (Faden & Beauchamp, 1986), the AA model (Faden & Beauchamp, 1986) and the fair transaction model (Miller & Wertheimer, 2011).

The disclosure model identified five elements of consent: disclosure, comprehension, voluntariness, competence and agreement (Faden & Beauchamp, 1986). Here, disclosure is defined as the adequacy of the information shared with the participant. In this model, disclosure is defined as the comprehensiveness of information shared with the participants; another constituent comprehension relates to the participant's understanding of the details shared. The constituent competence in this model is concerned with the subject's ability to decide rationally. Absence of control is labelled as voluntariness, and the last constituent agreement can be explained as consent or decision.

Another prominent informed consent model – the effective consent model – is similar to the disclosure model in several ways. Additionally, this model offers insights into consent-seeking practices and how the behaviour of consent seekers can be governed to ensure a fair informed consent process (Faden & Beauchamp, 1986).

While the essence of the disclosure model has been retained even in the fair transaction model (Miller & Wertheimer, 2011), the constituents - disclosure, comprehension, competence, voluntariness and agreement - are proposed to be context-sensitive in this model. The model offers perspective on how consent seekers can provide information more adequately to the participants when there is a higher risk to the participants.

The autonomous authorization (AA) model, first introduced for medico-legal purposes, is being repurposed in a new domain of online subscription to goods and services, including data collection for marketing activities (Burkhardt et al., 2023). The idea of autonomy in the business context relates to protecting the right of consumers to make an informed decision. An informed decision implies that consumers are protected from coercion or manipulation. The AA model defines autonomy as a condition where the subjects have a substantial understanding, are not controlled, and have the freedom to exercise their intention.

The AA model describes substantial understanding as apprehension of all the material or important descriptions – but not all the relevant descriptions. The model explains that the importance of a description may largely be decided based on its requirement for authorization

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Neelu, Ph.D.
Navigating Ethical Research: A Study on Automatic Authorization in Informed Consent   43

decisions. As per Faden and Beauchamp (1986), the concept of non-control relates to the absence of external control on the decision. The third element of the AA model – intentionality – propounds an action according to a plan despite certain unwanted or undesirable Tolerated acts.

Even though the idea of the importance of autonomy has been discussed in various other studies, the notion of autonomy differed from study to study. Kant's idea of autonomy is that individuals should decide because of their reason and not due to external control, thereby being similar to the AA framework. The stakeholder theory, however, elaborates on autonomy from the agents' perspective. This paradigm recognizes the importance of agent autonomy but argues that the larger group's interests should prevail (Hasnas, 1998).

The idea of autonomy in Contractualism is contrary to Stakeholder theory, which advocates for the individual ability to abide by the terms of the agreement and have adequate freedom to stick to self-imposed constraints. Another crucial ethical framework in ethics study is Consequentialism. Even though this approach doesn't identify the idea of individual autonomy as it allows for aggression against an individual to aid others (Cummiskey, 1990), Mill (1859), whose ideas are rooted in consequentialist theory, viewed autonomy as an essential element for individual well-being.

Unlike the central ideas of individual or community orientation in Stakeholder or Contractual approaches, the AA model pertains to the presence of the critical ideas of providing autonomy by explaining the tolerated acts, too. For online informed consent seeking, it is desirable to review the procedure of consent seeking from the perspective of tolerated acts and the substantive knowledge shared with the participant.

Adoption of Autonomous Authorization Model for Online Informed Consent

Burkhardt et al. 2023 proposed that a conceptual model for online informed consent for personal data collection should be designed from the lens of Contractualism and not from stakeholder and consequentialism approaches. In online consent space, the intention to share personal information is situated in the 'tolerated space.' For example, sharing personal information in exchange for access to online goods and services is an example of tolerated acts from the AA model. Should the act of sharing personal information, in the circumstances where we are sharing this information in return for access to the goods/services, be considered an act of unwillingness?

The AA model questions the imbalance in the power of the consent requester vs the consent-provider. If we view tolerated acts as binary, we will consider all such tolerated acts as instances of unwilling consent, but if we see tolerated acts as the degree of tolerance, we can choose to consider some consents acceptable and some others as nullified. Adopting the AA model for online personal information collection will require providing subjective and objective information to the subjects. Although this is operationally challenging, sharing information of an individual's interest will uphold the ideas of the AA model.

Measures to Increase Trust in the Consent Seeker

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Neelu, Ph.D.
Navigating Ethical Research: A Study on Automatic Authorization in Informed Consent   44

Online informed consent requires more stringent norms to win participants' trust. By disclosing information about the background of the information seeker, we can build trust and get consent without manipulating or coercing the participants into sharing their details. For example, if the consent seeker provides their mission statement and information about their values and character, they can establish trust and succeed more with informed data collection. However, there is a fear of manipulation by shell companies as they violate user trust. This challenge can be addressed by a third-party certification regarding honesty in disclosure.

For example, McAfe.com has earned a TRUSTe (an initiative for fair information practices) trust mark by disclosing the following information about data collection practices:
1. What type of data does the company collect?
2. How is this data used?
3. Who will have access to this data?
4. The opt-out policy
5. The company allows for correcting and updating personally identifiable information.
6. The company's policy for children who visit its site.
7. The company's policy on deleting or deactivating a party's name from its database.

Even though disclosing such information increases trust in the consent seeker, the credibility of the third party is equally desirable for trust building. The third party must also declare how frequently they audit these businesses' data collection practices to improve the consent seeker's trustworthiness. In addition, an online consent seeker should conspicuously provide their phone number to convey that information is being shared with an individual, not just a business/ research organization. Sharing a number also conveys to the participant that the consent seeker is accountable for any data collection or usage wrongdoing.

In addition, marketers should refer to the USA Federal Policy for the Protection of Human Subjects, published in 2017, which clarifies how information should be solicited. The regulation suggests that a consent document should have a 'concise and focused' presentation of crucial information at the outset.

A 'concise and focused' opening statement shall help subjects understand the objective of data collection and help them decide why they should or shouldn't participate in it.
The USA Federal guidelines on consent seeking, 2017, require sharing the following eight pieces of information before seeking consent, unlike the previous guideline that advocated seeking consent before collecting personal data.

The eight items of USA Federal guidelines include:
1. an explanation of the purposes of the research, its duration, and procedures involved, and identification of any experimental procedures;
2. a description of the reasonably foreseeable risks
3. a description of any potential benefits
4. a disclosure of appropriate alternative procedures or courses of treatment as relevant
5. information about the confidentiality of records, compensation, and treatments if injury occurs

==
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Neelu, Ph.D.
Navigating Ethical Research: A Study on Automatic Authorization in Informed Consent 45

6. for research involving more than minimal risk, an explanation as to whether any compensation or medical treatments are available if injury occurs;
7. contact information;
8. a statement that participation is voluntary and that refusal to participate or decision to withdraw will involve no penalty or loss of benefits to which the subject is otherwise entitled.

These requirements may seem to create difficulty in seeking personal data and may seem discouraging for marketers. Still, implementing these trust-building measures will lend more credibility and ease of consent seeking. When such information is not provided to participants, they either overestimate the negative consequences of participation or the benefits received by the consent seeker. Either of these conditions may inflate biases against the information seeker. Conversely, online practices perceived as fair may encourage higher participation in online information consent submission.

A sense of autonomy is vital to participants in a commercial context as it is related to their well-being arising from the perception of being in control of their behaviours or choices (Andre et al., 2018). To provide a sense of control, the participants should be apprised of any waiver from the normative condition by offering disclosure of important information concisely, unlike the prevailing practice of full disclosure inundating participants with unimportant or inappropriate information. Industrial and academic researchers must remember that there are people behind the online interface, and the researchers must treat their users with care and respect, irrespective of their diverse backgrounds.

Future Directions for Online Informed Consent Studies
The present review of the status of online informed consent studies reinforced the idea that any academic or industrial research must protect individuals from any risk or harm, even if the traditional ethical guidelines are not applied to online informed consent procedures. Future studies should look into various contexts of personal data collection requiring consent. The AA model suggests looking at the online consent process through toleration as against the traditional willingness approach. Also, studies need to be further conducted to explore ways substantive understanding can be attained by operationalizing informed attitudes based on information material to the participant.

==

References

1. Ackland R (2013) *Web Social Science: Concepts, Data and Tools for Social Scientists in the Digital Age*. London: SAGE.
2. André, Q., Carmon, Z., Wertenbroch, K., Crum, A., Frank, D., Goldstein, W., Huber, J., Van Boven, L., Weber, B., & Yang, H. (2018). Consumer choice and autonomy in the age of artificial intelligence and big data. *Customer Needs and Solutions*, 5(1), 28–37.
3. Burkhardt, G., Boy, F., Doneddu, D., & Hajli, N. (2023). Privacy behaviour: A model for online informed consent. *Journal of business ethics*, 186(1), 237-255.
4. Cummiskey, D. (1990). Kantian Consequentialism. Ethics, 100(3), 586–615.

==
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Neelu, Ph.D.
Navigating Ethical Research: A Study on Automatic Authorization in Informed Consent 46

5. Eysenbach G, Till J (2001) Ethical issues in qualitative research on internet communities. *British Medical Journal* 323(7321): 1103–1105.

6. Faden, R. R., & Beauchamp, T. L. (1986). A history and theory of informed consent. Oxford University Press.

7. Grinyer A (2007) The ethics of Internet usage in health and personal narratives research. *Social Research Update* 49: 1–4.

8. Hasnas, J. (1998). The normative theories of business ethics: A guide for the perplexed. Business Ethics Quarterly, 8 (1), 19–42.

9. Hodge, J. G., & Gostin, L. O. (2017). Revamping the US Federal Common Rule: Modernizing human participant research regulations. JAMA, 317(15), 1521-1522.

10. Kelly, E. P. and H. C. Rowland: 2000, _Ethical and Online Privacy Issues in Electronic Commerce, Business Horizons 43(3), 3–12.

11. Kraut R, Olson J, Banaji M, Bruckman A, Cohen J, Couper M (2004) Psychological research online: Report of Board of Scientific Affairs' Advisory Group on the Conduct of Research on the Internet. *American Psychologist* 59(2): 105–117.

12. Mill, J. S. (1859). On liberty. Broadview Press.

13. Miller, F. G., & Wertheimer, A. (2011). The fair transaction model of informed consent: An alternative to autonomous authorization. *Kennedy Institute of Ethics Journal*, 21(3), 201–218.

14. Obar, J. A. (2020). Sunlight alone is not a disinfectant: Consent and the futility of opening big data black boxes (without assistance). Big Data & Society, 7(1), 2053951720935615.

15. Ploug, T., & Holm, S. (2012). Informed consent and routinization. *Journal of Medical Ethics*, 39(4), 214–218.

16. Rodrıguez-Arias, D., & Morgan, M. (2016). "Nudging" deceased donation through an opt-out system: a libertarian approach or manipulation? *The American Journal of Bioethics*, 16(11), 25-28.

17. Sim, J., & Wright, C. (2000). Research in health care: Concepts, designs and methods. Nelson Thornes.

18. Stead, B. A. and J. Gilbert: 2001, Ethical Issues in Electronic Commerce, *Journal of Business Ethics* 34(2), 75–85.

19. Wilson B, Atkinson M (2005) Rave and straightedge, the virtual and the real: Exploring online and offline experiences in Canadian youth subcultures. *Youth & Society* 36(3): 27–311.

20. Win, K. T. (2005). A review of security of electronic health records. Health Information Management, 34(1), 13–18.

===

Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Neelu, Ph.D.
Navigating Ethical Research: A Study on Automatic Authorization in Informed Consent   47

Translation: A Tool of Communication and Cultural Exchange

Mohammad Imran Khan, Ph.D.
Department of English Language and Translation
College of Arts and Sciences
Methnab
Qassim University
Saudi Arabia
Email: mi.khan@qu.edu.sa
muhammad.amu@gmail.com
+966563118418
==

Abstract

Translation serves as a fundamental tool of communication and cultural exchange, enabling individuals from diverse linguistic backgrounds to connect, share ideas, and appreciate the rich tapestry of global cultures. While it offers numerous benefits, such as facilitating effective communication, promoting cultural exchange, expanding access to knowledge, and supporting international business, translation is not without its challenges. These challenges include the potential loss of nuance and cultural context, power dynamics and hegemony, misinterpretation and miscommunication, the homogenization of cultures, and economic and social impacts.

To maximize the positive impact of translation and minimize its potential drawbacks, it is essential to invest in quality translation services, promote diversity in the translation industry, support minority languages, educate on the importance of translation, and foster technological advancements. Through these strategies, translation can continue to play a pivotal role in bridging linguistic divides and fostering a more inclusive and interconnected global community.

Keywords: translation, culture, communication, challenges, global community.

Introduction

Translation is a profound and complex process that acts as a bridge between languages, cultures, and people. It is a tool of communication that enables individuals from diverse linguistic

==
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Mohammad Imran Khan, Ph.D.
Translation: A Tool of Communication and Cultural Exchange   48

backgrounds to connect, share ideas, and access knowledge. Furthermore, it plays a crucial role in fostering cultural exchange by allowing the transmission of literature, art, and ideas across linguistic boundaries. In this essay, we will delve into the intricate world of translation, exploring its significance as a tool of communication and cultural exchange, its historical evolution, the challenges it poses, and its role in shaping our interconnected global society.

I. Historical Evolution of Translation

To understand the significance of translation as a tool of communication and cultural exchange, it is essential to examine its historical evolution. Translation has been an integral part of human civilization for centuries, and its role has evolved in response to changing societies and technologies.

A. Early Origins of Translation

The roots of translation can be traced back to ancient civilizations, where it served as a means of diplomacy, religious dissemination, and knowledge transfer. Early civilizations, such as the Sumerians, Egyptians, and Greeks, recognized the importance of translating texts to facilitate communication and trade with neighboring cultures.

1. The Rosetta Stone: A Milestone in Translation

The Rosetta Stone, discovered in 1799, is one of the most iconic artifacts showcasing the importance of translation in ancient history. This stone inscription features a decree in three scripts: hieroglyphs, demotic script, and Greek. The decipherment of the Rosetta Stone by scholars like Jean-François Champollion was a breakthrough in understanding ancient Egyptian hieroglyphs. It exemplifies how translation aided in unlocking the mysteries of ancient cultures.

B. The Role of Translation in Religious Texts

Religious texts have been a focal point of translation throughout history. The translation of religious scriptures allows the dissemination of faith and beliefs to new communities and cultures. The Bible, for instance, has been translated into numerous languages, contributing to the global spread of Christianity.

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Mohammad Imran Khan, Ph.D.
Translation: A Tool of Communication and Cultural Exchange   49

C. The Middle Ages and the Role of Translators

During the Middle Ages, translation played a critical role in preserving and transmitting knowledge. Monastic scholars in medieval Europe undertook the painstaking task of translating classical texts from Latin and Greek into the vernacular languages. This effort marked a significant transition from an era when knowledge was largely limited to the clergy and elite.

D. Renaissance and the Revival of Classical Knowledge

The Renaissance period witnessed a revival of classical knowledge, fueled by the translation of Greek and Roman texts into vernacular languages. The works of ancient philosophers, scientists, and artists became accessible to a wider audience, sparking a cultural renaissance throughout Europe.

E. Colonialism and Translation

Colonialism played a controversial role in the history of translation. As colonial powers expanded their empires, translation was used as a tool of control and cultural assimilation. Native languages were suppressed in favor of the colonizers' languages, and religious texts were translated to convert indigenous populations.

II. Significance of Translation in the Modern World

In the modern world, translation continues to play a vital role in communication and cultural exchange. Its significance has only grown as globalization, international diplomacy, and the digital age have connected people and cultures like never before.

A. Facilitating Cross-Cultural Communication

Translation is indispensable in a globalized world where people from diverse linguistic backgrounds interact daily. It allows individuals to express themselves in their native languages while still being comprehensible to speakers of other languages. This promotes effective cross-cultural communication.

1. Diplomacy and International Relations

==
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Mohammad Imran Khan, Ph.D.
Translation: A Tool of Communication and Cultural Exchange   50

In the realm of international diplomacy, translation is a cornerstone of effective communication between nations. Diplomatic negotiations, treaties, and agreements require accurate and culturally sensitive translation to ensure mutual understanding.

2. Business and Global Trade

In the business world, translation is vital for companies operating in global markets. It enables effective communication with customers, clients, and partners in their native languages, thereby facilitating international trade and collaboration.

3. Tourism and Hospitality

The tourism and hospitality industry heavily relies on translation to cater to a diverse clientele. From signage to menus, information brochures, and customer service, translation ensures a positive experience for international travelers.

B. Cultural Exchange and Enrichment

Translation serves as a vehicle for cultural exchange, allowing literary works, films, art, and other cultural products to transcend national boundaries and reach a global audience. It promotes the sharing of diverse cultural perspectives and contributes to mutual enrichment.

1. Literature and the Global Canon

The translation of literary works has been instrumental in building a global literary canon. Works like Leo Tolstoy's *War and Peace*, Gabriel García Márquez's *One Hundred Years of Solitude*, and Haruki Murakami's novels have gained international acclaim through translation, enriching the literary tapestry of the world.

2. Art and Cinema

In the world of art and cinema, translation helps audiences access the creations of artists and filmmakers from different cultures. Subtitling, dubbing, and translation of exhibition descriptions broaden the reach and appreciation of visual arts and cinema.

==

Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Mohammad Imran Khan, Ph.D.
Translation: A Tool of Communication and Cultural Exchange   51

3. Cross-Cultural Understanding

Through translation, people can explore and appreciate the rich tapestry of cultures from around the world. Reading translated literature, watching foreign films, and engaging with art exhibitions from different cultures fosters a deeper sense of empathy, understanding, and cultural awareness.

C. Access to Knowledge and Education

The significance of translation extends to the realm of knowledge dissemination. It makes valuable information and insights accessible to a broader audience. Scientific research, educational materials, and scholarly works are often translated to ensure that people with different native languages can benefit from the latest discoveries and advancements in various fields.

1. Democratization of Knowledge

The translation of educational materials and academic research democratizes knowledge. It allows students, scholars, and researchers worldwide to access cutting-edge research and educational resources, contributing to the advancement of human knowledge.

2. Language Learning

Translation is an invaluable tool in language learning. It aids in understanding and acquiring foreign languages by providing parallel texts for learners to compare and learn from. Bilingual editions of books, educational materials, and language apps use translation to facilitate language acquisition.

D. Preserving Endangered Languages

Translation also acts as a savior for endangered languages. By translating texts into these languages, the traditions and cultural heritage of minority communities are preserved and passed down to future generations. This not only helps in maintaining linguistic diversity but also ensures the survival of unique worldviews and knowledge systems.

III. Challenges in Translation

===

Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Mohammad Imran Khan, Ph.D.
Translation: A Tool of Communication and Cultural Exchange   52

While translation is a powerful tool of communication and cultural exchange, it is not without its challenges. Translators grapple with a range of complex issues that can impact the accuracy and effectiveness of the translation process.

A. Nuance and Cultural Context

Languages are not simple, one-to-one code systems. They are imbued with nuance, cultural references, idiomatic expressions, and wordplay that can be extremely challenging to convey accurately in translation. As a result, there is often a risk of diluting or altering the message, which may not fully capture the essence of the original text.

1. Idioms and Cultural References

Idiomatic expressions, proverbs, and cultural references can be nearly impossible to translate directly. Translators must navigate these linguistic subtleties to convey the intended meaning effectively.

2. Wordplay and Puns

Wordplay and puns are notoriously difficult to translate. The humor, wit, or double meanings in the original language may not carry over to the target language, potentially leading to a loss of impact.

B. Power Dynamics and Hegemony

Translation can be a tool of power and hegemony, reinforcing the dominance of certain cultures and languages over others. The translation industry is often centered around dominant languages, such as English, and this can perpetuate inequalities and create an imbalance in the representation of cultures and ideas.

1. Dominance of English

English has become the lingua franca of the globalized world, and this dominance is reflected in the translation industry. Works translated into English have a broader reach, while translations from other languages are less common. This can lead to a one-sided exchange of ideas.

===

Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Mohammad Imran Khan, Ph.D.
Translation: A Tool of Communication and Cultural Exchange   53

2. Underrepresentation of Marginalized Cultures

Languages from marginalized cultures often receive less attention in the translation industry. As a result, voices from these cultures remain underrepresented, and their unique perspectives are not widely accessible.

3. Cultural Appropriation

The act of translation can sometimes be perceived as cultural appropriation when it is done insensitively or without proper understanding of the cultural context. Translators must approach their work with cultural sensitivity and respect.

C. Misinterpretation and Miscommunication

Misinterpretation and miscommunication are significant risks in translation, particularly in fields where precise language is critical. Errors in translation can have serious consequences in legal, medical, and diplomatic contexts, potentially leading to legal disputes, medical mishaps, or even international conflicts.

1. Legal and Diplomatic Implications

In legal documents and diplomatic negotiations, the exact wording of the source text is of paramount importance. A mistranslation or misinterpretation can have legal and political ramifications.

2. Medical Translation

In the field of healthcare, medical translation is essential for patient safety. Miscommunication due to translation errors can lead to misdiagnoses, incorrect treatments, and patient harm.

D. Homogenization of Cultures

Excessive translation can lead to the homogenization of cultures. When texts are translated into a global lingua franca, such as English, there is a risk of erasing the unique characteristics of languages and cultures. This can result in a loss of diversity and cultural richness.

==

Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Mohammad Imran Khan, Ph.D.
Translation: A Tool of Communication and Cultural Exchange   54

1. Cultural Globalization

The global reach of certain languages and cultures can lead to cultural globalization, where local traditions and identities are overshadowed by dominant global influences.

2. Standardization of Languages

In some cases, translation can contribute to the standardization of languages, as certain dialects or regional variations are overlooked in favor of a standardized, more accessible version.

E. Economic and Social Impact

While translation can be a boon for businesses and knowledge dissemination, it can also have negative economic and social impacts. For example, the reliance on machine translation and low-cost human translation services can undermine the livelihoods of professional translators and affect the quality of translated materials. Additionally, the economic burden of translation can be significant for some businesses and governments.

1. Economic Implications

The economic impact of translation varies. On one hand, it can be costly, especially for businesses that require high-quality translation services. On the other hand, the availability of low-cost or machine translation services can undercut professional translators.

2. Quality vs. Quantity

The demand for quick and cost-effective translation can sometimes lead to a focus on quantity over quality. This can result in poorly translated materials that do not effectively convey the intended message.

IV. Translation in the Digital Age

The digital age has transformed the landscape of translation, introducing both opportunities and challenges. The internet, along with technological advancements, has revolutionized the way translation is conducted and disseminated.

==

Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Mohammad Imran Khan, Ph.D.
Translation: A Tool of Communication and Cultural Exchange   55

A. Machine Translation

Machine translation, driven by artificial intelligence and neural networks, has made significant advancements in recent years. Platforms like Google Translate and DeepL offer instant translation services for numerous languages. While these technologies provide accessibility, they are not without limitations.

1. Advantages of Machine Translation

Machine translation offers speed and accessibility, making it a valuable tool for quick translations of simple texts, website content, and informal communication.

2. Limitations of Machine Translation

Machine translation struggles with nuances, idiomatic expressions, and context. It is not suitable for complex or specialized texts, legal documents, or creative works where precision is paramount.

B. Crowdsourced and Community Translation

Crowdsourced translation, where a community of volunteers or contributors provides translations, has gained popularity, particularly for online content and open-source projects. Platforms like **Wikipedia** rely on crowdsourced translation to make their vast knowledge base available in multiple languages.

1. Accessibility and Inclusivity

Crowdsourced translation can enhance accessibility and inclusivity by involving a diverse range of contributors. It allows underrepresented languages and cultures to have a presence on the internet.

2. Quality Control and Consistency

Quality control and consistency can be challenges in crowdsourced translation. Ensuring accuracy and maintaining the integrity of the original content can be complex when translations are contributed by volunteers.

==

Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Mohammad Imran Khan, Ph.D.
Translation: A Tool of Communication and Cultural Exchange   56

C. Translation Tools and Resources

Translators today have access to a plethora of tools and resources to aid their work. Computer-assisted translation (CAT) tools, translation memory, and specialized dictionaries enhance the efficiency and quality of the translation process.

1. Efficiency and Productivity

Translation tools improve the efficiency and productivity of professional translators by storing previously translated text segments, allowing for consistency across projects, and suggesting translations.

2. Adaptation and Cultural Sensitivity

While tools aid in translation, they do not replace the translator's role in adapting content to the target culture and ensuring cultural sensitivity.

V. Translation and Communication

1. Bridging Language Barriers

Language is a powerful tool of communication, but it can also be a barrier when people who speak different languages want to interact. Translation acts as a bridge between languages, enabling individuals to express themselves and understand others across linguistic boundaries.

2. Promoting Multilingualism

In a world with thousands of languages, translation encourages multilingualism. By making it possible for people to access information and engage in conversations in multiple languages, translation promotes the coexistence of diverse linguistic communities. Multilingualism is not only a practical skill but also a gateway to understanding different cultures and worldviews.

3. Enabling International Diplomacy

==
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Mohammad Imran Khan, Ph.D.
Translation: A Tool of Communication and Cultural Exchange   57

International diplomacy relies on effective communication, and translation plays a crucial role in this arena. Diplomats and negotiators use translation services to ensure that their messages are accurately conveyed in international settings. Misunderstandings or miscommunications in diplomatic interactions can have serious consequences, making translation an essential component of international relations.

4. Facilitating Global Business

In the business world, translation is a vital tool for expanding global reach. Companies that operate in international markets need to translate their marketing materials, product descriptions, and customer support into the languages of their target audiences. Effective translation not only ensures clear communication but also helps businesses build trust with their customers.

5. Transcending Language Barriers in Healthcare

In healthcare, accurate translation is a matter of life and death. Medical professionals rely on interpreters and translated materials to communicate with patients who speak different languages. The use of translation services is essential to providing quality healthcare to diverse patient populations.

VI. Conclusion

Translation is a multifaceted and indispensable tool of communication and cultural exchange that has evolved throughout human history. From the early origins of translation in diplomacy and religious dissemination to its role in facilitating cross-cultural communication, promoting cultural exchange, and democratizing knowledge, it has shaped our interconnected global society.

However, translation is not without its challenges. Nuance, cultural context, power dynamics, miscommunication, and the risk of homogenizing cultures are all issues that translators grapple with. In the digital age, machine translation, crowdsourcing, and advanced translation tools have introduced new possibilities while raising questions about quality and accuracy.

==

Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Mohammad Imran Khan, Ph.D.
Translation: A Tool of Communication and Cultural Exchange   58

To harness the full potential of translation as a tool of communication and cultural exchange, it is imperative to approach it with sensitivity, accuracy, and a commitment to representing diverse voices and cultures. Translators, whether human or machine, must be mindful of the complexities of language and culture, striving to bridge gaps and promote mutual understanding in an increasingly interconnected world. As we navigate the challenges and opportunities of translation in the modern age, it remains a powerful force for building bridges and fostering a more inclusive and culturally rich global society.

===

References

Baker, M. (2006). Translation and conflict: A narrative account. Routledge.

Bassnett, S., & Lefevere, A. (1998). Constructing cultures: Essays on literary translation. Multilingual Matters.

Cronin, M. (2017). Translation in the digital age. Routledge.

Gentzler, E. (2001). Contemporary translation theories. Multilingual Matters.

May, S. (2008). Language and minority rights: Ethnicity, nationalism, and the politics of language. Routledge.

Munday, J. (2016). Introducing translation studies: Theories and applications. Routledge.

Pym, A. (2010). Exploring translation theories. Routledge.

Schäffner, C., & Kelly-Holmes, H. (Eds.). (2008). Cultural functions of translation. Multilingual Matters.

Tymoczko, M. (2007). Enlarging translation, empowering translators. St. Jerome Publishing.

Venuti, L. (2012). The translation studies reader. Routledge.

===

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Mohammad Imran Khan, Ph.D.
Translation: A Tool of Communication and Cultural Exchange   59

FOREHEAD (ma:tʰa: / lɪla:r)
Embodiment and Metonymic and Metaphorical Expressions in Bhojpuri

Dr. Neelam Yadav, NET, Ph.D., D.Litt.
Department of Linguistics
Dr. B.R. Ambedkar University, Agra, U.P., India 282004
dr.neelam2012.yadav@gmail.com
Mob. +91 7417890

===

Abstract

The present paper explores the metonymic and metaphoric conceptualization of *forehead* in Bhojpuri. The article also investigates how culture plays a fundamental role in the analysis of conceptual metaphors and metonymy, since all metaphors are not 'universal' despite the claim that they share a common embodied grounding. These cognitive mechanisms or vehicles unveil certain conceptualizations that are deeply entrenched in the language and sometimes overshadowed by others.

