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EDITOR'S NOTE

It is a great pleasure to handover the seventeenth volume of the *Interdisciplinary Journal of Linguistics (IJL)*, the academic organ of the Department of Linguistics, in the hands of the readers. It is an honour to state that since its inception in 2008, the Journal has been published without fail and has tried to contribute to the linguistic discourse at the national and international level. Given its name, the Journal carries papers related to linguistics and interdisciplinary areas which holds true for the current issue also. All the papers of the current issue have been reviewed and have undergone thorough revisions.

In his paper *Language Use, Attitudes, and Vitality of Brajbhasha: Insights from Fieldwork in Mathura District,* Anurag Mittal investigates the current status of Brajbhasha, spoken in North India's Braj region. The study uses sociolinguistic questionnaires, interviews, and observation to explore language use and attitudes of its speakers. Findings show that Brajbhasha remains actively used in informal domains and is passed down through generations. Despite Hindi's dominance, speakers express strong positive attitudes toward Brajbhasha, especially the Govardhan dialect. Using UNESCO's vitality framework, the study highlights the language's resilience and its cultural significance in a multilingual society.

In her paper titled *Morphological Processes and PNG Markers in Kannauji*, Katyayani Singh explores how person, number, and gender (PNG) markers operate within Kannauji, a dialect of Western Hindi spoken in Uttar Pradesh. The work focuses on the role of PNG markers in verb conjugation and noun inflection, analyzing their impact on syntax and meaning.

In her study *Non-Nominative Subjects in Kannauji and Hindi-Urdu: A Comparative Analysis*, Zoya Fatma examines the presence and grammatical behavior of non-nominative subjects (NNSs) in two Indo-Aryan languages. The study demonstrates that Kannauji, like Hindi-Urdu, allows subjects marked by non-nominative case markers or postpositions. By adopting a comparative framework, the research highlights the need for a language-specific approach to understanding subject-hood in linguistics.

Kanak Kanti Bera, applies Hayes' moraic theory to analyze vowel syncope and reduction patterns in Bangla non-specific genitives. The paper explores how these reductions affect either the stem or the case marker, preserving the trochaic pattern.

Laheram Muchahary, examines gender distinction in the Bodo and Tiwa languages spoken in Assam. The paper compares how gender is conceptualized in these languages, highlighting their similarities and differences despite the absence of grammatical gender marking.

Nilanjana Roy Chowdhury, in her paper, presents a unified analysis of adjectival and adverbial participles in Indo-Aryan languages, focusing on their historical development and morphosyntactic features. The paper

explores the functional overlaps between the adjectival and adverbial participles and examines the typological implications of participial systems, contributing to the understanding of their historical development and diversity in Indo-Aryan languages.

Rijushna Gogoi and Dhanapati Shougrakpam's paper examines the morphosyntactic features of Dhundhari. The language follows an SOV word order and has agglutinating and fusional characteristics. It features two genders, two numbers, and three persons, with gender differentiation in [-animate] objects.

Sadia H. Hasan's paper explores the semantic shift in Arabic loanwords in Urdu, analyzing how these words are borrowed without morphemic substitution with meaning changes at times. The study investigates how Urdu speakers perceive these words when encountered in their parent language, Arabic.

Didla Grace Suneetha explores the fascinating world of auditory perception, focusing on the McGurk effect—a phenomenon where conflicting visual and auditory speech cues lead the brain to perceive a different sound than what is actually spoken. The paper highlights how this auditory-visual illusion challenges traditional views of speech perception as merely auditory, instead revealing it as a multimodal process that integrates both visual and auditory information.

In his paper, Abdul Aziz Khan examines the significance of speaking skills in language learning, highlighting the challenges faced by learners in achieving fluency and good pronunciation. It explores the factors influencing students' speaking abilities and the common dilemmas teachers encounter when addressing verbal skills in the classroom.

Mohini Tripathi's paper explores the role of STREAM (Science, Technology, Reading, Engineering, Arts, and Mathematics) in enhancing the teaching-learning process, particularly in multilingual classrooms. It discusses how NEP 2020 envisions holistic, flexible, and interdisciplinary learning to foster intellectual, artistic, social, and emotional development. The paper highlights the challenges teachers and students face in multilingual settings, particularly when English is used as the medium of instruction.

Sajad Ahmad Teli and Aejaz Mohammed Sheikh's paper titled *Transforming English Language Teaching Practices: The Role of Professional Development Programs in the Kashmir Valley*, examines the perceptions of English language teacher trainers in the Kashmir Valley regarding professional development programs. The study reveals that trainers hold positive views about the training programs they attend. It also finds no significant difference in perceptions based on demographic variables, although some gender-based differences in perception were noted. The paper emphasizes the importance of continuous professional development for English language trainers.

The paper written by Saleha Zaini explores the role of pragmatics in the translation process, emphasizing that translation is not just about

converting words but understanding the cognitive processes behind language use. The paper discusses how translators must navigate the contextual and cultural nuances of language, particularly when translating cultural terms that may lack direct equivalents in the target language.

Niharika Kumari reviews linguistic studies on Angika, a language spoken in India and Nepal in her paper. It examines debates about its classification as either a Maithili dialect or an independent language. The paper takes into account the key areas of phonology, morphology, syntax, and sociolinguistics, highlighting research gaps and the socio-political factors influencing its study.

Shahbaz Khan and Farhana Farooqi assess the impact of Facebook on language evolution, focusing on word blending. With 2.9 billion active users, Facebook serves as a space where language adapts to the nuances of online communication.

Kanupriya Mali's paper is titled as *Persuasive Politics: Rhetorical Analysis of Speeches in Indian Election Campaigns*, analyzes the rhetorical strategies used in election campaign speeches by political leaders in India. It explores how language is crafted to engage and mobilize voters, frame political issues, and shape public discourse. The paper highlights the importance of critical media literacy and the role of language in shaping political realities, contributing to a deeper understanding of political rhetoric's function in Indian democracy.

In her paper titled *The Process of Causativisation in Maithili: A Morpho-Semantic Analysis*, Smriti Choudhary's paper examines causativisation in Maithili through a morpho-semantic lens, focusing on how morphological and semantic elements combine to form causative constructions. The study classifies various causative patterns in intransitive, transitive, and ditransitive verbs, comparing them to Hindi.

Bharti Shokeen and Vhuyashi Das' research paper examines the language challenges faced by students in Rajasthan who appear for the JET exam to gain admission to BSc Agriculture courses. The paper highlights the issue of language barriers in agricultural institutions where students can take exams in both Hindi and English. It also explores how teachers address these challenges using innovative teaching methods and strategies to encourage students to improve their English skills.

Anupama T.'s paper is related to evaluation of the significance of language in shaping a school curriculum for sex education. The study highlights the need for a thoughtful approach to the language used in such curriculums, considering the broad access children have to information via technology. The paper draws on the Sapir-Whorf hypothesis to analyze the survey results and identify gaps in current educational practices.

Impact of Digitalization on English Language Teaching (ELT) in the post-pandemic era forms the theme of the paper written by Oveesa Farooq, Wasia Mushtaq, and Mehnaz Rashid. The paper highlights

challenges faced by both students and educators during the transition from online learning back to in-person education, focusing on issues like reduced student engagement, lower academic performance, and the loss of key skills.

Sheeba's research paper revisits *The Kite Runner* by Khaled Hosseini, focusing on the depiction of Afghan life, migration, and the experience of becoming a refugee within one's own homeland. The study connects the novel's themes with the current political situation in Afghanistan under Taliban rule. It explores the psychological toll on individuals who are either forced to leave their country or remain in conditions similar to those of refugees.

Ali Maisum Farooq and Thennarasu Sakkan have undertaken a linguistic analysis of taboo in Dari language of Afghanistan. A qualitative ethnographic approach has been used to find out different levels of taboos and the strategies people use to avoid them.

The brief overview suffices to portray that this volume covers a wide range of interesting topics which, hopefully, will be of use to the scholars working in diverse areas of linguistics. I would like to convey my gratitude to all the authors who have contributed to this volume. It is hoped that readers will enjoy reading the volume and will provide their feedback to enable us to further update the journal

My sincere thanks are due to the reviewers for their timely review and feedback. Special thanks to Dr. Sajad Ahmad Teli and Mr. Mubashir for their help in formatting of the volume. I would also like to acknowledge the support of my colleagues at the department in bringing out IJL-17.

Aejaz Mohammed Sheikh
Editor

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ADJECTIVAL AND ADVERBIAL PARTICLES: A UNIFIED PERSPECTIVE IN INDO-ARYAN LANGUAGES

Nilanjana Roy Chowdhury*

ABSTRACT

This paper presents a unified perspective on adjectival and adverbial participles in Indo-Aryan languages, exploring their historical development, morphosyntactic characteristics, and typological implications. Participles play a crucial role in the morphosyntactic framework of these languages, acting as a link between verbs and modifiers. The study examines the evolution of participial systems from Old Indo-Aryan origins to the diverse structures found in New Indo-Aryan languages, highlighting the loss of gender and agreement markers in some languages like Bengali, and the retention of tense-aspect-mood (TAM) distinctions in others such as Kashmiri and Nepali. The paper also investigates the expansion of participial functions, especially in connecting clauses through conjunctive participles. The morphosyntactic features of participles, including inflectional processes, reduplication, non-finite nature, and TAM constraints, are analysed across various Indo-Aryan languages. The study further explores the functional overlaps and divergences between adjectival and adverbial participles, emphasizing their shared morphological origins but distinct syntactic purposes. The typological generalizations of participial systems in Indo-Aryan languages are discussed, aligning with Lehmann's desententialization scale and highlighting the variations in TAM systems and the effects of negation. The implications of this comprehensive approach for historical linguistics and linguistic typology are examined, contributing to the understanding of the historical development and typological diversity of participial systems in Indo-Aryan languages.

Keywords: Adjectival Participles, Adverbial Participles, Indo-Aryan Languages, Morphosyntax, Typology, Tense-Aspect-Mood (TAM), Reduplication, Historical Linguistics

1. Introduction

Non-finite verb forms, known as participles, play a crucial role in the morphosyntactic framework of numerous languages, acting as a link between verbs and modifiers. Within the Indo-Aryan language

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group, the study of adjectival and adverbial participles offers a fertile ground for research, showcasing the historical development and functional diversification of verbal morphology. These forms demonstrate the flexibility of participial systems in adapting to changing syntactic, semantic, and morphological requirements, illustrating a complex interaction between historical continuity and linguistic innovation (Haspelmath, 1996; Shagal, 2017).

The participial system in Indo-Aryan languages has evolved considerably from its Old Indo-Aryan origins. While participles were once heavily inflected, some modern Indo-Aryan languages like Bengali now feature more simplified forms. However, languages such as Kashmiri and Nepali have maintained complex tense-aspect-mood (TAM) distinctions in their participial systems, highlighting the diverse nature of this language family (Cardona & Jain, 2003; Subbarao, 2012). These variations demonstrate the typological adaptability of participial constructions, which play a crucial role in connecting clauses, conveying temporal and causal relationships, and modifying both nouns and verbs (Beames, 1872-1879; Givón, 2012).

This paper seeks to provide a unified perspective on participles, emphasizing their dual role as both descriptive modifiers (adjectival participles) and syntactic connectors (adverbial participles). The study explores the common origins, morphosyntactic characteristics, and typological implications of participles, offering a thorough insight into their significance in the linguistic diversity of the Indo-Aryan language family. The results of this investigation contribute to wider discussions in the fields of linguistic typology and historical linguistics, as well as shed light on how participial systems adapt to meet syntactic and semantic requirements.

This study examines participial constructions across various Indo-Aryan languages, aiming to shed light on their intricate relationships and typological importance. The research emphasizes the crucial role these structures play in the linguistic development of these languages.

2. Historical Background

The evolution of the participial system in Indo-Aryan languages showcases a complex transformation from its Old Indo-Aryan (OIA) roots to the intricate structures found in New Indo-Aryan (NIA) languages. Participles were syntactically integrated, featuring agreement markers for gender, number, and case, and served both adnominal and adverbial functions. As the language family progressed through Middle Indo-Aryan (MIA) stages, including Prakrits, new participial structures emerged to meet evolving morphosyntactic requirements, while simultaneously shedding some of the original inflectional complexity (Beames, 1872-1879; Grierson, 1928).

2.1. Loss of Gender and Agreement Markers

Bengali serves as an excellent illustration of the simplification observed in certain New Indo-Aryan (NIA) languages. In Old Indo-

Aryan (OIA), participles were morphologically complex, incorporating markers for gender, number, and case. However, in Bengali, participles such as /-e/ and /-nto/ no longer demonstrate agreement with the nouns they modify. For instance: in Bengali, an adjectival participle example is /kotʰa bɔla cʰele/ (the boy speaking words). In this phrase, /bɔla/ (speaking) modifies /cʰele/ (boy) without any agreement in gender or number (Cardona & Jain, 2003).

The decrease in concordance signifies a broader trend toward less conservative structures in Bengali, streamlining its grammatical system and setting it apart from languages that maintain these characteristics.

2.2. Retention of Tense-Aspect Distinctions

Unlike Bengali, languages such as Nepali and Kashmiri maintain strong distinctions in tense and aspect within their participial systems. For example, Kashmiri participles encode both aspect and gender, preserving more intricate inflectional patterns. In Kashmiri, the perfective participle exemplified by /kor mut/ '(anything) done' demonstrates how the participle marker /mut/ maintains its aspectual marking (Subbarao, 2012).

Nepali also showcases distinctive markers for tense and aspect in its participles. The language employs /-irahe/ to denote the present participle and /-eko/ for the past participle. These markers illustrate how Nepali's participial forms maintain clear temporal and aspectual differences: Nepali: /lekʰeko keta/ (the boy who wrote) vs. /lekʰiraheko keta/ (the boy who is writing), where the distinction lies in the aspect encoded by the participial markers.

The preservation of TAM (tense, aspect, and mood) distinctions in these languages highlights the variety within the Indo-Aryan language family, demonstrating how certain languages maintained stronger connections to their Old Indo-Aryan (OIA) roots (Haspelmath, 1996).

2.3. Expansion of Participial Functions

A key advancement in New Indo-Aryan (NIA) languages involves the broadening of participial roles, especially in connecting clauses. This evolution is notably demonstrated by the use of conjunctive participles in languages such as Hindi and Marathi:

1. Hindi: /kʰa kar aya/ (came after eating), where /kar/ functions as a conjunctive participle, linking two clauses (Van der Auwera, 1999).
2. Marathi: /pahon bola/ (spoke after seeing), where /pahon/ (seeing) acts as a clause-linking participle, indicating temporal sequence.

These participial forms that connect clauses play a crucial role in establishing syntactic unity, enabling the formation of intricate sentences in the languages under discussion. The reduplication process

further expands participles' capabilities by introducing additional semantic shades, such as intensification or ongoing action:

3. Bengali: /kʰete kʰete/ (while eating), where reduplication of /khete/ intensifies the action's continuous aspect.

The growing versatility of participial functions demonstrates the flexible nature of these forms in New Indo-Aryan (NIA) languages, consistent with broader typological trends seen across other language families.

3. Morphosyntactic Features of Participles in Indo-Aryan Languages

Participles in Indo-Aryan languages exhibit several morphosyntactic features that underline their structural complexity and functional versatility. These features, which include inflectional processes, reduplication, non-finite nature, and tense-aspect-mood (TAM) distinctions, reflect both historical continuity and typological diversity across the language family.

3.1. Inflectional Nature

In Indo-Aryan languages, participles are predominantly formed through inflectional methods. They are word class-changing inflectional morphemes (Haspelmath, 1996). These techniques maintain the verbal root while modifying it for use as adjectives or adverbs. An example in Hindi is the adjectival participle /hãstā huā baccā/ (the laughing child), /hãs/ (laugh) is inflected with /-ta/ to create the participle, with /tā/ indicating ongoing action. Likewise, Kashmiri participles such as /mut/ incorporate inflectional markers to correspond with tense and aspect, further demonstrating the participle's ability to operate within complex syntactic structures (Subbarao, 2012).

The inflectional characteristic of participles is crucial to their dual function as modifiers of both verbs and nouns. This attribute aligns with Haspelmath's (1996) observation that participles serve as word-class-changing inflectional morphemes, emphasizing their ability to transform verbal properties into descriptive modifiers while retaining a link to their verbal origins.

3.2. Reduplication

Reduplication is a linguistic process where a word or part of a word is repeated to create a new form with a modified meaning (Urbanczyk, 2017). This phenomenon involves duplicating all or a portion of a lexical item to convey semantic changes (Abbi, 1990). The reduplication patterns can vary widely, ranging from replicating a single sound segment to repeating an entire phrase. The process of participle reduplication in Indo-Aryan languages involves full reduplication, which conveys the semantic properties or attributes of a verbal adverb or adjective. This morphological phenomenon allows for the expression of certain characteristics or qualities in a more

pronounced manner. In Indo-Aryan languages, reduplication plays a significant role in the participial systems as a key morphosyntactic characteristic. This linguistic phenomenon encompasses a wide range of semantic and syntactic purposes, from amplifying meaning to expressing repetitive or ongoing actions. The process involves duplicating a portion or the entire participial form to enhance emphasis or introduce subtle shades of meaning to the verb's semantics. Throughout Indo-Aryan languages, reduplication is not simply a morphological tool but rather an essential linguistic technique for conveying temporal, aspectual, and emphatic distinctions.

Reduplication in participles serves a purpose beyond its linguistic function within specific Indo-Aryan languages. Reduplication, as observed in participial systems, acts as a bridge between verbal and adverbial modification. This process enables participles to maintain their verbal roots while taking on new roles as intensifiers or markers of aspect. Reduplication plays a significant role in enhancing the participial system of Indo-Aryan languages, creating a complex relationship between syntactic and semantic elements. These structures not only fulfill their syntactic function but also incorporate additional temporal and aspectual nuances, showcasing the adaptability of participles in these linguistic systems. The examples of reduplications are taken from Bengali, Assamese, Bhojpuri, Punjabi, Marathi, Gujarati, and Kashmiri respectively.

4. gita suye-suye boi porcʰe
   3SG sleep-PTCP book read.PRS.NHON
   'Gita is lying down and reading the book'

5. din-tu kʰeli-kʰeli lorasualibur bohut bʰagori gol
   wholeday-CLS play-PTCP children very tired go.PST
   'The children got tired by playing the whole day'
6. sima kʰana bənavət-bənavət gəna gauət rəhali
   3SG food cook-PTCP song sing AUX.PST
   'Sima was singing while cooking food'

7. əmit dɔrde-dɔrde aya
   3SG run-PTCP.M.SG come.PST.M
   'Amit came running'

8. pəus eta-eta tʰəmbla
   rain happen-PTCP NEG.happen.PST
   'It was going to rain but didn't happen'

9. cʰokri e vāt həsta-həstam kəhi
   3SG.F this word laugh-PTCP say.PST.F.SG
   'The girls said these words while laughing'

10. paʃi peʈʰ wəsʲ pewān-pewān bacʲow su
on roof from fall-PTCP save 3SG
'He was about to fall from the roof but got saved'

3.3. Tense-Aspect-Mood (TAM) Constraints

Across Indo-Aryan languages, participial systems can be distinguished by their morphosyntactic characteristics such as TAM (Tense-Aspect-Mood) constraints. For example, Kashmiri participles maintain explicit tense and aspect markers, allowing for precise temporal and aspectual distinctions whereas languages such as Bengali, Hindi, etc do not have TAM constraints. The Kashmiri perfective participle marker /mut/ exemplifies this, encoding completed action and corresponding with the TAM constraints.

11. ami ranna kɔra sikʰcʰi
1SG cook do learn.IMP.PRS.1
'I am learning to cook' (Bengali)

12. somu cʰalti hui gaɽi se gir gaya
3SG moving.F PTCP.F.SG car from fell go.PST.M
'Somu fell from a moving car'

13. Masculine Feminine

SG	PL	SG	PL
Pormut	par'mit'	parmits	parimatsi
l'ukʰmut	kīkʰ'mit'	līcʰmits	lēcʰimatsi
du'tmut	dit'mit'	ditsmits	ditsimatsi
cōmut	cemit'	cemits	cemitsi (Koul, 2013)

The non-finite participles in Nepali do not have periphrastic verb forms that are otherwise seen to form habitual aspects. The Nepali participle system is based on a +-temporal situation and is desententialized in terms of gender, number, and honorifics as well.

14. hi-jo aaeko maancʰe
yesterday comePTCP man
'The man who came yesterday' (Genetti, 1994)

The absence of explicit TAM marking indicates a simplified participial system that emphasizes practicality and functional adaptation. This variation aligns with Shagal's (2017) typological observations, which suggest that TAM-based participial systems are more prevalent in morphologically conservative languages like Nepali and Kashmiri than others.

4. Functional Overlaps and Divergences in Adjectival and Adverbial Participles

In Indo-Aryan languages, adjectival and adverbial participles share significant similarities in their morphological structure, often employing identical morphemes derived from the same verb roots. However, these participles serve different syntactic purposes, fulfilling separate roles within sentences. This flexibility demonstrates the

adaptability of participial constructions in Indo-Aryan languages, allowing them to serve both descriptive and clause-linking functions depending on their context of use.

4.1. Adjectival Participles

Adjectival participles serve primarily as modifiers for nouns, offering descriptive or qualifying information. These participles typically convey details about the state or action linked to the noun they describe. For example, in Hindi, the participle /hãstā/ (laughing) in the phrase /hãstā huā baccā/ ("the laughing child") directly modifies the noun /baccā/ (child), acting as an adjectival attribute. This example demonstrates how adjectival participles while maintaining their verbal origins, take on syntactic functions' characteristic of adjectives.

Across numerous Indo-Aryan languages, the process of creating adjectival participles follows a similar pattern, demonstrating their common morphological heritage. This consistency is evident despite individual languages exhibiting unique adaptations in terms of agreement and usage. Examples are given in Kashmiri, Gujarati, and Marathi, respectively.

15. bɨ cʰus grɛknəwiʈʰ trēʃ cewān
    1SG AUX.PRS boil.PTCP water drink.PTCP
    'I drink boiled water'

16. ləkʰelã paɳã
    written.PTCP.N page.N
    'Written pages'

17. melel õndir
    dead.PTCP mouse
    'The dead mouse'

4.2. Adverbial Participles

In contrast, adverbial participles function as connectors between clauses, establishing temporal, causal, or manner relationships between actions or events. Unlike their adjectival counterparts, these participles modify verbs or entire clauses instead of nouns. For instance, in the Marathi language, the participial construction /cʰalun ale/ (came walking) connects two actions—walking and coming—demonstrating how the subject performed the main action. Examples are given from Marathi, Gujarati and Kashmiri, respectively.

18. somu həsət-həsət bolto.
    Somu laugh-PTCP speak.M.3SG
    'Somu speaks in laughter.'

19. mɛ̄ne ʃɪloŋ ma rɛhta vēs vərəs tʰai gya
    1SG Shillong in.LOC live twenty years go.PST
    'I have been living in Shillong for twenty years'

20. anuhas gow hindī hetʃʰān ak wərī

3SG.DAT went Hindi learn.PTCP one year
'It's been one year since Anu started learning Hindi'

4.3. Overlap in Morphological Formation

Although many Indo-Aryan languages differentiate between adjectival and adverbial participles in terms of function, they often use identical morphemes for both. The distinction in their roles is typically determined by their position and use within a sentence, rather than by their grammatical form or structure. For instance, in Hindi, the participle /socta/ can serve both adjectival and adverbial functions:

21. Adjectival: /Socta huā baccā/ (The thinking child), where /**s**octa/ describes the noun /baccā/.

22. Adverbial: /woh socta raha/ (He kept thinking), where /socta/ modifies the verb /raha/ ('kept') to indicate continuity of thought.

5. Typological Implications

The typological adaptability of participial systems in Indo-Aryan languages is highlighted by the similarities in morphological formation and differences in syntactic functions. Participles are described by Haspelmath (1996) as "word-class-changing inflectional morphemes," a definition that reflects their dual purpose in these languages. Furthermore, Lehmann's (1988) notion of desententialization offers a theoretical basis for comprehending how participles evolve from verbal roots to become modifiers of nouns, verbs, or clauses, based on their syntactic context.

The crucial role of adjectival and adverbial participles in Indo-Aryan syntax is highlighted by their functional similarities and differences. Despite sharing common morphological origins, these participles serve distinct purposes: adjectival participles primarily modify nouns, while adverbial participles mainly connect clauses. This dual nature reflects not only the historical development but also the diverse typological features of participial systems found in Indo-Aryan languages.

5.1. Typological Generalizations of Participial Systems in Indo-Aryan Languages

The participial systems in Indo-Aryan languages exhibit typological patterns that align with Lehmann's (1988) desententialization scale, which captures the transition from finite to non-finite forms by measuring the loss of finite properties such as tense, agreement, and modality. This alignment reveals significant insights into their tense-aspect-mood (TAM) distinctions and the impact of negation on their structure and function.

5.1.1. TAM Systems: Retained and Reduced Contrasts

The degree to which participles retain finite properties, particularly tense-aspect-mood (TAM) distinctions, varies significantly among Indo-Aryan languages. The participle markers of

several languages in Indo-Aryan languages act differently and can be rightly placed under several categories. Research on participles has divided languages into three groups based on TAM (Tense-Aspect-Mood) restrictions: those with +TAM constraints, those with -TAM constraints, and those without TAM constraints (Shagal, 2017). The -TAM markers in participle studies are linguistic elements that do not have inherent TAM meaning but express such meaning through alternative methods. This study examines the TAM system as a whole, without delving into individual distinctions for practicality. The -TAM markers only indicate the participial nature of a form without encoding inherent TAM contrasts, instead relying on separate markers for TAM agreement. In comparison, +TAM participial markers create participles from verb stems and directly encode TAM features (Shagal, 2017). A third group, no TAM contrast, includes participial forms that neither show TAM contrasts nor explicitly agree in tense, aspect, or mood. Participles in Indo-Aryan languages mainly fall into this no TAM contrast category. However, Sindhi adverbial participles employ auxiliary verbs to convey tense and are thus classified under -TAM contrast, while Sindhi adjectival participles belong to the no TAM contrast group. Likewise, Maithili adverbial participles also use auxiliaries to denote tense and are part of the -TAM contrast group. In Kashmiri, the perfective participle /-mut/ maintains its perfect aspect, functioning similarly to the finite aspect marker, and thus falls under the +TAM constraint. Consequently, Kashmiri exhibits both +TAM and no TAM contrasts, while Maithili and Sindhi align with -TAM and no TAM contrasts. Additionally, Nepali participles are categorized under the +TAM constraint. In contrast most of the languages of Indo-Aryan languages such as Bengali, Hindi, Odia, Assamese, Bhojpuri, Punjabi, etc., participles largely lack explicit TAM distinctions, emphasizing a shift towards non-finite simplicity. The example from Maithili below shows that adverbial participles (23) have tense without aspect and they agree in person and honorifics whereas adjectival participles (24) in Maithili are devoid of TAM paradigms and they are not inflected for person and honorifics.

23. tabət həm sutəl rəhəb
    Until then 1SG sleep.PTCP remain.FUT.1
    'Until then I will remain asleep'

24. ʈuʈəl kʰaʈ
    Broke.PTCP bed
    'broken bed'

The presence or absence of TAM distinctions in participles aligns with Lehmann's (1988) scale of desententialization, illustrating how languages vary in the degree to which participial forms retain finite properties.

5.1.2. Negation: Simplification and Interaction with Reduplication

Negation in participial systems introduces another layer of typological variation, often simplifying the participial structure and inhibiting processes like reduplication. In most Indo-Aryan languages, the imperfective participles do not undergo reduplication when negation is present. For example, in Bengali, iterative participles are negated using the marker /na/ (not), which disrupts the reduplicative pattern. For example, in Bangla, the imperfective participle is typically reduplicated, with exceptions occurring in cases of negation and iterative constructions involving different subject constraints. This discussion focuses solely on negation. When a sentence is negated, the imperfective participle ceases to reduplicate.

25. meg^{h} na caite bristi
    cloud Neg want.PTCP rain

    'It's raining without clouds (it's an idiomatic phrase in Bangla which means to get something more than expected without even wanting)'

26. gita suye-suye boi porc^{h}e
    3SG sleep-PTCP book read.PRS.NHON
    'Gita is lying down and reading the book'

Majority of Indo-Aryan languages exhibit this characteristic. The typological generalizations of participial systems in Indo-Aryan languages illustrate a rich interplay of TAM distinctions and negation. The variations in TAM systems and the effects of negation reflect broader typological trends and language-specific innovations. These features not only align with Lehmann's theoretical framework but also contribute to our understanding of the participial systems' adaptability within the Indo-Aryan language family.

6. Implications for Linguistic Typology of Participles in Indo-Aryan Languages

The comprehensive approach to examining adjectival and adverbial participles in Indo-Aryan languages offers valuable perspectives on their interrelationships and diversity. These participial forms, which stem from common morphological origins, exhibit distinct syntactic functions, demonstrating the fluid processes that influence language development and typological classification. This interconnection significantly impacts the fields of historical linguistics and linguistic typology, especially in comprehending how languages negotiate the balance between verbal and nominal roles within participial systems.

6.1. Implications for Historical Linguistics

In the eastern Indo-Aryan languages, a common participle form /-a/ exists, which is used to modify the P/S participant. This form is frequently observed in Bengali, Assamese, and Odia, which have maintained their descendant feature /-a/. The participle form /-a/ in

New Indo-Aryan languages originated from the Old Indo-Aryan language and continued to be used in both Eastern and Western Apabhramsa (Tagare, 1948). In Bhojpuri and Maithili, the inherent participle form that modifies P/S participants is /-əl/, which is a phonologically altered and linguistically reconstructed version of the /-a/ form. Western Indo-Aryan languages such as Gujarati and Punjabi have preserved the original /-əl/ and /iā/ participle forms, which are modified and linguistically reconstructed versions of the Old Indo-Aryan and Western Apabhramsa /-a/ participle form.

Hindi language demonstrates a distinction in participial forms derived from the root /lik^{h}-/ (write). The verbal participle /lik^{h}te hue/, which translates to "while writing," maintains its verbal characteristics in adverbial constructions. In contrast, its adjectival counterpart /lik^{h} hua/, meaning "the writing one," serves as a descriptive modifier. These variations exemplify how a single morphological root can develop into syntactically diverse participial forms. This phenomenon is indicative of broader historical patterns within the Indo-Aryan language family, where participles have undergone grammaticalization and specialization. Over time, these participles have evolved from multifunctional verbal forms to more specific nominal and adverbial roles (Haspelmath, 1996; Givón, 2012).

Moreover, this historical trajectory provides evidence for contact-induced changes and language-internal innovations. For example, Kashmiri retains a robust TAM system in its participles, indicative of more conservative retention of OIA features, while Bengali simplifies participial morphology, reflecting its less conservative typological orientation.

6.2. Implications for Typology

From a typological standpoint, the participial systems of Indo-Aryan languages offer compelling evidence for the continuum between verbal and nominal functions. Participles occupy an intermediate space on this continuum, exhibiting properties of both finite verbs and nominal modifiers (Haspelmath, 1996). This duality aligns with Lehmann's (1988) desententialization scale, which conceptualizes non-finite forms as transitional elements between full clauses and nominal expressions.

For example, in Marathi, participles like /karun ale/ (came after doing) function adverbially, linking clauses by encoding temporal or causal relationships. On the other hand, participial constructions like /karela kām/ (the work to be done) demonstrate their nominal potential by serving as descriptive modifiers within noun phrases. These examples illustrate how participles straddle the boundaries between syntactic categories, enriching the typological diversity of Indo-Aryan languages (Subbarao, 2012).

Further, the typological analysis of participial systems sheds light on cross-linguistic patterns. Indo-Aryan participles exhibit remarkable

parallels with participial forms in other language families, such as Slavic and Turkic, which also leverage participles for dual functions. This cross-linguistic comparison underscores the universality of participial structures as versatile grammatical tools while highlighting language-specific innovation (Shagal, 2017).

The integrated approach to analyzing participles in Indo-Aryan languages offers valuable insights for both diachronic linguistics and cross-linguistic studies. By examining how participial forms have developed from their common origins in Old Indo-Aryan to their varied contemporary forms, we can better understand processes such as grammaticalization, functional specialization, and linguistic adaptation. From a typological perspective, participial systems showcase the spectrum between verbal and nominal functions, enhancing our comprehension of the structural and functional flexibility of non-finite forms. These observations contribute to wider typological discussions and enhance our knowledge of the historical development and innovations within Indo-Aryan languages.

7. Conclusion

The Indo-Aryan language family shares a common ancestral mother language, resulting in strong linguistic ties among its members. This connection is evident in the shared characteristics of cognate participle forms, which serve as a clear indicator of their close relationship. Furthermore, the geographical proximity of these languages' development has strengthened their linguistic bonds over time.

The participial structures found in Indo-Aryan languages offer a fascinating opportunity to explore the complex interactions between morphology, syntax, and semantics in the evolution of language. While sharing common morphological origins, adjectival and adverbial participles perform distinct functions, showcasing their dual nature as both modifiers and syntactic linking elements. This research has illustrated how these participles, influenced by historical changes and typological shifts, play a crucial role in the linguistic framework of Indo-Aryan languages.

The evolution of participial forms in Indo-Aryan languages demonstrates the flexibility of linguistic systems in adapting to evolving morphosyntactic requirements. This progression, from the extensively inflected structures found in Old Indo-Aryan to the simplified or diversified systems present in New Indo-Aryan languages, is evident across the language family. Some languages, such as Bengali, exemplify a trend towards simplification by eliminating complex agreement markers. In contrast, others like Kashmiri and Nepali maintain sophisticated tense-aspect-mood (TAM) distinctions, thus preserving their links to Old Indo-Aryan origins. This diversity within the Indo-Aryan family showcases a range of conservative and innovative approaches, highlighting the

participles' capacity to effectively balance verbal and nominal functions.

Participles exhibit remarkable functional diversity. When used as adjectives, they enhance noun descriptions, while their adverbial forms connect clauses by expressing relationships of time, cause, or manner. The shared morphological markers across these functions underscore their common origins and the blurred lines between their roles. These characteristics are in line with broader typological concepts, such as Lehmann's desententialization scale, which demonstrates how participial systems evolve from finite to non-finite forms. The overlapping nature of participles' morphological indicators further emphasizes the fluidity between their various functions and their shared roots.

To sum up, the study of adjectival and adverbial participles in Indo-Aryan languages offers insights into both the historical and typological intricacies of this language. The examination of participles provides a valuable lens through which we can observe the broader mechanisms of grammaticalization and functional adaptation in human languages.

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MORPHOLOGICAL PROCESSES IN KANNAUJI: A STUDY OF PNG MARKERS

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ABSTRACT

This study investigates the morphological processes underlying the use of Person, Number, and Gender (PNG) markers in Kannauji, a dialect within the Western Hindi cluster predominantly spoken in Uttar Pradesh, India. In Kannauji, PNG markers play a critical role in verb conjugation, noun inflection, and the overall grammatical framework, thereby shaping the language's syntactic and semantic properties. The research work aims to provide a comprehensive analysis of the rules and patterns that govern the formation and usage of PNG markers in Kannauji. This includes analyzing verb conjugation patterns, noun inflection rules, and the influence of these markers on sentence structure. By delving into these linguistic features, the study offers valuable insights into the unique grammatical mechanisms of Kannauji. Data for this research work were collected through fieldwork conducted as part of the partial fulfillment of a Master's program at Jawaharlal Nehru University (JNU). The study employs both descriptive and analytical methodologies, utilizing primary data from surveys conducted with native Kannauji speakers, alongside secondary data from existing literature on the language. The findings of this research highlight the morphological processes in Kannauji, demonstrating how PNG markers function to convey grammatical relationships and meaning. By documenting and analyzing these markers, the study not only preserves linguistic knowledge but also provides a foundation for further linguistic and grammatical research in the region.

Keywords: Morphological Processes, Verb Conjugation, Noun Inflection, Grammatical Framework, Fieldwork, Language Structure

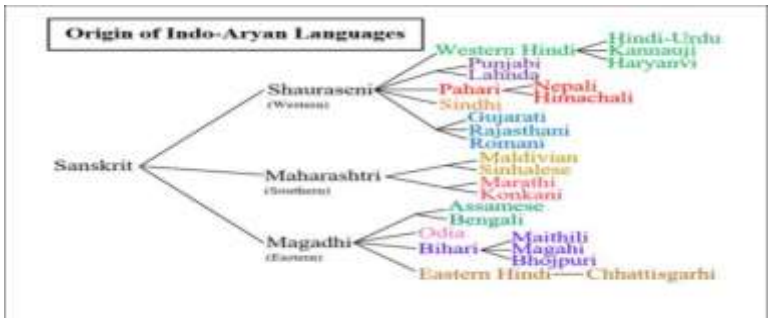
1. Introduction

1.1 Overview of the Language

Kannauji belongs to the Indo-Aryan branch of the Indo-European language family. This places it in the same linguistic category as other major languages of North India, such as Hindi, Urdu, Bengali,

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Punjabi, Gujarati, and Marathi. Indo-Aryan languages are primarily spoken in the northern, central, and western regions of India.



Origin of Indo-Aryan Languages

Kannauji is classified as a dialect of Hindi and is part of the Western Hindi subgroup. Kannauji exists within a dialect continuum, meaning that its linguistic boundaries are fluid and may overlap with neighboring dialects or languages. It shares linguistic affinities with other Hindi dialects spoken in neighboring regions, such as Awadhi, Bhojpuri, and Bundeli, with which it forms a dialect continuum. Within the Kannauji-speaking communities, there exist dialectical variations and linguistic diversity influenced by various factors such as geography, history, social structure, and contact with neighboring languages and cultures. These variations contribute to the richness and complexity of the Kannauji linguistic landscape. Kannauji exhibits regional dialects that differ in pronunciation, vocabulary, and grammatical features based on geographical subdivisions within the Kannauj region. For example, Kannauji spoken in urban areas may differ from that spoken in rural or remote villages due to factors such as migration, urbanization, and exposure to outside influences.

1.2 Defining Morphology

The study of morphology, as a distinct branch of linguistics, emerged gradually over centuries as scholars sought to understand the structure and formation of words in language. The 19th and 20th centuries marked significant advancements in the study of morphology. Linguists such as Ferdinand de Saussure, Leonard Bloomfield, and Roman Jakobson played key roles in shaping modern linguistic theory and methodology. In contemporary linguistics, morphology is recognized as a core subfield that explores the internal structure of words and the rules governing their formation.

"Word morphology" is made up of two components viz., "morph"- 'form/shape' and 'logy' – 'study or branch of knowledge'. Therefore "Morphology" is the study of the shape/form of words. According to 'David Crystal', morphology is a branch of grammar that studies the structure of words. In the following list, all the words except the last can be divided into parts, each of which has a kind of independent meaning.

Unhappiness	Un-happi-ness
horses	Horse-s
talking	Talk-ing
yes	yes

The word 'yes' has no internal structure. We could analyze its constituent sounds, /y/,/e/, and/s/, but none of these has meaning in isolation. By contrast, horse, talk, and happy have a meaning, as do the elements attached to them (the 'affixes'): un-carries a negative meaning; -ness expresses a state of quality; -s express plural: and -ing helps to convey a sense of duration. The smallest indivisible meaningful elements into which a word can be analyzed are known as morphemes; the way morphemes operate in language provides the subject matter of morphology. Francis Katamba says, "The morpheme is the smallest difference in the shape of a word that correlates with the smallest difference in word or sentence meaning or grammatical structure."

Most morphological theories assume the existence of units smaller than the word, be they morpheme, lexeme, root *{dhatu},* stem, base form, or basic word (*mul Sabd*). The morpheme, traditionally defined as the minimum meaningful unit, has been the basis for most of the influential morphological analyses that we know of.

1.3 Relevance of PNG marker in Linguistics

Morphologically, a noun represents a class of lexical items that is inflected for gender, number, and case. Syntactically, the category of noun co-occurs with determiners, adjectives, and postpositions, and functions as the subject of a sentence, object of a verb, and a postposition, complement of a verb, modifier of a noun in a compound noun, and constituent of the conjunct verb (or nominal compound verb).

I. **Noun**: **Person**

In morphology, the concept of "person" typically refers to a grammatical category that indicates the relationship between a verb and the participants involved in the action or state described by the verb. This category reflects the distinctions between the speaker (first person), the listener or audience (second person), and individuals or entities other than the speaker and listener (third person).

The notion of person in morphology is most commonly associated with verbal inflection, where verbs change form to indicate the person of the subject and/or object. In languages with person-marking systems, verbs often exhibit distinct suffixes or prefixes that encode information about the person of the subject and sometimes the object. These affixes signal whether the subject is the speaker (first person), the listener or audience (second person), or someone or something else (third person).

For example, in English, the verb "to be" inflects for person as follows:

- First-person singular: I am
- Second person singular: you are
- Third person singular: he/she/it is
- First-person plural: we are
- Second person plural: you are
- Third person plural: they are

Similar patterns of person marking can be found in many other languages, although the specific forms and mechanisms may vary. Some languages may exhibit more complex systems of person marking, including distinctions between inclusive and exclusive "we" forms or the use of honorifics to indicate respect or politeness.

Person in morphology is not limited to verbs; it can also be relevant in pronouns and other parts of speech. Pronouns, for example, typically exhibit person distinctions to indicate who is speaking (first person), who is being addressed (second person), and who or what is being referred to (third person). These distinctions are essential for clarity and precision in communication, allowing speakers to express relationships and perspectives accurately within a linguistic context.

II. **Noun**: **Number**

In noun morphology, "number" refers to a grammatical category that indicates whether a noun is singular or plural. It is a fundamental aspect of noun inflection, as nouns often change their form to reflect whether they refer to one entity (singular) or more than one entity (plural).

Languages handle number marking in various ways, but common strategies include adding affixes (prefixes or suffixes), changing vowel patterns, or altering the entire form of the noun.

For example, in English:

- Singular: "cat"
- Plural: "cats"

In English, most nouns form the plural by adding the suffix "-s" or "-es" to the singular form.

Number marking is essential for subject-verb agreement and noun-adjective agreement within sentences. It helps convey whether a noun refers to a single entity or multiple entities, allowing for clear and accurate communication in language. Understanding how number operates in noun morphology is crucial for learners and linguists studying the structure of languages.

III. **Noun**: **Gender**

Gender in morphology refers to a grammatical category that classifies nouns and associated words (such as pronouns, adjectives, and determiners) into distinct classes based on characteristics such as sex, animacy, or arbitrary assignment. Gender systems vary widely

across languages, exhibiting diverse morphological and syntactic features. In some languages, gender is marked morphologically through inflectional affixes or changes in word form, while in others, it is indicated syntactically through agreement patterns with other elements in the sentence. Additionally, some languages have extensive gender distinctions with multiple classes, while others have simpler systems with only two or three genders. One common type of gender system is the natural or biological gender, which categorizes nouns according to their referents' biological sex. In languages with this type of gender, nouns denoting male beings are assigned to one gender class, while nouns denoting female beings are assigned to another.

Another type of gender system is the grammatical or arbitrary gender, where nouns are classified based on criteria other than biological sex. This could include animacy (animate vs. inanimate), shape (round vs. elongated), or semantic characteristics (e.g., abstract vs. concrete).

Gender in morphology influences various aspects of language structure and usage. It affects agreement patterns, where modifiers and verbs must agree in gender with the nouns they modify or govern. For example, in French, adjectives must agree in gender and number with the nouns they describe (e.g., "petit" for masculine singular nouns and "petite" for feminine singular nouns).

2. Literature Review

The literature review typically begins with an overview of the foundational theories and frameworks that have shaped the study of noun morphology. This may include seminal works by renowned linguists such as Katamba (1993), Thomas Payne (1997), Shopen (1985), and Comrie (1976) who have made significant contributions to the understanding of these linguistic categories. The review then proceeds to explore how subsequent researchers have built upon these foundational theories, refining and expanding our understanding of Noun Morphology.

Katamba (1993), a prominent linguist renowned for his contributions to morphology and phonology, particularly in the context of African languages, provides a comprehensive understanding of noun morphology in his work titled "Morphology."



8 Levels of Linguistic Analysis

Katamba defines noun morphology as the branch of linguistics concerned with the study of the internal structure and formation of nouns in a language. Specifically, he explores how nouns are created, modified, and inflected to convey various grammatical and semantic information. Noun morphology encompasses processes such as affixation (prefixation, suffixation, infixation), compounding, and derivation, through which nouns are formed from other morphemes or words.

Katamba's definition of noun morphology provides a comprehensive framework for understanding the internal structure and formation of nouns in a language, encompassing both morphological and syntactic dimensions. His insights contribute significantly to our understanding of linguistic structure and variation, particularly in the context of African languages where morphological processes often play a crucial role in grammatical expression.

Payne (1997), a linguist known for his work in the field of linguistic typology and morphology, offers a comprehensive definition of noun morphology in his book "Describing Morphosyntax: A Guide for Field Linguists." Payne defines noun morphology as the system of rules governing the formation and inflection of nouns in a language. He highlights that noun morphology encompasses both the processes of noun formation (how nouns are created from other words or morphemes) and noun inflection (how nouns are modified to indicate grammatical features such as number, case, and gender).

According to Payne, noun morphology is central to understanding the structure of languages, as nouns are fundamental lexical units that play essential roles in communication. By analyzing noun morphology, linguists can uncover patterns of word formation and inflectional paradigms that contribute to the overall grammatical organization of a language.

Shopen (1985), a linguist known for his work in linguistic typology and syntax, discusses various aspects of nouns in the context of language structure and typological variation. While Shopen has contributed extensively to the linguistic studies, specific discussions on nouns may be found in his works within the broader context of language typology, syntax, and linguistic analysis. Shopen explores the features that define nouns across languages, such as their ability to represent persons, places, things, or abstract concepts. He discusses how nouns function as core lexical categories in most languages and serve as the building blocks of nominal phrases.

Shopen analyzes the morphosyntactic features of nouns, including their inflectional patterns for case, number, gender, and definiteness. He explores how nouns interact with other elements in sentence structures, such as serving as subjects, objects, or predicates, and how they participate in syntactic agreement phenomena.

Comrie (1976), a distinguished linguist known for his contributions to language typology, morphosyntax, and linguistic theory, has extensively discussed various aspects of morphology in his works. While Comrie has not provided a specific definition of noun morphology in isolation, his writings offer insights into the broader understanding of morphological processes, including those related to nouns.

In Comrie's framework, noun morphology would be understood as the set of rules and processes governing the formation, inflection, and organization of nouns within a language. This encompasses how nouns are created, modified, and categorized to convey grammatical and semantic information.

While Comrie's specific definition of noun morphology may not be explicitly stated in his works, his broader theoretical framework provides valuable insights into the study of morphological processes, including those relevant to nouns. By examining the principles of noun formation and inflection across diverse languages, Comrie's work contributes to our understanding of the fundamental properties of linguistic structure and variation.

The first major work on Indian languages including Kanauji is the Linguistic Survey of India written by George A. Grierson from 1894–1928. Grierson (1890) reports that, as a literary language, Kanauji had been overshadowed by its more powerful neighbor Braj Bhasha. Most of the authors (of the Kannauji language area) were Muslims and they wrote in Arabic and Persian. Among Hindu and Muslim authors writing in a vernacular, that is Kanauji, was not favorable.

From the perspective of linguistics, the credit of being the first modern work on Kanauji can be given to *A Grammar of Modern Hindi* written by **S**. H. Kellog, originally published in the year 1876 by *Mission Press*, Allahabad, India. However, his work mainly focuses on Hindi; it discusses Kanauji as a dialect of Hindi and lists only a few examples explaining its morphology and phonology.

3. Methodology

3.1 Research Questions

i. How are person, number, and gender (PNG) markers morphologically realized in Kannauji?
ii. What are the patterns and rules governing the application of PNG markers in Kannauji?
iii. How do PNG markers in Kannauji compare with those in related languages like Hindi?
iv. Are there any sociolinguistic factors that influence the usage of PNG markers in Kannauji?

3.2 Participants

The core data was collected from the native speakers of the language residing in the Kannauj region of Uttar Pradesh. These speakers ranged in age from young adults (18 years old) to elderly

speakers (above 60 years), providing insight into any potential generational differences in noun morphology. Both male and female participants were included to ensure gender diversity and to explore if there are any gender-based variations in language use.

A language expert, fluent in both Hindi and Kannauji, participated in classroom sessions to provide primary data and assist with the transcription and interpretation of words and phrases. This expert also facilitated the understanding of phonetic and morphological nuances that may not be immediately apparent to non-native speakers.

During the field trip, the researcher engaged with local cultural informants, including community elders, who provided not only the linguistic data but also the cultural context. Their input helped link linguistic features of noun morphology to cultural practices, further enriching the analysis.

3.3 Analysis

Initial data collection began in a controlled academic environment during the "Writing Grammar" course. The classroom sessions involved eliciting nouns from the language expert, which were transcribed and analyzed in real time. These sessions provided an opportunity to familiarize myself with the language's phonological and morphological structures, focusing on gender, number, and case markers. Feedback from the course supervisor helped refine the data collection techniques, ensuring accuracy in transcription.

A field trip to the Kannauj region provided an opportunity for hands-on, immersive data collection. During this trip, the researcher conducted semi-structured interviews with the native speakers, which allowed for the collection of spontaneous speech data. These interactions were recorded with informed consent and later transcribed for detailed analysis. Data was also collected through participant observation, where the researcher observed conversations among native speakers in various social settings (markets, family gatherings, and religious events). This allowed for the naturalistic observation of noun usage, including the influence of dialectal variations and sociolinguistic factors. Ethnographic methods were employed to gather data on how nouns were used in cultural and ritual contexts, providing insight into how noun morphology interacts with cultural expressions and practices.

The recorded data from both classroom and fieldwork sessions were transcribed using the International Phonetic Alphabet (IPA) to capture the phonetic details of Kannauji. Special attention was given to variations in pronunciation that could impact morphological analysis. The transcribed data was coded according to the morphological categories, such as gender, number, and case. This allowed for the systematic organization of the data and facilitated comparative analysis with other Indo-Aryan languages.

Using comparative methods, the researcher analyzed how the noun morphology in Kannauji differs from or aligns with Hindi and Bhojpuri. This involved looking at shared morphological features (such as gender and number agreement) as well as unique innovations in Kannauji. The researcher used existing grammars of Hindi and Bhojpuri as references, highlighting similarities and differences in morphological structures and processes. The comparative analysis helped situate Kannauji within the broader Indo-Aryan language family.

4. Findings

4.1 Person Marking

Person marking refers to the grammatical category that indicates the relationship between a verb and the participants in a conversation. It typically involves marking verbs or pronouns to show the role and perspective of the speaker, the addressee, and other individuals or entities being referred to. The three primary persons in linguistic person marking are: First Person, Second Person, and Third Person.

All three kinds of persons were found in Kannauji.

i. First Person

a.

həm	kəlli	rɑti-mɛ	ʤənni	soji	gəje
I-1S-Nom	yesterday	Night-3MS-Loc	Quick-Adv	Sleep-1S-Perf	Go-1S-pst

'I slept early last night.'

b.

həm	kʰɑnɑ	kʰɑje	ʧuke
i-1S-Nom	Food-3MS-Acc	Eat-1S-Perf	Finish-1S-Pst

'I had my breakfast.'

In sentences i (a & b), it is observed that the first-person singular is referred to by the word 'həm'

c.

həm	rɛl gɑɽi-tɛ	ɑje	ɛ̃
We-1Pl-Nom	Train-3FS-Ins	Come-1Pl-Perf	Be-1Pl-Pres

'We have come by train.'

d.

həm	gɑo-mɛ̃	ʤɑjɪ	rəje	ɛ̃
We-1Pl-Nom	Village-3MS-Loc	Go	Stay-1Pl-Prog	Be-1Pl-Pres

'We are going to the village.'

In sentences i (c & d), it is observed that the first-person plural is also referred to by the same word 'həm'.

ii. Second Person

a.	tʊm	kɪtɑb	pəɽət	ɔ̃
	You-2S-H-Nom	Book-3FS-Acc	Read-2S-H-Imp	Be-2S-H-Pres
	'You(H) read a book.'			

b.	tu	kɪtɑb	pəɽəto	ɛ
	You-2S-Nom	Book-3FS-Acc	Read-2S-Imp	Be-2S-Pres
	'You read a book.'			

c.	tʊm	kɪtɑb	pəɽɪ	rəje	ɔ̃
	You-2S-H-Nom	Book-3FS-Acc	Read	Stay-2S-H-Prog	Be-2S-H-Pres
	'You(H) are reading a book.'				

d.	tu	kɪtɑb	pəɽɪ	rəo	ɛ
	You-2S-Nom	Book-3FS-Acc	Read	Stay-2S-Prog	Be-2S-Pres
	'You are reading a book.'				

In the above sentences, it is observed that the word used to refer to the second person is 'tʊm/tu'. There is a distinction between honorific and non-honorific. In example ii (a & c) 'tʊm' is used, which denotes honorability, and in example ii (b & d) 'tu' is used, which denotes the non-honorific usage.
In a few cases, with the influence of Hindi on the Kannauji language 'ɑp' is also used as an honorific second-person marker.

e.	ɑp	kɪtɑb	pəɽət	ɔ̃
	You-2S-H-Nom	Book-3FS-Acc	Read-2S-H-Imp	Be-2S-H-Pres
	'You(H) read a book.'			

iii. <u>Third Person</u>

a.	bu	kətʃtʃʰɑ-mɛ̃	soəto	ɛ
	He-3MS-Nom	Class-3FS-Loc	Sleep-3MS-Imp	Be-3MS-Pres
	'He sleeps in class.'			

b.	bu	kətʃtʃʰɑ-mɛ̃	sojɪ	rəo	ɛ
	He-3MS-Nom	Class-3FS-Loc	sleep	Stay-3MS-Prog	Be-3MS-Pres
	'He is sleeping in class.'				

c.	bə	kətʃtʃʰɑ-mɛ̃	soətə	ɛ̃
	She-3FS-Nom	Class-3FS-Loc	Sleep-3FS-Imp	Be-3FS-Pres
	'She sleeps in class.'			

d.	bə	kətʃtʃʰɑ-mɛ̃	sojɪ	rəjɪ	ɛ̃
	She-3FS-Nom	Class-3FS-Loc	sleep	Stay-3FS-Prog	Be-3FS-Pres

'She is sleeping in the class.'

In the case of the third person singular, the distinction is made between 'he' and 'she'. He is represented by 'bu', example ii (a & b), and she is represented by 'bə', example iii (c & d).

e.	be	kəllɪ	ɑjɪ	ɛ̃
	He/she-3Pl-Nom	tomorrow	Come-3Pl-Imp	Be-3Pl-Fut

'They will come tomorrow.'

f.	be	kʰɑnɑ	kʰɑjɪ	tʃʊke
	He/she-3Pl-Nom	Food-3MS-Acc	Eat-3Pl-Perf	Finish-3Pl-Pst

'They had eaten lunch.'

The third person plural is denoted by 'be', for example iii (e & f).

The following Table 6.1 has person marking data that has been summarized below.

Person	Singular	Plural
I	həm (I)	həm (We)
		həm-səb
		həm-log
II	tʊm (H) (You)	tʊm-səb (You)
		tʊm-log
	tu (You)	tu-səb
		tu-log
III	bu (He)	be (they)
	bə (She)	be

6.2 Number Marking

There are two numbers: Singular and Plural

i. Words- In the Kannauji language, it was observed that usually a singular noun became plural when the last syllable was nasalised. Whereas in some cases, words were suffixed with '-ən'.

Singular	Plural
tʃɪʈʈʰi	tʃɪʈʈʰĩ
Letter-3FS	Letter.3FPl
Letter	Letters
ʊɖʰənɑ	ʊɖʰənɑ̃
Cloth-3MS	Cloth-3MPl
Cloth	Clothes
məɽi	məɽɪn
Girl-3FS	Girl-3FPl
Girl	Girls
lərikɑ	lərikən
Boy-3MS	Boy-3MPl
boy	Boys

ii. Sentences- There are two ways in which the plural formation of a noun in a sentence could happen in Kannauji.

a. 'bəhut' is used when the sense of 'lot of' or 'many' is there.

bə-pɛ	bəhʊt	nəjẽ	ʊɖʰənɑ	ɛ̃
She-3FS-Loc	a lot	New-3MS	Cloth-3MPl-Nom	Be-3MPl-Pref

'She has new dresses.'

ʤʰorɑ-mɛ̃	bəhʊt	ʈəpkɑ	ɛ̃
Bag-3MS-Loc	a lot	Mango-3MPl-Nom	Be-3MPl-Perf

'There are mangoes in the bag.'

b. The singular form of the noun is nasalised at the final syllable.

həm-nɛ̃	ʧɪʈʈʰĩ	lɪkʰɪ
I-1S-Erg	Letter-3FPl-Acc	Write-3FPl-Perf

'I wrote a lot of letters.'

lərɪkɑ̃	kəhʊ	kʰento	hʊɪ-jɛ̃
Boy-3MPl-Nom	Somewhere-3Pl	Play-3MPl	Happen-3MPl-Pot

'The boys would be playing somewhere.'

6.3 Gender Marking

In Hindi, there are two genders for nouns. All human beings are male animals (and those animals that are perceived to be 'masculine') are masculine. All female human beings are female animals (and those animals that are perceived to be 'feminine') are feminine. Things, inanimate articles, and abstract nouns are also either masculine or feminine according to the convention. The system is partly based on natural gender and partly based on grammatical gender.

In the case of inanimate things, abstract, collective, and material nouns, gender is determined partly but the form (for example, in the case of nouns ending in which are feminine) but mainly by usage. It may be noted that feminine nouns derived from masculine ones acquire independent existence, having the same grammatical status as the original masculine.

Kannauji is rich in the case of gender marking, just like Hindi. Kannauji has a natural gender. For example, məɽi 'girl', ləɽɑ 'boy', rɑʤɑ 'king', rɑni 'queen' have natural gender; even in isolation, their gender can be predicted.

In the case of adjectives, it changes for both genders, niki məɽi , niko ləɽɑ .

For inanimate objects, their gender can be predicted in isolation. They do not have a natural gender, but their gender is predicted only through the adjectives that they take and through their grammatical construction.

The gender of an abstract noun can be predicted only when it is placed in a sentence. Gender agreement can be seen throughout the examples.

a. lɔɽɑ niko ɛ
Boy-3MS-Nom Good-3MS-Adj Be-3MS-Perf
,The boy is good.,

b. mɔɽi niki ɛ
Girl-3FS-Nom Good-3FS-Adj Be-3FS-Perf
.The girl is good..

c. kɪtɑb ətʃtʃʰi ɛ
Book-3FS-Nom Good-3FS-Adj Be-3FS-Perf
'This is a good book.'

d. ʈəpkɑ ətʃtʃʰo ɛ
Mango-3MS-Nom Good-3MS-Adj Be-3MS-Perf
'This mango is good.'

e.rəmes ɔ sʊres-ki səlɑ tut gəjɪ
Ramesh-3MS-Nom and Suresh-3MS-Gen friendship Break-3MS-Pref Be-3MS-Pres
'Ramesh and Suresh's friendship broke.'

f. rɑdʑɑ rɑni-kɛ səŋgʰe mɛl-mɛ̃ gəje
King-3MS-Nom Queen-3FS-Acc With Castle-3MS-Loc Go-3MS-Perf
'King went to the castle with the queen.'

Gender agreement can be seen throughout the examples.

7 Discussion and Conclusion

Morphologically, a noun represents a class of lexical items that is inflected for gender, number, and case. Syntactically, the category noun co-occurs with determiners, adjectives, and postpositions, and functions as the subject of a sentence, object of a verb, and a postposition, complement of a verb, modifier of a noun in a compound noun, and constituent of the conjunct verb (or nominal compound verb). Based on the analysis of the data, the following observations can be made-

- Three primary persons are marked in Kannauji, which are- First Person, Second Person, and Third Person.

Person	Singular	Plural
I	həm (I)	həm (We)
		həm-səb
		həm-log
II	tʊm (H) (You)	tʊm-səb (You)
		tʊm-log
	tu (You)	tu-səb
		tu-log
III	bu (He)	be (they)
	bə (She)	be

- There are two numbers viz., singular and plural. It was observed that usually, a singular noun became plural

when the last syllable was nasalised. Whereas in some cases, words were suffixed with '-ən'.

- Kannauji is rich in the case of gender marking, just like Hindi. Kannauji has a natural gender; For example, məʈi 'girl', ləʈɑ 'boy', rɑʤɑ 'king', rɑni 'queen' have natural gender; even in isolation, their gender can be predicted. For inanimate objects, their gender can be predicted in isolation. They do not have a natural gender, but their gender is predicted only through the adjectives that they take and through their grammatical construction. The gender of an abstract noun can be predicted only when it is placed in a sentence.

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NON-NOMINATIVE SUBJECTS IN KANNAUJI AND HINDI-URDU: A COMPARATIVE STUDY

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ABSTRACT

This study conducts a comparative examination of non-nominative subjects (NNSs) in Kannauji and Hindi-Urdu, questioning the traditional reliance on nominative case and verbal agreement as exclusive indicators of subject-hood across diverse languages. Utilizing data gathered through extensive fieldwork in villages around Karhal in the state of Uttar Pradesh, the research specifically delves into Kannauji, a lesser known non-scheduled Indo-Aryan language that has received very less attention in linguistic studies. The non-nominative subjects in Kannauji are scrutinized in comparison to those in Hindi-Urdu using several subject-hood tests to prove whether the nominals under study are subjects or not. Therefore, the primary objective of this research work is to show that in some languages like Kanauji and Hindi-Urdu subjects can also be formed by other non-nominative case markers and postpositions. Approaching the issue through a comparative framework, this study contributes to the broader comprehension of non-nominative subjects in languages characterized by unique syntactic structures. This approach advocates for a more nuanced and language-specific perspective in delineating the concept of subjects.

Keywords*:* Non-scheduled Languages, Kannauji, Lesser Known Languages, Non-Nominative Subjects, Hindi-Urdu.

1. Introduction

Sentences in human languages are generally made up of two parts: a subject and a predicate, where the subject is the entity the sentence is about, while the predicate indicates the action the subject is doing or the state it is in and usually contains the verb(s) and optionally other object(s). Subjects are usually associated with a nominative case and verbal agreement, i.e., the verb in the predicate agrees in features like person, number, and gender, with the subject of the sentence. For example, in English:

(1) She studies linguistics in JNU.

Here, 'she' is the subject, and the rest of the sentence 'studies linguistics in JNU' is the predicate. 'She' takes a nominative case, and

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the verb 'studies' agrees with the subject, as it takes the 3S (third-person singular) marker. But this is not the only way a subject needs to be. There are several languages, like Hindi-Urdu (and several of them are found even in the South-Asian/Indian subcontinent) where the subjects have been shown to take different case markers like ergative ([Erg]), dative ([Dat]), instrumental ([Inst]), genitive ([Gen]), etc. Among these, [Dat] subjects have been often attested as a feature of South Asia (or India) as a linguistic area (Emeneau 1956; Masica 1976) and are found in languages belonging to Dravidian, Indo-Aryan, Tibeto-Burman, and Austroasiatic language families spoken in the region (Subbarao 2012). These subjects do not necessarily agree with their verbs nor are they assigned nominative cases. In this paper, we will discuss different types of these non-nominative cases using examples from Kannauji and then compare them with those of Hindi-Urdu. We will also use some prominent subject-hood tests to verify whether the nominal constructions with respective postpositional markers are indeed subjects or not.

Non-nominative subjects have been studied extensively in South Asian linguistics. Mohanan (1994) has used the term 'Indirect Case' to refer to these constructions in Hindi-Urdu. Subbarao and Bhaskararao (2004) have edited two volumes in the Typological Studies in Language series *Non-nominative Subjects* Vol 1 and 2 where several scholars have studied the phenomenon in different languages. In the volume 1, Arora and Subbarao (2004) have studied the non-nominative subjects in Dakkhini and Konkani while referring to the same in Hindi-Urdu.

Davison (2004) has studied the phenomenon in Hindi-urdu and has tried to define exactly what subject properties are present in the language and what parameter values account for these properties using Ura's (2000) extension of Chomsky's (1995) theory. She has checked the syntactic relationship to various functional heads, particularly Tense and the light verb in the vP projection in subjects having different case markers like ergative, dative, and other lexical cases. Bayer (2004) has done a comparative study of non-nominal subjects in German, Icelandic, and Bengali language among others. Montaut (2004) has studied the different sentence patterns Hindi offers to show how subject properties are distributed on more than one entity amounting to various dispositions.

