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Dear Readers and Contributors,

Welcome to the issue! This issue has accommodated some more very young writers realising the journal's endeavour to encourage writing and research.

We have some very interesting articles on literature and in ELT sections. The section of English & Communication skills has seen well written articles on 'Charismatic Rhetoric' which makes a very interesting reading.

Happy Reading and Sharing!

Dr. Mrudula Lakkaraju
Chief & Founding Editor



CONTENTS

Editorial Board	02
Editor's Note	03
Contents	04

ENGLISH CREATIVE SECTION

Door to Dreams	
Shraddha Jaipuria.....	05
The Shore	
Harshita Tomar.....	06

ENGLISH LITERATURE

The Jara of Sarala Das's <i>Mahabharata</i>: Some Ethical Issues	
Anand Mahanand.....	07
A Study of Color Conflict in Zora Neale Hurston's <i>Jonah's Gourd Vine</i>	
P. Mohamed Ali & S. Barathi.....	14
Sexuality in Indian Tradition - A Special Case Study	
Gunasekharan Dharmaraja.....	19
Feminist Study of Mahesh Dattani's <i>Tara</i>	
P. K. Jain.....	28
'We do not serve the dead – the past / is past!': A Confrontation with Death's Finality in the Poetic Philosophy of Elizabeth Barrett Browning	
Mousumi Guha Banerjee	35
Psychological Repression of Trampled Identities Portrayed Through Representation of Power in Orwell's <i>1984</i>	
Namrata A. Bhadania.....	40
Jacques Derrida's the Other Logic of Repetition: A study of <i>The Post Card: From Socrates to Freud and Beyond</i>	
Preeti Puri.....	54
The Use of Rhetoric in Prime Minister Narendra Modi's Speech – a Study through Critical Discourse Analysis	
Priyambada Pal.....	63
Sense of Detachment in Jhumpa Lahiri's <i>The Namesake</i>	
Alapati Purnachandra Rao.....	70
Ecological Insights in <i>Purananur Literature</i>	
G. Srilatha.....	75
Gynocritical Perspectives of Select Novels of Shashi Deshpande	
R. Vanitha.....	81

ENGLISH LANGUAGE TEACHING

Teaching Culture as the fifth language skill in English Classroom	
P. Hiltrud Dave Eve.....	85
Vocabulary Assessment in English as Second Language (ESL) Context: Critiquing the Ways and Possibilities	
Jayanta Kumar Das.....	93
Language Varieties: A Sociolinguistic Study of Lambada Language	
Ravinder Padya & Yamuna Bhukya.....	98
A Study on Relationship between Reflective Assessment and Writing Competency in Teacher Education in English	
S. Pushpalingam.....	108
An Investigation of Language Learning Strategies Used By Omani EFL Learners	
Surya Subrahmanyam Vellanki & Sasidhar Bandu.....	113
Needs Analysis: The Take off point for Designing English for Specific Purposes (ESP) Course for Engineering Learners	
AKM Zakaria, Md Sajedul Arefin & Mohammad Kamrul Hassan.....	132

ENGLISH & COMMUNICATION SKILLS

Cartoons as Contents of Communication Design: from Non-verbal to Verbal Communication	
Sanjeeb Kumar Mohanty.....	142
Charismatic Rhetoric	
Ruchi Tandon & Vineeta Prasad	148

Author Profiles	161
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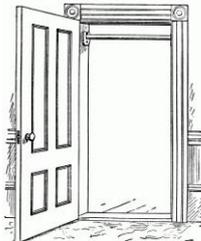
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Door to Dreams

Shraddha Jaipuria

Keys in the door,
Eyes still looking for the keyhole,
Dreams could see the gateway,
Soul not ready to challenge self,
Peeping for a glance of the unseen,
To break away from the herd,
For his dreams to be heard,
A vision that was crystal clear,
Until he saw his own manacles' smear,
Now he again looks for the key hole,
To glance at his dreams without fear,
To blindfold himself and not touch his angle's wand,
The clichés didn't respect vagabonds,
Acts of Barbarities veiled the wishes of creativity,
Not even the Phoenix dared,
He chose to breathe instead!





The Shore

Harshita Tomar

On a shore of this calmed sea
Caged by its grace
I want to be here forever
Under these cool moon rays
Winking pearls welcoming me
Waves caressing my feet
Providing me the warmth
Through the sun kissed sand beneath
Blowing air is unfolding my curls
Teasing me and performing swirls
Chilling breeze has kissed my soul
Making my left throb some more
With closed lids feeling the scenic view
My lashes are talking with this captivating view.
Orion is eavesdropping on my unspoken thoughts
Oriented from the echoes of my heart
Freedom, Serenity, Odour and Waves,
Is what on earth every soul craves
My wildness quenching its thirst here
Never wants this panorama to disappear
Basked in tranquillity I open my eyes
So, engrossed in thoughts, now I realize
That I had been walking
On the boulevard of my creation
Enjoying this wintry night
Through the windows of my imagination





The Jara of Sarala Das's *Mahabharata*: Some Ethical Issues

Anand Mahanand

The indigenous people known as kirathas, nishadas, asuras, rakshasas are mostly represented as people with low morals, ungrateful, violent, foolish, gullible and in negative terms in our ancient texts such as epics and puranas. But the Jara Sabara in Sarala's *Mahabharata* has been represented by the poet in a positive light with a lot of empathy and compassion and with many virtues. He has been presented as a devout, honest, virtuous and vigorous hero though many non-tribal characters are depicted as cunning, treacherous and deceptive. Sarala Das has given this tribal character an elevated place. In this paper, I would like to study the representation of Jara Sabara in Sarala Das's *Mahabharata* and discuss some of the positive qualities of Jara Sabara as depicted by Sarala Das focussing on some ethical questions. My reading of the Sarala's *Mahabharata* suggests that the poet has been sympathetic to the character and presents him with a lot of good qualities and ethically a righteous character. Though Sarala Das wrote at the time of orthodoxy, he was bold enough to present a tribal character in a very positive light. Mayadhar Mansingh rightly states, "It is significant that Sarala Das, in spite of the orthodox piety of a common low-caste Hindu householder, reveals strangely broad for the lowly and the outcast. He has created golden characters out of the contemptible of the land. The Savara Jara, in his epic, stands as a grand symbol of non-Aryan personality" (62). Sarala Das has exposed the ill-behaviour of the dominating class that has inflicted injustice and contempt for the tribals. He has done this by ridiculing people in power particularly of the kings, sages and the priestly class. He has shown their "cruelty, deception, sensuality, opportunistic and exploitative attitude" (Harichandan16).

Sarala Das is known as the *adi kavi* of Odia literature. He is regarded as a revolutionary poet as he made many bold attempts. He wrote the *Mahabharata* in Odia, a language other than Sanskrit. That time, Sanskrit was primarily the language of religious discourse apart from Pali and Prakrit. Sarala Das chose to use Odia language. Secondly, he localized *Mahabharat* making a lot of modification in theme, storyline and characters. K. C. Panigrahi says that Sarala Das "has followed the main outline of the story of the Sanskrit Mahabharata well-known to all students of Indian literatures, but has made numerous deviations and has adopted to it copiously the stories of his own creation and various other matters known to him" (10).

He gave voice to the underprivileged such as the adivasis and dalits. The character of Jara depicts the resistance of the non-Aryan force attempting to assert its identity against the Aryan dominance. Through the story of Jara, we also get a glimpse of tribal history being under threat, the virtues of the tribals and the villain



and evil designs of the non-tribal royal Aryans. This will be evident if we study the character of Jara Sabar in Sarala Das's *Mahabharata*.

We meet Jara Sabara in Adi Parva of Sarala's *Mahabharat* as Ekalavya. Ekalavya comes to Dronacharya in Barunabanta to request Dronacharya to teach him archery. He brings with him a couple of animals as gift for his prospective teacher. Impressed by Ekalavya's devotion, Dronacharya is willing to take him as student, but the Kauravas do not like him as he comes from a non-Aryan background. According to them, "the tribals should not mingle with the princes." He is insulted by them and sent back. Ekalavya is insulted and denied but is determined to learn. He goes back to his place, clears the forest and so that he can see his teacher teaching from a distance. He observes the skills taught from a distance and learns the skills of archery. He also makes a statue of Dronacharya in his *akhada* and worships him and learns with utmost care. Ekalavya's diligence and perseverance is shown by the poet who serves as an example for ages. His aspiration to learn and come up in life is in spite of the adverse situation has been an inspiration for many youth who come from underprivileged background. He has immense desire to educate himself but is deprived of it due to his lower status in society, a position he is not responsible for. But he makes attempts to elevate himself through his diligence and perseverance. He clears the forest, installs a statue of his guru, seeks his blessings and learns everyday in devotion and dedication.

Once on the occasion of the death ritual of his wife, Krupi, Dronacharya sends his Kaurava and Pandava disciples to hunt some animals and bring them for a feast he wishes to arrange for the occasion. The Pandavas go to one direction and come back with animals. The Kauravas go to another direction. Unfortunately, that is the habitat of Jara Sabara. Jara's wife has gone to the pond to fill water. As she is coming back, Dushashan, one of the Kauravas sees her and tries to molest her. She cries for help. Jara comes to her rescue and beats them up almost dead. The Kauravas lie there like logs of wood. This event shows the feudal arrogance and attitude of the princes towards an ordinary adivasi woman. They tell, as the poet narrates that she deserves to be a queen instead of living with a tribal. A tribal does not deserve to have her as his wife. It also shows Jara's valour as a fighter who can defeat the greatest archer.

Drona notices that it is already evening and the Kauravas are not yet back. He sends Arjuna to find them and bring them back. When Arjuna reaches at Jara's place, he finds them lying down like trees uprooted by a super cyclone. As the poet narrates:

*Jesaneka brukshe lotanti mahabata kale
Tesane disanti j kurubira sakale (1: 36).*

*As collapsed trees appear at the cause of cyclones
The kauravas give a look of similar scene.*



He gets angry with Jara and asks him rudely how he dare killed his cousins. Jara also replies angrily and tells Arjuna about their misbehaviour. There is an endless fight between the two. Drona senses some danger and comes to the spot. He finds the Kauravas lying down and Arjuna tired of fighting with Jara. Jara then tells Dronacharya the entire story, the assault of his wife by Dushashan, Arjuna's efforts to take side with the Kauravas and their fight. He learns that Jara Sabara has learned from distance devoting him as his teacher. He asks for Ekalavya's thumb as guru "dakshina." Dronacharya's cunning is known to Jara. He responds to Drona saying that the latter discriminated him to promote his own student, Arjuna. But he agrees to give his thumb:

*Jara boila guruhe jebe bhaya kala muku
Mukuin kalanka kari uddharila yemanku
Yebana abhimana kale mote Barunabante
Se katha khandika mu dharithili hrudagate
Muhi se nasa karithanti Duryodhanara bansa
Kurubala mananta sabunti karanti je dhwanasa
Janita rakshakala yemananku guru he
Parama mahatma tu sanchilu sandhehe. (1:102)*

*Jara said, O guru, you suspected me
made me an offender and promoted them
The same way you discriminated me in Barunabanta
When I requested you to teach
You thought, I had that in my heart
I would have destroyed the Kaurava clan
Also their ego and pride
You perhaps knew all these
You saved them and doubted me.
You are really a great soul!*

Jara says that Drona knew that he was the threat for the Kauravas. He would have killed them. So in order to rescue them, Drona asked for Jara thumb. Jara's straightforwardness and fierce character has been highlighted by the poet here. He is not deceptive but open. He is doesn't revolt but does not hesitate to tell the truth. He also does not have any hard feeling for his teacher. These qualities of devotion to one's teacher, complete dedication to one's work, clear focus are superior nature for which Ekalavya has been adored by the youth of the backward classes even today. We find many Dalit and tribal writers alluding Ekalavya in their creative work. We can observe that the rare virtues which Ekalavya has - straightforwardness, honesty and diligence are missing in the Kauravas and Pandavas.

Dronacharya's cunning is a subject of debate. Many argue that Drona finds Ekalavya as a potential threat. He might have destroyed the Kauravas. Drona has



been guarded. In that case, he should have put some conditions or adopted some straightforward way instead of playing such a trick. Because of this he is blamed by many particularly by the Dalit and adivasi writers. It is also to be noted that neither Arjuna nor Dronacharya mentions about the assault of Jara's wife, the tribal woman.

Then we meet Jara Sabara in Musali Parba. Krishna is depressed over the death of the kinsmen including his brother Balarama. He has sent his Sankha, Chakra, Gada and Padma to Baikuntha. He has drunk an intoxicated drink called Kadambari and is drowsily resting in the bush near a pond. That day, Jara comes to the pond after looking for animals and not finding any searches in desperation. He mistakes Krishna's feet as ears of some animal, a deer. As the poet describes:

*Brukshrara uhade thai puna puna nirekhi chahin
Mrugakarna prayetta disai mohe yehi (77).*

*As I observed behind a tree
His feet looked like two ears of a deer*

Thinking that they are the ears of a deer, he shoots his poisonous arrow which hits Krishna's feet. Krishna is hurt and becomes unconscious. His condition is critical. Jara realizes his mistake, comes near him and prays for forgiveness. Krishna understands the situation and tells Jara that it is not his mistake. He consoles him saying that he wants to get away from that "avatara" and enter into the Kali Yuga. Hence it has happened. Jara is just an "ayudha" (instrument). He also asks Jara to go and inform Arjuna about it and bring him there. Jara instructs his wife to take care of the wounded Krishna and goes in search of Arjuna.

Then Arjuna arrives there and finds Krishna in that state and Jara beside him. He asks Jara about everything. Jara tells him that he has committed a mistake and shot Lord Krishna. Arjuna is very angry and sad. He wants to fight and kill Jara, but finally understands from the direction from above that Krishna's body should be given a decent ritual. Krishna tells him everything and asks him not to get angry with Jara. He asks Jara and Arjuna to get some wood to give the body a funeral. Jara gets the specific wood and they try to burn the body. The naval portion of the body does not burn into ashes. The fire god cannot burn it. As per the direction from above, they float it into the sea water. Lord Krishna manifests Himself in the form of Neela Madhav and is worshipped by Jara Sabara in the deep forest.

Once the king Gala Madhava, wants to worship Vishnu or Lord Krishna. He is a powerful king and wants to set up a temple in honour of Sri Krishna. He comes to know that Jara Sabara has been worshipping the idol keeping it in a secret place. He sends his Brahman priest Viswavasua to Jara Sabara to get it for him. Viswavasua goes to the forest, befriends with Jara Sabara and gets the idol. He tells the Sabara couple that his name is also Vasu hence they are friends. The Sabara couple is elated to have



a Brahman as their friend. He lives with the Sabara couple for many days. He observes that Jara has been going to worship every morning. He asks Jara's wife as to where does her husband go every morning to worship. Jara's wife tells that he goes to worship the deity in the deep forest. Viswa Vasu tells that he also will like to go and see the deity her husband worships. Jara's wife recommends her husband to take Viswa Vasu with him. Jara tries to de-motivate him, but his wife insists that he should take him and show the deity. Then one day, Jara tells him that he has been instructed not to show the deity to anyone. It is his duty to safeguard the deity. Since he is insisting, he will take him there but he will blind fold him so that he will not know the way or remember the way to place takes Viswa Vasu with him. Viswa Vasu agrees with the condition. So Jara blind folds him and takes him to the place walking along the forest. While coming back Viswa Vasu drops some grains of "jaba dhana" so that that will sprout and make a mark to identify and reach the place. After that, he lives there with the couple for a months and bids farewell and comes back to his place. He reports this to the king. The king goes with his army to get the image but when they arrive there, they don't find the image. The king and his people come to the Sabar habitat and threaten them to tell them where they have kept the idol. When they express their innocence, they are mercilessly killed. Then the king repents. He is keen to have the idol and worship him. He is also scared of Jara thinking that he will kill him and his people. The king does not get the idol. There is a call from above that tells him that he has committed a great crime by killing Jara's kinsmen. Jara has been his ardent devotee and he has done his duty to safeguard Him. He should not suffer because of that. Lord Krishna says that king Gala Madhab should meet jara Sabar and make a compromise. He asks him to install His idol in Nilagiri and worship Him as Nila Madhab. As per Krishna's curse, king Gala Madhab's clan also gets destroyed. In the above story too, we find Visvvasu as a deceiver. He breaches the trust of friendship and works against the person who helps him selflessly. Jara has been friendly, hospitable and helpful but Viswvasu has been cunning, crafty and deceptive. King Gala Madhav thinks that God can be achieved through power, authority and force. This is proved wrong. This tells us that God cannot be achieved through force, power and possessions but through total devotion and commitment.

After many years king Indradyuma, who is a devotee to Lord Krishna has a vision to get the idol made. He is told by the God that his image is there in a particular place called Rohini Kunda near Konark. King Indradyumna comes there and Jara tells him about the daru as he can only identify the daru brahma. As the poet narrates:

*Indradyumna chanhila Jara Sabara mukha
Jara Sabara boila ye Krushna pindati pratyaksha (94).*

*Indradyumna met Jara Sabara
Jara Sabara tells that this is the real image of Lord Krishna.*



With Jara's help they lift the daru or wood and get the God's image made. The Viswakarma appears and takes up the job of carving the images. The daru is made into three pieces:

*Tini khanda karina daruku karati
Jyestha, Madhya, Kanistha kaleka tini murti*

*They cut the daru into three parts
Bigger, medium and small in all*

He asks them not to open the door for twenty four days. He has been carving the idol inside. One day, the queen does not hear the sound of carving. So she asks someone to open the door. When he opens the door, he finds the idol incomplete. It remains incomplete. The Viswakarma has disappeared. Srikrishna asks Jara to infuse his soul to the image through a ritual and the soul is transferred to the image. Thus the image becomes the living God- Jagannatha. As human beings are incomplete the image also remains incomplete. The same deity, who was once worshipped by the Sabaras is worshipped at Jagannath of Puri today. The tribals are therefore made part of the system till today.

Conclusion

If we analyse the characters, we find that Jara has been presented as a character of many positive qualities. He is virtuous, faithful and devout character. He is also a great warrior. He speaks out against injustice. He is subject to deceive and concept of the non-tribal characters. This prompts B.N Patnaik to say that the relationship between the forest dwellers and the city dwellers "was uneasy and tense, sometimes even hostile". Sarala's Jara enjoys our sympathy and appreciation. He is a very special character in Sarala's imagination. This is not to say that he has been idealized but presented as a character with his follies and fierceness. Through this depiction, we get a semblance of history of the tribal people which is largely a story of subjugation, displacement, ill-treatment, yet of valour and honour. In the entire story, Jara has been very dear to Lord Krishna. B.N. Patnaik in a conversation with me points out that "usually, the devotee goes in search of the deity, but in Jara's case, the deity is in search of the devotee- Jara. "Sarala's depiction shows the Lord' love for Jara Sabara and also Sarala's concern and empathy for the "Sabari Narayana." This concern and empathy make him live in the hearts of the educated and un-lettered people for ever. The above narratives tell us that people though born of higher order can indulge in lowly activities whereas people though born in lower social rank can elevate themselves through their virtuous actions and become respectable. We have many examples like them in our ancient texts. The stories of Uttanga (*Mahabharata*) and Satyakama Jabala (*Upanishad*) can also be read in this light.



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A Study of Color Conflict in Zora Neale Hurston's *Jonah's Gourd Vine*

P. Mohamed Ali & S. Barathi

“White racism is the fundamental building block of colorism” (*Gabriel* 11). Blackness acquired negative connotations in the European psyche as early as the 3rd century. During the days of slavery, dark-skinned blacks were relegated to field work and light-skinned blacks were given domestic work by whites. Thereafter, blacks internalized the notion that the lighter the skin, the safer the life for them. Hence, in black society, mulattoes are envied by dark-skinned blacks.

Black society is a “kaleidoscope of skin tones and features” (*Gabriel* 21). Blacks are of all hues — black, brown and white. The difference in the color of their skin is the result of their mixed blood. In black society, light-skinned blacks are regarded more favorably than dark-skinned blacks. Dark-skinned blacks are always demeaned in black society. Alvin Poussaint says, “Within the Black community, there has always been a caste system, with the lighter skinned blacks having more status, more prestige, and being more acceptable to White people (“*Ebony*” 66). Mulattoes are blacks with biracial identity. While they are both Africans as well as Americans, they are denied identity in both white and black society. To be both black and white presents an anomaly in a society of sharp and cruel racial distinctions. White Americans have never embraced mulattoes as one among them; they have always considered mulattoes as blacks owing to the “Negro blood” (*Huggins* 135) in them. Blacks look at mulattoes as a mark of shame and promiscuity.

Zora Neale Hurston's *Jonah's Gourd Vine* (1934) presents the color conflict among blacks in stark reality. The story centres around the rise and fall of a mulatto, named John Buddy Pearson. He is the son of Amy. John encounters many troubles because of his mixed heritage from his own society. He is so fair that he passes off as a white. John's step-father Ned harbours a deep envy towards John and ill-treats him always. He abuses John verbally and disparages his feelings. He calls him “punkin-colored bastard” (*Jonah* 9) and never includes him as a member of the family. He orders his wife to send her half-white son away from home as he believes that yellow blacks are dangerous. Ned looks down upon John as a symbol of shame He envies John for his yellow skin by and always mocks and abuses him. He wants to keep John under his control. His aversion against his John is revealed when he says, “Youse [John Buddy] mah race but you sho ain't mah taste”(*Jonah* 47). At the beginning of the novel, Ned is found bossing over John. His avarice for John is apparent in the passage given below: “You jes' do lak Ah say do and keep yo' mouf shet or Ah'll take uh trace chain tuh yuh. Yo' mommy mought think youse uh lump uh gold 'cause you got uh li'l white folks color in yo' face, but Ah'll stomp yo' guts out and dat quick! Shet dat door! (*Jonah* 2). He brands John as a good-for-nothing fellow and intimidates him almost always. Unable to put up with his ill-treatment, John leaves the house.



John joins Alf, his supposed biological white father, at the other end of the creek, in Notasulga, Alabama. Alf is a benevolent white and he immediately appoints John as his servant. Although he is compassionate to John, he is still not free from color prejudice. He never treats John on par with his white son. He gives the used clothes of his son to John. He buys a pair of shoes to John and takes it out of his wage. He lavishes his money to educate his white son, but he gives minimal education to John in the segregated school.

So long as John works for Alf, he lives in an oppressive environment. As a result, he remains estranged from his surrounding psychologically. He tastes no freedom and hence, breathes no peace. He lacks economic autonomy. He wanders aimlessly and fritters away his life philandering. He depends on his master for everything. Realizing his predicament, John leaves Notasulga and settles down in the all-black town Eatonville. He finds the town a paradise for blacks in America. He likes the place very much. He enjoys a high esteem among his fellow blacks, and quickly progresses, partly because of his fair skin.

Mulattoes are denied access to white society, but still, they enjoy certain psychological and sociological privileges that are denied to uni-racial blacks. They are viewed as more intelligent and capable than blacks and are frequently spared from the back-breaking labor of field hands. They work in the houses of whites as domestic hands and receive some education. Such privileges enjoyed by biracial children frequently aroused envy and jealousy in the black community and ultimately caused dissension between the two groups.

John's fair skin earns him many girl friends. Mehaley, a black girl falls for his color and is head-over-heels in love with him. Knowing well that he loves Lucy, she employs all feminine wiles to hook him towards her. Once, she says to John Buddy, "You'se so pretty and you ain't color-struck lak a whole heap uh bright-skinned people" (*Jonah* 52). Similarly, Lucy Potts, is also attracted to John's fair skin and finally marries him. John straddles the line between black and white at various points in the novel. Owing to his mixed bloodline and Caucasian features he has ambivalent feelings about his racial identity. In the absence of knowledge about his racial heritage, he suffers from a great deal of identity confusion.

In *Jonah*, Amy Crittendon helps forge blacks of all hues into a united community. She tries to induce a sense of solidarity among blacks of all colors. She yearns for black solidarity. She shows a deep interest in nurturing young blacks. She laments to Ned about the pestering problem of color conflicts among blacks and insists that blacks should embrace the mulattoes as one among them and learn to live in unity. She further tells him that during slavery times, it was not possible for blacks to take care of their children because they faced the danger of being separated from their children any time. But after manumission, she emphasizes that blacks should raise their children with utmost responsibility. Her bonding with her community can be



perceived in her conversation with Ned: “Us chillun is oun. Ah doan know, mebbe hit’ll[it will] take some of us generations, but us got tuh ’gin tuh practice on treasurin’ our younguns. Ah loves dese heah already uh whole heap. Ah don’t want ’em knocked and ’buked” (*Jonah* 5).

On another occasion, Amy admonishes Ned for his biased treatment of John Buddy. Despite the fact that John Buddy is humble and obedient, Ned always treats John with disrespect and denigrates him, on account of his fair skin. At such moments, Amy rises to protect her mulatto son. On one occasion, she points to Ned, “He [John Buddy] is jes’ ez obedient tuh you and jes’ ez humble under yuh, ez he kin be. Yet and still you always washin’ his face wid his color and tellin’ ’im he’s uh bastard” (*Jonah* 3). She wants Ned to treat John on a par with their other sons.

A close perception of color conflicts among blacks brings to light that ethnocentrism is a major reason for divisions amongst members of different ethnicities. Ethnocentrism is the belief of superiority in one's personal ethnic group. Ethnocentric individuals believe that they are better than other individuals for reasons based solely on their heritage. Ethnocentrism occurs everywhere and everyday at both the local and political levels.

Cookie White Stephen explains, “Ethnic identity, the identification of an individual or group of individuals, with a particular ethnic group or groups, is particularly important to the self because, it is a master status, an identity that overrides all other judgments of the self. As such it is also basic to the establishment of self-meaning” (*Brown* 11). Hurston chooses Eatonville as a safe place for blacks in America. In *Jonah*, John Buddy works as a servant for Alfm in the early part of his life. But when he settles at Eatonville, he prospers in quick strides. When he arrives first at Eatonville, he is taken aback by the all black surroundings. The moment he surveys the town, he resolves, “Ahm comin’ back tuh dis place. Uh man kin be sumpin’ heah ’thout folks tramplin’ all over yuh. Ah wants mah wife and chillun heah” (*Jonah* 107). His words reveal the intensity of oppression he had experienced in Alabama.

From an ordinary servant, John gradually rises to great heights Eatonville. Within a short span of time, he becomes a preacher, minister, and even mayor of the town. His remarkable achievement is made possible only because of his black surrounding. While he is encouraged and supported at Eatonville, he is cunningly suppressed by Alf Pearson, who is not unaware of his enormous potentials. When John leaves Alf’s plantation, he glimpses a silver lining in his life. Through John Buddy, Hurston conveys the idea that so long as blacks live in the white dominated areas of US, they can never enjoy freedom and progress. On the other hand, when they live amidst their own folk, they can witness their growth in all spheres of life.

Likewise, John’s wife Lucy is rarely comfortable at Notasulga. Though she endures racial sufferings at Notasulga and Alabama, her longing for racial freedom is



revealed when she sees Eatonville for the first time. The moment she sets her foot in the black town, a sense of *déjà vu* envelopes her. Hurston describes her feelings, thus:

Lucy sniffed sweet air laden with night-blooming jasmine and wished that she had been born in this climate. She seemed to herself to be coming home. This was where she was meant to be. The warmth, the foliage, the fruits all seemed right and as God meant her to be surrounded. The smell of ripe guavas was new and alluring but somehow did not seem strange. (Jonah 109)

She feels quite happy and secure amidst blacks. She weaves lofty plans for the betterment of her family. Both she and John Buddy favor self-employment; while John gropes for ways to implement his dreams, Lucy readily gives him ideas and goads him into action.

Lucy believes that Eatonville is the best place to guard her children from oppression. She says to John, “Dey [Her children] won’t be seein’ no other kind uh folks actin’ top-superior over ’em and dat’ll give ’em spunk tuh be bell cows theyselves, and you git somethin’ tuh do ’sides takin’ orders offa other folks. Ah ’bominates dat” (*Jonah* 109). Lucy’s words show the intensity of oppression on account of her race and color she had experienced at Notasulga. She wants to provide the best possible environment, devoid of racism, for her children. She is keen in protecting them from the rampant racism. Also she wants her husband to work and earn independently. She says to John Buddy, “And now less don’t pay Joe Clarke no mo’ rent. Less buy dis place ...” (*Jonah* 109). She is convinced that one human should never stoop to another for survival. According to her, one should be one’s own boss.

However, Hurston records a deep love for her race in *Jonah*. Her black pride gleams in many pages of *Jonah*. She exposes the inventiveness of blacks and foxiness of whites through John, in one of his sermons thus: “... niggers think up eve’y thing good and de white folks steal it from us...Nigger invented de train. White man seen it and run right off and made him one jes’ lak it and told eve’ybody he thought it up. Same way wid ’lectwicity. Nigger thought dat up too” (*Jonah* 148). Later, in another passage too, Hurston induces black pride among blacks thus: “...de Negro has got plenty tuh feel proud over. Ez fur back ez man kin go in his-to-ree, de black man was always in de lead” (*Jonah* 158).

Interracial and intra racial diversity negatively influences the black society. Conflicts on the basis of skin color pose a serious threat to the peaceful unity of blacks. Through the characters of Amy and John, Hurston makes an effort to promote a sense of pride among black Americans in being black. Amy promotes black pride in the most natural terms. Thus, in *Jonah*, one learns that increasing diversity among blacks result in class bifurcation, racial integration, and differential racial and ethnic identification which affects the black race and weakens it. Hurston emphasizes in



Jonah that African Americans should forget their ethnic differences and identify themselves with blacks for their own welfare.

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Sexuality in the Indian Tradition - A Special Case Study

Gunasekharan Dharmaraja

Background & Introduction:

India is a semi - feudal and semi - colonial country. When the British invaded India for its capitalistic turned colonial purpose, she did not wither away her feudalism due to the influence of the capitalistic society from the French revolution. Like other reactionary ruling classes, the Indian ruling class also made a compromise between the till-French-revolution arch rivals i.e. capitalism and feudalism. Feudalism has notorious characteristics in the South Asian regions, especially in India. They are casteism and untouchability. Though Hinduism is the fore father of casteism, it has now taken its own roles and gestures against the humanity. The legendary think tanks of India have never ever seen people like Periyar E. V. Ramasamy and Dr. B. R. Ambedkar who respectively charged belief in God and Hinduism as source of Casteism and untouchability(What are you coming to say?). But casteism went beyond the understanding of these people. It comfortably stood on the base of the society let alone its superstructure. As the times changed, feudalism in India, with its notorious qualities, took its new categories or in other words, the ruling classes made the caste system survive through all the varied situations. Further, both feudalism and capitalism made a 'mutual agreement' between them (that capitalism would not throw away feudalism through violent means, especially with help from the working class, the class that supported the capitalism and 'cheated' capitalism after they had been exploited and later they tasted the power of throne). But when it comes to gender, the Indian ruling classes face a miraculous setback. The thunder that stormed casteism, the feudal cum capital system is shattered by a single word i.e. love. Casteism relies on an important factor i.e. blood relations. Hinduism allows people to have illegal relations inter caste, but when people try for legal marriage, it would be against that (seriously?). Especially girls are the direct targets of this feudalistic setup since Hindu religion believes the chastity of their custom is in the vagina of their women (Thanks to Malathi Mythri, the feminist and Tamil poetess).

But Indian tradition is totally different from what the so called Indian born religions and Indian ruling classes and its imposing culture claim. India is a country where sex has its own important role to play in one's life. Though the so called "traditional culture" bans sex as an untouchable property, Indians have their own understanding towards sex. Indian sexual tradition respects sex as an open secret and it values it as a natural urge that cannot be kept aside in every day human life. The better example is that of both Buddha and Jain religions which curb the sexual family system, the cause of which is the reason for their isolation from the Indian society. These religions assert the significance of Jeevathma (human beings) to reach Paramathma (God) over the trifling happiness (Happiness of mortals).



A woman's body is the base structure as far as gender politics is concerned. Sex is a gift of nature that makes two human beings attractive and it consoles them both. Apart from sex being meant for pleasure, it is a tool to produce human beings, to sustain them and make them attracted to each other. Though sex and sexual pleasure are feelings that are common to all human beings, it is expected that women folk should not express it openly.

There are two types of understanding of sex that is prevalent in India. First understanding is that sex is wrong. In this understanding male would be the activist in the sexual activities and the female would be the machine (Thanks to Karl Marx) in which all foreplays would be done by male alone. Though the female desires to contribute, she is not supposed to do so since female folk is meant to be sexless or sex-desireless. Especially a girl should not show her desire outwards. Second understanding is the so called western feminism. As far as this so called feminism is concerned; there would be no restrictions in their sexual activities. There are chances of these feminists to be approached for 'fee - free' prostitution. It adds more flavor to the male domination. In the name of feminism, these 'free sex' activities make them fall prey to male domination and sexual exploitation. It has been always impossible to understand the slight difference between these two sexual activities. As far as the author of this paper is concerned, one could call these two as sexual ascetics and free sex.

Evidences from History and literatures:

This male dominated sex encounters influence and impacts the Indian divine traditions also. We could hear a single female voice that totally differ to these all i.e. Andal Nachiyar. (The author of this paper belongs to the same native place of Andal Nachiyar). In Tamil tradition there was a de facto rule that a girl should not reveal her sexual feelings and desires openly. But Andal is the legend who thunder stormed all these fake traditions and wrote all her sexual pleasures in the form of sonnets and poems dedicated to God Krishna. Most of the criticizers believe that the suppressed feelings of a girl cannot be outspoken very openly to a mortal of that century where even a capitalistic freedom was smelt by the people. So Andal dedicated herself to the God and she thought of the God Krishna as her husband and expressed her sexual feelings to the immortality.

The following are a few examples. In these poems she longs for sex with God Krishna.

- From my childhood onwards I dedicate my breasts to God Thirumal (Nachiyar Thirumozhi.1:4)
- If the breasts that were grown for Thirumal are going to be touched by mortals, then I won't live.
- Both my abdomen and breasts should be touched by Thirumal.
- My breasts are excited to have sex with Thirumal and they kill me for that.
- Andal feels jealous of Sanku because every day it tasted the saliva of Thirumal



- My body's paleness and mental torture, lack of shyness, pale colour of my mouth and lack of appetite and weight loss are the diseases can be cured by the garland of Thirumal
- My sorrow would be driven away by fanning his under garments

It seems Andal appeases her sexual activities by mentally having sex with Thirumal like a sex chat. The suppressed sexual feeling of a girl is expressed here in the forms of sonnets that are dedicated to God. Everyone should understand the backward society's bloody strictness that does not allow an innocent girl's natural sexual urge to be expressed in the name of culture. Thus Andal had an outlet by mentally having sex with Thirumal and singing all these sexual activities and devoting these entire collections of poetry to Thirumal. The society too accepted this. (I find little difference between the nowadays sex chat and Andal's poem, both coming out of safety and security).

Another better example for the suppressed feeling and its sudden outburst is Karaikal Ammaiyar. Karaikal Ammaiyar is the lady who hailed from the town Karaikal that is situated in the southern part of India. She got married to a merchant but she loved God Shiva and dedicated her life to God Shiva. She even cheated some times out of the love for God Shiva. Finally she dedicated her whole life at the feet of God Shiva. If one looks at the history of Karaikal Ammaiyar deeply, one could find out the unsatisfactory marriage life between Karaikal Ammaiyar and her husband. The virtual love and solace she gained out of her love with God Shiva shows her sexual attachment with God Shiva. The sexual affair between two souls gives bad name especially to females. But love towards God by a female is not considered as immoral since it is divine. These are the virtual sexual pleasures in those times Indian women used to have. Suppressed sexual feelings got its outlet through virtual sexual activities.

Sangh literature:

Sangh literatures are a wonderful example to understand the lives of Indian ancestors. It was divided into two categories. The second category named Akathinai provides great accounts on gender and family relations. Thus an analysis of those accounts is a requisite. Here poets are the mouthpiece of male folk, but sometimes one can see the outcry of female folk through some of their friends. Sangh literature also supports the view that woman should not show their sexual pleasures openly like men folk. But it supports, recognizes and respects the Kantharva marriage like it respects other arranged marriages. But in Sangh literature the heroine does not exhibit her love openly to her hero. Even after marriage, when her husband went to the brothel house to appease his sexual urge, she does not show her longing for her physical pleasure but she delivers and exhibits it out through her friend. Her friend acted as a mouthpiece to deliver and exhibit her unfulfilled sexual pleasures. Thirukkural has divided its athikars into three categories. One of them is entirely on romantic love.