Keywords: Bhojpuri, *Forehead*, Metaphors, Metonymy, Conceptualization, Embodiment.

1. Introduction

The term *forehead* in Bhojpuri is known as *ma:tʰa:* and *lɪla:r* alternatively. It is not only considered an important part of the human body, but it is also used in a vast number of metaphorical expressions to signify a variety of cognitive understandings. The focus of this study is to illustrate the relationship between the body-part forehead and nature of cognition in Bhojpuri language community which is manifested through the vehicle of metonymic and metaphorical expressions. The body-part **forehead**, in Bhojpuri community, is conceptualized as being famous/easily recognized, to show luck, respect, worry, anxiety etc. In the metaphorical expression the term *ma:tʰa:/lɪla:r* is used to judge the appearance of a person by the Bhojpurians. Here, appearance doesn't mean beauty of the face but it signifies overall personality and trait.

In Bhojpuri, *forehead* stands for the front part of the head. This top orientation is also the origin of very common orientation conceptual metaphors, such as according to Lakoff and mark Johnson:

> "We will call these orientational metaphors, since most of them have to do with spatial orientation: up-down, in-out, front-back, on-off, deep-shallow, central-peripheral. These spatial orientations arise from the fact that we have bodies of

===
Language in India www.languageinindia.com**ISSN 1930-2940** **23:11 November 2023**
Dr. Neelam Yadav, NET, Ph.D., D.Litt.
FOREHEAD (mɑ:tʰɑ: / lɪlɑ:r) --
Embodiment and Metonymic and Metaphorical Expressions in Bhojpuri   60

the sort we have and that they function as they do in our physical environment. Orientational metaphors give a concept of spatial orientation; for example, HAPPY IS UP. The fact that the concept HAPPY is oriented UP leads to English expressions like "I'm feeling up today….Such metaphorical orientations are not arbitrary. They have a basis in our physical and cultural experience. Though the polar oppositions up-down, in-out, etc., are physical in nature, the orientational metaphors based on them can vary from culture to culture. For example, in some cultures the future is in front of us, whereas in others it is in back. such as CONTROL IS UP, HIGH STATUS IS UP, IMPORTANT IS UP…" (Metaphors we Live By, pg 15)

Similarly, in Bhojpuri expression we have *õʧa: ma:θa:* which represents the dominant part of the body.

Bhojpuri Language

Bhojpuri serves as a regional language, spoken in sections of north- central and eastern India. It is spoken in the neighboring region of the southern plains of Nepal. Bhojpuri as a language is also spoken in Guyana, Suriname, Fiji, Trinidad and Tobago and Mauritius. As for the decision of the government of India, during the enumeration of census, they had disagreed and estimated Bhojpuri to be a dialect of Hindi. However, presently, the government of India has granted Bhojpuri a statutory status as a national scheduled language. Bhojpuri is being split when sharing vocabulary with Sanskrit, Hindi, Urdu and other Indo-Aryan languages of northern India. The literature in Bhojpuri is more tilted and inclined towards the humanitarian sentiments and conflicts. Hitherto, Bhojpuri is not fortunate enough to have enriched literature. In spite of this, its folklore, and folk culture are revivified by the eminent presence of writers, poets, politicians and actors. Like other languages, Bhojpuri also has figurative touch in many contexts.

Methodology

The source of data has been both **primary and secondary** data cited from the general conversation with local people or heard in day-to-day conversation or folk literature, magazines or newsletters published in Bhojpuri (specifically in Varanasi Region).

Theoretical Background

"Cognitive Linguistics is the study of language in its cognitive function, where cognitive refers to the crucial role of intermediate informational structures in our encounters with the world. Cognitive Linguistics is cognitive in the same way that cognitive psychology is -- by assuming that our interaction with the world is mediated

==
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Dr. Neelam Yadav, NET, Ph.D., D.Litt.
FOREHEAD (mɑ:tʰɑ: / lɪlɑ:r) --
Embodiment and Metonymic and Metaphorical Expressions in Bhojpuri   61

through informational structures in the mind."
- (Dirk Geeraerts and Hubert Cuyckens 2007: 5)

Cognitive linguistics originated in the late seventies and early eighties in the work of George Lakoff, Ron Langacker, and Len Talmyan, the founding fathers. This is an approach to the analysis of natural language. It considers language as an instrument for organizing, processing, and conveying information. In this perception the analysis of the conceptual and experiential basis of linguistic categories is most important within Cognitive Linguistics.

The dualism of mind and body get challenged with the theory of embodied cognition which is based on the empirical research carried out in cognitive sciences. The embodiment hypothesis is the claim that "human physical, cognitive, and social embodiment ground our conceptual and linguistic systems" (Rohrer 2007: 27). Initially this hypothesis is formed by Lakoff and Johnson (1980: 112) as a constraint on the directionality of metaphorical structuring/ mapping.

Conceptual Metaphor Theory

Metaphor is a basic facet of human cognitive faculty which plays a vibrant and creative role in production of meaning, construction of knowledge and in understanding reality. In cognitive linguistics metaphor is considered the main mechanism to understand abstract concepts.

Lakoff and Johnson (1999) with the help of empirical language data of English postulate that "abstract concepts are largely metaphorical". They argued that abstract ideas like events, causation, time, the self, the mind, and morality are largely metaphorical, and these ideas are fleshed out by conceptual metaphors (1999:134). Gibbs (1994:7) also considers metaphor, and to a lesser extent metonymy, is the main mechanism through which we comprehend abstract concepts and perform abstract reasoning. Kovecses (2005:2) argued when the focus of understanding is on some intangible entity, such as time, our inner life, mental processes, emotions, abstract qualities, moral values, and social and political institutions, we understand intangible with metaphors.

Conceptual Metaphor Theory is a theoretical framework developed by Lakoff and Johnson (1980) in their book Metaphors We Live By. The basic premise of the Conceptual Metaphor Theory is that metaphor is not simply a stylistic feature of language but that our thought itself is fundamentally metaphorical in nature. The theory propounded that our conceptual structure is organized by cross-domain mappings or correspondences between conceptual domains. Lakoff and Johnson describe the essence of metaphor is "understanding and experiencing one kind of thing in terms of another" (1980:5).

==

Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Dr. Neelam Yadav, NET, Ph.D., D.Litt.
FOREHEAD (mɑːtʰɑː / lɪlɑːr) --
Embodiment and Metonymic and Metaphorical Expressions in Bhojpuri   62

In technical terms metaphor has been defined as a set of correspondences (or conceptual mappings) between two conceptual domains where one of the domain helps us to structure, understand and reason about the other domain (Lakoff 1993:206-207). The two domains that participate in conceptual metaphor have special names i.e. the source domain and the target domain. For example when we talk and think about life in terms of journey, about argument in terms of war, about theories in terms of building etc. we actually comprehending life, argument and theories in terms of journey, war and building.

A convenient and precise way of capturing this view of metaphor is the following: CONCEPTUAL DOMAIN A IS CONCEPTUAL DOMAIN B, (LIFE IS JOURNEY, ARGUMENT IS WAR, THEORIES ARE BUILDING). It is known as conceptual metaphor. Conceptual metaphors function at the level of thought and are realized linguistically by the expressions usually known as 'linguistic metaphors' or 'metaphors'. In Conceptual Metaphor Theory, it is convention to write conceptual metaphors in capital letters.

Lakoff and Johnson (1980: 247) write: "conceptual metaphor is a natural part of human thought, and linguistic metaphor is a natural part of human language."

The **Conceptual Metaphor Theory** is a complex theory in which metaphor is seen as being constituted by a variety of parts, aspects, or components that interact with each other. The most important components of conceptual metaphors which need elaboration are the source domain and target domain, the correspondence among them and the kind of relationship between them.
The understanding of metaphor is based on a set of systematic correspondences which is popularly known as mapping that exist between elements of source domain and elements of target domain. In other words, the constituent elements of the source domain systematically correspond to the constituent elements of the target concept. But the constituent elements in the source domain are taken literally whereas in the target domain they are metaphorical. To see the mappings between source domain and target domain, let's take the LIFE IS A JOURNEY conceptual metaphor as given by Kovecses (2010:123)-

Source: JOURNEY Target: LIFE
the travelers ⇒ people leading a life
motion along the way ⇒ purpose of life
the destination (s) of the journey ⇒ the purpose(s) of life
obstacles along the way ⇒ difficulties in life
different paths to one's destination(s) ⇒ different means of achieving one's purpose(s)
distance covered along the way ⇒ progress made in life
locations along the way ⇒ stages in life

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Dr. Neelam Yadav, NET, Ph.D., D.Litt.
FOREHEAD (mɑːtʰɑː / lɪlɑːr) --
Embodiment and Metonymic and Metaphorical Expressions in Bhojpuri   63

guides along the way ⇒ helpers or counselors in life

crossroads in journey ⇒ major choices in life

Now, it is clear that through the above shown mapping that we comprehend 'life' in terms of 'journey', but it is not possible to comprehend 'journey' in terms of 'life' because the relationship between source domain and target domain is not reversible. We cannot comprehend 'journey' in terms of 'life' or 'war' in terms of 'argument' or 'buildings' in terms of 'theories' because conceptual metaphors typically employ a more abstract concept as target (LIFE) and a more concrete or physical concept as their source (JOURNEY). This is called the principle of unidirectionality; that is, the metaphorical process typically goes from the more concrete to the more abstract but not the other way around (Kovecses 2010:7). Our experiences with the physical world serve as a natural and logical foundation for the comprehension of more abstract domains. The mapping between source and target domain is not completely arbitrary at all, rather the mapping is guarded by the invariance principle.

Kovecses (2003:82) writes: Each source is associated with a particular meaning focus (or foci) that is (or are) mapped onto the target. This meaning focus (or foci) is (are) constituted by the central knowledge that pertains to a particular entity or event within a speech community. The target inherits the main meaning focus (or foci) of the source.

Lakoff and Johnson (1980) explained the notion of "metaphor as a conceptual trend which is linked with people's thoughts and behaviors". This is persistent in

Metaphor and Human Body

Referring to the metaphorical mapping that is related to human body parts plays an important role in the creation of metaphors. Kövecses (2002) claimed that although human body is an ideal source domain that is clearly defined, one should not apply all aspects from this domain to metaphorically understand an intangible target domain. He also mentions that various body parts can be specially employed in metaphorical conceptions. For example:

(a) The heart of the problem
(b) To shoulder a responsibility
(c) The head of the department (Kövecses, 2002, p. 16).

With respect to the metaphorical mappings that are related to the human body, there are two main domains: the non-body part domain and the body part domain. In addition, Lu (2005) claimed that the human body metaphorization mapping includes

===

Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Dr. Neelam Yadav, NET, Ph.D., D.Litt.
FOREHEAD (mɑ:tʰɑ: / lɪlɑ:r) --
Embodiment and Metonymic and Metaphorical Expressions in Bhojpuri   64

two different types:

(a) The conceptualized mapping from body part domain to the non-body domain.
(b) Mapping from non-body to the body part domain (Lu, 2005: 470-485).

Cognitive Approach of Metonymy

Metonymy has always established links between two conceptual entities in the broadest sense within some conceptual framework or models that is domains or idealized cognitive models (ICMs), scenes, frames, and scenarios (Panther and Radden, 1999). Lakoff (1987) posited that in metonymy, one domain that is the target is highlighted frequently with a limited discourse principle, because it is this domain that is partly conceptualized by mapping onto it the source domain included in the same common domain. Therefore, we can understand more of metonymy as a domain highlighting, whereas in the case of metaphor is domain mapping (Croft, 1993).

From another view of point, Papafragou (1996) stressed that within cognitive linguistics, it is thought that metonymic conceptualization develops empirical links between objects or entities and flows straight from a broader theoretical principle, according to which concept formation is directed by external experiential and cultural factors, rather than by the innate human capacity for abstraction. Therefore, according to the cognitive approach, all innate cognitive structures is embodied; that is, it is based on bodily experience and recurrent patterns of interaction with the environment.

Unlike conceptual metaphor, conceptual metonymy has received less attention by cognitive linguists over the decades. In the late 1980s and early 1990s, conceptual metonymy became very influential in the field of cognitive linguistics. However, a number of investigators such as Langacker (1993), Barcelona (2002), Lakoff and Johnson (1980), and Radden and Kövecses, (1999) have put forward the meaning of conceptual metonymy.

Metonymy and Human Body

The PART STANDS FOR THE WHOLE metonymic variant has been traditionally named synecdoche, enjoying special privileges. Well-known metonymies for physical domain parts include hand, face, head, or leg for the whole person (Kövecses 2002, p. 152). For instance, consider PART FOR WHOLE, as in the following example:

(a) She's just a pretty face. (Kövecses 2002, p. 152).

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Dr. Neelam Yadav, NET, Ph.D., D.Litt.
FOREHEAD (mɑ:tʰɑ: / lɪlɑ:r) --
Embodiment and Metonymic and Metaphorical Expressions in Bhojpuri   65

Here, we can treat this as a special metonymy case, in which the face of a person stands for the whole person and the entities portray the part as a whole in the conceptual organization (Radden & Kövecses, 1999, p. 18-19)

2. Conceptual Metonymies

The fact that the intellect is metonymically represented by the head/forehead (the whole for the part) has an evident in physiological grounding. Since human brain is physically located in the head, therefore, it can be seen objectively as the place where abilities such as imagination, perception, creativity, logic, etc. can be found.

2.1 The Thuding or Rubbing Forehead Stands For Suspicion/Doubt/Thought

Lots of linguistic expressions in Bhojpuri can be found containing the body part term *forehead*. In these linguistic expressions the term forehead metonymically stands for suspicion, doubt and deep thinking. Some of the examples discussed below will attest the argument presented here. In these expressions the general conventional knowledge about the physiology of human being motivates the meaning of these linguistic expressions. As metonymy is a means by which concepts with relatively little content may be conceptually elaborated and enriched, the same is applicable with the body-part term forehead.

ma:tʰa: tʰənək gəjəl (forehead sounded, it's like when two objects clash against each other creates a low sound)
dʒəb həm ʊhã: põtʃəlɪ tə kʊl dekʰ ke ma:tʰa: tʰənək gəjəl (when I reached there, my forehead sounded to see everything)

In the above expression forehead is conceptualized as the seat of intelligence or thinking. When somebody suddenly perceives the sense of doubt his mind gets alerted. This alert is visualized as the sound of a clash of two objects in which human intelligence is one object and the sense of doubt is another. Since this alertness takes place in brain, the inner part of the forehead, metonymically it is always conceptualized through the use of forehead that is *ma:tʰa: / lɪla:r* in Bhojpuri, thus *ma:tʰa: tʰənəkəl* in Bhojpuri conveys the meaning of alert when somebody finds the situation suspicious.

ma:tʰa: gʰɪsa: gəjəl (forehead is rubbed)
so:tʃət so:tʃət ma:tʰa: gʰɪsa: gəjəl (forehead is deteriorated by thinking again and again)

The meaning of the present example can also be decoded in the same line of the previous example. In this example also forehead is conceptualized as the seat of deep thinking and when we ponder over and over on something it is conceptualized as the rubbing of two objects. Our general

==

Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Dr. Neelam Yadav, NET, Ph.D., D.Litt.
FOREHEAD (mɑ:tʰɑ: / lɪlɑ:r) --
Embodiment and Metonymic and Metaphorical Expressions in Bhojpuri   66

knowledge about the result of rubbing two objects also helps us in decoding the meaning of this expression. We know that when we rub some object it will get deteriorated therefore if somebody has to think over and over he will express this filling metonymically with the above linguistic expression.

*ma:tʰa: kʰədʒʊa: gəjəl (*forehead is itched)
ma:tʰa: kʰədʒʊa: gəjəl lekɪn kʊtʃʰo na:hi: bʊdʒa:jəl (forehead was itched but nothing was understood)

Likewise, in this linguistic expression *ma:tʰa: kʰədʒʊa: gəjəl* (forehead is itched) indicates the sense of thinking over some matter again and again but failed to understand. Thus, on the basis of experiential correlations, the cognitive mechanism works to motivate the sense of the idiomatic expressions.

2.2 The Beating Forehead Stands for Repentance/Helplessness
Repentance is a part of emotion and in many languages expression this emotion is done metonymically with the body part heart. But in Bhojpuri community repentance is the part of your mistakes and when this is realized by the speaker, the speaker will blame this part to his/her intelligence. Since intelligence is considered the part of brain and it is physiologically situated in the head or behind the bars of forehead, forehead metonymically represents this feeling in Bhojpuri speakers. For instance:
ma:tʰa: pi:təʈ rəh gəɪl/gəjəl (beating forehead and remained helpless)

On experiential basis, in Bhojpuri community, it is often seen that people beat their forehead to express or show repentance. Such abstract emotion or cognitive understanding is expressed along with beating forehead which is conceptualized idiomatically. This is why one of the cognitive mechanisms conceptual metonymy support the conceptualization of the emotion THE FOREHEAD STANDS FOR REPENTANCE.

2.3 The Holding Forehead Stands for Worry
Forehead is a part of head and head contains brain and thought is part and parcel of brain. Thus, metonymically forehead stands for worry. Along with this it is very usual among Bhojpuri speakers to express worry physically by using this body part i.e., forehead in linguistic expressions. Let us consider the examples below:

ma:tʰa: pəkəɖna (to catch forehead)
ʊ ma:tʰa: pəkəɖ ke so:tʃ me du:bəl həʊã (he is in deep thinking by catching his head)
ma:tʰa: tʰa:mhə ke / ma:tʰa: tʰa:mhə lehənə (to hold forehead/ to sit with holding forehead)

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Dr. Neelam Yadav, NET, Ph.D., D.Litt.
FOREHEAD (mɑ:tʰɑ: / lɪlɑ:r) --
Embodiment and Metonymic and Metaphorical Expressions in Bhojpuri   67

ʊ ma:tʰa: tʰa:mhə ke səbere se bəɪtʰəl həʊ̃ (he is sitting by holding his head since morning)

The conceptual metonymy HOLDING FOREHEAD STANDS FOR WORRY seems to be motivating the meaning of the above-mentioned linguistic expressions. The metonymy and the general knowledge of holding head, motivates the idiomatic meaning "to worry". Literally whenever we worry over any issue it causes headache and we hold our head naturally. Thus, here, in these idioms the same experience is conceptualized through *forehead.*

2.4 The Raised Forehead Stands for Pride

The body-part forehead has various cultural significances in various linguistic and ethnic communities. In Bhojpuri it is directly associated with the sense of pride physiologically as well as metaphorically in linguistic expressions. When the Bhojpuri speaker gets the feeling of pride, he perceives that he is not equal to others or he is more prestigious than other people. To express this emotion, the person always looks little bit above to the straight line in a way to avoid other people because he is not considering them equal to him. This is performed by holding head high which is conceptualized as holding forehead high in Bhojpuri linguistic community. According to Bhojpuri *forehead* has its own cultural significance. It varies from culture to culture.

Some of the expressions are discussed here:
　　ma:tʰa: uː̃ʧa: ho gəɪl (forehead is lifted up)
　　həma:r ma:tʰa: həma:r ləɪkɪ: uː̃ʧa: kər dehələs (my daughter has lifted my forehead up)

The grounding of metonymic concepts in general is more obvious than the metaphorical concepts since it usually involves direct physical or causal associations. The PART FOR WHOLE metonymy, for example, emerges from our experiences with the way parts in general are related to wholes, thus the sense of *uː̃ʧa:* or *up* is generally stand for something important. The raising of *forehead* is construed as to be proud of something or someone. The forehead is upper part of the body so it stands highest point of the body naturally, that's why the cognitive mechanism motivates the sense of this linguistic expression and metonymically up lifted forehead is conceptualized to represent pride. We have many suitable examples of orientational metaphors given by Lakoff and Johnson in Metaphors We Live by (2003), such as:

HAPPY IS UP; SAD IS DOWN I'm feeling *up.* That *boosted* my spirits. My spirits *rose.* You're in *high* spirits. On physical basis, Drooping posture typically goes along with sadness and depression, erect posture with a positive emotional state.

CONSCIOUS IS UP; UNCONSCIOUS IS DOWN Get *up.* Wake *up.* I'm *up* already. He *rises* early in the morning. He *fell* asleep. He *dropped* off to sleep. He's *under* hypnosis. He *sank* into a coma.

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Dr. Neelam Yadav, NET, Ph.D., D.Litt.
FOREHEAD (mɑ:tʰɑ: / lɪlɑ:r) --
Embodiment and Metonymic and Metaphorical Expressions in Bhojpuri　　　68

HEALTH AND LIFE ARE UP; SICKNESS AND DEATH ARE DOWN He's at the *peak* of health. Lazarus *rose* from the dead. He's in *top* shape. As to his health, he's way *up* there. He *fell* ill. He's *sinking* fast. He came *down* with the flu. His health is *declining*. He *dropped* dead. On physical basis serious illness forces us to lie down physically. When you're dead, you are physically down.

HIGH STATUS IS UP**;** LOW STATUS IS DOWN He has *a lofty* position. She'll *rise* to the *top.* He's at the *peak* of his career. He's *climbing* the ladder. He has little *upward* mobility. He's at the *bottom* of the social hierarchy. She *fell* in status.

Social and physical basis: Status is correlated with (social) power and (physical) power is UP.

In continuation with the above examples, we have THE **BENT FOREHEAD** STANDS FOR HUMILIATION. The raised *forehead* is construed as pride; on the contrary bent forehead in interpreted as humiliation or shameful metonymically. It is a very general experience that whenever the emotion of shame is aroused, the person finds it very difficult to have eye contact with any other person. If you will see straight, you may get eye contact and to avoid this situation people look down so that they can avoid the eye contact with another person. This is a whole physiological activity to avoid the embracing situation and to perform this, the person has to look down which is conceptualized as forehead bending down. Consider the following linguistic expressions:

ma:tʰa: dʒʰʊk gəjəl/ ma:tʰa: ni:tʃe ho gəjəl (forehead bend downwards)
həma:r la:dʒ ke ma:re ma:tʰa: dʒʰʊk gəjəl (my head/forehead bend down due to embarrassment)

Here, bent forehead stands for humiliation, it is like head bend down with shame. The metaphoric meaning is motivated by our everyday experience. It is natural to hang forehead in embarrassment. The cognitive vehicle moves to such thought with bodily experience and creates idiomatic expressions. Therefore, the knowledge regarding the position of forehead and the given conceptual metonymy plays the role in understanding the meaning of the above EXPRESSIONS.

2.5 The Writing on Forehead Stands for Fate

Among the Bhojpuri speaking community it is a common belief that the GOD has written our fate on our forehead. This is a very prominent conceptualization of forehead in sense of fortune or good fortune. So, we find some metonymic expressions in Bhojpuri containing the body-part term *forehead* which somehow has to do with luck.

ma:tʰe pər lıkʰəl ba:/ lıla:re pər lıkʰəl ba: (written on forehead)
dʒʊʊn ma:tʰe pər lıkʰəl ba: u:hə hoi: (It shall happen whatever is written on forehead)
ma:tʰa: tʃəməkət ba: / lıla:r tʃəməkət ba: (the forehead is shining)

==
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Dr. Neelam Yadav, NET, Ph.D., D.Litt.
FOREHEAD (mɑ:tʰɑ: / lɪlɑ:r) --
Embodiment and Metonymic and Metaphorical Expressions in Bhojpuri   69

okər lıla:r ʧəmakət ba: ʊ ʤaru:r a:ge ʤa:i: (his forehead is shining, he must progress in life)

Here, in these idiomatic expressions, the forehead is associated with fortune or good or bad luck and is the source for conceptual metonymy THE FOREHEAD STANDS FOR FORTUNE/GOOD FORTUNE. The above-mentioned examples show that this body part is conceptualized to give the meaning of fortune. In example (1) the source of conceptualization of *forehead stands for fortune* is exist in the experience that how something written on our forehead, cannot be erased, it means the human destiny is fixed. Similarly, example (2) conveys the sense of good luck that is cognitively associated with 'shine'; if forehead is shining means something excellent trait is related to the person. Here, 'shining' doesn't mean somebody's forehead is shining like some light or metal, but it is a feeling that our cognition relates to it which means good luck, thus metonymically SHINING FOREHEAD STANDS FOR GOOD LUCK. Therefore, we can say that cognitive mechanisms motivate the meaning of the above expression above idioms.

2.6 Touching Forehead Stands for Love and Affection
The body-part term forehead is also used to express the emotion of love and affection. It is attested in the quite common cultural phenomena among the speakers of many societies to kiss on forehead affectionately. In Bhojpuri culture too forehead is involved to communicate love and affection. We can consider the following idiomatic expressions in Bhojpuri:

ma:tʰa: ʧʊma:ıl (Forehead is kissed)
ʊ ma:re dʊla:r ke ma:tʰa: ʧʊm lehnə (he kissed forehead due to keen affection)
ma:tʰa: ʧʰʊ la: (touch forehead)
ʊ ma:re dʊla:r ke ma:tʰa: ʧʰʊm lehnə (he touched forehead due to keen affection)

Kissing on forehead signifies affection, that's why our cognition motivates the correlation between forehead and love and affection on this experiential ground. Similarly, affectionately touching the forehead is common practice among Bhojpurians. All these social and cultural phenomena together with the conceptual metonymy help speakers to decipher the meaning of above-mentioned linguistic expressions.

3. Conceptual Metaphors
The central idea of Conceptual Metaphor theory is that metaphors, far from being purely linguistic devices, are conceptual in nature and grounded in bodily experience. Being conceptual in nature means that they are constitutive of cognition and being grounded in structuring abstract concepts. According to Kovecses (2010), the meaning of an idiom springs from our more general knowledge of the world embodied in our conceptual system.

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Dr. Neelam Yadav, NET, Ph.D., D.Litt.
FOREHEAD (mɑ:tʰɑ: / lılɑ:r) --
Embodiment and Metonymic and Metaphorical Expressions in Bhojpuri   70

Based on this theory, metaphorical conceptualization of *forehead* in Bhojpuri signifies certain abstract concepts which are considered under the following conceptual metaphors:

3.1 The Forehead Is Something Edible To Be Finished by Causing Lot of Nuisance

ma:tʰa kʰa: gəɪl (she ate my forehead)
ʊ səbere se həma:r ma:tʰa kʰa: gəɪl (she ate my forehead since morning)
ma:tʰa ʧa:t gəɪl (she licked my forehead)
ʊ səbere se həma:r ma:tʰa ʧa:t gəɪl (she licked my forehead since morning)

Here, in the above examples the two cognitive mechanisms, i.e., metonymy and metaphor along with the general knowledge about the edibles help to decipher the meaning of above linguistic expressions. At first the metonymy PART FOR WHOLE or CONTAINER STANDS FOR CONTAINED (FOREHEAD STANDS FOR BRAIN) and the metaphor BRAIN IS SOMETHING EDIBLE guide the meaning. We experience from our daily routine life that when we eat something we almost finish it and don't leave a bit to be eaten by others, since the semantics of objects around us emerge from our interactions with them, so the metaphor FOREHEAD IS EATABLE is stimulated by experience of eating something. The sense actually comes out is **to bug somebody so much that he/she is not able to think anymore**. Example (2) also corresponds to the same meaning, i.e., edibles are likable also, and many edibles are being eaten or consumed by licking.

3.2 FOREHEAD IS AN OBJECT AFFECTED BY CIRCUMSTANCES

This is another very general conceptual metaphor which motivates the idiomatic meaning of numerous constructions in Bhojpuri:

ma:a bʰa:ri: ho gəɪl (forehead became heavy)
soʧət soʧət ma:tʰa bʰa:ri: ho gəɪl (forehead became heavy thinking over it again and again)

I agree with Gibbs when he proposes that metaphorical thinking occurs by mental simulation of the actions described in the metaphor. Here, the above-mentioned linguistic expression is stimulated by the experience of bearing weight that how sometimes it becomes difficult to stand it due to more heaviness of weight. Similarly, *forehead* becomes heavy with the burden of thoughts and worry. Therefore, the cognitive vehicles or mechanisms that are conceptual metaphors and metonymy play a role in conceptualization of forehead. Thus, FOREHEAD IS WEIGHT is communicated with the sense of stress, pressure, or nervous tension.

On the contrary, we have this expression also:
ma:tʰa həllʊk ho gəɪl (forehead became light)

==
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Dr. Neelam Yadav, NET, Ph.D., D.Litt.
FOREHEAD (mɑ:tʰɑ: / lɪlɑ:r) --
Embodiment and Metonymic and Metaphorical Expressions in Bhojpuri   71

The previously mentioned metaphor and physical experience help us to decipher the meaning of the above linguistic expressions also. As we know that forehead becomes heavy with the burden of thoughts and worry in the same manner the worries or tension is resolved the forehead will be free. And this feeling is expressed with the above-mentioned linguistic expression.