Several other scholars have worked on the case system in Hindi. We are focussing on the work on Hindi as it is a very common link language for the speakers of Kannauji and other languages in the area. Spencer (2005) has argued that Hindi clitic postpositions are not case markers, and hence has classified the ergative and accusative/dative markers as postpositions. Mahajan (2017) has studied the accusative and ergative case markers in Hindi.

Kannauji as a language has not been studied except an occasional paper here and there. Kumar (2023) has studied reduplication in Kannauji verbs, Dwivedi and Kar (2016) have studied the

sociolinguistics of the phonology of the language. Other than that, the language finds reference in works on Awadhi language as they share a linguistic boundary. The present work, therefore, is aimed to fill that gap.

Kannauji/Kanauji/Kanaoji is an Indo-Aryan language spoken in areas like Mainpuri, Etawah, Auraiya, Kanpur, Farrukhabad, Kannauj, etc., all located in the western part of the Indian state, Uttar Pradesh. It is spoken by around 9 million speakers, and the language is usually classified under Western Hindi (starting from Grierson 1916) and is closely related to Braj, which is spoken in the nearby areas. Often, as the primary demographics of the language resides in what is called the 'Hindi-belt', the language variety is considered to be a dialect of Hindi-Urdu.

In the next section, we will define what a subject is and list some broad characteristics that can be used to test the subject-hood of any given nominal. In section 3, we will discuss Non-nominative subjects, and then carry forward the discussions into section4, where we will take data from both Kannauji and Hindi/Urdu and try to prove the subjecthood of differently case marked nominals; section 5 is the conclusion.

2. Subjects

The characterization of subjects in linguistic literature varies across different schools of thought, each emphasizing specific aspects to incorporate the concept into their respective language theories. Plato, credited with distinguishing *onoma* and *rhema*, was among the pioneers in highlighting the crucial nature of that part of the clause, which was later termed 'the subject' (Taverniers 2005).

This prominence of the subject recurs in diverse definitions. Langacker (2000: 27) outlines five potential grounds for defining grammatical roles, including case marking, grammatical behavior, syntactic configuration, semantic role, and discourse function. However, he asserts that only the concept of prominence aligns with a 'fully general schematic characterization' in harmony with cognitive grammar (CG) (Langacker 2000: 28). Langacker strongly opposes defining subjects and objects as syntactic notions based on grammatical features, deeming it 'doubly misguided. 'The subject, according to Langacker (1986: 12, 2000: 36), is the constituent construed as the 'primary figure' or trajector of a construction, while other constituents are either secondary figures (e.g., objects) or part of the background.'

Generative grammars, in various versions, offer different perspectives on the notion of prominence associated with the subject role. In Chomsky's transformational-generative grammar (Chomsky 1957), the subject is deemed 'prominent' in the clause model, occupying the first level below the tree diagram's top, represented as NP. Subsequent generative grammar versions, including Government and Binding and Minimalist Theory, maintain the 'external argument

position' of the subject. The subject's position becomes crucial in discussions on phenomena like control, extraction, relativization, and stranding.

Alternative proposals in more fine-grained models of the clause present divergent views on subject generation, ranging from specifier of IP (inflection) to VP, Fin (finiteness), TP (tense), or EventP.Non-transformational approaches, more functionally oriented, define the subject concerning various linguistic functions, particularly textual and ideational functions. Traditional definitions link the subject role to the 'agent' of an active clause, emphasizing the semantic functions onto which it is mapped. Multi-functional approaches involve hierarchies of functions or mappings in terms of hierarchy-to-hierarchy mapping.

Sophisticated versions of multi-functional approaches, based on hierarchies of semantic roles or hierarchy-to-hierarchy mapping, incorporate the notion of proto-typicality. These definitions focus on ideational or textual aspects, associating the subject with semantic roles.Halliday defines the subject as the second major element required to create a proposition, serving as the element 'by reference to which the proposition can be affirmed or denied' or the element 'in whom the speaker vests the success or failure of the proposition' (Halliday 1994/1985: 76).

To be called a subject, a DP usually needs to qualify some subjecthood tests, and some broad characteristics of subjects are (more of these can be found in Keenan 1976; Taverniers 2005):

(i) In languages where the predominant word structure pattern is SOV and SVO, subject occupies the first NP or spec position of an IP in the syntactic tree structure of declarative sentences.

(ii) The subject may asymmetrically c-command all the elements in the sentence.

(iii) The subject may be co-indexed with the anaphora.

(iv) The subject serves as the controller of a PRO in the sentence (except when it is controlled by the object). In this case, the subject occupies the higher position in the sentence structure.

(v) The process of conjunction/disjunction can aid in identifying the subject, where proper names are replaced with appropriate pronominals which are co-referential with the subjects of the sentence.

(vi) A finite verb in general agrees with the subject of the sentence.

(vii) The subject is the addressee of an imperative sentence.

The subject can be of two types: (a) grammatical, and (b) logical. For example, see (2) and (3).

(2) The cat killed the rat.

(3) The rat was killed by the cat.

It is easy to spot the grammatical subject as we can see that it's 'the cat' which is doing the action. However, in (3) even though 'the rat' has taken the subject position, logically we feel that even then the subject is the cat only. This prompts us to divide the concept of subject into two: (i) grammatical subject, and (ii) logical subject

The **grammatical subject** fulfils all the criteria in the traditional view of a subject. Syntactically, grammatical subjects occupy the first NP or spec position of an IP in a declarative sentence in a language where the subject occupies the initial position and asymmetrically c-commands the rest of the sentence. The subject must be co-indexable with any anaphoric element, if present. It controls the PRO and agrees with the finite verb.

In the case of **logical subject**, the finite verb may not agree with it as the subject is blocked by a case marker. They do not get the nominative case, and are given some other non-nominative cases. Other than this, logical subjects usually show similar properties as nominative subjects.

3. Non-nominative Subjects

Languages endowed with a sufficiently rich system of morphological cases often exhibit constituent orders that deviate from the typical nominative preceding non-nominative pattern. This departure is, to a large extent, predictable based on lexical and semantic considerations. Such languages are commonly referred to as those permitting non-nominative subjects.

Usually languages have subjects that are assigned a nominative case and they agree with the finite verb in person, number, and gender. However, South Asian languages like Hindi-Urdu and Kannauji only partially adhere to this pattern. In Hindi, finite verb agreement is observed only with nominative DPs. This restriction is not uncommon in languages with a single set of agreement features reflected in the verbal complex consisting of the verb, and tense and aspect inflection. Yet, languages like Hindi deviate from the common pattern found in languages where nominative case is associated with agreement. For example, in Hindi:

(4) səlmɑn-ne seb kʰɑyɑ
salman-3MS-Erg apple-3MS-Acc eat-3MS-Perf
'Salman ate (an) apple.'

(5) səlmɑn-ne roṭi kʰɑyi
salman-3MS-Erg chapati-3FS-Acc eat-3FS-Perf
'Salman ate (a) chapati.'

As can be seen in examples (4) and (5), the subject nominals are not in nominative case, and the verb agreement is happening with the direct object of the sentence. Now, compare these constructions with (6)

where the verb agrees with the subject which is in nominative case just because there is no ergative postpositional to block it:

(6) səlmɑn ɑm/roṭi kʰɑtɑ hɛ
salman-3MS-Nom mango-3MS-/chapati-3FS-Acc eat-3MS-Impf be-3S-Pres
'Salman eats mango/chapati.'

Similar instances can be seen in Kannauji as well:

(7) səlmɑn-nɛ ṭəpkɑ kʰɑo
salman-3MS-Erg mango-3MS-Acc eat-3MS-Perf
'Salman ate (a) mango.'

(8) səlmɑn-nɛ roṭi kʰɑyi
salman-3MS-Erg chapati-3FS-Acc eat-3FS-Perf
'Salman ate (a) chapati.'

4. Non-Nominative Cases in Kannauji and Hindi-Urdu

The syntax of Hindi allows the subject constructions in a sentence to be marked with any other case marker/postposition along with the nominative. However, Hindi doesn't have non-nominative constructions where the subject is marked the accusative. Almost, similar things can be seen in the case of Kannauji as well:

(9) zɛnəb ɑm kʰɑ rəhi hɛ
zainab-3FS-Nom mango-3MS-Acc eat stay-3FS-Impf be-3S-Pres
'Zainab is eating (a) mango.'

(10) zɛnəb-ne ɑm kʰɑyɑ
zainab-3FS-Erg mango-3MS-Abs eat-3MS-Perf
'Zainab ate (a) mango.'

(11) zɛnəb-ko ɑm kʰɑne-mẽ məzɑ ɑtɑ hɛ
zainab-3FS-Dat mango-3MS-Acc eat-Infv-Obl-Loc fun come-3MS-Impf be-3S-Pres
'Zainab likes eating (a) mango/mangoes.' (lit. 'Zainab has fun in eating mangoes.')

(12) zɛnəb-se ɑm nəhĩ kʰɑyɑ gəyɑ
zainab-3FS-Inst mango-3MS-Acc Neg eat-3MS-Perf go-3S-Pst
'Zainab could not eat a mango.' (lit. 'By Zainab, (a) mango could not be eaten.')

(13) zɛnəb-kɑ ɑm čori ho gəyɑ
zainab-3FS-Gen mango-3MS-Nom theft happen go-3S-Pst

'Zainab's mango was stolen.'

(14) zɛnəb-mẽ dəyɑ nehĩ hɛ
zainab-3FS-Loc mercy-3FS-Nom Neg be-3S-Pres
'Zainab has no mercy.'

In Kannauji sentences, these different subject constructions would be:

(15) jɛnəb ʈəpkɑ kʰɑy rəi ɛ
zainab-3FS-Nom mango-3MS-Acc eat stay-3FS-Impf be-3S-Pres
'Zainab is eating (a) mango.'

(16) jɛnəb-nɛ ʈəpkɑ kʰɑo
zainab-3FS-Erg mango-3MS-Abs eat-3MS-Perf
'Zainab ate (a) mango.'

(17)jɛnəb-kɔ̃ ʈəpkɑ kʰəɪbe-mɛ̃ məjɑɑtʊ ɛ
zainab-3FS-Dat mango-3MS-Acc eat-Infv-Obl-Loc fun come-3MS-Impf be-3S-Pres
'Zainab likes eating (a) mango/mangoes.' (lit. 'Zainab has fun in eating mangoes.')

(18)jɛnəb-pɛ ʈəpkɑ nɑĩ kʰɑo əo
zainab-3FS-Inst mango-3MS-Acc Neg eat-3MS-Perf go-3S-Pst
'Zainab could not eat a mango.' (lit. 'By Zainab, (a) mango could not be eaten.')

(19) jɛnəb-ko ʈəpkɑ čori hʊɪ əo
zainab-3FS-Gen mango-3MS-Nom theft happen go-3S-Pst
'Zainab's mango was stolen.'

(20) jɛnəb-mɛ̃ dəyɑ nɑĩ ɛ
zainab-3FS-Loc mercy-3FS-Nom Neg be-3S-Pres
'Zainab has no mercy.'

In sentences (10) – (14) in Hindi-Urdu and (16)-(20), even though the subjects may not be directly associated with grammatical subjecthood, as they are not assigned a nominative case as in (9) and (15), but still they are subject nevertheless, and to prove that, we will do subjecthood tests for each construction. For the purpose of this paper, the subject-hood tests we would be using are:

(i) Reflexive-antecedent test
(ii) Pronoun-coreferent test
(iii) Controller of PRO
(iv) Coordination

4.1. Dative Subjects

Dative subjects are the most studied non-nominative subject structures in South Asian languages since Emeneau (1956). They are also known as 'experiencer' subject or 'inversion' construction. Dative subject construction in Hindi has been studied in detail in Bahl (1974), Shapiro (1974), Hook (1976), Kachru (19966, 1970), and Davison (1969) among others. These subjects can occur in a variety of domains:

(a) psychological states and emotions

(b) physiological and mental ailments

(c) natural phenomena pertaining to body

(d) perceiver of visual and auditory actions

(e) to express possession and kinship

(f) subject of predicates expressing obligation

(g) to denote a recipient

(h) acquisition of knowledge/skill

Some examples of Dative subjects in Hindi-Urdu and Kanauji are:

(21) tʊm-ko səṛək-pər pɛse mɪle
you-2S-H-Datroad-3FS-Locmoney-3MPl-Accget-3MPl-Perf
'You found money on the road.'

(22) tʊmɛ̃/tʊm-kɔ̃ səṛək-pɛ rʊpəyɑ-ø mɪle
you-2S-H-Dat road-3FS-Loc money-3MPl-Acc get-3MPl-Perf
You (+H) found money on the road.

(23) bɑye/bɑ-kɔ̃ dəbɑi-ø lɛ lɛbo čəɪyɛ̃
S/he-3S-Dat medicine-3FS-Acc take-V1 take-V2-Infv want-Opt
S/he must take the medicine.

In the Hindi-Urdu sentence (21) and Kannauji sentences (22) and (23), we can see that the nominal which is the logical subject in these cases has a dative postposition, *-ko* for Hindi-Urdu and *-kɔ̃* in Kannauji. Dative subjects can also be used in experiencer constructions, as can be seen in following sentences from Hindi-Urdu (24), and from Kannauji (25) and (26):

(24) mʊjʰ-ko bəhʊt ʈʰənɖ ləg rəhi hɛ
I-1S-Dat very cold-3FS-Nom seem stay-3FS-Impf be-Pres
'I feel very cold.'

(25)bɑ-kɔ̃ dəbɑi lɛ lɛbo čəɪyɛ̃
s/he-3S-Dat medicine-3FS-Acc take-V1 take-V2-Infv want-Opt

'S/he must take the medicine.'

(26)həmɛ̃	ʈʰənɖ	ləgɪ	rəi	ɛ
I-1S-Dat	cold-3FS-Nom	seem	stay-3FS-Impf	be-Pres

'I feel cold.'

The dative subjects can be used in incapability constructions:

(27)	həm-se	nəhĩ	dekʰɑ	gəyɑ
	I-1S-Dat	Neg	see-V1	go-V2-3MS-Perf

'I could not see it.'

(28)	həm-pɛ	nɑĩ	dekʰo	əo
	I-1S-Dat	Neg	see-V1	go-V2-3MS-Perf

'I could not see it.'

(29)	həm-pɛ	nɑĩ	čəlʊ	jɑtʊ	ɛ
	I-1S-Dat	Neg	walk	go	be-Impf

'I am unable to walk.'

To account for such assignment of Dative case on subjects, there are two types of analyses found in literature (Mohanan 1994): one type treats the nominal as a grammatical subject by general principles of function assignment that assigns grammatical subjecthood to logical subjects. Here, the quirky dative case is assigned to subject by stipulation (Kachru et al 1976; Mohanan 1982) and, therefore, is not predictable. In another analysis, nominal gets dative case by usual principles of case assignment, however it can be only assigned by the indirect object (Sridhar 1976; Klaiman 1988). Both these analyses and assumption have been refuted with evidence in Mohanan (1994).

4.1.1. The Grammatical Subjecthood of Dative Subjects

The antecedent of a reflexive is always a subject, that means that the reflexive must be bound by a subject within its minimal finite clause.

(30) rɑni-ko	əpne	gʰər-ki	yɑd	ɑ	rəhi	tʰi	
rani-3FS-Dat	self-Gen	house$_j$-3MS-Gen	memory	come	stay-3FS-Impf	be-3FS-Pst	

'Rani$_i$ was missing self's$_{i/*j}$home/house.'

(31) rɑni-kɔ̃	əpəyɛ̃	gʰər-ki	yɑdɪ	ɑyɪ	rəyi	həti
rani-3FS-Dat	self-Gen	house$_j$-3MS-Gen	memory	come	stay-3FS-Impf	be-3FS-Pst

'Rani$_i$ was missing self's$_{i/*j}$home/house.'

The only eligible antecedent of the reflexives *əpəyɛ̃* and *əpne* in both the examples is Rani. Now, if Rani had not been the subject in the sentence then there must have been another possible antecedent in the sentence in order for it to be grammatical. However, the dative nominal

is the only option, and it can lead to two alternative conclusions: (i) the nominal with the dative postposition is a subject, or (ii) these sentences have no subjects. We also know that contrary to reflexives, pronouns cannot be coreferent with the subject of its minimal finite clause.

(32) rɑni$_i$-kõ bɑ-kɛ$_{i/j}$ gʰər-ki yɑdɪ ɑyɪ rəyi həti
rani-3FS-Dat s/he-3(M/F)S-Obl-Gen house$_j$-3MS-Gen memory come stay-3FS-be-3FS-Pst Impf
'Rani$_i$ was missing his/her$_j$*$_{i/j}$home/house.'

In this sentence, the pronoun cannot be coreferent with the dative nominal, and, in fact, that reading would make this sentence ungrammatical. The only way, we can make this sentence grammatical is to assume that the nominal with the dative postposition is indeed a subject. This assumption can be further confirmed by the fact that they can be the controllers of participial adjunct clauses with obligatory control sites, something which only subjects can do:

(33) rɑni$_i$-kõ [_____$_i$ kɪtɑb pɑ-kɛ] bɔt-əi kʰʊsi mɪli
rani-3FS-Dat book get-Infv-do-Infv much-Prt happy get-Perf
'$_i$ having got (a) book, Rani$_i$ was very happy.'

And even in this example, we can see that nominals with dative postposition behave like a subject. Finally, in a coordinate structure, a gapped element must be identical in case as well as function to its gapper.

(34) rɑni$_i$-kõ kɪtɑb mɪli ɔ bɑ-kɔ/___$_i$ bɔt-əi kʰʊsi bʰəyi
rani-3FS-Dat book-3FS get-Perf Conj she-3FS-Dat much-Prt happy happen-3FS-Pst
'Rani$_i$ got (a/the)book and she/$_i$ was very happy.'

Naturally, given the requirement of case identity, dative nominals can gap or be gapped only by other dative nominals, and not by any other case marked subjects.

Since, the nominals with dative postpositions satisfy all the above mentioned subjecthood tests, we can say that the dative nominals are indeed subjects.

4.2. Instrumental Subjects

Instrumental subjects have been comparatively less explored constructions in Hindi even though Hindi-Urdu and, according to our findings, even Kannauji, uses a lot of subjects that are marked with instrumental case. For example, see the sentence (35) in Hindi and (38) in Kannauji, along with other equivalent sentences using [Erg] and [Nom] case.

(35) rɑni-se šišɑ ʈuʈ gəyɑ
rani-3FS-Inst glass-3MS-Nom break-V1 go-V2-3MS-Perf
'The glass was broken by Rani.'

(36) rɑni-ne šišɑ toṛ dıyɑ
rani-3FS-Erg glass-3MS-Abs break-V1 give-V2-3MS-Perf
'Rani broke the glass.'

(37) rɑni šišɑ toṛ di
rani-3FS-Nom glass-3MS-Acc break-V1 give-V2-3FS-Perf
'?Rani broke the glass.'

(38) rɑni-pɛ sisɑ ṭuṭı -əwo
rani-3FS-Inst glass-3MS-Nom break-V1 go-V2-3MS-Perf
'The glass was broken by Rani.'

(39) rɑni-nɛ sisɑ ṭoḍ ḍɑro
rani-3FS-Erg glass-3MS-Abs break-V1 give-V2-3MS-Perf
'Rani broke the glass.'

(40) rɑni sisɑ ṭod dəyi
rani-3FS-Nom glass-3MS-Acc break-V1 give-V2-3FS-Perf
'?Rani broke the glass.'

One may find surface similarities between instrumental subject constructions and passive constructions. One, the verb forms in both constructions are identical, the auxiliary carries the tense and aspect morphology. The subjects in these constructions get the instrumental casemarking–*pɛ* (for detailed discussion in Hindi see Mohanan 1994). Therefore, initially these constructions may look like passive (Davison 1982; Pandharipande 1979; Kachru 1980). But, there are several differences between these constructions:

Consider (41), instrumental subjects are associated with the meaning of capability, while passives are not restricted in meaning:

(41) sisɑ rɑni-pɛ tʊṭı əwo
glass-3MS-Acc rani-3FS-Inst break-V1 go-V2-3FS-Perf
'Rani broke the glass.'

Usually, in passive constructions, the accusative object of the active construction becomes nominative, but in the case of instrumental postposition, it retains it. Secondly, the demoted agent in the nominative case is optional in the passive and, therefore, generally omitted. In contrast, the instrumental nominal is obligatorily expressed in instrumental subject constructions, the omission of which will make the construction lose its intended meaning. Then, the word order, in passive is free to either follow or precede the nominative argument, but in [Inst] it must obligatorily precede the accusative argument (unless it is post-verbal). Also, the *–pe* in passive constructions may be replaced

with *ke dvara* in Hindi which can't happen in a construction with a instrumental subject. Finally, a passive requires a transitive subject, while intransitive subject constructions have no such requirements.

4.2.1. The Grammatical Subjecthood of Instrumental Subjects

The antecedent of a reflexive is always a subject that means that the reflexive must be bound by a subject within its minimal finite clause:

(42) rɑni-pɛ əpəð sisɑ ʈuʈɪ -əwo
rani$_i$-3FS-Inst self$_i$-Gen glass-3MS break go-3MS-Perf
'Her own glass was broken by Rani.'

The only eligible antecedent of the reflexive in this sentence is Rani, and following the reasoning that we used (35) and (38) while testing the dative subject constructions, we will end up with two conclusions, of which only one may be true: either the nominal with the instrumental postpostions is a subject, or the sentence has none. But we can see that the sentence is completely grammatical. To further check our assertions, we can use the pronoun test:

(43) rɑni-pɛ bɑko sisɑ ʈuʈɪ -əwo
rani$_i$-3FS-Inst she$_j$-3FS-Onl-Gen glass-3MS break go-3MS-Perf
'Her glass was broken by Rani.'

The pronouns don't corefer to the subject in their own maximal projection, which as we can see holds true in (43). Because of these reasons, we can conclude that the instrumental subject construction and the passives are two syntactically distinct constructions in Kannauji (as well as in Hindi-Urdu), even though they might look similar initially.

4. 3. Genitive Subjects

Hindi and Kannauji don't have a verb of possession like English *have*, therefore, they use forms of *be* verb, like *ho* 'be/become' in Hindi-Urdu and *hʊɪbo* in Kannauji.

(44) bɑ-ki dʊɪ mɔ̃ɽɪyɑ̃ ɛ̃
he/she-3S-Obl-Gen two sister-3FPl-Nom be-3S-Pres
'He has two daughters'

(45) bɑ-ke čar ləlle ɛ̃
he/she-3S-Obl-Gen four boy-3MPl-Nom be-3S-Pres
'He has four sons.'

(46) bɑ-kɔ ek-əi jɪji ɛ
he/she-3S-Obl-Gen one-Prt sister-3FS-Nom be-3S-Pres
'His/her victory is only one.'

In above examples, the genitive nominal that refers to the possessor agrees in the number and gender with the nominal that refers to the

possessed entity. The relation of possession is one of kinship, not necessarily of ownership. The specific type of possession that does not involve ownership also extends to one's body parts. The use of non-nominative genitive is restricted to the relation of inalienable possession while nominative genitive can be used in a lot of other environments

(47) bɑ-ki jit pəkki ɛ
His/her-3S-Obl-Gen victory-3FS-Nom definite be-3S-Pres
'His/her victory is definite.'

The given instances effectively highlight the presence of genitive subjects, and attempting to substitute a nominative construction fails to convey the intended meaning. Indeed, articulating the idea in an alternative manner that excludes a genitive construction appears exceedingly challenging.

In the provided example (48), introducing a nominative subject would result in a loss of coherence when the subject is omitted. The sentence lacking the genitive subject would read as follows:

(48) jit pəkki ɛ
victory-3FS-Nom definite be-3S-Pres
?'Victory is definite.'

The sentence appears incomplete as it fails to specify whose victory is being discussed. The concept of possession is crucial for clarity, and this cannot be achieved without a genitive marker. Therefore, it can be asserted that while the genitive case is typically considered a phrasal property, instances where it constructs a subject, and the absence of which would lead to a loss of meaning or sense, can be identified as clear cases of genitive subjects.

These examples illustrate that Kannauji employs two types of genitive markers, *-ko/-ki/-ke*, and the other is where the marker is fused in the subject itself as in (49).

(49) meye/mere kɛhbe-tɛ kəčʰʊ nɑĩ bədəl jəyıyɛ
I-1S-Gen say-Infv-Obl-Inst anything Neg change go-Fut
'My saying won't change anything.'

4.3.1. The Grammatical Subjecthood of Genitive Subjects

Check the following sentences:

(50) bɑ-kɔ ek-əi jıji ɛ
His/her-3S-Obl-Gen one-Prt sister-3FS-Nom be-3S-Pres
'S/he has only one sister.'

(51) bɑ-kɔ jıji ek-əi ɛ
His/her-3S-Obl-Gen sister-3FS-Nom one-Prt be-3S-Pres
'S/he has one sister.'

Now, the difference between both sentences is not just of the order of the words but also in their meaning. In (51) the generative nominal is the modifier of sister, while in (50) it is an independent argument of the verb. We could predict that the generative nominal in (51) is in contrast to the one, and cannot be the antecedent to a reflexive. Therefore, (52) becomes ungrammatical (and even though some speakers may accept the sentence but would still not be comfortable).

(52) *bɑ-kɔ əpəyĩ jɪji ek-əi ɛ
His/her-3S-Obl-Gen self-3FS-Gen sister one-Prt be-3S-Pres
'S/he has only one sister (of herself).'

However, in the case of (50) there won't be such issue and the subject will be an antecedent to the reflexive (53), showing that the nominals with genitive postpositions are also subjects.

(53) bɑ-kɔ əpəyĩ ek-əi jɪji ɛ
His/her-3S-Obl-Gen self-3FS-Gen one-Prt sister be-3S-Pres
'S/he has only one sister (of herself).'

4.5. Locative Subjects

Kachru (1980) and Mohanan (1994) also discuss locative constructions as subjects. However, given that how locative nominals appear in a very narrow range of environments, not all the diagnostics may hold true to test their subjecthood. However, these nominals will exhibit behavior predictable of the grammatical subjects.

(54) bɑ-ke əndər əpəyĩ ləɽɑi ləɽɪbe-ki hɪmmət ɛ
S/he-3S-Obl-Geninside-Loc self-FS-Gen fight-3FS fight-Gencapacity-3MS be-Pres
'S/he has the capacity to fight.'

In this sentence, the locative subject is the only possible antecedent of the reflexive, suggesting that either the locative nominal is the subject or the sentence does not have any subject. Again, one can use pronominals to further test our assumptions.

(55) bɑ-ke əndər bɑ-ki ləɽɑi ləɽɪbe-ki hɪmmət ɛ
S/he-3S-Obl-Gen inside-Loc his/her-Gen fight-3FS fight-Gen capacity-3MS be-Pres
'S/he has the capacity to fight.'

The pronominal cannot refer to the subject in their minimal finite clause, and in sentence (55) the pronominal will always refer to someone other than the locative marked subject. Therefore, even locative subjects pass the test.

4.6. Ablative Subjects

(56) dʊkɑn-tɛ log-ø bɑer jɑyerəe te
shop-3FS-Ablpeople-3Pl-Nomoutsidego stay-3Pl-Impfbe-3Pl-Pst
'People were going out of the shop.'

(57) bij-tɛ pɔdɑ-ø nɪkəttʊ ɛ
seed-3MS-Abl plant-3MS-Nom out-3MS-Impf be-3S-Pres
'Plants grow out of seeds.'

In Kannauji sentences (56) and (57), the ablative case marker-*tɛ*, is playing a crucial role in conveying the sense of source or origin in sentences. The semantic completeness of the sentences above relies on addressing both the source and the subject of transformation or change. Consequently, nominals marked with the ablative case are semantically treated as subjects, emphasizing their significance in these constructions.

4.7. Ergative Subjects

In the nominative–accusative construction in Hindi-Urdu and Kannauji, the verb agrees with the subject in the nominative case. In the ergative–absolutive construction, the subject carries an ergative marker depending upon the transitive nature, aspect, modality and finiteness of the verb (Davison 2004; Hook and Koul 2004; Kachru 1980) and agrees with the object since the subject is not blocked with a postposition.

Ergative subjects are the only subjects where the case marker is always given to an AGENT. So just by the semantic properties, DPs marked with an ergative can be said to be a subject.

An ergative subject exhibits all the properties of the subject, for example as a local antecedent in Hindi-Urdu (58) and Kannauji (59):

(58) rɑhʊl$_i$-ne əpəni roṭi-ø bənɑyi
rahul-3MS-Erg self-Gen bread-3FS-Abs make-3FS-Perf
'Rahul cooked his own bread.'

(59) rɑhʊl$_i$-nɛ əpəyĩ roṭi-ø bənɑyi
rahul-3MS-Erg self-Gen bread-3FS-Abs make-3FS-Perf
'Rahul cooked bread.'

Or, as a long-distance antecedent to an anaphor in Kannauji (60):

(60) rɑhʊl-nɛ sɪmrən-tɛ [PRO əpəɛ ləyɛ̃ roṭi-ø bənəyibe-kɔ̃ kəo
rahul-3MS-Erg simran-3FS-Inst self-Gen for bread-3FS-Abs make-3FS-Impf say-3MS-Perf
'Rahul asked Simran to make a bread for himself.'

The subject can also be tested with a pronominal where the subject wouldn't be coreferred to by a pronoun in its own maximal projection:

(61) rɑhʊl-nɛ sɪmrən-tɛ [PRO bɑ-kɛləyɛ̃ roṭi-ø bənəyibe-kɔ̃ kəo
rahul-3MS-Erg simran-3FS-Inst his-Gen for bread-3FS-Abs make-3FS-Impf say-3MS-Perf
'Rahul asked Simran to make a bread for himself.'

In this sentence, Rahul is asking Simran to make chapati for someone else who cannot be him as the subject and the pronoun are not coreferential. These subjects also satisfy the PRO test, as in sentence

(60). Therefore, we can say that nouns marked with an ergative marker are also subjects.

5. Conclusion

The Nominative Case, traditionally considered a perfect fit for the role of a subject, is often designated for the agent. However, it is erroneous to conclude that the nominative case is universally indispensable, especially in the context of Indo-Aryan languages. Certain situations demand the use of other cases to express ideas more effectively or in a socially acceptable manner. These alternative cases, which legitimately fulfill the properties of a subject, are non-nominative in nature, and the subjects they form are called non-nominative subjects. In this study, we explored the various possibilities of subjects, particularly focusing on the data in Kanauji and Hindi-Urdu. The examples discussed illustrate that Kanauji behaves much akin to the related and neighboring languages in the area, especially Hindi-Urdu, in showing a rich system of case markings as well as having subjects with dative, instrumental, genitive, ablative, and locative case markers among others. Among these markers also, dative was found to be the most productive. Our investigation encompassed different parameters to determine the extent to which the Non-nominative subjects display the fundamental properties of a subject.

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BANGLA GENITIVIZATION AND VOWEL SYNCOPE: AN ANALYTICAL STUDY OF THE ROLE OF PROSODY

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ABSTRACT

Applying the framework of moraic theory proposed by Hayes (1987, 1995), the paper analyses theoretically non-specific Bangla genitives with monosyllabic and disyllabic stems. The primary objective here is to offer some insights into the patterns of vowel syncope and other forms of reduction induced by the case marker /er/ 'of sth/sbd', when affixed to Bangla open stems (mono- or disyllabic). Interestingly these strategies involving reduction and syncopation can affect the phonological structure of either the stem coming under inflection or the case-marker itself, but never both simultaneously. While glide-formation (that is another phonological process triggered by the non-specific genitives) never affects the structure of stems, syncope mostly affecting the disyllabic word-final vowel perfectly maintains the preferred trochaic pattern. But the problem arises when the stem-final vowel is /o/, because its syncopation or preservation is highly context-dependent, even regulated by morphology, vowel harmony, input-output parity etc. The paper has done a thorough analysis of different cases of Bangla non-specific genitivization, and with the help of theories of prominence and moraic syllable weight has explained the prosodic motivations behind phonetic reduction often realized as vowel syncopation.

Key Words: Bangla Case, Non-specific Genitive, Case-marker, Syllable Weight, Vowel Deletion.

Discussion

Cases are traditionally described as 'a system of marking dependent nouns for the type of relationship they bear to their heads' (Blake 1994). With a very few exceptions, world languages mostly prefer suffixes to prefixes as positive case markers for both nouns and pronouns that undergo such affixation. Even in exceptional cases, a prefixal possessive marker is attested either as an additional element to occur along with the dominant suffix or permissible on many other conditions restricting its frequency (Lichtenberk 2009: 254). Complying with the general phenomenon observed in possessive affixation, Bangla allows only suffixes but bans prefixes consistently across all the varieties. The pattern for singular non-specific noun undergoing case inflection is uniform—/er/ being the only case marker. Unlike the plural forms, it

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never depends on the noun's degree of animacy. It means, of the singular non-specific nouns, the marker doesn't distinguish between the human and non-human (whereas it's often distinguished in plural *e.g.* /c^{h}eleder/ *'of the boys'* vs. */rastader/ *'of the roads'*).

Case inflections are potential sources of acoustic or phonological alternations of vowels in many languages. As an example, in its genitivization process Bangla displays different vowel alternations like glide formation, merger, epenthesis, phonetic reduction (even syncope as an extreme form of this), triggered by the singular case-marking inflection /er/ for non-specific nouns. Interestingly these processes can affect the phonological structure of either the stem coming under inflection or the case-marker itself, but never both simultaneously.

Primarily it can be said that while in case of genitivization of open-ended monoyllables glide-formation is mandatory, it is not so in open disyllables that often deploy vowel syncope to avoid hiatus. The general pattern is like the following:

Domain (Open Stem	**Concatenated Context V/V̯V̯# + /er/ (Suffix)**	**Alternation Strategy**	**Specification**
Monosyllabi	/CV.e/	Glide Formation	Direct Onset Formation
Mono-/Di-syllabic	/VV̯.e/ or /V.CVV̯.e/		Coupled with Merger
Disyllabic	/V.CV.e/	Vowel Reduction	Syncope (in the Stem)
			Syncope (in the Suffix)

Table 1: General Pattern of Bangla Genitivization-induced Alternations

The following table summarizes, with the help of examples, the different ways the strategies of hiatus blocking in Bangla genitive case inflection occur:

		Monosyllabic stem	Genitives
Open	Monophthong final	/ca/ 'tea'	/cajer/
	Diphthong-final	/cau/ 'chow'	/cawer/
Closed (with a coda		/cal/ 'rice'	/caler/

Disyllabic stem	Genitives
/bac^{h}a/ 'kid'	/bac^{h}ar/
/bac^{h}ai/ 'selection'	/bac^{h}ajer/
/bacal/ 'th talkative'	/bacaler/

Table 2: Syllable Structure, Count and Hiatus in Bangla Genitivization-induced Alternations

It is evident that, any open monosyllabic stem (dominated by primary prominence) is resistant to vowel reduction that affects only the non-prominent slots. As in Bangla, primary prominence is mostly on the first syllable (Chatterji 1926, 1970, 1993, Hayes & Lahiri 1991, Das Mandal *et al.* 2002, 2007), a disyllable (closed or open with a diphthong) constitutes a lexical trochee [σ'.σ] with the non-prominent syllable to

trail. But still this weak trailing syllable also can block reduction through moraic heaviness. Only a disyllable open with a monophthong can lead to vowel reduction (mostly syncope), while undergoing genitivization. Through the analysis of more data on open disyllabic stems, the current paper aims at finding out a definite pattern, if any, of any vocalic change at the phonological level induced by genitivization.

The default genitivizing suffix being /er/, there is formation and epenthesis of glide in genitivizing the monophthong-final monosyllabic stems like /ca/, both glide formation and merger in genitivizing a diphthong-final stem—monosyllabic /cau/ or disyllabic /bac^{h}ai/, and vowel syncope in genitivizing the monophthong-final disyllabic stems like /bac^{h}a/. However, any such process is blocked by the coda in a monosyllabic or disyllabic stem. The coda creates V-to-V distance after affixation, thereby avoids hiatus condition. Given this pattern of genitivization-induced vowel change, this article would concentrate on two basic research questions:

[a] when does vowel syncope come into effect? Does it take place only to avoid hiatus?

[b] In disyllables, where does the stem undergo vowel syncope, where else does the suffix, and why so?

Previous studies on Bangla case inflections and consequent vowel alternations are mainly a corpus-based cataloguing of pre- and post-alternation forms of vowels. The present study, limited to the scope of genitivized disyllables and trisyllables (non-specific and singular), posits to explain the prosodic motivations behind. Couched in the framework of stress and moraic theory (Hayes 1987, 1995), it aims at finding a definite pattern of phonological alternation, if any.

Bangla, a major Indic language spoken in Bangladesh and some Eastern Indian states, is a toneless, syllable-timed language (Dan 1992, Ghosh 1996), where syllable structure and weight hold key to many of the vowel alternation processes. Prosodically, it has a very weak lexical stress system that is quantity-sensitive. Standard colloquial Bangla (SCB) displays, following the common Germanic stress system, chiefly a system of left-dominant trochaic parsing invariably with final stresslessness in the word domain, as Hung (1993) argued. In spite of a sharp preference for lexical trochees, for maintaining its rhythmic pattern, Bangla can hardly depend on its weak lexical stress system that is too much mora-centric. That's why, apart from the 'lexical trochee' (Figure 1a.) and 'syllabic trochee' (Figure 1b.) that are independent of mora count, Bangla phonology frequently resorts to the other resources like 'moraic trochee' (Hayes 1995):

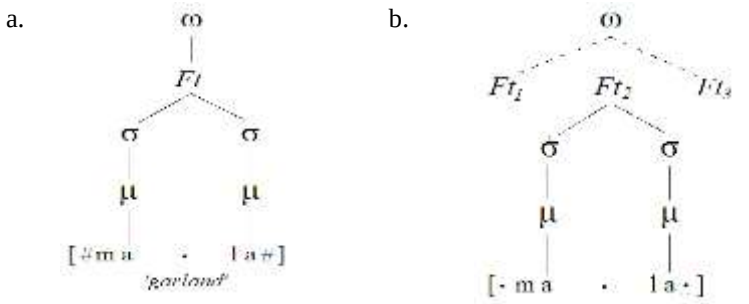


Figure 1: Lexical Trochee versus Syllabic Trochee

Both these trochees (Figure 1) are assigned two syllables at the minimum (stress on the first), but the lexical trochee, unlike the syllabic one, is ideally bracketed by word boundaries. Keeping the same leftward stress pattern, the third kind of trochee is assigned (rather than two syllables necessarily) two moras that are the units of weight, borne by segments except onset. The concept of 'moraic trochee' is founded upon the light-heavy contrast in syllable structures that typically characterizes the rhythmic character of Bangla. Therefore, few linguists like Faenhdrich (2005) called it mora-timed language to some extent.

A moraic trochee can consist even of a single syllable if it is heavy (*i.e.* bearing more than one mora). In Bangla this monosyllabic heaviness can be ensured by allophonic vowel lengthening in an open monosyllable (Figure 2a.), a diphthong (Figure 2b.), or a single vowel plus a coda (Figure 2c.).

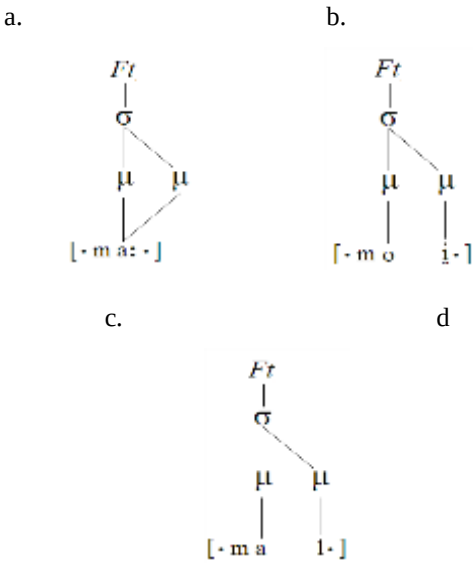


Figure 2: Types of Moraic Trochee

A syllabic trochee (involving two syllables) may be called a moraic trochee also, if both the syllables are light with one mora each (compare Figures 1b. and 2d.). By impacting the syllable count or mora count, suffixation or vowel syncope in Bangla is often a potential threat to the inherent trochaic rhythm. Bangla case inflection and the resultant vowel alternation pattern can be best understood through an analysis of the problem in the framework of moraic theory, because it explains as to how the language maintains its rhythm employing different strategies.

As regards the relationship factor Blake (1994) spoke of, through the genitive case marker /er/ inflected to the preceding noun that is non-specific and singular, Bangla expresses its possessive relationship with the following head, *e.g.*

(1	**Determiner (Possessive Stem Noun**	**Inflection**	**Head Noun**	**Surface Form**	**Gloss**
	/ʃeʃ/	/er/	/din/	[#ʃe.ʃer#din#]	‘the last day’
	/din/	/er/	/ʃeʃ/	[#di.ner#ʃeʃ#]	‘end of the day
	/din/	/er/	/kaɹ/	[#di.ner#kaɹ#]	‘work for the da
	/kaɹ/	/er/	/din/	[#ka.ɹer#din#]	‘working day’
	/ʃeʃ/	/er/	/kaɹ/	[#ʃe.ʃer #kaɹ#]	‘work at the end
	/kaɹ/	/er/	/ʃeʃ/	[#ka.ɹer#ʃeʃ#]	‘end of the work

But rather than the relationship between the determiner possessive noun and the head noun, this study concentrates on the sound change through the process of affixation of first noun (henceforth stem) triggered by the genitive marker /er/. However, all the examples cited above being closed monosyllables, affixation and morpheme concatenation produces a /C#V/ sequence where the coda of the stem syllable blocks any vocalic adjacency. This sequence, with a morpheme boundary in between, neither offers any hiatus situation nor is favourable for any radical vocalic alternation at the phonological level.

With the monosyllabic stems, it’s observed that while undergoing genitivization the stem-final vowel behavior and the process of glide formation vary significantly depending upon syllable structure of the stem. If the monosyllabic stem is open but light, then the glide is formed to occupy the trailing syllable onset slot only. But when the stem is heavy with a diphthong, beside that glide-formation, the stem final diphthong is split into a full vowel and half vowel, the latter being merged with the gliding onset of the following syllable. As such, the syllable boundary is not very well-defined because of the bipositional representation of the output element, that is, the glide /j/ shared by two prosodic slots. Consequently, the head syllable has maintained its moraic heaviness even after the loss of the stem-final half-vowel at the surface level. Thus, the pattern of alternations taking place in the genitivization of all the monosyllabic stems is as follows

Pattern of Alternation ► / Stem Structure▼	Prosodic		Segmental			
	Syllabic Gain	Prominence Shifting	Glide Formation	Merger	V-Syncope	
					In Suffix	In Stem
Closed: /VC/ or /CVC/	✓	×	×	×	×	×
Open: /CV/ (monophthong-final)	✓	×	✓	×	×	×
Open: /CV̯/ (diphthong-final)	✓	×	✓	✓	×	×

Table 3: The Alternation Schema for Monosyllabic Stem Genitivization

Bangla stems disyllabic or monosyllabic prefer to receive the primary prominence word-initially.

That glide-formation or vowel syncope is slot-specific and prosodically motivated is evident in the following examples, where the same root forms the monosyllabic stem and the trailing syllable of a disyllable:

(2) **UR**	**Gloss**	**SR**		**Genitivized**	**Process**
/ʃɔ̀/	*'hundred'*	[ʃɔ̀]	→	[ʃɔ̀jer]	Glide epenthesis
/ɛ́kʃɔ/	*'one'*	[ɛ́kʃo]	→	[ɛ́kʃor]	Vowel Syncope (in suffix)
/cʰȧ/	*'offspring'*	[cʰá]	→	[cʰájer]	Glide epenthesis
/bȧcʰa/	*'baby'*	[bȧcʰa]	→	[bȧcʰar]	Vowel Syncope (in suffix)
/ɟʰi̇/	*'maid'*	[ɟʰi]	→	[ɟʰi̇jer]	Glide epenthesis
/bȯnɟʰi/	*'sister's daughter'*	[bȯnɟʰi]	→	[bȯnɟʰir]	Vowel Syncope (in suffix)
/pȯ/	*'son'*	[pȯ]	→	[pȯjer]	Glide epenthesis
/bʰȧi̯po/	*'nephew'*	[bʰȧi̯po]	→	[bʰȧi̯por]	Vowel Syncope (in suffix)

As the peak of the trailing syllable, the monophthong never leads to the glide formation since the suffix vowel syncope would maintain the lexical trochaic pattern. But, on the contrary, the same monophthong as the monosyllabic prominent peak attests glide formation in the following onset slot to convert the moraic trochee [$\sigma_{\mu\mu}$] into a lexical one [σ̇.σ].

Now let us come to the second strategy adopted in Bangla genitivization of singular non-specific nouns, *i.e.*, vowel syncope (*q.v.* Tables 1 and 2). Gimson (2001: 287) classified vowel deletion into 'allophonic variation' and 'phonemic elision'. He defined allophonic variation as the omission of the diphthong-final non-syllabic vowel. Glide-formation and merger, in genitivizing the diphthong-ended stems, as discussed above, is by no means this 'allophonic loss', since it is actually an adjacency-induced assimilation between two minimally

contrasted non-syllabic elements. In spite of merger, the preservation of moraic value of the diphthong-final element is an argument against any possibility of syncopation or deletion of any kind.

Cross-linguistically, in informal utterances, prosodically weak slots often lead to some phonological or acoustic reduction of the vowel as its nucleus. On the acoustic level, such vowel exhibits 'target undershoot' (Lindblom 1963, Stevens et al.1966) in general; whereas phonologically this reduction can even take the form of vowel syncope (*e.g.* Wells 1982, 1995, Dalby 1984, Lodge 1984, Nolan & Kerswill 1990, Ashby & Ashby 1990, Bald 1990, Fokes & Bond 1993, Laver 1994, Shockey 2000, Utman et al.2000). This is typical of all the stress-timed languages. But it is also evident in Bangla, a syllable-timed language though (Dan 1992, Ghosh 1996), especially in concatenative morphological processes like case-marking. The language has plenty of genitives where the non-prominent syllables have phonologically reduced vowels that are adjacent to the suffix-initial vowel. Adopting the moraic theory, this paper makes an attempt to investigate such reduction induced by morphological process of genitive inflection. Disyllabic Bangla genitives for the non-specific singular forms sometimes exemplify this phonologized syncopated reduction in certain contexts.

Like the glide, vowel syncope too features in a non-prominent syllable. Prominence ensures segmental distinctiveness but the lack of it leads to some loss of this distinctiveness. Following Clarey & Dixson (1963) and Rogerson (2006), it can be ascribed to the 'law of economy' with regard to the gestural kinematics of the articulators. This economy principle comes into effect when the articulators refuse to take a radically new position for every single sound and minimize the gestural contrast between the adjacent sounds in order to save time and energy. Beside the merger strategy, the same principle works in vowel syncope too that affects non-prominent syllable, but the reduction process mandatorily spares the leading syllables, the prominent heads, be it a monosyllabic stem or the head of a disyllable, (Table 4):

	Stem-Final Vowel			**Stem+Suffix**	**Gloss**	**Affixed Form**
i	[+ATR]	[+High]	[+Front]	/ʃi.ʃi/ + /r/	' bottle'	[ʃi.ʃir]
ii			[+Back]	/t^hu.tu/ + /r/	' saliva	[t^hu.tur]
iii		[-High] [-Low]	[+Front]	/c^he.le/ + /r/	'boy'	[c^he.ler]
iv			[+Back]	/mo.mo/ + /r/	' momo'	[mo.mor]
v	[-ATR]	[-High] [-Low]	[+Front]	—	—	—
vi			[+Back]	—	—	—
vii		[+Low]	[-Back]	/pa.ta/ + /r/	' leaf'	[pa.tar]

Table 4: Genitivization of Disyllabic Stems Open with Possible Monophthongs

In genitivizing a monophthong-final disyllabic stem, glide formation is not favoured because the stem-final syllable, being light,

can neither draw prominence nor can be heavy to form a moraic trochee. Then, in such open disyllables, beside glide, some segmental reduction in the form of vowel syncope takes place. With some complementary distribution, such vowel syncope affects either the stem-final or inflection-initial slot depending on morpho-phonemic and phonological factors.

Though vowel reduction takes the form of deletion in the non-prominent position, the process is hardly uniform. Disyllabic stems ending with the back-mid /e/ or /o/ occasionally (but not always) undergoes final vowel syncope after ginitivization (*q.v.* figure 3), whereas a stem ending with any other monophthong permitted in the slot retains its final vowel consistently and the suffix-initial vowel is then syncopated instead (*q.v.* figure 4).

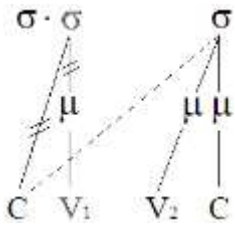


Figure 3: Vowel Syncope In the Stem-Final Slot of an Open Disyllable

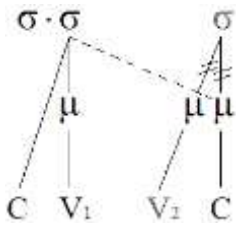


Figure 4: Vowel Syncope In the Suffix-Initial Slot of an Open Disyllable

As already mentioned, any quantal vowel occurring stem-finally in a disyllable is never reduced phonologically. That's why, when such disyllables undergo genitive case inflection, it's the suffix-initial vowel that is syncopated (Table 4, i, ii, and vii), as already shown in the following figure:

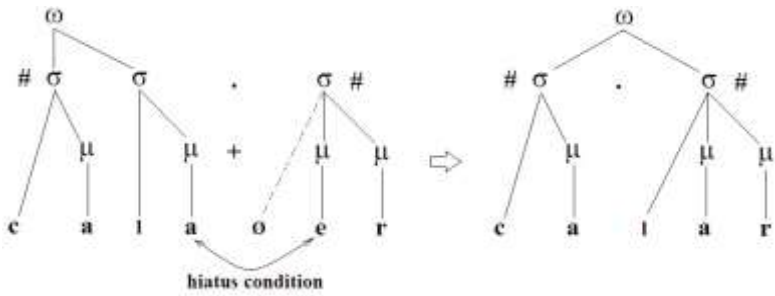


Figure 5: Vowel Syncope as a Strategy to Avoid a Possible Hiatus

Thus, the hiatus possibility in /V.e/ context (in the open disyllabic stem with /$C_0V_1C_nV_2$/ structure) has been averted through syncopating the suffix-vowel. But the preservation of V_2 is highly conditional rather than absolute. Quantal theory of vowels (Stevens 1972, 1989) argues in favour of a comparative articulatory-acoustic stability of the corner vowels. And, in accordance with this theory, Bangla /i/, /u/ and /a/ occurring stem-finally in a monosyllable or disyllable are absolutely resistant to any phonological change induced by genitive inflection. The disyllabic stems ending with corner vowels offer evidences for genitivization-driven vowel syncope, *e.g.* /ni.ʃi/ → /ni.ʃir/ *'of night'*, /t^hu.tu/→/t^hu.tur/ *'of saliva'* and /ca.la/→/ca.lar/ *'of hut'*, where the suffix-initial vowel has been syncopated.

Of the mid vowels, SCB never attests /ɛ/ and /ɔ/ word-finally (Table 4, v and vi), but licenses /e/ and /o/. However, the high-mid vowels are highly context-sensitive: any vocalic adjacency resulting from morpheme concatenation, often makes them syncopate themselves, or leads to suffix-initial vowel syncopation instead.

	UF	Gloss		SF
Syncope (Stem)	/pros.no/	'question'	+ /er/	[pros.ner]
	/c^{h}at.tro/	'sentence'	+ /er/	[c^{h}at.trer]
Syncope (Suffix)	/keʃ.ʈo/	'Lord Krishna'	+ /er/	[keʃ.ʈor]
	/kɛno/	'the reason'	+ /er/	[kɛnor]

Table 5: Genitivization of Open Disyllabic Stems: Slot-specific Vowel Deletion

But when the stem ends with the non-prominent peak /e/, *e.g.* /ɟele/ *'fisherman'* or /hire/ *'diamond'*, syncope of this /e/ or of the suffix-initial one leads to same surface form, *i.e.*, /ɟeler/ or /hirer/, respectively. To determine as to which vowel is syncopated here and in which specific context, some deep peep into similar cases with /o/-ended disyllabic is going to be really helpful. The factors (that configure the diverse contexts across languages) responsible for such vowel reduction include stress, vowel quality and consonantal context (Farnetani & Busà 1999), as well as prominence, prosodic rhythm and word length (Baltazani 2007). Now the rest of the paper intends to discuss several conditioning contexts in genitivization triggering vowel reduction that /e/ and /o/ undergo.

While surfacing word-finally in disyllabic stems, the output [o] is not always the same at the underlying input level. Rather, an [o] at the surface may be classified into two groups—

(I) non-derived; and

(ii) phonologically derived:—

(a) progressive vowel-harmony (VH)-induced

(as per the rule: ɔ → o/$V_{[+High][+Back]}$C___#)

(b) through word-boundary or non-prominence induced.

(as per the rule: ɔ → o/ σ.C___#)

Non-derived [o] is the one that is faithful to the UR (/o/ = [o]), and word-finally this faithful [o] never undergoes any phonological reduction. Rather, it leads to the vowel syncope in the genitive suffix-initial slot that immediately follows the non-derived [o], as in (3):

(3)		**UR**	**SR**	**Gloss**
Genitive				
/peto/	→ [peto]	'hand bomb'		[peɽor]
/gero/	→ [gero]	'tangle'		[geror]
/teto/	→ [teto]	'bitter taste'		[tetor]
/hero/	→ [hero]	'loser'		[heror]
/tɛro/	→ [tɛro]	'thirteen'		[tɛro]
/boro/	→ [boro]	'paddy type'		[boror]
/ʃolo/	→ [ʃolo]	'sixteen'		[ʃolor]
/k^hok^{h}o/	→ [k^hok^{h}o]	'a game'		[k^hok^{h}or]
/alo/	→ [alo]	'light'		[alor]
/kalo/	→ [kalo]	'colour black'		[b^halor]
/b^halo/	→ [b^halo]	'goodness'		[b^halor]

Such resistance of the underlying [o] is inherent and absolute. Contrarily, when derived phonologically (/ɔ/ → /o/), it betrays ambiguous behavior: the vowel-harmony (VH)-induced one never syncopates (as in (4)), but as the prosodic weakness/word-finality induced one it frequently does so (*cf.* (6), (8), (10)-(11)).

/d^hula/	→	[d^hulo]	'dust'	[d^hulor]
/ɟuta/	→	[ɟuto]	'shoe'	[ɟutor]
/tula/	→	[tulo]	'cotton'	[tulor]
/d^huna/	→	[d^huno]	'incense'	[d^hunor]
/mukta/	→	[mukto]	'pearl'	[muktor]
/sukta/	→	[sukto]	'bitter dish'	[suktor]
/nou̯ka/	→	[nou̯ko]	'boat'	[nou̯kor]

It supports the claim of Farnetani & Busà 1(999) that vowel quality often plays a decisive role in vowel reduction and syncopation. In (4) the VH-triggering [+High] vowel /u/ can be held responsible in a way for the suffix-vowel syncope because the /u/ has transferred its [+ATR] value to the following vowel. Thus, the /u/ and /o/ become even less contrastive and form together too strong a collocative bond to allow any alternation process. The impact of the [+High] vowel on /o/ makes the latter exclusively immune to any other alternation rule; thus it can be said that the progressive VH rule (say, rule X) and the stem-final deletion rule (say, rule Y) are in a 'bleeding' relationship (Kiparsky 1968):

Bleeding Rule: X bleeds Y if application of X eliminates potential inputs to Y.

Here, as soon as the VH effect is exercised on /o/, it makes it impossible for the stem-final deletion rule to work on this high-mid back vowel.

When /e/-final disyllable is genitivized, the locality of vowel syncope is ambiguous, *e.g.* /pe̯.pe/ *'papaya'* + /er/ → /pe̯.per/. As the alternation is like /e.e/ → [e], it's not a straightforward case to conclude which /e/ gets syncopated: the stem-final or the suffix-initial one. However, the discussion above on the stem-final /o/ preservation can solve the puzzle about /e/ deletion in the following examples:

(5)	**UR**	**Gloss**	**SR**		**Genitivized SR**
a.	/bije/	'marriage'	[bije]	→	[bijer]
	/c^{h}ele/	'boy'/ 'son'	[c^{h}ele]	→	[c^{h}eler]
	/meje/	'girl'/ 'daughter'	[meje]	→	[mejer]
	/ɟele/	'fisherman'	[ɟele]	→	[ɟeler]
	/bede/	'gypsy type'	[bede]]	→	[beder]
	/kaste/	'scythe'	[kaste]	→	[kaster]
b	/b^{h}ik^{h}k^{h}a/	'begging'	[b^{h}ikk^{h}e]	→	[b^{h}ikk^{h}er]
	/ninda/	'denouncement'	[ninde]	→	[ninder]
	/mit^{h}t^{h}a/	'lie'	[mitt^{h}e]	→	[mitt^{h}er]
	/piʈ^{h}a/	'home-made cake'	[piʈ^{h}e]	→	[piʈ^{h}er]
	/p^{h}ita/	'tape'	[p^{h}ite]	→	[p^{h}iter]

The same reasoning about UF—SF correspondence (as in (5)a.) and vowel harmony effect (as in (5)b.) can justify the preservation of stem-final /e/ and syncope of the affix-initial /e/ while undergoing genitivization (Figure 6):

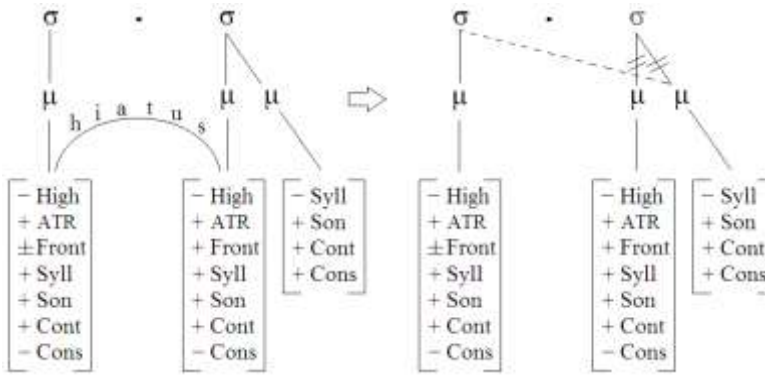


Figure 6: Stem-final Vowel Preservation Featurally Captured

Thus, it's evident that, with the loss of suffix-initial /e/, the syllabicity is lost, and the moraic coda /r/ has to be associated with the previous syllable.

But the occurrence and alternation of the stem-final /o/ is more frequent and complicated. Like /e/, as already shown how the stem-final high-mid vowel /o/ refuses to undergo syncope when:

(i) it originates from the progressive VH;

(ii) it is faithful to the underlying form: that means, there is a correspondence between the input and the output.

Besides, the following discussion is going to add more conditions for /o/ preservation like: when

(iii) it forms the trailing peak with non-glottal intervocalic singleton as the onset;

(iv) it forms high-mid vowel combination /e+o/ with no glottal singleton in between in the disyllabic lexical domain; and

(v) it occurs stem-finally in the lexically transferred category of noun.

At the first place, when the stem-final vowel is resistant to syncopation, inversely it triggers the same suffix-initially in order to maintain the disyllabic structure and to keep the preferred lexical trochee intact. The Figure below shows how the suffix vowel /e/ deletion (that mora loss means loss of syllabicity itself) leads to restructuring of the second syllable.

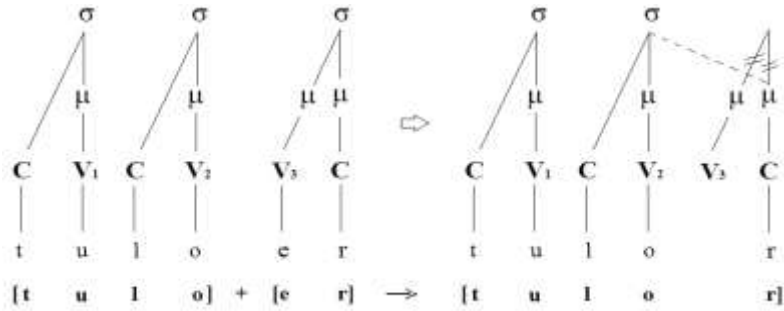


Figure 7: Suffix-initial Vowel Syncope and Preservation of the Lexical Trochee

Though the moraic weight of the coda /r/ is retained, and consequent upon its transfer to the stem-final syllable, the trailing syllable becomes heavy (as shown in Figure 7 above), the lexical trochee structure remains intact because of the stem-final non-prominence requirement.

On the other hand, when syncopation spares the suffix-initial vowel, it comes into force stem-finally. But to remember, of all vowels in the stem-final slot, the most context sensitive is /o/. In disyllables, this vowel, surfacing in the stem-final slot as an outcome of the non-prominence-induced raising of the default vowel /ɔ/ (necessarily followed by a word-boundary), can syncopate only. But such syncope of this stem-final /o/ (even when /o/ is induced by # or by prosodic weakness) is neither absolute nor uni-local. Though in most cases it is syncopated (as in (6), (8), (9) and (11)), sometimes it's retained and the suffix can be affected, as evident in (7), (10) and (12).

(6) **UR**		**SR**	**Gloss**	**Genitive**
/grihɔ/	→	[griho]	'house'	[griher]
/dehɔ/	→	[deho]	'body'	[deher]
/snehɔ/	→	[sneho]	'affection'	[sneher]
/buhɔ/	→	[buho]	'circle'	[buher]
/mohɔ/	→	[moho]	'fascination'	[moher]
/grəhɔ/	→	[groho]	'planet'	[groher]

Farnetani & Busà (1999) talked about the effect of vowel quality and consonantal context on the vowel reduction, and the examples in (6)-(11) bear evidences for this. The intervocalic /h/ is a glottal singleton that requirs the least lingual or labial participation. Due to the absence of any strict locality in the oral constriction, the glottal /h/ can neither be a moraic coda nor be geminated, and the voice onset time (VOT) for the following vocalic element is hardly distinguishable from the voice offset of the previous vowel. As such, the post-glottal vowel tends to be reduced more acoustically, and in this kind of genitivization the reduction becomes phonological. Thus, the intervocalic singleton /h/ leads consistently to the stem-final syncope, whereas such syncope is effectively blocked by any non-glottal singleton between vowels:

(7) **UR**		**SR**	**Gloss**	**Genitive**	**Genitive**
/ʃɔtɔ/	→	[ʃɔto]	'hundred'	*[ʃɔter]	[ʃɔtor]
/k^hɔtɔ/	→	[k^hɔto]	'wound'	*[k^hɔter]	[k^hɔtor]
/nɔmɔ/	→	[nɔmo]	'regards'	*[nɔmer]	[nɔmor]
/brɔnɔ/	→	[brɔno]	'acne'	*[brɔner]	[brɔnor]
/brɔtɔ/	→	[brɔto]	'vow	*[brɔner]	[brɔnor]

Importantly beside the stem-final vowel preservation, in these genitive surface forms the [ATR] disharmony characterizes the vowel combinations. With a glottal singleton in between, the vowels strictly form a vowel combination on the principle of [ATR] harmony but no such harmony in case of other intervocalic consonants. It argues in favour of two points: (i) consonantal effect on vowel reduction—intervocalic singleton /h/ ensures stem vowel syncope and the resultant VH but the non-glottal blocks it, and (ii) vowel quality effect—when the stem-final vowel (here post-glottal) is weak in terms of both prosody and acoustics, hiatus condition is averted by its syncopation. On the contrary, when the stem-final syllable is weaker only prosodically but not otherwise significantly (post-non-glottal singleton) then the second vowel is retained and suffix vowel syncopates (*q.v.* (7)).

The following figure shows how, with the syncope of the stem-final vowel, the syllabicity itself is lost and consequently the onset shifts to the very next syllable.