Indian women folk are trained in such way that they should not show their sexual pleasures and showing sexual pleasures or rather selecting their life partners itself is against their tradition and their parent's wish. Indian culture is a vulture that cries and focuses that Indians should never have sex and they portray that these things would be arranged by their parents alone and if the lovers do it without their parent's approval, that means they are sexual loiters, but their tradition never says like that. Rather, it brings sex into the lime light.

To love is gender's right

We live in the era of an end of ethics. Human beings are trained in such a way that executing their gender rights itself is disrespecting their parents. There are two types of treatment. Indian parents adhere to stop their children's love to maintain their family's so called prestige and dignity. This is seen especially among the petty bourgeoisie society of India easily falling prey to this sort of familial fake prestige. Though they wish to get married with those they fall in love, they cannot do so since they personally feel that executing their basic gender right itself is nothing but bringing bad name to their feudalistic family. Though men are also not an exception to this, women are the targeted victims.

A girl named Janani fell in love with a boy who was more than eight years senior to her. Before going deeply into the philosophical approach of this case study, we would look into the background of the girl's family. Her father is working as a government employee; her mother is a teacher working in a government school. They hail from a village where feudalism is entrenched though they settled in a growing city where they gain some sort of capitalistic freedom that makes them forget their casteism and its strictness. Though she had a very progressive mentality to select her own mate, how she fell prey to feudalism and how her petty bourgeoisie oscillation made her mind feudalistic is a matter to discuss here. This girl, though she has a right to select the Prime Minister of India, is not aware of her basic gender right that when she completes her eighteen years she is legally capable to select her life partner. But she believes that acceptance from her parents' side is as much important and fundamental as she has a right to select her life partner. Here our concern is that a fundamental right is a right that enables one person to execute it without some other's permission or acceptance. Even mere information is for the sake of courtesy. That means informing one's parents about her life partner will save her parent's time from selecting a guy of their own and hence will avoid wastage of time. Let us come back to the case study. Whenever this girl's family members come to know of this girl's love affair, this girl informs the boy that she does not want to be in love hereafter. Such incidents have occurred a lot of times. This girl thinks that to love or to select her life partner is a sin she has committed to their parents or she feels it is nothing but going against her parent's decision. This girl's understanding towards her gender right of selecting her life partner is in the understanding that selection should be done after the permission from her parents or her parents should do that job for her.



When Janani's father came to know about her daughter's love affair and her marriage with that boy through registration, he became ferocious. He criticized the call of proposal by the boy's parents and he interprets that as their demand for him to comply to arrange for sexual intercourse between the boy and his daughter. He questioned the girl if he was a pimp to appease the sexual itch of his daughter. He does not understand or rather he was trained by a fake culture without knowing the real culture of India in which elopement plays a vital role that allows lovers to run away if their parents do not recognize their love affair. He feels that his daughter's selection of her life partner is the biggest sin she has committed to him and to his family. It is his cultural scenario that directs him to feel that to accept his daughter's marriage selection or to ask or to request him to accept his daughter's love or arrange marriage between his daughter and her lover is nothing but asking him to be a pimp and to arrange for a sexual intercourse between his daughter and her lover.

Thirukkural, written by Thiruvalluvar is an example of a manuscript which gives equal importance to virtues, wealth, welfare and love life. The level of importance he gives to virtues, wealth and welfare is comparable with the depth and level he gives to love life. He believes the importance of sex and love or sexual love plays an inseparable role in one's life. He has written three hundred and thirty couplets exclusively dedicated to the love life that in turn exclusively deals with the sexual life of the human beings. Though the Indian cultural vultures claim very loudly that the women folk should not reveal their love openly, the history behind them is contradicting. There were eras where even women pour their heart out akin to men. Women too suffer love failure, they do tell their pains caused by their lovers' separation.

Even she enjoys the gossip rumoured by the people around her (284)

The reply of lady love to the proposal of lover is spoken in signs of love (274)

Thirukkural is nothing but an exploration of what people say about love and sex. Though India's ruling class philosophies preach a lot about women's muteness towards sex as a prerequisite for the modesty of women, the Indian documented history reveals otherwise. Indian documented history like Thirukkural (Though Thirukkural is named as a literature, Indian histories are directed to speak about the ruling classes like who ruled whom. Thirukkural pictures the voice of both women and men. Especially Thirukkural talks about the voice of women than men in Part III (that deals with love life).

The followings are a few examples in which a lover praises the characteristics of her lover highly. While Indian's so called tradition never allows Indian women to speak about sex which in turn makes them modest, the following lines spoken by the lady love in Thirukkural speaks clearly about the unspoken words of sex and affection



of a girl. She says that her lover is mingled and mixed with her both physically and mentally (Thirukkural. 1126).

The clamor of gossip sustains my love life; by chance, many know not its secret (Thirukural.1141),

With the gossip as manure and mother's restraint as water, the pain of passion grows up in not time (Thirukkural. 1147).

These two couplets though they are translated as just love life and passion, are the better examples of the Indian love situation on how our lady love with desire has sex with her lover. Though the society knows about their love and sex out of love and affection, she never cares about that, but she just charges the society that its criticism on their love affair would pour more ghee to the fire.

*Quenching the lust of love by the fountain of rumor
Is like seeking to put out a fire, by pouring ghee (Thirukkural. 1148)*

There is a separate segment in Tamil literature that gives full freedom to free sexual thoughts and speeches of Tamil women. Surprisingly and contrary to the so called culture of India, in Thirukkural, out of 180 couplets devoted to love, only 18 are reserved for men whereas the rest is devoted to women. Thirukkural speaks more about the physical stature of the lady love who suffers sexually when her lover departs from her. Really this was a sea change for those who do research on Indian women because it has been told that the Indian women never speak on sex openly.

*Tears having dried up, these eyes can weep no more, but have
Caused me endless grief, in interminable pain of lust (Thirukkural. 1174)*

The ancient literatures of Tamil Nadu talks about a disease named Pain of Pallor and Sallowness in which the lady love suffers when her lover departs. Even a child can identify this disease. This is because the complexion of the body of the lady love changes into a different colour. The reason why the author of this paper expresses that even a child can identify this disease is too simple that if even a child can identify this disease that attacks a women due to her lover's departure and an outcome of longing for sex and affection for the opposite sex, a society too ought to identify, but it is pretended that Indians never long for sex and longing of sex is nothing but the imported western culture.

*In folly I consented my lover to depart, to whom shall
I relate the woes of sallowness paling my body (Thirukural.1181)*

*He is in all my thoughts, I praise his excellence; yet
Pallor steals my body, paining in sexual passion (Thirukural.1184)*



Indian so-called culturalists used to say that chastity of the Indian women lies in their modesty. That modesty in their sex uplifts their chastity is the understanding of the Indian women as clearly portrayed to the outer world by the Indian ruling class culture. But in Thirukkural there is a separate passage titled “Love fails Feminine modesty” which talks about women's street cry for sex with her lover. In these couplets, people who believe in the Indian girls' so called modesty would be surprised to see a new girl who longs for sex from her lover. Here she is little bit afraid of showing out her sexual longing openly, but she understands very clearly that no one can stop the natural sexual urge.

*Passion of love is in full force, to break the door
Of chastity, secured by the bolt of modesty (Thirukural.1251)*

*Can I hide this lust of love that breaks
Out unawares like a loud sneeze (Thirukural.1253)*

It's an open secret that everyone has sex and no one is exception to that. In my college one of my students' parents cried in front of me when he came to know that his daughter was in love. But my reply to him was too simple, I told him at the age of eighteen if your daughter is not in love and not in search of boyfriend, she would be a lesbian or otherwise she ought to be taken to a hospital for a medical checkup, since in that case she does not reach the status normally every adult is supposed to reach.

Parents those who were notoriously nurtured by the ruling class culture tend to restrict their daughters from enjoying; they feel that giving them their so called freedom gives room for male sex loiters to use the girls as sex tools. But when girls want to use Article 21 that gives their fundamental right to life and liberty in Indian culture, they are accused that they have sexual itch and they wish to scratch it by selecting their own life partner. The pathetic irony here is that this ruling class fed culture is as such believed by the 'should be fundamental right executers' i.e. girls who are in love. These girls, the likes of whom we have seen such as a girl named Janani in one of our case studies also believe that to love or to marry their lover, they should get permission from their parents. Even while getting the permission the decision is at the mercy of their parents; they don't demand it. Indian girls, especially those of the petty bourgeoisie, believe that falling in love is nothing but making a step to scratching their sexual itch or urge. But the author of this paper feels that scratching one's sexual itch in itself is not a big sin because in Tamil Nadu, in the areas where the cows are tended, cow tenders used to plant a stone. That stone is useful for the cows and other animals to scratch their sexual itches or to appease their sexual desires. Though Indian culture admits that women's sexual desire is as natural as hunger and sleep, the fake culture unfortunately mutes the Indian girls and their desires.



Elopement:

Elopement of a lady love with her lover is one of the essentials in the love life. Tamil culture gives much more importance to the elopement when the society and lover's parents, especially the girl's parents, are not ready to recognize their love. Generally, the separation of lovers and no conducive room for the sexual intercourse lead to their elopement. Very important Tamil literatures that have dealt with Tamil culture, especially the love life supports this elopement clearly as the only outlet for the unification of lovers both physically and mentally. Exclusively, elopement is the only exit for the physical union of lovers since they are already mentally united. In this elopement, lady love does the entire job. With full confidence on her lover, lady love elopes with the lover. Carried away by the confidence shown by the ladylove towards her lover, such act makes him to shower more love on his lady love.

Embracing is Embarrassing:

When the boy who loved Janani desired to have sex with her, one of Janani's friends angrily suggested having sex with a prostitute instead of compelling Janani for marriage or for engagement. Nakannaiyar, daughter of Perunkoilinayakan sings a song that can easily picture the state of girls in India when she talks about Koperumnarkili, son of Thithan in Purananooru (Song No. s 83 & 84). She says that looking at him makes her keep her bangles out of her hands. When it was seen by her mother, she felt insecure and shy because she felt her mother would have otherwise thought that she longed for marriage via sex. But she really wanted to have sex with him (it is translated as "embrace his shoulders" but the real meaning for *Muyankuthal* is nothing but intercourse), but her hometown eyes at her and restricts her from doing so. One sided love.

Manimekalai: After him my mind goes, whether this is the nature of lust, thus spake Manimekali to Sudharmathi about Udhayakumaran, son of King Palikaraipukkakathai.

Women deities were worshipped in ancient civilizations. It was predominantly done so in India. Indian civilizations are known for its worshipping of women deities. But the actual social position of women is a far cry from one of veneration. Womenfolk are confined to live in a much more rigorous code of conduct than men in the Indian civilization. Especially in Indian civilization, women's creativity in the form of lullabies or labour songs or community songs reflects the restricted realm of action to which their life is tethered. If one looks at the class and caste structure of India, they can easily find out that women enjoy a relatively higher degree of freedom only because women of lower strata are engaged in economically productive labor. This freedom is curiously blended. Since the working class women engage themselves in productive labor, they enjoy the freedom which is not easily obtainable by the other class women. Especially the petty bourgeoisie class that wants to uplift itself to the



height of bourgeoisie class but the changing class scenario that pushes the petty bourgeoisie class downwards makes their women suffer and prevents them from enjoying the freedom relished by the working class women. This blended freedom comes out with restrictions in the various roles women perform in the society. One can identify that there are nine roles of a woman in this society. They are; loving her partner, wife, member of the family, mother, worker, member of the extended clan or society, widow, plantation worker and agricultural worker. In all these, a woman has a say in selecting her choices and roles to be one among them, but when it comes to loving the partner and being a wife, she does not have any role to play since the feudal setup of India never allows woman to select her own life partner. Though she is permitted to love, her lover should belong to the caste that she belongs to and a class which is equivalent to her or a relatively upper class.

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Feminist Study of Mahesh Dattani's *Tara*

P. K. Jain

Mahesh Dattani, a playwright of versatile genius, stages those issues which were put under carpet hitherto considered them to be taboos in the Indian society. His plays reflect the aspirations and the frustrations, the conflicts and the compromises that figure the contemporary middle class India's life. In this play Dattani focuses on the idea of female infanticide that is prevalent in among Gujratis and also speaks about Patel's hegemonic patriarchy when he insists on proper division in the gender roles. The play throws sufficient insight into maternal grandfather's and mother's cruel treatment towards Tara. Dattani's deep preoccupation with gender issues leads to the emergence to the idea of the twin side to one's self discernible in the case of Tara and Chandan, a pair of Siamese twins, who have been separated in a painful way from each other, and the aftermath of this separation too have been more excruciating as the remaining days of the life of the two children would reveal.

Mahesh Dattani "takes as his subject the complicated dynamics of the modern urban family. His characters struggle for some kind of freedom and happiness under the weight of tradition, cultural constructions of gender and repressed desire." (Mee319) In *Tara* he seems to bring into focus some very pertinent issues of Indian society where a male child is always preferred over a female one, where girls are sidelined and marginalized, where incessant differences between parents torture and make the children associate themselves with one of the two parents thus causing a lot of disharmony in the family, where social traditions snatch the freedom and happiness of the people, where patriarchal system prevails and people have to live in forced harmony and finally where people love money and power more than they love humanity.

Bringing in spotlight the past and the present times in turn and with an Indian setting in the city of Bangalore and Bombay (now Mumbai), Dattani weaves the texture of his play *Tara* to expose the typical ambience found in Indian family and society. The narrative is in the form of Dan's (changed name of Chandan) recollections while he interviews Dr. Thakkar. The play appears to put under its microscope two things in parallel—one the Indian social system of traditions and prejudices that demean a woman's status in society and the other patriarchal system that destroys harmony in a family unit. In the present play the basic theme appears to be Indian parents' preference of a boy child over a girl child. Tara and Chandan is a pair of Siamese twins born to Patel and Bharati. At the time of birth the twins had three healthy legs. One of the healthy legs had greater chances of survival on the girl child Tara as the blood supply to it came from her body. But the twin's mother Bharati devises a design, with the help of her politically influential father, which directs the doctor to give the third leg to Chandan the boy through a surgery and thus devoid Tara of her natural right. We are told that Bharati's plans have been made without



her husband Mr. Patel's knowledge. After the surgery neither the leg survives on Chandan's body nor does Tara live on this planet to tell the tale to others. It is Chandan who is left behind with a deep sense of guilt in his heart as he considers himself responsible for Tara's tragedy. He escapes to London to expiate and to lead rest of his life in seclusion without any personal history.

The primary theme that appears to hold the center stage in the play *Tara* is the way we Indians discriminate between a male and a female child. Tara is deprived of what is her due. Her marginalization is at three levels: one, at the hands of Nature which makes her physically weaker and reduces the chances of her survival; second, at the level of society whose attitude is reflected through the girl's peers—her classmates and neighbours especially Roopa, Prema and Nalini who find amusement in her wooden leg; and finally at the level of her own family, especially at the hands of her mother and maternal grandfather, who contrive against her to benefit a boy child and thus deprive her of her natural claim.

Discrimination against Tara, at the level of Nature, appears to be accidental. Generally born as a single child, a girl has better chances of survival than a boy baby has. But in this case Tara happens to be the weaker of the two twins. Another point is that the leg which is operated on and is ultimately given to Chandan by design was receiving major part of its blood supply from Tara's body and hence she seems to be the natural claimant of the third healthy leg. But when the smart designs of the clever creature called 'man' work against Nature everything becomes chaotic and destructive and this is what happens to Tara. Hence the biological defect cannot be thrust as blame on Nature's head. It appears that the damage has been done by none other than man.

The second sort of discrimination is at the level of society which appears to be very distasteful and painful. Dattani brings in teenagers like Roopa, Prema and Nalini, three of Tara's neighbors and the concrete form of social biases, in the play to represent society around Tara. The three girls appear to be very clever and leave no chance of hurting Tara. To add salt to the injury Bharati, Tara's mother, though unwittingly, invites, rather bribes Roopa to come and befriend Tara. In return she would allow Roopa to watch on her VCR as many movies as she wants. Out of the three girls it is Roopa, the representative of Indian society, who appears on the stage and tortures Tara. She makes fun of the Patels and tells Tara what they do to their girl babies:

Roopa: Since you insist, I will tell you. It may not be true. But this is what i have heard. The Patels in the old days were unhappy with getting girl babies- you know dowry and thing like that- so they used to drown them in milk.

Pause.

Tara: In milk?

Roopa: So when people asked about how the baby died they could say that she choked while drinking her milk. (CP349)



This shows the attitude of Gujarati people towards girl babies. Moreover Roopa's intention behind revealing this information to Tara is not to add to her knowledge but to torture her. Here Roopa is not an individual rather she stands for the whole of society that searches opportunity to tell us our subsistence. Roopa, as stressed above, is the representative of society and she tries to collect all sorts of information about Tara so that she can attack her rather Achilles' heel whenever there is a chance for her. In depicting such relationships of our society Dattani appears to be a realist who gives impression of a mature artist and a keen observer of men and manners around him.

The third level of discrimination is at familial level. Biased attitude of Tara's family is a serious matter as it is a conscious and deliberate act. Rather it is the result of a conspiracy which involves not only the society but Tara's family also. Traditional trends of society, which favour male, influence the family to act according to the set norms and drive the family to become its instrument.

As a result before the surgical separation of Tara from her brother Chandan, a conspiracy is hatched against her to favour the boy. Ironically enough it is Tara's own mother, Bharati, who has conceived and produced her, her maternal grandfather, a male and a preserver of woman's security and Dr. Thakkar the so-called saviour and a god in the form of a human being who join hands against the welfare of a girl child. Bharati appears to be a frog of well who has no vision regarding the capabilities of a girl child. Tara is deprived of the opportunity of walking on earth like a normal human being does because Bharati wanted to have a healthy and able son in the form of Chandan. The conspiracy conspired and the leg got wasted as it did not survive on Chandan's body for a long time. And Tara, who was physically weak by birth, died after the surgery.

Here the conspiracy needs to be commented upon in the light of what happens to the girl child in Indian society. The discrimination that is made to Tara has been designed in the light of prejudices of our society. Hence it cannot be called an individual's decision. The remarkable point is that Bharati and her father take the decision because they needed an able boy to face the society. Therefore it appears that the society is to blame. Sangeeta Das in one of her research papers writes, "No matter how much the world proclaims about woman enfranchisement and feminine liberation, subconsciously all women are aware of the fact that they have to go a long way to break shackles. If ever women will be considered equal to men by men, is a big question to answer."(224)

Indeed prejudices of society are consequences of traditional set up in which Indian women have been brought up since ages. Even great intellectuals and men of letters, who have been considered the wisest voice of humanity, have called woman a creature 'who deserves beatings' like a musical drum to produce music. More over in India women have been said to be an obstacle in man's attainment of higher powers. A



girl child in Indian society faces feticide or infanticide, and if born, has to cross all sorts of hurdles in her journey as a daughter, wife and a mother. Ironically this happens in a society which has a mythology, with goddesses being worshipped as Kali, Durga, Sarsawati and Lakshmi. Moreover comparatively richer Indian states like Punjab and Haryana are the most imbalanced states of the country from the point of view of sex ratio in spite of government's efforts through banning determination of prenatal sex.

Now it becomes very pertinent to find out what are the *raison d' être* that make Indian people prefer a boy over a girl child. Historically India is a country known for her traditions, customs and myths. Traditions teach woman to die, in the form of a sati, with the death of her husband; customs demand that a woman should wear heavy chains in her feet and should keep a pricked nose and one of many Indian myths requires a son if the parents want to attain salvation or moksha. According to this myth a parent can attain salvation only if his / her son breaks the skull when the dead body is being cremated. Therefore if one wishes to attain salvation he at least needs a son. Secondly, a son has been considered the bread earner of a family and it is he who is supposed to be the only help to the parents when they are old. Thirdly, it is a son who is thought to be the only source of clan continuation. Bharati, in the play *Tara*, appears to be under the influence of such considerations. That's why she has apprehensions regarding the future of her daughter. She knows the prejudices of the world and tells her son Chandan:

“Yes, Chandan. The world will tolerate you. The world will accept you –but not her”.
(CP349)

This shows social tendencies of our times which have been influenced by our traditions, customs and myths. Some of the other reasons that go against a female child are traditional customs. Dowry is one prominent among such grisly trends. Indian families have a tradition of giving dowry to the daughter while the parents marry her off. A heavy amount of money and the whole of paraphernalia needed in a household are gifted to the daughter, indirectly to the boy who marries the girl. In this way it is a boy who brings money and material to his parents when he gets married while a girl takes all this away from her parents. Thus the parents of the girl stand losers in this bargain. Hence one always prays and does his level best to avoid the birth of a girl child in one's household. This has been a tradition in India and even in this twenty first century, when girls are far ahead to boys in many area of activity, when parents are educated, dowry is taken and given; and the standing of a girl child is no better than it was in the past.

Another fear that deters parents from begetting a girl child is that she has to get married to someone whom her parents may or may not know much about. The boy (to whom one marries one's daughter) and his family treat the bride as someone who



will abide by all the diktats of the boy's family; and if she does so her life becomes hellish in chasing the tasks assigned to her, and if she does not she is beaten, blamed and thrown out of the house. To this, there are the pangs of remarriage.

No respectable family accepts a divorced girl as a daughter-in-law. This is true in most of the castes and creeds in India. Hence the inevitable pain of being a father or mother of a divorced daughter seems to repel people from giving equal status to a girl child. So the fate of a girl child can be well imagined in our society. Dattani's play, through its rich texture, exposes "the existing patriarchal stereotypes of Indian mindset, which has always preferred a boy child to a girl child." It seems that greed for material things, especially money, has come to play a big role in deciding the fate of the people in India. As discussed above, a boy child is preferred over a girl child because a boy is expected to earn money; he is to bring money and wealth in the form of dowry which a girl will not bring.

Dattani seems to highlight Indian people's love for mercenary goods. His very first play *Where There's a Will* deals with money as the central theme of the play. Similarly in the play under study, that is, *Tara* money emerges as a strong force that rules human beings rather than getting ruled by them. The Patels are more inclined towards the welfare of the boy Chandan because they appear to have some voracity for money. But the worst worshipper of money in the play is the god-like Dr. Thakkar. He becomes party to the partisan decision in agreeing to give the leg to Chandan despite the contradictions. Patel reveals to Tara the secret behind Dr. Thakkar's nod to give the third leg to Chandan:

Patel:...The doctor had agreed, I was told. It was only later I came to know of his intention of starting a large nursing home—the largest in Bangalore. He had acquired three acres of prime land – in the heart of the city – from the state. Your grandfather's political influence had been used. (CP378)

Thus we learn that Dr. Thakkar had his own mercenary reasons to go along with the decision.

The social stereotypes sweep away even scientific considerations for the doctor and make a parody of his god-like comments on his medical feats that seem to reduce human beings into guinea pigs. (Kuthari38).

People in India owe this love for materialism to the Britishers who ruled them for more than two hundred years:

Colonization brought materialism and mechanism, in sharp contrast to the Indian value based tradition. The perception of life underwent a thorough change – the contemplative, centripetal, spiritual and a temporal transformed to realistic,



centrifugal, material and historical— leading to erosion of enduring traditional values. (Jha201)

Thus the role that money plays in the lives of people in India, especially in deciding the course of their life, comes under the critical scanner of the playwright. Family is usually a site for confrontation in Dattani and Tara is no exception to this style of Dattani. Children find themselves against their parents and parents appear to hold their own prejudices high above the happiness of their children. Husband and wife are usually poles apart and hardly share moments of love or affection in most of Dattani plays. Mr. Patel, Tara's father, marries Bharati, a Kannadiga, who is a daughter of a rich politician, and he has to leave his parents because he married her against their wishes. In the play the couple comprising Patel and Bharati is never seen enjoying conjugal felicity. They lead a cat and dog's life like many of the Married couples in India. The problem appears to lie in the lack of space and freedom that is allowed to an individual. Patel has turned against Bharati because she is haughty and agrees to disagree with her husband on various issues. If Bharati is the villain in the play, Patel is one who is no less than a crook. Every husband has a desire of being followed unquestionably which cannot be fulfilled and this leaves behind a world that is full of chaos and confusion. And this is applicable to Patel and Bharati.

In the Indian family system it is a woman who is considered responsible for bringing up children; it is her accountability to bring them up in a right way. Hence whenever the little ones fail to come up to the expectations of the family and society it is the mother who is to blame. Patel in Tara snubs his wife for not raising their children properly. He becomes furious with Bharati and accuses her of "turning him [Chandan] into a sissy—teaching him how to knit". He wishes to wean Chandan from the influence of his mother and decide to take him to the office with him so that he does not get spoiled by remaining with his mother at home and cultivate the habit of doing things meant for girls. Indeed Patel's ego has been hurt by Bharati's style of working and the resulting frustration he appears to pour on his wife and children. Thus the case of transferred resentment, which is all pervading in another Dattani play Final Solutions, revisits this play as well. "Taking out your anger on your wife, children or servants is an old Indian custom" and this custom carry itself on even today.

In his play Tara we find the idea of 'forced harmony' a recurring motif as it is in several of the plays Dattani has authored. In his plays parents hardly support their progeny in choice of their careers. This has been repetitively depicted in Dattani's plays.

It appears that Indian patriarchal system has its own customs and dogmas that come under the critical scanner of the playwright. Like another Indian playwright Vijay Tendulkar, who exposes the bad parts of social life in India, Dattani makes his



audience think about their own role in suppressing desires of others and in snatching liberty of those who are weak and helpless. He succeeds in depicting those aspects of life in India that made India feel shame – be it violence against women or discrimination against a female child or hypocrisy of our public morals.

As Dattani is always sympathetic towards the marginalised, oppressed or abused, he gives expression to his feelings in his plays: “I believe in justice and fairness, and something that doesn't makes me angry. Just as prejudices too.” (Padamsee161) He is sensitivity towards live issues. The making of his plays; and his propensity for dealing with such issues makes him popular among the audience. “Dattani’s dialogues are so simple and facts so commonplace that viewers are likely to miss the gravity of what he say” (Nair). Dattani’s plays throw pragmatic message to the audience by raising pertinent issues prevalent in Indian society.

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**‘We do not serve the dead – the past / is past!’:
A Confrontation with Death’s Finality in the Poetic Philosophy of
Elizabeth Barrett Browning**

Mousumi Guha Banerjee

*All hail unto the lightning! hurriedly
His lurid arms are glaring through the air,
Making the face of heav’n to show like
 hell?
Let him go breathe his sulphur stench
 about,
And, pale with death’s own mission,
 lord the storm!
Again the gleam – the glare: I turn’d
 to hail
Death’s mission: at my feet there lay the
 dead!
The dead – the dead lay there! (1)*

Though Angela Leighton finds a ‘moral accountability’ here in this verse, there is a remarkable emphasis laid upon the expression, ‘I turn’d to hail / Death’s mission’. It seems that Elizabeth Barrett Browning hurls a challenge to the inevitability of death and, when she proceeds towards almost conquering it saying, ‘at my feet there lay / The dead – the dead lay there!’, it is no longer the ‘Wordsworthian-gleam’ turning to ‘sad vanishings’, but to a destructive ‘glare’, the implication of which is not only ruthlessly true, but is also indicative of the poet’s wish to destroy and conquer death through her female power of creativity. Her anxiety of poetics is converted into a strong vindication of her assertion as a creator. To her, it is the poet’s thought which finds expression through the vehicle of language, and here she reveals her intention to overpower death and hold high the power of poetry, at whose authoritative feet, the dead lies vanquished.

The consequences of ‘lording’ or ‘mastering’ the storm have a ‘sinister logic’ (2) leading to as huge a catastrophe as death. Such a heavy consequence as this certainly affects the magnitude of the act of speaking in this poem. In comparison to the power of Mother Nature, her portrayer wields greater powers through her expressive pen. ‘The storm of creativity’ (3) shows the authority that the narrator’s pen asserts. This assertion of authorship defeats its anxiety, but in the process it has to overcome certain internal and external hindrances of being a woman:

The poem enacts the female poet’s struggle to speak with a power that is not naturally her own. She refuses to be like Mother Nature, ‘All dumb’. Instead, she chooses to share the thunder of the fathers. (4)

However, the cost of winning this struggle, she does realize, is too dear:



The speaker, in the end, is shown to have harboured a death-wish towards her victim in the very act of stealing the thunder for her speech. The idea of her guilt then comes brilliantly and nightmarishly true in the figure of the dead man at her feet. (5)

From Barrett Browning's earliest poems to her later ambitious work, *Aurora Leigh*, they envisage the extinction of the father figure. But this fact of his death is one which thunderously incapacitates the daughter also. This element of fatherlessness has evolved since the daughter has ceased to be a child and she yearns for an adversarial paramour, thereby demanding the privilege of expression too. Being a woman and a poet is to intimidate and imperil the father's dominance. This appreciation of the woman's creative predominance precipitated the occasion of much of her poetry. In a passage from a much later work, *Casa Guidi Windows* (1851), which Barrett Browning wrote after escaping to Italy, the coherence between artistic conviction and the irrecoverable love of the father is made almost with a passionate conspicuity. Barrett Browning expresses:

*Could I sing this song,
If my dead masters had not taken heed
To help the heavens and earth to make me strong,
As the wind ever will find out some reed
And touch it to such issues as belong
To such a frail thing? None may grudge the Dead
Libations from full cups. Unless we choose
To look back to the hills behind us spread,
The plains before us sadden and confuse;
If orphaned, we are disinherited. (6)*

She initially intended it as a panegyric to her 'dead masters' but subsequently it is transformed into a placid and liturgical outpouring in the memory of her own father, with whom her anxiety and perturbation concerning her state of 'orphaned-ness' and 'disinherited-ness' is associated. Hence, there is an evident discrepancy in the idea of the 'master' and that of the 'father' as being sources of imagination and creativity. The speaker's sense of consummation of her art is derived from the 'masters' of the past. The poet bears a devastating consciousness of being reduced to an orphan and perhaps in this uncanny expression, 'The plains before us sadden and confuse; / If orphaned, we are disinherited', is concealed her fear and misgiving about her deprivation from her paternal inheritance. The 'dead', from whom her poetry gains strength and fulfillment, are still existent in her memory. This seemingly perpetual presence of the 'non-present metaphysical' precludes her from being lonely in the saddening and confusing landscapes, which are mysterious due to their possible non-existence and spiritless-ness. The daughter poet can barely forget the 'dead masters' since this oblivion would cause distraction in her literary enterprise. Her creative faculty needs to be rejuvenated by the existence of the spirits if the world is to bear a meaning for her. The belongingness to the legacy of the classical masters is so resolutely ingrained in her that she feels herself to be emptied of her imaginative



faculty and bereft of a reviving and external force, an inspiring muse. The poignancy of this intellectual vacuity, the possibility of a deserted ingenuity and the apprehensive 'If' in the utterance, 'If orphaned, we are disinherited', reveal the maturity and mellowness of Barrett Browning's verse, a kind of suppleness and totality that particularly characterizes the endless pursuit by the daughter-poet in *Aurora Leigh*. It is not the 'deadness' or the apparent trustworthiness of the father that appeals to us here, but what is fore grounded in the poem is the obvious absence of the domineering father figure. Barrett Browning's magnum opus endorses this authoritarian figure on the one hand, while on the other, at the close, it shows that she is no longer in requirement of him. She gains strength as a woman from this unrelenting sense of a self-construed separation from the patrilineal line of descent.

Barrett Browning's early poetry is specifically indicative of an element of intimidation to femininity that led to an intellectual subordination, since she envisaged a distinct dichotomy between womanliness and poetic self-assertion, a difference which, in its turn, makes the poet aspire for self-validation of her thoughts as a poet. The poetic expressions bear the reflections of the sublime poetic mind. The daughter-poet is subtly in disagreement with the apparition of the past or the lady genie in a garden. When she dawdles with the mother muse, she does so not with love, a feeling she associates with her father, but with the sense of an impending death. But the consciousness of the dead, embodied by the female figure, barely provides any emotional recompense for the daughter-poet's indignation. Hence, Barrett Browning's imaginative female representations show an anxiety of her predicament as a woman. Such a portrayal of illusory female figures, particularly that of the mother in ballads like 'The Romaunt of Margret' (1838) and 'Bertha in the Lane' (1844), is emblematic of self-abjuration and despondency. The mysterious motherly presence does not draw the daughter near with superior love, but constrains her with restrictive moral stipulations, and the daughter repudiates life due to the compulsion of fulfilling the specific social role assigned to her, the role of relinquishment and self-effacement. Unlike *Casa Guidi Windows*, what eventually comes out is the subordination of the daughter within the patriarchal lineage that she is associated with. Angela Leighton identifies the dilemma of the daughter unequivocally in the following way:

The emotional emphasis in them is one which forcefully rejects the fate and the moral authority of the mother, whose claim to the life of the daughter is not based on love but on the duties of their shared womanliness. (7)

'The Deserted Garden' (1838) describes a mysterious garden, which is seldom remembered by any but a lonely child who delightfully plays there with joy. However, the speaker of the poem is the poet herself who has grown up and who has only regret now, since she has lost her childhood and along with it the garden she once cherished and was so passionate about. The imagination of the poet takes her to the garden where she, as a child, played joyously, and where also the lovers met. The child remains content and happy without any past reminiscences and, hence, requires no



supernatural ‘presences of secret spirits’ (8) to accompany her. Amidst all the playful bliss and ecstasy, death in the guise of a white lady looms large, a figure that threatens the child with the apprehensive state of womanliness. But the child is eventually disillusioned since the garden later turns ‘deserted’. The place is now conspicuous by the absence of the mysterious female figure of creativity, and, as Leighton correctly discerns, ‘the Victorian daughter’s poetic quest proceeds’ (9) from this void that has been created in the garden. We find a contradiction in the poet since, on the one hand, she is enough gratified with the eventual absence of the ‘fair ladye’, and, on the other, this sense of desertion imbues her with a consciousness of her own being, situated in a place haunted neither by the presence of a mother nor of a muse. This sense of ‘beingness’ in her also leaves her intellectually desolate, ‘orphaned’ and dissociated from a tradition of creativity. Barrett Browning’s anxiety of authorship emerges not only from this possible disengagement from the tradition, but also from the dichotomy that exists between her sense of the liberated being and an apprehension of a simultaneous disinheritance from that tradition.

In writing about the death of Lord Byron, Barrett Browning finds a ‘language in these tears’ brought about by a theme as sombre as death:

*The theme grows sadder – but my soul
shall find
A language in these tears! (10)*

Barrett Browning was in no confrontation with the dead and she accepts that ‘high heart’ or ‘high thought’ or ‘high fame’ is ‘as flat / As gravestone’. She also confidently remarks that ‘The epitaph’s an epigram’. (11) Death demolishes all, perhaps even poetry that emerges from the expression of ‘high thought’, and reduces an epitaph to become merely epigrammatic. ‘I am’ is the only reality and is binarily opposite to the dead man’s ‘I was’. The anxiety of her poetics perhaps lies in this overpowering shadow of death which has a catastrophic effect on her art as well. In the ‘Preface’ to the first edition of *The Essay on Mind*, Barrett Browning reflects on poetry as ‘the enthusiasm of understanding’ and considers it to be ‘a high reason in her fancies’. (12) But ‘high reason’ again is subject to obliteration by death, which is in itself an immutable truth. Hence she echoes this thought in ‘Napoleon III in Italy’:

*Every live man there
Allied to a dead man below,
And the deadest with blood to spare
To quicken a living hand
In case it should ever be slow. (13)*

Paradoxical thoughts conflict in the mind of the poet when, on the one hand, we find her firmly announcing in *Casa Guidi Windows*, ‘We do not serve the dead – the past / is past!’, (14) and, on the other, in ‘The Soul’s Travelling’ we hear her saying, ‘The living, the living, must go away / To multiply the dead’, (15) thereby also



completing the equation between the living and the dead. The poet is nonetheless anxious about being referred to as dead by ‘future generations’:

*We now must look to it to excel as ye,
And bear our age as far, unlimited
By the last mind mark! so, to be invoked
By future generations, as their Dead. (16)*

But she reaches the height of realization in ‘A Vision of Poets’ where she describes life and death to be complementary to each other:

*Life was only Death
That only Death was Life. (17)*

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- 1) Elizabeth Barrett Browning, ‘The Tempest’, in *The Works of Elizabeth Barrett Browning*, introd. Karen Hill (Hertfordshire: Wordsworth Editions Ltd., 1994), p. 61. All Elizabeth Barrett Browning’s poems quoted subsequently in this chapter are taken from this book.
- 2) Angela Leighton, *Elizabeth Barrett Browning* (Brighton: Harvester Press, 1986), p. 49.
- 3) *Ibid.*, p. 50.
- 4) *Ibid.*, p. 51.
- 5) *Ibid.*, p. 51.
- 6) Elizabeth Barrett Browning, *Casa Guidi Windows*, Part I, in *The Works of Elizabeth Barrett Browning*, p. 347.
- 7) Leighton, *Elizabeth Barrett Browning*, p. 66.
- 8) *Ibid.*, p. 69.
- 9) *Ibid.*, p. 70.
- 10) Elizabeth Barrett Browning, ‘Stanzas on the Death of Lord Byron’, p. 54.
- 11) Elizabeth Barrett Browning, *Last Poems*, ‘“Died ...” (The Times Obituary)’, p. 574.
- 12) Elizabeth Barrett Browning, *An Essay on Mind*, ‘Preface to the First Edition, 1826’, p. 29.
- 13) Elizabeth Barrett Browning, *Poems Before Congress*, ‘Napoleon III in Italy’, p. 543.
- 14) Elizabeth Barrett Browning, *Casa Guidi Windows*, Part I, p. 344.
- 15) Elizabeth Barrett Browning, ‘The Soul’s Travelling’, p. 246.
- 16) Elizabeth Barrett Browning, *Casa Guidi Windows* Part I, pp. 344-5.
- 17) Elizabeth Barrett Browning, ‘A Vision of Life and Death’, p. 67.