3.3 The Stooped Forehead Is To Pay Homage Or Offering

The following metaphor is motivated by the conceptual metonymy THE RAISED FOREHEAD STANDS FOR PRIDE, along with the concerned metaphor. The meaning of Bhojpuri constructions like:

ma:tʰa: pær pər dʰər/ ʧədʰa: da: (keep your forehead on feet *or* offer you forehead before someone's feet)

Our forehead becomes an offering or homage for somebody, if it stoops to someone's feet stoop. This idiomatic expression is related and contrary to the conceptual metonymy THE RAISED FOREHEAD STANDS FOR PRIDE because if the raising of *forehead* is construed as to be proud of something or someone, to bend down forehead with respect or honor to someone's feet signifies or can be conceptualized as offering or homage opposite to this the conceptual metonymy DOWN FOREHEAD STANDS FOR HUMILIATION, as discussed above, hung forehead is interpreted as humiliation or shamefulness.

3.4 The Forehead Is a Readable Object

Based on the above metaphors several linguistic expressions can be constructed in Bhojpuri containing the word *forehead*. We have already discussed two things that forehead signifies our overall personality traits, and our fate is embossed on our forehead. In other words, it is like a readable object but the reader must possess the quality of deciphering the matter embossed on forehead. For example:

ma:tʰa pədʰ lehənə (he read the forehead)
pʊʤa:ri ʤɪ ma tʰa pədʰ ke kʊl bəta: dehənə (the priest has revealed everything reading forehead)
ma:tʰe pər lɪkʰəl həʊ (written on forehead)
ʤəʊn *ma:tʰe pər lɪkʰə gəjəl ʊhə hoi:* (it must take place whatever written on forehead)

It happens literally when forecaster reveals someone's fate or future by reading one's forehead. Thus, in experiential sources such metaphorical conceptualizations take place. Since the reading-writing concept came from book, consequently our cognitive vehicles move to such conceptualization of forehead metaphorically, and stimulate the embodiment of body part terms in

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Dr. Neelam Yadav, NET, Ph.D., D.Litt.
FOREHEAD (mɑ:tʰɑ: / lɪlɑ:r) --
Embodiment and Metonymic and Metaphorical Expressions in Bhojpuri   72

Bhojpuri culture. Therefore, examples (1) and (2) link the literal meaning and help to perceive the sense of reading forehead or FOREHEAD IS BOOK.

3.5 The Forehead Is Something That Buzzes

Since there is a connection between brain, body and world, this is very interesting conceptual metaphor motivating the meaning of the following linguistic expression.
ma:tʰa: bʰʌnna: gəjəl (forehead buzzed).

okər ba:t sʊn ke həma:r ma:tʰa: bʰʌnna:e ləgəjəl (listening his talk my forehead started buzzing)

The linguistic expression implies that sometimes in annoyance and resentment we start thinking and murmuring in mind but do not utter. Buzzing sounds of insects stimulating this metaphor gives the meaning of aggravation. The conceptual metaphor THE FOREHEAD IS SOMETHING THAT BUZZES seems to be the motivating mechanism which induces the speakers of Bhojpuri to make sense of the linguistic expression which is 'to murmur in mind in resentment and annoyance but do not utter in words'. Forehead and head is generally conceptualized as the locus of emotion of anger in Bhojpuri. Here, the insect's buzzing sound is linked with the emotion of anger due to irritation caused by someone's words or voice.

3.6 Trying Hard To Understand Is To Rub Forehead
Our day -to -day experience plays a crucial role not only in expressing people's mind, but also in people's understanding of the language they hear or read. The following linguistic expression is embodying the same experience to convey some emotion. For instance:

ma:tʰa: rəgəɽ mərənə (to rub forehead bitterly)
ʊ matʰa: rəgəɽ mərənə pər kuʧʰo səmədʒʰ na:hi: a:jəl (he rubbed his forehead bitterly but understood nothing)

Metaphors are produced on the basis of our daily experience or bodily experience, and the construal of the meaning is related to those experiences which actually help us to make out the sense. Here, the expression is related to our experience of rubbing things against to get some output (for example rubbing two stones for obtaining fire), similarly, the linguistic expression *ma:tʰa: rəgəɽ mərənə* (rubbing forehead bitterly) relate the sense of 'to strive hard' to understand something. Therefore, our cognitive vehicles that are conceptual metaphors and metonymy moves to such conceptualizations to express such deeply felt emotions, and this type of constructions in Bhojpuri is used metaphorically.

3.7 Forehead Is A Container

==

Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Dr. Neelam Yadav, NET, Ph.D., D.Litt.
FOREHEAD (mɑ:tʰɑ: / lɪlɑ:r) --
Embodiment and Metonymic and Metaphorical Expressions in Bhojpuri   73

This is another very general conceptual metaphor which motivates the meaning of numerous linguistic expressions and probably the most frequent conceptual metaphors which motivate many Bhojpuri linguistic expressions forming with the body-part term head are motivated by conceptual metaphor THE HEAD IS A CONTAINER metaphor which rests on the CONTAINER image schema. All major parts of the human body may be seen as containers (Yu 2009, Niemeier 2000) with the boundaries and the contents they carry, which may be emptied, spilled, poured, etc. The CONTAINER image schema, therefore, is inherently embodied. In the CONTAINER schema, the head is metaphorically understood as "a three-dimensional entity that can hold things inside." (Díez Velasco 2001/2: 53), meaning that the head is conceptualized as a bounded space with its inside and outside, where a content is stored. It is directly related with the size and shape of the human head which resembles a container. We know that a container is used to store things. In the same way, the head is perceived as a container for 'storing' ideas and thoughts of various kinds. In fact, the head is conceptualized as a container, similar to any other container, maybe filled with certain content. In other words, these expressions "focus either on its fullness vs. emptiness or on the dynamic process of filling or emptying it" (Niemeier 2008:363)

ma:tʰe me da:l gǝjǝl (something is put in the forehead)
i: baat okǝre ma:tʰe me da:l gǝjǝl (this talk/matter is put into his forehead)

This linguistic expression implies that some idea is put into someone's mind. Thus, the idiom invokes an image of some idea contained in forehead. Here, forehead is conceptualized as a container to put some ideas into it. The more specific conceptual metaphor THE FOREHEAD IS CONTAINER FOR IDEAS. Another concept that emerges with the expression is IDEA IS OBJECT OR THING to put into the container.

Similarly, the expression: *kʰa:li: ma:tʰa:* conveys the sense if a person has no thoughts or idea to contribute, it is assumed that his forehead is empty. Here also forehead stands for the container of intelligence or idea. We know that if a container is empty, it is of little or no use to anybody. In the same way, if somebody has no ideas or interesting thoughts, he is regarded as the unintelligent, thoughtless or uneducated person. The above conceptual metaphor then links this knowledge to the meaning of this expression:

ma:tʰa: me go:bǝr bʰǝrǝl ba: (forehead stuffed with cow dung (garbage))

Since we know that forehead is the seat of intelligence and thought, we can say that THE FOREHEAD IS A CONTAINER FOR THOUGHTS. If one's head is full of something, it conveys an image of a container being full of something which occupies the entire inside space of the container. In other word there is no space for other thoughts. This conceptual metaphor can be said

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Dr. Neelam Yadav, NET, Ph.D., D.Litt.
FOREHEAD (mɑːtʰɑː / lɪlɑːr) --
Embodiment and Metonymic and Metaphorical Expressions in Bhojpuri   74

to motivate the meaning of above given expression of Bhojpuri which means to have one's head full of (garbage) something and therefore no space is left in the head for rational thinking or ideas.

The forehead is conceptualized as explosive y, but what are these explosives and where are lying? The following example in Bhojpuri with supportive sentences clarifies the sense.
ma:tʰa: fət gəjəl (forehead burst out).

gussa: me həma:r ma: tʰa: fət gəjəl (my forehead burst out in anger)
sotʃət sotʃət əɪsən ləgəl ki ma:tʰa: fət dʒa:i: (thinking again and again I felt like my mind will burst out.)

The above examples show intense emotional state, and the pressure is caused by anger or deep thinking which causes the forehead to burst out. The concept of explosion came from worldly experience, and it is a scientific fact too that there must be an intense internal pressure to cause something to explode. The above-mentioned metaphor is associated with the same scientific experience which is applied on the conceptualization of forehead with the help of cognitive mechanism. Thus, forehead explodes due to anger and recursive thinking which causes internal pressure and *forehead* is containing these explosives inside. Therefore, this expression is motivated by the conceptual metaphor THE HEAD IS A CONTAINER FOR EMOTIONS.

3.8 Forehead Is A Machine

In the following linguistic expressions *forehead* is conceptualized to express some emotion is grounded in the experience of external mechanical world. For example:

ma:tʰa: kʰəra:b ho gəjəl (forehead is out of order)

okər ba:t sʊn ke həma:r ma:tʰa: kʰəra:b ho gəjəl (my forehead is out of order to listen his talk)
ma:tʰa: ka:m na:hi: kərət həʊ (forehead is not working)

a:dʒ həma:r ma:tʰa: ka:m na:hi: kərət həʊ (today my forehead is not working)

These expressions are motivated by the conceptual metaphor FOREHEAD IS A MACHINE and the general knowledge of *machine* is that now and then it can be out of order or stop working. In these expressions forehead is taken as a machine. On the basis of universal bodily experience it happens that due to some reasons we become unable to think about concerned matter, and this concept is the source of such expression *ma tʰa: kʰəra:b ho gəjəl* it means mind is not working properly. As it is already mentioned that mind is the internal part of the head, and forehead

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Dr. Neelam Yadav, NET, Ph.D., D.Litt.
FOREHEAD (mɑ:tʰɑ: / lɪlɑ:r) --
Embodiment and Metonymic and Metaphorical Expressions in Bhojpuri   75

or head always represent thought or mind in Bhojpuri that's why any expression related to the process of thinking is motivated by this body part term.

4. Conclusion

The varied conceptualizations of *forehead* in this chapter are dealt metonymically and metaphorically. These metaphorical conceptualizations of forehead reveal people's attitudes and values in their communication. It shows that linguistic expressions of forehead in talks and understanding help us to perceive Bhojpurians cognitive approach towards the use of metaphor. The metonymic and metaphoric use of *forehead* in Bhojpuri expresses emotions in bulk; the examples mentioned in the chapter reveal contextual sense of the uses absolutely with cultural shades.

People use metaphor to think with, to explain themselves to others, to organize their talk, and their choice of metaphor often reveals – not only their conceptualizations– but also, and perhaps more importantly for human communication, their attitudes, and values. Beginning with specific instances of metaphor in talk, and understanding how people use metaphor, will help us construct better hypotheses about the nature of metaphor.

The fact that our experience is embodied – that is, structured in part by the nature of the bodies we have and by our neurological organization – has consequences for cognition. In other words, the concepts we have access to and the nature of the 'reality' we think and talk about are a function of our embodiment. We can only talk about what we can perceive and conceive, and the things that we can perceive and conceive derive from embodied experience. From this point of view, the human mind must bear the imprint of embodied experience.

===

References

Geeraerts Dirk and Hubert Cuyckens. "*The Oxford handbook of cognitive lingistics*." Oxford University Press, 2007.

Kovecses, Z. "*Metaphor and emotion: Language, culture, and body in human feeling.*" Cambridge, England: Cambridge University Press, 2000.

K¨ovecses, Zolt´an. "*Metaphors of anger, pride, and love: A lexical approach to the study of concepts*." Amsterdam: Benjamins,1986.

K¨ovecses, Zolt´an. "*The language of love: The semantics of passion in conversational English.*" Lewisburg, PA: Bucknell University Press, 1988.

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Dr. Neelam Yadav, NET, Ph.D., D.Litt.
FOREHEAD (mɑ:tʰɑ: / lɪlɑ:r) --
Embodiment and Metonymic and Metaphorical Expressions in Bhojpuri   76

K¨ovecses, Zolt´an. "*Emotion concepts*." Berlin and New York: Springer-Verlag, 1990.

Lakoff, George and Johnson, Mark. "*Metaphors we live by*." Chicago:University of Chicago Press, 1980.

Yu, Ning. "*The contemporary theory of metaphor: A perspective from Chinese.*" Amsterdam. John Benjamins,1998.

===

Dr. Neelam Yadav, NET, Ph.D., D.Litt.
Department of Linguistics
Dr. B.R. Ambedkar University, Agra, U.P., India 282004
dr.neelam2012.yadav@gmail.com
Mob. +91 7417890

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Dr. Neelam Yadav, NET, Ph.D., D.Litt.
FOREHEAD (mɑ:tʰɑ: / lɪlɑ:r) --
Embodiment and Metonymic and Metaphorical Expressions in Bhojpuri   77

Shakespeare's Capitalism in *Timon of Athens* and Karl Marx's Interpretation

Dr. S. Sridevi
Professor of English and Principal
Chevalier T. Thomas Elizabeth College for Women
Chennai 600011, Tamil Nadu, India
sridevisaral@gmail.com

==

Abstract

This paper aims to study if Shakespeare had become aware of the role played by money in the common man's life. His **Timon** presents an excellent understanding of money power and describes its social role in humanity. Gold is a private venture and is the achievement of the rising middle class. Marx's *Das Capital* analyses the role of private capital in a detailed manner, while Shakespeare sums up the social and political power of money in a few lines. *Timon of Athens* is a great contribution to the political economy, as exemplified by Marx in his personal writings. This interpretation of Marx has created a platform for researchers to use literary works as tools to understand economic processes.

Keywords: Shakespeare, *Timon of Athens*, Capitalism, Karl Marx.

Money, as the power of rising middle classes, is the theme of *Timon of Athens* and *Das Capital*. Shakespeare and Marx have captured the seminal role played by capital in the economic negotiations of humanity. Philanthropy fails in Shakespeare's play. Exploitation established colonialism and made countries rich, Marx argues.

Karl Marx (1818–1883) said that "private property" operates in life as "essential objects for man, both as objects of enjoyment and as objects of activity." Money has an "eminent possession," has emerged as an universally powerful agency. Shakespeare in *Timon of Athens* also describes the power of money: "Gold? Yellow, glittering, precious gold? / … Thus, much of this will make black white, foul fair, / Wrong right, base noble, old young, coward valiant. /... Why, this / Will lug your priests and servants from your sides, / Pluck stout men's pillows from below their heads: / This yellow slave / Will knit and break religions, bless the accursed; / Make the hoar leprosy adored, place thieves / And give them title, knee and approbation / With senators on the bench." Shakespeare's Timon refers to gold as "damned earth, /Thou common whore of mankind." Gold is the "visible God" and is the reason for human purpose. (Quoted by Marx in 1844)

==
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Dr. S. Sridevi
Shakespeare's Capitalism in Timon of Athens and Karl Marx's Interpretation   78

"Shakespeare excellently depicts the real nature of money." It "has the power to make right to change into wrong, good things change into bad, black into white, fair into foul etc." It gives the title of "honest" to the person who own it. Money helps the rich man "possess all human capacities" and transforms all "incapacities into their contrary." It can "dissolve and bind all ties;" becomes the "universal agent of separation;" serves the double purpose of separating people from each other and binding different people together and emerges as the "chemical power of society" (Marx in 1844).

Shakespeare describes gold as "the visible divinity" of mankind; it transforms "all human and natural properties into their contraries;" it is "the universal confounding and distorting of things;" it has the power to solder "impossibilities" into one unit. Secondly, it is "the common procurer of people and nations;" emphasises on "the alienated ability of mankind;" "turns each of these powers into something which in itself it is not – turns it, that is, into its contrary," and converts "wishes from something in the realm of imagination" into reality helping imagination to become reality - "from imagined being into real being," and by enabling "this mediation," it becomes "the truly creative power." Money has become "the external, universal medium and faculty" in human civilizations and has acquired the capacity "for turning an image into reality and reality into a mere image," transforming the "real essential powers of man and nature into what are merely abstract notions," and therefore money can transform "imperfections" into "real powers and faculties." Money has the power to distort "individualities" (Marx in 1844).

> It transforms fidelity into infidelity, love into hate, hate into love, virtue into vice, vice into virtue, servant into master, master into servant, idiocy into intelligence, and intelligence into idiocy. Since money, as the existing and active concept of value, confounds and confuses all things, it is the general confounding and confusing of all things – the world upside-down – the confounding and confusing of all natural and human qualities. He who can buy bravery is brave, though he be a coward. As money is not exchanged for any one specific quality, for any one specific thing, or for any particular human essential power, but for the entire objective world of man and nature, from the standpoint of its possessor it therefore serves to exchange every quality for every other, even contradictory, quality and object: it is the fraternisation of impossibilities. It makes contradictions embrace. Assume man to be man and his relationship to the world to be a human one: then you can exchange love only for love, trust for trust, etc. If you want to enjoy art, you must be an artistically cultivated person; if you want to exercise influence over other people, you must be a person with a stimulating and encouraging effect on other people. Every one of your relations to man and to nature must be a specific expression, corresponding to the object of your will, of your real individual life. If you love without evoking love in return – that is, if your loving as loving does not produce reciprocal love; if through a living expression of yourself as a loving person you do not make yourself a beloved one,

===
Language in India www.languageinindia.com**ISSN 1930-2940** **23:11 November 2023**
Dr. S. Sridevi
Shakespeare's Capitalism in Timon of Athens and Karl Marx's Interpretation   79

then your love is impotent – a misfortune. (Marx in "The Power of Money." *Economic and Philosophic Manuscripts of 1844*)

In "The Method of Political Economy" (1973/1858), Marx says that "it was only in the 19th century that the secret of the formation of exchange-value and its ramifications were disclosed." The "growing understanding" of "exchange-value, was a result of the theoretical work of political economists who scientifically developed the content of the concepts of political economy." In course of time "all the aspects of the concept of exchange-value were actualised as real relations, ultimately in the form of money and capital" (Blunden). Marx brings his knowledge of human history and literature to explain his stand in extensive footnotes in *Das Capital.*

> The first volume of *Das Kapital* yielded quotations from the Bible, Shakespeare, Goethe, Milton, Voltaire, Homer, Balzac, Dante, Schiller, Sophocles, Plato, Thucydides, Xenophon, Defoe, Cervantes, Dryden, Heine, Virgil, Juvenal, Horace, Thomas More, Samuel Butler - as well as allusions to horror tales, English romantic novels, popular ballads, songs and jingles, melodrama and farce, myths and proverbs. (Wheen)

Shakespeare's play *Timon of Athens* has created the scope for the emerging field of study - "the new economic criticism" which has pushed this play to "a position of considerable prominence in this developing subfield" and the earlier literary judgements on the play as a text with "aesthetic and dramaturgic inconsistency" have been thrown aside by the new economic critics who have "found value" for the play's "moments of resonance with early modern England's capitalist adolescence." Economic scholars read the play as Shakespeare's moralizing on "Timon's failure to understand" the emerging "cash-and-credit economy" (Hershinow).

Titus Andronicus (1588) and *Timon of Athens* (1607) theorize "a world in which capitalism has reshaped the earth's materiality." Andronicus is "emphasizing iron weapons" and Timon is "interrogating the force of weaponized gold" (Gillen). *Timon of Athens* "has received increased attention in scholarship and has witnessed a rising number of stage performances over the last couple of years in the wake of global financial crises." Timon argues that "money is a purely symbolic, contextual, and immanent phenomenon that could be manufactured through the construction and consensus of humans." These thoughts "may still find occasional expression in individualism and identity politics" (Elze).

The play presents Timon as an extremely kind and benevolent man - a philanthropist. People gather "for an opulent banquet at his house" and Shakespeare describes the "goddess Fortune" as a "colossal, maternal presence" a "sovereign lady." He delivers a "long paean to friendship." Scholars opine that "it is possible that Shakespeare's portrait of a man who literally gives away his fortune was inspired or at least influenced by the improvident James," the King of

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Dr. S. Sridevi
Shakespeare's Capitalism in Timon of Athens and Karl Marx's Interpretation   80

England. After Timon loses all his wealth "his friends treat him like any debtor—bound not by ties of love but by the conditions of a legal contract—and he is ruined" (Kahn).

Germany was greatly influenced by the writings of Shakespeare, as he "was naturalised by the Schlegel-Tieck translation and others in the early 1800s as the third German classic" (Dobson). Shakespeare wrote for a "new capitalist theatre." Elizabethan "theatres attracted ordinary folk who paid a penny to stand, and the gentry who paid a bit more for comfortable seats." Karl Marx "uses Shylock as both the voice of the oppressor and the oppressed." He understands "the destructive impact of money on human relations" as exemplified by Timon. People are worthless in society without the social power of money. "Marx expressed a similar sentiment in *Das Capital* when he wrote, "capital comes dripping from head to toe, from every pore, with blood and dirt" (Parke).

How does money operate in society? "Commodities have a value." The "performance" of money has to be studied "by bourgeois economy, the task of tracing the genesis of this money form, of developing the expression of value implied in the value relation of commodities, from its simplest, almost imperceptible outline to the dazzling money-form." If we get into this examination, we shall perhaps "solve the riddle presented by money" (Marx in *Das Capital,* Volume 1, page 33).

> The enigmatical character of the equivalent form which escapes the notice of the bourgeois political economist ... confronts him in the shape of money. He then seeks to explain away the mystical character of gold and silver, by substituting for them less dazzling commodities… He has not the least suspicion that the most simple expression of value, such as 20 yds of linen = 1 coat, already propounds the riddle of the equivalent form for our solution. (Marx in *Das Capital*, Volume 1, page 39) ... Our analysis has shown that the form or expression of the value of a commodity originates in the nature of value... (Marx in *Das Capital*, Volume 1, page 41)

The commodity is "socially identified, now becomes the money commodity, or serves as money." Slowly, "it becomes the special social function of that commodity, and consequently its social monopoly, to play within the world of commodities the part of the universal equivalent." Gold, thus becomes money now - "a simple commodity." In course of time "it began to serve" as a "universal equivalent." It began to monopolise "this position in the expression of value for the world of commodities" and "the general form of value" became "changed into the money form" (Marx in *Das Capital*, Volume 1, page 46).

This "ultimate money form of the world of commodities," ends up concealing, "instead of disclosing, the social character of private labour, and the social relations between the individual producers" (Marx in *Das Capital*, Volume 1, page 49). Timon understands this truth

==
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Dr. S. Sridevi
Shakespeare's Capitalism in Timon of Athens and Karl Marx's Interpretation   81

as Shakespeare had a deeper understanding of the processes of money's social operation. He realises that money has the hidden social power to create or destroy.

> Gold and silver, as the money commodities, constitute for society costs of circulation that arise simply from the social form of production.… A certain amount of wealth is, therefore, as necessary in order to adopt gold as a circulating medium, as it is to make a machine, in order to facilitate any other production (Economist, Vol. V, p. 520) [8 May 1847]. (Marx in *Das Capital*, Volume 2, page 214)

Timon of Athens by William Shakespeare was probably written sometime in 1605–08, reflecting the current role played by gold in British society, rather in Europe itself. Economists believed that hoarding gold would make sure a country's wealth. This view would have percolated down to the common man. Hoarding gold was the common economic goal of society of the Age, and Shakespeare's Timon is portrayed as one individual who thinks against the current social norms, and is practicing philanthropy.

> Marx's monetary theory is an important part of Marxist economics and an irreplaceable milestone in the intellectual history of the monetary theory…he revealed the endogenous nature of money…. British economist Stafford (1554–1612) stressed that only gold and silver were the real wealth of a country, and the more gold and silver a country had, the richer it was. He advocated the government should ban the export of gold and silver and increase the import of them; and at the same time, he also opposed to replace the circulation of metallic currency with currency symbol. (Wang)

Marx's *Das Capital* took up his complete energy and in this work. "Marx defines the 'dialectic' of the 'correspondence and non-correspondence' between the Productive Forces and the Relations of Production in very ambiguous (because Hegelian) terms." The work attempts a scientific theory of human history, after the history of Mathematics and the history of Physics have been established. "The specialists who work in the domains of the Human Sciences and of the Social Sciences …ought to know that they cannot produce truly scientific knowledges in their specializations unless they recognize the indispensability of the theory Marx founded" (Althusser).

Marx draws his theory of humanity out of various aspects of human experiences, ranging from literature to economics. Shakespeare's representation of Timon's comments on gold perhaps expresses the European expansion in search of gold to hoard it in countries aiming for political domination, and Marx uses these literary representations of reality to interpret human history. The story of colonial search for gold reflected the economic view in favour of importing gold and it runs in parallel to the story of Timon's experience with gold during which he

understands how ungrateful people are when it comes to acquisition of gold and keeping it. Timon shows the two sides of viewing gold – first as someone who does not recognise the power of gold, and second as someone who has understood the value of gold. The second perspective reflects the colonial search for gold and the script spoken by Timon becomes a satire of gold rush and the coloniser's greed to hoard gold.

Earlier in history, Marco Polo wrote about lands which had endless quantity of gold. "search for gold was one of the driving factors in the exploration and colonization of the vast lands" and Columbus began "searching for Cipangu (Japan), the island of "endless gold," about which he had read with great excitement in Marco Polo's *Travels*." Columbus continued to enquire about gold and wrote to "the king and queen telling them of the newfound lands" describing "rivers that contained gold; and of mines for gold and other metals." This "letter was eagerly received in Spain" and was "initially published in Latin in the spring of 1493" and later it was "printed in numerous editions in various cities in Europe." There were other men who went in search of gold and "Francisco Pizarro" who sailed "along the Pacific coast of Colombia, encountered communities with abundant gold and silver," and these places were gradually "stripped" of their "wealth, and the rich temple fixtures, a well as the precious gardens with earth of gold granules, gold cornstalks, and gold figures of men and llamas," which were "rendered into neat bars" (Jones). The sight of gold changed the character of the European who became greedier and went to any extent to get it.

Shakespeare's Timon perhaps helped Marx to focus his ideas on the role played by capital and how it created a class system that paved way to exploit the ones who did not have the power of money. Gold created power systems and by default created exploitation. *Timon of Athens* reflects the economic character of money that gave opportunities to political hegemony.

> The play is a product of a disrupted time: Elizabeth dead, James crowned, the die cast for 50 years of religious and social conflict, London suddenly swarmed with alien Scottish capitalists on the make. The Earl of Essex's rebellion had recently subjected the city to mob rule, plague had closed its theatres, and Guido Fawkes had just been executed for trying to blow up parliament. It was a society that felt, for different reasons, as fragile as ours. It feared breakdown – not yet because of cohesive mass unrest: this would come in the 1630s and erupt into civil war in 1642. The fragility of Jacobean England lay in the fear that the elite was doomed, fragmented, at odds with culture and society…Timon's downfall begins from just this: he refuses to see the accounts that his steward has prepared because what's in them – insolvency – would call a halt to his life of philanthropy and power. (Mason)

Apart from reflecting the economic process of his Age, Shakespeare tells an ethical story in the play *Timon of Athens* - one has to be humble even in being generous, and not give in

haughtiness. but the scenes are set in Elizabethan England and the discussion of upper middle class people move around luck and fortune - capital. A poet and painter have come to meet Timon, hoping to receive gifts or money from him:

> Poet: When Fortune in her shift and change of mood / Spurns down her late beloved, all his dependents, / Which labored after him to the mountain's top / Even on their knees and hands, let him slip down, / Not one accompanying his declining foot.
>
> Painter: Tis common. / A thousand moral paintings I can show / That shall demonstrate these quick blows of / Fortune's / More pregnantly than words. Yet you do well / To show Lord Timon that mean eyes have seen / The foot above the head. (*Timon of Athens*, Act 1, Scene 1)

Fortune will shift and change her mood, is the warning given in Act 1 itself. such moral paintings are common, the poet and painter discuss. We get a foregrounding here, warning us as to the route the storyline will take in future. The result of Timon's careless spending is understood by him quite early in the play, and hence the suspense element is lost. Timon tells Flavius: "Come hither. Pray you, / How goes the world that I am thus encountered / With clamorous demands of debt, broken bonds, / And the detention of long-since-due debts / Against my honor?" (*Timon of Athens*, Act 2, Scene 2)

Timon's servant approaches Timon's friend Sempronius for money and is refused. Sempronius, his friend, is worried that Timon requests a loan from him:. "Must he needs trouble me in 't? Hum! 'Bove all others? / He might have tried Lord Lucius or Lucullus; / And now Ventidius is wealthy too, / Whom he redeemed from prison. All these / Owes their estates unto him," Sempronius says to Timon's servant who has come with a request for money: "Has Ventidius and Lucullus denied him, / And does he send to me? Three? Humh!" Sempronius argues that the fact Timon has sent a request after enquiring Ventidius and Lucullus "shows but little love or judgment in him" (Act 3, Scene 3).