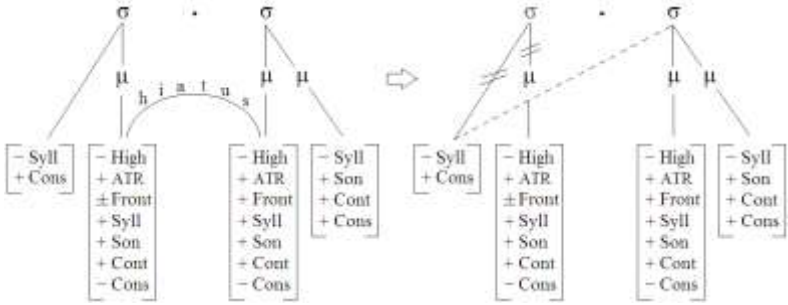


Figure 8: Stem-final Vowel Syncope Featurally Captured

Most importantly in this process the hiatus has been blocked. While the alternation process has been featural presentation above, it can also be analysed using the precepts of linear phonology showing a contrast between the underlying form and the surface form:

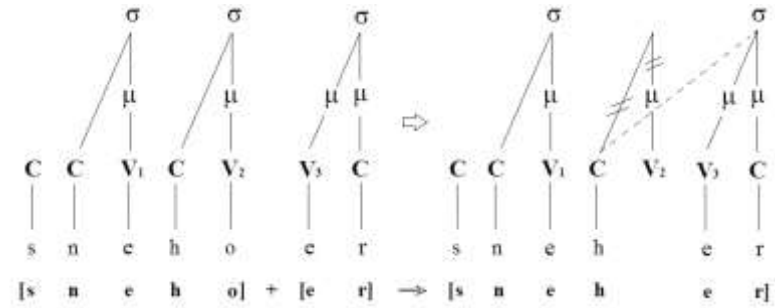


Figure 9: Stem-final Vowel Syncope and Preservation of the Lexical Trochee

It shows how, at the output level, the underlying V_2 has lost its association with any surface form.

[In Bangla, the word-initial /s/ followed by another consonant in the onset is extra-syllabic (Fudge 1969, Kenstowicz 1994)].

In spite of the trochaic rhythm lexically maintained throughout, in pre-genitive disyllables in (6) and (7), both the syllables are light. This cross-syllabic moraic parity makes it conducive for the intervocalic singleton consonant quality (glottal versus non-glottal) to play a decisive role in determining the syncope locality. Having had both prominence and moraic heaviness, two-fold weightage on the leading syllable compels the following syllable peak to syncopate (*e.g.* (8) - (10), sparing only the cross syllabic vowel combination /e+o/ in the stem (*e.g.* (11)).

(8)	**Stem**		**SR**	**Gloss**	**Affixed Form**
a.	/soi̯nɔ/	→	[soi̯no]	‘soldier’	[soi̯ner]
	/doi̯bɔ/	→	[doi̯bo]	‘miracle’	[doi̯ber]
	/doi̯nɔ/	→	[doi̯no]	‘penury’	[doi̯ner]
	/sou̯dʰɔ/	→	[sou̯dʰo]	‘monument’	[sou̯dʰer]
	/mou̯lɔ/	→	[mou̯lo]	‘element’	[mou̯ler]
b.	/lou̯hɔ/	→	[lou̯ho]	‘iron’	[lou̯her]

Thus, the effect of the intervocalic non-glottal singleton, as mentioned in (7), has been lost as soon as the moraic weight parity in the stem dissolves into comparative heaviness of the leading syllable that is now

bimoraic (*q.v.* (8)a). The example in (8)b. supports the claims about stem-final deletion triggered by both intervocalic glottal singleton /h/ and heavy leading syllable.

While the above set provides examples of bimoraic leading syllable in the stem that is heavy with the diphthong (a moraic trochee in itself, *cf.* Figure 2b.), such heaviness can also be ascertained by the monophthongal peak plus a coda to make it a moraic trochee too (*cf.* Figure 2c.). (9) contains examples with intervocalic geminate, and the next set in (10) offers examples of consonant cluster belonging to two different prosodic slots.

(9)	**UR**		**SR**	**Gloss**	**Genitive**
	/biʃʃɔ/	→	[biʃʃo]	'world'	[biʃʃer]
	/ɟudʰdʰɔ/	→	[ɟuddʰo]	'battle'	[ɟuddʰer]
	/sottɔ/	→	[sotto]	'truth'	[sotter]
	/soɟʰɟʰɔ/	→	[soɟɟʰo]	'toleration'	[soɟɟʰer]
	/kɔmmɔ/	→	[kɔmmo]	'work'	[kɔmmer]
	/pɔddɔ/	→	[pɔddo]	'lotus'	[pɔdder]
	/bakkɔ/	→	[bakko]	'sentence'	[bakker]
	/kʰaddɔ/	→	[kʰaddo]	'food'	[kʰadder]

These entries further strengthen the argument for moraic heaviness of the stem-head being instrumental for the syncopation of its final vowel. A non-singleton in intervocalic position—made of the coda (the non-syllabic glide of the diphthong or the moraic consonant) and the following onset—leads to the same effect without fail. This non-singleton effect is evident when it is a glide-consonant combination (in (8)), or a long consonant/geminate belonging to two different prosodic slots (in (9)) or a cluster of two different consonants (in (10)):

(10)	**UR**		**SR**	**Gloss**	**Genitive**
	/tirtʰɔ/	→	[tirtʰo]	'pilgrimage'	[tirtʰer]
	/mitrɔ/	→	[mitro]	'friend'	[mitrer]
	/kʰetrɔ/	→	[kʰetro]	'field'	[kʰetrer]
	/bɛgʰrɔ/	→	[bɛgʰro]	'tiger'	[bɛgʰrer]
	/sutrɔ/	→	[sutro]	'clue'	[sutrer]
	/gotrɔ/	→	[gotro]	'sub-race'	[gotrer]
	/pɔtrɔ/	→	[pɔtro]	'letter'	[pɔtrer]
	/ʃɔŋkʰɔ/	→	[ʃɔŋkʰo]	'conch'	[ʃɔŋkʰer]
	/gɔlpɔ/	→	[gɔlpo]	'story'	[gɔlper]
	/kanɖɔ/	→	[kanɖo]	'stem'	[kanɖer]
	/patrɔ/	→	[patro]	'groom'	[patrer]

With a geminate as the intervening consonant, post-genitivization vowel combination /e/+/e/ is unattested in Bangla. Then there will be suffix vowel syncope and the stem-final /o/ is to be retained. This is evident in (11) but the finding here goes against the claim made in (9).

(17/11)	**UR**	**SR**	**Gloss**	**Ungrammatical**	**Genitive**
/sedʰdʰɔ/	→	[seddʰo]	'boiling'	*[seddʰer]	[seddʰor]
/lekʰkʰɔ/	→	[lekkʰo]	'document'	*[lekkʰer]	[lekkʰor]
/sebbɔ/	→	[sebbo]	'liquid'	*[sebber]	[sebbor]
/mlecʰcʰɔ/	→	[mlecʰo]	'untouchable	*[mlecʰer]	[mlecʰor]

All the three instances violate the rule of twofold weightage on leading syllable triggering stem-final deletion, because Bangla sharply prefers cross-syllabic /e+o/ combination to /e+e/ when the geminate (bilabial /bb/, alveolar /d^hd^h/, affricate /c^hc^h/ or velar /k^hk^h/) intervenes. This provides evidence for the impact of the prominent vowel plus geminate (/e+C:/) on vowel syncope in Bangla singular genitives.

Additionally, nouns with /σ.Cɔ/→[σ.Co] structure derived through syntactic category transfer makes its final vowel alternation-proof, and leads to the loss of suffix vowel /e/, as seen in (12) following:

(12) **Syntactic**	**R**		**SR**	**Gloss**	**Genitive Category**
adjective	/meɻɔ/	→	[meɻo]	'middle'	[meɻor]
adjective	/bɔɽɔ/	→	[bɔɽo]	'elder'	[bɔɽor]
adjective	/c^hoɽɔ/	→	[c^hoɽo]	'young'	[c^hoɽor]
adjective	/ɟɔɽɔ/	→	[ɟɔɽo]	'inanimate'.	[ɟɔɽor]
adverb	/kɛnɔ/	→	[kɛno]	'why'	[kɛnor]
adverb	/kɔtɔ/	→	[kɔto]	'which number'	[kɔtor]

All the examples in (17) may also be taken as evidences for this syntactic category transfer effect.

When in Bangla /o/-final nouns are adopted as person names (generally with more than one intervening consonant), the distinction is maintained in their genitive forms—in personal genitives there is suffix-initial syncope, but in the genitivized common nouns it is the stem-fianl /e/ that is syncopated, *e.g.* (13):

(13) **UR**		**SR**	**Gloss**	**Genitive (non-human)**	**Genitive (person name)**	
/biʃʃɔ/	→	[biʃʃo]	'world	[biʃʃer]	'a proper name'	[biʃʃor]
/tirt^hɔ/	→	[tirt^ho]	'pilgrimage'	[tirt^her]	'a proper name'	[tirt^hor]
/sottɔ/	→	[sotto]	'truth'	[sotter]	'a proper name'	[sottor]
/ʃɔŋk^hɔ/	→	[ʃɔŋk^ho	'conch'	[ʃɔŋk^her]	'a proper name'	[ʃɔŋk^hor]
/pɔddɔ/	→	[pɔddo]	'lotus'	[pɔdder]	'a proper name'	[pɔddor]

Finally, it comes to the point that, in Bangla /CVC_nV/ non-specific disyllables all the attested stem-final vowels, except /o/ in certain contexts, necessarily undergo suffix-initial vowel syncope for their singular genitives. The preservation of stem-final /o/ can result from only—

(i) UF-SF correspondence effect (*q.v.* (3), (5)a.);
(ii) VH effect (*q.v.* (4), (5)b.);
(iii) Intervocalic non-glottal singleton effect (*q.v.* (7));
(iv) Pre-intervening geminate /e/ effect (*q.v.* (11));
(v) Syntactic category transfer effect (*q.v.* (12)); and
(vi) Person name effect (*q.v.* (13)).

Thus, the whole pattern of genitivization of the disyllabic nouns is as the following:

Pattern of Alternation ►	Prosodic		Segmental			
					V-Syncope	
Stem Structure▼	Syllabic Gain	Prominence Shifting	Glide Formation	Merger	In Suffix	In Stem
Closed: /VC_nVC/ or /CVC_nVC/	✓	×	×	×	×	×
Open:/VC_nV/ or /CVC_nV/ (monophthong-final)	×	×	×	×	✓ / ×	× / ✓
Open: /CVCV̰/ (diphthong-final)	✓	✓	✓	✓	×	×

Table 6: The Alternation Schema for Disyllabic Stem Genitivization

Thus, in genitivization of non-specific singular nouns, a monosyllabic stem necessarily allows a glide and a monophthong-final disyllable leads to vowel syncope (the slot being variable) for the sake of fulfillment of prosodic constraints. The paper has offered some insights into how and why this reduction process exclusively spares all other monophthongs in the stem-final position except /o/. Of course, while undergoing genitive affixation, the inflectional vowel /e/ may also get deleted to avoid glide formation, as an alternative strategy to this /o/ → /Ø/ deletion from the stem-final slot. But standard colloquial Bangla (SCB) has a sharp inclination toward the first (stem-final deletion) rather than to the other (*i.e.* suffix-initial deletion).

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DIGITALIZATION IN HUMANITIES WITH SPECIAL REFERENCE TO POST-COVID 19 TEACHING: CHALLENGES AND SOLUTIONS

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ABSTRACT

The COVID-19 pandemic revolutionized the educational practices globally, which brought forth a trend toward digitalization, especially in humanities disciplines. Although online learning provided a crucial lifeline during the pandemic, its aftermath continues to present significant challenges for both students and educators in the post-pandemic landscape. The present study investigates the impact of digitalization on humanities teaching, with a particular focus on English Language Teaching, examining the hurdles encountered during the transition back to in-person education. This study adopted a mixed-method approach, incorporating quantitative and qualitative data. A structured questionnaire was administered to 60 undergraduate students from the 2nd, 4th, and 6th semesters and 20 experienced teachers. The study draws attention towards the issues such as reduced student engagement, diminished academic performance, and the erosion of essential skills. The research explores the measures implemented by educators to overcome these challenges and reestablish effective learning environments. It emphasizes that, while digital tools hold considerable value, they should complement rather than replace traditional teaching methods. A sustainable model for humanities education requires a balanced integration of digital innovations with conventional practices to meet the distinct demands of the discipline.

Keywords: Digitalization, Covid-19, Pandemic, Humanities

1. Introduction

The outbreak of COVID-19 pandemic led to unprecedented disruptions across all sectors of society globally, including higher education. In response, UNESCO (2020) recommended the use of distance learning and remote educational platforms to mitigate the

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impact of the pandemic on educational programs. Digital education platforms became the lifeline for both educators and students ensuring educational continuity. The lockdown impacted the whole education system globally, necessitating a rapid shift towards digital learning modalities. The structure of education system such as learning methodologies, teaching techniques and assessment practices transitioned to online mode, forced institutions to adapt to online learning models. Digitalization, which previously supported traditional education, became the primary mode of instruction. The integration of digital tools and platforms enabled the delivery of education beyond traditional classrooms, breaking geographical and temporal barriers. Virtual classrooms, multimedia-based learning modules, and interactive tools such as quizzes and real-time feedback systems became the cornerstone of modern education. It enhanced collaboration through tools like shared documents, forums, and virtual group discussions, fostering teamwork and communication skills. Moreover, digital education provided access to an extensive range of resources, such as e-books, online lectures, and global educational content, enriching the curriculum and broadening student horizons. However, while this approach to education is not ideal, Educators and students in developing countries encountered substantial challenges related to teaching resources, such as unreliable internet connectivity, inadequate access to electronic devices, lack of personal space at home, and frequent power outages. These constraints significantly hindered the effectiveness of online education, creating barriers to equitable learning experiences. Humanities disciplines, including English Language Teaching, faced unique challenges during this transition due to their reliance on critical thinking, discussion, and interpretive skills. Pandemic presented noteworthy challenges for adapting critical thinking tasks to digital formats, particularly in the English language teaching and soft skills courses where interactive and collaborative activities are essential. Digital tools and platforms often lack the nuanced capabilities of face-to-face interaction, making it difficult to replicate the richness of in-person discussions and debates. Maintaining student engagement in online environments was challenging, especially for activities that relied on spontaneous interaction and group dynamics. Assessing critical thinking skills in digital formats could be difficult, as traditional methods like in-class discussions and debates are not easily transferable. ELT heavily relies on non-verbal cues like facial expressions, body language, and gestures to convey meaning and understanding. These cues are often lost in online environments, making it difficult for students to fully grasp the nuances of language and cultural context.

Additionally, the domestic environment often exacerbated these issues. Noisy households and shared living spaces deterred many teachers and students from using their cameras or microphones during virtual classes, affecting engagement and communication. Students may need to leave their rooms to accommodate household activities,

faced difficulties due to poor lighting and background noise, and contend with privacy concerns involving other family members.

Psychosocial factors further complicated the scenario. Many students experienced self-consciousness about their appearance, making them reluctant to enable video during lectures. This reluctance could also stem from dysmorphic worry, a psychological concern where individuals fear their physical features, such as their faces, may appear unattractive or distorted on camera. Such anxieties impaired students' willingness to participate actively, reducing their learning outcomes and engagement.

As the routines were disrupted for nearly two years and educational institutions resumed in-person teaching, these challenges did not simply dissipate but evolved into new ones. This research aims to investigate the impact of the COVID-19 pandemic on student engagement and academic performance resulting from the transition between online and offline learning environments. It also seeks to explore effective strategies employed by educators to motivate and re-engage students in the post-pandemic learning environment.

2. Methodology

The present study adopted a mixed-method approach, incorporating quantitative and qualitative data. A structured questionnaire was administered to 60 undergraduate students and 20 experienced educators. Students from the 2nd, 4th, and 6th semesters of different colleges of Srinagar were selected randomly to ensure diversity across academic levels. Educators from different degree colleges of Srinagar were chosen based on their experience pre- and post-pandemic, ensuring insights into the changes brought by the transition between online and offline learning.

3. Findings and Discussion

This research underscores the complex difficulties encountered by both educators and students in the shift back to traditional, in-person learning following the pandemic. By employing quantitative and qualitative research methods, the study pinpointed critical issues concerning student involvement, academic achievement, and the strategies implemented to mitigate these challenges.

Challenges Faced by Teachers/

3.1.1. Changes in Student Engagement

It was observed that 75% of teachers noted that students felt shy and lacked confidence during classroom interactions. Teachers reported that students were unresponsive, and hesitant to participate in discussions. Confidence and interactive skills, which are crucial components of both soft skills and English Language Teaching (ELT), had noticeably declined during the transition to online learning. Important communication skills including critical listening, effective verbal conversation, and non-verbal cues were disturbed by the

pandemic. These abilities are essential for both academic success and personal development. Students were unable to work together on group projects, engage in impromptu conversations, and express themselves confidently in online settings due to the absence of in-person engagement. These skills, which are vital for language acquisition and soft skill development, suffered due to reduced opportunities for real-time, interactive engagement. The absence of immediate peer feedback and teacher interaction also impacted students' ability to develop fluency, expressiveness, and the ability to articulate ideas effectively. Consequently, students were less adept at navigating interpersonal relationships and understanding diverse perspectives, which are critical aspects of soft skills in both academic and social contexts

3.1.2. Reduced Attention

Teachers noted that students appeared increasingly disengaged during in-person classes, with many demonstrating a noticeable reluctance to participate actively. This reduced engagement became evident through various behaviours such as lack of eye contact, inattentiveness, and an overall decline in enthusiasm for classroom activities. Despite the physical presence of teachers and peers, many students were less willing to speak up, hesitant to join group discussions, and often appeared mentally disconnected during lessons. The disruption caused by the pandemic led to a loss of routine and engagement with in-person learning, as students struggled to adjust back to traditional classroom dynamics after nearly two years of online learning. The shift from a flexible, self-paced online environment to the structured, interactive demands of in-person teaching was challenging for many. The absence of immediate, convenient distractions from home reduced, but didn't entirely mitigate, their attention and engagement. These behaviours suggest that the break from traditional schooling disrupted students' attention spans and their ability to sustain engagement, impacting their overall learning experience and performance.

3.1.3. Decline in Academic Performance

Teachers consistently observed a significant decline in students' academic performance following the transition back to in-person teaching post-pandemic compared to pre-pandemic times. This decline was linked to several factors. The prolonged period of remote learning disrupted students' study routines and weakened their basic skills, making it difficult for them to adapt to traditional classroom expectations.

The reliance on simplified online assessments, such as multiple-choice or objective-type examinations, during the pandemic significantly contributed to the observed decline in academic performance. These assessment formats, while expedient in the online learning environment, did not sufficiently cultivate students' critical thinking or problem-solving skills. As a result, the reintroduction of

more rigorous evaluation methods in offline settings, including essay writing, comprehensive examinations, and analytical tasks, presented considerable challenges for students. Many struggled to meet these heightened academic demands, highlighting the inadequacy of prior assessment practices in preparing them for traditional evaluative standards.

The flexibility of online learning encouraged students to work at their own pace, which often led to procrastination and a shallow understanding of the subjects. The sudden shift to structure in-person classes made it hard for students to adjust to tighter deadlines, longer study hours, and more demanding academic standards.

Social and psychological factors also played a role in the decline of academic performance. The pandemic caused a lot of stress and anxiety, which negatively impacted students' ability to concentrate and perform academically.

Students relied on shortcuts such as copied assignments rather than engaging in meaningful learning. This behaviour resulted from habits developed during prolonged online learning, where minimal supervision and flexibility led students to seek quick solutions rather than genuine effort. Many viewed assignments as obstacles to clear, not opportunities for growth, compromising their academic integrity and essential skill development. Consequently, they were unprepared for the demands of in-person learning, further widening gaps in knowledge and performance.

3.1.4. Behavioural Issues

The resumption of in-person learning highlighted several behavioural issues among students that negatively affected classroom environments and learning outcomes. A significant concern was the general lack of discipline and adherence to academic routines, as many students found it challenging to readjust to structured schedules after the flexibility of online learning. Irregular attendance became common, with students frequently skipping classes or arriving late, often citing fatigue or lack of motivation as reasons.

Some students exhibited aggressive behaviour towards peers or teacher's post-pandemic, reflecting the emotional strain and social challenges of returning to in-person learning. This aggression ranged from verbal outbursts and defiance to passive-aggressive actions like ignoring instructions or disrupting class. Factors such as frustration with heightened academic expectations, difficulty navigating social interactions, and stress from re-establishing routines contributed to these behaviours.

3.2. Challenges Faced by Students

3.2.1. Loss of Routine and Motivation

One of the significant challenges faced by student's post-pandemic was the loss of routine and motivation. Many students

admitted feeling disengaged and unprepared for the demands of in-person classes, often describing them as tiring and overwhelming. The structured schedules of traditional education clashed with the flexible and leisurely pace they had grown accustomed to during online learning, making the transition particularly challenging.

Assignments, which required sustained effort and focus, were a source of frustration for many, as students struggled to rebuild study habits and manage time effectively. The sudden shift from independent, self-paced online tasks to the more rigorous and interactive requirements of offline education disrupted their sense of comfort and familiarity. This disengagement and lack of motivation hindered their ability to actively participate in lessons, complete assignments on time, and maintain consistent academic performance.

3.2.2. Digital Dependency

Another major challenge faced by student's post-pandemic was their increased dependency on digital tools and platforms for learning. During the period of online education, students became accustomed to features such as readily available resources, instant feedback, and simplified assessment formats like multiple-choice tests. This over-reliance on digital conveniences created difficulties when transitioning back to in-person learning, where tasks required deeper engagement, critical thinking, and sustained effort.

Students often expressed a preference for objective assessments over written assignments or in-depth evaluations, citing the ease of completing tasks online. Additionally, many struggled with manual processes such as note-taking and in-class problem-solving, skills that had diminished during the extended period of digital learning. This dependency also affected their ability to participate in collaborative, face-to-face group activities, as they were used to the mediated, asynchronous nature of online interactions

3.2.3. Communication and Interaction Gaps

The prolonged isolation during online learning significantly impacted students' communication and interaction skills. Weaknesses in verbal expression, active listening, and collaborative engagement became evident as students returned to in-person education. Many struggled to articulate their thoughts clearly, hesitated to participate in class discussions, and found it challenging to build connections with peers.

The lack of regular face-to-face interactions during online learning reduced opportunities for practicing social cues such as eye contact, tone modulation, and non-verbal communication. This gap also hindered their ability to engage effectively in group activities or debates, which are essential for developing teamwork and critical thinking skills.

4. Strategies Adopted by Educators

4.1. Attendance-Based Incentives

To address declining student engagement and motivation, educators implemented attendance-based incentives as a key strategy. By allocating marks for regular attendance and active class participation, teachers encouraged students to develop consistent routines and prioritize in-person learning. This approach not only improved attendance rates but also provided students with a tangible reward for their efforts, fostering a sense of accountability.

The practice of linking attendance to grades created an environment where students were motivated to attend classes regularly and participate in discussions to enhance their overall performance. Teachers observed that this strategy gradually helped students re-establish their connection with the classroom environment, making it a simple yet effective tool for addressing post-pandemic challenges in student engagement.

4.2. Interactive Techniques

To rebuild student's confidence and engagement after the pandemic, educators introduced a variety of interactive techniques. These included frequent oral tests, class discussions, and group activities, which were aimed at re-establishing a dynamic classroom environment. Oral tests allowed students to express their ideas verbally, providing immediate feedback and boosting their confidence in articulating their thoughts. Regular discussions encouraged critical thinking and the exchange of ideas, fostering a more interactive and participatory learning atmosphere. Group activities, such as collaborative projects and peer discussions, were particularly effective in rebuilding communication skills and teamwork. These activities not only encouraged students to engage more actively with the course content but also helped them overcome the hesitancies and social anxieties developed during the prolonged period of online learning. By involving students in group problem-solving tasks, educators aimed to recreate the interpersonal interactions and spontaneous learning opportunities that were lost during the shift to remote education. These strategies collectively played a crucial role in helping students reconnect with the learning process and regain their enthusiasm for in-person classes.

4.3. Positive Reinforcement

To enhance motivation and re-engagement, educators employed positive reinforcement techniques, such as acknowledging and appreciating students' efforts. This approach involved recognizing and rewarding students for their participation, progress, and contributions during lessons. Teachers would offer verbal praise, small rewards, or positive feedback, which served to build a supportive learning environment where students felt valued and encouraged.

Acknowledging students' efforts not only boosted their confidence but also motivated them to continue participating actively in class. This form of positive reinforcement helped counteract the negative impact of the prolonged online learning experience, where students might have felt overlooked or unappreciated. By highlighting their achievements and showing genuine appreciation for their contributions, teachers were able to rebuild the intrinsic motivation of students, making them more willing to engage with challenging academic tasks and fostering a renewed sense of purpose in their learning. This strategy effectively bridged the gap between online and in-person education, facilitating a smoother transition and encouraging students to embrace the social aspects of classroom learning once again.

5. Conclusion

The transition to online learning during COVID-19 marked a significant milestone in the digitalization of education, especially in the humanities. While it allowed continuity during an unprecedented global crisis, the post-pandemic return to in-person learning has revealed significant decline in student engagement, academic performance, and attendance post-pandemic, attributed to prolonged online learning habits and the challenges of transitioning back to offline education. While educators implemented various strategies to re-engage students, the residual effects of the pandemic, such as reduced confidence, lack of focus, and disrupted routines, remain substantial barriers. The unique challenges faced in ELT and soft skills development further underscore the need for targeted interventions, including hybrid learning models, smaller group activities, and enhanced feedback mechanisms.

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LANGUAGE USE, ATTITUDE, AND VITALITY OF BRAJBHASHA: INSIGHTS FROM FIELDWORK IN MATHURA DISTRICT

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ABSTRACT

This study investigates the current status of Brajbhasha (ISO 639:3, Language Code: bra), an Indo-Aryan language spoken in the Braj region of North India, with a focus on language use, attitude and vitality. The research is based on the fieldwork conducted by the author in May 2024 across Mathura City and the nearby regions of Mahaban, Baldev, Raya and Govardhan within Mathura district.Using a combination of a sociolinguistic questionnaire, informal interviews and observations, this research examines the patterns of language use across various social domains and the attitudes of Brajbhasha speakers towards their language and the superstratum language Hindi. The vitality of Brajbhasha is assessed using UNESCO's nine-factor parameters, providing a comprehensive understanding of its sustainability.The results show that there has been no significant shift towards Hindi and that Brajbhasha remains rather prevalent in the informal and home domains. Brajbhasha has positive sentiments from its speakers despite Hindi's high prestige. The central dialect of Brajbhasha, specifically from the Govardhan area, has been described as the purest and best variant. In addition, Brajbhasha is transmitted through generations in a robust manner. However, speakers acknowledge that knowing Hindi is essential for broader opportunities outside their region.The study emphasizes the significance of language attitudes in the reception and usage of mother tongue, highlighting Brajbhasha speakers' favourable attitudes about their linguistic heritage. Despite the limited sample size, the qualitative findings have important implications for the long-term viability of Brajbhasha. These findings contribute to the larger discussion of bilingualism and linguistic identity by underlining the survivability and cultural value of regional languages in a multilingual society

Keywords: Brajbhasha, Language Vitality, Prestige, Bilingualism, Language Identity.

1. Introduction

Brajbhasha (ISO 639:3, Language Code: *bra*), also known as Braj, is an Indo-Aryan language spoken in the Braj region of North India. Grierson's *Linguistic Survey of India* (Grierson, 1908) classifies

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Brajbhasha as a variety of Western Hindi in the Central Group of Indo-Aryan languages – a sub-family within the grand Indo-European family of languages – and places Brajbhasha amongst Hindustani, Bangaru, Kannauji and Bundeli. A chart representing the placement of Brajbhasha in the language tree of Indo-Aryan languages as per Grierson's categorisation is presented below (Chart 1).

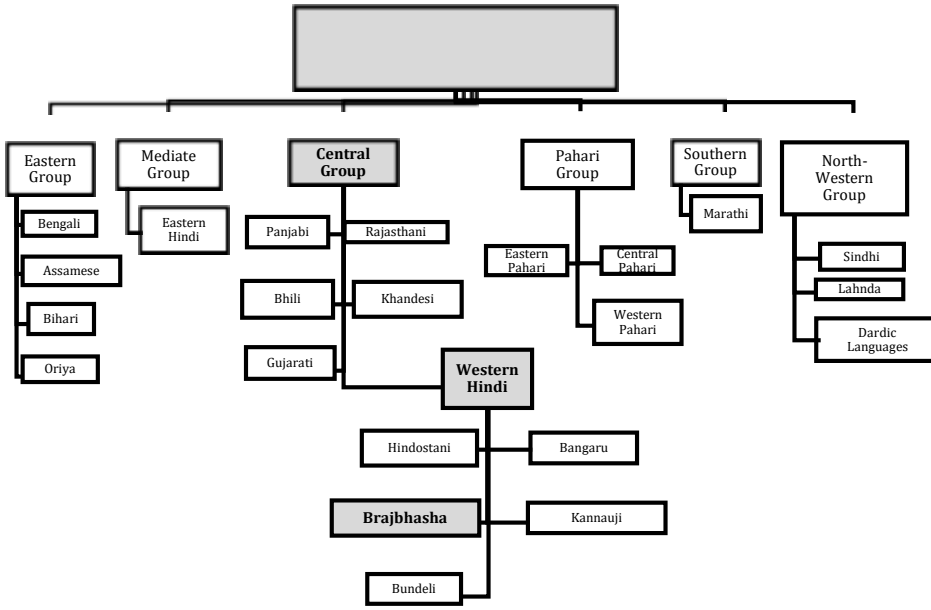


Chart 1 - Grierson's (1903) Categorisation of Brajbhasha

The geographical extent of the Brajbhasha extends to the districts of Mathura, Aligarh, Hathras, Agra, Firozabad, Etah, and parts of Etawah and Mainpuri in Uttar Pradesh; Gwalior, Morena, Bhind in Madhya Pradesh; Bharatpur, Karauli, Dholpur in Rajasthan; and Palwal in Haryana. This whole area, known as Braj, has its centre in the city of Mathura. A reference map showing the districts where Brajbhasha is primarily spoken is presented in the following lines.



The Government of India classifies Brajbhasha as one of the 57 varieties that are listed as 'mother tongues' under the language 'Hindi' (Census of India, 2011). The Census uses the term 'mother tongue' to refer to how people respond when they are asked about the language they speak as their first language or as their mother tongue. The total number of people who regarded Brajbhasha as their mother tongue is 15,56,314 – approximately 15.6 lakhs (Census of India, 2011). Brajbhasha is categorised as a 'dialect' of Hindi in the census and is treated the same way in all the statistical analyses carried out as part of the census. Majority of the Brajbhasha-speaking area falls within

the territory of the state of Uttar Pradesh, including Mathura. The Government of Uttar Pradesh does not officially recognise Brajbhasha as a distinct language. Instead, Hindi and Urdu are the two designated official state languages. Brajbhasha, along with other regional languages, is primarily regarded by the state as a dialect of Hindi, valued more for its cultural significance than as a fully recognised language.

Language vitality is a crucial concept in sociolinguistic research. It denotes the overall strength of a language, its functional utility across diverse contexts, and its prospects for being passed down to future generations. Language vitality determines the degree of endangerment of a language and its sustainability. Language endangerment can result from external factors such as political, religious, cultural or educational subjugation, or it can be caused by internal factors such as a community's unfavourable attitude towards their language (UNESCO, 2003). Factors, such as the patterns of language use in different social situations or domains, intergenerational transmission, and attitude of both internal and external forces towards the language, point to the vitality of a language. For studying language patterns and assessing vitality, an assessment framework is employed that accounts for various relevant factors responsible for the endangerment of a language.

UNESCO (2003) has provided a nine-factor assessment framework for determining the vitality of a language. Eight out of the nine factors have a six-point scale to be accorded to the language under research after considering local contexts and situations. The nine factors are as follows.

Factor 1 – Intergenerational Language Transmission (scale)
Factor 2 – Absolute Number of Speakers (real numbers)
Factor 3 – Proportion of Speakers within the Total Population (scale)
Factor 4 – Trends in Existing Language Domains (scale)
Factor 5 – Response to New Domains and Media (scale)
Factor 6 – Materials for Language Education and Literacy (scale)
Factor 7 – Governmental and Institutional Language Attitudes and Policies, including Official Status and Use (scale)
Factor 8 – Community Members' Attitudes toward their Own Language (scale)
Factor 9 – Amount and Quality of Documentation (scale)

A comprehensive analysis of these factors contributes to the assessment of a language's vitality. UNESCO emphasizes that none of these factors should be evaluated in isolation. The first six factors are identified as the primary indicators of language vitality. This study employs UNESCO's framework to assess the vitality of Brajbhasha. All nine factors will be examined, taking into account local contexts and speakers' perspectives on the language.

2. Methodology

This study is based on fieldwork conducted in May 2024 in the core Brajbhasha-speaking region of Mathura district, Uttar Pradesh. The research was carried out in Mathura city and the surrounding areas of Mahaban, Baldev, Raya, and Govardhan. Data for the study was collected through a combination of methods, including a sociolinguistic questionnaire, informal interviews, and observations. The primary method for assessing language use and attitudes was an orally administered sociolinguistic questionnaire. In addition, detailed informal interviews were conducted to gather in-depth responses from participants. Both the questionnaire and interviews were conducted in Hindi, as most Brajbhasha speakers are bilingual in Brajbhasha and Hindi. A total of 32 participants were included in the study. To ensure diversity, participants were randomly selected across a range of social variables, including age, gender, education levels, occupation, and urban versus rural residence.

3. Results and Observations

This study first talks about the patterns of language use by Brajbhasha speakers. Following that, a report on the attitude of the speech community and the government towards the language is presented. Using the patterns of language and the attitudes towards Brajbhasha, the nine factors of language vitality are evaluated.

a. Language Use Patterns

In rural areas, Brajbhasha is widely spoken by both adults and children in various domains, including homes, market places, informal settings such as temples and social gatherings, and other contexts where oral use is desired. However, due to Hindi (and Urdu) being the official languages of Uttar Pradesh, all official work is conducted in Hindi in settings such as tehsils, local courts, banks, post offices, and similar institutions. Despite this, when interacting with acquaintances or locals within these offices, conversations may still occur in Brajbhasha. While visiting cities for work or educational purposes, rural residents tend to use Hindi more frequently. Even in cities like Mathura and Agra, located within the core Brajbhasha-speaking region, rural inhabitants often prefer to use Hindi when communicating with the urban population. In urban areas, the use of Hindi is even more prevalent, particularly among the younger generation, who primarily use Hindi in both formal and informal settings.

Modern usage of Brajbhasha in written form is limited. Although Brajbhasha was a major literary language of North India during medieval times (Busch, 2010), with a vast collection of literature still extant, its contemporary usage is largely restricted to religious songs and folklore. Brajbhasha has historically been associated with the Vaishnavism sect of Hinduism, which flourished in the Braj region. Considering these facts, religious and literary activities are still

healthily carried out in Brajbhasha. New literature is still being produced in Brajbhasha, though it remains confined to literary circles and has limited reach among the general population.

For media consumption and entertainment, Hindi remains the primary language across all age groups. Notably, Prasar Bharati, the official radio broadcaster of India, operates a station based in Mathura where Brajbhasha is regularly used by hosts and anchors during broadcasts, alongside events and media content in Brajbhasha.

The transmission of Brajbhasha to future generations appears strong, with children acquiring the language at home and within their communities. In schools, however, students are introduced to Hindi, as Brajbhasha is not part of the curriculum, and there is no formal syllabus for teaching the language in educational institutions.

b. Language Attitudes

As previously discussed, Brajbhasha is firmly attached to its religious identity and has a rich literary past. This connection serves as a source of immense pride for the people of the Braj region, who consider everything related to Braj – the land, rivers, trees, leaves, animals, hills, people, and the language itself – to be sacred. These factors contribute to a strong sense of linguistic pride among Brajbhasha speakers, who hold their language in high religious esteem and frequently express fondness for its perceived '*sweetness*' and pleasing quality. The language also fosters a sense of social cohesion within the community. For instance, a local resident returning to the region after an extended period away may be criticized for incorporating too many Hindi words into his/her speech and encouraged to speak 'more like the locals'.

Despite this cultural and religious significance, Brajbhasha does not receive official recognition from the state or national governments. In official records and proceedings, the language is classified and treated as a dialect of Hindi, lacking formal recognition as a distinct language. Brajbhasha is not included in school or college curricula and has limited functional use in written communication. A significant portion of the population perceives Brajbhasha as 'backward', 'uncultured', a 'village language', or 'useless'.

Many parents prefer their children to become fluent in Hindi rather than Brajbhasha, even if they transmit the language at home. They view proficiency in Hindi as essential for success in education and social mobility. In urban areas, speaking Brajbhasha is often stigmatized, with speakers being labelled as 'villagers' or 'illiterate'. This stigma also extends to rural settings, where individuals may switch to Hindi to showcase themselves as educated, civilized, or presentable.

c. Understanding Language Vitality Using UNESCO's Scale

This section systematically assesses all nine factors under UNESCO's vitality scale, considering both the local contexts and the perspectives of speakers regarding the language.

Factor 1 – Intergenerational Language Transmission

Brajbhasha is being actively transmitted to the next generations. Children learn Brajbhasha from their homes and neighbourhoods. The language is spoken by people of all generations. Many parents prefer their children to become fluent in Hindi rather than Brajbhasha, even if they transmit the language at home. They view proficiency in Hindi as essential for success in education and social mobility. Particularly in the urban areas, usage of Hindi is far more prevalent, particularly among the younger generation, who primarily use Hindi in both formal and informal settings. Brajbhasha receives a grade of 5- (*stable yet threatened*) on the scale for this factor.

Factor 2 – Absolute Number of Speakers

According to the Census of India (2011), approximately 15.6 lakh people reported Brajbhasha as their mother tongue. Given this substantial number of speakers in the community, the language does not appear to be at immediate risk of losing its speaker base or merging with a more dominant language or variety.

Factor 3 – Proportion of Speakers within the Total Population

A vast majority of residents in rural areas speak Brajbhasha in their daily lives. However, this is not the case in urban areas. Due to the stigma associated with the language, its lack of official status, and the absence of economic opportunities tied to its use, urban residents, particularly younger generations, tend to use Brajbhasha less frequently. Given these factors, Brajbhasha is assessed as receiving a grade of 3 (*definitively endangered*) on the language vitality scale.

Factor 4 – Trends in Existing Language Domains

Brajbhasha is widely spoken by both adults and children across various domains, including homes, market places, informal settings such as temples and social gatherings, especially in rural areas. However, the language lacks official or institutional recognition and use. When rural residents visit cities for work or educational purposes, they tend to use Hindi more frequently. In urban areas, the use of Hindi is even more pronounced, particularly among younger generations who primarily rely on Hindi in both formal and informal contexts. For this reason, Brajbhasha is assessed with a grade of 4 (*multilingual parity*) on the scale for this factor.

Factor 5 – Response to New Domains and Media

Brajbhasha has minimal presence in multimedia, broadcasting, social media, or the internet, with the exception of a Prasar Bharati radio station based in Mathura that seldom uses Brajbhasha. The

publication of books, journals, or magazines in Brajbhasha is also limited, typically confined to the literary circles of the society. Brajbhasha receives a grade of 1 (*minimal*) on the scale for this factor.

Factor 6 – Materials for Language Education and Literacy

Brajbhasha is not taught in school or colleges. Hence, there is no curricula and syllabi for Brajbhasha. Written literature is usually consumed in the form of religious songs and folklore. Brajbhasha is assessed with a grade of 2 on the scale for this factor.

Factor 7 – Governmental and Institutional Language Attitudes and Policies, including Official Status and Use

Brajbhasha does not receive official recognition from state or national governments. In official records and proceedings, the language is classified and treated as a dialect of Hindi, lacking formal recognition as a distinct language. The language is valued more for its cultural significance than as a fully recognised language. Brajbhasha is assessed with a grade of 3 (*passive assimilation*) on the scale for this factor.

Factor 8 – Community Members' Attitudes toward their Language

There is a strong sense of linguistic pride among Brajbhasha speakers, who regard their language with high religious esteem and often describe it as 'sweet' and pleasing. Despite its religious and cultural importance, a significant portion of the population views Brajbhasha as 'backward,' 'uncultured,' a 'village language,' or 'useless.' Many parents prefer their children to become fluent in Hindi rather than Brajbhasha, even if the language is used at home. In urban areas, speaking Brajbhasha is often stigmatized, with speakers being labelled as 'villagers' or 'illiterate.' This stigma also affects rural areas, where individuals may switch to Hindi to present themselves as educated and civilized. Consequently, Brajbhasha is assessed with a grade of 2 on the scale for this factor.

Factor 9 – Amount and Quality of Documentation

Brajbhasha has limited presence in modern multimedia, broadcasting, and social media platforms. Being a language with rich literary past, Brajbhasha has enjoyed wide representation in literary forums and research. However, as Brajbhasha is often not seen as distinct from Hindi, the language lacks dedicated modern grammars and dictionaries. In linguistic studies, Brajbhasha is frequently discussed within the broader context of Hindi, with insufficient focus on its unique documentation. Nonetheless, recent developments in linguistic research are accelerating, including the creation of some computational tools and corpora for Brajbhasha. Despite these advancements, Brajbhasha is assessed with a grade of 1 (*inadequate*) on the scale for this factor.

4. Conclusion

Brajbhasha is actively spoken in different informal domains, such as at home,in social gatherings, in the marketplace and for prayers. The language is robustly passed on to the next generations in home settings. Being a language attached to religion, speakers of Brajbhasha have a sense of pride and identity attached to their language. The language possesses substantive cultural significance for its speakers, which has helped in the maintenance of the language against the behemoth of Hindi. However, with no official recognition from the state and central governments, the speakers of Brajbhasha are obliged to view their language as 'inferior' to Hindi. Education in schools from elementary to higher levels does not make any use of the language. With the entire school curriculum and syllabi in either Hindi or English, children are obliged to learn these languages for their education. Almost zero work opportunities based on Brajbhasha have rendered it economically useless for its speakers. The language is not 'endangered' in the sense of the term and is not going to disappear in the near future. However, with diminishing positive attitudes towards their language and increasing usage of Hindi by the people for their livelihood, the language faces an eventual threat.

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MORPHOSYNTACTIC FEATURES OF DHUNDHARI

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ABSTRACT

This research paper explores the relationship between morphology and syntax collectively known as morphosyntax in Dhundhari. Morphosyntactic features pertain to the ways in which morphemes and syntactic structures interact within a language. The paper aims to examine key morphosyntactic elements such as noun gender, number, case, agreement, and tense, aspect, and mood in Dhundhari. Furthermore, this paper addresses the syntactic structure of the language, including word order, word typology, and the interaction between morphology and syntax. The paper highlights how Dhundhari morphosyntactic system contributes to the language's overall linguistic structure and meaning. Findings show that Dhundhari has the dominant SOV word order with agglutinating and fusional features in the word constructions. The language has two genders, two numbers, and three persons. The gender differentiation can be seen in [-animate] objects too. The case marking is majorly of three types- nominative, objective or oblique, and post positional. Nominative case is covertly marked; whereas other case markers are overtly marked that follow the nouns and pronouns. Dhundhari expresses tense, aspect, and mood through verb inflections. The language has three tenses-past, present, and future. Aspect and mood is also distinguished in the verb forms. Subject-verb agreement is very clearly distinct in the vowel at the word final position of the copula verb. The copula verb 'cʰə' is the identifying feature of Dhundhari that distinguishes this variety from the other varieties of Rajasthani.

KEYWORDS*:* Dhundhari, Linguistic Features, Morphosyntax, Descriptive Study

1. Introduction

Morphosyntactic features are integral to understanding the intersection of morphology and syntax. These features include grammatical elements like tense, number, person, case, gender, and aspect, all of which are expressed either through inflections or syntactic relations. This paper aims to explore how morphosyntactic features are

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realized in Dhundhari, and how they shape sentence formation, word order, and meaning. Understanding the morphosyntactic properties of the lesser known language is crucial for gaining insight into its grammatical structure, which is distinct from that of many other languages.

2. Literature Review

Very less work been done on the Dhundhari language. One of the first linguists to work on Dhundhari and a few other Rajasthani dialects was George Abraham Grierson. In the *Linguistics Survey of India* (1908) Vol IX, part II, Grierson included Gujarati and Rajasthani and provided a brief description of the Dhundhari grammar system. The writings of Lakhan Gusain are regarded as important contributions to the Rajasthani language and related dialects. Gusain's grammatical descriptions of Shekhawati (2001) and Dhundari (2005) concentrate on the language's sociolinguistic context, identity, and grammatical sketch. *The Languages of Rajasthan* (2014), edited by Madan Meena and Suraj Rao, is included in "*Bharatiya Bhasha Lok Sarvekshan*," also known as "*Peoples Linguistic Survey of India*," Vol. 26. Dhundhari is mentioned in chapter VIII of this book. Theodor Gipson Benjamin and Liahey Ngwazah conducted a sociolinguistic survey on Dhundhari and Shekhawati as part of the *Sociolinguistic Survey of Selected Rajasthani Speech Varieties of Rajasthan, India Volume 5: Dhundari and Shekhawati* (2012), sociolinguistic survey series of several Rajasthani dialects. Dr. Govind Shankar Sarma covered the four Rajasthani dialects—Marwari, Mewari, Dhundhari, and Hadauti—in *Rajasthani Bhasha Shastra* (2011). The doctoral dissertation *Acoustic Study of Vowels in Dhundhari* (2020) by Sonam Meena examines the differences in vowel pronunciation between speakers of Dausa, Sawai Madhopur, and Jaipur. A research paper has been written by S. Meena. titled "Reduplication in Dhundhari and Adi"(2019). '*A Comparative Study between Dhundhari and Shekhawati Stemming: Case of Very Closely Related Languages*' (2024) by Verda Pareek and Nisheeth Joshi attempted to demonstrate and contrast the stemming accuracy of Dhundhari and Shekhawati.

2.1. Objective of the Study

The purpose of this research work is to find out the basic linguistic features of the language. Major objectives of this study are:

(a) Find out the key morphosyntactic features of Dhundhari

(b) To find out how the various morphological and syntactic categories contribute to the construction of the language's syntactic structure

3. Data Collection and Methodology

3.1. Data Collection

Both the primary as well as secondary data has been collected for the study. All the primary data has been collected from the native

speakers of Dhundhari through structured and semi-structured interviews. Informants were asked questions and given questionnaires for collecting primary data. Most of the language informants are from the age groups in between 22-50, and they were engaged in various professions. Primary data were also collected from informal discussions with the native speakers of the language that helped to collect the real speech data. Secondary data have been collected from the existing literature. Even though the amount of secondary data is very less, it helped to understand the basic linguistic features of the language.

3.2. Data Analysis

This work is a descriptive-qualitative study based on the real speech data. For data transcription, International Phonetic Alphabet (IPA) were followed. Phonemic transcription was not focused much as this study is limited to basic morphosyntactic analysis of the language. Glossing is done by using the Leipzig Glossing Rules (revised version, February 2008).

3.3. Theoretical Framework: Morphysyntax

The study of morphology focuses on the internal structure of words, such as prefixes, suffixes, stems, and roots. Syntax, on the other hand, concerns the rules governing the arrangement of words in phrases and sentences. Morphosyntax, therefore, addresses how morphological elements (e.g., inflections) are integrated into syntactic structures. The two components are deeply interrelated, as morphemes often determine the syntactic relations in a sentence. This study focuses on the subject-verb agreement, case marking, and TAM features (tense, aspect, mood) which plays a major role to build the morphosyntax of the language.

4. Language Background

Dhundhari [dʱʊndʱaɾi] is an Indo Aryan language under the central group of Rajasthani language family. The speakers are inhabitant of Jaipur, Dausa, Tonk, Sawai Madhopur, and a few parts of Gangapur City, and Dudu district. The natives are one of earliest inhabitants of Rajasthan. According to the Census 2011, the overall population of the speech community is 1.8 million. The term *Dhundhari* has been etymologically derived from the name of a mountain known as '*Dhund'* [dʱʊndʱ] or '*Dhundhakriti'* [dʱʊndʱakɾiti] mountain
that is located inJaipur near Jobner or on the state's western border.
Grierson has mentioned several other names of Dhundhari that includes Dhundhari- Jaipuri, Dhundhali, Dhundhahdi, Jhadshahiboli and Kai-kui boli, and it is alternatively termed as 'Dhundhari' by the natives of Rajasthan. "Alternative names for Dhundari include Dhundari-Marwari, Dhundhali, Dhundhahdi, Jhadshahi boli, Kai-kui boli, and Jaipuri" (Benjamin et el., 2012).

Grierson's Linguistic Survey of India (1908) is one of the earliest accounts labeling the genetic classification of the languages. Dhundhari has been identified as an Eastern-Rajasthani group of language.

Ethnologue classifies Dhundhari as a descendent of Indo-Aryan, belongs to the central zone. The schematic presentation of the genetic classification of Dhundhari (Following the Ethnologue).

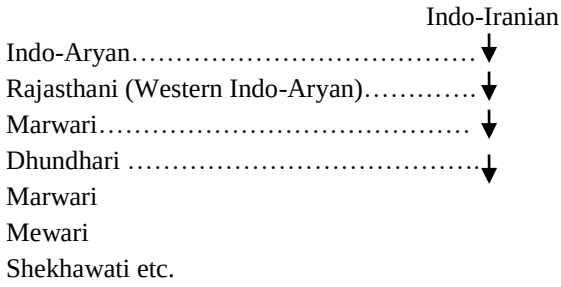


Fig 1: Genetic Classification of Dhundhari (https://www.ethnologue.com/subgroup/3/)

4.1`Sociolinguistic Situation

The sociolinguistic situation of the state is very complex and diverse. There are several dialects of Rajasthani and the dialects are mutually intelligible. In the sociolinguistic survey, done by Benjamin and Ngwazah as a series of the sociolinguistic study of the selected Rajasthani dialects, they came to notice that Hindi seems to have encroached into the language domain. "Both Dhundari and Shekhawati subjects reported that the mother tongue is widely used in most of the vital domains of life: at home, in the village, for marriage songs, with neighboring villagers, and even in government offices where the officer is a mother tongue speaker" (Benjamin et.el, 2012). Their survey shows that almost 92% of the people agree that the younger generation speaks Dhundhari as their mother tongue but other 8% does not agree to that. The new generation speaks a Hindi-mixed Dhundhari. The Older generation still retains the original form of Dhundhari. This arise the multilingualism situation in the region.

4.1.1 Mutual Intelligibility

Dhundhari shares affinity with the other Rajasthani languages, therefore, the mutual intelligibility rate between Dhundhari and the other varieties of Rajasthani is very high.

Table 1: Shows the lexical relatedness between Dhundhari and other Rajasthani Languages:

Dhundhari	**Marwari**	**Mewari**	**Shekhawati**	**Gloss**
gʰoɾo	gʰoɾo	gʰoɾo	gʰoɾo	'Horse'
tabaɾ	tabaɾ	tabaɾ	tabaɾ	'Child'
nɛɲ	nɛɲ	nɛɲ	nɛɲ	'Eye'
kaɭ	kaɭ	kaɭ	kaɭ	'Tomorrow'
lʊgai	lʊgai	lʊgai	lʊgai	'Wife'
atʰe	atʰe	atʰe	atʰe	'Here'

Table 1: Lexical Similarities between different Rajasthani Languages (Meena, Rao, 2014)

However, a word may be used in multiple contexts in one variety that may not be applicable in another, or a lexical item may have multiple meanings in one variety that are not present in the other variety.

The younger generation likewise has a very high rate of code-mixing and code-switching. One of the main causes of code-switching and code-mixing is the introduction of other languages, such as Hindi and English, to the younger generation for a variety of reasons, including education and commerce.

5. Findings

I. Typological Features of Dhundhari

Typology arranges the world languages into different types based on the construction of word structure and sentence structure. "A Typology is simply a division of a range of phenomenon into types" (Payne, 1997). The typological characteristics of Dhundhari are briefly discussed in the ensuing subsections.

I.a Word Order

Like most of the Indo-Aryan Languages, Dhundhari has a dominant word order Subject-Object-Verb (SOV). The subject occurs at the word initial position and the verb at the word final position. Although the language has a dominant word order, it is a free word ordered language.

1. ɹadʰa ek cʰoɹi cʰə (SOV)
   Radha one girl be.3F.PRS
   'Radha is a girl.'

In the above sentence, the subject *ɹadʰa* 'Radha' is in the sentence initial position, the object *cʰoɹi* at the word medial position and the verb is in the sentence final position.

II. Morphological Typology

Dhundhari is a morphologically rich language. The words are agglutinating and fusional in nature. Single morpheme denotes multiple grammatical, syntactic, and semantic features (fusional). Dhundhari words also use agglutination, where multiple morphemes are concatenated together. Some of the morphemes are easily identifiable and easy to segment in smaller chunks as the boundaries between the morphemes are very clear. But some of the morphemes are characterized by fusional morphology where multiple grammatical features are combined within a single morpheme. An overview of the language's morphological typology will be provided in the following sections through the data analysis.

II. Phi Features: Person, Number, Gender

Person, Number

Dhundhari has a three-tier of person distinction-first, second, third, and a two-tier number system-singular and plural. "The most common

number distinctions are singular vs. plural; less common are singular, dual, and plural" (Payne, 1997). Since Dhundhari is an Indo-Aryan language, it adheres to the first viewpoint. Table [2] demonstrates the presence of phi features in the language through personal pronouns:

Person	SG (M)	SG(F)	PL(M)	PL(F)
1st	mə	mə	mʰe (Incl.) apa (Excl.)	mʰe (Incl.) apa (Excl.)
2nd	tu	tu	tʰe	tʰe
3rd	o (Prox.) bo (Dist.)	a (Prox.) ba (Dist.)	e (Prox.) e (Prox.)	e (Prox.) be (Dist.)

Table 2: Representation of Phi Features in Dhundhari Personal Pronouns

Gender differences in pronoun usage are evident in the third-person singular form. Dhundhari first person plural form has two forms mʰe and apa This feature is specific to Dhundhari only. The term *mʰe* is used when the speaker and the addressee is not a member of the same group, whereas *apa* is used when the speaker and the others belong to the same group. The language uses a two-tier of proximity to distinguish the position of the objects in the third person. Gender is marked in third person but not marked in first and second person.

III. Gender and Number Differentiation in Nouns

Dhundhari distinguishes between the genders of [+animate] and [-animate] objects. The gender of the [+animate] objects is based on the biological evidence. To figure out the gender of the inanimate objects, the native speaker's intuition plays a vital role. For instance, within the vehicles, cars are categorized as feminine, while trucks are classified as masculine. Not every vehicle can be categorized as either masculine or feminine. Likewise, not every house is thought to belong to the same gender. There is a particular kind of cottage in Rajasthan that is typically found in rural locations. These little dwellings are constructed using wood, leaves, cow dung, and other organic elements. These cottages are referred to as feminine, but those with better architecture, superior facilities, and comparatively bigger in size are seen as masculine. Nevertheless, the courtyard that is a part of every house is regarded as masculine. The vowel in the inflectional markers plays an important role to show the gender distinction of the objects which will be discussed in the later sections.

IV. Case Marking

Case is considered as a grammatical category that establishes the relationship between the arguments of a verb. Case markers are inflectional markers always associated with the nouns. In Dhundhari case marking is mainly of three types: Nominative, Objective or oblique, and post positional. Oblique case takes the case markers other than the nominative one. Oblique case cannot be used independently. The case relation can be shown only when it is accompanied by a postposition, which is always present in the sentence, sometimes as

overt and sometimes as covert marker. The case markers in Dhundhari are presented in table [3]:

Case	***Markers***
Nominative	Ø
Accusative	nə
Dative	nə
Ergative	nə
Instrumental	sjũ
Ablative	sjũ
Possessive/Genitive	ɾo, ɾi, ko, ki
Locative	mə, maɻe, pəɾ etc

Table 3: Case Markers in Dhundhari

(i) Nominative: Nominative marker is not overtly marked. It is shown as of a null morpheme and the existence of the case marker is represented with the null symbol Ø

2. mə-Ø bɲde ʤaula

I.NOM there go.1.FUT

'I will go there.'

(ii) Accusative: Accusative case markers get attached to the direct objects. Accusative, dative, and ergative cases are marked by the similar morpheme *nə.*

3. mə binə bulajo cʰo

I.NOM she.ACC call.PERF COP.2.PST
'I called her.'

(iii) Dative: The dative case in Indo-Aryan languages is used to indicate the indirect objects or the recipients of an action.

4. mə binə kitab dijo
I she.DATbook give
'I gave her the book.'

(iv) Ergative: Stronski (2009) argues that old Rajasthani has a clear evidence of ergative case markers that can be found in old Rajasthani scripts. But in the modern period this feature is disappearing from the Rajasthani language. Omitting the ergative case marker still makes sense and it is able to show the argument relationship. The marker *nə* is used as both ergative and dative or accusative marker in Dhundhari.

5. (a) tabaɾnə has dijo
baby.ERG laugh do-PERF
'The baby laughed.'

or

(b) tabaɾ has dijo
baby laugh do-PERF
'The baby laughed.'

(v) Instrumental: Instrumental case is used to indicate the instrument or the thing that is used to perform an action.

6. maː kʰud ka hatʰa sjũ kʰaɳo banajo cʰə
mother self GEN hand INST food cook-PERF be.3.PRES
'Mother has cooked food with her own hands.'

(vi) Ablative: Ablative case is used to indicate the source, origin and starting point of an action or state.

7.mə gʰaɾa sjũ aː ri cʰu
I home from come PROG.F COP.1.PRS
'I am coming from home.'

(vi) Possessive/Genitive: Possessive marker is used to indicate the possession. The use of possessive case marker shows the gender of the possessum. Possessive case is marked by *ɾo,ɾi, ko,ki.* These phonemes get suffixed to the nouns and pronouns where the occurances of word ending vowels depends on the gender of the possessum. If the gender of the possessum is considered as female then the word ending vowel is /-i/, whereas if it is masculine, then it is /-o/.

8. o mʰaɾo kuɾto cʰə
that my.POSS.M shirt COP.3.PRS
'That is my shirt.'

(vii) Locative: Locative case is used to indicate the location or place. It is used to show the place where an action takes place or where something is situated. All the locative case markers are considered as post positions in Dhundhari, since all of them are free lexical items that follow the nouns and pronouns and indicate the location.

9. kitab table maɭe che
book table on COP.3.PRS
'The book is on the table.'

V. Tense, Aspect, Mood

Dhundhari expresses tense, aspect, and mood through verb inflections. Based on the use of tense, verbs are categorized into two types: finite verb and non-finite verb. Finite verbs carry the tense and non-finite verb does not carry any tense.

6. Tense

The grammatical category of tense is used to convey the duration and time of an activity. The, auxiliary and copula verbs, particles, and inflectional marks on verbs are typically used to indicate tense. "Tense is the grammatical expression of the time of an event to some reference point of time, usually the moment the clause in uttered" (Payne, 1997). All Indo-Aryan languages use the three basic tenses—past, present, and future- as is often believed. Dhundhari, being an Indo-Aryan language, uses the present, past, and future tenses.

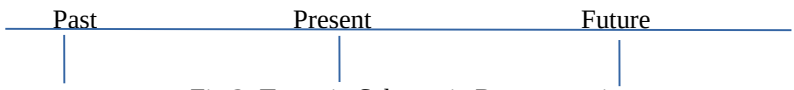


Fig 2: Tense in Schematic Representation

10.(a) mə ɽoʈi kʰau cʰu (Present)
I.NOM chapatti eat.HAB.PRS COP.1.PRS
'I eat chapatti.'
(b) mə ɽoʈi kʰavə cʰo (Past)
I.NOM chapatti eat.PRT COP.1.PST
'I ate chapatti.'

(c) mə ɽoʈi kʰaula (Future)
I.NOM chapatti eat.FUT
'I shall eat chapatti.'

Present tense is marked on the use of copula verb in 10(a) with the person agreement marker /-u/. Past tense is marked with the vowel /-o/ at the copula verb in 10(b), which is also marked for person agreement. Future tense is marked with the morpheme /-la/ that is suffixed to the verb stem *kʰa* 'eat' in 10(c). From this analysis it can be claimed that the word-final in the tense inflections changes in accordance to the person.

VI. Aspect

Aspects describe the nature of an action and the internal temporal shape of an event. The aspects of Dhundhari are as discussed below:

(i) Perfective Aspect: This aspect focuses on the completed nature of an action, without regard to its internal temporal structure. Perfective aspect is marked with /jo/ that adjoins with the verb stem.

11. mə ɽoʈi kʰajo
I. chapatti eat.PERF
'I ate chapatti.'

(ii) Perfect Aspect: Perfect aspect indicates the completion of an action. Grammatical gender is marked in the perfect marker- /lijo/ for masculine and /li/ for feminine. The perfect aspect marker immediately follows the main verb.

12.(a) mə ɽoʈi kʰa lijo cʰu
I.NOM chapatti eat.PERF COP.1.PRS
'I have eaten chapatti.'
(b) ba ɽoʈi kʰa li cʰə
she chapatti eat PERF COP.3.PRS
'She has eaten chapatti.'

(iii) Progressive or Continuative Aspect: Progressive aspect shows the continuation phrase of an action whether in past, present or the action is going to happen in the near or far future. A progressive participle is followed by a copula or auxiliary that carries the tense, indicates the progressive aspect. Gender of the subject is also marked in progressive aspects. The aspectual marker *rijo* for male and *ri* for female is followed by the copula verb that carries the tense.

13.(a) mə ɽoʈi kʰ rijo cʰu
I.NOM chapatti eat PROG M COP.1.PRS
'I am eating chapatti.'

(b) ba ɽoʈi kʰa ri cʰə
she chapatti eat PROG.F COP.3.PRS
She is eating chapatti.'

VII. Mood

Mood is one of the grammatical categories of verb that expresses the attitude of the speaker towards the actions. It shows whether the sentence is a command, a query, a wish, a condition, or a statement of fact. According to Payne (1997: 244) "Mode is the speaker's attitude toward a situation including the speaker's belief in its reality or likelihood". It is regarded as a process that changes the verb form through verb conjugation.

(i) Imperative: Speakers use imperative mood to generally talk or give command/order to the people of same age or younger to them. For imperative mood the speakers use *lɛ* that immediately follows the main verb.

14. ɽoʈi kʰa lɛ
chapatti eat take.
'Eat chapatti.'

(ii) Indicative: Speakers use indicative mood to give a statement of fact. Indicative mood in Dhundhari is expressed with root form of the verb followed by cʰə.

15. ba ʤave cʰə

she.NOM go.HAB COP.3.PRS

'She goes.'

(iii) Conditional: Conditional mood is used to indicate hypothetical situations or conditional statement. Dhundhari uses conditional adverbs to indicate conditional mood.

16. bo aulo ʤdi mə ʤaula
he come.FUT then I go.1.FUT
'If he comes, then I will go.'

VIII. Subjects-Verb Agreement

Subject-verb agreement is the agreement relationship between the sentence's subject and verb. This agreement is based on different features such as number, person, and gender.Indo-Aryan languages have subject-verb agreement. Dhundhari exhibits subject verb agreement for all the three persons. These agreement markers are number sensitive but not sensitive towards gender. Agreement markers are also change according to the tense. Table [4] shows the agreement markers in Dhundhari:

Person	PRES		PST		FUT	
	SG	PL	SG	PL	SG	PL
1st	-u	-a	-o	-e	-la	-lo
2nd	-e	-o	-e	-e	--lo	-lo
3rd	-ə	-ə		-e	--lo	-lo

Table 4: Agreement Markers in Dhundhari

IX. Copula verb 'cʰə'

The copula verb 'cʰə' is the identifying feature of Dhundhari that distinguishes the variety from the other varieties of Rajasthani. In Marwari and other dialects, of Rajasthani the copula verb is *hə* whereas in Dhundhari it is *cʰə*.

17.(a) mə ɽoʈi kʰau cʰu
(Dhundhari)
I.NOM chapatti eat.PRS COP.1.PRS

'I eat chapatti.'

(b) mə ɽoʈi kʰau hu
(Marwari)
I.NOM chapatti eat.PRS COP.1.PRS
'I eat chapatti.'

7. Discussion

The morphosyntactic features of the language throw light on the structure of this variety like most of the Indo-Aryan languages, Dhundhari uses the same dominant word order subject-object-verb (SOV). However, depending on the speaker's choice and the circumstances, the word scrambling is also possible in the language. The presence of phi features—number, person, and gender—are demonstrated by the nouns and pronouns in Dhundhari. The language has three persons, two numbers, and two grammatical genders. The gender distinction is primarily shown in animate and non-animate nouns. The gender of the non-animate objects is based on native speakers' intuition. The phonemes /-o/ and /-i/ stand for male and female, respectively, for the majority of inflectional markers. The first person plural pronoun has two forms- mʰə and apa that depends on inclusion and exclusionary of the speaker. Third-person personal pronouns have two degrees of proximity. Unlike Marwari and Hindi, the personal pronouns in Dhundhari lack honorific distinctions.