Psychological Repression of Trampled Identities Portrayed Through Representation of Power in Orwell's *1984*

Namrata A. Bhadania

Introduction

Science is knowledge of consequences. It in itself is a neutral entity but if it's in wrong hands or wrong use it can turn into a nightmare. All that we know is development also has consequences and dystopian fiction has always worked as a speed breaker to development. In the novel *1984* George Orwell depicts a dystopia with his use of a futuristic setting while incorporating the fear of technology. A dystopia is a society where people lead dehumanized and often fearful lives. In a dystopia social and/or technological trends have contributed to a corrupted or degraded state of deprivation and oppression. Governmental tyranny and an exploitation of the people are also prominent in a dystopia.

The mere description of a blissful, perfect existence antedates Moore's Utopia by many years but in *1984*, Orwell makes a "flawless" oppressed world by utilizing a modern setting, the trepidation of innovation and by putting the fundamental character in contradiction with society.

George Orwell's modern dystopian novel was set in a totalitarian state, where each part of each individual's life was administered by a group of capable individuals who observed each move a resident made through endless cameras and 'telescreens'. Nothing you said or did could be kept mystery, and the closeness amongst this and the TV show 'the government' closes there.

The rationale behind selecting this particular novel is that the era in which *1984* novel was written had a history attached to it and can be noted that Orwell predicted the future through lens of Utopia and Dystopia in this particular novel which was very entailing during that period of time.

The research objective for this paper is to explore totalitarian control which represses identities in Orwell's *1984* novel.

In *1984*, Orwell depicts the ideal totalitarian culture, the greatest acknowledgment possible of a cutting edge government with total force. The title of the novel was intended to demonstrate to its perusers in 1949 that the story spoke to a genuine plausibility for the not so distant future: if totalitarianism were not contradicted, the title recommended, some variety of the world portrayed in the novel could turn into a reality in just thirty-five years.



As the novel advances, the hesitantly insubordinate Winston Smith embarks to challenge the breaking points of the Party's energy, just to find that its capacity to control and oppress its subjects overshadows even his most distrustful originations of its compass. As the spy comes to comprehend through Winston's eyes, the Party utilizes various procedures to control its residents, each of which is its very own vital subject in the novel *1984* and others. These include:

- a) Physical control - The Party constrains its individuals to experience mass morning practices called the Physical Jerks, and afterward to work long, tiresome days at government organizations, keeping individuals in a general condition of fatigue. Any individual who manages to resist the Party is rebuffed and "reinstucted" through deliberate and fierce torment.
- b) Psychological Manipulation - The Party bombards its subjects with psychological stimuli designed to overwhelm the mind's capacity for independent thought.
- c) Control of Information and innovation - The Party controls each and every aspect of data, overseeing and reworking the substance of all daily papers and histories for its own particular closures. The Party does not permit people to keep records of their past, for example, photos or archives. Accordingly, recollections get to be fluffy and untrustworthy, and subjects turn out to be superbly eager to trust whatever the Party lets them know. By controlling the present, the Party can control the past.

The research paper will look into the aspect of how the Party floods its subjects with mental jolts intended to overpower the brain's ability for free thought. The telescreens likewise screen conduct—wherever they go, subjects are persistently reminded, particularly by method for the ubiquitous signs perusing "the government IS WATCHING YOU," that the powers are investigating them.

The researcher will also investigate the part of how the party through its viable mental control strategies, the Party wrecks all feeling of autonomy and singularity. Everybody wears the same garments, eats the same sustenance, and lives in the same grungy lofts. Life is uniform and organized. Nobody can emerge, and nobody can be one of a kind. To have an autonomous thought verges on the criminal. Therefore, composing, for example, Winston does in his journal has been prohibited. Individuals are just allowed to think what the Party instructs them to think, which prompts what Syme alludes to as "duck speak." Independent thought can be unsafe, as it may prompt disobedience.

Review of Literature

A dystopia is a society where people lead dehumanized and often fearful lives. In a dystopia social and/or technological trends have contributed to a corrupted or



degraded state of deprivation and oppression. Governmental tyranny and an exploitation of the people are also prominent in a dystopia.

In the article entitled *English Literature in Context* by Paul Poplawski gives an insight into the era of 1948 where there were the dangers of absolute political authority in an age of advanced technology in the time when Britain was in a process of restructuring the society. Also, he claims there were economic depression, mass unemployment, constant industrial unrest and psychological depression amongst the people. There were about 2.2 million people who were unemployed in 1929 but depression had eased by 1932 and output in Britain recovered with International trade moving in Britain's favor. Unemployment became the outstanding issue of the decade. The stark contrast between the Old England and 19th century England. George Orwell's *The Road to Wigan Pier* reminds us of the unemployment among the people of Old England. It is interesting to note that the developments in England during the past twenty years has been majorly upward and downward extension of the middle class. Class distinction and the standard of living among the people of the Old England varied. The research paper undertakes the forced repression of natural impulses in 1948 by Orwell.

Besides, in one of the article *Dangerous Illusions* by Caetlin Benson-Allott, the author talks about the destabilizing effects of CGI on our notions of bodily integrity. Besides, it also talks about exploitation of computer generated terrors to subdue a national audience with images of physical violence. In addition to this the juxtaposition of capitol's high tech dangers with katnios' low tech life is well portrayed through cinematography. Also, the well choreographed steadicam crane shots convey the precision and cruel indifference of capitol machine. In the article, Lionsgate encourages viewers to recognize the digital divide between a star's image and her actual body, but the poster also proffers this composited visage as an idol, the face of a liberator. Some feminist bloggers have heralded *The Hunger Games* as a "true lady-centric blockbuster franchise," as though that were an achievement for gender equality.

Furthermore, the writer of the article *The Architecture of Repression: The Built Environment of Orwell's 1984* by Gerald S. Bernstein states that Big Brother concept in 1984 talks about anti – utopian state with omnipotent government. (Bernstein, Gerald, 2) For many, reading in 1984 is an unsettling experience because of the unquestioning commitment to the computer and technology which has re in forced dangers of totalitarian state of the society. 1984 warned people against corrupt political power. Through the protagonist despair and fear lead to the loss of identity which is evident from scenes where there are porters of Big Brother watching and techniques of mind control. Psychic and physical environment together disturbs the person. The paper is trying to explore using these techniques.



Besides, Orwell's symbolic representation of society controlled through architecture is the prominent theme of the novel which was relevant to the times of Orwell. Technological advancement did lead to repression. Like the protagonist Smith who was betrayed by the person whom he shared his personal feelings others during that time were also facing problems from the government so the text acts as a representation of the future possibilities of menacing dangers in the years to come.

Moreover, 1984 was written in 1949, predicting future after thirty six years where there was government pressure on the people of that time so Orwell showed a picture of what would the situation be like in the years to come in the novel 1984. Not only people were exploited through technology but their minds were also controlled with their every action monitored and captured through the process of surveillance.

It can be noted from the article that Orwell's model for the built environment of 1984 was not a fight of sci- fi, but a perceptive recognition of anti – historical characteristics of contemporary international style.

Furthermore, another article titled Shaping the Dystopian Nightmare by Richard Ledrer says that the present generation must consider the future while living in present. Besides, he emphasizes the fact, that as the children of industrial revolution, students enjoy trying on various changes for size and present their conclusions in the form of dystopia. Students go on to analyse dystopia as the warning of dangers. He further says that the students are historians situated in the future looking backward. (Ledrer, Richard, 3)

The author reads two kinds of dystopias by E.B White "IRTNOG" and "The decline of sports" because of its entertaining and imaginative details with specific relevant details. Dystopian nightmare springs from imagination, insight, humor and grace. However, the author reveals that the happiest product of dystopian writing is abounding humor. With excerpts from Martin's he proves that dystopian writing does not escape but indeed confronts and today humankind has reached the scientific and technological level to implement many of the utopian imagining of the past. Indeed, the author says that according to Mark Twain, dystopia is "that thing which lights reader's way and makes in plain". (pg 5). The author goes on to explain the etymology of the word dystopia along with its history. Besides, he says that dystopia is progressive degeneration of the body politic.

In another article titled Teaching Young Adult Literature by Robert Mike dealt with challenges of growing up and how today's students face more challenges than the students earlier but it is seen that today's literature deals mostly with issues related to the problems faced by the students and it's solution. The Hunger Games by Sussane Collins is one such example.



The Hunger Games uses strong female characters to present wide range of challenges, including physical, emotional and mental battles. Besides, the article talks about how teen finds it difficult to distinguish between what they want and what they need. The Hunger Games also portrays class distinction and how the class is divided into thirteen groups, assigning each group to a district.

Also, The Hunger Games gives the researcher an opportunity to write a chapter from the perspective of one of the minor characters.

In addition to this, in an article titled “A Brave New Language: Orwell's Invention of ‘Newspeak’ in 1984” the author Jean-Jacques and Willett Laura is trying to say that Totalitarian force has a genuine stake in dialect and plans to rule it. This is the notice given by Orwell in 1984 with his innovation of Jean-Jacques Courtine Newspeak. Underneath the parody we can translate a quieted nervousness and an extreme offer: the novel closures with an informative supplement clarifying Newspeak, what's more, the novel closures Orwell's own life too.

Therefore, the power and potential of Science Fiction as a genre to explore the various issues related to psychological, social, cultural, political life of man are immense. One of its eyes always points towards the unexplored realms of futurity while another stays firmly fixed on the space-time of present generation. By its inherent prophetic power it does not merely portray the shape of things to come rather it presents us with some invaluable alternatives choosing wisely from which we can arrive at some satisfactory solution of our own problems. Science fiction often poses some very deep and fundamental questions to us.

In a nut shell, Technologies reflect and encourage the worst aspects of human nature. Jaron Lanier, a digital pioneer, has become a technological dystopian. “I think it’s a way of interpreting technology in which people forgo taking responsibility,” he says. (Lanier, 3).

Analysis

1984 is a political novel composed with the reason for warning readers in the West of the perils of totalitarian government. Having seen firsthand the horrendous lengths to which totalitarian governments in Spain and Russia would go so as to maintain and build their energy, Orwell outlined 1984 to sound the alert in Western countries still uncertain about how to approach the ascent of socialism. In 1949, the Cold War had not yet raised, numerous American intelligent people upheld socialism, and the condition of strategy amongst law based and comrade countries was exceedingly equivocal. In the American press, the Soviet Union was frequently depicted as an incredible good analysis. Orwell, be that as it may, was profoundly bothered by the broad brutalities and mistreatments he saw in socialist nations, and



appears to have been especially worried by the part of innovation in empowering harsh governments to screen and control their subjects.

There are several types of control presented in the novel *1984*. Bureaucratic control is one type of control which is evident in the novel. It is very evident from the novel where the Party controls people through “Junior Spies.”

The Party effectively controls the brains of each one of its natives through different methodologies. The most evident one is the telescreens- - everybody has one telescreen in the perfectly focused of their homes that always communicates a running stream of careless publicity, indoctrinating the normal man to be notable perceive the detestable way of the totalitarian party. The telescreen likewise goes about as a window for the legislature to actually watch everybody, independently, and how they act at home. It wipes out any possibility of having security. Another methodology the gathering takes to mentally program the psyches of the natives is influencing the most youthful era, the kids, to join an association called "The Junior Spies". This method of controlling people can be termed as a method of surveillance where citizens are constantly being watched, tracked, listened to, investigated and scrutinized.

A standout amongst the most essential ways that the Party holds natives under reconnaissance is through the telescreens. They are found in all rooms having a place with Party individuals, and in broad daylight places. Nobody knows how frequently the Thought Police tap into any individual wire; it is in this way conceivable that they observe constantly. External Party individuals can diminish the sound and picture originating from their telescreen, however the screen never kills. Just senior individuals from the Inner Party have the ability to kill the telescreen; however can just do as such for brief timeframes. Not very many proles have telescreens, generally in light of the fact that individuals from the Inner Party don't feel they represent a danger. For the proles who do possess one, the telescreen is a costly thing that they may purchase for the diversion esteem. This kind of technological control is being used to keep citizens under “check”.

Wherever they go, the general population of Oceania is viewed by means of these two-way show/cameras that additionally communicate state promulgation. Winston needs to sit in a confined nook in his condo to stay out of perspective of his telescreen as he writes in his diary. Moreover, Winston and his kindred specialists are inculcated by the Two Minutes of Hate, a promulgation film portraying party adversaries on a vast screen at Minitrue. Just the proles, living as they do in lack of sanitization, are not subject to telescreen reconnaissance. The instance from the book is “Inside the flat a fruity voice was reading out a list of figures which had something to do with the production of pig-iron. The voice came from an oblong metal plaque like a dulled mirror which formed part of the surface of the right-hand wall. Winston turned a switch and the voice sank somewhat, though the words were still distinguishable. The instrument (the telescreen, it was called) could be dimmed, but



there was no way of shutting it off completely. (Orwell,1.1.3)” and “In the far distance a helicopter skimmed down between the roofs, hovered for an instant like a bluebottle, and darted away again with a curving flight. It was the police patrol, snooping into people's windows. (Orwell,1.1.4).”

Besides, the Party floods its subjects with mental jolts intended to overpower the human mind's ability for autonomous thought. The goliath telescreen in each resident's room impacts a steady stream of purposeful publicity intended to make the disappointments and weaknesses of the Party give off an impression of being triumphant victories. The telescreens likewise screen conduct—wherever they go, natives are consistently reminded, particularly by method for the inescapable signs perusing "the government IS WATCHING YOU," that the powers are investigating them. The Party undermines family structure by enlisting youngsters into an association called the Junior Spies, which mentally conditions and urges them to keep an eye on their folks and report any case of traitorousness to the Party. The Party additionally compels people to smother their sexual goals, regarding sex as simply a procreative obligation whose end is the making of new Party individuals. The Party then channels individuals' repressed disappointment and feeling into extraordinary, fierce presentations of disdain against the Party's political adversaries. A large number of these adversaries host been concocted by the Get-together explicitly for this reason. Therefore, the researcher will use the surveillance theory of Panopticism by Michael Foucault. Panopticism is a social hypothesis named after the Panopticon, initially created by French philosopher Michel Foucault in his book *Discipline and Punish*. The "panopticon" alludes to a trial research center of force in which conduct could be changed, and Foucault saw the panopticon as an image of the disciplinary society of observation.

In the novel, in addition to controlling their brains, the Party likewise controls the collections of its subjects. The Party always looks for any indication of unfaithfulness, to the point that, as Winston watches, even a little facial jerk could prompt a capture. A man's own particular sensory system turns into his most noteworthy foe. The Party drives its individuals to experience mass morning practices called the Physical Jerks which is a part of physical control, and afterward to work long, tiring days at government organizations, keeping individuals in a general condition of depletion. Any individual who manages to oppose the Party is rebuffed and "re-taught" through deliberate and merciless torment. In the wake of being subjected to weeks of this exceptional treatment, Winston himself reaches the conclusion that nothing is more effective than physical agony—no enthusiastic unwaveringness or good conviction can conquer it. By molding the psyches of their casualties with physical torment, the Party can control reality, persuading its subjects that $2 + 2 = 5$ or $1 + 1 = 3$.

Also, any physical proof of naughtiness or difference could bring about torment or demise. Sexual goals have been smothered to such an extent, to the point that



taking an interest in any sexual demonstration is essentially for the motivation to imitate more kids, to make the gathering flourish and exist for more eras to come. The book finishes up with the possibility that there is no agony more regrettable than physical torment. Winston surrendered the greater part of his passionate responsibilities to Julia just to oppose physical torment, and eventually, acclimate.

In the article entitled *English Literature in Context* by Paul Poplawski gives an insight into the era of 1948 where there were the dangers of absolute political authority in an age of advanced technology in the time when Britain was in a process of restructuring the society. Also, he claims there were economic depression, mass unemployment, constant industrial unrest and psychological depression amongst the people. There were about 2.2 million people who were unemployed in 1929 but depression had eased by 1932 and output in Britain recovered with International trade moving in Britain's favor. Unemployment became the outstanding issue of the decade. There is a stark contrast between the Old England and 19th century England. George Orwell's *The Road to Wigan Pier* reminds us of the unemployment among the people of Old England. It is interesting to note that the developments in England during the past twenty years have been majorly upward and downward extension of the middle class. Class distinction and the standard of living among the people of the Old England varied. The research paper undertakes the forced repression of natural impulses in *1984* by Orwell.

Moreover, in one of the article *Dangerous Illusions* by Caetlin Benson-Allott, the writer discusses the destabilizing impacts of CGI on our thoughts of substantial honesty. Moreover, it additionally discusses abuse of PC produced dread to repress a national gathering of people with pictures of physical viciousness.

It is portrayed in the novel *1984* that by using telescreens and concealed receivers over the city, the Party can screen its individuals constantly. Furthermore, the Party utilizes muddled instruments (1984 was composed in the time before PCs) to apply expansive scale control on monetary generation and wellsprings of data, and fearsome hardware to perpetrate torment upon those it regards adversaries. *1984* uncovers that innovation, which is for the most part saw as moving in the direction of good great, can likewise encourage the most malevolent fiendishness.

One of Orwell's most vital messages in *1984* is that dialect is of focal significance to human thought since it structures and constrains the thoughts that people are fit for figuring and communicating. On the off chance that control of dialect were brought together in a political organization, Orwell proposes, such an office could modify the very structure of dialect to make it difficult to try and imagine defiant or insubordinate considerations, in light of the fact that there would be no words with which to think them. This thought shows itself in the dialect of Newspeak, which the Party has acquainted with supplant English. The Party is continually refining and



culminating Newspeak, with a definitive objective that nobody will be equipped for conceptualizing anything that may scrutinize the Party's supreme force.

In a nut shell, Technologies reflect and support the most noticeably bad parts of human nature. Jaron Lanier, a digital pioneer, has become a technological dystopian. "I think it's a way of interpreting technology in which people forgo taking responsibility," he says. (Lanier, 4).

To have an impact on a reader, tragic fiction normally has one distinct quality: commonality. It is insufficient to show individuals living in a general public that appears to be unpalatable. The general public must have echoes of today, of the reader's own experience. On the off chance that the peruser can distinguish the examples or patterns that would prompt the oppressed world, it turns into an all the more including and viable experience. Creators can utilize an oppressed world successfully to highlight their own worries about societal patterns. George Orwell obviously needed to title *1984*, on the grounds that he saw this world rising in severe after war Europe. As the subjects of tragic social orders frequently live in apprehension, they get to be neurotic and selfish, practically like chased creatures. Tragic natives encounter a significant sentiment being observed, shadowed, pursued, sold out or controlled. The variables which trigger this suspicion might be exceptionally obvious and unequivocal like in Brazil or more diffuse and verifiable like in *Blade Runner*. The most compelling case of neurosis is likely the Thought Police and the thought crime idea in *Nineteen Eighty-four*. As a consequence of this frightful climate, tragic legends are not from time to time beasts in numerous regards.

In *1984* novel by Orwell, Oceanian culture displays a reasonable polarity in living conditions. The little Inner Party lives extravagantly, with workers and lavish, very much outfitted flats. Party individuals, then again, live in summary single-room flats without any conveniences and low-quality, bland nourishment. The proles live in outright neediness. The abyss amongst neediness and riches in the novel is striking, and is most discernible amid Winston's invasions into prole society. The structures the proles live in are rotting, and the city of London is rounded with besieged out remnants. While the Inner Party solaces itself with extravagance, the natives of Oceania endure, getting by with the absolute minimum in a withering city.

Moreover, the author of the article 'The Architecture of Repression: The Built Environment of Orwell's *1984*' by Gerald S. Bernstein expresses that Big Brother idea in *1984* discusses hostile to – idealistic state with all-powerful government. For numerous, perusing in *1984* is an unsettling knowledge in view of the unquestioning responsibility to the PC and innovation which has re in constrained risks of totalitarian condition of the general public. *1984* cautioned individuals against degenerate political force. Through the hero sadness and trepidation lead to the loss of personality which is clear from scenes where there are watchmen of Big Brother viewing and procedures of brain control. Psychic and physical environment together



irritates the individual. Utilizing these methods, the paper is attempting to investigate. (Bernstein, 2).

While society has principally banned craftsmanship and religion as opposed to science, Mustapha Mond likewise guarantees that an excess of exploratory advancement can likewise lessen a definitive bliss of every person. Science, he tells the peruser, is in charge of a considerable number of the accomplishments of their general public and for the levels of bliss that every individual accomplishes. All things considered, if logical advancement happens without restriction, it will prompt less joy. (Mond, 20)

The ubiquitous telescreens are the book's most unmistakable image of the Party's steady observing of its subjects. In their double capacity to blast consistent purposeful publicity and watch nationals, the telescreens likewise symbolize how totalitarian government manhandle innovation for its own finishes as opposed to misusing its information to enhance human advancement.

In addition to this, the red-outfitted prole lady whom Winston hears singing through the window speaks to Winston's one real seek after the long haul future: the likelihood that the proles will in the end come to perceive their predicament and dissident against the Party. Winston sees the prole lady as a prime case of regenerative virility; he regularly envisions her bringing forth the future eras that will at long last test the Party's power.

All through the novel Winston envisions meeting O'Brien in "the spot where there is no obscurity." The words first come to him in a fantasy, and he contemplates them for whatever remains of the novel. In the end, Winston meets O'Brien in the spot where there is no obscurity; rather than being the heaven Winston envisioned, it is simply a jail cell in which the light is never killed. The possibility of "the spot where there is no obscurity" symbolizes Winston's way to deal with the future: conceivably as a result of his serious passivity (he trusts that he is destined regardless of what he does), he indiscreetly permits himself to trust O'Brien, despite the fact that deep down he detects that O'Brien may be a Party agent.

The strategy for control utilized by the gathering parallels Foucault's depiction of the force of reconnaissance as a kind of order. Specifically, the utilization of observation in 1984 discovers reverberation with Foucault's dialog of Jeremy Bentham's Panopticon in which the force of a power's "look" applies discipline. The force of the structure rests in the building outline that permits people with great influence to watch others without them knowing whether they are being viewed. Due to the interminable prospect that somebody could watch, Foucault saw the panopticon as a definitive gadget of control through observation. Bentham reported said that the Panopticon displayed "another method of acquiring force of psyche over mind"(Bentham, 9). Bentham's Panopticon is a roundabout structure with a tower in



the middle. Around the external edge of the structure are singular cells with windows along the back divider to give light access so that a supervisor in the tower can see the greater part of the cell's inhabitants.

The similarity between Foucault's portrayal of the jail framework as a model of society and Orwell's envisioned society in *1984* is that Panopticism is impeccable utilization of force on the grounds that needn't bother with extra teach reconnaissance applies control since individuals limit themselves:

Foucault's theory states that "the flawlessness of force ought to tend to render its real practice superfluous; that this compositional device ought to be a machine for making and managing a force connection autonomous of the individual who practices it" (Foucault, 201)

In *1984* it is evident from the novel that the case of individuals constraining themselves in light of the fact that not certain who is watching, tuning in, and so forth. Indeed, even from the coin the eyes sought after you. On coins, on stamps, on the fronts of books, on flags, on blurbs, and on the wrapping of a cigarette parcel all over.

Continuously the eyes watching you and the voice encompassing you. Snoozing or conscious, working or eating, inside or out of entryways, in the shower or in bed-no break. Nothing was your own with the exception of the couple of cubic centimeters inside your skull (Orwell, 27)

Furthermore, Foucault stated that "Not only must people know, they must see with their own eyes. Because they must be made to be afraid, but also because they must be the witnesses, the guarantors, of the punishment, and because they must to a certain extent take part in it"(Foucault 58)and in *1984* it is evident from the line

Some Eurasian prisoners, guilty of war crimes, were to be hanged in the Park that evening, Winston remembered. This happened about once a month, and was a popular spectacle. Children always clamored to be taken to see it (Orwell 23).

Also, Foucault says "The Prison cannot fail to produce delinquents... The prison also produces delinquents by imposing violent constraints on its inmates; it is supposed to apply the law, and to teach respect for it; but all its functioning operates in the form of an abuse of power (Foucault 266) Similarly in *1984*: O'Brien tells Winston,

No one who has once gone astray is ever spared. And even if we chose to let you live out the natural term of your life, still you would never escape from us. What happens to you here is forever. Understand that in advance. We shall crush you down to the point from



which there is no coming back. Things will happen to you from which you could not recover, if you lived a thousand years (Orwell 256).

Conclusion:

In a nut shell, Examining literature to provide us an understanding and insight of what may be in store for our future, what is already occurring today in present, and in this case, what has been nostalgia for the simplicity of the past, is both apt and important.

Factually, a large portion of the misery in the contemporary world isn't experienced by people. It is once in a while gathered that power and level of cognizance - between if not inside species - is connectedly bound up with insight. In like manner, people are inclined to acknowledge themselves for a "higher" awareness than individuals from other taxa, and also - here and there all the more legitimately - more keen judgment skills. Non-human creatures aren't dealt with as ethically and practically likened to human babies and little children i.e. needing caring for. Rather, they are wantonly mishandled, abused, and slaughtered.

The research findings reveal that the psychological manipulation can lead to the repression of an individual. If a person is suppressed and not allowed to behave in a normal way then there are chances of that person not being able function normally as per the novel. Since 1984 was written in 1949 it was written an objective by Orwell that the totalitarian control will lead to the oppression in the individuals.

However our most primitive encounters - both phylogenetically and ontogenetically - are likewise the most distinctive. For physical enduring likely has more to do with the number and synaptic thickness of agony cells than a hypertrophied neo cortex. The extremes of agony and thirst, for instance, are excruciatingly serious. By complexity, the sorts of experience most connected with the summit of human scholarly try, to be specific thought-scenes in the pre-frontal district of the mind, are phenomenologically so weak that it is difficult to introspect their properties by any means.

The insights of authors like Orwell give us a notice to the tragic future that was at the time – simply that – a notice. Today anyway it has ended up reality, and we are called to follow up on the entanglements of biotechnology done to ourselves, our families, and particularly our kids.

We may think back to a period when individuals maybe did not live as long, but rather they lived better, without mediation, free. Along these lines we are human – when we was free and to think for ourselves. On the off chance that we decline to do this, we are dehumanized, whether we will let it be known or not.



Limitations of the study is that the study was based on only *1984* novel by Orwell so it can be noted that the research angle was solely from the point of view of the characters in this particular novel only so any remarks made on repressed and trampled identities are only focused on 1984 so there is also a scope of comparing *1984* with any other dystopian novel like that of Aldus Huxley's *Brave New World* or any other.

Further scope for this research could be that the psychoanalysis of each character can be done and its relevance to the 21st century can be explored. Freud's theory of psychoanalysis can be applied and further research can be done on the same.

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Jacques Derrida's the Other Logic of Repetition: A study of *The Post Card: From Socrates to Freud and Beyond*

Preeti Puri

Introduction

The word repetition signifies the act of repeating something and as well as the result of this act i.e. a repeated action. Repetition facilitates in bridging the past and the present but at the same time is opposed to uniqueness and creativity. Repetition is a central theme in the works of many philosophers including Plato, Nietzsche, Gilles Deleuze and Jacques Derrida. For Plato, repetition was a reminiscence of an already existing knowledge. Nietzsche associated repetition with the concept of “eternal return” which Deleuze and Guttari in their book *Difference and Repetition* explained as “the power of beginning and beginning again” (136). Freud viewed “repetition compulsion” as the insistent repetition of a psychic experience related to trauma.

For the enigmatic Derrida repetition gives birth to a “text”. Derrida favored “good repetition” over “dead repetition” in order to create a text. The former according to Derrida creates “ideality” because the thing that is repeated is foreign and not same to what is being repeated. In such kind of repetition there is a possibility to create something new. The latter according to Derrida brings back only “memory” which is lethal for a text. What Derrida means by “memory” here is that an action or event that takes place in the present moment can be repeated i.e. it can be remembered. However, at the same time there is feasibility that the actions or events that proceed the present moment can also be repeated in memory. At this juncture, memory in itself becomes repeatability. Memory in this way precedes and exceeds the present moment and gets associated with death resulting in a lifeless or “dead repetition.” Derrida in his *Dissemination* made a distinction between “good repetition” and “dead repetition” and stated that:

Writing is determined within a problematic of knowing remembering. It is thus from the start stripped of all its own attributes or path breaking powers. Its path-breaking force is cut not by repetition but by the ills of repetition, by that which within repetition is doubled, redoubled, that which repeats repetition and ins so doing, cut off from “good” repetition (which presents and gathers being within living memory), can always, left it itself, stop repeating itself. Writing would be pure repetition, dead repetition that might always be repeating nothing, or be unable spontaneously to repeat itself, which also means unable to repeat anything but itself: a hollow, cast of repetition. (135)

Derrida in *Beyond the Pleasure Principle* located “dead repetition” in Freud’s writing because every step taken by Freud in order to go beyond the pleasure principle always recoiled itself. Derrida felt that Freud made infinite attempts to posit something “beyond the pleasure principle” but failed at every step.



The Deconstruction of Freud's *Beyond the Pleasure Principle*

Derrida broached that Freud rejected everything that came in the way of pleasure principle and portrayed the reality principle as a “detour in order to defer enjoyment the way station of *différance*” (*Post Card* 282). Derrida in the second chapter of *Beyond the Pleasure Principle* traced “dead repetition” in two things: a) in the non-moment of the text, and b) in the autobiographical element present in the *fort/da* game. Derrida felt that the “argumentative framework” (*Post Card* 295) of the entire second chapter was that “something repeats itself”. However, Derrida analyzed that the “repetitive process” was not to be located only in the examples analyzed by Freud like traumatic dreams and disturbing childhood experiences. Rather, it had to be traced in Freud's writing in the “*demarche*” (*Post Card* 295) i.e. non movement of the text.

According to Derrida, what is repeated in this entire chapter was Freud's multiple attempts to reject and “defer” everything that questioned the sovereignty of the pleasure principle. Freud did everything feasible not to posit something beyond the pleasure principle. Even Freud was not aware where his speculation was carrying him. For instance, Freud hurriedly dropped the idea to analyze traumatic neuroses because Freud felt that the theme was very obscure. Freud decided to come back to this issue afterwards. Derrida questioned this method of Freud and stated in *The Post Card*,

What is at stake in this haste, therefore, is something other, of another order. This urgency cannot be deciphered in the import of the demonstrative declaration, the manifest argumentation. The only justification for proceeding in this way, in terms of classical logic or rhetoric, would be the following: one must first come back [revenir] to “normality” (but then why not begin with it?), and to the “earliest,” most precocious normality in the child (but then why not begin with it? (298)

Derrida figured out “dead repetition” in *fort/da* game as well because this game was an epitome of discord between writing and its content. Freud through the *fort/da* game wanted to put forth an example of “compulsion to repeat” hypothesis which would override the pleasure principle but even *fort/da* confirmed only the dominance of the pleasure principle. Thus, there was destabilization between what Freud said and did in his acts. Derrida felt that the *fort/da* game was “too legendary” (*Post Card* 298). On one hand, it was “overburdened” by so many repeated readings and on the other hand, like the manifest content of a dream “it gave something to be read” (*Post Card* 298) rather than communicating a given message. The game was fragmentary in nature and in its distortions and ellipses it demanded analysis, deciphering and decoding. To quote Derrida from *The Post Card* the *fort/da* game was:

Neither a narrative, nor a story, nor a myth, nor a fiction. Nor is it the system of a theoretical demonstration. It is fragmentary, without conclusion, selective in that it



gives something to be read, more an argument in the sense of a schema made of dotted lines, with ellipses everywhere. (298)

Derrida after reading *fort/da* game located autobiographical element in its distortions and ellipses. Derrida stated that the “import” (meaning that is not expressly stated but can be inferred) of the game was not to be located in the repetition compulsion rather in its autobiographical element. However the appearance of the “autobiographical” and “domestic” (*Post Card* 298) element in the *fort/da* game was veiled and Derrida decoded it.

Freud was Ernst’s grandfather and the *fort/da* game took place in his family. Freud admitted this in *Beyond the Pleasure Principle* and stated that “I lived under the same roof as the child and his parents for some weeks” (*Post Card* 15). Derrida analyzed that Freud participated in the game and a participant can never judge an event in which he participates. Either one can be a participant or a judge but one cannot perform both the roles together in the same game. Derrida felt that the conditions were not fit for making an observation and Freud was not in a situation to observe. Even Freud in *Beyond the Pleasure Principle* admitted this when he stated that “It was more than a fleeting observation” (15).

For Derrida, the most important autobiographical aspect of the game was the regret announced by Freud that he himself was not holding the string and did not roll it. Freud in *Beyond the Pleasure Principle* stated that it never occurred to Ernest “to pull it along the floor behind him, for instance, and play at its being a carriage” (16). This remark of Freud indicated two things. Firstly, what did not occur to the child to do with the spool and secondly, what the interpreter (Freud) would have done with it i.e. to play with it the game of carriage or train. For Derrida, this remark by Freud expressed a kind of regret somewhat out of place whose objectivity was difficult for Freud to establish. Freud tried to place himself in the position of the child whose game he was interpreting. Derrida postulated that this was actually the problem of the “father of the object” (Father= Freud; object= Sophie, she is the object for Ernest), “the grandfather of the subject” (Grandfather= Freud; subject= Ernest he is the subject in the *fort/da* game) “the father of the daughter” (Father= Freud, Daughter= Sophie) and “the grandfather of the little boy” (Grandfather= Freud and little Boy=Ernest) (*Post Card* 314) that why didn’t Ernest play train or carriage?

Derrida made a comparison between the *fort/da* game played by Ernst and the carriage game which Freud wished to play with the spool i.e. with his daughter Sophie. Derrida stated that there were two phases of the Ernst’s *fort/da* game i.e. “disappearance/re-turn, absence/representation” (*Post Card* 317). The pleasure in Ernst’s *fort/da* game was primarily associated with the second phase i.e. “the re-turn which orients the whole, and without which nothing would come” (*Post Card* 317). This “re-turn” facilitates an individual to comprehend that Ernst’s *fort/da* game handed over the authority to PP. The pleasure principle also recalls itself “in the



repetition of appearing, of presence, of representation . . . via a repetition that is mastered, that verifies and confirms the mastery in which it consists (which is also that of the PP)” (*Post Card* 317). Ernst identified himself with his mother Sophie by making himself disappear the way Sophie disappeared, and then making her return within himself. But during the entire process he remained at the side of the pleasure principle which was never absent and provided Ernst the child the greatest pleasure. The child mastered himself symbolically and according to Derrida he made himself “re-” (*Post Card* 319) Derrida in *The Post Card* opined that what came back was not something to contradict or oppose the pleasure principle but,

to mine the PP as its proper stranger, to hollow it into an abyss from the vantage of an origin more original than it and independent of it, older than within it, will not be, under the name of the death drive or the repetition compulsion, an other master or a counter-master, but something other than mastery, something completely other. In order to be something completely other, it will have to not oppose itself, will have to not enter into a dialectical relation with the master (life, the PP as life, the living PP, the PP alive). (317-318)

Derrida posited that if Freud had played the game of train or carriage with the spool then it would have indicated a different kind of game. Freud’s game would not be described in terms of disappearance and return but in terms of presence. Derrida felt that when Ernst threw the spool it was always attached to a string. Ernst always kept the thing at a distance, “the length of the string remained constant, making (letting) the thing displace itself at the same time, and in the same rhythm, as oneself” (*Post Card* 315). But if Freud had played the game instead of Ernst then the game would not be of “disappearance and return”, rather it would include disappearance without any guarantee of return. Freud would have indeed played with his daughter Sophie because the spool replaced her and according to Derrida it would be a more serious game. Derrida in *The Post Card* explained his concern in the following way:

What is to play train, for the (grand) father? To speculate: it would be never to throw the thing (but does the child ever throw it without its being attached to a string?), that is, to keep it at a distance continuously, but always at the same distance, the length of the string remaining constant, making (letting) the thing displace itself at the same time, and in the same rhythm, as oneself. This trained train does not even have to come back [revenir], it does not really leave. It has barely come to leave when it is going to come back. (315)

After analyzing the *fort/da* game Derrida postulated that the structure of the text was abyssal because there was an overlapping between what Freud said and what he was actually doing in *Beyond the Pleasure Principle*. Freud promised to posit a drive or law that would override the pleasure principle but all the examples and games which Freud explained in the text asserted only the dominance of the pleasure



principle. Freud's writing was only repeating the mastery of the pleasure principle. Thus, there was a destabilization between Freud's writing and the content of the text.