He acts as if he is offended and screams: "Must I be his last refuge? His friends, like physicians, / Thrive, give him over. Must I take th' cure upon me? / Has much disgraced me in 't. I'm angry at him / That might have known my place. I see no sense for 't / But his occasions might have wooed me first" (Act 3, Scene 3).

His arguments are completely illogical as he says that he received gifts from Timon first, and hence should also have received a request for a loan too at first before Ventidius and Lucullus. How could Timon ask last? "And does he think so backwardly of me now / That I'll requite it last? No. / So it may prove an argument of laughter / To th' rest, and I 'mongst lords

be thought a fool. / I'd rather than the worth of thrice the sum," he continues his dialectics. if he gives money now, he might lose respect from the other Lords (Act 3, Scene 3).

> Sempronius: For, in my conscience, I was the first man / That e'er received gift from him. Had sent to me first, but for my mind's sake; / I'd such a courage to do him good. But now return, / And with their faint reply this answer join: / Who bates mine honor shall not know my coin. (Act 3, Scene 3)

If Timon had sent the servant first to Sempronius, then it would have pleased him, and he might have helped with coins. Shakespeare presents the self-interest of these well-to-do gentle men. The system of bonds and bankruptcy operates well in society, and wealthy individuals with a bent of mind to be involved in philanthropy, have to be cautious about not overdoing it. Money, once handed over, does not multiply unless a bond is written. Timon has not accepted the system of bonds and has helped without expecting returns. He has functioned in a different manner, not respecting the financial modus operandi of his society.

Servants comment on the financial situation of Timon's estate, representing the views of the common man on extreme generosity: "Such a house broke? / So noble a master fall'n, all gone, and not / One friend to take his fortune by the arm / And go along with him?" (Act 4, Scene 2). Noble masters end up in financial disaster, and their friends do not support them during critical moments.

The servants analyse his "buried fortunes" that have left his poor self with empty purses: "A dedicated beggar to the air, / With his disease of all-shunned poverty, / Walks, like contempt, alone" (Act 4, Scene 2). One wonders if the Act of 1542 had an impact on society during the period as

> The fundamental principle of the Act of Henry VIII was that, in the case of fraudulent debtors, there should be a compulsory administration and distribution, on the basis of a statutable equity or equality among all the creditors. This, of course, involved a compulsory and summary collection of the assets. Hence the two great features of all bankruptcy law, as we know it today, have their origin in the Act of I542: a summary collection or realization of the assets, and then an administration or distribution for the benefit of all creditors… the act was aimed solely against fraudulent bankrupts, the causes of most of the bankruptcies of the time being the three kinds … viz., "costly buildings, costly diet, and costlv apparel, accompanied with neglect of trades and servants." … its purpose was merely to meet the case of debtors fraudulently concealing or disposing of their goods to their own use or to the use of favored creditors, so as to defraud their other creditors, and evading the process of law by absconding. (Levinthal)

===
Language in India www.languageinindia.com**ISSN 1930-2940** **23:11 November 2023**
Dr. S. Sridevi
Shakespeare's Capitalism in Timon of Athens and Karl Marx's Interpretation   85

Shakespeare ends up representing a financial process and its social implications in *Timon of Athens* and *Merchant of Venice.* Mercantilism and trade along with naval based colonial expansions had created new fiscal systems in Europe. Sixteenth century's financial processes are themes of stories that talk about bills of exchange, bankruptcy and the collapse of individual mercantile superiority. Shakespeare has woven moral tales out of these incidents.

> Financial revolutions in Europe have been ascribed to the Italian innovation of the bill of exchange in the thirteenth century … the series of financial crises and ensuing transformations in the sixteenth century, occurring especially in the 1550s… In fairs, meetings of merchants trading primarily in goods yielded to fairs of merchant bankers specializing in finance… In finance more generally, credit instruments and capital markets became more sophisticated. The century saw discoveries of precious metals and numerous wars, and the financial crises brought on by these wars acted as catalysts for financial change. … with the spread of printing and the displacement of Latin by the vernacular languages, new ideas abounded in the sixteenth century … The age teemed with innovators in cultural, religious, and scientific life and included such figures as Calvin, Copernicus, Galileo, Luther, Mercator, Montaigne, Rabelais, and Shakespeare. (Kindleberger 1)

Fiscal policies of European countries, along with innovations in science and travel created new hemispheres of geopolitics and human thinking with ethical implications. Shakespeare lived during this volatile period and could capture its varied hues and colours. Marx studied the economic aspects that exemplified the beginnings of individual capitalistic negotiations. He noticed the way money performed its social role of power in Shakespeare's play *Timon of Athens* and Goethe's *Faust.* The developing bourgeois economy and its expression of value as dazzling money especially in the concrete form of gold coins is well represented by Shakespeare's Timon.

People's social money stock when hoarded privately makes people appear to be rich, and when circulated without reimbursement might end in financial disaster. This creates a need in people's minds to hoard more gold and there is a social compulsion to make sure gold is acquired. "A part of the social labour-power and a part of the social means of production must therefore be spent each year in the production of gold and silver" (Marx in *Das Capital,* Volume 2, page 401).

Shakespeare's Timon refuses to understand the social power of gold and only towards the end of the play he realises its importance. Yellow gold has the power to make black colour into white colour. It has the power to make bad people respected in society as good people. It is possible to make mistakes and cover them up by giving money to people to hide the crime. Low and cheap people can buy noble positions in governments with gold. Old people can spend a lot

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Dr. S. Sridevi
Shakespeare's Capitalism in Timon of Athens and Karl Marx's Interpretation   86

of money to make them look young. Cowards can use money and buy awards and social positions. Gold has the power to get powerful positions in religious circles. Servants can be pleased quite easily with money and gifts. Gold operates like a slave forever serving the purposes of other people. It has the power to bring forth alignments and alliances between countries. It can create political and religious policies. Thieves will be celebrated by society if they are rich.

> According to our assumption, however, this entire annual gold production - through which labour-power and materials of production, though not money, are steadily withdrawn from the market, and additional money is steadily supplied to it - only replaces the money worn out during the year, and thus simply keeps intact the social money stock which always exists in the two forms of hoard and money in circulation, though in varying proportions. (Marx in *Das Capital*, Volume 2, page 403)

Gold controls people's lives and thus people attempt to hoard it, and hence capitalists will use it to exploit human labour. A top-class writer like Shakespeare has clearly understood the nuances of gold's operation in society. An economist like Marx has responded to its brilliant explanations of human economic processes.

==

Works Cited

Althusser, Louis. *Lenin and Philosophy and Other Essays.* Preface to *Capital* Volume One. Written: March 1969; First Published: by Garnier-Flammarion, 1969; Translated: by Ben Brewster; Transcribed: by Andy Blunden. 1971. https://www.marxists.org/reference/archive/althusser/1969/preface-capital.htm.

Bevington, David, and David L. Smith. "James I and 'Timon of Athen s.'" *Comparative Drama*, vol. 33, no. 1, 1999, pp. 56–87. *JSTOR*, http://www.jstor.org/stable/41153959. Accessed 15 Oct. 2023.

Blunden, Andy. "Goethe, Hegel and Marx." Guilford Press Periodicals. Published Online:December 2017. https://doi.org/10.1521/siso.2018.82.1.11.

Dobson, Michael. "Deutschland ist Hamlet." *Short Cuts.* London Review of Books. Vol. 31 No. 15· 6 August 2009. https://www.lrb.co.uk/the-paper/v31/n15/michael-dobson/short-cuts.

Elze, Jens. "Contained Immanence: Shakespeare's *Timon of Athens* between Tragedy and Romance" Anglia, vol. 134, no. 1, 2016, pp. 1-24. https://doi.org/10.1515/ang-2016-0001.

Gillen, Katherine. "Shakespeare in the Capitalocene: Titus Andronicus, Timon of Athens, and Early Modern Eco-Theater," *Exemplaria*, 2018. 30:4, 275-292, DOI: 10.1080/10412573.2018.1503864.

Hershinow, David. "Cash Is King: Timon, Diogenes, and the Search for Sovereign Freedom." *Modern Philology*. Volume 115, Number 1.https://www.journals.uchicago.edu/doi/full/10.1086/691608.

Jones, Julie. "Gold of the Indies." In *Heilbrunn Timeline of Art History*. New York: The Metropolitan Museum of Art, 2000–. http://www.metmuseum.org/toah/hd/ingd/hd_ingd.htm (October 2002).

Kahn, Coppélia. "A Modern Perspective: Timon of Athens." From "Magic of Bounty: Timon of Athens, Jacobean Patronage, and Maternal Power," *Shakespeare Quarterly* 38 (1987): 34–57. https://www.folger.edu/explore/shakespeares-works/timon-of-athens/timon-of-athens-a-modern-perspective/.

Kindleberger, Charles P. "Economic and Financial Crises and Transformations in Sixteenth Century Europe." *Essays in International Finance.* No. 208. Copyright: 1998, International Finance Section, Department of Economics, Princeton University.

Levinthal, Louis Edward. "The Early History of English Bankruptcy." *University of Pennsylvania Law Review and American Law Register*, vol. 67, no. 1, 1919, pp. 1–20. *JSTOR*, https://doi.org/10.2307/3314453. Accessed 30 Oct. 2023.

Marx, Karl. "The Power of Money." *Economic and Philosophic Manuscripts of 1844*. https://www.marxists.org/archive/marx/works/1844/manuscripts/power.htm.

Marx, Karl. *Das Capital*, Volume 1. First published: in German in 1867, English edition first published in 1887. Progress Publishers, Moscow, USSR. https://docs.google.com/document/d/1eaNnGzJG4UjI6ZFle-5UA1TAo_0wPG0WvQ-_MNSy8gM/edit.

Marx, Karl. *Das Capital*, Volume 2. Penguin Classics. Introduced by Ernest Mandel. Translated by David Fernbach. 1978. http://digamo.free.fr/penguin2.pdf.

Mason, Paul. "Timon of Athens: the Power of Money." *The Guardian.* July, 2012. https://www.theguardian.com/stage/2012/jul/20/timon-of-athens-paul-mason.

Parke, Kerri. "Shakespeare and Marxism." *Red Flag*. December, 2022. https://redflag.org.au/article/shakespeare-and-marxism.

Pettet, E. C. "Timon of Athens: The Disruption of Feudal Morality." *The Review of English Studies*, vol. 23, no. 92, 1947, pp. 321–36. *JSTOR*, http://www.jstor.org/stable/509676. Accessed 29 Oct. 2023.

Sgard, Jérôme. Bankruptcy Law, Majority Rule, and Private Ordering in England and France (Seventeenth-Nineteenth Century). 2010. ffhal-01069444f.

Shakespeare, William. *Timon of Athens.* Folger Shakespeare Library. https://www.folger.edu/explore/shakespeares-works/timon-of-athens/read/.

Wang, G. "Marx's monetary theory and its practical value", China Political Economy, Vol. 2 No. 2, 2019. pp. 182-200. https://doi.org/10.1108/CPE-10-2019-0026.

Wheen, Francis. "The Poet of Dialectics." *The Guardian*. July 2006. https://www.theguardian.com/books/2006/jul/08/politics.
==

==
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Dr. S. Sridevi
Shakespeare's Capitalism in Timon of Athens and Karl Marx's Interpretation   88

Malayalam Tense Morphology: A Reanalysis Using Distributed Morphology Lens

Anjali Nair
Centre for Linguistics
Jawaharlal Nehru University
anjalinair.jnu@gmail.com

==

Abstract

Malayalam roots undergo two kinds of allomorphy in the context of past and non-past tense morphology: - (i) the inflectional tense affixes, and (ii) the verbal stems that select for said inflections. Contemporary accounts to theorise this distribution yielded little to no parsimony. Adapting Lieber's morpho-lexical rules to Malayalam, Madhavan's lexical model considers all the stems of word formation to be stored in the permanent lexicon, with the affixes subcategorising for their respective stems. Since this stem storage model of the lexicalist framework is not only expensive on the mental grammar but also fails to distinguish between the stem and affix allomorphy, this paper reanalyses the facts of the Malayalam tense under Distributed Morphology (DM).

Two main characteristics of DM motivate the reanalysis of the Malayalam tense: First, unlike Lieber's lexicalist framework, the hierarchical configuration of the word is determined by the syntax and not by the subcategorisation frames of the affixes. This allows for the use of the same phonological form across syntactically different forms. Second, DM makes a clear distinction between the rules that trigger the phonological alteration of the affixes, namely Vocabulary insertion rules, and Readjustment rules. Readjustment rules are phonological in nature but also make reference to both the morpho-syntactic features and the identity of particular roots (Halle & Marantz, 1993). Thus, what was seen as arbitrary increments in the Lexicalist model on the stem could be reanalysed as different phonological changes applying to their respective lists of roots.

1 Facts at Hand: Tense in Malayalam

1.1 Past

Traditional grammarians claimed that the Malayalam past tense has [tu] as its underlying form with 11 other surface forms such as Table (1) below:

Verb (Inf)	Past
nalk.uka	nal**ki**
iraɳ.uka	ira**ŋi**
cutt.uka	cu**tti**
eɖukk.uka	edu**ʈʈu**
vilk.uka	vi**t't'u**
peyy.uka	pey**ɖu**
viɖ.uka	vi**ʈʈu**
vekk.uka	ve**ccu**
ali(y).uka	ali**ɲɲu**
koɭɭ.uka	ko**ɳɖu**
ve:v.uka	ve**ɳɖu**

Table 1: Past in Malayalam

Other traditional analyses have attempted a classification of verbs into verb classes based on the forms of their past tense alternations (Pillai, 1965). However, a lexicalist account of the same proves these claims to be fallacious (Madhavan, 1983). Based on the lexicalist application of morpho-lexical rules (Lieber, 1980), Madhavan makes two notable claims: (i) He argues that the consonant that accompanies [u] in PST is not part of the past tense allomorph; and (ii) He further shows that the formative has a much larger role to play in word-formation in general. The fact that the consonant does not contribute to the expression of past-ness has also been testified in recent studies (Swenson et al., 2017). In her morpho-semantic analysis of the Malayalam verb, Swenson points out that the fact that the same stem is used for even conjunctive participles to give non-past interpretations shows that the change in the stem is semantically vacuous.

Though the notion of extensive alternation of the past tense does not hold water anymore, Pillai's list of 2880 verbs (a list that covers Sanskrit loan verbs, compound verbs and denominals) based on the traditional account of tense are useful in that it identifies a strong correlation in the Malayalam verbs between the nature of their stems and their past tense allomorphs. A sample of the list of verb classes by Pillai is as in Table (2) below:

===

Language in India www.languageinindia.com **ISSN 1930-2940 23:11 November 2023**
Anjali Nair
Malayalam Tense Morphology: A Reanalysis Using DM Lens   90

Root	Gloss	Past	List
ceyə	do	ceyd̪.u	1
uɳ	dine	uɳd̪.u	2
idə	put	iʈʈ.u	3
aɖi	hit	aɖiɲɲ.u	4
puɾaɭ	roll	puɾaɳd̪.u	5
akaɹə	widen	akann.u	6
amaɾə	sit	amann.u	7
etir	oppose	etirt̪t̪.u	8
ke:ɭ	listen	ke:ʈʈ.u	9
aɖə	shut	aɖacc.u	10
ɾasə	frolick	ɾasicc.u	11
nilə	stand	nilann.u	12
a:ɖə	sway	a:ɖi.ɸ	13
o:	aim	o:ŋŋi.ɸ	14
tu:	hang	tukki.ɸ	15
kiɖa	lay	kiɖaʈ̪t̪.ɸ	16

Table 2: Pillai's verb classes

Drawing heavily on Lieber's Lexicalist hypothesis that assumes that it is not just the affixes that alternate, but also the stems, Madhavan sets up different classes of stems for various word formation processes. The stem classes are formed with respect to the various word formation processes it derives. The characteristic property of morpho-lexical rules is that they are not category changing but define a pair of lexical items with respect to their shared likeness, therefore belonging to the same class. These morpho-lexical rules only pertain to the 'existing variant forms of lexical items' (Aronoff, 1994).

Madhavan draws up multiple paradigms, each based on a stem form and its respective word formation processes. For instance,in the Table (3) below, Stem-B which comprises of the root and the phonological variants of /t̪/ are said to be listed in the permanent lexicon because he considers them, not as past tense markers, but as stem augments for several word formation processes.

Root	Gloss	Stem-B	Past	Adjective	Perfective
karu	blacken	karu.t̪t̪	karut̪t̪.u	karut̪t̪.a	karut̪t̪.it̪t̪ə
para	fly	para.ɲɲ	paraɲɲ.u	paraɲɲ.a	paraɲɲ.it̪t̪ə
ni:l	lengthen	ni:.ɳʈ	ni:ɳʈ.u	ni:ɳʈ.a	ni:ɳʈ.it̪t̪ə
taʈi	fatten	taʈi.cc	taʈicc.u	taʈicc.a	taʈicc.it̪t̪ə

Table 3: Madhavan's Lexicalist model

Madhavan illustrates how there is no systematic selectional criteria for a stem, given a word formation process (Examples 22, 23 in his book). The items in a given stem class are determined by the nature of their derivations. To elaborate, consider Stem-B in Table (3). The stem-B is evidently built on the root and additionally contains formatives that determine inflectional processes such

===

Language in India www.languageinindia.com **ISSN 1930-2940 23:11 November 2023**
Anjali Nair
Malayalam Tense Morphology: A Reanalysis Using DM Lens   91

as the formation of past and derivational processes such as the formation of attributive adjectives. Madhavan emphasises that it is not possible to predict which stem is selected for a given word-formation process and that this information too must be specified in the lexicon. This is illustrated with clarity in Table (4):

Root	Gloss	Stem-B	Past	Adjective	Stem-C	Nominal
kura	less	kuraɲɲ-	kuraɲɲ.u	kuraɲɲ.a	kurak'k'-	kura.wə
aʈaŋ	cool down	aʈaŋŋi-	aʈaŋŋi.ɸ	aʈaŋŋi.a	aʈakk-	atakk.am

Table 4: Arbitrary stem selection in Lexicalist model

This means that the stem classes do not hold a watertight correspondence with the respective word formation processes. Notice how the nominal in the first case in the above example takes the root as its stem while the nominal in the second case takes Stem C. In order to justify this arbitrariness, this lexicalist hypothesis-based subcategorisation proposes a listing of all the stems in the permanent lexicon. By assuming that all the stems that facilitate word formations ought to be recorded in the permanent lexicon, one also ignores the phonological likeness of the root with its subsequent stems. Under this assumption, every root, stem and affix will be stored as equal and independent items in the permanent lexicon.

One of the most glaring problems with the morpho-lexical treatment of roots is that it proposes a system that puts a heavy cognitive load on the mind. That is, lexically listing such a large number of stems not only overlooks the morpho-phonological similarity that some stems share but is also in conflict with the idea of parsimony in mental grammar. Another reason why we found Madhavan's treatment of stem alternation to be unconvincing is the fact that it views each cyclic operation of the same word formation rule (example: tense inflection) as an independent process, each requiring their own stems in the permanent lexicon. This not only throws out the window the principle of economy, but also overlooks the scope for bundling together what is practically the same process. Madhavan's classification is therefore not only descriptively inad- equate but also fails to provide a theoretically sound justification as to how the lexical domainsof stem-B and stem-C are defined, thereby making the system seem further opaque.

Stem storage theories fail to account for several questions about the distribution of the stems and the nature of the relationship of the stems with one another (Embick & Halle, 2005). Madhavan's model is a case in point for this claim. For instance, the idea that all the stems are stored in the lexicon begs the following question: Was stem C derived from Stem A or from Stem B or theroot? Lexicalist theories are yet to approach these issues with clarity.

1.2 Non-past

In Madhavan's lexicalist analysis of the Malayalam verb stems, he crucially takes note of the pe-culiar alternation of verbs between (i) the stems that take a /kk/ augment in order to facilitateinflectional affixation, and (ii) stems that don't take the augment /kk/ prior to inflection. Though the nomenclature of accounts varied, this peculiar alternation was recorded even in early

Malayalam grammars (Gundert, 1868) (Varma, 2006). The verbs that selected /kk/ after its root and the ones that didn't were identified as strong and weak verbs respectively by Gundert. Varma named the same alternation *kaarita* and *akaarita* verbs. Madhavan considers the *kaarita*/ *akaarita* alter- nation to be a property that is realised in the form of a feature metric with binary values ±k forall verbs in Malayalam.

Using /kk/ as a diacritic feature with binary values, Madhavan claims one way to treat this would be to consider that the attachment of /kk/ is detemined by the phonological nature of the suffix that will be attached. According to this, /kk/ occurs only in a case where the root in question is attached to a vowel initial suffix. Example (1) illustrates this:

(1) taɳu.**kk**.um
     chill.FUT
(2) taɳu.**kk**.unnu
     chill.PRS

However, this contradicts Madhavan's own generalisations that follow later in his work. He concludes that the past tense alternants in Malayalam are [ɸ] and [u] excluding the phonologically conditioned consonants, i.e, the /t̪/ variants. This means that one of the past tense alternantsis vowel initial. However, we never see the presence of /kk/ on stems of either of the past tensealternants.

(3) a. paɖi.ɸ
        sing.PST
     b. *paɖi**kk**. ɸ
        sing.PST
(4) a. vaɳɳu
        come.PST
     b. *vaɳɳ.**kk**u
        come.PST

Examples (3)b and (4)b indicate that the /kk/ augment is disallowed with both the alternants of past, namely, [ɸ] and [u] despite one of them satisfying the structural description stated by Madhavan. Thus, these contradictory facts warrant a revision of explanation of the role of ±k feature in Malayalam verbs. Given the above situation which clearly indicates that the ±k feature operates only in the context of the present and future tense and never in the context of past, it may be the case that the morphological behavior of the non-past in Malayalam systematically differs from that of the Past. However, the arguments about the past and non-past distinction still say little about the notion of the ±k feature being an exclusive property of the verbs.

Treating /kk/ as an intrinsic property of some verbs will be a gross misgeneralisation as such an assumption will imply that the ±k feature occurs in the stem of all and only concatenations

of verbs. It seems like this notion too may be problematic as the ±k feature which dispenses the /kk/ augment applies not only to verbs but also to a host of other word formation processes. This is evident from the table below:

Root	Gloss	±K	Present	Future	Infinitive	Imperfective	Gerund
eḍu	pick	+k	eḍu.kk.unnu	eḍu.kk.um	eḍu.kk.uka	eḍu.kk.uka(y)a:ŋə	eḍu.kk.al
a:ɖə	sway	-k	a:ɖ.unnu	a:ɖ.um	a:ɖ.uka	a:ɖ.uka(y)a:ŋə	a:ɖ.al

Table 5: Non-past stems

In other words, not only do the roots show syncretism, but it is also the case that there are two different cases of syncretism at work here: the roots exhibit a different phonological configuration for non-past than that of the past.

2 DM Analysis of the Malayalam Tense

2.1 The Past in DM

In the DM framework, the past tense alternation may be reexamined as context-dependent allomorphs that compete for insertion into morpheme PST as Vocabulary Item, since they are not 'matched' on the basis of their morpho-syntactic feature complexes, but on the basis of their environmental specifications. Under this DM treatment, the rules may be written as follows:

(1) a. T[past] ↔ ɸ/v____[v ∈ List 13…16]
     b. T[past] ↔ u/ v____[elsewhere]

The above rules state that both the Vocabulary Items have the same morpho-syntactic specifications PST, albeit, differing in their environments of application. These environments are defined on the lines of the Pillai's verb classes.

Pillai's classification, though designed strictly for pedagogical purposes, can be used in the lexical listing of roots because the verb classes directly correspond to the different stem extenders selected by the respective roots. The Subset Principle operates in the ordering of the Vocabulary Insertion rules in the examples below as the more specific and restricted application of [ɸ] precedes the broader application of the [u]. The table below repeat some examples from Pillai's classification to exemplify the past tense alternation of the affixes.

Root	Gloss	Past	List
a:ɖə	sway	a:ɖi.ɸ	13
o:	aim	o:ŋŋi.ɸ	14
tu:	hang	tukki.ɸ	15
kiɖa	lay	kiɖaṯṯ.ɸ	16
ceyə	do	ceyḏ.u	1

===

Language in India

uɳ	dine	uɳɖ.u	2
idə	put	iʈʈ.u	3
aɖi	hit	aɖiŋŋ.u	4
puɾaɭ	roll	puɾaɳɖ.u	5
akaɹə	widen	akann.u	6
amaɾə	sit	amann.u	7
etir	oppose	etirʈʈ.u	8
ke:ɭ	listen	ke:ʈʈ.u	9
aɖə	shut	aɖacc.u	10
ɾasə	frolick	ɾasicc.u	11
nilə	stand	nilann.u	12

Table 6: Past in Distributed Morphology

Having eliminated the intermediate level of 'stems', any changes that do not belong to thephonological identity of affixes, belong to the lexical morphemes, i.e, roots. The consonant that immediately precedes [u] is not part of the past tense morpheme (henceforth called /t/) but a formative that applies to word formation at large. Therefore, the formative has to do with the phonological identity of the root.

Unlike the Vocabulary Insertion Rules that we find in (5) in which all the alternants are competing for the same morpho-syntactic position, Readjustment rules operate on multiple terminal elements, with their application constrained only by the phonological alteration they cause on the respective root.

Given the distinction of the Vocabulary Insertion rules and Readjustment rules, we can establish that the following as Readjustment Rules:

(2) a. /ɸ/ –> /ɖ̪/ / X___Y[past], where X = v, v Є List 1

 b. V_ –>/n̪ɖ̪/ / X___Y[past], where X = v, v Є List 2

 c. C_–>/ɳɖ/ / X___Y[past], where X= v, v Є List 2

 d. /ɖ/–>/ʈʈ/ / X___Y[past], where X = v, v Є List 3

 e. /ɸ/–>/ɲɲ/ / X___Y[past], where X = v, v Є List 4

 f. /ɭ/–>/ɳɖ/ / X___Y[past], where X = v, v Є List 5

 g. /ɹ/–>/n̪n̪/ /X___Y[past], where X = v, v Є List 6

 h. /ɾ/–>/n̪n̪/ / X___Y[past], where X = v, v Є List 7

 i. /ɸ/–>/tt̪/ /X___Y[past], where X = v, v Є List 8

 j. /ɭ/–>/t't'/ / X___Y[past], where X = v, v Є List 9

 k. /l/–>/ t't'/ / X___Y[past], where X = v, v Є List 9

 l. V_–>/cc/ / X___Y[past], where X = v, v Є List 10

 m. C_–>/icc/ / X___Y[past], where X = v, v Є List 11

 n. /ɸ/–>/n̪n̪/ /X___Y[past], where X = v, v Є List 12

 o. /ɸ/–>/i/ / X___Y[past], where X = v, v Є List 13

==

p. /ɸ/–>/ŋŋi/ / X___Y[past], where X = v, v ∈ List 14

q. /ɸ/–>/kki/ / X___Y[past], where X = v, v ∈ List 15

r. /ɸ/–>/tt̺i/ /X____Y[past], where X = v, v ∈ List 16

The roots in the respective lists do not share any natural class despite their phonological similarity. It is also clear that there is no phonological correlation between the nature of the root and the respective past tense affix it selects. Therefore, it may be assumed that Pillai's classification is purely morphologically conditioned. For this reason, we will have to presently overlook this accidental likeness among the formatives.

However, recalling Madhavan's subcategorization of stems for multiple word formation processes, it can be seen that the readjustment rules in (6) apply to morpho-syntactically heterogeneous environments. This point is clearly illustrated in Table (7) below:

Thus, applying a DM analysis to past observations and generalisations, we came to the conclusion that the past tense alternations are, contrary to traditional notions, only two in number. The roots on the other hand, display extensive variation and serve as building blocks for several word formation processes, with past tense being one among them.

From the table above, it is evident that the formatives introduced by the Readjustment Rules operate on not only the morpho-syntactic terminal nodes with the feature complexes of past, but also other word derivations such as participles, adjectives and perfectives, thereby displaying a classic case of syncretism which Readjustment Rules are best designed to handle.

2.2   Non-past in DM

Recalling from the previous section the presence of a *kaarita/ akaarita* property (Madhavan, 1983),its realisation in the form of a binary ±k feature on non-past tense inflections, and our observationof how this feature is realised on roots prior to other word formation processes, the readjustment rules proposed are the following:

(1)   ɸ/–>/ kk // X___Y[PRS/FUT], where X = v, v ∈ [List 8…List 12]

What was previously understood as *kaarita* roots are treated here as a readjustment rule that adds the augment /kk/ root finally. Since the *akaarita* roots are basically just roots that do not undergo any changes in their phonological identity, they are the default case and therefore do not require any rule. The table below shows a sample of all the lists and the general configuration of the respective roots in non-past.