Three types of case relations—nominative, objective, and post-positional—can be seen in Dhundhari. The nominative case is null which aligns with most of the Indo-Aryan languages. The accusative/dative is marked with the case marker *nə*. The genitive/possessive case is marked with *ɾo,ɾi, ko,ki;* where these markers get suffixed to the nouns and pronouns. In this case as well, the word ending vowel /-o/ represents male and /-i/ represents female. Instrumental and ablative case markers are homophones, i.e,

represented with the marker *sjũ.* The locative case is post-positional. The use of the copula verb *cʰə* is the primary identifying feature that sets Dhundhari apart from the other Rajasthani dialects. Subject-verb agreement is marked in word final vowel in the copula verb. The use of number, person, gender, case marking, and subject-verb agreement in Dhundhari provides evidences of the richness and complexity of the morpheme structure in the language.

Abbreviations

1-1st Person

2-2nd Personal

3-3rd Person

COP-Copula

F-Feminine

FUT-Future

HAB-Habitual

INST-Instrumental

M- Masculine

NOM-Nominative

PERF-Perfect

PL- plural

PROG- Progressive

PRS-Present

PRT-Particle

PST-Past

SG-Singular

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NON-NATIVE SPEAKERS' PERCEPTION VIS-À-VIS ARABIC BORROWINGS IN URDU: A PSYCHOLINGUISTIC STUDY

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ABSTRACT

Urdu has borrowed a large number of words from standard Arabic without any morphemic substitution. Some of the loan words are used with the same meaning as in standard Arabic while others have undergone semantic shift. This research paper deals with the lexical analysis of Standard Arabic words borrowed in Urdu with meaning shift and how they are perceived by Urdu speakers when they come across those words in parent language. Selected sentences from Arabic have been used for collecting the data. The data has been collected through a questionnaire distributed to two groups of native speakers of Urdu not having madrasa education. The researcher analyzed the lexical aspects of Arabic borrowings in Urdu and its use in semantically different context leading to a different type of perception among the masses. Throughout this paper 'L2' refers to Standard Arabic and 'L1' refers to Urdu.The present paper is different from the previous studies in the area of 'borrowings' because in the present study, Arabic loan words' perception of native speakers of Urdu has been tested.

Keywords: Perception, Urdu, Arabic, Semantic-Shift

1. Introduction

In general terms, perception refers to an understanding on the basis of inputs that we get from the outside world. "Perception is a term used collectively for those processes that give coherence and unity to sensory input" (Rashmi:2015). Iinformation, received by our minds, comes in through our five senses. A sizable amount of sensory input that we receive, is through language; thus, language plays a key role in the formation of perception. Lexicon is the backbone of any language, that is a language cannot have its existence without lexicon but, at the same time, no language is free from linguistic borrowings. Incorporating lexiconon from one language into another without any morphemic substitution is the most far-flung kind of borrowing. Some key factors that contribute to how we perceive information are: schema, personal choices and language. Metaphorically speaking, schemas are organized folders in the memory of our mental computers where we save learned

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information which is used to make sense of the world. A lot of information is present in our minds but what we decide to concentrate on and interact with, largely depends on our personal choices. Personal choices are formed on the basis of language we use to express our thoughts and feelings to help ourselves and also others to understand us.

The term 'perception' is used for identification, recognition, discrimination, understanding, and comprehension. In psycholinguistics this term is used to designate diverse processes like word recognition, segmentation of the speech, judgments of similarity between two linguistic structures, and even the comprehension of words, sentences or connected discourse. It is very difficult to create a sharp boundary between language perception and language comprehension. As pointed out by Fodor, 'Where does sentence recognition stop and more central activities take over?' (1983:61). In spoken form of language sequence of sounds is not perceived but we perceive words and sentences.

Educated people in Uttar Pradesh are generally in possession of Urdu/Hindi and English. There is a stereotype that Urdu is the language of Muslims. Muslims in general also learn to read Arabic because of their religious associations. Thus, Arabic becomes a familiar language to them. Llistening to 'Mother Tongue' and a familiar language both involves perception. Perceiving a language involves **different** psychological operations such as isolating and segmenting words, sentences and higher units, and also aassociating meaning to them.

S.No	Classical Arabic Loan words in Urdu	Meaning in Arabic	Meaning in Urdu
1.	/təhaffuz/	Caution, precaution.	Security, safeguarding, preservation.
2.	/ʔila:qa:/	Connection, relation	Area, province
3.	/fitna:/	temptation, trial, charm, enchantment, and disturbance	Mischief, evil, calamity, riot, revolt, sin.
4.	/mʊlk/	'kingdom/regime'	'country'
5.	/ma:ruf/	'truthfulness'	'popular'
6.	/məkr/	'planning'	'deceiving'
7.	/ghərib/	'unknown'	'poor'
8.	/məjal/	'field, ground'	'(how) dare'

Urdu and Arabic are two languages belonging to two different language families. Urdu belongs to the Indo - Aryan language family, which was born in and around Delhi in 12th century AD as a result of a political incident in the history of India. (Beg: 1988) The entry of Muslims (Turks, Iranians and Afghans) largely influenced the linguistic scene of Northern India. The historians have strong opinion that the cultural contact of Indians with the Arabs and the Iranians is very old. As a result of this contact linguistic cohesion could be very clearly

observed in the literature from 13th century onwards. Thus, assimilation of a large number of words from Arabic and Persian into the dialects of western Hindi could be observed in the documents of those days. The basic structure of Urdu is purely Indo Aryan and most of its vocabulary is also Indo-Aryan in origin. Due to its religious connections Urdu readily accepts words from Arabic. Since a long time, Indians, in general, and Muslims, in particular, had been bilinguals or multilinguals. As Urdu is considered as the language of Muslims in the subcontinent so it is learned by majority of Muslims as group identity, Hindi is learned because it is the official language of India and English is learned because it serves as lingua Franca from Kashmir to Kanyakumari. In addition to this Muslims are supposed to learn Arabic for religious reasons, but majority of Muslim population master just the reading skill of classical Arabic. In the course of its evolution Urdu has borrowed a large number of words from Arabic and Persian. The words incorporated from one language to another without any morphemic substitution are called 'loan words. Loan words are sometimes incorporated with the same meaning as in the parent language and sometimes they undergo 'semantic shift'. This research paper intends to focus on the non-native speakers' perception of classical Arabic words used in Urdu with 'semantic shift', some examples of such words are given in the table above. Native speakers of Urdu unconsciously use a number of loan words from Arabic with semantic shift but when we come across those loan words back in parent language (Arabic) undergo Semantic Transfer. Since the last quarter of 20th century psycholinguistics has emerged as an interdisciplinary field of Linguistics that consolidated cognitive science, psychology and neuroscience in order to interpret how people conceive, put across and process information during their language use. According to MacWhinney (1992), there are psycholinguists who conduct research on language processing in adults, and those who work on language acquisition in children. However, the field of second language learning integrates both acquisition and processing within the framework of Psycholinguistics. The present paper does not deal with the issue of learning the second language but it deals with the development of weak perception as a result of learning of reading skill of the second language for religious reasons only. Classical Arabic (Arabic of the holy Quran) is the only language which is memorized without learning the language, it is one of the few languages for which only reading skill is learned by a large group of learners.

The researcher observed that Urdu speakers in Aligarh depend on their pre-existing semantic network of Arabic loan words (used with semantic shift), which shows that they do not create a separate semantic network for when they use them in the Quranic Arabic. As a result, they appear to face problems in interpreting Arabic loan words back in the parent language. This could be understood in terms of semantic content that is located in an L2 word which is claimed to be transferred from L1. That is, 'the concept onto which L2 word is mapped is an L1 concept' (Jiang, 2004). This claim of semantic transfer is in contrast

with the assertions of some L2 researchers (e.g., Bogaards, 2001). Bogaards (2001), contrary to the claim of semantic transfer hypothesis, states that '...one should not forget that vocabulary acquisition may also include the learning of new meanings for well-known words or for combinations of well-known words—that is, meanings that are not predictable on the basis of the already known meanings.'Ssemantic transfer further suggests that 'L2 words are mapped according to existing meanings or concepts,' yet it postulates that this mapping is true when such meanings are available. If not, the changeover from processing to pre-existing meanings to forming new concepts may not occur for many words as declared in the second stage of the model.

Jiang (2002) tested the Semantic Transfer Hypothesis. He conducted experimental study for Chinese-English bilinguals where they were given word pairs that have the same translation in Chinese and another group of word pairs had semantically related but different translations in Chinese. The subjects were asked to rate the degree of semantic relatedness. The findings supported his Semantic Transfer Hypothesis because Chinese participants gave a higher rating score to the same translation set than to the different translation set. Van Patten (2004) states that L1 concepts may affect L2 vocabulary acquisition because L2 learners tend to conceptualize L2 words through L1. Since our sense organs constantly collect information from the environment, which is then interpreted to form perception. Perception involves both bottom-up and top-down processing. Bottom-up processing refers to the fact that perceptions are directly built from sensory input. It is data-driven and takes place in real time. However, the interpretation of our sensory information is also affected by our preconceived knowledge, experiences and thoughts, which are schema driven, this is called top down processing.

2. Hypothesis

A considerable amount of literature hints at the intimate relationship between language and perception. The appropriate characterization of these interactions remains an important challenge. However, based on the studies conducted so far, the following hypothesis was put to testing for the present study:

> 'The subjects will incorrectly interpret Arabic loan words used in Urdu with a semantic shift when they come across them while reading Arabic text.

3. Research Methods

3.1 Participants

The participants in this study consisted of two groups of students; one group consisting of 38 students were not studying Arabic in any form and the other group, having 12 students, studying Arabic either as Minor or Generic subject. In all 50 respondents participated in the study. Most of them were female native speakers of Urdu. All them were Muslims knowing just the reading and recitation of Quran. Most

of the respondents were Bonafede students of Aligarh Muslim University, Aligarh, they were under graduate and PG students of Linguistics.

3.2 Instrument of the Study

The instrument of the study was a two-section structured questionnaire created on Google form particularly designed for this study. The first section elicited personal data like inquiring about the informant's Minor subject, if he had basic madrasa education, and is able to read Quran in Arabic or not etc.

The second section elicited data related to the perception of Arabic words used in Urdu. There were seven questions based on six words of Arabic which are also used in Urdu. The questions were close ended having three options each. Out of those three options, one option carried the meaning of the word as used in Urdu, the other option carried the sense of the word as used in Arabic and the last option carried 'something else' and the subjects were asked to choose any one of the given options. The six words taken for the study were /mulk/, /maru:f/, /fItna:/,/əsləha/,/mUnkər/ and /məkr/.

3.3 Material and Procedure

The researcher used 7 different verses from the Holy Quran carrying the selected loan words and the subjects were asked to read the text without translation and answer the questions on the basis of known words present in the sentences. This was done to find out whether the respondents are cautious in making perceptions about the Quranic text or are casual and make perceptions according to their mother tongue.

4. Data Analysis

Data was collected online by means of a questionnaire covering the aspects of the study. The raw data drawn from the questionnaire was recorded in the form of tables and then analysed and interpreted by using simple descriptive and statistical procedures by calculating percentages and mean.

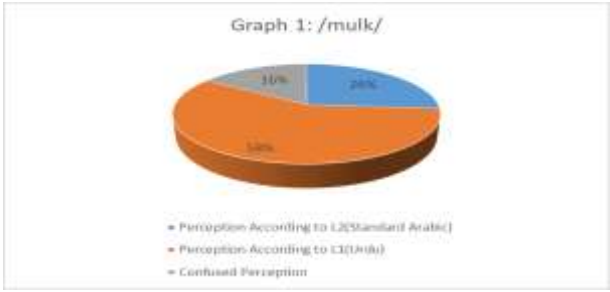
4.1 Respondents' Perception

4.1.1 Perception of Students not Studying Arabic

In order to measure the non-native speakers'(speakers of Urdu/Hindi) perception of Quranic verses having known words, respondents were asked to choose any one option out of three. Thus, table1 shows the responses for the word /mulk/

Table1 (/mulk/)

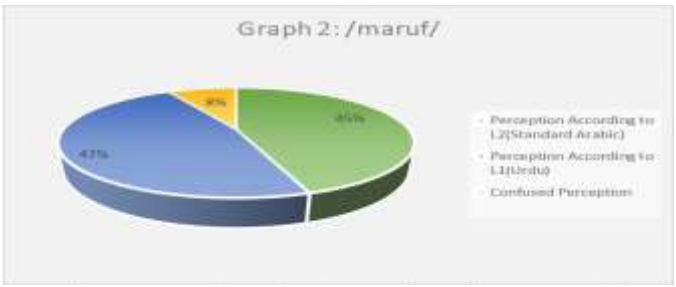
Total Responses	Perception According to L2 (Standard Arabic)	Perception according to L1(Urdu)	Confused Perception
38	10	22	6



Thus, for the word /mulk/ 26.31% people perceived it according to the context given in Quran. 57.89% people perceived it according to their L1(Urdu), 1.58% people although claimed to be native speakers of Urdu but it appeared that did not even know the sense of the word as used in Urdu. The following Table 2 shows the responses for the word /maruf/

Table 2 (/maruf/)

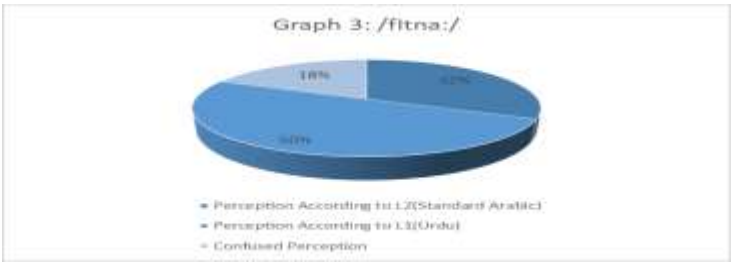
Total Responses	Perception according to L2 (Standard Arabic)	Perception according to L1 (Urdu)	Confused Perception
38	17	18	3



Thus, for the word /maruf/, 44.73% people perceived it according to the context given in Quran, 47.37% people perceived it according to their L1(Urdu), and 7.89% people although claimed to be native speakers of Urdu but were confused and did not even know the sense of the word as used in Urdu. The following Table 3 shows the responses for the word /fItna:/

Table 3 (/fItna:/)

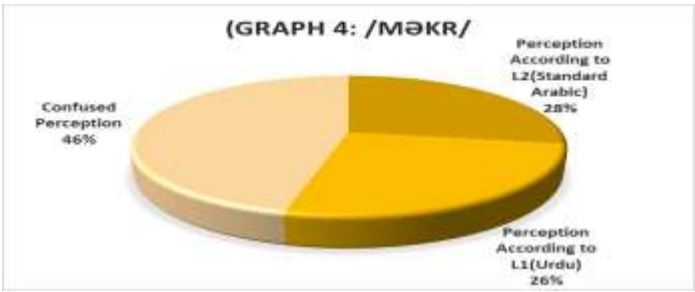
Total Responses	Perception According to L2(Standard Arabic)	Perception According to L1(Urdu)	Confused Perception
38	12	19	7



Thus for the word /fItna/: Data shows that 31.58% people perceived it according to the context given in Quran 50% people perceived it according to their L1(Urdu), 18.42% people were confused. The Table 4 given under shows the responses for the word /məkr/

Table 4 (/məkr/)

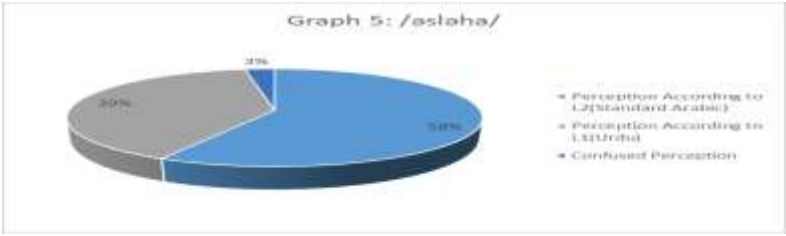
Total Responses	Perception According to L2(Standard Arabic)	Perception According to L1(Urdu)	Confused Perception
76	21	20	35



For the word /məkr/, 27.63% people perceived it according to the context given in Quran, 26.31% people perceived it according to their L1(Urdu), 46.05% people although claimed to be native speakers of Urdu but it appeared that did not even know the sense of the word as used in Urdu.

Table 5 (/əsləha/)

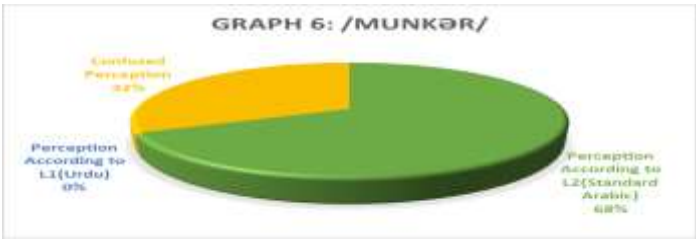
Total Responses	Perception According to L2(Standard Arabic)	Perception According to L1(Urdu)	Confused Perception
38	22	15	1



In case of the word /əsləha/, 57.89 % people perceived it according to the context given in Quran while as 39.47% people perceived it according to their L1(Urdu). 2.63% people, claiming to be native speakers of Urdu, did not even know the sense of the word as used in Urdu.

Table 6 (/mUnkər/)

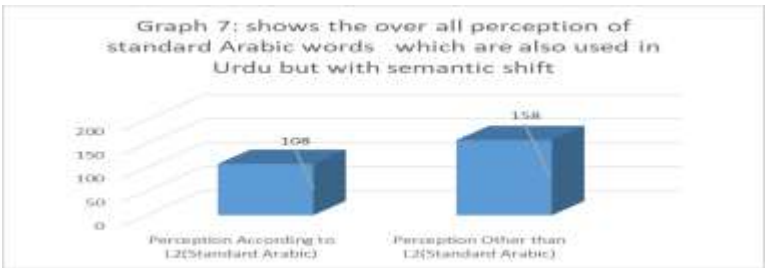
Total Responses	Perception According to L2(Standard Arabic)	Perception According to L1(Urdu)	Confused Perception
38	26	0	12



For the word /mUnkər/, 68.42% people perceived it according to the context given in Quran but data shows that no perception was found according to the speakers' L1(Urdu). However, 31.58% people although claiming to be native speakers of Urdu did not even know the sense of the word as used in Urdu.

Table 7

Total Responses for Standard Arabic words	Perception According to L2 (Standard Arabic)	Perception Other than L2 (Standard Arabic)
266	108	158

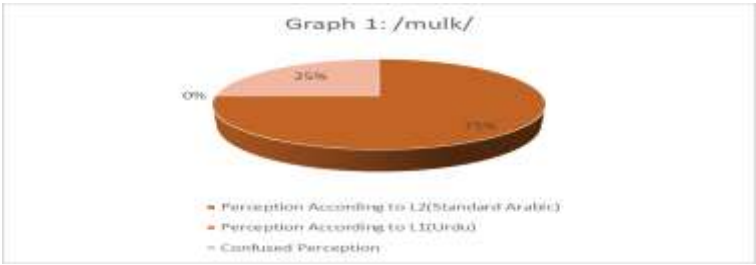


Thus, out of the total responses for the Standard Arabic words 40.60 % responses show the perception according to Standard Arabic(L2) where as 59.40% responses show perception other than L2.

4.1.2 Perception of Students Studying Arabic (As Minor/Generic subject)

Table1 (/mulk/)

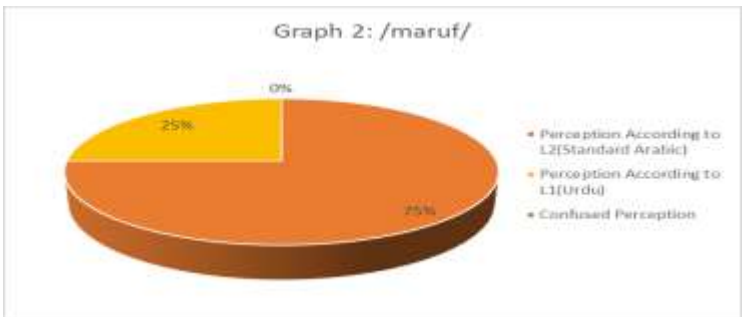
Total Responses	Perception According to L2(Quranic Arabic)	Perception According to L1(Urdu)	Confused Perception
12	9	0	3



In case of the word /mulk/ 75% subjects studying Arabic language perceived it according to the context given in Quran, according to L1(Urdu) no perception was found for the word /mulk/, and 25% respondents were confused. The following Table 2 shows the responses for the word /maruf/.

Table 2 (/maruf/)

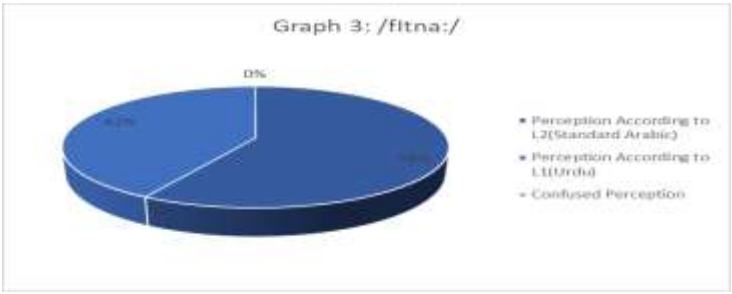
Total Responses	Perception According to L2 (Quranic Arabic)	Perception According to L1 (Urdu)	Confused Perception
12	9	3	0



The figures reveal that for the word /maruf/ 75% subjects studying Arabic language perceived it according to the context given in Quran while as 25% people perceived it according to their L1(Urdu) and no confused responses were found for /maruf/. The following Table 3 shows the responses for the word /fItna:/

Table 3 (/fItna:/)

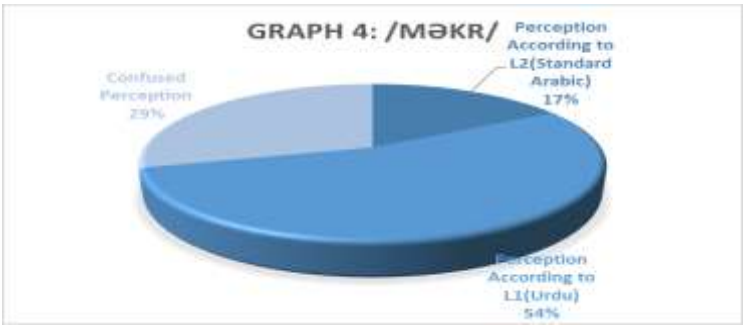
Total Responses	Perception According to L2 (Quranic Arabic)	Perception According to L1(Urdu)	Confused Perception
12	7	5	0



For the word /fItna:/, it was found that 58.33% subjects studying Arabic language perceived it according to the context given in Quran, 41.67% perceived it according to their L1(Urdu), and no confused perception was found for the word /fItna:/ among the students studying Arabic as minor or generic subject. Table 4 given below shows the responses for the word /məkr/

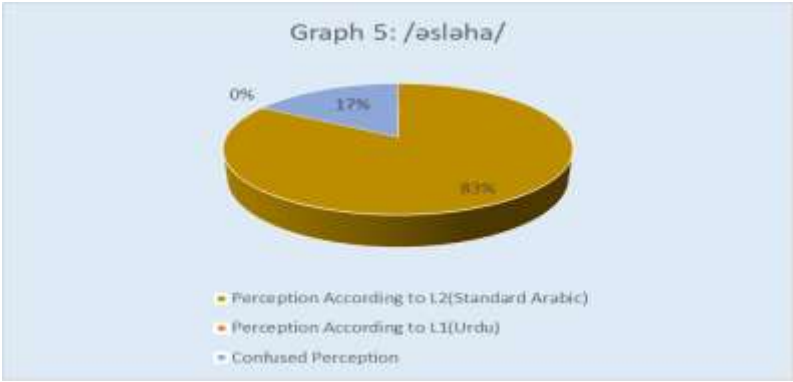
Table 4 (/məkr/)

Total Responses	Perception According to L2(Quranic Arabic)	Perception According to L1(Urdu)	Confused Perception
24	4	13	7



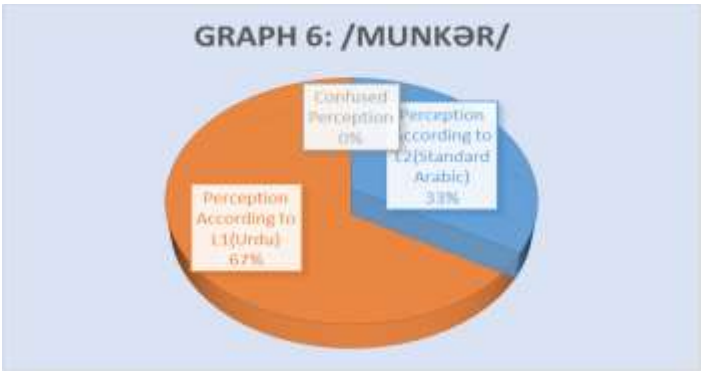
Thus, for the word /məkr/ 16.67% subjects studying Arabic language perceived it according to the context given in Quran 54.17% perceived it according to their L1(Urdu), 29.17% were confused. The Table 5 given under shows the responses for the word (/əsləha/)

Total Responses	Perception According to L2(Quranic Arabic)	Perception According to L1(Urdu)	Confused Perception
12	10	0	2



As is obvious for the word /əsləha/ 83.33% people perceived it according to the context of standard Arabic, this was not perceived according to L1 (Urdu) by students who were studying Arabic as minor or generic subject, 16.67% students did not even know the sense of the word as used in Urdu. The Table 6 given under shows the responses for the word (/mUnkər/)

Total Responses	Perception According to L2 (Quranic Arabic)	Perception According to L1 (Urdu)	Confused Perception
12	4	8	0

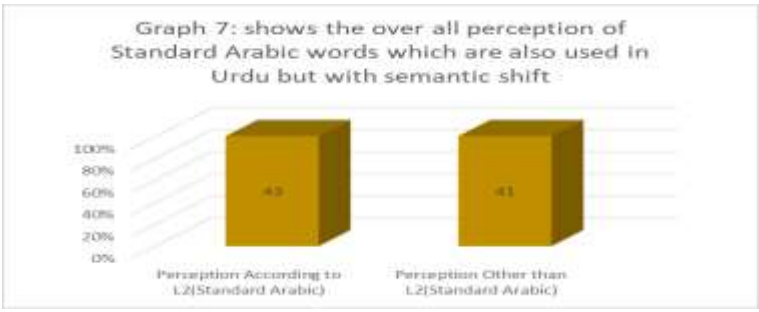


Thus, for the word /mUnkər/, 33.33% people perceived it according to the sense given in Standard Arabic. 66.67% people perceived it according to their L1(Urdu), and no confused perception was found among the students who were studying Arabic as minor or

generic subject. Table 7 given below shows the overall perception of selected Arabic loan words in students studying Arabic language.

Table 7

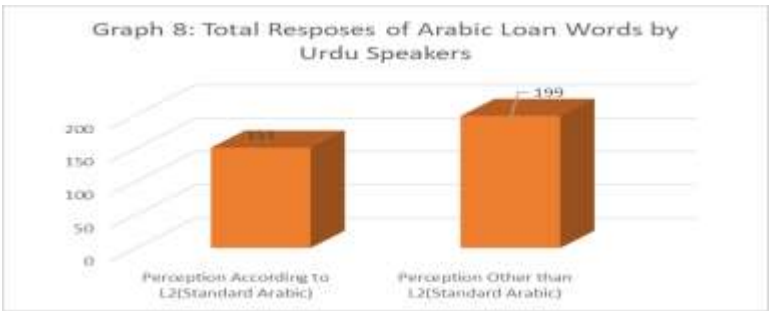
Total Responses for Standard Arabic words	Perception According to L2 (Standard Arabic)	Perception Other than L2 (Standard Arabic)
84	43	41



If we look at the consolidated picture of the data, it is well evident that when Urdu speakers, in general, come across the Arabic loan words (used in Urdu) in Arabic text, they perceive them outside the semantic framework of Standard Arabic. Table 8 shows the overall perception of words in Standard Arabic which are also used in Urdu but with semantic shift.

Table 8

Total Responses of Arabic Loan Words by Urdu Speakers	Perception According to L2 (Standard Arabic)	Perception Other than L2(Standard Arabic)
350	151	199



Thus, out of the total responses from Urdu speakers for the Standard Arabic words 43.14 % responses show the perception according to Standard Arabic where as 56.86% responses show perception other than L2.

5. Discussion and Conclusion

The data presented above shows that words for which confused perception came out to be 25% or less in the group where students were not studying Arabic language demonstrate a high percentage of perception of the selected words according to the sense used in L1(Urdu). However, in the group where students were studying Arabic language, the words for which the confused perception was calculated to be 25% or less were having a high percentage of perception according to the sense used in L2(Standard Arabic). According to 'Logogen model of word recognition' in Psycholinguistics, it could be safely said that in the group where students were not studying Arabic (but reading Quranic Text with translation) and having a low percentage of confused perception had logogens for the selected words with in the domains of their first language but in the group where students were studying Arabic as a subject and had low percentage of confused perception had logogens for the selected words with in the domains of Standard Arabic. It could be concluded that a large number of Muslims learn only the reading skill of Standard Arabic (Quranic Arabic) and have a very weak perception of known words with in the domains of Standard Arabic. Most of them process the Classical Arabic loan words (used in Urdu with semantic shift) back in the parent language (Quranic Arabic) in the similar sense as used in Urdu, giving a perception away from the original text. They transfer the semantic content from L1 to L2. Hence, in order to have a real understanding of the original text, it is essential to learn Arabic language at all the linguistic levels with special reference to semantic and pragmatic level.

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ROBUSTNESS OF THE MCGURK EFFECT

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ABSTRACT

The world of audition is intriguing. Although we view the sense of hearing as a routine activity, there are many mysteries involved in the act of hearing which are yet to be explored. Humans perceive speech and language through a complex process that remains only partially understood. It is significant that we comprehend the nuances involved in speech perception as it is very crucial for human existence, survival and social relations. Adding to this complexity is the fact that the sense of hearing is often susceptible to many illusions. Of significance to this paper is the McGurk effect – an auditory-visual illusion that occurs when conflicting visual and auditory speech cues are presented simultaneously, causing the brain to perceive a different sound than what is actually spoken. The discovery of McGurk effect has fundamentally shifted our understanding of speech perception from a purely auditory process to a multimodal one, highlighting the integration of visual and auditory information. This paper gives an overview of the robustness of McGurk effect using a three-fold approach: 1) tracing the beginnings of the McGurk illusion, 2) underscoring the robustness of the McGurk effect, and 3) reviewing its impact and relevance in the domain of speech perception.

Keywords: Speech Perception, Auditory-Visual Illusion, Auditory Phonetics, McGurk effect

1. Introduction

Human audition is a remarkable feat. It is little wonder that human ear is often referred to as the masterpiece of God. The sense of hearing is undeniably crucial and contributes uniquely to our understanding of the world and the ability to interact with it. Its impact on daily life is profound as the acquisition and understanding of speech, the detection of potential danger and our very own existence and survival depend upon the auditory modality. The auditory system consists of peripheral and central components. While the peripheral auditory system (consisting of the outer, the middle, and the inner ear) is responsible for capturing and analysing sound signals and converting

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them into information that can be experienced as an auditory percept (Brister et. al., 2020), the central auditory system (consisting of a large number of subcortical nuclei) is in control of extraction and analysis of the dimensions of the sound. Not only do the nuclei encode dimensions defining the nature of the sound, but they also extract features of sound location (Masterton, 1992). Perceptual systems have universal function (Fowler, 1996). The auditory systems across different biological species indeed exhibit fascinating diversity, each adapted to their specific ecological niche and survival needs. In many lower animals, for instance, hearing plays a crucial role in the localisation of sound. This ability is particularly critical for survival in environments where predators can approach from any direction. In humans, however, hearing plays a vital role in the perception of speech and language.

The human ear is a remarkably sensitive and complex organ and has an amazing ability to detect a broad range of sound frequencies, intensities and locations, process speech and complex auditory patterns, and adapt to varying environmental conditions. In addition, human ear has amazing powers of discrimination too (Denes and Pinson, 2007). For instance, research indicates that humans have an impressive ability to discern different pitches and can discriminate as many as 3500 different frequency steps (Raphael et.al., 2011). Also, listeners are quite sensitive to changes in formants and can reliably perceive shifts of as little as 4-8% in formant frequencies (Kreiman and Sidtis, 2011). The ear is also highly sensitive to changes in intensities. At any given frequency, the human ear can discriminate 280 different intensities. Additionally, through binaural hearing, our perceptual mechanism is equipped to separate interesting sounds from a background of irrelevant sounds and helps us to perceive speech even in noisy environments – a phenomenon known as the Cocktail party effect (Denes and Pinson, 2007).

The anatomy of hearing is so intricately designed and the physiology of hearing so complex that it is difficult to fathom the finer nuances in the audition process as so much remains unexplained. Although the anatomy of hearing is researched extensively, however, for hearing, the manner in which neurophysiology translates into functional capacities for sound processing remains poorly understood (Kreiman and Sidtis, 2011). For instance, the seemingly simple problem of explaining how a sensation of pitch is produced in the hearing mechanism remains baffling to this day (Denes and Pinson, 2007). Likewise, the perception of intonation requires the ability to track pitch changes. Although this ability is one of the first skills that infants acquire, however, the mechanisms behind how infants perceive pitch remains elusive (Borden and Harris, 2011.

Undoubtedly, hearing is complicated, and the functions of the ear and its connections to the brain are far from understood and … the task of unravelling and interpreting connectivity in audition remains extremely daunting (Kreiman and Sidtis, 2011). As daunting as it is, a comprehensive study of speech perception is essential as it serves

various crucial purposes. Given its significance in our everyday lives, speech perception has attracted the interest of researchers from various domains such as linguistics, psychology, engineering, and speech pathology (Borden and Harris, 2011). It is also intriguing to note that speech perception research is currently branching out in many directions with diverse applications such as clinical (speech therapy), forensic (speaker profiling), AI (machine learning) and so forth.

1.2 Speech Perception

The human ear, undeniably, has been a valuable instrument in the study of the perception of speech. One of the earliest works in speech perception can be traced back to the research carried out by the Psychophysicist, Helmholtz. He used his ears extensively in the study of the acoustics of the human voice and explored how the ear detects and processes sound waves, contributing significantly to our understanding of auditory perception. Consequently, it was the invention of sound spectrograph by Ralph Potter and his colleagues that was instrumental in a drastic increase in our understanding of acoustic of speech. However, speech perception questions remained: what aspects of the complex sound pattern of speech are important in listening to speech, and what aspects are less important? With the invention of 'Pattern playback' - an innovative machine conceived by Potter and further developed by Cooper - the visual patterns created by a sound spectrograph could be reversed and converted back into sound. The use of pattern playback significantly advanced our understanding of how humans process and interpret spoken language (Raphael et. al., 2011). Consequently, Liberman and Cooper extensively used the playback to systematically vary the acoustic parameters of speech to determine the cues used in speech perception (Diehl et. al., 2004).

Based on the initial research, speech perception is usually thought to be dependent solely upon the auditory modality (Wood, 1975 in Dodd, 1977). However, a great deal of further research has demonstrated the interplay between auditory and visual information in speech perception. Most of the early research on the audio-visual (AV) speech perception generally falls into two main categories: 1) vision as an *alternative* mode to hearing in speech perception, and 2) vision as a *complementary* mode to hearing speech perception Dodd (1977).

Research on lip-reading as an alternative to auditory information in speech perception has shown that individuals can understand spoken language using only visual information, such as observing the movements of a speaker's lips, even when auditory cues are absent. For instance, an investigation by Conrad (1977) compared the speech-reading proficiency of hearing and deaf subjects and concluded that the hearing subjects, even without any formal training, performed as well as the deaf subjects, who had several years of training in lip-reading. On similar lines, Simmons (1959) found no significant correlations between measures of hearing impairment and speech-reading ability. Yet another study analysed the perceptual confusions made by hearing subjects on a CV speech-reading task and found that they could identify

five places of articulation nearly perfectly (Binnie et. al., 1974 in Dodd, 1977). Conversely, studies that investigated the role of vision as a complementary source of information to speech perception focused on how visual information can enhance auditory perception, especially in challenging listening environments, such as when there is background noise. One of the earliest investigations (Sumby and Pollack,1954) examined the accuracy of recognizing spoken words presented in a noisy context. They reported that the integration of auditory and visual inputs helps improve our ability to understand speech, especially in noisy environments. Similarly, a study by Dodd (1977) investigated how visual cues can enhance auditory perception, particularly in noisy contexts and concluded that "vision provided a complementary source of information for the perception of speech." Studies thus far have indicated that speech perception in face-to-face communication is primarily unimodal for individuals with normal hearing and that visual information plays an independent and additive role, enhancing the auditory signal without altering it.However, the seminal study by McGurk and MacDonald (1976), unexpectedly revealed the McGurk effect**.** This phenomenon has underscored the significance of the interplay between auditory and visual modes, illustrating how conflicting auditory and visual inputs can combine to create a new integrated perception that reflects the combined influence of both modalities. This effect has undoubtedly elevated the role of vision from being a mere 'additive' to becoming an indispensable component of speech perception. The McGurk effect thus added a new impetus to studies of audio-visual speech (Moore et. al., 2009). In the light of this, this paper aims to provide an overview of the robustness of the McGurk effect and its implications in the emerging multidisciplinary fields.

2. The McGurk Effect – The Beginnings

An interesting paper by John MacDonald (2018) in memory of Harry McGurk, his doctoral supervisor, provides a comprehensive look into the origins, development, and significant impact of the McGurk Effect over the past forty years. The McGurk Effect, discovered in 1976 by Harry McGurk and John MacDonald, is a perceptual phenomenon where what we hear is influenced by what we see. Specifically, when visual information from lip movements contradicts auditory information, our brain integrates these cues in a way that alters our perception of the spoken sound. The accidental discovery of this phenomenon, the reaction of the then scientific community as recounted by John MacDonald himself and, the impact of the illusion on various domains, have been presented below.

What started as a pilot study to probe "if infants had a coordinated audio-visual space while perceiving language," accidentally led to the discovery of this interesting phenomenon called the McGurk effect. The pilot study was designed to see if infants reacted differently to the 'congruent' stimuli (where face and voice would present the same stimuli) from the 'incongruent' stimuli' (where the modalities were presented differently) with the assumption that if the infants had a

coordinated audio-visual space, then the 'incongruent' stimuli would disrupt their visual attention. The methodology involved the use of dynamic visual stimuli of various consonant-vowel (CV) combinations, which allowed to control both onset and duration in each modality. A young lady was recruited as a subject and she was filmed with the following sets of stimulus combinations: 1) 'congruent' samples where the audio sample was the same as the visual utterance (eg. audio /baba/ dubbed onto a visual /baba/ and 2) 'incongruent' samples where there was a mismatch in the audio and visual presentation (eg., /baba/ dubbed onto visual /gaga/). When eventually the tapes were ready and on viewing them, MacDonald's initial reaction was there was some error carried in the recording and dubbing of the 'incongruent' tapes while the 'congruent' ones were fine. Disappointed as he was, he informed his supervisor McGurk about the anomaly. On listening to the tapes, McGurk also experienced a similar anomaly. However, it was McGurk who "took the crucial step of listening to the tapes with his eyes closed and then open." He was quick to realise that there was nothing wrong with the tapes, but the incongruent audio-visual stimulus enabled them to experience an auditory illusion, where the audio /baba/ when dubbed onto video /gaga/ was heard as /dada/, which never existed. Curious enough, they tried this phenomenon on several listeners and an overwhelming majority of the people reported this auditory illusion. On thorough research, they realised that this phenomenon was never reported in the then existing literature. Having run the experiments and confirmed the 'illusory' response was robust, the paper titled, "Hearing lips and seeing voices," describing this 'phenomenon' was published in 1976 in the most prestigious journal – *Nature*.

This publication was meted with severe criticism: that 'the findings were simply not true and that we perfectly hear well without vision,' that 'the research is showing the obvious and therefore redundant,' and to top it all, that 'the Universities are wasting the taxpayers' money funding it.' However, there was also interest from unexpected directions. This phenomenon was not just discussed in 'Sunday Times,' a popular newspaper, but the authors were also invited to speak about the illusion at several conferences and seminars. This auditory illusion over the years came to be popularly known as the 'McGurk effect,' after one of its authors. Today, with a citation score of more than 4800, the McGurk effect has caught the attention and interest of varied areas.

Overall, MacDonald's paper serves as a tribute to Harry McGurk's legacy while providing a comprehensive overview of how their discovery of the McGurk Effect has shaped and continues to influence our understanding of perception, cognition, and the integration of sensory information. It underscores the interdisciplinary nature of research on speech perception and its implications for various fields of study.

2.2 Robustness of the McGurk Effect

The McGurk effect has undoubtedly percolated and occupied the centerstage in the realm of audio-visual speech perception. This

phenomenon demonstrates that the visual cues by the speaker "is not simply an adjunct of auditory speech but is an intrinsic component of normal speech perception," (MacDonald, 2018). In addition, the effect is robust, in the sense that the listeners continued to experience the illusion even when they were made aware of it (McGurk and MacDonald, 1976). It is no surprise that the McGurk effect has an impressive record of about 4800 citations over the past 40 years, demonstrating its robustness. The McGurk illusion has been studied extensively across various demographics. Research has shown that this illusion affects a wide range of populations, methodologies and languages, although the degree of susceptibility can vary. Research across different age groups has provided insights into how this illusion influences speech perception throughout development. For instance, studies have shown that infants are remarkably perceptive and that even within weeks of birth, infants can recognise the congruence between lip movements and speech sounds and are affected by incongruent auditory and visual information (Burnham and Dodd, 2004). A series of McGurk experiments were conducted on pre-linguistic infants which tested for the McGurk effect in 5-month-old English-exposed infants. Infants were first gaze-habituated to audio-visual stimuli and then were presented two different dishabituation stimuli. These findings suggest that infants can also integrate audio-visual speech in a McGurk-type manner (Rosenblum et.al., 1997). The McGurk effect was also tested on young children and interestingly, evidence suggests that the effect is somewhat weaker in children compared to the adults. McGurk and MacDonald (1976) reported that two groups of English-speaking children (3-5 years and 7-8 years old) displayed a smaller overall visual influence than adult subjects (18-40 years) and the variation was even more pronounced when the range of consonant combinations was expanded (MacDonald and McGurk, 1978). However, for some audio-visual tokens, the younger children displayed as many fused responses as adults. Similarly, Massaro and his colleagues (Massaro et. al., 1986) have shown that preschool children show less of a visual influence of /ba/ on /da/ (and /da/ on /ba/) than adults. However, these researchers also claim that the reduced effects are due to developmental variations in sensitivity to visual information rather than differences in integration processes. Investigations were also carried out to see how aging affects auditory-visual perception of speech. A comparative study of young (19-21 years) and aged (60-65 years) people was designed to see how aging affects the audio-visual speech comprehension. These experiments examined accuracy and response time in syllable identification for auditory-visual congruent and incongruent stimuli in addition to auditory-only and visual-only presentation modes. Results indicate that older adults were more strongly influenced by visual speech than the younger ones for acoustically identical signal-to-noise ratios of auditory speech (Sekiyama et.al., 2014). Research has explored whether the McGurk effect is language-specific, aiming to understand how different linguistic backgrounds influence this phenomenon. While most research has focused on English speakers, a few studies have explored this phenomenon in other languages. These

studies suggest that the McGurk effect is indeed not language-specific, as it has been observed in speakers of diverse native languages. For instance, a study comparing Mandarin speakers and English speakers from USA revealed that the frequencies of the McGurk effect were similar across both groups, with Chinese participants experiencing the effect at a rate of 48% and American participants at 44% (Magnotti et. al., 2015). In yet another study, it has been reported that Japanese speakers also exhibited McGurk effect. However, Japanese speakers showed a smaller McGurk effect, and so a stronger auditory independence, compared with English native speakers (Sekiyama and Tohkura, 1991). This Japanese-English difference can be attributed to the cultural and linguistic differences.

The McGurk illusion is said to be robust to the range of methodologies that have been used--- natural and artificial voices and faces, stimulus tokens (CV, CVC etc.), language groups, non-tonal and tonal language speakers (MacDonald, 2018). Interestingly, studies have shown that participants can experience the McGurk effect even when presented with images which involve no identifiable facial features but are comprised only of a few illuminated dots on a darkened face (Rosenblum and Saldaña, 1996), which suggests that our brain is capable of extracting meaningful information from very limited visual cues. Research also indicates that the illusion is also experienced when auditory information lags the visual signal by as much as 300ms (Munhall et. al., 1996).

Finally, the McGurk effect can also occur when the auditory and visual signals are generated by speakers of different genders. For instance, in an experiment by Green and his colleagues (1991), a male talker's voice was dubbed onto a videotape containing a female talker's face (and vice versa) to examine whether a discrepancy in the gender of the talker between the auditory and visual signals would influence the magnitude of the McGurk effect. Surprisingly, results indicate that McGurk illusion is perceived even when different genders provide the visual and auditory input, although it was perceptually apparent. Although there were individual differences reported in the way the subjects were susceptible to the illusion, studies which tested the reliability of the illusion indicate that the intra-speaker reliability is quite reliable (strand et. al., 2014), and that despite the substantial variability across individuals and stimuli, there was little change in the frequency of the McGurk effect between initial testing and a one-year retest (Mallick et.al., 2015). Given its robustness, the McGurk effect is seen as being both significant and mandatory (Rosenblum and Saldana, 1996) and provides strong evidence that hearing people use visual speech perception cues if they are available (Woodhouse et. al., 2009).

2.3 Impact of the McGurk Effect

The McGurk effect has indeed had a profound impact on our understanding of how we perceive speech, and its robust presence has remarkably shifted the focus of audio-visual speech perception from “being the issue of compensatory information in the deaf and hard of

hearing to the realization that speech is a multimodal phenomenon and later as a key demonstration of multisensory processing and integration" (MacDonald, 2018). Consequent to the discovery of the McGurk Effect, innumerable studies on the robustness of the McGurk effect have been carried out cutting across different populations, age groups, gender and languages, incorporating a range of methodologies. The findings are suggestive that these "auditory illusions are not mere transitory phenomena elicited by one or two peculiar auditory-visual combinations. Rather, they appear to be illustrative of a general effect of vision upon speech perception in face-face situations" (MacDonald and McGurk, 1978). More importantly, people continue to experience the illusion even after they are made aware of it. The McGurk effect provides compelling evidence of the multimodal nature of speech perception thus shifting the entire gamut of research in exploring three prominent questions: where, why and how does the McGurk illusion happen?

a) Where in the brain does the McGurk illusion happen?

The integration of auditory and visual cues, as demonstrated in the McGurk effect, is a powerful example of multimodal sensory processing which plays a significant role in the perception of spoken language. Consequent to the discovery of the McGurk effect, several studies have attempted to answer as to where in the brain does the illusion happen. The neural basis for multimodal sensory integration is gaining attention which is indeed vital for understanding and interacting with the world around us. Studies on differential hemispheric contributions comparing normal and clinical subjects have shown that both the hemispheres make significant and distinct contributions to the McGurk effect (Baynes et. al., 1994). Research indicates that the McGurk effect involves activity in the frontal, parietal, and temporal regions of the brain, particularly the posterior superior temporal gyrus, which plays a key role in integrating audio and visual information and this illusion occurs when there is a mismatch between the auditory and visual inputs (Kiel et. al., 2012). However, the precise functions of this region and other brain regions in "correcting" mismatched audio-visual sensory inputs are still not fully understood. To explore this aspect, Erickson et. al. (2014) carried out a functional magnetic resonance imaging (fMRI) study, which aimed to isolate brain areas specifically involved in processing congruent audio-visual (AV) speech and the McGurk effect. Their findings showed distinct brain regions involved in the processing of congruent AV speech and incongruent AV speech when compared to unimodal speech (acoustic-only and visual only).Yet another fascinating study using functional magnetic resonance imaging (FMRI) (Calvert et.al., 1997) has shown that visual linguistic cues are sufficient to activate the auditory cortex in individuals with normal hearing, even in the absence of actual speech sounds. This aspect underscores the brain's ability to process language through multiple sensory channels. What is even more intriguing is that these auditory cortical regions are not activated when a person observes non-linguistic facial movements, but respond

promptly to silent, meaningless speech-like movements. This indicates that the brain differentiates between meaningful linguistic cues and other types of visual input, emphasizing the unique role of language-related gestures in activating auditory processing areas.

b) Why does the McGurk illusion happen?

Several theories have attempted to answer as to how and why the McGurk effect happens. Around the same period that the McGurk effect was discovered, cutting (1976) reported a corresponding phenomenon involving the fusion of conflicting auditory stimuli. In his dichotic listening experiment, participants were presented with the sound /ba/ in one ear and /ga/ in the other. Many subjects perceived a centrally located /da/, leading Cutting to propose the *acoustic averaging hypothesis* to explain this integrated perception. However, this proposition could not account for other fused responses (McGurk and Mac Donald, 1976). From the findings by Binnie et.al. (1974, in Dodd, 1977), it may be understood that the feature, place of articulation, is more efficiently detected by vision than is the manner of articulation; while voicing and nasality of consonantal utterances are readily perceived auditorily (Miller and Nicely, 1955 in MacDonald and McGurk, 1978). There were also other hypotheses where proponents have argued the dominance of one modality over the other, which did not stand the test of time either. Given these anomalies, a *manner-place hypothesis* has been proposed which says that "in face-to-face communication between normally hearing people, manner of articulation of consonantal utterances is detected by ear and place of articulation, on the other hand, is detected by the eye" (MacDonald and McGurk, 1978). Moreover, the results of their study also confirm the predictive validity of the manner-place hypothesis with respect to the nature of the illusions.

The three dominant theories to speech perception: 1) auditory theories, 2) motor theories and 3) theories based on psychology of perception, tried to explain the McGurk effect. The auditory theories (Blumstein, 1986; Diehl and Kluender, 1989) claim that speech is predominantly auditory in nature. Using the same hearing mechanism and perceptual processing used for any other types of sound, the listener simply identifies acoustic pattern or features and matches them directly to the learned and stored acoustic-phonetic features of the language (Raphael et. al., 2011). In other words, the objects of speech perception are found at the acoustic surface thus relating it to the physics of the speech waves (MacDonald, 2018). The Motor theories (Liberman and Mattingly, 1985; Mattingly and Studdert-Kennedy, 1991), on the other hand, claim that there is a biological link between perception and production. This specialization prevents listeners from hearing the signal as an ordinary sound, but enables them to use the systematic, yet special, relation between signal and gesture to perceive the speech (Liberman and Mattingly, 1985). Since McGurk illusion is an outcome of the visual influence on facial movements on speech perception, the motor theorists have demonstrated this phenomenon to

be a strong support of the motor theorists. The third perspective that has been applied to audiovisual speech perception is that of 'Direct perception' (Fowler, 1996). Here, it is proposed that the function of our sensory systems is to perceive the causes of the sensory input we receive. For example, in the case of speech, the cause of the sensory stimulus is the vocal tract activity of the speaker. This theory also has no problem with audio-visual speech perception. (MacDonald, 2018). More recent research by Corballis (2002) provides an alternative view which suggests that speech and language evolved from gestures (both manual and facial) and not from sounds. With the passage of time, the gestures moved from manual (hands) to face to allow the hands to be used for other purposes. Consequently, these visual gestures were coupled with sounds which led to the complex system of language. Sound, undoubtedly dominated as it has its distinctive advantages over gestures- sound can be used for distant communication and in the dark. Consequently, our sensitivity to visual speech is a residue of the evolutionary process and this strongly lends support to the McGurk effect. This theory convincingly provides an explanation of why we process and are affected by visible speech information and why we experience this illusion (MacDonald, 2018).

c) How does the McGurk illusion happen?

While the role of visual component in hearing is established, another pertinent question in the understanding of speech perception is to probe how the listeners combine the auditory and visual input that is simultaneously available during communication. If there is only one mechanism for audio-visual integration, then any task that involves these integrative processes, like the McGurk effect, would be directly related to other audio-visual tasks that are routinely carried out. Conversely, if multiple mechanisms exist for combining information across modalities, it is essential to determine whether two tasks rely on the same integrative mechanism or not. One approach to categorizing different integrative mechanisms is based on whether the integration happens at an early stage or late stage (Peelle and Sommers, 2015). In other words, it is crucial to understand if the fusion of the auditory and visual signals happens at an early stage of receiving them or at a later stage.

Many traditional frameworks for audio-visual processing have emphasized on late integration (Grant et. al., 1998). They claim that auditory and visual information are processed independently (unimodal) and combined late in a region of the brain that has anatomical and functional connections to the relevant sensory cortices. In other words, in the late fusion, two separate classifiers make decisions, respectively, on the Audio and Video channels, and the decisions are then fused (Bernstein et. al., 2002). However, this perspective has been challenged by early integration models of speech perception, which argue that visual influences on auditory processing do not merely result from feedback from later multisensory regions but actively affect processing in real time. (Atligan et al., 2018).

3. Limitations of the McGurk Effect

Undoubtedly, the McGurk effect is a fascinating phenomenon which has made significant contributions to our understanding of speech perception, particularly in illustrating the interplay between auditory and visual information. However, The McGurk effect does have its limitations and constraints in its application. For instance, it tends to be most pronounced in controlled experimental settings using unnatural stimuli like that of syllables. However, a more productive line of research to understand the everyday speech perception requires that we focus on audiovisual speech comprehension in situations that are closer to real life communication, which involve sentences and conversations. If these results are consistent with those provided by McGurk stimuli, we can be more certain that both are indexing the same phenomena. (Van Engen et.al., 2022). Research also indicates that not all individuals experience the McGurk effect to the same extent. Factors such as gender (Irwin et. al., 2006), age (McGurk and MacDonald, 1976) and familiarity with the speaker (Walker et. al., 1995) can affect the strength and presence of the McGurk effect. Research also indicates cross-linguistic variability in the way the illusion is perceived and may not be equally robust across all languages. Various clinical conditions such as Autism (Mongilo et. al., 2008) and language learning disabilities (Norrix et. al., 2007) can have a bearing on the McGurk effect. In addition, individuals with enhanced sensory integration have been shown to be more susceptible to the effect (Calvert et. al., 2004).

As Van Engen and his colleagues (2022) rightly put, “although it is clear that sighted listeners use both auditory and visual cues during speech perception, the manner in which multisensory information is combined is a matter of debate.” While the McGurk effect is a powerful demonstration of multisensory integration, it represents just one aspect of the complex process of speech perception. It may not fully capture all the nuances of how people perceive and interpret speech in naturalistic settings, where other sensory modalities and cognitive processes also play a role. Despite these limitations, the McGurk effect remains a valuable tool in cognitive science and psychology for studying multisensory integration and the complex interactions between auditory and visual information in speech perception.

4. Conclusion

Undoubtedly, the McGurk effect is a fascinating phenomenon which has made significant contributions to our understanding of speech perception, particularly in illustrating the interplay between auditory and visual information. It is the McGurk effect that has established that hearing people invariably use visual information when available, which is a clear demonstration of how our senses work together to shape our perception of the world. The McGurk effect has indeed transcended many boundaries and has significantly impacted

many aspects of speech communication. Given its wide range of applications, one can only anticipate that future research will further explore the significance of McGurk effect which will not only enhance our understanding of speech perception but also have implications for various fields, including communication technology, language learning, rehabilitation for those with hearing impairments and so forth.

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THE PROCESS OF CAUSATIVISATION IN MAITHILI: A MORPHO-SEMANTIC ANALYSIS

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ABSTRACT

This paper delves into the process of causativisation in Maithili, presenting a morpho-semantic analysis that unveils the mechanisms governing the formation of various causative forms. Building upon the work of linguists like Comrie, Dixon, and Shibatani, the study explores the interplay between morphological and semantic elements in creating causative constructions. The analysis classifies distinct patterns observed in intransitive, transitive, and ditransitive verbs, with a comparison to Hindi. The paper provides explanation for the verbs in Maithili that cannot be causativised morphologically, and also discusses the formation of false causatives in Maithili with regard to the default form of causative verbs.

Keywords: Causativisation, Maithili, Morphosemantics

1. Introduction

There have been various attempts to categorize the process of causative formation in terms of valency, transitivity, theta roles, syntactic structure, etc. However, it appears as though the debate has settled down to the fact that the above-mentioned factors are not sufficient to understand an overall picture with regard to the types that the processes of causativisation create across the semantic-classes of verbs and thus these factors seem to have no relevance when discussed in isolation. It is widely agreed upon that a causative situation involves two components – the event, and the cause of the event (Comrie 1989) (Shibatani 1976: 1). For example,

1. mohən ək^{h}bɑr pərḍ^{h}əyı č^{h}e
   Mohan.NOM newspaper.ACC read.PROG PRS

Mohan is reading the newspaper

2. mɑ mohən-ke ək^{h}bɑr pərḍ^{h}ɑbəyı č^{h}e
   Mother.NOM Mohan-DAT newspaper.ACC read.CAUS.PROG PRS

Mother is making Mohan read the newspaper

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Here, we have the event of Mohan reading the newspaper, but this event is brought on by the mother making Mohan read the newspaper, which becomes the cause of the event. Dixon (2000) presents a different kind of characterization – "a causative construction involves the specification of an additional argument, a causer, onto a basic clause." In the above example, the addition of the argument 'ma' characterizes causativisation.

The primary objective of this study is to unravel the mechanisms underlying causativisation in Maithili, with a focus on how morphological and semantic elements interact to create different causative forms.

According to Yadav (1996), the analysis for causative constructions in Maithili must be able to:

"(i) readjustment of grammatical relations (e. g., subject, direct object, indirect object, oblique object, etc.) in view of the presence of an extra noun phrase (causer) in the corresponding causative sentence; and (ii) determining the case of the causee(s)." This perspective aligns for a need to perform a morpho-semantic analysis of the causative in Maithili.

The following section provides a comprehensive literature review on the morpho-semantic analyses of causativisation that examines the many theoretical approaches that have been pursued to undertake various studies on causativisation. Section 3 discusses the classification of the types of causatives in Maithili, and section 4 delves into a deeper evaluation for the rationale behind the classification.

2. Literature Review:

Comrie (1989) emphasizes the existence of two component situations within any causative scenario, distinguishing the cause and its effect or result. He also discusses the characteristics of prototypical morphological causatives, highlighting their productivity and the limitations on iterativity in the causative process. Furthermore, Comrie addresses the semantic parameters of direct and indirect causation, drawing attention to the agency's role in controlling the realization of the effect.

Dixon's (2000) perspective adds an alternative characterization, focusing on the specification of an additional argument, the causer, in causative constructions. This perspective challenges the traditional 'two events' description, proposing a shift in how we conceptualize causative constructions.

Shibatani (2002) probes two important questions on the nature of causativisation, firstly, what are the types of event that are more likely to be lexicalized as an atomic unit, and secondly, how are these verbs related to other types of verbs morphologically and semantically. Shibatani also points out that inactive predicates are more likely to be

causativised than active predicates. This is because an event that has a patient as a subject is easier to causativise morphologically. Based on Shibatani (2002) findings, Launey (2002) offers an explanation for the '–tia' and '–l-tia' causativisation in classical Nahuatl. According to their analysis, since the agent slot is empty, causativisation can easily introduce a new agent argument, and when the agent slot is already filled, an extra step is needed to accommodate a new agent in the case of active and transitive verbs.

Schafer (2009)'s work on causative alternation provides a framework for us to analyze the actual base of a causativised verb. The question that needs to be answered is in a causative alternation, which one is the lexical base, and which is the derived base. It also imperative to answer where does this derivation occur in our grammar. In Maithili, there are a number of verbs that appear to be the derived causative form, but as we shall see later in our discussion further, those verbs are actually the lexical forms.

Shibatani's (2002) claim is found to be supported by Hasplemath (1993) by stating that the most important condition on ability of verbs to participate in a causative alternation is the absence of agent-oriented meaning component. Since the verb does not have an agent, it cannot contain agent oriented semantic elements. Verbs like these are classified as inactive, or unaccusative verbs, and as already mentioned before, this criteria does not hold true for Maithili. Therefore, a new approach towards the analysis of causative constructions in Maithili is needed.

Das and Choi (2007) delve into the semantics and morphology of causative verbs in Hindi, dissecting them based on their contextual functions. Through this comprehensive analysis, they introduce a systematic four-way classification for causative verbs in Hindi. Notably, they introduce two new terms to facilitate a clearer understanding of the causativization process: "de-transitivized verbs" and "pseudo-ditransitive verbs." These terms serve to categorize the causative verbs in Hindi, providing a more structured and insightful framework for understanding their usage and behavior within the language.

Saksena (1983) challenges the prevailing notion of causativisation as a merely agent insertion mechanisms, and instead views it as a foregrounding and backgrounding mechanism. This provides a comprehensive account for causativisation in languages where it manifests as subject contrast, and in those where it takes the form of an additional agent contrast.

Saksena (1982) underscores the limitations of the existing notions of first vs. second causative, and causative vs. non-causative, and instead makes generalizations based on direct and indirect causation, which is a largely semantic explanation. A causative paradigm is established where the number and types of permissible contrasts can be presented. In essence, the proposed model becomes indispensable

for achieving explanatory adequacy in our descriptions of causatives. By departing from relative notions like causative vs. non-causative or First vs. Second causative, which lack constant semantic values, and advocating for the use of a model with absolute semantic parameters, this paper argues for a more comprehensive and universally applicable framework for understanding causative semantics.

3. Classification

Verbs in Maithili causativised in the following manner

3.1 Intransitives

The intransitive verbs take on the '–(y)e' marker to form direct causatives, and '–be' marker to form indirect causatives.

For example,

3. bəčča kʰəsle
   Child.NOM fall.PST
   The child fell.
4. ram bəčča-ke kʰəselke
   Ram.NOM child-DAT fall.CAUS.PST
   Ram made the child fall
5. ram mohən-sə bəčča-ke kʰəsbelke
   Ram.NOM Mohan-INSTR child-DAT fall.CAUS2.PST
   Ram made Mohan to fall the child*

In (4), the –e marker indicates the causer of the event is someone else (Ram), and not the subject of the verb, that is bəčča. Similarly, in example (5), the causer of the event is Ram indirectly, and Mohan directly. All intransitive verbs that can form causatives, have been observed to make both forms, C1 and C2[1]. This is similar to Hindi intransitive verb forms. Almost all intransitive verbs in hindi can be causativised morphologically, and have both C1 and C2 forms.

However, there are some intransitive verbs in Maithili that cannot be causativised at all. Some of these verbs are – 'məhıra' (wither), 'kʰokʰiya' (cough), 'kə̃pəyı' (shiver), 'həra' (lose), 'məsəl' (crush).

3.2 Transitive

Transitive verbs with valency two are shown to causativise in three ways. The first are verbs that can show both direct and indirect causation. Verbs in this class include 'paṛʰəyı' (read), 'kʰayı' (eat), 'sunəyı' (hear), etc. For example,

6. ram əkʰbar pəṛʰəyı čʰe
   Ram.NOM newspaper.ACC read.PROG PRS
   Ram is reading a newspaper

[1] C1 means Causative form one (i.e. direct causative from) and C2 means Causative from two (i.e. indirect causative form.

7. mɑ rɑm-ke əkʰbɑr paɻʰɑbəyı čʰe
   mother. NOM Ram-DAT newspaper.ACC
   read.CAUS1.PROG PRS

   Mother is making Ram read the newspaper

8. mɑ rɑm-ke rəmes-sə əkʰbɑr paɻʰbɑbəyı čʰe
   mother.NOM Ram-DAT Ramesh-Instr newspaper.ACC
   read.CAUS2.PROG PRS

Mother is making Ramesh read the newspaper to Ram

In the above examples, (6) has two arguments by virtue of read being a transitive verb. In (7), the verb is causativised, and is presented with an additional dative argument. In (8), with the addition of a new participant in the instrumental role, we have the indirect causative form of the verb.

Next, there are the forms which have only one causative form, apart from the base form.