Derrida felt that though Freud promised to progress "beyond the pleasure principle" in chapter three but this progress was not accompanied by any "profit" or creativity which is expected of any repetition. Even in this chapter Freud failed to admit the hypothesis of death drive. Derrida felt that in this chapter the "demon" i.e. the slippage which thwarted Freud to predict something beyond the pleasure principle repeated itself. This demon according to Derrida was independent of every desire. It neither obeyed the subject or the pleasure principle. Derrida in *The Post Card* explained the demon in the following way:

Demon is that very thing which comes back [revient] without having been called by the PP. The demon is the revenance which repeats its entrance, coming back [revenant] from one knows not where . . . inherited from one knows not whom, but already persecutory, by means of the simple form of its return, indefatigably repetitive, independent of every apparent desire, automatic. (341)

Derrida felt that in the fourth chapter Freud put forth a kind of topology wherein it seemed that pleasure principle would be set out of place. However, Freud dropped the argument of perception consciousness abruptly and his discourse became more "obscure and elliptical" (*Post Card* 347). Similarly, Freud while describing the function of "vesicle" stated that vesicle must protect themselves from the excitations coming from the outer world but at the same time have to work according to the pleasure principle. Thus, again the mastery of PP (pleasure principle) remained uncontested.

In the fifth and the sixth chapter of *Beyond the Pleasure Principle* Freud postulated the internal stimulations that are received by the cortical layer are known as "organism's instincts" (55). These instinctual impulses constitute mobile energy or "mobile processes" (55) and facilitate in the release of sexual tension. Freud then put forth two kinds of process: a) "primary psychical process" that take place in the unconscious and b) "secondary psychical process" take place in the consciousness. The function of the higher strata of the mental apparatus was to master and bind the instinctual impulses or in other words to bind the primary psychical processes into secondary psychical processes. Freud further stated that the failure of binding function would result in mental disturbance as experienced in traumatic neurosis. But if the task is accomplished properly then it would lead to the dominance of the pleasure principle or in other words pleasure can dominate only when the binding process takes place smoothly. However, Freud had left a loophole in his binding hypothesis because he also stated that mental apparatus start the binding function independently of pleasure principle but at the same time do not contradict it. Either the mental apparatus should have worked independently of the pleasure principle and opposed it, or should have worked together with pleasure principle and supported it.



How could it opposes and support together at the same time in the same task? Freud's pleasure equation was portrayed by Derrida in the following way:

$$\text{Pleasure} = \frac{\text{PP(+PR)}}{\text{PP}}$$

Fig. 1. Pleasure Equation of Freud decoded by Derrida

Source: Derrida, Jacques. *The Post Card: From Socrates to Freud and Beyond*. Trans. Alan Blass. (Chicago: U of Chicago P, 1987; print, 350).

PP	=	Pleasure Principle
PR	=	Reality Principle
pp	=	Primary Process.
—	=	Belt/Zone

Derrida decoded that the zone or belt between the pp (primary process) and PR (reality principle) was neither very strict nor very loose. It was like a “detached lace” (*Post Card* 351) of a shoe and it converted the primary process into the secondary process without opposing the pleasure principle due to which lifeless or dead repetition was taking place. Derrida explained the entire process in *The Post Card* in the following way:

A median, differing or indifferent zone (and it is differing only by being indifferent to the oppositional or distinctive difference of the two borders), relates the primary process in its “purity” (a “myth,” says the Traumdeutung) to the “pure” secondary process entirely subject to the PP. A zone, in other words a belt between the pp and the PR, neither tightened nor loosened absolutely, everything en différence de stricture. The differential stricture of a belt. (351)

Derrida deconstructed Freud's equation of pleasure and put forth a new equation of pleasure in the following way:

$$\text{Pleasure} = \frac{\text{PP+PR}}{\text{PP}}$$

Fig. 2. New Equation of Pleasure decoded by Derrida

Source: Derrida, Jacques. *The Post Card: From Socrates to Freud and Beyond*. Trans. Alan Blass. (Chicago: U of Chicago P, 1987; print, 351).

Derrida analyzed that Freud never pointed out the obscurity that the psychic apparatus start the binding process in part without taking pleasure principle into consideration. Instead of tracing the root cause of this obscurity Freud posited that even when the psychic apparatus was involved in the binding process in part it was not in opposition to the pleasure principle. Derrida opined that this indecision of a “tendency” or a “law” to perform the binding task prior to the pleasure principle confused the entire pleasure equation. This indecision present in the binding process dwelled in the “object” i.e. repetition as well and threatened the progress of the text at



every step. Derrida in *The Post Card* called this indecision which dwelled in repetition as “the constitutive duplicity of all repetition” (352) or in other words the duplicity of the concept of repetition in general. When Freud finally put forth the hypothesis of death drive in *Beyond the Pleasure Principle* he stated that there was a compulsion to repeat “inherent in organic life to restore an earlier stage of things, which the living entity has been obliged to abandon under the pressure of external disturbing forces” (60). Freud believed that “organic development” of an individual was the result of external disturbing factors which he named as “life instincts” because the “germ cells” never die. They are immortal as compared to “soma” (human body). The life instincts preserved life comparatively for a long period and there was always an opposition between them and other instincts. Derrida analyzed that more than half of the book was complete but still Freud maintained silence about the death drive and when finally he put forth the death drive he presented it as a force in opposition with the life drive. Derrida felt in Freud’s attempt to posit something beyond the pleasure principle what was actually growing immensely was the *detour* (deviation) or “*Umweg*” (*Post Card* 354) i.e. the roundabout way.

The Two Logics of Repetition

Derrida postulated that there were two logics of repetition that were simultaneously at work in Freud’s *Beyond the Pleasure Principle*. These two logics have been made clear with the help of the following illustration.

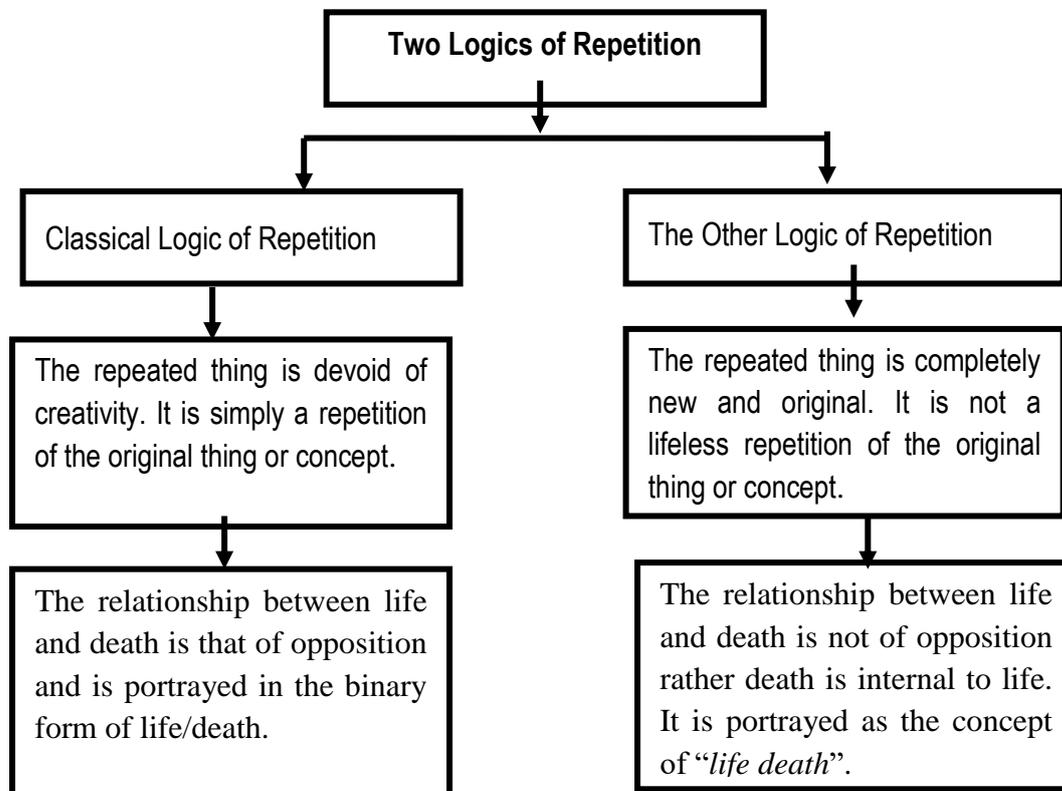


Fig. 3. Two Logics of Repetition

Source: Self



Derrida broached that in the “classical concept of repetition”, repetition simply “repeats something that precedes it” (*Post Card* 351). There is no novelty and creativity associated with it. In Freud’s *Beyond the Pleasure Principle* it referred to the age old concept that there existed an opposition between the life and death drive. Derrida believed that repetition can succeed as an original, primary and first thing when “the repeated itself” is “foreign to what is repetitive or repeating in repetition” (*Post Card* 351). In Freud’s *Beyond the Pleasure Principle* it referred to the “other logic of repetition” wherein death was not opposed to life rather internal to life. Derrida deconstructed the relationship between life/death as “*life death*” (*Post Card* 285). Thus, when the relationship between life and death is portrayed in the binary form of life/death it refers to the classical logic of repetition and when represented as the concept of “*life death*” it refers to the “other logic of repetition”.

Derrida’s reading of Freud’s *Beyond the Pleasure Principle* made him to trace that Freud coiled back from the concept of “*life death*” at crucial points in the text. Derrida analyzed that Freud in *Beyond the Pleasure Principle* emphatically stated that life drives or the “guardians of life” (65) also functioned as the “myrmidons of death” (66) and “satellites of death” (66) so that an individual followed the path of death. Thus, life instincts which had earlier appeared to safeguard life from death paved the way for an individual’s death. Similarly, Derrida observed that if life in reality consisted in the prolonged *detour* on the road to death then at this point death appeared to be an imminent part of life. In this way, death inhabited life which made Derrida to put forth his hypothesis of “*life death*” wherein life and death instincts are not opposed to each other. Derrida further decoded that if life drives served the death drive then it would result in a “paradoxical” image of a living organism. In this paradoxical relation between life and death an individual would be persistently struggling against mortal threats that would end his/her life prematurely in order to pursue the path to death. Derrida felt that Freud never admitted this paradoxical relation between life and death. Derrida in *The Post Card* explained his concern in the following way:

If death is not opposable it is, already, life death. This Freud does not say, does not say it presently, here, nor even elsewhere in this form. It gives (itself to be) thought without ever being given or thought. (285)

Conclusion

Derrida deciphered that Freud was wrestling with the problematic relation between the two groups of drives that he had posited. If on one hand, pleasure principle worked to ensure the discharge of external excitation then on the other hand, it had to control the stimulation from within, which made the task of life more difficult. Thus, the pleasure principle worked against an excess of life. In order to reduce excitation the pleasure principle worked on behalf of the death drive. The death drive in this way inhabited the pleasure principle, and in its very functioning it



inhabited life right from the beginning. Thus, in the nutshell after reading Freud's *Beyond the Pleasure Principle* Derrida traced the logic of "life death". It was this other logic of repetition that sometimes collaborated with the pleasure principle and sometimes undermined it. Thus, at the culmination of this article one would agree with Derrida that in the end there is no opposition between pleasure and unpleasure, life and death, what is beyond the pleasure principle and what is within the pleasure principle.

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The Use of Rhetoric in Prime Minister Narendra Modi's Speech – a Study through Critical Discourse Analysis

Priyambada Pal

Introduction

Political writing and speeches directly deal with power relations. Such texts also have embedded ideologies which can be revealed through critical analysis with the help of right linguistic tools. Apart from this, political speeches are carefully crafted texts that employ rhetoric to have powerful impact on the audience and achieve desired results. On 8th of November 2016, the Prime Minister of India, Mr. Narendra Modi's speech on demonetization took the nation by surprise. The Prime Minister introduced the massive and drastic decision of demonetization, clarified the purpose behind it, and appealed the citizens to cooperate with the change and the phase of difficulty. The chief objective of this paper is to analyze the English version of the speech as was published in the country's Press Information Bureau website to find embedded ideology of the government and analyze power relations while paying particular attention to the rhetorical devices employed in the text to convince the audience.

Review of Literature

The study employs tools of Critical Discourse Analysis (CDA) for the above purpose.

The connection between language and the social world is the prime concern of all discourse analytical theory. According to James Paul Gee (1999) "Language has a magical property: when we speak or write, we design what we have to say to fit the situation in which we are communicating. But, at the same time, how we speak or write creates that very situation. We fit our language to a situation that our language, in turn, help to create in the first place." Norman Fairclough (1989) states "language is a part of society, and the relationship between language and society is an internal and dialectical one". Rodney H. Jones (2012) says, "Whenever people speak or write, they are, through their discourse, somehow demonstrating who they are and what their relationship is to other people they are enacting their identities."

Critical Discourse Analysis has evolved from Critical Linguistics, one of the branches of Discourse Analysis. Ruth Wodak (2001) states that, "the manifold roots of CDA lie in rhetoric, text analysis, anthropology, philosophy, socio-psychology, cognitive science, literary studies and sociolinguistics, as well as applied linguistics and pragmatics. Critical Discourse Analysts believe that language is shaped by society and in turn is shaped by it and they focus on social problems and political issues. They assume power relations to be discursive. The term "critical" is central to CDA as it does not just focus on describing and detailing linguistic features; it focuses on "why"



and “how” these features are produced and what possible ideological goals they might serve. Van Dijk (1993) distinguishes CDA from other forms of discourse Analysis saying, “Critical Discourse Analysts (should) take an explicit socio-political stance.” The study of power and ideology embedded in discourse is central to CDA. Power groups, according to Van Dijk (2001), can exercise control not only over content, but over structure of text and talk. In CDA, ideology has been used to describe how the way of thinking can reflect particular interests on the part of the powerful.

Rhetorics

Rhetoric is the art of manipulating language for persuasive ends. One of the three ancient arts of discourse, rhetoric was not only essential for a classical education but was practiced by great leaders of ancient time. Aristotle defines it in his *Rhetoric* as the art of “discovering all the means of persuasion in any given case.” Rhetoric is an integral part of political speeches and vividly exemplifies language of power and persuasion. Nicola Woods (2006) says that language has a fundamental role in the conveyance of political orators’ stage-managed and pre-planned goals to the audience in order to provoke, prevail, and persuade the audience towards the intended goals and meanings. Woods further states that “Rhetorical language simply is not always honest: it may equally be used to obscure or twist the truth.”

This paper pays attention to the particular rhetorical devices employed in the mentioned text and examines the ideology that governs it.

Theoretical Framework

The analysis of language and ideology in the text is done through the tools of text analysis proposed by Norman Fairclough in *Language and Power* (1989). The interpretation is done through grammatical choices made in the text including use of passives, nominalizations, modality in sentences. It is also done with critical analysis of vocabulary used, including over-wording, metaphors, formal or informal language, ideologically contested words, and words that show power relations. Along with this, fore-grounding and back-grounding of themes and vagueness of agency is examined to unravel power and ideology in texts. To analyze rhetoric, devices such as metaphors, use of slogans, contrasts, parallelism are examined in the text among other tools.

Data Analysis

The text for analysis contains twenty-six large and small paragraphs excluding elaborated points. The nominalized word “corruption” is fore-grounded, as it appears as many as fifteen times. And an overuse of imagery of fighting against corruption makes it appear as an overpowering theme of the speech. The following are a list of metaphorical language used to refer to corruption and the fight against it:



Para 9: For years, this country has felt that corruption, black money and terrorism are festering sores, holding us back in the race towards development.

Para 20: So, in this fight against corruption, black money, fake notes and terrorism, in this movement for purifying our country, will our people not put up with difficulties for some days?

Para 24: Now, we again have an opportunity where every citizen can join this mahayajna against the ills of corruption, black money and fake notes.

Para 25: This type of thinking has afflicted our politics, our administration and our society like an infestation of termites

Para 27: Once again, let me invite you to make your contribution to this grand sacrifice for cleansing our country, just as you cleaned up your surroundings during Diwali.

In the above extracts, corruption is compared to a “festering sore” and “termite infestation” while the process of fighting against it is presented as a “mahayajna”. The imagery of purifying and cleansing are used against terrorism, referring to a symbolic cleaning. The speech makes a careful use of the vocabulary related to the Hindu religion “mahayajna” to appeal to the audiences’ sensibilities. The word cleansing is used in relation to the great Hindu festival – Diwali, (which celebrates the victory of good over evil) mentioned twice in the text, in the beginning and towards the end to achieve the same effect on the audience.

The text makes use of a Hindi slogan: “Sab ka saath, sab ka vikash” to appeal to the mass. Woods (2006) asserts that slogans are an important and familiar aspect of political language. It may be used to protest, to intimidate, as well as to persuade.” The use of Hindi in the speech and the use of Indian Hindu festival work towards creating a hearty, familiar tone for the addressee. This is corroborated further with the nature of addresses to the audience made in the text, which include:

My dear citizens

Brothers and sisters

My dear countrymen

Instead of “brothers and sisters” the address could have been “ladies and gentlemen”, but this use seems deliberate to convey and achieve a sense of attachment and concern for the addressee. Other address, “my dear citizens” and “my dear countrymen” having patriotic connotation, are carefully crafted too. The speaker could choose to address the gathering only as “brothers and sisters” but the other two addresses clearly indicate towards the addressee’s responsibilities towards the country. The power relation in the two terms of addresses is vivid: citizens and countrymen are the ones who are ruled.



The power relations come to the fore in two more sentences used in the text:

Para 18: we have decided that the 500 rupee and 1,000 rupee currency notes presently in use will no longer be legal tender from midnight tonight

Para 18: these notes will not be acceptable for transactions from midnight onwards

The phrase “we have decided” indicates that the Govt. is supremely powerful and its decision cannot be questioned, only obeyed. There are two types of power relations suggested above:

1. Between the govt. and the citizens
2. Between the govt. and the corrupt black money hoarders

The decision applies to both. The govt. stands as the sole decision maker. The next example makes use of a passive “will not be acceptable” and a nominalization “transaction”, deleting the agency, and reducing extensive sentence structures to one sentence. The purpose here is achieving syntactic reduction rather than obscuring agencies as transaction of notes is done at all levels of society involving the corrupt and non-corrupt people. The use of nominalization offers ample ideological opportunity, the ideological assumption here being, whatever is decided will be accepted unquestioningly. Here the attitude of the govt. to common man compared to the corrupt people is noteworthy. The text offers a list of solutions provided to “minimize the difficulty of common man and strengthen his hand” while it backgrounds the corrupt people by not mentioning them in this context.

There are, in fact, a series of sentences to empathize with the common man as well as appealing to their conscience. For example:

Para 15: Which honest citizen would not be pained by reports of crores worth of currency notes stashed under the beds of government officers? Or by reports of cash found in gunny bags?

Para 18: This step will strengthen the hands of the common man in the fight against corruption, black money and fake currency

Para 18: To minimize the difficulties of citizens in the coming days, several steps are being taken.

Para 19: Experience tells us that ordinary citizens are always ready to make sacrifices and face difficulties for the benefit of the nation



Para 19: I have seen that the ordinary citizen has the determination to do anything, if it will lead to the country's progress

Para 26: Time and again, I have seen that when the average citizen has to choose between accepting dishonesty and bearing inconvenience, they always choose to put up with inconvenience. They will not support dishonesty.

As can be observed from the above examples, the first sentence is a rhetorical question, which is in fact a statement that is used to achieve a greater expressive force than a direct assertion. The series of sentences present the information from the audiences' point of view, and appealing to their conscience. The ideology being, common people have always been conscientious, and they sacrifice for a good cause and therefore they should sacrifice now and put up with the temporary inconvenience. Other rhetorical devices used in two such sentences are parallelism and over wording to make the message more powerful and convincing:

Para 8: We hear about poor auto-rickshaw drivers returning gold ornaments left in the vehicles to their rightful owners. We hear about taxi drivers who take pains to locate the owners of cell phones left behind. We hear of vegetable vendors who return excess money given by customers.

Para 19: I see that spirit when a poor widow gives up her LPG subsidy, when a retired school teacher contributes his pension to the Swacch Bharat mission, when a poor Adivasi mother sells her goats to build a toilet, when a soldier contributes 57,000 rupees to make his village clean.

The first example contains a series of situations which exhibit the conscientiousness of the common man. The ideology again being, the common man is conscientious and they will listen to the voice of conscience now. What are backgrounded here are those who lack conscience – the corrupt. The speech, as it appears from the analysis, is meant for the common man.

Over-wording is again done at the end of the text while inviting the common man to “contribute to the grand sacrifice”. The over-wording is done with the word “Let us” – suggesting togetherness and cooperation.

Let us join this festival of integrity and credibility.

Let us enable coming generations to live their lives with dignity.

Let us fight corruption and black money.

Let us ensure that the nation's wealth benefits the poor.

Let us enable law-abiding citizens to get their due share.

Another important criterion to judge power relations in a text is the use of modality, which according to Fairclough (1989) has to do with speaker or writer



authority. The following two sentences from the text are examples of relational and expressive modality.

Para 24: In a country's history, there come moments when every person feels he too should be part of that moment, that he too should make his contribution to the country's progress.

Para 24: Now, we again have an opportunity where every citizen can join this mahayajna against the ills of corruption, black money and fake notes. The more help you give in this campaign, the more successful it will be.

The second instance uses “should” twice, a modal that talks about right and wrong, the appropriate and inappropriate. Earlier in the text the addressees were presented as conscientious people, this one builds on the previous ideology and comes as an important conscientious action that is expected from them.

The first instance of sentence on the other hand uses the modal “can”, leaving the decision entirely to the addressees. The text could have employed alternative modals and have been written as:

Every citizen *must* join
 Every citizen *has to* join
 Every citizen *ought to* join

The text cleverly uses “can”, indicating volition of the citizens. Interestingly, the modal “can” is also used to give permission, and this again suggests subtle power relations. The very next sentence “the more successful it will be” is an example of expressive modality. It indicates the speaker’s judgment. “Will” stands for certainty. The sentence could have used other modals in the following manner:

The more successful it *can* be
 The more successful it *might* be

“Will” here speaks about more certain results. It indicates the speaker’s firm belief. The juxtaposition of these two modals, one leaving it to the free will of the people to decide, another, talking about the most certain results if a certain course of action is taken, is working as a powerful tool to lead the people towards a desired decision.

Conclusion

As it appears from the text under analysis, the pre-decided theme of the speech is fighting against corruption, which stands out as an overused expression followed by terrorism and black money. The imagery of a symbolic fight makes the message more



appealing. Its appeal is enhanced further by relating it to the Hindu religion. Ideology of the govt. remains influenced by the sense of right and wrong throughout and is carefully structured in the text.

The logical flow being:

1. We have made a decision that has to be followed,
2. It is the right decision, although it demands sacrifice,
3. People are always ready to sacrifice for a good cause,
4. They should sacrifice now and support the decision.

To make the message more convincing, the speech heavily takes recourse to rhetorical devices such as metaphors, Hindi slogan, a friendly and caring tone, empathy, parallelism and over-wording. The power relations in the text can be analyzed from the subtle verbs used in the text such as “decided”, “accepted”, “should”, “can” and “will”. The speech turns out to be a carefully structured text presenting clear ideologies.

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Sense of Detachment in Jhumpa Lahiri's *The Namesake*

Alapati Purnachandra Rao

The migration makes individuals feel alien both in their motherland and foreign place as they are kept in confusion in claiming identity. The immigrants feel dislocated and marginalized having a dilemma to which place they belong – either the native culture or the host culture. It is a pain staking experience for the first generation immigrants to live in the displaced atmosphere. They suffer from nostalgia in establishing their identity. They act like cultural ambassadors. It is observed that Indian students feel suffocation while they are pursuing their higher education in Australia, Canada and some other developing countries. Mary Jeyanthi in her paper, “Conflicts and Confrontations in the Writings of Bharati Mukherjee and Jhumpa Lahiri” points out: “Lahiri shows that the immigrants in their enthusiasm to stick to their own cultural beliefs and customs gradually imbibe the culture of host country too” (Jeyanthi, 3).

The Diaspora writers attempt to delineate the experiences of migrants through their writings at length. Jhumpa Lahiri, with her acute subjective experience, questions the identity of the migrants and problems encountered by them in a strange land. In the novel, *The Namesake*, she deftly handles the sense of detachment the migrants feel in the new environment through the characters Ashima and her son, Gogol.

The theme of estrangement is observed all through the novel. The first generation feel psychologically isolated in the process of adapting themselves to new culture. The dual identity makes them lose their existence in the alien land. When Ashima Ganguli as a young bride goes to Massachusetts with her husband, Ashoke, an engineering student at the Massachusetts Institute of Technology (MIT), she feels that she is cut off from her roots in Calcutta. Ashima faces language as well as cultural hurdles that increase her own fears of being a stranger in the United States of America. She is afraid of raising a child in a country where she knows so little. When Gogol is born, Ashima laments that her son is not surrounded by her close family members.

Gogol also feels alienated as he experiences a peculiar situation in creating an identity for himself. The name makes him isolated as he is unable to claim any country as his home land either Russia or India or America. When he is born, he is named as Gogol what he has to put up with the burden of odd name. It is a fact that he is named after for a Russian writer by his father in memory of a cataclysm happened years before which Gogol Ganguli knows. When his father, Ashoke joins him in the kindergarten, he changes the name of Gogol as Nikhil. The principal of Gogol's, Mrs. Lapidus, is bewildered having two names for him when she questions: “And what about you, Gogol? Do you want to be called by another name?” (59). He responds that



he would not like to be called by a name other than Gogol, so that she obeys his wishes over those of his parents. It is the tradition of Bengalis having dual names – ‘good name’ and ‘pet name’.

In today’s world, children want to exhibit their imprints in every step. They change their name as they consider the existing name unusual. When Gogol leaves for college at Yale, he legally changes his name to Nikhil. Gogol goes to Yale and introduces himself as Nikhil but it takes a long time before he really feels like Nikhil. In a way, he tries to suspend his past as it is painful for him to identify himself with the name. On the next Thanksgiving Day, Ashoke tells Gogol about the origin of his name and about the train accident in which he was almost killed. Gogol asks him if he reminds him of that night that he almost died and his father answers that he should look into the things that followed. His father presents a book, *‘The Short Stories of Nikolai Gogol’* on his fourteenth birthday. But Gogol does not look into the book as he is disinterested in the name itself. Gogol could not assimilate with the American culture as he is forced to dwell in the unwelcoming society. He falls in love with Ruth, a white American but it does not last long because he cannot associate himself with her emotionally. The cultural differences on the surface determine the parting of people belonging to two colours.

The second generation migrants in the USA face a typical problem in establishing an identity as they have to adopt two cultures simultaneously. They adhere to native Indian culture at home while in the public sphere they have to follow American code of conduct. Parents feel that their children get good jobs by exploiting the situation. Simultaneously, they must follow Indian cultural practices at home. Despite the fact, Ashoke and Ashima attempt to hold on Indianness throughout their life. But the second generation is not attached to the cultural past because it is easy for them to adopt the hybrid culture.

The adaptation levels are complex among individuals in the novel, *The Namesake*. Gogol and his sister, Sonia prefers to American culture rather than Bengali culture though their parents are used to it at home. It is obvious in his personal life when Gogol introduces Maxine, an American girl to his parents. Ashima dismisses Maxine as she is reluctant to receive an American girl as her sister-in-law. Accidentally, the loss of his father creates a gap between them. Gogol gradually departs from Maxine, breaking up with her. At this moment, Ashima suggests that Gogol must contact Moushumi, the daughter of one of her friends, whom Gogol knew when they were children, and whose proposed groom, Graham, broke up with her shortly before their wedding. Gogol is hesitant to meet with Moushumi because she is Bengali, but he does it in order to please his mother. She begins to regret it becoming a partner in the name of marriage. He feels detached with her as he imagines himself as a poor substitute for Graham. Eventually, Moushumi has an extra-marital affair with Demitri, an old acquaintance, the disclosure of which leads to the end of their marriage. Gogol’s mind is preoccupied with the American culture. But in the case of



her daughter Sonia, Ashima approves her decision of marrying a foreigner, Ben by slightly changing her ideas in order to make her daughter's life happy.

Though Ashima has her own reservations in following the religion, she allows her children to celebrate Christmas festival. She does it in order to avoid cultural clash. Adriana Elena Stoican in the paper, "Adaptable and Change -Resistant Cultural Values Jhumpa Lahiri's *The Namesake*" states: "The ambivalent manner in which she relates to Christmas illustrates another instance of incomplete cultural translation. Ashima does not take over the religious significance of Christmas, but she adopts the practice of sending Christmas cards" (Stoican, 90). The liberalistic attitude among some of the immigrants develops immunity to achieve double belongingness. It is a strange situation for Ashima to live in two diverse worlds to which she is connected to – India, where her roots exist and the USA, where her family's survival progresses. In that frenzy situation, she clearly draws a line between the two different spaces in a larger perspective.

After the completion of graduation Gogol's family goes to India for a short trip. Gogol and Sonia get bored to stay for a while with their relatives, having failed to create a bond with their native culture. Neeta Pande in her article, "Jhumpa Lahiri: Inspiring Assimilation of Cultures in *The Namesake*" states: "A visit to India for eight months by Gogol's family seems to Gogol as cumbersome, having no relevance to their lives. He was now American – loved American culture and American life" (Pande, 3). At the midst of his own native people, he is unable to maintain attachment for a short span of time. Gogol's self is shattered between two cultures Indian and American; two names Russian and Indian. Soon, he realizes that he cannot escape from who he is. Sujata Rana in her paper, "Diasporic Crisis of Dual Identity in Jhumpa Lahiri's *The Namesake*" states:

However, Gogol spends his life living in the United States where children are often ashamed of their differences from others. During adolescence, Gogol desires to blend in the American society and to live unnoticed. Other Americans never view him an American, however, even though he is a native born citizen. This presents a struggle between two cultures". (Rana, 181)

The trans-cultural aspects of the self are vividly delineated in the novel. Abha Singh in the paper, "Cultural Dislocation & Changing Identities, in Jhumpa Lahiri's novel, *The Namesake*" says:

Even Gogol's United States citizenship does not guarantee his identity as an American. This tendency to categorize Gogol as an Indian might be viewed as an example of "othering" of "Indian" immigrants in the United States, where individuals are identified according to their roots, rather than their country of residence or citizenship. However 'The Namesake' is a novel that celebrates the cultural hybridity resulting from



globalization and the interconnectedness of the modern world and rethinks conventional immigrant's experience" (Singh, 4).

It creates a vacuum for immigrants who may face the problem of losing global citizenship where they neither belong to the past culture nor the existing culture. Carine Pereira Marques in the paper, "“What is in a Name?": Dislocation and Relocation in *The Namesake* states: “The idea of dislocation is more complex than the feeling of not belonging to a single place, but it is rather a feeling that you do not belong to your homeland and to the host land” (Marques, 5).

The plurality having identified with two names as Nikhil and Gogol makes him travel through an uncharted world where he struggles to survive by relocating his cultural past. Malathi in her paper, “Quest for Identity in Chitra Banerjee Divakaruni’s *Queen of Dreams* and Jhumpa Lahiri’s *The Name Sake*” states:

Gogol, Ashima’s Son, having experienced many emotional setbacks because of his ‘bicultural’ identity is towards the end dejected, distressed, displaced and lonely. He does not know what to do after his father’s death, his wife’s desertion and his mother’s impending departure to India. His identity as Indian is questionable. But his desires to settle a home, have a family, and a son and rise professionally in other countries hint his quest for the new ‘route’ which will dawn on him after his reflections in the company of the stories by his namesake, Nikolai Gogol-gifted to him by his father” (Malathi, 360).

The fragmentation of personality as a guest to host country destabilizes his existence. It is observed that cultural shocks make people to keep themselves away from native culture. Gogol wishes to dislocate himself from his native culture in order to build an abstract wall between his past and the present. He attempts to pursue it even maintaining relationships with people. This sort of nature is also demonstrated by some of the Indian immigrants as they have fascination to identify themselves with the new culture.

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Ecological Insights in *Purananur Literature*

G. Srilatha

Purananur is one of the oldest Tamil anthologies of Sangam Literature, reflecting the life of the Tamils of 2,000 years ago. The poems reflect not only the life of Tamils or Indians, but of the entire human race. It is one of the few works of classical India that confront life without the insulation of a philosophical façade. The poems play an important role in the study of south Asia's history, culture, religion and linguistics. George Hart and Hank Heifetz, scholars of Southeast Asian Studies from Berkeley, took up the task of translating *Purananur Literature* into English in 1999.

Sangam literature, of the golden age of the Tamils, exhibits heroic poetry of ancient Tamils. Of the eight sangam anthologies, only two contain exclusively puram poems: the *Purananuru* and the *Patirruppattu*. This classical work enables us to disentangle the strands of early Indian culture. *Purananur* is a collection of four hundred poems sung by various poets. *Purananur* means "The Four Hundred [poems] About the Exterior." Classical Tamil literature is divided into two categories: *akam*, "interior" and *puram* "exterior." The former are love poems and the latter are poems that concern life outside the family, the king and his greatness. These poems reflect public life, celebrating kings and war and the conventional values of ancient Tamil culture. The poems glorify the core themes of the warrior society: heroism, death and glory. The collection of poems comprises the conditions of the upper-caste poets and lower-caste bards and musicians, projecting their gross or sublime praise of rulers and implicitly of themselves.

Purananur was written before Aryan influence had penetrated the South as thoroughly as it did later and is a testament of pre-Aryan south India and to a significant extent, of Pre-Aryan India. The old Tamil Kings preserved a royal aura. It is crucial that they be treated with respect. They showed mercy and generosity toward their suppliants, especially bards, poets and drummers.

The society that is depicted in *Purananur* revolves round the king who was thought to have important powers over the environment and to have the ability to neutralize and counter-act dangerous magical forces. The poems of *Purananur* illustrate what a king should be, how he should act, how he should balance his responsibilities and how he should show his generosity. The king is supposed to be the main figure that makes possible the creation of an ordered condition of the world. It is believed that because of the king, the rains come, the fields are fertile and enemies are kept at bay. Many of the poems describe hyperbolically the "martial courage" of the warriors and the extraordinary strength of their women, who when their sons or husbands died in battle often wept with joy to see how brave their men had been.



There were several very low castes among the ancient Tamils whose main function was to make music. The three most prominent of these castes were the drummers, the bards and a group of drummers called Tutiyans who lived in hamlets and played the drum. The bards were allowed to live in the houses of the highborn and were supposed to sing songs appropriate to the time of the day. In order to survive these bards travelled around the countryside and attempted to attach themselves to the court of a king. Upon arriving at a court, they would sing of the greatness of the king's exploits. A new group of poets formed themselves as 'Pulavans'; they are from high caste backgrounds. They modelled their songs on the songs of the drummers and bards and travelled from the court of one king to another reciting their poems. The two famous poets are Kapilar and Auvaiyar. Their poems reveal that human beings lived close to nature or rather that human beings were blessed by nature's rich natural resources. This aspect paves the way to study the relationship between human beings and nature as it existed in the ancient time.

Ecology is a term derived from German 'Oecologie' meaning "the branch of biology that deals with the relationships between living organisms and their environment" (Johnston 2000: 193). The etymology of the word 'Ecology' describes it as the knowledge of the household science. The first law of ecology is that everything is connected to everything else. Barry Commoner says "Any living thing that hopes to live on earth must fit into the ecosphere or perish" (The Closing Circle 1971: 8). Therefore ecology is not a binary relationship between an organism and the environment; it is inclusive of the interrelationship among the environment, society and the individual. The present study focuses on the ecological insights in *Purananur* Literature.