Root	Gloss	Present	Future	Imperfective	Infinitive	Gerund	List
ceyyə	do	ceyy.unnu	ceyy.um	ceyy.uka(y)a:ŋə	ceyy.uka	ceyy.al	1

ka:ɳ	see	ka:ɳ.unnu	ka:ɳ.um	ka:ɳ.uka(y)a:ŋə	ka:ɳ.uka	ka:ɳ.al	2
iɖə	put	iɖ.unnu	iɖ.um	iɖ.uka(y)a:ŋə	iɖ.uka	iɖ.al	3
aʈi	settle	aʈi.unnu	aʈi.um	aʈi.uka(y)a:ŋə	aʈi(y).uka	aʈi.al	4
varaɭ	dry	varaɭ.unnu	varaɭ.um	varaɭ.uka(y)a:ŋə	varaɭ.uka	varaɭ.al	5
ta:ɹal	lower	ta:ɹ.unnu	ta:ɹ.um	ta:ɹ.uka(y)a:ŋə	ta:ɹ.uka	ta:ɹ.al	6
pakaɾə	spread	pakaɾ.unnu	pakaɾ.um	pakaɾ.uka(y)a:ŋə	pakaɾ.uka	pakaɾ.al	7
eɖu	pick	eɖu.kk.unnu	eɖu.kk.um	eɖu.kk.uka(y)a:ŋə	eɖu.kk.uka	eɖu.kk.al	8
ke:ɭ	listen	ke:ɭ.kk.unnu	ke:ɭ.kk.um	ke:ɭ.kk.uka(y)a:ŋə	ke:ɭ.kk.uka	ke:ɭ.kk.al	9
aʈa	shut	aʈa.k'k'.unnu	aʈa.k'k'.um	aʈa.k'k'.uka(y)a:ŋə	aʈa.k'k'.uka	aʈa.k'k'.al	10
ko:pə	anger	ko:p.ik'k'.unnu	ko:p.ik'k'.um	ko:p.ik'k'.uka(y)a:ŋə	ko:p.ik'k'.uka	ko:p.ik'k'.al	11
tura	open	tura.kk.unnu	tura.kk.um	tura.kk.uka(y)a:ŋə	tura.kk.uka	tura.kk.al	12
a:ʈə	sway	a:ʈ.unnu	a:ʈ.um	a:ʈ.uka(y)a:ŋə	a:ʈ.uka	a:ʈ.al	13
tu:ŋ	hang	tu:ŋ.unnu	tu:ŋ.um	tu:ŋ.uka(y)a:ŋə	tu:ŋ.uka	tu:ŋ.al	14
otukk	settle	otukk.unnu	otukk.um	otukk.uka(y)a:ŋə	otukk.uka	otukk.al	15
kiʈakk	lay	kiʈakk.unnu	kiʈakk.um	kiʈakk.uka(y)a:ŋə	kiʈakk.uka	kiʈakk.al	16

Table 7: Word Formation in DM

The present and future in Malayalam have been grouped under a single category of non-past based on the identical phonological configuration of the roots in the two cases. However, the Vocabulary Items for the two are different as they match with different morpho-syntactic complexes. Bearing this in mind, the Vocabulary Items may be posited as in (8):

(2)   a. T[PRS] ↔ [unnu]/v____

      b. T[FUT] ↔ [um]/ v____

The Vocabulary Items of non-past on the other hand are not conditioned on the basis of the environments of their realisation. They are specified for their morpho-syntactic feature complexes. Since the two items have mutually exclusive feature complexes, 8(a) and 8(b) apply to present and future respectively as a case of context-free allomorphy.

3   Conclusion

The paper delineates how a lexical morphology account of the Malayalam tense, while rightly pointing out that it is not just the affixes that alternate but also the stems, runs into several internal contradictions. Furthermore, stem storage models such as Madhavan's also overlook the principle of economy in grammar. The facts of Malayalam tense when reexamined through the lens of Distributed Morphology lends a neater account of the affix and stem allomorphy. The DM account revealed that apart from the affix allomorphy, Malayalam stems can be distinguished between ones that are selected by the past tense inflection and ones that are selected by non-past. However, it is also noted that the stem allomorphy is not an exclusive property of the Malayalam verb, but also extends to other derivational processes. Though this paper focusses solely on how the nature of roots reflects on the inflectional tense morphology of the Malayalam verb, the topic warrants a broader discussion on word formation in Malayalam at large.

==

Language in India www.languageinindia.com **ISSN 1930-2940 23:11 November 2023**
Anjali Nair
Malayalam Tense Morphology: A Reanalysis Using DM Lens   97

==

References

Aronoff, Mark. 1994. *Morphology by itself: Stems and inflectional classes* 22. MIT press.

Embick, David & Morris Halle. 2005. On the status of stems in morphological theory. *Amsterdam Studies in the Theory and History of Science Series 4* 270. 37.

Gundert, Hermann. 1868. *A grammar of the Malayalam language*. Plebst & Stolz.

Halle, Morris & Alec Marantz. 1993. Distributed morphology and the pieces of inflection. the view from building 20: Essays in linguistics in honor of Sylvain Bromberger, ed. by Kenneth Hale and Samuel Jay Keyser, 111-76.

Lieber, R. 1980. On the organization of the lexicon (doctoral dissertation, massachusetts institute of technology).

Madhavan, P. 1983. *Word formation and the lexicon in English and Malayalam*: Central Institute of English and Foreign Languages, India dissertation.

Pillai, Suranad Kunjan. 1965. *Malayalam lexicon: a comprehensive Malayalam–Malayalam-English dictionary on historical and philological principles*. University of Kerala.

Swenson, Amanda et al. 2017. *The morphosemantics and morphosyntax of the Malayalam verb*: Massachusetts Institute of Technology dissertation.

Varma, AR Rajaraja. 2006. Keralapanineeyam, eighth edition.

==

Toni Morrison's Novel *Beloved* – A Character Analysis

Khangembam Bharati Devi
Assistant Professor
Ng. Mani College, Khurai Chairenthong
Imphal, Manipur 795005, India
khangembam.bharati@gmail.com
==

Abstract

In 1987, Tony Morrison stunned the world with her fifth novel, *Beloved*. The novel was based on a newspaper clipping that Morrison read in *The Black Book* and it brought fame, recognition, and heaps of awards. Dedicated to 'Sixty Millions and More', *Beloved* exposed the inhumanities of the American slavery system and its psychological, race, class, and gender impacts on the African Americans. A slave mother killed her daughter, deciding it to be the best sending on for her daughter rather than sending her back to slavery. The book was a best seller and was considered Morrison's masterpiece.

Keywords: Tony Morrison, *Beloved*, Slave, Slavery, African American.
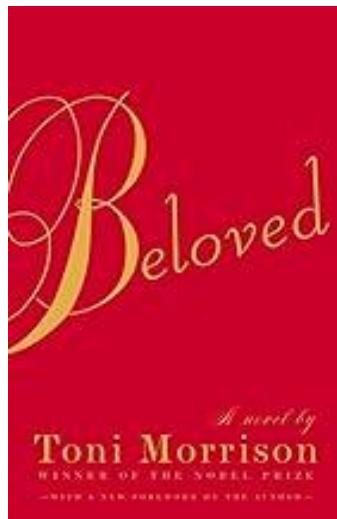
Courtesy: www.amazon.com

Toni Morrison's novel *Beloved* is composed of flashbacks, memories, and nightmares. It can be included in historical fiction, gothic horror story, and bildungsroman

(coming-of-age novel) types of novels. In **Beloved**, Morrison shows her mastery over going deep down to the complex psyches of numerous characters who endure the horrific burden of slavery's folded and unforgivable sins. The story is based on a real-life situation of a black slave woman, Margaret Garner, who escaped from Kentucky plantation, killed her own daughter to emancipate from the terrible bondage of slavery. In Morrison's view slavery denied black slave mothers the right to feel maternal love. They were not destined to be entitled to motherhood. These women were not mothers but breeders. The black women were brought to America to breed slaves and to attend to the personal needs of slave holders, to care for their families and to work in their fields.

Tony Morrison (1931-2019)

Courtesy: https://www.britannica.com/biography/Toni-Morrison

Toni Morrison depicts many characters in her novel **Beloved** (1987). The main characters are Baby Suggs (Sethe's mother-in-law), Sethe Suggs, Beloved, Denver Suggs, Paul D., School Teacher, Halle Suggs (Sethe's Husband), Buglar and Howard (Sethe's sons). In addition to these characters, there are also some minor characters who took important roles in the making of the novel. The characters of Mr. and Mrs. Garner, Amy Denver, Stamp Paid (Joshua), Sixo, Patsy, Paul & Garner, Ella, Edward Bodwin help to construct the plot and the theme of the novel. Morrison shows the problems of society in her novels. Through these characters she shows the painful life of the black slave community and how they endured life

under the tyranny and subhuman condition of slavery. These characteristics suggest that importance lies not only in what is said, but also in how it is said.

As a feminist, Morrison shows the problems of the women in the society through her characters. She shows the living standard of the black community of that time very vividly. The women of her community too recognize her role as a preacher and their service who taught them to love their bodies. The principal characters in *Beloved* are in struggle with a past that is part of white/male historical discourse: Sethe, Paul D. and Ma'm (Sethe's mother) they all are victims of their unforgettable past that haunt them constantly. *Beloved* is characterized by mothers losing their children and how children endured the suffering of separation from their parents. The structure and the style of the foregrounds are ambivalence of slave women about motherhood that violates their personal integrity and that of their families.

The protagonist of the story, Sethe, a 13-year-old child of unnamed slave parents was brought to Sweet Home, a plantation home run by Mr. and Mrs. Garner. After arriving at Sweet Home Sethe was forced to select Halls Suggs to be her mate. In this house Sethe lives like a close family with her mother-in-law Baby Suggs, her two sons, Buglar and Howard and her infant daughter Beloved. When after the schoolteacher took charge of the Sweet Home after Mr. Garner's death, there swept a wind of change in the Sweet Home's atmosphere. The cruelty and the iron whip of the schoolteacher could no longer be tolerated by the black slaves. They chalked out plans to escape from the home. Sethe sent her children Howard, Burglar and Beloved to safety with their grandmother in Cincinnati. She then made her own escape and safely reunited with her mother-in-law Baby Suggs and her babies in Cincinnati.

School teacher found out the hiding place of Sethe, he recaptured Sethe and her children. Sethe decided that she and her children would be better off dead than returning to bondage. Sethe sliced the throat of the eldest daughter "Beloved" and also threatened to dash out the brain of her infant daughter, Denver. The Sheriff took Sethe and Denver to jail and condemned them to hang. Three months later Sethe was released from jail and reunited with her children at Baby Sugg's house at 124 Bluestone Road. Not long after this reunion, the ghost of "Beloved" started to haunt the house at 124 Bluestone Road.

Paul Garner

Paul D Garner is the last of the Pauls alive at Sweet Home. A former slave from Sweet Home who survived the horrors of slavery evolved into a resourceful contemplations man. After the death of the rebellion, Sixo Paul D is manacled, shackled, and fitted with a bit. He escapes from his torture and roams from place to place. After that he comes upon Sethe Suggs house at 124 Bluestone Road. Then the two have a close relationship. Paul D and Sethe work towards establishing a 'normal' family life for the first time for either of them.

Paul D learns about the worst of Sethe's past. He goes to Sethe to hear the story from her own lips. Paul D makes the mistake of sounding like a schoolteacher when he suggests to Sethe that she acted more like an animal than a human being in killing her child. The romantic relationship between Paul D and Sethe is disrupted by the insistent presence and full weight of the ghost of Beloved. The novel's ending suggests that Paul D and Sethe will have a chance to begin again their relationship in the end.

Sethe Suggs

Sethe Suggs is the protagonist of Morrison's fifth novel, ***Beloved***. She is a slave at Sweet Home plantation who escaped to Cincinnati. So scared by slavery, that at the threat of returning she tried to kill all her children. Love for her children and hatred of slavery causes her to commit an unthinkable crime of killing her own daughter Beloved in order to keep her children free from a life of bondage. Sethe is haunted by her memory and her daughter's ghost until Paul D, a fellow slave at Sweet Home, comes to live with her thirteen years old Sethe had arrived at the Garner's plantation in Kentucky (Sweet Home) as a replacement for Baby Suggs whose freedom has been purchased by the man who will became Sethe's husband and the father of her four children (Halle Suggs). After giving birth to her fourth child during her escape to freedom, Sethe experiences full freedom for the first time in her life. She has been scared by the physical brutality of the schoolteacher's nephews. She escapes from the enslaved population of Sweet Home. The schoolteacher and his nephew located Sethe and her group's hide out and came with the Sheriff. Sethe and her children were put back into slavery. Fury with the thought of putting her children back to the bondage of slavery she attempts to kill her own children.

Born of a slave mother, Sethe was brought up by the surrogate mother, Nan. From such problems Sethe likes her children to be free from these things. She does not like her children to be treated same as to her by the white masters. She would like to keep her

children far from such things. Sethe even thinks many wrong ideas in her mind about her children. In her mind, killing her children to save from slavery is ultimate expression of a mother's love. She loves her children very much and such ideas come to her mind. So, kills her first born baby named Beloved. She does not tell Denver the reason why she murder Beloved: She refuses to leave her children without a mother when they have gone to Ohio, and she risks her own life to reach them when she is released from jail. She returns to Baby Suggs house at 124 Bluestone Road; She stays there with her children and is determined to endure life in stoic fashion, even after it becomes obvious, that the house is haunted by the ghost of Beloved, her dead daughter. When a visit from Paul D Garner, a former slave from Sweet Home, sets into motion a series of life brittle and transforming events, including the return of daughter from dead. When Beloved shows up at 124 Bluestone Road, Sethe house, Sethe becomes devoted to the woman, she eventually comes to believe is the reincarnation of her murdered daughter.

Baby Suggs

Baby Suggs is Sethe's mother-in-law who was brought out of slavery by her son, Halle at Sweet Home. She is also called Grandma Baby, the spiritual Center of Morrison's *Beloved*. She was mother to Halle Suggs, mother-in-law to Sethe Suggs and grandmother to Howard and Buglar (Sethe's son) and Denver Suggs (daughter) and the child Beloved. She acts as a mother figure and stabilizing force for Sethe and Denver.

Sethe was her replacement on the plantation and Baby Suggs took Sethe and her children to 124, her home in Cincinnati. She was respected in the community but refused after Sethe's murder of her own daughter there. She even witnessed on event that her daughter-in-law, Sethe as an infanticide, her precious grandchild (Beloved) put to death at the hand of Sethe. When the Black community betrays her, she loses her faith in people. She withdraws from the community into the world of colors and resigned to her best contemplate colours until she died.

Beloved

Beloved is one of Sethe's children and the oldest daughter who was killed. Beloved came in the form of a woman in the house. She is approximately 19 year old who shows up at 124, Sethe's house with new shoes and a fancy dress.

She is child-like, her skin looks new and uncalloused. She even likes stories and sweets, as a child would, and she attaches herself to Sethe. The most common interpretation of Beloved's character is that she is the spirit of Sethe's dead child. Beloved is the supernatural and represents the spirit of multiple people; Morrison does not develop her character as an individual. She defines herself through Seth's experience and action.

Beloved represents Sethe's unnamed child. Her restless spirit haunts first as a ghost and then as a flesh and blood woman.

Denver Suggs

Denver is the second daughter of Sethe. She represents the future for the free Black community. She is a charmed child to Sethe. Denver was born on the Ohio River with the help of a white girl. Sethe was escaping to freedom from Sweet Home. She survived her mother's attempted murder and stayed in jail with Sethe because she was still a runaway slave along with her brothers and grandmother. Denver became isolated and self-centered. The town people avoid Sethe and her family after the murder. She was not happy when Paul D arrived and even, she behaved rudely to him. But when Beloved came, Denver was happy that her company came to her as a sister. Denver was the first to recognize Beloved as her sister returned from the dead.

Denver tried to protect Beloved from Sethe because she was afraid that Sethe might try to kill one or both of them again. As Beloved gradually looked over the house and weakened Sethe, Denver recognized that the family's survival rests upon her shoulder. Denver, being a naturally bright young woman, recognized that the demanding ghost would never be satisfied. One daughter Beloved is dead and remains forever as child haunting their house. Denver lives as a child, never venturing beyond her own yard. Denver ended up being the one to go outside of 124 to get help in the end and took care of Sethe once Beloved left.

Mr. and Mrs. Garner

The Garners owned Sweet Home; a plantation house where black slaves were kept like cattle. The Garners thought that they were superior to other slaves. Morrison depiction of this character of liberal brand of slavery demonstrate that regardless of whether a master was to be considered as a kind or mankind; slavery was still slavery. Mr. Garner treated his slaves kindly and mercifully and his wife Lelliam Garner treated both Baby Suggs and Sethe very

lovingly and humanely. She did not punish Sethe for stealing fabric to make herself a wedding dress. She gave Sethe a pair of crystal earrings as a wedding gift.

After Mr. Garner's death Mrs. Garner handed over Sweet Home to her cruel brother-in-law, the schoolteacher, as she became incompetent and ill. The death of Mr. Garner left the plantation in debt and forced Mrs. Garner to sell their slaves.

Halle Suggs

Halle Suggs is Sethe's husband and the youngest of Baby Suggs' eight children. He is the only one that Baby Suggs was allowed to keep as her son. He earned enough money to purchase his mother's freedom. Sethe chose him from among the available young men enslaved at Sweet Home. Along with Sixo, Halle planned to escape to freedom.

Howard and Duglar Suggs

Howard and Buglar Suggs are the two oldest children of Sethe and Halle Suggs. They lived their life with the constant anxiety of wondering what their resident ghost would do to them. They were even frightened by their mother and by Beloved's ghost. They lived in the house with the knowledge that their mother tried to kill them. Finally, they ran away from124 Bluestone Road.

Amy Denver

Amy Denver is a young white girl and a slave who took care for Sethe when Sethe ran away from Sweet Home. When she found Sethe lying on the grass helplessly, she took Sethe to an abandoned shed and managed her blooded, swollen feet and soothed the whelps on her back with cobwebs. She helped with Sethe's delivery of her fourth child, Denver. She headed to Boston on a quest for Carmine (red) velvet. Amy is an excellent example of Morrison who challenges white supremacy.

===

Bibliography

Morrison, Toni : ***The Bluest Eye***. Vintage,1999.

_____. : ***Sula,*** London,

Vintage, 2005.

_____.   : ***Song of Solomon***,
London, Vintage,1998.

_____.   : ***Tar Baby,*** London,
Vintage, 2004.

_____.   **: *Beloved,*** New York,
            Vintage
International, 2004.

_____.   : ***Jazz***, London,
       Vintage,2001.
_____.   : ***Playing in the
Dark Whiteness
and the Literary
Imagination,***
New York, Vintage
Books, 1993.
_____.   : ***Paradise,*** London
Vintage, 1999.

_____.   : ***Love***, New York,
Vintage International,2005.
_____.   : ***A Mercy,*** New York,
Vintage International,
       2009

==

==
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Khangembam Bharati Devi
Toni Morrison's Novel ***Beloved*** – A Character Analysis   106

Studying Bama's *Karukku* as a *Bildungsroman*

Suresh Kumar
Assistant Professor
Department of English
Govt. College Indora, 176401
Kangra, Himachal Pradesh, India
Email: vijaysuresh8890@gmail.com
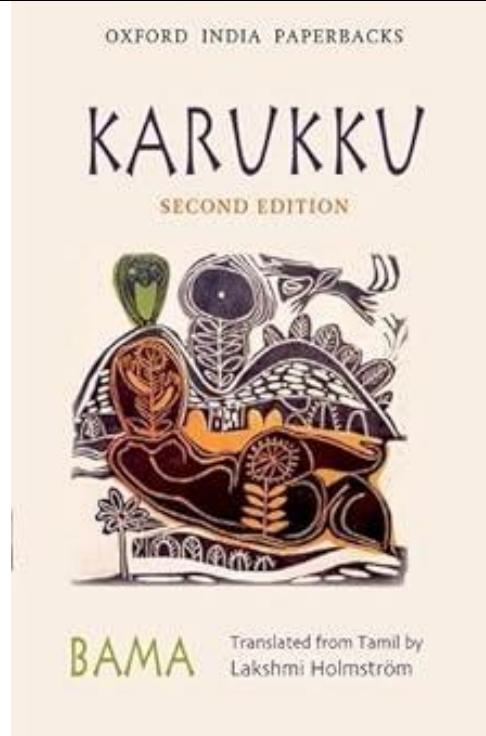
Courtesy: www.amazon.com

Abstract

Bama (born 1958) is considered a significant Dalit woman writer from contemporary India. In her seminal work, ***Karukku*** (1992), Bama records her most traumatic experiences in the Convent, Church, seminary, and the Christian community that become the centres of discrimination based on caste. Besides the narratives about the separate human settlement in the village, lower caste people working for upper castes on low wages, the tradition of leftover, hierarchical possession over natural resources like water of lakes, rivers or pastures showcase the

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Suresh Kumar
Studying Bama's *Karukku* as a *Bildungsroman*   107

mindsets of society. This research paper discusses how *Karukku* is a Bildungsroman while tracing the growth of the protagonist from childhood into maturity imparting moral and social values through this novel.

Keywords: Bama, *Karukku,* Bildungsroman, discrimination, Convent, Church, seminary, Christian community.

Bama Faustina Soosairaj

Courtesy: https://english.mathrubhumi.com

Bama's autobiographical novel, *Karukku*, narrates her experiences starting from a village in Tamilnadu since her childhood where her Christian parents live, revealing the customs and rituals of the village, folktales and myths she listens to from the elders, her experiences in the school, hostel, Convent, Church, at workplace and society at large all contribute to transforming her character.

Bildungsroman, a subclass of a novel, is a German term which originated from two German words: 'Bildung' and 'Roman' meaning 'education'/ 'formation' and 'novel' (your dictionary.com) respectively which refer to the German tradition of 'self-cultivation'. This signifies the "novel of formation". The subject of a bildungsroman is the development of the protagonist's mind and character in the passage from childhood through varied experiences, often through a spiritual crisis, into maturity. Besides, this process or evolution generally involves the recognition of one's identity

==
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Suresh Kumar
Studying Bama's *Karukku* as a *Bildungsroman* 108

and role in the world around them (Abrams 255). This mode began in Germany with K.P. Moritz's *Anton Reiser* (1785-90) and with the publication of Johann Wolfgang Goethe's Wilhelm Meister's *Apprenticeship* (1795-96), the genre came into vogue. Though the genre proliferated in Germany, it influenced writers across the globe rapidly. In England, the term was popularized by Carlyle with his translation of Goethe's classic work into English in 1824 which paved the way for the other English writers to toe the line. It includes Charlotte Bronte's *Jane Eyre* (1847), George Eliot's *The Mill on the Floss* (1860), Charles Dickens's *Great Expectations* (1861), Somerset Maugham's *Of Human Bondage* (1915), and Thomas Mann's *The Magic Mountain* (1924) (Abrams 255) The term was coined by Karl Morgenstern and used by Wilhelm Dilthey who legitimized and popularized it in 1870 and 1905 respectively.

Bildungsroman is different from the other subclasses of the novel because the narrative in such novels revolves around the protagonist—may be either 'an artist', 'an orphan', 'a runaway' or 'a misfit'--- who while grappling against the issues of 'class struggle', 'sexual frustration' or 'alienation' finally become able to evolve his/her character. Secondly, it emphasizes the protagonist's attainment of maturity and recognition of his/her roles and identity in the world and besides these, such novels give a deep insight into the lives of the characters and their struggle against the inner and outer crises. In simple words, yourdictionary.com describes the characteristics of a bildungsroman: 1) the main character questions something in his/her life that might have due to some big loss or some emotional change. 2) Such a questioning the protagonist feels inside pushes him/her to gain life experience or seek knowledge. 3) The journey the protagonists take towards maturity or enlightenment becomes full of twists and turns and the outcomes they expect might change or their life can take a twist they do not expect. 4) Finally, through their journey, the character grows mentally and physically. They gain maturity they did not have at the beginning of the story. They blossom into grown-ups. In addition to this, there is a long list of novels centring on the theme of the protagonist's attainment of role and identity in the world. In this context, Henry Fielding's *The History of Tom Johns: A Foundling* (1749), Jane Austen's *Emma* (1815), J. D. Salinger's *The Catcher in the Rye* (1951) etc. can be seen as an example of Bildungsroman. To focus on the protagonist's journey to the formation of his/her character through several thick and thin, the plot in Bildungsroman generally unfolds as mentioned below: Protagonist's emotional loss, departure from family, encounter with self and society,

===

Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Suresh Kumar
Studying Bama's *Karukku* as a *Bildungsroman*   109

attainment of knowledge and maturity, reconciliation with changing values of society, and family reunion. While dealing with some of the common features of the proposed subclass of the novel, it is generally observed that societal constraints compel the protagonists' propensity for the attainment of maturity to leave their locale and family with a view to going to a more developed city for the betterment of their condition. This separation helps them realize their roles in the world. On their journey to the attainment of maturity, the protagonists are always accompanied by some strangers who play a crucial role in broadening their understanding and practical knowledge about the world. After the attainment of knowledge, the protagonists unite with their families. Bildungsroman always ends with a positive note that people's mental strength enables them to overcome all that hampers their gateway to success (Rawat 10).

An important subtype of the Bildungsroman is the **Kunstlerroman**, "artist-novel" which represents the development of the novelist or the other artist from childhood into the stage of maturity that signalizes the recognition of the protagonist's artistic destiny and mastery of an artistic craft. Charles Dickens's *David Copperfield* (1849-50) is considered an early example of this subtype (Abrams 255).

In the opening of the novel, Bama describes her village as beautiful encircled by the mountains, a sort of natural border. There are numerous lakes and ponds in the village separate for every caste or community. There is a small bus stand at the entrance of the village. Beyond the bus stand, there is a stream that runs full of water only in the rainy season otherwise it stinks as it is used by the villagers as an open toilet. In small settlements of Nadars twenty families known as Odapatti live there on the left and climb Palmyra palms for livelihood. To the right, the Koravar there live who used to sweep streets. Some distance away there was Kusavar who used to make earthen pots. Next to that, there was Palla. Thereafter, exists the protagonist's settlement, the Paraya settlement. It is almost near the cemetery. Bama writes:

I don't know how it came about that the upper-caste communities and lower-caste communities were separated like this into different parts of the village. But they kept themselves to their part of the village, and we stayed in ours. We only went to their side if we had any work to do there. But they never, ever, came to our parts. The post office, the panchayat board, the milk-depot, the big shops, the church, and the schools-all these stood in

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Suresh Kumar
Studying Bama's *Karukku* as a *Bildungsroman* 110

their streets. So why would they need to come to our area? Besides, there was a big school on Naicker Street which was meant only for upper caste children. (Bama 7)

In this way, Bama acquaints the readers about the human settlement in her village which reveals the division of the village and its natural resources based on castes. She shows that the institution of education, health, civil supply, and worship were in the jurisdiction of the upper-caste people and an instance of untouchability being practised in the form of a school that restricts the lower-caste people.

Thereafter, Bama shares about the ways the people of the village both i.e. upper-caste and lower-caste earn their livelihood and reveals their economic conditions. She writes:

Most of our people are agricultural labourers. When there is no call for work in the fields, they go up to the woods on the mountains and make a living by gathering firewood and selling it. People from the better-off castes never have such problems, though. They own fields with boundaries; they have dug wells and established pump sets; they can pump their land all year; they eat well and live in comfort in their homes. Anyway, besides wells there are any number of ponds in these parts. (2)

When it comes to the lower caste streets in the case of fetching water from the water pump, there used to be a lot of long queues waiting for their turn fighting and arguing for their turns after 5 O'clock in the afternoons (8). Bama exposes the practice of bonded labourers in respect of her family and society. She writes, "More than three-quarters of the land in these parts are in the hands of the Naickers. People of our community work for them, each Paraya family is attached to a Naicker family, as panniyaal, bonded labourers. As far as I have seen, it is only the Palla and Paraya communities who work in this way. Other communities don't have to work so hard" (48). Everyone in Bama's community has to work hard for their livelihood except the fewest of teachers' families. Besides this, Bama says that her father was in the Indian National Army and whenever he used to be at home for vacation, he managed a variety of delicious food for the family. Although he left some money at home, as it is spent, the family had to experience a financial crisis. Sometimes the family is forced to starve and during such circumstances, the basic needs of the family are managed by her mother and grandmother. Her grandmother used to work in the homes

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Suresh Kumar
Studying Bama's *Karukku* as a *Bildungsroman*   111

of Naickers and bring leftovers which used to feed the stomachs of the family members (16), whereas her mother feels compelled and works as coolie to meet the basic needs of the family (72).