9. həm borɖ mıṭelıye
   1SG.NOM board.DAT erase.PST
   I erased the board

10. həm borɖ rɑm-sə mıṭbelıye
    1SG.NOM board.DAT Ram-Instr
    erase.CAUS2.PST
    I made Ram erase the board

Then, there are transitive verbs which appear to create both causative forms, however, the first form is more often than not synonymous with the second form. For example

11. həm kəpɽɑ kɑṭəlıye
    1SG.NOM cloth.ACC cut.PST.PRF
    I cut the cloth

12. həm kəpɽɑ dərjı-sə kəṭelıye
    1SG.NOM cloth.ACC tailor-INSTR
    cut.CAUS1.PST.PRF
    I made the tailor cut the cloth

13. həm kəpɽɑ dərjı-sə kəṭbelıye
    1SG.NOM cloth.ACC tailor-INSTR
    cut.CAUS1.PST.PRF
    I made the tailor cut the cloth

The sentence in (12) is synonymous with the sentence in (13), since there is no difference in the actual meaning of the sentences. Speakers can either say ‘kəṭelıye’ or ‘kəṭbelıye’ and there will be no difference in the meaning between both the sentences. Das (2017) calls these types of constructions in Hindi as false friends. A similar phenomenon can be seen in Hindi with verbs like ‘kɑṭnɑ’ (to cut), ‘toɽnɑ’ (to break), ‘pʰoɽnɑ’ (to smash), ‘bɑ̃ṭnɑ’ (to distribute). They

have two physical forms of causatives that mean the same, and occur in similar contexts.

3.3 Ditransitive

The ditransitive verbs show a regular pattern in Maithili. None of the ditransitive verbs form the direct causative, and the addition of an extra participant can only be done through the addition of an instrumental object, since the roles of the direct and indirect object are already fulfilled. However, in Hindi, we find that even the ditransitive verbs appear to create both C1 and C2 form, but all these C1 forms are false causatives. As stated in Das(2017), the verb 'denɑ' (to give) can be causativised in two forms – 'dılanɑ' (C1) and 'dılwanɑ' (C2). However, both these verbs essentially mean the same, since they have the same valency. Maithili makes it impossible for verbs to have a fake causative form for ditransitive verbs:

14. həm okrɑ kıčʰ kəhəlıye
    1SG.NOM 3SG.DAT something say.PST
    I told him something
15. *həm okrɑ mohən-sə kıčʰ kəhelıye
    1SG.NOM 3SG.DAT Mohan-INSTR
    something say.CAUS1.PST

    I made Mohan tell him something

16. həm okrɑ mohən-sə kıčʰ kəhbelıye
    1SG.NOM 3SG.DAT Mohan-INSTR something
    say.CAUS2.PST
    I made Mohan tell him something

4. Analysis:

This section shall deal with an in-depth analysis for the categorization proposed above.

4.1 Intransitives

When it comes to intransitive verbs, most of these verbs can be systematically accounted for. The morphological causativisation of intransitive verbs seems to be a regular productive phenomenon in Maithili, since these verbs have a low valency, and are more susceptible to an increase in valency. The empty space for participants to be added makes it easier for intransitive verbs to be causativised. However, there seem to be some exceptions to this description. There are some intransitive verbs that can be causativised periphrastically, but not morphologically. Some examples are 'məhırɑ' (wither), 'kʰokʰiyɑ' (cough), 'kə̃pəyı' (shiver), 'hərɑ' (lost)

It has been observed by Shibatani (2002) that intransitives show variation when it comes to undergoing morphological causativisation. He refers to Perlmutter's (1978) unaccusative hypothesis to state that the 'active intransitives' (unergative) are less susceptible to causative conversion, as compared to the 'inactive predicates' (unaccusative).

These unaccusative verbs are the ones who have a theme or a patient in place of an agentive subject.

According to Shibatani (2002)'s analysis, verbs that have a subject performing the role of a patient, or an agentless subject, would be easier to causativise since the space for an agent would be empty, that would be then added by the causative form of the verb. It is also observed that in active transitives, since the slot of the agent is already covered, it would require an extra step, to remove the old agent, move it to a patient position, and add a new agent.

However, when we observe evidences from Maithili we find that the opposite of Shibatani's analysis is true. Verbs like 'məhɪɾɑ' (wither), 'kʰokʰiyɑ' (cough), 'kə̃pəyɪ' (shiver), 'həɾɑ' (lost), which don't include an agent in their semantic structure, do not get causativised morphologically. The only way to causativise these verbs is by adding a clause that essentially means X caused Y to happen.

For example

17. həm kə̃pəyɪ čʰɪ
    1SG.NOM shiver PRS
    I am shivering

18. həm ʈʰənɖɑ dwɑɾe kə̃pəyɪ čʰɪ
    1SG.NOM cold cause shiver PRS
    I am shivering due to cold

19. pʰul məhɪɾæl čʰɪ
    flower.NOM wither.PRF PRS
    The flowers have been withered

20. gərmɪ dwɑɾe pʰul məhɪɾæl čʰɪ
    heat cause flower wither.PRF PRS
    The heat has caused flowers to wither

As opposed to Shibatani (2002), when it comes to the active intransitives, the ones who already have an agent, it is almost always possible to causativise them. These include verbs like cry, sleep, laugh, etc.

For example, cry

21. həm kɑnəlɪye
    1SG.NOM cry.PST.PRF
    I cried

22. rɑm həmrɑ kənelke
    Ram.NOM 1SG.DAT cry.CAUS1.PST.PRF
    Ram made me cry

23. rɑm bəčča-ke həmrɑ-sə kənbelke Ram.NOM
    child-ACC 1SG.DAT-INSTR cry.CAUS2. PST.PRF

    Ram made me make the child cry (?)

An explanation for this can be based on Schaffer (2009), where he divides English unaccusatives into two: pure unaccusatives, and alternating unaccusatives. The later are able to undergo causative alternation, that is they can be used as both transitive and intransitive verbs without a change of form. For example

The vase broke

John broke the vase

The verb 'broke' in the first sentence has a patient subject (making it unaccusative), and has then been causativised in the second sentence, to take an agent subject 'John', as well as a direct object 'vase'.

The pure unaccusatives are the ones which cannot participate in causative alternation, for example the verb 'fell' in English

The vase fell

*He fell the vase

This is because, as proposed by Schaffer (2009), causative alternation requires for the verb to participate in a change of state. The verbs that fall under the category of pure unaccusatives are the ones that do not express a change of state.

The intransitive verbs in Maithili that do not undergo morphological causativisation appear to fall under the pure unaccusative type.

A possible explanation for this is the semantic structuring of these verbs. The verbs that need an agent for the action to be performed, can add another agent to it which initiates the action indirectly. However, verbs like 'to cough', or 'to wither', that have patients as the subject of the sentence, cannot add an agent. Since, these verbs do not have a place for an agent to be added in their semantic framework in the first place.

4.2 Transitive Verbs

Transitive verbs have two arguments, the subject and the object. When they undergo a causative construction, the number of participants increases, and we have the subject, direct object, indirect object, and in some cases, an oblique object. For example

24. mohən kɪtɑb pəɽʰəyɪ čʰe
    Mohan.NOM book.ACC read PRS
    Mohan is reading a book

25. mohən bhyɑ -ke kɪtɑb pəɽʰɑbəyɪ čʰe
    Mohan.NOM brother-DAT book.ACC
    read.CAUS2 PRS
    Mohan is making brother read a book

26. mɑ mohən -sə bhyɑ-ke kɪtɑb pəɽʰbɑbəyɪ čʰe
    Mother.NOM Mohan-INST brother-DAT
    book.ACC read.CAUS2 PRS

    Mother is making brother read the book through Mohan

'pəɽʰəyı' (read) goes through both direct and indirect causativisation. In the direct form, it adds a dative participant, and in the indirect form, it adds and instrumental participant.

However, this is not true for all transitive verbs. There are two other classes of transitive verbs – one that have only the indirect causative form, such as 'jəlɑbəyı' (burn), 'bənɑbəyı' (make), 'sʊ̃kʰɑbəyı' (dry), and one that appear to have both forms, but both forms actually mean the same, for example 'kɑṭəyı' (cut), 'toṛəyı' (break), 'pʰoṛəyı' (smash)

The verb cut, can have the following forms

27. həm peṛ kɑṭəlıye
    1SG.NOM tree.ACC cut.PRF
    I cut the tree

28. həm mohən-sə peṛ kəṭelıye 1SG.NOM
    Mohan-INSTR tree.ACC cut.CAUS1.PRF
    I made Mohan cut the tree

29. həm mohən-sə peṛ kəṭbelıye 1SG.NOM
    Mohan-INSTR tree.ACC cut.CAUS2.PRF
    I made Mohan cut the tree

30. əı sɑl bəḍ peṛ kəṭle
    This year many tree cut.PRF
    This year many trees were cut

(27) is straightforward. We have an agent subject, and a patient object. (28) and (29) have been described in the literature as the direct and indirect causative respectively. However, upon a closer look on the verbs, we see that the so called direct and indirect form of the verbs actually mean the same thing. They lack the distinction that a direct and indirect form of causatives must have – the number of participants. In the first example, we have a nominative subject and an accusative object. However, in the second and third example, we have a causee, an instrumental participant, and an affected participant.

Drawing parallels with the transitive verbs that undergo a regular causative formation such as 'to read' –

31. mohən kıtɑb pəɽʰəyı čʰe
    Mohan.NOM book.ACC read PRS
    Mohan is reading a book

32. mohən bhyɑ-ke kıtɑb pəɽʰɑbəyı čʰe
    Mohan.NOM brother-DAT book.ACC
    read.CAUS2 PRS

    Mohan is making brother read a book

33. mɑ mohən-sə bhyɑ-ke kıtɑb pəɽʰbɑbəyı čʰe
    mother.NOM Mohan-INST brother-DAT
    book.ACC read.CAUS2 PRS

    mother is making brother read the book through Mohan

Here, the direct causative verb in (32) has a dative participant, and the indirect causative form in (33) has an additional instrumental participant, along with the dative participant. This is followed for other verbs in the category such as 'kʰenɑyı' (eat). However, the verb 'kɑṭəyı' (cut) cannot take a dative participant, as seen in (28), which tells us that the form kəṭelıye is actually a false causative form. Here, 'cut' can only take an additional instrumental participant, and this establishes that 'kəṭbelıye' is the only true causative. However, both these forms are used interchangeably by speakers. This holds true for many verbs of the type, such as 'bə̃ṭəlıye'/'bəṭelıye' (to say), 'kʰoləlıye'/'kʰulelıye' (to open). A similar phenomenon can be seen in Hindi too, where the direct and indirect forms of some transitive verbs are used interchangeably.

The proposed reason for the creation of these false causatives is the presence of a phonological space in these verbs, and the speakers tend to overgeneralise the morphological rules of causativisation. The long vowel in the first syllable is shortened, and the second vowel is lengthened. The set of verbs that do not create a false causative such as 'bənelıye' (to make), do not have that empty space needed for the direct causative marker to be added, since the vowel is already present there. However, we also need to establish that 'bənelıye' is indeed the default lexicon, and not 'bəın'.

The verb 'to make' can take the following forms in Maithili

34. kʰenɑı bənəı čʰe
    food.NOM make PRS

    Food is being made

35. mohən kʰenɑı bənɑbəı čʰe
    Mohan.NOM food.ACC make PRS
    Mohan is making the food

36. mohən sonu-sə kʰenɑı bənbɑbəı čʰe
    Mohan.NOM Sonu-INSTR food.ACC
    make.CAUS2 PRS
    Mohan is making Sonu cook the food

According to the evidences provided by Rheinhart (2005) and Chiercha (1989), we propose that the verb 'bənəı' in (34) is formed through a process of morphological reduction. The actual verb stored in our lexicon is 'bənɑbəı' (35), the transitive verb. It undergoes a process of de-transitivisation to reduce the number of participants, and for removal of the agent from the semantic structure of the verb.

So here, we have a structure as follows –

Intransitive ← Transitive verb → indirect causative

Similarly, in examples (27) and (28), we can conclude that (28) is the default form of the form, and (27) is derived from it.

4.3 Ditransitive

Ditransitive verbs, as explained above, have only the indirect form of causative. Since the verb already has a valency of three, the

process of causativisation is able to add only one more participant through an oblique case. This is seen uniformly throughout the language. The way transitive verbs create false forms of direct causatives is not applicable here, since most of these ditransitive verbs are not able to support the direct causative morphology due to the structure of the sounds, as in the case of transitive verb 'bənelıye' (to make). For example, the verbs like 'pəʈʰelıye' (to send), 'delıye' (to give), 'kəhəlıye' (to say), etc, will not be able to support the direct causative morpheme. Therefore, neither the semantic framework of these verbs, and nor the phonetic form of these words, allow them to create a direct form of the causative.

5. Conclusion

In conclusion, this paper has delved into the intricate mechanics of causativization in Maithili, focusing on the interplay of morphological and semantic elements in generating diverse causative forms. It is widely acknowledged that causative situations entail two crucial components: the event itself and the cause that precipitates it. Various scholars, including Comrie, Dixon, and Shibatani, have contributed differing yet complementary viewpoints to elucidate the underlying principles governing causativization.

The morphological causativization of intransitive verbs in Maithili demonstrates a systematic and productive phenomenon, primarily due to their lower valency, leaving room for additional participants. However, exceptions do exist, such as the inability of verbs like 'məhıɾɑ' (wither), 'kʰokʰiyɑ' (cough), 'kə̃pəyı' (shiver), 'həɾɑ' (lost), to be causativized morphologically, which raises intriguing questions about the interplay of valency and causativization. Contrary to the analyses by Shibatani (2002), active intransitive verbs in Maithili, those already possessing an agent, are generally amenable to causativization, as they can easily accommodate another agent.

Transitive verbs in Maithili exhibit a diversity of causative formations, including both direct and indirect causative forms. However, a closer examination reveals that some verbs, like 'to cut' produce a false causative, as the direct and indirect forms effectively convey the same meaning, establishing the same semantic structure. Additionally, the presence of false causatives in some transitive verbs suggests the influence of phonological factors and overgeneralization in the morphological rules governing causativization.

As we delve into the complexities of this language's causative constructions, we enhance our understanding of the broader field of linguistics and the intricate mechanisms that underlie the creation and transformation of linguistic structures. Further research and exploration in this area promise to shed more light on the nature of causative processes, not only in Maithili but in language systems more broadly.

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PROPOSAL OF STREAM INTERVENTION PROGRAMME FOR MULTILINGUAL CLASSROOM LEARNING

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ABSTRACT

Education in the modern world seeks to enhance a person's abilities in communication, decision-making, creativity, and critical thinking for the development of their total personality. In this accord, NEP 2020 also envisions holistic, flexible, and inter/multidisciplinary learning to develop human potential in all domains—intellectual, artistic, social, physical, emotional, and moral. Thus, it proposes to evolve such pedagogy that designs education to be creative, enjoyable, experiential, holistic, integrated, inquiry-driven, discovery-oriented, learner-centered, discussion-based, flexible, and multidisciplinary in approach. The STREAM encourages students to participate in interdisciplinary learning and encourages instructors to use interdisciplinary thinking. Teachers may carry out interdisciplinary instruction based on the STREAM educational philosophy in an efficient manner with project-based learning, problem-based learning, or inquiry-based learning. The diversity of India is also visible in its multilingualism. The academic performance of learners is significantly influenced by the medium of instruction, and a lot of research has been done in this area globally. Teachers as well as learners face lots of challenges in the teaching-learning process in a multilingual setup. Additionally, adopting the English language as a medium of instruction prevents students from fully gaining the information, abilities, and attitudes needed for their academic pursuits. The advanced learning approach known as STREAM education has the potential to transform Indian education completely. This paper seeks to understand how STREAM can be helpful for the teaching-learning process in the multilingual classroom and also proposes an intervention programme based on its philosophy to guide teachers and educators to use it in the multilingual classroom setup.

Keywords: STREAM, Project-based Learning, Multilingual Learning.

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1. Introduction

In 2001, the US government formally created the term STEM. STEM is the integration of Science Technology, Engineering, and Mathematics to improve the higher-order thinking skills (Rifandi & Rahmi, 2019; Sanders et al., 2011) and the performance of their learners in PISA. Later the number of learners enrolled in STEM education started to decrease. The reason was found that there is a lack of creativity in teaching teaching-learning process. Therefore, learners started to lose interest in STEM education. The idea that STEM should be merged with the letter 'A' to become STEAM has gained traction in the last several years (Aguilera & Revilla, 2021). Here 'A' refers to Arts that introduce creativity in the teaching-learning Process. According to Spector (2015) (p. 5), STEAM education may be described as "the inclusion of arts and humanities in STEM education." When STEM students learn via creating art, their creativity is enhanced, their views are expanded, and they uncover previously undiscovered abilities. One way to make the learners solve problems related to their education is to develop creative and collaborative abilities in them through STEAM education. The purpose of STEAM education is to encourage students to actively interact with challenges and topics connected to science, math, and related curriculum areas. To prepare pupils for global competitiveness, this learning method fosters the development of life skills including creativity, cooperation, communication, problem-solving, adaptability, and self-reliance (Liao, 2019). Preparing students to address real-world issues "through innovation, creativity, critical thinking, effective communication, collaboration, and ultimately new knowledge" (p. 410) is one of STEAM's primary objectives, according to Quigley & Herro (2016). They went on to suggest that STEAM can be used to solve any problem by utilizing the following methods: (1) project-based learning; (2) technology to some extent for creativity and design; (3) inquiry approaches, which allow for multiple paths to solve a problem; (4) Science, Technology, Engineering, Arts/Humanities, and Math as required by the problem(- based learning); and (5) collaborative problem-solving skill (as cited in Herro et al., 2019, p. 2). Without a doubt, the development of the creativity that drives innovation depends on arts education. Research suggests that learners' academic achievement and their competency in the language of instruction are related (Komba, & Bosco, 2015; Kagwesage, 2012; Mlay, 2010). Language proficiency is crucial for academic success. Further, Komba, & Bosco, (2015) emphasize the importance of language in education for effective teaching and learning as it is the foundation for learning any discipline. Therefore, learning a language is essential for education. As important as it is for learners to understand technology and problem-solving techniques, reading, writing, and arts are all essential to education. As a result, the STREAM approach is introduced. The term "STREAM" was emphasized by adding the letter "R" for reading and w(R)iting (Sun, W., & Zhong, 2024). An essential component of every educational

programme is reading and writing (Weyer & Dell'Ebra 2022). As a result, integrating these proficiencies with STEM and STEAM is crucial. Reading and Writing assist learners in mastering effective communication, which is an important aspect of social relationships. By integrating these skills into the present STEAM education system and emphasizing reading and writing as essential components of acquiring new knowledge, STREAM offers a well-rounded learning experience.

2. Intervention Programme Based on STREAM Learning Approach

The study in hand required the development of an Intervention Programme based on the STREAM Learning Approach for class VII to know its effect on Multilingual Competence at the elementary level. The Intervention Programme based on the STREAM philosophy was developed with slight modifications of a middle school English interdisciplinary project-based learning model based on the STEAM education philosophy proposed by Jiang, and Jin (2024). Jiang and Jin's model is based on the project-oriented elementary school STEAM design diagram proposed by Yuan and Wang, combined with the STEM interdisciplinary project design model proposed by Yu SQ and Hu X. There are three phases to complete the Intervention Programme in the study. The first phase is the development phase of the STREAM Learning Project, the second phase is the implementation phase and the last phase is the evaluation phase as shown in Figure 1.

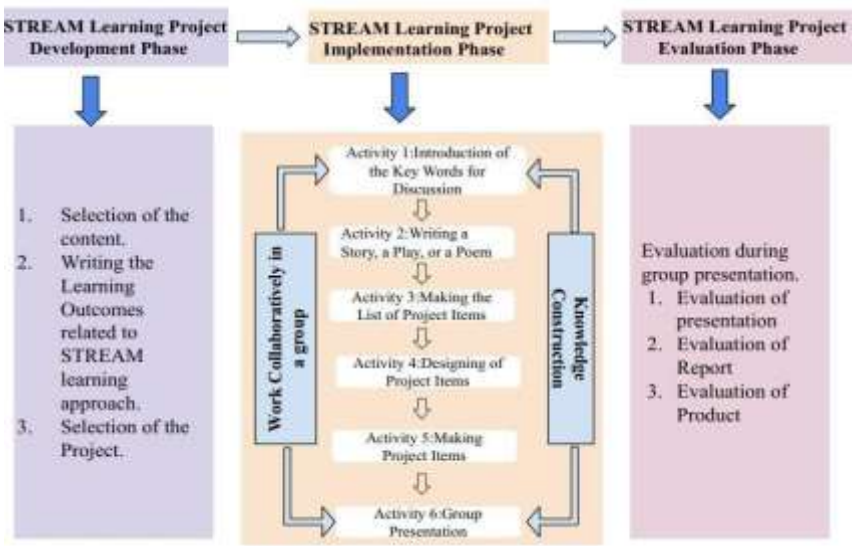


Fig. 1: STREAM Learning Approach based Intervention Programme Blueprint

2.1. Phase I: STREAM Learning Project Development Phase

In this phase, the content of the subjects for the Intervention Programme was selected accordingly. The learning objectives (learning outcomes) were written for the selected content. The researcher developed five projects in the intervention programme. One of the five projects, i.e., Model River and/or Boat Toy is mentioned below.

S.N.	Chapter Details	Subject	Project
1.	• **Stages in the development of River Valley** • **Day by Day I Float My Paper Boat** • **Energy**	Geography English Physical Science	Model River and/or Boat Toy

Table 1: Index of Content, Subject, and Finalized STREAM-based Project

2.1.1. Learning Outcomes Related to STREAM to be Achieved Through Project-1(Model River and/or Boat Toy)

S-Application and Integration of Science, English, and Geography.

- The students shall be able to learn in detail the concepts of the development of River Valley.
- The students shall be able to learn in detail the concepts of River Valley Development at a different speed.
- The students shall be able to learn in detail the concepts of the use of Energy and its changes in floating of Boats.
- The students shall be able to learn in detail the English chapter Day by Day I Float My Paper Boats.

T-Application of Technology

- The students shall be able to construct the basic knowledge of using project production tools and technology.
- The students shall be able to get help from technologies like computers, laptops, mobile, the internet, etc., and websites like Google, YouTube, etc. in exploring Model River and/or Boat Toy.
- The students shall be able to select the design of the Model River and/or Boat Toy with the help of technologies, internet search engines, websites, and social platforms.
- The students shall be able to make a checklist of different required items to make projects with the help of technologies, internet search engines, websites, and social platforms.

R- Application of Reading and Writing Skill

- The students shall be able to write a creative piece of poem/ story/ play using the keywords given to them.
- The students shall be able to write the detailed process involved in project formation in their project report.
- The students shall write in a collaborative way that will represent their group.
- The students shall be able to read and understand the concepts and principals involved in the making of the project.
- The students shall be able to read their creative piece of poem/ story/ play and make necessary changes if required before their presentation and submission.
- The students shall be able to read their project report and make necessary changes if required before their presentation and submission.

E -Application of Engineering

- The students shall be able to explain the Engineering design process used in making projects.
- The students shall be able to apply the Engineering design process to make, test, and modify the design if required.

A- Application of Arts

- The students shall be able to decorate their projects with different colors and designs.
- The students shall be able to use esthetics while designing the project items.
- The students shall be able to use their creativity while making the projects.

M-Application of Mathematics

- The students shall be able to apply Mathematics like angle, length, height, area, etc. while making the project and its draft.
- Measure the width of the riverbeds
- Create a table to record the measurements for each set of experiments.

2.2. Phase II: STREAM Learning Project Implementation Phase

Different activities were designed to complete this project. The list of these activities is given below in Table 2.

S.N.	List of Activities for Project 1(Model River and/or Boat Toy)
Activity 1.1	Introduction of the Keywords for Discussion
Activity 1.2	Writing a Story, a Play, or a Poem
Activity 1.3	Making the List of Items Required to Make Model River and/or Boat Toy
Activity 1.4	Designing of Model River and/or Boat Toy
Activity 1.5	Making of Model River and/or Boat Toy
Activity 1.6	Group Presentation

Table 2: Index of Activities in STREAM-based Project-1 (Model River and/or Boat Toy)

These activities were planned to achieve the goal of the project. The activities that learners would perform were explained. While explaining the activities, the learning outcomes were also told to learners that would be achieved through the activity as well as guidelines for each activity that needs to be followed by learners. These details are explained below:

Activity 1.1-Introduction of Keywords for Discussion

In the first activity researcher shall give keywords to learners for discussion in their peer group. He/She shall ask the groups to discuss with their peer members and decide whether they want to write a story, a play, or a poem with the help of keywords. The researcher shall ask the four members of the group to write the same creative writing in a chosen language between Hindi, English, Bengali, and Santhali.

Keywords for creative writing: Sand, River, Boat, Pebbles, Friends

Activity 1.2-Writing a Story, a Play, or a Poem

In the second activity, learners shall share their ideas, thoughts, and views on the given keywords with their peer members. They shall work collaboratively on writing a story, play, or poem. They shall also give a proper title to their creative piece of writing.

Activity 1.3 -Making the List of Items Required to Make Model River and/or Boat Toy

In the third activity learners shall explore different search engines, i.e., Google, Yahoo, and social media platforms like YouTube, Facebook, Twitter, etc. for easy-to-make Model River and/or Boat Toys. They shall discuss collaboratively the affordability and easiness of the process of making the Model River and/or Boat Toy. Based on their conclusion, they will prepare a list of items and steps required to make a Model River and/or Boat Toy.

Activity 1.4 -Designing of Model River and/or Boat Toy

In the fourth activity, group members shall discuss thoroughly among themselves and assign different tasks to the group members.

The group members will then perform their assigned tasks. Some members shall explore the internet and different platforms for different designs of the Model River and/or Boat Toy and finalize the design for the same. Some explore the same to make a list of required materials to make the Model River and/or Boat Toy. After posing the ideas and different suggestions, they will discuss them thoroughly and finalize the list of required materials. The group members shall work collaboratively in completing the activity.

Activity 1.5 -Making Model River and/or Boat Toy

In the fifth activity, group members shall discuss thoroughly and make a list of tasks that need to be done to make the Model River and/or Boat Toy. They will assign different tasks to group members. Each member shall have to arrange the required material assigned to them. After the collection of the required materials, the members will make the part of the Model River and/or Boat Toy they were assigned and then collaboratively combine the parts of the Model River and/or Boat Toy. They will then check the workability of the Model River and/or Boat Toy. Each group will use the Engineering design process where learners design, build, and test their Model River and/or Boat Toy and make necessary changes if required. Therefore, if needed, they will make the required changes and redesign, rebuild, and retest their Model River and/or Boat Toy.

Activity 1.6 -Group Presentation

In this activity, each group shall give their presentation before the class. During the presentation, they shall present their Model River and/or Boat Toy and explain the process of making it. During the presentation, a thorough discussion will take place based on the concepts on which Model River and/or Boat Toy.

Brainstorming Questions

- What function do rivers have in the water cycle?
- How do rivers shape the land?
- What major processes take place?
- What are the Stages in the development of River Valley?
- What happens when you inflate the balloon or twist up the rubber band? What type of energy is stored in it?
- What happens when you release the balloon/rubber band?
- Why does the boat move forward? What type of energy is the potential energy converted to?
- What happens to the balloon's/boat's kinetic energy? Why does the boat slow down? Why doesn't the car/boat keep moving forever?
- Explain the conservation and conversion of energy.

2.3. Phase III: STREAM Learning Project Evaluation Phase

The project evaluation phase is a crucial step in determining the achievement of project goals. In the project evaluation phase, the evaluation shall be done on the following points with the help of rubrics made for evaluation:

- Group presentation.
- Evaluation of presentation
- Evaluation of Report
- Evaluation of Product

3. Conclusion

Nevertheless, it is impressive to observe how everyone worldwide is embracing STEM, STEAM, and STREAM with a good attitude and a wide viewpoint. The 21st-century skills of collaboration, communication, creativity, critical thinking, and problem-solving would all be fostered by these teaching methods. Students are encouraged to be creative and innovative while still acquiring critical academic and life skills in a STREAM learning approach, It applies a multidisciplinary/interdisciplinary approach that integrates science, technology, engineering, the arts, and mathematics with reading and writing skills-based activities. To equip themselves for this method of teaching, educators also require the appropriate level of training via various channels. This will make it possible for the instructor to include activities from the fields of science, technology, engineering, reading and writing, and mathematics into his or her teachings, promoting critical thinking, active engagement, teamwork, creativity, and the development of skills that will be crucial for the citizens of the future.

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TRANSFORMING ENGLISH LANGUAGE TEACHING PRACTICES: THE ROLE OF PROFESSIONAL DEVELOPMENT PROGRAMS IN THE KASHMIR VALLEY

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ABSTRACT

Continuous learning is the minimum requirement for success in any field (Brian Tracy). We always learn, even if we think we know a lot. Similarly, trainers of English language teachers need to update themselves with the new innovations and developments in the field of English language teacher training. The current study was conducted in the Kashmir Valley of Jammu and Kashmir to explore the perceptions of English language teacher trainers regarding the professional development programs they attend. These training programs are organized by various teacher training institutes in the Kashmir Valley. Data was collected through a well-designed questionnaire, and after coding, analysis was carried out using SPSS 25. The results show that English language trainers have positive perceptions regarding their continuous professional development and the training programs they attended. It was also found that there is no significant difference between the perceptions of different groups based on various demographic variables. However, for some items, a significant difference in perception was observed between gender categories.

Keywords: Training, English, Perceptions, Kashmir, Language

1. Introduction

Teachers are role models for their students, and in today's competitive world, the role of the teacher has evolved from that of a mere instructor to that of a facilitator. Teachers must be highly qualified and skilled in order to teach effectively in the classroom. To meet the challenges teachers, face in the country due to innovations and developments in the educational sector, many organizations and institutes of national importance have been established to provide training for teachers in general and English teachers in particular. These training institutes organize various short-term workshops,

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conferences, seminars, and faculty development programs for English language teachers from time to time. India is a vast country, and it is not possible for training institutes to conduct training programs for all teachers. Therefore, these institutes follow a decentralized model of training, where they train selected teachers at the national level, who, in turn, train teachers from each district at the state level. At the district level, trainers develop zonal resource persons who are responsible for providing training to English language teachers at the grassroots level.

The present study was carried out at the UT level, where district resource persons are trained to equip them with the necessary knowledge and skills to train English teachers in their respective districts. The study aimed to assess the perceptions of the trainers of English teachers who attended different training programs organized by the State Council of Educational Research and Training (SCERT).

2. Literature Review

There is a constant need for research on the professional development of English language trainers and teachers regarding their opinions and perceptions to improve the quality of English language teacher development programs. Turhan (2009) conducted a study on the perceptions of Turkish university teachers regarding professional development. He found that teachers had positive perceptions about continuous training programs. A similar study in Myanmar revealed that teachers held a positive attitude toward teacher development programs, which boosted their confidence in using English in the classroom as well as for other communication purposes (Ulla, 2017). A study on training English language teacher trainers was conducted in Vietnam by Vu et al. (2014). The findings revealed that despite efforts to train the trainers effectively, more attention was needed on course design, delivery of knowledge, and consideration of participants' contexts. Continuous professional development is necessary to bring qualitative improvements in the teaching and learning process. Asmari (2016) conducted a study in Saudi Arabia on the perceptions of English teachers. His findings indicated that teachers had positive perceptions of continuous professional development. However, they expressed concerns about the indigenization of professional development programs, support from institutions, and follow-up after the training.

3. Research Methodology

A descriptive cross-sectional design was followed in this research study. Descriptive research design is commonly used in social sciences, psychology, and education (Nassaji, 2015). It helps study variables in their natural setting without manipulating the setting. Data was collected directly from teacher trainers of English teachers who attended different training programs organized by the State Council of Educational Research and Training (SCERT) in the Kashmir Valley.

The population of this research consisted of all the trainers of English teachers who are training English language teachers in their respective districts and have participated in various professional training programs organized by DIETs and SCERT Kashmir division.

All 50 trainers of English who participated in two training programs were included in the study. A well-developed questionnaire was created to collect data from the respondents. The questionnaire was designed after consulting various studies on teacher development. It consisted of two sections: one related to the demographic information of the respondents and the second regarding the training programs attended by the trainers. The items were framed on a five-point Likert scale to elicit responses regarding trainers' perceptions of the training programs they attended.

Before administering the questionnaire, a pilot study was conducted to check the validity and reliability of the research instrument. The first draft of the questionnaire was given to three research scholars and two experts from Linguistics to confirm its validity. After their feedback, some items were deleted, some were added, and others were modified. After incorporating these changes, the final draft of the questionnaire was created using Google Forms. The questionnaire was distributed to 20 participants. The data was coded, tabulated, and entered into SPSS version 25. Cronbach's alpha was used to check the reliability of the questionnaire, with a value above 0.70 considered acceptable for the reliability of the instrument.

Reliability of the Items

Reliability Statistics	
Cronbach's Alpha	N of Items
.701	9

Table 1.1

The final questionnaire was distributed among all fifty trainers of English teachers; however, only 35 trainers responded to the questionnaire and were included in the final analysis.

4. Analysis and Results

4.1 Analysis of Demographic Variables

As seen in Table 1.2, 48.6% of the respondents belong to central Kashmir, while 37.1% belong to southern Kashmir, and 14.3% belong to the northern part of the Kashmir Valley.

Classification of Respondents Based on Geographical Location

Geographical Division			
	North	**Centre**	**South**
N	5	17	13
%	14.3	48.6	37.1

Table 1.2

Talking about the educational qualification of the teacher trainers it can be seen from table 1.3 that 48.6% of the trainers have post-graduation in English, 14.3% are M.Phil. and 37.1% of the trainers are Ph.Ds.

Classification of Respondents Based on Educational Qualification

Educational Qualification				
	Graduation	Post-Graduation (English)	M.Phil.	Ph.D.
N	0	17	5	13
%	0	48.6	14.3	37.1

Table 1.3

Table 1.4 provides the professional qualification ratio of the teachers and it can be clearly seen that 60% of the trainers have done bachelors in Education while 40% of the trainers have done master's in education as well.

Classification of Respondents Based on Professional Qualification

Table 1.4

Professional Qualification			
	D.Ed.	B.Ed.	M.Ed.
N	0	21	14
%	0	60.0	40.0

It can be seen from the table 1.5 that 77.1% of the trainers are males and only 22.9% of the trainers are females which implies that males are participating more in the trainings as compared to females.

Classification of Respondents Based on Gender

Gender		
	Male	Female
N	27	8
%	77.1	22.9

Table 1.5

Talking about the experience of training, the English language teachers, it can be seen from the table that majority of the trainers have 6-10 years of experience, 42.9% have less than 5 years of experience and 8.6% are newly recruited teachers.

Classification of Respondents Based on Training Experience

Training Experience					
	No Experience	<5 years	6-10 years	11-15 years	>15 years
N	3	15	17	0	0
%	8.6	42.9	48.6	0	0

Table 1.6

4.2 Descriptive Analysis

Table 2.1 provides the descriptive analysis of the different items on a five-point Likert scale, showing the mean and standard deviation of each item.

It can be observed from the table that 54.3% and 11.4% of the respondents agreed and strongly agreed that the training helped them in updating and improving their English language teaching skills. 34.3% of the respondents were neutral. The mean is 3.77 with a standard deviation of 0.646.

Regarding whether the training met the needs and expectations of the trainers, 40% and 8.6% of the respondents believed that it was aligned with their needs and expectations, while 48.6% had a neutral perception of the training programs' alignment with their needs and expectations.

45.7% and 14.3% of the teacher trainees agreed and strongly agreed, respectively, that the training will bring positive changes at the ground level, while as 40% were neutral.

42.9% and 40% of the respondents agreed and strongly agreed that the trainers of English language teachers had enough knowledge and skills to train other English trainers. 17.1% expressed neutral perceptions regarding this statement.

42.9% and 8.6% of the trainers agreed and strongly agreed that they participate in the training by choice, implying that there is no external pressure from administrators. 37.1% were neutral, while 11.4% disagreed with this statement.

Descriptive Analysis of Items on a Five-Point Likert Scale Strongly Disagree (SDA), Disagree (DA), Neutral (N), Agree (A) and Strongly Agree (SA) with their Mean and Standard Deviation

Item Statements	SDA (f) (%)	DA (f) (%)	N (f) (%)	A (f) (%)	SA (f) (%)	Mean	SD
The training programme helped me in updating and improving my English language training skills.	0	0	12	19	4	3.77	.646
	0	0	34.3	54.3	11.4		
The training programme was according to my needs and expectations.	0	1	17	14	3	3.54	.701
	0	2.9	48.6	40.0	8.6		
The training programme will bring a positive change at the ground level for developing the English language teaching skills of English teachers.	0	0	14	16	5	3.74	.701
	0	0	40.0	45.7	14.3		

The trainers had enough knowledge and skills to train the trainer trainees.	0	0	6	15	14	4.23	.731
	0	0	17.1	42.9	40.0		
I take part in the training programmes by choice	0	4	13	15	3	3.49	.818
	0	11.4	37.1	42.9	8.6		

Table 2.1

4.3 Comparative Analysis

Comparative analysis of the statements was carried out using one-way ANOVA for more than two groups, and a t-test was used for the comparative analysis of the two groups.

As seen in Table 3.1, there is no significant difference in perception between trainers belonging to different geographical divisions of the Kashmir Valley. For all the items, the significance value is above 0.05. This means that all the trainers from different regions of Kashmir Valley believe that the training programme helped them in updating their teaching skills, met their needs and expectations, will bring positive changes at the ground level, the trainers were knowledgeable and skilled, and that they participated in the training by choice.

Comparative Analysis Anova for Geographical Division

Item Statements	Geographical Division	Mean	Std. Dev.	F Value	Sig.
The training programme helped me in updating and improving my English language training skills.	North	4.00	.707	.387	.683
	Centre	3.71	.588		
	South	3.77	.725		
The training programme was according to my needs and expectations.	North	3.80	1.095	.413	.665
	Centre	3.47	.624		
	South	3.54	.660		
The training programme will bring a positive change at the ground level for developing the English	North	4.40	.894	2.952	.067
	Centre	3.59	.618		

language teaching skills of English teachers.	South	3.69	.630		
The trainers had enough knowledge and skills to train the trainer trainees.	North	4.40	.894	.395	.677
	Centre	4.12	.781		
	South	4.31	.630		
I take part in the training programmes by choice	North	3.60	.548	.054	.947
	Centre	3.47	.874		
	South	3.46	.877		

Table 3.1

There is no significant difference between different levels of educational qualification regarding perceptions of the various items about the training. As seen in Table 3.2, for most of the items, the significance value is above the threshold of 0.05. However, for the second item, there is a significant difference between the different groups based on educational qualifications. Trainers with a post-graduate degree in English perceive that the training met their needs and expectations more than those in other qualification groups, who perceive it less positively.

Additionally, there is a significant difference in the perceptions of the trainers regarding the fifth item, which relates to whether they participate in training by choice. As shown in the table, M.Phil. trainers are more likely to agree that they participate in the training by choice, compared to the other categories, where the mean is lower.

Comparative Analysis Anova for Educational Qualification

Item Statements	Educational Qualification	Mean	Std. Dev.	F Value	Sig.
The training programme helped me in updating and improving my English language training skills.	Grad	0	0	.510	.605
	Post Grad (English)	3.88	.697		
	M.Phil.	3.60	.548		
	Ph.D.	3.69	.630		
The training programme was according to my needs and expectations.	Grad	0	0	5.300	.010
	Post Grad (English)	3.88	.697		
	M.Phil.	3.00	.000		

	Ph.D.	3.31	.630		
The training programme will bring a positive change at the ground level for developing the English language teaching skills of English teachers.	Grad	0	0	.380	.687
	Post Grad (English)	3.71	.686		
	M.Phil.	4.00	.707		
	Ph.D.	3.69	.751		
The trainers had enough knowledge and skills to train the trainer trainees.	Grad	0	0	.543	.586
	Post Grad (English)	4.35	.702		
	M.Phil.	4.00	1.000		
	Ph.D.	4.15	.689		
I take part in the training programme by choice	Grad	0	0	4.436	.020
	Post Grad (English)	3.29	.772		
	M.Phil.	4.40	.548		
	Ph.D.	3.38	.768		

Table 3.2

It can be seen from the table that no significant difference in perception is observed among the trainers belonging to different groups on the basis of professional qualifications. All trainers similarly believe that the training programme helped them in updating their teaching skills, was aligned with their needs, will bring positive changes, that the trainers had sufficient knowledge and skills, and that they participated in the training by choice.

Comparative Analysis Anova for Professional Qualification

Item Statements	Professional Qualification	Mean	Std. Dev.	F Value	Sig.
The training programme helped me in updating and improving my English language training skills.	D.Ed.	0	0	.011	.917
	B.Ed.	3.76	.625		
	M.Ed.	3.79	.699		
The training programme was according to my needs	D.Ed.	0	0	.085	.772

and expectations.	B.Ed.	3.57	.676		
	M.Ed.	3.50	.760		
The training programme will bring a positive change at the ground level for developing the English language teaching skills of English teachers.	D.Ed.	0	0	1.414	.243
	B.Ed.	3.86	.655		
	M.Ed.	3.57	.756		
The trainers had enough knowledge and skills to train the trainer trainees.	D.Ed.	0	0	.314	.579
	B.Ed.	4.29	.717		
	M.Ed.	4.14	.770		
I take part in the training programme by choice	D.Ed.	0	0	.007	.934
	B.Ed.	3.48	.928		
	M.Ed.	3.50	.650		

Table 3.3

Table 3.4 shows that all the trainers of English belonging to different groups of teaching experience have the same perception regarding all the items because, for all the items, significance value is above the threshold value of 0.05% which implies no significant difference between the different age groups.

Comparative Analysis Anova for Teaching Experience

Item Statements	Teaching Experience	Mean	Std. Dev.	F Value	Sig.
The training programme helped me in updating and improving my English language training skills.	No experience	3.67	.577	.052	.949
	<5 years	3.80	.775		
	6-10 years	3.76	.562		
	11-15 years	0	0		
	> 15 years	0	0		
The training programme was according to my needs and	No experience	3.67	.577	.048	.953
	<5 years	3.53	.834		
	6-10 years	3.53	.624		

expectations.	11-15 years	0	0		
	> 15 years	0	0		
The training programme will bring a positive change at the ground level for developing the English language teaching skills of English teachers.	No experience	4.00	.000	.287	.753
	<5 years	3.67	.816		
	6-10 years	3.76	.664		
	11-15 years	0	0		
	> 15 years	0	0		
The trainers had enough knowledge and skills to train the trainer trainees.	No experience	4.33	.577	.089	.915
	<5 years	4.27	.799		
	6-10 years	4.18	.728		
	11-15 years	0	0		
	> 15 years	0	0		
I take part in the training programmes by choice	No experience	3.33	.577	.256	.775
	<5 years	3.60	.632		
	6-10 years	3.41	1.004		
	11-15 years	0	0		
	> 15 years	0	0		

Table 3.4

It can be seen from Table 3.5 that no significant difference is found in the perceptions of males and females, as the mean scores for all the items are nearly equal for both groups. However, a significant difference is observed regarding the item that relates to whether participants take part in the training programme by choice. The mean score for males is higher than that for females, which implies that males participate in the training programmes by choice, whereas females do not as frequently as compare to male

Comparative Analysis t-test for Gender

Item-Statements	Gender	Mean	Std. Dev.	Levene's Test for Equality of Variances		t-test for Equality of Means	
				F-Value	Sig.	t-Value	Sig. (2-tailed)
The training programme helped me in updating and improving my English language training skills.	Male	3.85	.602	1.365	.251	1.371	.180
	Female	3.50	.756				
The training programme was according to my needs and expectations.	Male	3.52	.753	1.948	.172	-.373	.712
	Female	3.63	.518				
The training programme will bring a positive change at the ground level for developing the English language teaching skills of English teachers.	Male	3.78	.698	.109	.743	.536	.596
	Female	3.63	.744				
The trainers had enough knowledge and skills to train the trainer trainees.	Male	4.30	.724	.633	.432	1.007	.321
	Female	4.00	.756				
I take part in the training programmes by choice	Male	3.9	.747	1.040	.315	-1.042	. 050
	Female	3.1	.765				

Table 3.5

5. Conclusion

Teachers are the wealth of a nation. Good and capable teachers contribute to effective teaching and learning. English language has attained a prestigious position across all sectors of life, which places high demands on teachers to teach students effectively in the classroom. With advancements in language pedagogy and language technology, teachers must continually update themselves with the new skills and attitudes necessary for effective teaching.

Training institutes in the Kashmir Valley are consistently organizing training programmes for English language teachers and trainers. This paper analyses two such programmes conducted by the State Council of Educational Research and Training, examining the perceptions of English language trainers.

From the data, it was observed that trainers who attended the different programmes had positive perceptions regarding the training programme they participated in. They acknowledged that the training programmes helped them update and improve their English language teaching skills. They also appreciated that the training programmes were aligned with their needs and expectations. Furthermore, they believe that the training programmes will bring positive changes at the grassroots level in the training of English language teachers. The trainers were satisfied with the knowledge and skills of the instructors, and they acknowledged that they participated in the training programmes by choice.

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ROLE OF PRAGMATICS IN EFFECTIVE TRANSLATION

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ABSTRACT

The translation process involves more than just the conversion of words from one language to another; it is a complex endeavour that requires a deep understanding of the cognitive processes underlying language comprehension and production. Pragmatics, the study of language in context, plays a crucial role in translation, as it helps translators navigate the nuanced and contextual nature of communication. (Triki, 2015). Translators must not only be proficient in the linguistic structures of the source and target languages but also be adept at recognizing and conveying the pragmatic aspects of language. Translating cultural terms, as discussed by Adhikary (2020), is a prime example of the importance of pragmatic awareness in translation. Certain words or concepts that are common in one culture may not have direct equivalents in another, leading to a loss of meaning during the translation process. To overcome this challenge, translators must possess a deep understanding of the cultural context of the source text and the target audience, allowing them to make appropriate adjustments and adaptations. This paper aims to discuss the key pragmatic considerations, challenges and strategies for effective translation.

Key Words: Pragmatics, Translation, Cultural Translation

1. **Introduction**

A fundamental objective of translation is to ensure effective communication. However, many translation students are often surprised to find that, despite producing grammatically accurate translations, they may still face difficulties at the pragmatic level (Tirki, 2015). Pragmatics, which examines how context affects meaning, is crucial in translation. While linguistic accuracy is important, understanding the cultural and social contexts that influence communication is also essential for delivering the intended message.

Pragmatics explores how contextual factors impact meaning during communication, incorporating social, cultural, and situational elements that shape language use and interpretation. According to Yule (1996), pragmatics focuses on how context influences meaning, emphasizing the importance of the speaker's intention, the listener's interpretation,

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and the surrounding circumstances of communication. This knowledge is vital for effective communication, allowing individuals to navigate the complexities of language across different contexts. The intersection of pragmatics and translation is a significant research area, highlighting the role of context, intention, and cultural conventions in achieving communicative success. Taguchi underscores the importance of pragmatic knowledge for language learners, helping them use language appropriately in various social settings. Yarema, in "Pragmatics and Translation" (2023), evaluates the significance of understanding pragmatic aspects like speech acts and politeness strategies in translation. Al-Aadili (2023) illustrates that religious texts need a pragmatic approach to translation to preserve intended meanings, which can be lost through simple syntactic and semantic translations. Kahditani's (2022) research on translating from English to Dari also shows that most translators recognize the importance of pragmatics in overcoming translation challenges. These studies suggest that incorporating pragmatic elements into translation methods is essential for enhancing accuracy and cultural acceptability, as they help address ambiguity, cultural variations, and pragmatic markers without direct counterparts in the target language (Alsairi & Qadha, 2024)

1.1. Background and Rationale

Pragmatics, or context-dependent meaning, is crucial in translation as it influences how meaning is conveyed and perceived across languages. This is particularly relevant when cultural understanding and contextual factors lead to different interpretations of the same text. Existing literature shows that translators often struggle with these pragmatic aspects, which can lead to misinterpretations and a loss of meaning in translations (Kahditani, 2022; Tirki, 2015). There is a need for further research into how pragmatic errors occur during translation. Studies have shown that non-native translators may overlook socio-pragmatic factors, potentially resulting in significant translation inaccuracies (Hutauruk & Puspita, 2020). Additionally, the role of cultural context in interpreting pragmatic meaning in translation remains underexplored. This highlights the need for research on how cultural elements impact pragmatic interpretation and how these can be effectively integrated into translation practices (Kahditani, 2022; Tirki, 2015). Understanding these issues is essential for improving translation quality, especially in contexts where cultural nuances are critical, such as in literature, where language subtleties can significantly affect reader engagement (Sato, 2017).

Addressing these gaps may also help develop better training programs for translators, equipping them with skills to handle pragmatic challenges effectively (Triki, 2015). Moreover, these findings could improve machine translation systems by enhancing their ability to handle pragmatic aspects, thus increasing their accuracy and reliability (Singh, 2022). This research aligns with the goals of NEP 2020, aiming to tackle the complexities of context-dependent language use and contribute to a better understanding of the challenges and

opportunities in translating educational materials across languages. This study aims to bridge language barriers and support equal educational opportunities for students from diverse linguistic backgrounds, advancing the aims of the National Education Policy for a multilingual and inclusive education system.

1.2. Objectives

This research paper aims to explore the complex relationship between pragmatics and translation, investigating how pragmatic factors affect translation practices. The research questions addressed in this paper are:

A) What are the common pragmatic challenges translators face?

B) How do cultural contexts impact the pragmatic interpretation of translated texts?

C) What strategies can mitigate pragmatic failures in translation?

The specific objectives include identifying common pragmatic issues, examining the influence of cultural context, and developing practical strategies for translators to improve their effectiveness in conveying meaning across languages. The premise is that increased awareness of pragmatic factors will lead to better translation outcomes. Translators who recognize and address these factors are expected to produce translations that more accurately reflect the original text's intent and meaning, reducing occurrences of pragmatic failure. This study will contribute to translation studies by addressing existing knowledge gaps and providing a foundation for further theoretical and practical advancements.

2. Pragmatic Challenges in Translation

Ambiguity and Implicature

Translating implied meanings often presents difficulties due to cultural variations and context-dependent interpretations. Ambiguity can be a significant challenge in translation, especially when dealing with implicatures—meanings that are suggested rather than explicitly stated. Peterlin and Moe (2016) note that translators frequently struggle with conveying intended implicatures accurately, which can lead to misunderstandings. For example, cultural nuances that are clear in one language may not have direct equivalents in another, requiring the translator to find alternative ways to express the intended meaning.

Examples

- English: "I could eat a horse."

Hindi: "मैं घोड़ा खा सकता हूँ।" (Literal translation)

Intended meaning: I'm very hungry.

- English: "Let's meet up sometime."

Hindi: "कभी मिलते हैं।" (Literal translation)

Intended meaning: A suggestion for a future meeting.

- English: "That's a tall order."

  Hindi: "यह एक लंबा आदेश है।" (Literal translation)

  Intended meaning: It's a difficult or challenging request.

Contextual Variability

Context is fundamental in determining meaning, and appropriateness can vary greatly depending on the situation. Dayter et al. (2023) emphasize that a translator's ability to evaluate the context of language use is crucial for producing accurate translations. Understanding social, cultural, and situational factors that affect communication is essential; ignoring these aspects can result in translations that lack contextual relevance or are misleading.

Examples

- English: "He's a pain in the neck."

  Hindi: "वह गर्दन में दर्द है।" (Literal translation)

  Intended meaning: He's annoying or irritating.

- English: "It's raining cats and dogs."

  Hindi: "बिल्ली और कुत्ते बारिश हो रही है।" (Literal translation)

  Intended meaning: It's raining heavily.

- Hindi: "चलो, चलचित्र देखने चलते हैं।" (Chalo, chalchitra dekhne chalte hain.)

  English: "Let's go watch a movie."

Misinterpretation: The English translation might not convey the same level of enthusiasm or invitation as the Hindi original.

Pragmatic Markers

Pragmatic markers, such as discourse markers and hedges, often create challenges in translation. These elements convey information about the speaker's attitude or stance and can affect how the conversation flows. The omission or misinterpretation of pragmatic markers can lead to loss of meaning and coherence. Translators must carefully identify and convey these markers in the target language to maintain their function.

Examples

- English: "Maybe we should go."

  Hindi: "शायद हमें जाना चाहिए।"

Examples from Hindi to English

- Hindi: "शायद मैं कल आऊंगा।" (Shayad main kal aaunga.)

English: "Maybe I'll come tomorrow."

Misinterpretation: The English version might be perceived as less certain than the Hindi original.

Examples from English to Hindi

- "Maybe": The English word might be translated as "शायद" (shayad) in Hindi, which could be interpreted as more hesitant or uncertain in some contexts.
- "Could you please...": This phrase is used for polite requests in English and might be translated as "क्या आप कृपया... कर सकते हैं?" (Kya aap kripya... kar sakte hain?) in Hindi, potentially perceived as more formal or indirect.

Cultural Differences

Cultural values, beliefs, and customs significantly impact language use and interpretation. Cultural differences can pose challenges in translation, potentially leading to misunderstandings if not properly addressed. Translators need to navigate the intricacies of cultural context, including values, beliefs, and norms that influence language. By understanding these cultural elements, translators can improve the quality and effectiveness of their translations.

Examples

- English: "He's as quiet as a mouse."

  Hindi: "वह चूहे की तरह शांत है।" (Literal translation)

  Intended meaning: He's very quiet.

Differences in Connotations and Usage:

- "House" vs. "Maison": While "maison" in French often connotes elegance, "house" in English is more general.
- "Brother" vs. "Bhai": "Bhai" in Hindi can refer to a biological brother or a close friend, whereas "brother" in English typically refers to a biological sibling.
- Hindi: "वह मेरा जिगरी दोस्त है।" (weh mera jigri dost hai)

  English: "bosom friend"

The Hindi term "jigri dost" implies a deep friendship that might not be fully captured by "bosom friend" in English.

Idioms, Proverbs, and Cultural References

Idioms, proverbs, and cultural references often present unique challenges in translation due to their deep cultural roots. Translating these expressions requires a profound understanding of both cultures to preserve their intended meaning. For instance, the English idiom "the ball is in your court" signifies that it is someone else's turn to act. Translating this into Hindi as "अब तुम्हारी बारी है" (ab tumhari baari hai) conveys the general idea but may not fully capture the idiomatic essence.

Examples

- English: "The early bird gets the worm."

  Hindi: "जल्दी उठने वाला चिड़िया कीड़ा पकड़ता है।"

- English: "A stitch in time saves nine."

  Hindi: "एक समय में एक सिलाई नौ बचाता है।"

- English: "Let's not beat around the bush."

  Hindi: "चलो झाड़ियों के आसपास नहीं पीटते।"

3. Strategies for Addressing Pragmatic Challenges

Cultural Competence

Building a thorough understanding of both the source and target cultures is crucial for effective translation. Strategies such as cultural adaptation and localization play a significant role when translating texts with culture-specific elements. Cultural adaptation involves altering language to make it more relevant and accessible to the target audience, while localization includes the broader process of tailoring content to meet the linguistic, cultural, and technical needs of a specific market (Baker, 2019). For instance, the English term "Thanksgiving dinner" may not have the same cultural resonance in Hindi, as Thanksgiving is not celebrated in India. A translator might adapt this phrase to "सालाना परिवार का खाना" (salaana parivaar ka khaana), which translates to "annual family dinner," thereby maintaining the concept of family gatherings without relying on cultural specifics. This approach ensures the translation is relevant and understandable to the target audience while retaining the essence of the original message (Aliurridha & Setiawan, 2019). Additionally, regional variations must be considered; for example, "pants" in American English is often rendered as "trousers" in British English. A translator for an Indian audience might opt for "trousers" to align with local usage, enhancing the relatability of the translation (Zou, 2016).

Contextual Awareness

Accurate translation requires a deep understanding of the situational context of the text, as it significantly influences the meaning and interpretation of utterances (Baumgarten, 2017). This includes information about the speaker and who they are speaking to, as well as any assumptions or implicit knowledge upon which they might be relying in their communication. Translations that fail to consider the contextual cues inherent in language can lead to inaccurate word choices or missed connotations, resulting in a less effective translation. Neglecting the contextual aspects of language can compromise the overall meaning and impact of the translated message."The sky is falling" is a metaphorical expression used to convey a sense of impending doom. A literal translation into another language might not capture the intended meaning. Understanding these differences is crucial for effective communication and cultural sensitivity.

Pragmatic Analysis

To address pragmatic challenges, it is essential for translators to analyze texts for implied meanings, speech acts, and politeness markers. Training programs should enhance translators' ability to recognize and handle contextual factors and cultural subtleties. For example, translating the Hindi phrase "तुम्हें क्या लगता है?" (tumhe kya lagta hai?) into English requires understanding its context to convey the correct tone and intent. Similarly, when translating "I could care less" into Hindi, a literal translation might miss the intended meaning of indifference. A more appropriate translation might be "मुझे कोई फर्क नहीं पड़ता" (mujhe koi fark nahi padta), which accurately reflects the sentiment.

Pragmatic and Functional Equivalence

Pragmatic equivalence focuses on conveying the intended meaning and effect of the source text, while functional equivalence emphasizes the translation's purpose. For instance, "आपका स्वागत है" (aapka swagat hai) in Hindi translates to "You are welcome" in English, achieving pragmatic equivalence by preserving the polite sentiment. In contrast, translating "Break a leg" which means "good luck" or "I wish you success", translated into Hindi involves functional equivalence, as a literal translation would be टांग तोड़ना which has its colloquial usage, meaning, "to annoy or irritate someone." Instead, "आपको शुभकामनाएँ" (aapko shubhkaamnaayein) conveys the intended meaning of wishing good luck.

Adaptation and Localization

Adaptation and localization are crucial for aligning translations with the target culture while preserving the intended meaning. Cultural adaptation modifies content to suit the target audience, and localization involves adjusting content to meet linguistic, cultural, and technical needs (Baker, 2018). For example, translating the Hindi term "रक्षाबंधन" (Raksha Bandhan) as "a festival celebrating the bond between brothers and sisters" provides necessary context for readers unfamiliar with the festival. This approach enhances the translation's relevance and ensures it meets the expectations of the target audience (Zou, 2016).

Translation Memory and Machine Translation

Technology plays a role in addressing pragmatic challenges. Machine translation tools can assist in generating initial drafts, but human oversight is essential for ensuring pragmatic accuracy. For instance, translating "तुम बहुत अच्छे हो" (tum bahut acche ho) into English might produce "You are very good" from a machine, but a human translator would refine it to "You are very nice" or "You are great" to better capture the intended meaning. Similarly, machine translation might provide a starting point for complex English sentences like "She has a way with words," but human refinement is necessary to ensure cultural resonance, potentially translating it as "उसकी बातें बहुत प्रभावी होती हैं" (uski baatein bahut prabhavi hoti hain).

4. Conclusion

The relationship between pragmatics and translation is complex and significantly impacts translation quality. Translators must navigate challenges related to cultural differences, contextual variability, and pragmatic markers to ensure accuracy and cultural relevance. By developing pragmatic competence, utilizing technology, and fostering collaborative practices, translators can improve their ability to convey meaning across languages and cultures. Understanding pragmatics will be essential for effective communication in an increasingly interconnected world.

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A RESEARCH OUTLINE ON EXISTING LINGUISTIC STUDIES OF ANGIKA

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ABSTRACT

This research paper provides a comprehensive overview of existing linguistic studies on Angika, a language spoken predominantly in the Indian states of Bihar, Jharkhand, and West Bengal, and also in parts of Nepal. The linguistic classification of Angika remains a subject of ongoing debate; some scholars classifying it as a dialect of Maithili (Grierson in the Linguistic Survey of India), while others advocate for its recognition as an independent language. This review systematically examines scholarly literature to map the current state of Angika linguistics, analysing its phonology, morphology, syntax, semantics, sociolinguistics, and historical development. The analysis identifies key research themes, highlights existing gaps in our understanding of the language, and critically evaluates the methodological approaches used in previous studies. This work is based on online available resources and few offline Angika books.

Furthermore, it explores the influence of socio-political factors on the research landscape, considering Angika's endangered status (UNESCO, 2009 in 'The Atlas of Endangered Languages') and the ongoing controversies surrounding its classification. The paper concludes by proposing avenues for future research, aiming to fill the identified gaps and foster a more complete understanding of Angika's linguistic structure and its position within the Indo-Aryan language family.

Keywords: Angika, Indo-Aryan Languages, Dialect, Linguistic Typology, Language Documentation.

1. Introduction: The Scope and Significance of Angika Linguistics

Angika, a vibrant Indo-Aryan language, demands a closer examination within the broader landscape of linguistic research. This review paper aims to comprehensively assess existing studies on Angika, highlighting its unique characteristics and identifying areas requiring further investigation. Understanding Angika's linguistic structure is crucial not only for advancing our knowledge of Indo-

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Aryan languages but also for supporting its speakers' linguistic and cultural preservation efforts. The scarcity of dedicated linguistic research on Angika necessitates a systematic review of the available literature to pinpoint existing gaps and inform future research directions. This review will examine Angika's phonology, morphology, syntax, lexicon, and pragmatics, analysing its internal structure and relationship to neighbouring languages. A key focus will be identifying and analysing the inconsistencies and contradictions found in existing studies, while also evaluating the methodological strengths and weaknesses of past research. This will serve as a foundation for suggesting future research avenues.

1.1. Defining Angika: Language Family, Dialects and Geographic Distribution

Angika belongs to the Eastern Indo-Aryan branch of the Indo-European language family. Its close relationship to Maithili and Magahi is widely acknowledged, although the precise phylogenetic connections remain a subject of ongoing debate. The classification of Angika within the larger Indo-Aryan family has been influenced by various factors, including shared vocabulary, grammatical structures, and historical linguistic developments. Further research is necessary to definitively establish its position within this complex linguistic family tree. Angika exhibits significant dialectal variation across its geographical distribution, primarily in its phonology and lexicon. While a comprehensive linguistic atlas documenting these variations is absent, anecdotal evidence suggests substantial differences between Angika dialects spoken in different regions of Bihar and Jharkhand. These variations might reflect historical migration patterns, social stratification, and language contact phenomena. A detailed study of Angika dialects is needed to map their geographic distribution and analyze the factors contributing to their diversity. The precise geographic boundaries of Angika are also not clearly defined, with its speakers often residing in areas where other related languages such as Maithili and Magahi are also spoken. This necessitates further field research to accurately delineate the language's geographical reach.

1.2. Sociolinguistic Context of Angika: Speaker Demographics and Language Contact

Determining the precise number of Angika speakers is challenging due to the lack of comprehensive census data that specifically categorizes Angika as a distinct language. Existing census data often groups Angika speakers with those of related languages like Maithili or Magahi, leading to the underrepresentation of Angika's true speaker population. The demographic characteristics of Angika speakers are also largely undocumented. While it is known that Angika is primarily spoken in rural areas of Bihar and Jharkhand, detailed information on the age, gender, education, and socioeconomic status of its speakers is needed to understand the sociolinguistic vitality of the language.

Language contact with Maithili, Magahi, Hindi, and potentially other languages in the region has undoubtedly influenced Angika's development, leading to code-switching, borrowing, and structural changes. The impact of these language contact phenomena on the lexicon, phonology, and grammar of Angika needs further study. Investigating the attitudes of Angika speakers towards their language and its use in different social domains (e.g., family, education, and work) is crucial for assessing its social status and predicting its prospects. Quantitative and qualitative sociolinguistic research methods would be valuable for gaining a deeper understanding of Angika's sociolinguistic context.

1.3. Research Gaps and Objectives: Motivating the Present Review

Existing linguistic research on Angika is limited, with significant gaps in several key areas. A comprehensive descriptive grammar of Angika is absent, hindering a thorough understanding of its grammatical structure. While some studies have touched upon aspects of Angika phonology, morphology, and syntax, these are often limited in scope and lack detailed analysis. Comparative studies of Angika with related languages are also scarce, preventing a comprehensive understanding of its historical development and its relationship with other Indo-Aryan languages. The sociolinguistic aspects of Angika, particularly its use in various social contexts and the attitudes of its speakers, are largely unexplored. This research outline aims to address these gaps by providing a systematic review of existing linguistic studies on Angika, synthesizing the available information, and identifying areas for future research. The objectives are to: (i) compile a comprehensive list of existing studies on Angika; (ii) critically evaluate the methodologies and findings of these studies; (iii) identify significant gaps and inconsistencies in the current state of knowledge; (iv) propose specific research questions and methodologies for future studies; and (v) contribute to the preservation and promotion of Angika as a distinct and valuable language.