This paper is an attempt to study the life of the city Parampu as sung by the bard Kapilar and identify the ecological insights represented in the poems. The poet sings the glory of King Pari. The main focus of the paper is to study the human relationship with nature as exhibited by the poet Kapilar. Although many bards have sung various poems in *Purananur*, the poems of Kapilar are chosen for the study.

The ancient Tamil area was in a state of incessant warfare and men were supposed to fight with bravery and a reckless disregard of death. In south India, the ideal king had been a hybrid figure. There were three great kings of Chera, Chola and Pandya dynasties and many minor kings and chieftains. To survive, the bards travelled around the countryside and attempted to attach themselves to the court of a king. Upon arriving at a court, they would sing the greatness of the king's exploits, expecting some reward. The king is a god for the people. Even if people bring him Erukkam flower, which is neither good nor bad, with its tight cluster and its brownish leaves, still the king is pleased. It is a custom that if people visit him he will reward them because he is a generous man. Even water tastes less sweet than the grace of Vel Pari from whom the bards win a Crimson ornament if they go to him and sing songs of praise.



*Pari! Pari! they say, and with their eloquent tongues
The bards praise one man and sing of his many strengths.
But more than only Pari matters (The Purananur 73: 1999).*

The poet Kapilar sings the greatness of King Pari in 16 poems. The abundant natural resources of the city Parampu and the life of its inhabitants are narrated in these poems. It is believed that nature blesses and provides them everything in excess.

Thus the poems exhibit ecological insights; the poems indicate that the natural world is splendid with monsoons to protect the world. The clouds bring rain but expect nothing in return. The monsoon protects the world by bringing freshness and life to nature. Nature is nourished by the rainfall. The bountiness of nature is seen in the city by the sound of a waterfall on one side and filtered, clear, sweet toddy flows on the other side. Nature is resplendent and sweet for the bards to sing enthusiastically about nature and man.

*On one side, the sound of a waterfall. On the other,
Filtered, clear, sweet toddy, eager to fill the bowls of bards,
Poured out and spilling and flowing, carrying along stones! (76).*

The people of those times led a carefree life without any thought. This was so because nature was splendid and a blessing. Every creature in that land seems to be happy. The girls are found happy as they go around and climb up on a heap covered with dwarf date palm where sponge gourd has rooted and has spread near a hut that has cotton growing in the front yard. They would climb the highest peak on the wide mountain where prosperity was unending and the peacocks would rise up and dance in gardens of cultivated flowers while on the slope monkeys were swinging and leaping and trees gave fruit both in and out of season. The fruits were so plenty that the monkeys could not take them all. This shows the abundance of fruits that are available in the city of Parampu without any efforts made by the people. The never ending joy of human in nature is illustrated in the following lines:

*There was a time
When they would climb the highest peak on the wide mountain
Where prosperity was unending and the peacocks would rise up
And dance in gardens of cultivated flowers while on the great
Slopes
Planted with crops, there were monkeys that were swinging and leaping,
And trees gave fruit in and out of season, so many that the monkeys
Could not take them all; (77).*

Thus, the city of Parampu is blessed with rich natural resources and the king is also generous to give gifts. The king is pleased listening to songs in praise of his glory.



The king gives large amounts of gifts to the bards in the form of meat and liquor. The male goats were slaughtered in a never-ending process.

Even at times of evil or unfavorable periods still the fields were full of grain and the bushes blossomed with colorful flowers. When the rains failed, even in dry land, jasmine blooms with its green leaves. During the times of monsoon when rains poured down heavily the flowers of the terul vines bloomed like ornamental paint on the faces of the elephant, (that is, the flowers were used to decorate the elephant).

During monsoon the red hills and the fields had abundant moisture, though Venkai trees had grown there in the intense heat and mix in the dust and grow big, they cut the fresh common millet that has grown so well and they cut the little millet then when the green sesame seeds blacken, and in every hut roofed with grass they share the clarified toddy that had been buried and matured in liquor jars. As such monsoon gives them abundance of food such as curry with tamarid, and sweet butter milk and a wealth of soft millet.

In such a land no one feels the pain. People from four directions come to the king in their need. Irrespective of the rainfall the flowers of blue waterlilies stay fresh. Their dark petals swarm with bees on the surface of mountain pools. The poet describes the beauty of the land thus:

*For the first-from bamboo, with its tiny leaves, a rice springs up,
and the second, with its sweet pulp, is the ripening jackfruit,
and third, thickly growing, is the valli root with its luxuriant vine,
and the fourth is honey, with its lovely darkness pouring out,
the color overwhelming the peak of the tall mountain dense with vines! (74).*

These lines illustrate the abundance of natural food available to the people without any effort on their part. The harmonious existence between man and nature is evident. Nature and human beings blend with each another causing no harm to one another.

Pari, the King, is a good organizer for he is collective and co-ordinates with 300 villages. Nature was gracious to them and they were able to be collective. There are 300 villages in Parampu and all the 300 villages are well managed and organized in an order. The reservoirs or tanks supplied water and allowed Pari's land to hold out indefinitely against the three great kings who were jealous of him.

The name and fame of King Pari spreads far and wide so that three kings become jealous and attack him. In spite of the invasion of the three kings (Chera, Chola, Pandya) and their besieging the city four crops flourish with no need of farmers, so rich and abundant are the natural resources at Parampu. Even if the three kings invade Parampu with their elephants and spread their chariots across every



field he (Pari) will not yield because swords would not force him to yield. But he may yield his country to the bards who come dancing and singing the rich glory of the king, Pari. The king will be pleased listening to his praise. Although the three kings with their murderous and victorious armies unite in enmity, still it would be difficult to defeat Parampu because of its vast natural strength.

*Of Course the great dark hill is a miserable place!
To conquer it by the spear would be hard for kings
But easy to win for a woman with a drum, her blackened eyes
Like two blue water lilies, if she comes to it singing! (75).*

The poems illustrate the close association of man and nature. The poems also exhibit that nature and man are mutually interdependent. Nature is represented as a preserver and a destroyer of man. The poems exhibit the happy life of King Pari and his people without any thought and worry. The residents of Parampu love nature immensely for its own sake and incidentally they get what they want. The inmates of the city seemed to lead a harmonious life. The city was protected by strong reservoirs. Only by destroying the reservoirs the enemy can enter into the city. Thus a foreigner entering into the kingdom becomes an enemy to nature and disturbs the ecosystem.

They believe that even natural calamity such as the appearance of a comet does not harm nature nor take away the food grains. Nature continues to give them food. Nature is always bountiful to man as man is generous in cultivation. They lived a life without any logic hence it is poetic life. There existed a unified life between man, nature and animals. The present life has made them plenty, rather it is seize the day and enjoy. They devoted their life to pleasure. Epicurean philosophical attitude prevails in these poems. For them happiness is the end of life. Carpediem attitude is observed among the people. This was so because nature was kind to them and nature provided all to them and there was no need for them to worry about the future.

*Even if the Black Planet turned the color of smoke or a comet should appear,
Or the Silver Planet were to pass across the sky of the south,
Still the fields were full of grain, the bushes blossomed with flowers,
And in a long line, wild cows with their huge eyes
Who had calved right alongside the houses were grazing
On good grass, and the rains never failed because there were
So many noble men attracted by benevolent government,
Even though the land lies in a dry zone, where jasmine with its green leaves
Blooms like the sharp teeth of a kitten,
There where the father of the girls with fine bangles was king! (78).*

Thus the people of those times led an emotional life and that too curtailed to the present life. There was nothing to complain and thought never bothered them. Life was simple and rich in material. When man's basic needs and physical comforts are



satisfied and nature is in plentitude, what else does he need? Their life is equal to the life of primitive people. They lived in the midst of nature and nature was enough for them. They lived a self contained life and there was no religious sentiment. Nature is their mother.

The poems show universal themes in ways that are rather different from any other tradition. Like the Homeric epics and Greek lyric poems, Purananur was among the first works of literature. The poems reveal the quality of life that existed during the ancient times.

The ecological function of art is to connect humans with the biosphere. Each human being is to the biosphere as Microcosm is to the Macrocosm. For thousands of years human beings lived as one with nature. Many ancient literatures capture the importance and quintessential nature of ecological sensitivity. All lives are interwoven and dependent on other life. All living beings are intimately coupled with many other living beings, their health is our health. No life exists in isolation: every life exists embedded in a context of relationships. Each and every living organism is interconnected to one another in a network, be it an organism or physical event, and the lines between them are their relationship. This kind of ecological blending is found in the above poems. The king, people of Parampu and nature seem to blend with one another to lead a harmonious life.

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Gynocritical Perspectives of Select Novels of Shashi Deshpande

R. Vanitha

Introduction

“New words to express new values are much to be desired,” said Virginia Woolf in her work ‘Three Guineas’.(176).New values require a fresh look at expression and gynocritics presents a whole new perspective from a woman’s viewpoint. *For long feminists felt distinctly uncomfortable with what they called ‘He-man language’ (Belsey 4)*. Showalter questions “*Can there be an authentic and separate language, theory and culture expressive of the woman’s soul?*”(6).The answer to the question is embodied in gynocriticism— a world of words of, for and by women where language rather than being an implement for oppression becomes an empowering tool to talk about female experience.

Mapping the Gynocritical elements in the novels

It is in this context that this paper proposes to analyse the gynocritical elements in three novels of Shashi Deshpande—*The Binding Vine (BH)*, *That Long Silence (TLS)* and *A Matter of Time (AMT)*. “Of all the women writing in India in English today, Shashi Deshpande has been the most consistent in the exploration of women’s condition,” says Ritu Menon (45).Deshpande has indeed focussed wholly on women and she is proud of the fact that women tend to identify deeply with what she writes. Deshpande declares to Chandra Holm (in an interview),“I have more and more women coming and telling me . . . this is how I feel, this is what I think.” and this identification is for her a vindication that women’s experiences are substantial enough to be written about exclusively. Deshpande believes that “men and women write differently and write on different subjects”. Her works talk about the inner most turmoil of the female mind coupled with her ever burdening social and family responsibilities. She elucidates further in the interview -”Most of my writing comes out of my intense and long suppressed feelings about what it is to be a woman in our society”. The central character, in Deshpande’s novels, is a woman and the narrative voice is in first person with an occasional third person note thrown in and a few authorial intrusions at times. Anjana Sharma, in her essay “The Urban Middle Class in the Novels of Shashi Deshpande”, comments on her writing method thus: “Deshpande uses the technique of spliced time. Memories leap from the past to present and loop back again as her womanly creations seek to come to terms with their schizophrenic existence”(44).This is highly useful in the story telling process as the reader is able to trace the pivotal woman character as a child, an adolescent, a wife or a mother. The protagonists move in and out of reminiscences every now and then, recollecting the past, pondering over the present and looking into the future. Deshpande’s style is realistic, down to earth and forthright. The author remarks (in the interview)“I think my style is really a simple, stark style which rarely draws



attention to itself. I think I am always very wary of melodrama, florid flourishes". Her vocabulary is apt, intense, minimalist turning the focus on the content. The narration and style of her writing is unassuming and unobtrusive. Her novels are about simple people and mundane incidents narrated in a plain language, conveying home grown philosophical revelations at times. Her approach to writing is extremely evocative of what Virginia Woolf calls "the psychological sentence of the feminine gender".(111)

It is important to consider the opening lines and the concluding thoughts in the novels to understand a woman's world. Deshpande confesses to Holm, "I think it is very clear that my own writing is very much a woman's writing. I think of just one little example, the beginning of *That Long Silence*. It uses the metaphor of childbirth for the act of writing". Here Jaya talks about how words came to her came clear and easy whenever she wanted to write but when she decides to write about Mohan and herself, she is stuck for words. She is reminded of childbirth when she felt fear of losing control over her body. It is the same kind of fear that she senses of losing control over her writing where the words would bring her deepest emotions into the open spiralling out of her control. In her essay, 'Creativity and the Childbirth Metaphor', Susan Friedman points out that "Birth imagery to describe the self creation of both woman and the artist permeates contemporary women's writing". Deshpande stands testimony to this statement. Intentionally bare, abrupt and hard hitting is the way Jaya in *TLS*, introduces her: "I was born. My father died when I was fifteen. I got married to Mohan. I have two children and I did not let a third one live"(2). In *AMT*, the conclusion is on a note of resilience. "If it is indeed true that we are bound to our destinies, that there is no point struggling against them, even then this remains- that we do not submit passively or cravenly, but with dignity and strength"(246). Though her novels begin differently, the conclusions have a lot in common –where the women realize that the self is the only dependable thing – not marriage, not children, not relationships nor any other institution. It is each one for her. The novels prove Rita Felski's buoyant thought about a woman's search for herself: "The self discovery genre retains an essentially optimistic belief in the possibility of female development" (150)

Most of the images used in the novels are distinctly feminine, associated as they are with the task of cooking and cleaning – activities that consume a major chunk of a woman's life and form an integral part of a woman's existence. There is an overpowering sense of realism in the imagery employed that it will find an immediate and instant resonance in a woman's mind. In *BV*, Urmi comments, " the smell of hot oil came to us, the sound of mustard seeds spluttering, the curry leaves sizzling in oil"(46) – a remark that makes common place routine cooking sound tempting. Cooking is also seen as the monster that eats up one's time and energy, day in and day out endlessly. Jaya, in *TLS*, looks at her own diary entries and utters in sheer exasperation, "The biggest question facing the woman of these diaries had obviously been: what shall I make for breakfast/lunch/tea/dinner?"(70) In *TLS*, Jaya feels relieved from the cleaning routine when she is away from home .She rejoices, "I had a



curious sense of freedom. There was nothing to be cleaned, nothing to be arranged or rearranged, put back in its place, tidied.”(25)Vanaa, in *BV*, is the obsessive cleanliness freak and she instructs the children after a visit to the beach, “Put your dirty shoes away, I don’t want sand, for God’s sake all over the place”(107). Domesticity is woven into the storyline effortlessly as when Urmi talks to Sakutai in *BV*, “I make the tea and we drink it and wash up as she tells me about her marriage.”(110)The portrayal of every day sights and sounds is eye catching and the canvas is one that brings alive a woman’s world.

Silence is a powerful and recurring leitmotif running through the novels. Deshpande sees silence as surrender, acceptance, despair, indifference, unvoiced rebellion, punishment and in myriad other ways and she talks of how she has tuned into the voices behind the silences, to discover the truth behind the stillness. As Estelle Freedman states, “Addressing female consciousness in writing has been critical to the process of breaking silence” (312). An erasure of this silence, literally and figuratively, is what Deshpande attempts. In *BV*, Urmi finds a contrast between the way her dead mother-in-law, Mira, lived only in her diaries and how another male poet of similar calibre stood acknowledged in the eyes of the world. Urmi remarks, “Something comes through, when I think, of Venu’s poems everywhere and Mira’s voice silenced”(128). In *TLS*, Jaya says in the beginning “It was so much simpler to say nothing. So much less complicated”(99) but reality hits her hard towards the end of the novel when she remarks “If I have to plug that ‘hole in the heart’, I will have to speak, to listen, I will have to erase the silence between us”(192). In *AMT*, Sumi meets Gopal, her husband, a few months after he chooses to move away from the family all of a sudden. Deshpande writes “the burden of unsaid things lies between them, but neither is able to speak of these . . . Yet, they have to talk, for this silence is even more dangerous, more treacherous.”(83) Silence is seen, not as a panacea but as an aggravator, pushing issues that need to be addressed to the backburner so that the present is endured tolerably, while the future remains an unanswered question. Deshpande emphasises the point that silence needs to be explored, understood and dealt with if life has to become meaningful for women.

The doubts, the dilemmas, the emotions, the philosophy and the truths in the novels display a sensibility that can only belong to women. The similes and the metaphors employed are reflective of their feelings. In *AMT*, Sumi talks of how dissociated she is from her husband Gopal who abandons the family. “Our lives have diverged; they now move separately, two different streams”(85). Jaya describes the happy memories of childhood as being: “...trapped in my mind, beautifully iridescent, like the bubbles in a glass paperweight”(102) Deshpande does not shy away from portraying her heroines’ frailties and failings. She does not project them as strong willed, resolute, super confident women but rather as women who are painfully aware of their shortcomings, conscious of their actions and steeped in contemplation and introspection. The novels are in fact an emotional sketch of the chief female characters.



Conclusion

In “Writing From the Margin and Other Essays’, Deshpande remarks, “We need to forget the male norm and look at writing with a different vision”(69). She does exactly this in her novels. Her works concur with the image that Showalter had of gynocriticism – of a female subculture in which fiction by women constitutes a record of their experience. A vital principle of this kind of writing is to get rid of stereotypes. In these novels, we find the protagonists struggling against typecasting – Urmi fights rape in *BV*, Jaya refuses to be condemned to the monotonous life of a housewife in *TLS* and Sumi is resurgent after her husband’s desertion in *AMT*. The beauty of Deshpande’s writing is reflected in her keen observational skills, where even minute, insignificant, trivialized details are discussed frankly. The realist that she is, she does not offer quick fix solutions or pretty conclusions, she looks at how women deal with situations and circumstances in life. Basic truth and honesty in investigating genuine female experience, said and unsaid, form the backbone of her writing. Her novels are truly a celebration of experiences that belong to women.

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Teaching Culture as the fifth language skill in English Classroom

P. Hiltrud Dave Eve

Introduction

Everything in life is unpredictable and students find it difficult to face the reality in the outer world and in co-groups. When they move into a new group with new set of values and culture, they find themselves aloof in the community where they find it difficult to cope with their co-group. There are so many challenges faced by the students To explain difficult concept of intercultural awareness Kramersch claims: If..language is seen as social practice, culture becomes the very core of language teaching. Cultural awareness must then be viewed as enabling language proficiency ... Culture in language teaching is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading and writing. (Kramersch 1993:27) Kramersch further suggests that we cannot be competent in the language “if we do not have an awareness of that culture, and how that culture relates to our own first language/first culture.” The major challenges faced by the students in a multi- cross cultural group are misunderstanding, miscommunication and confusion. Sarigal and Ashton (2005:2) provide an example to clarify the point: when Turkish people raise their eyebrows with a slightly upward tilt to represent “no” but on the other hand Americans use the same gesture and movement to indicate surprise or pleasure. When they come across multi - cultural group, they often misunderstand the body language and gestures. It differs in country to country. The misunderstanding will create chaos and it affects the communication.

What is Culture and why does Culture exist?

Culture exists in the beginning, society tend to have certain rules, custom, belief to their own group. It was followed by people for ages. People usually hold positive attitude towards people see as similar, and they show less positive attitude towards people who are different. People find it easy to move with our own groups easier and secured than the other category groups.

Goodenough’s (1957) “...a society’s culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members and to do so in any role that they accept for any one of themselves.(p.167). Brown (2007), however, defined culture as a way of life, as the context within which people exist, think, feel and relate to others, as the “glue” (P - 188) that binds groups of people together.

Sowden (2007) indicated that “culture tended to mean the body of social, artistic and intellectual traditions associated historically with a particular social, ethnic or



national group” (P. 304-305) Fox (1999) noted that “culture is relative and changeable in space and time”. (P. 90).

Damen identified the six characteristics of culture (1987) as

1. Culture is learned.
2. Culture and cultural patterns change
3. Culture is universal fact of human life
4. Cultures provide sets of unique and inter related, selected blueprints for living and accompanying sets of values and beliefs to support these blueprints
5. Language and culture are closely related and interactive
6. Culture functions as a filtering device between its bearers and the great range of stimuli presented by the environment.

Nieto (2002, P 10) postulated that “culture is complex and intricate; it cannot be reduced to holidays, food or dances, although these are of course elements of cultures”.

Farnia and Raja (2009:242) claim that language is a way of communication and it carries the culture. They state that one cannot think of a language without the culture. Researchers have stated the point that language is the mirror of their own culture. The language used by a person projects his way of life and their values and customs. Culture sets parameters for acceptable and non - acceptable thinking and acting. Our language depicts the behind us.

Brown (2000:189) has supported the idea of language is a part of culture and culture is a part of language: the two are inside each other and they cannot be separated from each other without losing the significance of either language or culture. Culture contains the commonly held traditions, values and ways of behaving in a specific community. The things that people think are important, like family, hospitality, and fairness all deal with cultural values. The knowledge of daily routines and behavior are all linked to cultural behavior. On the other hand the development of intercultural sensitivity and awareness, using the language are linked to cultural skills. (Tomalin &Hurn, 2013:196)

Another researcher Sarigul and Ashton (2005:2) claim that culture is represented through body language, gestures, and concepts of time, hospitality, customs, and even expression of friendliness. Hinkel (as cited in Sarigul and Ashton 2005:2) indicates that two cultures exist: one is visible which is more readily apparent and includes style of dress, festivals, customs and other traditions whereas the invisible culture is believed to be shown through socio-cultural norms, world views, beliefs, assumptions and values.



Cultural Awareness:

Cultural awareness should be taught in a classroom. Contazzi and Jim (1999: 198) pointed out that cultural awareness is nothing but awareness of another cultural group including their behavior, expectations or perspectives and values. Kuang (2007) suggested four levels of cultural awareness. In the first level the people aware of the ways of doing things, they only know their way in the second stage they ignore the influences of cultural differences as their way of doing things is secondary and their method is best. The third level of cultural awareness is doing things in their way and others ways also. They choose the way according to the situation. They know the differences leads to problems and they use it for new solutions and alternatives. Finally in the fourth level people from various culture brought together to create culture shared meanings. People who passed through the stages move from a stage of “cultural ignorance” to a stage of “cultural competence”.

Cultural Identity and Cultural Shock:

Damen (1987) noted that cultural identity is associated with relationship between the individual and society. Kramer (1994) indicated that foreign language learning is a hermeneutic process where learners expose their own cultural identity to the contrasting influences of a foreign language and culture. Culture shock is a common experience for a person learning a second language in a second culture refers to the phenomena ranging from mild irritation to deep psychological panic and crisis. (Brown 1986,2007). The term was coined by Oberg in 1958 who suggested that it would result in anxiety over losing familiar signs and symbols. Using Pederson (1995) as a guide, Brown and Eisterbold (2004) described in classic model of culture shock as a U- shape curve of five stages.

1. The honeymoon stage
2. The disintegration stage
3. The reintegration stage
4. The autonomy stage
5. The interdependence stage

In the first stage the difference they observed in the new culture is exiting and attractive. In the second stage of disintegration it is a period of frustration and helplessness. In the reintegration period, culture appears to be a problem, and the new comer is defensive, not responsive. In the autonomy stage the new comer has perspective on the culture, and his or her opinions are balanced, objective and may indeed be relatively positive. Finally, some people attain the interdependence stage when they adopt a new identity as a bicultural or multi-cultural person.



Culture Bump:

Culture bump, as Archer (1986) noted, occurs when a person from one culture finds himself or herself in a different, strange or uncomfortable situation when interacting with people of a different culture. Culture bump happens when a person has expectations of one behavior and gets something completely different; and an individual does not have to leave one's own culture in order to experience a culture bump.

The challenges faced by the students in a cross-cultural situations:

Learners usually appreciate the importance of learning cultural aspects when they visit a foreign country and face the difficulties. Very often learners think they have a complete linguistic knowledge of a foreign language, but they fail to communicate appropriately with native speakers according to their sociocultural rules. They are more successful at being accurate than appropriate what may result in plenty of misunderstandings (Tomalin 2008; Scollon, R.; Scollon, S. W. 1995).

Students when they encounter a new situation, they may face three different levels of challenges. The first and foremost is emotional and attitudinal challenges includes the feelings of anxiety and stress. Sometimes the students may confused why their co- students behave in a weird way and unable to comprehend what he wish to say. The second challenge they face in their co group is cognitive challenge and third one is practical challenges in an environment. The most notable challenge as a student faces in a class room situation drive them to anxiety and long term experience may lead them to "Cultural-shock". The misunderstanding of culture may thrive the students to little bit anxiety and moderate anxiety can motivate an individual but it can moves to discomfort. It will lead to stress. A sense of loneliness and isolation also occur, lack of control, cognitive challenges.

The most important factor that affects the students is that the cross-cultural encounters in words

- Words which differ in different situation
- in some culture silence indicates an absence of communication
- The verbal and non - verbal communication vary from country to country.
-

Sarigal and Ashton (2005:3) provides important aspects for the teachers to be aware of when teaching a language

- A speaker cannot translate a native language word by word into a target language or vice-versa
- Meaning is carried through gestures body movements
- There are taboo words and topics in all the cultures
- addressing the people in different cultures vary considerably.
-



According to Argyle(1978), humans have more than 700,000 forms of body language. In most societies, nodding head means agreement or approval. But in some culture nodding head means disapproval. In Asia head is where spirit resides so one should not touch others head. Tapping the nose is more common in Europe than in United States. It means ‘confidential’ in England but ‘watch out’ in Italy.

Hang (2008:2) is also one among the researchers who support that teaching culture should be taught as a fifth skill. The researcher believes that misinterpretation due to different cultures will be prevented if students are taught the culture along with the language. Tomalin (2008:1) gives two factors why culture is taught as the fifth skill. It teaches the mindset and techniques to adapt to use English to learn about, understand and appreciate the values, ways of doing things and unique qualities of other cultures. It involves understanding of how to use language to accept difference, to be flexible and tolerant ways of doing things which might be different.

Teacher’s Role and some Techniques to teach culture as a fifth skill:

English language teaching in the present post method situation has become increasingly sensitive to the issue of culture. (Sowden, 2007). Lafayette (1988) pointed out that among the three main components of the language curriculum (Language, Literature and Culture), the greatest amount of energy is still directed to the grammatical and lexical aspects of language; nonetheless, culture remains the weakest component “due to its uneven treatment in textbooks and to the lack of familiarity among teachers with the culture itself and with the techniques needed to teach it. (P.47)

Learners learn a language purely for academic purposes. They learn to communicate with others who speak the language. Teachers should help the learners to learn and to become communicatively competent as much as possible by creating an environment which includes culture as the fifth skill. The teacher’s role is to enhance their student’s awareness of social and cultural features of the language they are learning, to inform and explain the differences between two cultures and develop student’s critical thinking.

Valette distinguished four main categories of cultural goals for the classroom teacher, “ to develop a greater awareness of and a broader knowledge about the target culture; acquire a command of the etiquette of the target culture; understand differences between the target culture and the students’ culture and understand the values of the target culture” (Valette 1986, 181)

Culture classes should be focused on having a humanizing and motivating effect on the language learner, and the language process. They should develop tolerance (Genc, Bada 2005), they are expected to appreciate the culture and should develop “global understanding”.



The essential part is to select the elements to include in a curriculum and some aspects of culture in a foreign language programme. More specifically, learners need to become aware of the culturally appropriate ways of addressing people, expressing opinion, gratitude, agreeing or disagreeing with someone, making requests, appropriate topic of conversation, speech acts (e.g. Apologies, suggestions, complaints, refusals, etc), connotations, etiquette, i.e appropriate or inappropriate behavior etc., as well as be provided with the opportunity to talk and act like authentic native speakers.

Students can be given role plays to dramatize conversations using different varieties of language appropriate gestures, expressions and distances. At the same time priority should be given to the intonation patterns since what is appropriate in one speech community might be perceived differently by members of the target language.

Lafatte suggested (1988) some specific activities which integrates culture and the teaching of grammar, listening comprehension, speaking, reading and writing. Blatchford (1986) recognized that newspaper can be a useful tool to teach culture. He also admits that it is also a discouraging part on the learners due to cultural interference and language difficulty.

Krasner (1999) suggested that observation through films, news broadcasts, maps are useful technique. Mini drama which provides an example of miscommunication in the form of dramatization and the students are asked to discover the cause of miscommunication and culture. Peterson and Coltrane (2003) suggested some instructional strategies to teach culture. It includes using materials such as films, news broadcasts, television shows. Websites, photographs, magazines, restaurant menus, travel brochures and other printed materials which engage the students to discuss cultural issues.

The next way to teach culture is using proverbs. Acting of communication barriers in a cross cultural situation is also helpful. Small talk can be assigned to students to talk about the cultural differences. Mixed group activities such as enacting a drama, ads up can be given to mixed group. The teachers role here is to support the group and if there is any conflict he or she has to develop the sense of “global understanding” of culture in the students to respect other culture.

According to Tomalin and Stempleski (1993) teaching of culture should have goals. It should help the students to understand the real fact that all the people in the world exhibit culturally conditioned behavior. It also clearly indicates the students that social variables such as sex, background affects the behavior of the people. It also helps the students to increase the awareness of connotated meanings of phrases and words into the target language, it should help the students to evaluate and come to a refined generalization and cultivate empathy over the target language.



Conclusion:

Language learning should not be limited in teaching communication competence and knowledge, grammar, lexical and phonological feature. It should develop the learning and teaching of culture of the target language. Teaching culture with language learning is a bit difficult task for the language teachers. The language teachers themselves have less knowledge about the culture of the target language. First of all the language teacher should have enough knowledge about the culture for that they should be given training. It does not mean that to teach culture he should be a linguist, but he should have some fair knowledge about the culture. Sometimes it may create misunderstanding and chaos among the students. Effective cross cultural communication is not possible unless there is a thorough understanding of culture. To avoid misunderstanding culture can be taught as a fifth language skill and it will help the students to move around the world.

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Vocabulary Assessment in English as Second Language (ESL) Context: Critiquing the Ways and Possibilities

Jayanta Kumar Das

With the growing number of research studies in the field of second language vocabulary acquisition, our understanding of what constitutes vocabulary knowledge, and how it can be facilitated, organized and tested effectively has become more mature. Second language vocabulary researchers have proposed various complementary frameworks in order to define vocabulary knowledge (Nation, 2001, Read, 1989, & Schmitt, 2000). An analysis of these frameworks shows that L2 vocabulary researchers no longer view vocabulary knowledge as a single dimension. Rather there is a growing consensus on regarding vocabulary knowledge as a multidimensional entity. Depth of vocabulary knowledge, occupies a primary and central place in this multidimensional domain of vocabulary knowledge (Qian & Schedl, 2004). This paper tries to validate the effectiveness of depth of vocabulary knowledge tests, and argues in favour of such tests to be used for testing vocabulary proficiency. Before that is done, in the following, a short account of how vocabulary knowledge is viewed in the literature and what its possible dimensions are are discussed.

Vocabulary assessment:

The role of vocabulary cannot be overemphasized in the domain of second language learning/ acquisition. It is an aspect of language which plays a predominant role in both language production and use (Nation, 2001). Moreover, a word is the first linguistic aspect a child picks up before he could actually know the grammar of the language, and thus the importance of the saying- "Without grammar very little can be expressed. Without vocabulary nothing can be expressed". The significance of vocabulary is such that devising a suitable test that tests vocabulary knowledge to the maximum has become a debatable issue in the field of language testing and assessment. There are a numerous vocabulary test models available which try to assess the vocabulary knowledge of a learner. Some of these vocabulary tests are Nation's (1990) Vocabulary Levels Test (VLT), Anderson and Freebody's (1983) vocabulary checklist, Meara and Jones' (1990) Eurocentres Vocabulary Size Test (EVST), Vocabulary Knowledge Scale (VKS) by Wesche and Paribakth (1996), Read's (1996) word association format, to name a few and many more. Broadly, all these tests try to assess either one of the two dimensions of vocabulary knowledge as defined by Anderson and Freebody (1981: 92-93): breadth of word knowledge and depth of word knowledge.



Breadth of word knowledge:

Breadth of word knowledge, also known as the size of vocabulary means the total number of words a learner knows in a particular language. By knowing a particular word it means knowing at least the literal meaning of a word. Most of the tests designed thus far have mostly focused on vocabulary size, assuming the more number of words a learner knows, the more proficient they are. However, this may not be always true. A learner may know the meanings of a lot many words, and still fail to use them in appropriate contexts. Therefore, enquiring about how well a learner knows a word is very important and valid. This brings us to the other dimension of word knowledge i.e. depth of word knowledge.

Depth of word knowledge:

Depth of word knowledge, also known as quality of vocabulary knowledge, deals with the quality of word knowledge rather than the quantity of word knowledge. As the name suggests, in this type of word knowledge, how well a word is known to a learner is tested. To get a comprehensive understanding of what it means by testing the depth of word knowledge, Thornbury's (2002) idea of *what it means to know a word* can be taken into consideration. According to Thornbury (2002), knowing a word requires knowing the following aspects of a word such as i. word classes, ii. word families, iii. word formation, iv. multiword units, v. collocations, vi. homonyms, vii. polysemes, viii. synonyms and antonyms, ix. hyponyms, x. lexical fields, and xi. style and connotation. Therefore, the construct of a valid vocabulary test should include all these aspects in it.

Issues involving in-depth vocabulary knowledge testing:

There has been relatively quite limited research on depth or quality of vocabulary knowledge (Read, 2000) than on the breadth of vocabulary knowledge. Despite the relative lack of research, testing the quality of learners' knowledge has its variety of purposes. In an academic context, students need to have a thorough knowledge of words that occur frequently. Since these words are often used in academic textbooks and sometimes even students are required to use them frequently in their writings, assessing how much learners know about these words is very useful rather than testing just synonyms or spelling.

In-depth vocabulary test can be carried out to show the differences in word knowledge between a native speaker and a second language user. As cited in *Assessing vocabulary*, Read (2000), Verhallen and Schoonen (1993) investigated the quality of Turkish children's knowledge of common Dutch as second language words. They conducted interviews on these children to elicit every possible aspect of meaning from the target words. The results showed that the native speakers of Dutch knew more aspects of the target words than the Turkish children.



As we have discussed above, word knowledge includes knowledge on a range of aspects involved with a word. The question here arises is, when we design an in-depth vocabulary test, can our test accommodate all the aspects of a word or not? Read (2000) in *Assessing vocabulary* talks about test items designed by Dolch and Leeds (1953). These test items assess *precision* of word knowledge. In other words they assess if the test-takers know the specific meaning of a particular word, rather than just a vague idea about it. Though this is one way of testing quality of word knowledge, the items require that each word has only one meaning to be precisely known. Though words have several different meanings for example *fair*, as in *fair* girl, being *fair*, visiting a *fair* and so on. If we consider these polysemes, we need to think about other meanings, in addition to precision.

There are several procedures available for measuring quality of vocabulary knowledge. A common one is individual interview with each learner. Students can be probed on a set of target words about their knowledge on them. They can be asked questions such as the following:

- What does (bird) mean?
 - What is (bird)?
 - How would you explain what a (bird) is?
 - What do you see if you look at a (bird)?
 - What kinds of (birds) are these?
 - What kind of thing is a (bird)?
 - What can you do with a (bird)?
 - Can you make three sentences with the word (bird)?
- (Verhallen and Schooman, 1993: 350, cited in Read (2000))

There are studies which show high correlation between depth of vocabulary knowledge and effective reading (Qian & Schedl, 2004). In texts, most often we come across figurative meaning of a word being used. In order to be able to understand this meaning and then be able to interpret the whole text based on this understanding, one needs to have in-depth vocabulary knowledge, mere superficial knowledge of a word will not be helpful in this case. In today's time of globalization and modernization new meanings and use of words are being generated. One needs to keep tap on these developments otherwise one will be called outdated/ obsolete. This is the time which demands quality, not quantity. If a test has to be a learning experience, it must include the recent changes into its construct. In the following, two research studies are discussed to substantiate the stance of the paper.

Studies on deep-word-knowledge:

In a study by Schoonen and Verhallen (2008), the feasibility of assessing deep word knowledge at the primary school level is examined. The study investigated the reliability and validity of the word association format developed by Read (1993) in



order to adapt it for the study. The adapted task for the test was named as WAT (The Word Association Task). As part of the task, the students were provided with six possibly associated words and then asked to draw connecting lines to mark the word association visually. In the word web, the stimulus word was placed in the middle of the six associated words. The children were expected to select three of the six words which can be associated with the stimulus word in some way or the other. There could be six different types of word associations possible in the word web. These associations were paradigmatic relations, partonomic relations, decontextualized syntagmatic relations, perceptual features, inherent characteristics and means-aim relations. The results of the study were encouraging. They proved that WAT as an in-depth vocabulary test had been able to successfully tap the receptive deep word knowledge of students. However, further examination is required to investigate its other facets such as how WAT can be adapted to assess the productive vocabulary knowledge.