Further, Bama shares her poignant experiences as a student during school and college days like how the idea of casteism or discrimination based on caste remains consistently prevalent in the minds of educators or teachers even those who are supposed to spread the light of wisdom to remove the darkness of ignorance. Despite the provisions of eliminating untouchability under Article 17 of Fundamental Rights in the Constitution of India, whatever the protagonist experiences and observes becomes an irony in this respect (Bakshi 55). The protagonist shares an experience when she was in seventh class. She says that she used to play with other students after school in the evening every day. Once they were playing and climbing onto the trees like neem and coconut in front of the school. While playing a coconut falls at her touch just by mistake. The students got scared and ran home leaving the coconut there only. They named her before the headmaster when got enquired. Bama writes:

> The next morning at assembly, the headmaster called out my name. 'You have shown us your true nature as a Paraya,' he said. You had climbed the coconut tree yesterday when everybody else had gone home, and you stole a coconut. We cannot allow you inside the school. Stand outside.' I was in agony because I had been shamed and insulted in front of all the children. (19)

Here we see the student could have been rebuked for not climbing the trees generally or she should have been counselled, but chiding and humiliating her in the name of her caste in front of all children showcases the casteist mindset of the headmaster. This incident remains indelible in the heart of Bama as a child and haunts the rest of her life. When she stays in the hostel after eighth class, Bama says that the Warden-sister used to behave badly with the lower-caste students. She used to comment publicly that these Cheri [lower caste] starve at home and become weak when they go home on holidays whereas turn fat here in the hostel (20. Sharing one more experience, she says:

> All the same, now and then, our class teacher, or the PT teacher would ask all the Harijan children to stand up, either at assembly or during lessons. We'd stand. They'd write down

===

Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Suresh Kumar
Studying Bama's *Karukku* as a *Bildungsroman*   112

our names, and ask us to sit down again. We felt really bad then. We would stand in front of nearly two thousand children, hanging our heads in shame, as if we had done something wrong. Yes, it was humiliating. (21)

Besides these, Bama experiences discrimination based on caste in the convent (25) and in the college (73).

The life of Bama's grandmothers as she mentions her two grandmothers becomes an epitome of deprivation, struggle, and humiliation which they undergo with patience for the sake of her family. Bama writes:

Both my grandmothers worked as servants for Naicker families. In the case of one of them, when she was working in the fields, even tiny children, born the other day, would call her by her name and order her about, just because they belonged to the Naicker caste. And this grandmother like all the other labourers, would call the little boy Ayya, Master, and run about, and run about to do his bidding. It was shameful to see them do this. Even the way they were given their drinking water was disquieting to watch. The Naicker women would pour out the water from a height of four feet, while the Paati [grandmother] and the others received and drank it with cupped hands held to their mouths. I always felt terrible when I watched this. (16)

Besides experiencing disrespect and humiliation while working for the upper-caste families during the day, Bama's grandmother had a very strict routine. She used to wake up before dawn and go to the Naicker houses to sweep the cowshed, to collect the dung and dirt. After that, when coming home, she used to bring the leftover rice and curry from the previous evening. After having brought the leftovers home, she used to feel as if she had been given the elixir of the Gods (16). Everyone considered her a true and proper servant. She was also a Kotthaal who used to hire labourers for them and used to bring them to work regularly. She used to supervise them and used to clear their wages. Generally, she used to go to work every day except Sundays. Even on Sundays, "Sometimes, the Naickers insisted, she would rush through Pusai before daylight on Sunday, and then run to work. She'd rise before cock-crow at two or three in the morning, draw water, see to the household chores, walk a long distance to the Naicker's house, work till sunset,

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Suresh Kumar
Studying Bama's *Karukku* as a *Bildungsroman*   113

and then come home in the dark and cook a little gruel for herself" (49). The hectic routine, discrimination being a lower caste, and humiliation make Bama agonic and compel her to think about the upliftment of her community.

One of the most significant things Bama exposes through this novel is her realization of the real faces of the convent, the Church and Christianity. Whatever discrimination Bama had experienced, observed, and had her community undergone since her childhood and she had been acquainted with by the diverse narratives in society by the older generation and folktales gets approved with her direct encounter with the practices and rituals in the Convent and Church. After seeing her community working hard for their livelihood and survival (48), children going to work instead of schools (55), corruption being practised by the government agencies (64), the practice of giving lower wages to women than men for the same work (55) and several other unjust practices encourage Bama to take an initiative for the liberation and upliftment of her community because she feels agonic at every step of her life seeing how the upper caste people treat her community. Having been inspired in this way, Bama turns a rebel and while going against the wishes of her parents joins the college on the advice of a nun and desires to become a nun to change the destiny of her community through her consistent efforts. Her parents had wished her to stay at home as there was no money for her college studies. After her admission her father writes a letter to her, "'You listened to the nun's advice and joined college; so now ask them to give you the money; go on go to them'" (75). But Bama did not go back. She endured all the shame and humiliation and stayed on with deprivations. After completing her Bachelor of Education, she starts working and her life becomes secure and stable because of the regular money in hand, and she realizes "those who have the cash to spend can always afford to live in comfort" (76).

At this point, she thinks about the people of her community as Bama writes, "I realized that if only the children on my street acquired a little education and found jobs and found jobs, they too could live reasonably well. But, then, how are they to educate themselves? The struggle to fill their bellies is their main struggle, after all" (77). She says that it was this desire to change the destiny of the children to better themselves that motivated her to become a nun and enter a convent. But after entering the convent she sees the reality that the convent did not care to help the poor people, it only wished to serve the children of the wealthy. Students were discriminated against

==
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Suresh Kumar
Studying Bama's *Karukku* as a *Bildungsroman*   114

based on their class. This was not the objective of a convent. It differed in practice and for it stands. The nuns were required to make three vows: of poverty, chastity, and obedience and were supposed to observe them. But these vows become a means of control and enslavement. Nuns in that convent did not know the meaning of poverty. As Bama raised her voice against discrimination based on class and caste, she was transferred to Jammu. She finds it difficult to spend time there as other nuns do not talk to her. Having experienced the hypocrisy being practised in the convent, Bama decides to leave the convent (126). She experiences endless hardships after leaving the job, and becomes unable to meet her basic needs but for her mental peace and justice matter more than hypocritical self-materialism without her community's liberation. Instead of going home, she reaches Madurai in the hope of finding some job outside the world she has just left.

The above analysis of the novel presents the arduous journey of Bama's life. The novel, while tracing her journey since her childhood confirms the features of Bildungsroman like Bama questions the fate or conditions of her community, the convent, and the Church that privileges the upper-caste people. The agonic conditions of the lower-caste people compel Bama to find some way for the liberation and upliftment of her community. Therefore, she rebels against her parents i.e. takes admission to the college against the wishes of her parents, becomes a nun and enters the convent. She finds just the opposite of what the convent stands for. Here, she becomes aware of the reality of this world. She had desired to bring about a change in society through this medium but now realizes that it is not possible from the convent in any way. So, she decides to leave the convent and the order. She returns to her home but before reaching home she meets her friend in Madurai to discuss finding a job for her. Through her lifelong journey with twists, Bama grows mentally and physically to maturity. She shares the essence of her life that an individual can change his or her life with education only. Education is the only tool to change the destiny of any individual. Moreover, Bama's *Karukku* becomes an appropriate example of Bildungsroman.

===

Works Cited

Abrams M.H. and Geoffrey Galt Harpham. *A Glossary of Literary Terms*. Cengage Learning India
    Private Limited, 2018.

===
Language in India www.languageinindia.com**ISSN 1930-2940 23:11 November 2023**
Suresh Kumar
Studying Bama's *Karukku* as a *Bildungsroman*   115

Bakshi, PM. *The Constitution of India*. LexisNexis, 2020.

Bama. *Karukku*. Trans. by Lakshmi Holmstrom. Oxford University Press, 2022.

Rawat, Archana. "Study of the Elements of Bildungsroman in Anita Desai's Novel: *The Village by the Sea*" The Criterion: An International Journal in English Vol. 14, Issue-V, October 2023.

==

Exploring Educational Priorities in Post-Pandemic Era: Tertiary Level EFL Context of Bangladesh

By

Shaikat Das
21277002

A thesis submitted to the Brac Institute of Languages (BIL) in partial fulfillment of the requirements for the degree of MA in TESOL

Brac Institute of Languages

Brac University

October, 2023

Declaration

It is hereby declared that

1. The thesis submitted is my own original work while completing degree at Brac University.

2. The thesis does not contain material previously published or written by a third party, except where this is appropriately cited through full and accurate referencing.

3. The thesis does not contain material which has been accepted, or submitted, for any other degree or diploma at a university or other institution.

4. I have acknowledged all main sources of help.

Student's Full Name & Signature:

_____

Shaikat Das
21277002

ii

Approval

The thesis titled "Exploring Educational Priorities in Post-Pandemic Era: Tertiary Level EFL Context of Bangladesh" submitted by

 Shaikat Das (21277002)

Of Spring 2023 has been accepted as satisfactory in partial fulfillment of the requirement for the degree of MA in TESOL on 5th October 2023.

Examining Committee:

Supervisor:
(Member)

_____
Harunur Rashid Khan
Associate Professor (adjunct), BIL,
Brac University

Program Coordinator:
(Member)

_____
Lady Syeda Sarwat Abed
Senior Director, BIL,
Brac University

External Expert Examiner:
(Member)

_____
Dr. Qumrul Hasan Chowdhury
Assistant Professor, Department of English
University of Dhaka

Departmental Head:
(Chair)

_____
Lady Syeda Sarwat Abed
Senior Director, BIL,
Brac University

Ethics Statement

I state that the thesis entitled "Exploring Educational Priorities in Post-Pandemic Era: Tertiary Level EFL Context of Bangladesh" is my original work submitted to BIL as a partial requirement for my MA in TESOL degree. No part of this work has been plagiarized or copied from any other published or unpublished work. I acknowledge that I have not adopted any unfair means while writing this thesis. Moreover, I have maintained the APA 7th style and cited the pertinent literature correctly in both the in-text and reference sections. Finally, I accept that if any unethical element is noticed in this work, it can lead to the cancellation of this submission.

Abstract

An educational priority in a curricular approach to education is an idealistic assertion that defines what students will learn due to participating in educational opportunities provided by an institution or division at a particular college or university (What Is Educational Priority | IGI Global, n.d.). There is no denying that the COVID-19 pandemic has created the necessity of many educational priorities (beyond traditional teaching-learning practices) at different levels of education, which can play a significant role in ELT pedagogy in the present time. Therefore, this study follows a qualitative approach where I conducted semi-structured interviews with 6 tertiary-level EFL teachers from 5 private universities and 4 TESOL students from 2 private universities in Bangladesh, to determine the extent those institutions have incorporated the post-pandemic educational priorities, mainly digital resources, empathy, mental well-being, blended classrooms, alternative assessments, 21st-century education and skills, SDG (Sustainable Development Goals), and benignant usage of AI (Artificial Intelligence) in ELT. I analyzed the interview data through a thematic analysis while considering the participants' beliefs, attitudes, insights, and experiences. Finally, this research has explored all these priorities and provided pertinent recommendations on incorporating such priorities for further development of the Bangladeshi EFL context.

Keywords: EFL context; blended learning; empathy and mental well-being; alternative assessments; 21st-century skills; SDG; AI; CPD.

Dedication

I gladly dedicate this thesis to my lovely parents, Mr. Tapan Das and Ms. Shika Das, who love me unconditionally and always sacrifice their happiness and comfort for me. I am eternally indebted to my parents for their selfless love and motivation.

Acknowledgement

At the outset, I would like to express my humblest gratitude to Lord Krishna, who has provided me with the intelligence and knowledge to do something productive. Then, I would like to thank my thesis supervisor, Mr. Harunur Rashid Khan, from the core of my heart, who has constantly guided and supported me throughout this work. After that, I would like to thank all my TESOL course teachers from BIL, namely, Dr. Faheem Hasan Shahed, Dr. Qumrul Hasan Chowdhury, Mr. Mamunur Rashid, Ms. Hasna Khanom, Mr. Mohammad Aminul Islam, and Mr. Md. Mahbubul Islam. With their dedicated efforts and effective teaching, I have reached this far. Finally, I am grateful to Lady Syeda Sarwat Abed, the founder and senior director of BIL, for establishing and directing such a glorious institute for language education.

Table of Contents

Shaikat Das Master's Dissertation Educational Priorities Post-Pandemic Era: EFL Context of Bangladesh

List of Tables

List of Acronyms

SDG   Sustainable Development Goals

4IR   Fourth Industrial Revolution

LMS   Learning Management System

AI   Artificial Intelligence

CPD   Continuing Professional Development

UGC   University Grants Commission

OBE   Outcome-based Education

IQAC   Institutional Quality Assurance Cell

Chapter One

Introduction

This chapter covers the background and introduction of the entire study while giving importance to the post-pandemic innovations in EFL teaching-learning and the significance and rationale of the current study. Moreover, the readers will get to know the research questions and objectives of the study while going through this chapter.

1.1 Introduction and Background of the Study

The COVID-19 pandemic hit the world at the end of 2019, affecting almost every nation's essential sectors. The education sector of Bangladesh was affected by the hit in March 2020, and all the educational institutions were closed.

Meanwhile, the Bangladesh Government and UGC (University Grants Commission) took the initiative of distance online teaching-learning at every level of education. As a result, online Educators have been extensively used for teaching and learning the English language. Until now, blended learning has become the standard teaching method at all academic levels, including higher education, especially during the COVID-19 pandemic (Menggo & Darong, 2022). According to Aktar et al. (2022), online education is pre-planned, organized, and methodically created over time to address particular needs that offline or in-person education does not provide. However, many people have questioned the benefits of using virtual instruction and testing. Mainly how to teach and evaluate the four English language skills— listening, reading, writing, and speaking through online sessions when most educators and learners are essentially devoid of the necessary technical means and internet access (Hossain, 2021). According to Khan (2021), despite confronting enormous challenges, EFL teachers

have continued the teaching-learning process during the dire situation of COVID-19 in Bangladesh. Some of the primary challenges in education in the Bangladeshi context have been identified in a study by the World Bank in 2020, such as the lack of access to TV-based learning programs for a large number of students, the digital divide between wealthy and poverty-stricken students, the tendency of doing more household chores than studying and significant gender discrimination ("Keeping Bangladesh's Students", 2021). Several language educationalists have previously brought up the subject of inequality and student empowerment in foreign language classrooms (Benesch, 1999; Pennycook, 2001), as cited in (Al-Nofaie, 2023).

Additionally, an article reported by Unicef (2021) claimed that cognitive deficit, mental discomfort, missed school meals and routine vaccines, a higher likelihood of leaving formal education, a rise in child labor, and an upsurge in child marriage are just a few of the startling side effects of school closures (Selim & Thaung, 2021). Empathy, in this regard, is a priority. According to Stojiljkovi et al. (2012), as cited in (Barton & Garvis, 2019), empathy is a crucial quality of effective educators. Empathy, thus, facilitates efficient communication between educators and students. Teachers who possess empathy can better manage their many responsibilities, including dealing with parents in society.

On top of that, focusing on the teachers' importance of digital literacy, Palacios-Hidalgo and Huertas-Abril (2022) claim that after the pandemic's effect on education, the use of technology appears to be the only option to ensure that teaching and learning continue perpetually. Besides, regarding the mental well-being of the students, which is an essential educational priority, Sauer et al. (2022) state that to prevent a situation where a significant percentage of current pupils and soon-to-be fully adult people are battling mental health difficulties like depression or post-traumatic stress disorder, disruptions in mental well-being

must be adequately examined. Another post-pandemic priority is an alternative assessment system, which has reportedly acquired some popularity in the TESOL community, according to Brown and Hudson (1998), because language-testing procedures attributed to language learning are inherently distinct from those employed in other fields of study (Al-Mahrooqi & Denman, 2018). Besides, it cannot be denied that incorporating 21st-century skills and the SDG in EFL teaching-learning is inevitable due to their enormous contribution to making students skilled and responsible in this era. Finally, due to the emergence of AI, many sectors, including education, are highly affected positively and negatively. Therefore, it is time to explore whether ELT practitioners consider the usage of AI as a threat or opportunity in the teaching-learning process. This study, thus, mainly aims at exploring the application of the post-pandemic priorities, such as employing empathy-based education, using digital resources, addressing digital inequalities, ensuring the mental well-being of the students, implementing blended and flipped classrooms, doing alternative assessments, incorporating priorities of 21st-century education and skills, the Sustainable Development Goals (SDG) and beneficial usage of AI (Artificial Intelligence), which are yet to be explored in the tertiary EFL context of Bangladesh. Private universities have been particularly focused as I belong to a private university and I have observed many of these priorities in my university and would like to explore them in other privately run universities in Bangladesh.

1.2 Problem Statement

The COVID-19 pandemic has taught the education system that traditional classrooms can be replaced with digital classrooms, and students can be taught effectively through various digital platforms and resources. However, there are subtle issues that, if not dealt with sincerely, holistic and quality education is impossible. There is no denying that today is a post-pandemic era, and the way teaching-learning occurred during the pandemic is still

3

pertinent in education to a great extent. These priorities must be met if we want to tackle such challenging situations in the future. Therefore, it is high time the researchers explored these priorities in the educational fields and became well-equipped to strengthen EFL teaching-learning in this post-pandemic era.

1.3 Research Questions

1) What decisions did the institutions follow while including the educational priorities in the EFL curriculum during the pandemic?

2) Which educational priorities and specific measures did private universities in Bangladesh take to maintain an effective EFL teaching-learning process in the post-COVID-19 period?

3) How do the teachers consolidate their while-pandemic "knowledge gain" and "knowledge transfer" in this Post-pandemic era? Moreover, why do they do so?

1.4 Research Objectives

1) To determine the institutions' decisions while including the educational priorities in the EFL curriculum during the pandemic.

2) To discover the educational priorities and specific measures private universities in Bangladesh have taken to maintain an effective EFL teaching-learning process in the post-COVID-19 period.

3) To explore the instructional (dynamics) changes and adaptations in the post-pandemic era and how the teachers defend their position in this regard.

Chapter Two

Literature Review

This chapter highlights the relevant literature based on the post-pandemic educational priorities in ELT, which incorporates blended learning, LMS, mental well-being, alternative assessments, priorities of 21st-century education and skills, SDGs, 4IR, AI, CPD, post-pandemic policies by UGC Bangladesh, post-pandemic private university EFL context of Bangladesh, the conceptual framework and literature gap.

2.1 Blended Learning

Blended learning, sometimes called "hybrid learning," combines traditional classroom instruction with online learning (Western Governors University, 2021). Blended learning necessitates the adaptation of educators and learners to digital technology, modern teaching techniques, flexible educational processes, and the efficacy of time, location, expenditures, learning motivation, and learning autonomy (Menggo, 2022). Furthermore, blended learning is an innovation in education that adapts to changing patterns of social interaction and the evolution of information technology (Abdullah, 2018; Zhang & Zhu, 2017) as cited in (Menggo, 2022). During COVID-19, blended learning permitted a partial restoration to the intended 'normalization' while maintaining the contemporary hygienic measures of social distance and seating capacity (Batista-Toledo & Gavilan, 2022). However, according to Oyedotun (2020), a new reality emerged in the education industry during the COVID-19 pandemic. He believes that the pandemic has revealed and aggravated inequality in underdeveloped nations, with the author arguing that the digital divide between students and professors has suddenly become evident since Internet access varies by location. To mitigate the negative consequences, many educational institutions started using Massive Open Online

5

Courses (MOOC) and Small Private Online Courses (SPOC) in the course of learning, which include video lectures, assignments with feedback, interactive experimentation, and various discussion forums (Brauweiler 2013, 2014c; Brauweiler & Noack, 2020; Brauweiler & Scholz, 2015) as cited in (Dyczkowska, 2021). Fernandez et al. (2022) conducted a case study in India during the pandemic, where they claimed that the compatibility of both synchronous and asynchronous learning could direct toward a balanced teaching-learning. In a Narrative Study on the EFL teachers' teaching experience during the pandemic, Aktar et al. (2022) mentioned that teachers must possess technological expertise alongside subject and pedagogical knowledge, which include the ability to operate a variety of devices, utilize necessary software and apps, track relevant materials from Open Education Resources (OER), choose, adapt, and adopt online materials, and handle on line platforms for learning management systems and transfer, such as Zoom, Google Meet, Google Classroom, Microsoft Teams, Canvas, and Moodle.

2.2 LMS (Learning Management System)

According to Chaw and Tang (2018), The LMS is an online mechanism that provides educational institutions, from the primary to the tertiary levels, with a practical solution for delivering learning, equipped with features like content management and student administration. The LMS offers a valuable platform for students to access course materials, take online tests, and more at a time and location that is feasible for them (Poulova et al., 2015). One of its primary strengths is that the LMS utilizes the web to provide collaborative features like blogs, forums, and Wikis to support education o outside of traditional physical classrooms (Al-Fadly, 2013).

2.3 Empathy

Empathy is the competency to understand and experience another person's ideas, feelings, and experiences, which entails both perceiving another person's emotional condition and experiencing comparable emotions (cognitive empathy) on one's own (affective empathy) (National Geographic Education Staff, 2022). Teacher empathy is demonstrated by educators' efforts to truly understand their students' personal and public circumstances, respond appropriately to their feelings, and convey their recognition and concern for them (Meyers et al., 2019) as cited in (Tan, 2022). Sharing personal narratives, reading appropriate literature, collaborative learning, cross-age, and peer teaching, and role-playing are all successful methods to foster empathy in learners (Decety & Yoder, 2016; Oxley, 2011; Pinker, 2011; Horsthemke, 2015) as cited in (Tan, 2022). According to Olderbak et al. (2014) and Scherer (1984), as cited in (Aldrup et al., 2022), affective empathy may stimulate emotions that are positive as well as negative because emotions are multidimensional and different types of emotions will result in different physiological and behavioral responses.

2.4 Mental Well-being

The World Health Organization (2004) frames mental health as a component of a broader behavior set that leads to a sound, blissful, and fulfilling life (Nortje, 2023). Much emphasis has recently been given to mental health, as its importance in attaining sustainable global development goals has risen (Jamshaid et al., 2023). The researchers also claim that many studies on college or university students' mental health during COVID indicate a wide range of findings, with clinical diagnoses of depression increasing by 1.3% to 100% and anxiety increasing by 1.3% to 100% (Jamshaid et al., 2023).

2.5 Alternative Assessments

Evaluation determines the value and efficacy of educational programs and items. In contrast, assessment is described as assessing student learning and human traits such as aptitude and motivation (Reeves, 2000). The term "alternative assessment" refers to those unconventional or alternative types of assessment that started to appear in schools during the 1990s in reaction to the perceived shortcomings of more conventional assessments, particularly standardized tests (Al-Mahrooqi & Denman, 2018, pp. 4851– 4856). Formative and summative assessments are alternative online assessments that can be used in school, which include evaluations of the student's cognitive abilities, performance, writings and journals, portfolios, and self and peer evaluations (Arifuddin et al., 2021). Formative assessment discerns student learning and delivers constant feedback that students and teachers may utilize to strengthen their learning experience. In contrast, Summative assessments are intended to assess student learning by comparing it to an established standard or benchmark after a unit of teaching (Carnegie Mellon University, n.d.). According to Aktar et al. (2022), after evaluating the shortcomings of the traditional testing system, it is time to reconsider and suggest alternatives, such as frequent and online formative assessments using online quizzes, activity sheets, summaries, and observations, as well as project-based assignments, student-friendly and safe assessment methods such as crafting videos and creating e-portfolios.

2.6 Priorities of 21st-Century Education and Skills

The term "21st-century skills" implies a broad range of knowledge, abilities, work habits, and personality traits that are thought to be crucial for success in today's world, particularly in higher education programs, modern careers, and workplaces, by instructors, reformers of schools, professors at colleges, employers, and other individuals (Sabbott, 2016). Teachers are tasked with determining whether the present competencies and teaching practices are

8

intended to incorporate the 21st-century frameworks, which offer strategies to determine the skillset learners must develop for employment in the future workforce (González-Pérez & Ramírez-Montoya, 2022). According to the researchers, three categories of competencies are listed: (1) learning skills (innovation, critical thinking, problem-solving, and communication and collaboration); (2) literacy skills (information, media, and ICT literacy); and (3) life skills (adaptability, flexibility, initiative, and self-direction; social and intercultural competence; productivity, accountability, and leadership and responsibility).

2.7 SDG (Sustainable Development Goals)

The Sustainable Development Goals (SDGs), commenced by the United Nations (UN), is a global framework related to Critical English Language Teaching that must be achieved globally by 2030 (Mambu, 2022). According to Ferrer-Estévez and Chalmeta (2021), the UN emphasizes the importance of achieving SDGs4 (Quality Education), the seventh goal of which (4.7) states: *" By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and culture's contribution to sustainable development."* UNESCO Assistant Director-General for Education Quian Tang indicates the dual meaning of SDG 4 in the introduction of the book "Education for the SDGs": The acquisition of knowledge, abilities, attitudes, and behaviors that lead people in the direction of a sustainable future is what makes education both a goal itself, as well as a tool for fostering the social transformation required for the accomplishment of the other global goals (Ferrer-Estévez & Chalmeta, 2021).

2.8 AI (Artificial Intelligence)

"AI" refers to highly advanced and potent computing technology that can effectively think for itself and respond quickly based on the information provided (Moore, 2019). Mijwil et al. (2023) opine that through e-learning and periodic instruction, this science aids learners effectively because these programs thrive for helping students locate the necessary study material skillfully and access any resource they opt for without restriction. In the last two years, the education sector has undergone enormous change, and e-learning has begun to take hold in schools, colleges, and universities. Therefore, Artificial intelligence applications are now required in teaching (Mijwil et al., 2023). The efforts to tackle the pandemic provide many breakthroughs, and the Fourth Industrial Revolution's developing technologies, such as artificial intelligence (AI), have the potential to influence how future generations of students will be educated significantly (World Economic Forum, 2021) as cited in (Aktar et al., 2022).

2.9 4IR (Fourth Industrial Revolution)

Founder and Executive Chairman of the World Economic Forum (WEF), Klaus Schwab invented the term 4IR (Fourth Industrial Revolution) (Lavopa & Delera, 2021). The fourth industrial revolution (4IR) is a significant emergent sociological phenomenon that has the potential to reshape society and individuals throughout the world in unprecedented ways. It is defined as a combination of artificial intelligence, quantum or massive data sets, the Worldwide Web of Things, robots, and the incorporation of interfaces between physical and cyber systems, among other things (Gleason, 2018), as cited in (Carrim, 2022). As a result, we have to harness the opportunity and expertise we possess to mold the Fourth Industrial Revolution and steer it toward a future that represents our shared goals and values (Schwab, 2016). Schwab (2016) also opined that to achieve this, we must first establish a

10

comprehensive and globally recognized awareness of how technology affects our existence and reshapes our socioeconomic, cultural, and personal contexts. Oke and Fernandes (2020), as cited in (Avelino & Ismail, 2021), argued that instructors have a crucial role to play in leveraging the potential of using or integrating 4IR in their teaching methods since 4IR has beneficial as well as detrimental impacts on the field of education.

2.10 CPD (Continuing Professional Development)

CPD is a stipulated, continuous, and perpetual process in which educators attempt to enhance their personal and professional attributes, as well as their knowledge, skills, and methods, resulting in their empowerment, agency growth, and betterment of their institution and students (Padwad & Dixit, 2011). CPD programs with a transformational focus comprise action research and collaborative professional analysis, which allow teachers to experiment with diverse techniques to pursue and enhance their practice. Educators who employ these techniques become reflective professionals who can examine, critique, and improve their practices and shift educational objectives (Kennedy, 2014; Sachs, 2007), as cited in (Abakah et al., 2022). CPD for English language instructors means that teachers who have previously completed fundamental teacher training, either officially or unofficially, are willing or obliged to continue learning to adapt to their constantly shifting teaching context (Berbain et al., 2023).

2.11 Post-pandemic Policies by UGC, Bangladesh

UGC Bangladesh launched two curriculum policies, the OBE Curriculum and the Blended Learning policy, after the COVID-19 pandemic. The OBE Curriculum template (revised) covers the formats of essential academic elements such as course objectives, learning outcomes, learning materials, formative and summative assessments, rubrics and grading, and improvement plan ("Template of Outcome Based Education (OBE) Curriculum (Revised),"

11

2021b). The other policy document published by UGC Bangladesh in 2022 emphasizes implementing a blended approach in the post-pandemic era while giving importance to the manifesto of Digital Bangladesh and the Vision 2041 plan of the Bangladesh Government. The policy document defines blended learning as a learning design that strategically, methodically, and effectively combines face-to-face, online, distance, community, smart-phone, computer, TV, radio, and other forms of educational technologies across online and offline environments ("Policy on Blended Learning for Bangladesh," 2022).