2. Phonology of Angika: Sound Systems and Variations

The phonological system of Angika, while not fully documented, presents intriguing features requiring further investigation. Available descriptions suggest a relatively standard Indo-Aryan phoneme inventory, but detailed phonetic analyses are needed to confirm the precise range of sounds and their allophonic variations across dialects. Pandeyparamananda's Angika ka Bhasha-Vigyanik adhyayan [5], [5] and Ramesh Mohan Sharma's Angika Bhasha ka Dhvani Vigynik Adhyayan, offer valuable insights into the phonology, morphology, and syntax of the language. These works, however, may not always utilize contemporary linguistic frameworks, requiring further analysis and reinterpretation using modern methodologies. The interaction of Angika's phonology with its morphological structure, particularly in terms of phonological processes affecting word formation, is another

area that needs further attention. Comparative phonological studies of Angika with Maithili, Magahi, Bajjika, Avadhi, Thethi, and Kortha (Dialect of Angika) (Das, 2013) could shed light on its historical development and its unique features within the broader Eastern Indo-Aryan linguistic landscape.

2.1. Phoneme Inventory and Distribution: Consonants and Vowels

While a complete phoneme inventory for Angika is lacking, preliminary observations suggest a set of consonants and vowels typical of Eastern Indo-Aryan languages. Detailed phonetic transcriptions from various Angika dialects are needed to confirm this inventory and to identify any dialectal variations in phoneme realization. The distribution of these phonemes within words and phrases requires careful study to determine their positional constraints and any allophonic variations that might occur. This analysis should consider the influence of stress, intonation, and surrounding sounds on phoneme pronunciation. The use of acoustic analysis techniques could provide further insights into the subtle phonetic differences between Angika dialects.

2.2. Phonotactics: Syllable Structure and Permitted Consonant Clusters

The syllable structure of Angika needs a detailed investigation. While some generalizations can be made based on limited data, a comprehensive analysis of Angika's phonotactics is necessary to determine the permissible syllable onsets, nuclei, and codas. This includes investigating the types of consonant clusters that are allowed in Angika and the restrictions on their combinations. A comparative study of Angika phonotactics with related languages can reveal patterns of shared features and unique characteristics. The analysis should also consider the impact of borrowing from other languages on Angika's syllable structure.

2.3. Phonological Processes: Assimilation, Dissimilation, and Other Changes

Phonological processes such as assimilation, dissimilation, metathesis, and deletion are likely to operate in Angika, as they are common features of Indo-Aryan languages. However, the specific processes that apply in Angika and their frequency of occurrence require detailed examination. This analysis should consider the interaction of phonological processes with morphological and syntactic structures. A corpus-based study of Angika's speech would provide valuable data for identifying and analyzing these processes. The analysis should also assess whether these processes vary across different Angika dialects.

3. Morphology of Angika: Word Formation and Grammatical Categories

The morphological system of Angika is another area where research is limited. While some studies have touched upon aspects of

Angika morphology, a comprehensive analysis is lacking. This includes a detailed study of inflectional morphology (noun and verb conjugation), The verb conjugation system of Angika needs thorough investigation, including the analysis of tense, and aspect, mood, and person/number agreement. The complexity of the verb system and the presence of any irregular verb forms should be analyzed. Derivational morphology (affixation and compounding) processes is needed, including the identification of the most common affixes and their semantic functions. The formation of compound words in Angika should also be examined, focusing on the types of compounds that are formed and the principles governing their construction. The productivity of different derivational processes should be assessed, and their contribution to the growth and evolution of the Angika lexicon should be examined. A comparative study with related languages like Maithili, Magahi, Awadhi, Bajjika and Bhojpuri could help to identify the unique features of Angika's morphological system and its historical development. The analysis should consider the impact of language contact on its morphological typology.

4. Syntax of Angika: Sentence Structure and Word Order

The syntactic structure of Angika requires a detailed investigation. While some basic observations about word order can be made based on limited data, a comprehensive analysis is needed to understand the full range of syntactic constructions in Angika. This includes a study of word order patterns, phrase structure rules, and clause-combining strategies. Comparative syntactic studies with related languages are also necessary to identify Angika's unique syntactic features and its historical development. The influence of language contact on Angika's syntax should also be considered.

4.1. Word Order: Basic Constituent Order and Variations

The basic word order of Angika needs to be determined through careful analysis of a substantial corpus of Angika sentences. This analysis should consider the order of subject, verb, and object, as well as the position of other sentence constituents. Any variations in word order depending on sentence type or pragmatic context should be noted. A comparison with other Indo-Aryan languages will help to establish the typological position of Angika concerning word order.

4.2. Phrase Structure: Noun Phrases, Verb Phrases and Prepositional Phrases

The internal structure of noun phrases, verb phrases, and prepositional phrases in Angika requires detailed analysis. This includes identifying the types of modifiers and complements that can occur within each phrase type and analyzing the hierarchical relationships between phrases. The analysis should consider the role of grammatical functions (e.g., subject, object, predicate) in determining phrase structure. A comparison with other Indo-Aryan languages will help to identify any unique features of Angika's phrase structure.

4.3. Clause Combining: Coordination, Subordination and Relative Clauses

The mechanisms by which clauses are combined in Angika need thorough investigation. This includes analyzing the strategies used for coordination (e.g., conjunctions, asyndetic coordination), subordination (e.g., complementizers, embedded clauses), and relative clauses. The syntactic features of these constructions and their semantic interpretations should be analyzed. A comparison with related languages will illuminate the similarities and differences in clause-combining strategies.

5. Lexicon of Angika: Vocabulary and Semantic Fields

The lexicon of Angika represents a rich source of information about its cultural and historical context. However, a comprehensive lexicographical study of Angika is needed to fully understand its vocabulary size, semantic fields, and the influence of language contact. This includes identifying the core vocabulary of Angika, as well as specialized terms used in specific domains. The semantic relationships between words and the organization of vocabulary into semantic fields require detailed analysis. The impact of borrowing from other languages on the Angika lexicon also needs to be assessed.

5.1. Vocabulary Size and Frequency: Core Vocabulary and Specialized Terms

Estimating the size of the Angika lexicon requires the compilation of a comprehensive wordlist, ideally based on a large corpus of Angika text and speech. This wordlist should include information on word frequency, allowing for the identification of core vocabulary items that are frequently used in everyday communication. Specialized terms used in specific domains (e.g., agriculture, technology, social interactions) should also be identified and analyzed. This will provide insights into the richness and diversity of Angika vocabulary.

5.2. Semantic Fields: Categorization of Vocabulary and Conceptual Organization

Analyzing the organization of Angika vocabulary into semantic fields requires a careful examination of the relationships between words. This involves grouping words together based on shared meaning and identifying the semantic relationships between different groups of words. The analysis should consider the cultural and cognitive aspects of lexical organization, exploring how the organization of vocabulary reflects the cultural knowledge and worldview of Angika speakers. This analysis can reveal valuable insights into the cultural and cognitive aspects of Angika.

5.3. Language Contact and Borrowing: Sources of Loanwords and their Integration

Identifying loanwords in the Angika lexicon requires comparing its vocabulary with those of neighboring languages. This involves identifying words of non-Angika origin and determining their source languages. The processes by which these loanwords have been integrated into the Angika lexicon should also be investigated. This includes analyzing the phonological, morphological, and semantic adaptations that loanwords have undergone. This analysis will provide insights into the history of language contact and its impact on the Angika lexicon.

6. Pragmatics and Sociolinguistics of Angika: Language Use in Social Contexts

The pragmatic and sociolinguistic aspects of Angika are largely unexplored, representing a significant gap in the current understanding of the language. Research is needed to investigate how language is used in different social contexts, reflecting social structures and power dynamics. This includes analyzing speech acts, discourse markers, and sociolinguistic variation in Angika. The impact of language contact on Angika's pragmatic and sociolinguistic features should also be considered.

6.1. Speech Acts: Direct and Indirect Speech, Politeness Strategies

Analyzing speech acts in Angika requires examining how speakers use language to perform actions such as requests, commands, apologies, and compliments. This includes distinguishing between direct and indirect speech acts and analyzing the linguistic strategies used to convey politeness. The analysis should consider the cultural norms that govern speech act performance in Angika-speaking communities. A comparative study with other Indo-Aryan languages could reveal the unique features of Angika's politeness system.

6.2. Discourse Markers: Turn-Taking, Topic Shifts and Conversational Structure

Discourse markers are linguistic elements that signal turn-taking, topic shifts, and other aspects of conversational structure. Analyzing discourse markers in Angika requires examining how they function in different conversational contexts. This includes investigating their role in indicating the speaker's stance, managing turn-taking, and signaling topic shifts. The analysis should consider the cultural norms that govern conversation in Angika-speaking communities.

6.3. Sociolinguistic Variation: Register, Style and Dialectal Differences in Use

Sociolinguistic variation in Angika refers to the different ways in which the language is used in different social contexts. This includes investigating register variation (e.g., formal vs. informal), style variation (e.g., narrative vs. descriptive), and dialectal differences in language use. The analysis should consider the social factors that contribute to this variation, such as age, gender, social class, and

education. This analysis will illuminate the social dynamics of Angika language use.

7. Conclusion: Summary of Findings and Future Research Directions

This review highlights the significant gap in existing linguistic research on Angika. While some studies have touched upon aspects of Angika's phonology, morphology, syntax, lexicon, language typology, field linguistics and sociolinguistics etc., a comprehensive and systematic study is lacking. Future research should focus on several key areas: developing a comprehensive descriptive grammar of Angika, conducting detailed comparative studies with related languages, and investigating the sociolinguistic aspects of Angika. This will contribute significantly to our understanding of this under-researched language and support efforts for its digitalization, documentation, preservation and promotion.

7.1. Synthesis of Findings: Key Insights into Angika Linguistic Structure

The available research on Angika suggests a language with features typical of the Eastern Indo-Aryan branch, but with unique characteristics that require further investigation. Its phonology appears to share similarities with related languages, but a detailed analysis of its phoneme inventory, phonotactics, and phonological processes is needed. Its morphology exhibits inflectional and derivational patterns, but a comprehensive description of its inflectional system (noun and verb conjugation) and derivational processes (affixation and compounding) is lacking. Its syntax needs further investigation to fully understand its word order, phrase structure, and clause-combining strategies. Its lexicon is largely unexplored, requiring a comprehensive lexicographical study to determine its vocabulary size, semantic fields, and the impact of language contact. Finally, its pragmatic and sociolinguistic aspects are largely unknown, requiring detailed analysis of speech acts, discourse markers, and sociolinguistic variation.

7.2. Limitations of Existing Research: Gaps in Knowledge and Methodological Issues

The main limitation of existing research on Angika is its limited scope and the lack of a comprehensive, systematic approach. Many studies are descriptive and anecdotal, lacking rigorous methodologies and detailed analyses. There is a lack of large-scale corpus-based studies that would provide a more robust foundation for linguistic analysis. The geographic coverage of existing studies is also limited, often focusing on specific dialects or regions, neglecting the diversity of Angika as a whole. The sociolinguistic context of Angika is largely unexplored, resulting in a lack of understanding of the language's social status, its vitality, and its role in the lives of its speakers.

7.3. Future Research Directions: Promising Avenues for Investigation

Several avenues for future research are suggested based on the identified gaps. A priority is the development of a comprehensive

descriptive grammar of Angika, encompassing its phonology, morphology, syntax, and lexicon. This should be based on a large and representative corpus of Angika data, collected using rigorous methodologies. Comparative studies are also needed to analyze Angika's relationship to other Eastern Indo-Aryan languages, examining its phylogenetic position and identifying its unique linguistic features. Sociolinguistic research is crucial to understanding the language's social status, its vitality, and the attitudes of its speakers toward their language. This research should investigate the language's use in different social contexts, and the impact of language contact on Angika's structure and use. Finally, research into the language's documentation and preservation is vital to ensure its continued use and transmission to future generations. This could involve the creation of dictionaries, grammars, and other linguistic resources, as well as the development of language learning materials and educational programs.

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LINGUISTIC ANALYSIS OF BLENDED WORDS FROM FACEBOOK

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ABSTRACT

The advent of social media has fundamentally altered our communication methods, with Facebook, boasting 2.9 billion active users each month, playing a significant role. This platform serves as a major stage where language continuously evolves to adapt to the nuances of online interaction. One intriguing phenomenon in this linguistic evolution is the merging of words. This involves fusing segments from two distinct words to forge entirely new expressions. Facebook's linguistic landscape is perpetually expanding and transforming. This research paper delves into the innovative use of language on Facebook, a dynamic social media platform where language is in a constant state of evolution. It investigates the phenomenon of word blending on Facebook by analysing the language used in comments and posts.

Keywords: Facebook, Linguistic landscape, Social media, Blending

1. Introduction

Linguistics is the academic discipline concerned with the study of language. Words, which represent the smallest components of language, form the building blocks of all languages. Morphology, a branch of linguistics, delves into the formation and internal structure of these words. It explores how words are constructed from sounds and how they serve to communicate meaning. The concept of 'morphology' was originally coined by Johann Wolfgang von Goethe, a German poet, novelist, playwright, and philosopher, to describe the study of shapes and forms in biology. In the context of language, morphology focuses on the formation and structural composition of words. Morphology is the analysis of how words are formed and structured. Morphology examines how words are constructed from sounds and how they convey meaning. Morphology and morphological typology, while related, focus on different aspects of

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language. Morphology, as described by Aronoff (2011), examines how words are formed and structured, analysing the internal components like prefixes, roots, and suffixes that create words such as "despondency." Morphological typology, on the other hand, looks at how these words are used to convey meaning and how they function within a language's lexicon, according to Lieber and Stekauer (2014). Thus, morphology delves into the composition of words, while morphological typology explores their communicative roles and contributions to vocabulary. Fromkin, Hyams, and Rodman (2011) liken morphology to dissecting a puzzle. By breaking down words into their constituent parts, we gain insight into how they are formed and identify the rules that govern their construction. Morphology helps us understand the internal structure of words and the principles that dictate their formation. Thus, the researcher delves into word blending on Facebook by examining the language used in comments and posts. Using various methods, the study aims to understand why and how these blended words are created. By exploring this linguistic phenomenon, the researchers seek to deepen our understanding of how language evolves within the Facebook community.

1.1 Words Formation Processes

The process of forming words, known as morphology, involves understanding morphemes and their combinations. Researchers have categorized word formation methods into compounding, truncation, blending, affixation, borrowing, conversion, acronyms, and coinage. This study draws from the ideas of Delahunty and Garvey (2010) and Plag (2003), focusing particularly on coinage due to the accessibility of digital texts and the significance of newly formed words specifically, to create new words by blending process. Blending involves creating new terms by merging parts of two different words, such as "glamping" (glamour+camping) or "hijacket" (hijab+jacket). These new words, called blends, retain aspects of both original words. The process involves selecting parts of each word and combining them to form a new word, like "gasohol" from gasoline and alcohol. Blending and compounding are similar processes, both involving merging, but blending also includes cutting. In summary, blending is the merging of two clipped words to create a single new word.

1.2 Blending Words of Facebook

Facebook, founded in 2004, revolutionized online communication and language use. By 2009, it boasted 400 million active users, becoming the leading social network. Researchers studying bilingual users on Facebook analysed status updates and comments, focusing on word blending and emoticon usage. Interviews explored the origins and reasons for blending words in English on the platform. With 900 million active users globally (excluding certain restricted regions), Facebook has become a ubiquitous part of online socializing, particularly among young adults aged 18 to 24. Studying these blends, it examines why and how people use these blended words in their communication taking into account these words by checking out posts,

comments, and hash tags to see how people create blended words. This helps to understand how social media and technology interact online. The goal is not just to study these words but to show how they reflect and shape online culture. Hopefully, it would be helpful to learn how to communicate in the digital world.

1.3 Methodology

According to Parse (2001), the goal of the qualitative descriptive approach is to investigate the issue of life events by thoroughly examining the phenomena. However, Miles, Huberman, and Saldaña (2013) clarify that a qualitative research method produces descriptive data in the form of written language. The author of this study examines how words are formed using information gleaned from Facebook stories, hash tags, and captions. The research focused on collecting data from participants' Facebook status updates and comments. Two main aspects were analyzed: the use of blending words and the use of emoticons or symbols. Online interviews were conducted to understand the word-formation process, particularly regarding blending words. Qualitative data was gathered from online discourse and evaluated for common patterns in blending words and their relevance to the research topics. Since the research relied solely on document analysis, qualitative examination was employed to analyze the data. The data collection involved collecting daily Facebook status updates posted by participants over a month. Content analysis was utilized to analyze and categorize the content of these updates, aiming to identify specific words, phrases, characters, or sentences. The analysis focused on classifying the findings into attributes of "Net speaks" created by users.

2. Analysis of Blending Words from Facebook

Facebook users utilize word blending to produce fascinating and inventive words that attract new connections. It has a significant impact on communication since it introduces new words for use on Facebook and expands one’s vocabulary. Some words of blending have been analyzed in this study which could be seen in the following examples-

- **Fluffnet**

The term "fluffnet" is a blend word that combines the words "internet" with "fluffy," most likely denoting a welcoming only ne community. This word has taken from the chat between two friends on facebook which is given below.



Use of "fluffnet" from Facebook

- **Happypop**

The term "happypop" was created by fusing the words "happy" and "pop," and it may refer to a happy, unexpected outburst. This word has taken from the post which was posted on facebook.

Examples of the uses of "happypop" from face book is given below-



Examples of "happypop"from Facebook

- **Sunbloom**

The word "sunbloom" is a compound word made up of the words "sun" and "bloom," and it probably refers to a vivid and bright flower that grows well in sunny environments. This word has taken from the post which was posted by user on facebook. Examples of the use of "Sunbloom" from face book is given below-



Examples of "sunbloom" from Facebook

- **Awesomepost**

The term "awesomepost" was created by fusing the words "awesome" and "post," and it may be used to characterize an extraordinary and noteworthy online update or post. Examples of the use of "awesomepost" from face book is given below-



Use of "awesomepost" from Facebook

- **Lovewishper**

"Lovewishper" is a compound word made up of "love," "wish," and "per," which could be shorthand for "person." It most likely refers to a true and deep wish from one individual to another. The word patterns and structures, along with the terms' probable meanings and context-specific applications, constitute the foundation for these

explanations. Examples of the use of "Lovewishper" from face book is given below-



Use of "Lovewishper" from Facebook

- **Chillax**

Chillax is the blending of the words- "chill" and "relax."The word "chill" refers to calming down or relaxing; it's frequently used colloquially to convey a carefree mood. "Relax" refers to a condition of ease or comfort by becoming less tense or strained. This word is taken from a post by user from facebook. Examples of the use of "Chillax"



Use of "Chillax" from Facebook

- **Whatsbuzzing**

Whatsbuzzing is a combination of "what's" and "buzzing."What's" is a shorthand for "what is," and it's used to pose a query. "Buzzing" describes a state of activity or excitement and is frequently used to characterize something that is popular or in style. This word is taken from a post by user from facebook. Examples of the use of "Whatsbuzzing" from facebook is given below:-



Use of "Buzzing" from Facebook

- **Televibes**

A fusion of "vibes" with "television". The term, "television" is used to describe the medium to disseminate audio-visual content. "Vibes" is an informal term that describes the emotional or atmospheric sensations created by anything. It is short for "vibrations." Example of the use of "Televibes" from facebook is given below-



Use of "Televibes" from Facebook

- **Fridayfeeling**

"Fridayfeeling", combines the words "Friday" and "feeling." "Friday" denotes the conclusion of the workweek and is linked to excitement for the next weekend."Feeling" describes an individual's emotional state or sensation. Examples of the use of "Fridayfeeling" from facebook is given below-



Use of "Fridayfeeling" from Facebook

- **Shortreels**

"Shortreels" is a combination of "short" and "reels."Short" refers to something having a short lifespan."Reels" are brief recordings or video snippets that are frequently connected to social media sites such as Facebook. Examples of the use of "Shortreels" from facebook is given below-



Use of "Shortreels" from Facebook

3. Findings and Discussion

Through a detailed descriptive analysis, it was revealed that users frequently merge words to form novel expressions such as "fluffnet," "lawhisper," "shortreels," and "peacepaint" in their interactions through conversations, hashtags, and comments. These blended words serve several purposes: they are fresh and engaging, facilitating seamless and effective communication; they convey thoughts clearly and succinctly; and they aid in creating memorable monikers. Our findings suggest that the practice of word blending on Facebook reflects individuals' quest for impactful and meaningful communication in the digital era, thereby enriching the linguistic landscape. In this way, this research study contributes to broader discussions surrounding digital communication, linguistic creativity, and the social digital era.

Facebook users have embraced a novel mode of communication known as word blending, in which two or more words are combined to form a new word. Facebook users' increasing popularity of this linguistic phenomenon is a reflection of their adaptability and ingenuity in online communication. Facebook users have blended phrases to depict a friendly and inviting online community, such as "Fluffnet" (fluffy + internet). Another illustration of a phrase that conveys a sudden rush of happiness is "Happypop" (happy + pop). One term for a bright and luminous flower that grows well in sunny conditions is "sunbloom" (sun + bloom). Additionally, Facebook users mix terms to represent their experiences on the platform. For example, "Lovewishper" (love + wish + per) combines the concepts of perseverance, love, and desires. "Chillax" is a trendy phrase that combines the words "chill" and "relax," encouraging users to unwind and take it easy. Facebook users' usage of word mixing illustrates how language is dynamic and always changing when it comes to online communication. This trend shows how consumers want clear, succinct communication and how they can express themselves creatively in a fast evolving internet space. It will be interesting to observe how word mixing affects our online discourse and communication style as language continues to adapt to new technology and social media 2

4. Conclusion

Plag (2003) states that blending is amalgamations of part of different terms becomes a new term. While, Delahunty and Garvey (2010) state that blending is a process of joining two separate words to create a single new word. Finally, the analysis of word mixing on Facebook sheds light on the dynamics of language usage and communication on the network. Several major findings have arisen from research into the occurrence, effect, and linguistic originality of portmanteau words. Blending has a big impact on Facebook users' communication, functioning as compact and expressive tools for conveying thoughts and sentiments. From "fernery" to "staycation," these blended phrases allow effective communication in the fast-paced

realm of social media. Furthermore, the platform's lively culture and its users' inclination for linguistic creativity are reflected in the prevalence of word blending. Users contribute to the development of a unique Facebook lexicon that changes in reaction to new trends and societal shifts as they interact with and embrace these new concepts. The approach also emphasizes how word blending has larger consequences for the evolution of language, showing how these linguistic processes both reflect and impact changes in society. We may learn a lot about how language is changing in the digital era by observing the patent trends of word blending on Facebook. Looking ahead, future research into word blending on Facebook might look into longitudinal trends, cross-cultural variances, and the intersection of linguistic inventiveness with other aspects of online communication. By continuing to research and evaluate the dynamics of word blending on social media platforms, we can gain a better grasp of language evolution in the digital age.

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A RHETORICAL ANALYSIS OF SPEECHES IN INDIAN ELECTION CAMPAIGNS

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ABSTRACT

Understanding the role of rhetoric in election campaigns is essential for several reasons. Firstly, it provides insights into how political leaders craft their messages to engage and mobilize voters. Secondly, it sheds light on the ways in which language is used to frame political issues and shape public discourse. Finally, it highlights the importance of critical media literacy among voters, enabling them to better analyse and interpret the messages they receive during election campaigns. This paper examines the rhetorical strategies employed in election campaign speeches by political leaders in contemporary India, focusing on how these techniques influence voter perception and behaviour. By conducting a detailed rhetorical analysis of speeches from various political parties and leaders during recent Lok Sabha election, the study identifies key rhetorical devices and persuasive tactics used to engage and mobilize the electorate. Various themes are explored to understand their prevalence and impact within the political discourse. Additionally, the research evaluates the effectiveness of these rhetorical strategies in shaping public opinion and electoral outcomes. By bridging the gap between rhetoric and political action, this study provides insights into the role of persuasive communication in Indian democracy, highlighting the power of language in shaping political realities. The findings contribute to a deeper understanding of political rhetoric's function in elections and its broader implications for democratic engagement in India.

Keywords: Rhetorical Analysis, Political Discourse Analysis, Campaign Speeches, Persuasive Communication

1. Introduction

In democratic societies, election campaigns are crucial moments where political rhetoric becomes a powerful tool for persuasion. In India, the world's largest democracy, election speeches are not merely a platform for policy dissemination but are also crafted as persuasive tools designed to resonate with a diverse electorate. The complexity of India's social fabric, characterized by myriad languages, cultures, and

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socioeconomic backgrounds, demands that political leaders employ a sophisticated array of rhetorical strategies to effectively communicate their messages and influence voter behaviour. Persuasive rhetoric in Indian election campaigns draws heavily on classical rhetorical principles, particularly Aristotle's concepts of ethos, pathos, and logos. These principles form the bedrock of political speech-making, enabling politicians to establish credibility, evoke emotional responses, and present logical arguments. Beyond these classical elements, modern political communication in India incorporates a variety of rhetorical devices, including metaphors, symbolism, repetition, and narrative techniques. These devices are tailored to address both regional and national concerns, reflecting the unique dynamics of Indian politics.

The Lok Sabha elections of 2024 were a significant political event in India. These elections were held across all 543 parliamentary constituencies and took place in seven phases. Major political parties, including the Bharatiya Janata Party (BJP), the Indian National Congress (INC), and various regional parties, participated actively. The outcome of these elections decided the next Prime Minister and the ruling government. In Lok Sabha election campaigns in 2024, Prime Minister Modi addressed 173 rallies and gave over 80 interviews across 22 states and Union Territories between March 31 and May 18. Rahul Gandhi (INC), Modi's fiercest opponent and Congress's star campaigner addressed 60 rallies and corner meetings across 16 states and Union Territories in this period.

This paper seeks to analyse the rhetorical strategies employed in the speeches of key Indian political figures during Lok Sabha election campaigns 2024. By examining how politicians craft their messages to persuade and mobilize voters, we can gain a deeper understanding of the role of rhetoric in shaping political outcomes in India. The study focuses on the use of ethos, pathos, and logos, along with other rhetorical devices, to reveal how political leaders navigate the complex landscape of Indian elections. Through this analysis, we aim to illuminate the intricate ways in which persuasive rhetoric influences voter perceptions and behaviour, ultimately shaping the democratic process in India.

2. Research Question

The research represented by this paper intended to answer the following questions:

i. How do Indian political leaders use rhetorical appeals (ethos, pathos, logos) to connect with diverse voter demographics during election campaigns?

ii. How does the rhetorical style of political speeches differ across various parties in India, and what does this reveal about their strategies to appeal to voters?

iii. What are the most common rhetorical devices (repetition, parallelism, rhetorical questions, alliteration, and anaphora) used by

Indian politicians during election campaigns, and how do they contribute to the persuasiveness of their speeches?

iv. How do Indian political leaders balance emotional appeals with logical arguments in their speeches to persuade undecided voters?

3. Literature Review

3.1 Politicians and Rhetoric: The Persuasive Power of Metaphor by Charteris-Black, J. (2011)

Jonathan Charteris-Black's *Politicians and Rhetoric: The Persuasive Power of Metaphor* (2011) is a foundational text that explores the pivotal role metaphor plays in political discourse. By examining the rhetorical strategies of prominent political figures, Charteris-Black provides an insightful analysis of how politicians use metaphors to influence, persuade, and engage with their audiences. This work is part of a broader interdisciplinary research area combining linguistics, political science, and communication studies, with a focus on cognitive linguistics and metaphor theory.

3.1. Theoretical Framework

Charteris-Black's work is grounded in the conceptual metaphor theory pioneered by Lakoff and Johnson (1980), which posits that metaphors shape our perception and understanding by mapping one conceptual domain onto another. However, Charteris-Black goes beyond this cognitive dimension to include rhetorical and critical discourse analysis (CDA), arguing that metaphors in political rhetoric not only shape cognition but are also carefully chosen tools of persuasion. By integrating CDA, Charteris-Black analyses the political, social, and ideological implications of metaphor use, demonstrating how metaphors can reinforce power relations and influence voter perceptions. Charteris-Black emphasizes the dual function of metaphors: their cognitive role in framing concepts and their persuasive role in eliciting emotional responses. He positions metaphor as a key mechanism through which politicians create narratives that resonate with the values, fears, and hopes of their audiences. This theoretical expansion beyond purely cognitive approaches marks a significant contribution to metaphor studies.

3.2. Methodology

Charteris-Black employs a qualitative approach to analyse speeches by leading political figures such as Winston Churchill, Margaret Thatcher, Tony Blair, and Barack Obama. His method involves identifying metaphors and analysing their frequency, context, and rhetorical impact. By examining how different metaphors are deployed across various political contexts, he demonstrates the versatility of metaphor in addressing a wide range of political issues, from war and peace to economic crises. The book uses a discourse-historical approach to trace how certain metaphorical frames become embedded in political narratives over time. For instance, Charteris-

Black examines how metaphors of battle and struggle have been historically used to justify military interventions and how metaphors of the "journey" or "progress" are often invoked in times of reform or crisis. By contextualizing these metaphors within specific historical and political moments, he highlights how they not only reflect but also shape public opinion. One of the central arguments in *Politicians and Rhetoric* is that successful political communication depends on a politician's ability to harness metaphor to convey complex ideas in relatable terms. Charteris-Black demonstrates that metaphors are not neutral or benign; they are ideologically loaded and can frame issues in ways that favour certain interpretations or policies. For example, the use of war metaphors (e.g., "the war on terror") often serves to create a sense of urgency and moral clarity, which can be used to rally public support for controversial policies.

The book also reveals the emotional appeal of metaphors. Charteris-Black discusses how metaphors of family, nationhood, and morality are frequently used to create emotional bonds between politicians and voters. For instance, Barack Obama's use of the "journey" metaphor in his 2008 campaign tapped into a collective sense of hope and progress, helping him connect with voters on an emotional level. Charteris-Black also highlights the importance of ethos, or the credibility and character of the speaker, in conjunction with metaphor. He argues that metaphors must align with a politician's public persona and moral framework to be effective. For example, Winston Churchill's use of battle metaphors during World War II resonated because of his image as a resolute and steadfast leader.

3.3. Elections in India: An Overview by S. Kumar (2013)

S. Kumar's *Elections in India: An Overview* (2013), published by the Election Commission of India, provides a comprehensive account of the electoral processes, historical context, and structural organization of elections in the world's largest democracy. The work is an authoritative guide, presenting both the historical evolution and operational details of Indian elections. Kumar's work is especially valuable for its insider perspective, given the Election Commission's role as the regulatory authority overseeing the conduct of elections. Kumar does not shy away from discussing the persistent challenges in Indian elections, including issues related to political corruption, vote-buying, communal tensions, and violence. The text critically analyses reforms initiated to curb these issues, such as the implementation of stricter guidelines for political party funding, voter education initiatives, and measures to ensure security during elections. Moreover, Kumar advocates for continuous reforms to adapt to evolving challenges, suggesting that electoral integrity in India requires on-going vigilance and institutional innovations. Kumar's overview provides a multifaceted understanding of elections in India, balancing historical insights with an examination of contemporary electoral reforms and challenges. His analysis is both descriptive and prescriptive, offering suggestions for the future of Indian elections. The author's emphasis on

the role of the Election Commission as a guardian of democracy is particularly notable, positioning the institution as central to the health of India's democratic process. Overall, *Elections in India: An Overview* is a critical resource for scholars, policymakers, and anyone interested in understanding the complexities of electoral democracy in India.

3.4. On Rhetoric: A Theory of Civic Discourse (2007) by Aristotle

Aristotle's *On Rhetoric* is one of the foundational texts in the study of rhetoric and civic discourse, emphasizing the role of persuasion in public life and the mechanisms through which it operates. First composed in the 4th century BCE and subsequently revisited through numerous translations and commentaries, the 2007 Oxford University Press edition provides a modern take on Aristotle's timeless insights. This review explores key themes, the relevance of the work in contemporary rhetorical theory, and its enduring impact on various fields.

3.5. Core Concepts of Aristotle's Rhetoric

Aristotle divides rhetoric into three distinct categories: **deliberative, judicial,** and **epideictic**. These correspond to political, legal, and ceremonial speech respectively. Each of these rhetorical forms has different aims. Deliberative rhetoric focuses on future action, urging or dissuading a course of action, whereas judicial rhetoric concerns itself with past actions, particularly issues of justice or injustice. Epideictic rhetoric, meanwhile, emphasizes praise or blame in ceremonial settings. The division helps clarify how different situations and purposes necessitate distinct rhetorical approaches.

In terms of persuasive appeals, Aristotle introduces the well-known triad: **ethos (credibility), pathos (emotional appeal),** and **logos (logical argument).** These appeals, he argues, are fundamental to persuasion. Ethos refers to the speaker's character and trustworthiness, which establishes the authority to speak on a subject. Pathos deals with the audience's emotions, shaping their response by eliciting feelings aligned with the speaker's message. Logos involves the logical structuring of the argument, relying on reason and evidence to persuade the audience.

3.6. Importance in Civic Discourse

A significant aspect of Aristotle's work is its focus on the civic role of rhetoric. He contends that rhetoric is an essential tool for participation in democratic life, enabling citizens to debate public issues, deliberate on policies, and render judgments in courts. This democratic function situates rhetoric as not merely a tool of persuasion but as integral to the functioning of civic society. Aristotle's emphasis on rhetoric as a means of engaging in public discourse reflects the value he places on participatory governance.

Aristotle's rhetoric theory is also deeply connected to his ethical and philosophical views, particularly his concept of *telos* (end or

purpose) and the pursuit of the common good. By promoting civic discourse that seeks the welfare of the community, Aristotle ties rhetoric to ethical considerations, thereby framing persuasion not as manipulation but as a tool to guide people toward wise decision-making.

3.7. Modern Interpretations and Relevance

The 2007 edition, with its updated translations and scholarly commentary, provides new ways of interpreting Aristotle's text in light of contemporary rhetorical studies. Scholars have debated how Aristotle's insights can be applied to modern forms of communication, such as media discourse, political campaigning, and even digital platforms. The flexibility of Aristotle's framework allows for its adaptation to various contexts, particularly in analyzing persuasive techniques in today's world.

Many modern rhetoricians appreciate Aristotle's recognition that rhetoric is context-bound—persuasion varies depending on the audience, situation, and purpose. This adaptability makes his theories applicable to today's increasingly fragmented and complex communicative environments. For instance, in the age of social media, Aristotle's concept of ethos is more relevant than ever, as credibility and authority are continually negotiated in public discourse.

3.8. Conclusion

Aristotle's *On Rhetoric* remains a cornerstone in the study of persuasion, public discourse, and civic engagement. The 2007 edition by Oxford University Press provides readers with a detailed and accessible version of this classic text, allowing it to continue informing both rhetorical theory and practice. While not without its limitations, Aristotle's work offers timeless insights into the nature of communication, the role of rhetoric in democratic life, and the ethical dimensions of persuasion. Its relevance in contemporary settings—from politics to digital media—ensures that Aristotle's exploration of rhetoric will continue to be studied and applied across disciplines.

4. Methodology

This study employs qualitative content analysis to examine speeches from prominent Indian politicians during recent 2024 Lok Sabha election campaigns. Speeches were selected from rallies of BJP and INC, two major political parties of India to provide a comprehensive overview. The analysis focuses on identifying and categorizing rhetorical strategies, with a particular emphasis on ethos, pathos, and logos.

The literature is clear on the power dynamics presented in this paper. Cook (2011) uses Foucault's argument that power is manifested in (political) discourse. When something or someone can manipulate discourse, they can manipulate where and through which mechanism power is manifested. This is because states no longer have a monopoly

on power. The speeches have been analysed within the framework of the research, as well as the social and communicative situation where and when they were created, the aims and findings determine the fact that this research belongs to the field of political discourse analysis. Political linguistics itself forms two approaches to the analysis of political discourse. A renowned contributor to this area, Sheigal (2004) describes the descriptive approach for the needs of political linguistics as one which roots in "the classical methodology of rhetorical analysis of public speaking represented by the works of Aristotle, Cicero, and Quintilian. In modern linguistics, one aspect of the descriptive approach is related to the study of the linguistic behaviour of politicians, linguistic means, rhetorical devices and manipulative strategies used by politicians in order to persuade". The method of critical discourse analysis "would mean that critical-political discourse analysis deals especially with the reproduction of political power, power abuse or domination through political discourse, including the various forms of resistance or counter-power against such forms of discursive dominance. In particular such an analysis deals with the discursive conditions and consequences of social and political inequality that result from such domination (Fairclough, 1995; van Dijk, 1993).

5. Analysis and Discussion

The use of ethos, pathos, and logos is central to the effectiveness of political speeches. These three rhetorical appeals—originally conceptualized by Aristotle—serve as the foundation for persuasive communication. In political contexts, these appeals are strategically employed to influence public opinion, garner support, and establish the speaker's credibility. Let's explore each in detail:

5.1. Ethos (Credibility and Character)

Ethos refers to the ethical appeal or the credibility of the speaker. In political speeches, ethos is crucial because it establishes the trustworthiness and authority of the speaker. If the audience believes in the speaker's character, they are more likely to be persuaded by their arguments.

5.2. Ways Ethos is Used in Political Speeches

- Authority and Expertise: Politicians often highlight their experience, qualifications, or past achievements to establish authority. For example, a candidate might refer to their tenure in office, legislative successes, or professional background to demonstrate competence.
- Moral Integrity: Politicians build ethos by portraying themselves as morally upright and aligned with the values of the audience. They might emphasize their honesty, commitment to justice, or dedication to public service. A politician who is perceived as ethical and trustworthy is more likely to gain the public's confidence.

- Connection with the Audience: Politicians use ethos to establish a connection with the audience by presenting themselves as relatable or sharing similar values and experiences. For instance, a politician might emphasize their humble beginnings or their understanding of common people's struggles to create a bond with the electorate.
- Use of Testimonials: Sometimes, politicians enhance their ethos by being endorsed by respected figures or organizations. Endorsements from trusted community leaders, celebrities, or influential groups can bolster a politician's credibility.
- Example in Political Speeches: A politician might say, "As someone who has served this community for over 20 years, I understand the challenges we face. My record shows that I have consistently fought for your rights, and I promise to continue doing so with integrity and dedication."

5.3. Pathos (Emotional Appeal)

Pathos involves appealing to the emotions of the audience. In political speeches, pathos is used to evoke feelings that resonate with the audience's values, fears, hopes, or desires. Emotional appeal can be a powerful tool in persuading the audience, especially in creating a strong connection to the issues at hand.

5.4. Ways Pathos is Used in Political Speeches

- Storytelling: Politicians often use personal anecdotes or narratives that evoke empathy or pride. By telling stories that illustrate the struggles or successes of ordinary people, politicians can make their messages more relatable and impactful.
- Appeal to Values: Politicians appeal to emotions by aligning their messages with the audience's core values, such as freedom, justice, or family. By framing their policies as a defence or promotion of these values, they can generate strong emotional support.
- Evoking Fear or Hope: Fear and hope are powerful motivators in politics. A politician might warn about the dangers of a rival's policies to instil fear, or they might present a vision of a brighter future to inspire hope. Both strategies aim to move the audience to action.
- Use of Symbolism: Emotive symbols, such as national flags, historical references, or patriotic music, are often employed in speeches to evoke a sense of unity, pride, or nostalgia. These symbols can reinforce the emotional appeal of the speech.
- Example in Political Speeches: A politician might say, "Imagine a future where every child in our nation has access to quality education, where no family has to choose between healthcare and putting food on the table. This is the future we can build together-one filled with hope and opportunity."

5.5. Logos (Logical Appeal)

Logos refers to the logical appeal or the use of reason and evidence to support an argument. In political speeches, logos is used to convince the audience through rational argumentation, presenting clear evidence, facts, and logical reasoning.

Ways Logos is used in Political Speeches

- Use of Facts and Statistics: Politicians often cite data, statistics, and empirical evidence to support their claims. For example, a politician might reference economic data, crime rates, or employment figures to justify their policy proposals.
- Structured Arguments: Politicians use logical reasoning to structure their arguments in a clear and coherent manner. They often present problems, followed by solutions, and explain the cause-and-effect relationships between them.
- Citing Research and Expert Opinions: To strengthen their arguments, politicians might refer to studies, reports, or expert opinions. This reliance on authoritative sources can make their arguments more convincing and credible.
- Comparative Analysis: Politicians often compare their policies or track records with those of their opponents. By logically contrasting the outcomes of different approaches, they aim to demonstrate the superiority of their own positions.
- Example in Political Speeches: A politician might say, “Over the past decade, our state has seen a 20% increase in employment due to our investment in green energy. If we continue on this path, we can reduce our carbon footprint by 50% in the next five years while creating thousands of new jobs.”

5.6. Interplay Between Ethos, Pathos, and Logos

In effective political speeches, these three appeals are often used in combination. A politician might start by establishing ethos, and then use logos to present a rational argument, and finally, employ pathos to leave a lasting emotional impact. The balance and interplay of these appeals can significantly influence the persuasiveness of a speech.

For instance, a speech might begin by establishing the speaker's credibility (ethos), move on to present a well-reasoned policy proposal supported by data (logos), and conclude by appealing to the audience's hopes for the future (pathos). This holistic approach ensures that the message resonates intellectually, emotionally, and ethically with the audience.

5.7. Metaphors and Symbolism

Metaphors and symbolism play a significant role in Indian political rhetoric. Prime Minister Modi Ji’s references to India as a "mother" and his use of religious symbolism resonate deeply with many voters. On the other hand, Arvind Kejriwal's use of the "aam aadmi" (common man) metaphor underscores his party's focus on ordinary citizens' concerns.

5.8. Repetition and Parallelism

Repetition and parallelism are used to reinforce key messages and make speeches more memorable PM. Modi's repeated use of slogans like "Sabka Saath, Sabka Vikas" exemplifies this strategy. Similarly, Rahul Gandhi's speeches often feature repeated calls for unity and inclusivity.

6. Data (Speech) Analysis

6.1. Election Campaign Activity

6.1.1. Narendra Modi's Campaign (Key Highlights)

- PM Modi addressed double the number of election events compared to Rahul Gandhi during the five phases of the Lok Sabha elections.
- PM Modi held 120 rallies across 22 states and Union Territories, with a strong focus on Uttar Pradesh, West Bengal, and Maharashtra.
- His campaign themes revolved around nationalism, security, development, Ram Mandir, and accusations of opposition "appeasement politics".
- Modi Ji used divisive rhetoric, accusing the Congress of favouring Muslims over Hindus.
- Modi Ji claimed Congress was supporting Muslims in a "vote jihad" to take over India, contrasting it with "Ram Rajya" an idealized Hindu society.
- One of the defining features of PM Modi's rhetoric is his emphasis on national security and India's global stature. At a rally in Uttar Pradesh, Modi highlighted his government's strong response to external threats, particularly focusing on actions against terrorism:

  > *"We carried out surgical strikes, and today, no one dares to challenge India. We have given a befitting reply to terrorists and those who harbour them. The BJP's government is a strong government that puts India's safety first."*

- PM Modi has consistently focused on his government's development agenda, using the theme of *"Vikas"* (development). In a rally in Maharashtra, he spoke about infrastructure projects, including highways, railways, and new airports:

  > *"Under the BJP, India is witnessing unprecedented infrastructure growth—new roads, metro lines, airports, and highways are being built at record speeds. We are making India a 21st-century superpower with the development agenda at its core."*

- Modi Ji often uses his speeches to defend his government's economic reforms and initiatives, such as *Atmanirbhar Bharat*

(self-reliant India) and the *Production Linked Incentive* (PLI) schemes to boost manufacturing. At a rally in Tamil Nadu, he said:

> *"India is becoming the world's manufacturing hub. From electronics to defence, we are building industries that will provide jobs to millions. The BJP government has put the economy on a path of high growth."*

- In another speech in Gujarat, he contrasted his government's economic management with that of the Congress party:

  > *"The Congress left India's economy in a mess, and it took years of reforms to bring it back on track. Today, despite global challenges, India is the fastest-growing major economy in the world."*

- PM Modi often emphasizes his government's social welfare programs, aimed at the poor and marginalized. At a rally in Madhya Pradesh, he spoke about the success of the *Ayushman Bharat* scheme, which provides health insurance to low-income families:

  > *"Under Ayushman Bharat, crores of Indians have received free medical treatment. We are providing dignity and security to the poor, ensuring that no family has to suffer due to the cost of healthcare."*

- Modi's speeches frequently targets the Congress party and other opposition parties, often portraying them as corrupt and ineffective. In a rally in Karnataka, he referred to the Congress as a "party of dynasts":

  > *"For Congress, politics is a family business. For them, power is an inheritance, not a responsibility. The BJP, on the other hand, works for the nation, not for one family."*

- In several speeches, Modi has also accused the opposition of stalling progress and dividing the country along caste and religious lines. In a rally in Bihar, he said:

  "While the BJP is working for 'Sabka Saath, Sabka Vikas,' the opposition is playing politics of caste and religion. They want to divide the country, but we will unite it with development."

- PM Modi regularly highlights India's rising stature on the global stage, often attributing it to his government's foreign policy. In a rally in Delhi, he said:

  "India's voice is now heard in the G20, at the UN, and on every global platform. The world looks at India as a leader, and this has been possible because of the BJP government's decisive leadership."

- In some regions, particularly in northern India, Modi Ji invokes themes of cultural nationalism, connecting with the Hindu

majority. In a speech in Uttar Pradesh, he mentioned the construction of the Ram Mandir in Ayodhya:

"For years, the Congress tried to stop the construction of the Ram Mandir, but today, it stands as a symbol of our faith and culture. This is the victory of the people's will."

- PM Modi claimed in a TV interview that Mahatma Gandhi was not widely known outside India until Richard Attenborough's 1982 film Gandhi. He attributed this lack of global recognition to previous Congress governments, despite figures like Nelson Mandela and Martin Luther King Jr. acknowledging Gandhi's influence on their activism.

6.1.2. Rahul Gandhi's Campaign (Key Highlights)

- Rahul Gandhi Ji held 60 rallies in 16 states and territories, with a focus on Southern India (Kerala, Karnataka).
- He emphasized social justice, demanding a caste-based census and focusing on unemployment, farmer debts, and the rights of marginalized groups.
- He criticized Modi's ties with industrialists like Adani and Ambani.
- In a rally in Rajasthan, Rahul Gandhi accused Prime Minister Narendra Modi of working for a few select industrialists. He said:

"This government is not for the common man. It is a government for Adani, Ambani, and a few others who are close to the Prime Minister. Modi ji is using public institutions to benefit these industrialists, while small businesses, farmers, and laborers suffer."

- In another speech in Madhya Pradesh, he remarked:

"The BJP government talks of 'Achhe Din,' but where are the jobs? Where is the relief for farmers? Modi ji talks big, but his promises remain unfulfilled."

- At a rally in Uttar Pradesh, Rahul Gandhi highlighted the growing economic disparity, saying:

"Under Modi ji's rule, the rich have become richer, and the poor are getting poorer. Small businesses are shutting down, farmers are struggling, and the youth are unemployed. Our fight is to create an economy that works for everyone, not just the top 1%."

- He has also addressed the issue of rising inflation:

"Prices of essential goods like cooking oil, vegetables, and petrol are skyrocketing. The BJP government has failed to control inflation, leaving the common man to suffer."

- At a rally in Karnataka, he said:

"We will not let them divide India on the basis of caste, religion, or region. India is one, and Congress is the party that will unite, not divide."

- In Kerala, Rahul Gandhi emphasized the Congress party's commitment to secularism and unity, stating:

  "India belongs to everyone—Hindus, Muslims, Christians, Sikhs, Dalits, tribals. The BJP's politics of division is dangerous. We must fight against hatred and work towards unity and brotherhood. Love is our biggest weapon against hate."

- In Bihar, addressing a youth rally, Rahul Gandhi criticized the BJP's failure to create jobs:

  "Modi ji promised 2 crore jobs every year. Where are the jobs? Our young people are talented, but they don't have opportunities. The Congress will prioritize job creation and bring policies that will provide employment to every Indian youth."

- He also highlighted the challenges faced by the educated youth:

  "Millions of young people in India are educated but jobless. This is not just an economic problem; it's a social crisis. Our government will bring industries back on track and create millions of jobs."

- During a rally in Delhi, Gandhi emphasized the need to protect democratic institutions:

  "Modi ji and the BJP are attacking our democratic institutions. The media is not free, the judiciary is under pressure, and even the Election Commission is being influenced. We must protect these institutions to preserve democracy in India."

- In a rally in Maharashtra, he said:

  "They are destroying the very fabric of our democracy. The Congress party will restore the independence of institutions and ensure that the voices of the people are heard."

- In a rally in Uttar Pradesh, he spoke about the importance of a free press and judiciary:

  "Under Modi ji, media houses are scared to speak the truth, and the judiciary is being influenced. This is not democracy. A free press and an independent judiciary are the cornerstones of our Constitution, and we will fight to protect them."

- At a rally in Punjab, Gandhi accused the BJP of undermining parliamentary procedures:

  "Modi ji does not believe in debate or discussion. They pass laws in Parliament without consulting the opposition, without listening to the people. We will restore the dignity of Parliament and make sure that laws are made through consensus, not dictatorship."

- Rahul Gandhi has also focused on women's empowerment, particularly in his speeches in southern states like Tamil Nadu and Kerala:

  "India cannot progress unless its women are empowered. The Congress party will ensure 33% reservation for women in Parliament and state assemblies. We will also work on improving safety for women in public spaces and increasing job opportunities for women across sectors."

- In Goa, he brought up environmental issues and the need for sustainable development:

  "The BJP government is selling our natural resources to corporations, destroying our forests, rivers, and coastline. Congress believes in development, but it must be sustainable. We will protect the environment for future generations while creating jobs in green industries."

- In Madhya Pradesh, Rahul Gandhi addressed the shortcomings in healthcare and education:

  "The BJP government is spending billions on statues and bullet trains, but our schools and hospitals are in shambles. Congress will prioritize healthcare and education, and ensure that every Indian has access to quality services."

6.2. Election Themes and Rhetoric

6.2.1.PM Modi's Rhetoric: Some of the themes highlighted by PM Modi are:

- Modi held *120 rallies* across *22 states and Union Territories*, with a focus on key states like Uttar Pradesh, West Bengal, and Maharashtra. His campaign was far more extensive compared to opposition leaders, notably addressing double the number of election events as compared to Rahul Gandhi.

- National security was a key theme, with Modi frequently referencing *surgical strikes* and the government's strong stance against terrorism.

- Modi consistently highlighted his government's infrastructure projects, including new roads, railways, airports, and metro lines: *"We are making India a 21st-century superpower with development at its core."*

- Modi emphasized the success of initiatives like *Ayushman Bharat*, which provided health insurance to millions of low-income families: *"Crores of Indians have received free medical treatment."*

- Modi accused the Congress party of dynastic politics, corruption, and *appeasement* of the Muslim community: *"For Congress, politics is a family business."* And *"Congress wants to divide the*

country through caste and religion, while we unite it with development."

- Modi invoked Hindu cultural symbols, particularly the *Ram Mandir* in Ayodhya, contrasting his government's support for the temple's construction with Congress's alleged opposition: *"The Ram Mandir stands as a symbol of our faith and culture."*
- Modi regularly highlighted India's growing global influence under BJP leadership, citing platforms like the *G20* and *UN* as examples of India's rising status on the world stage: *"India's voice is heard on every global platform."*

6.2.2.Rahul Gandhi's Rhetoric

Some of the key issues raised by Rahul Ji are as under:

- Gandhi has consistently criticized Prime Minister Narendra Modi and the BJP government for their handling of issues like unemployment, inflation, and crony capitalism. His speeches often portray the BJP as favouring a select few wealthy individuals while neglecting the common man, farmers, and the marginalized.
- Rahul Gandhi's rhetoric focuses on India's growing economic disparity. He speaks about the struggles of the middle class, small businesses, and farmers, blaming the BJP for policies like demonetization and GST, which he argues have harmed the economy. He often promises policies that would alleviate economic hardship, such as loan waivers for farmers or support for small industries.
- Another strong thread in Gandhi's speeches is the appeal for religious and social harmony. He positions the Congress party as a defender of India's secular fabric, contrasting it with the BJP's perceived divisive policies. Gandhi frequently invokes themes of love, unity, and inclusion to counter what he frames as the BJP's politics of hate.
- Gandhi's rhetoric often reflects concerns about the erosion of democratic institutions under BJP rule. He accuses the government of undermining the judiciary, media, and Election Commission. This aspect of his speeches serves as a call to protect the country's democratic values and the rule of law.

7. Findings

Evaluation of 2024 election rhetoric based on the research questions is as follows:

7.1. Narendra Modi (Star campaigner of BJP)

7.1.1. How do Indian political leaders use rhetorical appeals (ethos, pathos, logos) to connect with diverse voter demographics during election campaigns?

- **Ethos (Credibility):** Modi frequently establishes credibility by emphasizing his personal journey from a humble background (tea-seller to Prime Minister); reinforcing the idea that he is a leader of and for the people. He also uses his government's achievements, like surgical strikes and infrastructure development, to enhance his ethos as a strong and effective leader. This resonates with voters who seek a capable and credible figurehead.
- **Pathos (Emotion):** Modi's speeches often evoke strong emotional responses, particularly through *nationalistic* rhetoric, such as references to Ram Mandir and India's security, which stirs pride among the Hindu majority. He also employs pathos when discussing social welfare programs aimed at the poor, evoking feelings of gratitude and hope among marginalized communities.
- **Logos (Logic):** While emotional appeals dominate, Modi uses logical appeals when discussing India's economic growth, infrastructure projects, and foreign policy success. These arguments provide voters with tangible evidence of progress under his government, especially middle-class and aspirational voters who prioritize development.

7.1.2. How does the rhetorical style of political speeches differ across various parties in India, and what does this reveal about their strategies to appeal to voters?

- Modi's rhetorical style tends to be *aggressive* and *nationalistic*, heavily focused on *security*, *development*, and *cultural nationalism*. This approach aims to unify the Hindu majority and project strength. In contrast, Congress leaders, like Rahul Gandhi, often use a more *conciliatory* and *issue-based* approach, focusing on *inclusivity*, *social justice*, and *anti-corruption* themes. Modi's rhetoric reveals a strategy of rallying nationalist sentiments and positioning himself as a protector of India's culture and sovereignty.
- BJP's reliance on religious and nationalistic rhetoric contrasts with Congress's efforts to appeal to *minorities* and *lower-income groups* through promises of economic reforms and welfare policies. This difference highlights how the BJP uses divisive rheto0loric to consolidate its base, while Congress adopts a broader, more inclusive message.

7.1.3. What are the most common rhetorical devices (repetition, parallelism, rhetorical questions, alliteration, and anaphora) used by Indian politicians during election campaigns, and how do they contribute to the persuasiveness of their speeches?

- Repetition: PM Modi frequently uses repetition to emphasize key points, such as "Vikas, Vikas, Vikas" (Development, Development, Development). This constant reiteration reinforces his development agenda and makes the message more memorable for the audience.

- Anaphora: He often uses anaphora in his speeches, such as the repeated use of *"For years, the Congress tried to..."*, to highlight Congress's perceived failures, making his accusations more forceful and persuasive.
- Rhetorical Questions: Modi employs rhetorical questions to engage the audience and provoke thought. For example, *"Can we trust Congress with our national security?"* This technique subtly leads the audience to the conclusion that his party is the only trustworthy option.
- Alliteration and Parallelism: Modi uses alliteration and parallelism to enhance the rhythm of his speeches, making them more impactful and memorable. For instance, in his slogan *"Sabka Saath, Sabka Vikas"*, the parallel structure conveys inclusivity and development for all.
- These devices help create emotional engagement, clarity, and emphasis, which increase the persuasiveness of his speeches.

7.1.4. How do Indian political leaders balance emotional appeals with logical arguments in their speeches to persuade undecided voters?

- Modi strategically blends emotional appeals with logical arguments. His references to *Ram Mandir* and national security appeal emotionally to the Hindu majority, evoking pride and a sense of identity. Meanwhile, his discussions about *infrastructure projects*, *economic reforms*, and *foreign policy* provide a logical framework that appeals to middle-class and undecided voters who prioritize tangible progress and stability.
- For undecided voters, especially those on the fence due to economic or security concerns, PM Modi balances his emotional appeals to national pride with logical discussions on *India's economic growth* and *global stature*. This mix allows him to connect with both emotional and rational voters, ensuring broader appeal across demographics.

7.2. Rahul Gandhi (Star campaigner of INC)

7.2.1. How do Indian political leaders use rhetorical appeals (ethos, pathos, logos) to connect with diverse voter demographics during election campaigns?

- **Ethos (Credibility):** Rahul Gandhi presents himself as a defender of social justice and democratic institutions. By positioning the Congress as a party for the marginalized (farmers, youth, women, and minorities), he tries to establish his credibility as someone fighting for the underprivileged. His critique of Modi's ties to industrialists (like Adani and Ambani) builds on his ethos as a leader prioritizing fairness and equality over corporate favouritism.
- **Pathos (Emotion):** Gandhi employs emotional appeals by focusing on rising *economic inequality* and the struggles of farmers and

unemployed youth. His emphasis on the *"common man"* vs. the wealthy elite is aimed at create an emotional connection with voters who feel left out of India's economic growth. He also invokes the *idea of unity*, emphasizing India's diversity and secularism, which resonates with minority and progressive groups.

- **Logos (Logic):** Rahul Gandhi often appeals to logic when discussing unemployment, inflation, and the BJP's failure to deliver on its promises. He provides a logical critique of BJP policies by highlighting unmet promises of job creation and economic growth. For instance, he consistently points out Modi's failure to deliver the *2 crore jobs* promised each year and argues for more equitable economic policies.

- How does the rhetorical style of political speeches differ across various parties in India, and what does this reveal about their strategies to appeal to voters?

- Rahul Gandhi's rhetorical style contrasts with Modi's in several ways. While Modi often uses *nationalism* and *security* to appeal to the Hindu majority, Gandhi emphasizes *social justice*, *economic equality*, and *secularism*, which appeals to marginalized groups, minorities, and those concerned with democratic principles.

- Gandhi's speeches focus on *issues-based* politics (jobs, inflation, and farmer distress) and institutional integrity, revealing the Congress party's strategy to appeal to voters disillusioned by the BJP's governance. While Modi positions himself as a strong protector of Indian culture and security, Gandhi positions himself as a champion of *inclusivity* and *economic fairness*.

- What are the most common rhetorical devices (repetition, parallelism, rhetorical questions, alliteration, and anaphora) used by Indian politicians during election campaigns, and how do they contribute to the persuasiveness of their speeches?

- **Repetition:** Gandhi frequently repeats themes of inequality, unemployment, and the failure of the BJP government to meet its promises. For example, his repeated use of *"Where are the jobs?"* and *"The rich are getting richer, while the poor are getting poorer"* emphasizes the growing economic divide.

- **Anaphora:** Gandhi uses anaphora, such as in speeches where he starts multiple sentences with *"Modi ji promised…"* to highlight unmet promises.

- **Rhetorical Questions:** Similar to Modi, Rahul Gandhi frequently employs rhetorical questions, asking *"Where are the jobs?"* or *"Is this the achhe din you were promised?"* This device allows him to connect with voters who feel their expectations have not been met, inviting them to reconsider their support for the BJP.

- How do Indian political leaders balance emotional appeals with logical arguments in their speeches to persuade undecided voters?
- Rahul Gandhi blends **emotional appeals** with **logical critiques**. For instance, while appealing to emotion by discussing the struggles of farmers, the unemployed, and women, he also uses logical arguments when pointing out the failures of BJP policies. He tries to support his emotional narratives about inequality by data-driven critiques of inflation, unemployment, and economic disparity.
- His speeches seek to resonate with voters who feel economically marginalized and politically alienated, combining an emotional appeal to fairness and unity with logical arguments about BJP's governance failures. This mix aims to convince undecided voters that the Congress is both a party of compassion and of practical, logical solutions.

8. Conclusion

In politics, the art of persuasion is a critical tool for shaping public opinion and influencing voter behaviour. Words, when articulated with precision and delivered effectively, have the power to change minds and alter beliefs. This power lies not just in the content of the message, but in the manner and context in which it is presented.

The analysis of the 2024 election rhetoric tries to reveals distinct strategies employed by Narendra Modi and Rahul Gandhi in their bid to connect with voters. Modi's approach leverages a blend of nationalistic fervour and development-focused arguments, aiming to evoke emotional pride through cultural symbols and a strong stance on national security. His rhetoric is characterized by aggressive and emotional themes, with a clear emphasis on Hindu identity and infrastructure achievements, which helps consolidate his base and appeal to voters prioritizing security and development.

In contrast, Rahul Gandhi's rhetoric tries to focus on social justice, economic disparity, and institutional integrity. His speeches critique the BJP's governance and highlight issues like unemployment, inflation, and crony capitalism. Gandhi aims to employ an issue-based approach, aiming to connect with marginalized communities and those disillusioned with the current administration's failures. His emphasis on unity and secularism is aimed to position the Congress as a defender of democratic values and economic fairness. Both leaders use rhetorical devices such as repetition, anaphora, and rhetorical questions to reinforce their messages and engage voters. Modi's speeches often include nationalistic and developmental themes, while Gandhi's focus on economic and social justice issues. The balance between emotional appeals and logical arguments in their speeches reflects their respective strategies to address the diverse concerns of the electorate and sway undecided voters. Overall, the contrasting rhetorical styles and thematic focuses of Modi and Gandhi illustrate their differing strategies to

appeal to various voter demographics and shape public perception in the 2024 election.

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TEACHING SPEAKING SKILLS AND THEIR ASSESSMENT

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ABSTRACT

Speaking, among the other language skills, seems to be the most significant skill. For many language learners, speaking a foreign language perfectly with good pronunciation and fluency is one of the most complex tasks to achieve. Because of this observation, the paper aims to present a brief description of foreign language speaking skills and their recent status. It seeks to clarify the factors that affect students' speaking abilities, with specific expressions of the common dilemmas teachers face while trying to address the issue of verbal skills. The paper also covers some aspects that need to be tackled when dealing with speaking as it shows the necessary activities that must be designed by the teacher in the classroom.

Keywords: Speaking skill, Testing Oral Skills, Communication, Motivation.

1. Introduction

Speaking is an important language skill. As Lado, R. (1961:240) states, "Speaking ability is described as the ability to express oneself in life situations or the ability to report acts or situations in specific words, or the ability to converse or to express a sequence of ideas fluently." Speaking is an act of making vocal sounds. It means to converse or express one's ideas, thoughts, and feelings in spoken language. To speak implies conveying information. Speaking skills are the skills that provide us with the ability to communicate effectively. Without communication skills, the ability to progress in the working world and real-life situations would be impossible. Speech anxiety is one of the most common fears people have across the world.

2. Speaking Activities in the Classroom

In a foreign language classroom, the ability of being able to be clearly understood when speaking, and the ability to use effective oral communication skills are very important to make learners of Foreign language proficient in speaking skill, following are some classroom speaking activities through which the teacher tries to create interaction by exchanging information and communicating ideas about the correct

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grammar i.e. accuracy, adequate vocabulary, acceptable fluency as well as good pronunciation to convey the intended meaning through the speech like a native speaker.

a. Discussion and its Importance

Discussion is an important form of oral practice in the classroom. The best discussions in the class are those that arise spontaneously. The discussion generally has a recognizable purpose. Discussion is similar to dialogue in the sense that both involve careful listening and observing what others say and speak. Learners' spoken abilities will transfer into the discussion. They can convey their personal experiences in the classroom, where they handle different topics and subjects of interest to every individual learner.

Littlewood (1999) explains that through class discussions the learners would be able to use the foreign language as a medium to talk about their experiences, express their views and opinions, and handle their social relationships. Besides this, FL teachers generally claim what is named "discussion failure" (Harmer, 2001, 272). The reason for this, is that foreign language learners are reluctant to give their opinions in front of the whole class because of lack of self-confidence.

b. Formation of Buzz Group

As Harmer, (2001) suggests a technique to realize a successful oral discussion and to avoid all the speaking difficulties which might encounter the learners, be the through "Buzz group" which is based upon the formation of small groups; It gives the learner the chance to talk and interact at the same time. Through this" Buzz group" ' application, before being asked to perform orally in front of the whole class, the level of learners' stress will be reduced. Harmer (2001) has also illustrated some examples to show the worth of the cited technique for an entire range of discussions, for example;

1. Let the students predict the content of a reading text or invite them to talk about their reactions to it after reading.
2. Discuss what should be included in a news broadcast or have a quick conversation about it.