In another study, Qian and Schedl (2004) empirically evaluated a Depth of Vocabulary Knowledge Measure (DVK) revised from Read's (1993) *the word associates test*. The aim was to validate DVK as an effective measure to test deep word knowledge in the context of TOEFL reading assessment. The participants for the study were 207 international students attending the Intensive English as a Second Language (ESL) Program at a university in south Ontario, Canada. The participants ranging the age between 20 to 29 years belonged to 16 different first language (L1) backgrounds. In DVK, the stimulus word (an adjective) was underlined within a single sentence context. The sentences were taken from academic text materials and the stimulus words were the words that appear relatively frequently in academic texts across a range of disciplines. The item with the sentence was accompanied by two boxes, each containing four words. Of the four words in the left box, one to three words were synonymous to one aspect of the stimulus word. On the other hand, of the four words in the right box, one to three words collocated with the stimulus word. Each item always had four correct choices. Two forms of tests—the pre-1995 TOEFL format and the new DVK tests, were administered in order to compare the reliability and difficulty of the DVK with a traditional TOEFL vocabulary format. The findings of the study revealed that there was a high correlation between DVK and TOEFL-VOC. The findings also suggested that DVK as a format can be used to measure quality of vocabulary knowledge. Since the scores on DVK can be equated with the scores of TOEFL-VOC, DVK can be regarded as a standard format. DVK will surely help open up new procedures and ways to assess the deep word knowledge.

The vocabulary tests (WAT and DVK) used in the studies discussed above are valid in their own right. Both the tests aim to assess the quality of word knowledge. Though there can be so many limitations in them, yet they give us new perspectives, new ways of assessing deep word knowledge. In the case of WAT, words are tested in isolation. In the case of DVK, words are tested in sentential context. Both the tests have their own valid constructs which get reflected in the correlation between items in the first case, and the correlation between DVK and TOEFL-VOC in the second case.



Both the tests have achieved high face validity which is evident from the participants' reactions on the comprehensibility of test-instructions and test-format in both cases.

Conclusion:

Enriching students' depth of vocabulary knowledge will enhance their word consciousness. It is a challenge for teachers as well as for test designers how they can facilitate quality of vocabulary knowledge in learners. Can deep vocabulary knowledge be achieved through explicit vocabulary instruction? Can learners achieve this knowledge on their own through incidental learning? Can a vocabulary test be devised which tests all the aspects involving a word? Is vocabulary quality test more valid than vocabulary size test? These are some of the pertinent questions which we need to address and enquire upon.

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Language Varieties: A Sociolinguistic Study of Lambada Language

Ravinder Padya & Yamuna Bhukya

Introduction

Language is social-cultural –geographical phenomenon. There is a strong relationship between, culture and society. It is in society that man acquires and uses language. When we study a language, we have to study its dialects, sociolects, idiolects and other varieties.

That is why language should be studied according to the geographical and cultural area, in which it is used, the speakers who use it, the listeners for whom it used, and the purpose for which it is used, besides the linguistic components that compose it. Only then the study of a language is complete and comprehensive. So language must be looked at not only form within but also from without, we should study language from the points of view of both form and function in culture. Sociolinguistics is the study of speech functions according to the speaker, the hearer, their relationship, and contact, the context and the situation, the topic of discourse, the purpose of discourse, and the form of discourse. It studies the causes and consequences of linguistic behavior in human societies it is concerned with the function of language, and studies language from without. Thus we see a unique bond between language and culture.

According to Saussure (2002): “There is an absolute relation between language and culture” Language with its different varieties is the subject matter of sociolinguistics. Sociolinguistics studies the varied linguistic realizations of socio-cultural meanings, which in a sense are both familiar and unfamiliar and the occurrence of everyday social interaction which are nevertheless relative to particular cultures, societies, social groups, speech communities, languages dialects, varieties, styles. Not only from one individual to the next but also from one sub-section of speech-community (family, village, town, and region) to another. People of different age sex social class occupation or cultural groups in the same community will show variation in their speech. Thus language varies in geographical and social space.

Objective of the Study

The main objective of the study is to investigate various kinds of linguistic differences among the Lambada of different regional and social back grounds. My study focuses on the different varieties of Lambada language in terms of vocabulary, grammar and pronunciation in different regions and contexts. In my research I try to explain the reasons for using different words and pronunciation by different groups of Lambadas users. I also focus on different sections of people such as educated,



uneducated, old and new (younger) generations of Lambadas how their speech style and choice of words differ according to the context. Since the percentage of education is in progress among the Lambada communities when comparing to the older generation of Lambadas, there are some changes in terms of language and life style of Lambadas. This kind of change in their life style brought changes in their language and culture in the younger generation of Lambadas. So my study focuses on the speech styles and choice of words used by different sections of Lambadas in different regional and social back grounds.

The user of Lambada language has systematically borrowed a lot of Telugu and English words in their communication to make the language functional. So my study will shed light upon the effect of the addition of Telugu words into the Lambada language as one of the consequences of bilingualism. So in this work I am also focusing the effect of the transfer of Telugu and English words into Lambada. I will make an attempt to investigate various socio-cultural factors that influence to switch the language and use Telugu and English Words into Lambada.

Methodology

We have to collect the data from various section and classes of Lambadas, we will meet them and ask questions regarding how and what kind of words they use on a particular occasion. We communicated with them on different occasions and observed their choice of words on that occasion. Then we noted down some of the words without their notice. In our communication I found some speech patterns among the Lambada users of different regions in Telangana.

We visited some thandas and gathered some uneducated elders in the thandas and gave them some context and occasion and observed their speech pattern and vocabulary used. I combined both older and younger generation, (educated and uneducated) of Lambada and observed their speech style, pronunciation and vocabulary used by them in different situations. Majority of the educated Lambadas were not aware of words those used by old generation of Lambadas, and some of old generation Lambadas were also not aware of certain technical words which are used by younger generation of Lambadas. The variation is not only among different regional and social background of Lambadas but it is also found in the same regional and social background of Lambadas and among individuals and groups.

Review of Literature

There has been some works that have been done by various linguists, scholars and anthropologist on language varieties and various aspects of Banjara life style. It is pertinent here to discuss some of them.

- Subjugated Nomads- The Lambadas under Role of Nizams. by Bhangya Bhukya



- A grammar of Lamani by Ronald L. Trail. In this dissertation the writer describes the grammar of Lamani language such as phonology, types of sentences, clauses, word, stem and lexicon etc. a detailed description of grammar was given by the writer.
- Castes and tribes of south India written by Edgar Thurston gives a clear description of tribals in south India. He describes that the word Lambada is originated from Sanskrit word 'Lavan' which means salt.
- Banjara Charithra – Samskruthi Pragathi by Cheenya Naik is another work in which he describes the origin, migration, settlement, customs, rituals, life and socio-economic structure of Banjara society.
- The twilight world of the Caravan: Regulated market economy and the Caravanners and policing cattle, policing nomads, Colonial rationality and cowherds, The genealogy of the Lambadas' spiritual culture; technologies of self and cultural assertion; from reform to identity politics

Lambada Language

Lambada is a tribal community and used to migrate from place to place in the forest area for settlement. Their dressing pattern, language, culture, speech pattern, food habits, and life style are unique and completely from the other community people. The language spoken by Lambadas is also called "Gorboli". The speech patterns of Lambadas vary among individual's of men and women, educated and uneducated, among old and new generation of Lambadas. Speech patterns also differ based on their age, gender, sex, class and social background.

Lambadas are known for their peculiar dressing pattern and ornaments worn by them in the society. Majority of the educated Lambadas can't be identified by their dressing patterns but they can be identified through their language, pronunciation and accent. Old generation of Lambadas are identified through their dressing pattern whereas new generation of Lambadas are identified through their Language, vocabulary and pronunciation. In course of time as they adapt changes in their life style, their language and culture also influenced due to the impact of cultural and linguistic hegemony of other dominant and powerful languages in the society. So they fear that their language and culture may get influenced in the near future in the name of modern languages.

Due to the influence of Telugu and English language in the society, Majority of the educated Lambadas use Telugu and English words in their speech. In course of time this influence may leads to forget their mother tongue language and adapt other language, which are used by the majority powerful and dominant members of the



society. On the one hand, old generation of Lambadas still use older words in their speech and on the other hand new generation of Lambadas who are educated use Telugu and English words in their conversation which can't be understood by the older generation of Lambadas. After some years when the old generation of Lambadas passes way them the old usage of words will disappears with them. This may happen in the near future so in order to preserve the language and culture of Lambadas they should pass their language and culture and preserve it.

Speakers of same region use different kind's words for the same meaning it could be due to the impact of linguistic and cultural impact of other languages in the society. Lambadas live in different regional and geographical settings. Among the Lambada speaker's old generation of Lambadas, young new generation of Lambadas educated, uneducated and women's speech varies from person to person in their pronunciation, grammar, accent, and style. Some Lambada speakers use Telugu words and some others use Hindi words in the communication based on their environment, linguistic and cultural background. Some speakers of Lambada pronounce the word 'khodi', some speakers says 'kwadi', and also some speakers say 'chori', whereas some other speakers say 'chwari' within the same region of Lambadas. In these two words the phonetic sound [W] is pronounced in one region, whereas [W] is not produced in some other part of the same region. Now I will look at some of the internal and external variations of the Lambada language.

1. Types of Sentences

A. Declarative sentence : it makes a statement

Dog is barking (present continuous)

Kothra bas ro cha

Dog(m) barking male v+ing

Dog barked (past tense)

Kothra bas go

Dog bark v+ed (past participle)

Dog will bark (future tense)

Kothra basa cha

Dog bark will bark

Feminine gender

Kothri bas ri cha

Kothri bas ri cha

F+dog barking female v+ing



B. Imperative Sentence : it is a command or polite request

Bring a glass of water

Ek glass pani jhalla (command)

One glass water bring

Can you bring a glass of water?

Jara ek glass pani jhallais ka (request)

Little one glass water bring doubt

C. Exclamatory sentence : it expresses great emotion or excitement

Ghar bal ja ro !

House fire! Go male

Vu bal ja ri!

D. Imperative sentence: it asks a question

Is it raining outside?

Bar Pani Pad ro cha?

Outside rain v+ing male question

Vu kevdil ja ro cha?

She where go male v+ing

Vu kevdil ja ri cha?

She where go female question?

Explanation:

As we know the sentence structure of English is Sub+Verb+Object, whereas in Lambada language the sentence structure is Sub+Object+Verb. Another important difference in Lambada language is the difference in pronouns. In English and Telugu language there are separate pronouns used for both male and female genders, such as 'she' in English and "a:me" in Telugu but in Lambada there are no separate pronouns for both male and female genders, for both of them the word "Vu" is used. The feminine gender is known through the verb form in the sentence. From the above sentences as we have seen the words "**ro**" and "**ri**" are used to indicate the masculine and feminine genders.

I. Vocabulary differences

Thona kunsil randil cheni (Medak, Warangal)

Thona kunsil hail cheni (Nalgonda)

To you nothing worries don't have



You don't have any worries

Tha:r kapda dhol do? (Warangal)
 Tha:r lathokod dhol do? (Nalgonda)
 Yours clothes wash verb+ed?
 Have you washed your clothes?

Differences in the pronunciation

Thama:r ghar ema "Bhukli" chaka? (Medak)
 Thama:r ghar ema "Bhugli" chaka? (Nalgonda)

Do you have chill powder in your house?

In the word *bhukli* the phonetic sound [k] is pronounced as [g] by the Lambadas of Nalgonda district

Aapan *maaldi* nareba jataja? (Warangal)

Aapan *maali* marena Jayaka? (Nalgonda)

Shall we go for fishing?

In the sentences above words such as *maaldi* and *maali* differ in the phonetic sound [d], majority of the Lambadas in Warangal district say *maaldi*, whereas the same word is pronounced as 'maali' in Nalgonda district by majority of the members.

II. Morphological variation

Morphology is the identification, analysis and description of the structure of morphemes and other units of meaning in a language such as words, affixes, parts of speech, intonation or stress or implied contexts. Morphology presents a way of classifying languages according to the ways by which morphemes are used in a language. Now let us look at some of the morphological variation of Lambada language.

Parts of Speeches

Vu chora raas la:mao cha (he is so tall) la:mo (adjective) very tall
 Vu chors Pottaso cha (he is too short) potta (adjective) very short
 Vu ghar ema byatovha (he is sitting outside) rema (preposition) in side
 Vu ba:ra byatocha (he is sitting outside) baara (preposition) outside
 Thu sapke digria (you come early) sapke (adverb) early
 Thu dilo aajo (you come slowly) dilo (adverb) slowly
 Raju n Ravi ram recha (Raju and Ravi are playing) n (conjunction) and

Tenses

Here are some of the following sentences with tenses



For example: ma dadina jar o chu. I am going to school

Ma (sub) +badina(obj)+jarochu (verb) I am going to school. In Lambada language there is no helping verb, which shows the time of the action. The main verb itself shows the time of the action.

Ex: Vo kai kam kar re cha (what are they doing)

They what work doing plural (present continuous)

Vu ram ri cha (she is playing)

She plays female continuous

Vu cricket ram ro cha (he is playing cricket)

He cricket play male continuous

In Lambada language object comes after the subject position and verb comes after the object.

Ma pani pi ro chu (I am drinking water)

I water drink male continuous

Vu pani peel di (she drank water)

She water drink female (past tense)

Ham paani piyaa cha (we will drink water) (positive sentence)

We water drink positive

Ham paani piyaa ni (we won't drink water) (negative sentence)

We water drink don't

Words such as 'cha' and 'ni' indicate positive and negative meanings in the sentences.

In English separate words are used for both male and female genders such as 'athadu, ame', in Telugu and 'he, she', in English languages, whereas, in Lambada language the word 'Vu' indicates both male and female genders. It is only found the sentence based on the form of the main verb as indicated above, the letter [O] as in [ro] is used for male and [E] as in [ri] is used for female and [A] is used for plural as in [re] in the first sentence.

The negation will not have a separate word in Lambada language, the modification of the main verb will be the negation of the sentence.

Plurals

Some Telugu and English words have separate words for both singular and plurals for example, names of the animal's *meka meka+lu*, *Aau+lu*, *Barre*, *Bar+lu*, *Pakshi* and *Pakshu+lu* and in English *Goat*, *Goat+s*, *Ox*, *Ox+en*, *Buffalo*, *Buffalo+s*, and *Bird and Bird+s* etc. whereas in Lambada language singular and plurals are conveyed in the same words such as



Cheli- goats, ga:udi-cattle, Byansi-Buffalos, Mankya-human beings, Gorli-sheep. Some times for numbers ek, di, then, cha:r are used to show the numbers. There are many more words used in both singular and plurals in the same way.

III. Phonological Variations

Phonology pays attention to the function or meaning of a sound. It is concerned with the function, behavior and organization of sounds as a linguistic item. It describes the way sounds functions within a given language or across languages to encode meaning. It makes a very detailed description of sounds, so each language has its own unique set of symbols because no two languages use all of the exact same sounds. Now we will look at the some of the phonological differences of Lambada language.

Word - Meaning - Variation of phonetic sound
Pyar-Pyaro - (wearing and swimming) - [j] & [o]
Thu lathakoda <i>Pyar</i> sapke - (you wear your dress fast)
Thona <i>Pyarero</i> avachaka - (do you know swimming)
The phonetic sound [o] has brought the meaning change in two sentences. The phonetic sound [o] is differentiated in the two words.
Ko Kho - (No-Eat) - [o] & [h]
Q: Tharap kevdi go? - (where did your father go?)
A: Ko amna malam cheni - (No, I don't know)
Thu dalya Kho ni - (you eat food)
The two words Ko and Kho are differentiated by the phonetic sound [h] and the meaning of these two sentences are different
So, cho - (hundred and six) - [s] & [tʃ]
Mar dai so rapya cha-(I have hundred rupees with me)
Mar dai <i>cho</i> rapya cha - (I have sis rupees with me)
Jhad – jha:d-jad - (tree-pesticide-root) - [a] , [a:] & [ə]
Otha ek jhad cha - (there is a tree)
Khethe ma Jha:d ma:r ro chu - (I am using pesticide in the field)
Ras – Ra:s - (soup-more) - [ə] & [a:]
Dasek <i>ras</i> gha:l - (pour some soup to me)
Hamaar dai pisa raas cha - (we have more money)
Kwar – Kor - (a non-Lambada) - [a]& [o]
Vu kwar ku:n - (who is that person)
Vu kor ku:n - (who is that person)

Same pronunciation with different meaning

Speaker of any language get confused with these words when they are uttered in isolation where as when the same words are spoken in sentences then the meaning can be understood. Now we will look at those words with examples.



Word	Meaning
Ro - Ro	(weep and stay)
Thu kannai <i>ro</i> math	(you should never weep)
Aajer da:do hamaghar <i>ro</i> ni	(can stay at our home for today)
Ma:r - Ma:r	(my and beat)
Ma:r samsa:ram ma:r estam	(it's my family so it's up to me)
Thona ma kannai ma:ru ni	(I never beat you)
Ba:r - Ba:r	(sweep and outside)
Ma room ba:r rochu	(I am sweeping the room)
Ma ba:r ja:n auchu	(I will go outside and come back)
Thod - Thod	(accompaniment and break)
Ma:r thod kuni auo	(come any of you with me)
Vu mar haath thodnako	(he broke my arm)
Bha:g - Dha:g	(share and garden)
Ma:r bha:g man dena:k	(give my share to me)
A:mba:r bha:g kath cha	(where is mango garden)

All the words above are pronounced in the same way but their meaning in the sentence is different. It is difficult to find the meanings in isolated words but when these words are spoken in the sentence meanings of these words can be understood easily. There are some other words in Lambada language which have same spelling and pronunciation but meaning is different.

Words Borrowed from other languages into Lambada language

Telugu words used in Lambada language.

Badi (school), mancham (bed), Nulaka, Naawari, Bandi (vehicle), Toata (any garden), Ekaram (acres), Davakana (hospital), Dastha (sack), Rail (train), Jhanda (flag), Kaapi (notebook), Pusthakam (books), sabbu (soap), kuragayalu (vegetable), khurchi (chair), Peeta (a small chair), jatha (two), Dada (grief), santha (market), ka:luva (canal), Thalap (doors), saamaam (item) etc.

Hindi words used in Lambada language

Paani (water), pad (studying), ham (we), duud (milk), jaada (more), ghar (home), jha:d (tree), lada:i (qurel), kaam (work), darwaaja phul (flowers), khad (gross), bha:g (garden), gaadi (vehicle), haath (hand), rastha (road), kaagad (paper), thel (oil), Jodi (pair), naseep (fate), naral (coconut), raath (night), etc.

English words used in Lambada language

Room, Road, Switch, Phone, Bill, Bathroom, Glass, Tiffin, Hotel, Bridge, Tent, Dress, TV, Seat, Bucket, Box, Fan, Wire, Cover, Tape, Break, and Pen etc. there are many more technological and scientific words which are regularly used in the day to



day life. These words do not exist in Lambada language these words are purely borrowed from English language.

Why words are borrowed from other languages.

For many years Lambadas dwelled in the forest areas and used to migrate from one place to another in search of livelihood and settlement, so they are also called nomads. They were completely isolated from the main stream society for many years. They didn't have proper communication and aware of other languages. When they gradually came to the mainstream society, they have adapted new culture, tradition and also to some extant other languages from the main stream society. When they started communication with other community people, they slowly started to adapt new vocabulary and language from non-Lambadas. This led to linguistic and cultural hegemony of dominant and powerful languages over minority languages in the society. Gradually when they started living with other community people in due course of time they started borrowing many words which are not existed in Lambada language. Borrowing words from other language signifies the hegemony of other language and culture. Since Lambada language and culture has been influenced by other dominant and powerful language and culture in the society. So some of the Lambadas fear as if, their language is going to be lost its identity in the near future. In some urban areas, Lambadas are gradually and unknowingly trying to change their language and culture in the name of modernization and development.

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A Study on Relationship between Reflective Assessment and Writing Competency in Teacher Education in English

S. Pushpalingam

Introduction

Reflective thinking and writing is an important part in teacher education life and work. As Plato said, 'the ability to reflect on your experience and knowledge, and use that to make improvements is a key part of higher education level thinking'. Reflective thinking helps the teachers to develop self awareness on performance. It is developed by asking questions internally on classroom actions, personal attitudes and knowledge. It provides opportunities for having professional knowledge on teaching and learning. One of the ways in which reflective practice is encouraged in student teachers is through reflective writing. It becomes evidence of reflective thinking.

According to Vanhulle (2005), reflective writing opens up the new possibilities through exploring the relationship between learning and physical development and thought and action in thinking and writing. Further, he states that reflective writing supports for learning especially when social interaction happens. In addition, Hawatson and Jones (2010) pointed out that learning to write reflectively helps students to equip ethical and analytical abilities. As a result, it enables them to benefit from personal, professional and practical experience. The reflection on writing skill provides an immense benefit to the learners. They think about their own writing process by examining it or thinking about it by reflection. A writers' involvement in reflection on their writing process is a process of metacognition or thought about thought.

According to Anne.E. Berthoff(1984) metacognition as key to teachers' work with student writers. Additionally, she suggested that teacher can facilitate learning by reflection. By encouraging students to think about how they are thinking- to reflect on how they are writing- we can help students to better learn. It is echoed in National Curriculum Framework for Teacher Education (2010) that process based education should be advisable in any stage of education with reflective practice. Because it opens up new learning and knowledge Having understood the value of reflective practice on developing any skills, the researcher begun to find the relationship between reflective assessment practice and writing competency.

Objective of the study

1. To find out the existing level of writing competency of student teachers in English Language in B.Ed Programme
2. To find out the relationship between students' reflection (self and peer reflective scores) and their writing competency in Optional II English Language in B.Ed Programme.



Hypotheses

There will be a significant relationship between students' reflection (self and peer reflection) and their writing competency in Optional II English language in B.Ed programme.

Context of the study

The context of the study is in teacher education programme where reflective writing is an integral part of teaching and learning. Teacher educator and the researcher brought out consensus on integration of reflective practice in teaching learning process. Under the supervision of teacher educator and the researcher, the pre-service teachers were asked to reflect upon the writing. This reflective write up was documented to show their growth over a period on aspiring skill and learning what weakness they have and decided how to rectify the weakness. For this research, the pre-service teachers were instructed to reflect upon the writing process to enhance the writing competency. At the same time, the teacher educators get feedback from their reflective write up on writing.

Sample

The sample for the study included thirty two pre-service teachers who were pursuing Bachelor of Education. There were eight male and twenty four female pre-service teachers participated, reflected upon the writing task, documented and internalised their growth.

Procedures

Data Collection: the study used two data collection method: student essays and progressive written tasks. Data collection began throughout one academic year. In this programme, pre-service teachers were instructed to write progressive written task once the teacher educator completed units in the syllabus (Teaching of English Optional II). Then they were asked to reflect upon (Self Reflective Write Up) using self reflective questionnaire in order to assess their own performance in writing. This action led them to aware of their strength and weakness and would regulate their progress on writing successfully. Then they were asked to pair themselves for assessing the write up and reflecting up on the writing task (Peer Reflective Write up) with help of Peer Reflective Questionnaire. Before peer reflective writing done, they were instructed to reflect in the line of Objective assessment, indication of strength and weakness, suggestion for further improvement. It was instructed because to avoid unnecessary feedback on write up. This cycle went on till completion of four progressive written tasks. Therefore, totally, data were four self reflective essays, four peer reflective essays and four progressive write up.



Data analysis

The data was analysed using descriptive analysis and correlation analysis (correlation matrix). Here,

Table: 1

Distribution of Mean, SD and Levels of scores of Pre test on writing competency (Maximum score: 100)

Sl.No	Test	Mean	SD	High (70-100)	Low (1-49)	Moderate (50-69)	N
1	Pre Test	36.67	7.75	5	4	15	24

The above table reveals that the mean score as 36.67 and SD as 7.75. The five student teachers secured high score, 4 student teachers scored low score and 15 student teachers' performance was moderate on an average in the pre- test on writing competency. Therefore, almost 62.5% of student teachers performed at average level in pretest on writing competency in English language.

Table: 2

Correlation Matrix between self reflective writing and progressive tasks on writing competency among the student teachers (Maximum Score: 100)

Self Reflective write up	Task-I	Task-II	Task-III	Task-IV
Self.ref. writing.I	0.819**			
Self.ref. writing.II		0.750**		
Self.ref. writing.III			0.833**	
Self.ref. writing.IV				0.819**

Note: self.ref.wri = self reflective writing

From the above table, it is found that there is a positive correlation between self reflective writing and progressive tasks with value of 0.819, 0.833 and 0.819. But between self reflective writing II and Progressive task II are moderately correlated.

**Table : 3**

Correlation Matrix between Peer reflective writing and progressive task on writing competency of student teachers among B.Ed students.

Peer Reflective write up	Task-I	Task-II	Task-III	Task-IV
Peer.ref.wri.I	0.867**			
Peer.ref.wri.II		0.606**		
Peer.ref.wri.III			0.815**	
Peer.ref.wri.IV				0.833**

Note: Peer.ref.wri = Peer reflective writing.

From the above table it is found that there is a significant positive correlation between peer reflective writings and progressive tasks with value of 0.867, 0.815 and 0.833. But there is slight correlation between peer reflective writing II and Progressive Task II with value of 0.606.

Discussion

In this research, the reflective practice was processed in two phases: self reflection and peer reflection, in order to find out the relationship between reflective assessment on writing competency of student teachers. The student teachers used structured reflective writing where they articulate their own strength and weakness in writing competency, formulation of a plan of action, setting a goal, regulating and monitoring their learning in order to maximize the improvement in writing and develop their self confidence and self esteem. The researcher collected four self and peer reflective score and writing competency score from four progressive tasks in order to find out the impact of reflective assessment practice on writing competency. Keeping the raw data, the researcher found the relationship between self and peer reflection and writing competency with the help of correlation Matrix. The result is that there is a high correlation among self reflection, peer reflection and writing competency. That is, there is a positive correlation between self reflective writing and progressive tasks with the value of 0.819. Similarly, there is a positive correlation between peer reflective writing and progressive tasks with the value of 0.833. This finding concurred with Lee So and Chung Hyun (2013) and Mohammed Farrah (2012) whose result of the study indicated the positive effects of the use of reflective journal writing on enhancing motivation and self confidence, improving learning generally and the writing skills in particular.



Conclusion

Based upon the findings of the present study, the following conclusion could be inferred that reflective assessment has a significant relationship on writing competency. Moreover it indicates that integration of process based writing strategy with reflective practice visualize viable improvement in writing performance in English in English as a secondary language situation. The active involvement of the student teachers in regular reflective practice is an important strategy to help them improve their writing competency.

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An Investigation of Language Learning Strategies Used By Omani EFL Learners

Surya Subrahmanyam Vellanki & Sasidhar Bandu

Introduction

It's quite common for an EFL/ESL teacher to complain about the unsatisfactory language performance of L2 learners. A lot of researchers in the field of EFL/ESL teaching and learning tried to find out the causes of this problem, and also came up with some solutions that can assist the learning process. Since the early seventies, the interest of English language teachers has shifted from the methods of language teaching to learners and learning strategies. The research, since then, has mostly focussed on learner-centered approaches to second language teaching. This change is an attempt to guide learners towards autonomy in language learning (Reiss, 1985; Wenden, 1991). Researchers such as Stern (1975), Rubin (1975), etc., established that a successful language learner employs some strategies to facilitate learning the second language. They have also mentioned some characteristics of a 'good language learner'. Consequently, language learning strategies have been thought of as a means of achieving learners' autonomy in the process of language learning. (Oxford, 1990; Benson and Voller, 1997).

A learner has to be in control of the way he/she learns in order to be successful in learning a language (Rubin and Thompson, 1994). Many researchers on English language teaching and learning have proved conclusively that language learning strategies have helped language learners solve their learning problems and become fast, effective and successful learners. (Wenden and Rubin, 1987; O'Malley & Chamot, 1990; Chamot and O'Malley, 1994; Oxford, 1996, Cohen, 1998). A lot of researchers showed that more proficient language learners use more types of language learning strategies compared with less proficient learners (Altan, 2003; Bruen, 2001; Chamot & El-Dinary, 1999; Green & Oxford, 1995; O'Malley & Chamot, 1990; Rubin, 1975, 1981; Stern, 1983; Wharton, 2000). Many researchers have hypothesized and proved that less successful learners become more effective and independent learners if learning strategies are taught to them.

Significance of the problem

Oman's educational system is divided into two cycles: Ten years of Basic education and two years of Post-basic education (<http://www.moe.gov.om>). Most of the students start learning English in their primary school and continue through their secondary school. However, in spite of studying English for relatively a long time, the level of students' English is not up to the required standard. A lot of students face problems in almost every communication skill. There are many reasons that can be attributed to this such as lack of exposure to the language outside the classroom,



content of the textbooks, paying more attention to grammar-based teaching than to the language use, methodology, system of evaluation, etc.

English has been taught as a foreign language in the Sultanate of Oman since the 1970s. Oman has implemented Foundation Program in all colleges and universities to bring a reform which is meant to give more exposure to students in learning English and to provide them a variety of interactive and motivating language learning experiences. Qualifying the Foundation Program is the minimum requirement for a student to take courses in college/university. Students enter tertiary education after learning English for almost 10 years.

However, decreasing levels of proficiency among the students is a major concern for any teacher. When students don't attain the desired levels of proficiency and when there is a huge gap between high achievers and low achievers in a mixed ability class, teachers have a responsibility to investigate what causes this and find ways to improve it and lessen the gap. Chamot (1987:71) is of the opinion that "If learning is to take place, it usually involves the collaboration of two people -- a teacher and a learner." Therefore, it is of utmost importance to become acquainted with different factors such as learner styles, learning strategies, etc to help learner in the acquisition of a language. One of the ways to improve students' proficiency is to teach them the use of appropriate language learning strategies. Many theories and research on language learning strategies have proved that using appropriate language learning strategies will help students have a positive attitude towards learning, have high levels of motivation and develop self-efficacy and reduce anxiety. Therefore, it goes without saying that lack of knowledge of these strategies or lack of using such strategies always keeps some students at a lower level than students who use them effectively.

This study was conducted to examine these language learning strategies used by Level 4 students of the Foundation Program at Nizwa College of Technology. This paper mainly deals with three aspects of these strategies:

- The study talks about the overall use of language learning strategies used by level 4 learners of NCT.
- It also focusses on the differences in the strategy use according to gender, and between high and low English proficiency students.
- It also focusses on the relationship between the use of strategies and performance in the exams.

Literature review: Definition of learning strategies

There are various definitions of language learning strategies that have been given by various researchers. Oxford (1990) defines Language Learning Strategies (LLSs) "steps taken by students to enhance their own learning." These strategies,



according to her, make learning more successful, enjoyable and faster. They are tools for “active, self-directed involvement” and develop communicative competence. Using these strategies appropriately improves learners’ proficiency and gives them more self-confidence.

Apart from Oxford, there have been plenty of researchers who have given various definitions of learning strategies. Stern (1983) defined language learning strategies as “general tendencies or overall characteristics of the approach employed by the language learner, leaving techniques as the term to refer to particular forms of observable learning behaviour.” Weinstein & Mayer (1986) defined learning strategies as “the behaviours and thoughts that a learner engages in during learning that are intended to influence the learner's encoding process.” According to Rubin (1987), Learning strategies “contribute to the development of the language system which learner constructs and affect learning directly.”

O’Malley and Chamot (1990) also present learning strategies as important contributors to language learning. Wenden and Rubin (1987:19) define learning strategies as “any sets of operations, steps, plans, routines used by the learner to facilitate the obtaining, storage, retrieval, and use of information. “Chamot and Kupper (1989: 13) defined learning strategies as “techniques which students use to comprehend, store, and remember new information and skills. What a student thinks and how a student acts in order to learn comprise the non-observable and observable aspects of learning strategies “

Stern (1992:261) believes that “the concept of learning strategy is dependent on the assumption that learners consciously engage in activities to achieve certain goals and learning strategies can be regarded as broadly conceived intentional directions and learning techniques.” Cohen (1995:1) argues that all these definitions encompass those actions that are clearly aimed at language learning, as well as those that may well lead to learning but which do not ostensibly have learning as their primary goal.” Finally Scott Thornbury (2006:115) defines learning strategies as “techniques or behaviours that learners consciously apply in order to enhance their learning”. The definitions of language learning strategies may be different but all those definitions are consistent in the fact that language learning strategies help learners make their language learning easier and acquire language more efficiently.

Classification of learning strategies

There is no consistent and commonly used classification of language learning strategies. Different researchers have classified language learning strategies into different categories.

According to Rubin (1987), there are there are three types of strategies used by learners that contribute directly or indirectly to language learning. They are learning



strategies (cognitive and metacognitive), communication strategies (less directly related to language learning), and social strategies (contribute indirectly to learning). O'Malley and Chamot (1990) divided LLSs into three major types: cognitive (repetition, resourcing, translation, grouping, note taking, deduction, etc.), metacognitive (organizing, directed attention, selective attention, self-management, planning, self-monitoring, self-evaluation, etc.), and social-affective (cooperation, questioning for clarification, etc).

Stern (1992) mentioned five language learning strategies. These are management and planning strategies (learner's intention to direct his own learning), cognitive strategies (guessing, inductive referencing, memorization, monitoring, etc.), communicative - experiential strategies (to avoid interrupting the flow of communication, for e.g., circumlocution, gesturing, asking for repetition and explanation, etc.), interpersonal strategies (monitoring their own development and evaluating their own performance), and affective strategies (solving emotional difficulties).

Cohen (1998) named four language learning strategy types. They are cognitive (identification, grouping, retention and storage of language material, etc.), metacognitive (pre-assessment, pre-planning on-line planning and evaluation and post-evaluation of language learning activities), affective (to regulate emotions, motivation and attitudes such as reducing anxiety and self-encouragement, etc.) and social strategies (actions the learner chooses to take in order to interact with other learners or native speakers of the language).

Oxford's classification of learning strategies encompasses all aspects of strategy use and is the most comprehensive classification to date (Ellis, 1994). Its reliability and validity have been widely accepted (Oxford, 1992). It has further been validated by Hsiao and Oxford (2002) through factor analysis measures and has proved to be the most valid classification of language learning strategies. In the present study, Oxford's classification, which is most widely used, is adopted because of its comprehensiveness. According to Rebecca Oxford (1990), language learning strategies can be divided into two types: direct learning strategies and indirect learning strategies. These are, further, subdivided into six groups for assessment: Memory strategies (9 items), cognitive strategies (14 items), compensation strategies (6 items), metacognitive strategies (9 items), affective strategies (6 items), and social strategies (6 items). Detailed classification is shown in Appendix 1.

Memory strategies are those used to create mental linkages, to apply images and sounds, to review well and to employ action. Cognitive strategies are the mental strategies learners use to analyse and make sense of their learning. These strategies are also used when practising, receiving and sending messages, and creating structure for input and output. Compensation strategies help learners to deal with knowledge gaps successfully by guessing intelligently and to continue the communication.



Metacognitive strategies help learners to arrange, plan, evaluate and control their learning. Affective strategies lower learners' anxiety and also deal with learner's emotional difficulties. Finally social strategies allow them to have greater interaction with the target language.

Research on learning strategies in Oman

In Omani context, different studies related to language learning strategies have been conducted by various researchers. Mahmoud Suleiman Al-Harrasi examined the oral communication strategies used by learners, Rashid Hamed Al-Azri worked on vocabulary strategies and Azhar & Rahma worked on the influence of gender on Omani students' LLSs, comprehension and motivation. In this study, the results indicated that there are differences between males and females with regard to language learning strategies, language comprehension and language learning motivation. It was found that females exercise more number of, and also different types of language learning strategies, especially memory and social strategies, when compared with males. It is worthwhile to mention here a few causes of gender differences in English language learning mentioned by Azhar and Rahma (2012).

One of the causes of gender differences is the environment around the learners. Female students are not encouraged to go out of the house much. As a result, female students feel more responsible and less distracted in their studies.

They are not equal in terms of motivation that determines their self-directed learning. Some attempts have been made to find out the use of language learning strategies by Omani students in Muscat. The situation in NCT is unique in the fact that many students who study at NCT come from very small towns in nearby areas. They don't get many opportunities to interact with speakers of English as the students in Muscat usually do. In spite of the actual educational level they are in, they feel that they lack significant improvement in the language skills.

Therefore, given the uniqueness of the Omani EFL context at NCT, further research is needed to find out the use of language learning strategies of these EFL learners. This study is an attempt to find out their overall use of LLSs, the differences in the strategy use between male and female students and the relationship between the use of LLSs and the performance of students in examinations.

Methodology

Participants and setting

A total of 75 students (both male and female) from Level 4 were asked to participate in this project. Ratio of gender was: 44 female participants (58.7%), and 31 male participants (41.3%). The ratio of females was high because there were more



female students in the classes and the questionnaires were distributed to the whole class without considering the male/female ratio. Their ages ranged between 18 and 20. Most of the students have studied English for almost 10 years.