2.12 Post-pandemic Private University EFL Context of Bangladesh

According to Nahar et al. (2020), except for a few large universities, COVID-19 has revealed that private universities need more resources to address any issue of such magnitude. Most experts who participated in the research believe that most privately run universities still need to be fully prepared to continue their educational operations online. When many pupils need to prepare to adapt to the new mode of instruction, administering online exams and grading student work create specific challenges (Nahar et al., 2020). Although complete reliance on online teaching-learning was foreign to Bangladeshi EFL students, they have experienced online classes and demonstrated a mixed reaction to the while-pandemic education (Shifat et al., 2021). According to Al-Amin et al. (2021), teachers used various tactics in the changing scenarios to engage students in meaningful learning or provide online space. Giving this sort of support required more time in consultation hours and the preparation of engaging language-learning materials, such as songs and videos, from which learners could derive inspiration (Al-Amin et al., 2021). The post-pandemic university might consider flipping its classrooms by posting reading and research materials, even videotaped lectures, as well as some quizzes and formative assessments online while still meeting with students in actual

classrooms for more lively discussions and practical, hands-on activities (Aktar et al., 2022).

2.13 Conceptual Framework

What the researcher refers to as the Post-pandemic educational priorities also existed before the pandemic. Nevertheless, the necessity of these priorities has accelerated after the pandemic hit. There are constitutional and institutional policies for ensuring quality education for all students in Bangladesh while promoting inclusive practices, 21st-century skills, openness and tolerance, diversity, SDG, compassion and empathy, physical and mental well-being, and equality and equity. However, to what extent the academic stakeholders are maintaining these policies and adopting substantial measures? That is the biggest question in the post-pandemic world. Therefore, the researcher suggests that it is time to take action towards sustainable solutions to all these issues. This study further relates to two learning theories, namely, Lev Vygotsky's "The Zone of Proximal Development (ZPD)" theory (1962) and David Kolb's theory of "Experiential Learning" (1984). According to Gauvain (2020), Vygotsky's ZPD is frequently addressed with assisted or scaffolded learning since it refers to the student's capacity to accomplish tasks with the help of teachers or more competent peers. This theory is relevant to this study because the teacher participants have shared their opinions on effective scaffolding and peer feedback in the findings and discussion section of the study. Finally, According to Kolb's experiential learning theory, successful learning results from a four-stage procedure (or cycle) that includes solid experience, reflective observation, abstract thoughts, and practical experimentation (Mcleod, 2023). This theory is relevant to the third research objective of this study, where the researcher has explored the instructional dynamics changes of the EFL teachers in the post-pandemic era.

2.14 Literature Gap

From the reviewed literature, we get a glimpse of the educational priorities in the global and local post-pandemic context. However, to what extent these priorities have been incorporated in the Tertiary level EFL context of Bangladesh that needs to be explored for further pedagogic development. This area has not been exclusively explored yet.

Chapter Three

Methodology

This study follows a qualitative approach where the data have been collected through semi-structured interviews to meet the research objectives. The reason behind my following a qualitative approach is that this approach is suitable for exploring the deeper understanding of the participants' beliefs, insights and experiences regarding a complex issue. On the contrary, in quantitative research, we get the statistical and numerical data regarding a particular topic. According to S. B. Mishra (2017), qualitative research focuses on qualitative phenomena and is often more descriptive and challenging to analyze than quantitative data. In-depth non-numerical data analysis is a key component of qualitative research. As my research is largely complex and descriptive, I decided to go for this approach. For congeniality, the interview medium was a mixture of Bengali and English, as the participants were native Bangladeshis.

3.1 Sampling and Interviewing

I purposefully selected 6 EFL teachers from 5 private universities and 4 TESOL students from 2 private Universities in Bangladesh to collect interview data. Purposive sampling is the deliberate selection of informants who are capable of clarifying a particular topic, concept, or phenomenon (Robinson, 2014). As this is small-scale research, I decided to sample a small number of participants. As qualitative data covers the in-depth ideologies and insights of the participants, these 10 participants have sufficed the study's objectives. There are no confined guidelines for sample size in qualitative research; it is determined by the goal of the study, what is in danger, what is valuable, what is plausible, and what course of research can be done within the time limit and with the resources available (Shaheen et al., 2019).

15

The following tables demonstrate the academic profiles of the EFL teachers and TESOL students.

Table 1: Teachers' Academic Profile

Symbolic Names	Gender	Teaching Experience	Highest Degree
T1	Male	16 years	MA in ELT
T2	Male	21 years	M.Ed.
T3	Male	9 years	MA in English
T4	Male	28 years	Ph.D. in Applied Linguistics
T5	Female	11 years	MA in ELT
T6	Male	4 years	MA in English

Table 2: Students' Academic Profile

Symbolic Names	Gender	MA Degree (Cont.)
S1	Female	TESOL
S2	Male	TESOL

16

S3	Male	TESOL
S4	Female	TESOL

3.2 Data Collection Instruments

The data collection took place in August 2023 through Zoom interviews instead of in-person interviews because of the diverse locations of the universities and the convenience of the participants and me. Moreover, as I had to complete the research within the stipulated time (two semesters), I found it timesaving to conduct the interviews online. The duration of the interviews were 40-45 minutes on average. I selected the teacher participants by visiting their profiles on the websites of their respective universities while giving importance to their degrees and areas of expertise. Moreover, I selected two TESOL students I knew personally and the other two, with the assistance of one teacher participant. I emailed them while asking about their availability and convenient time. Based on their consent and positive responses, I conducted the Zoom interviews.

Additionally, I mailed the abstract, research questions, and objectives of the study to all the participants so that they could make a prior mindset. Instead of jumping into the interview questions directly, a rapport was built between the participants and me by sharing about our daily lives and academic practices so that they feel free to provide factual data. Interviews were recorded on Zoom after getting the approval from the participants.

3.3 Data Analysis Techniques

The interview data have been manually coded while listening to the Zoom recordings and analyzed through a thematic analysis process while shedding light on the participants' beliefs,

17

insights, and experiences and giving importance to the research objectives. Thematic Analysis is a method for detecting, analyzing, organizing, characterizing, and reporting themes in a data collection (Braun & Clarke, 2006) as cited in (Nowell et al., 2017). Based on the description of the participants, discussion has been conducted.

I used the translanguaging method in the interview for congeniality since the participants were comfortable with mixing Bengali and English during the interview. Interview questions are provided in Appendix A and B at the ending part of the thesis.

3.4 Research Ethics

Research ethics refers to the implementation of fundamental ethical considerations in research activities, such as the planning and carrying out of research, respect for society and others, utilization of resources and research outcomes, scientific dishonesty, and the governance of research (*Understanding Ethics | Research | University of Stirling*, n.d.). This is my original work; no section has been copied or plagiarized from any published or unpublished work. I used pseudonyms instead of revealing the names of the participants. Moreover, I did not disclose the names of the universities as well. I did not force or persuade my participants to participate in my interviews. Instead, I mailed them while asking about their availability and interest. Finally, I announce that this study will be merely used for the positive development of the Bangladeshi EFL context after getting published.

Chapter Four

Findings and Discussion

This chapter covers the insightful comments, narratives and perspectives of the EFL teachers and the TESOL students. Moreover, certain themes have been created for systematic analysis of the data while giving importance to the research objectives. Finally, a comprehensive discussion has been conducted on the basis of the findings and the reviewed literature.

4.1Findings

4.1.1 Interview with the Teachers

This section covers the analyzed data from 6 EFL teachers from 5 private universities in Bangladesh. The 6 teachers participating in the interviews will be addressed as T (1 to 6).

Universities' Decisions during the Pandemic

All the teachers taking part in the interviews stated that the first decision the authorities of their respective universities made was to conduct the classes online rather than to meet the students in person. There were many decisions made by the universities, such as training the teachers on online educational technologies, maintaining inclusive and empathetic practices, dealing with social, financial and emotional challenges of the students, adopting a flexible grading system, conducting alternative assessments, checking the originality of student assignments, conducting e-counseling and e-mentoring, manipulating LMS and other digital platforms, and incorporating 21st century skills and SDG.

T1 in this regard said that the university authority organized a 12-week training program, where the teachers got only a three-hour session on using different learning tools, which

19

needed to be improved for them, he concluded, "Those who provided the training were not specialists. They had little training."

Later on, according to T1, the authority arranged further training and introduced the usage of 'Moodle' and another LMS. He added that the university arranged further asynchronous training through videos on using LMS. Later, the university authority established a dedicated LMS for uploading materials and disseminating resources among the students. Besides, the teachers were given further training through short, self-accessible videos. According to T1, the younger teachers were advanced in coping with the changes. "It was a trial and error process. I noticed that the young faculties could learn faster than the seniors because they are more techno-savvy."

He added that many teachers needed help uploading the materials and resources in the LMS. However, T1, being professionally equipped with technology, created an undergraduate course that his colleagues highly praised. Nevertheless, overwork led to his sickness. "I designed lots of digitized materials for the course, and at some point, I got sick due to overexposure to the computer."

Apart from the LMS, T1 talked about some other decisions made by the university authority during the pandemic. For instance, they ensured students' academic fairness regarding assignment submission, dealt with different personal and social issues, made the classroom more engaging and interactive, shared the recorded classes with the students, and met the international students' needs. The teacher also talked about specific challenges while dealing with international students.

> I had some students from countries like Saudi Arabia and Nepal. I faced difficulties reaching them out sometimes due to the different time zones. However, I tried my best to give them liberty in many ways while being very flexible.

20

He added that during the pandemic, the university authority emphasized the mental well-being of the students, and the teachers used to communicate with the students regularly and continuously motivated them to continue their studies. Whenever the students needed extra support, they could contact the teachers. According to him, the university had a policy for in-person mentoring, counseling, and psychological support ever since. Nevertheless, the university took the policy of e-mentoring and e-counseling during the pandemic. T1 said that before the pandemic, the 21st-century skills and SDG had already been embedded in the UGC (University Grants Commission) recommended OBE (Outcome-based Education) curriculum, which the university follows. Regarding the availability of learning resources, he said the students had access to all the materials anytime and anywhere on the LMS. Regarding communication and interaction, the teachers were advised to use 'Slack' instead of Facebook Messenger or WhatsApp to ensure security and transparency issues. "I know many teachers from different universities used different social apps, but our university strictly told us to use the subscribed platform: 'Slack."

In addition to this, T1 talked about the university's Google subscriptions, by which the teachers used different Google platforms (e.g., Google Docs, Google Slides, Google Meet) to continue an effective teaching-learning process during the pandemic.

T2's case was similar, as he also belongs to the same university. He mentioned that the university organized short-term training programs from the same university's Department of Computer Science.

> Our CSE department, I guess, made some comprehensive videos on how to use the digital tools, how to record the classes, how to assess the students, and so on.

He said the materials were phenomenal, and the training was adequate for the teachers.

While discussing the while-pandemic synchronous classes, asynchronous materials, and assessment procedure, T2 shared his doubts regarding the students' authentic academic development.

> As it was not mandatory that students have to attend the classes, the attendance was very poor. Though we uploaded the class recordings and materials on the LMS, I am sure that all the students did not follow those.

He added that as he was teaching a non-credit course, students were not interested in attending the classes and following the instructions.

T3, in this regard, believed that his university went through indecision during the initial days of the pandemic. Later, the university arranged Zoom classes, authorized by BdREN. The teachers were instructed to take online classes, record the sessions, and share with the students. He also added that the IQAC (Institutional Quality Assurance Cell) of the university arranged a one-day training program for the teachers on online teaching-learning.

T4 stated that there were a few new decisions apart from the online teaching-learning. He said the classes had to be pre-recorded, and the materials had to be uploaded on the LMS at least 24 hours before the synchronous class. The students had to go through the recorded classes and asynchronous materials before the regular class, where only discussion would occur. The teacher said the initiative was challenging as he needed a favorable setup to record the class smoothly.

> I had to make several attempts to record one session. Suppose there was a noise or chaos outside, and there I had to stop the recording, and there was no option to pause and resume the recording. I had to start from the beginning. I found that one of my 1-hour 20-minute classes took 5-6 hours to record.

22

While discussing the challenges, T4 added that the students needed to follow the lectures earlier, and the regular online classes repeated the recorded class. Moreover, students started cheating on their assignments. Additionally, he criticized the university authority's flexible and compromised grading policy, resulting in many weak students getting higher grades than they deserved and the good ones getting the equivalent. "The good students were thinking, and I am working hard to get an 'A.' but others are getting 'A' without much effort."

Nevertheless, the university changed the policy and returned to the regular grading system.

T5, in this regard, said that the first initiative the university took was to train the teachers on using online teaching-learning platforms and digital resources without delay and taking exams online during the pandemic. She further claimed that her university has been using online platforms and blended methods since 2016. Hence, teaching online was relatively easy for the teachers. However, she emphasized the need for a while-pandemic professional training. "There was a need for professional development when the pandemic started. I learned from numerous online platforms during the pandemic."

She also stated that she, along with other faculties of the English department, designed lots of online materials for the students, and the university gave the teachers the liberty to use any material or resources they saw fit for the class.

Finally, T6, in this regard, expressed that his university started Zoom classes for the students, and the classes would take place according to the pre-pandemic schedule. Moreover, the assessment would take place online through assignment submissions, presentations, and quizzes. He complained that many students took advantage of the online assessment as there was no arrangement of a premium AI detector and plagiarism checker like 'Turnitin.' As a result, he had to assess the write-up based on his prior experience with the students and the

free online plagiarism checkers. "There was no institutional support from the university to check whether students were plagiarizing or copying. I felt quite limited by this"

On a final note, he said that the university authority suggested the teachers keep the resources low-tech while considering the social and financial variables of the students during the pandemic.

> The teachers were instructed not to use high-tech materials because many students are joining from rural places. They might not have proper internet access or devices.

From the description, the conclusion can be drawn that all the universities went for online teaching. Moreover, three universities had dedicated LMS for disseminating materials and student academic administration, whereas the other two needed one. Besides, those two teachers expressed regret that there was no subscribed AI and plagiarism detector, which promoted the cheating propensity of the students. What is heartening is that the teachers, as well as the university as a whole, implemented numerous measures for empathetic teaching and flexible alternative assessments. On top of that, all the teachers developed their technological and tactical skills to deal with the students effectively.

Post-pandemic Educational Priorities and Specific Measures

All 6 teachers shared that the universities gradually moved to face-to-face classes like the pre-pandemic setting when the pandemic ended and they have become more prone to incorporating technological devices and digitized materials in their regular in-person classes than before. Apart from that, some other priorities have been incorporated such as blended learning initiative, conducting both offline and online assessments, incorporating some SDGs and 21st century skills in the curriculum, using AI positively while discouraging cheating propensity, and practicing empathy based teaching.

24

T1, in this regard, said the university took the initiative to continue in-person classes from the Spring 2022 session, and the teachers no longer needed to take online classes except for some emergency make-up sessions. Moreover, according to him, teachers were not interested in online teaching once they had been back in the regular classroom. "I asked one of my colleagues, 'Would you like to conduct some online classes?' He replied to me with a big 'NO'."

He also added that the teachers greatly benefited during the pandemic regarding new technological orientation. According to him, despite being a priority, the teachers need to exercise those skills regularly. "Teachers are not using digital tools often, but they should. Otherwise, they will forget them."

Moreover, he mentioned that the teachers will again teach online next semester due to the university's shifting to the permanent campus, and they are ready for it.

Apart from that, on other post-pandemic priorities, he responded that the teachers use online quizzes as an alternative assessment, and students submit their assignments and portfolios. He also elaborated on the integration of communication and collaboration (21st-century skills), addressing climate change (SDG 13), and gender discrimination issues (SDG 5) in the EFL curriculum at his university in the post-pandemic era.

Lastly, he discussed the emergence of AI tools like 'Chat-GPT' and 'Quillbot'. He visualized this as both an opportunity and a challenge for the educators and students. "Are the institutions, administrators, teachers, and students ready to use the AI tools productively? This is a huge area to explore."

T2, while talking about the post-pandemic scenario, asserted that he has been practicing a blended method.

I share materials online, give the students feedback on their work through Email, and so on. But I conduct the classes in person. For me, mixing both synchronous and asynchronous classes and materials is a blended class.

The teacher found using digital tools and resources for teaching-learning in the post-pandemic era very useful. He said that currently, he makes the students work online on Google Docs and Google Slides for group presentations and assignments. Moreover, Google Forms has reduced the burden of checking quiz scripts. "I am taking their quiz online in the class, and they are getting their results just after the submission."

In addition, he remarked that the current EFL curriculum at his university includes 21st-century skills and SDGs, particularly in the materials he utilizes and the activities he conducts in the class. "We are bringing some literature on SDG and some YouTube videos that promote communication, collaboration, and critical thinking skills."

Regarding the material design and content selection in this era, T2 said that to make the students competent and skilled, lots of new listening and reading materials have been included, which were absent during the pandemic.

Furthermore, on the question of AI usage in teaching and learning, he expressed an entirely pessimistic gesture, saying: "AI is more of a threat than an opportunity. The way AI is dominating the world, one day it will replace human teachers."

He concluded that most students, more innovative than the teachers, would explore numerous ways to cheat in different assessments and permanently lose their creativity. Moreover, he said that universities will use AI technology to reduce human resources, and many teachers may lose their jobs.

T3, on the issue of digital resources in the post-pandemic era, said that the pandemic created an opportunity for teachers, students, and universities to learn how to manipulate digital resources and platforms. That knowledge helped him maintain effective teaching learning in the post-pandemic era.

> We are using smart boards nowadays. While teaching, whenever I feel like the lesson will be more useful if I use Google, different websites, or YouTube videos, I do that so that the learners can get some audio-visual input.

On the issues of empathy and mental well-being of the students, T3 said there is an adviser teacher for each section in the department. They take care of the students' different personal and social problems. Whenever the advisers feel that the department chair should be involved, they contact the chair and take care of the issue. However, he feels the necessity of a central and certified psychologist in the university for counseling.

> We always motivate the students and counsel them whenever necessary. Nevertheless, we are not clinically trained to deal with psychological issues. The university should arrange for a certified psychologist.

Moreover, he emphasized the importance of incorporating 21st-century skills and SDGs in this post-pandemic era.

> Our university as a whole, organizes workshops on climate friendliness, how to use more environment-friendly resources, for example, using more digital documents than physical papers.

T4, on the issues of post-pandemic educational priorities, emphasized the blended learning initiative his university will implement soon while giving importance to the holistic

development of the students. "80% teaching should take place in the in-person classrooms; the rest of the things can be online, as far as EFL context is concerned."

Furthermore, he gave some solid reasons for implementing blended learning in the EFL context while giving importance to the sociocultural reality of Bangladesh.

> Whenever there is heavy rainfall and storms, students' presence fall drastically. If there was a blended learning policy, we could announce that we will not come to the class whenever the weather is bad. There will be online classes.

He added that he has been practicing a blended method, combining synchronous classes and asynchronous materials.

Regarding motivational and empathetic teaching, T4 said that the teachers in the department have developed materials and workbooks so that the students are motivated to learn the language and their writing skills. He has also talked about incorporating gender sensitivity and other concurrent affairs in the workbooks.

> We have incorporated topics like gender sensitivity and other social awareness-related issues in the textbooks. Now, the students understand which is good and which is not. I see they are developing.

T5, on the post-pandemic educational priorities in her institution, said they are following a blended approach. The university's IT team has updated the "Moodle" LMS with ample resources.

> We have efficient materials on Moodle now, and we constantly adapt, compile, and update our materials for better learning outcomes.

28

She further asserted that blended learning promotes more student engagement and practical learning. "Without a blended method, it is not possible to engage the students outside the classroom."

On the issue of mental well-being and motivation in this era, she said that the university has a central counseling system for dealing with all kinds of psychological or physical problems students go through. Additionally, she engages the students in coffee-cup counseling hours, where the students can discuss different issues with the teacher while having tea or coffee.

Regarding alternative assessment as a post-pandemic educational priority, she said that the university does not force teachers to follow a specific alternative assessment system. However, T5 uses different alternative assessments.

> Journal writing is a common thing I practice to elicit their weekly learning points. Besides, I find the 'I can or I can't statement' very useful. From their statements, I get to know which things they know and which they don't.

Apart from that, on the issue of incorporating SDG and 21st-century skills in the EFL syllabus, she said that after the pandemic, the teachers' panel had included materials on climate change, clean energy, and environment friendliness. Moreover, 21st-century skills are embedded in the curriculum even though they are not teaching them exclusively.

T6, on the issue of post-pandemic educational priorities at his university, said that he feels the necessity for a blended approach where he could take some online classes under some concerning situations, but the university does not permit it. "The university does not encourage online classes after the pandemic because many students did not have a laptop or stable internet."

29

In addition, he gave more reasons in favor of blended learning while emphasizing the perpetual presence and need for technology integration in education.

Regarding alternative assessment in this era, he said that the university is heading back towards the pre-pandemic era as far as assessment is concerned.

In terms of empathy and motivation in this era, he said that due to the paradigm shift, the students exhibited different gestures regarding seriousness and dedication toward learning. When T6 finds them less serious, he motivates them and sets examples so they become enthusiastic and passionate about learning.

In terms of the incorporation of 21st-century skills and SDGs, he said that the university incorporated specific goals of SDGs and is aware of 21st-century skills as well.

On a final note, he talked about the emergence of AI. He said that the teachers, as well as the university as a whole, discourage the use of AI at this moment while assuming that AI tools harm students' creativity. "Students might misuse the AI tools. We are discouraging them from using AI. I think AI discourages creativity."

From the above findings, most teachers supported implementing the Blended method rather than merely classroom-based teaching. Most of the participants said they are practicing a particular blended approach while combining the synchronous classes with online materials and look forward to a sustainable blended approach in this era. In terms of AI augmentation, the teachers expressed a mixed feeling. Notably, two teachers expressed a firmly pessimistic gesture in this regard. However, according to the rest, AI technology is an enormous educational opportunity if employed and regulated wisely. On top of that, they are practicing an empathy-based approach in the post-pandemic era. Finally, all the teachers elaborated on incorporating 21st-century skills and SDG in their teaching, which is commendable.

Post-pandemic Instructional Adaptations

All the teachers confirmed that the while-pandemic educational practices enabled them to gain technological knowledge and develop new skills and strategies they currently apply in the classroom. The teachers have talked about several dynamics changes, such as lesson plan adaptation, innovation and experimentation, frequently asked questions checklist, comprehensive and entertaining slides, real-life examples and humor, and technical development.

T1, in this regard, said that He is using digitized materials in the class a lot. However, he does not teach the same material in the same manner in different sections. He asserts that he changes his instruction according to the needs of the students, prior experimentation, and reflection of the previous class.

> I share the same materials with the students, and there is a common lesson plan. But while teaching in different sections, I adopt my strategies according to my experience of the previous class. I prefer to experiment on different things with the students.

Moreover, he mentioned 'timing' as an essential variable in terms of skill development. According to him, the same skills are developed differently in different students because of the different class times.

> When you have a reading class in the morning, there is better performance by the students. In the afternoon, when the students become desperate to go home, they do not show the same performance.

T2, in this regard, said that he finds it boring to do the same things and follow the same lesson plans every time. He experiments with new things in the class to ensure better results.

31

Moreover, he shared that he has back-to-back classes and practices this reflection within a minute.

Once I finish my delivery in one class, I start thinking if I could do this and that activity differently, I would get better results. I experiment that and find better success.

He further added that he likes to share his experience with his colleagues, and sometimes, he takes the floor and starts writing on the board in other teacher-led classes. In this way, the class teacher and all the students become surprised. He justified such action by saying that he always makes decisions while putting himself in the students' shoes, considering their comfort and flexibility. In addition, according to him, most undergraduate students do not tend to study the books outside the classroom; the classroom notes are the last things they take away. Therefore, he ensures all students learn better and make final notes for the course examinations. He also added that he is used to providing the students with a "frequently asked questions" checklist so that the students do not have to worry before the examination.

T3, on this issue, said he is hardly satisfied with his classroom performance. He also added that he continuously develops technologically to support his students better.

I try to update myself with technology so that I can keep pace with the students. I believe it is very important to adopt new skills and strategies to produce better graduates.

T4, in this regard, said that he transfers his gained knowledge among the students using real-life examples and humor. Besides, he makes his PowerPoint slides comprehensive, trouble-free, direct, and entertaining. "This is the policy I apply in all courses. Of course, the degrees vary across sections and courses, depending on contexts."

T5, in this regard, said that her classes are more activity-based than lectures. While conducting the classes, she finds different questions in different classes. She said that she could make a few strategic modifications. However, sometimes, she initiates reading texts in some classes, whereas in other classes, students are prescribed to read the texts at home.

> Depending on the classes' needs, I make the students read the texts in the class. But I suggest the students of a different section to read the text at home because I know that they are more enthusiastic in self-reading.

T6, in this regard, said that he needs to constantly change the lesson plan in different classes because the students are inquisitive and, hence, pose numerous questions. In such cases, he endeavors to provide them with satisfactory answers. Therefore, in a different section, he brings up those issues beforehand so that the students are well-informed and he can save time. "The questions I get from one section, I include those things in the other sections to save time and make room for new questions."

From the findings, it is clear that the teacher participants are adept at making strategic adaptations and modifying their lesson plans in different classes while giving importance to students' welfare and the best learning outcome. According to Kolb's theory of Experiential Learning, such reflective and experimental practices can benefit educators and the students. Such adaptations in teaching dynamics mainly depend on teachers' discretion. Moreover, the more reflective the teachers are, the better the success they achieve in teaching-learning.

Teachers' Post-pandemic Suggestions

All the teachers have suggested many pertinent initiatives as post-pandemic educational priorities in the tertiary level Bangladeshi EFL context, such as benignant usage of AI, keeping pace with growing technological advancement, scaffolding and peer assessment, blended approach, teaching communicative competence, empathetic teaching and being a humble teacher.

T1 suggested that there should be a strong emphasis on the beneficial usage of AI technology in education. "You know, AI needs to be taken seriously. Otherwise, students will become intellectually dumb."

T2 and T5 suggested that teachers must update themselves with new technology to sustain an effective teaching-learning process. Moreover, they expressed the concern that there might be another pandemic anytime soon, and teachers and students must be well-equipped for that.

T3 suggested that there is no alternative to scaffolding, self-assessment, and peer-assessment, which resembles Vygotsky's theory of the Zone of Potential Development. According to T3, teachers should facilitate a more student-centered approach than a teacher-centered one.

> Teachers should simply scaffold and facilitate the class. Students should be the center of the class. There should be more self and peer assessment for their own good.

T4 suggested that all the universities should practice a blended method instead of traditional classroom teaching. In this way, all the teachers and students will keep pace with the current technological advancements.

> We should go blended. Probably, we can do some online assessments as well so that we can continuously take advantage of educational technology.

34

Furthermore, he suggested that teachers should be humble and empathetic in this era. Additionally, they must be prepared to confront the students' queries and respect students' genuine quest for knowledge. He also emphasized that teachers should comprehend the subject matter well before delivery.

T6 suggested that some emphasis should be on teaching communication skills. He is concerned that the textbooks and materials produce good English speakers regarding grammar, vocabulary, and pronunciation. However, such graduates must demonstrate proper communicative competence in real-time. Moreover, he metaphorically compared 'language' with a vehicle and 'communication' as the destination. According to him, the destination is often marginalized or ignored because the vehicle is over-emphasized and overspecialized. "We should focus on both the vehicle, which is language and the destination, which is communication."

From this particular section, all the teachers provided some handy suggestions that can transform the complexion of ELT to a great extent. These are highly pertinent and the demand of the moment.

4.1.2 Interview with the TESOL Students

This section covers the analyzed data from 4 TESOL students from two private universities in Bangladesh. The 4 students participating in the interviews will be addressed as S (1 to 4).

TESOL Students' Post-pandemic Opinions

The TESOL student participants elaborated on their post-pandemic learning experience while talking about the synchronous and asynchronous classes, LMS and other learning platforms, digital communication tools, online and on-campus examinations, handy AI tools usage,

35

embedded skills of 21st century, literature on SDG, and teacher's empathy in the post-pandemic setting.

S1 and S2 from the same university opined that teachers and students use many digital platforms and tools which they used during the pandemic. They attend online Zoom or Google Meet classes as make-up ones. Moreover, the students use "Slack" for communication in a course. For some courses, they use "Google Classroom" as well.

Regarding assignment submission and quizzes, the students use the "Turn-it-in" app and "Google Forms" used during the pandemic.

S1 said,

> We communicate through "Slack" in one course and use Google Classroom for another course, which was used during the pandemic. We submitted the assignments on "Turn-it-in" during the pandemic. We still do that.