To prepare learners means to respond directly and spontaneously through ' instant comments ' by showing them pictures or introducing any topic at any stage of the lesson and then asking them to give their first impressions. As a result, the important factor to consider when dealing with oral discussions in foreign language classrooms is students' engagement with the topic and their interest, providing them with the period for thinking, arrangement of ideas, and language expressions they will use.

c. Importance of Role Plays

It is one of the very common classrooms speaking activities. As Ur, (1984: 131) is of the view that, "Role plays are used to refer to all sorts of activities where learners imagine themselves in a situation outside the classroom, sometimes playing the role of someone other than themselves, and using the language appropriate to this new context". This special speaking activity is supposed to have many positive impressions on learners in the classroom;

- It gives them understanding as they examine others' ideas, feelings, and points of view.
- It is a chance to practice their oral skills and understanding as they use the foreign language to describe observations, feelings, and responses.
- It provides them with the chance to practice decision–making and problem-solving skills as they improve their experience in independent thinking and cooperative learning.
- It also develops both speaking and listening activities.

In role plays, the students have to imagine a role (e.g. an electrician) and a situation (e.g. accidents). Role play in a foreign language classroom is a drama-like activity, it can take many forms:

d. Simulation

Simulation is another important role-play activity that can be used to develop oral fluency. 'A simulated environment' can be created by the teacher, likewise a 'Structure' in which students must have a general view of the tasks to be achieved and the activity to be done. However, it seems somehow difficult to distinguish between the two kinds of activities above.

e. Formation Gap Activities

Another type of activity in the classroom spoken interaction is, as described by Harmer (2002:88), "Where two speakers have different parts of information making up a whole because they have different information, there is a gap between them". In foreign language classrooms, group activities are proven to be among the most useful in second language acquisition since they provide negotiation of meaning and conversational adjustment which push students to more accurate output.

f. Formation of Talking Circles

The formation of talking circles in the classroom is a very useful strategy. It provides an encouraging and safe environment where students are allowed to share their points of view with their associates using the target language without any fear of criticism. It is an effective strategy for reaching group consensus and for real-life problem-solving. In class, the students sit in a circle so that each one has the chance to speak. During this spoken form of activity, both parts of interaction have some guidelines to follow. Only one student speaks at a time, while others listen carefully. Address all comments to the issue or

topic, not to comments made by other students, and avoid both positive and negative responses to another student's comment.

g. Activities-Based Storytelling

Storytelling activities have always been one of the important tools for practicing speaking skills in the classroom. They can be permitted to ask a limited number of questions after the story has been stated by their classmate.

h. Testing Oral Skills

Testing the learners orally is very important. Testing, formally and informally takes place at the beginning and at the end of most language courses, as well as at various times during the course. It aims to test the progress during the course or achievement at the end of the course. To test learners' speaking abilities; teachers have many criteria to examine the pronunciation, fluency, accuracy, and interaction capabilities of the learners.

i. Testing Pronunciation

Language learners show great enthusiasm towards pronunciation and consider it a very important factor in realizing successful communication (Kelly 2000). Pronunciation is one of the difficulties learners encounter, and this is the reason that when dealing with assessing speaking, it is considered a strong factor to examine in oral tests as well as in ordinary communication in the classroom using the target language. In a communicative test of speaking, students are asked to pronounce the language intelligibly even if some influences from L1 remain. They are expected to produce every individual sound appropriately.

j. Testing Fluency

Fluency testing is essential to determine the impact of fluency in foreign language comprehensibility. The two key indicators of fluency are - speech rate and speech continuity. In testing learners' fluency, they are not asked to produce speech very fast and follow the same rhythm as native speakers do, but only to speak at normal speed with clear continuity and with logical sequencing of sentences.

k. Testing Interactive Communication

Grammatical accuracy, fluency, and pronunciation are not all that is needed to test foreign language learners' speaking abilities, but when assessing speaking, language teachers also need to examine their student's interactive abilities in the classroom. Interactive communication is the candidate's ability to interact with the interlocutor and the required speed and rhythm to fulfill the task requirements. It also includes the ability to use functional language and strategies to maintain or repair interaction. In assessing learners' interactive capacity, teachers have to judge their capability to converse without hesitation as well as their ability to participate proficiently in different interactive states of affairs and to develop a variety of topics by initiating and responding properly.

l. Knowing Learner's Speaking Difficulties

While teaching speaking skills, it is essential to care about not going to extremes, either by being too exclusively concerned with theories and thinking about their application to teaching, or by following a certain routine of playing the tape recorder, questioning, and answering. The teacher must have an overall understanding of what speaking is and what are the limitations or difficulties which the learners may encounter while developing their speaking skills ability. Besides that, how to bridge the gap between an analysis of speaking and the actual classroom teaching. Hence, foreign language students declare having obstacles in achieving a real and perfect oral performance due to the following factors:

m. Lack of Motivation and Interest

Speaking a foreign language can be a difficult task in the classroom. Most students find it tough to deal with speaking skills because of the non-motivational atmosphere, as Littlewood (1999) is of the view that, unless learners of a foreign language are given full opportunities to express themselves, present their ideas, and communicate and integrate with the world around them, they are not going to improve their speaking performance. So, students' speaking skills develop best in a motivational atmosphere where dynamic interactive learning is highly valued to encourage learners to feel safe, comfortable, and relaxed with little or no exposure to the target language. Motivation is very important and is the key concept for avoiding inhibition. It is closely related to interest, so the student's failure to participate orally may be due to their lack of interest which can derive from the learners' impressions that the activities they tackle in the classroom are too difficult. Besides, they complain about the nature and types of topics in discussion and they describe them to be uninteresting. It depends primarily on the teacher to guarantee motivation as well as interest in his classroom by choosing topics and issues that attract students' attention and interest as well as carrying out activities that do not put heavy demands on the learners and give them the chance to express themselves freely.

n. Inhibition or Shyness

Unlike the other skills, speaking requires what is termed as immediate exposure. Foreign language learners used to be self-conscious to talk or express their ideas in front of others using the target language (Ur, 1984). "It is too easy for a foreign language classroom to create inhibition anxiety," (Littlewood, 1999:93). He further emphasizes that inhibition from one side results from learners' feeling of ignorance in front of their teacher or instructor whom they consider as the main source of knowledge. Hence, on the other side, inhibition appears closely related to students' shyness and fear of making mistakes as well as criticism. So, because of their feeling of linguistic inferiority and their inability to develop their communicative skills, they become ashamed when attempting to talk and they are cautious about making errors in their speech. That's why they prefer to

reduce their speaking time and participation in the conversation. In some cases, this inhibition forces the learners to prefer not to speak at all and remain silent. "Learners occupy a permanent position of inferiority before a critical audience with little opportunity for asserting their individuality. They are likely to feel drawn out to communicate with those around them. On the contrary, many learners will prefer to keep a 'low profile', in the hope that they will not be called upon to participate openly" (Littlewood, 1981, 93).

o. Vocabulary and Grammar Constraints

Adequate knowledge of vocabulary and grammatical rules is very important to speak a foreign language. In language context, many students show the desire to speak and to participate but unfortunately, they fail to present their messages verbally. In other words, we can say that, they are unable to find suitable words for specific topics or they do not have enough vocabulary stock in their linguistic repertoire. That's why, not only good vocabulary knowledge is essential in speaking, but good grammatical competence has also an important role in conveying meaning. It means that not only having a good vocabulary but sufficient grammatical knowledge is also very important for learners so that they will be able to combine words, phrases, and sentences correctly to communicate effectively and fluently. "The learner must attain as high degree as possible of linguistic repertoire". (Littlewood, 1981:6).

p. Poor Listening Practice

The relationship between listening and speaking is very important. Thus, less listening practice will lead automatically to poor speaking competence. So, students' inability to produce speech is not only due to their lack of motivation and interest, and inability to find suitable words and use grammar correctly to combine them, but it also derives from their restricted experience in listening to the target language, as they listen only to their teacher's model of speaking and which is not, in fact, the only model they encounter in their real-life situation. Hence, our students should be aware of the importance of listening to a native speaker's model of speech. (e.g. intonation, pitch, fall, facial expressions, etc.). These features must exist for successful listening, good speech production, and acceptable communication in the target language.

q. Pronunciation Problems

Errors in the pronunciation of the learner and how these errors can prevent successful communication are crucial problems to rectify. Foreign Language learners' inability to pronounce well may affect their spoken performance and classroom participation. In the case of the English language, an erroneous pronunciation of one sound may lead to a big misunderstanding and/or a change in meaning. Unfortunately, many learners develop habitual errors that cause the unrecognizability of certain words and in many situations, it creates communication problems. As Kelly (2000,11), is of the view that, "A learner who mispronounces a range of phonemes can be extremely difficult for a

speaker from another language to understand. This can be very frustrating for the learner who may have a good command of grammar and lexis but have difficulty in understanding and being understood by a native speaker". In addition to mispronunciation, a few learners misuse the supra-segmental features such as intonation, stress, juncture, pitch, etc. Kelly (2000,11), also emphasizes that "The inaccurate use of suprasegmental elements such as stress or intonation can also cause problems". As pointed out above, problems caused by pronunciation errors led to problems in both reception and comprehension of the meaning and the function of an utterance (Kelly, 2000). Furthermore, there is another problem of the first language or mother tongue interference with the pronunciation of the second language in terms of accent and mood. Students often encounter such kind of problems since they share the same mother tongue and they tend to use it usually, as they feel comfortable, natural, and secure when speaking, and speaking a foreign language out of its context or outside the classroom seems difficult for them. It is challenging for them to keep using it consistently.

3. Conclusion

This paper presents a brief discussion of some of the theoretical aspects that are related to foreign language speaking skills. In this paper, we have shown what is meant by a successful oral performance. Oral speaking is not easy, it is extremely difficult to practice because foreign language learners encounter many constraints. Yet, our foreign language teachers try to overcome these complications by adopting a variety of techniques that facilitate the student's interest in order to develop their speaking skills, discussion skills, interpersonal skills, critical listening, group interaction, and problem-solving skills.

In the end, we can conclude that to participate actively in class, students must be able to communicate effectively, and appropriately in a variety of moods and contexts. Speaking is the oral articulation of ideas; it influences the development of critical thinking, problem-solving abilities, and general learning outcomes. It is an intellectual and social function. It shapes students' perceptions of the world, represents these perceptions as knowledge, and encourages foreign language learners to transform it as they shift through observations, evaluate information, and compare views. Students become more proficient speakers as they adopt their capabilities to use the language and the ideas appropriate to the situation, respond to listeners' verbal and non-verbal cues, ask questions to clarify understanding and produce emotional responses. To realize the learner's active engagement in the speaking process, teachers need to determine the areas of difficulties their learners encounter. They should structure and plan meaningful tasks and experiences within the classroom environment and present them more realistically and authentically. As a teacher, one has to encourage his students to use the target language even outside the classroom and try to provide them with a conducive environment in order to enable them to practice it properly.

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LANGUAGE CHALLENGES IN AGRICULTURAL INSTITUTES OF RAJASTHAN: A CASE STUDY

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ABSTRACT

In Rajasthan, every year thousands of students appear in JET exam to get admission in BSc Agriculture courses in agricultural universities of Rajasthan. This exam is conducted by any one of the agricultural universities of Rajasthan. Candidates who have passed 12th class in Science (PCB/PCM) subjects with a minimum score of 50% can appear in this test. The JET exam is conducted both in Hindi and English languages. Therefore, in these agricultural institutes, we have a large number of students who are very competent in their science subjects, but lack proficiency in basic English. Moreover, in states like Rajasthan and Uttar Pradesh, English is not a compulsory subject at the secondary level and the students are mostly groomed and taught in vernacular languages. Therefore, the students who are otherwise very competent in the science subjects face acute language challenges which affects their learning very badly. In addition, there are a number of other factors accounting for poor English language proficiency among students in agricultural institutions. The agricultural books are published in Hindi also, and the students are allowed to write BSc agriculture exams in both Hindi and English language. Moreover, some teachers prefer to teach in Hindi or other vernacular languages. This paper tries to analyse those factors and also see how the teachers of various subjects address and respond to these language challenges with innovative teaching methodologies, pedagogies and strategies and motivate the students to learn English.

Keywords: Agricultural Institutes, Language Challenges, Rajasthan

1. Introduction

Ever since India gained its independence, agriculture has been the backbone and driver of its economy contributing around 18% (17.8) to GDP in 2019-20 (MoF2020). Nearly half (54.6 per cent) of the Indian population still depends on agriculture as a source of income. India has been ranked second in the world in terms of agricultural

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production whereas service and industry sector fetched 9th and 5th rank respectively. Realizing the contribution and importance of agriculture in Indian economy, the Government of India, immediately after independence, initiated many sound reforms. Pandit Nehru, the first Prime Minister of India, said, "Everything else can wait but not agriculture."

Following such reforms, the agriculture education system in India was also revamped and to assure quality agriculture education, Indian Council for Agricultural Research (ICAR) was established in 1929 as an autonomous body. Along with the purpose to impart quality agriculture research and education, the Indian Council for Agricultural Research (ICAR) is also responsible for the accreditation of State Agricultural Universities (SAUs), formulating and implementing academic policies, periodic revision of course curriculum, and other initiatives to assure quality agriculture education. Presently, under the ambit of ICAR, there are 64 State Agricultural Universities (SAUs), three Central Agricultural Universities (CAUs), five Deemed Universities (DUs) and four Central Universities with agricultural faculty. The New Education Policy (NEP), 2020 also has a special mention of agriculture education;

"Both capacity and quality of agriculture and allied disciplines must be improved in order to increase agricultural productivity through better skilled graduates and technicians, innovative research, and market-based extension linked to technologies and practices. The preparation of professionals in agriculture and veterinary sciences through programs integrated with general education will be increased sharply…" (GOI 2020).

Among the several other initiatives of ICAR, ICAR introduced and implemented a five-year project named 'National Agricultural Higher Education Project (NAHEP)' in 2017- 18 to strengthen the national agricultural education system. Under this NAHEP project, financial assistance is provided to agricultural universities from World Bank and Government of India. The main objective of this project is to develop resources and infrastructure required for faculty and student advancement, strengthen experiential learning, digitalization of education, and provide means for an effective and better governance of agricultural universities. Empowered and electrified with the powerful resources, funding and initiatives of ICAR, although the agricultural education system has been achieving remarkable growth, the agricultural universities in states like Rajasthan are grappling with language challenges at the grass root level of students.

2. Problem Statement

In Rajasthan, the students who want to get admission in BSc agriculture course have to appear in the JET exam conducted by any of the state agriculture universities. Candidates who have passed 12th class in Science (PCB/PCM) subjects/Agriculture Science/Maths with a minimum score of 50% can appear in this test. The JET exam is

conducted both in Hindi and English languages. Therefore, in these agricultural institutes, we have a large number of students who are very competent in their science subjects, but lack proficiency in basic English. The students enrolled in these agriculture universities in BSc agriculture courses have a very poor level of English. More than 80% students write their BSc exam in Hindi language as the university system allows them to write answers in both Hindi and English language. Though most of the teachers provide notes and study material in English, the students rely on the Hindi notes available openly in the market or provided by their seniors. Unlike other agriculture subjects, the university curriculum introduced English subject only in 1st semester which doesn't motivate students to learn and take English seriously. Moreover, the agriculture text/reference books are available in both Hindi and English medium which makes the students more handicap trying hands on easily available resources. The situation becomes more challenging and alarming for the subject teachers as they are compelled to teach and interact in bilingual or sometimes multilingual medium also. As most of the students have studied in Hindi medium schools and have been taught and brought up in local vernacular or Hindi language, they are not able to comprehend a lecture delivered in English. We can imagine a computer or statistics subject teacher explaining information technology, programming and artificial intelligence in a language other than English. Such a scenario becomes a sheer mockery of the whole series of initiatives taken at the higher level to impart quality education.

However, it is pertinent to mention here that in other professional academic institutes in Rajasthan like Manipal University, MNITs, the level of English is far better even among students from Bihar or Rajasthan. There are a number of factors accounting for the better language performance of students. The students cannot write their exam in any language other than English. Books/course material is available only in English and English is the only medium of instruction/teaching in class. Such factors motivate or force students to learn English fast.

This paper seeks to analyse the following questions:

1. What are the reasons for the poor English level of students?
2. What kind of challenges are faced by the subject teachers due to poor language level of students?
3. What strategies/methods are used by the teachers to meet these language challenges in classroom and how do they motivate students to learn English?

3. Literature Review

Backed by globalization, technical advancement and its massive contribution in economic growth of the country, the agricultural studies in India are at the boom (NITI Aayog, 2021). This shift calls for efforts to prepare our agriculture students for the inter-connected global

agricultural community and facilitate their access to international agriculture research (Gupta, 2017). However, it also poses a lot of challenges about the inclusivity and accessibility of students from diverse linguistic backgrounds. Researchers have investigated the language issues, academic policies in agricultural universities, perception of students towards language, and the challenges faced by students and teachers in these institutions (Gupta, 2017). The students who have studied from Hindi medium schools with Hindi as medium of overall school education grapple with serious language challenges in these agriculture institutions (Gupta, 2017).

As the Agricultural Universities have the mandate of research, education and extension, which is different from the other traditional universities, effective English communication plays a pivotal role at all spheres of research, education and extension. Effective communication is pivotal for dissemination of agriculture research and best field practices to rural communities, leading to growth in agricultural production and rural development (Ministry of Agriculture and Farmers Welfare, 2021). Eicher & Rukuni (2019) also emphasized the need of effective communication skills in agricultural extension services and outreach programs. Studies have emphasized how effective communication influences research and collaboration opportunities, and felicitate dissemination of research findings globally (Sharma & Rao, 2020). Research has focused on the importance of communication skills in extension and how it is important to communicate effectively with farmers from rural backgrounds (Sharma & Rao, 2020).

Publishing agricultural research in reputed journals such as Journal of Agricultural Science and Technology also requires effective writing skills (Braun et al., 2017). By publishing agricultural research in international journals, the scientists can disseminate their research findings to a global audience and also attract international collaboration (Verma & Kumar, 2018).

4. Research Gaps

Importance and need of English language is emphasized by researchers for effective learning, research, extension and publications. However, none of the authors addressed the language challenges faced by teachers. It is very difficult to teach subjects like Computer, Statistics and English in Hindi or vernacular languages. This paper analyses the perception of both students and teachers towards language challenges and addresses the specific issues faced by teachers of all subjects.

5. Methodology

To understand the language level of students and the challenges faced by the subject teachers in agriculture institutes, an online survey was conducted through google forms. The online survey questionnaire consisting of 35 questions was filled by 144 students who have taken the 1st year BSc agriculture exam and are now studying in 2nd semester

to understand their perception towards English language. Another online survey questionnaire consisting of 33 questions was filled by the 8 subject teachers who have taught them in 1st year BSc course. The purpose of this questionnaire was to understand the language issues which they faced on daily basis while teaching/interacting in class and how did they respond to the challenges and also motivated students to learn English.

6. Analysis of Students' Questionnaire

Of the total 35 questions, a few with interesting response that highlight the language issues more prominently have been discussed here. Of the 144 students, 56.8% students reported that the medium of teaching in school was Hindi whereas 20.5% students admitted that they were taught in both Hindi and English. Another surprising thing was that 72.7% students wrote the JET exam in Hindi while only 27.3% opted for English in JET exam. 84.1% students reported that the teachers use both Hindi and English while teaching in class.47.7% students admitted that they find writing and speaking in English in class difficult. Another very interesting response regarding the level of English was that 72.7% students graded their English as 'Average', 13.6% at elementary level whereas 9.1% graded their English as 'Poor'. However, 97.7% students responded that they wish to earn their BSc degree in English.75% students admitted that they never read any English newspaper whereas only 22.7% students admitted that they read English newspaper sometimes.

6.1. Analysis of Teachers' Questionnaire

As per the subjects of BSc agriculture 1st semester, there were 8 subject teachers. Of the 8 subject teachers, 62.5% teachers found the English language level of students to be '**Very Average'** whereas 25% teachers found it poor. All 8 teachers (100%) admitted that they use both Hindi and English in class for teaching and instruction. 37.5% teachers admitted that the students attempted the BSc 1st semester exam in Hindi language while same percentage 37.5% reported that the students used both Hindi and English in exam. 75% teachers admitted that students speak '**Very Less'** English while responding in class. 50% teachers also reported that students can comprehend the lecture delivered in English only '**To Some Extent'.** Regarding improvement in the level of English among students in 2nd semester, 62.5% teachers admitted that there is '**Very Less'** improvement in the language level of students.

6.2. Level of English in Engineering Institutes of Rajasthan

Though the engineering institutes like MNIT, Manipal emphasize the importance of effective communication skills for employability, the teachers hardly face any language challenges in these institutes. Visible difference may be observed in perception towards language in engineering and agricultural institutes.

English Language	Engineering Institutes	Agricultural Institutes
JEE/JET Exams	Both Hindi & English allowed	Both Hindi & English allowed
Medium of Exam (BTech/BSc)	Only English Language allowed	Students can write in both English & Hindi
Books & Notes	Engineering books published in English only	Books published in both Hindi & English
University Language Policy for Degree	BTech Degree can be obtained in English only	Students shall be given degree even if they write all exams in Hindi
Communication Skills Course	Introduced in 2-3 semesters	Introduced only in one semester

7. Discussion and Recommendations

From the above responses of teachers, who have graded almost all the questions related to English language as '**Very Average', 'Very Less', 'To Some Extent'**, it is very clear that the level of English is very poor among agriculture students and that constitutes a major problem for the teachers also. Ironically, where the students must battle to learn English, the teachers are struggling with their Hindi in exams, lectures and interaction. The teachers of Computer and Statistics are facing extreme challenges as the technical subjects can be taught in English but these teachers have to deliver the lecture in both Hindi & English. The root cause of all language issues lies with the academic system itself that allows the students to write all exams till 8th semester in both Hindi and English. Rather than motivating and forcing the students to learn English, the academic system provides ample freedom to students on the one hand and creates hurdles and challenges for the teachers. Based on the responses of both students and teachers, the following conclusion has been drawn:

1. Allowing the students to pursue their degree in both Hindi & English, the academic system does not motivate the students to learn English.
2. Due to the freedom to write exams in Hindi & English, books and other study materials are published in Hindi also.
3. The subject of English is introduced only in 1st semester, and the students consider it as a hurdle to pass and not as an opportunity to learn English.
4. It has also been observed that some teachers prefer to teach in Hindi and local vernacular languages.
5. It has been observed from the responses of students that most of the students have studied from Hindi medium schools where the medium of instruction was Hindi. As a result, more than 75%

students in the class have written their exam in 'Hindi' and 'Hindi& English'.

Assuming that the academic system of exams in agriculture universities shall not be changed, following measures/strategies have been opted by teachers to tackle the language challenges and to motivate the students to learn English:

- Though the teachers use both English & Hindi in class, the ratio of English to Hindi needs to be increased consistently.
- Most of the teachers, specifically Computer, English & Statistics, are precisely making efforts like quiz, interaction on buzzing topics, group discussions etc.
- Most of the teachers are using smart board and ppt for teaching.
- Notes and study material is simplified and provided in very simple English. For students who are at the very poor and elementary level, notes are prepared in points not in complex paragraphs.
- Language lab has been approved where the students can practice English. One hour each day for language lab has been included from the next semester.
- For co-curricular activities, various clubs and committees have been formed that a number of events and activities have been organized such as 'Say No to Plastic', 'Voter Awareness Day', 'Finance Literacy', 'International Carrot Day', 'Ambedkar Jayanti'. Students have enthusiastically participated in such events. Such activities will increase their confidence level.

In addition, two major proposals have been made and one of them has already been approved in the academic counselling meeting:

1. To introduce English course at least for 2 years so that students start taking English seriously and make significant efforts to learn English.
2. Training & Career Counselling Cell has been approved that will provide training to the students from 1st year itself in the following areas:

- Communication Skills
- Computer Skills
- Skills Oriented Certification & Value addition courses
- Career Counselling Sessions

Though it is very difficult to revise the exam rules and policies regarding language and make changes at the administrative level, the faculty members are making substantial efforts in this direction by organizing events and activities. Recently, a 7-day workshop on 'Academic Writing' was organized and another one-week training

program shall be organized on 'Communication Skills & Personality Development' in March 2025. Such efforts shall surely motivate students and bring positive and substantial results.

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POTENTIALITY OF LINGO IN SEX EDUCATION: A SURVEY ANALYSIS

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ABSTRACT

The paper is a survey analysis to acknowledge the significance of language in constructing a school curriculum involving sex education. The incorporation of sex education as a study subject in school is a need of the hour. However, little attention has been given to language used in formulating this curriculum as it is addressing the school children and with the advancement of technology children have access to everything at their fingertips. Everything enclosed in the internet world might not be in the ethical form, notably language. A survey study was conducted online which was circulated through various social media platforms. Responses were marked from people of various age categories and from both Keralites and non-Keralites, to understand the need of introspecting the potentiality of language in designing the school syllabus for sex education. As the Government of Kerala has moved forward with the decision to bring gender-inclusive school educational programs, this study would lead a pathway to understand, whether language plays any crucial role in this social learning and to look into the need for having a curriculum committee that includes language experts while drafting the modules of sex education. Drawing insights from the Sapir-Whorf hypothesis, the results of the survey are probed, to understand the current language dynamics within society revolving around the concepts of sex education, and the missing links in the system, are evaluated.

Keywords: Sapir-Whorf Hypothesis, Sex Education, School Curriculum, Language Potentiality, Social Learning, Curriculum Committee, Language Experts.

1. Introduction

The paper investigates the emphasis of language involved in defining the sex education curriculum within the school syllabus. Based on the Sapir-Whorf hypothesis, how the language probing around the context of sex and sexuality in the Malayalam language determines the worldview of the Malayali community and how the inclusion of sex and gender-friendly terms in the language can modify the perspective has

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been investigated. A survey was conducted associated with sex education on the various social media platforms among Keralites and non-Keralites and conclusions were speculated to discern the language prospects in sex education. Sex education comprises guidance and learning on a wide range of subjects connected to sex and sexuality. It digs into the values and beliefs around these subjects and their use in the development of skills required for connecting relationships with oneself, others, and the community as well as managing one's sexual health. Sex education eventuates in classrooms, at home, in public places, or online.

The Education Minister of Kerala, V Sivankutty, on 30th July 2022 mentioned the inclusion of sex education in the school curriculum after two years. Sex education appears to remain taboo in Kerala, a state with the highest literacy rate. The Government's decision to introduce a manual on sex education for students in grades IX and XI was criticised as nothing more than pure pornography. The introduction of the Adolescent Education Program (AEP) in schools has drawn reapproval from quite a lot of student groups and organizations as well as from a few parents and teachers. The State Council of Educational Research and Training (SCERT) had developed an initial curricular module that allowed students to freely discuss numerous elements of adolescent sexuality while focussing on advice about how to engage in safe sex. The manual is divided into three sections: sex and adolescence, HIV, and human skills. It was said that the HIV component erodes pre-existing ideas of modesty and encourages acceptance of behaviours like premarital sex, which according to the Keralan societal view is unethical. According to several pedagogues, the content is too embarrassing for educators to use and severely lacks cultural, psychological, and moral viewpoints.

It is at this juncture the gravity of language involved in the curriculum needs to be analysed. One needs to understand whether any lexicon in the existing Malayalam vocabulary has any terms that can audaciously be used to introduce the topics of sex and sexuality. It is also important to understand that in many languages, the words analogous to sex, sexuality, third gender, etc. are used to portray vulgarity and often as curse words. This paper addresses whether Malayalam vocabulary is exhaustive enough to label and mark the language of sex education to communicate with high school children.

2. Literature Review

2.1. Research on Sex Education at Different Levels of Education Curricular, Social, And Ethical Contexts

A research paper was published by Karolina Czerwiec and Marta Kopańska in April 2012 in the journal, Journal of Turkish Science Education in Volume 9. The research's objectives were to discover the factors influencing changes in sex education approaches over the past 50 years, pinpoint the best ways to educate about human sexuality from 1960 to 2010, and establish a connection between teaching biology and the ideas of human sexuality. To determine the importance of topics

relating to human health and hygiene at the primary school level and to examine biology and hygiene curricula from 1960 to 2010, an analysis of 135 papers was conducted. Science programs in elementary schools, as well as biology classes in lower secondary and secondary schools, teach lessons on sex education, ethical issues, and the problems with AIDS and HIV. The study's findings supported the research hypothesis and were reviewed in light of relevant and methodological literature. They will make it possible to identify the educational needs in the area of human sexuality and design a teaching strategy for gender-related aspects of human biology at various educational levels.

2.2. Language, Sexuality, and Education

A chapter is written by Helen Sauntson in the book, Discourse, and Education in the year 2015. Studies that look at the connections between language, sexuality, and education are scarce, and this discipline is still arguably in its infancy. With a few notable exceptions, a lot of the work that has been done recently on sexuality and education hasn't explicitly focused on how language shapes sexuality discourses in schools. Even though research in the area of language and sexuality has looked at the various ways in which sexual identity can be expressed linguistically, not much of this work has yet been applied to educational settings. There is some research on language, sexuality, and education, but the majority of the significant contributions fall into two categories: those that examine homophobic language specifically and those that look more widely at how sexuality is constructed in educational contexts. The use of homophobic language in schools and other educational settings has been the subject of several research in the first category. Some studies have looked at how homophobia isn't always obvious and is more frequently perceived as the discursive result of silence and invisibility. Narrative and classroom interaction analysis has been used in research exploring the discursive formation of sexuality in educational situations. A summary of the work done in these two major areas is given in this chapter. A significant corpus of research is being done that particularly explores the discursive formation of sexual identities within language instruction in addition to work that focuses on schools (especially English language education). The work that looks at language and sexuality in these various educational settings is also summarised in this chapter.

2.3. A Study of Adolescence Education Awareness among Secondary School Students in Kerala

This study aims to ascertain Keralan secondary school students' attitudes and knowledge regarding adolescent education. The study's sample population is the stage. In this stage, 500 students are chosen as a sample using a stratified random sampling technique, with consideration given to variables like rural and urban secondary school students. Secondary school students' baseline adolescent education awareness was subpar, as observed. Adolescents have a poor baseline knowledge about changes that occur as they grow up, but a health education intervention program improves their knowledge and attitude. The literature

demonstrates that teenagers of today have incorrect knowledge about growing up, the knowledge that they primarily learn from uninformed friends, the internet, or movies. The majority of research on teenagers focuses on girls' sexuality or their understanding of HIV/STDs.

3. Methodology

The research paper concludes the survey conducted on various social media platforms. Responses were collected from Keralites, firstly, and further expanded towards non-Keralites to be cognizant of their ideas and views in the backdrop of sex education. Judging from the survey's outcomes, the society's language worldview has been interpreted.

The survey data for the study was collected using the convenience sampling method by sending the survey to various people via various social media platforms. A total of 96 responses were received, of which 76 were Keralites and 20 were non-Keralites. Of the 96, 67 were females, 28 were males, one respondent didn't wish to reveal their gender, and zero responses were from the transgender community. In the different age categories included in the survey, in the below 18+ section, there was no response, in 18-29, there were 87 responses, in 30-49, there were seven responses, and in the 50+ category, there were two responses. The survey questionnaire was distributed within the society via various social media platforms like WhatsApp, Facebook, and Instagram. The survey had multiple choices, multiple select, short answer types, and long answer types. The survey questions were in English. The questions included in the survey explored the awareness, attitudes, and language perceptions regarding sex education and its vocabulary.

3.1. Research Questions

a) Does the language influence the designing of sex education curricula, particularly in Kerala?

b) What is the importance of inclusive and culturally sensitive terminology in the school curricula?

c) Should language experts be included in curriculum committees for sex education?

4. Data Analysis

4.1. Awareness and Support for Sex Education

In the analysis of the survey, it was found that the majority of the respondents were aware of the Kerala Government's proposal to introduce sex education into the school curriculum for grades IX and XI. This indicates a growing public engagement about the introduction of sex education in school curricula, possibly influenced by increased media and governmental focus on adolescent education. Most of the respondents supported the inclusion of sex education in schools. However, there were divided opinions about the age group to which this

education should be introduced. Some of them suggested an earlier exposure, emphasising the importance of timely guidance.

4.2. Negative Connotations in Language

The results of the survey revealed that most Malayalam words associated with sex, sexuality, and gender identity are perceived negatively or used as derogatory terms, sometimes as a taboo in Keralan society. Words for sex organs and acts are often treated as vulgar or used as insults. Thus, this linguistic stigma reflects deeper societal taboos surrounding discussions about sex and sexuality. This negative perception of language can create barriers to effective communication and education, reinforcing shame and misinformation among the students.

4.3. Gender Perspective

Respondents were predominantly female (67 out of 96), with limited male participation and zero responses from the transgender community. This suggests a greater willingness among women to engage in discussions about sex education and a missed opportunity to gather diverse gender-based insights, particularly from non-binary or transgender individuals.

4.4. Importance of Language in Curriculum Design

The majority of the survey participants emphasised that language plays a crucial role in shaping perceptions of sex education. The current lack of neutral or positive terms in Malayalam for discussing sex and gender was highlighted as a significant gap by the respondents. Many respondents called for either the creation of a new, inclusive lexicon or the neutralisation of existing terms.

4.5. Attitudes Toward Change

A significant portion of the survey respondents believed that both language and societal attitudes must evolve to facilitate the effectiveness of sex education. According to the respondents, without addressing the linguistic and cultural stigma, any curriculum, regardless of its scientific accuracy, might face resistance or fail to achieve its objectives.

4.6. Need for Awareness

From the survey, there was near-unanimous agreement on the necessity of raising awareness about sex education, not only among the students but also across all age groups. Participants pointed out that public misconceptions and prejudices often originate from a lack of proper knowledge and dialogue.

4.7. Limitations in Current Implementation

Both teachers, as well as educators, reportedly find it uncomfortable to discuss these topics due to societal expectations and stigmatised vocabulary. It was pointed out by the participants that this discomfort

could undermine the effectiveness of the curriculum. Concerns were raised by the respondents about the cultural appropriateness of existing educational materials. The introduction of non-judgmental and culturally sensitive resources was strongly recommended by them.

5. Conclusion

The study strongly supports the involvement of linguists and cultural experts in designing sex education curricula. The use of age-appropriate, neutral, and positive language could transform how students perceive and engage with the subject. Teachers should have introduction workshops and training sessions to build confidence and reduce discomfort when addressing sensitive topics in the classrooms. An engagement should be facilitated with broader community groups to address societal stigma around sex education. The findings suggest an urgent need for campaigns to normalise conversations around sex and sexuality, focusing on reducing the stigma embedded within language. This research paper's lack of inclusivity, particularly the absence of responses from transgender individuals and those under 18, limits its scope. The language used in the survey English and the data being collected from online Google forms also limits participation in the survey. Hence this research suggests future research in the area of sex education ensuring that participation, particularly by capturing perspectives from younger age groups, men, and transgender individuals, provides a holistic understanding of societal attitudes.

This research paper looked into the possible impact of the introduction of sex education curriculum in schools and whether our society and the schools are ready to embrace this change. A social survey questionnaire was circulated online via various social media platforms to understand the importance of language in adolescent education programs in the context that the Government of Kerala intends to introduce the program among the class IX and XI students of Kerala. Most words related to sex are associated with negative meanings and are used as abuses or improper. Using proper words in proper instances can lead to a lot of positive change. However, the first step towards this change would be sex education in schools. Sex, the organs, and the act of pleasure are seen as something shameful and unspoken. It is distasteful to speak of that sort and most Malayalam curses are related and referred to as an insult. Instead of degenerating sex organs as an insulting linguistic element, it's necessary to educate the importance of these organs and their proper function in the human body. Acknowledging such linguistic terms is acknowledging one's own body, sexuality, identity, the self. The political correctness of certain words is deeply rooted in the supremacy of certain classes, eventually, they listed the language of the laymen as derogatory and politically incorrect. Thus, the words need to be neutralized or a new lexicon should be replaced if corrections are impossible. What needs to be changed is also the formality associated with those words. They must be used in more naturalized environments, increasing their usability in different domains such as houses, offices, and public places and not just sex education

classes. This is a limited survey with a large scope for improvement and further study. The survey wasn't inclusive though the maximum effort was put in to reach the survey to a wider audience lack of responses from a certain category is a huge limitation to it. Some other means are to be looked into to inculcate the viewpoints of the people who were left out.

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APPENDIX

6. Survey Questionnaire

1) Age Category

- Below 18
- 18-29
- 30-49
- 50+

2) Gender

- Female
- Male
- Transgender
- Do not wish to reveal

3) Are you a Keralite?

- Yes
- No

4) Are you a student?

- Yes
- No

5) Highest educational qualification

- SSLC/ 10th

- Plus, two/ 12th / Pre-degree
- Degree
- PG and above

6) Are you aware of the decision of the Kerala government to incorporate sex education into the school syllabus?

- Yes
- No

7) Do you support the Kerala Government's decision to include sex education in the school syllabus?

- Yes
- No
- Maybe

8) Could you explain your choice in the above question?

9) Do you agree to have sex education in the syllabus of class IX and XI students?

10) Do you suggest having the section introduced to any other class/class?

11) Have you come across any form of curse words in Malayalam that might fall into the following category?

- Sex organs
- Act of sex
- Terms directly/ indirectly related to any gender group/ identity
- I haven't come across any
- Any other
- Do not wish to reveal

12) Do you at present use (haven't used in the past) any of the curse words, in Malayalam, that relate to the above question?

- Yes
- No
- Maybe
- NA

13) Could you please explain the reason for the change? (please respond with NA if not applicable)

14) Do you at present use (also used in the past) any of the curse words, in Malayalam, relate to the previous question?

- Yes
- No
- Maybe
- NA

15) Do you at present use (also used in the past) any of the curse words, in Malayalam, relate to the previous question?

- Yes
- No
- Maybe
- NA

16)Could you please explain the reason for the change? (please respond with NA if not applicable)

17)Do you think that language is an important factor when deciding the curriculum of sex education? Please explain.

18)Do you think that there should be awareness among people about sex?

- Yes
- No
- Maybe

19) Do you think that there needs to be a change in the Malayalam language used in the context of sex?

- Yes
- No
- Maybe

20) Could you explain your choice to the above question?

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GENDER DISTINCTION IN BODO AND TIWA: A COMPARATIVE STUDY

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ABSTRACT

Bodos and Tiwas are the major tribes of Assam and important ethnic groups of north-east India. Racially, both, are of Mongoloid origin and linguistically they belong to the Bodo-Naga sub-group of Tibeto-Burman group of Sino-Tibetan language family. Bodo language is one of the scheduled languages of India. It is spoken mainly in Assam and its adjacent areas of North Bengal, Nepal and Bangladesh. Tiwa is mainly spoken in the districts of Nagaon, Morigaon and Kamrup. They are also found in small scattered areas of Karbi Anglong, Lakhimpur and Jorhat districts of Assam and some areas of Meghalaya. Tiwa language is found only in oral form. Gender is a part of morphology. Gender is not grammatically marked in Bodo and Tiwa and so it does not affect the grammatical pattern of the language. Gender distinction in Bodo and Tiwa is determined on the natural recognition of sexes. In this paper, an attempt will be made to highlight the gender distinction of both Bodo and Tiwa languages spoken in Assam in a comparative manner.

Key words: Bodo, Tiwa, Language, Gender

1. Introduction:

Bodo and Tiwa are the major tribes of Assam and important ethnic groups of north-east India. Racially both, Bodos and Tiwas are of Mongoloid origin. The Bodos reside mainly in the state of Assam and in neighbouring states of North Bengal, Meghalaya, Arunachal Pradesh and Nagaland. They are also found in Nepal, Bhutan and Bangladesh. On the other hand, Tiwas are mostly found in the districts of Nagaon, Morigaon, Kamrup,. Karbi Anglong, Lakhimpur and Jorhat districts of Assam and some areas of Meghalaya. In older linguistic literature Tiwas are known as Lalung. However, they prefer to call themselves as Tiwa, while the name Lalung was used only by the non-Tiwas. According to the census of 2011, the total population of Bodo and Tiwa in India is 1.45 million and 371000 (approx.) respectively.

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The terms 'Bodo' and 'Tiwa' signify both the name of language and the community. They are members of the great Bodo race. Ethnically, the Bodo and Tiwas are of Mongoloid origin. They have close affinities with other constituents of the Bodo group like Dimasa, Kokborok, Garo, Rabha, Hazong etc. Both the Bodo and the Tiwa languages have originated from Tibeto-Burman group of greater Sino-Tibetan language family. According to G.A, Grierson's *Linguistic Survey of India (Vol.III Part III*), these two languages belong to the Bodo group under Bodo-Naga section of Assam-Burmese group under Tibeto-Burman branch of Sino-Tibetan language family. Bodo language is spoken in all the Bodo concentrated areas of Assam and adjoining areas of the state. It is one of the scheduled languages of India and one of the developing languages of North-East India. Tiwa language is found only in oral tradition and is spoken among the Tiwa people only. Some of them have lost their language due to the influence of Assamese language. They use Assamese language for their everyday exchange of thoughts. Since Bodo and Tiwa languages belong to same language family, they share more or less common linguistics features.

2. Review of Literature

A good number of research works are found on Bodo language. Pramod Chandra Bhattacharyee's *A Descriptive Analysis of Bodo Language*, Madhuram Boro's *The Boro Structure: A Phonological and Grammatical Analysis*, and Phukan Chandra Basumatary's Structure *of Boro Language* are the remarkable research works on this language. On the other hand, only a few works are available on Tiwa language. G.A. Grierson's *Linguistics Survey of India (Vol.III Part.II,1903-1928)* gives us the first-hand information about the Tiwa (Lalung) language for the first time. Reverend M. Balawan's *Outlines of* '*Lalung Grammar*, which was published in 1975, was the first grammar of Tiwa language written in Roman script. U.V. Joseph and Robbins Burling's *The Comparative Phonology of Boro-Garo language (2006)* is the most important book from the linguistic point of view. In this book, they have outlined the inventory of phonemes and phonological features of Tiwa language. A comprehensive study on gender distinction of Bodo and Tiwa will bring out some of the characteristics feature of these two languages. Since no research work has been undertaken on Bodo and Tiwa from a comparative point of view, an attempt will be made to find out some similarities and few differences of negation of the concerned languages. The prime focus of this paper is to discuss the process of gender distinction in both Bodo and Tiwa languages in a comparative manner.

3. Data and Methodology

The data have been collected from two main sources: primary and secondary. The secondary data was collected from the available written sources in the form of books, journals, articles etc. The primary source is mainly based on the speech data of the native speakers. The informants include persons of different age groups, occupations and sexes.

3.1. Process of Gender Distinction

Gender is a part of morphology. According to David Crystal Gender is 'a grammatical category used for the analysis of word classes displaying such contrasts as masculine, feminine and neuter, animate and inanimate, etc.' (2008:206). On the basis of semantical-morphological criteria, nouns are primarily classified into two classes, viz, animate and inanimate. Both human and non-human nouns are differentiated for masculine and feminine genders. All the inanimate nouns are considered neuter.

Since Bodo and Tiwa belong to same language family some similarities are found between these two languages. Gender of both languages can be classified into two distinct genders, i.e. masculine and feminine. Gender distinction in Bodo and Tiwa is determined on the natural recognition of sexes. Gender is not grammatically marked in Bodo and Tiwa and so it does not affect the grammatical pattern of the language. Therefore, both Bodo and Tiwa have only natural genders. The gender distinction processes of both languages can be discussed under three main heads-

i. By employing free words
ii. By using attributive words
iii. Adding suffixes to the nouns

3.2. By Employing Free Words

Gender distinction can be made by employing different types of free words for masculine and feminine in both Bodo and Tiwa languages. These types of free words indicate male and female independently. They are lexically marked as masculine and feminine. This is evident in the use of kinship terms. Some examples of free words which can signify masculine and feminine gender in Bodo are shown as below.

Examples in Bodo

Masculine	Feminine
/ap^{h}a/ 'father'	/ai/ 'mother'
/ada/ 'elder brother'	/bazɯi/ 'elder brother's wife'
/abou/ 'grandfather'	/abɯi/ 'grandmother'
/bihao/ 'father-in-law'	/bik^{h}unzɯ/ 'mother in-law'
/gumɯi/ 'brother-in-law'	/abo/ 'elder sister'
/p^{h}isai/ 'husband'	/bisi/ 'wife'

/amai/ 'maternal uncle'	/anɯi/ 'maternal uncle's wife'
/pʰisazla/ 'son'	/bihamzɯ/ 'daughter in-law'

Like Bodo, Tiwa has also lot of free words which indicate masculine and feminine gender independently. The following are the examples which are extensively used in kinship terms.

Masculine	Feminine
/paba/ 'father'	/ma/ 'mother'
/kʰai/ 'elder brother'	/paozi/ 'elder brother's wife'
/azo/ 'grandfather'	/abi/ 'grandmother'
/hu/ 'father in-law'	/niu/ 'mother in-law'
/punsi/ 'brother-in-law'	/pai/ 'elder sister'
/soi/ 'husband'	/si/ 'wife'
/mamai/ 'maternal uncle'	/ani/ 'maternal uncle's wife'
/sa/ 'son'	/niu/ 'daughter-in-law'
/pantʰai/ 'young boy'	/kʰorla/ 'young girl'

3.3. By Using Attributive Words

Attributive words referring to different sexes (male and female), which precede or follow the nouns are frequently applied in both Bodo and Tiwa languages. These attributive words distinctly qualify and mark whether the nouns are masculine or feminine. Bodo and Tiwa have gender markers for both masculine and feminine. In Bodo /houwa/ 'male' and /hinzao/ 'female', /zɯla/ 'male' and /zɯ/ 'female' are used to refer to human nouns. For example- Masculine
Feminine

/houwa pʰoraisa/ 'male student'	/hinzao pʰoraisa/ 'female student'
/houwa sutʰur/ 'male foe'	/hinzao sutʰur/ 'female foe'
/houwa mansi/ 'male person'	/hinzao mansi/ 'female person'
/houwa lɯgɯ/ 'male friend'	/hinzao lɯgɯ/ 'female friend'
/houwa alasi/ 'male guest'	/hinzao alasi/ female guest'
/pʰisa zɯla/ 'son'	/pʰisa zɯ/ 'daughter'
/pʰisou zɯla/ 'grand-son'	/pʰisou zɯ/ 'grand-daughter'

Besides these, there are some animals indicating attributive words in Bodo i.e. /dambra/-/dambri/, /baŋgra/-/baŋgri/, /bunda/-/bundi/ etc. For example-

/bɯrma pʰanʰta/ 'male goat'	/bɯrma pʰantʰi/ 'female goat'
/sɯima baŋgra/ 'male dog'	/sɯima baŋgri/ 'female goat'
/oma bunda/ 'male pig'	/oma bundi/ 'female pig'
/maozi bunda/ 'male cat'	/maozi bundi/ 'female cat'
/mɯsou dambra/ 'male calf'	/mɯsou dambri/ 'female calf'
/dao zɯla/ 'cock'	/dao zɯ/ 'hen'
/zɯla haŋsɯ/ 'male duck'	/zɯ haŋsɯ/ 'female duck'

The gender of animate nouns in case of human beings in Tiwa is denoted by the markers /mewa/ 'male' and /margi/ 'female'. For example-

Masculine	Feminine
/mewa libiŋ/ 'male person'	/margi libiŋ/ 'female person'
/mewa sigaisa/ 'male student'	/margi sigaisa/ 'female student'
/mewa čor/ 'male friend'	/margi čor/ 'female friend'
/mewa sudur/ 'male foe'	/margi sudur/ 'female foe'
/mewa kork^{h}iya/ 'male child'	/margi kork^{h}iya/ 'female child'
/mewa alohi/ 'male guest	/margi alohi/ 'female guest'
/mewa k^{h}amsamai/ 'male servant'	/margi k^{h}amsamai/ 'female servant'

In case of animals the marker /mosowa/ meaning 'male' is used with the generic form of nouns to denote masculine and /musluŋ/ meaning 'female' is used to denote feminine gender. But in case of 'goat', Tiwa language uses the marker /ʃaga/ to denote masculine gender where the marker of feminine is same as like any other animal. Again, in case of 'cock' and 'hen' this language uses other marker to denote masculine and feminine gender like /daŋra/ and /magra/ respectively. For example-

/masu mosowa/ 'ox'	/masu musluŋ/ 'cow'
/wa mosowa/ 'male pig	/wa musluŋ/ 'female pig'
/mis mosowa/ 'male buffalo'	/mis musluŋ/ 'female buffalo'
/meʃa mosowa/male tiger	/meʃa musluŋ/ 'female tiger'
/prun ʃaga/ 'male goat'	/prun musluŋ/ 'female goat'
/tu daŋra/ 'cock'	/tu magra/ 'hen'

3.4. Adding Suffixes to the Nouns

According to many linguists, gender distinction by adding suffixes to the nouns is not found in Sino-Tibetan language family. Generally, the use of this principle belongs to Indo-Aryan language family. But since Bodos and Tiwas have lived together for long time in north east region basically in Assam, they have shared certain common linguistic characteristics with Assamese language. It is said that gender formation by suffixation to the nouns in both Bodo and Tiwa is influenced by Assamese or other Indo-Aryan languages. Bodo has three different feminine gender markers i.e. /-i/, /-u/ and /-e/. All these three feminine markers replace the vowel ending /-a/ of the masculine words. For example-

Masculine	Feminine
/beŋga/ 'deaf man'	/beŋgi/ 'deaf woman'
/k^{h}ana/ 'blind man'	/k^{h}ani/ 'blind woman'
/boba/ 'dumb man'	/bobi/ 'dumb woman'
/hait^{h}a/ short man'	/hait^{h}u/ 'short woman'

/gaitʰa/ 'short man'	/gaitʰu/ 'short woman'
/nabla/ 'man with flat nose'	/nable/ 'woman with flat nose
/hoŋla/ 'man with hollowed nose'	/hoŋle/ 'woman with hollowed nose
/balonda/ 'widower'	/balondi/ 'widow'
leŋgra/ 'lame man'	/leŋgri/ 'lame woman'
/pʰagla/ 'mad man'	/pʰagli/ 'mad woman'
/zamba/ 'fool man'	/zambi/ 'fool woman'

In Tiwa also gender distinction is made by adding gender markers or suffixes to the nouns. Gender marker like /-i/ is used to form the feminine gender in place of vowel ending /-a/ of the words.

For example-

Masculine	Feminine
/ kʰala/ 'deaf'	/ kʰali / 'deaf woman
/kʰana/ 'blind man'	/kʰani/ 'blind woman'
/obra/ 'dumb man'	/obri/ 'dumb woman'
/palunda/ 'widower'	/palundi/ 'widow'
/kʰora/ 'lame man'	/kʰori/ 'lame woman'
/paola/ 'mad man'	/paoli/ 'mad woman'
/peŋa/ 'fool man'	/peŋi/ 'fool woman'
/laŋka/ 'immoral man'	/laŋki/ 'immoral woman'
/kʰaŋora/ 'crazy man'	/kʰaŋuri/ 'crazy woman'

But in case of personal pronoun both Bodo and Tiwa do not make any other gender distinctions. Same pronoun can substitute nouns referring to male and female. For example:

/bi/ 'he/ she' (Bodo)

/pe/ 'he /she' (Tiwa)

4. Conclusion

It is observed from the above discussion that the gender distinction of Bodo and Tiwa is almost same except for a few differences. In both the languages, gender distinction is made only on the basis of animate nouns. In case of personal pronoun both Bodo and Tiwa do not make any gender distinctions. Same pronoun can substitute nouns referring to male and female. Gender does not affect the grammatical pattern of the language in Bodo and Tiwa. Therefore, both Bodo and Tiwa have only natural genders.

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THE PLIGHT OF AFGHANISTAN: RE-READING KHALED HOSSEINI'S THE KITE RUNNER

Sheeba*

ABSTRACT

The land and people of Afghanistan have been continuously exploited by power structures which continue with the onset of the Taliban autonomy after the last troop of the United States of America returns after ending their longest war. The idea of peace in Afghanistan has been trashed with constant wars and conflicts that took many lives for decades. This research paper re-reads The Kite Runner (2003) by Khaled Hosseini for its representation of human life in Afghanistan, migration, and the present scenario of becoming refugees in one's own land. With reference to the textual content and the secondary sources that project the situation of the present scenario of the Taliban led government rule in the land of Afghanistan, the study explores the psychological existence of the people who are either forced to leave their country or stay within the boundaries being in the state similar to refugees. The conclusive findings of the paper highlight migration as shift from the idea of freedom and rights to a condition of suppressed identity.

Keywords: Afghanistan, Civil War, Hosseini, Identity Crisis, Kite Runner.

1. Introduction

Recently, the political and social situation in Afghanistan has been overturned with the return of Taliban rule when the United States ended their twenty-year long by withdrawing their troops from the land that witnessed continuous conflicts and bloodsheds. The new government led by the ideology and presence of forefront leaders of the Taliban proclaimed complete independence and claimed it to be their success. According to the Taliban spokesman Zabihullah Mujahid, "The last American soldier left Kabul airport at 9 pm

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Afghan time and our country gained full independence" (Kumar *Hindustan Times*). Starting from 2001, the Afghan war records to be the longest war in the history of America. Criticisms to America's intervention on Afghan politics through their interim government under President Hamid Karzai have also to be considered while dealing with the discussion on the US-Afghan war. The criticism states that the US played its power politics to invade the cultural, social and economic stability of the country (Butt 344).

Khaled Hosseini's *The Kite Runner* (2003) outlines the suffering of Afghanistan under the tyranny of the Taliban during the events caused by the clash between the Soviet invasion, Afghan's monarch, and the Taliban rule. Whether it was the US or the invasion of the Soviet, Hosseini remarks the attack over the land of Afghanistan has devastated it. The political conflict, economic instability and social issues has made it to project the country as terrifying and hopeless place to survive. The execution in the Ghazi stadium referred to in the novel makes it clear as to how the political crisis has led the country to reach such devastated condition at the end of 20th century. The uncertainties of the land do not confine to just political situations but to the gender politics and the general rights of people in the country.

2. Review of Literature

Analyzing the previous literature related to the research based on Hosseini's *The Kite Runner* gives an idea on the various connected perspectives related to the struggle of the land and people to survive the several attacks. Based on the contemporary humanitarian conceptions, Jefferess (2009) examines the ethical demand arguing a shift from the supremacy of race and nation as primary makers of identity offered by political and modern frameworks. The researcher utilizes Butler's theory of human interdependence, Appiah's concept of cosmopolitanism and Mamdani's distinction between the good and bad Muslim to explore the thoughts shared in the novel. Noor (2004) mentions about the lucidly written novel that explores the vivid picture of the Russian, Northern Alliance, and the Taliban atrocities to the inhabitants of the Afghan land. Hosseini situated the condition of Afghan people through the transitions that happen in the life of Amir and other characters in the novel who were forced to move to Pakistan and then to America when the soviet-invasion was at its peak. The inferior-superior categorization in society is well portrayed by Hosseini and Zohdi (2016) where they explore the social, cultural, and scientific investigations on people's races and ethnical characteristics. The ethnical populations, Pashtun and Hazara, are studied through Feagin's denial of human difference. The study states that the

biological differences are excuses for the powerful sections to gain their egoistic goals.

Apart from the political and situational existence of the people in Afghanistan, the novel also draws attention to the psychological states of people who go through such situations. O'Brien (2018) traces how the author presents assault as an allegory and experience of the collapse of the monarchy and the invasion of Soviet forces. The traumatic states of the characters including Amir is well depicted by the author. She states that Hosseini translates the trauma of the conflict for a Western audience.

"Hosseini's decision to have the narrative remain in the West is arguably an effort to acknowledge as the novel closes the disparity inherent to world literary systems and to demonstrate the ways in which such systems can be, if not changed, manipulated effectively to facilitate the peripheral witnessing and cross-cultural understanding so desperately needed in this post-9/11 era" (O'Brien 11).

While referring to the identity of people in Afghanistan, it has similar connotations with the present situation. Farlina (2008) focuses on the character and cultural identity through descriptive method. Whether it is Amir as a Pushtun ethic, Hassan as a Hazara ethnic, the ethnic and inter-religions differences leads to the dominance of majority over the minority group. The divergence within the identity of a nation is depicted here. In Kai-fu (2019), we find the changes in the psychological standpoints of Amir's character. From mistrust to doubt, guilt to inferiority and then to jealousy, self-accusation to role confusion, and willing to love to devotion, the gradual and sudden shifts are visible throughout the novel. As conclusion, the researcher states that

"A person's development involves different stages, and these stages are closely related one after another. Indifferent stages, the tasks people face is also not fixed. Only when the necessary quality involved in each stage developed in accordance with our growth, can people complete their growth journey" (Kai-fu 192).

3. Migration: Issue of the Past and the Present

Hosseini's novel outlines the theme of migration through its characters Amir, the narrator, and his father, Baba. For them, it was a forceful migration – an escape from Afghanistan during the Soviet-Afghan war. Being in the state of refugees, they have experienced being in an "unhomely world" (Bhabha 18). The situation of being a

migrant, having the status of a refugee, occurs when the homeland provides no safety to their existence. Having the status of a country, Afghanistan has long been tortured by the instable political and social system that gave rise to invasions, collaboration and the thus formed rebel groups having extreme thoughts based on culture and religious beliefs. Even though they conduct migration from their homeland to a foreign host land, the freedom that they expect there won't be received as they wish. The diasporic identity that is backgrounded from being a refugee provides them instabilities and uncertainties. *The Kite Runner*'s theme of migration provides such a notion through the characters Amir and Baba. Other than viewing the novel from the perspective of "the friendship of two Afghan boys, the brutal interruption of that relationship, and the eventual redemption of the protagonist" (Edwards 1), we can also read it from the angle of migration that affected the well-being of the characters. The struggle to continue their cultural identity in a foreign land like America makes discomfort to their existence there.

Hosseini's migration to America during Russian invasion to Afghanistan is well reflected in the form of semi-autobiography in the novel. The traumatized memories of Amir and Baba can be equated to the situation of the migrants, especially the political refugees from Afghanistan to other countries. Hosseini has tried to highlight the essence of identity, culture, and innate existence of people in Afghanistan. The shared experiences and memories of the refugees reflect in the work of Hosseini by focusing on the unfortunate condition of getting adapted with a foreign culture. The psychological trauma of a person as refugee is emphasized through the cultural trauma that the person experiences when being shifted from the homeland to another place. This can lead to a situation of an anti-structural deviation from normality causing in-between existence (Mathew and Pandya 2) of people who experience diasporic identity due to their refugee status. The crisis that occurs to the identity of Amir while being in America is reflected through his behavior and actions. Amir says, "America was a river, roaring along, unmindful of the past. I could wade into this river, let my sins drown to the bottom, let the waters carry me someplace far. Someplace with no ghosts, no memories, and no sins." (Hosseini 126)

His eagerness to return to his homeland showcases the extend of the loss that exists in people who are forced to leave the country due to political, social, religious or economic issues. Though migration can be regarded as forceful or voluntary, the situation of Amir and Baba was forceful. "The process of globalization include massive migrations and relocations, thus challenges the traditional concept of

nation-state and opening up borders and boundaries" (Adhikary 182). Hosseini's description of the plot makes it clear that he rejects the anti-humanistic act of the Taliban in Afghanistan. Through the words of Baba, "God help us all if Afghanistan ever falls into their hands" (Hosseini 15), the reader is able to interpret that the social discrimination and injustices by the Taliban has made the place hopeless which extended to the migration of many people including Amir and Baba. The character of Assef and his cruelty denotes the reason why people who migrated dislikes the Taliban ideology and actions. The massacre of Hazaras done by Assef through the Taliban points at the intolerance that they maintain towards cultural diversity in their land. The criticism made by Amir on the Taliban is interesting to quote from the novel. He says, "I guessed music wasn't sinful as long as it played to Taliban ears" (Hosseini 280). It showcases the hypocrisy that is maintained by the Taliban group that ultimately wishes to make many in the country as refugees to other countries. The rape of Hassan and Sohrab resembles the destruction of Afghanistan and the freedom enjoyed by people in the country.

"The author's affiliation and inclination for the host nation after his migration is inevitable is the fact that he endeavors to ascertain the notion of the United States as flight from all of the problems. As the narrator mentions that the United States is like an exit from unfairness, brutality and traditions. The forced migrations of Amir and Baba to America, is a symbol of transformation and a direction to liberation." (Murshida 91) The quest for identity is evident from the novel that highlights the urge of Amir to retrace his memories about the homeland by saving Sohrab. A postcolonial reading provides the analysis of the lost identity of the people of Afghanistan during the Soviet invasion and their struggle to survive by migrating to other countries. Similar situation is repeated when the troops of the US return in the middle-way, giving all opportunity for the Taliban to rule as per their wish. The present government by the Taliban has clearly mentioned about the requirement for strict rules that carry out executions and amputations that they had been following during the 1990s (Vohra, *Foreign Policy*). Regarding migration due to the changed scenarios, it has seen more than five lakh displacements internally and almost the same have been forced to move out of the country. Pakistan and Iran have hosted more than 2.2 – 3 million refugees from Afghanistan (Sayed et al., *Migration Policy*).

Re-reading Hosseini's *The Kite Runner* allows us to view the recent incidents in connection with the descriptions provided by the author who experienced similar migration during the 1990s. The

situation of General Taheri who was forced to flee from his country with his wife and daughter to America, is mentioned in the novel through the words of Amir saying, "I learned that he had kept his family on welfare and had never held a job in the US preferring to cash government issued checks than degrading himself with work unsuitable for a man of his stature…" (Hosseini 176). Similar is the condition of many Afghan citizens who had to migrate from their homeland due to the changed situations. The unfortunate political shift taken by America affected many Afghan citizens who had extended their support for them.

4. Conclusion

The analysis of *The Kite Runner* through the angle of migration of the past and the present provides us a conclusive finding that the experience of people who are forced to be refugees to foreign countries experience identity crisis culturally and psychologically. The sudden displacement gives them a traumatic shock to get adapted to the new situations in the host country. The urge to come back to Afghanistan, seen in Amir, is collective evidence of people who wish to embrace their lost culture and existence in their homeland. Therefore, *The Kite Runner*, as a novel, has surpassed time in its relevance. The thematic idea of migration has been relevant for the past two-three decades for many Afghan citizens who fled from their country to many other host lands.

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A LINGUISTIC STUDY OF TABOO IN DARI SPOKEN IN AFGHANISTAN

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ABSTRACT

This paper investigates taboo words, euphemisms, and blasphemy in the Dari language. Dari language falls under the Indo-Iranian subgroup of the Indo-European language family, which is a variety of Persian (Farsi) language spoken by approximately 50 percent of the population in Afghanistan and functions as the lingua franca of the country (Illinois University, 2022). Language, as we know, functions as a bridge among human beings to communicate and build social relations. Languages contain items considered shameful in public and polite interactions, complicated to draw a clear meaning from, or prohibited from being used. Such words are considered taboos, and cultural and religious values define them in a society and they exist in all languages. In the Dari language and Afghani culture, certain words, phrases, and practices are taboo or offensive and avoided in public or polite conversations. Instead, euphemisms are used to express the same meaning without violating the norms or values of society. Some words are also forbidden by religion and are never uttered as they are considered blasphemous. To investigate taboo words in the Dari language, a qualitative ethnographic approach is used to find out different levels of taboos and the strategies people use to avoid them.

Keywords: Taboo, Blasphemy, Euphemism, Dari, Afghanistan.

1. Introduction

As a tool that evolved human civilizations, language has never stopped attracting scholars to study its complicated and sophisticated aspects. Though human language spoken by a native speaker sounds beautiful, understanding and learning it is a much more difficult task. There are billions of speakers speaking hundreds of languages throughout the globe. Not only do we have a large number of languages but they also exhibit cultural diversity and social variations.

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Cultural variations and social factors are crucial elements while approaching a language pragmatically. Cultural and social factors set the boundaries and limitations of a language and define which language elements convey which meaning. Farb (1974) states that "any word is an innocent collection of sounds until a community surrounds it with connotations and decrees that it cannot be used in certain speech situations" (p. 91). So, cultural and social factors define the usage of some words as offensive or shameful and others as forbidden.