As for the language proficiency, all the participants qualified level 3 (Intermediate) exam in their Foundation Program and were studying level 4 (advanced). Therefore, they can be categorized as advanced EFL learners in Oman. In terms of self-rated language proficiency compared with other Omani classmates, 67% of the participants rated themselves as good, 27% rated themselves as being fair and the other 6% rated themselves as excellent. As for the self-rated proficiency compared with native speakers of English, 57% of the subjects rated themselves as fair, nearly 35 % rated as poor and only 8% rated themselves as good. No one has rated themselves as excellent compared with native speakers. On the whole, the information revealed here is that majority of the participants in this study are not quite confident with their English language ability.

As for the importance of language learning, nearly 90% of the participants indicated that learning English is very important and the remaining 10% indicated that it is important to them. They wanted to learn English because of their interests in the language, in the culture, and/or they need it for their future career. In spite of their awareness of the importance of the language learning, the students feel that their English language ability is not up to the standard that they want to be actually in.

Instrument

This study adopted the Strategy Inventory for Language Learning (SILL version 7.0 for ESL/EFL learners) by Oxford(1990) as a quantitative research method to gather the statistical data (samples' use of language learning strategies). SILL asks learners about the frequency of their use of 50 common strategies. It has a Likert-scale format: learners were asked to report their perceived use of language learning strategies on a scale of one to five to explain how often they use each strategy. The choices are: never, rarely, sometimes, usually and always or almost always. By means of a background questionnaire, general information about participants was taken to understand how long they have been studying English, what their proficiency level is, etc. The reliability and validity of SILL have been extensively assessed in a large number of studies (including more than a dozen dissertations) in a wide range of contexts. Oxford and Burry-Stock (1995) provide a detailed review of the results. SILL has consistently scored above .90 using Cronbach alpha, indicating high internal reliability. It's the most extensively used instrument in investigating EFL learners' use of language learning strategies. Language learning strategies, according to the SILL, are divided into six groups for assessment, as mentioned earlier. Oxford (1990) developed scale ranges and identified different levels of usage as: (1) "high usage": 3.5-5.0, (2) "medium usage": 2.5-3.4, and (3) "low usage": 1.0-2.4.



Data collection and analysis procedures

The SILL and background questionnaires were administered to 75 level 4 (advanced) students in their class hours in the third semester of the academic year 2012-13. As this study also investigated the relationship between their use of strategies and performance, it was important to determine the students' English proficiency level. Students' proficiency levels were determined according to their marks in the mid-term exam in this semester. Students' with 75% and above will be termed as having high proficiency level, students with 60% and below will be in low proficiency level and others in medium level.

The Statistical Package for the Social Sciences (IBM SPSS Statistics 20) for Microsoft Windows was used to analyze the collected data. Descriptive statistics (min, max, mean and standard deviation) were performed in order to gather the demographic data of the participants and to calculate their overall strategy use. In addition, independent t-tests were performed to figure out whether there are significant differences in strategy use according to the gender and the relationship between use of strategies and performance in the exam. Finally, Pearson correlation analysis was conducted to examine the relationship between the strategy use and performance in the exam.

Analysis and results

What are the overall language learning strategies used by the students in learning English? What are the most commonly used strategies? What are the least used strategies?

Overall strategy use

From the descriptive statistics analysis, Table 1 illustrates the overall use of strategies by participants. The mean of overall strategy use was 3.0725. The score indicates that participants exercise medium use (2.5-3.4) of LLSs in learning English.

Table 1: Summary of Descriptive Statistics for Overall strategy use Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Overall Strategies	75	2.30	4.00	3.0725	.36513
Valid N (listwise)	75				

Individual strategy use by participants

The results indicated in Table 2 are the use of individual strategies by all participants. According to this table, we understand that participants are moderate users of all these strategies with no much difference between any two strategies. If we take all the participants together, the mean varies from 3.011 to 3.113. This table also



indicates that the most frequently used strategies were cognitive strategies (M=3.1131), followed by metacognitive strategies (M=3.09), compensation strategies (M=3.084), social strategies (M=3.07), memory strategies (M=3.025) and affective strategies (M=3.011).

Table 2: Summary of Descriptive Statistics for individual strategy use by participants

	N	Mean	Minimum	Maximum	Std. Deviation	Rank
Memory Strategies	75	3.0248	1.89	3.89	.41819	5
Cognitive Strategies	75	3.1131	2.21	4.00	.40593	1
Compensation Strategies	75	3.0841	2.00	4.50	.55953	3
Metacognitive Strategies	75	3.0900	2.00	4.22	.50292	2
Affective Strategies	75	3.0111	1.67	4.17	.49033	6
Social Strategies	75	3.0708	2.17	4.33	.45560	4
Valid N (listwise)	75					

Does gender have any role in the use of Language Learning Strategies among these learners? What is the difference in the strategy use between males and females? Do males and females use the same amount of language learning strategies?

Gender and the use of LLSs

This part of the research is more interesting as it has revealed a lot of crucial information as far as the learning strategies are concerned. From the descriptive statistics for strategies according to gender, Table 3 and 4 illustrate that there is a significant difference in the use of LLSs between males and females for any subcategory, and females reported significantly higher use of all six strategy categories than did males.

The females in the present study were slightly better in using metacognitive and cognitive strategies whereas males were slightly better in social and affective strategies. The least used strategies by females were affective strategies whereas that of males were metacognitive and compensation strategies. Therefore, we can say that there is a great difference in the preference of strategies between males and females. From these tables, we understand that there is a significant difference between males and females in the use of individual strategies and the mean for females varies from 3.114 to 3.311, whereas for males, the mean varies from 2.785 to 2.983. Precisely, the mean, according to Table 5, for females' use of overall strategies was 3.232 and the mean for males' use of overall strategies was 2.8452. According to Table 5, overall mean differences indicated that female participants used more LLSs than male participants in this study.



Table 3: Summary of Descriptive Statistics for individual strategy use by females

Descriptive Statistics^a

	N	Mean	Minimum	Maximum	Std. Deviation
Overall Strategies	44	3.2327	2.62	4.00	.28106
Memory Strategies	44	3.1634	2.00	3.89	.35091
Cognitive Strategies	44	3.2968	2.57	4.00	.33507
Compensation Strategies	44	3.2950	2.00	4.50	.56429
Metacognitive Strategies	44	3.3050	2.44	4.22	.40529
Affective Strategies	44	3.1139	1.67	4.17	.49696
Social Strategies	44	3.1323	2.33	4.33	.42583
Valid N (listwise)	44				

Gender: female

Table 4: Summary of Descriptive Statistics for individual strategy use by males

Descriptive Statistics^a

	N	Mean	Minimum	Maximum	Std. Deviation
Overall Strategies	31	2.8452	2.30	3.84	.35293
Memory Strategies	31	2.8281	1.89	3.78	.43208
Cognitive Strategies	31	2.8523	2.21	3.57	.35458
Compensation Strategies	31	2.7848	2.17	3.50	.39757
Metacognitive Strategies	31	2.7848	2.00	4.22	.47373
Affective Strategies	31	2.8652	2.00	4.17	.44895
Social Strategies	31	2.9835	2.17	4.00	.48856
Valid N (listwise)	31				

Gender = Male

Table 5: Summary of Group Statistics for overall strategy use by males and females

Group Statistics					
	Gender	N	Mean	Std. Deviation	Std. Error Mean
<i>Overall Strategies</i>	<i>Female</i>	44	3.2327	.28106	.04237
	<i>Male</i>	31	2.8452	.35293	.06339

Independent Samples Test to determine the difference in the overall strategy use between males and females.

To determine the differences in gender in relation to the LLSs, independent t-test was performed. The result of the analysis (Table 6) showed that there is a significant difference between male and female participants in their overall LLSs use. The results of a one-way analysis of variance (ANOVA) revealed that there is a significant difference in the overall strategy use between male and female students as the significant 'p' value is less than 0.00 which is less than 0.05.



Table 6: Summary of Independent Samples Test to determine the difference in the overall strategy use and males and females.

Independent Samples Test

	<i>Levene's Test for Equality of Variances</i>		<i>t-test for Equality of Means</i>						
	<i>F</i>	<i>Sig.</i>	<i>t</i>	<i>Df</i>	<i>Sig. (2-tailed)</i>	<i>Mean Difference</i>	<i>Std. Error Difference</i>	<i>95% Confidence Interval of the Difference</i>	
								<i>Lower</i>	<i>Upper</i>
<i>Overall Strategies</i>									
<i>Equal variances assumed</i>	<i>1.936</i>	<i>.168</i>	<i>5.287</i>	<i>73</i>	<i>.000</i>	<i>.38757</i>	<i>.07330</i>	<i>.24147</i>	<i>.53366</i>
<i>Equal variances not assumed</i>			<i>5.083</i>	<i>55.121</i>	<i>.000</i>	<i>.38757</i>	<i>.07625</i>	<i>.23477</i>	<i>.54036</i>

Independent Samples test to determine the difference in performance between males and females in the exams.

The analysis of the independent t-test is done in two steps. At first, the homogeneity of the variance between the male and female participants was determined using Levene’s Test for Equality of Variances. In the current analysis, the Sig. value was .079, which was greater than .05. Therefore, variances were assumed to be equal. As a result, it was possible to test the hypothesis using the t-test row of results “Equal Variances Assumed” in Table 7. This provided the degrees of freedom (df=73). From the table below, it is also observed that significance was .000, which was lower than .05. Consequently, it can be concluded that statistically there is a significant difference between males and females according to their midterm averages. Females had a higher average (M=74.1) than males (M=60.5) in their midterm exams. (See Table 8).



Table 7: Summary of Independent Samples Test to determine the difference in the strategy use and midterm marks.

Independent Samples Test

	Levene's Test for Equality of Variances		t-test for Equality of Means							
	F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference		
								Lower	Upper	
Midterm Marks	3.167	.079	5.725	73	.000	13.52559	2.36265	8.81684	18.23434	
			5.464	53.336	.000	13.52559	2.47557	8.56095	18.49023	

Table 8: Summary of Group statistics to determine the difference in the strategy use and the mean of the grades that they achieved.

Group Statistics

	Gender	N	Mean	Std. Deviation	Std. Error Mean
<i>Exam</i> Marks	Female	44	74.0159	8.84757	1.33382
	Male	31	60.4903	11.61167	2.08552

Is there a relation between students' performance in the exams and their overall language learning strategy use?

The Pearson Correlation test was performed to find out if there is any significant difference between the strategy use and the performance in the exams. It was found out that the value of p is 0.000 which is less than 0.05. Therefore we can say that the correlations are statistically significant. We can conclude that there is a significant difference between the strategy use and the performance of students in the exams. (See Table 9).



Table 9: Pearson Correlation Test to determine the relationship between the strategy use and performance in the exam.

Correlation

		Overall Strategies	Performance
Overall Strategies	Pearson Correlation	1	.732**
	Sig. (2-tailed)		.000
	N	75	75
Performance	Pearson Correlation	.732**	1
	Sig. (2-tailed)	.000	
	N	75	75

** . Correlation is significant at the 0.01 level (2-tailed).

Discussion of the findings

These participants are moderate users of all these language learning strategies. Our research results indicated that these students are medium strategy users with the average mean score of 3.072. If we take all the participants together, there is no much difference between any two strategies. It appeared that students' range of strategies is very limited. It might be because either they were not aware of such strategies or they had never received any training on strategy use. As a significant difference has been found out between the use of strategies between males and females, it is worthwhile to discuss more about those findings.

Of the six sub-categories listed in Oxford's (1990) SILL, social strategies were used most frequently by males followed by affective strategies. Surprisingly these two were the least used strategies by females. Metacognitive strategies were used most often by females followed by cognitive strategies. Metacognitive and compensation strategies were reported to be the least frequently used strategies by males. We understand that metacognitive strategies such as organizing work, managing time, cognitive strategies such as looking for patterns, etc. are not the strategies that most of the male students preferred.

Strategies most preferred and least preferred by female participants:

Meta-cognitive strategies, such as trying to find out how to be a better learner of English, paying attention when someone is speaking English, and noticing mistakes and using that information to become better, were reported to be the most frequent strategies used by female participants. Among other strategies, cognitive strategies such as analysing and reasoning, and practising, memory strategies such as associating, remembering and reviewing English lessons were used by female students. The majority of them preferred to use gestures, synonyms and guess unfamiliar words. These are the most favoured compensation strategies. Females reported that they use social and affective strategies rarely. When they used these strategies, it was for encouraging themselves, to lower their anxiety and asking help



from speakers of English. Writing down their feelings in a language learning diary, using flashcards to remember new English words, looking for opportunities to read, and reading for pleasure are the least preferred strategies. It appeared that females seem to use these strategies very infrequently.

Strategies most preferred and least preferred by male participants:

On the other hand, male participants used social and affective strategies more frequently. They have reported that they prefer social strategies, for example, asking help from English speakers, asking other people to slow down when they don't understand. Encouraging themselves to speak even when they're afraid of making a mistake is the most preferred affective strategy followed by noticing their tension and lowering it. Among the other strategies, memory strategies such as creating mental linkages, associating, cognitive strategies such as watching English language movies, finding out similar words in their own language to convey their meaning, compensation strategies such as using gestures, guesses were the most preferred strategies by male participants. Surprisingly, the most preferred strategies by females are the least preferred strategies by males, i.e., metacognitive strategies. Writing down their feelings in a language learning diary, finding out meanings by dividing a long word into parts, planning their schedule, guessing and looking for opportunities to read, and reading for pleasure are the least preferred strategies. Metacognitive and cognitive strategies were reported to be used very rarely by male participants.

The learning strategies investigated in this study are by no means comprehensive. This study has been different in some areas from previous research because of the difference in subjects and their sharp differences in the use of strategies according to gender. Female students reported employing language learning strategies more frequently than their male counterparts. We have also been able to understand that gender factors in individual strategy use. Female students were using more metacognitive and cognitive strategies where male students preferred social and affective strategies. It's worthwhile to mention here that these "gender differences in English language learning cannot be attributed to social and cultural reasons as Omani society provides equal opportunities for both genders to learn English" (Azhar and Rahma, 2012). And the differences in the use of strategies might be another factor why female students fare better in classes and in exams.

During the lectures, it was shown in the classroom by displaying the strategies that their peers use and its relationship to their performance in exams. It definitely encouraged a little discussion among students. It also made some students use these strategies in the tasks that followed this discussion. There was certainly a clear change in the way students remembered these strategies and tried to complete different tasks during the semester. Incorporating strategy instruction has certainly made a difference in the attitude of students. David Nunan (1996, 1997) provided a fundamental reason for integrating explicit instruction of language learning strategies



into the curriculum. He is of the opinion that it has dual focus: teachers should try to develop language content and also learning processes (1996, p.41). Such instruction not only increases learners' awareness of strategies but also allows them to choose suitable strategies to achieve their learning goals.

Pedagogical implications

This study proposes the following implications for EFL teachers in the foundation program in colleges of technology.

Language teachers should be aware of different abilities of learners, their intelligence and their strategy use. Teachers should also have knowledge of learning strategies which they can use to train students to use a wide range of strategies to become better learners. At the same time, learners also should be cognisant of the significance of language learning strategies.

Language teachers should also know their students' language learning experiences, their self-rating proficiency, and their perception towards the teacher's teaching method and the required outcomes of the syllabus.

Language teachers can find out their students' preference for strategy use regarding learning English by asking students to name the strategies they use most often and least often. This information can help teachers implement strategy instruction.

The findings have significant implications for classroom instruction, materials design and teacher preparation. Research on LLSs has consistently shown that the most effective strategy instruction occurs when it is integrated into regular classroom instruction (Cohen, 1998; Oxford & Leaver, 1996).

The researchers believe that if these strategies are incorporated in the lessons appropriately, students could rise above the present level and become better language learners. Language learning strategies can certainly make students overcome their inadequacies that they have in learning English.

Using different methods, such as integrating teaching with technology, using multi-media might develop students' interest in the learning.

Limitations of the Study and suggestions for further research:

First of all, this study is based on EFL classroom in a foundation program in Nizwa and the selected students might not be able to provide the qualitative data support for any conclusive findings that may be directly representative of the whole Omani student population. However, the results obtained from the selected sample in



this study can provide some useful insights in encouraging the use of language learning strategies among EFL learners. Despite the limited availability of time, the researchers have taken some measures to make students use language learning strategies appropriately during the course of study.

Secondly, the time we got to observe students was very less as the length of the term is just three months after which students go to post-foundation programs.

Finally, it would also be difficult to monitor students to know how they are going to improve their strategy use in their further study at NCT. Therefore, it is essential to do a detailed study to know whether these strategies are actually being practised in language learning.

A study with bigger scope would hopefully bring about a better picture of students' use of language learning strategies. Strategy instruction might also be an interest area for later studies. Future researchers could come up with more detailed frameworks and procedures for strategy instruction. Evaluating the effectiveness of specific categories or strategies is also an option for further researchers.

Conclusion

Language learning is a skill that keeps evolving continuously. We learn new things every day and always there is a scope for improvement. So, we can say that a good learner is one who has willingness to try new strategies in learning and is always interested in learning how to learn. Students in this study are found out to be moderate users of learning strategies and it shows in their performance in the exams too. Their interest in strategies has certainly increased, and there is a greater need to motivate students to have belief in their abilities to achieve the desired level of proficiency in English. Students with such beliefs are more likely to challenge themselves with difficult tasks and be intrinsically motivated.

It is the responsibility of every teacher to work towards achieving the outcomes of a learning process in its true sense. Although it may be difficult to say whether just language learning strategies would help students become better learners, the researchers believe that teaching learning strategies would certainly put the teachers in an advantageous position. The researchers also support the opinion that language learning strategies must be incorporated in the curriculum as these strategies are designed to make teachers and learners aware of how effectively they can facilitate the language learning process. The researchers would also suggest that teachers should try at least some strategies in every class to make the teaching and learning process more meaningful. It certainly makes the students employ some learning strategies and makes their learning more enjoyable and meaningful. Finally, teachers should highlight the fact that learning would be more enjoyable and effective if there is a sufficient understanding of different kinds of learning strategies.



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APPENDIX –1
Classification of Strategies, Oxford (1990)

DIRECT STRATEGIES

- I. Memory
 - A. Creating mental linkages
 - B. Applying images and sounds
 - C. Reviewing well
 - D. Employing action

- II. Cognitive
 - A. Practising
 - B. Receiving and sending messages strategies
 - C. Analysing and reasoning
 - D. Creating structure for input and output

- III. Compensation strategies
 - A. Guessing intelligently
 - B. Overcoming limitations in speaking and writing

INDIRECT STRATEGIES

- I. Meta-cognitive Strategies
 - A. Centering your learning
 - B. Arranging and planning your learning
 - C. Evaluating your learning

- II. Affective Strategies
 - A. Lowering your anxiety
 - B. Encouraging yourself
 - C. Taking your emotional temperature

- III. Social Strategies
 - A. Asking questions
 - B. Cooperating with others
 - C. Emphathising with others



Needs Analysis: The Take off point for Designing English for Specific Purposes (ESP) Course for Engineering Learners

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Introduction

Needs analysis is defined as the procedure of collecting information which is used for designing any focused course of study to meet the learners' needs and wants. According to Iwai *et al.* (1999), the term needs analysis generally refers to the activities that are involved in eliciting information that serves as the basis for developing an ESP curriculum/syllabus that will meet the specific needs of a particular group of students. Since the nature of the English language pedagogy in engineering context very much comply with the ESP criteria, ELT and ESP henceforth will be used synonymously in this study. In a state-of-the-art article, West (1994) gives a thorough overview of needs analysis in language teaching, including its history, theoretical basis, approaches to needs analysis, etc. In the same vein, Iwai *et al.* (1999) state that, formal needs analysis is relatively new to the field of language teaching. However, informal needs assessment can be administered within the internal framework of the organization itself following formative method rather than summative one. A number of scholars and authors such as Munby, 1978; Richterich and Chancerel, 1987; Hutchinson and Waters, 1987; Berwick, 1989; Brindley, 1989; Tarone and Yule, 1989; Robinson, 1991; Johns, 1991; Allison et al. (1994); Seedhouse, 1995; Jordan, 1997; Dudley-Evans and St. John, 1998; HampLyons, 2001; Finney, 2002 as cited in Mehdi Haseli Songhori, 2008) have also strongly recommended in favour of the positive impact and potential of needs analysis in language course design.

Rationale

English language teachers working in engineering universities face a mammoth task to develop the specific language and communication skills and abilities required by the students either for academic excellence or for professional growth. All the cumulative efforts put in by the ELT/ESP teachers go in vain as they could not positively motivate these learners towards the English lesson. One such reason behind the failure of ESP teachers in classroom pedagogy in such technical context is the absence of focus orientation in designing respective lessons and therefore ultimately proves irrelevant to their needs. In the given context of the study, the ELT experts will be treated as ESP henceforth since they work purely in ESP environment (teaching English language to engineering students having special purpose). Hence, to design a focused and output orientated English course for engineering learners, ESP teachers should first try to identify their specific needs and goals for which they need to learn and use English. Thus the researcher has chosen the in-service engineering professionals whose feedback and opinion in this regard will really have direct impact



in designing an outcome based English course for the current students. The rationale behind choosing this group of professionals as the sample for this study is that they have been taught using more or less the same teachers, classrooms and relevant resources. Thus they have significantly experienced whether the university English curriculum and its transactional procedures have proved fruitful to them. Only then the job of the teachers becomes easy as they find the themes and topics reflect their purpose-related orientation as well as their motivation level in the class is also high.

Significance of the Study

This study holds immense significance in the given context since various earlier attempts studies have already shown the mismatch between students' expectations and reality in terms of university syllabus and other similar resources (Anuradha and Zakaria, 2015). Most other relevant studies further support also show that absence of NA is responsible for the mismatch between students' expectations and reality that they face in the given context. This existing necessity of NA has been further intensified along with the growing awareness and ratification of Institutional Quality Assurance Cell (IQAC) by both the University Grants Commission (UGC) and the Government. Hence needs analysis as a procedure to design more effective and output oriented course design will really have immense significance in the context of tertiary education sector in Bangladesh.

Components of NA

Various types of components are taken into consideration to investigate versatile focuses and issues related to language planning, teaching, learning and development of pedagogical tools, methodology and materials. Many ESP practitioners suggest that target situation analysis (TSA) coined by Chambers (1980) and present situation analysis (PSA) first proposed by Richterich and Chancerel (1980) are the two fundamental components used for identifying the language needs of the learners. The framework of TSA includes 'Why the language is needed', 'How the language will be used', 'What the content areas will be', 'Who the learner will use the language with', 'Where the language will be used', 'When the language will be used'. It is obviously necessary to obtain answers to these questions from a variety of sources and then ESP teachers can negotiate a satisfactory compromise.

Robinson apparently observes (1991: 8), "PSA seeks to establish what the students are like at the start of their language course, investigate their strengths and weaknesses". Dudley-Evans and St. John (1998: 124) state that PSA estimates strengths and weaknesses in language learning, skills and learning experiences. Going a step further, Richterich and Chancerel (1980) formulate the most extensive range of devices for establishing the PSA. They suggest that there are three basic sources of information: the students themselves, the language-teaching establishment, and the 'user-institution', for example, the students' place of work. For each of these,



an ESP practitioner seeks information regarding their respective levels of ability; their resources; and their views on language teaching and learning. ESP practitioners might also study the surrounding society and culture: the attitude towards English language and the learning and application of a foreign language (FL).

Only recently, third component of needs analysis i.e. Learning Needs Analysis (LSA) a sub component of pedagogic needs analyses proposed by West (1994) has been acknowledged as a valid category that determines the route to obtain all these information as compared to the earlier two components relevant only to the goals of learners. The whole ESP enterprise is concerned not much with 'knowing' but with 'learning' and using. Therefore, ESP practitioners should take into account the route or the 'how' of reaching the destination. Hence, in ESP context, tasks and contents of teaching materials should be selected based on the learners' potential factors such as generative, enjoyable, fulfilling and manageable ones.

Hutchinson and Waters (1987) further suggest that target needs should be analyzed in terms of *necessities*, *wants* and *lacks*. They define '*necessities*' as the type of need determined by the demands of the target situation. By this they suggest what the learner has to know in order to suitably fit in the target context. For Hutchinson and Waters (1987), '*wants*' means what the learners themselves think about these needs from their subjective point of view and those needs must be taken into account for designing any language course that targets to fulfill these learners' needs. Finally they define '*lacks*' as the gap between what the learners know and what they do not know. Based on this gap, ESP course designers plan the course content.

Tools used in NA procedures

For extracting information related to needs analysis, the tools such as questionnaire, semi-structured-interview, direct observation of learners, consultation with more experienced stakeholders, review of the literature have been used in this study. Nevertheless questionnaire has remained the most important tool to elicit data for this study.

Theoretical Foundation

Since needs analysis and its findings are implemented in ESP courses and its meaningful transactions in pedagogical practice, the theoretical basis and other relevant impacts on ESP remains the same for the theoretical validity of needs analysis study. Hence, needs analysis has had its influence from communicative competence proposed by Hymes (1972). Other notable influences on needs analysis are the notional-functional approach, Chomskyian influence of register analysis followed by discourse analysis, rhetoric and social constructivist approach. With the introduction of Communicative Needs Processors (CNP) by Munby (1978), needs



analysis gain its full theoretical framework as most ESP teachers largely depend on Munby's (1978) CNP for conducting needs analysis.

Literature Review

Needs analysis is the cornerstone of ESP and leads to a very highly focused course (Brown 1995; Chambers 1980; Dudley-Evans & St. John 1998; Ellis & Johnson 1994; Jordan 1997; West 1994). Robinson (1991: 7), regards "needs analysis as critical to ESP, although ESP is by no means the only educational enterprise which makes use of it". Strevens (1977) suggests that needs analysis is a necessary first step for special purpose language teaching; it is more concerned with the nature of scientific discourse. Hutchinson and Waters (1987: 53) argue that any language course should be based on needs analysis. Hence needs analysis is fundamental to an ESP/EAP approach to course design (Hamp-Lyons, 2001: 127).

Dudley-Evans and St John (1998: 121) state that "needs analysis is the process of establishing the strategies. The purpose is to fill in the "gap" of what a language program "lacks." Nevertheless this definition draws a line between needs analysis and evaluation.

According to Nunan (1988, p.75), NA is the repertoire of procedures for gathering information about learners and about the kind of communication tasks these learners will be participating in the near future. The definition provided by K. Hyland (2006: 73) is a broad, multi-faceted one and covers many relevant aspects:

"Needs analysis refers to the techniques for collecting and assessing information relevant to course design: it is the means of establishing the how and what of a course. It is an ongoing process, since we modify our instructional practices as we happen to learn more about the learners' profile, and in this way, it actually leads to into evaluation-the means of establishing the effectiveness of a course. Needs is actually an umbrella term that embraces many aspects, incorporating learners' goals and backgrounds, language proficiencies, this reasons for taking the course, teaching and learning preferences, and the situations they will need to communicate in. Needs analysis thus can involve what learners know, don't know or want to know, and can be elicited and analyzed in a variety of ways."

Jafre-Bin-Zainol-Abidin (1992) investigates the English language needs of science graduate students for business purposes in Malaysia. A questionnaire has been disseminated to the science students at the University of Malaysia and another questionnaire has been distributed to personnel managers and employees in different companies in Malaysia. The participants has ranked the use of English and the importance of each language skill in relation to the aspirant users' communication needs. The findings indicate that students rank reading as the most important skill, while employees ranked skill differently based on the nature of their jobs.



Al-Busaidi (2003) conducts a similar study to investigate the academic needs of EFL learners at Sultan Qaboos University (SQU) in the Sultanate of Oman. Interviews, e-mail dialogues, and questionnaire have been apparently used as the relevant tools of the study that aims at identifying program practices that are most effective in meeting the learners' needs. The findings also reveal that the students generally have mixed perceptions of the intensive language learning program. This is partly due to the heterogeneity of the sample and the sampling techniques.

In another study conducted within the EFL context, Kittidhaworn (2002) investigates the English language needs of 182 second-year undergraduate engineering students in a public university in Thailand. A two-tier questionnaire has been constructed to administer. The first part of the questionnaire asks for demographic data: gender, specialty, years of studying English in the school, and English proficiency in Listening, Speaking, Reading and writing skills. The second part deals with 45 items of English-language needs in four major areas: Language Structures, Rhetorical Categories, Language Functions, and major Language Skills (Listening, Speaking, Reading and Writing). The findings of the study show that the majority of Thai engineering students had equally perceived English language needs in all four major areas, with all rated as moderately important or very important to learn in their engineering program. The findings also reveal that perceived English language needs do not vary widely vis-a-vis demographic variables.

Methodology for Conducting NA

As mentioned earlier about the various tools used for conducting needs analysis; questionnaire, interview and literature review are the three most commonly used ones among all. The next stage in NA focuses on the setting and participant description to match their needs followed by designing of the questionnaire and interview. This stage is followed by piloting of the questionnaire and interview to ensure the validity and reliability of the study tools. Finally, the NA is conducted to design a syllabus and course of study.

Before we start, the first and foremost question to ask ourselves is the 'why' of NA; why is the NA being done? This question is then followed by 'whose needs', 'who decides the needs', 'who' is to collect and analyse the data, 'what is to analyse', 'when' this analysis is to be done in relation to the course, and finally 'how' much time we can have to conduct the needs analysis procedures.

After receiving satisfactory answers to these queries, the next steps to be followed as expanded by Jordan (1997: 23) consequently shows that there should be a continuous analysis and based on this analysis, revision of materials should be done in the light of pragmatic pedagogic experience. The steps that Jordan (1997) put forward are:



- (a) Decide the purpose of the analysis; who is to ask and what is to ask taking into account TSA, PSA and LSA components
- (b) Specify the student population
- (c) Decide on the approaches
- (d) Determine and decide to work within, the constraints
- (e) Select methods of collecting data
- (f) Collect data
- (g) Analyse and interpret results
- (h) Decide on the syllabus objectives

Results analysis leads to syllabus objectives and principles, and then a syllabus, content, materials, methods etc. This is the stage where lots of hard work and creativity is needed, to go out and collect lesson material and turn them into suitable lessons. It can happen that material is developed, then rejected and other material sought. Thus NA procedure should also provide the roadmap for the teachers to the evaluation and assessment procedures.

Design of the Study

Since the sole purpose of conducting the needs analysis study is to design a language course or update the existing course using formative technique and ultimately customize it to a student-centered and outcome-oriented English language course design, the in-service engineering professionals and teachers in engineering universities among others have been taken into consideration for the subjects of the study. Hence 20 in-service engineering professionals for questionnaire survey and 10 teachers working in technical universities have been randomly selected for the data collection in this study.

Questionnaire, semi-structured interview and focused discussion have been used as the major tools of this study. Descriptive statistics has been conducted to statistically measure the relative frequency that determines the opinions of the majority of the samples. McCracken's (1988) 5 steps of interview data analysis such as – reading the transcripts, observations and interpretations made on the presented transcripts, thorough examination of the codes and developing pattern codes, developing basic themes based on clusters of comments and finally identifying the predominant themes contained across all interview groups- has been applied to analyze the semi structured interview data in this study. In-depth insights and patterning have also been used to analyze the open-ended data in this study.

Analysis and Findings

Findings and results from questionnaire-



As stated earlier, 20 in-service engineers from various professional sectors have been randomly selected and spontaneously participated in the survey for this study. Apart from the demographic information, 19 (95%) samples confidently state that they have to alternatively use either Bengali (L1) or English (L2); however special purpose activities are to be performed through L2 only. Most of these professionals further supported that they have not been satisfied with their level of proficiency during communication in English even after being in service for quite a few years. It is because of their poor proficiency level that all these samples observe that they still miss out on many job opportunities due to their lack of sound communication skills in English. Majority (85%) of the professionals believe that university syllabus plays a huge impact on their skills and proficiency. Hence they (90%) hold university English syllabus responsible for their present state due to its being highly irrelevant and outdated one. According to them, the English language course significantly fails to fulfill their desires in terms of their communicative performance in real life. Thus the output from the university English course have not brought any benefit to their professional life.

In another domain, i.e. English teaching methods, the majority of the samples (90%) critically observe that the most outdated 'lecture method' is the only mode of syllabus transaction in classroom most often. Similarly 85% of the samples state that the kind of teaching materials used in class do not truly reflect the teaching and learning objectives. There is really a big mismatch between teaching materials and required language skills to be acquired. All (100%) the participants in this study further emphasize on the required skills; namely group discussion, presentation and seminar, academic writing skills, information transfer, technical report writing skills (project and report) to include in the existing language course and successfully transact in class. All the samples individually highlight each item mentioned above as the most significant in their communication skills.

When asked about the samples' opinion on the potential of topics like group discussion, all the participants strongly endorse that inclusion of such topic in the syllabus potentially enhances the learners' academic and professional communication skills. Almost the same opinion has been given to the importance of the rest of the communication skills such as presentation and seminar skills, academic writing skills, information transfer, and technical report writing skills. The participants of the survey further emphasize on the special significance of technical report and project writing skills. They believe that contents and topics like these would really carve the opportunity open for getting acquainted with their world of profession. Thus these types of topics have been highly recommended by (100%) samples to include in their language course and the required communication skills have been strongly emphasized to be duly inculcated in the learners. In addition to these, they feel that these engineering learners need to use all these skills on frequent basis in their academic as well as professional practice.



In continuation of the same trend, about 80% of the samples state that they have been offered only one theory language course and that too was only of 1.5 credit (1.5 hours a week) whereas no language laboratory course is offered to them. Since the samples are the affected stakeholders, around 90% of the subjects offer their suggestions in favour of taking a generous approach to offer at least two language courses; one English language theory and another language laboratory course for all engineering Departments.

Responding to an open ended item, the participants in this survey have an overall evaluation statement made on the existing English course in these engineering universities as mostly grammatical and repetitive in contents. They further claim that the syllabus has not been reviewed for more than five years. Finally they have found that most items of communication skills missing in the classroom practice as well as in the syllabus. Hence the samples of this study have strongly recommended for a thorough revision of language course, special focus on communication skills in the proposed syllabus, bringing a balance perspectives between grammar and communication skills in the new syllabus and resourceful language laboratory for all Departments.

Findings and Results from Semi-Structured Interview

Since semi-structured interview is another important tool used for eliciting the qualitative data, Rabionet's (2011) proposed six stages for collecting and analyzing interview data are really helpful in the whole enterprise. Most of the questions and queries asked during interview comprise of issues such as nature of the language course, course contents and topics, nature of classroom transaction of the syllabus contents and the extent to which the desired outcome have been met. The findings from the interview seem to suggest that the existing language course is mostly outdated and irrelevant to the professional use. In addition, most of professional technical teachers' responses suggest the absence of any professional development in all these universities. Since the language syllabus itself is incomplete in the sense that it does not carry any mention of incoming and outgoing terminal behavior of the learners, they also end up being unfocused when it matters most to fulfil desired output. However their responses further seem to suggest that an outcome oriented course designed through needs analysis can very much bring out the desired results.

All the above findings have been strongly supported and validated through triangulation in the study.

Conclusion

The process of collecting NA data often appears reasonably straightforward as many documented needs analysis research projects conducted in the occupational sector have the luxury of producing a course of syllabus for a specific group of learners



with clearly identifiable language needs (see, e.g., Edwards, 2000; Jasso-Aguilar, 2005; Long, 2005). However, it is often the case that the target students have varying needs or their needs are not clearly identifiable and as such requires a carefully administered NA which utilizes various sources of informants in order to attain useful insights into the needs of the target learners. Though most ESP experts stress the importance of on-going and thorough needs analysis to ensure the effectiveness of the ESP course, materials, teaching methods etc., in most cases, ESP teachers may not have that sufficient spare time to go for a thorough NA. In this connection, Guest (2009) supports a more informal NA and suggests that, for the competent, professional English language teachers, assessing the needs of ESP learners should be derived from common sense and experience acquired in the classroom and gradually refined and then incorporated into the course design and instructional plan. To further ensure the effectiveness of any language program, a continuous monitoring and adaptation are required for the sole purpose of any ESP program as to fulfill the learners' language and communication needs.

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Cartoons as Contents of Communication Design: from Non-verbal to Verbal Communication

Sanjeeb Kumar Mohanty

Introduction

Multimodality was developed in the early 2000s (Kress and van Leeuwen, 2001; Kress et al, 2001, 2005; van Leeuwen, 2005; Jewitt, 2009). It originated from linguistic ideas of communication in particular the work of Michael Halliday on language as a social semiotic system. Halliday's work shifted attention from language as a static linguistic system to language as a social system - how language is shaped by the ways that people use it and the social functions that the resources of language are put to in particular settings. In *Language as Social Semiotic* (1978) Halliday sets out a theory of language built on a social functional perspective of meaning and a framework for understanding language as a system of options and meaning potentials: in summary the idea of meaning as choice.