S2 said,

> We learned the usage of different learning tools like 'Scribber' for referencing, 'Turnitin' for assignment submission, and "Google Forms" for quizzes. We are still used to all these platforms.

S3 and S4 from University 2 opined that they are also experiencing a reflection of COVID-19 pedagogical practices in the post-pandemic era, except for regular online classes and online-based assessments.

S3 said,

36

> We used to submit assignments and term papers online. Moreover, quizzes would take place on 'Google Forms'. Our university still does that. We sit for mid-term exams and final exams in the classroom. That is the difference.

S4 said,

> We used to get online materials during the pandemic on e-learning platforms and sit for online quizzes and exams. Currently, we get all the materials on 'Moodle' and, for some classes, on 'Google Classroom.

All the students expressed a positive gesture regarding their AI usage. According to them, AI has taught them many things, accelerating their academic journey. In this regard,

S1 said, "Chat-GPT' makes me understand things easily. I never use it for copying and pasting on my assignments."

S2 said, "I have learned the concept of paraphrasing from 'Quillbot'. I notice how the AI is creating synonymous words. I learn from it."

S3 said,

> We used to look for different sources on 'Google' for getting the right information regarding something. But 'Chat-GPT' is more advanced. We can get the correct information or answer from it within seconds.

S4 Said, "I use 'Magic Slides' AI for creating my presentations swiftly. 'Chat-GPT' gives me many ideas for assignments. I don't copy them but enrich my knowledge.

From the above discussion, the message is clear that these students are using AI tools as educational assistants. Moreover, using these tools saves time and enriches their knowledge

37

and creativity. All the student participants opined that AI technology should be used ethically, and the students should judge their consent on how much is too much. Moreover, they all concluded that if AI is used wisely, it is not a threat but a massive educational opportunity.

Concerning motivation and empathy, all four students agreed they had experienced such factors in both the during-pandemic and post-pandemic era. However, the degree and way varied contextually.

In terms of incorporating SDGs and 21st-century skills, all of them opined that some goals from SDGs and 21st-century skills are embedded in the syllabus.

The findings of this section resemble what the teacher participants expressed about post-pandemic integration of technology, alternative assessments, empathy, motivation, 21st-century skills, and SDGs in ELT. However, the anticipations of the teacher participants in this study counteract the TESOL student's point of view on AI technology since the student participants have exclusively counted the opportunities of AI and marginalized the drawbacks.

TESOL Students' Post-pandemic Suggestions

Prospective English teachers shared insightful suggestions, such as addressing marginalized communities, adequate teacher-training on students with special needs, adaptations on core and minor courses, incorporating ethical subject-matters, and providing more internship opportunities.

S1 suggested that some content should address marginalized communities and their educational needs. According to her, it is essential to introduce undergraduate EFL learners to such communities and do research activities on their lives so that the graduates can help such

38

communities in the coming days. Moreover, she opines that prospective EFL teachers should receive adequate training in teaching students with special needs, such as autistic or physically challenged, because they also learn in mainstream settings. In order to ensure equity, an inclusive and effective gesture towards such students is necessary.

> I think the prospective EFL teachers should receive adequate training on how to deal with such autistic or blind or other students with special needs so that they can ensure equity in the class.

S2 suggested that the EFL undergraduate curriculum should be designed so that the students will study all the core and minor courses up to their sophomore stage. After that, they should be allowed to choose their major because most graduates fail to choose the right career after graduation and are indecisive about their future job sectors. For example, if the program is English Language and Literature, the students will study all the relevant issues related to English and English literature. Nevertheless, they must decide what major to move between language and literature from the third year onwards. He believes that such an initiative can produce better and career-focused graduates.

> The students should be divided into two groups in the third year. The ones who choose language will only continue language and linguistics. If they want to be writers, the other group will study novels, poetry, stories, and other forms of literature.

For the teacher training courses like TESOL/ESOL/ELT, S2 opines that there should be proper Needs Analysis before enrolling the students in this program, the reason being that many students enrolling in the course need to know why they are in the course and what they will do after the post-graduation. Therefore, they should only be enrolled in the program after proper Needs Analysis.

39

According to S3, moral and ethical lessons should be incorporated into the EFL curriculum that is not explicitly taught in the EFL context. He added that such lessons should not be addressed from a religious point of view but rather from a humane and social point of view. For instance, specific content should promote academic and professional integrity, discourage corruption, trigger equality and fraternity, and encourage greater good over individual good.

> Only learning different technical issues and field-related subjects is not complete learning. There should be moral education, not necessarily related to religion.

According to S4, the students should be exposed to the practical world and be given field-related internship opportunities during their undergraduate program to exhibit experiential learning after graduation.

> Students do not get jobs after graduation because of not having any experience. If they are given internship opportunities during their undergraduate, they could get good jobs,

Finally, both S3 and S4 emphasized real-time teaching experience in different institutions and internship opportunities in the teacher training courses so that the graduates can demonstrate better classroom leadership and management skills.

While shedding light on these thoughts, all these TESOL students have endeavored to share some crucial pedagogic concerns. Implementing these in the Bangladeshi EFL context will lead to the best EFL practice and unprecedented success in ELT due to their rationality and righteousness in the post-pandemic world.

4.2 Discussion

In response to research question 1, I have found that the universities decided to train their teachers, implement online-based teaching-learning solely, disseminate synchronous and asynchronous materials, use LMS (3 universities), carry e-mentoring and e-counseling, use low-tech materials (2 universities), use premium AI detectors and plagiarism checkers (3 universities), conduct flexible alternative assessments and grading, and deal with students' social, emotional and financial circumstances. These findings are relevant to the study of Al-Amin et al. (2021), where the researchers found that teachers used a variety of tactics in the changing scenarios to engage students in meaningful learning or to provide space in an online format and giving this sort of support required more time in the context of consultation hours and the preparation of engaging language-learning materials, such as songs and videos, from where learners could derive inspiration.

In response to research question 2, I have found that classes take place in physical classrooms, teachers are more prone to adopt technological devices and digitized materials, four universities follow the UGC recommended blended approach and OBE curriculum, three universities conduct alternative assessments as well as final examinations, all the teachers practice empathetic and inclusive teaching, and the participants have mixed perspective on AI technology. These findings are relevant to the research of Aktar et al. (2022), where the researchers concluded that the post-pandemic university might consider flipping its classrooms by posting reading and research materials, even videotaped lectures, as well as some quizzes and formative assessments online while still meeting with students in actual classrooms for more lively discussions and practical, hands-on activities. Moreover, according to the World Economic Forum (2021), the efforts to tackle the pandemic provide many breakthroughs, and the Fourth Industrial Revolution's developing technologies, such as

artificial intelligence (AI), have the potential to influence how future generations of students will be educated significantly (Aktar et al., 2022).

Finally, in response to research question 3, I have found that teachers make several changes while giving instructions in the class in the post-pandemic EFL classrooms. Notably, they continuously develop themselves professionally, which is relevant to the research of Padwad and Dixit (2011), where they noted that CPD is a stipulated, continuous, and perpetual process in which educators attempt to enhance their personal and professional attributes as well as their knowledge, skills, and methods, resulting in their empowerment, agency growth, and betterment of their institution and students. Furthermore, I have found that the teachers use the same lesson plan but provide different instructions in different sections (T1), experiment with new activities in the back-to-back classes (T2), provide "frequently asked questions" checklist (T2), keep pace with the intelligent students on technology usage, use real-life examples and humor (T4), make comprehensive, trouble-free and entertaining slides (T4), and deal with new questions in each class and incorporate them in another section's class (T5 and T6). These findings are relevant to David Kolb's theory of experiential learning. According to Mcleod (2023), Kolb's experiential learning theory claims successful learning results from a four-stage procedure (or cycle) that includes solid experience, reflective observation, abstract thoughts, and practical experimentation.

From the overall discussion, the findings reflect the reviewed literature and carry significant value in the Bangladeshi tertiary-level EFL pedagogy.

Chapter Five

Implication and Conclusion

This chapter covers the implications of this study in the tertiary-level EFL context of Bangladesh and draws a conclusion leading to the scope of further research.

5.1 Research Impacts

This research has undoubtedly had an enormous impact on education since it covers numerous relevant issues directly related to the Post-pandemic educational priorities in the EFL context of Bangladesh. Initially, from the teachers' perspectives, the researcher has explored the while-pandemic decisions made by the universities, where teachers have talked about while-Covid online teaching experiences, what kinds of tools, platforms, and materials they used for conducting the classes and assessing the students, what challenges they experienced, how the teachers incorporated SDGs and 21st-century skills, and how they empathized with the students and motivated them for mental well-being. This section informs the teachers, students, and mass readers about various digital tools and platforms, how the teachers have manipulated those for effective EFL teaching-learning, and what educational priorities were set during the pandemic.

In the second section, the researcher has explored the specific measures the universities have taken in the Post-pandemic era, where the teachers have expressed their transitional experiences from online to on-campus settings, how they have adopted the technological knowledge in the post-pandemic era in teaching and assessment, how they are conducting blended classes, how they view the emergence of AI in education, and how they have incorporated the other educational priorities like SDGs and 21st-century skills.

The third section elicits the instructional and strategic modifications of the teachers in the EFL context, which is thrilling and exciting to know. Notably, this section has instilled some compelling insights in both practicing and prospective teachers.

In the last section, the researcher noted educators' feasible suggestions for a substantial EFL pedagogy with proper justifications. These suggestions are invaluable for the university authorities, curriculum planners, policymakers, reflective teachers, and aspiring ones because they can significantly impact the current teaching-learning process to a great extent.

Finally, from the TESOL students' perspectives, the researcher has explored their learning experiences in the post-pandemic context and their suggestions for better EFL teaching-learning practices. Here, the initial part mainly addresses the learner's attitudes and beliefs regarding the current practices, from which the teachers and curriculum planners can measure the effectiveness of current educational priorities. On the other hand, the second part, where the prospective teachers (TESOL students) have suggested some pathways to accelerate the pedagogic feasibility of the EFL context. By acknowledging these suggestions, the current EFL teachers, university authorities, and curriculum developers can make workable decisions to develop the EFL curriculum efficiently and teach more effectively.

5.2 Limitations of the Study

Despite being a compelling study, this contains several limitations. To begin with, the researcher could only address some of the educational priorities as there might be hundreds of them relevant to the Post-pandemic era, which are impossible to address in such a short study. Due to this study's time constraints and practicality, only a few main educational priorities have been addressed. Moreover, as this is a small-scale research, only ten participants (six teachers and four students) have been interviewed. The outcome could be

more fruitful if more participants from several governmental and privately run universities of Bangladesh could be involved.

Furthermore, if this research could address a policy document by UGC or the Government, made exclusively on the Post-pandemic educational priorities and curriculum change, this research could be more valid and justifiable. However, the researcher could find only the policy documents on the OBE curriculum and blended learning approach by UGC. Although certain limitations exist, this research has significant implications for ELT.

5.2 Recommendations:

Based on the findings and discussions, this study proposes the following recommendations:

a) Universities should implement blended learning while considering the students' contemporary social and cultural context.

b) All the universities should execute a dedicated LMS for the sustainable dissemination of learning materials.

c) Curriculum planners and policymakers of the university should incorporate communication, collaboration, critical thinking, and other 21st-century skills in the EFL curriculum.

d) Policymakers should include climate change, gender sensitivity, sustainable education, and other issues directly connected to SDGs in the EFL curriculum.

e) The teachers should be empathetic and deal with students while putting themselves in their shoes.

45

f) Teachers should adopt counselling and motivational initiatives for students' academic growth and psychological well-being.

g) Teachers, as well as institutions as a whole, should consider the needs of marginalized students and deal with students with numerous disabilities effectively.

h) University authorities should incorporate feasible alternative assessments for the overall academic growth of the students.

i) Policymakers should consider facilitating adequate exposure to prospective job sectors and internship opportunities.

j) University authorities should emphasize teachers' professional development programs.

k) Curriculum planners should tactfully embed moral and ethical lessons in the texts so that the students can assimilate values and principles.

m) Teachers should be reflective and be able to make impromptu decisions to make the class more productive.

n) University authorities should arrange premium AI technology support to facilitate the positive cognitive development of the students.

5.3 Conclusion

There is no identical or "one-size-fits-all" answer to the challenges of teaching and learning since each educational situation is unique, and there are numerous interrelations between technology, pedagogy, and content (Mishra & Koehler, 2006). Throughout the COVID-19 Pandemic, instructors served as academic guides, career advisors, and psychological

46

counselors, resulting in an integrated model that might be characterized as mentoring (Al-Amin et al., 2021). This research has highlighted the vital educational priorities in the post-pandemic era while exploring them in the EFL context of Bangladesh. In this study, the participants have shared their valuable insights, experiences, and recommendations by which the readers can acknowledge the educational priorities' current practices and a glimpse of what other priorities could be incorporated into the tertiary-level EFL curriculum. Further exploration of this issue at different levels can lead to a more successful EFL practice in Bangladesh.

References

Abakah, E., Widin, J., & Ameyaw, E. K. (2022). Continuing professional development (CPD) practices among basic school teachers in the central region of Ghana. *SAGE Open*, *12*(2), 215824402210945. https://doi.org/10.1177/21582440221094597

Aldrup, K., Carstensen, B., & Klusmann, U. (2022). Is Empathy the Key to Effective Teaching? A Systematic Review of Its Association with Teacher-Student Interactions and Student Outcomes. *Educational Psychology Review*, *34*(3), 1177–1216. https://doi.org/10.1007/s10648-021-09649-y

Aktar, T., Khan, H. R., Khan, H. R., & Hasan, M. (2022). TEACHERS' NARRATIVES FROM INITIAL VIRTUAL CLASSROOMS AND PROFESSIONAL DEVELOPMENT DURING THE COVID-19 PANDEMIC IN DEVELOPING BANGLADESH. *The Turkish Online Journal of Distance Education*, *23*(3), 230–245. https://doi.org/10.17718/tojde.1137293

Al-Amin, M., Zubayer, A. A., Deb, B. M., & Hasan, M. (2021). Status of tertiary level online class in Bangladesh: students' response on preparedness, participation, and classroom activities. *Heliyon*, *7*(1), e05943. https://doi.org/10.1016/j.heliyon.2021.e05943

Al-Fadly, A. (2013). The efficiency of the "Learning Management System (LMS)" in AOU, Kuwait, as a communication tool in an E-learning system. *International Journal of Educational Management*, *27*(2), 157–169. https://doi.org/10.1108/09513541311297577

Al-Mahrooqi, R. A., & Denman, D. C. (2018). Alternative Assessment. *TESOL Encyclopedia of English Language Teaching*, 4851– 4856.

https://www.researchgate.net/publication/323004177_Alternative_Assessment

Al-Nofaie, H. (2023). A Road Map to English Language Teaching in the Post-Pandemic Era: An Adaptation of Pedagogical Authority Approach. *Creative Education*, *14*(02), 213–231.

https://doi.org/10.4236/ce.2023.142015

Arifuddin, A., Turmudi, T., & Rokhmah, U. N. (2021). Alternative Assessments in Online Learning during Covid-19 Pandemic: The Strengths and Weaknesses. *International Journal of Elementary Education*, *5*(2), 240. https://doi.org/10.23887/ijee.v5i2.33532

Avelino, N. M., & Ismail, H. H. (2021). Assessing ESL Teachers' Knowledge and Readiness in Integrating 4IR into Teaching Practices: A Concept Paper. *Creative Education*, *12*(09), 2038–2055. https://doi.org/10.4236/ce.2021.129156

Barton, G., & Garvis, S. (2019). Theorizing Compassion and Empathy in Educational Contexts: What Are Compassion and Empathy and Why Are They Important? In *Springer eBooks* (pp. 3–14). https://doi.org/10.1007/978-3-030-18925-9_1

Batista-Toledo, S., & Gavilan, D. (2022). Implementation of Blended Learning during COVID-19. *Encyclopedia*, *2*(4), 1763–1772. https://doi.org/10.3390/encyclopedia2040121

Carnegie Mellon University. (n.d.). *Formative vs Summative Assessment - Eberly Center - Carnegie Mellon University*. https://www.cmu.edu/teaching/assessment/basics/formative-summative.html

Carrim, N. (2022). 4IR in South Africa and some of its educational implications. *Journal of Education (Durban)*, pp. *86*, 1–18. https://doi.org/10.17159/2520-9868/i86a01

49

Chaw, L. Y., & Tang, C. M. (2018). What makes learning management systems effective for

  learning? *Journal of Educational Technology Systems*, *47*(2), 152–169.

  https://doi.org/10.1177/0047239518795828

Dyczkowska, J. (2021). *The Impact of COVID-19 on Accounting, Business Practice and Education*.

  Wydawnictwo Uniwersytetu Ekonomicznego we Wrocławiu.

Ferrer-Estévez, M., & Chalmeta, R. (2021). Integrating Sustainable Development Goals in

  educational institutions. *The International Journal of Management Education*, *19*(2), 100494.

  https://doi.org/10.1016/j.ijme.2021.100494

Fernandez, C. J., Ramesh, R., & Manivannan, A. S. R. (2022). Synchronous learning and

  asynchronous learning during COVID-19 pandemic: a case study in India. *AAOU Journal*,

  17(1), 1–14. https://doi.org/10.1108/aaouj-02-2021-0027

Gauvain, M. (2020). Vygotsky's Sociocultural Theory. In *Elsevier eBooks* (pp. 446–454).

  https://doi.org/10.1016/b978-0-12-809324-5.23569-4

González-Pérez, L. I., & Montoya, M. S. R. (2022). Components of Education 4.0 in 21st Century

  Skills Frameworks: Systematic Review. *Sustainability*, *14*(3), 1493.

  https://doi.org/10.3390/su14031493

Keeping Bangladesh's Students Learning During the COVID-19 Pandemic. (2021, 18th April). The

  World Bank. https://www.worldbank.org/en/results/2021/04/18/keeping-bangladesh-s-

  students-learning-during-the-covid-19-pandemic

Khan, M. (2021). Adaptation of ELT for online education in primary schools of Bangladesh during

  the COVID-19 pandemic. *Institutional Repository*.

  https://dspace.bracu.ac.bd/xmlui/handle/10361/15014

Lavopa, A., & Delera, M. (2021, January). *What Is the Fourth Industrial Revolution?* Industrial Analytics Platform. https://iap.unido.org/articles/what-fourth-industrial-revolution

Hossain, M. M. (2021). English Language Teaching through Virtual Classroom during COVID-19 Lockdown in Bangladesh: Challenges and Propositions. *Journal of Electrical Engineering & Technology*, *5*(1), 41–60. https://doi.org/10.33369/jeet.5.1.41-60

Jamshaid, S., Bahadar, N., Jamshed, K., Rashid, M., Afzal, M. I., Tian, L., Umar, M., Feng, X., Khan, I., & Zong, M. (2023). Pre- and Post-Pandemic (COVID-19) Mental Health of International Students: Data from a Longitudinal Study. *Psychology Research and Behavior Management*, *Volume 16*, pp. 431–446. https://doi.org/10.2147/prbm.s395035

Mambu, J. E. (2022). Embedding Sustainable Development Goals into Critical English language teaching and learning. *Critical Inquiry in Language Studies*, *20*(1), 46–76. https://doi.org/10.1080/15427587.2022.2099863

Mcleod, S., PhD. (2023). Kolb's Learning Styles and Experiential Learning cycle. *Simply Psychology*. https://www.simplypsychology.org/learning-kolb.html

Menggo, S., & Darong, H. C. (2022). BLENDED LEARNING IN ESL/EFL CLASS. *LLT Journal: A Journal on Language and Language Teaching*, *25*(1), 132–148. https://doi.org/10.24071/llt.v25i1.4159

Mijwil, M. M., Abdulrhman, S. H., Abttan, R. A., Mijwil, M. M., & Alkhazraji, A. (2023). Artificial intelligence applications in English language teaching: A short survey. *Asian Journal of Applied Sciences*, *10*(6). https://doi.org/10.24203/ajas.v10i6.7111

Mishra, P., & Koehler, M. J. (2006). Technological Pedagogical Content Knowledge: a framework for teacher knowledge. *Teachers College Record*, *108*(6), 1017–1054. https://doi.org/10.1111/j.1467-9620.2006.00684.x

Mishra, S. B. (2017). *Handbook of Research Methodology: A Compendium for Scholars & Researchers.*

Moore, M. (2019, 16th December). What is AI? Everything you need to know about Artificial Intelligence. *TechRadar.* https://www.techradar.com/news/what-is-ai-everything-you-need-to-know

Nahar, R., Khan, F., & Hassan, F. (2020). Impact of Covid-19 on Private Higher Educational Institutions (PHEIs) in Bangladesh: Challenges and Policy Responses. *AIUB Journal of Business and Economics*, *17*(2), 191–218. http://dspace.aiub.edu:8080/jspui/bitstream/123456789/68/1/AJBE%2b17%2b2%2bARTICLE%2b10.1.pdf

National Geographic Education Staff. (2022, 20th January). *Teaching Empathy: From Me to We.* National Geographic Education Blog. https://blog.education.nationalgeographic.org/2022/01/20/teaching-empathy-from-me-to-we/

Nortje, A., Ph.D. (2023). What is mental well-being? A psychologist explains. *PositivePsychology.com.* https://positivepsychology.com/what-is-mental-wellbeing/#google_vignette

Nowell, L., Norris, J. M., White, D., & Moules, N. J. (2017). Thematic analysis. *International Journal of Qualitative Methods*, *16*(1), 160940691773384. https://doi.org/10.1177/1609406917733847

Oyedotun, T. D. T. (2020). Sudden change of pedagogy in education driven by COVID-19:

    Perspectives and evaluation from a developing country. *Research in Globalization*, *2*,

    100029. https://doi.org/10.1016/j.resglo.2020.100029

Padwad, A., & Dixit, K. (2011). *Frameworks of Continuing Professional Development*. Frameworks

    of continuing professional development | British Council.

    https://www.britishcouncil.in/teach/continuing-professional-development

Pérez Berbain, M., Polastri, V., & Leirós, A. . (2023). Continuing professional development (CPD)

    in ELT: Lessons from Argentina. *Argentinian Journal of Applied Linguistics - ISSN 2314-*

    3576, *11*(1), 107–122. Retrieved from https://ajal.faapi.org.ar/ojs-3.3.0-

    5/index.php/AJAL/article/view/279

Platonova, R. I., Orekhovskaya, N. A., Dautova, S. B., Martynenko, E. V., Kryukova, N. I., &

    Demir, S. (2022). Blended learning in Higher Education: Diversifying models and practical

    recommendations for researchers. *Frontiers in education*, *7*.

    https://doi.org/10.3389/feduc.2022.957199

Policy on Blended Learning for Bangladesh. (2022). *UGC*.

    https://ugc.gov.bd/sites/default/files/files/ugc.portal.gov.bd/policies/ddeb0952_f123_4d24_8d

    df_53b9b24031f8/2022-06-06-06-44-a6a5dea173d2d0ec327b83f57cd55e24.pdf

Post-pandemic priorities . . . learning EdTech lessons from COVID-19. (n.d.). der.monash.edu.

    https://der.monash.edu/post-pandemic-priorities-learning-edtech-lessons-from-covid-19/

Poulova, P., Simonova, I., & Maněnová, M. (2015). Which one or another? Comparative analysis of

    selected LMS. *Procedia - Social and Behavioral Sciences*, *186*, 1302–1308.

    https://doi.org/10.1016/j.sbspro.2015.04.052

Reeves, T. C. (2000). Alternative assessment approaches for online learning environments in Higher education. *Journal of Educational Computing Research*, *23*(1), 101–111. https://doi.org/10.2190/gymq-78fa-wmtx-j06c

Robinson, R. S. (2014). Purposive sampling. In *Springer eBooks* (pp. 5243–5245). https://doi.org/10.1007/978-94-007-0753-5_2337

Sabbott. (2016, 25th August). *21st Century Skills Definition*. The Glossary of Education Reform. https://www.edglossary.org/21st-century-skills/

Sauer, N., Sałek, A., Szlasa, W., Ciecieląg, T., Obara, J., Gaweł, S., Marciniak, D., & Karłowicz-Bodalska, K. (2022). The Impact of COVID-19 on the Mental Well-being of College Students. *International Journal of Environmental Research and Public Health*, *19*(9), 5089. https://doi.org/10.3390/ijerph19095089

Schwab, K. (2016). *The Fourth Industrial Revolution: what it means, how to respond*. World Economic Forum. https://www.weforum.org/agenda/2016/01/the-fourth-industrial-revolution-what-it-means-and-how-to-respond/

Selim, F., & Thaung, N. N. (2021, October 19). *The future of 37 million children in Bangladesh is at risk with their education severely affected by the COVID-19 pandemic*. https://www.unicef.org/bangladesh/en/press-releases/future-37-million-children-bangladesh-risk-their-education-severely-affected-covid

Shaheen, M., Pradhan, S., & Ranajee. (2019). Sampling in qualitative research. In *Advances in business information systems and analytics book series* (pp. 25–51). https://doi.org/10.4018/978-1-5225-5366-3.ch002

Shaikat Das Master's Dissertation Educational Priorities Post-Pandemic Era: EFL Context of Bangladesh

Shifat, N. F., Khan, M. E. I., & Chowdhury, M. S. A. (2021). LEARNER ACUMENS OF ONLINE

    EFL CLASSES AT THE PRIVATE UNIVERSITIES IN BANGLADESH. *European*

    Journal of Open Education and E-Learning Studies, *6*(2).

    https://doi.org/10.46827/ejoe.v6i2.3838

Tan, C. (2022). Empathy for post-pandemic education. In Baiza, Y. (Ed.), Education in Troubled

    Times: A Global Pluralist Response (pp. 110–126). *Cambridge: Cambridge Scholars*

    Publishing.

Template of Outcome Based Education (OBE) Curriculum (Revised). (2021b). *UGC*.

    https://ugc.gov.bd/sites/default/files/files/ugc.portal.gov.bd/policies/3cb0e2ef_12f0_4637_bb

    5e_6be8ad12dd0c/2021-07-04-06-44-24b055f163d6ddc59278f519dda8152f.pdf

Understanding ethics | Research | University of Stirling. (n.d.). University of Stirling.

    https://www.stir.ac.uk/research/research-ethics-and-integrity/understanding-ethics/

Western Governors University. (2021, 20th September). What is Blended Learning? *Western*

    Governors University. https://www.wgu.edu/blog/blended-learning2109.html#close

What is Educational Priority | IGI Global. (n.d.). Www.igi-Global.com. Retrieved 13th September

    2023, from https://www.igi-global.com/dictionary/the-curricular-approach/100624

Appendix A

Semi-structured interview questions for the teacher participants (Scheduled in the evening around 7-9 PM BST)

1. What new decisions were made by the university's authority regarding EFL teaching when the pandemic started?

2. Please tell me what key priorities and specific measures your institution set after the pandemic.

3. What new skills, digital tools, and strategies did you learn during the pandemic that are helping you in the post-pandemic era?

4. What is your view about the blended method in the post-pandemic era? Is it a priority in this era?

5. How did you practice empathy during and after the pandemic? Is it a priority in this era?

6. Do you motivate the students to keep mentally fit? Please explain.

7. Let us talk about alternative assessment. What types of alternative assessments did you adopt during the pandemic? What about now?

8. What is your idea about the inclusion of 21st-century priorities of education in the EFL teaching curriculum? Is it all feasible to include in your context?

9. What is your idea about including SDGs (Sustainable Development Goals) in the EFL teaching curriculum? Is it crucial to include it in your teaching?

10. What changes do you make between your "knowledge gain" and "Knowledge transfer"? What about instruction delivery and interaction? How do they vary from class to class? Why do you make such changes?

11. What do you think about the availability of materials? Do students have access to those anytime and anywhere?

12. How do you see the emergence of AI as an Opportunity or a threat?

13. Is there anything else you would like to share that is relevant to the research and necessary?

Appendix B

Semi-structured interview questions for the TESOL student participants (Scheduled in the afternoon around 4-6 PM BST)

1. How was your English learning experience at the University during the COVID-19 Pandemic?

2. What are the digital tools you used during the pandemic for your academics?

3. Do you still use those tools for academic purposes?

4. Please Tell me about some new skills that you developed during the pandemic.

5. Did you get any institutional support to keep you mentally strong?

6. Do the teachers currently motivate you for mental well-being? Please explain.

7. What Kind of assessment criteria did you go through during the pandemic? Please elaborate.

8. Do you still experience the same assessment system, or are there some changes after the pandemic?

9. Are you familiar with 21st-century skills? Do you come across these goals in your academic courses?

10. Do you know about Sustainable Development Goals (SDG)? Did you come across these goals in your academic courses?

11. Do you use AI for academic purposes? Please share some examples if you do. Do you see it as an opportunity or a threat?

12. Finally, would you like to share anything essential for this research?