Words, phrases, or practices that are considered either impolite or religiously forbidden are defined as taboo. As mentioned, taboos are cultural perceptions of language use and differ from language to language and from time to time. Allan and Burridge (2006) define taboo as "a proscription of behavior for a specifiable community of one or more persons at a specifiable time in specifiable contexts" (p. 11). Thus, taboos are social or cultural norms prohibiting certain behaviors, expressions, or topics. They are often associated with morality, religion, or superstition and vary widely across cultures and historical periods. Taboos of the past and present may not remain taboo in the future, and they are subject to change as Allan and Burridge (2006) also state, "Nothing is taboo for all people, under all circumstances, for all time" (p. 9)

Considering the importance of taboo, it is evident that many studies have been undertaken under different disciplines, including linguistics, aiming at describing taboo, its function, and its importance in a language or social group. The current study focuses on Dari taboos, their classification, and euphemisms based on the Afghani context of communication.

2. Literature Review

2.1. What is Taboo

Language is a powerful tool used for communication and influencing the supernatural realm. Throughout history, humans have believed that certain words and practices can affect their fate, whether positively or negatively. This belief is shaped by culture and religion, defining what is sacred and profane. The fear and shame of violating the holy or the profane is what we call taboo or blasphemy. Taboo and blasphemy are not universal concepts but vary depending on the context and the audience. What may be considered taboo or blasphemous in one society may be acceptable or even praised in another.

Taboo is a concept that has been present in human societies since their origin and has influenced their culture and behavior. A well-known example of eating taboo is the story of Adam and Eve in Abrahamic religions, which tells how they lived in the Paradise or Garden of Eden and were forbidden to eat the fruit of a particular tree. However, Eve was deceived by Iblis, or serpent, and broke the taboo of eating the fruit, causing them to be banished from the Garden of Eden or Janah to earth.

The word taboo comes from the Tongan language of Polynesian culture. The word's original form is Tapu, which means forbidden, prohibited, or sacred. James Cook encountered the term during his visit to Tonga. He refers to using Tabu for prohibited and forbidden things by Tongans (Cook, 1777).

In the languages of Polynesia, the word means simply 'to forbid', 'forbidden', and can be applied to any sort of prohibition. A rule of etiquette, an order issued by a chief, an injunction to children not to meddle with the possessions of their elders, may all be expressed by the use of the word tabu (Radcliffe-Brown, 1939, pp. 5-6)

Taboo has been a topic of interest for various disciplines, such as sociology, anthropology, ethnology, language studies, and linguistics. Linguists have been especially intrigued by the role of taboos in language and communication, as taboo words and expressions can convey strong emotions, attitudes, and values. The first use of the term taboo in English was recorded in 1777 by Captain James Cook.

Blasphemy, on the other hand, has a more specific meaning related to religion. It comes from late Latin *blasphemare*, Old French as *blasphemer*, and Middle English as *blasphemen* which referred to calumny, evil speaking, or abuse. Blasphemy is showing disrespect or contempt for God or something sacred or claiming to have the attributes of a deity. Blasphemy is considered a severe offense in some religions, such as Christianity, Islam, and Judaism, and can be punished by law in some countries. The punishment for blasphemy can range from fines to imprisonment or lashing to capital punishment, depending on the severity of the offense and the country's legal system.

So, it is essential to mention that taboos and blasphemy differ in severity. Taboo is socially unacceptable, but it depends on the context and culture. Conversely, blasphemy dishonors a sacred thing, such as God or a religion. Though blasphemy is not criminalized in some societies, it is a severe offense in many faiths and may have legal or violent consequences. Blasphemy is more fixed and less flexible than taboo.

2.2. Theoretical Framework

This research is based on a theory that Freud (1913/2004) put forward, which suggests that taboo has two contradictory aspects: on the one hand, sacred and inviolable, and on the other, uncanny, perilous, prohibited, and impure. Therefore, 'taboo' implies a sense of something that cannot be approached or touched, and it is mainly manifested in prohibitions and restrictions. It is often expressed through rules and regulations. This theory is based on a psychoanalytic approach, which views taboo as a manifestation of the unconscious conflicts between primal instincts and social norms. He also argues that taboo is a way of coping with the ambivalent feelings of attraction and fear towards objects or actions forbidden by the collective conscience.

2.3. Related Studies

Despite the beliefs towards taboos and hitches, a considerable amount of study has been carried out on taboos. Besides language and linguistics, scholars from other disciplines like sociology, anthropology, and ethnology also paid attention to the topic. Though taboos are studied thoroughly in different fields and languages, no studies have addressed taboos in the Dari language and Afghani context. Some studies of linguistic taboos include James George Frazer (1913), Keith Allan and Kate Burridge (2006), Nada Qanbar (2011), Timothy Jay (2018), Kate Burridge and Reka Benczes (2018), and Pedro Dominguez (2018).

The study of taboos and their linguistic implications has been a topic of interest for many scholars. Different criteria have been used to categorize taboos, such as their verbal content, social context, and impact on language. For example, Frazer (1913) identifies six types of verbal taboos based on what they refer to: personal names, names of relations, names of the dead, names of kings and sacred persons, names of gods, and common words tabooed. Qanbar (2011) examines the linguistic taboos in Yemeni society and the factors influencing them. She distinguishes between context-specific and general taboos. Allan and Burridge (2006) identify four main categories of taboos: naming and addressing, sex and bodily effluvia, food and smell, and disease, death, and killing. They explore how taboos affect language and how language deals with taboos. They discuss language censoring, taboos related to culture and religion, euphemism, and blasphemy. They also analyze how strong taboos are avoided and how weak taboos are violated.

Timothy Jay (2018) examines how children acquire language awareness, especially regarding taboo words. He argues that children under twelve do not understand the connotations and implications of taboo words as adults do. Children's vocabulary of taboo words evolves from a limited set of words to a more diverse one, and they tend to rate mild words worse than adults.

Kate Burridge and Reka Benczes (2018) explore how taboo shapes language change. They claim that taboo affects the existing vocabulary of a language, leading to the replacement of some words by borrowing from other languages or creating new words or expressions. The remaining terms may undergo semantic or phonetic changes. Thus, the taboo is a force of language change.

Translating taboo words is a complex and sensitive task involving more than just linguistic skills. Pedro Dominguez (2018) addresses the issue of translating taboo words from one language to another. He asserts that translators also need to consider the cultural and political contexts of both the source and the target languages, as taboo words can have different meanings, connotations, and effects depending on the situation. He claims that translating taboo words is always a challenge

and a problem for translators who must balance accuracy, appropriateness, and ethics.

3. Importance of the Study

Commonly, native speakers of a language are observing the semantic characteristics of a language without formal education. It happens through practice and close contact with the language group throughout a lifetime. While speaking about a foreign language is an entirely different phenomenon, one should study the language thoroughly to avoid embarrassment, insult, clashes, and possibly legal consequences.

It has happened that people violated linguistic taboos inappropriately or unintentionally, which resulted in clashes, objections, hatred, and sometimes death and killing. Among them, we may mention the cartoon of Prophet Mohammad, published in a French journal that created hatred among Muslims towards France, and the Charlie Abdo journal. Another example is when Bindu and Kanaka Durga, two women, entered a Sabarimala temple in Kerala, India, which prohibited women between 10 to 50 years old from entering the temple, creating a clash (Joglekar & Merchan, 2019).

Talking about taboo is not a simple topic. It needs a lot of study and observation to understand what is considered taboo or blasphemy in a linguistic group and what is not. People from different languages and societies disagree on the topic, and each language group in diverse social groups defines taboo differently. There are social groups that prefer to avoid using taboos and blasphemy, but some are not even familiar with the concept, and others prefer to use the euphemistic way of violating taboos to deliver the message. Therefore, it is critical for a linguist, a foreign language learner/teacher, and someone eager to visit a country to understand the subject properly.

4. Research Method

The research is done through a qualitative approach by using ethnographic methods. The research plot is Kabul, Afghanistan, a multi-ethnic Muslim community. The study includes language and speaking data collected by observing native Dari speakers in natural conversations. The observation is done while talking to different social groups randomly.

5. Discussion

Taboo is a cultural and social concept determining what language use is unacceptable, offensive, or sinful in a given community. Dari, as the language of an Islamic country, has its own set of taboos and anti-blasphemy laws that regulate the linguistic behavior of its speakers. These taboos are not inherent to the language but acquired through socialization, practice, and transmission across generations. Taboos are also dynamic and contextual, as Allan and Burridge (2006) argue: "Taboo refers to a proscription of behavior for a specifiable community of one or more persons at a specifiable time in specifiable contexts" (p. 11).

Studying taboo language is a sensitive topic that requires careful and scholarly treatment. Researchers who study this phenomenon may encounter various obstacles and ethical issues in collecting and analyzing authentic data. For instance, some participants in such research may be reluctant to share their natural use of taboo words due to social, cultural, or political constraints or fear of negative repercussions. Mead (1937) also defines taboo as a threat to the violator, which reflects the social group's attitude towards taboo. Thus, the researcher may not capture taboo language's full scope and complexity in a given social context.

As mentioned, taboos are social or cultural norms prohibiting or restricting certain behaviors, expressions, or topics. They vary across different cultures and societies and can have different levels of severity and enforcement. This study proposes a two-dimensional framework for analyzing taboos based on their cultural and social context. The researcher distinguishes between taboos that are related to *religion*, such as those involving sacred and supernatural entities and uncleanliness taboos, and those related to *morality*, such as those involving sex and body private parts, marriage and sexual relations, bodily exertions, death, and disease, naming and addressing, swear and curse words, privacy, and body arts. The researcher also discusses the functions and consequences of these taboos and how they reflect and shape the values, beliefs, and identities of those who adhere to or violate them.

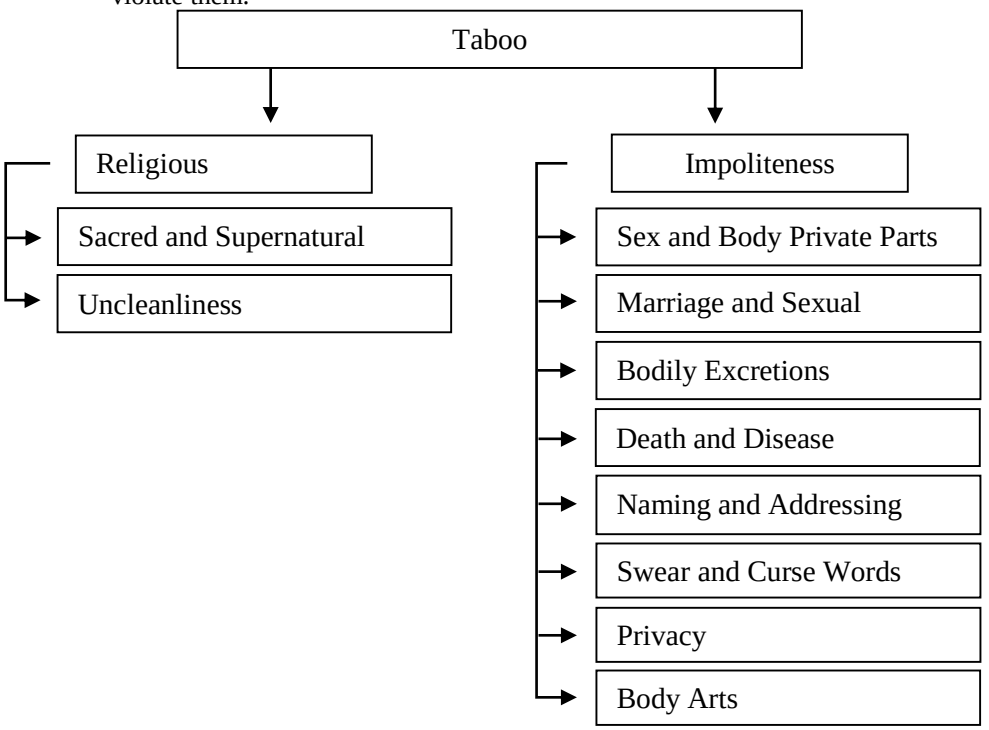


Figure 1: Linguistic Taboos in Afghani Context

5.1. Taboos Associated with Religion

Afghanistan is a country where Islam is the dominant religion and influences many aspects of its culture. Some certain words and practices are considered sacred and holy and require respect and reverence from the believers. Some beliefs and customs are also based on superstitions and are prevalent among uneducated and traditional families. No matter if it is holy, secret, or superstition, most of the taboos in this category are blasphemy. These are some of the taboos that shape the religious norms and values in an Afghani context.

5.1.1. Sacred and Supernatural

Sacred and supernatural taboos refer to the beliefs and practices forbidden or restricted by a specific group or culture. These beliefs and practices often involve the sacred or the mystical, such as the prophets, gods, holy books, religious places, spirits, supernatural powers, magic, or curses. The reasons for these taboos vary, but they usually serve to maintain social order, protect moral values, or avoid misfortune.

In Afghani culture and Dari language, words and activities involving the name of Allah (the God), prophets, holy books, and religious places are considered sacred; therefore, referring to them improperly, questioning their very existence, criticizing, and associating impurities with them is forbidden and blasphemous. For example, the name of Allah is always followed by the Arabic phrase *jalla jalaalahu* (Allah the Most Exalted), the name of the prophet Mohammed is followed by the Arabic phrase *sallallaahu alayhi wa sallam* (peace be upon him), and drawing their images is highly prohibited. Moreover, a person should not touch the holy Quran without ablution, and one should not enter a sacred place with footwear on and while unclean. Besides, a Muslim is highly forbidden to convert to any other religion. Violating such taboos is considered blasphemy, resulting in hatred from the society, great sin, lashing, or capital punishment.

On the other hand, supernatural powers are rooted in the people's beliefs and turn some words and practices into taboos. Most of these words and activities don't have religious bases; still, in rural places and among illiterate people, they are considered to have dangerous powers as they go beyond the control of a human. These taboos exist due to the fear or unpleasant nature of a word or practice's concept. Therefore, words like *shaitaan* (devil), *jen* (jennies), and *roh* (spirit) should be followed with *besmellaah* (in the name of Allah); otherwise misfortune may fall upon the speaker or hearer. Similarly, words like *jaado* (magic) are believed to be evil and must be avoided as such terms are supposed to carry demonic power and cause harm to the violator. Besides, some activities are also treated in the same way like, after

prayers, one must fold the side of the prayer mat to avoid the devil praying on it, one will falsely get accused if the foot touches a broom unless a twig from the broom is immediately removed, and a pregnant woman should not touch her body during an eclipse or a dark mark will appear on her baby's body, etc. Such taboos are mostly superstitions, but illiterate traditional families strictly observe them.

5.1.2. Uncleanliness

Uncleanliness taboos are social norms prohibiting or restricting certain behaviors or interactions considered impure, dirty, or contaminating. Some examples of uncleanliness taboos are related to menstruation, puerperium, body secretions during sex, unclean places, objects, and certain types of consumables that are considered *haram* (unlawful). These taboos may have different origins and consequences depending on the cultural and historical context or the very property of the object. Some possible explanations for uncleanliness taboos are based on religious beliefs, health concerns, gender roles, or power relations. Uncleanliness taboos may affect people's access to resources, opportunities, or social status. For instance, in Afghanistan, women during menstruation and puerperium are isolated or excluded from certain activities or places unless the menstruation period and puerperium period (three days) are over and ghusl (taking a bath as per Islamic law) has not taken place. Similarly, after sexual activity, a person should immediately perform *ghusl* (take a bath as per sharia law); otherwise, they are considered unclean. Uncleanliness taboos may restrict a person from preparing food for others, touching a holy book, entering a Masjed (mosque), or performing prayers.

Moreover, some consumable items like foods and drinks are considered unclean and called *najes* (impure/unclean). Consuming such foods and drinks is prohibited in the Afghani context. Suppose one's clothes or body is contaminated with such items. In that case, one should remove the clothes or properly wash the contaminated object or body before praying or touching sacred stuff, as the body or the object also becomes *najes* (impure/unclean). For example, *khuk* (pork) and alcoholic drinks are among the unclean consumables, and *khun* (blood), bodily excretions, and *jasad* (corpse) are among the contaminating unclean objects. There are also words referring to unclean places and things like *tashnab* (toilet), *eshal* (diarrhoea), and *estefragh* (vomit), considered taboo to verbalize, and they are accompanied by some conventional phrases like *gulab ba ru* (rosewater on your face). Such a phrase minimizes the intensity of the unclean place or object, while unclean words cannot be used along with holy words like *besmellaah* (in the name of Allah). Moreover, sacred objects are not allowed to be taken in unclean places.

5.2. Taboos Associated with Impoliteness

Impoliteness taboos are topics or behaviors considered rude, offensive, or inappropriate in a given context or culture. They often involve sensitive or personal aspects of human life, such as sex and body private parts, bodily excretions, death and disease, naming and addressing, swear and curse words, privacy, body arts, marriage, and sexual relations. Impoliteness taboos can vary across languages, regions, and social groups and change over time. For example, showing the soles of the feet to elders is an impoliteness taboo in the Afghani context. Impoliteness taboos can be expressed through taboo language and avoided through euphemisms.

5.2.1. Sex and Private Body Parts

In Dari, topics related to sex and private parts of the body are considered shameful and impolite. People avoid using direct words for body private parts, especially those of women such as *sina*/*pestaan* (breast), *kun* (ass), *khaaya* (testicle), and for sexual practices such as *hamjensgaraayi* (homosexuality), *khoderzaayi/jalq* (masturbation), *fahaashi/faaheshagari* (prostitution), and *levaat* (homosexuality among male gender). These words and practices are taboo and are avoided in daily conversations. However, in medical situations, these words can be used and discussed by doctors and patients directly or euphemistically, such as *baasan* (ass), *aalat tanaasuli* (reproductive organs), *baiza/khosya* (testicle), and *sharmgah* (shameful parts). Some other constructions are avoided and replaced with euphemisms like intercourse to *aamizesh kardan* / *hambestar shodan* / *nazdiki kardan*.

5.2.2. Marriage and Sexual Relations

Sexuality is an integral and natural part of human existence, but it is also influenced by various social and cultural factors that shape and limit it. Different cultures have different prohibitions on what types of sexual behaviors are taboo or not, and these prohibitions often reflect the values and beliefs of those cultures. In Afghanistan, marriage and sexual relation taboos are influenced by the culture and religion. As a result, it is considered unethical for a girl to propose to a boy for marriage, and the boy should initiate the proposal to the girl's family through the elders. Dating words or ideas is considered taboo and brings shame to both families; therefore, it is not used or practiced. Subsequently, marriage with an aunt or uncle is prohibited as the culture does not accept it. In addition, cross-gender relationships outside marriage are not tolerated, and *hamjensgaraayi* (homosexuality) is not only shameful to verbalize, but the practice is banned and severely punished. Besides, single children are discouraged from living alone as they are likelier to violate such taboos. So, taboo

words such as *haraami* (bastard/forbidden/unlawful), *haraamzada* (bastard), *naajaayez* (unlawful), and *naamashro* (unlawful) are used for such relationships, children or acts.

5.2.3. Bodily Excretions

The bodily excretions are often avoided or considered taboo in many cultures and languages, and Dari is no exception. Most words for bodily fluids and wastes are taboo in Dari, except for *ashk* (tear), which has a significant role in poetry and literature. Medicine is the only context where the formal and original terms for bodily excretions are used. Otherwise, euphemisms are preferred to replace the words or soften the intensity of the taboo. For example, *shaash* (urine), *goh* (poo), *mani* (sperm), *estefraagh* (vomit), *qaaedagi* (menstruation), *jenaabat* (men's semen flow-out in sleep), and *khun* (blood) are among the bodily excretion taboos. Some of the examples mentioned above have mild alternatives or euphemisms that are used in formal contexts, such as *edraar* (urine), *madfo* (poo), and *bargardaandan* (vomit). Still, others do not have alternatives and are followed by some minimizers, such as *golaab ba ru* (rosewater on your face), to reduce the intensity of such taboo words or phrases.

5.2.4. Death and Disease

In the case of death and disease, the fear of death and infection contaminates some words, so speakers avoid them while speaking. Since death and fatal diseases are frightening topics, people use euphemistic words and phrases to avoid the fear of death. For example, talking about the possibility of the death of someone is unethical and shows eagerness for the person's death. In such a case, phrases like *omre taan daraaz* (may you live long), *dor az jaanet* (away from your life), *gush shaitaan kar* (deaf the ear of the devil) softens the tone of the message and intention of the speaker. It is also taboo to use the word *mord* (died), and primarily words or phrases like *dargozasht* (passed away), *ba haq paiwast* (joined Allah), *ba khast allah labaik goft* (answered the call of Allah), or *faut kard* (passed away) replace it. Additionally, when talking about a dead person, mostly *marhum* (departed) or *shahid* (martyr) replace it, and it is followed by phrases like *khoda biamorzad* (may God bless him) and *rohash shaad* (may rest their soul in peace). Words associated with death like *jenaaza* (corpse), *gur* (grave), *morda shoi* (mortuarist), *morda shoi khaana* (mortuary) are respectively replaced with *paikar*, *qabr*, *ghasaal*, *ghosl khana*. Death is not the only taboo topic; speakers also shun some fatal or stigmatized diseases. These diseases may evoke fear or shame because of their origin, unfamiliarity, or contagiousness. HIV/AIDS, tuberculosis, COVID-19, cancer, and mental illness are some diseases

that people avoid mentioning, or euphemism is used to soften them. Phrases like *dor az janet* (away from your life), *dor az hazirin* (away from the presents), *gush shaitaan kar* (deaf the ear of the devil) are phrases used before such taboos to minimize the intensity of the word or to avoid getting infected with the disease. Moreover, physical defects and disabilities are also taboo when uttering the terms in the presence of someone suffering from the disability or deficiency. Words like *kal* (bold), *kor* (blind), and *lang* (limp) are some of the physical defect taboos.

5.2.5. Naming and Addressing

As with most moral taboos, this category of taboo words is contextual and culture-specific. Taboos related to naming and addressing refer to contexts where naming or addressing people in certain situations is considered improper. In Dari speaking and Afghani context, there are specific ways of showing respect and politeness to elders and women. For example, when talking to an elderly person, one can use the name of their eldest son, such as *padar-e Ahmad* (father of Ahmad) or *maadar-e Ahmad* (mother of Ahmad). If the name of the son is not known, one can use kinship terms like *kaakaa* (uncle), *khaala/ama* (aunt), *khaahar/hamshira* (sister), *laalaa* (elder brother), or *baraadar* (brother). Referring to one's wife, a person may use terms like *ayaal*/*awlaada* to hide the names of female family members and show respect. These terms show respect and politeness and convey a sense of familiarity and affection. Furthermore, when addressing a woman, regardless of her age, it is considered rude to call her by her first name. Instead, one should use the term *khaahar*/*hamshira* (sister), which implies respect and solidarity. By following these norms of naming and addressing, one can avoid offending or embarrassing the interlocutors and establish a positive rapport.

5.2.6. Swear and Curse Words

Though swear and curse or cuss words are used interchangeably, they are used to express strong emotions, such as anger, frustration, surprise, or disgust. However, they are inappropriate for polite conversations and can offend or insult others. They refer to profanity and socially unacceptable language and are unsuitable for formal discussions. Some common swear or curse words in the Dari language and Afghani context are *lanati* (damn), *faahesha* (bitch), *eblis* (satan), *ahmaq* (idiot), *haraami*/*haraamzaada* (bastard), *mordagaw* (pimping), and *past* (bugger). Additionally, some other words that refer to animals have neutral meanings in everyday speech and can become swear or curse words when used to refer to a person, such as *sag* (dog), *khenzir* (pig), *gaw* (cow), *khar* (donkey), and *gosaala* (calf). Moreover, some

physical defects and illnesses such as *kur* (blind), *kar* (deaf), *dewaana* (crazy), *rawaani* (psychopath), and *mariz* (ill) also function as swear words. The study also found that female speakers use fewer swear or curse words than male speakers and are more careful about violating taboos.

5.2.7. Privacy

Privacy is a complex and sensitive topic that affects many aspects of our lives. Some people may have strong preferences for keeping certain information about themselves private, while others may not mind sharing it with others. However, some privacy taboos in the Afghani context and Dari language are widely recognized as unacceptable or unethical to violate. In these situations, revealing personal information can cause harm, distress, or discrimination to the individuals involved. For example, entering a house without permission, disclosing someone's sexual life, health status, marital status, or criminal history without consent, and a genuine need can be considered privacy taboos. Furthermore, touching a female by any means, a handshake with a female stranger, sitting next to a female stranger, uttering the first names of the family female members of an outsider or before an outsider, and asking for and exposing a female photo or age, can also be considered privacy taboos. So, it is best to use terms such as *khaahar*/*hamshira* (sister), *khaanom* (madam), *khaanom* (wife), and *khaala*/*ama* (aunt). Such information can expose people to social stigma, harassment, violence, or legal consequences due to the conservative tradition and lifestyle. Therefore, it is essential to respect the privacy rights of others and avoid violating their privacy taboos.

5.2.8. Body Arts

Body art, such as tattooing and plastic surgery, is a form of personal expression practiced for centuries by different cultures. However, in some societies, body art is still seen as a taboo or a sign of deviance. People view body art as a violation of natural beauty or religious principles. In Afghanistan, only two types of body art are practiced by female members: a traditional tattoo called *khaal* (dot), usually in blue or green color on the forehead, hands, or cheeks, and *hena* (henna) on hands and feet. Therefore, people who choose to have other types of body arts or plastic surgery for beauty may face discrimination, stigma, or prejudice from others who do not share their aesthetic preferences or values.

6. Conclusion

This paper presents a preliminary exploration of the concept of taboo within the Dari language and Afghan society, areas previously not extensively studied. Taboo is identified as a linguistic reflection of cultural norms and values that necessitates contextual analysis to

understand its communicative functions and effects. The study categorizes taboos in Afghanistan into religious and impoliteness taboos. Religious taboos, deeply intertwined with Islamic beliefs, include prohibitions against consuming certain substances, disrespecting sacred entities, and attributing imperfections to divine figures. Impoliteness taboos violate social etiquette and expectations, such as calling elders by their first name, asking a woman for her photo or age, or getting a tattoo. The paper underscores the importance of adhering to these taboos to avoid religious offense or social embarrassment. It concludes that while language reflects the richness of cultural diversity, it also presents challenges, emphasizing the need for further research to fully comprehend the intricacies of taboo, euphemism, and blasphemy in this context. Understanding language within its societal framework is crucial, as it can either unlock opportunities or lead to adverse outcomes. Indeed, as Dari speakers believe, language can be the key to a castle or the path to hell.

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Report of the 46th International Conference of the Linguistic Society of India

October 3-5, 2024

Organised by

Department of Linguistics, University of Kashmir, Srinagar

In collaboration with the Linguistic Society of India, Central Institute of Indian Languages, Mysuru, and Indian Council of Social Science Research, New Delhi

Day one, Date: 3rd October 2024

The 46th Conference of the Linguistic Society of India (ICOLSI-46) was organised by the Department of Linguistics, University of Kashmir, Srinagar in collaboration with the Linguistic Society of India, Pune, and the Central Institute of Indian Languages, Mysuru for October 3-5, 2024. The conference was attended by around 200 delegates, with 180 scholars and linguists from various parts of the country outside Kashmir and outside India participating in the event.

The inaugural session of the conference was held at Gandhi Bhawan of the University at 10.30 am on October 3. The inaugural session was chaired by Prof. Nilofer Khan, Hon'ble Vice Chancellor, University of Kashmir. The other dignitaries on the dais included Prof. Keshari Lal Verma, Vice Chancellor Chhatrapati Shivaji Maharaj University, Navi Mumbai, Prof. M J Warsi, President Linguistic Society of India, Prof. R C Sharma, University of Delhi and Prof. Aejaz Mohammed Sheikh, Head, Department of Linguistics, University of Kashmir and Director of ICOLSI-46.

In the welcome address, Prof. Aejaz Mohammad Sheikh, Head of the Department of Linguistics, University of Kashmir, and Director of ICOLSI-46, expressed joy in hosting the conference and extended a warm welcome to the participants and dignitaries on and off the dais. He acknowledged the presence of senior linguists, Prof. G.K. Panikker and Prof. P.N. Kamala, whose attendance added prestige to the event. Prof. Sheikh further highlighted the rich history of the Linguistic Society of India (LSI) and talked about the department's significant efforts over the past year. He shared that the department successfully conducted six workshops from January 2024 wherein the department collaborated with institutes like National Testing Service, CIIL, Mysuru, National Council of Educational Research and Training (NCERT), New Delhi, Scheme for Preservation and Promotion of Endangered Languages, Mysuru, Pratham Foundation and National Translation Mission, Mysuru.

Prof. Mohammad Jahangir Warsi, Chairman, Department of Linguistics, Aligarh Muslim University and President of the Linguistic Society of India (LSI), deliberated on the on the future prospects of linguistics in India. He highlighted the efforts being made by the incumbent executive of LSI in the development and growth of the discipline throughout the country. Prof. Warsi also explored the critical intersection of language, technology and society. He pointed out that the advent of Artificial Intelligence (AI) and machine learning offers exciting opportunities for linguistic study, but also cautioned about the risks these technologies pose, such as the potential to widen the digital divide and marginalize indigenous and minority languages. He urged scholars to think critically about how linguistic research can address these challenges, stressing that language preservation must go hand in hand with innovation.

Prof. R. C. Sharma delivered the keynote address. Prof. Sharma, a long-time collaborator with the department, expressed his appreciation for the department's efforts over the past two decades, particularly during challenging times. He acknowledged the dedication of both faculty and students in advancing linguistic research.

Prof. Keshari Lal Verma also contributed to the discussion by reflecting on the contributions of G.A. Grierson, whose work brought much-needed attention to India's local languages. He mentioned the recent requisition submitted to Parliament for the recognition of 39 additional languages and discussed the National Education Policy (NEP) 2020 and its focus on promoting local languages. Verma noted that 22 regions have already begun providing education in local languages, with textbooks now available in these dialects.

The Presidential Address was delivered by the Vice Chancellor of the University of Kashmir, Prof. Nilofer Khan, who emphasized the National Education Policy (NEP) 2020 as a critical step toward addressing language endangerment in India. She discussed the challenges posed by an education system heavily dominated by English, which often disconnects children from their mother tongues and local dialects. Prof. Khan advocated for the need to promote multilingualism and preserve linguistic diversity through education in local languages. She also acknowledged the transformative potential of technological advancements in revolutionizing language education and making it more accessible.

Prof. Khan expressed her deep appreciation for the Department of Linguistics and its relentless efforts in promoting the local languages of the Union Territory. She commended Prof. Aejaz Mohammad Sheikh for his outstanding leadership and continued dedication to the betterment of the University, particularly the Department of Linguistics. She emphasized that Prof. Sheikh's work has played a pivotal role in advancing linguistic research and preserving the linguistic heritage of the region.

The inaugural session also witnessed release of three publications:

- "The Book of Abstracts" from the conference
- The 16th edition of the "Indian Journal of Linguistics" (IJL)
- "Bridging Boundaries in Language Innovation: A Festschrift for Vijay Kumar Kaul in Language and Engineering", Edited by Prof. R.C. Sharma.

The first day of the conference also featured a Panel Discussion titled "Linguistics in the 21st Century India: Challenges and Prospects", which provided a platform for insightful reflections on the evolving nature of the discipline. The session was conducted by Prof. M. Jahangir Warsi, who also served as the lead speaker, while the panellists included Prof. K.L. Verma, Prof. G.K. Panikker, and Dr. Mimi K. Ezung.

During the discussion, the panellists explored the current status and future prospects of linguistics in the 21st century. A key focus was on how linguistics today is increasingly technology-driven, with many advancements in linguistic research being enabled by technological innovations such as Artificial Intelligence and machine learning. The panellists also highlighted the challenges being faced by the discipline.

It was followed by the Radhabai Katre Memorial Lecture which was delivered by Prof. Shobha Satyanath, a prominent sociolinguist and former head of the Department of Linguistics at the University of Delhi, who has extensively researched sociolinguistics in multilingual communities, particularly in the Indian context. In her lecture, she focussed on the diversification of Assamese into Nagamese over the last 200 years. Drawing upon classifiers, the lecture provided a quantitative model to assess the extent of divergence that has occurred in Nagamese resulting in a new divergent system. Drawing upon the speech and earlier textual archives the talk showed that while Assamese has remained fairly stable over time during the same time Nagamese has undergone a significant shift in various key parameters giving rise to a new system. The talk provided a framework to analyse both continuity and change within the two languages.

Four parallel technical sessions were held in the afternoon. The technical session on Sociolinguistics was chaired by Prof. Shantanu Gosh, Amity University, New Delhi. Following presentations were made in this session.

1. Language Attitude and Maintenance Among Karbis in Upper Hengrabari Area of Kamrup Metropolitan District Assam by Rashmita Rahang
2. Linguistic Politeness in Public Spaces: Analyzing Norms in the Linguistic Landscape of Assam by Gargi Dowarah, Debraj Gogoi & Sweta Sinha
3. Structural Convergence and Language Attitudes: The Symptoms of Language Maintenance and Shift by Gargi Roy & Sayantani Banarjee

4. Taboo Languages in Indian Culture: Unraveling Attitudes and Evolution among Young Adults in Kerala by Anupama
5. Kinship Terms in Marwari: A Sociolinguistic Study by Rashmika Goswam & Dhanapati Shougrakpam
6. 'Hinglish' and Notions of Language Purism among Indian Adults: Exploring Language Attitudes in the Hindi Belt by Sadaf Khan & Thapasaya J
7. Language Shift in Nepali Variety Spoken in Assam by Upasana Devi & Paramita Purkait
8. Exploring the Use of Code-Switching as a Tool for Identity among Younger Generations by Mayuri Kailas & Vinod Bhatt
9. Retention of Certain Archaic Features of Kashmiri in Kishtwari by Vijay Kumar Koul

The parallel session on Syntax was chaired by Prof. Shahila Zafar. The presentations explored various syntactic structures in different languages, analysing how languages manage grammatical constructs such as word order, sentence formation, and clause structure.

Following is a list of the presentations that took place in this session.

1. Finding the Underlying Structure of Ditransitive Constructions in Odia by Monica Rajguru & Jooyoung Kim
2. Defining Veridicality in Terms of Mood and Finiteness by Shubham Kumar Srivastava
3. An Ontological Classification of Hindi Nouns by Jyoti Kumari & Praveen Gatla
4. Formation of Adjectives in Lower Wancho by Suni Jyoti Kalita
5. Verbless Clauses in Telugu-Finiteness by Kothakonda Suman
6. Grammatical Tone in Maram by Joanna J, Tulika Gogoi & Amlesh Gope
7. The Prenominal System of Dhundhari by Rijushna Gogoi & Dhanapati Shourakpam
8. Perspective Marking in Contact: The Case of Agartala Bangla by Sayantani Banerjee & Gargi Roy
9. A Typological Study of Symmetricity in the Negation of Standard Odia and Sambalpuri by Dibya Prakash Panda & Thapasaya J

The third parallel session was themed as Linguistics & Literature, Language Teaching & Semiotics which was presided by Dr. Suman Preet Virk.

This session focused on the intersection of linguistics and literature with language teaching, particularly exploring how linguistic concepts are applied in both literary analysis and teaching methodologies.

Presentations covered diverse topics such as the role of linguistic structures in literature and innovative approaches to language education.

Following presentations were given in this session.

1. A Comparative Study of the Morphosyntactic Features of Kakrala Urdu and Urdu by Noman Tahir & M.J. Warsi
2. Case Marking and Agreement in Patna Urdu by Shamim Fatma
3. Syllabic Structure of Urdu as Spoken in Allahabad by Sadia H Hassan
4. Ethnicity and Tradition: A Sociohistorical Study of Bapsi Sidhwa's Selected Novels by Sadaf Fareed
5. Jacques Derrida's 'Floating Signifiers' in Haikus in Tamil by P.N. Kamala
6. Representation of Multifaceted Portrayal of Women and Gender Discourse in Digital Space: A Critical Study of Select Hindi Web-series on OTT Platforms by Mamta & Om Prakash
7. Use of ICT tools in an Andragogic ESL Classrooms: A Study by Shadab Khan, Shree Deepa & Amaratheja Abati
8. Signages in Airports: The Multi-Pronged Linguistic Jugaad Model by Shree Deepa & Geetha Durairajan

The fourth parallel session on Computational Linguistics, Translation & Semiotics was chaired by Prof. Niladri Sekhar Das, and focused on computational linguistics, translation studies, and semiotics, delving into the application of computational models for language processing and translation, as well as the study of symbols and meaning in communication. The following papers were presented in the session.

1. Kashi Tourism Question-Answering Hindi and Telugu Dataset: An Ontological Study byPraveen Gatla & Anushka
2. Tokenization Showdown: Evaluating Byte Pair Encoding and Unigram Tokenization Techniques for Assamese by Bhabarnab Kashyap
3. Kauravi WordNet: A Case of Language-Specific Synsets and Lexical Mismatch by Vaibhav Singh & Imran Ali
4. Comparative Analysis of Human and Machine Translation of Telugu: Linguistic and Cultural Divergence by Vanka Ramesh
5. Role of Post-Editing in Improving the Quality of Neural Machine Translation Output: A Case Study of English & Telugu by K. Rajyarama & Venna Mounika
6. Constraints in Translating Verbs of Motion from English to Kashmiri by Sudheer R. Bhan
7. Critical Thinking in the Era of Artificial Intelligence by Uzma Afreen & M.J. Warsi

8. Sign Language ~ Zareena Sultana

A cultural programme was organised in the evening which included various Kashmiri musical items.

Day 2, October 4

The second day of the "46th International Conference of the Linguistic Society of India" (ICOLSI-46) commenced with a plenary lecture which was delivered by Prof. Niladri Sekhar Dash on the topic 'Digital Lexicography in Digital India: Dreams and Challenges'.

Prof. Dash emphasized the crucial role technology plays in shaping the future of Indian linguistics. His core argument revolved around how digital lexicography could transform linguistic studies in India and whether the country is prepared to develop the necessary resources to make digital dictionaries (DD) readily accessible to students and teachers alike. Prof. Dash described digital lexicography as a new and exciting "avatar" in modern linguistics.

It was followed by another plenary talk on which was delivered by Professor Pradeep Kumar Das on the topic "Ergativity as an Enigma in Some Major Indian Languages". Prof. Das began by highlighting the importance of ergativity in linguistic typology, particularly in languages exhibiting full or split-ergative patterns. In his talk, Professor Das emphasized the importance of clarity and precision in analysing ergativity, particularly when dealing with complex linguistic data. He warned against the risk of misrepresentation, which can easily occur when glossing over split-ergative patterns in languages. He called upon linguists to adopt a meticulous and detailed approach in analysing ergativity, as accurate representation of language structures is crucial for advancing linguistic theory.

The plenary talks were followed by technical session II which included four parallel sessions. Here's a breakdown of the sessions:

Parallel Session 1: Language & Media Stylistics

Chaired by Prof. G. K. Paniker, this session focused on the interplay between language and media stylistics, examining how linguistic elements are used in various media formats. The presentations explored the influence of language on public discourse, advertising strategies, and the implications of digital communication on contemporary linguistic practices.

The session included the following presentations.

1. Using Mobile Apps and Websites for Creative Writing: Prospects and Challenges by Nujhat Nuari Islam & Shafaat Mobarok Abdul Jabber
2. Hashtags to Emojis: Analysis of Language Features on Social Media by Shagufta Iram

3. Advertising Methods of Language and Attractive Function of Form by C.G, Sankar & T.S. Santhi
4. A Cross-Cultural Analysis of Politeness and Persuasive Strategies in Advertisements: A Comparative Study of Indian and American Newspapers by Md. Zeeshan Alam
5. Comprehensive Linguistic Study on the Communicative Effectiveness of Expressions used in Urdu Print Advertising by Mohamad Tahir & Mohd Rafe
6. Cognitive Metaphors in Rashmirathi by Rakhi Mishra & Harsh Kumar
7. Style Variation in KambRaamaayannam's Poetics by V. Deenathayali
8. A Holographic Study of Love Metaphors in Hembarua's Poetry by Sweety Bayan

Parallel Session 2: Psycholinguistics

This session was chaired by Prof. Abhinav Kumar Mishra, and delved into psycholinguistics, the study of how language is processed in the mind. It examined cognitive mechanisms underlying language comprehension, production, and acquisition, as well as the interplay between language and thought. The presentations explored various aspects of psycholinguistics through empirical research and theoretical discussions.

The following presentations were made in the session.

1. Paraphasia in Aphasia as a Reflection of Lexical Semantic Breakdown by Abhishek BP & Brajesh Priyadarshi
2. A Study on Reading Deviation at Morpho-phonological level produced by Bilingual Dyslexic School Children of Delhi by Indira Priyadarshini & Mamta
3. Effect of Gender in Development of Attention in Malayalam Speaking Children by Brajesh Priyadarshi, Abhishek B.P & Juniya Joby
4. Comprehension of English Preposition by Visually Impaired Children: A Socio-Cognitive Study by Soumya Abidi & Nazrin B. Laskar
5. Do Emotions Behave like Words of a Language by Koyel Mukherjee, Bidisha Som & Abhishek Shrivastava
6. Bilingual Sentence Processing: Unraveling the Role of Working Memory and Expectation in English Passive Constructions for Indian Bilinguals by Apurva & Ganna J
7. Pictures Elicitation Task: Assessing Language Domination through Grammaticality by Nilanjana Chowdhury, Bidisha Som & Sukumar Nandi

8. Decoding Joy: A Cognitive Linguistic Analysis of Hindi Idiomatic Expressions on Happiness by Abhijeet Satsangi

Parallel Session 3: Language Culture, Contact, Identity & Revitalization

This session, chaired by Prof. Shobha Satyanath, focused on the interplay between language, culture, and identity, exploring how languages evolve and interact within communities. It emphasized the significance of language contact and revitalization efforts, examining how linguistic diversity reflects cultural identity and the challenges faced in preserving endangered languages.

The session featured a variety of presentations that highlighted critical aspects of language revitalization and sociolinguistic dynamics:

1. Examining the Vitality of Naga Languages through Intergenerational Language Transmission by Kethokhrienuo Belho
2. Sociolinguistic Analysis of Language Shifts in Media: A Study of Regional Vernaculars and their Impact on National Discourse by Habibur Rehman & M.J. Warsi
3. Digital Documentation and Archiving of Angikan Folklore for future Generation by Niharika Kumari & Abhigyan Dwivedi
4. Causatives as Politeness Strategy in Eastern Indic Languages by Satyam Kumar
5. Word Formation in Hinglish: Exploring Affixation, Blending and Compounding in Hindi-English Code-Mixing Words by Alok Kumar & Shubham Kumar
6. [kùrã̀] [kúrã́] [kúrã́] – Changtongya Chungli and The Myth of "Course" Dialects by Moachiba Jamir
7. Modernization of Punjabi Language Expression in Sikh Journals (1900-1920): A Study in Language Digitization and Archiving by Guntasha K. Tulsi
8. Revitalization Meitei Mayek: Opportunities and Challenges in 21st Century Manipur by Bijayanti Devi Haobam

Parallel Session 4: Language Teaching, Learning & Testing

This session was chaired by Prof. Michal Schwarz, and focused on language teaching, learning, and testing, exploring various approaches to language education and the factors influencing language acquisition. It examined how pedagogical strategies and assessment methods impact language learning outcomes and the role of language in shaping educational experiences.

The session featured a diverse range of presentations, provided below.

1. Linguistic and Non-Linguistic Elements on Undergraduates' and Postgraduates Willingness to Speak: An Investigation on Factors that Promote or Inhibit Classroom Participation at Banaras Hindu

University, Varanasi, India by Krishna Mohan Singh & Shreya Pandey

2. Idiom Production in School Going Children: An Empirical Study on Hindi Speaking Children by Sheerin Hena
3. Alienating Impact of Language Testing Method in West Bengal Government Schools: A Case Study by Moomal Majee
4. Understanding the Awareness of Training Teachers in Phonics Instruction through Synthetic Phonics Method by P.Ravi Kumar
5. History of Development of ESL Assessment in Higher Education in India: A Critical Review by Lina Mukhopadhyay
6. Socio-Cultural Impact of Communicative Competence in Academic English in Multicultural Environment: A Study by Jaipal
7. English Language Learning in the Digital Age: Opportunities, Challenges and Innovation in Indian Scenarios by Filza Zaki Khan & Adil Khan

The 2nd Technical Session was followed by the 3rd technical session, spread over four parallel sessions.

Parallel Session 1: Discourse Analysis, NEP & Historical Linguistics

This session was chaired by Dr. Musavir Ahmad, and focused on how discourse shapes political, social, and cultural narratives, the implications of NEP on language policies, and the historical evolution of languages.

The session included discussions such as:

1. Death Reportage on Communal Violence: A Critical Discourse Analysis by Kavita Yadav & Abhijeet Satsangi
2. War of Words in Indian Political Discourse by Apurbalal Senapati
3. Pandemic Parodies: Exploring Intertextuality in COVID-19 Humorous Discourse on X by Bageshree Ramdas Bageshwar & Shahila Zafar
4. Persuasive Politics: Rhetorical Analysis of Speeches in Indian Election Campaigns by Kanupriya Mali
5. The Rise of a Bengali Koine in Assam and its Relationship with the Local Tibeto-Burman Languages by Kakoli Dey
6. The Gender Evolution in the Sequels of Cinderella: A Study in Critical Discourse Analysis by Jeeni Gupta & Sonu Gupta
7. Mother Tongue as Sociolinguistic Disjuncture: Negotiating Multilingualism within an Institution of Higher Education by Nishaant Choksi

8. Linguistic Inefficacies in Indian Trademark Laws by Vineet Kumar & Abhinav Kumar Mishra

Parallel Session 2: Pragmatics, Morphosemantics & Morphology

This session was chaired by Prof. Pradeep Kumar Das, and focused on pragmatics, morphosemantics, and morphology, three core areas of linguistics that explore how meaning is constructed and interpreted in communication.

Presentations in this session addressed various aspects of meaning and word structure:

1. A Formal Representation of Illocutionary Force by Sarada Bandana Biswas & Shubham Kumar Srivastava
2. Modal Polysemy and Applying Talmy's Force Dynamics in Sylheti by Puja Shil & Gautam K. Borah
3. Temporal Nomenclature: The 24 Terms for Each Hour in the Arabic Language by Muhammed Ashraf K., Ali Hassan T, S.A. Shahnavas & Aejaz Mohammed Sheikh
4. Thematic Role Mapping and Case Polysemy in Kurux by Sandesha Rayapa & Spandan Pattnaik
5. Morphological Processes in Kannauji: A Study of PNG Markers by Katyayani Singh
6. Productivity of Assamese Suffixes: Probabilistic Outcome and Clustering in R by Pinky Moni Gayan & Arup Kumar Nath
7. Reduplication in Thadou by M Hemminlal Hoakip
8. Syncretism in Verbal Inflection of Standard Assamese by Dawashree Ojah & Arup Kumar Nath

Parallel Session 3: Syntax & Morphosyntax

This session chaired by Dr. Mimi Kevichusa Ezung, centered on syntax and morphosyntax, two essential areas of linguistics that explore sentence structure and the relationship between morphology and syntax.

The presentations in this session covered a wide range of topics:

1. Morpho-syntactic Variation between Mauritius and Indian Bhojpuri Language by Bablu Ray & Siddhant Kumar
2. The Postpositional Locative Case Markers in the Dogri Language by Tanu Gupta, Barnali Chaudhary & Amitash Ojha
3. Function of Light Verbs in Maithili by Pradeep Kumar Das & Smriti Choudary
4. A Study Analyzing Whole Segment Processes in Dogri by Devina Krishna
5. Conjunct Verb Constructions in Azamgarhi by Zoya Fatma

6. The Tense-Aspect Encoding and the Enigmatic-n/d̪ Marker in Asur Language by Zoya Khalid
7. Agreement in Khortha by Siddhart Sanket
8. Classifiers, Numerals and their Structural Interaction in the Karbi Language by Joynal Ali

Parallel Session 4: Phonetics & Phonology

This session, chaired by Prof. Rajneesh Arora, focused on phonetics and phonology, two fundamental branches of linguistics that deal with the sounds of language. The session featured presentations that explored a range of phonetic and phonological phenomena:

1. Acoustic Observation of Rhoticism in Indian English between Native Tamil and Malayalam Speakers by Keerthana K S & Syam S K
2. Prosodic Encoding of Focus in Chokri by Amlesh Gope, Tulika Gogoi & Sekholu Tetseo
3. Acoustic Analysis of the Birhor Language: A Study of Speech Signals in an Endangered Austroasiatic Language by Devarati Jana & Susmita De
4. Phonological Pattern of Echo Reduplication in Kosli by Paroma Sanyal & Pranab Bagartti
5. Compensatory Lengthening in Malayalam: Evidence for Coda Moracity by Greeshma Joseph, Paroma Sanyal & Terese Liam Tom
6. Accent and Stress Patterns in Bagri-Accented English: A Spectrographic Analysis by Madan Lal
7. A Phonetic Analysis of Lenition in the Speech of Bilinguals with Stuttering by Ashima Saseendran
8. Hindi Conjunct Consonants among Hindi-Speaking Dyslexics by Riya Singh & Mamta

At the end of the day, the General Body Meeting of LSI was held in Gandhi Bhavan, University of Kashmir, which was presided over by the President LSI Prof. M J Warsi. Prof. Abhinav Kumar Mishra, Secretary LSI and Prof. Aejaz Mohammad Sheikh, Editor *Indian Linguistics*. and Director ICOLSI-46 shared the dais with him. The President and the Secretary highlighted the work done by the incumbent LSI since it took over. They welcomed suggestions from the General Body Members for the society's growth and future plans.

Day 3, Dated October 05

The first session of the Day 3 at ICOLSI-46 began with a plenary lecture by Prof. Shantanu Ghosh on 'The Integrative Role of Cognitive Science and Linguistics—The Road Ahead'. The session was chaired by Prof. M J Warsi, Chairman, Department of Linguistics, AMU, Aligarh and the

President LSI. Prof. Ghosh's talk revolved around two major themes: the nature of linguistics as a discipline and the ways it should evolve to stay relevant in the 21st century, especially in the context of advances in Artificial Intelligence (AI) like ChatGPT.

Prof. Ghosh began by positioning linguistics within the broader field of cognitive science. He explained that cognitive science deals with the nature of intelligent behaviour and the human mind, while linguistics investigates the structure, processing, and acquisition of language. Linguistics, according to Prof. Ghosh, is a convergent discipline that contributes theoretical models and empirical findings to our understanding of the cognitive processes underpinning language. Prof. Ghosh outlined five key contributions of linguistics to cognitive science: 1. Cognitive Models 2. Experimental Methodologies, 3. Relationship between Language and Thought, 4. Computational Modelling , and 5. Knowledge Representation

The plenary talk was followed by a special session on the theme 'Kashmiri Language, Linguistics and Literature' which was attended by Prof. Shafi Shauq, Prof. Nazir Ahmed Malik, Prof. Nazir Ahmed Dhar, Prof. Shad Ramzan and Dr. Satish Vimal. The session was chaired by Prof. Salahuddin Tak, Dean, School of Arts, Languages and Literature.

Prof. Shafi Shauq's presentation focused on the distinct syntactic structure of Kashmiri, particularly its V2 word order, which sets it apart from most Southeast Asian languages. He explained that despite prolonged contact with languages that follow an SOV order, Kashmiri has maintained its SVO structure. This, he suggested, points to something unique in the roots of the language, hinting at its resilience and historical depth.

Prof. Nazir Ahmad Malik addressed the question of whether Jammu & Kashmir (J&K) and Ladakh could be classified as a distinct linguistic area within the framework of the project "India as a Linguistic Area". He defined a linguistic area as a region where languages from different families coexist and influence each other, sharing common features like verb structures and echo words.

Prof. Nazir Ahmad Dhar discussed the long-standing debate over Kashmiri's classification as a Dardic language. He noted that early linguistic scholars, such as Grierson, questioned whether Kashmiri should be grouped under Indo-Aryan, proposing instead a separate Dardic classification. Prof. Dhar highlighted the absence of voiced aspiration in Kashmiri, a key feature of Indo-Aryan languages, as evidence of its distinctiveness.

Prof. Shad Ramzan, the Convener for the Sahitya Board of Kashmiri Language, focused on the rich tradition of Kashmiri poetry. He argued that Kashmiri poetry stands apart from both Sanskrit and Persian poetry in terms of its metaphors, rhythm, and tone, reflecting the uniqueness of the language. According to Prof. Ramzan, while Kashmiri has accepted

influences from Sanskrit (e.g., *Suriya* for "sun") and Persian (e.g., *Aftaab*), the language has always retained its distinctiveness.

Dr. Satish Vimal expressed his excitement about the conference and commended Prof. Aejaz for his contributions to Kashmiri linguistics. He referenced the ongoing research at Tehran University, which is revisiting the origins of Persian language based on new discoveries, suggesting that similar efforts should be made for Kashmiri.

Prof. Salahuddin Tak, in his presidential address, discussed the phonological structure of Kashmiri. Prof. Tak speculated that Kashmir's historical connection to shepherd communities who migrated to the region might have contributed to this Arabic influence, which he believes should be further researched. His comments highlighted the diverse historical and cultural factors that have shaped the Kashmiri language.

The session ended with felicitation of Prof. Aejaz Mohammed Sheikh, Head, Department of Linguistics, by the faculty of the Department of Urdu on being given the additional charge of Head, Department of Urdu.

After this, the parallel sessions of the fourth technical session were atarted. Here's an overview of the sessions:

Session 1: Phonetics & Phonology

This session, chaired by Prof. Lina Mukhopadhyay, focused on phonetics and phonology, with an emphasis on the acoustic and phonological properties of various languages. The presentations explored how sound patterns are realized in different linguistic contexts, examining acoustic features, sound variation, and how these features contribute to our understanding of endangered and lesser-studied languages.

The presentations included:

1. A Phonological Overview of Gorum Language by *Hilal Ahmad Dar, Sujoy Sarkar & Shailendra Mohan*
2. The Phonological Analysis of Ta'izzi Dialect by *Sanaa Taha Mohammad Omar Aqeel & Osamah Ameen Mohammad Awadh*
3. An Acoustic Study of the Nasal Vowels in Nepali by *Nisha Upadhayaya & Neelam Singh*
4. Vowel Reduplication in Malayalam by *Ashitha Rachel Jacob & Somdev Kar*
5. Comparative Phonological Study of Hindi and Magahi: A Pilot Study by *Supriya Chauhan*
6. Phonological Features of Sak and Thang Hrangkhol by *Elizebeth Hrangkhol*
7. Exploring Phonological and Sociolinguistic Variation in the Endangered Sonowal Kachari Language by *Zitaksyor Sonawal*

8. Linguistics and Ancient Ethnohistories Within the Framework of Complex Societies and Complex Systems: Implications and Promising Gaps by *Michal Schwarz*

Session 2: Morphosyntax

This session, chaired by Prof. Adil Amin Kak, focused on morphosyntax, the study of how morphological and syntactic structures interact within languages. The presentations highlighted the grammatical organization of modifying clauses and nominal categories, providing insights into the morphosyntactic features of less-studied languages. The session provided a diverse array of presentations including:

1. The Status of the Modifying Clause in Khiamniungan by *Mimi K. Ezung & Keen Thaam*
2. Focus Particles in Magahi by *Satyam*
3. Relative Clause in Sambalpuri by *Gurudev Kushal & Sri Shibashish Panda*
4. Decoding the Threads of Communication: A Look at Tense, Aspect and Mood in Tai Phake by *Rita Saha*
5. Some Constrains to Identify Anaphors and Antecedents in Magahi by *Shweta Chandra*
6. Morphosyntax of Nominal Categories in Mewati by *Mohd Akbar & Nazrin B. Laskar*
7. Relative Clause Construction (RSS) in Yimkhiung: A Morpho-Syntactic Enquiry by *Dinkur Borah & Amlesh Gope*

Session 3: Language Teaching

This session chaired by Prof. Vikay Kumar Koul, focused on language teaching, exploring methodologies and frameworks that enhance language education. The presentations addressed both theoretical and practical aspects of language instruction, examining how linguistic analysis can inform teaching practices and improve learner outcomes.

The session included the following presentations:

1. Morphological Analysis in Paninian Grammar and its Implications for Second Language Education by *Seema Abhigyan Dwivedi & Niharika Kumari*
2. Academic Writing in English in the Indian Context at Higher Education Levels: A Corollary of Complex Factors by *K. Rajyarama*
3. A Typological Study of Symmetricity in the Negation of Standard Odia and Sambalpuri by *Dibya Prakash Panda & Thapasya J*
4. Perspective Marking in Contact: The Case of Agartala Bangla by *Sayantani Banerjee & Gargi Roy*

5. Does English Medium Schooling Improve EAP Writing in Higher Education: A Survey-based Study by *Monalisha*
6. A Realistic Framework towards New Language Teaching and Learning by *Shalu Kumari, Bidhisha Som & Sukumar Nandi*
7. Challenges of Writing Thesis among Yemeni Ph.D Candidates in Indian Universities by *Yasir Hassan Ahmed Al-Qudimi, Shabana Hameed & Amran Mansour Abubakr Mahmoud*

Session 4: Comparative Linguistics & Language Shift

The session, chaired by Dr. Sudheer R. Bhan, focused on comparative linguistics and language shift, exploring the relationships between different languages and the implications of language change in multilingual contexts. The presentations examined specific linguistic features across languages, as well as cognitive perspectives on language conceptualization. The session included the following presentations:

1. An Analysis of PRO in Kannauji, Hindi and Odia by *Nihal Kumar Dubey, Soumyatarini Mishra*
2. What does your Favourite Curse Word say about You: An Analysis of Curse words in Bhojpuri and Odia by *Soumyatarini Mishr & Nihal Kumar Dubey*
3. Conceptualization of Time in Hindi and English in perspective of Cognitive Theory of Metaphor by*Adwitee Verma*
4. Cognitive way of Understanding using Classifiers in Dimasa and Garo by *Pratiksha Goswami*
5. The Language Usage and Attitude by thr Native Sylheti Speaking Students of Silchar Town by *Rajib Dey*
6. A Comparative Analysis of Person, Number and Gender in Maram and Liangmai by *Koila Victoria*
7. A Comparative Study of Address Forms in Assamese and Bengali by *Sohinee Sarkar*

The session was followed by the final plenary lecture of the conference, titled *'Debates in Critical Discourse Analysis: Deconstructing the Controversy'. The session was* chaired by Prof. R.C. Sharma. The lecture was delivered by Prof. Rajneesh Arora, an expert in phonetics, phonology, and discourse analysis. The focus of the lecture was the long-standing debate between Norman Fairclough (F) and Henry Widdowson (W) regarding the validity and application of Critical Discourse Analysis (CDA).

Prof. Arora began by highlighting the core issue of the debate between Widdowson and Fairclough. Widdowson, a critic of CDA, argued that CDA is selective, interpretative, and partial, often ignoring the broader context of texts. He questioned whether being *critical* in CDA means arbitrarily attacking ideas, attitudes, or values that we don't agree with. Widdowson contended that critical approaches can exist outside of CDA,

and simply analysing texts through a CDA lens may lead to a preferred or biased interpretation rather than a true analysis.

Prof. Arora pointed out that the choice of methodology in CDA is also a point of contention. Is there a "best" method for discourse analysis? Widdowson criticized CDA for not paying enough attention to how texts are produced and for focusing mainly on qualitative analysis. He also raised concerns about the materials chosen for analysis, questioning whether CDA cherry-picks texts that fit its framework.

Fairclough, however, defended the flexibility of CDA, stating that anything can be subject to critical analysis, from advertisements to political speeches. The key, according to Fairclough, is to maintain a critical view, as described by Paulo Freire (1985), where one must question, doubt, and investigate the very life we live.

VALEDICTORY SESSION

The valedictory session marked the conclusion of ICOLSI-46 at the University of Kashmir. The event was graced by esteemed dignitaries, including Chief Guest Prof. Mohammad Mobin, Vice-Chancellor of Cluster University, Srinagar, and Guest of Honor Prof. Sharifuddin Pirzada, Dean of Academic Affairs. Prof. G Panikker, Prof. R C Sharma and Prof. Aejaz Mohammed Sheikh were also present on the occasion.

On this occasion, Dr. P.N. Kamala presented her books to the dignitaries on the dais and Dr. Suman Preet Virk donated 12 books to the library of the Department of Linguistics.

Several participants shared their reflections on the conference, highlighting its academic value, hospitality, and organization.

In his remarks, Prof. Aejaz formally welcomed the guests and expressed his honour at hosting the event. He reflected on the initial scepticism of hosting ICOLSI-46 but thanked his scholars, colleagues and the university administration for their unwavering support.

Prof. R.C. Sharma, with 52 years of membership in LSI, called the conference one of the greatest successes, praising the high level of scholarship and the emotional bond he has with the University of Kashmir.

Prof. M.J. Warsi praised the efforts of the entire ICOLSI-46 team, acknowledging the scepticism around hosting the conference but lauding the department for proving itself. He emphasized the importance of introducing linguistics at the undergraduate level in line with NEP 2020 and encouraged documentation to advocate for the inclusion of linguistics in the UPSC syllabus.

Prof. Shareef ud din Pirzada, the Dean of Academic Affairs, expressed his appreciation for the event, emphasizing the beauty of Kashmir not just in its landscape but also in its academics and spirituality. He praised Prof. Aejaz for his hard work and mentioned future collaborations and projects in linguistics.

Prof. Mohammad Mobin, the Chief Guest, and the Honourable Vice-Chancellor of Cluster University, shared personal experiences regarding the role of language in education. He emphasized the importance of translating educational materials into regional languages, such as Kashmiri, and supported the proposal for introducing a postgraduate linguistics program at Cluster University.

At the end, Prof. Aejaz Mohammad Sheikh delivered the vote of thanks, expressing his gratitude to all the dignitaries, linguists, committee members, teaching and non-teaching staff, media, transport services, and scholars. He officially declared the conference closed, and Prof. M.J. Warsi offered his closing remarks, bringing the ICOLSI-46 to a memorable and successful conclusion.

Guidelines for Authors

The authors should follow this style sheet for preparing the manuscripts for submission. The Publication Manual of the American Psychological Association may be considered for any other formatting issues not mentioned here. The articles should be arranged as follows:

1. Basic Formatting: (a) The size used should be A4;(b) A margin of J cm should be left on all 4 sides, the Header should be placed 0.63 cm (0.25 inches) from the edge; (c) The text should be justified throughout; (d) A single line-space should be followed throughout, (d) Times New Roman in size JO should be used for the main text; (e) Standard British spelling should be followed.
2. Front Page: The author's name, affiliation and email id should be in a separate page. The author's name and affiliation should be in Times New Roman, font size 12, in bold and all capitals.
3. Tile and Abstract: The Lille of the paper should be in Times New Roman, font size 12, centered in bold and all capitals. The abstracts should follow the Lille of the paper. The word 'abstract' should be in capitals and centered with font size J O. The content of the abstract should be around 300 words. The abstract should be followed by 4 to 5 keywords.
4. Section Headings: After keywords, leave a two-line gap. First level of the sections should be numbered as 1, 2, 3, etc., followed by the beading - all in bold. The text should follow after a line gap and U1e first line should intend to 0.63 cm (0.25 inches), and this should be followed for all subsequent paragraphs. All subsequent headings should follow the same style.
5. (a) Number the endnotes serially with numerals (1, 2, 3, etc.); (b) Use a raised numeral for the end note reference number, do not enclose it in parenthesis. If there is a mark of punctuation, the numeral should follow it; (c) All endnotes must be typed with single spacing on separate sheets following the main text; (d) Type each endnote as a separate paragraph, beginning with its reference number.
6. In-text Citations: In-text citations should consist of author's surname and the publication year, followed by et al after the first author's name. For citing multiple citations, they are to be separated by semicolons and listed in chronological order.
7. References: (a) References should be single spaced with the heading REFERENCES centered in size LO. All lines after the first line of each entry in the reference list should be indented 0.84 cm (0.33 inches) from the left margin. Examples:
   - Jan, Saima, (2018). Greetings and Politeness in Kasbrniri Speech Practices. In Aejaz Mohammed Sheikh and Ranjit Singh Rangila (eds.), Reflections 011 Science of La11guc1ge, 55-67. New Delhi: Educational Publishing House.
   - Chomsky, N, (20 14). Aspects of The01y of Syntax. MIT Press. Halliday, M. A. K, & Hassan, R. (2014). Cohesion i11 English. Routledge. • Koul, 0. N. (2016) Transfer of Modal Expression ma: and Complex N + V
     Predicates from Kashmiri lo Hindi Urdu. Interdisciplinary Journal of Linguistics 16: 26-23

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