Villy Tsakona (2008) write in her article 'Language and Image Interaction in Cartoons: Towards a Multimodal Theory of Humour' that in cartoons, meaning and humour are produced either via two semiotic modes, the verbal and the visual, or solely via the visual mode. Due to their condensed form and to the interaction between language and image, cartoons are often considered to be a direct and easy to process means of communicating a message. In the following picture the learners may be asked to further expand the narrative to show their understanding of the context.

Research Objective

This research aims to find out the possibilities of cartoons in ESL classrooms for promoting writing skills. Again it aims at analysing the scope of cartoons as multimodal materials through an interaction session with the learners in the pretext of using cartoons for promoting writing skills.

Literature Review

G. Kress (2003) explains: it is no longer possible to think about literacy in isolation from a vast array of social, technological and economic factor. The significance of multimodal texts as an indispensable educational feature has also been emphasized by Macken Horarik (2004:24): whatever the subject, students now have to interpret and produce texts which integrate visual and verbal modalities.

Cartoons are very helpful for writing. For the beginners they contain graphical elements, they move from concrete to abstract and are enjoyable. For the advanced learners they contain complexities of normal written material and they can be stepping stone for advanced reading and writing. Adding to this, cartoons provide other language benefits which are essential for writing classes. They are-



- Provide a variety of topics
- Supply a starting point for a class debate /discussion
- Lead to useful grammar and vocabulary exercises
- Contain humorous and familiar escape for pupils
- Help students improve their reading / writing skills
- Show authentic language and Culture
- Reflect human idiosyncrasies, stereotypes and life conflicts
- Facilitate character and plot analysis
- Lead to easy and funny situation-simulation games

Gibbons (2001) similarly proposed that comics are seen as a narrative form consisting in pictures arranged in sequence. In addition, Kannenberg (2002) described the pictures in a comic as the visual narrative and the words as the textual narrative. Comics are thus characterized by the combination of pictures with a relatively small number of words, organized into graphically separated units in sequential order. Some researchers agree that balloons or bubbles are the essential or crucial feature in the comics, containing speech, text, or a caption that presents the character or the narrator's voice, giving the story or 'life' to the comics. Without the text in the balloons, the reader is unable to follow the narrative of the comic. According to Khordoc (2001), balloons contain direct speech, but significant proportions of it are essentially narrative. A balloon depicts a character is speaking in the first person and thus involves the reader more deeply in the story. Furthermore, balloons may report speech or thought. The tail of the balloon indicates the character that is speaking or thinking, while a caption appears not inside the panel, but always as a separate entity, at the top or bottom of the panel. The texts in the caption represent the narrator's voice, contributing information to the dialogue in the balloons (Khordoc, 2001).

Methodology

In order to understand the status of the use of cartoons in writing classrooms a few classes were observed and the opinions of the teachers were collected. Based upon this background knowledge some students were taught writing skills with the help of cartoons as a supplementation to the existing linguistic prompts and their opinions were collected for analysis.

Survey

The question arises how far the teachers are aware of cartoons as teaching materials for writing classes, how far they are confident in using cartoons in promoting writing skills and how far they are efficient in incorporating cartoons into their classroom teaching at different stages of their writing classes. In order to find out the understanding of the teachers of cartoons as a supplementary material in writing classes a survey was conducted among the teachers of English of different English medium CBSE affiliated schools of Bhubaneswar. These schools are established in the field of education for around 25 years. These schools have teachers who have the experience for more than 10 years in the field of teaching English. 5 writing classes of 5 teachers teaching classes XI-XII were observed with prior intimation. The instruments used for recording the data were classroom observation, interview and feedback from teachers and students. According to the survey



conducted among the teachers of different schools of Bhubaneswar, it has been found out that the teachers do not have the knowledge of using cartoons in writing classes. They don't find them convenient in the process of language acquisition. The understanding of cartoons as teaching aids for writing classes is very limited among the teachers.

Teaching

A group of 10 students reading class 10 of CBSE Board were taught dialogue writing with the use of cartoons and later using the same material they were taught reported speech.

I. Pre-Writing Activity- Collection And Selection

Objective:

To understand the requirement, level and background of the learners, and accordingly collect and select the cartoons for the purpose of language learning.

Procedure:

The interest level of the learners, their social background was analysed with interaction with the students.

Sample of Cartoons Used for the Dialogue Writing

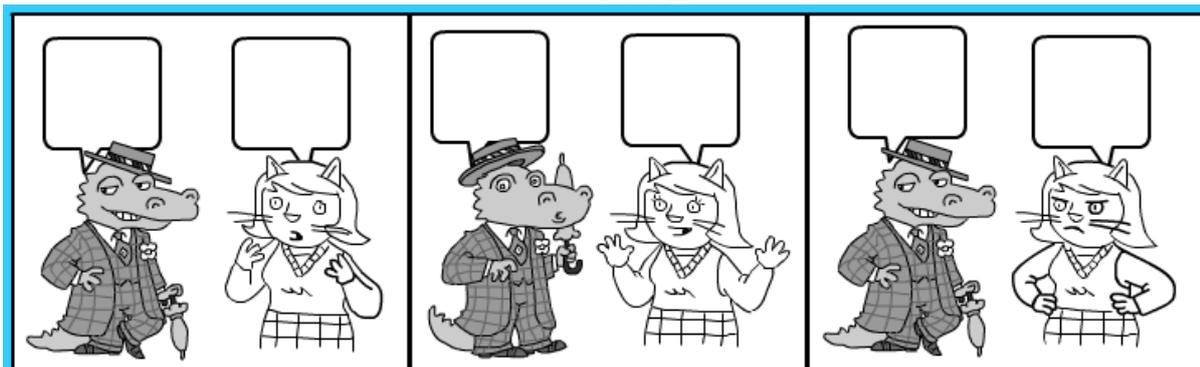
Cartoon 1



Cartoon 2



Cartoon 3





Cartoon 4 BAKING



II. While Writing

Objective:

To write dialogues referring to the cartoons

Task: Pair Work

Approximate Time: 30 minutes

Procedure:

- The teacher provides the required hints for dialogue writing.
- The teacher moves and monitors the progress of the pairs.

Feedback: If the students find it difficult to complete the activity, the teacher could use hints from the cartoons to make the task easy.

III. Post-Writing Activity-Dramatization

Objective:

It may be used as a speaking activity to check intonation, pronunciation and coherence of ideas.



Data Analysis

Students found it interesting and engaging as it provided scope for brain storming which is very much needed for writing classes. The following table shows the response of 10 students.

Students' Feedback Report

1	The class was different than other writing classes	Completely	To some extent	Not at all
		7	3	0
2	The students were free to express	At all stages	Sometimes	Never
		8	2	0
3	The students feel confident	While writing	Rarely	Never
		10	0	0
4	Emotions depicted by the cartoons help the learners understand the abstract concepts	Yes	Can't say	No
		10	0	0
5	The cartoons can be used for speaking classes taking hints from the literature topics	Always	As required	Never
		7	3	0
6	They lacked confidence due to the absence of verbal input.	Yes	Can't say	No
		0	0	10
7	The stimulus presented by the cartoons made their writing easy	Their class	Teacher's class	Can't say
		10	0	0

As can be seen that the use of cartoons create a kind of interest among the students and it instils a sense of curiosity in the teaching learning process. Again most of the students expect these cartoons should be used at various levels of learning to facilitate ESL achievements.

Summary

In general, the results from the analysis of the data confirm the positive role of cartoons in enhancing writing skills in a Second Language context. Moreover, the result also indicates the prospects of using cartoons in English Language Classrooms for promoting writing skills.

Limitations and Recommendations

Though positive findings are identified in this study to support the role of cartoons in enhancing ESL achievements of English language learners, the cartoons must be collected, selected and graded with utmost care keeping the interest level of the learners. Secondly, the teacher must be very much careful in using these cartoons and the teacher must know where to use and how to use these cartoons.



Conclusion

The aim of this study was to examine the possibilities of using cartoons in English as Second Language (ESL) classrooms for bettering writing skills. Most importantly, the results yielded by the data analysis indicated that cartoons received positive perceptions from the majority of the students. It is also suggested that the benefits of these cartoons as multimodal teaching materials must be discussed with the students as it will help the teacher in coordinating the class. At last using these cartoons is not at all time consuming and as the teacher can find them from newspaper and e-resources.

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Charismatic Rhetoric

Ruchi Tandon & Vineeta Prasad

1. Introduction

Whenever one talks about rhetoric, the discussion cannot be completed without mentioning the words 'leader' and 'charisma'. As the word rhetoric evokes the image of a 'leader' with 'charisma'. A leader is one who knows the way, goes the way, and shows the way. John C. Maxwell. The task of the leader is to get his people from where they are to where they have not been. Henry A. Kissinger. For an effective leadership one requires a combination of powerful speech, strong rhetorical skills and a charismatic personality. In order to appreciate the concept of charisma it is imperative to know about rhetoric.

2. Rhetoric

Rhetoric is the art of using language to persuade somebody. It is a type of a debate, communication, conversation or a human discourse. In simple words, when one plays with the words or when one arranges words according to one's own benefit, it is rhetoric. When the language has been used to fulfill the requirement of the speaker it is rhetoric and when it is being used in a discourse, it is the language of persuasion and is being used as an instrument of power. It helps people to convey their views and thoughts effectively. It is the support on which the discourse stands. People, with the help of rhetoric can persuade and motivate others very conveniently. A few people believe that rhetoric and politics are directly related to each other because rhetoric teaches how to use the power of words to make the situation favorable for an individual. It is said that actions speak louder than words but in the case of politicians the reverse is true. It is their words and their rhetorical techniques which give them success. Rhetoric is used by every person and in every conversation that one makes in his life. Even when a child wants food from his mother he uses rhetoric without knowing the existence of the word. It is not necessary for an individual to be educated or learned to be a good rhetorician. The basic requirement for the use of rhetoric is the art of using words. In fact, rhetoric is a combination of grammar and logic and a person should be grammatically correct and logically right. While conversing, two things are very important: what one speaks and how one speaks. In other words, the matter and the method of speaking play an important role in oral communication. The combination of these two components shows the presence of rhetoric, and the effect of rhetoric can be enhanced if it is used by a charismatic speaker.

3. Charisma

Charisma is a Greek word which means "favor" or "gift" and generally people use it for those orators who are blessed with it. They are bestowed with extraordinary qualities of speaking.



Charisma means the ability to communicate with clarity, to build trust and credibility, to be considerate about the listeners, and to have a clear vision and mission. Although the term was made popular by Max Weber the German sociologist, it was Rudolph Sohm who was the first to use the term charisma in explaining church as a charismatic institution. Rudolph Sohm was a Church historian in Germany. Some people attach the word charisma with supernatural, paranormal or mystical qualities of the leader. Leaders always lead others but some leaders with extraordinary qualities fall into the category of charismatic leaders who not only lead but also guide them. They claim that these leaders possess the qualities which are beyond the realm of the normal human being. In fact, earlier people used to believe that charisma refers to a spiritual power bestowed on chosen few by the grace of God. The fact remains the same that charisma refers to exceptional powers and not the magical powers. It is like the X-factor—something extraordinary, startling, amazing—but definitely not supernatural, paranormal or mystical. As Shills and Nisbet clearly state that “the essence of charisma is an attitude of awe”. People with charismatic profile speak with passion and speak from their heart.

4. Qualities of a Charismatic speaker:

- Enchanter
- Illusionist
- Diviner
- Charmer
- Seer
- Bright
- Star etc.

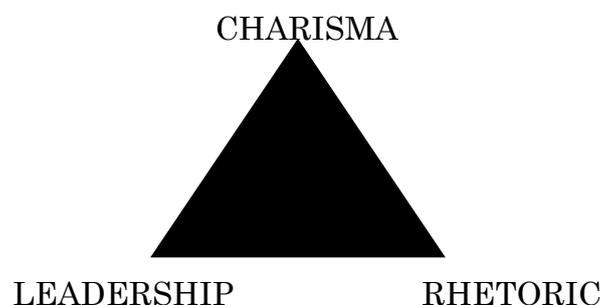
However, just like the two sides of a coin, charisma has a bright and a dark side to it. The brighter side helps a speaker to lead the people and the darker side allows him to rule them. Where former exemplifies ‘constructive leadership’ the latter exemplifies ‘destructive leadership’. Social scientists do not believe in the existence of the dark side of it and refuse to accept the concept of ‘destructive leadership’. They believe that the very meaning of the word ‘leader’ is the one who leads his followers and if a leader is supposed to lead his team then there can be no dark side to his personality. Social scientists are of the view that ‘Destructive leadership’ is an oxymoron as leadership is a constructive ability possessed by a select few. Our brain only visualizes the bright side of the personality and its importance can be realized only after experiencing the dark side of it. People can realize the value of the charismatic orators if they also have some experience about the negative side of an orator. Our behavior depends upon the kind of personality we possess. Perhaps the earliest known theory of personality is that of the Greek physician Hippocrates (c. 400 B.C.), who characterized human behavior in terms of four temperaments, each associated with a different bodily fluid, or "humor." The sanguine or optimistic, type was associated with blood; the phlegmatic type (slow and lethargic) with phlegm; the melancholic type (sad, depressed) with black bile; and the choleric (angry) type with yellow bile. Every person



has a dark side, and history stands testimony to the disastrous effects of unethical, immoral, or incompetent leaders and the followers who collude with them. Leaders as well as orators have the potential to lead their followers and listeners. Such is the power of their speech and presence that the people are inclined and compelled to follow them like the Arjuna followed the Lord Krishna.

Charisma refers to the aura present only in some special and selected people. These charismatic people have the capability to influence others and persuade them by their style and delivery. Orators blessed with this enchanted power lead the masses like the pied piper; they have a magnetic pull, magic, enthusiasm and charm that attract people towards them. Such is their appeal that people forego even their negative traits. History bears witness to many such leaders who wreaked havoc on the humanity simply by influencing the people by their oratorical skills. Adolf Hitler, Mussolini, Stalin were such leaders who changed the course of history by just being them. And there are charismatic leaders as well like Dr. C. N. Annadurai, Mahatma Gandhi, Swami Vivekananda, Atal Bihari Vajpayee, Shiv Khera, Narendra Modi, Smriti Irani, Shashi Tharoor, Abdul Kalam etc who have influenced the public.

Use of the word 'charisma' elevates the standard of the orator. Art of oratory, leadership and charisma all come in a package and one cannot deny that there is a strong linkage and a powerful connection between these three. Usually people with good oratory skills has a charismatic aura, however, it is not mandatory that every orator has a charismatic aura.



The more charismatic the leadership the more powerful will be the rhetoric and their blending forms charismatic rhetoric. The important elements of charismatic rhetoric are content, style, powerful personality, delivery, articulation, attitude etc. Life has many aspects; social, culture, educational, economical, professional etc and rhetoric has influenced all these arenas.

Cultural context: For instance, if one talk about the culture then every place has its own culture and that can be expressed by the rhetorical skills of a speaker. Rhetoric helps people to know about different principles and rituals of a culture. Speakers with charismatic personality use their rhetorical skills to highlight all the good qualities of their culture and prove their culture the best in the world.



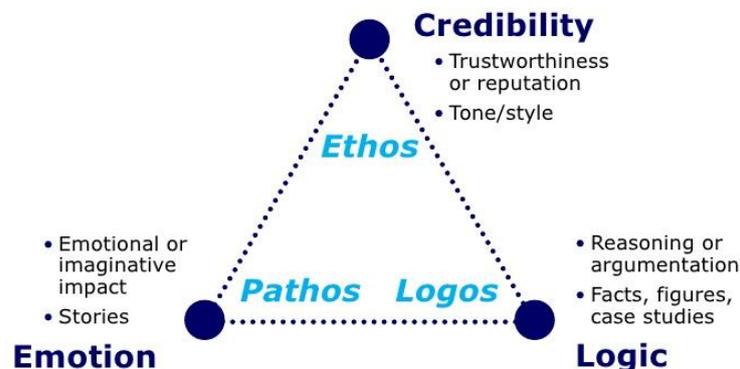
Educational context: Similarly in the field of education teachers with charismatic personality are able to guide and educate their pupils in a better and more impressive a manner. They earn special place, respect and a special aura in the eyes of their pupils.

Political context: The magic of charisma in political field cannot be ignored. The best example is the bright side of charisma present in our Prime Minister Narendra Modi's personality. He is a very simple person in his life but because of his oratory skills he achieved great heights. Mr. Narendra Modi mentioned in one of his speeches that one should develop his listening skills and tries to inculcate the habit of writing in order to fine tune his speaking skills. He has set an example for youth to follow.

Social context: Speaker with charisma becomes a responsible citizen and helps in the social development of his country. These orators impress people very effectively and make their social relations strong by using their rhetorical skills.

Official communication: As the world becomes increasingly borderless and globalized, people are influencing each other through their power of communication. Charismatic speakers impress their listeners quite easily while the destructive leaders put negative impact on their audience. People with negative and dark charisma face difficulty in maintaining cooperative relationships with followers, peers, and superiors. Success in professional life is also directly proportional to one's rhetorical skills and charismatic personality. One cannot understand conflict management or learn disaster management without adapting the basics of leadership. All powerful speakers can be put in the latter category. If one notices minutely then the first reason one finds is that charismatic leaders use the three persuasive appeals given by Aristotle; 'Ethos', 'Pathos' and 'Logos'.

Aristotle's rhetorical triangle



<http://sixminutes.dlugan.com/ethos-pathos-logos/>

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6

Another reason is that a normal orator delivers his speeches in a simple and common manner while charismatic orators deliver their speeches with style and



passion. Willner (1984) described charismatic leaders as “spellbinders”, whose magnetic personalities and dynamic speaking skills motivate followers to achieve high levels of performance in such contexts. Conger (1989, p.92) described charismatic leaders as “meaning makers”, according to him these leaders articulate a compelling, beautiful and bright future for the organization by using value laden words which appeals to the emotions of the employees and provides meaning to their endeavor.

5. Aspects of Charismatic leadership

The German sociologist Max Weber highlights the contemporary focus on charismatic leadership when he described a type of leader who exerts remarkable influence by demonstrating "a certain quality of an individual personality by virtue of which he is set apart from ordinary men and treated as endowed with supernatural, superhuman, or at least specifically exceptional powers or qualities" (Weber, 1947, 358). However, Rosenthal and Pittinsky (2006) point out that "narcissism is a key trait of some of the world's most creative and generative leaders" (p. 628). And they fall under the category of a destructive leader who may humiliate, belittle, and manipulate their followers to fulfill their purpose. They are diplomatic, manipulative, commanding, authoritative, confident, forceful, powerful, tactful etc. According to Bass & Steidlmeier, 1999; Howell & Avolio, 1992, bad intentions of the leader play a big role in the making of destructive leadership. Conger (1990) refers to unethical and destructive leadership behavior as the "dark side" of charismatic leadership.

It may not have been obvious but constructive and destructive types of leaders with great rhetorical skills have existed since the mythological era. The best examples of these two aspects of charisma from different era are:

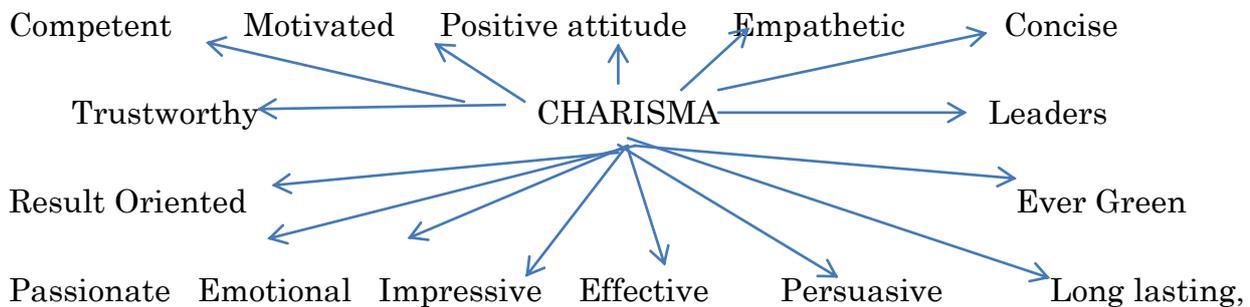
Mythological era- Lord Krishna and Lord Rama possess the brightest side of charisma while Rawan and Purshurama reflect the dark side of charisma. Rawan and Parshurama both were very learned and intellectual but the destructive and dark sides of their personality were more prominent and they set wrong examples for their followers. Lord Krishna and Lord Rama both did miracles in the lives of their followers with the help of their charismatic personality.

Historical Era- Swami Vivekananda, Mahatma Gandhi, Sri Aurobindo etc guided their followers on the right path with the help of their motivational speeches. On the other side there are some speakers who represented the dark side of their charismatic personality like Hitler, Aurangzeb, Mussolini, Charles Taylor etc.

Modern Era- The best examples of positive charismatic personality are Barack Hussein Obama and Prime Minister, Narendra Modi, while Manmohan Singh and Varun Gandhi both represent the dark side of the charisma.



If one analyses the personality of these charismatic speakers one can sense an aura surrounding them. They all have certain magnetic qualities that attract their audience whether it is Lord Krishna or Barrack Obama.



Lord Krishna from Mythological era

The Gita is pure in form and full of spiritual knowledge. It is the solace of life and is very unique in its diction and charm. Lord Krishna is the central figure of this unique book who instructs us on many things. His style of speaking was very lucid. The teachings of the *Bhagawad Gita* are universal as it contains the gist of human life; it is the treasure of the teachings of Lord Krishna. Whatever is written in *the Gita* has been spoken by Krishna in a wonderful manner. Lord Krishna was a very powerful orator with an attractive and charismatic personality. He knew many amazing languages and was an eloquent speaker. The great orators do not make extra efforts to impress their audience but it happens automatically and magically. The same was with Krishna as well. He had mastered the art of public speaking. When Krishna spoke to Arjuna, he was mesmerized by the speaking skills of Lord Krishna. His words were very strong and impressive. He had a very promising voice which easily persuaded Arjuna. Krishna's voice was audible, clear, and loud but was very pleasant and polite. There was a magical effect in his speech. It is a well-known fact that who so ever used to listen to Krishna, would feel entrapped in the web of His words and same thing happened with Arjuna also. His articulation was exemplary. The variations in his pitch depended upon the context and the content of his discourse. His speech created a deep impact on the mind of Arjuna as it contained sincere emotional appeal which further inspired him to come out of his dilemma and take the right decision and action. Fluency is also a very important factor in public speaking and as far as Krishna's speech to Arjuna is concerned Krishna was very fluent while delivering his speech. Fluency is directly related to nervousness. The person who feels nervous cannot be fluent. In order to maintain the fluency in the speech one should be fully confident and who else than Krishna could be more confident and fluent while delivering his speech.



Swami Vivekananda from the historical era

Narendranath Dutt was the real name of Swami Vivekananda. He was an inspiring Hindu monk and a famous 19th century saint who made people aware of Hinduism not only in India but in the West also. People used to consider him a source of mental energy, spiritual power, and a ray of hope for them. William James called the Swami the "paragon of Vedantists". Swami Vivekananda was a motivating orator with soul stirring speech power which conquered the hearts of his people with the strength of his words.

Swami Vivekananda mesmerized Eastern and Western audiences not only by his magnificent looks and magnetic personality, but also by the forceful delivery of his universal message of '*Vedanta*' in the last decade of the nineteenth century. He had envisioned public disharmony and sectarianism in pre-autonomous India. Individuals used to consider him as a wellspring of mental vitality, other worldly powers, and saw a beam of trust in him. Swami Vivekananda was a spurring orator with soul stirring discourse that overwhelmed the hearts of his people with the quality of his words.

He spoke proudly and eloquently as an Indian and cheered India to honor and promote the traditional spiritual culture of their land. He acknowledged the unity of the entire tradition through the '*Vedas*', '*Puranas*', '*Tantras*' and modern teachers, as one movement of spiritual culture realization. Unlike many modern Indians he did not hide his love for India, make excuses for it, or apologize for it.

He has contributed a lot for keeping up the religious concordance and harmony on the planet. He emerged as a beacon of light in the West by restoring India's dignity and self-respect by breaking her frozen image. He needed to end the fanaticism as the civilizations were destroyed by it. Much has been talked about his addresses in the World Parliament of Religions in 1893 at Chicago. He conveyed numerous addresses in England and spread information about Hindu religion and India through them. His discourses and power of rhetoric pulled in numerous individuals; he had the ability to move the crowd with the help of his words; a large portion of the parameters of rhetoric have been utilized by him. His '*Chicago Address*' is regarded as one of the best in the world where he emphasized the importance of Hindu religion to the West.

Barack Hussein Obama from the Modern era

Barack Hussein Obama is the 44th President of the United States of America. He is the first Afro American to become the President of United States of America. Prior to this he was in the college for 12 years as a lecturer and senior lecturer. His first public speech was delivered in 1981 in the month of February and was appreciated by people very much. After that he gave many speeches and became a very powerful speaker. His words have a magical effect for the sole reason that he selects his words very carefully. He knows which word he has to use and when.



In his speech “We Are One People” which he delivered as a keynote speech at the 2004 Democratic National Convention he has used the words very beautifully like while talking about USA he said, “Well, I say to them tonight, there’s not a liberal America and a conservative America—there is the United States of America.” In the next line he said about USA that “There’s not a black America and white America and Latino America and Asian America—there is the United States of America. Another quality of his speech is the presence of Rhythm or internal music. This rhythm is not only because of the delivery of the speech but because of the choice of words, it is because of the arrangement of these words. For example “This isn’t how America works. This isn’t how we saved millions of seniors from a life of poverty seventy years ago. This isn’t how we sent a greatest generation of veterans to college so they could build the greatest middle-class in history. This isn’t how we should face the challenges of this new century either.” The content of his speech is so knowledgeable that audience always gets something relevant from his speech and they just do not want to miss it. For example:

In the speech “The Coming Storm” he speaks about global warming and guides his audience as to how they should deal with this problem. He gives right direction to his listeners and delivers the most important and relevant content to them. In the above mentioned speech he said, “As the ice continued to melt away at an alarming pace during the 1990’s, the village began to lose the protection it offered and become more vulnerable to storm surges. In 1997, the towns completely lost a 125 feet- wide strip of land at its northern edge. In 2001, a storm with 12 foot waves destroyed dozens of homes. And finally, in the summer of 2002, with the storms intensifying, the ice melting, and the land shrinking all around them, the residents of Shishmaref were forced to move their entire miles inland, abandoning their homes forever.” Motivational elements are always present in the speeches of Obama. The images that his speeches create ignite a spark among his audience. He motivates his audience through his perfect smile, body language, eye contact, facial expression. His speeches “If We Stand Together, We Rise Together”, “The Legacy of Robert F. Kennedy”, “Saving Social Security” all are full of motivational sentences. Obama has used very inspiring words that fill people with energy. The speech “Saving Social Security” which he delivered at the National Press Club contains important points and valuable guidelines as to how we can secure retirement. These lines are full of hope.

“He understood that the freedom to pursue our own individual dreams is made possible by the promise that if fate causes us to stumble or fall, our larger American family will be there to lift us up”.

The saying “Actions speak louder than words” holds very true for Obama’s speech. He knows how to attract the attention of his audience. His oratory skills are very powerful as whatever he speaks it hammers down the minds of his speakers. One of the most important reasons for this is his repetition of words and sentences in the



speech. He repeats some words or group of words, for example, his speech “An Anti – Irac War Speech” which he delivered to an antiwar rally in Chicago’s Federal Plaza. In this speech he used several rhetorical devices to emphasize his point and to persuade his audience to believe in what he wanted them to believe thus repetition of several phrases in his speech were deliberately used to achieve his objectives. The indelible impression that his words created on the minds of people are hard to erase. Words are—“I don’t oppose all wars”. This particular line has been repeated so many times that even after the speech was over people felt as if that line was somewhere fixed in their minds. People say that he always prepares his speech before his speaking. He does a lot of rehearsals before the actual delivery of his discourse. It is well said that if you fail to plan you plan to fail. He plans every single word of his speeches very well. His style of delivery is also very effective; he questions his audience in between his discourse in order to involve them and show a lot of respect for them. One can find the maximum use of persuasive skills in his oration and proper use of rhetorical appeals: Pathos, Logos and Ethos.

Apart from these charismatic speakers, there are many speakers whose charisma as an orator had a devastating effect on world politics and affairs. The most prominent among them was Adolf Hitler.

Adolf Hitler

He was incapable of normal human friendships, unable to debate intellectually, filled with hatred and prejudice, bereft of any real capacity to love, and ‘lonely’. His persuasive skills were very strong and he said that, “My whole life can be summed up as this ceaseless effort of mine to persuade other people”. He delivered more than 5,000 persuasive speeches and achieved success in spellbinding his audiences. He was a crowd captivator and possessed the best public speaking skills. According to Professor Bruce Loeb, “Hitler mastered the art of becoming a charismatic speaker”.

He introduced many variations in his voice and laid emphasis on the paralinguistic aspect of his speaking. He had given so much importance to public speaking that he used to rehearse 5 to 6 times before the delivery of his actual speech. His voice was ‘mesmeric’, spellbinding, confident, overwhelming and his pitch was also very high. He was able to impress every soul listening to him but even after having all these qualities he had a dark charisma. The following traits of his personality reiterate the fact that he had a destructive personality:

- a.) He was over confident.
- b.) He was very arrogant.
- c.) He had a troublesome childhood.
- d.) He had high aspirations.
- e.) He was very rude and cruel.
- f.) He killed so many people without any reason.



- g.) He was full of pride and thought very highly about himself.
- h.) He was very villainous and involved in many ruthless deeds.

Moreover, destructive speakers leave positive impressions on their audience in the beginning, but people can make out their real and bad intentions very soon. They are able to influence and persuade the audience because of their excellent oratory skills but the impact of the speech is negative. There are ample cases to prove this fact. Hitler is not remembered as a good leader, despite his good oratory skills, because his speeches mislead and misguided the youth. Thus one finds that though initially these leaders swayed the masses with their oratorical skills, however, later their very acts disillusioned their followers resulting in their unpopularity. Hence, the dark side of the leadership is potentially becoming dominant despite the fact that at the beginning it started with the bright side of leadership.

The following are the characteristics of destructive leaderships

1. Selfish- These leaders only think about them. They may talk about different dreams and their fulfillment but they all be related to their life only.
2. Self-promoting- They do self-promotion and compel their listeners to talk as well as think about them only.
3. Over confident- They are not confident but over confident. They always talk about impossible tasks and think very high about themselves.
4. Strict and rude- They are very strict and disciplined. Do not allow people to break the rules made by them. They are very rude and show no pity on their people.
5. Personalized use of power-They are no doubt very powerful but they use their power for their own benefit. They use power to control people and get their work done.
6. Dangerous intentions- They make their first impression very good but internally they always conspire for others. Their intentions are not clear and they always plot for their personal benefits.
7. Energetic- They are full of energy and always active in their day to day life. Castro, for example, was described by teachers and schoolmates as “incansable” or untiring (Raffy, 2004).
8. Powerful vision and mission- They set their vision and mission in their life and make all the efforts to fulfill them, even though their vision and mission are based on their personal gain and promotion. House & Howell(1992) argue constructive Charismatic leaders offer a vision that emphasizes benefits to social institutions whereas destructive leaders articulate visions that enhance their personal power.
9. Exceptional rhetorical skills- These leaders are expert in rhetorical skills and capture the minds of their audience with the help of their persuasive skills. They mesmerized and hypnotized the masses.
10. Get sadistic pleasure- These leaders feel happy and get sadistic pleasure when they see people suffer because of them.



11. Domination and autocratic in nature-They dominate others and lead their listeners. They do not listen to them and care for themselves only.
12. Traumatic childhoods-Perhaps their destructive personality develops because of their traumatic childhood experiences. If one analyses the life history of these speakers one will find quite disturbed childhoods. Their lives are not smooth and simple and that results in their rude behavior. They are internally very disturbed that is why they take sadistic pleasure in disturbing other people's life.
13. Attention seeker-Distractive speakers are attention seekers. They can do anything to gain attention. That is why they do things differently and are unique in their field.
14. Narcissistic- They are narcissist. Rosenthal and Pittinsky (2006) point out that "narcissism is a key trait of some of the world's most creative and generative leaders".
15. Manipulation rather than commitment- They make many false promises to their people in order to persuade them but later on manipulate things and do not fulfill their commitments.
16. Lack of empathy- They are not able to relate and understand the problems of others because of the high ego factor and because of self-obsession they are unable to reach out to the problems of others.

Charismatic leadership is based on listener's needs but in negative charismatic leadership power is used for self-aggrandizement. After dividing the speakers into two categories: charismatic and destructive, there is one more variety of speakers that is ineffective speakers for example Kiran Bedi, Dr. Manmohan Singh, Mayavati, Mukesh Ambani, Varun Gandhi (Varun Gandhi was critiqued for using inflammatory comments in his speeches against a particular community in Pilibhit during the 2009 Lok Sabha election campaign. He was held responsible for promoting enmity and acts prejudicial against communal harmony).

There is no synchronization between the verbal and non-verbal communication of these in effective speakers. Perhaps this is the reason they were not able to create the magic of words on their audience and fall into the category of an ineffective speakers.

Importance and role of charisma in the arena of rhetoric-

The rate of success of a speech depends upon the reaction of the audience present there. Charismatic speakers persuade their audience more effectively than a normal speaker because they have that magical "X-factor". There are many motivational books available in the market and people can be easily motivated by just reading them but it cannot be done so easily. One can be motivated effectively only when somebody says inspirational words with passion, when the speaker speaks from the heart, when the speaker's body language is very effective and impressive, when a speaker has a charismatic personality. Many times it happens that one knows the importance of something but he needs a push to accept that fact. That push is given by



a charismatic speaker. The best example is the speeches given by Dr. Manmohan Singh, none of them have attracted our attention. People don't even remember any of his speeches as the so called 'charisma' is missing from his oration. Another case is of the Prime Minister Mr. Modi who has a very charismatic personality. People listen to him more and more. In fact, he got popularity as well as success mainly because of his speeches. He completed his journey from a common man to the Prime Minister of India through his charismatic persona. Orators with Charismatic personality are always positive, motivated and full of hope and life and they inspire their listeners also. They are born leaders who teach people the secrets of a successful life. They are emotionally connected and speak with passion. Charismatic speakers make their audience understand, relate, and remember the message. The nonverbal cues like Kinesics, paralanguage and oculesics, are the key factors to charisma. Charismatic leaders build trust through the use of rhetoric and their speeches contain more references to values and moral justification.

Conclusion:

To become a charismatic speaker is a difficult task but not an impossible task. Every speaker has to follow certain things as well as develop some skills in order to make his personality charismatic. The richness of their discourse can be increased by using different Linguistic devices and the Verbal Practices of communication such as figure of speeches like metaphors, similes, analogies, Chiasmus, Conflict, Connotation, by sharing stories and anecdotes; by introducing contrasts and rhetorical questions and by putting an element of humor in their discourse. Non- Verbal Techniques of Discourse like their body language, facial expressions, and gestures should be positive. Displaying positive vibes makes the whole environment positive. They should use different paralinguistic techniques by making variations in the pitch and volume. Their conversation should be full of emotions and passions. Language plays a very vital role in a persuasive communication; therefore, the use of appealing and appropriate language with a magical power is required. Trust is also a very important factor in the making of a charismatic personality. According to Zucker (1986), social similarity can be a source of trust. Common characteristics may provide an inclination to trust and because, trust begets trust (Gambetta, 1988). Clarity in the content should be maintained in order to attract their audience. They should talk about unity, ethics, moral values in order to form a common bond and achieve emotional identification. They should update their knowledge and become intellectual so that their public should feel the presence of an aura in their personality. They should work upon the overall development of their personality.

Many factors contribute to an individual acquiring charismatic persona and if such an individual happens to be an efficient orator as well it definitely results in a lethal combination. It is said that 'seeing is believing' and this holds true even in the case of public speakers. Orators with an attractive personality tend to have a greater sway and impact upon the audience. People are mesmerized not just by their words



but also by their presence. It is no wonder that certain traits of the individuals become their trademark, for example Sushma Swaraj's bindi, Gandhiji's lathi, etc. Thus, oratory is not just a simple act of speaking or addressing the audience. It is much more than that, charismatic persona being one of the essential components.

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